

Vesali

Vesālī

13. An Obvious Hint

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

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

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

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

Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.”

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

13. Nimittobhāsakathā

Atha kho bhagavā pubbaṅhasamayam nivāsetvā pattacīvaramādāya vesālīm piṇḍāya pāvīsī. Vesāliyam piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto āyasmantaṃ ānandaṃ āmantesi: “gaṇhāhi, ānanda, nisīdanaṃ, yena cāpālaṃ cetiyam tenupasaṅkamissāma divā vihārāyā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā nisīdanaṃ ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi.

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

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

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

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

remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

For a second time ... And for a third time, the Buddha said to Ānanda: “Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon, or what’s left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon, or what’s left of it.”

But Ānanda didn’t get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn’t beg the Buddha: “Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

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

“Yes, sir,” replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

yāci: “tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti, yathā taṃ mārena pariyuṭṭhitacitto.

Dutiyampi kho bhagavā ...pe... tatiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ sārandaḍaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ. Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kammaṃ vā tiṭṭheyya kappāvasesaṃ vā. Tathāgataṃ kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kammaṃ vā tiṭṭheyya kappāvasesaṃ vā”ti.

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

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

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā avidūre aññatarasmim rukkhamūle nisīdi.

14. The Appeal of Māra

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

“Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished. Sir, you once made this statement: ‘Wicked One, I will not become fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings. Not until they practice properly, living in line with the teaching. Not until they’ve learned their tradition, and explain, teach, assert, establish, disclose, analyze, and make it clear. Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.’

Today you do have such monk disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

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

14. Mārayācanakathā

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

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

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

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

Today you do have such nun disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

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

Today you do have such layman disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

am̐ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannam̐ parappavādam̐ sahadhammena suniggahitam̐ niggahetvā sappāṭihāriyam̐ dhammam̐ desessanti'ti.

Etarahi kho pana, bhante, bhikkhuniyo bhagavato sāvīkā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakam̐ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannam̐ parappavādam̐ sahadhammena suniggahitam̐ niggahetvā sappāṭihāriyam̐ dhammam̐ desenti. Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.

Bhāsītā kho panesā, bhante, bhagavatā vācā: 'na tāvāham̐, pāpima, parinibbāyissāmi, yāva me upāsakā na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakam̐ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannam̐ parappavādam̐ sahadhammena suniggahitam̐ niggahetvā sappāṭihāriyam̐ dhammam̐ desessanti'ti.

Etarahi kho pana, bhante, upāsakā bhagavato sāvakā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakam̐ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannam̐ parappavādam̐ sahadhammena suniggahitam̐ niggahetvā sappāṭihāriyam̐ dhammam̐ desenti. Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.

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

Today you do have such laywoman disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: ‘Wicked One, I will not become fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.’

Today your spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.”

When this was said, the Buddha said to Māra, “Relax, Wicked One. The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.”

Bhāsītā kho panesā, bhante, bhagavatā vācā: ‘na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsikā na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭiṭṭhānā sāmīcippaṭiṭṭhānā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti’ti.

Etarahi kho pana, bhante, upāsikā bhagavato sāvikā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭiṭṭhānā sāmīcippaṭiṭṭhānā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti. Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.

Bhāsītā kho panesā, bhante, bhagavatā vācā: ‘na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me idaṃ brahmacariyaṃ na iddhañceva bhavissati phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ’ti.

Etarahi kho pana, bhante, bhagavato brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ, yāva devamanussehi suppakāsitaṃ. Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato”ti.

Evaṃ vutte, bhagavā māraṃ pāpimantaṃ etadavoca: “apossukko tvaṃ, pāpima, hohi, na ciraṃ tathāgatassa parinibbānaṃ bhavissati. Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati”ti.

15. Surrendering the Life Force

So at the Cāpāla tree shrine the Buddha, mindful and aware, surrendered the life force. When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky. Then, knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

“Weighing up the incomparable against an extension of life,
 the sage surrendered the life force.
 Happy inside, serene,
 he burst out of this self-made chain like a suit of armor.”

16. The Causes of Earthquakes

Then Venerable Ānanda thought, “How incredible, how amazing! That was a really big earthquake! That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky! What’s the cause, what’s the reason for a great earthquake?”

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “How incredible, sir, how amazing! That was a really big earthquake! That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky! What’s the cause, what’s the reason for a great earthquake?”

“Ānanda, there are these eight causes and reasons for a great earthquake. What eight?”

15. Āyusañkhāraossajjana

Atha kho bhagavā cāpāle cetiye sato sampajāno āyusañkhāraṃ ossaji. Ossatṭhe ca bhagavatā āyusañkhāre mahābhūmicālo ahosi bhīmsanako salomahaṃso, devadundubhiyo ca phalīmsu. Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

“Tulamātulañca sambhavaṃ,
 Bhavasañkhāramavassaji muni;
 Ajjhattarato samāhito,
 Abhindi kavacamivattasambhavan”ti.

16. Mahābhūmicālahetu

Atha kho āyasmato ānandassa etadahosi: “acchariyaṃ vata bho, abbhutaṃ vata bho, mahā vatāyaṃ bhūmicālo; sumahā vatāyaṃ bhūmicālo bhīmsanako salomahaṃso; devadundubhiyo ca phalīmsu. Ko nu kho hetu ko paccayo mahato bhūmicālassa pātubhāvāyā”ti?

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami, upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisīno kho āyasmā ānando bhagavantaṃ etadavoca: “acchariyaṃ, bhante, abbhutaṃ, bhante. Mahā vatāyaṃ, bhante, bhūmicālo; sumahā vatāyaṃ, bhante, bhūmicālo bhīmsanako salomahaṃso; devadundubhiyo ca phalīmsu. Ko nu kho, bhante, hetu ko paccayo mahato bhūmicālassa pātubhāvāyā”ti?

“Aṭṭha kho ime, ānanda, hetū, aṭṭha paccayā mahato bhūmicālassa pātubhāvāya. Katame aṭṭha?

This great earth is grounded on water, the water is grounded on air, and the air stands in space. At a time when a great wind blows, it stirs the water, and the water stirs the earth. This is the first cause and reason for a great earthquake.

Furthermore, there is an ascetic or brahmin with psychic power who has achieved mastery of the mind, or a god who is mighty and powerful. They've developed a limited perception of earth and a limitless perception of water. They make the earth shake and rock and tremble. This is the second cause and reason for a great earthquake.

Furthermore, when the being intent on awakening passes away from the host of Joyful Gods, he's conceived in his mother's belly, mindful and aware. Then the earth shakes and rocks and trembles. This is the third cause and reason for a great earthquake.

Furthermore, when the being intent on awakening comes out of his mother's belly mindful and aware, the earth shakes and rocks and trembles. This is the fourth cause and reason for a great earthquake.

Furthermore, when the Realized One realizes the supreme perfect awakening, the earth shakes and rocks and trembles. This is the fifth cause and reason for a great earthquake.

Furthermore, when the Realized One rolls forth the supreme Wheel of Dhamma, the earth shakes and rocks and trembles. This is the sixth cause and reason for a great earthquake.

Ayaṃ, ānanda, mahāpathavī udake patiṭṭhitā, udakaṃ vāte patiṭṭhit-aṃ, vāto ākāsaṭṭho. Hoti kho so, ānanda, samayo, yaṃ mahāvātā vāyan-ti. Mahāvātā vāyantā udakaṃ kampenti. Udakaṃ kampitaṃ pathaviṃ kampeti. Ayaṃ paṭhamo hetu paṭhamo paccayo mahato bhūmicālassa pātubhāvāya.

Puna caparaṃ, ānanda, samaṇo vā hoti brāhmaṇo vā iddhimā cetovasippatto, devo vā mahiddhiko mahānubhāvo, tassa parittā path-avīsaññā bhāvitā hoti, appamañā āposaññā. So imaṃ pathaviṃ kampe-ti saṅkampeti sampakampeti sampavedheti. Ayaṃ dutiyo hetu dutiyo paccayo mahato bhūmicālassa pātubhāvāya.

Puna caparaṃ, ānanda, yadā bodhisatto tusitakāyā cavitvā sato sam-pajāno mātukucchiṃ okkamati, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati. Ayaṃ tatiyo hetu tatiyo paccayo mahato bhūmicālassa pātubhāvāya.

Puna caparaṃ, ānanda, yadā bodhisatto sato sampajāno mātukuc-chismā nikkhamati, tadāyaṃ pathavī kampati saṅkampati sampakam-pati sampavedhati. Ayaṃ catuttho hetu catuttho paccayo mahato bh-ūmicālassa pātubhāvāya.

Puna caparaṃ, ānanda, yadā tathāgato anuttaraṃ sammāsambodh-iṃ abhisambujjhati, tadāyaṃ pathavī kampati saṅkampati sampakam-pati sampavedhati. Ayaṃ pañcama hetu pañcama paccayo mahato bh-ūmicālassa pātubhāvāya.

Puna caparaṃ, ānanda, yadā tathāgato anuttaraṃ dhammacakk-aṃ pavatteti, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati. Ayaṃ chaṭṭho hetu chaṭṭho paccayo mahato bhūmicālas-sa pātubhāvāya.

Furthermore, when the Realized One, mindful and aware, surrenders the life force, the earth shakes and rocks and trembles. This is the seventh cause and reason for a great earthquake.

Furthermore, when the Realized One becomes fully extinguished through the natural principle of extinguishment, without anything left over, the earth shakes and rocks and trembles. This is the eighth cause and reason for a great earthquake.

These are the eight causes and reasons for a great earthquake.

17. Eight Assemblies

There are, Ānanda, these eight assemblies. What eight? The assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods of the Four Great Kings. An assembly of the gods of the Thirty-Three. An assembly of Māras. An assembly of Brahmās.

I recall having approached an assembly of hundreds of aristocrats. There I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk. But when I spoke they didn't know: 'Who is this that speaks? Is it a god or a human?' And when my Dhamma talk was finished I vanished. But when I vanished they didn't know: 'Who was that who vanished? Was it a god or a human?'

I recall having approached an assembly of hundreds of brahmins ... householders ... ascetics ... the gods of the Four Great Kings ... the

Puna caparaṃ, ānanda, yadā tathāgato sato sampajāno āyusaṅkhāraṃ ossajjati, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati. Ayaṃ sattamo hetu sattamo paccayo mahato bhūmicālassa pātubhāvāya.

Puna caparaṃ, ānanda, yadā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati. Ayaṃ aṭṭhamo hetu aṭṭhamo paccayo mahato bhūmicālassa pātubhāvāya.

Ime kho, ānanda, aṭṭha hetū, aṭṭha paccayā mahato bhūmicālassa pātubhāvāya.

17. Aṭṭhāparisā

Aṭṭha kho imā, ānanda, parisā. Katamā aṭṭha? Khattiyāparisā, brāhmaṇāparisā, gahapatiparisā, samaṇāparisā, cātumahārājikaparisā, tāvatimsāparisā, māraparisā, brahmaparisā.

Abhijānāmi kho panāhaṃ, ānanda, anekasataṃ khattiyāparisaṃ upasaṅkamitā. Tatrapī mayā sannisinnapubbañceva sallapitapubbañca sākacchā ca samāpajjitapubbā. Tattha yādisako tesāṃ vaṇṇo hoti, tādisako mayhaṃ vaṇṇo hoti. Yādisako tesāṃ saro hoti, tādisako mayhaṃ saro hoti. Dhammiyā kathāya sandassemi samādapemi samuttejemi sampahaṃsemi. Bhāsamānañca maṃ na jānanti: ‘ko nu kho ayaṃ bhāsati devo vā manusso vā’ti? Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi. Antarahitañca maṃ na jānanti: ‘ko nu kho ayaṃ antarahito devo vā manusso vā’ti?

Abhijānāmi kho panāhaṃ, ānanda, anekasataṃ brāhmaṇāparisaṃ ...pe... gahapatiparisaṃ ... samaṇāparisaṃ ... cātumahārājikaparisaṃ

gods of the Thirty-Three ... Māras ... Brahmās. There too I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk. But when I spoke they didn't know: 'Who is this that speaks? Is it a god or a human?' And when my Dhamma talk was finished I vanished. But when I vanished they didn't know: 'Who was that who vanished? Was it a god or a human?'

These are the eight assemblies.

18. Eight Dimensions of Mastery

Ānanda, there are these eight dimensions of mastery. What eight?

Perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the first dimension of mastery.

Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the second dimension of mastery.

Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the third dimension of mastery.

Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the fourth dimension of mastery.

Not perceiving form internally, someone sees visions externally that are blue, with blue color, blue hue, and blue tint. They're like a flax flower that's blue, with blue color, blue hue, and blue tint. Or a cloth

... tāvatimsaparisaṃ ... māraparisaṃ ... brahmaparisaṃ upasaṅkamitā. Tatrapī mayā sannisinnapubbañceva sallapitapubbañca sākacchā ca samāpajjitapubbā. Tattha yādisako tesaṃ vaṇṇo hoti, tādisako mayhaṃ vaṇṇo hoti. Yādisako tesaṃ saro hoti, tādisako mayhaṃ saro hoti. Dhammiyā kathāya sandassemi samādapemi samuttejemi sampahaṃsemi. Bhāsamānañca maṃ na jānanti: ‘ko nu kho ayaṃ bhāsati devo vā manusso vā’ti? Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi. Antarahitañca maṃ na jānanti: ‘ko nu kho ayaṃ antarahito devo vā manusso vā’ti?’

Imā kho, ānanda, aṭṭha parisā.

18. Aṭṭhaabhibhāyatana

Aṭṭha kho imāni, ānanda, abhibhāyatanaṇi. Katamāni aṭṭha?

Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi passāmi’ti evaṃsaññī hoti. Idaṃ paṭhamāṃ abhibhāyatanaṃ.

Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamaṇāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi passāmi’ti evaṃsaññī hoti. Idaṃ dutiyāṃ abhibhāyatanaṃ.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi passāmi’ti evaṃsaññī hoti. Idaṃ tatiyāṃ abhibhāyatanaṃ.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamaṇāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi passāmi’ti evaṃsaññī hoti. Idaṃ catutthāṃ abhibhāyatanaṃ.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanaṇi nīlanibhāsāni. Seyyathāpi nāma umāpuppham nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ. Seyyathā vā pana

from Bāraṇasī that's smoothed on both sides, blue, with blue color, blue hue, and blue tint. In the same way, not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint. Mastering them, they perceive: 'I know and see.' This is the fifth dimension of mastery.

Not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint. They're like a champak flower that's yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Bāraṇasī that's smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint. In the same way, not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint. Mastering them, they perceive: 'I know and see.' This is the sixth dimension of mastery.

Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint. They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Bāraṇasī that's smoothed on both sides, red, with red color, red hue, and red tint. In the same way, not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint. Mastering them, they perceive: 'I know and see.' This is the seventh dimension of mastery.

Not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint. They're like the morning star that's white, with white color, white hue, and white tint. Or a cloth from Bāraṇasī that's smoothed on both sides, white, with white color, white hue, and white tint. In the same way, not perceiving

taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsāṃ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. ‘Tāni abhibhuyya jānāmi passāmi’ti evaṃsaññī hoti. Idaṃ pañcamaṃ abhibhāyatanaṃ.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. Seyyathāpi nāma kaṇikārapupphaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsāṃ. Seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsāṃ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. ‘Tāni abhibhuyya jānāmi passāmi’ti evaṃsaññī hoti. Idaṃ chaṭṭhaṃ abhibhāyatanaṃ.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṃ lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni. Seyyathāpi nāma bandhujīvakaṇṭhakaṃ lohitakaṃ lohitakavaṇṇaṃ lohitakanidassanaṃ lohitakanibhāsāṃ. Seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ lohitakaṃ lohitakavaṇṇaṃ lohitakanidassanaṃ lohitakanibhāsāṃ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṃ lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni. ‘Tāni abhibhuyya jānāmi passāmi’ti evaṃsaññī hoti. Idaṃ sattamaṃ abhibhāyatanaṃ.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni odātānibhāsāni. Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātānidassanā odātānibhāsā. Seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ odātaṃ odātavaṇṇaṃ odātānidassanaṃ odātānibhāsāṃ. Evameva ajjhattaṃ arūpasaññī

form internally, someone sees visions externally that are white, with white color, white hue, and white tint. Mastering them, they perceive: 'I know and see.' This is the eighth dimension of mastery.

These are the eight dimensions of mastery.

19. The Eight Liberations

Ānanda, there are these eight liberations. What eight?

Having physical form, they see visions. This is the first liberation.

Not perceiving form internally, they see visions externally. This is the second liberation.

They're focused only on beauty. This is the third liberation.

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth liberation.

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. This is the sixth liberation.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

These are the eight liberations.

eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni. ‘Tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti. Idaṃ aṭṭhamāṃ abhibhāyatanāṃ.

Imāni kho, ānanda, aṭṭha abhibhāyatanāni.

19. Aṭṭhavimokkha

Aṭṭha kho ime, ānanda, vimokkhā. Katame aṭṭha?

Rūpī rūpāni passati, ayaṃ paṭhamo vimokkho.

Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati, ayaṃ dutiyo vimokkho.

Subhanteva adhimutto hoti, ayaṃ tatiyo vimokkho.

Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāśānañcāyatanāṃ upasampajja viharati, ayaṃ catuttho vimokkho.

Sabbaso ākāśānañcāyatanāṃ samatikkamma ‘anantaṃ viññāṇaṃ’ti viññāṇañcāyatanāṃ upasampajja viharati, ayaṃ pañcama vimokkho.

Sabbaso viññāṇañcāyatanāṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanāṃ upasampajja viharati, ayaṃ chaṭṭho vimokkho.

Sabbaso ākiñcaññāyatanāṃ samatikkamma nevasaññānāsaññāyatanāṃ upasampajja viharati, ayaṃ sattamo vimokkho.

Sabbaso nevasaññānāsaññāyatanāṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, ayaṃ aṭṭhama vimokkho.

Ime kho, ānanda, aṭṭha vimokkhā.

Ānanda, this one time, when I was first awakened, I was staying near Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River. Then Māra the wicked approached me, stood to one side, and said: 'Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.' When he had spoken, I said to Māra:

'Wicked One, I will not become fully extinguished until I have monk disciples ... nun disciples ... layman disciples ... laywoman disciples who are competent, educated, assured, learned.

(...)

Ekamidāhaṃ, ānanda, samayaṃ uruvelāyaṃ viharāmi najjā nerañ-
jarāya tīre ajapālanigrodhe paṭhamābhisambuddho. Atha kho, ānanda,
māro pāpimā yenāhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ
aṭṭhāsi. Ekamantaṃ ṭhito kho, ānanda, māro pāpimā maṃ etadavo-
ca: ‘parinibbātu dāni, bhante, bhagavā; parinibbātu sugato, parinib-
bānakālo dāni, bhante, bhagavato’ti. Evaṃ vutte, ahaṃ, ānanda, mār-
aṃ pāpimantaṃ etadavocaṃ:

‘Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvakā
bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammā-
nudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ
ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭh-
apessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parap-
pavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ
dhammaṃ desessanti. Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva
me bhikkhuniyo na sāvikā bhavissanti viyattā vinītā visāradā bahu-
sutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā
anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti
desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti ut-
tānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahit-
aṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti. Na tāvāhaṃ,
pāpima, parinibbāyissāmi, yāva me upāsakā na sāvakā bhavissanti
viiyattā vinītā visāradā bahussutā dhammadharā dhammānudham-
mappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyak-
aṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti
vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ
sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ

Not until my spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.’

Today, just now at the Cāpāla shrine Māra the Wicked approached me once more with the same request, reminding me of my former statement, and saying that those conditions had been fulfilled.

When he had spoken, I said to Māra: ‘Relax, Wicked One. The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.’ So today, just now at the Cāpāla tree shrine, mindful and aware, I surrendered the life force.”

desessanti. Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsikā na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakam uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānikarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti.

Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me idaṃ brahmacariyaṃ na iddhañceva bhavissati phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ'ti.

Idāneva kho, ānanda, ajja cāpāle cetiye māro pāpimā yenāhaṃ tenupasaṅkama; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, ānanda, māro pāpimā maṃ etadavoca: ‘parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato. Bhāsita kho panesā, bhante, bhagavatā vācā: “na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvakā bhavissanti ...pe... yāva me bhikkhuniyo na sāvikā bhavissanti ...pe... yāva me upāsakā na sāvakā bhavissanti ...pe... yāva me upāsikā na sāvikā bhavissanti ...pe... yāva me idaṃ brahmacariyaṃ na iddhañceva bhavissati phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ, yāva devamanussehi suppakāsitaṃ”ti. Etarahi kho pana, bhante, bhagavato brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ, yāva devamanussehi suppakāsitaṃ. Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato’ti.

Evam vutte, ahaṃ, ānanda, māraṃ pāpimantaṃ etadavocaṃ: ‘apossukko tvaṃ, pāpima, hohi, na ciram tathāgatassa parinibbānaṃ bhavissati. Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati’ti. Idāneva kho, ānanda, ajja cāpāle cetiye tathāgatena satena sampajāne-na āyusaṅkhāro ossaṭṭho”ti.

20. The Appeal of Ānanda

When he said this, Venerable Ānanda said to the Buddha, “Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

“Enough now, Ānanda. Do not beg the Realized One. Now is not the time to beg the Realized One.”

For a second time ... For a third time, Ānanda said to the Buddha, “Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

“Ānanda, do you have faith in the Realized One’s awakening?”

“Yes, sir.”

“Then why do you keep pressing me up to the third time?”

“Sir, I have heard and learned this in the presence of the Buddha: ‘Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.’”

“Do you have faith, Ānanda?”

“Yes, sir.”

20. Ānandayācanakathā

Evam vutte, āyasmā ānando bhagavantam etadavoca: “tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”ti.

“Alaṃ dāni, ānanda. Mā tathāgataṃ yāci, akālo dāni, ānanda, tathāgataṃ yācanāyā”ti.

Dutiyaṃpi kho āyasmā ānando ...pe... tatiyaṃpi kho āyasmā ānando bhagavantam etadavoca: “tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”ti.

“Saddaḥasi tvaṃ, ānanda, tathāgataṃ bodhin”ti?

“Evam, bhante”.

“Atha kiñcaraḥi tvaṃ, ānanda, tathāgataṃ yāvatatiyakam abhinipīlesi”ti?

“Sammukhā metaṃ, bhante, bhagavato sutam sammukhā paṭiggahitaṃ: ‘yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno kammaṃ vā tiṭṭheyya kappāvasesam vā. Tathāgataṃ kho, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā. So ākaṅkhamāno, ānanda, tathāgato kammaṃ vā tiṭṭheyya kappāvasesam vā”ti.

“Saddaḥasi tvaṃ, ānanda”ti?

“Evam, bhante”.

“Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone. For even though the Realized One dropped such an obvious hint, such a clear sign, you didn’t beg me to remain for the eon, or what’s left of it. If you had begged me, I would have refused you twice, but consented on the third time. Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Ānanda, this one time I was staying near Rājagaha, on the Vulture’s Peak Mountain. There I said to you: ‘Ānanda, Rājagaha is lovely, and so is the Vulture’s Peak. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.’ But you didn’t get it, even though I dropped such an obvious hint, such a clear sign. You didn’t beg me to remain for the eon, or what’s left of it. If you had begged me, I would have refused you twice, but consented on the third time. Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Ānanda, this one time I was staying right there near Rājagaha, at the Gotama banyan tree ... at Bandit’s Cliff ... in the Sattapaṇṇi cave on the slopes of Vebhara ... at the Black rock on the slopes of Isigili ... in the Cool Grove, under the Snake’s Hood Grotto ... in the Hot Springs Monastery ... in the Bamboo Grove, the squirrels’ feeding ground ... in Jivaka’s mango grove ... in the Maddakucchi deer park ...

“Tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham, yaṃ tvaṃ tathāgatena evaṃ oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ, na tathāgataṃ yāci: ‘tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti. Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ adhivāseyya. Tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham.

Ekamidāham, ānanda, samayaṃ rājagahe viharāmi gijjhakūṭe pabbate. Tatrāpi kho tāham, ānanda, āmantesiṃ: ‘ramaṇiyaṃ, ānanda, rājagahaṃ, ramaṇiyo, ānanda, gijjhakūṭo pabbato. Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulikātā yānikātā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kammaṃ vā tiṭṭheyya kappāvasesaṃ vā. Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulikātā yānikātā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kammaṃ vā tiṭṭheyya kappāvasesaṃ vā’ti. Evampi kho tvaṃ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ, na tathāgataṃ yāci: ‘tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti. Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ adhivāseyya. Tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham.

Ekamidāham, ānanda, samayaṃ tattheva rājagahe viharāmi gotamanigrodhe ...pe... tattheva rājagahe viharāmi corapapāte ... tattheva rājagahe viharāmi vebhārapasse sattapaṇṇiguhāyaṃ ... tattheva rājagahe viharāmi isigilipasse kāḷasīlayaṃ ... tattheva rājagahe viharāmi sītavana sappasonḍikapabbhāre ... tattheva rājagahe viharāmi tapodārāme ...

And in each place I said to you: ‘Ānanda, Rājagaha is lovely, and so are all these places. ... If he wished, the Realized One could live on for the eon or what’s left of the eon.’ But you didn’t get it, even though I dropped such an obvious hint, such a clear sign. You didn’t beg me to remain for the eon, or what’s left of it.

Ānanda, this one time I was staying right here near Vesālī, at the Udena shrine ... at the Gotamaka shrine ... at the Sattamba shrine ... at the Many Sons shrine ... at the Sārandada shrine ... and just now, today at the Cāpāla shrine. There I said to you: ‘Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon. The Realized One has developed and cultivated the four bases of psychic power, made them

tattheva rājagahe viharāmi veļuvane kalandakanivāpe ... tattheva rājagahe viharāmi jīvakambavane ... tattheva rājagahe viharāmi maddakucchismiṃ migadāye.

Tatrāpi kho tāhaṃ, ānanda, āmantesiṃ: ‘ramaṇīyaṃ, ānanda, rājagahaṃ, ramaṇīyo gijjhakūṭo pabbato, ramaṇīyo gotamanigrodho, ramaṇīyo corapapāto, ramaṇīyā vebhārapasse sattapaṇṇiguhā, ramaṇīyā isigilipasse kāḷasilā, ramaṇīyo sītavane sappasoṇḍikapabbhāro, ramaṇīyo tapodārāmo, ramaṇīyo veļuvane kalandakanivāpo, ramaṇīyaṃ jīvakambavanaṃ, ramaṇīyo maddakucchismiṃ migadāyo. Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā ...pe... ākaṅkhamāno, ānanda, tathāgato kammaṃ vā tiṭṭheyya kappāvasesaṃ vā’ti. Evampi kho tvaṃ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ, na tathāgataṃ yāci: ‘tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ’ti. Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ addivāseyya. Tasmātihānanda, tuyhevetāṃ dukkaṭaṃ, tuyhevetāṃ aparaddhaṃ.

Ekamidāhaṃ, ānanda, samayaṃ idheva vesāliyaṃ viharāmi udene cetiye. Tatrāpi kho tāhaṃ, ānanda, āmantesiṃ: ‘ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ. Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kammaṃ vā tiṭṭheyya kappāvasesaṃ vā. Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kammaṃ vā tiṭṭheyya kappāvasesaṃ vā’ti. Evampi kho tvaṃ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ, na tathāgataṃ yāci: ‘tiṭṭhatu,

a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what's left of the eon.' But you didn't get it, even though I dropped such an obvious hint, such a clear sign. You didn't beg me to remain for the eon, or what's left of it, saying: 'Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.'

If you had begged me, I would have refused you twice, but consented on the third time. Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Did I not prepare for this when I explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart? The Realized One has discarded, eliminated,

bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan'ti. Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ addivāseyya, tasmātihānanda, tuyhevetāṃ dukkaṭaṃ, tuyhevetāṃ aparaddhaṃ. Ekamidāhaṃ, ānanda, samayaṃ idheva vesāliyaṃ viharāmi gotamake cetiye ...pe... idheva vesāliyaṃ viharāmi sattambe cetiye ... idheva vesāliyaṃ viharāmi bahuputte cetiye ... idheva vesāliyaṃ viharāmi sārandaḍe cetiye ... idāneva kho tāhaṃ, ānanda, ajja cāpāle cetiye āmantesiṃ: 'ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ sārandaḍaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ. Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno kammaṃ vā tiṭṭheyya kappāvasesaṃ vā. Tathāgataṃ kho, ānanda, cattāro iddhipādā bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno, ānanda, tathāgato kammaṃ vā tiṭṭheyya kappāvasesaṃ vā'ti. Evampi kho tvaṃ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ, na tathāgataṃ yāci: 'tiṭṭhatu bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan'ti.

Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ addivāseyya. Tasmātihānanda, tuyhevetāṃ dukkaṭaṃ, tuyhevetāṃ aparaddhaṃ.

Nanu etaṃ, ānanda, mayā paṭikacceva akkhātaṃ: 'sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo. Taṃ kutettha, ānanda, labbhā, yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ vata mā palujjīti netāṃ ṭhānaṃ vijjati'. Yaṃ kho panetaṃ, ānanda,

released, given up, relinquished, and surrendered the life force. He has definitively stated: ‘The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.’ It’s not possible for the Realized One, for the sake of life, to take back the life force once it has been given up like that.

Come, Ānanda, let’s go to the Great Wood, the hall with the peaked roof.”

“Yes, sir,” Ānanda replied.

So the Buddha went with Ānanda to the hall with the peaked roof, and said to him, “Go, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall.”

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

Then the Buddha went to the assembly hall, where he sat on the seat spread out and addressed the mendicants:

“So, mendicants, having carefully memorized those things I have taught you from my direct knowledge, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. And what are those things I have taught from my direct knowledge? They are: the

tathāgatena cattaṃ vantaṃ muttaṃ pahīnaṃ paṭinissaṭṭhaṃ ossaṭṭho āyusaṅkhāro, ekaṃsena vācā bhāsita: ‘na ciraṃ tathāgatassa parinibbānaṃ bhavissati. Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati’ti. Tañca tathāgato jīvitahetu puna paccāvamissatīti netam ṭhānaṃ vijjati.

Āyāmananda, yena mahāvanaṃ kūṭāgārasālā tenupasaṅkamissāmā”ti.

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

Atha kho bhagavā āyasmatā ānandena saddhiṃ yena mahāvanaṃ kūṭāgārasālā tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ āmantesi: “gaccha tvam, ānanda, yāvaticā bhikkhū vesāliṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātehi”ti.

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

(...)

Atha kho bhagavā yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi:

“tasmātiha, bhikkhave, ye te mayā dhammā abhiññā desitā, te vo sādhukaṃ uggahetvā āsevitabbā bhāvetabbā bahulikātabbā, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Katame ca te, bhikkhave, dhammā mayā abhiññā desitā, ye vo sādhukaṃ uggahetvā āsevitabbā bhāvetabbā bahulikātabbā,

four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

These are the things I have taught from my direct knowledge. Having carefully memorized them, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

Then the Buddha said to the mendicants:

“Come now, mendicants, I say to you all: ‘Conditions fall apart. Persist with diligence.’ The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.”

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

“I’ve reached a ripe old age,
and little of my life is left.
Having given it up, I’ll depart;
I’ve made a refuge for myself.

Diligent and mindful,
be of good virtues, mendicants!
With well-settled thoughts,
take good care of your minds.

yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadasa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Seyyathidaṃ—cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcīndriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo.

Ime kho te, bhikkhave, dhammā mayā abhiññā desitā, ye vo sādhukaṃ uggahetvā āsevitabbā bhāvetabbā bahulikātabbā, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”ti.

Atha kho bhagavā bhikkhū āmantesi:

“handa dāni, bhikkhave, āmantayāmi vo, vayadhammā saṅkhārā, appamādena sampādettha. Naciraṃ tathāgatassa parinibbānaṃ bhavisati. Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati”ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

“Paripakko vayo mayhaṃ,
parittaṃ mama jīvitaṃ;
Pahāya vo gamissāmi,
kataṃ me saraṇamattano.

Appamattā satīmanto,
susilā hotha bhikkhavo;
Susamāhitasāṅkappā,
sacittamanurakkhatha.

Whoever meditates diligently
 in this teaching and training,
 giving up transmigration through rebirths,
 will make an end to suffering.”

21. The Elephant Look

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from almsround, he turned his whole body, the way that elephants do, to look back at Vesālī. He said to Venerable Ānanda: “Ānanda, this will be the last time the Realized One sees Vesālī. Come, Ānanda, let’s go to Bhaṇḍagāma.”

“Yes, sir,” Ānanda replied.

Then the Buddha together with a large Saṅgha of mendicants arrived at Bhaṇḍagāma, and stayed there. There the Buddha addressed the mendicants:

“Mendicants, not understanding and not penetrating four things, both you and I have wandered and transmigrated for such a very long time. What four? Noble ethics, immersion, wisdom, and freedom. These noble ethics, immersion, wisdom, and freedom have been understood and comprehended. Craving for continued existence has been cut off; the attachment to continued existence is ended; now there are no more future lives.”

Yo imasmim̄ dhammavinaye,
 appamatto vihassati;
 Pahāya jātisaṃsāraṃ,
 dukkhassantaṃ karissatī”ti.

Tatiyo bhāṇavāro.

21. Nāgāpalokita

Atha kho bhagavā pubbaṅhasamayam̄ nivāsetvā pattacīvaramādāya vesālim̄ piṇḍāya pāvīsi. Vesāliyam̄ piṇḍāya caritvā pacchābhattam̄ piṇḍapātaṭṭikkanto nāgāpalokitam̄ vesālim̄ apaloketvā āyasmantaṃ ānandaṃ āmantesi: “idaṃ pacchimakam̄, ānanda, tathāgatassa vesāliyā dassanaṃ bhavissati. Āyāmānanda, yena bhaṇḍagāmo tenupasaṅkamissāmā”ti.

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

Atha kho bhagavā mahatā bhikkhusaṅghena saddhim̄ yena bhaṇḍagāmo tadavasari. Tatra sudam̄ bhagavā bhaṇḍagāme viharati. Tatra kho bhagavā bhikkhū āmantesi:

“catunnam̄, bhikkhave, dhammānaṃ ananubodhā appaṭivedhā evamidam̄ dīghamaddhānaṃ sandhāvitam̄ saṃsaritam̄ mamañceva tumhākañca. Katamesam̄ catunnam̄? Ariyassa, bhikkhave, sīlassa ananubodhā appaṭivedhā evamidam̄ dīghamaddhānaṃ sandhāvitam̄ saṃsaritam̄ mamañceva tumhākañca. Ariyassa, bhikkhave, samādhissa ananubodhā appaṭivedhā evamidam̄ dīghamaddhānaṃ sandhāvitam̄ saṃsaritam̄ mamañceva tumhākañca. Ariyāya, bhikkhave, paññāya ananubodhā appaṭivedhā evamidam̄ dīghamaddhānaṃ sandhāvitam̄ saṃsaritam̄ mamañceva tumhākañca. Ariyāya, bhikkhave, vimuttiyā

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

“Ethics, immersion, and wisdom,
and the supreme freedom:
these things have been understood
by Gotama the renowned.

And so the Buddha, having insight,
explained this teaching to the mendicants.
The teacher made an end of suffering,
seeing clearly, he is extinguished.”

And while staying there, too, he often gave this Dhamma talk to the mendicants:

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

ananubodhā appaṭivedhā evamidam̐ dīghamaddhānam̐ sandhāvitam̐
 saṃsaritam̐ mamañceva tumhākañca. Tayidam̐, bhikkhave, ariyam̐ sīl-
 am̐ anubuddham̐ paṭividdham̐, ariyo samādhi anubuddho paṭividdho,
 ariyā paññā anubuddhā paṭividdhā, ariyā vimutti anubuddhā paṭivid-
 dhā, ucchinnā bhavataṇhā, khīṇā bhavanetti, natthi dāni punabbh-
 avo”ti.

Idamavoca bhagavā. Idam̐ vatvāna sugato athāparam̐ etadavoca sat-
 thā:

“Sīlam̐ samādhi paññā ca,
 vimutti ca anuttarā;
 Anubuddhā ime dhammā,
 gotamena yasassinā.

Iti buddho abhiññāya,
 dhammamakkhāsi bhikkhunam̐;
 Dukkassantakaro satthā,
 cakkhumā parinibbuto”ti.

Tatrāpi sudam̐ bhagavā bhaṇḍagāme viharanto etadeva bahulam̐ bh-
 ikkhūnam̐ dhammiṃ katham̐ karoti:

“iti sīlam̐, iti samādhi, iti paññā. Sīlaparibhāvito samādhi mahap-
 phalo hoti mahānisaṃso. Samādhiparibhāvitā paññā mahapphalā hoti
 mahānisaṃsā. Paññāparibhāvitam̐ cittam̐ sammadeva āsavehi vimuc-
 cati, seyyathidam̐— kāmāsavā, bhavāsavā, avijjāsavā”ti.

22. The Four Great References

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

“Let’s go to Ambagāma.”...

“Let’s go to Jambugāma.”...

“Let’s go to Bhoganagara.”

“Yes, sir,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Bhoganagara, where he stayed at the Ānanda shrine.

There the Buddha addressed the mendicants: “Mendicants, I will teach you the four great references. Listen and pay close attention, I will speak.”

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

“Take a mendicant who says: ‘Reverend, I have heard and learned this in the presence of the Buddha: this is the teaching, this is the monastic law, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement. Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the monastic law. If they’re not included in the discourses or found in the monastic law, you should draw the conclusion: ‘Clearly this is not the word of the Buddha. It has been incorrectly memorized by that mendicant.’ And so you should reject it. If they are included in the discourses or found in the monastic law, you should draw the conclusion: ‘Clearly this is the word of the Buddha. It has been correctly memorized by that mendicant.’ You should remember it. This is the first great reference.

22. Catumahāpadesakathā

Atha kho bhagavā bhaṇḍagāme yathābhirantaṃ viharitvā āyasman-
taṃ ānandaṃ āmantesi: “āyāmānanda, yena hatthigāmo,
yena ambagāmo,
yena jambugāmo,
yena bhoganagaraṃ tenupasaṅkamissāmā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha
kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena bhoganagaraṃ
tadavasari. Tatra sudaṃ bhagavā bhoganagare viharati ānande cetiye.

Tatra kho bhagavā bhikkhū āmantesi: “cattārome, bhikkhave, ma-
hāpadese desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsis-
sāmī”ti.

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

“Idha, bhikkhave, bhikkhu evaṃ vadeyya: ‘sammukhā metaṃ, āvu-
so, bhagavato suttaṃ sammukhā paṭiggahitaṃ, ayaṃ dhammo ayaṃ
vinayo idaṃ satthusāsanaṃ’ti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ
neva abhinanditabbaṃ nappaṭikkositabbaṃ. Anabhinanditvā appaṭik-
kositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte osāretabbāni,
vinaye sandassetabbāni. Tāni ce sutte osāriyamānāni vinaye sandas-
siyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamet-
tha gantabbaṃ: ‘addhā idaṃ na ceva tassa bhagavato vacanaṃ; imassa
ca bhikkhuno duggahitaṃ’ti. Iti hetuṃ, bhikkhave, chaḍḍeyyātha. Tāni
ce sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti,
vinaye ca sandissanti, niṭṭhamettha gantabbaṃ: ‘addhā idaṃ tassa bh-
agavato vacanaṃ; imassa ca bhikkhuno suggahitaṃ’ti. Idaṃ, bhikkh-
ave, paṭhamāṃ mahāpadesaṃ dhāreyyātha.

Take another mendicant who says: 'In such-and-such monastery lives a Saṅgha with seniors and leaders. I've heard and learned this in the presence of that Saṅgha: this is the teaching, this is the monastic law, this is the Teacher's instruction.' You should neither approve nor dismiss that mendicant's statement. Instead, you should carefully memorize those words and phrases, then check if they're included in the discourses or found in the monastic law. If they're not included in the discourses or found in the monastic law, you should draw the conclusion: 'Clearly this is not the word of the Buddha. It has been incorrectly memorized by that Saṅgha.' And so you should reject it. If they are included in the discourses or found in the monastic law, you should draw the conclusion: 'Clearly this is the word of the Buddha. It has been correctly memorized by that Saṅgha.' You should remember it. This is the second great reference.

Take another mendicant who says: 'In such-and-such monastery there are several senior mendicants who are very learned, knowledgeable in the scriptures, who have memorized the teachings, the monastic law, and the outlines. I've heard and learned this in the presence of those senior mendicants: this is the teaching, this is the monastic law, this is the Teacher's instruction.' You should neither approve nor dismiss that mendicant's statement. Instead, you should carefully memorize those words and phrases, then check if they're included in the discourses or found in the monastic law. If they're not included in the discourses or found in the monastic law, you should draw the conclusion: 'Clearly this is not the word of the Buddha. It has not been correctly memorized by those senior mendicants.' And so you should reject it. If they are included in the discourses and found in the monastic law, you

Idha pana, bhikkhave, bhikkhu evaṃ vadeyya: ‘amukasmiṃ nāma āvāse saṅgho viharati sathero sapāmokkho. Tassa me saṅghassa sammukhā suttaṃ sammukhā paṭiggahitaṃ, ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanaṃ’ti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ. Anabhinanditvā appaṭikkositvā tāni padabyañjanaṇi sādhukaṃ uggahetvā sutte osāretabbāni, vinaye sandassetabbāni. Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ: ‘addhā idaṃ na ceva tassa bhagavato vacanaṃ; tassa ca saṅghassa duggahitaṃ’ti. Itihetaṃ, bhikkhave, chaḍḍeyyātha. Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṃ: ‘addhā idaṃ tassa bhagavato vacanaṃ; tassa ca saṅghassa suggahitaṃ’ti. Idaṃ, bhikkhave, dutiyaṃ mahāpadesaṃ dhāreyyātha.

Idha pana, bhikkhave, bhikkhu evaṃ vadeyya: ‘amukasmiṃ nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā. Tesāṃ me therānaṃ sammukhā suttaṃ sammukhā paṭiggahitaṃ— ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanaṃ’ti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ ... pe... na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ: ‘addhā idaṃ na ceva tassa bhagavato vacanaṃ; tesaṅca therānaṃ duggahitaṃ’ti. Itihetaṃ, bhikkhave, chaḍḍeyyātha. Tāni ce sutte osāriyamānāni ...pe... vinaye ca sandissanti, niṭṭhamettha gantabbaṃ: ‘addhā idaṃ tassa bhagavato vacanaṃ; tesaṅca therānaṃ suggahitaṃ’ti. Idaṃ, bhikkhave, tatiyaṃ mahāpadesaṃ dhāreyyātha.

should draw the conclusion: ‘Clearly this is the word of the Buddha. It has been correctly memorized by those senior mendicants.’ You should remember it. This is the third great reference.

Take another mendicant who says: ‘In such-and-such monastery there is a single senior mendicant who is very learned and knowledgeable in the scriptures, who has memorized the teachings, the monastic law, and the outlines. I’ve heard and learned this in the presence of that senior mendicant: this is the teaching, this is the monastic law, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement. Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the monastic law. If they’re not included in the discourses or found in the monastic law, you should draw the conclusion: ‘Clearly this is not the word of the Buddha. It has been incorrectly memorized by that senior mendicant.’ And so you should reject it. If they are included in the discourses and found in the monastic law, you should draw the conclusion: ‘Clearly this is the word of the Buddha. It has been correctly memorized by that senior mendicant.’ You should remember it. This is the fourth great reference.

These are the four great references. You should remember them.”

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

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

Idha pana, bhikkhave, bhikkhu evaṃ vadeyya: ‘amukasmim̃ nāma āvāse eko therō bhikkhu viharati bahussuto āgatāgamo dhammadhāro vinayadhāro mātikādhāro. Tassa me therassa sammukhā sutam̃ sammukhā paṭiggahitam̃— ayam̃ dhammo ayam̃ vinayo idam̃ satth-usāsanaṃ’ti. Tassa, bhikkhave, bhikkhuno bhāsitam̃ neva abhinanditabbam̃ nappaṭikkositabbam̃. Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhuḥkam̃ uggahetvā sutte osāretabbāni, vinaye sandassetabbāni. Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha gantabbam̃: ‘addhā idam̃ na ceva tassa bhagavato vacanam̃; tassa ca therassa duggahitaṃ’ti. Itihetaṃ, bhikkhave, chaḍḍeyyātha. Tāni ca sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbam̃: ‘addhā idam̃ tassa bhagavato vacanam̃; tassa ca therassa suggahitaṃ’ti. Idam̃, bhikkhave, catuttham̃ mahāpadesam̃ dhāreyyātha.

Ime kho, bhikkhave, cattāro mahāpadesa dhāreyyāthā”ti.

Tatrapī sudam̃ bhagavā bhoganagare viharanto ānande cetiye etadeva bahulam̃ bhikkhūnam̃ dhammim̃ katham̃ karoti:

“iti sīlam̃, iti samādhi, iti paññā. Sīlāparibhāvito samādhi mahapphalo hoti mahānisamsō. Samādhiparibhāvitā paññā mahapphalā hoti mahānisamsā. Paññāparibhāvitam̃ cittam̃ sammadeva āsavehi vimucati, seyyathidam̃— kāmāsavā, bhavāsavā, avijjāsavā”ti.

23. On Cunda the Smith

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

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

Cunda heard that the Buddha had arrived and was staying in his mango grove. Then he went to the Buddha, bowed, and sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk. Then Cunda said to the Buddha, “Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me.” The Buddha consented in silence.

Then, knowing that the Buddha had consented, Cunda got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

And when the night had passed Cunda had a variety of delicious foods prepared in his own home, and plenty of pork on the turn. Then he had the Buddha informed of the time, saying, “Sir, it’s time. The meal is ready.”

23. Kammāraputtacundavatthu

Atha kho bhagavā bhoganagare yathābhirantaṃ viharitvā āyasman-
taṃ ānandaṃ āmantesi: “āyāmānanda, yena pāvā tenupasaṅkamis-
sāmā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha
kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena pāvā tadavasari.
Tatra sudaṃ bhagavā pāvāyaṃ viharati cundassa kammāraputtassa
ambavane.

Assosi kho cundo kammāraputto: “bhagavā kira pāvāṃ anuppat-
to, pāvāyaṃ viharati mayhaṃ ambavane”ti. Atha kho cundo kam-
māraputto yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavant-
aṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho cundaṃ
kammāraputtaṃ bhagavā dhammiyā kathāya sandassesī samādapesi
samuttejesī sampahaṃsesī. Atha kho cundo kammāraputto bhagavatā
dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito
bhagavantaṃ etadvoca: “adhivāsetu me, bhante, bhagavā svātanāya
bhattaṃ saddhiṃ bhikkhusaṅghenā”ti. Adhivāsesī bhagavā tuṅhīb-
āvena.

Atha kho cundo kammāraputto bhagavato adhivāsaṇaṃ viditvā uṭ-
ṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho cundo kammāraputto tassā rattiyaṃ accayena sake ni-
vesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā pahūtañca
sūkaramaddavaṃ bhagavato kālaṃ ārocāpesi: “kālo, bhante, niṭṭhitaṃ
bhattaṃ”ti.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Cunda together with the mendicant Saṅgha, where he sat on the seat spread out and addressed Cunda, “Cunda, please serve me with the pork on the turn that you’ve prepared. And serve the mendicant Saṅgha with the other foods.”

“Yes, sir,” replied Cunda, and did as he was asked.

Then the Buddha addressed Cunda, “Cunda, any pork on the turn that’s left over, you should bury it in a pond. I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could properly digest it except for the Realized One.”

“Yes, sir,” replied Cunda. He did as he was asked, then came back to the Buddha, bowed, and sat down to one side. Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he got up from his seat and left.

After the Buddha had eaten Cunda’s meal, he fell severely ill with bloody dysentery, struck by dreadful pains, close to death. But he endured unperturbed, with mindfulness and situational awareness. Then he addressed Ānanda, “Come, Ānanda, let’s go to Kusinārā.”

Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena cundassa kammāraputtassa nivesanaṃ tenupasaṅkama; upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho bhagavā cundaṃ kammāraputtaṃ āmantesi: “yaṃ te, cunda, sūkaramaddavaṃ paṭiyattaṃ, tena maṃ parivisa. Yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ, tena bhikkhusaṅghaṃ parivisa”ti.

“Evaṃ, bhante”ti kho cundo kammāraputto bhagavato paṭissutvā yaṃ ahosi sūkaramaddavaṃ paṭiyattaṃ, tena bhagavantaṃ parivisi. Yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ, tena bhikkhusaṅghaṃ parivisi.

Atha kho bhagavā cundaṃ kammāraputtaṃ āmantesi: “yaṃ te, cunda, sūkaramaddavaṃ avasiṭṭhaṃ, taṃ sobbhe nikhaṇāhi. Nāhaṃ taṃ, cunda, passāmi sadevake loke samārake sabrahmake sasamaṇabrāhmaṇiyā pajāya sadevamanussāya, yassa taṃ paribhuttaṃ sammā pariṇāmaṃ gaccheyya aññatra tathāgatassā”ti.

“Evaṃ, bhante”ti kho cundo kammāraputto bhagavato paṭissutvā yaṃ ahosi sūkaramaddavaṃ avasiṭṭhaṃ, taṃ sobbhe nikhaṇitvā yena bhagavā tenupasaṅkama; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho cundaṃ kammāraputtaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanā pakkāmi.

(...)

Atha kho bhagavato cundassa kammāraputtassa bhattaṃ bhuttāvisssa kharo ābādho uppajji, lohitaṭṭhāṅgikā pabāḷhā vedanā vattanti māraṇantikā. Tā sudamā bhagavā sato sampajāno adhibāsesi avihaṇṇānaṃ. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “āyāmaṇanda, yena kusinārā tenupasaṅkamissāma”ti.

“Yes, sir,” Ānanda replied.

I’ve heard that after eating
the meal of Cunda the smith,
the wise one fell severely ill,
with pains, close to death.

A severe sickness struck the Teacher
who had eaten the pork on the turn.
While still purging the Buddha said:
“I’ll go to the citadel of Kusinārā.”

24. Bringing a Drink

Then the Buddha left the road and went to the root of a certain tree, where he addressed Ānanda, “Please, Ānanda, fold my outer robe in four and spread it out for me. I am tired and will sit down.”

“Yes, sir,” replied Ānanda, and did as he was asked. The Buddha sat on the seat spread out.

When he was seated he said to Venerable Ānanda, “Please, Ānanda, fetch me some water. I am thirsty and will drink.”

When he said this, Venerable Ānanda said to the Buddha, “Sir, just now around five hundred carts have passed by. The shallow water has been churned up by their wheels, and it flows cloudy and murky. The Kakutthā river is not far away, with clear, sweet, cool water, clean, with smooth banks, delightful. There the Buddha can drink and cool his limbs.”

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

Cundassa bhattaṃ bhuñjitvā,
kammārassāti me suttaṃ;
Ābādhaṃ samphusī dhīro,
pabāḷhaṃ māraṇantikaṃ.

Bhuttassa ca sūkaramaddavena,
Byādhippabāḷho udapādi satthuno;
Virecamāno bhagavā avoca,
“Gacchāmahaṃ kusiṇāraṃ nagaraṃ” ti.

24. Pāṇiyāharaṇa

Atha kho bhagavā maggā okkamma yena aññataraṃ rukkhamaṃ tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ āmantesi: “iṅgha me tvaṃ, ānanda, catugguṇaṃ saṅghāṭiṃ paññapehi, kilantosmi, ānanda, nisīdissāmi” ti.

“Evaṃ, bhante” ti kho āyasmā ānando bhagavato paṭissutvā catugguṇaṃ saṅghāṭiṃ paññapesi. Nisīdi bhagavā paññatte āsane.

Nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “iṅgha me tvaṃ, ānanda, pāṇiyaṃ āhara, pipāsitosmi, ānanda, pivissāmi” ti.

Evaṃ vutte, āyasmā ānando bhagavantaṃ etadvoca: “idāni, bhante, pañcamattāni sakaṭasatāni atikkantāni, taṃ cakkacchinnānaṃ udakaṃ parittaṃ luḷitaṃ āvilaṃ sandati. Ayaṃ, bhante, kakudhā nadī avidūre acchodakā sātodakā sītodakā setodakā suppatitthā ramaṇīyā. Ettha bhagavā pāṇiyaṃ pivissati, gattāni ca sīti karissati” ti.

For a second time, the Buddha asked Ānanda for a drink, and for a second time Ānanda suggested going to the Kakutthā river.

And for a third time, the Buddha said to Ānanda, “Please, Ānanda, fetch me some water. I am thirsty and will drink.”

“Yes, sir,” replied Ānanda. Taking his bowl he went to the river. Now, though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when Ānanda approached it flowed transparent, clear, and unclouded.

Then Ānanda thought, “It’s incredible, it’s amazing! The Realized One has such psychic power and might! For though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded.” Gathering a bowl of drinking water he went back to the Buddha, and said to him, “It’s incredible, sir, it’s amazing! The Realized One has such psychic power and might! Just now, though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded. Drink the water, Blessed One! Drink the water, Holy One!” So the Buddha drank the water.

25. On Pukkusa the Malla

Now at that time Pukkusa the Malla, a disciple of Āḷāra Kālāma, was traveling along the road from Kusinārā and Pāvā. He saw the Buddha

Dutiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “iṅgha me tvaṃ, ānanda, pāṇīyaṃ āhara, pipāsitosmi, ānanda, pivissāmi”ti. Dutiyampi kho āyasmā ānando bhagavantaṃ etadavoca: “idāni, bhante, pañcamattāni sakaṭasatāni atikkantāni, taṃ cakkacchinnāni udakaṃ parittaṃ luḷitaṃ āvilaṃ sandati. Ayaṃ, bhante, kakudhā nadī avidūre acchodakā sātodakā sītodakā setodakā suppatitthā ramaṇīyā. Ettha bhagavā pāṇīyaṃ pivissati, gattāni ca sītīkarissati”ti.

Tatīyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi: “iṅgha me tvaṃ, ānanda, pāṇīyaṃ āhara, pipāsitosmi, ānanda, pivissāmi”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā pattaṃ gahetvā yena sā nadikā tenupasaṅkami. Atha kho sā nadikā cakkacchinnā parittā luḷitā āvilā sandamānā, āyasmante ānande upasaṅkamante acchā vipprasannā anāvilā sandittha.

Atha kho āyasmato ānandassa etadahosi: “acchariyaṃ vata bho, abbhutaṃ vata bho, tathāgatassa mahiddhikatā mahānubhāvatā. Ayaṃhi sā nadikā cakkacchinnā parittā luḷitā āvilā sandamānā mayi upasaṅkamante acchā vipprasannā anāvilā sandati”ti. Pattena pāṇīyaṃ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca: “acchariyaṃ, bhante, abbhutaṃ, bhante, tathāgatassa mahiddhikatā mahānubhāvatā. Idāni sā bhante nadikā cakkacchinnā parittā luḷitā āvilā sandamānā mayi upasaṅkamante acchā vipprasannā anāvilā sandittha. Pivatu bhagavā pāṇīyaṃ pivatu sugato pāṇīyaṃ”ti. Atha kho bhagavā pāṇīyaṃ apāyi.

25. Pukkusamallaputtavatthu

Tena kho pana samayena pukkuso mallaputto ālārassa kālāmassa sāvako kusinārāya pāvaṃ addhānamaggappaṭipanno hoti. Addasā kho

sitting at the root of a certain tree. He went up to him, bowed, sat down to one side, and said, “It’s incredible, sir, it’s amazing! Those who have gone forth remain in such peaceful meditations.

Once it so happened that Āḷāra Kālāma, while traveling along a road, left the road and sat at the root of a nearby tree for the day’s meditation. Then around five hundred carts passed by right next to Āḷāra Kālāma. Then a certain person coming behind those carts went up to Āḷāra Kālāma and said to him: ‘Sir, didn’t you see the five hundred carts pass by?’

‘No, friend, I didn’t see them.’

‘But sir, didn’t you hear a sound?’

‘No, friend, I didn’t hear a sound.’

‘But sir, were you asleep?’

‘No, friend, I wasn’t asleep.’

‘But sir, were you conscious?’

‘Yes, friend.’ ‘So, sir, while conscious and awake you neither saw nor heard a sound as five hundred carts passed by right next to you? Why sir, even your outer robe is covered with dust!’

‘Yes, friend.’

Then that person thought: ‘It’s incredible, it’s amazing! Those who have gone forth remain in such peaceful meditations, in that, while conscious and awake he neither saw nor heard a sound as five hundred carts passed by right next to him.’ And after declaring his lofty confidence in Āḷāra Kālāma, he left.”

“What do you think, Pukkusa? Which is harder and more challenging to do while conscious and awake: to neither see nor hear a sound as

pukkuso mallaputto bhagavantaṃ aññatarasmim rukkhamūle nisinnaṃ. Disvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho pukkuso mallaputto bhagavantaṃ etadavoca: “acchariyaṃ, bhante, abbhutaṃ, bhante, santena vata, bhante, pabbajitā vihārena viharanti.

Bhūtapubbaṃ, bhante, ālāro kālāmo addhānamaggappaṭipanno maggā okkamma avidūre aññatarasmim rukkhamūle divāvihāraṃ nisīdi. Atha kho, bhante, pañcamattāni sakaṭasatāni ālāraṃ kālāmaṃ nissāya nissāya atikkamimsu. Atha kho, bhante, aññataro puriso tassa sakaṭasatthassa piṭṭhito piṭṭhito āgacchanto yena ālāro kālāmo tenupasaṅkami; upasaṅkamtivā ālāraṃ kālāmaṃ etadavoca: ‘api, bhante, pañcamattāni sakaṭasatāni atikkantāni addasā’ti?

‘Na kho ahaṃ, āvuso, addasan’ti.

‘Kiṃ pana, bhante, saddaṃ assosī’ti?

‘Na kho ahaṃ, āvuso, saddaṃ assosin’ti.

‘Kiṃ pana, bhante, sutto ahosī’ti?

‘Na kho ahaṃ, āvuso, sutto ahosin’ti.

‘Kiṃ pana, bhante, saññī ahosī’ti?

‘Evamāvuso’ti. ‘So tvaṃ, bhante, saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva addasa, na pana saddaṃ assosi; apisu te, bhante, saṅghāṭi rajena okiṇṇā’ti?

‘Evamāvuso’ti.

Atha kho, bhante, tassa purisassa etadahosi: ‘acchariyaṃ vata bho, abbhutaṃ vata bho, santena vata bho pabbajitā vihārena viharanti. Yatra hi nāma saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva dakkhati, na pana saddaṃ sossatī’ti. Ālāre kālāme uḷāraṃ pasādaṃ pavedetvā pakkāmi”ti.

“Taṃ kiṃ maññasi, pukkusa, katamaṃ nu kho dukkarataraṃ vā durabhisambhavataraṃ vā— yo vā saññī samāno jāgaro pañcamattāni

five hundred carts pass by right next to you? Or to neither see nor hear a sound as it's raining and pouring, lightning's flashing, and thunder's cracking?"

"What do five hundred carts matter, or six hundred, or seven hundred, or eight hundred, or nine hundred, or a thousand, or even a hundred thousand carts? It's far harder and more challenging to neither see nor hear a sound as it's raining and pouring, lightning's flashing, and thunder's cracking!"

"This one time, Pukkusa, I was staying near Ātumā in a threshing-hut. At that time it was raining and pouring, lightning was flashing, and thunder was cracking. And not far from the threshing-hut two farmers who were brothers were killed, as well as four oxen. Then a large crowd came from Ātumā to the place where that happened.

Now at that time I came out of the threshing-hut and was walking mindfully in the open near the door of the hut. Then having left that crowd, a certain person approached me, bowed, and stood to one side. I said to them, 'Why, friend, has this crowd gathered?'

'Just now, sir, it was raining and pouring, lightning was flashing, and thunder was cracking. And two farmers who were brothers were killed, as well as four oxen. Then this crowd gathered here. But sir, where were you?'

'I was right here, friend.'

'But sir, did you see?'

'No, friend, I didn't see anything.'

sakaṭasatāni nissāya nissāya atikkantāni neva passeyya, na pana saddaṃ suṇeyya; yo vā saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva passeyya, na pana saddaṃ suṇeyyā”ti?

“Kiñhi, bhante, karissanti pañca vā sakaṭasatāni cha vā sakaṭasatāni satta vā sakaṭasatāni aṭṭha vā sakaṭasatāni nava vā sakaṭasatāni, sakaṭasahassaṃ vā sakaṭasatasahassaṃ vā. Atha kho etadeva dukkaratarañceva durabhisambhavatarañca yo saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva passeyya, na pana saddaṃ suṇeyyā”ti.

“Ekamidāhaṃ, pukkusa, samayaṃ ātumāyaṃ viharāmi bhusāgāre. Tena kho pana samayena deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā avidūre bhusāgārassa dve kassakā bhātaro hatā cattāro ca balibaddā. Atha kho, pukkusa, ātumāya mahājanakāyo nikkhamitvā yena te dve kassakā bhātaro hatā cattāro ca balibaddā tenupasaṅkama.

Tena kho panāhaṃ, pukkusa, samayena bhusāgārā nikkhamitvā bhusāgāradvāre abbhokāse caṅkamāmi. Atha kho, pukkusa, aññataro puriso tamhā mahājanakāyā yenāhaṃ tenupasaṅkama; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitam kho ahaṃ, pukkusa, taṃ purisaṃ etadavocaṃ: ‘kiṃ nu kho eso, āvuso, mahājanakāyo sannipatito’ti?

‘Idāni, bhante, deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā dve kassakā bhātaro hatā cattāro ca balibaddā. Ettheso mahājanakāyo sannipatito. Tvaṃ pana, bhante, kva ahoṣī’ti?

‘Idheva kho ahaṃ, āvuso, ahoṣin’ti.

‘Kiṃ pana, bhante, addasā’ti?

‘Na kho ahaṃ, āvuso, addasan’ti.

‘But sir, didn’t you hear a sound?’

‘No, friend, I didn’t hear a sound.’

‘But sir, were you asleep?’

‘No, friend, I wasn’t asleep.’

‘But sir, were you conscious?’

‘Yes, friend.’

‘So, sir, while conscious and awake you neither saw nor heard a sound as it was raining and pouring, lightning was flashing, and thunder was cracking?’

‘Yes, friend.’

Then that person thought: ‘It’s incredible, it’s amazing! Those who have gone forth remain in such peaceful meditations, in that, while conscious and awake he neither saw nor heard a sound as it was raining and pouring, lightning was flashing, and thunder was cracking.’ And after declaring their lofty confidence in me, they bowed and respectfully circled me, keeping me on their right, before leaving.”

When he said this, Pukkusa said to him, “Any confidence I had in Āḷāra Kālāma I sweep away as in a strong wind, or float away as down a swift stream. Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Then Pukkusa addressed a certain man, “Please, my man, fetch a pair of ready to wear polished golden garments.”

‘Kiṃ pana, bhante, saddaṃ assosī’ti?

‘Na kho ahaṃ, āvuso, saddaṃ assosin’ti.

‘Kiṃ pana, bhante, sutto ahosī’ti?

‘Na kho ahaṃ, āvuso, sutto ahosin’ti.

‘Kiṃ pana, bhante, saññī ahosī’ti?

‘Evamāvuso’ti.

‘So tvaṃ, bhante, saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva ad-dasa, na pana saddaṃ assosī’ti?

‘Evamāvuso’ti?

Atha kho, pukkusa, tassa purisassa etadahosi: ‘acchariyaṃ vata bho, abbhutaṃ vata bho, santena vata bho pabbajitā vihārena viharanti. Yatra hi nāma saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva dakkhati, na pana saddaṃ sossatī’ti. Mayi uḷāraṃ pasādaṃ pavedetvā maṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi”ti.

Evaṃ vutte, pukkuso mallaputto bhagavantaṃ etadavoca: “esāhaṃ, bhante, yo me ālāre kālāme pasādo taṃ mahāvāte vā ophuṇāmi sīgh-asotāya vā nadiyā pavāhemi. Abhikkantaṃ, bhante, abhikkantaṃ, bh-ante. Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjot-aṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammaṃca bhikkhusaṅghaṃca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

Atha kho pukkuso mallaputto aññataraṃ purisaṃ āmantesi: “iṅgha me tvaṃ, bhaṇe, siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇiyaṃ āharā”ti.

“Yes, sir,” replied that man, and did as he was asked. Then Pukkusa brought the garments to the Buddha, “Sir, please accept this pair of ready to wear polished golden garments from me out of compassion.”

“Well then, Pukkusa, clothe me in one, and Ānanda in the other.”

“Yes, sir,” replied Pukkusa, and did so.

Then the Buddha educated, encouraged, fired up, and inspired Pukkusa the Malla with a Dhamma talk, after which he got up from his seat, bowed, and respectfully circled the Buddha before leaving.

Then, not long after Pukkusa had left, Ānanda placed the pair of golden garments on the Buddha’s body. But when placed on the Buddha’s body they seemed to lose their shine. Then Ānanda said to the Buddha, “It’s incredible, sir, it’s amazing, how pure and bright is the color of the Realized One’s skin. When this pair of ready to wear polished golden garments is placed on the Buddha’s body they seem to lose their shine.”

“That’s so true, Ānanda, that’s so true! There are two times when the color of the Realized One’s skin becomes extra pure and bright. What two? The night when a Realized One understands the supreme perfect awakening; and the night he becomes fully extinguished through the natural principle of extinguishment, without anything left over. These are the are two times when the color of the Realized One’s skin becomes extra pure and bright.

“Evaṃ, bhante”ti kho so puriso pukkusassa mallaputtassa paṭissutvā taṃ siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ āhari. Atha kho pukkuso mallaputto taṃ siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato upanāmesi: “idaṃ, bhante, siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ, taṃ me bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti.

“Tena hi, pukkusa, ekena maṃ acchādehi, ekena ānandaṃ”ti.

“Evaṃ, bhante”ti kho pukkuso mallaputto bhagavato paṭissutvā ekena bhagavantaṃ acchādeti, ekena āyasmantaṃ ānandaṃ.

Atha kho bhagavā pukkusaṃ mallaputtaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho pukkuso mallaputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsīto uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho āyasmā ānando acirapakkante pukkuse mallaputte taṃ siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato kāyaṃ upanāmesi. Taṃ bhagavato kāyaṃ upanāmitaṃ hataccikaṃ viya khāyati. Atha kho āyasmā ānando bhagavantaṃ etadavoca: “acchariyaṃ, bhante, abbhutaṃ, bhante, yāva parisuddho, bhante, tathāgatassa chavivaṇṇo pariyoḍāto. Idaṃ, bhante, siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato kāyaṃ upanāmitaṃ hataccikaṃ viya khāyati”ti.

“Evametaṃ, ānanda, evametaṃ, ānanda, dvīsu kālesu ativiya tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyoḍāto. Katamesu dvīsu? Yañca, ānanda, rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati. Imesu kho, ānanda, dvīsu kālesu ativiya tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyoḍāto.

Today, Ānanda, in the last watch of the night, between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā, shall be the Realized One’s full extinguishment. Come, Ānanda, let’s go to the Kakutthā River.”

“Yes, sir,” Ānanda replied.

A pair of golden polished garments
 was presented by Pukkusa;
 when the teacher was clothed with them,
 his golden skin glowed bright.

Then the Buddha together with a large Saṅgha of mendicants went to the Kakutthā River. He plunged into the river and bathed and drank. And when he had emerged, he went to the mango grove, where he addressed Venerable Cundaka, “Please, Cundaka, fold my outer robe in four and spread it out for me. I am tired and will lie down.”

“Yes, sir,” replied Cundaka, and did as he was asked. And then the Buddha laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. But Cundaka sat down right there in front of the Buddha.

Having gone to Kakutthā Creek,
 whose water was transparent, sweet, and clear,
 the Teacher, being tired, plunged in,
 the Realized One, without compare in the world.

Ajja kho panānanda, rattiyā pacchime yāme kusinārāyaṃ upavattane mallānaṃ sālavane antarena yamakasālānaṃ tathāgatassa parinibbānaṃ bhavissati. Āyāmānanda, yena kakudhā nadī tenupasaṅkamisāmā”ti.

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

Singīvaṇṇaṃ yugamaṭṭhaṃ,
pukkuso abhihārayi;
Tena acchādito satthā,
hemavaṇṇo asobhathāti.

(...)

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena kakudhā nadī tenupasaṅkami; upasaṅkamtivā kakudhaṃ nadiṃ ajjhogāhetvā nhatvā ca pivitvā ca paccuttaritvā yena ambavanaṃ tenupasaṅkami. Upasaṅkamtivā āyasmantaṃ cundakaṃ āmantesi: “iṅgha me tvaṃ, cundaka, catugguṇaṃ saṅghāṭiṃ paññapehi, kilantosmi, cundaka, nipajjissāmī”ti.

“Evaṃ, bhante”ti kho āyasmā cundako bhagavato paṭissutvā catugguṇaṃ saṅghāṭiṃ paññapesi. Atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno utthānasaññaṃ manasikarivā. Āyasmā pana cundako tattheva bhagavato purato nisīdi.

Gantvāna buddho nadikaṃ kakudhaṃ,
Acchodakaṃ sātudakaṃ vipvasannaṃ;
Ogāhi satthā akilantarūpo,
Tathāgato appaṭimo ca loke.

And after bathing and drinking the Teacher emerged.

Before the group of mendicants, in the middle, the Buddha,
the Teacher who rolled forth the present dispensation,
the great hermit went to the mango grove.

He addressed the mendicant named Cundaka:

“Spread out my folded robe so I can lie down.”

The evolved one urged Cunda,
who quickly spread the folded robe.
The Teacher lay down so tired,
while Cunda sat there before him.

Then the Buddha said to Venerable Ānanda:

“Now it may happen, Ānanda, that others may give rise to some regret for Cunda the smith: ‘It’s your loss, friend Cunda, it’s your misfortune, in that the Realized One became fully extinguished after eating his last almsmeal from you.’ You should dispel remorse in Cunda the smith like this: ‘You’re fortunate, friend Cunda, you’re so very fortunate, in that the Realized One became fully extinguished after eating his last almsmeal from you. I have heard and learned this in the presence of the Buddha.

There are two almsmeal offerings that have identical fruit and result, and are more fruitful and beneficial than other almsmeal offerings. What two? The almsmeal after eating which a Realized One understands the supreme perfect awakening; and the almsmeal after eating which he becomes fully extinguished through the natural principle of

Nhatvā ca pivitvā cudatāri sathā,
 Purakkhato bhikkhugaṇassa majjhe;
 Vattā pavattā bhagavā idha dhamme,
 Upāgami ambavanaṃ mahesi.

Āmantayi cundakaṃ nāma bhikkhum,
 Catugguṇaṃ santhara me nipajjaṃ;
 So codito bhāvitattena cundo,
 Catugguṇaṃ santhari khippameva;
 Nipajji sathā akilantarūpo,
 Cundopi tattha pamukhe nisīdīti.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

“siyā kho panānanda, cundassa kammāraputtassa koci vippaṭṭisāraṃ uppādeyya: ‘tassa te, āvuso cunda, alābhā tassa te dulladdhaṃ, yassa te tathāgato pacchimaṃ piṇḍapātaṃ paribhuñjitvā parinibbuto’ti. Cundassa, ānanda, kammāraputtassa evaṃ vippaṭṭisāro paṭivinetabbo: ‘tassa te, āvuso cunda, lābhā tassa te suladdhaṃ, yassa te tathāgato pacchimaṃ piṇḍapātaṃ paribhuñjitvā parinibbuto. Sammukhā mettaṃ, āvuso cunda, bhagavato suttaṃ sammukhā paṭiggahitaṃ:

dveme piṇḍapātā samasamaphalā samavipākā, ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisaṃsatarā ca. Katame dve? Yañca piṇḍapātaṃ paribhuñjitvā tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca piṇḍapātaṃ paribhuñjitvā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati. Ime dve piṇḍapātā samasamaphalā samavipākā, ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisaṃsatarā ca.

extinguishment, without anything left over. These two almsmeal offerings have identical fruit and result, and are more fruitful and beneficial than other almsmeal offerings.

You've accumulated a deed that leads to long life, beauty, happiness, fame, heaven, and sovereignty.' That's how you should dispel remorse in Cunda the smith."

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

"A giver's merit grows;
 enmity doesn't build up when you have self-control.
A skillful person gives up bad things—
 with the end of greed, hate, and delusion, they're extinguished."

Āyusaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ, vaṇṇasaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ, sukhasaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ, yasaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ, saggasaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ, ādhipateyyasaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ, Cundassa, ānanda, kammāraputtassa evaṁ vippaṭṭisāro paṭivinetabbo”ti.

Atha kho bhagavā etamatthaṁ viditvā tāyaṁ velāyaṁ imaraṁ udānaṁ udānesi:

“Dadato puññaṁ pavaddhati,
 Saṁyamato veraṁ na cīyati;
 Kusalo ca jahāti pāpakaṁ,
 Rāgadosamohakkhayā sanibbuto”ti.

Catuttho bhāṇavāro.