

# Rajgir

# Rājagaha

## THE GREAT DISCOURSE ON THE BUDDHA'S EXTINGUISHMENT

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

And then King Ajātasattu addressed Vassakāra the brahmin minister of Māgadha, "Please, brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: 'Sir, King Ajātasattu Vedehiputta of Māgadha wants to invade the Vajjis. He says, "I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"' Remember well how the Buddha answers and tell it to me. For Realized Ones say nothing that is not so."

### 1. The Brahmin Vassakāra

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

## MAHĀPARINIBBĀNASUTTA

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

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

### 1. Vassakārabrāhmaṇa

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

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

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, “Master Gotama, King Ajātasattu Vedehiputta of Māgadha bows with his head to your feet. He asks if you are healthy and well, nimble, strong, and living comfortably. Master Gotama, King Ajātasattu wants to invade the Vajjis. He has declared: ‘I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!’”

## 2. Principles That Prevent Decline

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

“I have heard that, sir.”

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

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

“I have heard that, sir.”

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

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

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

## 2. Rājaaparihāniyadhamma

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

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

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

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

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

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

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

"I have heard that, sir."

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

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

"I have heard that, sir."

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

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

"I have heard that, sir."

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

Kinti te, ānanda, sutam, ‘vajjī apaññattam na paññapenti, paññattam na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattanti”ti?

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

“Yāvakīvaṇca, ānanda, vajjī apaññattam na paññapessanti, paññattam na samucchindissanti, yathāpaññatte porāṇe vajjidhamme samādāya vattissanti, vuddhiyeva, ānanda, vajjīnam pāṭikaṅkhā, no parihāni.

Kinti te, ānanda, sutam, ‘vajjī ye te vajjīnam vajjimahallakā, te sakkaronti garum karonti mānenti pūjenti, tesaṇca sotabbam maññanti”ti?

“Sutam metam, bhante: ‘vajjī ye te vajjīnam vajjimahallakā, te sakkaronti garum karonti mānenti pūjenti, tesaṇca sotabbam maññanti”ti.

“Yāvakīvaṇca, ānanda, vajjī ye te vajjīnam vajjimahallakā, te sakkarissanti garum karissanti mānessanti pūjessanti, tesaṇca sotabbam maññissanti, vuddhiyeva, ānanda, vajjīnam pāṭikaṅkhā, no parihāni.

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

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

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

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

“I have heard that, sir.”

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

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

“I have heard that, sir.”

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

Then the Buddha said to Vassakāra, “Brahmin, this one time I was staying near Vesālī at the Sārandada woodland shrine. There I taught the Vajjis these seven principles that prevent decline. As long as these seven principles that prevent decline last among the Vajjis, and as long as the Vajjis are seen following them, they can expect growth, not decline.”

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

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

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

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

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

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

Atha kho bhagavā vassakāram brāhmaṇam magadhamahāmatam āmantesi: “ekamidāham, brāhmaṇa, samayaṃ vesāliyaṃ viharāmi sārandaḍḍe cetiye. Tatrāham vajjīnam ime satta aparihāniye dhamme desesiṃ. Yāvakīvaṇca, brāhmaṇa, ime satta aparihāniyā dhammā vajjīsu ṭhassanti, imesu ca sattu aparihāniyesu dhammesu vajjī sandissanti, vuddhiyeva, brāhmaṇa, vajjīnam pāṭikaṅkhā, no parihāni”ti.

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

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

### **3. Principles That Prevent Decline Among the Mendicants**

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

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

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

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

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

### 3. Bhikkhuaparihāniyadhamma

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

“Evam, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yāvatikā bhikkhū rājagahaṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsī. Ekamantaṃ tṭhito kho āyasmā ānando bhagavantaṃ etadavoca: “sannipatito, bhante, bhikkhusaṅgho, yassadāni, bhante, bhagavā kālam maññati”ti.

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

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

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

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

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

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

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

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

As long as the mendicants individually establish mindfulness, so that more good-hearted spiritual companions might come, and those that have already come may live comfortably, they can expect growth, not decline.

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

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

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

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

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

Yāvakīvañca, bhikkhave, bhikkhū uppanāya taṇhāya ponobbh-avikāya na vasaṃ gacchissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

Yāvakīvañca, bhikkhave, bhikkhū āraññakesu senāsanesu sāpek-khā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

Yāvakīvañca, bhikkhave, bhikkhū paccattaññeva satim upaṭṭhapes-santi: ‘kinti anāgatā ca pesalā sabrahmacārī āgaccheyyum, āgatā ca pesalā sabrahmacārī phāsu vihareyyun’ti. Vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

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

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

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

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

sleep ...

company ...

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

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

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

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

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

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

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

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

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

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

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

Yāvakīvañca, bhikkhave, bhikkhū na oramattakena visesādhigamena antarāvosaṇaṃ āpajjissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.

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

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

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

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

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

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

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

Aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi ...pe.... Yāvakīvañca, bhikkhave, bhikkhū saddhā bhavissanti ...pe... hirimanā bhavissanti ... ottappī bhavissanti ... bahussutā bhavissanti ... āradhāvīriyā bhavissanti ... upaṭṭhitassatī bhavissanti ... paññavanto bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

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

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

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

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

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

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

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

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

As long as the mendicants share without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions, they can expect growth, not decline.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(...)

Tatra sudam bhagavā rājagahe viharanto gijjhakūṭe pabbate etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:

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

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

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

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

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

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

#### 4. Sāriputta’s Lion’s Roar

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, I have such confidence in the Buddha that I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.”

“That’s a grand and dramatic statement, Sāriputta. You’ve roared a definitive, categorical lion’s roar, saying: ‘I have such confidence in the Buddha that I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.’”

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

Atha kho bhagavā ambalaṭṭhikāyaṃ yathābhirantaṃ viharitvā āyas-mantaṃ ānandaṃ āmantesi: “āyāmānanda, yena nālandā tenupasaṅ-kamissāmā”ti.

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

#### 4. Sāriputtasīhanāda

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

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

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

“No, sir.”

“And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you comprehended their minds to know that those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“No, sir.”

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

“No, sir.”

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

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

Kim te, sārīputta, ye te ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā: ‘evaṃsīlā te bhagavanto ahesuṃ itipi, evaṃdhammā evaṃpaññā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ itipī’”ti?

“No hetam, bhante”.

“Kim pana te, sārīputta, ye te bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā: ‘evaṃsīlā te bhagavanto bhavissanti itipi, evaṃdhammā evaṃpaññā evaṃvihārī evaṃvimuttā te bhagavanto bhavissanti itipī’”ti?

“No hetam, bhante”.

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

“No hetam, bhante”.

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

“Na kho me, bhante, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyaññaṃ atthi, api ca me dhammanvayo vidito. Seyyathāpi, bhante, rañño paccantimam nagaram daḷhuddhāpam daḷhapākāratoraṇam ekadvāram, tatrassa dovāriko paṇḍito viyatto medhāvī aññātānaṃ nivāretā ñātānaṃ pavesetā. So tassa nagarassa samantā anupariyāyapathaṃ anukkamamāno na passeyya pākārasandhim vā pākāravivaram vā, antamaso biḷāranikkhamanamattampi.

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

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

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

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

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

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

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

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

## 5. The Drawbacks of Unethical Conduct

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

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

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

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

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

## 5. Dussīlaādīnava

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

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

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

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

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

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

Then the Buddha addressed them:

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

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

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

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

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

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

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

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

(...)

Atha kho bhagavā pāṭaligāmike upāsake āmantesi:

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

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

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

Puna caparaṃ, gahapatayo, dussīlo sīlavipanno yaññadeva parisāṃ upasaṅkamati—yadi khattiyaparisaṃ yadi brāhmaṇaparisaṃ yadi gahapatiparisaṃ yadi samaṇaparisaṃ—avisārado upasaṅkamati maṅkubhūto. Ayaṃ tatiyo ādīnavo dussīlassa sīlavipattiyā.

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

Puna caparaṃ, gahapatayo, dussīlo sīlavipanno kāyassa bhedā paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Ayaṃ pañcama ādīnavo dussīlassa sīlavipattiyā.

Ime kho, gahapatayo, pañca ādīnavā dussīlassa sīlavipattiyā.

## 6. The Benefits of Ethical Conduct

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

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

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

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

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

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

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

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

## 6. Sīlavantaānisamsa

Pañcime, gahapatayo, ānisamsā sīlavato sīlasampadāya. Katame pañca?

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

Puna caparaṃ, gahapatayo, sīlavato sīlasampanna kalyāṇo kittisaddo abbhugacchati. Ayaṃ dutiyo ānisamsō sīlavato sīlasampadāya.

Puna caparaṃ, gahapatayo, sīlavā sīlasampanno yaññadeva parisam̐ upasaṅkamati—yadi khattiyaparisam̐ yadi brāhmaṇaparisam̐ yadi gahapatiparisam̐ yadi samaṇaparisam̐ visārado upasaṅkamati amaṅkubhūto. Ayaṃ tatiyo ānisamsō sīlavato sīlasampadāya.

Puna caparaṃ, gahapatayo, sīlavā sīlasampanno asammūḷho kālaṃ karoti. Ayaṃ catuttho ānisamsō sīlavato sīlasampadāya.

Puna caparaṃ, gahapatayo, sīlavā sīlasampanno kāyassa bhedaṃ paraṃ maraṇā sugatim̐ saggaṃ lokaṃ upapajjati. Ayaṃ pañcama ānisamsō sīlavato sīlasampadāya.

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

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

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

## 7. Building a Citadel

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

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

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

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

“Evaṃ, bhante”ti kho pāṭaligāmikā upāsakā bhagavato paṭissutvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkaṃsi. Atha kho bhagavā acirapakkantesu pāṭaligāmikesu upāsakesu suññāgāraṃ pāvīsi.

## 7. Pāṭaliputtanagaramāpana

Tena kho pana samayena sunidhavassakārā magadhamahāmattā pāṭaligāme nagaraṃ māpenti vajjīnaṃ paṭibāhāya. Tena samayena sambahulā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhanti. Yasmiṃ padese mahesakkhā devatā vatthūni pariggaṇhanti, mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ.

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

“Sunidhavassakārā, bhante, magadhamahāmattā pāṭaligāme nagaraṃ māpenti vajjīnaṃ paṭibāhāya”ti.

“Seyyathāpi, ānanda, devehi tāvatimsehi saddhiṃ mantetvā; evameva kho, ānanda, sunidhavassakārā magadhamahāmattā pāṭaligāme nagaraṃ māpenti vajjīnaṃ paṭibāhāya. Idhāhaṃ, ānanda, addasāṃ dibbena cakkhunā visuddhena atikkantamānusakena sambahulā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhantiyo. Yasmiṃ,

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

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

Then, knowing that the Buddha had consented, they went to their own guest house, where they had a variety of delicious foods prepared. Then they had the Buddha informed of the time, saying, “It’s time, Master Gotama, the meal is ready.”

Then the Buddha robed up in the morning and, taking his bowl and robe, went to their guest house together with the mendicant Saṅgha, where he sat on the seat spread out. Then Sunidha and Vassakāra served and satisfied the mendicant Saṅgha headed by the Buddha with their own hands with a variety of delicious foods. When the Buddha had eaten and washed his hand and bowl, Sunidha and Vassakāra took a low seat and sat to one side.

ānanda, padese mahesakkhā devatā vatthūni pariggaṇhanti, mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. Yāvatā, ānanda, ariyaṃ āyatanaṃ yāvatā vaṇippatho idaṃ agganagaraṃ bhavissati pāṭaliputtaṃ puṭabhedanaṃ. Pāṭaliputtassa kho, ānanda, tayo antarāyā bhavissanti— aggitto vā udakato vā mithubhedā vā”ti.

Atha kho sunidhavassakārā magadhamahāmattā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavatā saddhiṃ sammodimsu, sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ aṭṭhaṃsu, ekamantaṃ tṭhitā kho sunidhavassakārā magadhamahāmattā bhagavantaṃ etadavocuṃ: “adhivāsetu no bhavaṃ gotamo ajjatanāya bhattaṃ saddhiṃ bhikkhusaṅghena”ti. Adhivāsesi bhagavā tuṅhībhaṅghāna.

Atha kho sunidhavassakārā magadhamahāmattā bhagavato adhivāsanaṃ viditvā yena sako āvasatho tenupasaṅkamimsu; upasaṅkamitvā sake āvasathe paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesuṃ: “kālo, bho gotama, niṭṭhitaṃ bhattantaṃ”ti.

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

The Buddha expressed his appreciation with these verses:

“In the place he makes his dwelling,  
    having fed the astute  
and the virtuous here,  
    the restrained spiritual practitioners,  
  
he should dedicate an offering  
    to the deities there.  
Venerated, they venerate him;  
    honored, they honor him.

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

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

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

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

Then the Buddha came to the Ganges River.

sahatthā santappesum̐ sampavāresum̐. Atha kho sunidhavas-  
sakārā magadhamahāmattā bhagavantaṃ bhuttāvim̐ onītapattapāṇim̐  
aññataraṃ nīcaṃ āsanaṃ gahevā ekamantaṃ nisīdim̐su.

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

“Yasmim̐ padese kappeti,  
vāsaṃ paṇḍitajātiyo;  
Silavantettha bhojetvā,  
saññate brahmacārayo.

Yā tattha devatā āsum̐,  
tāsaṃ dakkhiṇamādise;  
Tā pūjitā pūjayanti,  
mānitā mānayanti naṃ.

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

Atha kho bhagavā sunidhavassakāre magadhamahāmatte imāhi  
gāthāhi anumoditvā uṭṭhāyāsanaṃ pakkāmi.

Tena kho pana samayena sunidhavassakārā magadhamahāmattā bh-  
agavantaṃ piṭṭhito piṭṭhito anubandhā honti: “yena jja samaṇo gotamo  
dvārena nikkhamissati, taṃ gotamadvāraṃ nāma bhavissati. Yena tit-  
thena gaṅgaṃ nadiṃ tarissati, taṃ gotamatitthaṃ nāma bhavissatī”ti.

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

Atha kho bhagavā yena gaṅgā nadī tenupasaṅkamaṃ.

Now at that time the Ganges was full to the brim so a crow could drink from it. Wanting to cross from the near to the far shore, some people were seeking a boat, some a dinghy, while some were tying up a raft. But, as easily as a strong person would extend or contract their arm, the Buddha, together with the mendicant Saṅgha, vanished from the near shore and landed on the far shore.

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

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

## 8. Talk on the Noble Truths

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

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

There he addressed the mendicants:

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

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

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

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

*Paṭhamabhāṇavāro.*

## 8. Ariyasaccakathā

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

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

Tatra kho bhagavā bhikkhū āmantesi:

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

very long time. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. These noble truths of suffering, origin, cessation, and the path have been understood and comprehended. Craving for continued existence has been cut off; the attachment to continued existence is ended; now there are no more future lives.”

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

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

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

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

tumhākañca. Katamesaṃ catunnaṃ? Dukkhasa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca. Dukkhasamudayasassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca. Dukkhanirodhassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca. Tayidaṃ, bhikkhave, dukkhaṃ ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, dukkhasamudayaṃ ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, dukkhanirodhaṃ ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, ucchinnā bhavataṇhā, khīṇā bhavanetti, natthi dāni punabbhavo”ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

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

Tāni etāni diṭṭhāni,  
bhavanetti samūhatā;  
Ucchinnaṃ mūlaṃ dukkhasa,  
natthi dāni punabbhavo”ti.

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

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

## 9. The Deaths in Nādika

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

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

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

“iti sīlaṃ, iti samādhi, iti paññā. Sīlaparibhāvito samādhi mahap-phalo hoti mahānisamso. Samādhiparibhāvitā paññā mahapphalā hoti mahānisamsā. Paññāparibhāvitam cittam sammadeva āsavehi vimuc-cati, seyyathidam — kāmāsavā, bhavāsavā, avijjāsavā”ti.

## 9. Anāvattidhammasambodhiparāyaṇa

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

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

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

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

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

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

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

The laymen Kakkata, Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and and Subhadda had ended the five lower fetters. They’ve been reborn spontaneously, and will be extinguished there, not liable to return from that world.

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

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

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

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

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

Sudatto, ānanda, upāsako tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmi sakideva imaṃ lokāṃ āgantvā dukkhassantaṃ karissati.

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

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

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

Sādhikā navuti, ānanda, nātike upāsakā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakideva imaṃ lokāṃ āgantvā dukkhassantaṃ karissanti.

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

## 10. The Mirror of the Teaching

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

So Ānanda, I will teach you the explanation of the Dhamma called 'the mirror of the teaching'. A noble disciple who has this may declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

And what is that mirror of the teaching?

It's when a noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

They have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

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

## 10. Dhammādāsadharmapariyāya

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

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

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

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

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

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

the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.'

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

This is that mirror of the teaching."

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

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

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

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

sāvakasaṅgho yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ puññakkhattaṃ lokassa'ti.

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

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

Tatrapī sudāṃ bhagavā nātike viharanto giṇṇjakāvasathe etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:

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

(...)

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

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena vesālī tadavasarī. Tatra sudāṃ bhagavā vesāliyaṃ viharati ambapālivane.

There the Buddha addressed the mendicants:

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

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

And how is a mendicant aware? It’s when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That’s how a mendicant is aware. A mendicant should live mindful and aware. This is my instruction to you.”

## 11. Ambapālī the Courtesan

Ambapālī the courtesan heard that the Buddha had arrived and was staying in her mango grove. She had the finest carriages harnessed. Then she mounted a fine carriage and, along with other fine carriages, set out from Vesālī for her own park. She went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. She bowed and sat down to one side. The Buddha educated, encouraged, fired up, and inspired her with a Dhamma talk.

Tatra kho bhagavā bhikkhū āmantesi:

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

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

Kathaṅca, bhikkhave, bhikkhu sampajāno hoti? Idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārīte sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti. Evaṃ kho, bhikkhave, bhikkhu sampajāno hoti. Sato, bhikkhave, bhikkhu vihareyya sampajāno, ayaṃ vo amhākaṃ anusāsani”ti.

## 11. Ambapālīgaṇikā

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

Then she said to the Buddha, “Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me.” The Buddha consented in silence. Then, knowing that the Buddha had consented, Ambapālī got up from her seat, bowed, and respectfully circled the Buddha, keeping him on her right, before leaving.

The Licchavis of Vesālī also heard that the Buddha had arrived and was staying in Ambapālī’s mango grove. They had the finest carriages harnessed. Then they mounted a fine carriage and, along with other fine carriages, set out from Vesālī. Some of the Licchavis were in blue, of blue color, clad in blue, adorned with blue. And some were similarly colored in yellow, red, or white.

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

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

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

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

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

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

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

Atha kho ambapāli gaṇikā daharānaṃ daharānaṃ licchavīnaṃ akkhena akkhaṃ cakkena cakkāṃ yugena yugaṃ paṭivaṭṭesi. Atha kho te licchavī ambapāliṃ gaṇikaṃ etadavocum: “kiṃ, je ambapāli, daharānaṃ daharānaṃ licchavīnaṃ akkhena akkhaṃ cakkena cakkāṃ yugena yugaṃ paṭivaṭṭesi”ti?

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

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

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

Atha kho te licchavī aṅguliṃ phoṭesum: “jītamha vata bho ambakāya, jītamha vata bho ambakāyā”ti. Atha kho te licchavī yena ambapālivanaṃ tena pāyimsu.

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

The Licchavis went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. They bowed to the Buddha, sat down to one side, and the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk.

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

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

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

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

And when the night had passed Ambapālī had a variety of delicious foods prepared in her own park. Then she had the Buddha informed of the time, saying, “Sir, it’s time. The meal is ready.”

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Ambapālī together with the mendicant Saṅgha, where he sat on the seat spread out. Then Ambapālī served and satisfied the mendicant Saṅgha headed by the Buddha with her own hands with a variety of delicious foods.

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

Atha kho te licchavī yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikāva yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantāṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho te licchavī bhagavā dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī.

Atha kho te licchavī bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantāṃ etadavocum: “adhivāsetu no, bhante, bhagavā svātānāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti.

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

Atha kho te licchavī aṅgulim phoṭṭesum: “jītamha vata bho ambakāya, jītamha vata bho ambakāyā”ti.

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

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

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

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

The Buddha accepted the park.

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

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

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

## 12. Commencing the Rains at Beluva

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

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

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

Atha kho ambapālī gaṇikā bhagavantam bhuttāvim onītapattapāṇim aññataram nīcam āsanam gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho ambapālī gaṇikā bhagavantam etadavoca: “imāham, bhante, ārāmaṃ buddhappamukhassa bhikkhusaṅghassa dammi”ti.

Paṭiggahesi bhagavā ārāmaṃ.

Atha kho bhagavā ambapālīm gaṇikam dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanaṃ pakkāmi.

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

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

## 12. Veḷuvagāmvassūpagamana

Atha kho bhagavā ambapālivane yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi: “āyāmānanda, yena veḷuvagāmake tenu-pasaṅkamissāma”ti.

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

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

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

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

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

Soon after the Buddha had recovered from that sickness, he came out from his dwelling and sat in the shade of the porch on the seat spread out. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, it’s fantastic that the Buddha is comfortable and well. Because when the Buddha was sick, my body felt like it was drugged. I was disorientated, and the teachings weren’t clear to me. Still, at least I was consoled by the thought that the Buddha won’t become fully extinguished without making some statement regarding the Saṅgha of mendicants.”

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

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

Atha kho bhagavato vassūpagatassa kharo ābādho uppajji, bālḥā vedanā vattanti māraṇantikā. Tā sudaṃ bhagavā sato sampajāno adhivāsesi avihaññamāno. Atha kho bhagavato etadahosi: “na kho mettaṃ patirūpaṃ, yvāhaṃ anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṃ parinibbāyeyyaṃ. Yannūnāhaṃ imaṃ ābādhaṃ vīriyena paṭipaṇāmetvā jīvitasāṅkhāraṃ adhiṭṭhāya vihareyyaṃ”ti.

Atha kho bhagavā taṃ ābādhaṃ vīriyena paṭipaṇāmetvā jīvitasāṅkhāraṃ adhiṭṭhāya vihāsi. Atha kho bhagavato so ābādho paṭippasambhi.

Atha kho bhagavā gilānā vuṭṭhito aciravuṭṭhito gelaññā vihārā nikkhamma vihārapacchāyāyaṃ paññatte āsane nisīdi. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā ānando bhagavantaṃ etadavoca: “diṭṭho me, bhante, bhagavato phāsu; diṭṭhaṃ me, bhante, bhagavato khamanīyaṃ, api ca me, bhante, madhurakajāto viya kāyo. Disāpi me na pakkhāyanti; dhammāpi maṃ na paṭibhanti bhagavato gelaññena, api ca me, bhante, aho si kācideva assāsamattā: ‘na tāva bhagavā parinibbāyissati, na yāva bhagavā bhikkhusaṅghaṃ ārabba kiñcideva udāharati’”ti.

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

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

I'm now old, elderly and senior. I'm advanced in years and have reached the final stage of life. I'm currently eighty years old. Just as a decrepit cart keeps going by relying on straps, in the same way, the Realized One's body keeps going by relying on straps, or so you'd think. Sometimes the Realized One, not focusing on any signs, and with the cessation of certain feelings, enters and remains in the signless immersion of the heart. Only then does the Realized One's body become more comfortable.

So Ānanda, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That's how a mendicant is their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge.

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

Tathāgatassa kho, ānanda, na evaṃ hoti: ‘ahaṃ bhikkhusaṅghaṃ pariharissāmi’ti vā ‘mamuddesiko bhikkhusaṅgho’ti vā. Sakim, ānanda, tathāgato bhikkhusaṅghaṃ ārabba kiñcideva udāharissati.

Ahaṃ kho panānanda, etarahi jīṇo vuddho mahallako addhagato vayo anuppatto. Āsītiko me vayo vattati. Seyyathāpi, ānanda, jajjarasakaṭaṃ veṭhamissakena yāpeti; evameva kho, ānanda, veṭhamissakena maññe tathāgatassa kāyo yāpeti. Yasmiṃ, ānanda, samaye tathāgato sabbanimittānaṃ amanasikārā ekaccānaṃ vedanānaṃ nirodhā nimittaṃ cetosamādhim upasampajja viharati, phāsutaro, ānanda, tasmim samaye tathāgatassa kāyo hoti.

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

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

*Dutiyabhāṇavāro.*