

Kushinagar

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26. The Pair of Sal Trees

Then the Buddha said to Ānanda, “Come, Ānanda, let’s go to the far shore of the Golden River, and on to the sal forest of the Mallas at Upavattana near Kusinārā.”

“Yes, sir,” Ānanda replied. And that’s where they went. Then the Buddha addressed Ānanda, “Please, Ānanda, set up a cot for me between the twin sal trees, with my head to the north. I am tired and will lie down.”

“Yes, sir,” replied Ānanda, and did as he was asked. And then the Buddha laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware.

Now at that time the twin sal trees were in full blossom with flowers out of season. They sprinkled and bestrewed the Realized One’s body in honor of the Realized One. And the flowers of the heavenly Flame Tree fell from the sky, and they too sprinkled and bestrewed the Realized One’s body in honor of the Realized One. And heavenly sandalwood powder fell from the sky, and it too sprinkled and bestrewed the Realized One’s body in honor of the Realized One. And heavenly music played in the sky in honor of the Realized One. And heavenly choirs sang in the sky in honor of the Realized One.

Then the Buddha pointed out to Ānanda what was happening, adding: “That’s not how the Realized One is honored, respected, revered, venerated, and esteemed. Any monk or nun or male or female lay follower who practices in line with the teachings, practicing properly,

26. Yamakasālā

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “āyāmānanda, yena hiraññavatiyā nadiyā pārimaṃ tīraṃ, yena kusiṇārā upavattanaṃ mallānaṃ sālavanaṃ tenupasaṅkamissāmā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena hiraññavatiyā nadiyā pārimaṃ tīraṃ, yena kusiṇārā upavattanaṃ mallānaṃ sālavanaṃ tenupasaṅkami. upasaṅkamtvā āyasmantaṃ ānandaṃ āmantesi: “iṅgha me tvam, ānanda, antarena yamakasālānaṃ uttarasīsakaṃ mañcakaṃ paññapehi, kilantosmi, ānanda, nipajjissāmi”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā antarena yamakasālānaṃ uttarasīsakaṃ mañcakaṃ paññapesi. Atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno.

Tena kho pana samayena yamakasālā sabbaphāliphullā honti akālapupphehi. Te tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya. Dibbānipi mandāravapupphehi antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya. Dibbānipi candanacūṇṇāni antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya. Dibbānipi tūriyāni antalikkhe vattanti tathāgatassa pūjāya. Dibbānipi saṅgītāni antalikkhe vattanti tathāgatassa pūjāya.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “sabbaphāliphullā kho, ānanda, yamakasālā akālapupphehi. Te tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya. Dibbānipi mandāravapupphehi antalikkhā papatanti, tāni tathāgatassa

living in line with the teachings—they honor, respect, revere, venerate, and esteem the Realized One with the highest honor. So Ānanda, you should train like this: ‘We shall practice in line with the teachings, practicing properly, living in line with the teaching.’

27. The Monk Upavāṇa

Now at that time Venerable Upavāṇa was standing in front of the Buddha fanning him. Then the Buddha made him move, “Move over, mendicant, don’t stand in front of me.”

Ānanda thought, “This Venerable Upavāṇa has been the Buddha’s attendant for a long time, close to him, living in his presence. Yet in his final hour the Buddha makes him move, saying: ‘Move over, mendicant, don’t stand in front of me.’ What is the cause, what is the reason for this?”

Then Ānanda said to the Buddha, “This Venerable Upavāṇa has been the Buddha’s attendant for a long time, close to him, living in his presence. Yet in his final hour the Buddha makes him move, saying: ‘Move over, mendicant, don’t stand in front of me.’ What is the cause, sir, what is the reason for this?”

sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya. Dibbānipi candanacuṇṇāni antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya. Dibbānipi tūriyāni antalikkhe vajjanti tathāgatassa pūjāya. Dibbānipi saṅgītāni antalikkhe vattanti tathāgatassa pūjāya. Na kho, ānanda, ettāvata tathāgato sakkato vā hoti garukato vā mānito vā pūjito vā apacito vā. Yo kho, ānanda, bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā dhammānudhammappaṭipanno viharati sāmīcippaṭipanno anudhammacārī, so tathāgataṃ sakkaroti garuṃ karoti māneti pūjeti apaciyati, paramāya pūjāya. Tasmātihānanda, dhammānudhammappaṭipannā viharissāma sāmīcippaṭipannā anudhammacārīnoti. Evañhi vo, ānanda, sikkhitabban”ti.

27. Upavāṇatthera

Tena kho pana samayena āyasmā upavāṇo bhagavato purato ṭhito hoti bhagavantaṃ bijayamāno. Atha kho bhagavā āyasmantaṃ upavāṇaṃ apasāresi: “apehi, bhikkhu, mā me purato aṭṭhāsī”ti.

Atha kho āyasmato ānandassa etadahosi: “ayaṃ kho āyasmā upavāṇo dīgharattaṃ bhagavato upaṭṭhāko santikāvacarō samīpacārī. Atha ca pana bhagavā pacchime kāle āyasmantaṃ upavāṇaṃ apasāreti: ‘apehi, bhikkhu, mā me purato aṭṭhāsī’ti. Ko nu kho hetu, ko paccayo, yaṃ bhagavā āyasmantaṃ upavāṇaṃ apasāreti: ‘apehi, bhikkhu, mā me purato aṭṭhāsī’”ti?

Atha kho āyasmā ānando bhagavantaṃ etadavoca: “ayaṃ, bhante, āyasmā upavāṇo dīgharattaṃ bhagavato upaṭṭhāko santikāvacarō samīpacārī. Atha ca pana bhagavā pacchime kāle āyasmantaṃ upavāṇaṃ

“Most of the deities from ten solar systems have gathered to see the Realized One. For twelve leagues all around this sal grove there’s no spot, not even a fraction of a hair’s tip, that’s not crowded full of illustrious deities. The deities are complaining: ‘We’ve come such a long way to see the Realized One! Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas. This very day, in the last watch of the night, the Realized One will become fully extinguished. And this illustrious mendicant is standing in front of the Buddha blocking the view. We won’t get to see the Realized One in his final hour!’”

“But sir, what kind of deities are you thinking of?”

“There are, Ānanda, deities—both in the sky and on the earth—who are percipient of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting: ‘Too soon the Blessed One will become fully extinguished! Too soon the Holy One will become fully extinguished! Too soon the seer will vanish from the world!’

But the deities who are free of desire endure, mindful and aware, thinking: ‘Conditions are impermanent. How could it possibly be otherwise?’”

apasāreti: ‘apehi, bhikkhu, mā me purato aṭṭhāsī’ti. Ko nu kho, bhante, hetu, ko paccayo, yaṃ bhagavā āyasmantaṃ upavāṇaṃ apasāreti: ‘apehi, bhikkhu, mā me purato aṭṭhāsī’”ti?

“Yebhuyyena, ānanda, dasasu lokadhātūsu devatā sannipatitā tathāgatāṃ dassanāya. Yāvata, ānanda, kusinārā upavattanaṃ mallānaṃ sālavanaṃ samantato dvādasa yojanāni, natthi so padeso vālaggakoṭi-nittudanamattopi mahesakkhāhi devatāhi apphuṭo. Devatā, ānanda, ujjhāyanti: ‘dūrā ca vatamha āgatā tathāgatāṃ dassanāya. Kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā. Ajjeva rattiyaṃ pacchime yāme tathāgatassa parinibbānaṃ bhavissati. Ayañca mahesakkho bhikkhu bhagavato purato ṭhito ovārento, na mayāṃ labhāma pacchime kāle tathāgataṃ dassanāya’”ti.

“Kathambhūtā pana, bhante, bhagavā devatā manasikaroti”ti?

“Santānanda, devatā ākāse pathaviṣaṇṇiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti, vivaṭṭanti: ‘atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhum loke antaradhāyissati’ti.

Santānanda, devatā pathaviyaṃ pathaviṣaṇṇiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti, vivaṭṭanti: ‘atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhum loke antaradhāyissati’ti.

Yā pana tā devatā vītarāgā, tā satā sampajānā adhvāsenti: ‘aniccā saṅkhārā, taṃ kutettha labbhā’”ti.

28. The Four Inspiring Places

“Previously, sir, when mendicants had completed the rainy season residence in various districts they came to see the Realized One. We got to see the esteemed mendicants, and to pay homage to them. But when the Buddha has passed, we won’t get to see the esteemed mendicants or to pay homage to them.”

“Ānanda, a faithful gentleman should go to see these four inspiring places. What four? Thinking: ‘Here the Realized One was born!’—that is an inspiring place. Thinking: ‘Here the Realized One became awakened as a supreme fully awakened Buddha!’—that is an inspiring place. Thinking: ‘Here the supreme Wheel of Dhamma was rolled forth by the Realized One!’—that is an inspiring place. Thinking: ‘Here the Realized One became fully extinguished through the natural principle of extinguishment, without anything left over!’—that is an inspiring place. These are the four inspiring places that a faithful gentleman should go to see.

Faithful monks, nuns, laymen, and laywomen will come, and think: ‘Here the Realized One was born!’ and ‘Here the Realized One became awakened as a supreme fully awakened Buddha!’ and ‘Here the supreme Wheel of Dhamma was rolled forth by the Realized One!’ and ‘Here the Realized One became fully extinguished through the natural principle of extinguishment, without anything left over!’ Anyone who passes away while on pilgrimage to these shrines will, when their body breaks up, after death, be reborn in a good place, a heavenly realm.”

28. Catusamvejanīyaṭhāna

“Pubbe, bhante, disāsu vassamvuṭṭhā bhikkhū āgacchanti tathāgataṃ dāsanāya. Te mayaṃ labhāma manobhāvanīye bhikkhū dāsanāya, labhāma payirupāsanāya. Bhagavato pana mayaṃ, bhante, accayena na labhissāma manobhāvanīye bhikkhū dāsanāya, na labhissāma payirupāsanāya”ti.

“Cattārimāni, ānanda, saddhassa kulaputtassa dāsanīyāni samvejanīyāni ṭhānāni. Katamāni cattāri? ‘Idha tathāgato jāto’ti, ānanda, saddhassa kulaputtassa dāsanīyaṃ samvejanīyaṃ ṭhānaṃ. ‘Idha tathāgato anuttaraṃ sammāsambodhiṃ abhisambuddho’ti, ānanda, saddhassa kulaputtassa dāsanīyaṃ samvejanīyaṃ ṭhānaṃ. ‘Idha tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ’ti, ānanda, saddhassa kulaputtassa dāsanīyaṃ samvejanīyaṃ ṭhānaṃ. ‘Idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto’ti, ānanda, saddhassa kulaputtassa dāsanīyaṃ samvejanīyaṃ ṭhānaṃ. Imāni kho, ānanda, cattāri saddhassa kulaputtassa dāsanīyāni samvejanīyāni ṭhānāni.

Āgamissanti kho, ānanda, saddhā bhikkhū bhikkhuniyo upāsakā upāsikāyo: ‘idha tathāgato jāto’tipi, ‘idha tathāgato anuttaraṃ sammāsambodhiṃ abhisambuddho’tipi, ‘idha tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ’tipi, ‘idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto’tipi. Ye hi keci, ānanda, cetiyacārikaṃ āhiṇḍantā pasannacittā kālaṃ karissanti, sabbe te kāyassa bhedaṃ parammaraṇā sugatīṃ saggaṃ lokaṃ upapajjissanti”ti.

29. Ānanda's Questions

“Sir, how do we proceed when it comes to females?”

“Without seeing, Ānanda.”

“But when seeing, how to proceed?”

“Without getting into conversation, Ānanda.”

“But when in a conversation, how to proceed?”

“Be mindful, Ānanda.”

“Sir, how do we proceed when it comes to the Realized One's corpse?”

“Don't get involved in the rites for venerating the Realized One's corpse, Ānanda. Please, Ānanda, you must all strive and practice for your own goal! Meditate diligent, keen, and resolute for your own goal! There are astute aristocrats, brahmins, and householders who are devoted to the Realized One. They will perform the rites for venerating the Realized One's corpse.”

“But sir, how to proceed when it comes to the Realized One's corpse?”

“Proceed in the same way as they do for the corpse of a wheel-turning monarch.”

“But how do they proceed with a wheel-turning monarch's corpse?”

“They wrap a wheel-turning monarch's corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth. In this way they wrap the corpse with five hundred double-layers. Then they place it in an iron case filled with oil and close it up with another case. Then, having built a funeral pyre out of all kinds of fragrant substances, they cremate the corpse. They build a monument for the wheel-turning monarch at the crossroads. That's how they proceed with a wheel-turning monarch's corpse. Proceed in the same way with the Realized One's corpse. A monument for the Realized One is to be built at the

29. Ānandapucchākathā

“Katham mayam, bhante, mātuḡāme paṭipajjāmā”ti?

“Adassanam, ānandā”ti.

“Dassane, bhagavā, sati katham paṭipajjitabban”ti?

“Anālāpo, ānandā”ti.

“Ālapantena pana, bhante, katham paṭipajjitabban”ti?

“Sati, ānanda, upaṭṭhāpetabbā”ti.

“Katham mayam, bhante, tathāgatassa sarīre paṭipajjāmā”ti?

“Abyāvaṭā tumhe, ānanda, hotha tathāgatassa sarīrapūjāya. In-gha tumhe, ānanda, sāratthe ghaṭṭha anuyuñjatha, sāratthe ap-pamattā ātāpino pahittā viharatha. Santānanda, khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi tathāgate abhippasannā, te tathāgatassa sarīrapūjam karissantī”ti.

“Katham pana, bhante, tathāgatassa sarīre paṭipajjitabban”ti?

“Yathā kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti, evam tathāgatassa sarīre paṭipajjitabban”ti.

“Katham pana, bhante, rañño cakkavattissa sarīre paṭipajjanti”ti?

“Rañño, ānanda, cakkavattissa sarīram ahatena vatthena veṭhenti, ahatena vatthena veṭhetvā vihatena kappāsena veṭhenti, vihatena kap-pāsena veṭhetvā ahatena vatthena veṭhenti. Etenupāyena pañcahi yu-gasatehi rañño cakkavattissa sarīram veṭhetvā āyasāya teladoṇiyā pak-hipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānam citakam karitvā rañño cakkavattissa sarīram jhāpenti. Cātumahāpathe rañño cakkavattissa thūpaṃ karonti. Evam kho, ānanda, rañño cakkavattis-sa sarīre paṭipajjanti. Yathā kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti, evam tathāgatassa sarīre paṭipajjitabban. Cātumahāpathe

crossroads. When someone there lifts up garlands or fragrance or powder, or bows, or inspires confidence in their heart, that will be for their lasting welfare and happiness.

30. Persons Worthy of Monument

Ānanda, these four are worthy of a monument. What four? A Realized One, a perfected one, a fully awakened Buddha; a Buddha awakened for themselves; a disciple of a Realized One; and a wheel-turning monarch.

And for what reason is a Realized One worthy of a monument? So that many people will inspire confidence in their hearts, thinking: 'This is the monument for that Blessed One, perfected and fully awakened!' And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a Realized One is worthy of a monument.

And for what reason is a Buddha awakened for themselves worthy of a monument? So that many people will inspire confidence in their hearts, thinking: 'This is the monument for that Buddha awakened for himself!' And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a Buddha awakened for himself is worthy of a monument.

And for what reason is a Realized One's disciple worthy of a monument? So that many people will inspire confidence in their hearts, thinking: 'This is the monument for that Blessed One's disciple!' And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a Realized One's disciple is worthy of a monument.

tathāgatassa thūpo kātabbo. Tattha ye mālaṃ vā gandhaṃ vā cuṇṇakaṃ vā āropessanti vā abhivādessanti vā cittaṃ vā pasādessanti tesam taṃ bhavissati dīgharattaṃ hitāya sukhāya.

30. Thūpārahapuggala

Cattārome, ānanda, thūpārahā. Katame cattāro? Tathāgato araham sammāsambuddho thūpāraho, paccekasambuddho thūpāraho, tathāgatassa sāvako thūpāraho, rājā cakkavattī thūpārahoti.

Kiñcānanda, atthavaṣaṃ paṭicca tathāgato araham sammāsambuddho thūpāraho? ‘Ayaṃ tassa bhagavato arahato sammāsambuddhassa thūpo’ti, ānanda, bahujaṇā cittaṃ pasādentī. Te tattha cittaṃ pasādetvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti. Idaṃ kho, ānanda, atthavaṣaṃ paṭicca tathāgato araham sammāsambuddho thūpāraho.

Kiñcānanda, atthavaṣaṃ paṭicca paccekasambuddho thūpāraho? ‘Ayaṃ tassa bhagavato paccekasambuddhassa thūpo’ti, ānanda, bahujaṇā cittaṃ pasādentī. Te tattha cittaṃ pasādetvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti. Idaṃ kho, ānanda, atthavaṣaṃ paṭicca paccekasambuddho thūpāraho.

Kiñcānanda, atthavaṣaṃ paṭicca tathāgatassa sāvako thūpāraho? ‘Ayaṃ tassa bhagavato arahato sammāsambuddhassa sāvakassa thūpo’ti, ānanda, bahujaṇā cittaṃ pasādentī. Te tattha cittaṃ pasādetvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti. Idaṃ kho, ānanda, atthavaṣaṃ paṭicca tathāgatassa sāvako thūpāraho.

And for what reason is a wheel-turning monarch worthy of a monument? So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that just and principled king!’ And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a wheel-turning monarch is worthy of a monument.

These four are worthy of a monument.”

31. Ānanda’s Incredible Qualities

Then Venerable Ānanda entered a dwelling, and stood there leaning against the door-jamb and crying, “Oh! I’m still only a trainee with work left to do; and my Teacher’s about to become fully extinguished, he who is so kind to me!”

Then the Buddha said to the mendicants, “Mendicants, where is Ānanda?”

“Sir, Ānanda has entered a dwelling, and stands there leaning against the door-jamb and crying: ‘Oh! I’m still only a trainee with work left to do; and my Teacher’s about to become fully extinguished, he who is so kind to me!’”

So the Buddha addressed a certain monk, “Please, monk, in my name tell Ānanda that the teacher summons him.”

“Yes, sir,” that monk replied. He went to Ānanda and said to him, “Reverend Ānanda, the teacher summons you.”

Kiñcānanda, atthavasam̐ paṭicca rājā cakkavattī thūpāraho? ‘Ayaṃ tassa dhammikassa dhammarañño thūpo’ti, ānanda, bahujanā cittaṃ pasādentī. Te tattha cittaṃ pasādetvā kāyassa bhedaṃ paraṃ maraṇā sugatīṃ saggaṃ lokaṃ upapajjanti. Idaṃ kho, ānanda, atthavasam̐ paṭicca rājā cakkavattī thūpāraho.

Ime kho, ānanda, cattāro thūpārahā”ti.

31. Ānandaacchariyadhamma

Atha kho āyasmā ānando vihāraṃ pavisitvā kapisīsam̐ ālambitvā rodamāno aṭṭhāsi: “ahañca vatamhi sekho sakaraṇīyo, satthu ca me parinibbānaṃ bhavissati, yo mama anukampako”ti.

Atha kho bhagavā bhikkhū āmantesi: “kahaṃ nu kho, bhikkhave, ānando”ti?

“Eso, bhante, āyasmā ānando vihāraṃ pavisitvā kapisīsam̐ ālambitvā rodamāno ṭhito: ‘ahañca vatamhi sekho sakaraṇīyo, satthu ca me parinibbānaṃ bhavissati, yo mama anukampako”ti.

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi: “ehi tvaṃ, bhikkhu, mama vacanena ānandaṃ āmantehi: ‘satthā taṃ, āvuso ānanda, āmanteti””ti.

“Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ etada-voca: “satthā taṃ, āvuso ānanda, āmanteti”ti.

“Yes, reverend,” Ānanda replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Enough, Ānanda! Do not grieve, do not lament. Did I not prepare for this when I explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart, even the Realized One’s body? For a long time, Ānanda, you’ve treated the Realized One with deeds of body, speech, and mind that are loving, beneficial, pleasant, whole-hearted, and limitless. You have done good deeds, Ānanda. Devote yourself to meditation, and you will soon be free of defilements.”

Then the Buddha said to the mendicants:

“The Buddhas of the past or the future have attendants who are no better than Ānanda is for me. Ānanda is astute, he is intelligent. He knows the time for monks, nuns, laymen, laywomen, king’s ministers, religious founders, and the disciples of religious founders to visit the Realized One.

There are these four incredible and amazing things about Ānanda. What four? If an assembly of monks goes to see Ānanda, they’re uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they’ve never had enough. If an assembly of nuns ... laymen

“Evamāvuso”ti kho āyasmā ānando tassa bhikkhuno paṭissutvā ye-na bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca:

“alaṃ, ānanda, mā soci mā paridevi, nanu etaṃ, ānanda, mayā paṭi-kacceva akkhātaṃ: ‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’; taṃ kutettha, ānanda, labbhā. Yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, ‘taṃ vata tathāgatassāpi sarīraṃ mā palujji’ti netam ṭhānaṃ vijjati. Dīgharattaṃ kho te, ānanda, tathāgato paccupaṭṭhito mettena kāyakamma hitena sukkena advayena appamāṇena, mettena vacīkamma hitena sukkena advayena appamāṇena, mettena manokamma hitena sukkena advayena appamāṇena. Katapuññosi tvaṃ, ānanda, padhānamanuyuñja, khippaṃ hohisi anāsavo”ti.

Atha kho bhagavā bhikkhū āmantesi:

“yepi te, bhikkhave, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, tesampi bhagavantānaṃ etapparamāyeva upaṭṭhākā ahesuṃ, seyyathāpi mayhaṃ ānando. Yepi te, bhikkhave, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, tesampi bhagavantānaṃ etapparamāyeva upaṭṭhākā bhavissanti, seyyathāpi mayhaṃ ānando. Paṇḍito, bhikkhave, ānando; medhāvī, bhikkhave, ānando. Jānāti ‘ayaṃ kālo tathāgataṃ dassanāya upasaṅkamtuṃ bhikkhūnaṃ, ayaṃ kālo bhikkhunīnaṃ, ayaṃ kālo upāsakānaṃ, ayaṃ kālo upāsikānaṃ, ayaṃ kālo rañño rājamahāmatānaṃ titthiyānaṃ titthiyasāvakanāna’ti.

Cattārome, bhikkhave, acchariyā abbhutā dhammā ānande. Katame cattāro? Sace, bhikkhave, bhikkhuparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamaṇā hoti. Tatra ce ānando dhammaṃ bhāsatī, bhāsitenapi sā attamaṇā hoti. Atittāva, bhikkhave, bhikkhuparisā

... or laywomen goes to see Ānanda, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough. These are the four incredible and amazing things about Ānanda.

There are these four incredible and amazing things about a wheel-turning monarch. What four? If an assembly of aristocrats goes to see a wheel-turning monarch, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough. If an assembly of brahmins ... householders ... or ascetics goes to see a wheel-turning monarch, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough.

In the same way, there are those four incredible and amazing things about Ānanda.”

hoti, atha kho ānando tuṅhī hoti. Sace, bhikkhave, bhikkhunīparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, bhikkhunīparisā hoti, atha kho ānando tuṅhī hoti. Sace, bhikkhave, upāsakaparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, upāsakaparisā hoti, atha kho ānando tuṅhī hoti. Sace, bhikkhave, upāsikāparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, upāsikāparisā hoti, atha kho ānando tuṅhī hoti. Ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande.

Cattārome, bhikkhave, acchariyā abbhutā dhammā raññe cakkavattimhi. Katame cattāro? Sace, bhikkhave, khattiyaparisā rājānaṃ cakkavattim dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, khattiyaparisā hoti. Atha kho rājā cakkavattī tuṅhī hoti. Sace bhikkhave, brāhmaṇaparisā ...pe... gahapatiparisā ...pe... samaṇaparisā rājānaṃ cakkavattim dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, samaṇaparisā hoti. Atha kho rājā cakkavattī tuṅhī hoti.

Evameva kho, bhikkhave, cattārome acchariyā abbhutā dhammā ānande. Sace, bhikkhave, bhikkhuparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, bhikkhuparisā hoti. Atha kho ānando tuṅhī hoti. Sace, bhikkhave bhikkhunīparisā ...pe... upāsakaparisā ...pe... upāsikāparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti. Tatra ce ānando

32. Teaching the Discourse on Mahāsudassana

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

“Sir, please don’t become fully extinguished in this little hamlet, this jungle hamlet, this branch hamlet. There are other great cities such as Campā, Rājagaha, Sāvattihī, Sāketa, Kosambī, and Benares. Let the Buddha become fully extinguished there. There are many well-to-do aristocrats, brahmins, and householders there who are devoted to the Buddha. They will perform the rites of venerating the Realized One’s corpse.”

“Don’t say that Ānanda! Don’t say that this is a little hamlet, a jungle hamlet, a branch hamlet.

Once upon a time there was a king named Mahāsudassana who was a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures. His capital was this Kusinārā, which at the time was named Kusāvati. It stretched for twelve leagues from east to west, and seven leagues from north to south. The royal capital of Kusāvati 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. Kusāvati was never free of ten sounds by day or night, namely: the sound of elephants, horses, chariots, drums, clay drums, arched harps, singing, horns, gongs, and handbells; and the cry: ‘Eat, drink, be merry!’ as the tenth.

dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti. Atittāva, bhikkhave, upāsikāparisā hoti. Atha kho ānando tuṅhī hoti. Ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande”ti.

32. Mahāsudassanasuttadesanā

Evam vutte, āyasmā ānando bhagavantaṃ etadavoca:

“mā, bhante, bhagavā imasmim̃ khuddakanagaraḥ ujjaṅgalanagaraḥ sākhanagaraḥ parinibbāyi. Santi, bhante, aññāni mahānagarāni, seyyathidaṃ— campā rājagahaṃ sāvattihī sāketaṃ kosambī bārāṇasī; ettha bhagavā parinibbāyatu. Ettha bahū khattiyamahāsālā, brāhmaṇamahāsālā gahapatimahāsālā tathāgate abhippasannā. Te tathāgatassa sarīrapūjaṃ karissanti”ti

“mā hevaṃ, ānanda, avaca, mā hevaṃ, ānanda, avaca: ‘khuddakanagaraḥ ujjaṅgalanagaraḥ sākhanagaraḥ’ti.

Bhūtapubbaṃ, ānanda, rājā mahāsudassano nāma ahosi cakkavattī dhammiko dhammarājā caturanto vijitāvī janapadatthāvariyaṃ sattaratanaṃ samannāgato. Rañño, ānanda, mahāsudassanassa ayaṃ kusinārā kusāvattī nāma rājadhānī ahosi. puratthimena ca pacchimena ca dvādasayojanāni āyāmena; uttarena ca dakkhiṇena ca sattayojanāni vitthārena. Kusāvattī, ānanda, rājadhānī iddhā ceva ahosi phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca. Seyyathāpi, ānanda, devānaṃ āḷakamandā nāma rājadhānī iddhā ceva hoti phītā ca bahujanā ca ākiṇṇayakkhā ca subhikkhā ca; evameva kho, ānanda, kusāvattī rājadhānī iddhā ceva ahosi phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca. Kusāvattī, ānanda, rājadhānī dasahi saddehi avivittā ahosi divā ceva rattiṇca, seyyathidaṃ— hatthisaddena assasaddena rathasaddena

Go, Ānanda, into Kusinārā and inform the Mallas: ‘This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will become fully extinguished. Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas! Don’t regret it later, thinking: ‘The Realized One became fully extinguished in our own village district, but we didn’t get a chance to see him in his final hour.’”

“Yes, sir,” replied Ānanda. Then he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

33. The Mallas Pay Homage

Now at that time the Mallas of Kusinārā were sitting together at the meeting hall on some business. Ānanda went up to them, and announced: “This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will become fully extinguished. Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas! Don’t regret it later, thinking: ‘The Realized One became fully extinguished in our own village district, but we didn’t get a chance to see him in his final hour.’”

When they heard what Ānanda had to say, the Mallas, their sons, daughters-in-law, and wives became distraught, saddened, and grief-stricken. And some, with hair disheveled and arms raised, falling down like their feet were chopped off, rolling back and forth, lamented, “Too soon the Blessed One will become fully extinguished! Too soon the Holy One will become fully extinguished! Too soon the seer will vanish from the world!”

bherisaddena mudiṅgasaddena vīṇāsaddena gītasaddena saṅkhasaddena sammāsaddena pāṇitālasaddena ‘asnātha pivatha khādathā’ti dasamena saddena.

Gaccha tvaṃ, ānanda, kusināraṃ pavisitvā kosinārakānaṃ mallānaṃ ārocehi: ‘ajja kho, vāseṭṭhā, rattiyā pacchime yāme tathāgatas-
sa parinibbānaṃ bhavissati. Abhikkamatha, vāseṭṭhā, abhikkamatha, vāseṭṭhā. Mā pacchā vippaṭisārino ahuvattha— amhākañca no gāmak-
khette tathāgataṃ parinibbānaṃ ahosi, na mayaṃ labhimhā pacchime kāle tathāgataṃ dassanāyā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā nivāsetvā pattacīvaramādāya attadutiyo kusināraṃ pavisi.

33. Mallānaṃvandanā

Tena kho pana समयena kosinārakā mallā sandhāgāre sannipatitā honti kenacideva karaṇīyena. Atha kho āyasmā ānando yena kosinārakānaṃ mallānaṃ sandhāgāraṃ tenupasaṅkami; upasaṅkamitvā kosinārakānaṃ mallānaṃ ārocesi: “ajja kho, vāseṭṭhā, rattiyā pacchime yāme tathāgataṃ parinibbānaṃ bhavissati. Abhikkamatha, vāseṭṭhā, abhikkamatha, vāseṭṭhā. Mā pacchā vippaṭisārino ahuvattha: ‘amhākañca no gāmakkhette tathāgataṃ parinibbānaṃ ahosi, na mayaṃ labhimhā pacchime kāle tathāgataṃ dassanāyā”ti.

Idamāyasmato ānandassa vacanaṃ sutvā mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkh-
asamappitā appekacce kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti vivaṭṭanti: “atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cak-
khum loke antaradhāyissati”ti.

Then the Mallas, their sons, daughters-in-law, and wives, distraught, saddened, and grief-stricken went to the Mallian sal grove at Upavatana and approached Ānanda.

Then Ānanda thought, “If I have the Mallas pay homage to the Buddha one by one, they won’t be finished before first light. I’d better separate them family by family and then have them pay homage, saying: ‘Sir, the Malla named so-and-so with children, wives, retinue, and ministers bows with his head at your feet.’” And so that’s what he did. So by this means Ānanda got the Mallas to finish paying homage to the Buddha in the first watch of the night.

34. On Subhadda the Wanderer

Now at that time a wanderer named Subhadda was residing near Kusinārā. He heard that on that very day, in the last watch of the night, the ascetic Gotama would become fully extinguished. He thought: “I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said: ‘Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.’ And this very day, in the last watch of the night, the ascetic Gotama will become fully extinguished. This state of uncertainty has come up in me. I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty.”

Atha kho mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhasamappitā yena upavattanaṃ mallānaṃ sālavanaṃ yenāyasmā ānando tenupasaṅkamimsu.

Atha kho āyasmato ānandassa etadahosi: “sace kho ahaṃ kosinārake malle ekamekaṃ bhagavantaṃ vandāpessāmi, avandito bhagavā kosi-nārakehi mallehi bhavissati, athāyaṃ ratti vibhāyissati. Yannūnāhaṃ kosinārake malle kulaparivattaso kulaparivattaso ṭhapetvā bhagavantaṃ vandāpeyyaṃ: ‘itthannāmo, bhante, mallo saputto sabhariyo sapa-riso sāmacco bhagavato pāde sirasā vandatī’”ti. Atha kho āyasmā ānando kosinārake malle kulaparivattaso kulaparivattaso ṭhapetvā bhagavantaṃ vandāpesi: “itthannāmo, bhante, mallo saputto sabhariyo sapa-riso sāmacco bhagavato pāde sirasā vandatī”ti. Atha kho āyasmā ānando etena upāyena paṭhameneva yāmena kosinārake malle bhagavantaṃ vandāpesi.

34. Subhaddaparibbājakavatthu

Tena kho pana samayena subhaddo nāma paribbājako kusinārāyaṃ paṭivasati. Assosi kho subhaddo paribbājako: “ajja kira rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissatī”ti. Atha kho subhaddassa paribbājakassa etadahosi: “sutaṃ kho pana metaṃ paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ: ‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’”ti. Ajeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati. Atthi ca me ayaṃ kaṅkhādhammo uppanno, evaṃ pasanno ahaṃ samaṇe gotame, ‘pahoti me samaṇo gotamo tathā dhammaṃ desetuṃ, yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyan’”ti.

Then Subhadda went to the Mallian sal grove at Upavattana, approached Ānanda, and said to him, “Master Ānanda, I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said: ‘Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.’ And this very day, in the last watch of the night, the ascetic Gotama will become fully extinguished. This state of uncertainty has come up in me. I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty. Master Ānanda, please let me see the ascetic Gotama.”

When he had spoken, Ānanda said, “Enough, Reverend Subhadda, do not trouble the Realized One. He is tired.”

For a second time, and a third time, Subhadda asked Ānanda, and a third time Ānanda refused.

The Buddha heard that discussion between Ānanda and Subhadda. He said to Ānanda, “Enough, Ānanda, don’t obstruct Subhadda; let him

Atha kho subhaddo paribbājako yena upavattanaṃ mallānaṃ sālavanaṃ, yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ etadavoca: “sutaṃ metaṃ, bho ānanda, paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ: ‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti. Ajjeva rattiyaṃ pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati. Atthi ca me ayaṃ kaṅkhādhammo uppanno— evaṃ pasanno ahaṃ samaṇe gotame ‘pahoti me samaṇo gotamo tathā dhammaṃ desetuṃ, yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyan’ti. Sādhāhaṃ, bho ānanda, labheyyaṃ samaṇaṃ gotamaṃ dassanāyā”ti.

Evaṃ vutte, āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca: “alaṃ, āvuso subhadda, mā tathāgataṃ viheṭhesi, kilanto bhagavā”ti.

Dutiyampi kho subhaddo paribbājako ...pe... tatiyampi kho subhaddo paribbājako āyasmantaṃ ānandaṃ etadavoca: “sutaṃ metaṃ, bho ānanda, paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ: ‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti. Ajjeva rattiyaṃ pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati. Atthi ca me ayaṃ kaṅkhādhammo uppanno— evaṃ pasanno ahaṃ samaṇe gotame, ‘pahoti me samaṇo gotamo tathā dhammaṃ desetuṃ, yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyan’ti. Sādhāhaṃ, bho ānanda, labheyyaṃ samaṇaṃ gotamaṃ dassanāyā”ti. Tatiyampi kho āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca: “alaṃ, āvuso subhadda, mā tathāgataṃ viheṭhesi, kilanto bhagavā”ti.

Assosi kho bhagavā āyasmato ānandassa subhaddena paribbājakena saddhiṃ imaṃ kathāsallāpaṃ. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “alaṃ, ānanda, mā subhaddaṃ vāresi, labhataṃ, ānanda,

see the Realized One. For whatever he asks me, he will only be looking for understanding, not trouble. And he will quickly understand any answer I give to his question.”

So Ānanda said to the wanderer Subhadda, “Go, Reverend Subhadda, the Buddha is taking the time for you.”

Then the wanderer Subhadda went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Master Gotama, there are those ascetics and brahmins who lead an order and a community, and teach a community. They’re well-known and famous religious founders, regarded as holy by many people. Namely: Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nāṭaputta, Sañjaya Belaṭṭhiputta, Pakudha Kaccāyana, and Ajita Kesakambala. According to their own claims, did all of them have direct knowledge, or none of them, or only some?”

“Enough, Subhadda, let that be. I shall teach you the Dhamma. Listen and pay close attention, I will speak.”

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

“Subhadda, in whatever teaching and training the noble eightfold path is not found, there is no true ascetic found, no second ascetic, no third ascetic, and no fourth ascetic. In whatever teaching and training the noble eightfold path is found, there is a true ascetic found, a second ascetic, a third ascetic, and a fourth ascetic. In this teaching

subhaddo tathāgataṃ dassanāya. Yaṃ kiñci maṃ subhaddo pucchisati, sabbaṃ taṃ aññāpekkhova pucchissati, no vihesāpekkho. Yañcassāhaṃ puṭṭho byākarissāmi, taṃ khippameva ājānissati”ti.

Atha kho āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca: “gacchāvuso subhadda, karoti te bhagavā okāsan”ti.

Atha kho subhaddo paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho subhaddo paribbājako bhagavantaṃ etadavoca:

“yeme, bho gotama, samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yasassino titthakarā sādhusammaṭā bahujaṇassa, seyyathidaṃ—pūraṇo kassapo, makkhali gosālo, ajito kesakambalo, pakudho kaccāyano, sañcayo belatṭhaputto, nigaṇṭho nāṭaputto, sabbete sakāya paṭiññāya abbhāññīmsu, sabbeva na abbhāññīmsu, udāhu ekacce abbhāññīmsu, ekacce na abbhāññīmsū”ti?

“Alaṃ, subhadda, tiṭṭhatetaṃ: ‘sabbete sakāya paṭiññāya abbhāññīmsu, sabbeva na abbhāññīmsu, udāhu ekacce abbhāññīmsu, ekacce na abbhāññīmsū’ti. Dhammaṃ te, subhadda, desessāmi; taṃ suṇāhi sādhukaṃ manasikarohi, bhāsissāmi”ti.

“Evaṃ, bhante”ti kho subhaddo paribbājako bhagavato paccassosi. Bhagavā etadavoca:

“Yasmiṃ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo na upalabbhati, samaṇopi tattha na upalabbhati. Dutiyopi tattha samaṇo na upalabbhati. Tatiyopi tattha samaṇo na upalabbhati. Catutthopi tattha samaṇo na upalabbhati. Yasmiñca kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, samaṇopi tattha upalabbhati, dutiyopi tattha samaṇo upalabbhati, tatiyopi tattha samaṇo upalabbhati, catutthopi tattha samaṇo upalabbhati. Imasmiṃ kho, subhadda,

and training the noble eightfold path is found. Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics.

Were these mendicants to practice well, the world would not be empty of perfected ones.

I was twenty-nine years of age, Subaddha,
when I went forth to discover what is skillful.
It's been over fifty years
since I went forth.
I am the one who points out the proper teaching:
Outside of here there is no true ascetic.

Were these mendicants to practice well, the world would not be empty of perfected ones.”

When he had spoken, Subhadda said to the Buddha, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“Subhadda, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have

dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, idheva, subhadda, samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suñña parappavādā samaṇebhi aññehi.

Ime ca, subhadda, bhikkhū sammā vihareyyum, asuñño loko arahantehi assāti.

Ekūnatimso vayasā subhadda,
 Yam pabbajim kinkusalānuesi;
 Vassāni paññaṣa samādhikāni,
 Yato aham pabbajito subhadda;
 Nāyassa dhammassa padesavattī,
 Ito bahiddhā samaṇopi natthi.

Dutiyopi samaṇo natthi. Tatiyopi samaṇo natthi. Catutthopi samaṇo natthi. Suñña parappavādā samaṇebhi aññehi. Ime ca, subhadda, bhikkhū sammā vihareyyum, asuñño loko arahantehi assāti.

Evam vutte, subhaddo paribbājako bhagavantaṃ etadavoca: “abhikkantaṃ, bhante, abhikkantaṃ, bhante. Seyyathāpi, bhante, nikkujjitaṃ vā ukkujeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāham, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammaṃca bhikkhusaṅghaṃca. Labheyyāham, bhante, bhagavato santike pabbajjānaṃ, labheyyānaṃ upasampadan”ti.

“Yo kho, subhadda, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjānaṃ, ākaṅkhati upasampadanaṃ, so cattāro māse parivasati. Catunnaṃ māsānaṃ accayena āradhacittā bhikkhū pabbajenti upasampādentī bhikkhubhāvāya. Api ca mettha puggalavemattatā viditā”ti.

passed, if the mendicants are satisfied, they'll give the going forth, the ordination into monkhood. However, I have recognized individual differences in this matter.”

“Sir, if four months probation are required in such a case, I'll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

Then the Buddha said to Ānanda, “Well then, Ānanda, give Subhadda the going forth.”

“Yes, sir,” Ānanda replied.

Then Subhadda said to Ānanda, “You're so fortunate, Reverend Ānanda, so very fortunate, to be anointed here in the Teacher's presence as his pupil!” And the wanderer Subhadda received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Subhadda, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Subhadda became one of the perfected. He was the last personal disciple of the Buddha.

“Sace, bhante, aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkha-
antā pabbajjāṃ ākaṅkhaṅtā upasampadaṃ cattāro māse parivasan-
ti, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājen-
ti upasampādentī bhikkhubhāvāya. Ahaṃ cattāri vassāni parivasis-
sāmi, catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu
upasampādentu bhikkhubhāvāya”ti.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “tenahānanda,
subhaddaṃ pabbājehī”ti.

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

Atha kho subhaddo paribbājako āyasmantaṃ ānandaṃ etadavoca:
“lābhā vo, āvuso ānanda; suladdhaṃ vo, āvuso ānanda, ye ettha sat-
thu sammukhā antevāsikābhisekena abhisittā”ti. Alatta kho subh-
addo paribbājako bhagavato santike pabbajjāṃ, alatta upasampad-
aṃ. Acirūpasampanno kho panāyasmā subhaddo eko vūpakaṭṭho ap-
pamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā
sammadeva agārasmā anagāriyaṃ pabbajanti—tadanuttaraṃ brah-
macariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā
upasampajja vihāsi.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ it-
thattāyā”ti abbhaññasi. Aññataro kho panāyasmā subhaddo arahataṃ
ahosi. So bhagavato pacchimo sakkhisāvako ahoṣīti.

Pañcama bhāṇavāro.

35. The Buddha's Last Words

Then the Buddha addressed Venerable Ānanda:

“Now, Ānanda, some of you might think: ‘The teacher’s dispensation has passed. Now we have no Teacher.’ But you should not see it like this. The teaching and training that I have taught and pointed out for you shall be your Teacher after my passing.

After my passing, mendicants ought not address each other as ‘reverend’, as they do today. A more senior mendicant ought to address a more junior mendicant by name or clan, or by saying ‘reverend’. A more junior mendicant ought to address a more senior mendicant using ‘sir’ or ‘venerable’.

If it wishes, after my passing the Saṅgha may abolish the lesser and minor training rules.

After my passing, give the prime punishment to the mendicant Channa.”

“But sir, what is the prime punishment?”

“Channa may say what he likes, but the mendicants should not advise or instruct him.”

Then the Buddha said to the mendicants, “Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don’t regret it later, thinking: ‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’”

When this was said, the mendicants kept silent.

For a second time, and a third time the Buddha addressed the mendicants: “Perhaps even a single mendicant has doubt or uncertainty

35. Tathāgatapacchimavācā

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

“siyā kho panānanda, tumhākaṃ evamassa: ‘atītasatthukaṃ pāvacaṇaṃ, natthi no satthā’ti. Na kho panetaṃ, ānanda, evaṃ daṭṭhabbaṃ. Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā.

Yathā kho panānanda, etarahi bhikkhū aññamaññaṃ āvusovādena samudācaranti, na kho mamaccayena evaṃ samudācaritabbaṃ. Theratarena, ānanda, bhikkhunā navakataro bhikkhu nāmena vā gottena vā āvusovādena vā samudācaritabbo. Navakatarena bhikkhunā therataro bhikkhu ‘bhante’ti vā ‘āyasmā’ti vā samudācaritabbo.

Ākaṅkhamāno, ānanda, saṅgho mamaccayena khuddānukhuddakāni sikkhāpadāni samūhanatu.

Channassa, ānanda, bhikkhuno mamaccayena brahmadaṇḍo dātabbo”ti.

“Katamo pana, bhante, brahmadaṇḍo”ti?

“Channo, ānanda, bhikkhu yaṃ iccheyya, taṃ vadeyya. So bhikkhūhi neva vattabbo, na ovaḍitabbo, na anusāsitabbo”ti.

Atha kho bhagavā bhikkhū āmantesi: “siyā kho pana, bhikkhave, ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippaṭṭisārino ahuvattha: ‘sammukhībhūto no satthā ahoṣi, na mayaṃ sakkhimhā bhagavantaṃ sammukhā paṭipucchitun’”ti.

Evaṃ vutte, te bhikkhū tuṅhī ahesuṃ.

Dutiyampi kho bhagavā ...pe... tatiyampi kho bhagavā bhikkhū āmantesi: “siyā kho pana, bhikkhave, ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā,

regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don't regret it later, thinking: 'We were in the Teacher's presence and we weren't able to ask the Buddha a question.'"

For a third time, the mendicants kept silent. Then the Buddha said to the mendicants,

"Mendicants, perhaps you don't ask out of respect for the Teacher. So let a friend tell a friend."

When this was said, the mendicants kept silent.

Then Venerable Ānanda said to the Buddha, "It's incredible, sir, it's amazing! I am quite confident that there's not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice."

"Ānanda, you speak from faith. But the Realized One knows that there's not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. Even the last of these five hundred mendicants is a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

Then the Buddha said to the mendicants: "Come now, mendicants, I say to you all: 'Conditions fall apart. Persist with diligence.'"

These were the Realized One's last words.

36. The Full Extinguishment

Then the Buddha entered the first absorption. Emerging from that, he entered the second absorption. Emerging from that, he successively entered into and emerged from the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite

pucchatha, bhikkhave, mā pacchā vippaṭṭisārino ahuvattha: ‘sammukh-
ībhūto no satthā ahosi, na mayaṃ sakkhimhā bhagavantam sammukhā
paṭipucchitun’”ti.

Tatiyampi kho te bhikkhū tuṅhī ahesuṃ. Atha kho bhagavā bhikkhū
āmantesi:

“siyā kho pana, bhikkhave, satthugāravenapi na puccheyyātha. Sa-
hāyakopi, bhikkhave, sahāyakassa ārocetū”ti.

Evaṃ vutte, te bhikkhū tuṅhī ahesuṃ.

Atha kho āyasmā ānando bhagavantam etadavoca: “acchariyam, bh-
ante, abbhutam, bhante, evaṃ pasanno aham, bhante, imasmim bhik-
khusaṅghe, ‘natthi ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā
dhamme vā saṅghe vā magge vā paṭipadāya vā’”ti.

“Pasādā kho tvaṃ, ānanda, vadesi, ñāṇameva hettha, ānanda, tath-
āgatassa. Natthi imasmim bhikkhusaṅghe ekabhikkhussāpi kaṅkhā vā
vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā.
Imesañhi, ānanda, pañcannaṃ bhikkhusatānaṃ yo pacchimako bhik-
khu, so sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.

Atha kho bhagavā bhikkhū āmantesi: “handa dāni, bhikkhave, āman-
tayāmi vo, vayadhammā saṅkhārā appamādena sampādetthā”ti.

Ayam tathāgatassa pacchimā vācā.

36. Parinibbutakathā

Atha kho bhagavā paṭhamam jhānam samāpajji, paṭhamajjhānā vuṭ-
ṭhahitvā dutiyam jhānam samāpajji, dutiyajjhānā vuṭṭhahitvā tatiyam
jhānam samāpajji, tatiyajjhānā vuṭṭhahitvā catuttham jhānam samāpaj-
ji, catutthajjhānā vuṭṭhahitvā ākāsaṇācāyatanaṃ samāpajji, ākāsa-
ṇācāyatanaṃ samāpattiyā vuṭṭhahitvā viññāṇācāyatanaṃ samāpaj-

consciousness, the dimension of nothingness, and the dimension of neither perception nor non-perception. Then he entered the cessation of perception and feeling.

Then Venerable Ānanda said to Venerable Anuruddha, “Venerable Anuruddha, has the Buddha become fully extinguished?”

“No, Reverend Ānanda. He has entered the cessation of perception and feeling.”

Then the Buddha emerged from the cessation of perception and feeling and entered the dimension of neither perception nor non-perception. Emerging from that, he successively entered into and emerged from the dimension of nothingness, the dimension of infinite consciousness, the dimension of infinite space, the fourth absorption, the third absorption, the second absorption, and the first absorption. Emerging from that, he successively entered into and emerged from the second absorption and the third absorption. Then he entered the fourth absorption. Emerging from that the Buddha immediately became fully extinguished.

When the Buddha became fully extinguished, along with the full extinguishment there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky. When the Buddha became fully extinguished, Brahmā Sahampati recited this verse:

ji, viññāṇaṅcāyatanasamāpattiyā vuṭṭhahitvā ākiñcaññāyatanam samāpajji, ākiñcaññāyatanasamāpattiyā vuṭṭhahitvā nevasaññānāsaññāyatanam samāpajji, nevasaññānāsaññāyatanasamāpattiyā vuṭṭhahitvā saññāvedayitanirodham samāpajji.

Atha kho āyasmā ānando āyasmantaṃ anuruddham etadavoca: “parinibbuto, bhante anuruddha, bhagavā”ti.

“Nāvuso ānanda, bhagavā parinibbuto, saññāvedayitanirodham samāpanno”ti.

Atha kho bhagavā saññāvedayitanirodhasamāpattiyā vuṭṭhahitvā nevasaññānāsaññāyatanam samāpajji, nevasaññānāsaññāyatanasamāpattiyā vuṭṭhahitvā ākiñcaññāyatanam samāpajji, ākiñcaññāyatanasamāpattiyā vuṭṭhahitvā viññāṇaṅcāyatanam samāpajji, viññāṇaṅcāyatanasamāpattiyā vuṭṭhahitvā ākāsānaṅcāyatanam samāpajji, ākāsānaṅcāyatanasamāpattiyā vuṭṭhahitvā catuttham jhānam samāpajji, catutthajjhānā vuṭṭhahitvā tatiyam jhānam samāpajji, tatiyajjhānā vuṭṭhahitvā dutiyam jhānam samāpajji, dutiyajjhānā vuṭṭhahitvā paṭhamam jhānam samāpajji, paṭhamajjhānā vuṭṭhahitvā dutiyam jhānam samāpajji, dutiyajjhānā vuṭṭhahitvā tatiyam jhānam samāpajji, tatiyajjhānā vuṭṭhahitvā catuttham jhānam samāpajji, catutthajjhānā vuṭṭhahitvā samanantarā bhagavā parinibbāyi.

Parinibbute bhagavati saha parinibbānā mahābhūmicālo ahoṣi bhīmsanako salomahaṃso. Devadundubhiyo ca phalīmsu. Parinibbute bhagavati saha parinibbānā brahmāsahampati imam gātham abhāsi:

“All creatures in this world
 must lay down this bag of bones.
For even a Teacher such as this,
 unrivalled in the world,
the Realized One, attained to power,
 the Buddha became fully extinguished.”

When the Buddha became fully extinguished, Sakka, lord of gods,
recited this verse:

“Oh! Conditions are impermanent,
 their nature is to rise and fall;
having arisen, they cease;
 their stilling is true bliss.”

When the Buddha became fully extinguished, Venerable Anuruddha
recited this verse:

“There was no more breathing
 for such a one of steady heart.
Imperturbable, committed to peace,
 the sage has done his time.

He put up with painful feelings
 without flinching.
The liberation of his heart
 was like the extinguishing of a lamp.”

When the Buddha became fully extinguished, Venerable Ānanda
recited this verse:

“Sabbeva nikkhipissanti,
 bhūtā loke samussayaṃ;
 Yattha etādiso satthā,
 loke appaṭipuggalo;
 Tathāgato balappatto,
 sambuddho parinibbuto”ti.

Parinibbute bhagavati saha parinibbānā sakko devānamindo imaṃ
 gātham abhāsi:

“Aniccā vata saṅkhārā,
 uppādavayadhammino;
 Uppajjitvā nirujjhanti,
 tesam vūpasamo sukho”ti.

Parinibbute bhagavati saha parinibbānā āyasmā anuruddho imā
 gāthāyo abhāsi:

“Nāhu assāsapassāso,
 ṭhitacittassa tādino;
 Anejo santimārabbha,
 yaṃ kālamakarī muni.

Asallīnena cittena,
 vedanaṃ ajjhavāsaya;
 Pajjotasseva nibbānaṃ,
 vimokkho cetaso ahū”ti.

Parinibbute bhagavati saha parinibbānā āyasmā ānando imaṃ gāth-
 am abhāsi:

“Then there was terror!

Then they had goosebumps!

When the Buddha, endowed with all fine qualities,
became fully extinguished.”

When the Buddha became fully extinguished, some of the mendicants there, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented: “Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!” But the mendicants who were free of desire endured, mindful and aware, thinking, “Conditions are impermanent. How could it possibly be otherwise?”

Then Anuruddha addressed the mendicants: “Enough, reverends, do not grieve or lament. Did the Buddha not prepare us for this when he explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart? The deities are complaining.”

“But sir, what kind of deities are you thinking of?”

“There are, Ānanda, deities—both in the sky and on the earth—who are percipient of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting: “Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer

“Tadāsi yaṃ bhimsanakam,
 tadāsi lomahaṃsanam;
 Sabbākāvararūpete,
 sambuddhe parinibbute”ti.

Parinibbute bhagavati ye te tattha bhikkhū avītarāgā appekacce bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti vivaṭṭanti, “atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito”ti. Ye pana te bhikkhū vītarāgā, te satā sampajānā adhivāsenti: “aniccā saṅkhārā, taṃ kutettha labbhā”ti.

Atha kho āyasmā anuruddho bhikkhū āmantesi: “alam, āvuso, mā socitha mā paridevittha. Nanu etaṃ, āvuso, bhagavatā paṭikacceva akkhātaṃ: ‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’. Taṃ kutettha, āvuso, labbhā. ‘Yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ vata mā palujji’ti, netāṃ ṭhānaṃ vijjati. Devatā, āvuso, ujjhāyanti”ti.

“Kathamhūtā pana, bhante, āyasmā anuruddho devatā manasi karoti”ti?

“Santāvuso ānanda, devatā ākāse pathavisaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti, vivaṭṭanti: ‘atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito’ti. Santāvuso ānanda, devatā pathaviyā pathavisaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti, vivaṭṭanti:

has vanished from the world!’ But the deities who are free of desire endure, mindful and aware, thinking: ‘Conditions are impermanent. How could it possibly be otherwise?’”

Ānanda and Anuruddha spent the rest of the night talking about Dhamma.

Then Anuruddha said to Ānanda, “Go, Ānanda, into Kusinārā and inform the Mallas: ‘Vāseṭṭhas, the Buddha has become fully extinguished. Please come at your convenience.’”

“Yes, sir,” replied Ānanda. Then, in the morning, he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

Now at that time the Mallas of Kusinārā were sitting together at the meeting hall on some business. Ānanda went up to them, and announced, “Vāseṭṭhas, the Buddha has become fully extinguished. Please come at your convenience.”

When they heard what Ānanda had to say, the Mallas, their sons, daughters-in-law, and wives became distraught, saddened, and grief-stricken. And some, with hair disheveled and arms raised, falling down like their feet were chopped off, rolling back and forth, lamented, “Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!”

37. The Rites of Venerating the Buddha’s Corpse

Then the Mallas ordered their men, “So then, my men, collect fragrances and garlands, and all the musical instruments in Kusinārā.”

‘atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito’ti. Yā pana tā devatā vītarāgā, tā satā sampajānā adhivāsenti: ‘aniccā saṅkhārā, taṃ kutettha labbhā’”ti.

Atha kho āyasmā ca anuruddho āyasmā ca ānando taṃ rattāvasesaṃ dhammiyā kathāya vītināmesuṃ.

Atha kho āyasmā anuruddho āyasmantaṃ ānandaṃ āmantesi: “gacchāvuso ānanda, kusināraṃ pavisitvā kosinārakānaṃ mallānaṃ ārocehi: ‘parinibbuto, vāseṭṭhā, bhagavā, yassadāni kālāṃ maññathā’”ti.

“Evaṃ, bhante”ti kho āyasmā ānando āyasmato anuruddhassa paṭissutvā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya attadutiyo kusināraṃ pāvīsi.

Tena kho pana samayena kosinārakā mallā sandhāgāre sannipatitā honti teneva karaṇīyena. Atha kho āyasmā ānando yena kosinārakānaṃ mallānaṃ sandhāgāraṃ tenupasaṅkami; upasaṅkamtvā kosinārakānaṃ mallānaṃ ārocesi: “parinibbuto, vāseṭṭhā, bhagavā, yassadāni kālāṃ maññathā”ti.

Idamāyasmato ānandassa vacanaṃ sutvā mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhāsamappitā appekacce kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti, vivaṭṭanti: “atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito”ti.

37. Buddhasarīrapūjā

Atha kho kosinārakā mallā purise āṇāpesuṃ: “tena hi, bhāṇe, kusinārāyaṃ gandhamālaṅca sabbaṅca tāḷāvacaraṃ sannipātethā”ti.

Then—taking those fragrances and garlands, all the musical instruments, and five hundred pairs of garments—they went to the Mallian sal grove at Upavattana and approached the Buddha’s corpse. They spent the day honoring, respecting, revering, and venerating the Buddha’s corpse with dance and song and music and garlands and fragrances, and making awnings and setting up pavilions.

Then they thought, “It’s too late to cremate the Buddha’s corpse today. Let’s do it tomorrow.” But they spent the next day the same way, and so too the third, fourth, fifth, and sixth days.

Then on the seventh day they thought, “Honoring, respecting, revering, and venerating the Buddha’s corpse with dance and song and music and garlands and fragrances, let us carry it to the south of the town, and cremate it there outside the town.”

Now at that time eight of the leading Mallas, having bathed their heads and dressed in unworn clothes, said, “We shall lift the Buddha’s corpse.” But they were unable to do so.

The Mallas said to Anuruddha, “What is the cause, Venerable Anuruddha, what is the reason why these eight Mallian leaders are unable to lift the Buddha’s corpse?”

“Vāsetṭhas, you have one plan, but the deities have a different one.”

“But sir, what is the deities’ plan?”

Atha kho kosinārakā mallā gandhamālañca sabbañca tālavacaram pañca ca dussayugasatāni ādāya yena upavattanam mallānam sālavanam, yena bhagavato sarīram tenupasankamimsu; upasankamivā bhagavato sarīram naccehi gītehi vāditehi mālehi gandhehi sakkarontā garum karontā mānentā pūjentā celavitānāni karontā maṇḍalamāle paṭiyādentā ekadivasam vītināmesum.

Atha kho kosinārakānam mallānam etadahosi: “ativikālo kho ajja bhagavato sarīram jhāpetum, sve dāni mayam bhagavato sarīram jhāpessām”ti. Atha kho kosinārakā mallā bhagavato sarīram naccehi gītehi vāditehi mālehi gandhehi sakkarontā garum karontā mānentā pūjentā celavitānāni karontā maṇḍalamāle paṭiyādentā dutiyampi divasam vītināmesum, tatiyampi divasam vītināmesum, catutthampi divasam vītināmesum, pañcamampi divasam vītināmesum, chaṭṭhampi divasam vītināmesum.

Atha kho sattamam divasam kosinārakānam mallānam etadahosi: “mayam bhagavato sarīram naccehi gītehi vāditehi mālehi gandhehi sakkarontā garum karontā mānentā pūjentā dakkhiṇena dakkhiṇam nagarassa haritvā bāhirena bāhiram dakkhiṇato nagarassa bhagavato sarīram jhāpessām”ti.

Tena kho pana समयena aṭṭha mallapāmokkhā sīsāmnhātā ahatāni vatthāni nivatthā: “mayam bhagavato sarīram uccāressām”ti na sakkonti uccāretum.

Atha kho kosinārakā mallā āyasmantaṃ anuruddham etadavocum: “ko nu kho, bhante anuruddha, hetu ko paccayo, yenime aṭṭha mallapāmokkhā sīsāmnhātā ahatāni vatthāni nivatthā: ‘mayam bhagavato sarīram uccāressām’ti na sakkonti uccāretun”ti?

“Aññathā kho, vāseṭṭhā, tumhākaṃ adhippāyo, aññathā devatānam adhippāyo”ti.

“Katham pana, bhante, devatānam adhippāyo”ti?

“You plan to carry the Buddha’s corpse to the south of the town while venerating it with dance and song and music and garlands and fragrances, and cremate it there outside the town. The deities plan to carry the Buddha’s corpse to the north of the town while venerating it with heavenly dance and song and music and garlands and fragrances. Then they plan to enter the town by the northern gate, carry it through the center of the town, leave by the eastern gate, and cremate it there at the Mallian shrine named Makuṭabandhana.”

“Sir, let it be as the deities plan.”

Now at that time the whole of Kusinārā was covered knee-deep with the flowers of the Flame Tree, without gaps even on the filth and rubbish heaps. Then the deities and the Mallas of Kusinārā carried the Buddha’s corpse to the north of the town while venerating it with heavenly and human dance and song and music and garlands and fragrances. Then they entered the town by the northern gate, carried it through the center of the town, left by the eastern gate, and deposited the corpse there at the Mallian shrine named Makuṭabandhana.

Then the Mallas said to Anuruddha, “Sir, how do we proceed when it comes to the Realized One’s corpse?”

“Proceed in the same way as they do for the corpse of a wheel-turning monarch.”

“But how do they proceed with a wheel-turning monarch’s corpse?”

“They wrap a wheel-turning monarch’s corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth. In this way they wrap the corpse with five hundred double-layers. Then they place it in an iron case filled with oil and close it up with another case. Then,

“Tumhākaṃ kho, vāseṭṭhā, adhippāyo: ‘mayaṃ bhagavato sarīraṃ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā dakkhiṇena dakkhiṇaṃ nagarassa haritvā bāhirena bāhiraṃ dakkhiṇato nagarassa bhagavato sarīraṃ jhāpessāma’ti; devatānaṃ kho, vāseṭṭhā, adhippāyo: ‘mayaṃ bhagavato sarīraṃ dibbehi naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā uttarena uttaraṃ nagarassa haritvā uttarena dvārena nagaraṃ pavesetvā majjhena majjhaṃ nagarassa haritvā puratthimena dvārena nikkhamitvā puratthimato nagarassa makuṭabandhanaṃ nāma mallānaṃ cetiyaṃ ettha bhagavato sarīraṃ jhāpessāma’”ti.

“Yathā, bhante, devatānaṃ adhippāyo, tathā hotū”ti.

Tena kho pana samayena kusinārā yāva sandhisamalasaṅkaṭṭirā jaṇṇumattena odhinā mandāravapupphehi santhatā hoti. Atha kho devatā ca kosinārakā ca mallā bhagavato sarīraṃ dibbehi ca mānusakehi ca naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā uttarena uttaraṃ nagarassa haritvā uttarena dvārena nagaraṃ pavesetvā majjhena majjhaṃ nagarassa haritvā puratthimena dvārena nikkhamitvā puratthimato nagarassa makuṭabandhanaṃ nāma mallānaṃ cetiyaṃ ettha ca bhagavato sarīraṃ nikkhipiṃsu.

Atha kho kosinārakā mallā āyasmantaṃ ānandaṃ etadavocum: “kathaṃ mayaṃ, bhante ānanda, tathāgatassa sarīre paṭipajjāmā”ti?

“Yathā kho, vāseṭṭhā, rañño cakkavattissa sarīre paṭipajjanti, evaṃ tathāgatassa sarīre paṭipajjitabban”ti.

“Kathaṃ pana, bhante ānanda, rañño cakkavattissa sarīre paṭipajjanti”ti?

“Rañño, vāseṭṭhā, cakkavattissa sarīraṃ ahatena vatthena veṭhenti, ahatena vatthena veṭhetvā vihatena kappāsena veṭhenti, vihatena kappāsena veṭhetvā ahatena vatthena veṭhenti. Etena upāyena pañcahi yugasatehi rañño cakkavattissa sarīraṃ veṭhetvā āyasāya teladoṇiyā

having built a funeral pyre out of all kinds of fragrant substances, they cremate the corpse. They build a monument for the wheel-turning monarch at the crossroads. That's how they proceed with a wheel-turning monarch's corpse. Proceed in the same way with the Realized One's corpse. A monument for the Realized One is to be built at the crossroads. When someone there lifts up garlands or fragrance or powder, or bows, or inspires confidence in their heart, that will be for their lasting welfare and happiness."

Then the Mallas ordered their men, "So then, my men, collect uncarded cotton."

So the Mallas wrapped the Buddha's corpse, and placed it in an iron case filled with oil. Then, having built a funeral pyre out of all kinds of fragrant substances, they lifted the corpse on to the pyre.

38. Mahākassapa's Arrival

Now at that time Venerable Mahākassapa was traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of around five hundred mendicants. Then he left the road and sat at the root of a tree.

Now at that time a certain Ājīvaka ascetic had picked up a Flame Tree flower in Kusinārā and was traveling along the road to Pāvā. Mahākassapa saw him coming off in the distance and said to him, "Reverend, might you know about our Teacher?"

pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānam citakam karitvā rañño cakkavattissa sarīram jhāpentī. Cātumahāpathe rañño cakkavattissa thūpaṃ karonti. Evaṃ kho, vāseṭṭhā, rañño cakkavattissa sarīre paṭipajjanti. Yathā kho, vāseṭṭhā, rañño cakkavattissa sarīre paṭipajjanti, evaṃ tathāgatassa sarīre paṭipajjitabbarā. Cātumahāpathe tathāgatassa thūpo kātabbo. Tattha ye mālaṃ vā gandhaṃ vā cuṇṇakaṃ vā āropessanti vā abhivādessanti vā cittaṃ vā pasādessanti, tesam taṃ bhavissati dīgharattaṃ hitāya sukhāyā”ti.

Atha kho kosinārakā mallā purise āṇāpesuṃ: “tena hi, bhāṇe, mallānaṃ vihatam kappāsam sannipātethā”ti.

Atha kho kosinārakā mallā bhagavato sarīram ahatena vatthena veṭhetvā vihatena kappāseṇa veṭhesuṃ, vihatena kappāseṇa veṭhetvā ahatena vatthena veṭhesuṃ. Etena upāyena pañcahi yugasatehi bhagavato sarīram veṭhetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānam citakam karitvā bhagavato sarīram citakam āropesuṃ.

38. Mahākassapattheravatthu

Tena kho pana samayena āyasmā mahākassapo pāvāya kusinārāmaṃ addhānamaggappaṭipanno hoti mahatā bhikkhusaṅghena saddhim pañcamattehi bhikkhusatehi. Atha kho āyasmā mahākassapo maggā okkamma aññatarasmim rukkhamūle nisīdi.

Tena kho pana samayena aññataro ājīvako kusinārāya maṇḍaravapupphaṃ gahetvā pāvaṃ addhānamaggappaṭipanno hoti. Adasā kho āyasmā mahākassapo taṃ ājīvakaṃ dūratova āgacchantaṃ, disvā taṃ ājīvakaṃ etadavoca: “apāvuso, amhākaṃ satthāraṃ jānāsi”ti?

“Yes, reverend. Seven days ago the ascetic Gotama became fully extinguished. From there I picked up this Flame Tree flower.” Some of the mendicants there, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented, “Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!” But the mendicants who were free of desire endured, mindful and aware, thinking, “Conditions are impermanent. How could it possibly be otherwise?”

Now at that time a monk named Subhadda, who had gone forth when old, was sitting in that assembly. He said to those mendicants, “Enough, reverends, do not grieve or lament. We’re well rid of that Great Ascetic harassing us: ‘This is allowable for you; this is not allowable for you.’ Well, now we shall do what we want and not do what we don’t want.”

Then Venerable Mahākassapa addressed the mendicants, “Enough, reverends, do not grieve or lament. Did the Buddha not prepare us for this when he explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart, even the Realized One’s body?”

Now at that time four of the leading Mallas, having bathed their heads and dressed in unworn clothes, said, “We shall light the Buddha’s funeral pyre.” But they were unable to do so.

The Mallas said to Anuruddha, “What is the cause, Venerable Anuruddha, what is the reason why these four Mallian leaders are unable to light the Buddha’s funeral pyre?”

“Vāsetṭhas, the deities have a different plan.”

“Āmāvuso, jānāmi, ajja sattāhaparinibbuto samaṇo gotamo. Tato me idaṃ mandāravapupphaṃ gahitan”ti. Tattha ye te bhikkhū avītarāgā appekacce bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti, vivaṭṭanti: “atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito”ti. Ye pana te bhikkhū vītarāgā, te satā sampajānā adhivāsenti: “aniccā saṅkhārā, taṃ kutettha labbhā”ti.

Tena kho pana समयena subhaddo nāma vuddhapabbajito tassaṃ parisāyaṃ nisinno hoti. Atha kho subhaddo vuddhapabbajito te bhikkhū etadavoca: “alaṃ, āvuso, mā socittha, mā paridevittha, sumuttā mayaṃ tena mahāsamaṇena. Upaddutā ca homa: ‘idaṃ vo kappati, idaṃ vo na kappati’ti. Idāni pana mayaṃ yaṃ icchissāma, taṃ karissāma, yaṃ na icchissāma, na taṃ karissāmā”ti.

Atha kho āyasmā mahākassapo bhikkhū āmantesi: “alaṃ, āvuso, mā socittha, mā paridevittha. Nanu etaṃ, āvuso, bhagavatā paṭikacceva akkhātaṃ: ‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’. Taṃ kutettha, āvuso, labbhā. ‘Yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ tathāgatassāpi sarīraṃ mā palujji’ti, netaṃ ṭhānaṃ vijjati”ti.

Tena kho pana समयena cattāro mallapāmokkhā sīsaṃnhātā ahatāni vatthāni nivatthā: “mayaṃ bhagavato citakaṃ āḷimpessāmā”ti na sakkonti āḷimpeṭum.

Atha kho kosinārakā mallā āyasmantaṃ anuruddhaṃ etadavocum: “ko nu kho, bhante anuruddha, hetu ko paccayo, yenime cattāro mallapāmokkhā sīsaṃnhātā ahatāni vatthāni nivatthā: ‘mayaṃ bhagavato citakaṃ āḷimpessāmā’ti na sakkonti āḷimpeṭun”ti?

“Aññathā kho, vāseṭṭhā, devatānaṃ adhippāyo”ti.

“But sir, what is the deities’ plan?”

“The deities’ plan is this: Venerable Mahākassapa is traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of around five hundred mendicants. The Buddha’s funeral pyre shall not burn until he bows with his head at the Buddha’s feet.”

“Sir, let it be as the deities plan.”

Then Venerable Mahākassapa came to the Mallian shrine named Makuṭabandhana at Kusinārā and approached the Buddha’s funeral pyre. Arranging his robe over one shoulder and raising his joined palms, he respectfully circled the Buddha three times, keeping him on his right, and bowed with his head to the Buddha’s feet. And the five hundred mendicants did likewise. And when Mahākassapa and the five hundred mendicants bowed the Buddha’s funeral pyre burst into flames all by itself.

And when the Buddha’s corpse was cremated no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid. Only the relics remained. It’s like when ghee or oil blaze and burn, and neither ashes nor soot are found. In the same way, when the Buddha’s corpse was cremated no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid. Only the relics remained. And of those five hundred pairs of garments only two were not burnt: the innermost and the outermost. But when the Buddha’s corpse was consumed the funeral pyre was extinguished by a stream of water that appeared in the sky, by water dripping from the sal trees, and by the Mallas’ fragrant water.

“Katham̄ pana, bhante, devatānaṃ adhippāyo”ti?

“Devatānaṃ kho, vāseṭṭhā, adhippāyo: ‘ayaṃ āyasmā mahākassapo pāvāya kusiṇāraṃ addhānamaggappaṭipanno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Na tāva bhagavato citako pajjalissati, yāvāyasmā mahākassapo bhagavato pāde sirasā na vandissati””ti.

“Yathā, bhante, devatānaṃ adhippāyo, tathā hotū”ti.

Atha kho āyasmā mahākassapo yena kusiṇārā makuṭabandhanaṃ nāma mallānaṃ cetiyaṃ, yena bhagavato citako tenupasaṅkami; upasaṅkamtivā ekaṃsaṃ cīvaraṃ katvā añjaliṃ paṇāmetvā tikkhattuṃ citakaṃ padakkhiṇaṃ katvā bhagavato pāde sirasā vandi. Tānipi kho pañcabhikkhusatāni ekaṃsaṃ cīvaraṃ katvā añjaliṃ paṇāmetvā tikkhattuṃ citakaṃ padakkhiṇaṃ katvā bhagavato pāde sirasā vandimsu. Vandite ca panāyasmataṃ mahākassapena tehi ca pañcahi bhikkhusatehi sayameva bhagavato citako pajjali.

Jhāyamānassa kho pana bhagavato sarīrassa yaṃ ahosi chavīti vā cammanti vā maṃsanti vā nhārūti vā lasikāti vā, tassa neva chārikā paññāyittha, na masi; sarīrāneva avasissimsu. Seyyathāpi nāma sappissa vā telassa vā jhāyamānassa neva chārikā paññāyati, na masi; evameva bhagavato sarīrassa jhāyamānassa yaṃ ahosi chavīti vā cammanti vā maṃsanti vā nhārūti vā lasikāti vā, tassa neva chārikā paññāyittha, na masi; sarīrāneva avasissimsu. Tesaṅca pañcannaṃ dussayugasatānaṃ dveva dussāni na ḍayhimsu yaṅca sabbaabbhantarimaṃ yaṅca bāhiraṃ. Daḍḍhe ca kho pana bhagavato sarīre antalikkhā udakadhārā pātubhavitvā bhagavato citakaṃ nibbāpesi. Udaka-sālatopi abbhunnamitvā bhagavato citakaṃ nibbāpesi. Kosinārakāpi mallā sabbagandhodakena bhagavato citakaṃ nibbāpesuṃ.

Then the Mallas made a cage of spears for the Buddha's relics in the meeting hall and surrounded it with a buttress of bows. For seven days they honored, respected, revered, and venerated them with dance and song and music and garlands and fragrances.

39. Distributing the Relics

King Ajātasattu of Magadha heard that the Buddha had become fully extinguished at Kusinārā. He sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat, and so am I. I too deserve a share of the Buddha's relics. I will build a monument for them and conduct a memorial service."

The Licchavis of Vesālī also heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha's relics. We will build a monument for them and conduct a memorial service."

The Sakyans of Kapilavatthu also heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was our foremost relative. We too deserve a share of the Buddha's relics. We will build a monument for them and conduct a memorial service."

The Bulas of Allakappa also heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha's relics. We will build a monument for them and conduct a memorial service."

The Koḷiyans of Rāmagāma also heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of

Atha kho kosinārakā mallā bhagavato sarīrāni sattāhaṃ sandhāgāre sattipaṅjaraṃ karitvā dhanupākāraṃ parikkhipāpetvā naccehi gītehi vāditehi mālehi gandhehi sakkarīmsu garuṃ karīmsu mānesuṃ pūjesuṃ.

39. Sarīradhātuvibhajana

Assosi kho rājā māgadho ajātasattu vedehiputto: “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho rājā māgadho ajātasattu vedehiputto kosinārakānaṃ mallānaṃ dūtaṃ pāhesi: “bhagavāpi khattiyo ahampi khattiyo, ahampi arahāmi bhagavato sarīrānaṃ bhāgaṃ, ahampi bhagavato sarīrānaṃ thūpaṅca mahaṅca karissāmi”ti.

Assosuṃ kho vesālikā licchavī: “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho vesālikā licchavī kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ: “bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpaṅca mahaṅca karissāmā”ti.

Assosuṃ kho kapilavatthuvāsī sakyā: “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho kapilavatthuvāsī sakyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ: “bhagavā amhākaṃ ñātiseṭṭho, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpaṅca mahaṅca karissāmā”ti.

Assosuṃ kho allakappakā bulayo: “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho allakappakā bulayo kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ: “bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpaṅca mahaṅca karissāmā”ti.

Assosuṃ kho rāmagāmakā koḷiyā: “bhagavā kira kusinārāyaṃ parinibbuto”ti. Atha kho rāmagāmakā koḷiyā kosinārakānaṃ mallānaṃ

Kusinārā: “The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

The brahmin of Veṭhadīpa also heard that the Buddha had become fully extinguished at Kusinārā. He sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat, and I am a brahmin. I too deserve a share of the Buddha’s relics. I will build a monument for them and conduct a memorial service.”

The Mallas of Pāvā also heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

When they had spoken, the Mallas of Kusinārā said to those various groups: “The Buddha became fully extinguished in our village district. We will not give away a share of his relics.”

Then Doṇa the brahmin said to those various groups:

“Hear, sirs, a single word from me.

Our Buddha’s teaching was acceptance.

It would not be good to fight over

a share of the supreme person’s relics.

Let us make eight portions, good sirs,

rejoicing in unity and harmony.

Let there be monuments far and wide,

so many folk may gain faith in the Seer!”

“Well then, brahmin, you yourself should fairly divide the Buddha’s relics in eight portions.”

dūtaṃ pāhesuṃ: “bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti.

Assosi kho veṭṭhadīpako brāhmaṇo: “bhagavā kira kusiṇārāyaṃ parinibbuto”ti. Atha kho veṭṭhadīpako brāhmaṇo kusiṇārakānaṃ mallānaṃ dūtaṃ pāhesi: “bhagavāpi khattiyo ahampismi brāhmaṇo, ahampi arahāmi bhagavato sarīrānaṃ bhāgaṃ, ahampi bhagavato sarīrānaṃ thūpañca mahañca karissāmī”ti.

Assosuṃ kho pāveyyakā mallā: “bhagavā kira kusiṇārāyaṃ parinibbuto”ti. Atha kho pāveyyakā mallā kusiṇārakānaṃ mallānaṃ dūtaṃ pāhesuṃ: “bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti.

Evaṃ vutte, kusiṇārakā mallā te saṅghe gaṇe etadavocuṃ: “bhagavā amhākaṃ gāmakkhette parinibbuto, na mayaṃ dassāma bhagavato sarīrānaṃ bhāgaṃ”ti.

Evaṃ vutte, doṇo brāhmaṇo te saṅghe gaṇe etadavoca:

“Suṇantu bhonto mama ekavācaṃ,
Amhāka buddho ahu khantivādo;
Na hi sādhu yaṃ uttamapuggalassa,
Sarīrabhāge siyā sampahāro.

Sabbeva bhonto sahitā samaggā,
Sammodamānā karomaṭṭhabhāge;
Vitthārikā hontu disāsu thūpā,
Bahū janā cakkhumato pasannā”ti.

“Tena hi, brāhmaṇa, tvaññeva bhagavato sarīrāni aṭṭhadhā samaṃ savibhattaṃ vibhajhī”ti.

“Yes, sirs,” replied Doṇa to those various groups. He divided the relics as asked and said to them, “Sirs, please give me the urn, and I shall build a monument for it and conduct a memorial service.” So they gave Doṇa the urn.

The Moras of Pippalivana heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

“There is no portion of the Buddha’s relics left, they have already been portioned out. Here, take the embers.” So they took the embers.

40. Venerating the Relics

Then King Ajātasattu of Magadha, the Licchavis of Vesālī, the Sakyans of Kapilavatthu, the Bulas of Allakappa, the Koḷiyans of Rāmagāma, the brahmin of Veṭhadīpa, the Mallas of Pāvā, the Mallas of Kusinārā, the brahmin Doṇa, and the Moriyas of Pippalivana built monuments for them and conducted memorial services. Thus there were eight monuments for the relics, a ninth for the urn, and a tenth for the embers. That is how it was in those days.

“Evaṃ, bho”ti kho doṇo brāhmaṇo tesaṃ saṅghānaṃ gaṇānaṃ paṭi-
ssutvā bhagavato sarīrāni aṭṭhadhā samaṃ suvibhattaṃ vibhajitvā te
saṅge gaṇe etadavoca: “imaṃ me bhonto tumbaṃ dadantu ahampi
tumbassa thūpañca mahañca karissāmi”ti. Adāṃsu kho te doṇassa
brāhmaṇassa tumbaṃ.

Assosum kho pippalivaniyā moriyā: “bhagavā kira kusinārāyaṃ
parinibbuto”ti. Atha kho pippalivaniyā moriyā kosinārakānaṃ mallā-
naṃ dūtaṃ pāhesum: “bhagavāpi khattiyo mayampi khattiyā, mayampi
arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrā-
naṃ thūpañca mahañca karissāma”ti.

“Natthi bhagavato sarīrānaṃ bhāgo, vibhattāni bhagavato sarīrāni.
Ito aṅgāraṃ harathā”ti. Te tato aṅgāraṃ hariṃsu.

40. Dhātuthūpapūjā

Atha kho rājā māgadho ajātasattu vedehiputto rājagahe bhagavato
sarīrānaṃ thūpañca mahañca akāsi. Vesālikāpi licchavī vesāliyaṃ
bhagavato sarīrānaṃ thūpañca mahañca akaṃsu. Kapilavattuvāsīpi
sakyā kapilavattusmiṃ bhagavato sarīrānaṃ thūpañca mahañca ak-
aṃsu. Allakappakāpi bulayo allakappe bhagavato sarīrānaṃ thūpañ-
ca mahañca akaṃsu. Rāmagāmakāpi koḷiyā rāmagāme bhagavato
sarīrānaṃ thūpañca mahañca akaṃsu. Veṭṭhadīpakopi brāhmaṇo veṭ-
ṭhadīpe bhagavato sarīrānaṃ thūpañca mahañca akāsi. Pāveyyakāpi
mallā pāvāyaṃ bhagavato sarīrānaṃ thūpañca mahañca akaṃsu. Kosi-
nārakāpi mallā kusinārāyaṃ bhagavato sarīrānaṃ thūpañca mahañca
akaṃsu. Doṇopi brāhmaṇo tumbassa thūpañca mahañca akāsi. Pip-
palivaniyāpi moriyā pippalivane aṅgārānaṃ thūpañca mahañca ak-
aṃsu. Iti aṭṭha sarīrathūpā navamo tumbathūpo dasamo aṅgārathūpo.
Evametam bhūtapubbanti.

There were eight shares of the Seer's relics.

Seven were worshipped throughout India.

But one share of the most excellent of men

was worshipped in Rāmagāma by a dragon king.

One tooth is venerated by the gods of the Three and Thirty,

and one is worshipped in the city of Gandhāra;

another one in the realm of the Kaliṅga King,

and one is worshipped by a dragon king.

Through their glory this rich earth

is adorned with the best of offerings.

Thus the Seer's corpse

is well honored by the honorable.

It's venerated by lords of gods, dragons, and spirits;

and likewise venerated by the finest lords of men.

Honor it with joined palms when you get the chance,

for a Buddha is rare even in a hundred eons.

Altogether forty even teeth,

and the body hair and head hair,

were carried off individually by gods

across the universe.

Aṭṭhadonaṃ cakkhumato sarīraṃ,
 Sattadonaṃ jambudīpe mahenti;
 Ekañca donaṃ purisavaruttamassa,
 Rāmagāme nāgarājā maheti.

Ekāhi dāṭṭhā tidivehi pūjitā,
 Ekā pana gandhārapure mahīyati;
 Kāliṅgarañño vijite punekaṃ,
 Ekaṃ pana nāgarājā maheti.

Tasseva tejena ayaṃ vasundharā,
 Āyāgaseṭṭhehi mahī alaṅkatā;
 Evaṃ imaṃ cakkhumato sarīraṃ,
 Susakkataṃ sakkatasakkatehi.

Devindanāgindanarindapūjito,
 Manussindaseṭṭhehi tatheva pūjito;
 Taṃ vandatha pañjalikā labhitvā,
 Buddho have kappasatehi dullabhoti.

Cattālisa samā dantā,
 kesā lomā ca sabbaso;
 Devā hariṃsu ekekaṃ,
 cakkavāḷaparamparāti.

Mahāparinibbānasuttaṃ niṭṭhitam tatiyaṃ.