Buddhist Society of Western Australia

BUDDHIST SOCIETY OF VICTORIA

India Pilgrimage Chanting Book

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Introduction

"Ānanda, a faithful gentleman should go to see these four inspiring places. What four?

> Thinking: *'Here the Realized One was born!'*—that is an inspiring place.
> Thinking: *'Here the Realized One became awakened as a supreme fully awakened Buddha!'*—that is an inspiring place.
> Thinking: *'Here the supreme Wheel of Dhamma was rolled forth by the Realized One!'*—that is an inspiring place.
> Thinking: *'Here the Realized One became fully quenched in the element of extinguishment with no residue!'*—that is an inspiring place.

… Faithful monks, nuns, laymen, and laywomen will come, and think: [as above]. 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."

DN16 - Mahāparinibbāna Sutta
(Section 28, 5.8.1 - 5.8.10)
Bhikkhu Sujato - https://suttacentral.net/dn16/en/sujato

What is the purpose of chanting when we go on pilgrimage or, indeed, when we are at home?

Chanting can deepen our faith or confidence in the Buddha, Dhamma and Sangha, which can give us more energy to practice. When we are on pilgrimage, chanting or contemplating the Teachings the Buddha gave in particular places can really inspire us, it can bring that place to life as it were, and lead to joy that supports going deeper in meditation. We are intending to chant or contemplate some of these teachings of the Buddha at the actual sites, if possible, or in the bus on the way to the sites or at our hotels.

At the same time, chanting can increase our familiarity with the Buddha's Teachings, and if we contemplate what we are chanting, it can deepen our wisdom. Also, it can become a wholesome habit that can give us a feeling of stability and wellbeing, especially at those difficult times in our lives.

In this e-book version

The suttas in the section entitled "Snapshots from the Life of the Buddha by the Buddha" are intended to narrate the life of the Buddha mainly in his own words. It is largely chronological and traces his life from some of his past lives and birth to his final passing away, his *Mahāparinibbāna*. They include all the suttas from the printed “India Pilgrimage Chanting Book,” including their Pāli texts. The purpose of these suttas is to allow us to get closer to the Buddha, *Buddhānussati*, and to reflect on the Dhamma he gave the world, *Dhammānussati,* and the Sangha, *Sanghānussati*. It can also be used for chanting, as it includes the regular chants we do and those related to the specific pilgrimage sites.

Information Sources

The links for the following books can be easily and freely downloaded for reading prior to and during the pilgrimage.

Highly Recommended

a. “The Life of the Buddha” by Venerable Ñāṇamoli
https://bps.lk/olib/bp/bp101s_Nyanamoli_Life-Of-The-Buddha.pdf

This book is a wonderful classic that uses passages from the Buddha’s actual teachings from the suttas and vinaya to portray his life, as well as impart his teachings.

b. “Middle Land Middle Way : A Pilgrim's Guide to the Buddha’s India” by Venerable S. Dhammika.
https://www.bps.lk/olib/bp/bp609s_Dhammika_Middle-Land-Middle-Way.pdf

This is an authoritative book which gives us some of the most reliable and in depth information concerning the holy sites. It is very well written and thoroughly researched.

Secondary Texts

c. “Footprints in the Dust: the Life of the Buddha from the Most Ancient Sources” by Venerable Shravasti Dhammika.
https://budblooms.org/2022/04/05/footprints-in-the-dust-the-life-of-the-buddha-from-the-most-ancient-sources/

d. “Buddhist Pilgrimage” by Chan Khoon San 2009.
https://buddhistuniversity.net/exclusive_01/Buddhist%20Pilgrimage%20(2009)%20-%20Chan%20Khoon%20San.pdf

Additional Chanting Books

e. Amaravati Chanting Book
https://amaravati.org/teachings/chanting/

f. Bhavana Vandana
https://www.lulu.com/shop/bhante-henepola-gunaratana/bhavana-vandana/ebook/product-17448367.html

Regular Chants

The following chanting will be used regularly either at the hotels, on the bus or at the holy sites, depending on our schedule.

Requesting the Three Refuges and the Five (Eight) Training Rules [bow 3x]

Bodhinyana Chanting - Audio Link

Venerable, *we* request
the three refuges and the five (eight) Training Rules.
For the second time, Venerable, *we* request
the three refuges and the five (eight) training rules.
For the third time, Venerable, *we* request
the three refuges and the five (eight) Training Rules.

Mayaṃ bhante (or ayye), ti-saraṇena saha*
pañca (aṭṭha) sīlāni yācāma.
Dutiyam'pi mayaṃ bhante (ayye), ti-saraṇena saha
pañca (aṭṭha) sīlāni yācāma.
Tatiyam'pi mayaṃ bhante (ayye), ti-saraṇena saha
pañca (aṭṭha) sīlāni yācāma.

*for a nun

Homage

Homage to the blessed, noble,
and perfectly awakened one. x 3

Namo tassa bhagavato arahato
sammā saṃbuddhassa x 3

Going for Refuge

To the Buddha I go for refuge.
To the Dhamma I go for refuge.
To the Sangha I go for refuge.

Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi

For the second time, to the Buddha I go for refuge.
For the second time, to the Dhamma I go for refuge.
For the second time, to the Sangha I go for refuge.

Dutiyam'pi Buddhaṃ saraṇaṃ gacchāmi
Dutiyam'pi Dhammaṃ saraṇaṃ gacchāmi
Dutiyam'pi Saṅghaṃ saraṇaṃ gacchāmi

For the third time, to the Buddha I go for refuge.
For the third time, to the Dhamma I go for refuge.
For the third time, to the Sangha I go for refuge.

Tatiyam'pi Buddhaṃ saraṇaṃ gacchāmi
Tatiyam'pi Dhammaṃ saraṇaṃ gacchāmi
Tatiyam'pi Saṅghaṃ saraṇaṃ gacchāmi

Monastic: This completes the going for Refuge.

Lay person: Yes, Venerable

5 Training Rules (Pañca Sīlā)

Bodhinyana Chanting - Audio Link

1. I undertake the training rule to refrain from killing living beings.

Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

2. I undertake the training rule to refrain from stealing.

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

3. I undertake the training rule to refrain from sexual misconduct.

Kāmesu micchācārā veramaṇī sikkhā-padaṃ samādiyāmi.

4. I undertake the training rule to refrain from lying.

Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

5. I undertake the training rule to refrain from alcohol and drugs which lead to carelessness.

Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

Aspiration

Monastic: I undertake to practise these five training rules.

Layperson: I undertake to practise these five training rules. x 3

Imāni pañca sikkhā-padāni samādiyāmi. x 3

[Bow 3x]

8 Training Rules (Aṭṭha Sīlā)

Ajahn Vayama with Bodhinyana Monks - Audio Link

1. I undertake the training rule to refrain from killing living beings.

Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

2. I undertake the training rule to refrain from stealing.

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

3. I undertake the training rule to refrain from all sexual activity.

Abrahma-cariyā veramaṇī sikkhā-padaṃ samādiyāmi.

4. I undertake the training rule to refrain from lying.

Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

5. I undertake the training rule to refrain from alcohol and drugs which lead to carelessness.

Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

6. I undertake the training rule to refrain from eating from noon until dawn.

Vikāla-bhojanā veramaṇī sikkhā-padaṃ samādiyāmi.

7. I undertake the training rule to refrain from entertainment, beautification and adornment.

Nacca-gīta-vādita-visūka-dassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana- vibhūsanaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

8. I undertake the training rule to refrain from lying on a high or luxurious bed.

Uccāsayana-mahāsayanā veramaṇī sikkhā-padaṃ samādiyāmi.

Aspiration

Monastic: I undertake to practise these eight training rules.

Lay person: I undertake to practise these eight training rules. x 3

Imāni aṭṭha sikkhā-padāni samādiyāmi. x 3

Monastic:
Through virtue, these five/ eight training rules:
lead to a happy destination,
lead to good fortune,
lead to Liberation.
Therefore let them be purified.

Lay person: Sādhu x3 [Bow 3x]

Bodhinyana Chanting - Audio Link
(Buddhānussati, Dhammānussati & Sanghānussati)

Recollection of the Buddha (Buddhānussati)

The Blessed One is the Arahant,
the perfectly Awakened One;
He is impeccable in conduct and understanding,
The Accomplished One, the knower of the worlds;
He trains perfectly those who wish to be trained;
He is teacher of devas and humans;
he is Awake and Holy.

Iti'pi so bhagavā arahaṃ sammā-sambuddho
vijjā-carana sampanno sugato loka-vidū,
anuttaro purisa-damma-sāratī
satthā deva-manussānaṃ buddho bhagavā'ti

Sutta Central - MN7 - https://suttacentral.net/mn7
Sutta Central - SN11.3 - https://suttacentral.net/sn11.3

Recollection of the Dhamma (Dhammānussati)

The Dhamma is well expounded by the Blessed One,
Apparent here and now, timeless,
encouraging investigation,
Leading inwards,
to be personally experienced by the wise.

Svākkhāto bhagavatā Dhammo
sandiṭṭhiko akāliko ehipassiko
opanayiko paccataṃ veditabbo viññūhī'ti

Sutta Central - SN11.3 - https://suttacentral.net/sn11.3

Recollection of the Saṅgha (Sanghānussati)

They are the Blessed One's disciples,
who are practising well,
who are practising directly,
who are practising insightfully,
those who are practising with integrity;

That is the four pairs, the eight kinds of noble beings,
These are the Blessed One's disciples.
Such ones are worthy of gifts, worthy of hospitality,
worthy of offerings, worthy of respect;
They are the unsurpassed field of merit for the world.

Supaṭipanno bhagavato sāvakasaṅgho
ujupatipanno bhagavato sāvakasaṅgho
ñāyapaṭipanno bhagavato sāvakasaṅgho
sāmīcipaṭipanno bhagavato sāvakasaṅgho

yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā
Esa bhagavato sāvakasaṅgho āhuneyyo,
pāhuneyyo, dakkhineyyo añjalikaranīyo
anuttaraṃ puññakkhettam lokassā'ti

Sutta Central - SN11.3 - https://suttacentral.net/sn11.3

The Buddha's Words on Loving-Kindness (Karaṇīya Mettā Sutta)

Bodhinyana Chanting - Audio Link

This is what should be done
By one who is skilled in goodness,
And who knows the path of peace:
Let them be able and upright,
Straightforward and gentle in speech.

> Humble and not conceited,
> Contented and easily satisfied,
> Not busy with duties and frugal in their ways.
> Peaceful and calm, and wise and skilful,
> Not proud and demanding in nature.

Let them not do the slightest thing
That the wise would later reprove.
Wishing: In gladness and in safety,
May all beings be happy.

> Whatever living beings there may be;
> Whether they are weak or strong, omitting none,
> The great or the mighty, medium, short, or small,

The seen and the unseen,
Those living near and far away,
Those born and to-be-born,
May all beings be happy.

Let none deceive another,
Or despise any being in any state.
Let none through anger or ill-will
Wish harm upon another.

Even as a mother protects with her life
Her child, her only child,
So with a boundless heart
Should one cherish all living beings;
Radiating kindness over the entire world:

Spreading upwards to the skies,
And downwards to the depths;
Outwards and unbounded,
Freed from hatred and ill-will.

Whether standing or walking, seated, or lying down,
Free from drowsiness,
One should sustain this recollection.
This is said to be the sublime abiding.

By not holding to wrong views,
The pure-hearted one, having clarity of vision,
Being freed from all sense desires,
Is not born again into this world.

Snp 1.8 / Kp 9

Karaṇīya m-attha-kusalena,
Yan-taṃ santaṃ padaṃ abhisamecca;
Sakko ujū ca suhujū ca,
Suvaco c'assa mudu anatimānī.

Santussako ca subharo ca,
Appakicco ca sallahuka-vutti;
Sant'indriyo ca nipako ca,
Appagabbho kulesu ananugiddho.

Na ca khuddaṃ samācare kiñci,
Yena viññū pare upavadeyyuṁ;
Sukhino va khemino hontu,
Sabbe sattā bhavantu sukhit'attā.

Ye keci pāṇa-bhūt'atthi,
Tasā vā thāvarā vā anavasesā;
Dīghā vā ye mahantā vā,
Majjhimā rassakā aṇuka-thūlā.

Diṭṭhā vā ye ca adiṭṭhā,
Ye va dūre vasanti avidūre;
Bhūtā vā sambhavesī vā,
Sabbe sattā bhavantu sukhit'attā.

Na paro paraṃ nikubbetha,
Nātimaññetha katthaci naṁ kiñci;
Byārosanā paṭīgha-saññā,
Nāññam-aññassa dukkham-iccheyya.

Mātā yathā niyaṃ puttaṁ,
Āyusā eka-puttam-anurakkhe;
Evam pi sabba-bhūtesu,
Mānasam-bhāvaye aparimāṇaṁ.

Mettañ-ca sabba-lokasmiṁ,
Mānasam-bhāvaye aparimāṇaṃ;
Uddhaṃ adho ca tiriyañ-ca,
Asambādhaṁ averaṁ asapattaṁ.

Tiṭṭhañ-caraṁ nisinno vā,
Sayāno vā yāvat'āssa vigata-middho;
Etaṁ satiṁ adhiṭṭheyya,
Brahmam-etaṃ vihāraṁ idham-āhu.

Diṭṭhiñ-ca anupagamma,
Sīlavā dassanena sampanno;
Kāmesu vinaya gedhaṁ,
Na hi jātu gabbha-seyyaṁ punar-etī-ti."

Sharing of Merits with Devas (Deities)

Whatever merit which we have performed and accumulated,

1) May all devas rejoice in it,
2) May all spirits rejoice in it,
3) May all beings rejoice in it,

For every success in their welfare.

Ettāvatā ca amhehi
Sambhataṃ puñña sampadaṃ

1) *Sabbe devā anumodantu,*
2) *Sabbe bhūtā anumodantu,*
3) *Sabbe sattā anumodantu,*

Sabba sampatti siddhiyā.

May all being inhabiting space and earth,
Devas and nāgās of mighty power,
Having rejoiced in this merit,

1) May they long protect the Buddha's Teachings.
2) May they long protect the teaching of the Dhamma.
3) and may they long protect myself and others.

Ākasaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā

1) Ciraṃ rakkhantu sāsanaṃ,
2) Ciraṃ rakkhantu desanaṃ,
3) Ciraṃ rakkhantu maṃ paraṃ.

Dedications of Merits to Departed Relatives

This is for our family
(and friends who have passed away).
May they be happy. (x3)

Idam no ñātinaṁ hotu,
Sukhitā hontu ñātayo (x3)

Reflections on Universal Well-Being

May we abide in well-being,
in freedom from affliction,
in freedom from hostility,
in freedom from ill-will,
in freedom from anxiety,
and may we maintain well-being in ourselves.

May everyone abide in well-being,
in freedom from affliction,
in freedom from hostility,
in freedom from ill-will,
in freedom from anxiety,
and may they maintain well-being in themselves

Concluding Homage to the Triple Gem

[Arahaṃ] sammā sambuddho bhagavā
The Lord, the Perfectly Enlightened and Blessed One
Buddhaṃ bhagavantaṃ abhivādemi
I render homage to the Buddha, the Blessed One. [bow]

[Svākkhāto] bhagavatā dhammo
The Teaching so completely explained by him
Dhammaṃ namassāmi
I bow to the Dhamma. [bow]

[Supaṭipanno] bhagavato sāvaka saṅgho
The Blessed One's disciples who have practised well
Saṅghaṃ namāmi
I bow to the Saṅgha [bow]

Optional Concluding Chants

From time to time we may use these chants.

By means of this meritorious deed,
May I not meet with the foolish,
May I always meet with the wise,
Until I attain Nibbāna.

Iminā puñña ·kammena
Mā me bāla ·samāgamo
Sataṃ samāgamo hotu
Yāva Nibbāna ·pattiyā.

By this practice of Dhamma, in accordance with the Dhamma,

I honour the Buddha,
I honour the Dhamma,
I honour the Sangha,

By this practice, may I be free from birth, old age, sickness and death.

Imāya dhammānudhamma ·paṭipattiyā
Buddhaṃ pūjemi,
Dhammaṃ pūjemi,
Saṅghaṃ pūjemi,
Addhā imāya paṭipattiyā jāti-jarā-vyādhi-maraṇamhā parimuccissāmi.

Snapshots from the Life of the Buddha by the Buddha

The suttas in this section are intended to narrate the life of the Buddha mainly in his own words. It is largely chronological and traces his life from some of his past lives and birth to his final passing away, his *Mahāparinibbāna*. They include all the suttas from the printed “India Pilgrimage Chanting Book,” including their Pāli texts. Most of them are taken from a selection of suttas made by Ajahn Brahmali for a pilgrimage he led in 2015. The purpose of these suttas is to allow us to get closer to the Buddha, *Buddhānussati*, and to reflect on the Dhamma he gave the world, *Dhammānussati,* and the Sangha*, Sanghānussati*. It can also be used for chanting, as it includes the regular chants we do and those related to the specific pilgrimage sites.

TABLE OF CONTENTS (Suttas)

SOME PAST LIVES OF THE ‘BUDDHA-TO-BE’ (THE BODHISATTA)

About Pacetana (AN 3:15) *Sacetana Sutta*

On one occasion the Blessed One was dwelling at Bārāṇasī in the deer park at Isipatana. There the Blessed One addressed the bhikkhus: “Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, in the past there was a king named Pacetana. Then King Pacetana addressed a chariotmaker: ‘Friend chariotmaker, six months from now there will be a battle. Can you make me a new pair of wheels?’—‘I can, lord,’ the chariotmaker replied. After six months less six days the chariotmaker had finished one wheel. King Pacetana then addressed the chariotmaker: ‘Six days from now there will be a battle. Is the new pair of wheels finished?’ The chariotmaker replied: ‘In the past six months less six days, lord, I have finished one wheel.’—‘But, friend chariotmaker, can you finish a second wheel for me in the next six days?’—‘I can, lord,’ the chariotmaker replied. Then, over the next six days, the chariotmaker finished the second wheel. He brought the new pair of wheels to King Pacetana and said: ‘This is the new pair of wheels that I

have made for you, lord.'—'What is the difference, friend chariotmaker, between the wheel that took six months less six days to complete and the one that took six days to complete? I do not see any difference between them.'—'There is a difference, lord. Observe the difference.'

"Then the chariotmaker rolled the wheel that took six days to finish. It rolled as far as the impetus carried it, and then it wobbled and fell to the ground. But the wheel that took six months less six days to finish rolled as far as the impetus carried it and then stood still as if fixed on an axle.

"The king asked: 'Why is it, friend chariotmaker, that the wheel that took six days to finish rolled as far as the impetus carried it, and then wobbled and fell to the ground, while the wheel that took six months less six days to finish rolled as far as the impetus carried it and then stood still as if fixed on an axle?'

"The chariotmaker replied: 'The wheel that took six days to finish, lord, has a rim that is crooked, faulty, and defective; spokes that are crooked, faulty, and defective; and a nave that is crooked, faulty, and defective. For this reason, it rolled as far as the impetus carried it and then it wobbled and fell to the ground. But the wheel that took six months less six days to finish has a rim without crookedness, faults, and defects; it has spokes without crookedness, faults, and defects; and it has a nave that is without crookedness, faults, and defects. For this reason, it rolled as far as the impetus carried it and then stood still as if fixed on an axle.'

“It may be, bhikkhus, that you think: ‘On that occasion the chariotmaker was someone else.’ But you should not think in such a way. On that occasion, I myself was the chariotmaker. Then I was skilled in crookedness, faults, and defects in wood. But now I am the Arahant, the Perfectly Enlightened One, (1) skilled in crookedness, faults, and defects of the body; (2) skilled in crookedness, faults, and defects of speech; and (3) skilled in crookedness, faults, and defects of mind.

“Any bhikkhu or bhikkhunī who has not abandoned crookedness, faults, and defects of the body, speech, and mind has fallen down from this Dhamma and discipline, just as the wheel that was finished in six days fell to the ground.

“Any bhikkhu or bhikkhunī who has abandoned crookedness, faults, and defects of the body, speech, and mind is established in this Dhamma and discipline, just as the wheel that was finished in six months less six days remained standing.

“Therefore, bhikkhus, you should train yourselves thus: ‘We will abandon crookedness, faults, and defects of the body; we will abandon crookedness, faults, and defects of speech; we will abandon crookedness, faults, and defects of the mind.’ It is in this way that you should train yourselves.”

Bhikkhu Bodhi, SuttaCentral

With Ghaṭīkāra (extract) (MN 81)

Ghaṭikāra Sutta

SO I HAVE HEARD. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. Then the Buddha left the road, and at a certain spot he smiled.

Then Venerable Ānanda thought, “What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason.”

So Ānanda arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said, “What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason.”

“Once upon a time, Ānanda, there was a market town in this spot named Vebhaliṅga. It was successful and prosperous, populous, full of people. And Kassapa, a blessed one, a perfected one, a fully awakened Buddha, lived supported by Vebhaliṅga. It was here, in fact, that he had his monastery, where he advised the mendicant Saṅgha while seated.”

Then Ānanda spread out his outer robe folded in four and said to the Buddha, “Well then, sir, may the Blessed One sit here! Then this piece of land will have been occupied by two perfected ones, fully awakened Buddhas.” The Buddha sat on the seat spread out. When he was seated

he said to Venerable Ānanda:

“Once upon a time, Ānanda, there was a market town in this spot named Vebhaliṅga. It was successful and prosperous, populous, full of people. And Kassapa, a blessed one, a perfected one, a fully awakened Buddha, lived supported by Vebhaliṅga. It was here, in fact, that he had his monastery, where he advised the mendicant Saṅgha while seated.

The Buddha Kassapa had as chief supporter in Vebhaliṅga a potter named Ghaṭīkāra. Ghaṭīkāra had a dear friend named Jotipāla, a student. Then Ghaṭīkāra addressed Jotipāla, ‘Come, dear Jotipāla, let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.’

When he said this, Jotipāla said to him, ‘Enough, dear Ghaṭīkāra. What’s the use of seeing that shaveling, that fake ascetic?’

For a second time … and a third time, Ghaṭīkāra addressed Jotipāla, ‘Come, dear Jotipāla, let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.’

For a third time, Jotipāla said to him, ‘Enough, dear Ghaṭīkāra. What’s the use of seeing that shaveling, that fake ascetic?’

‘Well then, dear Jotipāla, let’s take some bathing cleanser and go to the river to bathe.’

‘Yes, dear,’ replied Jotipāla. So that’s what they did.

Then Ghaṭīkāra addressed Jotipāla, ‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away. Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.’

When he said this, Jotipāla said to him, ‘Enough, dear Ghaṭīkāra. What’s the use of seeing that shaveling, that fake ascetic?’

For a second time … and a third time, Ghaṭīkāra addressed Jotipāla, ‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away. Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.’

For a third time, Jotipāla said to him, ‘Enough, dear Ghaṭīkāra. What’s the use of seeing that shaveling, that fake ascetic?’

Then Ghaṭīkāra grabbed Jotipāla by the skirt-hem and said, ‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away. Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.’

So Jotipāla undid his skirt-hem and said to Ghaṭīkāra,

‘Enough, dear Ghaṭīkāra. What’s the use of seeing that shaveling, that fake ascetic?’

Then Ghaṭīkāra grabbed Jotipāla by the hair of his freshly-washed head and said, ‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away. Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.’

Then Jotipāla thought, ‘Oh, how incredible, how amazing, how this potter Ghaṭīkāra, though of lowly birth, should presume to grab me by the hair of my freshly-washed head! This must be no ordinary matter.’ He said to Ghaṭīkāra, ‘You’d even milk it to this extent, dear Ghaṭīkāra?’

‘I even milk it to this extent, dear Jotipāla. For that is how holy I deem it to see that Blessed One.’

‘Well then, dear Ghaṭīkāra, release me, we shall go.’

Then Ghaṭīkāra the potter and Jotipāla the student went to the Buddha Kassapa. Ghaṭīkāra bowed and sat down to one side, but Jotipāla exchanged greetings with the Buddha and sat down to one side.

Ghaṭīkāra said to the Buddha Kassapa, ‘Sir, this is the student Jotipāla, my dear friend. Please teach him the Dhamma.’ Then the Buddha Kassapa educated, encouraged, fired up, and inspired Ghaṭīkāra and Jotipāla with a Dhamma talk. Then they got up from their seat, bowed, and respectfully circled the Buddha Kassapa, keeping him on their right, before leaving.

Then Jotipāla said to Ghatīkāra, ‘Dear Ghaṭīkāra, you have heard this teaching, so why don’t you go forth from the lay life to homelessness?’

‘Don’t you know, dear Jotipāla, that I provide for my blind old parents?’

‘Well then, dear Ghaṭīkāra, I shall go forth from the lay life to homelessness.’

Then Ghaṭīkāra and Jotipāla went to the Buddha Kassapa, bowed and sat down to one side. Ghaṭīkāra said to the Buddha Kassapa, ‘Sir, this is the student Jotipāla, my dear friend. Please give him the going forth.’ And Jotipāla the student received the going forth, the ordination in the Buddha’s presence.

Not long after Jotipāla’s ordination, a fortnight later, the Buddha Kassapa—having stayed in Vebhaliṅga as long as he pleased—set out for Varanasi. Traveling stage by stage, he arrived at Varanasi, where he stayed near Varanasi, in the deer park at Isipatana. …

Ānanda, you might think: ‘Surely the student Jotipāla must have been someone else at that time?’ But you should not see it like this. I myself was the student Jotipāla at that time.”

That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

Bhikkhu Sujato, SuttaCentral

THE BIRTH OF THE ‘BUDDHA-TO-BE’

Lumbini

Incredible and Amazing (MN 123)
Acchariya-abbhūta Sutta

ENGLISH

… The Buddha said, “Well then, Ānanda, say some more about the incredible and amazing qualities of the Realized One.”

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

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

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

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

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 void of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And even the sentient beings reborn there recognize each other by that light: “So, it seems other sentient beings have been reborn here!” And this 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.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening is conceived in his mother’s belly, four gods 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.

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

I have learned this in the presence of the Buddha: ‘When the being intent on awakening is conceived in his mother’s belly, she no longer feels sexual desire for men, and she cannot be violated by a man of lustful intent.’ This too I remember as an incredible quality of the Buddha.

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

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

naturally beautiful, eight-faceted, well-worked. And it's strung with a thread of blue, yellow, red, white, or golden brown."

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

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

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

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

I have learned this in the presence of the Buddha: 'When the being intent on awakening emerges from his mother's

womb, gods receive him first, then humans.' This too I remember as an incredible quality of the Buddha.

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

I have learned this in the presence of the Buddha: 'When the being intent on awakening emerges from his mother's womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean. Suppose a jewel-treasure was placed on a cloth from 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.

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.

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.

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 void of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And the sentient beings reborn there recognize each other by that light: "So, it seems other sentient beings have been reborn here!" 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."

"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."…

That's what Ānanda said, and the teacher approved. Satisfied, those mendicants approved what Venerable Ānanda said.

Bhikkhu Sujato, SuttaCentral

Pali (MN 123)

… Sammukhā metaṁ, bhante, bhagavato sutaṁ, sammukhā paṭiggahitaṁ: 'sampatijāto, ānanda, bodhisatto samehi pādehi pathaviyaṁ patiṭṭhahitvā uttarābhimukho sattapadavītihārena gacchati, setamhi chatte anudhāriyamāne, sabbā ca disā viloketi, āsabhiñca vācaṁ bhāsati—aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassa. Ayamantimā jāti, natthi dāni punabbhavo'ti. Yampi, bhante …pe… idampāhaṁ, bhante, bhagavato acchariyaṁ abbhutadhammaṁ dhāremi.

Sammukhā metaṁ, bhante, bhagavato sutaṁ, sammukhā paṭiggahitaṁ: 'yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso loke pātubhavati atikkammeva

devānaṁ devānubhāvaṁ. Yāpi tā lokantarikā aghā asaṁvutā andhakārā andhakāratimisā yatthapime candimasūriyā evaṁmahiddhikā evaṁmahānubhāvā ābhāya nānubhonti tatthapi appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṁ devānubhāvaṁ. Yepi tattha sattā upapannā tepi tenobhāsena aññamaññaṁ sañjānanti—aññepi kira, bho, santi sattā idhūpapannāti. Ayañca dasasahassī lokadhātu saṅkampati sampakampati sampavedhati, appamāṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānaṁ devānubhāvan'ti. Yampi, bhante …pe… idampāhaṁ, bhante, bhagavato acchariyaṁ abbhutadhammaṁ dhāremī"ti.

"Tasmātiha tvaṁ, ānanda, idampi tathāgatassa acchariyaṁ abbhutadhammaṁ dhārehi. Idhānanda, tathāgatassa viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṁ gacchanti; viditā saññā uppajjanti …pe… viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṁ gacchanti. Idampi kho tvaṁ, ānanda, tathāgatassa acchariyaṁ abbhutadhammaṁ dhārehī"ti.

"Yampi, bhante, bhagavato viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṁ gacchanti; viditā saññā … viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṁ gacchanti. Idampāhaṁ, bhante, bhagavato acchariyaṁ abbhutadhammaṁ dhāremī"ti.

Idamavoca āyasmā ānando. Samanuññho satthā ahosi; attamanā ca te bhikkhū āyasmato ānandassa bhāsitaṁ abhinandunti.

SuttaCentral

THE EARLY LIFE OF THE ‘BUDDHA-TO-BE’

Kapilavatthu

The ‘Buddha-to-be’ grew up in luxury in Kapilavatthu. He gave up this luxurious lifestyle, the ‘Great Renunciation’, leaving the palace at the age of 29 to undertake the ‘Noble Search’, the search for Awakening, the very meaning of life, in order to overcome rebirth, sickness, old age and death.

Delicate (AN 3:39)

Sukhumāla Sutta

“Bhikkhus, I was delicately nurtured, most delicately nurtured, extremely delicately nurtured. At my father’s residence lotus ponds were made just for my enjoyment: in one of them blue lotuses bloomed, in another red lotuses, and in a third white lotuses. I used no sandalwood unless it came from Kāsi and my headdress, jacket, lower garment, and upper garment were made of cloth from Kāsi. By day and by night a white canopy was held over me so that cold and heat, dust, grass, and dew would not settle on me.

“I had three mansions: one for the winter, one for the summer, and one for the rainy season. I spent the four months of the rains in the rainy-season mansion, being

entertained by musicians, none of whom were male, and I did not leave the mansion. While in other people's homes slaves, workers, and servants are given broken rice together with sour gruel for their meals, in my father's residence they were given choice hill rice, meat, and boiled rice.

(1) "Amid such splendor and a delicate life, it occurred to me: 'An uninstructed worldling, though himself subject to old age, not exempt from old age, feels repelled, humiliated, and disgusted when he sees another who is old, overlooking his own situation. Now I too am subject to old age and am not exempt from old age. Such being the case, if I were to feel repelled, humiliated, and disgusted when seeing another who is old, that would not be proper for me.' When I reflected thus, my intoxication with youth was completely abandoned.

(2) "Again, it occurred to me: 'An uninstructed worldling, though himself subject to illness, not exempt from illness, feels repelled, humiliated, and disgusted when he sees another who is ill, overlooking his own situation. Now I too am subject to illness and am not exempt from illness. Such being the case, if I were to feel repelled, humiliated, and disgusted when seeing another who is ill, that would not be proper for me.' When I reflected thus, my intoxication with health was completely abandoned.

(3) "Again, it occurred to me: 'An uninstructed worldling, though himself subject to death, not exempt from death, feels repelled, humiliated, and disgusted when he sees

another who has died, overlooking his own situation. Now I too am subject to death and am not exempt from death. Such being the case, if I were to feel repelled, humiliated, and disgusted when seeing another who has died, that would not be proper for me.' When I reflected thus, my intoxication with life was completely abandoned.

"There are, bhikkhus, these three kinds of intoxication. What three? Intoxication with youth, intoxication with health, and intoxication with life. (1) An uninstructed worldling, intoxicated with youth, engages in misconduct by body, speech, and mind. With the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. (2) An uninstructed worldling, intoxicated with health, engages in misconduct by body, speech, and mind. With the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. (3) An uninstructed worldling, intoxicated with life, engages in misconduct by body, speech, and mind. With the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell.

"Intoxicated with youth, a bhikkhu gives up the training and reverts to the lower life; or intoxicated with health, he gives up the training and reverts to the lower life; or intoxicated with life, he gives up the training and reverts to the lower life.

“Worldlings subject to illness,
old age, and death, are disgusted
by other people who exist
in accordance with their nature.

“If I were to become disgusted
with beings who have such a nature,
that would not be proper for me
since I too have the same nature.

“While I was dwelling thus,
having known the state without acquisitions,
I overcame all intoxications—
intoxication with health,
with youth, and with life—
having seen security in renunciation.

“Zeal then arose in me
as I clearly saw nibbāna.
Now I am incapable
of indulging in sensual pleasures.
Relying on the spiritual life,
never will I turn back.”

Bhikkhu Bodhi, SuttaCentral

The Noble Search (extract) (MN 26)

Ariyapariyesanā Sutta

English

THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.

…

Then the Blessed One went to the brahmin Rammaka's hermitage. Now on that occasion a number of bhikkhus were sitting together in the hermitage discussing the Dhamma. The Blessed One stood outside the door waiting for their discussion to end. When he knew that it was over, he coughed and knocked, and the bhikkhus opened the door for him. The Blessed One entered, sat down on a seat made ready, and addressed the bhikkhus thus: "Bhikkhus, for what discussion are you sitting together here now? And what was your discussion that was interrupted?"

"Venerable sir, our discussion on the Dhamma that was interrupted was about the Blessed One himself. Then the Blessed One arrived."

"Good, bhikkhus. It is fitting for you clansmen who have gone forth out of faith from the home life into homelessness to sit together to discuss the Dhamma. When you gather together, bhikkhus, you should do either

of two things: hold discussion on the Dhamma or maintain noble silence. …

Bhikkhu Bodhi, SuttaCentral

… 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.

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?'

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. …

Bhikkhu Sujato, Sutta Central

Pali (MN 26)

Katamā ca, bhikkhave, ariyā pariyesanā? Idha, bhikkhave, ekacco attanā jātidhammo samāno jātidhamme ādīnavaṁ viditvā ajātaṁ anuttaraṁ yogakkhemaṁ nibbānaṁ pariyesati, attanā jarādhammo samāno jarādhamme ādīnavaṁ viditvā ajaraṁ anuttaraṁ yogakkhemaṁ nibbānaṁ pariyesati, attanā byādhidhammo samāno byādhidhamme ādīnavaṁ viditvā abyādhiṁ anuttaraṁ yogakkhemaṁ nibbānaṁ pariyesati, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṁ viditvā amataṁ anuttaraṁ yogakkhemaṁ nibbānaṁ pariyesati, attanā sokadhammo samāno sokadhamme ādīnavaṁ viditvā asokaṁ anuttaraṁ yogakkhemaṁ nibbānaṁ pariyesati, attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavaṁ viditvā asaṅkiliṭṭhaṁ anuttaraṁ yogakkhemaṁ nibbānaṁ pariyesati. Ayaṁ, bhikkhave, ariyā pariyesanā.

Ahampi sudaṁ, bhikkhave, pubbeva sambodhā anabhisambuddho bodhisattova samāno attanā jātidhammo samāno jātidhammaṁyeva pariyesāmi, attanā jarādhammo samāno jarādhammaṁyeva

pariyesāmi, attanā byādhidhammo samāno byādhidhammaṁyeva pariyesāmi, attanā maraṇadhammo samāno maraṇadhammaṁyeva pariyesāmi, attanā sokadhammo samāno sokadhammaṁyeva pariyesāmi, attanā saṅkilesadhammo samāno saṅkilesadhammaṁyeva pariyesāmi. Tassa mayhaṁ, bhikkhave, etadahosi: ‘kiṁ nu kho ahaṁ attanā jātidhammo samāno jātidhammaṁyeva pariyesāmi, attanā jarādhammo samāno …pe… byādhidhammo samāno … maraṇadhammo samāno … sokadhammo samāno … attanā saṅkilesadhammo samāno saṅkilesadhammaṁyeva pariyesāmi? Yannūnāhaṁ attanā jātidhammo samāno jātidhamme ādīnavaṁ viditvā ajātaṁ anuttaraṁ yogakkhemaṁ nibbānaṁ pariyeseyyaṁ, attanā jarādhammo samāno jarādhamme ādīnavaṁ viditvā ajaraṁ anuttaraṁ yogakkhemaṁ nibbānaṁ pariyeseyyaṁ, attanā byādhidhammo samāno byādhidhamme ādīnavaṁ viditvā abyādhiṁ anuttaraṁ yogakkhemaṁ nibbānaṁ pariyeseyyaṁ, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṁ viditvā amataṁ anuttaraṁ yogakkhemaṁ nibbānaṁ pariyeseyyaṁ, attanā sokadhammo samāno sokadhamme ādīnavaṁ viditvā asokaṁ anuttaraṁ yogakkhemaṁ nibbānaṁ pariyeseyyaṁ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavaṁ viditvā asaṅkiliṭṭhaṁ anuttaraṁ yogakkhemaṁ nibbānaṁ pariyeseyyan’ti.

So kho ahaṁ, bhikkhave, aparena samayena daharova samāno susukāḷakeso, bhadrena yobbanena

samannāgato paṭhamena vayasā akāmakānaṁ mātāpitūnaṁ assumukhānaṁ rudantānaṁ kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajiṁ.

So evaṁ pabbajito samāno kiṅkusalagavesī anuttaraṁ santivarapadaṁ pariyesamāno yena āḷāro kālāmo tenupasaṅkamiṁ. …

SuttaCentral

The ‘Buddha-to-Be’s First Teachers

“Having gone forth, bhikkhus, in search of what is wholesome, seeking the supreme state of sublime peace, I went to Āḷāra Kālāma and said to him: ‘Friend Kālāma, I want to lead the holy life in this Dhamma and Discipline.’ Āḷāra Kālāma replied: ‘The venerable one may stay here. This Dhamma is such that a wise man can soon enter upon and abide in it, realising for himself through direct knowledge his own teacher’s doctrine.’ I soon quickly learned that Dhamma. As far as mere lip-reciting and rehearsal of his teaching went, I could speak with knowledge and assurance, and I claimed, ‘I know and see’—and there were others who did likewise.

“I considered: ‘It is not through mere faith alone that Āḷāra Kālāma declares: “By realising for myself with direct knowledge, I enter upon and abide in this Dhamma.” Certainly Āḷāra Kālāma abides knowing and seeing this

Dhamma.’ Then I went to Āḷāra Kālāma and asked him: ‘Friend Kālāma, in what way do you declare that by realising for yourself with direct knowledge you enter upon and abide in this Dhamma?’ In reply he declared the base of nothingness.

“I considered: ‘Not only Āḷāra Kālāma has faith, energy, mindfulness, concentration, and wisdom. I too have faith, energy, mindfulness, concentration, and wisdom. Suppose I endeavour to realise the Dhamma that Āḷāra Kālāma declares he enters upon and abides in by realising for himself with direct knowledge?’

“I soon quickly entered upon and abided in that Dhamma by realising for myself with direct knowledge. Then I went to Āḷāra Kālāma and asked him: ‘Friend Kālāma, is it in this way that you declare that you enter upon and abide in this Dhamma by realising for yourself with direct knowledge?’—‘That is the way, friend.’—‘It is in this way, friend, that I also enter upon and abide in this Dhamma by realising for myself with direct knowledge.’—‘It is a gain for us, friend, it is a great gain for us that we have such a venerable one for our companion in the holy life. So the Dhamma that I declare I enter upon and abide in by realising for myself with direct knowledge is the Dhamma that you enter upon and abide in by realising for yourself with direct knowledge. And the Dhamma that you enter upon and abide in by realising for yourself with direct knowledge is the Dhamma that I declare I enter upon and abide in by realising for myself with direct knowledge. So

you know the Dhamma that I know and I know the Dhamma that you know. As I am, so are you; as you are, so am I. Come, friend, let us now lead this community together.'

"Thus Āḷāra Kālāma, my teacher, placed me, his pupil, on an equal footing with himself and awarded me the highest honour. But it occurred to me: 'This Dhamma does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna, but only to reappearance in the base of nothingness. Not being satisfied with that Dhamma, disappointed with it, I left.'

"Still in search, bhikkhus, of what is wholesome, seeking the supreme state of sublime peace, I went to Uddaka Rāmaputta and said to him: 'Friend, I want to lead the holy life in this Dhamma and Discipline.' Uddaka Rāmaputta replied: 'The venerable one may stay here. This Dhamma is such that a wise man can soon enter upon and abide in it, himself realising through direct knowledge his own teacher's doctrine.' I soon quickly learned that Dhamma. As far as mere lip-reciting and rehearsal of his teaching went, I could speak with knowledge and assurance, and I claimed, 'I know and see'—and there were others who did likewise.

"I considered: 'It was not through mere faith alone that Rāma declared: "By realising for myself with direct knowledge, I enter upon and abide in this Dhamma." Certainly Rāma abided knowing and seeing this Dhamma.' Then I went to Uddaka Rāmaputta and asked him: 'Friend,

in what way did Rāma declare that by realising for himself with direct knowledge he entered upon and abided in this Dhamma?' In reply Uddaka Rāmaputta declared the base of neither-perception-nor-non-perception.

"I considered: 'Not only Rāma had faith, energy, mindfulness, concentration, and wisdom. I too have faith, energy, mindfulness, concentration, and wisdom. Suppose I endeavour to realise the Dhamma that Rāma declared he entered upon and abided in by realising for himself with direct knowledge.'

"I soon quickly entered upon and abided in that Dhamma by realising for myself with direct knowledge. Then I went to Uddaka Rāmaputta and asked him: 'Friend, was it in this way that Rāma declared that he entered upon and abided in this Dhamma by realising for himself with direct knowledge?'—'That is the way, friend.'—'It is in this way, friend, that I also enter upon and abide in this Dhamma by realising for myself with direct knowledge.'—'It is a gain for us, friend, it is a great gain for us that we have such a venerable one for our companion in the holy life. So the Dhamma that Rāma declared he entered upon and abided in by realising for himself with direct knowledge is the Dhamma that you enter upon and abide in by realising for yourself with direct knowledge. And the Dhamma that you enter upon and abide in by realising for yourself with direct knowledge is the Dhamma that Rāma declared he entered upon and abided in by realising for himself with direct knowledge. So you know the Dhamma that Rāma knew

and Rāma knew the Dhamma that you know. As Rāma was, so are you; as you are, so was Rāma. Come, friend, now lead this community.'

"Thus Uddaka Rāmaputta, my companion in the holy life, placed me in the position of a teacher and accorded me the highest honour. But it occurred to me: 'This Dhamma does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna, but only to reappearance in the base of neither-perception-nor-non-perception.' Not being satisfied with that Dhamma, disappointed with it, I left…

Bhikkhu Bodhi, SuttaCentral

PRACTISING THE ASCETIC PRACTICES

Unsatisfied with the meditative practices of his first two teachers, 'the Buddha-to-be', undertakes the ascetic practices that most spiritual seekers at that time used in the pursuit of liberation.

With Prince Bodhi (extract) (MN 85)

Bodhirājakumāra Sutta

"Prince, before my awakening—when I was still unawakened but intent on awakening—I too thought: 'Pleasure is not gained through pleasure; pleasure is gained through pain.'

Bhikkhu Sujato, SuttaCentral

The Greater Discourse to Saccaka (extract) (MN 36)

Mahāsaccaka Sutta

… "I thought: 'Suppose, with my teeth clenched and my tongue pressed against the roof of my mouth, I beat down, constrain, and crush mind with mind.' So, with my teeth clenched and my tongue pressed against the roof of my mouth, I beat down, constrained, and crushed mind with mind. While I did so, sweat ran from my armpits. Just as a

strong man might seize a weaker man by the head or shoulders and beat him down, constrain him, and crush him, so too, with my teeth clenched and my tongue pressed against the roof of my mouth, I beat down, constrained, and crushed mind with mind, and sweat ran from my armpits. But although tireless energy was aroused in me and unremitting mindfulness was established, my body was overwrought and uncalm because I was exhausted by the painful striving. But such painful feeling that arose in me did not invade my mind and remain.

“I thought: ‘Suppose I practise the breathingless meditation. ’ So I stopped the in-breaths and out-breaths through my mouth and nose. While I did so, there was a loud sound of winds coming out from my earholes. Just as there is a loud sound when a smith’s bellows are blown, so too, while I stopped the in-breaths and out-breaths through my nose and ears, there was a loud sound of winds coming out from my earholes. But although tireless energy was aroused in me and unremitting mindfulness was established, my body was overwrought and uncalm because I was exhausted by the painful striving. But such painful feeling that arose in me did not invade my mind and remain.

“I thought: ‘Suppose I practise further the breathingless meditation.’ So I stopped the in-breaths and out-breaths through my mouth, nose, and ears. While I did so, violent winds cut through my head. Just as if a strong man were to crush my head with the tip of a sharp sword, so too,

while I stopped the in-breaths and out-breaths through my mouth, nose, and ears, violent winds cut through my head. But although tireless energy was aroused in me and unremitting mindfulness was established, my body was overwrought and uncalm because I was exhausted by the painful striving. But such painful feeling that arose in me did not invade my mind and remain.

“I thought: ‘Suppose I practise further the breathingless meditation.’ So I stopped the in-breaths and out-breaths through my mouth, nose, and ears. While I did so, there were violent pains in my head. Just as if a strong man were tightening a tough leather strap around my head as a headband, so too, while I stopped the in-breaths and out-breaths through my mouth, nose, and ears, there were violent pains in my head. But although tireless energy was aroused in me and unremitting mindfulness was established, my body was overwrought and uncalm because I was exhausted by the painful striving. But such painful feeling that arose in me did not invade my mind and remain.

“I thought: ‘Suppose I practise further the breathingless meditation.’ So I stopped the in-breaths and out-breaths through my mouth, nose, and ears. While I did so, violent winds carved up my belly. Just as if a skilled butcher or his apprentice were to carve up an ox’s belly with a sharp butcher’s knife, so too, while I stopped the in-breaths and out-breaths through my mouth, nose, and ears, violent winds carved up my belly. But although tireless energy

was aroused in me and unremitting mindfulness was established, my body was overwrought and uncalm because I was exhausted by the painful striving. But such painful feeling that arose in me did not invade my mind and remain.

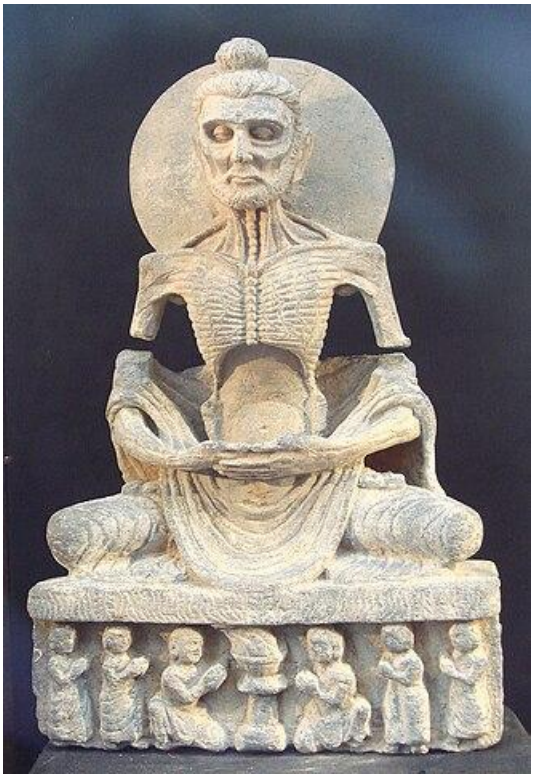
“I thought: ‘Suppose I practise further the breathingless meditation.’ So I stopped the in-breaths and out-breaths through my mouth, nose, and ears. While I did so, there was a violent burning in my body. Just as if two strong men were to seize a weaker man by both arms and roast him over a pit of hot coals, so too, while I stopped the in-breaths and out-breaths through my mouth, nose, and ears, there was a violent burning in my body. But although tireless energy was aroused in me and unremitting mindfulness was established, my body was overwrought and uncalm because I was exhausted by the painful striving. But such painful feeling that arose in me did not invade my mind and remain.

“Now when deities saw me, some said: ‘The recluse Gotama is dead.’ Other deities said: ‘The recluse Gotama is not dead, he is dying.’ And other deities said: ‘The recluse Gotama is not dead nor dying; he is an arahant, for such is the way arahants abide.’

“I thought: ‘Suppose I practise entirely cutting off food.’ Then deities came to me and said: ‘Good sir, do not practise entirely cutting off food. If you do so, we shall infuse heavenly food into the pores of your skin and you will live on that.’ I considered: ‘If I claim to be completely

fasting while these deities infuse heavenly food into the pores of my skin and I live on that, then I shall be lying.' So I dismissed those deities, saying: 'There is no need.'

"I thought: 'Suppose I take very little food, a handful each time, whether of bean soup or lentil soup or vetch soup or pea soup.' *So I took very little food, a handful each time, whether of bean soup or lentil soup or vetch soup or pea soup. While I did so, my body reached a state of extreme emaciation. Because of eating so little my limbs became like the jointed segments of vine stems or bamboo stems. Because of eating so little my backside became like a camel's hoof. Because of eating so little the projections on my spine stood forth like corded beads. Because of eating so little my ribs jutted out as gaunt as the crazy rafters of an old roofless barn. Because of eating so little the gleam of my eyes sank far down in their sockets, looking like the gleam of water that has sunk far down in a deep well. Because of eating so little my scalp shrivelled and withered as a green bitter gourd shrivels and withers in the wind and sun. Because of eating so little my belly skin adhered to my backbone; thus if I touched my belly skin I encountered my backbone and if I touched my backbone I encountered my belly skin. Because of eating so little, if I defecated or urinated, I fell over on my face there. Because of eating so little, if I tried to ease my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell from my body as I rubbed.*



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“Now when people saw me, some said: ‘The recluse Gotama is black.’ Other people said: ‘The recluse Gotama is not black, he is brown.’ Other people said: ‘The recluse Gotama is neither black nor brown, he is golden-skinned.’ So much had the clear, bright colour of my skin deteriorated through eating so little.

Bhikkhu Bodhi, SuttaCentral

HOW THE ‘BUDDHA-TO-BE’ PRACTISED BEFORE HIS AWAKENING

Fear and Dread (extract) (MN 4)

Bhayabherava Sutta

THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park.

Then the brahmin Jāṇussoṇi went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and said: “Master Gotama, when clansmen have gone forth from the home life into homelessness out of faith in Master Gotama, do they have Master Gotama for their leader, their helper, and their guide? And do these people follow the example of Master Gotama?”

“That is so, brahmin, that is so. When clansmen have gone forth from the home life into homelessness out of faith in me, they have me for their leader, their helper, and their guide. And these people follow my example.”

“But, Master Gotama, remote jungle-thicket resting places in the forest are hard to endure, seclusion is hard to practise, and it is hard to enjoy solitude. One would think the jungles must rob a bhikkhu of his mind, if he has no

concentration."

"That is so, brahmin, that is so. Remote jungle-thicket resting places in the forest are hard to endure, seclusion is hard to practise, and it is hard to enjoy solitude. One would think the jungles must rob a bhikkhu of his mind, if he has no concentration.

"*Before my enlightenment*, while I was still only an unenlightened Bodhisatta, I too considered thus: 'Remote jungle-thicket resting places in the forest are hard to endure…the jungles must rob a bhikkhu of his mind, if he has no concentration.'…

"I considered thus: 'There are the specially auspicious nights of the fourteenth, the fifteenth, and the eighth of the fortnight. Now what if, on such nights as these, I were to dwell in such awe-inspiring, horrifying abodes as orchard shrines, woodland shrines, and tree shrines? Perhaps I might encounter that fear and dread.' And later, on such specially auspicious nights as the fourteenth, the fifteenth, and the eighth of the fortnight, I dwelt in such awe-inspiring, horrifying abodes as orchard shrines, woodland shrines, and tree shrines. And while I dwelt there, a wild animal would come up to me, or a peacock would knock off a branch, or the wind would rustle the leaves. I thought: 'What now if this is the fear and dread coming?' I thought: 'Why do I dwell always expecting fear and dread? What if I subdue that fear and dread while keeping the same posture that I am in when it comes upon me?'

“While I walked, the fear and dread came upon me; I neither stood nor sat nor lay down till I had subdued that fear and dread. While I stood, the fear and dread came upon me; I neither walked nor sat nor lay down till I had subdued that fear and dread. While I sat, the fear and dread came upon me; I neither walked nor stood nor lay down till I had subdued that fear and dread. While I lay down, the fear and dread came upon me; I neither walked nor stood nor sat down till I had subdued that fear and dread.

“There are, brahmin, some recluses and brahmins who perceive day when it is night and night when it is day. I say that on their part this is an abiding in delusion. But I perceive night when it is night and day when it is day. Rightly speaking, were it to be said of anyone: *‘A being not subject to delusion has appeared in the world for the welfare and happiness of many, out of compassion for the world, for the good, welfare, and happiness of gods and humans,’ it is of me indeed that rightly speaking this should be said.*

“Tireless energy was aroused in me and unremitting mindfulness was established, my body was tranquil and untroubled, my mind concentrated and unified…

Bhikkhu Bodhi, SuttaCentral

Bodh Gayā

At Bodh Gaya, the 'Buddha-to-be' realises the futility of the ascetic practices he has been undertaking, and abandons them. Instead, he resumes the practice of meditation, after remembering his childhood experience of deep meditation (Jhāna).

The Greater Discourse to Saccaka (extract cont. MN 36)

Mahāsaccaka Sutta

… "I thought: 'Whatever recluses or brahmins in the past have experienced painful, racking, piercing feelings due to exertion, this is the utmost, there is none beyond this. And whatever recluses and brahmins in the future will experience painful, racking, piercing feelings due to exertion, this is the utmost, there is none beyond this. And whatever recluses and brahmins at present experience painful, racking, piercing feelings due to exertion, this is the utmost, there is none beyond this. But by this racking practice of austerities I have not attained any superhuman states, any distinction in knowledge and vision worthy of the noble ones. Could there be another path to enlightenment?'...

Bhikkhu Bodhi, SuttaCentral

The Noble Search (extract cont.) (MN 26)

Ariyapariyesanā Sutta

… “Still in search, bhikkhus, of what is wholesome, seeking the supreme state of sublime peace, I wandered by stages through the Magadhan country until eventually I arrived at Uruvelā, at Senānigama. There I saw an agreeable piece of ground, a delightful grove with a clear-flowing river with pleasant, smooth banks and nearby a village for alms resort. I considered: ‘This is an agreeable piece of ground, this is a delightful grove with a clear-flowing river with pleasant, smooth banks and nearby a village for alms resort. This will serve for the striving of a clansman intent on striving.’ And I sat down there thinking: ‘This will serve for striving.’

Bhikkhu Bodhi, SuttaCentral

The Greater Discourse to Saccaka (extract cont. MN 36)

Mahāsaccaka Sutta

Simile of Lighting a Fire with Three Pieces of Wood

Ajahn Brahmali mentions that in the Sanskrit versions this section occurs after the ascetic practices, which makes much more sense than before them. It has therefore been moved to this section.

… “Now these three similes occurred to me spontaneously, never heard before. Suppose there were a wet sappy piece of wood lying in water, and a man came with an upper fire-stick, thinking: ‘I shall light a fire, I shall produce heat.’ What do you think, Aggivessana? Could the man light a fire and produce heat by taking the upper fire-stick and rubbing it against the wet sappy piece of wood lying in the water?”

“No, Master Gotama. Why not? Because it is a wet sappy piece of wood, and it is lying in water. Eventually the man would reap only weariness and disappointment.”

“So too, Aggivessana, as to those recluses and brahmins who still do not live bodily withdrawn from sensual pleasures, and whose sensual desire, affection, infatuation, thirst, and fever for sensual pleasures has not been fully abandoned and suppressed internally, even if those good recluses and brahmins feel painful, racking,

piercing feelings due to exertion, they are incapable of knowledge and vision and supreme enlightenment; and even if those good recluses and brahmins do not feel painful, racking, piercing feelings due to exertion, they are incapable of knowledge and vision and supreme enlightenment. This was the first simile that occurred to me spontaneously, never heard before.

“Again, Aggivessana, a second simile occurred to me spontaneously, never heard before. Suppose there were a wet sappy piece of wood lying on dry land far from water, and a man came with an upper fire-stick, thinking: ‘I shall light a fire, I shall produce heat.’ What do you think, Aggivessana? Could the man light a fire and produce heat by taking the upper fire-stick and rubbing it against the wet sappy piece of wood lying on dry land far from water?”

“No, Master Gotama. Why not? Because it is a wet sappy piece of wood, even though it is lying on dry land far from water. Eventually the man would reap only weariness and disappointment.”

“So too, Aggivessana, as to those recluses and brahmins who live bodily withdrawn from sensual pleasures, but whose sensual desire, affection, infatuation, thirst, and fever for sensual pleasures has not been fully abandoned and suppressed internally, even if those good recluses and brahmins feel painful, racking, piercing feelings due to exertion, they are incapable of knowledge and vision and supreme enlightenment; and even if those good recluses and brahmins do not feel painful, racking, piercing feelings

due to exertion, they are incapable of knowledge and vision and supreme enlightenment. This was the second simile that occurred to me spontaneously, never heard before.

“Again, Aggivessana, a third simile occurred to me spontaneously, never heard before. Suppose there were a dry sapless piece of wood lying on dry land far from water, and a man came with an upper fire-stick, thinking: ‘I shall light a fire, I shall produce heat.’ What do you think, Aggivessana? Could the man light a fire and produce heat by rubbing it against the dry sapless piece of wood lying on dry land far from water?”

“Yes, Master Gotama. Why so? Because it is a dry sapless piece of wood, and it is lying on dry land far from water.”

“So too, Aggivessana, as to those recluses and brahmins who live bodily withdrawn from sensual pleasures, and whose sensual desire, affection, infatuation, thirst, and fever for sensual pleasures has been fully abandoned and suppressed internally, even if those good recluses and brahmins feel painful, racking, piercing feelings due to exertion, they are capable of knowledge and vision and supreme enlightenment; and even if those good recluses and brahmins do not feel painful, racking, piercing feelings due to exertion, they are capable of knowledge and vision and supreme enlightenment. This was the third simile that occurred to me spontaneously, never heard before. These are the three similes that occurred to me spontaneously, never heard before.

The Bodhisatta Remembering his Meditation Experience under the Rose-Apple Tree

… “I considered: ‘I recall that when my father the Sakyan was occupied, while I was sitting in the cool shade of a rose-apple tree, quite secluded from sensual pleasures, secluded from unwholesome states, I entered upon and abided in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. *Could that be the path to enlightenment?’ Then, following on that memory, came the realisation: ‘That is indeed the path to enlightenment.’*

“I thought: ‘Why am I afraid of that pleasure that has nothing to do with sensual pleasures and unwholesome states?’ I thought: ‘I am not afraid of that pleasure since it has nothing to do with sensual pleasures and unwholesome states.’

“I considered: ‘It is not easy to attain that pleasure with a body so excessively emaciated. Suppose I ate some solid food—some boiled rice and porridge.’ And I ate some solid food—some boiled rice and porridge. Now at that time five bhikkhus were waiting upon me, thinking: ‘If our recluse Gotama achieves some higher state, he will inform us.’ But when I ate the boiled rice and porridge, the five bhikkhus were disgusted and left me, thinking: ‘The recluse Gotama now lives luxuriously; he has given up his striving and reverted to luxury.’

The Awakening Experience of the Buddha

The Buddha gave a number of different accounts to describe his Awakening experience, like viewing something from different angles, but this account is one he often used.

“Now when I had eaten solid food and regained my strength, then quite secluded from sensual pleasures, secluded from unwholesome states, I entered upon and abided in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. But such pleasant feeling that arose in me did not invade my mind and remain.

“With the stilling of applied and sustained thought, I entered upon and abided in the second jhāna…With the fading away as well of rapture…I entered upon and abided in the third jhāna…With the abandoning of pleasure and pain…I entered upon and abided in the fourth jhāna…But such pleasant feeling that arose in me did not invade my mind and remain.

“When my concentrated mind was thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, I directed it to knowledge of the recollection of past lives. I recollected my manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand

births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: ‘There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared here.’ Thus with their aspects and particulars I recollected my manifold past lives.

“This was the first true knowledge attained by me in the first watch of the night. Ignorance was banished and true knowledge arose, darkness was banished and light arose, as happens in one who abides diligent, ardent, and resolute. But such pleasant feeling that arose in me did not invade my mind and remain.

“When my concentrated mind was thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, I directed it to knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, I saw beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate. I understood how beings pass on according to their actions thus: ‘These worthy beings who were ill conducted in body, speech, and mind, revilers of

noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well conducted in body, speech, and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.' Thus with the divine eye, which is purified and surpasses the human, I saw beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and I understood how beings pass on according to their actions.

"This was the second true knowledge attained by me in the middle watch of the night. Ignorance was banished and true knowledge arose, darkness was banished and light arose, as happens in one who abides diligent, ardent, and resolute. But such pleasant feeling that arose in me did not invade my mind and remain.

"When my concentrated mind was thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, I directed it to knowledge of the destruction of the taints. I directly knew as it actually is: 'This is suffering'; I directly knew as it actually is: 'This is the origin of suffering'; I directly knew as it actually is: 'This is the cessation of suffering'; I directly knew as it actually is: 'This is the way leading to the cessation of suffering.' I directly knew as it actually is:

‘These are the taints’; I directly knew as it actually is: ‘This is the origin of the taints’; I directly knew as it actually is: ‘This is the cessation of the taints’; I directly knew as it actually is: ‘This is the way leading to the cessation of the taints.’

“When I knew and saw thus, my mind was liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it was liberated, there came the knowledge: ‘It is liberated.’ I directly knew: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’

“This was the third true knowledge attained by me in the last watch of the night. Ignorance was banished and true knowledge arose, darkness was banished and light arose, as happens in one who abides diligent, ardent, and resolute. But such pleasant feeling that arose in me did not invade my mind and remain. …

Bhikkhu Bodhi, SuttaCentral

AFTER THE BUDDHA'S AWAKENING

The Noble Search (extract cont. MN 26)

Ariyapariyesanā Sutta

Enlightenment

… "Then, bhikkhus, being myself subject to birth, having understood the danger in what is subject to birth, seeking the unborn supreme security from bondage, Nibbāna, I attained the unborn supreme security from bondage, Nibbāna; being myself subject to ageing, having understood the danger in what is subject to ageing, … being myself subject to sickness, having understood the danger in what is subject to sickness … being myself subject to death, having understood the danger in what is subject to death … being myself subject to sorrow, having understood the danger in what is subject to sorrow … being myself subject to defilement, having understood the danger in what is subject to defilement … seeking the … supreme security from bondage (from these states), Nibbāna, I attained the supreme security from bondage (from these states), Nibbāna. The knowledge and vision arose in me: 'My deliverance is unshakeable; this is my last birth; now there is no renewal of being.' …

Bhikkhu Bodhi, SuttaCentral

Upon Awakening (3rd) (Ud 1.3)

Tatiyabodhi Sutta

English

So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the tree of awakening on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. When seven days had passed, the Buddha emerged from that state of immersion. In the last watch, he carefully applied the mind to dependent origination in forward and reverse order:

[Dependent Origination]

“When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is:

(1) **Ignorance** is a condition for choices.
(2) **Choices** are a condition for consciousness.
(3) **Consciousness** is a condition for name and form.
(4) **Name and form** are conditions for the six sense fields.
(5) **The six sense fields** are conditions for contact.
(6) **Contact** is a condition for feeling.
(7) **Feeling** is a condition for craving.
(8) **Craving** is a condition for grasping.
(9) **Grasping** is a condition for continued existence.
(10) **Continued existence** is a condition for rebirth.

(11) **Rebirth** is a condition for (12) **old age and death, sorrow, lamentation, pain, sadness, and distress** to come to be.

That is how this entire mass of suffering originates.

[Dependent Cessation]

When **ignorance** fades away and ceases
with nothing left over, choices cease.
When **choices** cease, consciousness ceases.
When **consciousness** ceases, name and form cease.
When **name and form** cease, the six sense fields cease.
When **the six sense fields** cease, contact ceases.
When **contact** ceases, feeling ceases.
When **feeling** ceases, craving ceases.
When **craving** ceases, grasping ceases.
When **grasping** ceases, continued existence ceases.
When **continued existence** ceases, rebirth ceases.
When **rebirth** ceases, **old age and death, sorrow, lamentation, pain, sadness, and distress** cease.
That is how this entire mass of suffering ceases."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

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

Bhikkhu Sujato, SuttaCentral

Pali (Ud 1.3)

Evaṁ me sutaṁ— ekaṁ samayaṁ bhagavā uruvelāyaṁ viharati najjā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. Tena kho pana samayena bhagavā sattāhaṁ ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṁvedī. Atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rattiyā pacchimaṁ yāmaṁ paṭiccasamuppādaṁ anulomapaṭilomaṁ sādhukaṁ manasākāsi:

"Iti imasmiṁ sati idaṁ hoti, imassuppādā idaṁ uppajjati, imasmiṁ asati idaṁ na hoti, imassa nirodhā idaṁ nirujjhati; yadidaṁ—

(1) avijjāpaccayā saṅkhārā,
(2) saṅkhārapaccayā viññāṇaṁ,
(3) viññāṇapaccayā nāmarūpaṁ,
(4) nāmarūpapaccayā saḷāyatanaṁ,
(5) saḷāyatanapaccayā phasso,
(6) phassapaccayā vedanā,
(7) vedanāpaccayā taṇhā,
(8) taṇhāpaccayā upādānaṁ,
(9) upādānapaccayā bhavo,
(10) bhavapaccayā jāti,
(11) jātipaccayā (12) jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāya tveva asesavirāganirodhā
saṅkhāranirodho,
saṅkhāranirodhā viññāṇanirodho,
viññāṇanirodhā nāmarūpanirodho,
nāmarūpanirodhā saḷāyatananirodho,
saḷāyatananirodhā phassanirodho,
phassanirodhā vedanānirodho,
vedanānirodhā taṇhānirodho,
taṇhānirodhā upādānanirodho,
upādānanirodhā bhavanirodho,
bhavanirodhā jātinirodho,
jātinirodhā jarāmaraṇaṁ
sokaparidevadukkhadomanassupāyāsā
nirujjhanti.

Evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

Atha kho bhagavā etamatthaṁ viditvā tāyaṁ velāyaṁ imaṁ udānaṁ udānesi:

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

SuttaCentral

Austere Practice (SN 4:1)

Tapokamma Sutta

THUS HAVE I HEARD. On one occasion the Blessed One was dwelling at Uruvela on the bank of the river Nerañjara at the foot of the Goatherd's Banyan Tree just after he had become fully enlightened. Then, while the Blessed One was alone in seclusion, a reflection arose in his mind thus: "I am indeed freed from that gruelling asceticism! It is good indeed that I am freed from that useless gruelling asceticism! It is good that, steady and mindful, I have attained enlightenment!"

Then Mara the Evil One, having known with his own mind the reflection in the Blessed One's mind, approached the Blessed One and addressed him in verse:

"Having deviated from the austere practice
By which men purify themselves,
Being impure, you think you're pure:
You have missed the path to purity."

Then the Blessed One, having understood, "This is Mara the Evil One," replied to him in verses:

"Having known as useless any austerity
Aimed at the immortal state,
That all such penances are futile
Like oars and rudder on dry land,

By developing the path to enlightenment—
Virtue, concentration, and wisdom—
I have attained supreme purity:
You're defeated, End-maker!"

Then Mara the Evil One, realizing, "The Blessed One knows me, the Fortunate One knows me," sad and disappointed, disappeared right there.

Bhikkhu Bodhi, SuttaCentral

THE BUDDHA'S FIRST WORDS AFTER HIS AWAKENING

Old Age (Dhp.153-54)

Jarāvagga

Transmigrating through countless rebirths,
I've journeyed without reward,
searching for the house-builder;
painful is birth again and again.
I've seen you, house-builder!
You won't build a house again!
Your rafters are all broken,
your roof-peak is demolished.
My mind, set on demolition,
has reached the end of craving.

Aneka-jāti-saṁsāraṁ,
sandhāvissaṁ anibbisaṁ;
Gaha-kāraṁ gavesanto,
dukkhā jāti punappunaṁ.
Gaha-kāraka diṭṭhosi,
puna gehaṁ na kāhasi;
Sabbā te phāsukā bhaggā,
gahakūṭaṁ visaṅkhataṁ;
Visaṅkhāra-gataṁ cittaṁ,
taṇhānaṁ khayam-ajjhagā.

Bhikkhu Sujato, SuttaCentral

THE BUDDHA'S INITIAL RELUCTANCE TO TEACH

The Noble Search (extract cont. MN 26)

Ariyapariyesanā Sutta

Ajahn Brahmali notes that this section on being disinclined to teach and Brahma's invitation are not found in the Chinese version.

… "I considered: 'This Dhamma that I have attained is profound, hard to see and hard to understand, peaceful and sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. But this generation delights in attachment, takes delight in attachment, rejoices in attachment. It is hard for such a generation to see this truth, namely, specific conditionality, dependent origination. And it is hard to see this truth, namely, the stilling of all formations, the relinquishing of all acquisitions, the destruction of craving, dispassion, cessation, Nibbāna. If I were to teach the Dhamma, others would not understand me, and that would be wearying and troublesome for me.' Thereupon there came to me spontaneously these stanzas never heard before:

'Enough with teaching the Dhamma
That even I found hard to reach;
For it will never be perceived
By those who live in lust and hate.

Those dyed in lust, wrapped in darkness
Will never discern this abstruse Dhamma
Which goes against the worldly stream,
Subtle, deep, and difficult to see.'

Considering thus, my mind inclined to inaction rather than to teaching the Dhamma.

"Then, bhikkhus, the Brahmā Sahampati knew with his mind the thought in my mind and he considered: 'The world will be lost, the world will perish, since the mind of the Tathāgata, accomplished and fully enlightened, inclines to inaction rather than to teaching the Dhamma.' Then, just as quickly as a strong man might extend his flexed arm or flex his extended arm, the Brahmā Sahampati vanished in the Brahma-world and appeared before me. He arranged his upper robe on one shoulder, and extending his hands in reverential salutation towards me, said: 'Venerable sir, let the Blessed One teach the Dhamma, let the Sublime One teach the Dhamma. There are beings with little dust in their eyes who are wasting through not hearing the Dhamma. There will be those who will understand the Dhamma.' The Brahmā Sahampati spoke thus, and then he said further:

'In Magadha there have appeared till now
Impure teachings devised by those still stained.
Open the doors to the Deathless! Let them hear
The Dhamma that the Stainless One has found.

Just as one who stands on a mountain peak
Can see below the people all around,
So, O Wise One, All-seeing Sage,
Ascend the palace of the Dhamma.
Let the Sorrowless One survey this human breed,
Engulfed in sorrow, overcome by birth and old age.

Arise, victorious hero, caravan leader,
Debtless one, and wander in the world.
Let the Blessed One teach the Dhamma,
There will be those who will understand.'

"Then I listened to the Brahmā's pleading, and out of compassion for beings I surveyed the world with the eye of a Buddha. Surveying the world with the eye of a Buddha, I saw beings with little dust in their eyes and with much dust in their eyes, with keen faculties and with dull faculties, with good qualities and with bad qualities, easy to teach and hard to teach, and some who dwelt seeing fear and blame in the other world. Just as in a pond of blue or red or white lotuses, some lotuses that are born and grow in the water thrive immersed in the water without rising out of it, and some other lotuses that are born and grow in the water rest on the water's surface, and some other lotuses that are born and grow in the water rise out of the water and stand clear, unwetted by it; so too, surveying the world with the eye of a Buddha, I saw beings with little dust in their eyes and with much dust in their eyes, with keen faculties and with dull faculties, with good qualities and with bad qualities, easy to teach and hard to

teach, and some who dwelt seeing fear and blame in the other world. Then I replied to the Brahmā Sahampati in stanzas:

‘Open for them are the doors to the Deathless, Let those with ears now show their faith. Thinking it would be troublesome, O Brahmā, I did not speak the Dhamma subtle and sublime.’

Then the Brahmā Sahampati thought: ‘The Blessed One has consented to my request that he teach the Dhamma.’ And after paying homage to me, keeping me on the right, he thereupon departed at once.

“I considered thus: ‘To whom should I first teach the Dhamma? Who will understand this Dhamma quickly?’ It then occurred to me: ‘Āḷāra Kālāma is wise, intelligent, and discerning; he has long had little dust in his eyes. Suppose I taught the Dhamma first to Āḷāra Kālāma. He will understand it quickly.’ Then deities approached me and said: ‘Venerable sir, Āḷāra Kālāma died seven days ago.’ And the knowledge and vision arose in me: ‘Āḷāra Kālāma died seven days ago.’ I thought: ‘Āḷāra Kālāma's loss is a great one. If he had heard this Dhamma, he would have understood it quickly.’

“I considered thus: ‘To whom should I first teach the Dhamma? Who will understand this Dhamma quickly?’ It then occurred to me: ‘Uddaka Rāmaputta is wise, intelligent, and discerning; he has long had little dust in his eyes. Suppose I taught the Dhamma first to Uddaka

Rāmaputta. He will understand it quickly.' Then deities approached me and said: 'Venerable sir, Uddaka Rāmaputta died last night.' And the knowledge and vision arose in me: 'Uddaka Rāmaputta died last night.' I thought: 'Uddaka Rāmaputta's loss is a great one. If he had heard this Dhamma, he would have understood it quickly.'

"I considered thus: 'To whom should I first teach the Dhamma? Who will understand this Dhamma quickly?' It then occurred to me: 'The bhikkhus of the group of five who attended upon me while I was engaged in my striving were very helpful. Suppose I taught the Dhamma first to them.' Then I thought: 'Where are the bhikkhus of the group of five now living?' And with the divine eye, which is purified and surpasses the human, I saw that they were living at Benares in the Deer Park at Isipatana.

Bhikkhu Bodhi, SuttaCentral

Varanasi (Bārāṇasī) / Sarnath (Isipatana)

Having attained Awakening, the Buddha travels from Bodh Gayā to Isipatana, near Varanasi, to teach what he has realised to his five former spiritual companions. After overcoming their initial reluctance, the Buddha teaches them "The Setting in Motion of the Wheel of Dhamma" (Dhammacakkapavattana Sutta), when Venerable Koṇḍañña becomes a Stream Enterer. Only days later, after hearing the Buddha teach "The Characteristic of Non Self" (Anattalakkhaṇa Sutta), all five become fully Awakened.

The Noble Search (extract cont. MN 26)

Ariyapariyesanā Sutta

"Then, bhikkhus, when I had stayed at Uruvelā as long as I chose, I set out to wander by stages to Benares. Between Gayā and the place of Enlightenment the Ājīvaka Upaka saw me on the road and said: 'Friend, your faculties are clear, the colour of your skin is pure and bright. Under whom have you gone forth, friend? Who is your teacher? Whose Dhamma do you profess? ' I replied to the Ājīvaka Upaka in stanzas:

‘I am one who has transcended all, a knower of all,
Unsullied among all things, renouncing all,
By craving’s ceasing freed. Having known this all
For myself, to whom should I point as teacher?

I have no teacher, and one like me
Exists nowhere in all the world
With all its gods, because I have
No person for my counterpart.

I am the Accomplished One in the world,
I am the Teacher Supreme.
I alone am a Fully Enlightened One
Whose fires are quenched and extinguished.

I go now to the city of Kāsi
To set in motion the Wheel of Dhamma.
In a world that has become blind
I go to beat the drum of the Deathless.’

‘By your claims, friend, you ought to be the
Universal Victor.'
‘The victors are those like me
Who have won to destruction of taints.
I have vanquished all evil states,
Therefore, Upaka, I am a victor.’

“When this was said, the Ājīvaka Upaka said: ‘May it be so, friend.’ Shaking his head, he took a bypath and departed.

“Then, bhikkhus, wandering by stages, I eventually came to Benares, to the Deer Park at Isipatana, and I approached the bhikkhus of the group of five. The bhikkhus saw me coming in the distance, and they agreed among themselves thus: ‘Friends, here comes the recluse Gotama who lives luxuriously, who gave up his striving, and reverted to luxury. We should not pay homage to him or rise up for him or receive his bowl and outer robe. But a seat may be prepared for him. If he likes, he may sit down.’ However, as I approached, those bhikkhus found themselves unable to keep their pact. One came to meet me and took my bowl and outer robe, another prepared a seat, and another set out water for my feet; however, they addressed me by name and as ‘friend.'

“Thereupon I told them: ‘Bhikkhus, do not address the Tathāgata by name and as “friend.” The Tathāgata is an Accomplished One, a Fully Enlightened One. Listen, bhikkhus, the Deathless has been attained. I shall instruct you, I shall teach you the Dhamma. Practising as you are instructed, by realising for yourselves here and now through direct knowledge you will soon enter upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness.’

“When this was said, the bhikkhus of the group of five answered me thus: ‘Friend Gotama, by the conduct, the practice, and the performance of austerities that you undertook, you did not achieve any superhuman states,

any distinction in knowledge and vision worthy of the noble ones. Since you now live luxuriously, having given up your striving and reverted to luxury, how will you have achieved any superhuman states, any distinction in knowledge and vision worthy of the noble ones?' When this was said, I told them: 'The Tathāgata does not live luxuriously, nor has he given up his striving and reverted to luxury. The Tathāgata is an Accomplished One, a Fully Enlightened One. Listen, bhikkhus, the Deathless has been attained … from the home life into homelessness.'

"A second time the bhikkhus of the group of five said to me: 'Friend Gotama … how will you have achieved any superhuman states, any distinction in knowledge and vision worthy of the noble ones?' A second time I told them: 'The Tathāgata does not live luxuriously … from the home life into homelessness.' A third time the bhikkhus of the group of five said to me: 'Friend Gotama … how will you have achieved any superhuman states, any distinction in knowledge and vision worthy of the noble ones?'

"When this was said I asked them: 'Bhikkhus, have you ever known me to speak like this before?'—'No, venerable sir'—'Bhikkhus, the Tathāgata is an Accomplished One, a Fully Enlightened One. Listen, bhikkhus, the Deathless has been attained. I shall instruct you, I shall teach you the Dhamma. Practising as you are instructed, by realising for yourselves here and now through direct knowledge you will soon enter upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from

the home life into homelessness. ’

“I was able to convince the bhikkhus of the group of five. Then I sometimes instructed two bhikkhus while the other three went for alms, and the six of us lived on what those three bhikkhus brought back from their almsround. Sometimes I instructed three bhikkhus while the other two went for alms, and the six of us lived on what those two bhikkhus brought back from their almsround.

“Then the bhikkhus of the group of five, thus taught and instructed by me, being themselves subject to birth, having understood the danger in what is subject to birth, seeking the unborn supreme security from bondage, Nibbāna, attained the unborn supreme security from bondage, Nibbāna; being themselves subject to ageing, sickness, death, sorrow, and defilement, having understood the danger in what is subject to ageing, sickness, death, sorrow, and defilement, seeking the unageing, unailing, deathless, sorrowless, and undefiled supreme security from bondage, Nibbāna, they attained the unageing, unailing, deathless, sorrowless, and undefiled supreme security from bondage, Nibbāna. The knowledge and vision arose in them: ‘Our deliverance is unshakeable; this is our last birth; there is no renewal of being.’

Bhikkhu Bodhi, SuttaCentral

THE FIRST TEACHINGS OF THE NEWLY AWAKENED BUDDHA

Setting in Motion the Wheel of the Dhamma (SN 56:11)

Dhammacakkappavattana Sutta

English

Thus have I heard. On one occasion the Blessed One was dwelling at Baraṇasi in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus of the group of five thus:

“Bhikkhus, these two extremes should not be followed by one who has gone forth into homelessness. What two? The **pursuit of sensual happiness in sensual pleasures**, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and the **pursuit of self-mortification**, which is painful, ignoble, unbeneficial. Without veering towards either of these extremes, the Tathagata has awakened to the middle way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

“And what, bhikkhus, is that middle way awakened to by the Tathagata, which gives rise to vision … which leads to

Nibbāna? It is this **Noble Eightfold Path**; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, bhikkhus, is that middle way awakened to by the Tathagata, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

“Now this, bhikkhus, is the **noble truth of suffering**: birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

“Now this, bhikkhus, is the **noble truth of the origin of suffering**: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is,

> *craving for sensual pleasures,*
>
> *craving for existence,*
>
> *craving for extermination.*

“Now this, bhikkhus, is the **noble truth of the cessation of suffering**: it is the remainderless fading away and cessation of that same craving,

> *the giving up and relinquishing of it, freedom from it, nonreliance on it.*

“Now this, bhikkhus, is the **noble truth of the way leading to the cessation of suffering**: it is this Noble Eightfold Path; that is, right view … right concentration.

“**‘This is the noble truth of suffering’**: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

> *“‘This noble truth of suffering is to be fully understood’*: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.
>
> *“‘This noble truth of suffering has been fully understood’*: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“**‘This is the noble truth of the origin of suffering’**: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

> *“‘This noble truth of the origin of suffering is to be abandoned’*: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.
>
> *“‘This noble truth of the origin of suffering has been abandoned’*: thus, bhikkhus, in regard to things

unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"**'This is the noble truth of the cessation of suffering'**: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

> *"'This noble truth of the cessation of suffering is to be realized'*: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.
>
> *"'This noble truth of the cessation of suffering has been realized'*: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

"**'This is the noble truth of the way leading to the cessation of suffering'**: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

> *"'This noble truth of the way leading to the cessation of suffering is to be developed'*: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.
>
> *"'This noble truth of the way leading to the cessation of suffering has been developed'*: thus, bhikkhus, in

regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“So long, bhikkhus, as my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was not thoroughly purified in this way, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Mara, and Brahma, in this generation with its ascetics and brahmins, its devas and humans.

But when my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was thoroughly purified in this way, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Mara, and Brahma, in this generation with its ascetics and brahmins, its devas and humans.

The knowledge and vision arose in me: *‘Unshakable is the liberation of my mind. This is my last birth. Now there is no more renewed existence.’”*

This is what the Blessed One said. Elated, the bhikkhus of the group of five delighted in the Blessed One’s statement. And while this discourse was being spoken, there arose in the Venerable Kondañña the dust-free, stainless vision of the Dhamma: *“Whatever is subject to origination is all subject to cessation.”*

And when the Wheel of the Dhamma had been set in motion by the Blessed One, the earth-dwelling devas raised a cry: “At Baraṇasi, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by any ascetic or brahmin or deva or Mara or Brahma or by anyone in the world.”

Having heard the cry of the earth-dwelling devas, the devas of the realm of the Four Great Kings raised a cry: “At Baraṇasi … this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped … by anyone in the world.”

Having heard the cry of the devas of the realm of the Four Great Kings, the Tavatiṁsa devas … the Yama devas … the Tusita devas … the Nimmanarati devas … the Paranimmitavasavatti devas … the devas of Brahma’s company raised a cry: “At Baraṇasi, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by any ascetic or brahmin or deva or Mara or Brahma or by anyone in the world.”

Thus at that moment, at that instant, at that second, the cry spread as far as the brahma world, and this ten thousandfold world system shook, quaked, and trembled, and an immeasurable glorious radiance appeared in the world surpassing the divine majesty of the devas.

Then the Blessed One uttered this inspired utterance: *“Koṇḍañña has indeed understood! Koṇḍañña has indeed understood!”* In this way the Venerable Koṇḍañña acquired the name “Añña Koṇḍañña—Koṇḍañña Who Has Understood.”

Bhikkhu Bodhi, SuttaCentral

Pali (SN 56:11 - Dhammacakkappavattana Sutta)

Bodhinyana Chanting - Audio Link

[Evam-me sutaṁ.] Ekaṁ samayaṁ Bhagavā, Bārāṇasiyaṁ vihara-ti Isipatane Migadāye. Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi:

“Dve’me bhikkhave antā pabbajitena na sevitabbā.

Yo cāyaṁ kāmesu kāma-sukh’allikānuyogo,
hīno gammo pothujjaniko anariyo anattha-sañhito,
yo cāyaṁ atta-kilamathānuyogo,
dukkho anariyo anattha-sañhito.

Ete’te bhikkhave ubho ante an-upagamma, majjhimā paṭipadā
Tathāgatena abhisambuddhā, cakkhu-karaṇī ñāṇa-karaṇī
upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

Katamā ca sā bhikkhave majjhimā paṭipadā
Tathāgatena abhisambuddhā, cakkhu-karaṇī ñāṇa-karaṇī
upasamāya abhiññāya sambodhāya nibbānāya saṁvattati?

Ayam-eva ariyo aṭṭh'aṅgiko maggo, seyyathīdaṁ,
sammā-diṭṭhi sammā-saṅkappo, sammā-vācā
sammā-kammanto sammā-ājīvo,
sammā- vāyāmo sammā-sati sammā-samādhi.

Ayaṁ kho sā bhikkhave majjhimā paṭipadā
Tathāgatena abhisambuddhā, cakkhu-karaṇī ñāṇa-karaṇī
upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

Idaṁ kho pana bhikkhave
***dukkhaṁ ariya-saccaṁ**:*
Jāti pi dukkhā jarā pi dukkhā maraṇam pi dukkhaṁ,
soka-parideva-dukkha-domanass'upāyāsā pi dukkhā,
appiyehi sampayogo dukkho, piyehi vippayogo dukkho,
yam-p'icchaṁ na labhati tam pi dukkhaṁ ,
saṅkhittena pañc'upādāna-kkhandhā dukkhā.

Idaṁ kho pana bhikkhave

***dukkha-samudayo ariya-saccaṁ**:*

Yā yaṁ taṇhā ponobbhavikā nandi-rāga-sahagatā
tatra-tatrābhinandinī, seyyathīdaṁ,
kāma-taṇhā bhava-taṇhā vibhava-taṇhā.

Idaṁ kho pana bhikkhave

***dukkha-nirodho ariya-saccaṁ**:*

Yo tassā yeva taṇhāya asesa-virāga-nirodho
cāgo paṭinissaggo mutti anālayo.

Idaṁ kho pana bhikkhave

***dukkha-nirodha-gāminī-paṭipadā ariya-saccaṁ**:*

ayam-eva ariyo aṭṭh'aṅgiko maggo,
seyyathīdaṁ,
sammā-diṭṭhi sammā-saṅkappo, sammā-vācā
sammā- kammanto sammā-ājīvo,
sammā-vāyāmo sammā-sati sammā-samādhi.

*Idaṁ **dukkhaṁ ariya-saccan**-ti*

me bhikkhave,
pubbe ananussutesu dhammesu,
cakkhuṁ udapādi ñāṇaṁ udapādi
paññā udapādi vijjā udapādi āloko udapādi.

[To be fully understood]

Taṁ kho pan'idaṁ dukkhaṁ ariya-saccaṁ
***pariññeyyan**-ti me bhikkhave,*
pubbe ananussutesu dhammesu,
cakkhuṁ udapādi ñāṇaṁ udapādi
paññā udapādi vijjā udapādi āloko udapādi.

[Has been fully understood]

Taṁ kho pan'idaṁ dukkhaṁ ariya-saccaṁ
***pariññātan**-ti me bhikkhave,*
pubbe ananussutesu dhammesu,
cakkhuṁ udapādi ñāṇaṁ udapādi
paññā udapādi vijjā udapādi āloko udapādi.

*Idaṁ **dukkha-samudayo ariya-saccan**-ti*
me bhikkhave,
pubbe ananussutesu dhammesu,
cakkhuṁ udapādi ñāṇaṁ udapādi
paññā udapādi vijjā udapādi āloko udapādi.

[To be abandoned]

Taṁ kho pan'idaṁ dukkha-samudayo ariya-saccaṁ
***pahātabban**-ti me bhikkhave,*
pubbe ananussutesu dhammesu,
cakkhuṁ udapādi ñāṇaṁ udapādi
paññā udapādi vijjā udapādi āloko udapādi.

[Has been abandoned]

Taṁ kho pan'idaṁ dukkha-samudayo ariya-saccaṁ
pahīnan*-ti me bhikkhave,*
pubbe ananussutesu dhammesu,
cakkhuṁ udapādi ñāṇaṁ udapādi
paññā udapādi vijjā udapādi āloko udapādi.

Idaṁ ***dukkha-nirodho ariya-saccan****-ti*
me bhikkhave,
pubbe ananussutesu dhammesu,
cakkhuṁ udapādi ñāṇaṁ udapādi
paññā udapādi vijjā udapādi āloko udapādi.

[To be realized]

Taṁ kho pan'idaṁ dukkha-nirodho ariya-saccaṁ
sacchikātabban*-ti me bhikkhave,*
pubbe ananussutesu dhammesu,
cakkhuṁ udapādi ñāṇaṁ udapādi
paññā udapādi vijjā udapādi āloko udapādi.

[Has been realized]

Taṁ kho pan'idaṁ dukkha-nirodho ariya-saccaṁ
sacchikatan-*ti me bhikkhave,*
pubbe ananussutesu dhammesu,
cakkhuṁ udapādi ñāṇaṁ udapādi
paññā udapādi vijjā udapādi āloko udapādi.

*Idaṁ **dukkha-nirodha-gāminī-paṭipadā ariya-saccan**-ti*
me bhikkhave,
pubbe ananussutesu dhammesu,
cakkhuṁ udapādi ñāṇaṁ udapādi
paññā udapādi vijjā udapādi āloko udapādi.

[To be developed]

Taṁ kho pan'idaṁ dukkha-nirodha-gāminī-paṭipadā ariya-saccaṁ
***bhāvetabban**-ti me bhikkhave,*
pubbe ananussutesu dhammesu,
cakkhuṁ udapādi ñāṇaṁ udapādi
paññā udapādi vijjā udapādi āloko udapādi.

[Has been developed]

Taṁ kho pan'idaṁ dukkha-nirodha-gāminī-paṭipadā ariya-saccaṁ
***bhāvitan-ti me** bhikkhave,*
pubbe ananussutesu dhammesu,
cakkhuṁ udapādi ñāṇaṁ udapādi
paññā udapādi vijjā udapādi āloko udapādi.

Yāva-kīvañ-ca me bhikkhave imesu catūsu ariya-saccesu,
evan-ti-parivaṭṭaṁ dvā-das'ākāraṁ yathā-bhūtaṁ
ñāṇa-dassanaṁ na suvisuddhaṁ ahosi,
n'eva tāvāhaṁ bhikkhave
sadevake loke samārake sabrahmake,
sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,
anuttaraṁ sammā-sambodhiṁ abhi-sambuddho paccaññāsiṁ.

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu,
evan-ti-parivaṭṭaṁ dvā-das'ākāraṁ yathā-bhūtaṁ
ñāṇa-dassanaṁ suvisuddhaṁ ahosi,
athāhaṁ bhikkhave
sadevake loke samārake sabrahmake,
sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya,
anuttaraṁ sammā-sambodhiṁ abhisambuddho paccaññāsiṁ.

Ñāṇañ-ca pana me dassanaṁ udapādi: akuppā me vimutti,
ayam-antimā jāti, n'atthi dāni punabbhavo-ti."
Idam-avoca Bhagavā. Attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṁ abhinanduṁ.

Imasmiñ-ca pana veyyākaraṇasmiṁ bhaññamāne,
Āyasmato Koṇḍaññassa virajaṁ vīta-malaṁ
dhammacakkhuṁ udapādi.
Yaṅ-kiñci samudaya-dhammaṁ sabban-taṁ
nirodha-dhamman-ti.

[Pavattite ca Bhagavatā] dhamma-cakke,
bhummā devā saddam-anussāvesuṁ:
"Etam-Bhagavatā Bārāṇasiyaṁ Isipatane
Migadāye
anuttaraṁ dhamma-cakkaṁ pavattitaṁ,
appaṭivattiyaṁ samaṇe-na vā brāhmaṇena vā
devena vā
mārena vā brahmunā vā kenaci vā lokasmin-ti."

Bhummānaṁ devānaṁ saddaṁ sutvā,
Cātummahā-rājikā devā saddam-anussāvesuṁ.

Cātummahā-rājikānaṁdevānaṁ saddaṁ sutvā,
Tāvatiṁsā devā saddam-anussāvesuṁ.

Tāvatiṁsānaṁ devānaṁ saddaṁ sutvā,
Yāmā devā saddam-anussāvesuṁ.

Yāmānaṁ devānaṁ saddaṁ sutvā,
Tusitā devā saddam-anussāvesuṁ.

Tusitānaṁ devānaṁ saddaṁ sutvā,
Nimmāna-ratī devā saddam-anussāvesuṁ.

Nimmāna-ratīnaṁ devānaṁ saddaṁ sutvā,
Para-nimmita-vasa-vattī devā saddam-anussāvesuṁ.

Para-nimmita-vasa-vattīnaṁ devānaṁ saddaṁ sutvā,
Brahma-kāyikā devā saddam-anussāvesuṁ:

"Etam-Bhagavatā Bārāṇasiyaṁ Isipatane Migadāye
anuttaraṁ dhamma-cakkaṁ pavattitaṁ,
appaṭivattiyaṁ samaṇena vā brāhmaṇena vā devena vā
mārena vā brahmunā vā kenaci vā lokasmin-ti."

Iti-ha tena khaṇena tena muhuttena, yāva brahma-lokā saddo abbhuggacchi. Ayañ-ca dasa-sahassī loka-dhātu, saṅkampi sampakampi sampavedhi. Appamāṇo ca oḷāro obhāso loke pātur-ahosi, atikkamm'eva devānaṁ dev'ānubhāvaṁ. Atha kho Bhagavā udānaṁ udānesi:

"Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño-ti."

Iti-h'idaṁ āyasmato Koṇḍaññassa, aññā-Koṇḍañño-tveva nāmaṁ, ahosi-ti.

SuttaCentral
(Layout from "Bodhinyana Monastery Chants")

The Characteristic of Nonself (SN 22:59)

Anattalakkhaṇa Sutta

English

THUS HAVE I HEARD. On one occasion the Blessed One was dwelling at Baraṇasi in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus of the group of five thus: “Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, **form** is nonself. For if, bhikkhus, form were self, this form would not lead to affliction, and it would be possible to have it of form: ‘Let my form be thus; let my form not be thus.’ But because form is nonself, form leads to affliction, and it is not possible to have it of form: ‘Let my form be thus; let my form not be thus.’

“**Feeling** is nonself.… …

Perception is nonself.…

Volitional formations are nonself.…

Consciousness is nonself.

For if, bhikkhus, consciousness were self, this consciousness would not lead to affliction, and it would be possible to have it of consciousness: ‘Let my consciousness be thus; let my consciousness not be thus.’ But because consciousness is nonself, consciousness leads to affliction, and it is not possible to have it of consciousness: ‘Let my consciousness be thus; let my consciousness not be thus.’

“What do you think, bhikkhus, is **form** permanent or impermanent?”

—“Impermanent, venerable sir.”

“Is what is impermanent suffering or happiness?”
—“Suffering, venerable sir.”

“Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self’?”

—“No, venerable sir.”

“Is **feeling** permanent or impermanent?…

Is **perception** permanent or impermanent?…

Are **volitional formations** permanent or impermanent?…

Is **consciousness** permanent or impermanent?”

—“Impermanent, venerable sir.”

> “Is what is impermanent suffering or happiness?” — “Suffering, venerable sir.”
>
> “Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self’?”
>
> —“No, venerable sir.”

“Therefore, bhikkhus, any kind of **form** whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all form should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“Any kind of **feeling** whatsoever …
Any kind of **perception** whatsoever …
Any kind of **volitional formations** whatsoever …

Any kind of **consciousness** whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all consciousness should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form,

> revulsion towards feeling,
> revulsion towards perception,
> revulsion towards volitional formations,
> revulsion towards consciousness.

Experiencing revulsion, he becomes dispassionate. Through dispassion his mind is liberated.

When it is liberated there comes the knowledge: 'It's liberated.' He understands: *'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'*"

That is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One's statement. And while this discourse was being spoken, the minds of the bhikkhus of the group of five were liberated from the taints by non-clinging.

Bhikkhu Bodhi, SuttaCentral

Pali (SN 22:59 - Anattalakkhaṇa Sutta)

Bodhinyana Chanting - Audio Link

[Evam-me sutaṁ] Ekaṁ samayaṁ Bhagavā, Bārāṇasiyaṁ viharati Isipatane Migadāye. Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi:

*"**Rūpaṁ**, bhikkhave, anattā.*
Rūpañ-ca h'idaṁ bhikkhave attā abhavissa,
na-y-idaṁ rūpaṁ ābādhāya saṁvatteyya,
labbhetha ca rūpe:
evaṁ me rūpaṁ hotu evaṁ me rūpaṁ mā ahosī-ti.

Yasmā ca kho bhikkhave rūpaṁ anattā,
tasmā rūpaṁ ābādhāya saṁvattati.
Na ca labbhati rūpe:
evaṁ me rūpaṁ hotu evaṁ me rūpaṁ mā ahosī-ti.

***Vedanā** anattā.*
Vedanā ca h'idaṁ bhikkhave attā abhavissa,
na-y-idaṁ vedanā ābādhāya saṁvatteyya,
labbhetha ca vedanāya:
evaṁ me vedanā hotu evaṁ me vedanā mā ahosī-ti.

Yasmā ca kho bhikkhave vedanā anattā,
tasmā vedanā ābādhāya saṁvattati.

Na ca labbhati vedanāya:
evaṁ me vedanā hotu evaṁ me vedanā mā ahosī-ti.

***Saññā** anattā.*
Saññā ca h'idaṁ bhikkhave attā abhavissa,
na-y-idaṁ saññā ābādhāya saṁvatteyya,
labbhetha ca saññāya,
evaṁ me saññā hotu evaṁ me saññā mā ahosī-:ti.

Yasmā ca kho bhikkhave saññā anattā,
tasmā saññā ābādhāya saṁvattati.
Na ca labbhati saññāya,
evaṁ me saññā hotu evaṁ me saññā mā ahosī-ti.

***Saṅkhārā** anattā.*
Saṅkhārā ca h'idaṁ bhikkhave attā abhavissaṁsu,
na-y-idaṁ saṅkhārā ābādhāya saṁvatteyyuṁ,
labbhetha ca saṅkhāresu:
evaṁ me saṅkhārā hontu evaṁ me saṅkhārā mā ahesun-ti.

Yasmā ca kho bhikkhave saṅkhārā anattā,
tasmā saṅkhārā ābādhāya saṁvattanti.
Na ca labbhati saṅkhāresu:
evaṁ me saṅkhārā hontu evaṁ me saṅkhārā mā ahesun-ti.

Viññāṇaṁ *anattā.*

Viññāṇañ-ca h'idaṁ bhikkhave attā abhavissa, na-y-idaṁ viññāṇaṁ ābādhāya saṁvatteyya, labbhetha ca viññāṇe: evaṁ me viññāṇaṁ hotu evaṁ me viññāṇaṁ mā ahosī-ti.

Yasmā ca kho bhikkhave viññāṇaṁ anattā, tasmā viññāṇaṁ ābādhāya saṁvattati. Na ca labbhati viññāṇe: evaṁ me viññāṇaṁ hotu evaṁ me viññāṇaṁ mā ahosī-ti.

Taṁ kiṁ maññatha bhikkhave, ***rūpaṁ*** *niccaṁ vā aniccaṁ vā-ti?"*

"Aniccaṁ bhante."

"Yam-panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā-ti?"

"Dukkhaṁ bhante."

"Yam-panāniccaṁ dukkhaṁ vipariṇāma-dhammaṁ, kallaṁ nu taṁ samanupassituṁ: Etaṁ mama eso'ham-asmi eso me attā-ti?"

"No h'etaṁ bhante."

"Taṁ kiṁ maññatha bhikkhave, ***vedanā*** *niccā vā aniccā vā-ti?"*

"Aniccā bhante."

"Yam-panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā-ti?"

"Dukkhaṁ bhante."

"Yam-panāniccaṁ dukkhaṁ vipariṇāma-dhammaṁ,

kallaṁ nu taṁ samanupassituṁ: Etaṁ mama eso'ham-asmi eso me attā-ti?"

"No h'etaṁ bhante."

*"Taṁ kiṁ maññatha bhikkhave, **saññā** niccā vā aniccā vā-ti?"*

"Aniccā bhante."

"Yam-panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā-ti?"

"Dukkhaṁ bhante."

"'Yam-panāniccaṁ dukkhaṁ vipariṇāma- dhammaṁ, kallaṁ nu taṁ samanupassituṁ:
Etaṁ mama eso'ham-asmi eso me attā-ti?"

"No h'etaṁ bhante."

*"Taṁ kiṁ maññatha bhikkhave, **saṅkhārā** niccā vā aniccā vā-ti?"*

"Aniccā bhante."

"Yam-panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā-ti?"

"Dukkhaṁ bhante."

"Yam-panāniccaṁ dukkhaṁ vipariṇāma-dhammaṁ, kallaṁ nu taṁ samanupassituṁ:
Etaṁ mama eso'ham-asmi eso me attā-ti?"

"No h'etaṁ bhante."

*"Taṁ kiṁ maññatha bhikkhave, **viññāṇaṁ** niccaṁ vā aniccaṁ vā-ti?"*

"Aniccaṁ bhante."

“Yam-panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā’ti?”

“Dukkhaṁ bhante.”

“Yam-panāniccaṁ dukkhaṁ vipariṇāma-dhammaṁ, kallaṁ nu taṁ samanupassituṁ: Etaṁ mama eso’ham-asmi eso me attā-ti?”

“No h’etaṁ bhante.”

“Tasmā-tiha bhikkhave,

*yaṅ-kiñci **rūpaṁ** atītānāgata-paccuppannaṁ,*
ajjhattaṁ vā bahiddhā vā, oḷārikaṁ vā sukhumaṁ vā,
hī-naṁ vā paṇītaṁ vā, yan-dūre santike vā,
sabbaṁ rūpaṁ, n’etaṁ mama n’eso’ham-asmi na m’eso attā-ti. Evam-etaṁ yathā-bhūtaṁ sammappaññāya daṭṭhabbaṁ.

*Yā kāci **vedanā** atītānāgata-paccuppannā,*
ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, yā dūre santike vā,sabbā vedanā,
n’etaṁ mama n’eso’ham-asmi na m’eso attā-ti. Evam-etaṁ yathā-bhūtaṁ sammappaññāya daṭṭhabbaṁ.

*Yā kāci **saññā** atītānāgata-paccuppannā,*
ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, yā dūre santike vā, sabbā saññā,
n’etaṁ mama n’eso’ham-asmi na m’eso attā-ti.

Evam-etaṁ yathā-bhūtaṁ sammappaññāya daṭṭhabbaṁ.

*Ye keci **saṅkhārā** atītānāgata-paccuppannā,*
ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā,
hīnā vā paṇītā vā, ye dūre santike vā, sabbe saṅkhārā,
n'etaṁ mama n'eso'ham-asmi na m'eso attā-ti.
Evam-etaṁ yathā-bhūtaṁ sammappaññāya daṭṭhabbaṁ.

*Yaṅ-kiñci **viññāṇaṁ** atītānāgata-paccuppannaṁ,*
ajjhattaṁ vā bahiddhā vā, oḷārikaṁ vā sukhumaṁ vā,
hīnaṁ vā paṇītaṁ vā, yan-dūre santike vā,
sabbaṁ viññāṇaṁ,
n'etaṁ mama n'eso'ham-asmi na m'eso attā-ti.
Evam-etaṁ yathā-bhūtaṁ sammappaññāya daṭṭhabbaṁ.

Evaṁ passaṁ bhikkhave sutavā ariya-sāvako,
rūpasmiṁ pi nibbindati. Vedanāya pi nibbindati.
Saññāya pi nibbindati. Saṅkhāresu pi nibbindati.
Viññāṇasmiṁ pi nibbindati.

Nibbindaṁ virajjati. Virāgā vimuccati.
Vimuttasmiṁ vimuttam-iti ñāṇaṁ hoti.

> *'Khīṇā jāti, vusitaṁ brahma-cariyaṁ,*
> *kataṁ karaṇīyaṁ, nāparaṁ itthattāyā-ti' pajānātī-*
> *ti."*

Idam-avoca Bhagavā. Attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṁ abhinanduṁ. Imasmiñ-ca pana veyyākaraṇasmiṁ bhaññamāne, pañca-vaggiyānaṁ bhikkhūnaṁ
anupādāya, āsavehi cittāni vimucciṁsū-ti.

SuttaCentral
(layout from "Bodhinyana Monastery Chants")

Māra's Snare (2) (SN 4:5)

Dutiyamārapāsa Sutta

THUS HAVE I HEARD. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus thus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, I am freed from all snares, both celestial and human. You too, bhikkhus, are freed from all snares, both celestial and human. Wander forth, O bhikkhus, for the

welfare of the multitude, for the happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans. Let not two go the same way. Teach, O bhikkhus, the Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing. Reveal the perfectly complete and purified holy life. There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma. There will be those who will understand the Dhamma. I too, bhikkhus, will go to Senānigama in Uruvelā in order to teach the Dhamma."

Then Mara the Evil One approached the Blessed One and addressed him in verse:

"You are bound by all the snares
Both celestial and human;
You are bound by the great bondage:
You won't escape me, ascetic!"

The Blessed One:

"I am freed from all the snares
Both celestial and human;
I am freed from the great bondage:
You're defeated, End-maker!"

Bhikkhu Bodhi, SuttaCentral

Gayā

After his first teachings at Sarnath to the group of five monks, the Buddha travels to Uruvelā. On his way he has a remarkable encounter with a group of men intent on partying, which shows the immense power of the newly Awakened Buddha. After this extraordinary encounter he teaches the 1000 matted-hair ascetics led by the Kassapa brothers. At Gayāsīse, not far from Bodh Gaya, the Buddha teaches them the famous discourse "Burning" (Ādittapariyāya Sutta), and all 1000 monks become Arahants through not grasping or clinging.

The Account of the Fine Group of People (Kd 1.1)

Bhaddavaggiyavatthu

When the Buddha had stayed at Benares for as long as he liked, he set out wandering toward Uruvelā. At a certain point he left the road, entered a forest grove, and sat down at the foot of a tree.

Just then a fine group of thirty friends and their wives were enjoying themselves in that forest grove. Because one of them did not have a wife, they had brought him a sex worker. While they were all carelessly enjoying themselves, that sex worker took that man's possessions and ran away. To help their friend, they all went searching for that woman. And as they walked about that forest grove, they saw the Buddha seated at the foot of a tree. They approached him and said, "Sir, have you seen a

woman by any chance?"

"But, young men, why look for a woman?"

They told him what had happened.

"What do you think is better for you: that you search for a woman, or that you search for yourselves?"

"It's better that we search for ourselves."

"Well then, sit down, and I'll give you a teaching."

Saying, "Yes, Sir," they bowed to the Buddha and sat down.

The Buddha then gave them a progressive talk—on generosity, morality, and heaven; on the downside, degradation, and defilement of worldly pleasures; and he revealed the benefits of renunciation. When the Buddha knew that their minds were ready, supple, without hindrances, joyful, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its end, and the path. And just as a clean and stainless cloth absorbs dye properly, so too, while they were sitting right there, they experienced the stainless vision of the Truth: "Anything that has a beginning has an end."

They had seen the Truth, had reached, understood, and penetrated it. They had gone beyond doubt and uncertainty, had attained to confidence, and had become independent of others in the Teacher's instruction. And

they said to the Buddha, “Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination.” The Buddha said, “Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering.” That was the full ordination of those venerables.

Bhikkhu Brahmali, SuttaCentral

Burning (SN 35:28 / Kd 1:12)

Ādittapariyāya Sutta

ENGLISH

At one time the Buddha was staying near Gayā on Gayā Head together with a thousand mendicants. There the Buddha addressed the mendicants:

“Mendicants, all is burning. And what is the all that is burning?

The **eye** is burning. Sights are burning. Eye consciousness is burning. Eye contact is burning. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also burning.

Burning with what? Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress.

The **ear** … **nose** … **tongue** … **body** …

The **mind** is burning. Ideas are burning. Mind consciousness is burning. Mind contact is burning. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also burning.

Burning with what? Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress, I say.

Seeing this, a learned noble disciple grows disillusioned with the **eye**, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

They grow disillusioned with the **ear** … **nose** … **tongue** … **body** … **mind** … painful, pleasant, or neutral feeling that arises conditioned by mind contact.

> 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.'"

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

Bhikkhu Sujato, SuttaCentral

Pali (SN 35: 28 / Kd 1:12 - Ādittapariyāya Sutta)

Bodhinyana Chanting - Audio Link

[Evam-me sutaṁ.] Ekaṁ samayaṁ Bhagavā, Gayāyaṁ viharati gayāsīse, saddhiṁ bhikkhu-sahassena. Tatra kho Bhagavā bhikkhū āmantesi:

"Sabbaṁ bhikkhave ādittaṁ. Kiñ-ca bhikkhave sabbaṁ ādittaṁ?

***Cakkhuṁ** bhikkhave ādittaṁ. Rūpā ādittā. Cakkhu-viññāṇaṁ ādittaṁ. Cakkhu-samphasso āditto. Yam-p'idaṁ cakkhu-samphassa-paccayā uppajjati vedayitaṁ, sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā, tam-pi ādittaṁ.*

Kena ādittaṁ?
Ādittaṁ rāg'agginā dos'agginā moh'agginā,
ādittaṁ jātiyā jarā-maraṇena,
sokehi paridevehi dukkhehi doma-nassehi
upāyāsehi
ādittan-ti vadāmi.

Sotaṁ *ādittaṁ. Saddā ādittā.*

Sota-viññāṇaṁ ādittaṁ. Sota-samphasso āditto.
Yam-p'idaṁ sota-samphassa-paccayā uppajjati vedayitaṁ,
sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā,
tam-pi ādittaṁ.

Kena ādittaṁ?
Ādittaṁ rāg'agginā dos'agginā moh'agginā,
ādittaṁ jātiyā jarā-maraṇena,
sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittan-ti vadāmi.

Ghānaṁ *ādittaṁ. Gandhā ādittā.*

Ghāna-viññāṇaṁ ādittaṁ. Ghāna-samphasso āditto.
Yam-p'idaṁ ghāna-samphassa-paccayā uppajjati vedayitaṁ,
sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā,
tam-pi ādittaṁ.

Kena ādittaṁ?
Ādittaṁ rāg'agginā dos'agginā moh'agginā,
ādittaṁ jātiyā jarā-maraṇena,
sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittan-ti vadāmi.

***Jivhā** ādittā. Rasā ādittā.*

Jivhā-viññāṇaṁ ādittaṁ. Jivhā-samphasso āditto.

Yam-p'idaṁ jivhā-samphassa-paccayā uppajjati vedayitaṁ,
sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā,
tam-pi ādittaṁ.

Kena ādittaṁ?
Ādittaṁ rāg'agginā dos'agginā moh'agginā,
ādittaṁ jātiyā jarā-maraṇena,
sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittan-ti vadāmi.

***Kāyo** āditto. Phoṭṭhabbā ādittā.*

Kāya-viññāṇaṁ ādittaṁ. Kāya-samphasso āditto.

Yam-p'idaṁ kāya-samphassa-paccayā uppajjati vedayitaṁ,
sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā,
tam-pi ādittaṁ.

Kena ādittaṁ?
Ādittaṁ rāg'agginā dos'agginā moh'agginā,
ādittaṁ jātiyā jarā-maraṇena,
sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittan-ti vadāmi.

***Mano** āditto. Dhammā āditta.*

Mano-viññāṇaṁ āditta. Mano-samphasso āditto.

Yam-p'idaṁ mano-samphassa-paccayā uppajjati vedayitaṁ,

sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā,

tam-pi āditta.

Kena āditta?

Āditta rāg'agginā dos'agginā moh'agginā,

āditta jātiyā jarā-maraṇena,

sokehi paridevehi dukkhehi domanassehi upāyāsehi

āditta-ti vadāmi.

Evaṁ passaṁ bhikkhave sutavā ariya-sāvako,

cakkhusmiṁ pi nibbindati. Rūpesu pi nibbindati.

Cakkhu-viññāṇe pi nibbindati. Cakkhu-samphasse pi nibbindati.

Yam-p'idaṁ cakkhu-samphassa-paccayā uppajjati vedayitaṁ,

sukhaṁ vā dukkhaṁ vā adukkhaṃ-asukhaṁ vā,

tasmiṁ pi nibbindati.

Sotasmiṁ pi nibbindati. Saddesu pi nibbindati.

Sota-viññāṇe pi nibbindati. Sota-samphasse pi nibbindati.
Yam-p'idaṁ sota-samphassa-paccayā uppajjati vedayitaṁ,
sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā,
tasmiṁ pi nibbindati.

Ghānasmiṁ pi nibbindati. Gandhesu pi nibbindati.

Ghāna-viññāṇe pi nibbindati. Ghāna-samphasse pi nibbindati.
Yam-p'idaṁ ghāna-samphassa-paccayā uppajjati vedayitaṁ, sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā, tasmiṁ pi nibbindati.

Jivhāya pi nibbindati. Rasesu pi nibbindati.

Jivhā-viññāṇe pi nibbindati. Jivhā-samphasse pi nibbindati.
Yam-p'idaṁ jivhā-samphassa-paccayā uppajjati vedayitaṁ,
sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā,
tasmiṁ pi nibbindati.

Kāyasmiṁ pi nibbindati. Phoṭṭhabbesu pi nibbindati.

Kāya-viññāṇe pi nibbindati. Kāya-samphasse pi nibbindati.
Yam-p'idaṁ kāya-samphassa-paccayā uppajjati vedayitaṁ,
sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā,
tasmiṁ pi nibbindati.

Manasmiṁ pi nibbindati. Dhammesu pi nibbindati.

Mano-viññāṇe pi nibbindati. Mano-samphasse pi nibbindati.
Yam-p'idaṁ mano-samphassa-paccayā uppajjati vedayitaṁ,
sukhaṁ vā dukkhaṁ vā adukkham-asukhaṁ vā,
tasmiṁ pi nibbindati.

Nibbindaṁ virajjati. Virāgā vimuccati.
Vimuttasmiṁ vimuttam-itiñāṇaṁ hoti.

'Khīṇā jāti, vusitaṁ brahma-cariyaṁ,
kataṁ karaṇīyaṁ, nāparaṁ itthattāyā-ti' pajānātī-ti."

[Idam-avoca Bhagavā.] Attamanā te bhikkhū Bhagavato bhāsitaṁ abhinanduṁ. Imasmiñ-ca pana veyyākaraṇasmiṁ bhaññamāne, tassa bhikkhu-sahassassa anupādāya, āsavehi cittāni vimucciṁsū-ti.

SuttaCentral
Pali text from "Bodhinyana Monastery Chants"

Rājagaha

According to the commentaries, the Buddha spent his second and third Rains Retreat (Vassa) after his Awakening at Rājagaha. It was here that King Bimbisara offered the first monastery, the Bamboo Grove (Veluvana).

Vulture's Peak (Gijjakuta) was another place where the Buddha spent much time in Rājagaha. It was more remote, being outside the walls of the city, and so was good for seclusion (viveka) and meditation. It was here, not long after his ordination, at the Boar's Cave that the Venerable Sāriputta became fully Awakened.

The Account of the Going Forth of Sāriputta and Moggallāna (Kd 1)

Sāriputtamoggallānapabbajjākathā

At that time the wanderer Sañcaya was staying at Rājagaha with a large group of two hundred and fifty wanderers, including Sāriputta and Moggallāna. The two of them had made an agreement that whoever reached the deathless first would inform the other.

Just then, Venerable Assaji robed up in the morning, took his bowl and robe, and entered Rājagaha for almsfood. He was pleasing in his conduct: in going out and coming back, in looking ahead and looking aside, in bending and stretching his arms. His eyes were lowered, and he was

perfect in deportment. The wanderer Sāriputta observed all this and thought, “This monk is one of those in the world who are perfected or on the path to perfection. Why don’t I go up to him and ask in whose name he has gone forth, and who his teacher is or whose teachings he follows?” But it occurred to him, “It’s the wrong time to ask him while he’s walking for almsfood among the houses. Let me follow behind him, for one who seeks the path will find it.”

After walking for alms in Rājagaha, Assaji turned back with his almsfood. Sāriputta then went up to him and exchanged pleasantries with him. And he asked, “Venerable, your senses are clear and your skin is pure and bright. In whose name have you gone forth? Who is your teacher or whose teaching do you follow?”

“There’s a great ascetic, a Sakyan who has gone forth from the Sakyan clan. I’ve gone forth in his name, he’s my teacher, and I follow his teaching.”

“But what does he teach?”

“I’ve only recently gone forth; I’m new to this spiritual path. I’m not able to give you the Teaching in full, but I can tell you the meaning in brief.”

Sāriputta replied, “Yes, please,” and he added:

“Speak little or much,
But do tell me the meaning.
I just want the meaning,

For what's the point of a detailed exposition?"

And Assaji gave this teaching to the wanderer Sāriputta:

"Of causally arisen things,
The Buddha has declared their cause,
As well as their ending.
This is the teaching of the Great Ascetic."

When he had heard this teaching, Sāriputta experienced the stainless vision of the Truth: "Anything that has a beginning has an end."

"Now this is the truth, even just this much—
The sorrowless state that you have penetrated,
Unseen and neglected
For innumerable eons."

Then the wanderer Sāriputta went to the wanderer Moggallāna. When Moggallāna saw him coming, he said to Sāriputta, "Your senses are clear and your skin is pure and bright. You haven't attained the deathless, have you?"

"I have."

"But how did it happen?"

Sāriputta told him everything up to and including the teaching given by Assaji. When he had heard this teaching, Moggallāna experienced the stainless vision of the Truth:

“Anything that has a beginning has an end.”

“Now this is the truth, even just this much—
The sorrowless state that you have penetrated,
Unseen and neglected
For innumerable eons.”

Moggallāna said to Sāriputta, “Let’s go to the Buddha. He’s our teacher.”

“But these two hundred and fifty wanderers look to us for support. We must tell them first, so that they may take appropriate action.” And they went to those wanderers and said, “We’re going over to the Buddha. He’s our teacher.”

“But we look to you for support. If you are to practice the spiritual life under the Great Ascetic, so will all of us.”

Then Sāriputta and Moggallāna went to Sañcaya and said, “We’re going over to the Buddha. He’s our teacher.”

“Don’t go! The three of us can look after this community together.”

Sāriputta and Moggallāna said the same thing a second time and a third time, and they got the same reply. They then took those two hundred and fifty wanderers and went to the Bamboo Grove. But the wanderer Sañcaya vomited hot blood right there.

When the Buddha saw Sāriputta and Moggallāna coming, he said to the monks, “The two friends Kolita and Upatissa

are coming. They will become my most eminent disciples, an excellent pair."

They had not even reached the Bamboo Grove,

Yet had a profound range of knowledge,

About the supreme end of ownership, about freedom.

And the Teacher said of them:

"These two friends are coming,
Kolita and Upatissa.
They will be an excellent pair,
My most eminent disciples."

Sāriputta and Moggallāna approached the Buddha, bowed down with their heads at his feet, and said, "Sir, we wish to receive the going forth in your presence. We wish to receive the full ordination." The Buddha said, "Come, monks. The Teaching is well-proclaimed. Practice the spiritual life to make a complete end of suffering." That was the full ordination of those venerables.

Bhikkhu Brahmali, SuttaCentral

Advice to Monastics (Dhp 183-185)

Ovāda Pātimokkha

The famous "Ovāda Pātimokkha" was given at the Bamboo Grove on the occasion of 1250 Arahants

spontaneously coming to visit the Buddha on the full moon of February. These Arahants may have been the 1000 matted-hair ascetics who became Enlightened at Gayāsīse, as well as the 250 disciples of the wanderer Sañcaya who converted when Venerable Sariputta and Venerable Maha Moggallana became disciples of the Buddha.

English

Not to do any evil;
to embrace the good;
to purify one's mind:
this is the instruction of the Buddhas.

Patient acceptance is the ultimate fervor.
Extinguishment is the ultimate, say the Buddhas.
No true renunciate injures another,
nor does an ascetic hurt another.

Not speaking ill nor doing harm;
restraint in the monastic code;
moderation in eating;
staying in remote lodgings;
commitment to the higher mind—
this is the instruction of the Buddhas.

Bhikkhu Sujato, SuttaCentral

Pali (Dhp 183-5)

Sabba-pāpassa akaraṇaṁ,
kusalassa upasampadā;
Sacitta-pariyodapanaṁ,
etaṁ buddhāna sāsanaṁ.

Khantī paramaṁ tapo titikkhā,
Nibbānaṁ paramaṁ vadanti buddhā;
Na hi pabbajito parūpaghātī,
Na samaṇo hoti paraṁ viheṭhayanto.

Anūpavādo anūpaghāto,
Pātimokkhe ca saṁvaro;
Mattañ-ñutā ca bhattasmiṁ,
Pantañ-ca sayan'āsanaṁ;
Adhicitte ca āyogo,
Etaṁ buddhāna sāsanaṁ.

SuttaCentral

With Dīghanakha (MN 74)

Dīghanakha Sutta

While fanning the Buddha, during this teaching in the Boar's Cave Venerable Sāriputta attained Awakening.

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain in the Boar's Cave.

Then the wanderer Dīghanakha went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side and said to the Buddha, “Mister Gotama, this is my doctrine and view: ‘Nothing is acceptable to me.’”

“This view of yours, Aggivessana—is that acceptable to you?”

“If I were to accept this view, Mister Gotama, it would make no difference, it would make no difference!”

“Well, Aggivessana, there are many more in the world who say, ‘It would make no difference! It would make no difference!’ But they don’t give up that view, and they grasp another view. And there are a scant few in the world who say, ‘It would make no difference! It would make no difference!’ And they give up that view by not grasping another view.

There are some ascetics and brahmins who have this doctrine and view: ‘Everything is acceptable to me.’ There are some ascetics and brahmins who have this doctrine and view: ‘Nothing is acceptable to me.’ There are some ascetics and brahmins who have this doctrine and view: ‘Some things are acceptable to me and some things are not.’ Regarding this, the view of the ascetics and brahmins to whom everything is acceptable is close to greed, bondage, approving, attachment, and grasping. The view of the ascetics and brahmins to whom nothing is acceptable is far from greed, bondage, approving,

attachment, and grasping."

When he said this, the wanderer Dīghanakha said to the Buddha, "Mister Gotama commends my conviction! He recommends my conviction!"

"Now, regarding the ascetics and brahmins to whom some things are acceptable and some things are not. Their view of what is acceptable is close to greed, bondage, approving, attachment, and grasping. Their view of what is not acceptable is far from greed, bondage, approving, attachment, and grasping.

When it comes to the view of the ascetics and brahmins to whom everything is acceptable, a sensible person reflects like this: 'I have the view that everything is acceptable. Suppose I were to obstinately stick to this view and insist, "This is the only truth, anything else is futile." Then I'd argue with two people—an ascetic or brahmin to whom nothing is acceptable, and an ascetic or brahmin to whom some things are acceptable and some things are not. And when there's arguing, there's quarreling; when there's quarreling there's distress; and when there's anguish there's harm.' So, considering in themselves the potential for arguing, quarreling, distress, and harm, they give up that view by not grasping another view. That's how those views are given up and let go.

When it comes to the view of the ascetics and brahmins to whom nothing is acceptable, a sensible person reflects like this: 'I have the view that nothing is acceptable. Suppose I

were to obstinately stick to this view and insist, “This is the only truth, anything else is futile.” Then I’d argue with two people—an ascetic or brahmin to whom everything is acceptable, and an ascetic or brahmin to whom some things are acceptable and some things are not. And when there’s arguing, there’s quarreling; when there’s quarreling there’s distress; and when there’s anguish there’s harm.’ So, considering in themselves the potential for arguing, quarreling, distress, and harm, they give up that view by not grasping another view. That’s how those views are given up and let go.

When it comes to the view of the ascetics and brahmins to whom some things are acceptable to me and some things are not, a sensible person reflects like this: ‘I have the view that some things are acceptable and some things are not. Suppose I were to obstinately stick to this view and insist, “This is the only truth, anything else is futile.” Then I’d argue with two people—an ascetic or brahmin to whom everything is acceptable, and an ascetic or brahmin to whom nothing is acceptable. And when there’s arguing, there’s quarreling; when there’s quarreling there’s distress; and when there’s anguish there’s harm.’ So, considering in themselves the potential for arguing, quarreling, distress, and harm, they give up that view by not grasping another view. That’s how those views are given up and let go.

Aggivessana, this body is formed. It’s made up of the four principal states, produced by mother and father, built up

from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. You should see it as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. Doing so, you'll give up desire, affection, and subservience to the body.

There are these three feelings: pleasant, painful, and neutral. At a time when you feel a pleasant feeling, you don't feel a painful or neutral feeling; you only feel a pleasant feeling. At a time when you feel a painful feeling, you don't feel a pleasant or neutral feeling; you only feel a painful feeling. At a time when you feel a neutral feeling, you don't feel a pleasant or painful feeling; you only feel a neutral feeling.

Pleasant, painful, and neutral feelings are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.

Seeing this, a learned noble disciple grows disillusioned with pleasant, painful, and neutral feelings. 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.'

A mendicant whose mind is freed like this doesn't side with anyone or dispute with anyone. They use the language of

the world to communicate without getting stuck on it."

Now at that time Venerable Sāriputta was standing behind the Buddha fanning him. Then he thought, "It seems the Buddha speaks of giving up and letting go all these things through direct knowledge." Reflecting like this, Venerable Sāriputta's mind was freed from the defilements by not grasping.

And the stainless, immaculate vision of the Dhamma arose in the wanderer Dīghanakha: "Everything that has a beginning has an end." Then Dīghanakha saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He said to the Buddha:

"Excellent, Mister 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, Mister Gotama has made the teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

Bhikkhu Sujato, SuttaCentral

Samiddhi (SN 1:20)

Samiddhi Sutta

Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha in the Hot Springs Park. Then the Venerable Samiddhi, having risen at the first flush of dawn, went to the hot springs to bathe. Having bathed in the hot springs and come back out, he stood in one robe drying his limbs.

Then, when the night had advanced, a certain devatā of stunning beauty, illuminating the entire hot springs, approached the Venerable Samiddhi. Having approached, she stood in the air and addressed the Venerable Samiddhi in verse:

"Without having enjoyed you seek alms, bhikkhu,
You don't seek alms after you've enjoyed.
First enjoy, bhikkhu, then seek alms:
Don't let the time pass you by!"

"I do not know what the time might be;
The time is hidden and cannot be seen.
Hence, without enjoying, I seek alms:
Don't let the time pass me by!"

Then that devatā alighted on the earth and said to the Venerable Samiddhi:"You have gone forth while young, bhikkhu, a lad with black hair, endowed with the blessing of youth, in the prime of life, without having dallied with

sensual pleasures. Enjoy human sensual pleasures, bhikkhu; do not abandon what is directly visible in order to pursue what takes time."

"I have not abandoned what is directly visible, friend, in order to pursue what takes time. I have abandoned what takes time in order to pursue what is directly visible. For the Blessed One, friend, has stated that sensual pleasures are time-consuming, full of suffering, full of despair, and the danger in them is still greater, while this Dhamma is directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise."...

Bhikkhu Bodhi, SuttaCentral

Sick (1st) (SN 46:14)
Paṭhamagilāna Sutta

ENGLISH

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Mahākassapa was staying in the Pipphali cave, and he was sick, suffering, gravely ill. Then in the late afternoon, the Buddha came out of retreat, went to Venerable Mahākassapa, sat down on the seat spread out, and said to him:

“I hope you’re keeping well, Kassapa; I hope you’re all right. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

“Sir, I’m not keeping well, I’m not getting by. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Kassapa, I’ve rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors that I’ve rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.”

“Indeed, Blessed One, these are awakening factors! Indeed, Holy One, these are awakening factors!”

That is what the Buddha said. Satisfied, Venerable Mahākassapa approved what the Buddha said. And that’s how he recovered from that illness.

Bhikkhu Sujato, SuttaCentral

Pali (SN 46:14)

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā mahākassapo pippaliguhāyaṁ viharati ābādhiko dukkhito bāḷhagilāno. Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā mahākassapo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṁ mahākassapaṁ etadavoca:

“Kacci te, kassapa, khamanīyaṁ kacci yāpanīyaṁ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṁ paññāyati, no abhikkamo”ti?

“Na me, bhante, khamanīyaṁ, na yāpanīyaṁ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṁ paññāyati, no paṭikkamo”ti.

“Sattime, kassapa, bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṁvattanti. Katame satta?

Sati-sambojjhaṅgo kho, kassapa, mayā sammad-akkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati

Dhamma-vicaya-sambojjhaṅgo kho kassapa mayā sammad-akkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati

Viriya-sambojjhaṅgo kho kassapa mayā sammad-akkhāto bhāvito bahulīkato abhiññāya sambodhāya

nibbānāya saṁvattati

Pīti-sambojjhaṅgo kho kassapa mayā sammad-akkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati

Passaddhi-sambojjhaṅgo kho kassapa mayā sammad-akkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati

Samādhi-sambojjhaṅgo kho kassapa mayā sammad-akkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati

Upekkhā-sambojjhaṅgo kho kassapa mayā sammad-akkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati.

Ime kho, kassapa, satta bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṁvattantī”ti.

“Taggha, bhagavā, bojjhaṅgā; taggha, sugata, bojjhaṅgā”ti.

Idamavoca bhagavā. Attamano āyasmā mahākassapo bhagavato bhāsitaṁ abhinandi. Vuṭṭhahi cāyasmā mahākassapo tamhā ābādhā. Tathāpahīno cāyasmato mahākassapassa so ābādho ahosīti.

SuttaCentral

The Letting Loose of Nāḷāgiri (Kd 17)

Nāḷāgiripesana

This story comes from towards the end of the Buddha's life, when Venerable Devadatta was scheming to take over the Sangha from him. He attempted to kill the Buddha a number of times - using assassins and later rolling a large stone that actually injured the Buddha.

At that time in Rājagaha there was a fierce and man-killing elephant called Nāḷāgiri. Just then Devadatta entered Rājagaha, went to the elephant stables, and said to the elephant keepers, "We who are relatives of the King are capable of having people promoted and getting them a raise. So then, when the ascetic Gotama comes walking along this street, release the elephant Nāḷāgiri down it."

"Yes, Sir."

Then, one morning, the Buddha robed up, took his bowl and robe, and entered Rājagaha for alms together with a number of monks. And the Buddha walked down that very street. When the elephant keepers saw the Buddha coming, they released Nāḷāgiri down the same street. Nāḷāgiri saw the Buddha coming. He blew his trunk, and with ears and tail bristling, he charged toward the Buddha. When the monks saw Nāḷāgiri coming, they said to the Buddha, "This elephant coming down the street is the fierce, man-killer Nāḷāgiri, Please retreat, Venerable Sir."

“Come, don’t be afraid. It’s impossible for anyone to kill the Buddha through an act of violence. The Buddha won’t attain final extinguishment through an act of violence.”

A second time and a third time those monks said the same thing to the Buddha, each time getting the same reply.

On that occasion people had ascended their stilt houses and even their roofs. The foolish people with little faith and confidence said, “The elephant will hurt the handsome, great ascetic.” But the wise people with faith and confidence said, “Soon the great man and the great elephant will meet in battle.”

The Buddha then pervaded Nāḷāgiri with a mind of love. Feeling it, Nāḷāgiri lowered his trunk, went up to the Buddha, and stood in front of him. And while stroking Nāḷāgiri on the forehead with his right hand, the Buddha spoke these verses:

“Do not, elephant, attack a great man;
Painful it is to attack a great man.
For a killer of a great man,
The next birth is not good.

Don’t be intoxicated or heedless,
For the heedless are not happily reborn.
Only do those things
That take you to a good destination.”

Nāḷāgiri sucked the dust from the Buddha's feet with his trunk and scattered it overhead. He then walked backward while looking at the Buddha, and returned to his stall in the elephant stables.

That is how tame Nāḷāgiri had become. On that occasion people chanted this verse:

"Some are tamed with sticks,
And some with goads and whips.
Without stick or sword,
The great sage tamed the elephant."

And people complained and criticized Devadatta, "How evil he is, this Devadatta, how indiscriminate he is, in that he tries to kill the ascetic Gotama so powerful and mighty." Devadatta's material support and honor declined, whereas those of the Buddha increased.

(Vinaya) Khandhaka 17-2.5
Bhikkhu Brahmali - SuttaCentral

With Gopaka Moggallāna (extract) (MN 108)

Gopakamoggallāna Sutta

THUS HAVE I HEARD. On one occasion the venerable Ānanda was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary, not long after the Blessed One had attained to final Nibbāna.

Now on that occasion King Ajātasattu Vedehiputta of Magadha, being suspicious of King Pajjota, was having Rājagaha fortified.

Then, when it was morning, the venerable Ānanda dressed, and taking his bowl and outer robe, went into Rājagaha for alms. Then the venerable Ānanda thought: "It is still too early to wander for alms in Rājagaha. Suppose I went to the brahmin Gopaka Moggallāna at his workplace."

… The venerable Ānanda sat down on the seat made ready. The brahmin Gopaka Moggallāna took a low seat, sat down at one side, and asked the venerable Ānanda:

"Master Ānanda, is there any single bhikkhu who possesses in each and every way all those qualities that were possessed by Master Gotama, accomplished and fully enlightened?"

"There is no single bhikkhu, brahmin, who possesses in

each and every way all those qualities that were possessed by the Blessed One, accomplished and fully enlightened. For the Blessed One was the arouser of the unarisen path, the producer of the unproduced path, the declarer of the undeclared path; he was the knower of the path, the finder of the path, the one skilled in the path. But his disciples now abide following that path and become possessed of it afterwards."

But this discussion between the venerable Ānanda and the brahmin Gopaka Moggallāna was interrupted; for then the brahmin Vassakāra, the chief minister of Magadha, while supervising the work at Rājagaha, went to the venerable Ānanda at the workplace of the brahmin Gopaka Moggallāna.

… [brahmin Vassakāra;] "Is there, Master Ānanda, any single bhikkhu who was appointed by Master Gotama thus: 'He will be your refuge when I am gone,' and whom you now have recourse to?"

"There is no single bhikkhu, brahmin, who was appointed by the Blessed One who knows and sees, accomplished and fully enlightened, thus: 'He will be your refuge when I am gone,' and whom we now have recourse to."

"But is there, Master Ānanda, any single bhikkhu who has been chosen by the Sangha and appointed by a number of elder bhikkhus thus: 'He will be our refuge after the Blessed One has gone,' and whom you now have recourse to?"

“There is no single bhikkhu, brahmin, who has been chosen by the Sangha and appointed by a number of elder bhikkhus thus: ‘He will be our refuge after the Blessed One has gone,’ and whom we now have recourse to.”

“But if you have no refuge, Master Ānanda, what is the cause for your concord?”

“We are not without a refuge, brahmin. We have a refuge; we have the Dhamma as our refuge.”

“... Now how should the meaning of these statements be regarded, Master Ānanda?”

“Brahmin, the Blessed One who knows and sees, accomplished and fully enlightened, has prescribed the course of training for bhikkhus and he has laid down the Pātimokkha. On the Uposatha day as many of us as live in dependence upon a single village district meet together in unison, and when we meet we ask one who knows the Pātimokkha to recite it. If a bhikkhu remembers an offence or a transgression while the Pātimokkha is being recited, we make him act in accordance with the Dhamma, in accordance with the instructions. It is not the worthy ones that make us act; it is the Dhamma that makes us act.”

“Is there, Master Ānanda, any single bhikkhu whom you now honour, respect, revere, and venerate, and on whom you live in dependence honouring and respecting him?”

“There is a single bhikkhu, brahmin, whom we now honour,

respect, revere, and venerate, and on whom we live in dependence honouring and respecting him."

"... Now how should the meaning of these statements be regarded, Master Ānanda?"

"There are, brahmin, ten qualities inspiring confidence that have been declared by the Blessed One who knows and sees, accomplished and fully enlightened. When these qualities are found in anyone among us, we honour, respect, revere, and venerate him, and live in dependence on him honouring and respecting him. What are the ten?

> (1) "Here, brahmin, a bhikkhu is virtuous, he dwells restrained with the restraint of the Pātimokkha, he is perfect in conduct and resort, and seeing fear in the slightest faults, he trains himself by undertaking the training precepts.
>
> (2) "He has learned much, remembers what he has learned, and consolidates what he has learned. Such teachings as are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and which affirm a holy life that is utterly perfect and pure—such teachings as these he has learned much of, remembered, mastered verbally, investigated with the mind, and penetrated well by view.
>
> (3) "He is content with his robes, almsfood, resting place, and medicinal requisites.

(4) “He obtains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant abiding here and now.

(5) “He wields the various kinds of supernormal power: having been one, he becomes many; having been many, he becomes one; he appears and vanishes; he goes unhindered through a wall, through an enclosure, through a mountain as though through space; he dives in and out of the earth as though it were water; he walks on water without sinking as though it were earth; seated cross-legged, he travels in space like a bird; with his hand he touches and strokes the moon and sun so powerful and mighty; he wields bodily mastery even as far as the Brahma-world.

(6) “With the divine ear element, which is purified and surpasses the human, he hears both kinds of sounds, the divine and the human, those that are far as well as near.

(7) “He understands the minds of other beings, of other persons, having encompassed them with his own mind. He understands a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; he understands a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; he understands a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by

delusion; he understands a contracted mind as contracted and a distracted mind as distracted; he understands an exalted mind as exalted and an unexalted mind as unexalted; he understands a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; he understands a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; he understands a liberated mind as liberated and an unliberated mind as unliberated.

(8) “He recollects his manifold past lives, that is, one birth, two births…as Sutta 51, §24…Thus with their aspects and particulars he recollects his manifold past lives.

(9) “With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions.

(10) “By realising for himself with direct knowledge, he here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.

“These, brahmin, are the ten qualities inspiring confidence that have been declared by the Blessed One who knows and sees, accomplished and fully enlightened. When

these qualities are found in anyone among us, we honour, respect, revere, and venerate him, and live in dependence on him honouring and respecting him."

…

Then the brahmin Vassakāra, the minister of Magadha, said to the venerable Ānanda: "Where is Master Ānanda living now?"

"Now I am living in the Bamboo Grove, brahmin."

"I hope, Master Ānanda, that the Bamboo Grove is pleasant, quiet and undisturbed by voices, with an atmosphere of seclusion, remote from people, favourable for retreat."

"Indeed, brahmin, that the Bamboo Grove is pleasant … favourable for retreat is because of such guardian protectors as yourself."

"Indeed, Master Ānanda, that the Bamboo Grove is pleasant … favourable for retreat is because of the worthy ones who are meditators and cultivate meditation. The worthy ones are meditators and cultivate meditation. On one occasion, Master Ānanda, Master Gotama was living at Vesālī in the Hall with the Peaked Roof in the Great Wood. Then I went there and approached Master Gotama, and in many ways he gave a talk about meditation. Master Gotama was a meditator and cultivated meditation, and he praised every type of meditation."

“The Blessed One, brahmin, did not praise every type of meditation, nor did he condemn every type of meditation. What kind of meditation did the Blessed One not praise? Here, brahmin, someone abides with his mind obsessed by sensual lust, a prey to sensual lust, and he does not understand as it actually is the escape from arisen sensual lust. While he harbours sensual lust within, he meditates, premeditates, out-meditates, and mismeditates. He abides with his mind obsessed by ill will, a prey to ill will … with his mind obsessed by sloth and torpor, a prey to sloth and torpor … with his mind obsessed by restlessness and remorse, a prey to restlessness and remorse … with his mind obsessed by doubt, a prey to doubt, and he does not understand as it actually is the escape from arisen doubt. While he harbours doubt within, he meditates, premeditates, out-meditates, and mismeditates. The Blessed One did not praise that kind of meditation.

“And what kind of meditation did the Blessed One praise? Here, brahmin, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna … With the stilling of applied and sustained thought, he enters upon and abides in the second jhāna … With the fading away as well of rapture … he enters upon and abides in the third jɦāna … With the abandoning of pleasure and pain … he enters upon and abides in the fourth jhāna … The Blessed One praised that kind of meditation.”

“It seems, Master Ānanda, that Master Gotama censured that kind of meditation that should be censured and praised that kind of meditation that should be praised. And now, Master Ānanda, we depart. We are busy and have much to do.”

“You may go, brahmin, at your own convenience.”

Then the brahmin Vassakāra, the minister of Magadha, having delighted and rejoiced in the venerable Ānanda’s words, rose from his seat and departed….

Bhikkhu Bodhi, Sutta Central

Nālandā

A town near Rājagaha. The Buddha is mentioned as having several times stayed there during his residence in Pāvārika's mango grove. The Buddha visited Nālandā during his last tour through Magadha. The road from Rājagaha to Nālandā passed through Ambalatthikā, and from Nālandā it went on to Pātaligāma.

According to the Kevatta Sutta (D.i.211), in the Buddha's time Nālandā was already an influential and prosperous town, thickly populated, though it was not till later that it became the centre of learning for which it afterwards became famous. Nālanda is identified with the modern Baragaon (CAGI. 537).

(Abbreviated from the Dictionary of Pali Proper Names.)

Advice to Rāhula at Ambalaṭṭhika (MN 61)

Ambalaṭṭhikarāhulovāda Sutta

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

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 on the seat spread out, and washed his feet. Rāhula bowed to the Buddha and sat down to one side.

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.”

Then the Buddha, tossing away what little water was left in the pot, said to Rāhula, “Do you see this little bit of water that was tossed away?”

“Yes, sir.”

“That’s how the ascetic’s nature is tossed away in those who are not ashamed to tell a deliberate lie.”

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.”

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.

Suppose there was a royal bull elephant with tusks like chariot-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.’

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.

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.

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.

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.

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? …' …

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.

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? …’ …

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.

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.

Bhikkhu Sujato, SuttaCentral

The Great Discourse on the Buddha's Extinguishment (extract) (DN 16)

Mahāparinibbāna Sutta

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.

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.

Then, knowing that the Buddha had consented, the lay followers of Pāṭali Village got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the guest house, where they spread carpets all over, prepared seats, set up a water jar, and placed 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."

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.

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 timid and embarrassed, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics. This is the third drawback.

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

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

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

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."

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 dismissed them, "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. …

Bhikkhu Sujato, SuttaCentral

Nālika

A brahmin village in Magadha, not far from Rājagaha. It was the township of the Upatissas (hence also called Upatissagāma), and it was there that Sāriputta and other members of his family were born.

Sāriputta seems to have continued to reside there from time to time, even after he joined the Order. When his death drew near, he went back to Nālakagāma and, having taught his mother, she became a sotāpanna He then passed away in the room where he was born.

(**Abbreviated from the Dictionary of Pali Proper Names.)**

The Life of Sāriputta - The Last Debt Paid

These are the events related in the Commentary to the Cunda Sutta of the Satipatthana Samyutta, with additions from the parallel version in the Commentary to the Maha-parinibbana Sutta. This moving account is a highly imaginative retelling of the passing away of the Venerable Sāriputta, which is not taken from suttas or Vinaya.

We now come to the year of the Master's Parinibbāna, his complete passing away. The Blessed One had spent the rainy season at Beluvagāma, a village near Vesālī, and

when the retreat was over he left that place and returned by stages to Sāvatthī, arriving back at the Jetavana monastery.

There the Elder Sāriputta, the Marshal of the Dhamma, paid homage to the Blessed One and went to his day quarters. When his own disciples had saluted him and left, he swept the place and spread his leather mat. Then, having rinsed his feet, he sat down cross-legged and entered into the fruition attainment of arahantship (arahattaphala-samāpatti).

At the time predetermined by him, he arose from the meditation, and this thought occurred to him: “Do the Enlightened Ones pass away into final Nibbāna first, or do the chief disciples do so?” And he saw that it is the chief disciples who pass away first. Thereupon he considered his own life force and saw that its residue would sustain him for only one more week.

He then considered: “Where shall I attain final Nibbāna?” And he thought: “Rāhula attained final Nibbāna among the deities of the Thirty-three, and the Elder Aññā Koṇḍañña at the Chaddanta Lake in the Himalayas. Where, then, shall I pass away?”

While thinking this over repeatedly he remembered his mother, and the thought came to him: “Although she is the mother of seven arahants, she has no faith in the Buddha, the Dhamma, and the Sangha. Has she the supportive conditions in her to acquire that faith or has she not?”

Investigating the matter he discerned that she had the supportive conditions for the path of stream-entry. Then he asked himself: “Through whose instruction can she win to the penetration of truth?” He saw that it could not come about through anyone else’s instruction in the Dhamma but his own. And following upon that there came the thought: “If I now remain indifferent, people will say: ‘Sāriputta has been a helper to so many others; on the day, for instance, when he preached the Discourse to the Deities of Tranquil Mind a large number of devas attained arahantship, and still more of them penetrated to the first three paths; and on other occasions there were many who attained to stream-entry, and there were thousands of families who were reborn in heavenly worlds after the elder had inspired them with joyous confidence in the Triple Gem. Yet despite this he cannot remove the wrong views of his own mother!’ Thus people may speak of me. Therefore I shall free my mother from her wrong views, and shall attain final Nibbāna in the very chamber where I was born.”

Having made that decision, he thought: “This very day I shall ask the Master’s permission and then leave for Nālaka.” And calling the Elder Cunda, who was his attendant, he said: “Friend Cunda, please ask our group of five hundred bhikkhus to take their bowls and robes, for I wish to go to Nālaka.” And the Elder Cunda did as he was bidden.

The bhikkhus put their lodgings in order, took their bowls and robes, and presented themselves before the Elder

Sāriputta. He, for his own part, had tidied up his living quarters and swept the place where he used to spend the day. Then, standing at the gate, he looked back at the place, thinking: “This is my last sight of it. There will be no more coming back.”

Then, together with the five hundred bhikkhus, he went to the Blessed One, saluted him, and spoke: “O Lord, may the Blessed One permit, may the Exalted One consent: the time has come for me to attain final Nibbāna. I have relinquished the life force.”

Lord of the world, O greatest sage!
I soon shall be released from life.
Going and coming shall be no more;
This is the last time I worship you.
Short is the life that now remains to me;
But seven days from now, and I shall lay
This body down, throwing the burden off.
Grant it, O Master! Give permission, Lord!
At last the time has come for my Nibbāna;
Now I have relinquished the will to live.

Now, says the text, if the Enlightened One were to have replied, “You may attain final Nibbāna,” hostile sectarians would say that he was speaking in praise of death; and if he had replied, “Do not attain final Nibbāna,” they would say that he extolled the continuation of the round of existence. Therefore the Blessed One did not speak in either way, but asked: “Where will you attain final Nibbāna?”

Sāriputta replied: “In the Magadha country, in the village called Nālaka, in the chamber where I was born.”

Then the Blessed One said: “Do, Sāriputta, what you think timely. But now your elder and younger brethren in the Sangha will no longer have the chance to see a bhikkhu like you. Give them one last discourse on the Dhamma.”

The great elder then gave a discourse in which he displayed all his wondrous powers. Rising to the loftiest heights of truth, descending to mundane truth, rising again, and again descending, he expounded the Dhamma directly and with similes. And when he had ended his discourse he paid homage at the feet of the Master. Embracing his legs, he said: “So that I might worship these feet I have fulfilled the ten perfections throughout an incalculable period and a hundred thousand aeons. My heart’s wish has found fulfillment. From now on there will be no more contact or meeting; that intimate connection is now severed. I shall soon enter the City of Nibbāna, the unaging, undying, peaceful, blissful, heat-assuaging and secure, which has been entered by many hundreds of thousands of Buddhas. If any deed or word of mine did not please you, O Lord, may the Blessed One forgive me! It is now time for me to go.”

Now, once before, the Buddha had answered this, when he said: “There is nothing, be it in deeds or words, for which I should have to reproach you, Sāriputta. For you are learned, Sāriputta, of great wisdom, of broad and

bright wisdom, of quick, keen, and penetrative wisdom" (SN 8:7).

So now he answered in the same way: "I forgive you, Sāriputta," he said. "But there was not a single word or deed of yours that was displeasing to me. Do now, Sāriputta, what you think timely." From this we see that on those few occasions when the Master seemed to reproach his chief disciple, it was not that he was displeased with him in any way, but rather that he was pointing out another approach to a situation, another way of viewing a problem.

Immediately after the Master had given his permission and Sāriputta had risen from paying homage at his feet, the great earth cried out, and with a single huge tremor shook to its watery boundaries. It was as though the great earth wished to say: "Though I bear these girdling mountain ranges with Mount Meru, the encircling mountain walls and the Himalayas, I cannot sustain on this day so vast an accumulation of virtue!" And mighty thunder split the heavens, a vast cloud appeared, and heavy rain poured down.

Then the Blessed One thought: "I shall now permit the Marshal of the Dhamma to depart." And he rose from the seat of the Dhamma, went to his Perfumed Cell, and there stood on the Jewel Slab. Three times Sāriputta circumambulated the cell, keeping it to his right, and paid reverence at four places. And this thought was in his mind: "It was an incalculable period and a hundred thousand aeons ago that I prostrated at the feet of the Buddha

Anomadassī and made the aspiration to see you. This aspiration has been realized, and I have seen you. At the first meeting it was my first sight of you; now it is my last, and there will be none in the future." And with raised hands joined in salutation he departed, going backwards until the Blessed One was out of sight. And yet again the great earth, unable to bear it, trembled to its watery boundaries.

The Blessed One then addressed the bhikkhus who surrounded him. "Go, bhikkhus," he said. "Accompany your elder brother." At these words, all the four assemblies of devotees at once went out of Jetavana, leaving the Blessed One there alone. The citizens of Sāvatthī also, having heard the news, went out of the city in an unending stream carrying incense and flowers in their hands; and with their hair wet (the sign of mourning), they followed the elder, lamenting and weeping.

Sāriputta then admonished the crowd, saying: "This is a road that none can avoid," and asked them to return. And to the monks who had accompanied him, he said: "You may turn back now. Do not neglect the Master."

Thus he made them go back, and with only his own group of disciples, he continued on his way. Yet still some of the people followed him, lamenting, "Formerly our noble monk went on journeys and returned. But this is a journey without return!" To them the elder said: "Be heedful, friends! Of such nature, indeed, are all things that are formed and conditioned." And he made them turn back.

During his journey Sāriputta spent one night wherever he stopped, and thus for one week he favored many people with a last sight of him. Reaching Nālaka village in the evening, he stopped near a banyan tree at the village gate. It happened that at the time a nephew of the elder, Uparevata by name, had gone outside the village and there he saw Sāriputta. He approached the elder, saluted him, and remained standing.

The elder asked him: “Is your grand-aunt at home?”

“Yes, venerable sir,” he replied.

“Then go and announce our coming,” said the elder. “And if she asks why I have come, tell her that I shall stay in the village for one day, and ask her to prepare my birth chamber and provide lodgings for five hundred bhikkhus.”

Uparevata went to his grand-aunt and said: “Grand-aunt, my uncle has come.”

“Where is he now?” she asked.

“At the village gate.”

“Is he alone, or has someone else come with him?”

“He has come with five hundred bhikkhus.”

And when she asked him, “Why has he come?” he gave her the message the elder had entrusted to him. Then she thought: “Why does he ask me to provide lodgings for so many? After becoming a monk in his youth, does he want

to be a layman again in his old age?" But she arranged the birth chamber for the elder and lodgings for the bhikkhus, had torches lit, and then sent for the elder.

Sāriputta, accompanied by the bhikkhus, then went up to the terrace of the house and entered his birth chamber. After sitting down, he asked the bhikkhus to go to their quarters. They had hardly left when a grave illness, dysentery, fell upon the elder, and he felt severe pains. When one pail was brought in, another was carried out. The brahmin woman thought: "The news of my son is not good," and she stood leaning by the door of her own room.

And then it happened, the text tells us, that the Four Great Divine Kings asked themselves: "Where may he now be dwelling, the Marshal of the Dhamma?" And they perceived that he was at Nālaka, in his birth chamber, lying on the bed of his final passing away. "Let us go for a last sight of him," they said.

When they reached the birth chamber, they saluted the elder and remained standing.

"Who are you?" asked the elder.

"We are the Great Divine Kings, venerable sir."

"Why have you come?"

"We want to attend on you during your illness."

“Let it be!” said Sāriputta. “There is an attendant here. You may go.”

When they had left, there came in the same manner Sakka, the king of the devas, and after him, Mahābrahmā, and all of them the elder dismissed in the same way.

The brahmin woman, seeing the coming and going of these deities, asked herself: “Who could they have been who paid homage to my son and then left?” And she went to the door of the elder’s room and asked the Venerable Cunda for news about the elder’s condition. Cunda conveyed the inquiry to the elder, telling him: “The great upāsikā (lay devotee) has come.”

Sāriputta asked her: “Why have you come at this unusual hour?”

“To see you, dear,” she replied. “Tell me, who were those who came first?”

“The Four Great Divine Kings, upāsikā.”

“Are you, then, greater than they?” she asked.

“They are like temple attendants,” said the elder. “Ever since our Master took rebirth they have stood guard over him with swords in hand.”

“After they had left, who was it that came then, dear?”

“It was Sakka, the king of the devas.”

“Are you, then, greater than the king of the devas, dear?”

“He is like a novice who carries a bhikkhu’s belongings,” answered Sāriputta. “When our Master returned from the heaven of the Thirty-three, Sakka took his bowl and robe and descended to earth together with him.”

“And when Sakka had gone, who was it that came after him, filling the room with his radiance?”

“Upāsikā, that was your own lord and master, Mahābrahmā.”

“Then are you greater, my son, even than my lord, Mahābrahmā?”

“Yes, upāsikā. On the day when our master was born, it is said that four Mahābrahmās received the Great Being in a golden net.”

Upon hearing this, the brahmin woman thought: “If my son’s power is such as this, what must be the majestic power of my son’s master and lord?” And while she was thinking this, suddenly rapture and joy arose in her, suffusing her entire body.

The elder thought: “Rapture and joy have arisen in my mother. Now is the time to preach the Dhamma to her.” And he said: “What was it you were thinking about, upāsikā?”

“I was thinking,” she replied, “if my son has such virtue, what must be the virtue of his master?”

Sāriputta answered: “At the moment of my master’s birth, at his great renunciation of worldly life, on his attaining Enlightenment, and at his first turning of the Dhamma Wheel—on all these occasions the ten-thousandfold world-system quaked and shook. None is there who equals him in virtue, in concentration, in wisdom, in deliverance, and in the knowledge and vision of deliverance.” And he then explained to her in detail the words of homage: “Such indeed is that Blessed One… (Iti pi so Bhagavā…).” And thus he gave her an exposition of the Dhamma, basing it on the virtues of the Buddha.

When the Dhamma talk given by her beloved son had come to an end, the brahmin woman was firmly established in the fruit of stream-entry, and she said: “Oh, my dear Upatissa, why did you act like that? Why, during all these years, did you not bestow on me this ambrosial knowledge of the Deathless?”

The elder thought: “Now I have given my mother, the brahmin woman Rūpasāri, the nursing-fee for bringing me up. This should suffice.” And he dismissed her with the words: “You may go now, upāsikā.”

When she was gone, he asked: “What is the time now, Cunda?”

“Venerable sir, it is early dawn.”

And the elder said: “Let the community of bhikkhus assemble.”

When the bhikkhus had assembled, he said to Cunda: “Lift me up to a sitting position, Cunda.” And Cunda did so.

Then the elder spoke to the bhikkhus, saying: “For forty-four years I have lived and traveled with you, my brethren. If any deed or word of mine was unpleasant to you, forgive me, brethren.”

And they replied: “Venerable sir, you have never given us the least displeasure, although we have followed you inseparably like your shadow. But may you, venerable sir, grant forgiveness to us.”

After that the elder gathered his large robe around him, covered his face, and lay down on his right side. Then, just as the Master was to do at his own Parinibbāna, he entered into the nine successive attainments of meditation, in forward and reverse order, and beginning again with the first absorption he led his meditation up to the fourth absorption. And at the moment after he had entered it, just as the crest of the rising sun appeared over the horizon, he utterly passed away into the Nibbāna-element without residue.

And it was the full-moon day of the month Kattika, which by the solar calendar corresponds to October/November.

The brahmin lady in her room thought: “How is my son? He does not say anything.” She rose, and going into the

elder's room she massaged his legs. Then, seeing that he had passed away, she fell at his feet, loudly lamenting; "O my dear son! Before this, we did not know of your virtue. Because of that, we did not gain the good fortune to have offered hospitality and alms to hundreds of bhikkhus! We did not gain the good fortune to have built many monasteries!" And she lamented thus up to sunrise.

As soon as the sun was up, she sent for goldsmiths and had the treasure room opened and had the pots full of gold weighed on a large scale. Then she gave the gold to the goldsmiths with the order to prepare funeral ornaments. Columns and arches were erected, and in the center of the village the upāsikā had a pavilion of heartwood built. In the middle of the pavilion a large, gabled structure was raised, surrounded by a parapet of golden arches and columns. Then they began the sacred ceremony, in which human beings and deities mingled.

After the great assembly of people had celebrated the sacred rites for a full week, they made a pyre with many kinds of fragrant wood. They placed the body of the Venerable Sāriputta on the pyre and kindled the wood with bundles of fragrant roots. Throughout the night of the cremation the concourse listened to sermons on the Dhamma. After that the flames of the pyre were extinguished by the Elder Anuruddha with scented water. The Elder Cunda gathered together the relics and placed them in a filter cloth.

Then the Elder Cunda thought: “I cannot delay here any longer. I must tell the Fully Enlightened One of the final passing away of my elder brother, the Venerable Sāriputta, the Marshal of the Dhamma.” So he took the filter cloth with the relics, and Sāriputta’s bowl and robes, and went to Sāvatthī, spending only one night at each stage of the journey.

These are the events related in the commentary to the Cunda Sutta of the Satipaṭṭhāna Saṃyutta, with additions from the parallel version in the commentary to the Mahāparinibbāna Sutta. The narrative is taken up in the Cunda Sutta (SN 47:13).

"The Life of Sariputta", compiled and translated from the Pali texts by Nyanaponika Thera. Access to Insight (BCBS Edition), 30 November 2013, Access to Insight.

Vesālī (1)

Vesālī, east of Kosala, was a confederacy comprising eight small chiefdoms, that included the Vajjis, the Licchavis and Videhās. It was the main city of the Licchavis and acted as the capital of the confederacy. At the time of the Buddha, Vesāli was a very large city, rich and prosperous, crowded with people and with abundant food. From the texts it is apparent that the Buddha had an affection for Vesālī, and its people. His favourite place to stay was the Hall with the Peaked Roof, located within easy walking distance, beyond the city's northern suburbs. It bordered the Mahāvana, the great forest that extended to the Himalayas. There were numerous shrines in and around the city. It was at one of these shrines, Cāpāla Cetiya, that the Buddha told Mara, and later Venerable Ānanda, that in three months he would pass away. He looked back fondly, when he left Vesālī for the last time.

Vesālī is identified with the present village of Basrah in the Muzafferpur district in Tirhut. See Vincent Smith, J.R.A.S. 1907, p. 267f., and Marshall, Arch. Survey of India, 1903 4, p.74.

Abbreviated from the Dictionary of Pali Proper Names.

The Gotamaka Shrine (AN 3:125)

Gotamakacetiya Sutta

At one time the Buddha was staying near Vesālī, at the Gotamaka Tree-shrine. There the Buddha addressed the mendicants, “Mendicants!”

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

“Mendicants, I teach based on direct knowledge, not without direct knowledge. I teach with reasons, not without them. I teach with a demonstrable basis, not without it. Since this is so, you should follow my advice and instruction. This is enough for you to feel joyful, delighted, and happy: ‘The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṅgha is practicing well!’”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said. And while this discourse was being spoken, the thousandfold galaxy shook.

Bhikkhu Sujato, SuttaCentral

Gems (Kp 6)

Ratana Sutta

The Buddha spoke this famous Sutta, when Vesālī was struck by a series of disasters - a food shortage owing to drought, that caused people to die in large numbers. Then the smell of decaying bodies attracted evil spirits, and many inhabitants were attacked by intestinal disease. Carrying a bowl of water, Venerable Ānanda chanted the Sutta as he went around the city during the whole night. Immediately after this, the city was relieved of its multiple afflictions. Included at the end of the English translation is an additional verse that appears in the Sanskrit Mahāvastu

English

(The six commonly chanted verses are in *italics*)

Whatever beings have gathered here,
on the ground or in the sky,
may beings all be of happy heart,
and listen carefully to what is said.

So pay heed, all you beings,
have love for humankind,
who day and night bring offerings;
please protect them diligently.

There's no wealth here or beyond,
no sublime gem in the heavens,
that equals the Realized One.
This sublime gem is in the Buddha:
by this truth, may you be well!

Ending, dispassion, the undying, the sublime,
attained by the Sakyan Sage immersed in samādhi;
there is nothing equal to that Dhamma.
This sublime gem is in the Dhamma:
by this truth, may you be well!

The purity praised by the highest Buddha,
is said to be the "immersion with immediate fruit";
no equal to that immersion is found.
This sublime gem is in the Dhamma:
by this truth, may you be well!

The eight individuals praised by the good
are the four pairs of the Holy One's disciples;
they are worthy of religious donations,
what's given to them is very fruitful.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Dedicated to Gotama's dispensation,
strong-minded, free of sense desire,
they've attained the goal, plunged into freedom from death,
and enjoy the quenching they've freely gained.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

As a boundary-pillar rooted in earth
is not shaken by the four winds,
I say a true person is like this,
who sees the noble truths in experience.
This sublime gem is in the Saṅgha:
by this truth, may you be well!
Those who fathom the noble truths
taught by the one of deep wisdom,
do not take an eighth life,
even if they are hugely negligent.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

When they attain to vision
they give up three things:
substantialist view, doubt, and any
attachment to precepts and observances.

They're freed from the four places of loss,
and cannot do six things.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Even if they do a bad deed
by body, speech, or mind,
they are unable to conceal it;
they say this inability applies to one who has seen the truth.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Like a tall forest tree crowned with flowers
in the first month of summer;
that's how he taught the superb Dhamma,
leading to extinguishment, the ultimate benefit.
This sublime gem is in the Buddha:
by this truth, may you be well!

The superb, knower of the superb, giver of the superb, bringer of the superb;
taught the superb Dhamma supreme.
This sublime gem is in the Buddha:
by this truth, may you be well!

The old is ended, nothing new is produced.
their minds have no desire for future rebirth.
Withered are the seeds, there's no desire for growth,
those wise ones are extinguished just like this lamp.
This sublime gem is in the Saṅgha:
by this truth, may you be well!

Whatever beings have gathered here,
on the ground or in the sky:
the Realized One is honored by gods and humans!
We bow to the Buddha! May you be safe!

Whatever beings have gathered here,
on the ground or in the sky:
the Realized One is honored by gods and humans!
We bow to the Dhamma! May you be safe!

Whatever beings have gathered here,
on the ground or in the sky:
the Realized One is honored by gods and humans!
We bow to the Saṅgha! May you be safe!

Bhikkhu Sujato, SuttaCentral

Extra verse of the Ratana Sutta in Mahāvastu:

The one gone forth should sit;
And like fire, when the fuel runs out,
the inferno is appeased.
Of such kind are the disciples of the Buddha,
practising jhāna.
Having grasped with wisdom the tendency to lust,
They go out of sight of the King of Death.
This precious jewel, too, is in the Sangha.
By this truth may there be well-being,
For both humans and non-humans.

Pali (Kp 6 - Ratana Sutta)

(The six commonly chanted verses are in **bold**.)

Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe.
Sabb'eva bhūtā sumanā bhavantu,
Atho pi sakkacca suṇantu bhāsitaṁ.

Tasmā hi bhūtā nisāmetha sabbe,
Mettaṁ karotha mānusiyā pajāya.
Divā ca ratto ca haranti ye baliṁ,
Tasmā hi ne rakkhatha appamattā.

Yaṅ kiñci vittaṁ idha vā huraṁ vā,
Saggesu vā yaṁ ratanaṁ paṇītaṁ;
Na no samaṁ atthi Tathāgatena,
Idam-pi Buddhe ratanaṁ paṇītaṁ;
Etena saccena suvatthi hotu.

Khayaṁ virāgaṁ amataṁ paṇītaṁ,
Yad-ajjhagā Sakya-munī samāhito;
Na tena dhammena sam'atthi kiñci,
Idam-pi Dhamme ratanaṁ paṇītaṁ;
Etena saccena suvatthi hotu.

Yam buddha-seṭṭho parivaṇṇayī suciṁ,
Samādhim-ānantarikañ-ñam-āhu;
Samādhinā tena samo na vijjati,
Idam-pi Dhamme ratanaṁ paṇītaṁ;
Etena saccena suvatthi hotu.

Ye puggalā aṭṭha sataṁ pasaṭṭhā,
Cattāri etāni yugāni honti;
Te dakkhiṇeyyā Sugatassa sāvakā,
Etesu dinnāni mahapphalāni;
Idam-pi Saṅghe ratanaṁ paṇītaṁ,
Etena saccena suvatthi hotu.

Ye suppayuttā manasā daḷhena,
Nikkāmino Gotama-sāsanamhi;
Te patti-pattā amataṁ vigayha,
Laddhā mudhā nibbutiṁ bhuñjamānā;
Idam-pi Saṅghe ratanaṁ paṇītaṁ,
Etena saccena suvatthi hotu.

Yath'inda-khīlo paṭhaviṁ sito siyā,
Catubbhi vātebhi asampakampiyo.
Tathūpamaṁ sappurisaṁ vadāmi,
Yo ariya-saccāni avecca passati.
Idam-pi Saṅghe ratanaṁ paṇītaṁ,
Etena saccena suvatthi hotu.

Ye ariya-saccāni vibhāvayanti,
Gambhīra-paññena sudesitāni.
Kiñ-cāpi te honti bhusappamattā,
Na te bhavaṁ aṭṭhamam-ādiyanti.
Idam-pi Saṅghe ratanaṁ paṇītaṁ,
Etena saccena suvatthi hotu.

Sahā v'assa dassana-sampadāya,
Tay'assu dhammā jahitā bhavanti.
Sakkāya-diṭṭhi vicikicchitañ-ca,

Sīlabbataṁ vā pi yad-atthi kiñci.
Catūh'apāyehi ca vippamutto,
Cha cābhiṭhānāni abhabbo kātuṁ.
Idam-pi Saṅghe ratanaṁ paṇītaṁ,
Etena saccena suvatthi hotu.

Kiñ-cāpi so kammaṁ karoti pāpakaṁ,
Kāyena vācā uda cetasā vā.
Abhabbo so tassa paṭicchadāya,
Abhabbatā diṭṭha-padassa vuttā.
Idam-pi Saṅghe ratanaṁ paṇītaṁ,
Etena saccena suvatthi hotu.

Vanappagumbe yathā phussi-t-agge,
Gimhāna-māse paṭhamasmiṁ gimhe.
Tathūpamaṁ dhamma-varaṁ adesayi,
Nibbāna-gāmiṁ paramaṁ hitāya.
Idam-pi Buddhe ratanaṁ paṇītaṁ,
Etena saccena suvatthi hotu.

Varo varañ-ñū vara-do var'āharo,
Anuttaro dhamma-varaṁ adesayi.
Idam-pi Buddhe ratanaṁ paṇītaṁ,
Etena saccena suvatthi hotu.

Khīṇaṁ purāṇaṁ navaṁ n'atthi sambhavaṁ,
Viratta-citt'āyatike bhavasmiṁ;
Te khīṇa-bījā aviruḷhi-chandā,
Nibbanti dhīrā yathā'yam padīpo;
Idam-pi Saṅghe ratanaṁ paṇītaṁ,
Etena saccena suvatthi hotu.

Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe.
Tathāgataṁ deva-manussa-pūjitaṁ,
Buddhaṁ namassāma suvatthi hotu.

Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe.
Tathāgataṁ deva-manussa-pūjitaṁ,
Dhammaṁ namassāma suvatthi hotu.

Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe.
Tathāgataṁ deva-manussa-pūjitaṁ,
Saṅghaṁ namassāma suvatthi hotū-ti.

Sutta Nipāta 2.1 (Verse 224–241)
SuttaCentral
Pali text from "Bodhinyana Monastery Chants"

The Account of Mahāpajāpati Gotamī (Kd 20)

Mahāpajāpatigotamīvatthu

The commentaries put the formation of the nuns' order after the 5th Rains Retreat after the Buddha's Awakening. This account gives us a picture of the founding of the Bhikkhuni Sangha in Vesālī, after the Buddha's initial reluctance in Kapilavatthu, possibly soon after his father, King Suddhodana, had passed away as an Arahant.

At one time the Buddha was staying in the Sakyan country in the Banyan Tree Monastery at Kapilavatthu. At this time Mahāpajāpati Gotamī went to the Buddha, bowed down to him, and said, “Sir, please allow women to go forth into homelessness on the spiritual path proclaimed by the Buddha.”

“Let it be, Gotami, don’t pursue this idea.”

A second time and a third time she asked the same question and got the same reply. She thought, “The Buddha doesn’t allow women to go forth,” and sad and tearful she bowed down, circumambulated him with her right side toward him, and left.

When the Buddha had stayed at Kapilavatthu for as long as he liked, he set out wandering toward Vesālī. When he eventually arrived, he stayed in the hall with the peaked roof in the Great Wood.

In the meantime Mahāpajāpati shaved her hair, put on ocher robes, and set out for Vesālī together with a number of Sakyan women. When she eventually arrived, she went to the hall with the peaked roof in the Great Wood. She then stood outside the gatehouse, sad and tearful, covered in dust, her feet swollen.

Venerable Ānanda saw her there and said to her, “Why are you standing outside the gatehouse like this?”

“Because, Venerable Ānanda, the Buddha doesn’t allow

women to go forth."

"Well then, Gotamī, please wait here for a moment while I ask the Buddha."

Venerable Ānanda went to the Buddha, bowed, sat down, and said, "Sir, Mahāpajāpati Gotamī is standing outside the gatehouse, sad and tearful, covered in dust, her feet swollen. She says you won't allow women to go forth. Sir, please allow women to go forth."

"Let it be, Ānanda, don't pursue this idea."

A second time and a third time he asked the same question and got the same reply.

Ānanda thought, "The Buddha doesn't allow women to go forth. What if I try another approach?" He then said, "If women were allowed to go forth, would they be capable of realizing the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, and the fruit of perfection?"

"Yes, they would."

"If that's so, Sir, and considering that Mahāpajāpati has been very helpful to you—she's your aunt who nurtured you, brought you up, and breastfed you when your own mother died—please allow women to go forth."

The Eight Important Principles

“Ānanda, if Mahāpajāpati accepts these eight important principles, that will be her full ordination:

1. A nun who has been fully ordained for a hundred years should bow down to a monk who was given the full ordination on that very day, and she should stand up for him, raise her joined palms to him, and do acts of respect toward him. This principle is to be honored and respected all one’s life, and is not to be breached.

2. A nun shouldn’t spend the rainy-season residence in a monastery without monks. This principle too is to be honored and respected all one’s life, and is not to be breached.

3. Every half-month a nun should seek two things from the Sangha of monks: asking it about the observance day and going to it for the instruction. This principle too is to be honored and respected all one’s life, and is not to be breached.

4. A nun who has completed the rainy-season residence should invite correction from both Sanghas in regard to three things: what has been seen, heard, or suspected. This principle too is to be honored and respected all one’s life, and is not to be breached.

5. A nun who has committed a heavy offense must undertake a trial period for a half-month toward both Sanghas. This principle too is to be honored and respected all one's life, and is not to be breached.

6. A trainee nun who has trained in the six rules for two years may seek for full ordination in both Sanghas. This principle too is to be honored and respected all one's life, and is not to be breached.

7. A nun may not in any way abuse or revile a monk. This principle too is to be honored and respected all one's life, and is not to be breached.

8. From today onwards, nuns may not correct monks, but monks may correct nuns. This principle too is to be honored and respected all one's life, and is not to be breached.

Ānanda, if Mahāpajāpati accepts these eight important principles, that will be her full ordination."

After learning these eight important principles from the Buddha, Ānanda went to Mahāpajāpati and said, "If you accept eight important principles, Gotami, that will be your full ordination." And he told her the principles.

She replied, "Just as a young woman or man—someone fond of adornments, who has just washed their hair—would receive a garland of lotuses, jasmine, or sandan flowers with both hands and place it on their head, so too,

do I receive these eight important principles, not to be breached for life."

Ānanda then went to the Buddha, bowed, sat down, and said, "Sir, Mahāpajāpati has accepted the eight important principles. Your aunt is now ordained."

"Ānanda, if women had not been allowed to go forth on this spiritual path proclaimed by the Buddha, the spiritual life would have lasted a long time—the true Teaching would have lasted a thousand years. But now that women have been allowed to go forth, the spiritual life won't last long—the true Teaching will only last five hundred years.

Just as families with many women and few men are easily robbed by thieves, so too, the spiritual life doesn't last long on a spiritual path where women are allowed to go forth.

Just as a ripe field of rice affected by whiteheads won't last long, so too, the spiritual life doesn't last long on a spiritual path where women are allowed to go forth.

Just as a ripe field of sugarcane attacked by red rot won't last long, so too, the spiritual life doesn't last long on a spiritual path where women are allowed to go forth.

Just as a man might, as a safeguard, surround a large pool with an embankment to stop the water from overflowing, so too, have I, as a safeguard, laid down the eight important principles, not to be breached for life."

Bhikkhu Brahmali, SuttaCentral

Brief Advice to Gotami (AN 8:53)

Saṅkhitta Sutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Mahāpajāpati Gotamī went up to the Buddha, bowed, stood to one side, and said to him:

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Gotamī, you might know that certain things lead to passion, not dispassion; to yoking, not to unyoking; to accumulation, not dispersal; to more desires, not fewer; to lack of contentment, not contentment; to crowding, not seclusion; to laziness, not energy; to being burdensome, not being unburdensome. Categorically, you should remember these things as not the teaching, not the training, and not the Teacher’s instructions.

You might know that certain things lead to dispassion, not passion; to unyoking, not to yoking; to dispersal, not accumulation; to fewer desires, not more; to contentment, not lack of contentment; to seclusion, not crowding; to energy, not laziness; to being unburdensome, not being burdensome. Categorically, you should remember these things as the teaching, the training, and the Teacher’s instructions.”

Bhikkhu Sujato, SuttaCentral

The Great Discourse on the Buddha's Extinguishment (extract cont. DN 16)

Mahāparinibbāna Sutta (extract)

Ambapāli, a courtesan famous for her beauty, lived in Vesālī. A day before the Buddha entered his final vassa, she invited the Buddha and the monks to a meal, at the conclusion of which she offered her Mango Grove, the Ambavana, to the Sangha. Sometime after this event Ambapāli ordained as bhikkhuni.

…When the Buddha had stayed in Ñātika 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.

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.

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."

The Licchavis of Vesālī also heard that the Buddha had arrived and was staying in Ambapālī's mango grove. They had the finest carriages harnessed. Then they mounted a fine carriage and, along with other fine carriages, set out from Vesālī. Some of the Licchavis were in blue, of blue color, clad in blue, adorned with blue. And some were similarly colored in yellow, red, or white.

Then Ambapālī the courtesan collided with those Licchavi youths, axle to axle, wheel to wheel, yoke to yoke. The Licchavis said to her, "What, 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.

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

The Licchavis went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. They bowed to the Buddha, sat down to one side, and the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk.

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

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

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

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

And when the night had passed Ambapālī had 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 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 got up from his seat and left.

Bhikkhu Sujato, SuttaCentral

Verses of the Elder Ambapālī (Thig 13.1)

Ambapālītherīgāthā

In these remarkable verses, the Bhikkhuni Ambapālī muses with detachment on the impermanence of her legendary beauty.

My hair was as black as bees,
graced with curly tips;
now old, it has become like hemp bark—
the word of the truthful one is confirmed.

Crowned with flowers,
my head was as fragrant as a perfume box;
now old, it smells like dog fur—
the word of the truthful one is confirmed.

My hair was as thick as a well-planted forest,
it shone, parted with brush and pins;
now old, it's patchy and sparse—
the word of the truthful one is confirmed.

With plaits of black and ribbons of gold,
it was so pretty, adorned with braids;
now old, my head's gone bald—
the word of the truthful one is confirmed.

My eyebrows used to look so nice,
like crescents painted by an artist;
now old, they droop with wrinkles—
the word of the truthful one is confirmed.

My eyes shone brilliant as gems,
wide and indigo;
ruined by age, they shine no more—
the word of the truthful one is confirmed.

My nose was like a perfect peak,
lovely in my bloom of youth; now old,
it's shriveled like a pepper;
the word of the truthful one is confirmed.

My ear-lobes were so pretty,
like lovingly crafted bracelets;
now old, they droop with wrinkles—
the word of the truthful one is confirmed.

My teeth used to be so pretty,
bright as a jasmine flower;
now old, they're broken and yellow—
the word of the truthful one is confirmed.

My singing was sweet as a cuckoo
wandering in the forest groves;
now old, it's patchy and croaking—
the word of the truthful one is confirmed.

My neck used to be so pretty,
like a polished shell of conch;
now old, it's bowed and bent—
the word of the truthful one is confirmed.

My arms used to be so pretty,
like rounded cross-bars;
with age, they wrinkle and sag as a patala tree—
the word of the truthful one is confirmed.

My hands used to be so pretty,
adorned with lovely golden rings;
now old, they're like red radishes—
the word of the truthful one is confirmed.

My breasts used to be so pretty,
swelling, round, close, and high;
now they droop like water bags—
the word of the truthful one is confirmed.

My body used to be so pretty,
like a polished slab of lustrous gold;
now it's covered with fine wrinkles—
the word of the truthful one is confirmed.

Both my thighs used to be so pretty,
like an elephant's trunk;
now old, they're like bamboo—
the word of the truthful one is confirmed.

My calves used to be so pretty,
adorned with cute golden anklets;
now old, they're like sesame sticks—
the word of the truthful one is confirmed.

Both my feet used to be so pretty,
plump as if with cotton-wool;
now old, they're cracked and wrinkly—
the word of the truthful one is confirmed.

This bag of bones once was such,
but now it's withered, home to so much pain;
like a house in decay with plaster crumbling—
the word of the truthful one is confirmed.

Bhikkhu Sujato, SuttaCentral

Sīha (AN 5:34)

Sīhasenāpati Sutta

On one occasion the Blessed One was dwelling at Vesālī in the hall with the peaked roof in the Great Wood. Then Sīha the general approached the Blessed One, paid homage to him, sat down to one side, and said:

"Is it possible, Bhante, to point out a directly visible fruit of giving?"

"It is, Sīha," the Blessed One said.

> (1) "A donor, Sīha, a munificent giver, is dear and agreeable to many people. This is a directly visible fruit of giving.
>
> (2) "Again, good persons resort to a donor, a munificent giver. This, too, is a directly visible fruit

of giving.

(3) “Again, a donor, a munificent giver, acquires a good reputation. This, too, is a directly visible fruit of giving.

(4) “Again, whatever assembly a donor, a munificent giver, approaches—whether of khattiyas, brahmins, householders, or ascetics—he approaches it confidently and composed. This too is a directly visible fruit of giving.

(5) “Again, with the breakup of the body, after death, a donor, a munificent giver, is reborn in a good destination, in a heavenly world. This is a fruit of giving pertaining to future lives.”

When this was said, Sīha the general said to the Blessed One: “Bhante, I do not go by faith in the Blessed One concerning those four directly visible fruits of giving declared by him. I know them, too. For I am a donor, a munificent giver, and I am dear and agreeable to many people. I am a donor, a munificent giver, and many good persons resort to me. I am a donor, a munificent giver, and I have acquired a good reputation as a donor, sponsor, and supporter of the Saṅgha. I am a donor, a munificent giver, and whatever assembly I approach—whether of khattiyas, brahmins, householders, or ascetics—I approach it confidently and composed. I do not go by faith in the Blessed One concerning these four directly visible fruits of giving declared by him. I know them, too. But when the

Blessed One tells me: ‘Sīha, with the breakup of the body, after death, a donor, a munificent giver, is reborn in a good destination, in a heavenly world,’ I do not know this, and here I go by faith in the Blessed One.”

“So it is, Sīha, so it is! With the breakup of the body, after death, a donor, a munificent giver, is reborn in a good destination, in a heavenly world.”

Bhikkhu Bodhi, **SuttaCentral**

See also **Vesālī (2)**

Sāvatthī (1)

It was the capital of Kosala and one of the six great Indian cities during the lifetime of the Buddha. After the wealthy merchant Anāthapiṇḍika offered Jeta's Grove, Anāthapiṇḍika's Park, the Buddha spent 25 vassas in Sāvatthī. He gave almost 800 discourses here. The chief patrons of the Buddha in Sāvatthi were Anāthapindika, Visākhā, Suppavāsā and King Pasenadi.

The Greatest Blessings (Kp 5/Snp 2:4)

Maṅgala Sutta

ENGLISH

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, a certain deity of stunning beauty, having illuminated the entire Jeta's Grove, approached the Blessed One, paid homage to him, stood to one side, and addressed the Blessed One in verse:

> 258.“Many devas and human beings
> have reflected on blessings,
> longing for safety,
> so please tell me the greatest blessing.” (1)

259. “Not to associate with the foolish,
but to associate with the wise,
and to honour those worthy of honour
this is the greatest blessing. (2)

260. “To live in a suitable place,
having previously done good karma,
and to apply oneself in the right way:
this is the greatest blessing. (3)

261. “To have a good education and a livelihood,
to be disciplined and well-trained (in our livelihood),
and to speak words that are well-spoken:
this is the greatest blessing. (4)

262. “To care for one’s mother and father,
kindness to one’s partner and children,
and to have a job without stress:
this is the greatest blessing. (5)

263. “To be generous and ethical,
to be kind to one’s relatives,
and to do actions that are blameless:
this is the greatest blessing. (6)

264. “To desist and abstain from what is unwholesome,
to refrain from alcoholic drinks,
and to be steadfast in good qualities:
this is the greatest blessing. (7)

265. “To be respectful and humble,
content and grateful,
and to hear the Teachings at an opportune time:
this is the greatest blessing. (8)

266. “To be patient, easy to correct,
to see monks and nuns,
and [then] to discuss the Teachings at an opportune time:
this is the greatest blessing. (9)

267. Self discipline and living the spiritual life,
seeing the noble truths,
and the realization by oneself of nibbāna/ extinguishment:
this is the greatest blessing. (10)

268. “Those whose mind does not shake
when touched by worldly conditions,
sorrowless, stainless, secure:
this is the greatest blessing. (11)

269. “Those who have done these things
are victorious everywhere;
everywhere they go safely
theirs is that greatest blessing.” (12)
Ajahn Nissarano’s rendering [vv. 258 - 269]

Pali (Kp 5/Snp 2:4 - Maṅgala Sutta)

Evaṁ me sutaṁ— ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho sā devatā bhagavantaṁ gāthāya ajjhabhāsi:

“Bahū devā manussā ca,
maṅgalāni acintayuṁ;
Ākaṅkhamānā sotthānaṁ,
brūhi maṅgalamuttamaṁ”.
“Asevanā ca bālānaṁ,
paṇḍitānañca sevanā;
Pūjā ca pūjaneyyānaṁ,
etaṁ maṅgalamuttamaṁ.

Patirūpadesavāso ca,
pubbe ca katapuññatā;
Attasammāpaṇidhi ca,
etaṁ maṅgalamuttamaṁ.

Bāhusaccañca sippañca,
vinayo ca susikkhito;
Subhāsitā ca yā vācā,
etaṁ maṅgalamuttamaṁ.

Mātāpitu upaṭṭhānaṁ,
puttadārassa saṅgaho;
Anākulā ca kammantā,
etaṁ maṅgalamuttamaṁ.

Dānañca dhammacariyā ca,
ñātakānañca saṅgaho;
Anavajjāni kammāni,
etaṁ maṅgalamuttamaṁ.

Āratī viratī pāpā,
majjapānā ca saṁyamo;
Appamādo ca dhammesu,
etaṁ maṅgalamuttamaṁ.

Gāravo ca nivāto ca,
santuṭṭhi ca kataññutā;
Kālena dhammassavanaṁ,
etaṁ maṅgalamuttamaṁ.

Khantī ca sovacassatā,
samaṇānañca dassanaṁ;
Kālena dhammasākacchā,
etaṁ maṅgalamuttamaṁ.

Tapo ca brahmacariyañca,
Ariyasaccāna dassanaṁ;
Nibbānasacchikiriyā ca,
Etaṁ maṅgalamuttamaṁ.

Phuṭṭhassa lokadhammehi,
Cittaṁ yassa na kampati;
Asokaṁ virajaṁ khemaṁ,
Etaṁ maṅgalamuttamaṁ.

Etādisāni katvāna,
Sabbattha maparājitā;
Sabbattha sotthiṁ gacchanti,
Taṁ tesaṁ maṅgalamuttaman”ti.

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The Account of Visākhā (Kd 8:15)
Visākhāvatthu

Visākhā was the female disciple of the Buddha, who was foremost in the offerings she made to the Sangha.

… When the Buddha had finished his meal, she sat down to one side and said, “Sir, I wish to ask for eight favors.”

“Buddhas don’t grant favors, Visākhā.”

“It’s allowable and blameless.”

“Well then, say what it is.”

“For as long as I live I wish to give rainy-season robes to the Sangha, and I wish to give meals to the newly arrived and departing monastics, as well as to those who are sick and those nursing the sick. I also wish to give medicines to the sick, a regular supply of congee, and bathing robes to the nuns.”...

“But, Visākhā, what benefit do you see that you ask me for these eight favors?”

“Well, it will happen that monks who have completed the rainy-season residence in the various regions will come to Sāvatthī to visit the Buddha. If a monk has died, they’ll ask you about his destination, and you’ll tell them whether he’s reached the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, or perfection. I’ll then ask those monks whether that dead monk had previously visited Sāvatthī. If they say he had, I may conclude, ‘No doubt that Venerable will have enjoyed a rainy-season robe supplied by me. Or he will have enjoyed a meal for newly arrived monks, a meal for departing monks, a meal for sick monks, a meal for those nursing the sick, medicines, or a regular supply of congee—all given by me.’ *When I recall that, I’ll be glad. The gladness will give rise to joy, and the mental joy will make me tranquil. When I’m tranquil, I’ll feel bliss. And when I’m blissful, my mind will be stilled. In this way I’ll develop the spiritual faculties, the spiritual powers, and the factors of awakening. It’s because of this benefit that I ask for these eight favors.”*

“Well said, Visākhā. It’s good that you ask me for these eight favors for the sake of this benefit. I grant you these eight favors.” The Buddha then expressed his appreciation to Visākhā with these verses:

“Rejoicing in giving food and drink,
A virtuous disciple of the Accomplished One,
Overcoming stinginess, gives a gift.
It leads to heaven, eliminates sadness, and brings bliss.

By means of the stainless path,
She obtains heaven and long life.
Desiring merit, happy and healthy,
She rejoices in heaven for a long time.”

When the Buddha had expressed his appreciation, he got up from his seat and left….

Bhikkhu Brahmali, SuttaCentral

With Aṅgulimāla (MN 86)

Aṅgulimāla Sutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

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 was constantly murdering people, and he wore

their fingers as a necklace.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī 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 bandit Aṅgulimāla saw the Buddha coming off in the distance, and thought, “Oh, 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?”

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, 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 Sakyan ascetics speak the truth. Yet while walking the ascetic Gotama says: ‘I’ve stopped, Aṅgulimāla—now you stop.’ Why don’t I ask him about this?”

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 towards 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,
Now that I’ve heard your verse on Dhamma,
an ascetic has followed me into this deep wood.
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 asked him for 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.

Then the Buddha set out for Sāvatthī with Venerable Aṅgulimāla as his second monk. Traveling stage by stage, he arrived at Sāvatthī, where he stayed in Jeta’s Grove, Anāthapiṇḍika’s monastery….

Then King Pasenadi drove out from Sāvatthī 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?”

“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.”

“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 celibate, 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?”

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.”

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 got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then Venerable Aṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvatthī 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 Sāvatthī, 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, “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.

Then Aṅgulimāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Aṅgulimāla became one of the perfected.

Then Venerable Aṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvatthī 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 life the result of deeds that might have caused you to be tormented in hell for many years, many hundreds or thousands of years.”

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,
lights up the world,
like the moon freed from clouds.

Someone whose bad deed
is supplanted by the good,
lights up the world,
like the moon freed from clouds.

A young mendicant
devoted to the Buddha's teaching,
lights up the 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 people
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 irrigators guide the water,
and fletchers straighten arrows;
carpenters carve timber—
but 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 conduit to rebirth 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.”

Bhikkhu Sujato, SuttaCentral

KING PASENADI

He was the King of Kosala, and a contemporary of the Buddha. As ruler, King Pasenadi gave himself wholeheartedly to his administrative duties and valued the companionship of wise and good men. The following suttas show the progression of King Pasenadi's faith in the Buddha from initial skepticism and scornfulness to total devotion. These suttas illustrate his practical and wise approach to the practice of Dhamma. Quite early in the Buddha's ministry, King Pasenadi became his follower and close friend, and his devotion to the Buddha lasted till his death.

Abbreviated from the Dictionary of Pali Proper Names.

Sāvatthī (cont.)

Born From the Beloved (MN 87)

Piyajātika Sutta

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

Now at that time a certain householder's dear and beloved only child passed away. After their death he didn't feel like working or eating. He would go to the cremation ground

and wail, “Where are you, my only child? Where are you, my only child?”

Then he went to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Your faculties, householder, are those of one who is unstable in their own mind; there is a deterioration in your faculties.”

“And how, sir, could there be no deterioration of my faculties? For my dear and beloved only child has passed away. Since their death I haven’t felt like working or eating. I go to the cremation ground and wail: ‘Where are you, my only child? Where are you, my only child?’”

“That’s so true, householder! That’s so true, householder! For our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.”

“Sir, who on earth could ever think such a thing! For our loved ones are a source of joy and happiness.” Disagreeing with the Buddha’s statement, rejecting it, he got up from his seat and left. …

Eventually that topic of discussion reached the royal compound. Then King Pasenadi addressed Queen Mallikā, “Mallika, your ascetic Gotama said this: ‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’”

“If that’s what the Buddha said, great king, then that’s how it is.”

“No matter what the ascetic Gotama says, Mallikā agrees with him: ‘If that’s what the Buddha said, great king, then that’s how it is.’ You’re just like a pupil who agrees with everything their tutor says. Go away, Mallikā, get out of here!”

Then Queen Mallikā addressed the brahmin Nāḷijaṅgha, “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, did the Buddha make this statement: “Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress”?’ Remember well how the Buddha answers and tell it to me. For Realized Ones say nothing that is not so.”

“Yes, ma’am,” he replied. He went 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, “Mister Gotama, Queen Mallikā bows with her head to your feet. She asks if you are healthy and well, nimble, strong, and living comfortably. And she asks whether the Buddha made this statement: ‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’”

“That’s right, brahmin, that’s right! For our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

And here’s a way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and

distress. Once upon a time right here in Sāvatthī a certain woman's mother passed away. And because of that she went mad and lost her mind. She went from street to street and from square to square saying, 'Has anyone seen my mother? Has anyone seen my mother?'

And here's another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

Once upon a time right here in Sāvatthī a certain woman's father … brother … sister … son … daughter … husband passed away. And because of that she went mad and lost her mind. She went from street to street and from square to square saying, 'Has anyone seen my husband? Has anyone seen my husband?'

And here's another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

Once upon a time right here in Sāvatthī a certain man's mother … father … brother … sister … son … daughter … wife passed away. And because of that he went mad and lost his mind. He went from street to street and from square to square saying, 'Has anyone seen my wife? Has anyone seen my wife?'

And here's another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

Once upon a time right here in Sāvatthī a certain woman went to live with her relative's family. But her relatives wanted to divorce her from her husband and give her to another, who she didn't want. So she told her husband about this. But he cut her in two and disemboweled himself, thinking, 'We shall be together after death.' That's another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress."

Then Nāḷijaṅgha the brahmin, having approved and agreed with what the Buddha said, got up from his seat, went to Queen Mallikā, and told her of all they had discussed. Then Queen Mallikā approached King Pasenadi and said to him, "What do you think, great king? Do you love Princess Vajirī?"

"Indeed I do, Mallikā."

"What do you think, great king? If she were to decay and perish, would sorrow, lamentation, pain, sadness, and distress arise in you?"

"If she were to decay and perish, my life would fall apart. How could sorrow, lamentation, pain, sadness, and distress not arise in me?"

"This is what the Buddha was referring to when he said: 'Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.'...

“It’s incredible, Mallikā, it’s amazing, how far the Buddha sees with penetrating wisdom, it seems to me. Come, Mallikā, rinse my hands.”

Then King Pasenadi got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and expressed this heartfelt sentiment three times:

“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!”

Loved (SN 3:4)

Piya Sutta

Seated to one side, King Pasenadi said to the Buddha, “Just now, sir, as I was in private retreat this thought came to mind. ‘Who are those who love themselves? And who are those who don’t love themselves?’

Then it occurred to me: ‘Those who do bad things by way of body, speech, and mind don’t love themselves. Even though they may say: “I love myself”, they don’t really. Why is that? It’s because they treat themselves like an enemy.

That’s why they don’t love themselves.

Those who do good things by way of body, speech, and mind do love themselves. Even though they may say: “I don’t love myself”, they do really. Why is that? It’s because they treat themselves like a loved one. That’s why they do love themselves.’”

“That’s so true, great king! That’s so true!” said the Buddha. …

Bhikkhu Sujato, SuttaCentral

With Queen Mallikā (SN 3:8)

Mallikā Sutta

At Sāvatthī.

Now at that time King Pasenadi of Kosala was upstairs in the royal longhouse together with Queen Mallikā.

Then the king said to the queen, “Mallikā, is there anyone more dear to you than yourself?”

“No, great king, there isn’t. But is there anyone more dear to you than yourself?”

“For me also, Mallikā, there’s no-one.”

Then King Pasenadi of Kosala came downstairs from the stilt longhouse, went to the Buddha, bowed, sat down to

one side, and told him what had happened.

Then, understanding this matter, on that occasion the Buddha recited this verse:

> “Having explored every quarter with the mind,
> one finds no-one dearer than oneself.
> Likewise for others, each holds themselves dear;
> so one who cares for their own welfare
> would harm no other.”

Bhikkhu Sujato, SuttaCentral

Seven Matted-Hair Ascetics (SN 3:11)

Sattajaṭila Sutta

At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra’s mother in the Eastern Monastery.

Then in the late afternoon, the Buddha came out of retreat and sat outside the gate. Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side.

Now at that time seven matted-hair ascetics, seven Jain ascetics, seven naked ascetics, seven one-cloth ascetics, and seven wanderers passed by not far from the Buddha. Their armpits and bodies were hairy, and their nails were long; and they carried their stuff with shoulder-poles.

Then King Pasenadi got up from his seat, arranged his

robe over one shoulder, knelt with his right knee on the ground, raised his joined palms toward those various ascetics, and pronounced his name three times: “Sirs, I am Pasenadi, king of Kosala! … I am Pasenadi, king of Kosala!”

Then, soon after those ascetics had left, King Pasenadi went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, are they among those in the world who are perfected ones or who are on the path to perfection?”

“Great king, as a layman enjoying sensual pleasures, living at home with your children, using sandalwood imported from Kāsi, wearing garlands, fragrance, and makeup, and accepting gold and currency, it’s hard for you to know who is perfected or on the path to perfection.

You can get to know a person’s ethics by living with them. But only after a long time, not casually; only when attentive, not when inattentive; and only by the wise, not the witless. You can get to know a person’s purity by dealing with them. … You can get to know a person’s resilience in times of trouble. … You can get to know a person’s wisdom by discussion. But only after a long time, not casually; only when attentive, not when inattentive; and only by the wise, not the witless.”

“It’s incredible, sir, it’s amazing, how well said this was by the Buddha. …

Bhikkhu Sujato, SuttaCentral

Good Friends (SN 3:18)

Kalyāṇamitta Sutta

At Sāvatthī.

Seated to one side, King Pasenadi said to the Buddha, “Just now, sir, as I was in private retreat this thought came to mind. ‘The teaching is well explained by the Buddha. But it’s for someone with good friends, companions, and associates, not for someone with bad friends, companions, and associates.’”

“That’s so true, great king! That’s so true!” said the Buddha. And he repeated the king’s statement, adding:

“Great king, this one time I was staying in the land of the Sakyans where they have a town named Townsville. Then the mendicant Ānanda came to me, bowed, sat down to one side, and said: ‘Sir, good friends, companions, and associates are half the spiritual life.’

When he had spoken, I said to him: ‘Not so, Ānanda! Not so, Ānanda! Good friends, companions, and associates are the whole of the spiritual life. A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path.

And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and

right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant with good friends develops and cultivates the noble eightfold path. And here's another way to understand how good friends are the whole of the spiritual life.

For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. This is another way to understand how good friends are the whole of the spiritual life.'

So, great king, you should train like this: 'I will have good friends, companions, and associates.' That's how you should train.

When you have good friends, companions, and associates, you should live supported by one thing: diligence in skillful qualities.

When you're diligent, supported by diligence, your ladies of the harem, aristocrat vassals, troops, and people of town and country will think: 'The king lives diligently, supported by diligence. We'd better live diligently, supported by diligence!'

When you're diligent, supported by diligence, then not only you yourself, but your ladies of the harem, and your treasury and storehouses will be guarded and protected." …

Bhikkhu Sujato, SuttaCentral

The Simile of the Mountain (SN 3:25)

Pabbatūpama Sutta

At Sāvatthī.

King Pasenadi of Kosala sat to one side, and the Buddha said to him, “So, great king, where are you coming from in the middle of the day?”

“Sir, there are anointed aristocratic kings who are infatuated with authority, and obsessed with greed for sensual pleasures. They have attained stability in the country, occupying a vast conquered territory. Today I have been busy fulfilling the duties of such kings.”

“What do you think, great king? Suppose a trustworthy and dependable man were to come from the east. He’d approach you and say: ‘Please great king, you should know this. I come from the east. There I saw a huge mountain that reached the clouds. And it was coming this way, crushing all creatures. So then, great king, do what you must!’

Then a second trustworthy and dependable man were to come from the west … a third from the north … and a fourth from the south. He’d approach you and say: ‘Please great king, you should know this. I come from the south. There I saw a huge mountain that reached the clouds. And it was coming this way, crushing all creatures. So then, great king, do what you must!’

Should such a dire threat arise—a terrible loss of human life, when human birth is so rare—what would you do?"

"Sir, what could I do but practice the teachings, practice morality, doing skillful and good actions?"

"I tell you, great king, I announce to you: old age and death are advancing upon you. Since old age and death are advancing upon you, what would you do?"

"Sir, what can I do but practice the teachings, practice morality, doing skillful and good actions?

Sir, there are anointed aristocratic kings who are infatuated with authority, and obsessed with greed for sensual pleasures. They have attained stability in the country, occupying a vast conquered territory. Such kings engage in battles of elephants, cavalry, chariots, or infantry. But there is no place, no scope for such battles when old age and death are advancing.

In this royal court there are ministers of wise counsel who are capable of dividing an approaching enemy by wise counsel. But there is no place, no scope for such diplomatic battles when old age and death are advancing.

In this royal court there is abundant gold, both coined and uncoined, stored in dungeons and towers. Using this wealth we can bribe an approaching enemy. But there is no place, no scope for such monetary battles when old age and death are advancing.

When old age and death are advancing, what can I do but practice the teachings, practice morality, doing skillful and good actions?”

“That’s so true, great king! That’s so true! When old age and death are advancing, what can you do but practice the teachings, practice morality, doing skillful and good actions?”...

Bhikkhu Sujato: SuttaCentral

Childless (1st) (SN 3:19)

Paṭhamaaputtaka Sutta

At Sāvatthī.

Then King Pasenadi of Kosala went up to the Buddha in the middle of the day, bowed, and sat down to one side. The Buddha said to him, “So, great king, where are you coming from in the middle of the day?”

“Sir, here in Sāvatthī a financier householder has passed away. Since he died childless, I have come after transferring his fortune to the royal compound. There was eight million in gold coin, not to mention the silver coin. And yet that financier ate meals of rough gruel with pickles. He wore clothes consisting of three pieces of sunn hemp. He traveled around in a vehicle that was a dilapidated little cart, holding a leaf as a sunshade.”

“That’s so true, great king! That’s so true! When an untrue person has acquired exceptional wealth they don’t make themselves happy and pleased. Nor do they make their mother and father, partners and children, bondservants, workers, and staff, and friends and colleagues happy and pleased. And they don’t establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven. Because they haven’t made proper use of that wealth, rulers or bandits take it, or fire consumes it, or flood sweeps it away, or unloved heirs take it. Since that wealth is not properly utilized, it’s wasted, not used.

Suppose there was a lotus pond in an uninhabited region with clear, sweet, cool water, clean, with smooth banks, delightful. But people don’t collect it or drink it or bathe in it or use it for any purpose. Since that water is not properly utilized, it’s wasted, not used.

In the same way, when an untrue person has acquired exceptional wealth … it’s wasted, not used.

When a true person has acquired exceptional wealth they make themselves happy and pleased. And they make their mother and father, partners and children, bondservants, workers, and staff, and friends and colleagues happy and pleased. And they establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven. Because they make proper use of that wealth, rulers or bandits don’t take it, fire doesn’t consume it, flood doesn’t sweep it away, and

unloved heirs don’t take it. Since that wealth is properly utilized, it’s used, not wasted.

Suppose there was a lotus pond not far from a town or village with clear, sweet, cool water, clean, with smooth banks, delightful. And people collected it and drank it and bathed in it and used it for their own purpose. Since that water is properly utilized, it’s used, not wasted.

In the same way, when a true person has acquired exceptional wealth … it’s used, not wasted….

Bhikkhu Sujato, SuttaCentral

Savatthi (2)

The Shorter Discourse on the Simile of the Elephant's Footprint (MN 27)

Cūḷahatthipadopama Sutta

THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.

Now on that occasion the brahmin Jāṇussoṇi was driving out of Sāvatthī in the middle of the day in an all-white chariot drawn by white mares. He saw the wanderer Pilotika coming in the distance and asked him: "Now where is Master Vacchāyana coming from in the middle of the day?"

"Sir, I am coming from the presence of the recluse Gotama."

"What does Master Vacchāyana think of the recluse Gotama's lucidity of wisdom? He is wise, is he not?"

"Sir, who am I to know the recluse Gotama's lucidity of wisdom? One would surely have to be his equal to know the recluse Gotama's lucidity of wisdom."

"Master Vacchāyana praises the recluse Gotama with high praise indeed."

“Sir, who am I to praise the recluse Gotama? The recluse Gotama is praised by the praised as best among gods and humans.”

“What reasons does Master Vacchāyana see that he has such firm confidence in the recluse Gotama?”

“Sir, suppose a wise elephant woodsman were to enter an elephant wood and were to see in the elephant wood a big elephant’s footprint, long in extent and broad across. He would come to the conclusion: ‘Indeed, this is a big bull elephant.’ So too, when I saw four footprints of the recluse Gotama, I came to the conclusion: ‘The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.’ What are the four?

“Sir, I have seen here certain learned nobles who were clever, knowledgeable about the doctrines of others, as sharp as hairsplitting marksmen; they wander about, as it were, demolishing the views of others with their sharp wits. When they hear: ‘The recluse Gotama will visit such and such a village or town,’ they formulate a question thus: ‘We will go to the recluse Gotama and ask him this question. If he is asked like this, he will answer like this, and so we will refute his doctrine in this way; and if he is asked like that, he will answer like that, and so we will refute his doctrine in that way.’

“They hear: ‘The recluse Gotama has come to visit such and such a village or town.’ They go to the recluse

Gotama, and the recluse Gotama instructs, urges, rouses, and gladdens them with a talk on the Dhamma. After they have been instructed, urged, roused, and gladdened by the recluse Gotama with a talk on the Dhamma, they do not so much as ask him the question, so how should they refute his doctrine? In actual fact, they become his disciples. When I saw this first footprint of the recluse Gotama, I came to the conclusion: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.'

"Again, I have seen certain learned brahmins who were clever … In actual fact, they too become his disciples. When I saw this second footprint of the recluse Gotama, I came to the conclusion: 'The Blessed One is fully enlightened …'

"Again, I have seen certain learned householders who were clever … In actual fact, they too become his disciples. When I saw this third footprint of the recluse Gotama, I came to the conclusion: 'The Blessed One is fully enlightened …'

"Again, I have seen certain learned recluses who were clever … They do not so much as ask him the question, so how should they refute his doctrine? In actual fact, they ask the recluse Gotama to allow them to go forth from the home life into homelessness, and he gives them the going forth. Not long after they have gone forth, dwelling alone, withdrawn, diligent, ardent, and resolute, by realising for themselves with direct knowledge they here and now enter

upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. They say thus: ‘We were very nearly lost, we very nearly perished, for formerly we claimed that we were recluses though we were not really recluses; we claimed that we were brahmins though we were not really brahmins; we claimed that we were arahants though we were not really arahants. But now we are recluses, now we are brahmins, now we are arahants.’ When I saw this fourth footprint of the recluse Gotama, I came to the conclusion: ‘The Blessed One is fully enlightened …’

“When I saw these four footprints of the recluse Gotama, I came to the conclusion: ‘The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.’”

When this was said, the brahmin Jāṇussoṇi got down from his all-white chariot drawn by white mares, and arranging his upper robe on one shoulder, he extended his hands in reverential salutation towards the Blessed One and uttered this exclamation three times: “Honour to the Blessed One, accomplished and fully enlightened! Honour to the Blessed One, accomplished and fully enlightened! Honour to the Blessed One, accomplished and fully enlightened! Perhaps some time or other we might meet Master Gotama and have some conversation with him.”...

Bhikkhu Bodhi, SuttaCentral

The Inquirer (MN 47)

Vīmaṁsaka Sutta

This Sutta is extraordinary amongst spiritual teachings as the Buddha gives that grounds that can be used to investigate if he is, indeed, fully enlightened.

THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. There he addressed the bhikkhus thus: "Bhikkhus."—"Venerable sir," they replied. The Blessed One said this:

"Bhikkhus, a bhikkhu who is an inquirer, not knowing how to gauge another's mind, should make an investigation of the Tathāgata in order to find out whether or not he is fully enlightened."

"Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, have the Blessed One as their resort. It would be good if the Blessed One would explain the meaning of these words. Having heard it from the Blessed One, the bhikkhus will remember it."

"Then listen, bhikkhus, and attend closely to what I shall say."

"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

“Bhikkhus, a bhikkhu who is an inquirer, not knowing how to gauge another’s mind, should investigate the Tathāgata with respect to two kinds of states, states cognizable through the eye and through the ear thus: ‘Are there found in the Tathāgata or not any defiled states cognizable through the eye or through the ear?' When he investigates him, he comes to know: ‘No defiled states cognizable through the eye or through the ear are found in the Tathāgata.’

“When he comes to know this, he investigates him further thus: ‘Are there found in the Tathāgata or not any mixed states cognizable through the eye or through the ear?’ When he investigates him, he comes to know: ‘No mixed states cognizable through the eye or through the ear are found in the Tathāgata.’

“When he comes to know this, he investigates him further thus: ‘Are there found in the Tathāgata or not cleansed states cognizable through the eye or through the ear?’ When he investigates him, he comes to know: ‘Cleansed states cognizable through the eye or through the ear are found in the Tathāgata.’

“When he comes to know this, he investigates him further thus: ‘Has this venerable one attained this wholesome state over a long time or did he attain it recently?’ When he investigates him, he comes to know: ‘This venerable one has attained this wholesome state over a long time; he did not attain it only recently.’

“When he comes to know this, he investigates him further thus: ‘Has this venerable one acquired renown and attained fame, so that the dangers [connected with renown and fame] are found in him?’ For, bhikkhus, as long as a bhikkhu has not acquired renown and attained fame, the dangers [connected with renown and fame] are not found in him; but when he has acquired renown and attained fame, those dangers are found in him. When he investigates him, he comes to know: ‘This venerable one has acquired renown and attained fame, but the dangers [connected with renown and fame] are not found in him.’

“When he comes to know this, he investigates him further thus: ‘Is this venerable one restrained without fear, not restrained by fear, and does he avoid indulging in sensual pleasures because he is without lust through the destruction of lust?’ When he investigates him, he comes to know: ‘This venerable one is restrained without fear, not restrained by fear, and he avoids indulging in sensual pleasure because he is without lust through the destruction of lust.’

“Now, bhikkhus, if others should ask that bhikkhu thus: ‘What are the venerable one’s reasons and what is his evidence whereby he says: “That venerable one is restrained without fear, not restrained by fear, and he avoids indulging in sensual pleasures because he is without lust through the destruction of lust”?’—answering rightly, that bhikkhu would answer thus: ‘Whether that venerable one dwells in the Sangha or alone, while some

there are well behaved and some are ill behaved and some there teach a group, while some here are seen concerned about material things and some are unsullied by material things, still that venerable one does not despise anyone because of that. And I have heard and learned this from the Blessed One's own lips: "I am restrained without fear, not restrained by fear, and I avoid indulging in sensual pleasures because I am without lust through the destruction of lust."'

"The Tathāgata, bhikkhus, should be questioned further about that thus: 'Are there found in the Tathāgata or not any defiled states cognizable through the eye or through the ear?' The Tathāgata would answer thus: 'No defiled states cognizable through the eye or through the ear are found in the Tathāgata.'

"If asked, 'Are there found in the Tathāgata or not any mixed states cognizable through the eye or through the ear?' the Tathāgata would answer thus: 'No mixed states cognizable through the eye or through the ear are found in the Tathāgata.'

"If asked, 'Are there found in the Tathāgata or not cleansed states cognizable through the eye or through the ear?' the Tathāgata would answer thus: 'Cleansed states cognizable through the eye or through the ear are found in the Tathāgata. They are my pathway and my domain, yet I do not identify with them.'

“Bhikkhus, a disciple should approach the Teacher who speaks thus in order to hear the Dhamma. The Teacher teaches him the Dhamma with its higher and higher levels, with its more and more sublime levels, with its dark and bright counterparts. As the Teacher teaches the Dhamma to a bhikkhu in this way, through direct knowledge of a certain teaching here in that Dhamma, the bhikkhu comes to a conclusion about the teachings. He places confidence in the Teacher thus: ‘The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way.’

“Now if others should ask that bhikkhu thus: ‘What are the venerable one’s reasons and what is his evidence whereby he says, “The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way”?’—answering rightly, that bhikkhu would answer thus: ‘Here, friends, I approached the Blessed One in order to hear the Dhamma. The Blessed One taught me the Dhamma with its higher and higher levels, with its more and more sublime levels, with its dark and bright counterparts. As the Blessed One taught the Dhamma to me in this way, through direct knowledge of a certain teaching here in that Dhamma, I came to a conclusion about the teachings. I placed confidence in the Teacher thus: "The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha is Dhamma is well proclaimed by the Blessed One, the Sangha is practising the good way."’

“Bhikkhus, when anyone’s faith has been planted, rooted, and established in the Tathāgata through these reasons, terms, and phrases, his faith is said to be supported by reasons, rooted in vision, firm; it is invincible by any recluse or brahmin or god or Māra or Brahmā or by anyone in the world. That is how, bhikkhus, there is an investigation of the Tathāgata in accordance with the Dhamma, and that is how the Tathāgata is well investigated in accordance with the Dhamma.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

Bhikkhu Bodhi, SuttaCentral

One Fine Night (extract) (MN 131)

Bhaddekaratta Sutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!”

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

“I shall teach you the summary recital and the analysis of the one who has one fine night. Listen and apply your mind well, I will speak.”

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

“Don’t run back to the past,
don’t anticipate the future.
What’s past is left behind,
the future has not arrived;

and any present phenomenon
you clearly discern in every case.
The unfaltering, the unshakable:
having known that, foster it.

Today’s the day to keenly work—
who knows, tomorrow may bring death!
For there is no bargain to be struck
with Death and his mighty horde.

One who keenly meditates like this,
tireless all night and day:
that’s who has one fine night—
so declares the peaceful sage. …

Bhikkhu Sujato, SuttaCentral

Awakening (AN 9:1)

Sambodhi Sutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants:

“Mendicants, if wanderers of other religions were to ask: ‘Reverends, what is the vital condition for the development of the awakening factors?’ How would you answer them?”

“Our teachings are rooted in the Buddha. … The mendicants will listen and remember it.”

“Well then, mendicants, listen and apply your mind well, I will speak.”

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

“Mendicants, if wanderers of other religions were to ask: ‘Reverends, what is the vital condition for the development of the awakening factors?’ You should answer them:

‘It’s when a mendicant has good friends, companions, and associates. This is the first vital condition for the development of the awakening factors.

Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. This is the second vital condition for the development of the awakening factors.

Furthermore, a mendicant gets to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the

knowledge and vision of freedom. This is the third vital condition for the development of the awakening factors.

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is the fourth vital condition for the development of the awakening factors.

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is the fifth vital condition for the development of the awakening factors.'

A mendicant with good friends, companions, and associates can expect to be ethical …

A mendicant with good friends, companions, and associates can expect to take part in talk about self-effacement that helps open the heart …

A mendicant with good friends, companions, and associates can expect to live with energy roused up …

A mendicant with good friends, companions, and associates can expect to be wise …

But then, a mendicant grounded on these five things should develop four further things. They should develop the perception of ugliness to give up greed, love to give up hate, mindfulness of breathing to cut off thinking, and perception of impermanence to uproot the conceit ‘I am’. When you perceive impermanence, the perception of not-self becomes stabilized. Perceiving not-self, you uproot the conceit ‘I am’ and attain extinguishment in this very life.”

Bhikkhu Sujato, SuttaCentral

Crossing the Flood (SN 1:1)

Oghataraṇa Sutta

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. Then, when the night had advanced, a certain devatā of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and said to him:

“How, dear sir, did you cross the flood?”

“By not halting, friend, and by not straining I crossed the flood.”

“But how is it, dear sir, that by not halting and by not straining you crossed the flood?”

“When I came to a standstill, friend, then I sank; but when I struggled, then I got swept away. It is in this way, friend, that by not halting and by not straining I crossed the flood.”

[The devatā:]

“After a long time at last I see
A brahmin who is fully quenched,
Who by not halting, not straining,
Has crossed over attachment to the world.”

This is what that devatā said. The Teacher approved. Then that devatā, thinking, “The Teacher has approved of me,” paid homage to the Blessed One and, keeping him on the right, disappeared right there.

Bhikkhu Bodhi, SuttaCentral

THE LAST DAYS OF THE BUDDHA

Vesālī (2)

The Great Discourse on the Buddha's Extinguishment (extract cont. DN 16)

Mahāparinibbāna Sutta

… 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."

"iti sīlaṁ, iti samādhi, iti paññā. Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṁso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṁsā. Paññāparibhāvitaṁ cittaṁ sammadeva āsavehi vimuccati, seyyathidaṁ—kāmāsavā, bhavāsavā, avijjāsavā"ti.

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.

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.

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?"

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

Soon after the Buddha had recovered from that sickness, he came out from his dwelling and sat in the shade of the porch on the seat spread out. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, it's fantastic that the Buddha is comfortable and well. Because when the Buddha was sick, my body felt like it was drugged. I was disorientated, and the teachings weren't clear to me. Still, at least I was consoled by the thought that the Buddha won't be fully extinguished without bringing something up regarding the Saṅgha of mendicants."

"But what could the mendicant Saṅgha expect from me, Ānanda? I've taught the Dhamma without making any distinction between secret and public teachings. The Realized One doesn't have the closed fist of a 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.

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

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

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 teachings. Not until they practice properly, living in line with the teaching. Not until they’ve learned their tradition, and explain, teach, assert, establish, disclose, analyze, and make it clear. Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.’

Today you do have such monk disciples. May the Blessed One now 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, 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, 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, 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 well proclaimed wherever there are gods and humans.’

Today your spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans. May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.”

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.”...

So the Buddha went with Ānanda to the hall with the peaked roof, and said to him, “Go, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall.”

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

Then the Buddha went to the assembly hall, where he sat on the seat spread out and addressed the mendicants:

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

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."...

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."...

Bhikkhu Sujato, SuttaCentral

See also **Vesālī (1)**

Kusināra

The Great Discourse on the Buddha's Extinguishment (extract cont. DN 16)

Mahāparinibbāna Sutta

… 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."...

The Four Great References

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:

"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 dismiss 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 reject 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.

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 dismiss 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 reject 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.

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 dismiss 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 reject 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.

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 dismiss 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 reject 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. …

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.

Cunda heard that the Buddha had arrived and was staying in his mango grove. Then he went to the Buddha, bowed, and sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk. Then Cunda said to the Buddha, "Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow's meal from me." The Buddha consented with silence.

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

And when the night had passed Cunda had 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.”

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Cunda together with the mendicant Saṅgha, where he sat on the seat spread out and addressed Cunda, “Cunda, please serve me with the pork on the turn that you’ve prepared. And serve the mendicant Saṅgha with the other foods.”

“Yes, sir,” replied Cunda, and did as he was asked.

Then the Buddha addressed Cunda, “Cunda, any pork on the turn that’s left over, you should bury it in a 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 for the Realized One.”

“Yes, sir,” replied Cunda. He did as he was asked, then came back to the Buddha, bowed, and sat down to one side. Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he got up from his seat and left.

After the Buddha had eaten Cunda's meal, he fell severely ill with bloody dysentery, struck by dreadful pains, close to death. But he endured unbothered, with mindfulness and situational awareness. Then he addressed Ānanda, "Come, Ānanda, let's go to Kusinārā."

"Yes, sir," Ānanda replied. …

Then the Buddha left the road and went to the root of a certain tree, where he addressed Ānanda, "Please, Ānanda, fold my outer robe in four and spread it out for me. I am tired and will sit down." …

Today, Ānanda, in the last watch of the night, between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā, shall be the Realized One's full extinguishment. Come, Ānanda, let's go to the Kakutthā River."

"Yes, sir," Ānanda replied.

Then the Buddha together with a large Saṅgha of mendicants went to the Kakutthā River. He plunged into the river and bathed and drank. And when he had emerged, he went to the mango grove, where he addressed Venerable Cundaka, "Please, Cundaka, fold my outer robe in four and spread it out for me. I am tired and will lie down."

"Yes, sir," replied Cundaka, and did as he was asked. And then the Buddha laid down in the lion's posture—on the

right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. But Cundaka sat down right there in front of the Buddha. …

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 understands 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.”

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 Pair of Sal Trees

Then the Buddha said to Ānanda, "Come, Ānanda, let's go to the far shore of the Golden River, and on to the sal forest of the Mallas at Upavattana near Kusinārā."

"Yes, sir," Ānanda replied. And that's where they went. Then the Buddha addressed Ānanda, "Please, Ānanda, set up a cot for me between the twin sal trees, with my head to the north. I am tired and will lie down."

"Yes, sir," replied Ānanda, and did as he was asked. And then the Buddha laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware.

Now at that time the twin sal trees were in full blossom with flowers out of season. They sprinkled and bestrewed the Realized One's body in honor of the Realized One. And the flowers of the heavenly Flame Tree fell from the sky, and they too sprinkled and bestrewed the Realized One's body in honor of the Realized One. And heavenly

sandalwood powder fell from the sky, and it too sprinkled and bestrewed the Realized One's body in honor of the Realized One. And heavenly music played in midair in honor of the Realized One. And heavenly choirs sang in midair in honor of the Realized One.

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 teachings, practicing properly, living in line with the teachings—they honor, respect, revere, venerate, and esteem the Realized One with the highest honor. So Ānanda, you should train like this: 'We shall practice in line with the teachings, practicing properly, living in line with the teaching.'"…

The Four Inspiring Places

"Previously, sir, when mendicants had completed the rainy season residence in various districts they came to see the Realized One. We got to see the esteemed mendicants, and to pay homage to them. But when the Buddha has passed, we won't get to see the esteemed mendicants or to pay homage to them."

"Ānanda, a faithful gentleman should go to see these four inspiring places. What four? Thinking: 'Here the Realized One was born!'—that is an inspiring place. Thinking: 'Here the Realized One became awakened as a supreme fully

awakened Buddha!'—that is an inspiring place. Thinking: 'Here the supreme Wheel of Dhamma was rolled forth by the Realized One!'—that is an inspiring place. Thinking: 'Here the Realized One 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."…

"Sir, how do we proceed when it comes to the Realized One's corpse?"

"Don't get involved in the rites for venerating the Realized One's corpse, Ānanda. Please, Ānanda, you must all strive and practice for your own goal! Meditate diligent, keen, and resolute for your own goal! There are astute aristocrats, brahmins, and householders who are devoted to the Realized One. They will perform the rites for venerating the Realized One's corpse."…

Persons Worthy of 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.”

Ananda’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.”

“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.”

Then the Buddha said to the mendicants:

“The Buddhas of the past or the future have attendants who are no better than Ānanda is for me. Ānanda is astute, he is intelligent. He knows the time for monks, nuns, laymen, laywomen, king’s ministers, monastics of other religions and their disciples to visit the Realized One.

There are these four incredible and amazing things about Ānanda. What four? If an assembly of monks goes to see Ānanda, they’re uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they’ve never had enough. If an assembly of nuns … laymen … 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."

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, Sāvatthī, 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.

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, prosperous, populous, full of people, with plenty of food. It was just like Āḷakamandā, the royal capital of the gods, which is successful, prosperous, populous, full of spirits, with plenty of food. 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.

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.

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.’”

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.

Then Ānanda thought, “If I have the Mallas pay homage to the Buddha one by one, they won’t be finished before first light. I’d better separate them family by family and then have them pay homage, saying: ‘Sir, the Malla named so-and-so with children, wives, retinue, and ministers bows with his head at your feet.’” And so that’s what he did. So by this means Ānanda got the Mallas to finish paying

homage to the Buddha in the first watch of the night.

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.”

Then Subhadda went to the Mallian sal grove at Upavattana, approached Ānanda, and said to him, “Master Ānanda, I have heard that brahmins of the past who were elderly and senior, the 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. Mister Ānanda, please let me see the ascetic Gotama.”

When he had spoken, Ānanda said, “Enough, Reverend

Subhadda, do not trouble the Realized One. He is tired."

For a second time, and a third time, Subhadda asked Ānanda, and a third time Ānanda refused.

The Buddha heard that discussion between Ānanda and Subhadda. He said to Ānanda, "Enough, Ānanda, don't obstruct Subhadda; let him 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."

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:

"Mister 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, Sañjaya Belaṭṭhiputta, and the Jain ascetic of the Ñātika 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:

"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."

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?”

“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.

Then Subhadda said to Ānanda, “You’re so fortunate, Reverand Ānanda, so very fortunate, to be anointed here in the Teacher’s presence as his pupil!” And the wanderer Subhadda received the going forth, the ordination in the

Buddha's presence. Not long after his ordination, Venerable Subhadda, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place." And Venerable Subhadda became one of the perfected. He was the last personal disciple of the Buddha.

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. …

Then the Buddha said to the mendicants, "Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don't regret it later, thinking: 'We were in the Teacher's presence and we weren't able to ask the Buddha a question.'"

When this was said, the mendicants kept silent.

For a second time, and a third time the Buddha addressed the mendicants: “Perhaps even a single mendicant has doubt or uncertainty 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, bound for awakening.”

Then the Buddha said to the mendicants: “Come now,

mendicants, I say to you all: ‘Conditions fall apart. Persist with diligence.’”

Then the Buddha said to the mendicants: “Come now, mendicants, I say to you all: ‘**Conditions fall apart. Persist with diligence.**’”	*Atha kho bhagavā bhikkhū āmantesi:* *“handa dāni, bhikkhave, āmantayāmi vo,* ***vayadhammā saṅkhārā appamādena sampādethā**”ti.*

These were the Realized One’s last words.

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.”

Then the Buddha emerged from the cessation of perception and feeling and entered the dimension of neither perception nor non-perception. Emerging from that, he successively entered into and emerged from the dimension of nothingness, the dimension of infinite consciousness, the dimension of infinite space, the fourth absorption, the third absorption, the second absorption, and the first absorption. Emerging from that, he successively entered into and emerged from the second absorption and the third absorption. Then he entered the fourth absorption. Emerging from that the Buddha immediately became fully extinguished.

When the Buddha became fully quenched, along with the full extinguishment there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky. When the Buddha became fully quenched, Brahmā Sahampati recited this verse:

“All creatures in this world must lay down this bag of bones. For even a Teacher such as this, unrivaled in the world, the Realized One, attained to power, the Buddha became fully quenched.”	*“Sabbeva nikkhipissanti,* *bhūtā loke* *samussayaṁ;* *Yattha etādiso satthā,* *loke appaṭipuggalo;* *Tathāgato balappatto,* *sambuddho* *parinibbuto”ti.*

When the Buddha became fully quenched, Sakka, lord of gods, recited this verse:

“Oh! Conditions are impermanent, their nature is to rise and fall; having arisen, they cease; their stilling is blissful.”	*“Aniccā vata saṅkhārā,* *uppādavayadhammino;* *Uppajjitvā nirujjhanti,* *tesaṁ vūpasamo sukho”ti.*

When the Buddha became fully quenched, Venerable Anuruddha recited 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.”	*“Nāhu assāsapassāso,* *ṭhitacittassa tādino;* *Anejo santimārabbha,* *yaṁ kālamakarī muni.* *Asallīnena cittena,* *vedanaṁ ajjhavāsayi;* *Pajjotasseva nibbānaṁ,* *vimokkho cetaso ahū”ti.*

When the Buddha became fully quenched, Venerable Ānanda recited this verse:

“Then there was terror! Then they had goosebumps! When the Buddha, endowed with all fine qualities, became fully quenched.”	*“Tadāsi yaṁ* *bhiṁsanakaṁ,* *tadāsi lomahaṁsanaṁ;* *Sabbākāravarūpete,* *sambuddhe parinibbute”ti.*

When the Buddha became 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?”

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.

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!”

Bhikkhu Sujato, SuttaCentral

AFTER THE PASSING OF THE BUDDHA

Rajagaha

The Chapter on the Group of Five Hundred (excerpt) (Kd 21)

Pañcasatikakkhandhaka

The First Council

The Origin Story of the Communal Recitation

… Then Venerable Mahākassapa addressed the monks: "On one occasion, as I was traveling from Pāvā to Kusināra with a large sangha of five hundred monks, I left the road and sat down at the foot of a tree.

Just then a follower of the Ājīvakas was traveling toward Pāvā on the same road, holding a coral-tree flower that he had picked up in Kusināra. When I saw him coming, I asked him, 'Do you know anything about our Teacher?'

‘I do. Today it’s seven days since the ascetic Gotama attained final extinguishment. That’s why I carry this coral-tree flower.’

Some of the monks there who were not yet free from desire threw up their arms and cried, collapsed on the ground, and rolled back and forth, lamenting, ‘The Buddha, the Happy One, has attained final extinguishment too soon—too soon has the eye of the world been put out!’ But the monks there who were free from desire bore it with mindfulness and full awareness, saying, ‘All phenomena are impermanent. How could it be any different?’

I said, ‘Please stop grieving, stop lamenting. Didn’t the Buddha warn us that we must be separated from everyone and everything dear and agreeable to us? How could that which is born, become, made up, and of a nature to fall apart, not fall apart? That’s impossible.’

On that occasion a monk called Subhadda, who had gone forth when old, was part of that group. He said to the monks, ‘Please stop grieving, stop lamenting. It’s good that we are free from that great ascetic. We were oppressed, always being told what’s allowable and what’s not. Now we can do what we like and not do what we don’t like.’

So then, let’s recite the Teaching and the Monastic Law—before what’s contrary to the Teaching shines forth and the Teaching is obstructed; before what’s contrary to the Monastic Law shines forth and the Monastic Law is obstructed; before those who speak contrary to the

Teaching become strong and those who speak in accordance with it become weak; before those who speak contrary to the Monastic Law become strong and those who speak in accordance with it become weak."

"Well then, Venerable, please select the monks." Mahākassapa then selected four hundred and ninety-nine perfected ones. The monks said to him, "There's Venerable Ānanda who, although still a trainee, is incapable of acting out of desire, ill will, confusion, or fear. He has learned many teachings and much Monastic Law from the Buddha. Please invite him as well." And he did.

The senior monks thought, "Where should we recite the Teaching and the Monastic Law?" It occurred to them, "Rājagaha has much almsfood and many dwellings. Let's spend the rainy season there in order to recite the Teaching and the Monastic Law. No other monks should enter the rainy-season residence at Rājagaha."...

The communal recitation at Rājagaha

The Communal Recitation at Rājagaha

… Venerable Ānanda thought, "It wouldn't be proper for me to go to the assembly tomorrow if I'm still a trainee." After spending most of the night with mindfulness directed to the body, early in the morning he bent over to lie down. In the interval between his feet coming off the ground and his head hitting the pillow, his mind was freed from the

corruptions through letting go. And Venerable Ānanda went to the assembly as a perfected one. …

Venerable Mahākassapa then informed the Sangha:

“Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, I will ask Upāli about the Monastic Law.”

Venerable Upāli informed the Sangha:

“Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, I will reply when asked by Venerable Mahākassapa about the Monastic Law.”

Mahākassapa then asked Upāli, “Where was the first offense entailing expulsion laid down?”

“At Vesālī.”

“Who is it about?”

“Sudinna the Kalandian.”

“What is it about?”

“Sexual intercourse.”

Mahākassapa also asked Upāli about the topic of the first offense entailing expulsion, about the origin story, about the person, about the rule, about the additions to the rule, about the offense, and about the non-offenses. …

In this way he asked about the analyses of both Monastic

Codes. Upāli was able to reply to each and every question.

Venerable Mahākassapa then informed the Sangha:

“Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, I will ask Ānanda about the Teaching.”

Venerable Ānanda informed the Sangha:

“Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, I will reply when asked by Venerable Mahākassapa about the Teaching.”

Mahākassapa then asked Ānanda, “Where was ‘The Supreme Net’ spoken?” [*DN 1.1.1*]

“At the royal rest-house at Ambalaṭṭhikā, between Rājagaha and Nāḷanda.”

“Who is it about?”

“The wanderer Suppiya and the young brahmin Brahmadatta.”...

Mahākassapa also asked Ānanda about the origin story of ‘The Supreme Net’ and about the person. …

In this way he asked about the five collections. Ānanda was able to reply to each and every question.

Bhikkhu Brahmali, SuttaCentral

Abbreviations

AN:

Aṅguttaranikāya - The Numerical Discourses of the Buddha

Dhp:

Dhammapada - Sayings of the Dhamma

DN:

Dīghanikāya - Long Discourses

Kd:

Khandhaka - The Chapters (from the Theravāda Collection on Monastic Law)

Kp:

Khuddakapāṭha - Basic Passages (from the Khuddakanikāya, the Minor Collection)

MN:

Majjhimanikāya - Middle Discourses

SN:

Saṁyuttanikāya - The Connected Discourses of the Buddha

Snp:

Suttanipāta - Anthology of Discourses

Thig:

Therīgāthā - Verses of the Senior Nuns

Ud:

Udāna - Heartfelt Sayings

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Acchariya-abbhūta Sutta

Ādittapariyāya Sutta

Ambalaṭṭhikarāhulovāda Sutta

Ambapālītherīgāthā

Anattalakkhaṇa Sutta

Aṅgulimāla Sutta

Ariyapariyesanā Sutta - 1, 2, 3, 4

Bhaddavaggiyavatthu

Bhaddekaratta Sutta

Bodhirājakumāra Sutta

Cūḷahatthipadopama Sutta

Dhammacakkappavattana Sutta

Dīghanakha Sutta

Dutiyamārapāsa Sutta

Ghaṭikāra Sutta

Gopakamoggallāna Sutta

Gotamakacetiya Sutta

Jarāvagga

Kalyāṇamitta Sutta

Mahāpajāpatigotamīvatthu

Mahāparinibbāna Sutta - 1, 2, 3, 4

Mahāsaccaka Sutta - 1, 2, 3

Mallikā Sutta

Maṅgala Sutta

Nāḷāgiripesana

Oghataraṇa Sutta

Ovāda Pātimokkha

Pabbatūpama Sutta

Pañcasatikakkhandhaka

Paṭhamaaputtaka Sutta

Paṭhamagilāna Sutta

Piyajātika Sutta

Piya Sutta

Ratana Sutta

Sacetana Sutta

Sambodhi Sutta

Samiddhi Sutta

Saṅkhitta Sutta

Sattajaṭila Sutta

Sāriputtamoggallānapabbajjākathā

Sīhasenāpati Sutta

Sukhumāla Sutta

Tapokamma Sutta

Tatiyabodhi Sutta

Vīmaṁsaka Sutta

Visākhāvatthu

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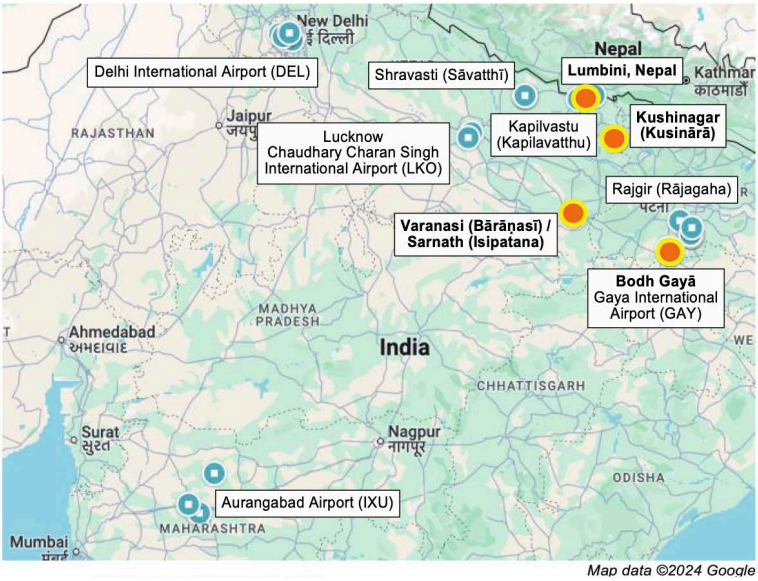
Bhikkhu Sujato & Bhikkhu Brahmali

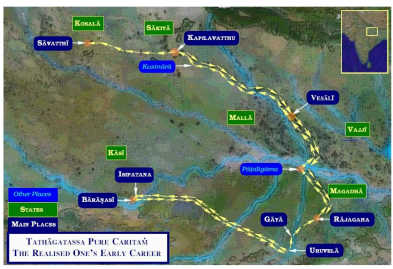
Bhikkhu Bodhi

Maps

Bangkok, Thailand (3-5 Dec.)

India (5-22 Dec.)





Map of Ancient Buddhist India

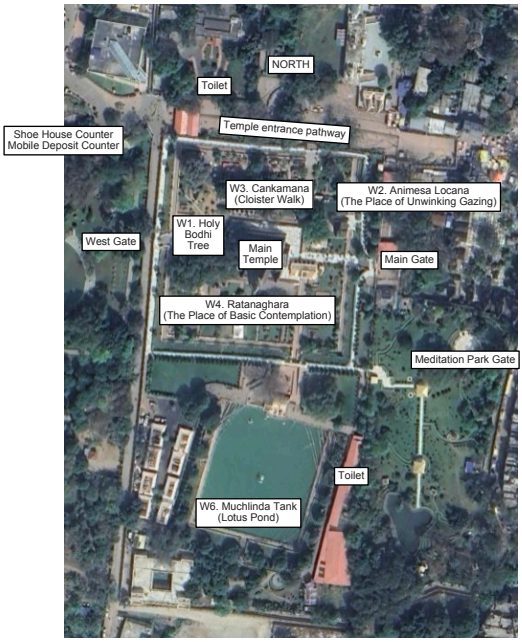
Drawn and compiled by
Ānandajoti Bhikkhu
(Revised May 2013)
PDF page 28

https://ancient-buddhist-texts.net/Maps/index.htm

1. Bodh Gayā, India (5-8 Dec.)

Map data ©2024 Google

Mahābodhi Temple, Bodh Gayā, India (6 Dec.)



Map data: Google Earth, ©2024 Airbus, Mahabodhi Temple, India

Seven Weeks after Buddha's Enlightenment:

W1. Bodhi Pallanka (The Place of Enlightenment)
W2. Animesa Locana (The Place of Unwinking Gazing)
W3. Cankamana (Cloister Walk)
W4. Ratanaghara (The Place of Basic Contemplation)

W5. Ajapala Nigrodha Tree (Banyan Tree)
*Once considered a heritage one,
Ajapala Nigrodha no longer exists physically.

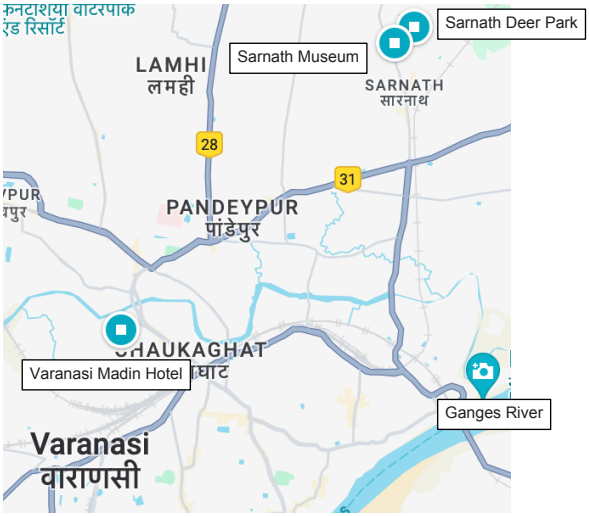
W6. Mucalinda Lake (The Abode of Snake King)
*This place is actually symbolic because according to records, the actual location where this took place is 3 kilometres south of the lotus pond.

W7. Rajayatana Tree (A Kind of Forest Tree)

2-3. Rajgir (Rājagaha) / Nālandā, India (8-9 Dec.)

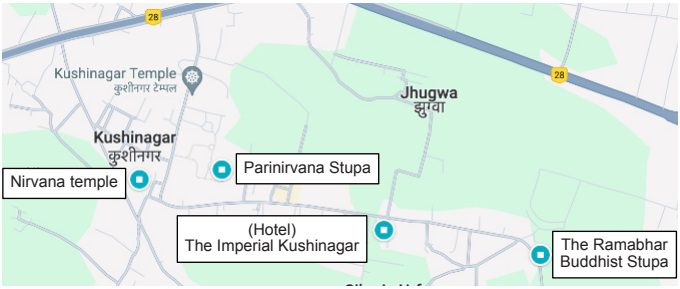
Map data ©2024 Google

4. Varanasi (Bārāṇasī) / Sarnath (Isipatana), India (10-12 Dec.)



Map data ©2024 Google

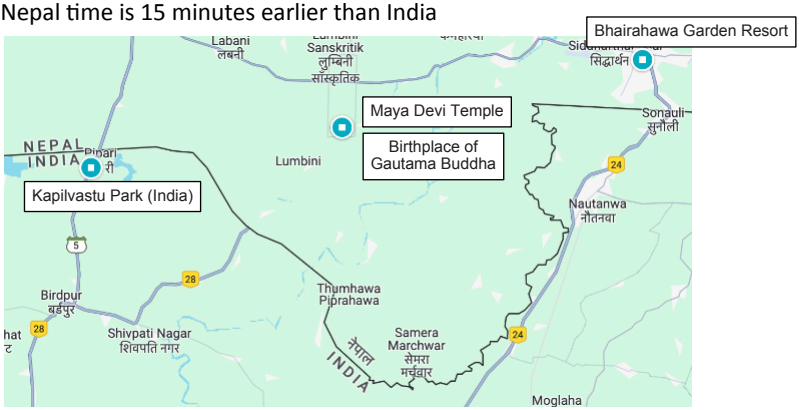
5. Kushinagar (Kusinārā), India (12-14 Dec.)



Map data ©2024 Google

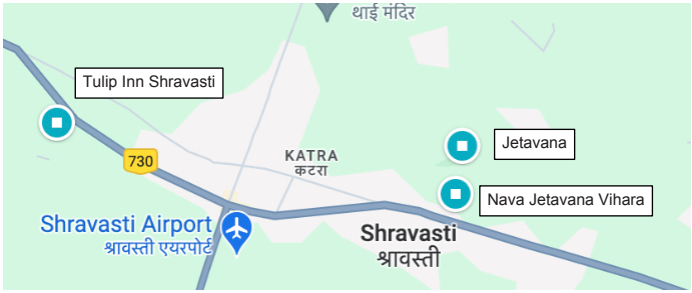
6-7. Lumbini, Nepal / Kapilvastu (Kapilavatthu) (14-16 Dec.)]

*Nepal time is 15 minutes earlier than India



Map data ©2024 Google

8. Shravasti (Sāvatthī), India (16-18 Dec.)

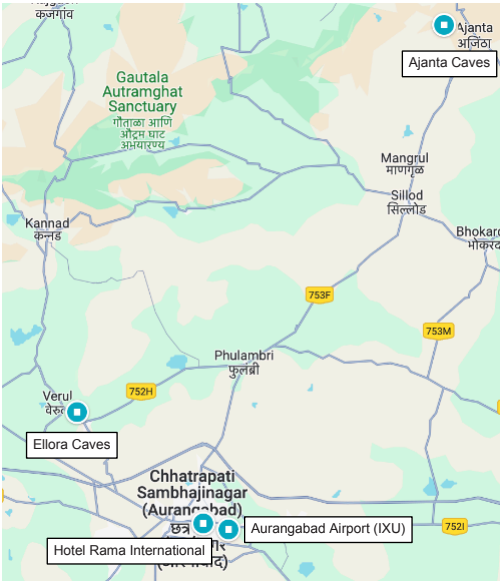


Map data ©2024 Google

9. New Delhi, India (18-19 Dec.)

Map data ©2024 Google

Aurangabad, India (19-21 Dec.)



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The Four Major Pilgrimage Sites

Maya Devi Temple

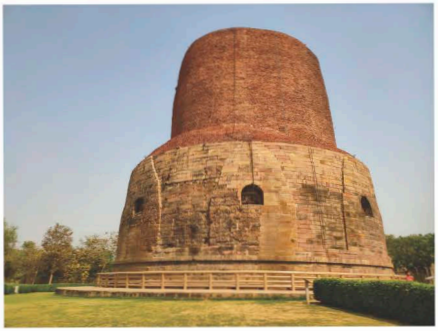
Lumbini
Nepal
(the birthplace of the Buddha)

Photo by Wiroj Sidhisoradej on Freepik.com

Mahābodhi Temple

Bodh Gayā
Bihar, India
(the site where the Buddha attained enlightenment)

Photo by Wiroj Sidhisoradej on Freepik.com



Dhamekh Stupa

Sarnath (Isipatana)
Varanasi (Bārāṇasī), Uttar Pradesh, India
(the location of the Buddha's first teaching)

Photo by Braj Kishor on Unsplash.com

Parinirvana Stupa & Temple

Kushinagar (Kusinārā)
Uttar Pradesh, India
(the location where the Buddha attained parinibbāna)

Photo by Wiroj Sidhisoradej on Freepik.com

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