

MAHĀKHANDHAKO 1-4

THE GREAT CHAPTER

TEXT AND TRANSLATION OF VIN. MV. 1. 1-4 BY

ĀNANDAJOTI BHIKKHU



Mahākhandhako 1-4

The Great Chapter sections 1-4

Text and Translation

by

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The Texts:

The text of the Mahākhandhakam as presented here has been established through a comparison of the four standard editions:

BJT: Sri Lankan Edition *from* Mahāvaggapāḷi, pp. 2-90. Buddha Jayanti Tripitika Series, volume III. 1957, reprinted Colombo, 2005 with corrections.

PTS: European edition, *from* Vinaya Piṭakam, Vol I, The Mahāvagga, edited by Hermann Oldenburg, Pali Text Society, 1879, reprinted London, 1969.

Thai: Thai edition, as found on Budsir for Windows CD-ROM (version 2.0, Bangkok, 1996).

ChS: Burmese edition, as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igatpuri, no date, but = 1999).

Other Texts:

Comm: Mahāvagga-Aṭṭhakathā, as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igatpuri, no date, but = 1999).

Jā Nid: Jātakanidāna, as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igatpuri, no date, but = 1999).

Mvu: Mahavastu, Vol III, edited by E. Senart, Paris 1897.

Lal: Lalitavistara, edited by Lefman, Halle, 1902; also P.L. Vaidya, Darbhanga, 1958

Translations Consulted:

BD: The Book of the Discipline, Vol I, I.B. Horner, London, 1938.

VT: Vinaya Texts, Part I, T.W. Rhys Davids and Hermann Oldenberg, Oxford 1885, reprinted Delhi 1990

SGB: The Story of Gotama Buddha, N.A. Jayawickrama, PTS Oxford, 1990.

MT: The Mahavastu, J. J. Jones, London, 3 volumes 1949-1956.

LV: Lalitavistara, Bijoya Goswami, Kolkata, 2001.

Dictionaries:

PED: Pāli-English Dictionary, T.W. Rhys Davids and William Stede, 1921-25, online edition: <http://dsal.uchicago.edu/dictionaries/pali/>

CPD: Critical Pāli Dictionary, 1947- (unfinished), online edition: <http://pali.hum.ku.dk/cpd/search.html>

CPED: Concise Pāli-English Dictionary, Ven. A.P. Buddhadatta, Colombo, 1958 reprinted 1968.

BHSD: Buddhist Hybrid Sanskrit Dictionary, Franklin Edgerton, New Haven 1953, reprinted Delhi 1998.

SED: Sanskrit-English Dictionary, Monier-Williams, 1899, online edition: <http://www.sanskrit-lexicon.uni-koeln.de/monier/>

DPPN: Dictionary of Pali Proper Names, G.P. Malalasekera, Pali Text Society, London 1937.

FF: Bhante S. Dhammika: Dictionary of the Flora and Fauna in the Pāli Tipiṭaka (pre-publication copy kindly given me by the Author).

Other Works:

SHB: Mahāvaggapāḷi, edited by Ven. Paññāsāra Nāyakatthera, Colombo, 1958.

AS: Ludwig Alsdorf: Die Āryā-Strophen des Pali-Kanons (Wiesbaden, 1967).

Syntax: Syntax of the Cases in the Pali Nikayas, by O.H. de A. Wijesekera (Colombo 1993).

Introduction

The text of the first four sections of the Great Chapter in the Discipline collection^{1} traces the life and career of the Buddha for a period of about one year after the Complete Awakening, and is one of the earliest sources we have for this period in the Buddha's life.^{2} This section of the text forms a continuous narrative before it is replaced with a detailing of the various duties incumbent on monastics, and other rules for the monks and nuns.^{3}

As the text forms an integral part of the Discipline Collection it appears that it was originally meant to show how the monastic life was established in the first place, how and why it evolved, and what is the relationship between lay supporters and monastics, and only incidentally does it thereby reveal the early part of the Buddha's career.

Although many of the discourses that have been preserved provide contextual information on such matters as where the discourse was given, to whom and for what reason, very few indeed can be placed within a reliable time frame,^{4} and the only other comparable text we have is The Discourse about the Great Emancipation (Mahāparinibbānasutta), which provides a more-or-less continuous narrative detailing the last year of the Buddha's life.^{5}

First Section

Our present text opens some time after the Awakening,^{6} with the Buddha still at the foot of the Bodhi Tree, enjoying the bliss of liberation and reflecting to himself on Conditional Origination through the three watches of the night.^{7}

His first encounter with another person only comes when he moves to another tree in the same area, where he meets someone significantly enquiring about the real meaning of being a brāhmaṇa.

It is here that we see the Buddha for the first time explicitly redefining the given terms of his day by explaining the true meaning of being a brāhmaṇa, which has nothing to do with the pretensions of birth, of course.

There is no record of the brāhmaṇa's response to the teaching but he evidently did not become a lay follower at the time, otherwise it would have been recorded, so we can perhaps infer that he was unconvinced.

The Buddha's next meeting was at the root of another tree in the same vicinity, and this time with the Dragon-King Mucilinda, who protected him from unseasonable weather. These first 3 sections are parallel to five discourses in the Udāna 1:1-4, and 2:1, which all end in an exalted utterance being made by the Buddha.

The next section tells how the Buddha met with two merchants, Tapussa and Bhallika, who were apparently traveling north to Magadha. At the culmination of the story the merchants go for refuge to the Buddha and the Dhamma^{8} and became the first of the Buddha's followers in the Dispensation. Perhaps it is significant that the first people who gain faith in the Buddha and his Teaching were not professional religious, but simple merchants, as that section of society was to provide crucial support to the fledgling Teaching.

The scene then changes to the root of another tree, still in the vicinity of Uruvelā, where the Buddha ponders on whether it is really possible to teach such a deep and profound doctrine to people when they have so little inclination towards spiritual things and such attachment to material pleasures. He is ultimately persuaded by the Mahābrahmā Sahampati, who points out that there are some with little dust on their eyes and that they will understand.

The Buddha therefore agrees to teach, but just who to teach is the next question. He first thinks of Ālāra and Uddaka,^{9} but they had

recently passed away, so then he recalled the group-of-five ascetics who had been helping him during his six years of austerity. Seeing that they were now in the neighbouring State of Kāsī,^{10} he decided to walk across the countryside for the approximately 200 km in order to teach them.

A meeting on the way with the Abstainer (*Ājīvika*) Upaka is recorded at this point.^{11} Again the Abstainer, like the brāhmaṇa earlier, was unable to grasp the message or to gain faith in the Buddha, and went away, 'shaking his head and taking the wrong path (*ummagga*)', as the text says.

The Buddha eventually reaches the Deer Park at Isipatana, a few kilometres from the capital of Kāsī, Bārāṇasī. Although the group-of-five have been chosen for the first formal teaching of the new school, they are anything but impressed when they see their former associate coming. Indeed they make an agreement amongst themselves not to honour him in any way, although as he is a member of the Khattiya class they agree to put out a seat for him.

As the Buddha approaches though they are unable to keep to their agreement and they rise up, prepare a seat, take his bowl and robe, put out water for him, and so on. But still they are not quite ready for the new teaching and the Buddha will not teach them until they acknowledged his declared status. Eventually they are convinced by his earnestness and stop addressing him in a familiar way and speak to him with all due reverence.^{12}

It is only then that the Buddha deigns to teach them the discourse that is famous now for Setting the Dhamma-Wheel Rolling. The Discourse itself is as revolutionary as it is simple. It basically only consists of an outline of the Four Noble Truths with short definitions of each. However the approach to the spiritual life that it signifies must have been felt to be quite extraordinary.

The prevalent religious teachings of the time stressed either correct ritual observance or extreme asceticism. The Buddha knew that neither led to the desired goal, and started his teaching career with a completely fresh look at the problem of existence. First he had diagnosed the problem: suffering; then he had found the cause: craving; then he had seen that its end (*nirodha*) was possible, and to the group-of-five monks he taught the Path to that goal, the eightfold noble Path which went, contrary to their expectation as ascetics, by the middle way.

For religious steeped in extreme asceticism, that must have been revolutionary indeed, and one of them, Koṇḍañña, did indeed attain to the first stage of sainthood on that very teaching, and all of them were ordained as monks by the Buddha. But for their further progress many more teachings would be required.

Unfortunately for us the teachings during those first few days have not been preserved in any of the traditions that have come down to us, but over the next few days the Buddha did give them the necessary basis upon which they gradually made successively deeper attainments until they stood on the brink of full liberation.^{13}

It was then that the Buddha taught the second recorded discourse containing the profound teaching about non-Self, which demonstrated that there was no Self or Divinity to be found in any of the constituents that make up the human personality, and that none of them were worth clinging to. It was on the basis of this teaching that the group-of-five monks fulfilled the teaching and attained to such a state of purity that they would never be reborn again, and it is this teaching that closes the first section for recital (*bhāṇavāra*).

Second Section

The next section is easier to summarise: it traces the progress the Dispensation made during the first Rains Retreat, which was spent in

the Deer Park after the initial teachings. First Yasa, a wealthy young man from the capital, meets up with the Buddha and becomes a monk, and eventually a Worthy One. His Father,^{14} Mother and former Wife all go for refuge to the Three Treasures as lay followers committed for life. Then four of his good friends, and fifty more friends all become monks and attain full liberation.

At that point there were sixty-one monks and Arahats in the world, and at the end of the Rains Retreat the Buddha sent them out to the four directions to teach to all who would listen. They go and start making their own converts and the Buddha eventually initialises a procedure whereby they can administer ordination themselves, rather than bringing the aspirant to him personally. The curious thing is this: with only one or two possible exceptions,^{15} we never hear of any of these monks again, and not even one appears to accompany the Buddha when he sets out to return to Uruvelā, where he had initially attained Awakening.

Before he sets out on that journey the Buddha apparently had one or two encounters with Māra, who according to the traditions was still pursuing the Buddha for up to one year after the Awakening. I say one or two purposely, because it is not clear from the text whether we are dealing with two different visitations, or with two rescensions of the same encounter. I tend to think the latter, which is strengthened by there being two rescensions of the next but one story in the text.

We next have the curious story of the Buddha's encounter with the good group of 30 friends while traveling back to Magadha. Apparently out for a picnic, one of their number has his belongings stolen by a prostitute he had brought along for the day. The group goes off in search of the miscreant, but come across the Buddha instead who teaches them Dhamma so effectively that they all attain at least the first stage of sainthood and request and receive

ordination, but once again it appears none of the group accompanies the Buddha on his further journeying into Magadha.

Third Section

The third section for recital finds the Buddha back in Uruvelā, but now somewhat north of where he had Awakened, in the Ashram of the fire-worshipper Uruvelā Kassapa, who is living there with his five-hundred disciples. This Kassapa is one of three brothers who are living in the area engaged in the same practice, with three hundred and two hundred disciples each.

The Buddha asks if he can stay for the night in the firehouse. At first Kassapa refuses, fearing that a Dragon (*Nāga*) who is living there would harm him, but eventually the Buddha persuades Kassapa to let him stay. During the night there is a fiery contest with the Dragon, which the Buddha wins.

Kassapa is impressed by this, but he still believes that the Buddha is not at the same standing as he is himself. Still, he offers to provide food for the Buddha if he stays on in the Ashram, and the Buddha agrees. This exact same story is told twice in the text, first in prose and then in verse. The commentary specifically states that the verses came later and were inserted after the prose. There is yet another rescension of the same story in the Mahāvastu, but there it occurs not as the first but as the last of a series of miracles that are different from those recorded in the Pāḷi.

The Pāḷi text then has a series of miracles performed by the Buddha, but none of them succeed in convincing Kassapa of the Buddha's superiority, so eventually the Buddha tells Kassapa straight that he is neither a Worthy One nor is he on his way to becoming one. Kassapa is convinced and asks for ordination, and both he and his followers and afterwards his brothers and their followers are ordained.

At this point the Buddha gives the famous Instruction about Burning, showing that the true fires are burning in our hearts, and rather than leading to release they are keeping us entrapped in the round of birth and death, and all 1,000 yogis attain to Worthiness upon hearing the discourse, which closes the third section.

Note that the time must now be sometime towards the end of the Winter period, which is perhaps six months after the Buddha gave his first discourse, and up and till now only three discourses have been recorded, though it is evident from the text, which explicitly says as much, that he had taught many more.

Fourth Section

Following the conversion of the Kassapas and their one thousand followers, the Buddha goes with them to Rājagaha, the capital of Magadha. King Bimbisāra hears that he has come to his Royal Capital and along with twelve thousand of his fellow citizens he goes out to meet him, fulfilling some wishes he had made while still a prince.

The Buddha teaches them a discourse at this point, but only a synopsis is given in the Pāḷi text, while in the Mahāvastu the full discourse is given.^{16} After the discourse the King goes for refuge to the Three Treasures and invites him for a meal on the following day, after which he donates the Bamboo Wood to the Buddha, thus ensuring the material establishment of the Dispensation.

There follows the conversion of the Wanderers Sāriputta and Moggallāna. They were followers of Sañjaya (apparently to be identified with one of the Six Heretical Teachers), and had previously made a promise to each other that if one of them attained the Deathless state, then he would immediately inform the other.

Sāriputta sees Assaji, one of the Buddha's disciples, on almsround and is immediately inspired with confidence and asks what teaching he knows. Assaji replies that he is new to the teaching, that he doesn't know much, but he recites a verse which is enough for Sāriputta to attain to the first stage of Sainthood (*Sotāpatti*).^{17}

This Assaji is normally identified with the Assaji who was one of the group-of-five monks. I question this though, as Assaji characterises himself as one who is new to the teaching and not long gone forth. But the group-of-five Assaji was hardly new to the Sāsana, indeed he stands right at the source. He had also heard some of the most important teachings that the Buddha had given, and had attained full liberation. There is also no record of any of the monks from the Bāṇārasī period following the Buddha over from Kāsī to Magadha. Assaji must have been a common name at the time and given the weight of the evidence I am inclined to believe that the Assaji Sāriputta met was not the same as the one in the group-of-five, but was as he characterised himself, one newly gone forth.

In any case on the strength of this encounter Sāriputta does see the Deathless and tells his friend Moggallāna about it, and they both leave Sañjaya, together with another 250 of his followers, and join the Buddha and become his chief disciples. This causes something of an uproar around the capital as many of their finest young men are going forth. But the Buddha teaches a verse to the monks that convinces his critics that he is teaching true Dhamma and the uproar dies down. It is at this point in the text that the narrative ends.

Comparison with other Texts

In preparing this text and translation of the Great Chapter I have made a careful comparison with other records of the same events, both in the Canon and the commentaries, together with texts like the Mahāvastu and Lalitavistara, which belong to other sects, so as to compare and supplement the information given in the text itself.

This has involved making a number of other translations that are parallel to this text, and which are now published elsewhere on the website, and which can be read in their own right as well as supplementary to the present work:

Uruvilvāto Ṛṣipatanaṃ Gamaṇaṃ - The Journey from Uruvilvā to Ṛṣipatana (from Mahāvastu pp. 322-329)

Dharmacakrapravartanasūtram - The Discourse that Set the Dharma-Wheel Rolling (from Lalitavistara)

Utpadyananirudhyanasūtram - The Discourse on Arising and Ceasing (The Fourth Discourse of the Buddha) (Mahāvastu pp. 443-9)

I have also included many notes drawn from the commentary, and comparisons with the Jātakanidāna, a full text and translation of which I hope to prepare at some time.

I am very grateful indeed to Rod Bucknell who has made many contributions to this project by reading all of the above works through for me and making many useful suggestions and corrections, which has gone a long way to improve the accuracy and usefulness of these works. He has been a true *kalyāṇamitta*.

Ānandajoti Bhikkhu
August 2009

Vinayapiṭake Mahāvaggassa Paṭhamo Bhāgo

The First Section of the Great Division in the Discipline Collection

Namo tassa Bhagavato Arahato Sammā sambuddhassa

Reverence to him, the Gracious One, the Worthy One, the Perfect Sambuddha

Mahākhandhako 1-4

The Great Chapter 1-4^{18}

[I: The First Teachings]^{19}

Bodhikathā

1: The Story about the Awakening (Tree)^{20}
(Conditional Origination)

Tena samayena Buddho Bhagavā Uruvelāyaṃ viharati,

At that time the Awakened One,^{21} the Gracious One, was dwelling near Uruvelā,^{22}

najjā Nerañjarāya tīre Bodhirukkhamūle
paṭhamābhisambuddho.

on the bank of the river Nerañjarā, at the root of the Awakening tree,
in the first (period) after the complete and perfect Awakening.^{23}

Atha kho Bhagavā Bodhirukkhamūle

° Then at that time the Gracious One sat at the root of the Awakening tree^{24}

sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī.

in one cross-legged posture for seven days experiencing the happiness of liberation.

Atha kho Bhagavā rattiyā paṭhamāṃ yāmaṃ,

Then the Gracious One, for the first watch of the night,

paṭiccasamuppādaṃ anulomapaṭilomaṃ manasākāsi:

applied his mind thoroughly to conditional origination in forward and reverse order:^{25}

“Avijjāpaccayā saṅkhārā,

“Because of ignorance there are (volitional) processes,

saṅkhārapaccayā viññāṇaṃ,

because of (volitional) processes: consciousness,

viññāṇapaccayā nāmarūpaṃ,

because of consciousness: mind and body,

nāmarūpapaccayā saḷāyatanaṃ,

because of mind and body: the six sense spheres,

saḷāyatanaṇapaccayā phasso,

because of the six sense spheres: contact,

phassapaccayā vedanā,

because of contact: feeling,

vedanāpaccayā taṇhā,

because of feeling: craving,

taṇhāpaccayā upādānaṃ,

because of craving: attachment,

upādānapaccayā bhavo,

because of attachment: continuation,

bhavapaccayā jāti,

because of continuation: birth,

jātipaccayā jarāmaraṇaṃ,

because of birth: old age, death,

sokaṇaridevadukkhadomanassupāyāsā sambhavanti,

grief, lamentation, pain, sorrow, and despair (all) arise,

evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

and so there is an origination of this whole mass of suffering.

Avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho,

But from the complete fading away and cessation of ignorance, there is the cessation of (volitional) processes,

saṅkhāraṇirodhā viññāṇaṇirodho,

from the cessation of (volitional) processes, the cessation of consciousness,

viññāṇaṇirodhā nāmarūpaṇirodho,

from the cessation of consciousness, the cessation of mind and body,

nāmarūpaṇirodhā saḷāyatanaṇirodho,

from the cessation of mind and body, the cessation of the six sense spheres,

saḷāyatanaṇirodhā phassaṇirodho,

from the cessation of the six sense spheres, the cessation of contact,

phassaṇirodhā vedanāṇirodho,

from the cessation of contact, the cessation of feeling,

vedanāṇirodhā taṇhāṇirodho,

from the cessation of feeling, the cessation of craving,

taṇhāṇirodhā upādānaṇirodho,

from the cessation of craving, the cessation of attachment,

upādānaṇirodhā bhavaṇirodho,

from the cessation of attachment, the cessation of continuation,

bhavaṇirodhā jātinirodho,

from the cessation of continuation, the cessation of birth,

jātinirodhā jarāmaraṇaṃ,
from the cessation of birth, old age, death,

sokaparidevadukkhadomanassupāyāsā nirujjhanti,
grief, lamentation, pain, sorrow, and despair (all) cease,

evam-etassa kevalassa dukkhakkhandhassa nirodho hotī” ti.
and so there is a cessation of this whole mass of suffering.”

Atha kho Bhagavā, etam-atthaṃ veditvā,
Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
on that occasion uttered this exalted utterance:

“Yadā have pātubhavanti dhammā
“When (the nature of) things^{26} becomes really manifest

Ātāpino jhāyato brāhmaṇassa,
To the ardent meditating brāhmaṇa,^{27}

Athassa kaṅkhā vapayanti sabbā,
Then all his doubts disappear,

Yato pajānāti sahetudhamman”-ti.
Since he knows (the nature of a) thing and its cause.”^{28}

* * *

Atha kho Bhagavā rattiyā majjhimaṃ yāmaṃ,
Then the Gracious One,^{29} for the middle watch of the night,

paṭiccasamuppādaṃ anulomapaṭilomaṃ manasākāsi:

applied his mind thoroughly to conditional origination in forward and reverse order:

“Avijjāpaccayā saṅkhārā,

“Because of ignorance there are (volitional) processes,

saṅkhārapaccayā viññāṇaṃ,

because of (volitional) processes: consciousness,

viññāṇapaccayā nāmarūpaṃ,

because of consciousness: mind and body,

nāmarūpapaccayā saḷāyatanaṃ,

because of mind and body: the six sense spheres,

saḷāyatanaṇapaccayā phasso,

because of the six sense spheres: contact,

phassapaccayā vedanā,

because of contact: feeling,

vedanāpaccayā taṇhā,

because of feeling: craving,

taṇhāpaccayā upādānaṃ,

because of craving: attachment,

upādāṇapaccayā bhavo,

because of attachment: continuation,

bhavapaccayā jāti,

because of continuation: birth,

jātipaccayā jarāmaraṇaṃ,

because of birth: old age, death,

sokaparidevadukkhadomanassupāyāsā sambhavanti,
grief, lamentation, pain, sorrow, and despair (all) arise,

evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.
and so there is an origination of this whole mass of suffering.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho,
But from the complete fading away and cessation of ignorance, there is the cessation of (volitional) processes,

saṅkhāranirodhā viññāṇanirodho,
from the cessation of (volitional) processes, the cessation of consciousness,

viññāṇanirodhā nāmarūpanirodho,
from the cessation of consciousness, the cessation of mind and body,

nāmarūpanirodhā saḷāyatananirodho,
from the cessation of mind and body, the cessation of the six sense spheres,

saḷāyatananirodhā phassanirodho,
from the cessation of the six sense spheres, the cessation of contact,

phassanirodhā vedanānirodho,
from the cessation of contact, the cessation of feeling,

vedanānirodhā taṇhānirodho,
from the cessation of feeling, the cessation of craving,

taṇhānirodhā upādānanirodho,
from the cessation of craving, the cessation of attachment,

upādānanirodhā bhavanirodho,

from the cessation of attachment, the cessation of continuation,

bhavanirodhā jātinirodho,

from the cessation of continuation, the cessation of birth,

jātinirodhā jarāmarañam,

from the cessation of birth, old age, death,

sokaparidevadukkhadomanassupāyāsā nirujjhanti,

grief, lamentation, pain, sorrow, and despair (all) cease,

evam-etassa kevalassa dukkhakkhandhassa nirodho hotī” ti.

and so there is a cessation of this whole mass of suffering.”

Atha kho Bhagavā, etam-attham veditvā,

Then the Gracious One, having understood the significance of it,

tāyam velāyam imam udānam udānesi:

on that occasion uttered this exalted utterance:

“Yadā have pātubhavanti dhammā

“When (the nature of) things becomes really manifest

Ātāpino jhāyato brāhmaṇassa,

To the ardent meditating brāhmaṇa,

Athassa kaṅkhā vapayanti sabbā,

Then all his doubts disappear,

Yato khayam paccayānam avedī” ti.

Since the destruction of causes has been understood.”^{30}

* * *

Atha kho Bhagavā rattiyā pacchimam yāmaṃ,

Then the Gracious One, for the last watch of the night,^{31}

paṭiccasamuppādaṃ anulomapaṭilomaṃ manasākāsi:

applied his mind thoroughly to conditional origination in forward and reverse order:

“Avijjāpaccayā saṅkhārā,

“Because of ignorance there are (volitional) processes,

saṅkhārapaccayā viññāṇaṃ,

because of (volitional) processes: consciousness,

viññāṇapaccayā nāmarūpaṃ,

because of consciousness: mind and body,

nāmarūpapaccayā saḷāyatanaṃ,

because of mind and body: the six sense spheres,

saḷāyatanaṃ paccayā phasso,

because of the six sense spheres: contact,

phassapaccayā vedanā,

because of contact: feeling,

vedanāpaccayā taṇhā,

because of feeling: craving,

taṇhāpaccayā upādānaṃ,

because of craving: attachment,

upādānapaccayā bhavo,

because of attachment: continuation,

bhavapaccayā jāti,

because of continuation: birth,

jātipaccayā jarāmarañam,
because of birth: old age, death,

sokaparidevadukkhadomanassupāyāsā sambhavanti,
grief, lamentation, pain, sorrow, and despair (all) arise,

evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.
and so there is an origination of this whole mass of suffering.

Avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho,
But from the complete fading away and cessation of ignorance, there is the cessation of (volitional) processes,

saṅkhāraṇirodhā viññāṇaṇirodho,
from the cessation of (volitional) processes, the cessation of consciousness,

viññāṇaṇirodhā nāmarūpaṇirodho,
from the cessation of consciousness, the cessation of mind and body,

nāmarūpaṇirodhā saḷāyatanaṇirodho,
from the cessation of mind and body, the cessation of the six sense spheres,

saḷāyatanaṇirodhā phassaṇirodho,
from the cessation of the six sense spheres, the cessation of contact,

phassaṇirodhā vedanāṇirodho,
from the cessation of contact, the cessation of feeling,

vedanāṇirodhā taṇhāṇirodho,
from the cessation of feeling, the cessation of craving,

taṇhānirodhā upādānanirodho,

from the cessation of craving, the cessation of attachment,

upādānanirodhā bhavanirodho,

from the cessation of attachment, the cessation of continuation,

bhavanirodhā jātinirodho,

from the cessation of continuation, the cessation of birth,

jātinirodhā jarāmarañam,

from the cessation of birth, old age, death,

sokaparidevadukkhadomanassupāyāsā nirujjhanti,

grief, lamentation, pain, sorrow, and despair (all) cease,

evam-etassa kevalassa dukkhakkhandhassa nirodho hotī” ti.

and so there is a cessation of this whole mass of suffering.”

Atha kho Bhagavā, etam-attham veditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Yadā have pātubhavanti dhammā

“When (the nature of) things becomes really manifest

Ātāpino jhāyato brāhmaṇassa,

To the ardent meditating brāhmaṇa,

Vidhūpayam tiṭṭhati Mārasenaṃ,

He stands dispelling Māra’s army,

Suriyo va obhāsayam-antalikkhan”-ti.

Just like the sun lighting up the firmament.”^{32}

Bodhikathā Niṭṭhitā

The Story about the Bodhi (tree) is Finished

Ajapālakathā

**2: The Story about the Goatherd's (Tree)^{33}
(The Grumbling Brāhmaṇa)^{34}**

Atha kho Bhagavā sattāhassa accayena,

Then with the passing of seven days, the Gracious One,^{35}

tamhā samādhimhā vuṭṭhahitvā,

after arising from that concentration,

Bodhirukkhamūlā yena Ajapālanigrodho tenupasaṅkami,

approached the Goatherd's Banyan (tree)^{36} from the root of the
Awakening tree,

upasaṅkamtivā Ajapālanigrodharukkhamūle

° and after approaching the root of the Goatherds' Banyan tree

sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī.

he sat in one cross-legged posture for seven days experiencing the
happiness of liberation.^{37}

Atha kho aññataro huhuṅkajātiko brāhmaṇo

Then a certain brāhmaṇa who was a grumbler by nature^{38}

yena Bhagavā tenupasaṅkami,

approached the Gracious One,

upasaṅkamtivā Bhagavatā saddhiṃ sammodi,

and after approaching he exchanged greetings with the Gracious
One,

**sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam-antaṃ
aṭṭhāsi.**

and after exchanging courteous talk^{39} and greetings, he stood on
one side.

Ekam-antaṃ ʈhito kho so brāhmaṇo Bhagavantaṃ etad-avoca:

While standing on one side that brāhmaṇa said this to the Gracious One:

“Kittāvatā nu kho bho Gotama brāhmaṇo hoti?

“To what extent, dear Gotama, is one a brāhmaṇa?

Katame ca pana brāhmaṇakaraṇā dhammā?” ti

And again what things make one a brāhmaṇa?”

Atha kho Bhagavā, etam-atthaṃ veditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Yo brāhmaṇo bāhitapāpadhammo,

“That brāhmaṇa who has barred wickedness,^{40}

Nihuhuṅkako nikkasāvo yatatto,

Not grumbling, free from blemish, self-restrained,

Vedantagū vusitabrahmacariyo,

With perfect understanding, (and) the spiritual life accomplished,

Dhammena so Brahmavādaṃ vadeyya,

Righteously he might speak a word about the Brahman,^{41}

Yassussadā natthi kuhiñci loke” ti.

For him there is no arrogance^{42} anywhere in the world.”^{43}

Ajapālakathā Niṭṭhitā

The Story about the Goatherd’s (Tree) is finished

Mucalindakathā

3: The Story about the Mucalinda (Tree)^{44}

Atha kho Bhagavā sattāhassa accayena,

Then with the passing of seven days, the Gracious One,^{45}

tamhā samādhimhā vuṭṭhahitvā,

after arising from that concentration,

Ajapālanigrodhamūlā yena Mucalindo tenupasaṅkami,

approached the Mucalinda (tree) from the root of the Goatherd's Banyan (tree),

upasaṅkamtivā Mucalindamūle

° and after approaching the root of the Mucalinda (tree) ^{46}

sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī.

he sat in one cross-legged posture for seven days experiencing the happiness of liberation.^{47}

Tena kho pana samayena mahā akālameggho udapādi,

Then at that time a great cloud arose out of season,

sattāhavaddalikā sītavātaduddinī.

(bringing) seven days of rainy weather, cold winds, and overcast days.

Atha kho Mucalindo Nāgarājā sakabhavanā nikkhamitvā,

Then the Dagon King Mucalinda,^{48} after leaving his domicile,

Bhagavato kāyaṃ sattakkhattuṃ bhogehi parikkhipitvā,

and surrounding the Gracious One's body seven times with his coils,

upari muddhani mahantaṃ phaṇaṃ karitvā aṭṭhāsi:

stood having placed his great hood above his head, (thinking):

“Mā Bhagavantam sītaṃ, mā Bhagavantam uṇhaṃ,

“May the Gracious One not be cold, may the Gracious One not be hot,

**mā Bhagavantam ḍaṃsamakasavātātapasirīmsapasamphasso”
ti.**

may the Gracious One not be affected by gadflies, mosquitoes, wind, the heat (of the sun), and serpents.”

Atha kho Mucalindo Nāgarājā, sattāhassa accayena,

Then the Dagon King Mucalinda, with the passing of those seven days,^{49}

viddhaṃ vigatavalāhakaṃ devaṃ veditvā,

having understood that the sky^{50} was now clear, without a cloud,

Bhagavato kāyā bhoge viniveṭhetvā,

after unravelling his coils from the Gracious One’s body,

sakavaṇṇaṃ paṭisaṃharitvā, māṇavakavaṇṇaṃ abhinimminivā,

withdrawing his own form,^{51} and creating the appearance of a young brāhmaṇa,

**Bhagavato purato aṭṭhāsi, pañjaliko Bhagavantam
namassamāno.**

stood in front of the Gracious One, revering the Gracious One with raised hands.

Atha kho Bhagavā, etam-atthaṃ veditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:^{52}

“Sukho viveko tuṭṭhassa, sutaDhammassa passato,

“There is happiness and detachment for the one who is satisfied,
who has heard the Dhamma, and who sees,

Abyāpajjaṃ sukhaṃ loke, pāṇabhūtesu saṃyamo.

There is happiness for him who is free from ill-will in the world, who
is restrained towards breathing beings.^{53}

Sukhā virāgatā loke, kāmānaṃ samatikkamo,

The state of dispassion in the world is happiness, the complete
transcending of sense desires,^{54}

Asmimānassa yo vinayo - etaṃ ve paramaṃ sukhaṃ”-ti.

(But) for the one who has removed the conceit ‘I am’^{55} - this is
indeed the highest happiness.”

Mucalindakathā Niṭṭhitā

The Story about Mucalinda is Finished

Rājāyatanakathā

4: The Story about the Royal (Tree) {56} (Tapussa and Bhallika)

Atha kho Bhagavā sattāhassa accayena,
Then with the passing of seven days, the Gracious One,

tamhā samādhimhā vuṭṭhahitvā,
after arising from that concentration,

Mucalindamūlā yena Rājāyatanam tenupasaṅkami,
approached the Royal (tree){57} from the root of the Mucalinda (tree),

upasaṅkamitvā Rājāyatanamūle
and after approaching the root of the Royal (tree)

sattāham ekapallaṅkena nisīdi vimuttisukhapaṭisaṁvedī.
he sat in one cross-legged posture for seven days experiencing the
happiness of liberation.{58}

Tena kho pana samayena Tapussabhallikā vāṇijā
Then at that time the merchants Tapussa and Ballika{59}

Ukkalā taṁ desaṁ addhānamaggappaṭipannā honti.
were in that district travelling along the highway from Ukkalā.{60}

Atha kho Tapussabhallikānaṁ vāṇijānaṁ ñātisālohitā devatā
Then a god who had (formerly) been a blood relative{61} of the
merchants Tapussa and Bhallika

Tapussabhallike vāṇije etad-avoca:
said this to the merchants Tapussa and Bhallika:

**“Ayaṁ Mārisā Bhagavā Rājāyatanamūle viharati
paṭhamābhisambuddho.**

“The Gracious One, Sirs, is dwelling at the root of the Royal (tree), in the first (period) after the complete and perfect Awakening.

Gacchatha taṃ Bhagavantam manthena ca madhupiṇḍikāya ca paṭimānetha

Go and wait upon the Gracious One with milk-rice and honey-balls

taṃ vo bhavissati dīgharattam hitāya sukhāyā” ti.

and for a long time^{62} that will be for your benefit and happiness.”

Atha kho Tapussabhallikā vāṇijā manthañ-ca madhupiṇḍikañ-ca ādāya

Then the merchants Tapussa and Bhallika having taken milk-rice and honey-balls

yena Bhagavā tenupasaṅkamimsu,
approached the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā, ekam-antam aṭṭhamasu.

and after approaching and worshipping the Gracious One they stood at one side.

Ekam-antam ṭhitā kho Tapussabhallikā vāṇijā Bhagavantam etad-avocum:

While standing on one side the merchants Tapussa and Bhallika said this to the Gracious One:

“Paṭiggaṇhātu no Bhante Bhagavā manthañ-ca madhupiṇḍikañ-ca

“Please accept our milk-rice and honey-balls, venerable Sir, Gracious One,

yaṃ amhākaṃ assa dīgharattam hitāya sukhāyā” ti.

that for a long time will be for our benefit and happiness.”

Atha kho Bhagavato etad-ahosi:

Then it occurred to the Gracious One:

“Na kho Tathāgatā hatthesu paṭiggaṇhanti,

“Realised Ones^{63} do not accept (food) in the hands,

**kim-hi nu kho ahaṃ paṭiggaṇheyyaṃ manthañ-ca
madhupiṇḍikañ-cā?” ti**

now how can I accept the milk-rice and honey-balls?”^{64}

**Atha kho Cattāro Mahārājāno Bhagavato cetasā
cetoparivitakkam-aññāya,**

Then the (gods called the) Four Great Kings, knowing with their minds the reflection in the mind of the Gracious One,

catuddisā cattāro selamaye patte Bhagavato upanāmesuṃ:

brought from the four directions four bowls made of (green) stone^{65}
to the Gracious One (saying):

**“Idha Bhante Bhagavā paṭiggaṇhātu manthañ-ca
madhupiṇḍikañ-cā.” ti**

“Please accept, venerable Sir, Gracious One, the milk-rice and honey-balls here (in the bowls).”

Paṭiggahesi Bhagavā paccagghe selamaye patte

The Gracious One accepted in the new bowl^{66} made of stone

manthañ-ca madhupiṇḍikañ-ca, paṭiggaṇhetvā ca paribhuñji.

the milk-rice and honey-balls, and having accepted (it) he ate.

Atha kho Tapussabhallikā vāṇijā Bhagavantam etad-avocuṃ:

Then the merchants Tapussa and Bhallika said this to the Gracious One:

**“Ete mayam Bhante Bhagavantam saraṇam gacchāma
Dhammañ-ca,**

“We, venerable Sir, are those who go to the Gracious One for refuge,
and to the Dhamma,{67}

**upāsake no Bhagavā dhāretu ajjatagge pāṇupete saraṇam
gate,” ti**

please bear in mind that we are lay disciples who have gone for
refuge from today forward for as long as we have the breath of life,”

te ca loke paṭhamam upāsakā ahesum dhevācikā.

and they became the first lay disciples in the world with the two(-
refuge) formula.{68}

Rājāyatanakathā Niṭṭhitā

The Story about the Royal (tree) is Finished

Brahmayācanakathā

5: The Story about Brahmā's request^{69}

Atha kho Bhagavā sattāhassa accayena,

Then with the passing of seven days, the Gracious One,

tamhā samādhimhā vuṭṭhahitvā,

after arising from that concentration,

Rājāyatanamūlā yena Ajapālanigrodho tenupasaṅkami,

approached the Goatherd's Banyan (tree) from the root of the Royal (tree),

tatra sudaṃ Bhagavā Ajapālanigrodhamūle viharati.

and there the Gracious One dwelt at the root of the Goatherd's Banyan (tree).

Atha kho Bhagavato rahogatassa paṭisallīnassa,

Then when the Gracious One had gone into solitude, into seclusion,

evaṃ cetaso parivitakko udapādi:

this reflection arose in his mind:

“Adhigato kho mayāyaṃ Dhammo gambhīro duddaso duranubodho,

“This Dhamma I have attained is deep, hard to see, hard to understand,

santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo.

peaceful, excellent, beyond the sphere of logic, profound, understandable (only) to the wise.

Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā,

But this generation delights in desire,^{70} is devoted to desire, gladdened by desire,

ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya

and for a generation delighting in desire, devoted to desire, gladdened by desire

**duddasaṃ idam ṭhānaṃ, yad-idam:
idappaccayatāpaṭiccasamuppādo.**

this thing is hard to see, that is to say: conditionality and conditional origination.^{71}

Idam-pi kho ṭhānaṃ sududdasaṃ, yad-idam:

This thing also is very hard to see, that is to say:

sabbasaṅkhārasamatho, sabbūpadhipaṭinissaggo,

the tranquilising of all processes, the letting go of all bases for cleaving,

taṇhakkhayo, virāgo, nirodho, Nibbānaṃ.

the end of craving, dispassion, cessation, Emancipation.^{72}

**Ahañ-ce va kho pana Dhammaṃ deseyyaṃ pare ca me na
ājāneyyumaṃ**

But if I were to teach the Dhamma and others did not understand me

so mamassa kilamatho sā mamassa vihesā.” ti

that would be tiring for me, that would be troublesome to me.”

**Apissu Bhagavantaṃ imā anacchariyā gāthāyo paṭibhaṃsu
pubbe assutapubbā:**

Further these truly wonderful verses,^{73} unheard previously in the past, occurred to the Gracious One:^{74}

“Kicchena me adhigataṃ halan-dāni pakāsitumaṃ?

“Now is it suitable^{75} for me to explain what was attained with difficulty?

Rāgadosaparetehi nāyaṃ Dhammo susambudho.

For those overcome by passion and hatred this Dhamma is not easily understood.

Paṭisotagāmiṃ nipuṇaṃ gambhīraṃ duddasaṃ aṇuṃ,

Going against the stream,^{76} it is profound, deep, hard to see, subtle,

Rāgarattā na dakkhanti, tamokkhandhena āvuṭṭā.” ti

Those delighting in passion,^{77} obstructed by darkness, will not see (it).^{78}

Itiha Bhagavato paṭisañcikkhato

Such was the Gracious One's reflection

apossukkatāya cittaṃ namati, no Dhammadesanāya.

and his mind inclined to inaction,^{79} not to teaching the Dhamma.

Atha kho Brahmuno Sahampatissa,

Then to Brahmā Sahampati,^{80}

Bhagavato cetasā cetoparivitakkam-aññāya etad-ahosi:

knowing with his mind the reflection in the mind of the Gracious One, this (thought) occurred:

“Nassati vata bho loko, vinassati vata bho loko,

“The world is surely going to destruction, the world is surely going to complete destruction,

yatra hi nāma Tathāgatassa Arahato Sammāsambuddhassa

wherever the Realised One, the Worthy One, the Perfect Sambuddha's

apossukkatāya cittaṃ namati no Dhammadesanāyā” ti.

mind inclines to inaction, not to teaching the Dhamma.”

Atha kho Brahmā Sahampati seyyathā pi nāma balavā puriso

Then Brahmā Sahampati, just as a strong man

**sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ
sammiñjeyya**

might stretch out a bent arm, or bend in an outstretched arm,

evam-eva Brahmaloke antarahito Bhagavato purato pātur-ahosi.

so did he vanish from the Brahmā world and appear in front of the
Gracious One.^{81}

Atha kho Brahmā Sahampati, ekaṃsaṃ uttarāsaṅgaṃ karitvā,

Then Brahmā Sahampati, after arranging his upper robe on one
shoulder,

dakkhiṇaṃ jāṇumaṇḍalaṃ paṭhaviyaṃ nihantvā,

placing his right knee on the earth,

yena Bhagavā tenañjaliṃ paṇāmetvā, Bhagavantam etad-avoca:

and raising his hands in respectful salutation, said this to the
Gracious One:

“Desetu Bhante Bhagavā Dhammaṃ desetu Sugato Dhammaṃ,

“Let the Gracious One preach the Dhamma, venerable Sir, let the
Fortunate One
preach the Dhamma,

**santi sattā apparajakkhajātikā assavanatā Dhammassa
parihāyanti,**

there are beings with little dust^{82} on the eyes who are perishing
through not hearing the Dhamma,

bhavissanti Dhammassa aññātāro” ti.

there will be those who understand the Dhamma.”^{83}

Idam-avoca Brahmā Sahampati, idaṃ vatvāna athāparaṃ etad-avoca:

Brahmā Sahampati said this, and after saying this he said something more:

“Pātūr-ahosi Magadhesu pubbe

“Formerly there appeared amongst the Magadhans

Dhammo asuddho samalehi cintito,

An impure Dhamma, invented by those still stained,^{84}

Apāpuretaṃ Amatassa dvāraṃ

Open this door^{85} to the Deathless

Suṇantu Dhammaṃ Vimalenānubuddhaṃ.

Let them hear the Dhamma understood by the Pure One.

Sele yathā pabbatamuddhaniṭṭhito

As one who is standing on a rock on the top of a mountain

Yathā pi passe janataṃ samantato

Can see the people on all sides

Tathūpamaṃ Dhammamayaṃ Sumedha

In the same way, One of Great Wisdom, having ascended

Pāsādam-āruyha Samantacakkhu,

The Palace made from Dhamma, Visionary One,

Sokāvatiṇṇaṃ janataṃ Apetasoko,

° Look down on the people overcome by grief,

Avekkhassu jātijarābhibhūtaṃ.

One Free of Grief, on those overcome by birth and old-age.{86}

Uṭṭhehi Vīra Vijitasāṅgāma,

Caravan-Leader, Debtless One, travel through the world.

Satthavāha Anaṇa vicara loke,

Rise up, O Hero, Victorious in Battle,{87}

Desassu Bhagavā Dhammaṃ, aññātāro bhavissantī” ti.

Let the Gracious One teach the Dhamma, there will be those who understand.”

Evaṃ vutte, Bhagavā Brahmānaṃ Sahampatiṃ etad-avoca:

After this was said, the Gracious One said this to Brahmā Sahampati:

“Mayhaṃ kho Brahme etad-ahosi:

“This occurred to me, Brahmā:

‘Adhigato kho mayāyaṃ Dhammo gambhīro duddaso duranubodho,

‘This Dhamma I have attained is deep, hard to see, hard to understand,

santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo.

peaceful, excellent, beyond the sphere of logic, profound, understandable (only) to the wise.

Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā

But this generation delights in desire, is devoted to desire, gladdened by desire,

ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya

and for a generation delighting in desire, devoted to desire, gladdened by desire

**duddasaṃ idañ ñāṇaṃ, yad-idañ:
idappaccayatāpaṭīccasamuppādo.**

this thing is hard to see, that is to say: conditionality and conditional origination.

Idam-pi kho ñāṇaṃ sududdasaṃ, yad-idañ:

This thing also is very hard to see, that is to say:

sabbasaṅkhārasamatho, sabbūpadhipaṭinissaggo,

the tranquilising of all processes, the letting go of all bases for cleaving,

taṇhakkhayo, virāgo, nirodho, Nibbānaṃ.

the end of craving, dispassion, cessation, Emancipation.

**Ahañ-ce va kho pana Dhammaṃ deseyyaṃ pare ca me na
ājāneyyūṃ**

But if I were to teach the Dhamma and others did not understand me

so mamassa kilamatho sā mamassa vihesā.’ ti

that would be tiring for me, that would be troublesome to me.’

**Apissu maṃ Brahma imā anacchariyā gāthāyo paṭibhaṃsu
pubbe assutapubbā:**

Further these truly wonderful verses, unheard previously in the past, Brahmā, occurred to me:

‘Kicchena me adhigataṃ halan-dāni pakāsitum?’

‘Now is it suitable for me to explain what was attained with difficulty?’

Rāgadosaparetehi nāyaṃ Dhammo susambudho.

For those overcome by passion and hatred this Dhamma is not easily understood.

Paṭisotagāmiṃ nipuṇaṃ gambhīraṃ duddasaṃ aṇuṃ,

Going against the stream, it is profound, deep, hard to see, subtle,

Rāgarattā na dakkhanti, tamokkhandhena āvuṭṭā.’ ti

Those delighting in passion, obstructed by darkness, will not see (it).’

Itiha me paṭisañcikkhato

Such was my reflection

apossukkatāya cittaṃ namati, no Dhammadesanāyā.” ti

and my mind inclined to inaction, not to teaching the Dhamma.”

Dutiyam-pi kho Brahmā Sahampatiṃ Bhagavantaṃ etad-avoca:

For a second time Brahmā Sahampati said this to the Gracious One:

“Desetu Bhante Bhagavā Dhammaṃ desetu Sugato Dhammaṃ

“Let the Gracious One preach the Dhamma, venerable Sir, let the Fortunate One

preach the Dhamma,

santi sattā apparajakkhajātikā assavanatā Dhammassa parihāyanti,

there are beings with little dust on the eyes who are perishing through not hearing the Dhamma,

bhavissanti Dhammassa aññātāro” ti.

there will be those who understand the Dhamma.”

Idam-avoca Brahmā Sahampati, idaṃ vatvāna athāparaṃ etad-avoca:

Brahmā Sahampati said this, and after saying this he said something more:

“Pātūr-ahosi Magadhesu pubbe

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Dhammo asuddho samalehi cintito,

An impure Dhamma, invented by those still stained,

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As one who is standing on a rock on the top of a mountain

Yathā pi passe janataṃ samantato

Can see the people on all sides

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° Look down on the people overcome by grief,

Avekkhassu jātijarābhibhūtaṃ.

One Free of Grief, on those overcome by birth and old-age.

Uṭṭhehi Vīra Vijitasāṅgāma,

Caravan-Leader, Debtless One, travel through the world.

Satthavāha Anaṇa vicara loke,

Rise up, O Hero, Victorious in Battle,

Desassu Bhagavā Dhammaṃ, aññātāro bhavissanti” ti.

Let the Gracious One teach the Dhamma, there will be those who understand.”

Dutiyam-pi kho Bhagavā Brahmānaṃ Sahampatīnaṃ etad-avoca:

For a second time the Gracious One said this to Brahmā Sahampati:

“Mayhaṃ kho Brahme etad-ahosi:

“This occurred to me, Brahmā:

‘Adhigato kho mayāyaṃ Dhammo gambhīro duddaso duranubodho,

‘This Dhamma I have attained is deep, hard to see, hard to understand,

santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo.

peaceful, excellent, beyond the sphere of logic, profound, understandable (only) to the wise.

Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā,

But this generation delights in desire, is devoted to desire, gladdened by desire,

ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya

and for a generation delighting in desire, devoted to desire, gladdened by desire

duddasaṃ idaṃ t̥hānaṃ, yad-idaṃ: idappaccayatāpaṭiccasamuppādo.

this thing is hard to see, that is to say: conditionality and conditional origination.

Idam-pi kho t̥hānaṃ sududdasaṃ, yad-idaṃ:

This thing also is very hard to see, that is to say:

sabbasaṅkhārasamatho, sabbūpadhipaṭṭinissaggo,

the tranquilising of all processes, the letting go of all bases for cleaving,

taṇhakkhayo, virāgo, nirodho, Nibbānaṃ.

the end of craving, dispassion, cessation, Emancipation.

Ahañ-ce va kho pana Dhammaṃ deseyyaṃ pare ca me na ājāneyyumaṃ

But if I were to teach the Dhamma and others did not understand me

so mamassa kilamatho sā mamassa vihesā.’ ti

that would be tiring for me, that would be troublesome to me.’

Apissu maṃ Brahme imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā:

Further these truly wonderful verses, unheard previously in the past, Brahmā, occurred to me:

‘Kicchena me adhigataṃ halan-dāni pakāsitumaṃ?

‘Now, is it suitable for me to explain what was attained with difficulty?

Rāgadosaparetehi nāyaṃ Dhammo susambudho.

For those overcome by passion and hatred this Dhamma is not easily understood.

Paṭisotagāmiṃ nipuṇaṃ gambhīraṃ duddasaṃ aṇumaṃ,

Going against the stream, it is profound, deep, hard to see, subtle,

Rāgarattā na dakkhanti, tamokkhandhena āvuṭṭā.’ ti

Those delighting in passion, obstructed by darkness, will not see (it).’

Iti ha me paṭisañcikkhato

Such was my reflection

apossukkatāya cittaṃ namati, no Dhammadesanāyā.” ti

and my mind inclined to inaction, not to teaching the Dhamma.”

Tatīyam-pi kho Brahmā Sahampatiṃ Bhagavantaṃ etad-avoca:

For a third time Brahmā Sahampati said this to the Gracious One:

“Desetu Bhante Bhagavā Dhammaṃ desetu Sugato Dhammaṃ,
“Let the Gracious One preach the Dhamma, venerable Sir, let the
Fortunate One
preach the Dhamma,

santi sattā apparajakkhajātikā assavanatā Dhammassa
parihāyanti,
there are beings with little dust on the eyes who are perishing
through not hearing the Dhamma,

bhavissanti Dhammassa aññātāro” ti.
there will be those who understand the Dhamma.”

Idam-avoca Brahmā Sahampati, idaṃ vatvāna athāparaṃ etad-
avoca:
Brahmā Sahampati said this, and after saying this he said something
more:

“Pātūr-ahosi Magadhesu pubbe
“Formerly there appeared amongst the Magadhans

Dhammo asuddho samalehi cintito,
An impure Dhamma, invented by those still stained,

Apāpuretaṃ Amatassa dvāraṃ
Open this door to the Deathless

Suṇantu Dhammaṃ Vimalenānubuddhaṃ.
Let them hear the Dhamma understood by the Pure One.

Sele yathā pabbatamuddhaniṭṭhito
As one who is standing on a rock on the top of a mountain

Yathā pi passe janataṃ samantato

Can see the people on all sides

Tathūpamaṃ Dhammamayaṃ Sumedha

In the same way, One of Great Wisdom, having ascended

Pāsādam-āruyha Samantacakkhu,

The Palace made from Dhamma, Visionary One,

Sokāvatiṇṇaṃ janataṃ Apetasoko,

° Look down on the people overcome by grief,

Avekkhassu jātijarābhibhūtaṃ.

One Free of Grief, on those overcome by birth and old-age.

Uṭṭhehi Vīra Vijitasaṅgāma,

Caravan-Leader, Debtless One, travel through the world.

Satthavāha Anaṇa vicara loke,

Rise up, O Hero, Victorious in Battle,

Desassu Bhagavā Dhammaṃ, aññātāro bhavissantī” ti.

Let the Gracious One teach the Dhamma, there will be those who understand.”

Atha kho Bhagavā Brahmuno ca ajjhesanaṃ veditvā,

Then the Gracious One, having understood Brahmā’s request,

sattesu ca kāruṇṇataṃ paṭicca Buddhacakkhunā lokaṃ volokesi.

out of kindness looked at beings around the world with his Buddha-eye.^{88}

Addasā kho Bhagavā Buddhacakkhunā lokaṃ volokento

While looking around the world with his Buddha-eye the Gracious One saw

satte apparajakkhe mahārajakkhe tikkhindriye mudindriye,
beings having little dust on the eyes, having great dust on the eyes,
having sharp faculties, having undeveloped faculties,

svākāre dvākāre suviññāpaye duviññāpaye,
having good conditions, having poor conditions, easy to instruct,
hard to instruct,

appekacce paralokavajjabhayadassāvino viharante.
and (only) some who dwelt seeing danger in what is blameworthy
and in the next world.^{89}

**Seyyathā pi nāma uppaliniyaṃ vā paduminiyaṃ vā
puṇḍarīkiniyaṃ vā**
Just as with water-lilies or lotuses or white lotuses

appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā,
some of those water-lilies or lotuses or white lotuses,

**udake jātāni udake saṃvaḍḍhāni udakānuggatāni anto
nimuggaposīni,**
born in the water, flourishing in the water, not rising above water, are
nourished from inside the depths,

appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā,
some of those water-lilies or lotuses or white lotuses,

udake jātāni udake saṃvaḍḍhāni samodakaṃ ṭhitāni,
born in the water, flourishing in the water, stand level with the water,

appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā,
some of those water-lilies or lotuses or white lotuses,

udake jātāni udake saṃvaḍḍhāni udakā accuggamma tiṭṭhanti,

born in the water, flourishing in the water, stand above the water,

anupalittāni udakena.

and are untouched by the water.

Evam-eva Bhagavā Buddhacakkhunā lokaṃ volokento addasa

Even so while looking around the world with his Buddha-eye the Gracious One saw

satte apparajakkhe mahārajakkhe tikkhindriye mudindriye,

beings having little dust on the eyes, having great dust on the eyes, having sharp faculties, having undeveloped faculties,

svākāre dvākāre suviññāpaye duviññāpaye,

having good conditions, having poor conditions, easy to instruct, hard to instruct,

appekacce paralokavajjabhayadassāvino viharante,

and (only) some who dwelt seeing danger in what is blameworthy and in the next world,

disvāna Brahmānaṃ Sahampatiṃ gāthāya ajjhabhāsi:

and having seen (it) he recited this verse to Brahmā Sahampati:

“Apārutā te Amatassa dvārā,

“Open for you are the doors to the Deathless,

Ye sotavanto pamuñcantu saddhaṃ.

Whoever has ears let them release their faith.^{90}

Vihimsasaññī paguṇaṃ na bhāsim,

° Perceiving trouble, Brahmā, I did not speak amongst humans,

Dhammaṃ pañītaṃ manujesu Brahme!” ti

About what was hard-learned, the excellent Dhamma!”

Atha kho Brahmā Sahampati:

Then Brahmā Sahampati (thought):

“Katāvakāso khomhi Bhagavatā Dhammadesanāyā,” ti

“I have obtained consent for the Gracious One to teach the Dhamma,”

**Bhagavantam abhivādetvā, padakkhiṇam katvā
tatthevantaradhāyi.**

and after worshipping the Gracious One, and circumambulating him,
he vanished right there.

Brahmayācanakathā Niṭṭhitā

The Story about Brahmā’s request is Finished

[Yassa Desetutīrentaṃ]
[6: Deciding Who to Teach]^{91}

Atha kho Bhagavato etad-ahosi:

Then this occurred to the Gracious One:^{92}

“Kassa nu kho ahaṃ paṭhamaṃ Dhammaṃ deseyyaṃ?

“To whom should I first teach the Dhamma?

Ko imaṃ Dhammaṃ khippam-eva ājānissatī?” ti

Who will be able to understand the Dhamma quickly? ”

Atha kho Bhagavato etad-ahosi:

Then this occurred to the Gracious One:

“Ayaṃ kho Āḷāro Kālāmo paṇḍito byatto medhāvī,

“This Āḷāra Kālāma^{93} is wise, learned, intelligent,

dīgharattaṃ apparajakkhajātiko.

for a long time he has been one with little dust on his eyes.

Yan-nūnāhaṃ Āḷārassa Kālāmassa paṭhamaṃ Dhammaṃ deseyyaṃ?

Now what if I first teach the Dhamma to Āḷāra Kālāma?

So imaṃ Dhammaṃ khippam-eva ājānissatī.” ti

He will be able to understand the Dhamma quickly.”^{94}

Atha kho antarahitā devatā Bhagavato ārocesi:

Then an invisible god^{95} informed the Gracious One:

“Sattāhakālaṅkato Bhante Āḷāro Kālāmo,” ti

“Āḷāra Kālāma died^{96} seven days ago, venerable Sir,”

Bhagavato pi kho ñāṇaṃ udapādi: “Sattāhakālaṅkato Āḷāro Kālāmo.” ti

and this knowledge arose in the Gracious One: “Āḷāra Kālāma died seven days ago.”^{97}.

Atha kho Bhagavato etad-ahosi:

Then this occurred to the Gracious One:

“Mahājāṇiyo kho Āḷāro Kālāmo,

“Āḷāra Kālāma had great understanding,

sace hi so imaṃ Dhammaṃ suṇeyya khippam-eva ājāneyyā.” ti

if he had heard this Dhamma he would have understood it quickly.”

Atha kho Bhagavato etad-ahosi:

Then this occurred to the Gracious One:

“Kassa nu kho ahaṃ paṭhamam Dhammaṃ deseyyam?

“To whom should I first teach the Dhamma?

Ko imaṃ Dhammaṃ khippam-eva ājānissatī?” ti

Who will be able to understand the Dhamma quickly?”

Atha kho Bhagavato etad-ahosi:

Then this occurred to the Gracious One:

“Ayaṃ kho Uddako Rāmaputto paṇḍito byatto medhāvī,

“This Uddaka Rāmaputta is wise, learned, intelligent,

dīgharattaṃ apparajakkhajātiko.

for a long time he has been one with little dust on his eyes.^{98}

Yan-nūnāhaṃ Uddakassa Rāmaputtassa paṭhamam Dhammaṃ deseyyam?

Now, what if I first teach the Dhamma to Uddaka Rāmaputta?

So imaṃ Dhammaṃ khippam-eva ājānissatī.” ti
He will be able to understand the Dhamma quickly.”

Atha kho antarahitā devatā Bhagavato ārocesi:
Then an invisible god informed the Gracious One:

“Abhidosakālaṅkato Bhante Uddako Rāmaputto,” ti
“Uddaka Rāmaputta died yesterday evening, ^{99} venerable Sir,”

Bhagavato pi kho ñāṇaṃ udapādi: “Abhidosakālaṅkato Uddako Rāmaputto.” ti
and this knowledge arose in the Gracious One: “Uddaka Rāmaputta died yesterday evening.”

Atha kho Bhagavato etad-ahosi:
Then this occurred to the Gracious One:

“Mahājāniyo kho Uddako Rāmaputto,
“Uddaka Rāmaputta had great understanding,

sace hi so imaṃ Dhammaṃ suṇeyya khippam-eva ājāneyyā.” ti
if he had heard this Dhamma he would have understood it quickly.”

Atha kho Bhagavato etad-ahosi:
Then this occurred to the Gracious One:

“Kassa nu kho ahaṃ paṭhamam Dhammaṃ deseyyam?
“To whom should I first teach the Dhamma?

Ko imaṃ Dhammaṃ khippam-eva ājānissatī?” ti
Who will be able to understand the Dhamma quickly? ”

Atha kho Bhagavato etad-ahosi:
Then this occurred to the Gracious One:

“Bahūpakārā kho me pañcavaggiyā bhikkhū,

“The group-of-five monks^{100} were very helpful to me,

ye maṃ padhānapahitattaṃ upaṭṭhahimsu.

they attended on me when I was striving resolutely.

**Yan-nūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamāṃ
Dhammaṃ deseyyan?”-ti**

Now, what if I first teach the Dhamma to the group-of-five monks?”

Atha kho Bhagavato etad-ahosi:

Then this occurred to the Gracious One:

“Kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantī?” ti

“Where are the group-of-five monks dwelling now?”

**Addasā kho Bhagavā dibbena cakkhunā visuddhena
atikkantamānusakena**

The Gracious One saw with the divine eye which is purified and surpasses that of (normal) men

**pañcavaggiye bhikkhū Bārāṇasiyaṃ viharante Isipatane
Migadāye.**

that the group-of-five monks were dwelling near Bārāṇasī, in the Deer Park at Isipatana.^{101}

[Upako Ājīvako] [7: The Abstainer Upaka]

Atha kho Bhagavā Uruvelāyaṃ yathābhirantaṃ viharitvā,
Then the Gracious One, having dwelt for as long as he liked

yena Bārāṇasī tena cārikaṃ pakkāmi.
left on walking tour for Bārāṇasī.^{102}

Addasā kho Upako Ājīvako Bhagavantaṃ
The Abstainer^{103} Upaka saw the Gracious One

antarā ca Gayāṃ antarā ca Bodhiṃ
addhānamaggappaṭipannaṃ,
going along the highway between the Bodhi (tree) and Gayā,^{104}

disvāna Bhagavantaṃ etad-avoca:
and after seeing (him), he said this to the Gracious One:

“Vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo
pariyodāto,
“Your faculties, friend,^{105} are very clear, purified is your skin and bright,

kaṃsi tvaṃ āvuso uddissa pabbajito
on account of whom, friend, did you go forth

ko vā te Satthā, kassa vā tvaṃ Dhammaṃ rocesī?” ti
or who is your teacher, or what Dhamma do you prefer?”

Evaṃ vutte Bhagavā Upakaṃ Ājīvakaṃ gāthāhi ajjhabhāsi:
After this was said, the Gracious One addressed the Abstainer Upaka with verses:

“Sabbābhibhū Sabbavidūham-asmi,

“All-Conquering, All-Wise am I,^{106}

Sabbesu dhammesu anūpalitto,
Undefined in regard to all things,

Sabbañjaho taṇhakkhaye vimutto

Having given up everything, liberated through the destruction of craving,

Sayaṃ abhiññāya kam-uddiseyyaṃ?

Having deep knowledge myself, who should I point to (as Teacher)?
^{107}

Na me Ācariyo atthi, sadiso me na vijjati,

There is no Teacher for me,^{108} no one like me is found,

Sadevakasmiṃ lokasmiṃ natthi me paṭipuggalo.

There is no person equal to me in the world with its gods.

Ahañ-hi Arahā loke ahaṃ Satthā Anuttaro,

I am a Worthy One in the world, I am the Unsurpassed Teacher,

Ekomhi Sammāsambuddho sītibhūtosmi nibbuto.

I am the One Perfect Sambuddha, cool and passionless.

Dhammacakkaṃ pavattetuṃ gacchāmi Kāsinaṃ purañ,

I go to Kāśī's city^{109} to set the Dhamma-Wheel rolling,

Andhabhūtasmiṃ lokasmiṃ āhañchaṃ Amatadundubhin.”-ti

I will beat the drum of the Deathless in a world that is blind.”

“Yathā kho tvaṃ āvuso paṭijānāsi Arahasi Anantajino!” ti

“It is as if you claim, friend, you are a Worthy One, an Infinite Victor!”^{110}

“Mādisā ve Jinā honti, ye pattā āsavakkhayaṃ.

“There are surely Victors like me,^{111} who have attained the destruction of the pollutants.

Jitā me pāpakā dhammā, tasmāham-Upakā Jino.” ti

I have been victorious over all wicked things, therefore, Upaka, I am a Victor.”

Evaṃ vutte Upako Ājīvako “Huveyyāvuso” ti vatvāna,

When this was said, the Abstainer Upaka, after saying: “It may be so, friend,”^{112}

sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.

shaking his head, and taking the wrong path,^{113} went away.

[Isipatanasamosaraṇaṃ] [8: The Meeting at Isipatana]

Atha kho Bhagavā anupubbena cārikaṃ caramāno

Then the Gracious One, while walking gradually on walking tour

yena Bārāṇasī Isipatanaṃ Migadāyo

° approached Bārāṇasī and the group-of-five monks

yena pañcavaggiyā bhikkhū tenupasaṅkami.

at the Deer Park in Isipatana.^{114}

**Addasaṃsu kho pañcavaggiyā bhikkhū Bhagavantaṃ dūrato va
āgacchantaṃ**

The group-of-five monks saw the Gracious One coming from afar

disvāna aññaṃ-aññaṃ saṅghapesuṃ:

and after seeing (him), they resolved among themselves (on this course of action):

“Ayaṃ āvuso Samaṇo Gotamo āgacchati bāhuliko,

“This Ascetic Gotama who is coming, friends, is given to luxury,

padhānavibbhanto āvatto bāhullāya.

forsaking the striving he has gone back to luxury.

So neva abhivādetabbo na paccuṭṭhātabbo,

He should certainly not be worshipped or stood up for,

nāssa pattacīvaraṃ paṭiggahetabbaṃ,

nor should his bowl and robe be taken,

**api ca kho āsanaṃ ṭhapetabbaṃ sace ākaṅkhissati nisīdissatī.”
ti**

however, we can prepare a seat - if he wishes he will sit down.”

Yathā yathā kho Bhagavā pañcavaggiye bhikkhū upasaṅkamati,
As the Gracious One approached the group-of-five monks,

**tathā tathā te pañcavaggiyā bhikkhū sakāya katikāya
asaṅṭhahantā,**
the group-of-five monks were unable to continue with their own
agreement,{115}

**Bhagavantam paccuggantvā, eko Bhagavato pattacīvaram
paṭiggaheṣi,**
and after going out to meet the Gracious One, one of them took the
Gracious One's bowl and robe,

eko āsanam paññāpesi,
one prepared the seat,

eko pādodakam pādapīṭham pādakathalikam upanikkhipi.
one placed the water (for washing) the feet, the foot-stool, and the
foot-stand,

nisīdi Bhagavā paññatte āsane,
and the Gracious One sat down on the prepared seat,

nisajja kho Bhagavā pāde pakkhālesi.
and while sitting the Gracious One washed his feet.

**Apissu Bhagavantam nāmena ca āvusovādena ca
samudācaranti.**
Then they addressed the Gracious One by name and by the word
'friend'.

Evam vutte Bhagavā pañcavaggiye bhikkhū etad-avoca:
After this was said, the Gracious One said this to the group-of-five
monks:

“Mā bhikkhave Tathāgataṃ nāmena ca āvusovādena ca samudācarittha,

“Do not address the Gracious One by name, monks, and by the word ‘friend’,

Arahaṃ bhikkhave Tathāgato Sammāsambuddho,
the Realised One is a Worthy One, a Perfect Sambuddha,

odahatha bhikkhave sotaṃ, Amatam-adhigataṃ aham-anusāsāmi,

lend an ear, monks, I will instruct you about the attainment of the Deathless,^{116}

ahaṃ Dhammaṃ desemi, yathānusiṭṭhaṃ tathā paṭipajjamānā,
I will teach the Dhamma, (and) following the path as it has been preached,

na cirasseva, yassatthāya kulaputtā sammad-eva
after no long time you will (attain) that good for which young men of good family

agārasmā anagāriyaṃ pabbajanti,
rightly go forth from the home to the homeless life,

tad-anuttaraṃ brahmacariyapariyosānaṃ,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā.” ti
and will dwell having known, experienced, and attained it yourselves in this very life.”

Evam vutte pañcavaggiyā bhikkhū Bhagavantaṃ etad-avocuṃ:

After this was said, the group-of-five monks said this to the Gracious One:

“Tāya pi kho tvaṃ āvuso Gotama cariyāya,

“But you, friend Gotama,^{117} by that (ascetic) lifestyle,

tāya paṭipadāya tāya dukkarakārikāya,

that practice, that difficult way of living,

nevajjhagā

uttarimanussadhammaṃ

alam-

ariyañāṇadassanavisesaṃ.

did not arrive at a state beyond (ordinary) human beings, a distinction of what is truly noble knowledge and insight.

Kim pana tvaṃ etarahi bāhuliko,

So how can you now, given to luxury,

padhānavibbhanto, āvatto bāhullāya, adhigamissasi

forsaking the striving, gone back to luxury, attain

uttarimanussadhammaṃ alam-ariyañāṇadassanavisesaṃ?”-ti

a state beyond (ordinary) human beings, a distinction of what is truly noble knowledge and insight?”

Evaṃ vutte Bhagavā pañcavaggiye bhikkhū etad-avoca:

After this was said, the Gracious One said this to the group-of-five monks:

“Na bhikkhave Tathāgato bāhuliko,

“The Realised One, monks, is not given to luxury,

na padhānavibbhanto, na āvatto bāhullāya.

is not forsaking the striving, and has not gone back to luxury.

Arahaṃ bhikkhave Tathāgato Sammāsambuddho,

The Realised One is a Worthy One, a Perfect Sambuddha,

odahatha bhikkhave sotaṃ Amatam-adhigataṃ aham-anusāsāmi,

lend an ear, monks, I will instruct you about the attainment of the Deathless,

ahaṃ Dhammaṃ desemi yathānusiṭṭhaṃ thatā paṭipajjamānā,

I will teach the Dhamma, (and) following the path as it has been preached,

na cirasseva, yassatthāya kulaputtā sammad-eva

after no long time (you will attain) that good for which young men of good family

agārasmā anagāriyaṃ pabbajanti,

rightly go forth from the home to the homeless life,

tad-anuttaraṃ brahmacariyapariyosānaṃ,

that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā.” ti

and will dwell having known, experienced, and attained it yourselves in this very life.”

Dutiyam-pi kho pañcavaggiyā bhikkhū Bhagavantaṃ etad-avocuṃ:

For a second time the group-of-five monks said this to the Gracious One:

“Tāya pi kho tvaṃ āvuso Gotama cariyāya,

“But you, friend Gotama, by that (ascetic) lifestyle,

tāya paṭipadāya tāya dukkarakārikāya,

that practice, that difficult way of living,

**nevajjhagā uttarimanussadhammaṃ alam-
ariyañāṇadassanavisesaṃ.**

did not arrive at a state beyond (ordinary) human beings, a distinction of what is truly noble knowledge and insight.

Kim pana tvaṃ etarahi bāhuliko,
So how can you now, given to luxury,

padhānavibbhanto, āvatto bāhullāya, adhigamissasi
forsaking the striving, gone back to luxury, attain

uttarimanussadhammaṃ alam-ariyañāṇadassanavisesaṃ?”-ti
a state beyond (ordinary) human beings, a distinction of what is truly noble knowledge and insight?”

Dutiyam-pi kho Bhagavā pañcavaggiye bhikkhū etad-avoca:
For a second time, the Gracious One said this to the group-of-five monks:

“Na bhikkhave Tathāgato bāhuliko,
“The Realised One, monks, is not given to luxury,

na padhānavibbhanto, na āvatto bāhullāya.
is not forsaking the striving, and has not gone back to luxury.

Arahaṃ bhikkhave Tathāgato Sammāsambuddho,
The Realised One is a Worthy One, a Perfect Sambuddha,

**odahatha bhikkhave sotaṃ Amatam-adhigataṃ aham-
anusāsāmi,**
lend an ear, monks, I will instruct you about the attainment of the Deathless,

ahaṃ Dhammaṃ desemi yathānusiṭṭhaṃ tathā paṭipajjamānā,

I will teach the Dhamma, (and) following the path as it has been preached,

na cirasseva, yassatthāya kulaputtā sammad-eva

after no long time (you will attain) that good for which young men of good family

agārasmā anagāriyaṃ pabbajanti,

rightly go forth from the home to the homeless life,

tad-anuttaraṃ brahmacariyapariyosānaṃ,

that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathā.” ti

and will dwell having known, experienced, and attained it yourself in this very life.”

Tatiyam-pi kho pañcavaggiyā bhikkhū Bhagavantaṃ etad-avocuṃ:

For a third time the group-of-five monks said this to the Gracious One:

“Tāya pi kho tvaṃ āvuso Gotama cariyāya,

“But you, friend Gotama, by that (ascetic) lifestyle,

tāya paṭipadāya tāya dukkarakārikāya,

that practice, that difficult way of living,

nevajjhagā uttarimanussadhammaṃ alam-ariyañāṇadassanavisesaṃ.

did not arrive at a state beyond (ordinary) human beings, a distinction of what is truly noble knowledge and insight.

Kiṃ pana tvaṃ etarahi bāhuliko,

So how can you now, given to luxury,

padhānavibbhanto, āvatto bāhullāya, adhigamissasi

forsaking the striving, gone back to luxury, attain

uttarimanussadhammaṃ alam-ariyañāṇadassanavisesan?”-ti

a state beyond (ordinary) human beings, a distinction of what is truly noble knowledge and insight?”

Evaṃ vutte Bhagavā pañcavaggiye bhikkhū etad-avoca:

After this was said, the Gracious One said this to the group-of-five monks:

“Abhijānātha me no tumhe bhikkhave ito pubbe evarūpaṃ bhāsitam-etan?”-ti

“Are you aware of my having spoken to you like this before?”

“No hetam Bhante.”

“Certainly not, venerable Sir.”^{118}

“Arahaṃ bhikkhave Tathāgato Sammāsambuddho,

“The Realised One is a Worthy One, a Perfect Sambuddha,

odahatha bhikkhave sotaṃ Amatam-adhigataṃ aham-anusāsāmi,

lend an ear, monks, I will instruct you about the attainment of the Deathless,

ahaṃ Dhammaṃ desemi yathānusiṭṭhaṃ tathā paṭipajjamānā,

I will teach the Dhamma, (and) following the path as it has been preached,

na cirasseva, yassatthāya kulaputtā sammad-eva

after no long time (you will attain) that good for which young men of good family

agāraśmā anagāriyaṃ pabbajanti,
rightly go forth from the home to the homeless life,

tad-anuttaraṃ brahmacariyapariyosānaṃ,
that unsurpassed conclusion to the spiritual life,

**diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja
viharissathā,” ti**
and will dwell having known, experienced, and attained it yourself in
this very life,”

asakkhi kho Bhagavā pañcavaggiye bhikkhū saññāpetuṃ.
and the Gracious One was able to persuade the group-of-five
monks.^{119}

Atha kho pañcavaggiyā bhikkhū Bhagavantaṃ sussūsiṃsu,
Then the group-of-five monks listened to the Gracious One,

sotaṃ odahiṃsu aññāya cittaṃ upaṭṭhāpesuṃ.
they lent an ear, (so as) to attend with their mind to deep knowledge.

[Dhammacakkappavattanasuttam]

[9: The Discourse Setting the Dhamma Wheel Rolling]

{120}

Atha kho Bhagavā pañcavaggiye bhikkhū āmantesi:

Then the Gracious One addressed the group-of-five monks, saying:

“Dveme bhikkhave antā pabbajitena na sevitabbā,

“There are these two extremes, monks, that one who has gone forth ought not to associate with,

yo cāyaṃ: kāmesu kāmasukhallikānuyogo,

which is this: devotion and clinging to the pleasure in sense pleasures,

hīno, gammo, pothujjaniko, anariyo, anattasaṃhito;

which is low, vulgar, worldly, ignoble, and not connected with the goal;

yo cāyaṃ: attakilamathānuyogo,

and this: devotion to self-mortification,

dukkho, anariyo, anattasaṃhito.

which is painful, ignoble, and not connected with the goal.

Ete te bhikkhave ubho ante anupagamma, majjhimā paṭipadā

Not having approached either of these two extremes, monks, the middle practice

Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,

was awakened to by the Realised One, which produces vision, produces knowledge,

upasaṃyāya abhiññāya Sambodhāya Nibbānāya saṃvattati.

and which leads to peace, deep knowledge, Complete Awakening,
and Emancipation.

Katamā ca sā bhikkhave majjhimā paṭipadā,

Now what is this middle practice, monks,

Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,

that was awakened to by the Realised One, which produces vision,
{121} produces knowledge,

upasamāya abhiññāya Sambodhāya Nibbānāya samvattati?

and which leads to peace, deep knowledge, Complete Awakening,
and Emancipation?

Ayam-eva Ariyo Aṭṭhaṅgiko Maggo, seyyathīdam:

It is this Eightfold Noble Path, as follows:

sammādiṭṭhi

right view

sammāsaṅkappo

right thought

sammāvācā

right speech

sammākammanto

right action

sammā-ājīvo

right livelihood

sammāvāyāmo

right endeavour

sammāsaṭi

right mindfulness

sammāsamādhi.

right concentration.^{122}

Ayaṃ kho sā bhikkhave majjhimā paṭipadā,

This is the middle practice, monks,

Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,

that was awakened to by the Realised One, which produces vision,
produces knowledge,

upasaṃyā abhiññāya Sambodhāya Nibbānāya saṃvattati.

and which leads to peace, deep knowledge, Complete Awakening,
and Emancipation.

[Cattāri Ariyasaccāni] **[The Four Noble Truths]**

Idaṃ kho pana bhikkhave dukkhaṃ ariyasaccaṃ:

Now this, monks, is the noble truth of suffering:

jāti pi dukkhā

birth is suffering

jarā pi dukkhā

also old age is suffering

vyādhi pi dukkho

also sickness is suffering

maraṇam-pi dukkhaṃ

also death is suffering

appiyehi sampayogo dukkho

being joined to what is not dear is suffering

piyehi vippayogo dukkho

being separated from what is dear is suffering

yam-picchaṃ na labhati tam-pi dukkhaṃ

also not to obtain what one longs for is suffering

saṅkhittena pañcupādānakkhandhā dukkhā.

in brief, the five constituent parts (of mind and body) that provide fuel for attachment are suffering.

Idaṃ kho pana bhikkhave dukkhasamudayaṃ ariyasaccaṃ:

Now this, monks, is the noble truth of the arising of suffering:

yā yaṃ taṇhā ponobhavikā,

it is that craving which leads to continuation in existence,

nandirāgasahagatā, tatratatrābhinandinī, seyyathīdaṃ:

which is connected with enjoyment and passion, greatly enjoying this and that, as follows:

kāmatanḥā

craving for sense pleasures

bhavatanḥā

craving for continuation

vibhavatanḥā.

craving for discontinuation.

Idaṃ kho pana bhikkhave dukkhanirodhaṃ ariyasaccaṃ:

Now this, monks, is the noble truth of the cessation of suffering:

yo tassā yeva taṇhāya asesavirāganirodho -

it is the complete fading away and cessation without remainder of that craving -

cāgo, paṭinissaggo, mutti, anālayo.

liberation, letting go, release, and non-adherence.

Idaṃ kho pana bhikkhave,

Now this, monks,

dukkhanirodhagāminī paṭipadā ariyasaccaṃ,

is the noble truth of the practice leading to the end of suffering,

ayam-eva Ariyo Aṭṭhaṅgiko Maggo, seyyathīdaṃ:

it is this Eightfold Noble Path, as follows:

sammādiṭṭhi

right view

sammāsaṅkappo

right thought

sammāvācā

right speech

sammākammanto

right action

sammā-ājīvo

right livelihood

sammāvāyāmo

right endeavour

sammāsatī

right mindfulness

sammāsamādhi.

right concentration.

[Sacchikiriya] [Realisation]

“Idaṃ dukkhaṃ ariyasaccaṃ”-ti -

“This is the noble truth of suffering” -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

Taṃ kho pan’ “idaṃ dukkhaṃ ariyasaccaṃ” pariññeyyan-ti -

Now that to which “this is the noble truth of suffering” refers (i.e. suffering itself) ought to be fully known^{123} -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

Taṃ kho pan’ “idaṃ dukkhaṃ ariyasaccaṃ” pariññātan-ti -

Now that to which “this is the noble truth of suffering” refers has been fully known -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

“Idaṃ dukkhasamudayaṃ ariyasaccaṃ”-ti -

“This is the noble truth of the arising of suffering” -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

Taṃ kho pan’ “idaṃ dukkhasamudayaṃ ariyasaccaṃ” pahātabban-ti -

Now that to which “this is the noble truth of the arising of suffering” refers (i.e. craving) ought to be given up -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

Taṃ kho pan’ “idaṃ dukkhasamudayaṃ ariyasaccaṃ” pahīnan-ti -

Now that to which “this is the noble truth of the arising of suffering” refers has been given up,

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

“Idaṃ dukkhanirodham ariyasaccan”-ti -

“This is the noble truth of the cessation of suffering” -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

Taṃ kho pan’ “idaṃ dukkhanirodham ariyasaccam” sacchikātabban-ti -

Now that to which “this is the noble truth of the cessation of suffering” refers (i.e. Emancipation) ought to be experienced -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

Taṃ kho pan’ “idaṃ dukkhanirodham ariyasaccam” sacchikatan-ti -

Now that to which “this is the noble truth of the cessation of suffering” refers has been experienced -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

“Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan”-ti -

“This is the noble truth of the practice going to the cessation of suffering” -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

Taṃ kho pan’ “idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ” bhāvetabban-ti -

Now that to which “this is the noble truth of the practice leading to the end of suffering” refers (i.e. the practice itself) ought to be developed -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

vision arose, knowledge arose, wisdom arose, understanding arose, light arose.

Taṃ kho pan’ “idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ” bhāvitan-ti -

Now that to which “this is the noble truth of the practice leading to the end of suffering” refers has been developed -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

**cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā
udapādi, āloko udapādi.**

vision arose, knowledge arose, wisdom arose, understanding arose,
light arose.

[Sambodhipaccaññanam] **[Declaring the Awakening]**

Yāva kīvañ-ca me bhikkhave imesu catusu ariyasaccesu

For as long as to me, monks, in regard to these four noble truths

- evaṃ tiparivaṭṭaṃ dvādasākāraṃ -

- turned like this, in three ways, twelvefold -

yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi,

knowledge and insight as it really is was not quite clear,

neva tāvāhaṃ bhikkhave sadevake loke Samārake Sabrahmake,

for that long, monks, I did not declare to the world with its gods,
Māra, and Brahmā,

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,

to this generation, with its ascetics and brāhmaṇas, princes and
men,

anuttaraṃ sammāsambodhiṃ Abhisambuddho paccaññāsiṃ.

that I was a Full and Perfect Sambuddha with unsurpassed complete
awakening.

Yato ca kho me bhikkhave imesu catusu ariyasaccesu

But when to me, monks, in regard to these four noble truths

- evaṃ tiparivaṭṭaṃ dvādasākāraṃ -

- turned like this, in three ways, twelvefold -

yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi,

knowledge and insight as it really is was quite clear

athāhaṃ bhikkhave sadevake loke Samārake Sabrahmake,

then, monks, I did declare to the world with its gods, Māra, and Brahmā,

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,

to this generation, with its ascetics and brāhmaṇas, princes and men,

anuttaraṃ sammāsambodhiṃ Abhisambuddho paccaññāsiṃ.

that I was a Full and Perfect Sambuddha with unsurpassed complete awakening.

Ñāṇaṃ-ca pana me dassanaṃ udapādi:

To me knowledge and insight arose:

Akuppā me cetovimutti

Sure is my liberation of mind

āyaṃ-antimā jāti

this is my last birth

natthi dāni punabbhavo” ti.

now there is no continuation of existence.”

[Paṭhamāpatti] **[The First Attainment]**

Idam-avoca Bhagavā,
The Gracious One said this,

**attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ
abhinandun-ti.**

and the group-of-five monks were uplifted and greatly rejoiced in
what was said by the Gracious One.

**Imasmiñ-ca pana veyyākaraṇasmiṃ bhaññamāne, āyasmato
Koṇḍañña**

Moreover, as this sermon was being given, to the venerable
Koṇḍañña

virajaṃ, vītamalaṃ, Dhammacakkhuṃ udapādi:

the dust-free, stainless, Vision-of-the-Dhamma arose:^{124}

“Yaṃ kiñci samudayadhammaṃ,

“Whatever has the nature of arising,

sabban-taṃ nirodhadhammaṃ”-ti.

all that has the nature of ceasing.”

[Devabbhanumodanā] [The Gods Rejoice]

Pavattite ca pana Bhagavatā Dhammacakke

Now when the Dhamma Wheel was set rolling by the Gracious One

Bhummā devā saddam-anussāvesum:

the Earth gods^{125} let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

° “Near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

the unsurpassed Dhamma Wheel has been set rolling by the Gracious One,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brāhmaṇa

devena vā Mārena vā Brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a Māra or by a Brahmā or by anyone in the world.”

Bhummānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Earth gods

Cātummahārājikā devā saddam-anussāvesum:

the gods called the Four Great Kings let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

° “Near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

the unsurpassed Dhamma Wheel has been set rolling by the Gracious One,

appativattiyam samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brāhmaṇa

devena vā Mārena vā Brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a Māra or by a Brahmā or by anyone in the world.”

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the gods called the Four Great Kings

Tāvatimsā devā saddam-anussāvesuṃ:

the Tāvatimsa gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

° “Near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

the unsurpassed Dhamma Wheel has been set rolling by the Gracious One,

appativattiyam samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brāhmaṇa

devena vā Mārena vā Brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a Māra or by a Brahmā or by anyone in the world.”

Tāvatimsānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Tāvatimsa gods

Yāmā devā saddam-anussāvesuṃ:

the Yāma gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

° “Near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

the unsurpassed Dhamma Wheel has been set rolling by the Gracious One,

appativattiyam samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brāhmaṇa

devena vā Mārena vā Brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a Māra or by a Brahmā or by anyone in the world.”

Yāmānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Yāma gods

Tusitā devā saddam-anussāvesuṃ:

the Tusita gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

° “Near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

the unsurpassed Dhamma Wheel has been set rolling by the Gracious One,

appativattiyam samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brāhmaṇa

devena vā Mārena vā Brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a Māra or by a Brahmā or by anyone in the world.”

Tusitānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Tusita gods

Nimmāṇarati devā saddam-anussāvesuṃ:

the Nimmāṇarati gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

° “Near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

the unsurpassed Dhamma Wheel has been set rolling by the Gracious One,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brāhmaṇa

devena vā Mārena vā Brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a Māra or by a Brahmā or by anyone in the world.”

Nimmāṇaratīnaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Nimmāṇarati gods

Paranimmitavasavattino devā saddam-anussāvesuṃ:

the Paranimmitavasavatti gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

° “Near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

the unsurpassed Dhamma Wheel has been set rolling by the Gracious One,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brāhmaṇa

devena vā Mārena vā Brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a Māra or by a Brahmā or by anyone in the world.”

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Paranimmitavasavatti gods

Brahmakāyikā devā saddam-anussāvesuṃ:

the Brahmakāyika gods^{126} let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

° “Near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

the unsurpassed Dhamma Wheel has been set rolling by the Gracious One,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or a brāhmaṇa

devena vā Mārena vā Brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a Māra or by a Brahmā or by anyone in the world.”

Iti ha tena khaṇena tena muhuttaṇa,

Thus at that moment, at that second,

yāva Brahmaloḷkā saddo abbhuggañchi,

that cry reached as far as the Brahmā worlds,

**ayaṇ-ca dasasahassī lokadhātu saṅkampi, sampakampi,
sampavedhi,**

and this ten-thousand world-element moved, wavered, and shook,

appamaṇo ca uḷāro obhāso loke pātur-ahosi,

and great and measureless light became manifest in the world,

atikkamma devānaṃ devānubhāvaṃ.

transcending the godly power of the gods.

Atha kho Bhagavā imaṃ udānaṃ udānesi:

Then the Gracious One uttered this inspired utterance:

“Aññāsi vata bho Koṇḍañña,

“Koṇḍañña surely knows,

aññāsi vata bho Koṇḍañño” ti.

Koṇḍañña surely knows.”

Iti hidaṃ āyasmato Koṇḍaññassa

Thus to the venerable Koṇḍañña

Aññā Koṇḍañño tveva nāmaṃ ahosi.

came the name Aññā Koṇḍañña (Koṇḍañña, he-who-knows).

[Uttarisamāpattiyo] [10: Further Attainments]

Atha kho āyasmā Aññā Koṇḍañño diṭṭhadhammo pattadhammo,
Then the venerable Aññā Koṇḍañña, having seen the Dhamma,
attained the Dhamma,

viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho
vigatakathaṃkatho,
understood the Dhamma, penetrated the Dhamma, crossed over
uncertainty, being without doubts,

vesārajjappatto aparappaccayo Satthusāsane Bhagavantam
etad-avoca:

having attained full confidence, having become independent of
others in the Teacher's teaching, said this to the Gracious One:

“Labheyyaṃ Bhante Bhagavato santike pabbajjāṃ

“May I receive the going-forth, venerable Sir, in the presence of the
Gracious One,

labheyyaṃ upasampadan.”-ti
may I receive the full ordination.”

“Ehi bhikkhū” ti Bhagavā avoca “svākkhāto Dhammo,

“Come, monk,” said the Gracious One, “the Dhamma has been well-
proclaimed,

cara brahmacariyaṃ sammā dukkhassa antakiriyāyā.” ti
live the spiritual life for the complete ending of suffering.”

Sā va tassa āyasmato upasampadā ahosi.

That was the venerable one's full ordination.^{127}

Atha kho Bhagavā tad-avasese bhikkhū Dhammiyā kathāya ovadi anusāsi.

Then the Gracious One gave advice and instruction with a Dhamma talk to the remaining monks.

Atha kho āyasmato ca Vappassa āyasmato ca Bhaddiyassa

Then to the venerable Vappa and to the venerable Bhaddiya

**Bhagavatā dhammiyā kathāya ovadiyamānānaṃ
anusāsiyamānānaṃ**

as the Gracious One gave advice and instruction^{128} with a Dhamma talk

virajaṃ, vītamalaṃ, Dhammacakkhuṃ udapādi:

the dust-free, stainless, Vision-of-the-Dhamma arose:

“Yaṃ kiñci samudayadhammaṃ,

“Whatever has the nature of arising,

sabban-taṃ nirodhadhammaṃ”-ti.

all that has the nature of ceasing.”

Te diṭṭhadhammā pattadhammā,

They, having seen the Dhamma, attained the Dhamma,^{129}

**viditadhammā pariyoḡāḥadhammā tiṇṇavicikicchā
vigatakathaṃkathā,**

understood the Dhamma, penetrated the Dhamma, crossed over uncertainty, being without doubts,

**vesārajappattā aparappaccayā Satthusāsane Bhagavantā
etad-avocuṃ:**

having attained full confidence, having become independent of others in the Teacher’s teaching, said this to the Gracious One:

“Labheyyāma mayam Bhante Bhagavato santike pabbajjam,
“May we receive the going-forth, venerable Sir, in the presence of
the Gracious One,

labheyyāma upasampadan.”-ti
may we receive the full ordination.”

“Etha bhikkhavo” ti Bhagavā avoca “svākkhāto Dhammo,
“Come, monks,” said the Gracious One, “the Dhamma has been
well-proclaimed,

caratha brahmacariyam sammā dukkhassa antakiriya.” ti
live the spiritual life for the complete ending of suffering.”

Sā va tesam āyasmantānam upasampadā ahosi.
That was these venerable ones’ full ordination.

Atha kho Bhagavā tad-avasese bhikkhū nīhārabhatto
Then the Gracious One, living on (those three) monks’ food

Dhammiyā kathāya ovadi anusāsi,
gave advice and instruction with a Dhamma talk to the remaining
monks,

yam tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggo
yāpeti.
and the six monks subsisted on whatever, after walking for alms-
food, the three monks brought them.^{130}

Atha kho āyasmato ca Mahānāmassa āyasmato ca Assajissa
Then to the venerable Mahānāma and to the venerable Assaji

Bhagavatā Dhammiyā kathāya ovadiyamānānam
anusāsiyamānānam

as the Gracious One gave advice and instruction with a Dhamma talk

virajaṃ, vītamalaṃ, Dhammacakkhuṃ udapādi:

the dust-free, stainless, Vision-of-the-Dhamma arose:

“Yaṃ kiñci samudayadhammaṃ,

“Whatever has the nature of arising,

sabbaṃ-taṃ nirodhadhammaṃ”-ti.

all that has the nature of ceasing.”

Te diṭṭhadhammā pattadhammā,

They, having seen the Dhamma, attained the Dhamma,

**viditadhammā pariyoḡāḥadhammā tiṇṇavicikicchā
vigatakathaṃkathā,**

understood the Dhamma, penetrated the Dhamma, crossed over uncertainty, being without doubts,

**vesārajjappattā aparappaccayā Satthusāsane Bhagavantaṃ
etaḍ-avocuṃ:**

having attained full confidence, having become independent of others in the Teacher’s teaching, said this to the Gracious One:

“Labheyyāma mayaṃ Bhante Bhagavato santike pabbajjaṃ,

“May we receive the going-forth, venerable Sir, in the presence of the Gracious One,

labheyyāma upasampadan.”-ti

may we receive the full ordination.”

“Etha bhikkhavo” ti Bhagavā avoca “svākkhāto Dhammo,

“Come, monks,” said the Gracious One, “the Dhamma has been well-proclaimed,

caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ.” ti
live the spiritual life for the complete ending of suffering.”

Sā va tesāṃ āyasmantānaṃ upasampadā ahosi.
That was these venerable ones’ full ordination.

[Anattalakkhaṇasuttaṃ]

[11: The Discourse on the Characteristic of Non-Self] (The First Arahants)

Atha kho Bhagavā pañcavaggiye bhikkhū āmantesi:

Then the Gracious One addressed the group-of-five monks (saying):

“Rūpaṃ bhikkhave Anattā,

“Bodily form, monks, is not Self,^{131}

rūpañ-ca idaṃ bhikkhave Attā abhaviṣṣa

for if this bodily form, monks, were Self

na-y-idaṃ rūpaṃ ābādhāya saṃvatteyya, labbheṭṭha ca rūpe:

this bodily form would not lead to affliction, and regarding bodily form
it might be possible (to say):

‘Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī.’ ti

‘Let my bodily form be thus, let my bodily form be not thus.’

Yasmā ca kho bhikkhave rūpaṃ Anattā,

But because bodily form, monks, is not Self,

tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe:

therefore bodily form does lead to affliction, and regarding bodily
form it is not possible (to say):

‘Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī.’ ti

‘Let my bodily form be thus, let my bodily form be not thus.’

Vedanā Anattā,

Feeling is not Self,

vedanā ca idaṃ bhikkhave Attā abhaviṣṣa

for if this feeling, monks, were Self

na-y-idaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya:

this feeling would not lead to affliction, and regarding feeling it might be possible (to say):

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

‘Let my feeling be thus, let my feeling be not thus.’

Yasmā ca kho bhikkhave vedanā Anattā,

But because feeling, monks, is not Self,

tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya:

therefore feeling does lead to affliction, and regarding feeling it is not possible (to say):

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

‘Let my feeling be thus, let my feeling be not thus.’

Saññā Anattā,

Perception is not Self,

saññā ca hidaṃ bhikkhave Attā abhaviṣsa

for if this perception, monks, were Self

na-y-idaṃ saññā ābādhāya saṃvatteyya, labbhettha ca saññāya:

this perception would not lead to affliction, and regarding perception it might be possible (to say):

‘Evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī.’ ti

‘Let my perception be thus, let my perception be not thus.’

Yasmā ca kho bhikkhave saññā Anattā,

But because perception, monks, is not Self,

tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya:

therefore perception does lead to affliction, and regarding perception it is not possible (to say):

‘Evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī.’ ti

‘Let my perception be thus, let my perception be not thus.’

Saṅkhārā Anattā,

(Mental) processes^{132} are not Self,

saṅkhārā ca idaṃ bhikkhave Attā abhavissaṃsu

for if these (mental) processes, monks, were Self

na-y-ime saṅkhārā ābādhāya saṃvatteyyuṃ, labbheṭṭha ca saṅkhāresu:

these (mental) processes would not lead to affliction, and regarding (mental) processes it might be possible (to say):

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

‘Let my (mental) processes be thus, let my (mental) processes be not thus.’

Yasmā ca kho bhikkhave saṅkhārā Anattā,

But because (mental) processes, monks, are not Self,

tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu

therefore (mental) processes do lead to affliction, and regarding (mental) processes it is not possible (to say):

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

‘Let my (mental) processes be thus, let my (mental) processes be not thus.’

Viññāṇaṃ Anattā,

Consciousness is not Self,

viññāṇaṃ-ca hidaṃ bhikkhave Attā abhaviṣṣa

for if this consciousness, monks, were Self

na-y-idaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha ca viññāṇe:

this consciousness would not lead to affliction, and regarding consciousness it might be possible (to say):

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

‘Let my consciousness be thus, let my consciousness be not thus.’

Yasmā ca kho bhikkhave viññāṇaṃ Anattā,

But because consciousness, monks, is not Self,

tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe:

therefore consciousness does lead to affliction, and regarding consciousness it is not possible (to say):

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

‘Let my consciousness be thus, let my consciousness be not thus.’

Taṃ kiṃ maññatha bhikkhave:

What do you think of this, monks:

“Rūpaṃ niccaṃ vā aniccaṃ vā?” ti

“(Is) bodily form permanent or impermanent?”

“Aniccaṃ Bhante.”

“Impermanent, venerable Sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti

“But that which is impermanent, (is) that unpleasant or pleasant?”

“Dukkhaṃ Bhante.”

“Unpleasant, venerable Sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,
“But that which is impermanent, unpleasant and changeable,

kallaṃ nu taṃ samanupassituṃ:
is it proper to regard it thus:

‘Etaṃ mama esoham-asmi eso me Attā?’ ” ti
‘This is mine, this I am, this is my Self?’ ”

“No hetāṃ Bhante.”
“Certainly not, venerable Sir.”^{133}

“Vedanā niccā vā aniccā vā?” ti
“(Is) feeling permanent or impermanent?”

“Aniccā Bhante.”
“Impermanent, venerable Sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti
“But that which is impermanent, (is) that unpleasant or pleasant?”

“Dukkhaṃ Bhante.”
“Unpleasant, venerable Sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,
“But that which is impermanent, unpleasant and changeable,

kallaṃ nu taṃ samanupassituṃ:
is it proper to regard it thus:

‘Etaṃ mama esoham-asmi eso me Attā?’ ” ti
‘This is mine, this I am, this is my Self?’ ”

“No hetāṃ Bhante.”

“Certainly not, venerable Sir.”

“Saññā niccā vā aniccā vā?” ti

“(Is) perception permanent or impermanent?”

“Aniccā Bhante.”

“Impermanent, venerable Sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti

“But that which is impermanent, (is) that unpleasant or pleasant?”

“Dukkhaṃ Bhante.”

“Unpleasant, venerable Sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,

“But that which is impermanent, unpleasant and changeable,

kallaṃ nu taṃ samanupassituṃ:

is it proper to regard it thus:

‘Etaṃ mama esoham-asmi eso me Attā?’ ” ti

‘This is mine, this I am, this is my Self?’ ”

“No hetāṃ Bhante.”

“Certainly not, venerable Sir.”

“Saṅkhārā niccā vā aniccā vā?” ti

“(Are) (mental) processes permanent or impermanent?”

“Aniccā Bhante.”

“Impermanent, venerable Sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti

“But that which is impermanent, (is) that unpleasant or pleasant?”

“Dukkhaṃ Bhante.”

“Unpleasant, venerable Sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,

“But that which is impermanent, unpleasant and changeable,

kallaṃ nu taṃ samanupassituṃ:

is it proper to regard it thus:

‘Etaṃ mama esoham-asmi eso me Attā?’ ” ti

‘This is mine, this I am, this is my Self?’ ”

“No hetaṃ Bhante.”

“Certainly not, venerable Sir.”

“Viññāṇaṃ niccaṃ vā aniccaṃ vā?” ti

“(Is) consciousness permanent or impermanent?”

“Aniccaṃ Bhante.”

“Impermanent, venerable Sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā?” ti

“But that which is impermanent, (is) that unpleasant or pleasant?”

“Dukkhaṃ Bhante.”

“Unpleasant, venerable Sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ,

“But that which is impermanent, unpleasant and changeable,

kallaṃ nu taṃ samanupassituṃ:

is it proper to regard it thus:

‘Etaṃ mama esoham-asmi eso me Attā?’ ” ti

‘This is mine, this I am, this is my Self?’ ”

“No hetaṃ Bhante.”

“Certainly not, venerable Sir.”

**“Tasmātiha bhikkhave yaṃ kiñci rūpaṃ
atītānāgatapaccuppannaṃ,**

“Therefore monks, whatever bodily form (there is) in the past, future or present,

**ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā
paṇītaṃ vā,**

internal or external, gross or fine, inferior or excellent,

yaṃ dūre vā santike vā sabbaṃ rūpaṃ:

whether far or near, regarding all form:

‘Netam mama, nesoham-asmi, na me so attā,’ ti

‘This is not mine, I am not this, this is not my Self,’

evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

in just this way, as it really is, it should be seen with full wisdom.

Yā kāci vedanā atītānāgatapaccuppannā,

Whatever feeling (there is) in the past, future or present,

**ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā hīnā vā paṇītā
vā,**

internal or external, gross or fine, inferior or excellent,

yā dūre vā santike vā sabbā vedanā:

whether far or near, regarding all feeling:

‘Netam mama, nesoham-asmi, na me so attā,’ ti

‘This is not mine, I am not this, this is not my Self,’

evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

in just this way, as it really is, it should be seen with full wisdom.

Yā kāci saññā atītānāgatapaccuppannā,

Whatever perception (there is) in the past, future or present,

ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā hīnā vā paṇītā vā,

internal or external, gross or fine, inferior or excellent,

yā dūre vā santike vā sabbā saññā:

whether far or near, regarding all perception:

‘Netam mama, nesoham-asmi, na me so attā,’ ti

‘This is not mine, I am not this, this is not my Self,’

evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

in just this way, as it really is, it should be seen with full wisdom.

Ye keci saṅkhārā atītānāgatapaccuppannā,

Whatever (mental) processes (there are) in the past, future or present,

ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā hīnā vā paṇītā vā,

internal or external, gross or fine, inferior or excellent,

ye dūre vā santike vā sabbe saṅkhārā:

whether far or near, regarding all (mental) processes:

‘Netam mama, nesoham-asmi, na me so attā,’ ti

‘This is not mine, I am not this, this is not my Self,’

evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

in just this way, as it really is, it should be seen with full wisdom.

Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ,

Whatever consciousness (there is) in the past, future or present,

ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā,

internal or external, gross or fine, inferior or excellent,

yaṃ dūre vā santike vā sabbaṃ viññāṇaṃ:

whether far or near, regarding all consciousness:

‘Netāṃ mama, nesoham-asmi, na me so attā,’ ti

‘This is not mine, I am not this, this is not my Self,’

evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

in just this way, as it really is, it should be seen with full wisdom.

Evaṃ passaṃ bhikkhave sutavā Ariyasāvako rūpasamim-pi nibbindati,

Seeing in this way, monks, the learned, Noble disciple, grows weary of bodily form,

vedanāya pi nibbindati, saññāya pi nibbindati,

and weary of feeling, and weary of perception,

saṅkhāresu pi nibbindati, viññāṇasmim-pi nibbindati,

and weary of (mental) processes, and weary of consciousness,

nibbindaṃ virajjati, virāgā vimuccati,

through weariness he becomes dispassionate, through dispassion he is liberated,

vimuttasmiṃ vimuttam-iti ñāṇaṃ hoti:

in liberation, there is the knowledge that such is liberation:

‘Khīṇā jāti

‘Destroyed is (re)birth

vusitaṃ brahmacariyaṃ

accomplished is the spiritual life

kataṃ karaṇīyaṃ

done is what ought to be done

nāparaṃ itthattāyā' ti pajānātī ti.

there is no more of this mundane state' - this he knows.

Idam-avoca Bhagavā,

The Gracious One said this,

**attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ
abhinandum.**

and the group-of-five monks were uplifted and greatly rejoiced in
what was said by the Gracious One.

Imasmiñ-ca pana veyyākaraṇasmiṃ bhaññaṃāne,

Moreover, as this sermon was being given,

**pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni
vimuccim̐su,**

the group-of-five monks' minds were liberated from the pollutants,
without attachment,

tena kho pana samayena cha loke Arahanto honti.

and at that time there were six Worthy Ones in the world.

Paṭhamabhāṇavāraṃ

The First Section for Recital [is Finished]

[II: Progress of the Sāsana]

Yasassa Pabbajjā

12: Yasa's Going Forth

Tena kho pana samayena Bārāṇasiyaṃ

Then at that time at Bārāṇasī

Yaso nāma kulaputto seṭṭhiputto sukhumālo hoti.

there was a delicate young man of good family, Yasa by name,^{134} a merchant's son.

Tassa tayo pāsādā honti: eko hemantiko eko gimhiko eko vassiko.

There were three palaces for him: one for the winter time, one for the summer time, and one for the rainy season.^{135}

So vassike pāsāde cattāro māse nippurisehi turiyehi paricārayamāno,

During the four months in the rainy season palace, while a female^{136} musical ensemble was entertaining him,

na heṭṭhāpāsādaṃ orohati.

he did not descend to the bottom of the palace.

Atha kho Yasassa kulaputtassa,

Then while the young man Yasa,

**pañcahi kāmaguṇehi samappitassa samaṅgibhūtaṃ
paricārayamānassa**

possessed of and endowed with the five strands of sensual pleasure,
was being entertained

paṭikacceva niddā okkami pariyaṇassa pi pacchā niddā okkami,

he fell asleep first, and his retinue fell asleep afterwards,

sabbarattiyo ca telappadīpo jhāyati.

and all night an oil-lamp burned.

Atha kho Yaso kulaputto paṭikacceva pabujjhivā,

Then the young man Yasa, after waking first,

addasa sakaṃ parijanaṃ supantaṃ, aññissā kacche vīṇaṃ,

saw his retinue sleeping, one with a lute in her armpit,

aññissā kaṇṭhe mudiṅgaṃ, aññissā ure alambaraṃ,

another with a small drum on her neck, another with a drum on her chest,

aññaṃ vikesikaṃ, aññaṃ vikheḷikaṃ, aññā vippalapantiyo,

another with hair dishevelled, another dribbling, another muttering,

hatthappattaṃ susānaṃ maññe.

(so that) it seemed as if there was a cemetery close at hand.

Disvānassa ādīnavo pātur-ahosi nibbidāya cittaṃ saṇṭhāsi.

Having seen (this) the danger became clear to him, and his mind was established in world-weariness.

Atha kho Yaso kulaputto udānaṃ udānesi:

Then the young man Yasa uttered this exalted utterance:

“Upaddutaṃ vata bho upassaṭṭhaṃ vata bho.” ti

“Tribulation indeed, ruination indeed!”

Atha kho Yaso kulaputto suvaṇṇapādukāyo ārohitvā,

Then the young man Yasa, after donning his golden slippers,

yena nivesanadvāraṃ tenupasaṅkami.

went to the door of his dwelling.

Amanussā dvāraṃ vivariṃsu:

Divine beings^{137} opened the door (thinking):

“Mā Yasassa kulaputtassa koci antarāyam-akāsi

° “Let there be no obstacle to the going-forth of the young man Yasa

agāraśmā anagāriyaṃ pabbajjāyā.” ti

from the home to the homeless life.”

Atha kho Yaso kulaputto yena nagaradvāraṃ tenupasaṅkami.

Then the young man Yasa went to the city gate.

Amanussā dvāraṃ vivariṃsu:

Divine beings opened the gate (thinking):

“Mā Yasassa kulaputtassa koci antarāyam-akāsi

° “Let there be no obstacle to the going-forth of the young man Yasa

agāraśmā anagāriyaṃ pabbajjāyā.” ti

from the home to the homeless life.”

**Atha kho Yaso kulaputto yena Isipatanaṃ Migadāyo
tenupasaṅkami.**

Then the young man Yasa approached the Deer Park at Isipatana.

**Tena kho pana samayena Bhagavā rattiyaṃ paccūsasamayaṃ
paccuṭṭhāya**

Then at that time, towards the time of dawn, after rising, the
Gracious One

ajjhokāse caṅkamati.

was walking in the open air.

**Addasā kho Bhagavā Yasaṃ kulaputtaṃ dūrato va
āgacchantaṃ**

The Gracious One saw the young man Yasa coming while still far away,

disvāna caṅkamā orohitvā paññatte āsane nisīdi.

and after seeing (him) and descending from the walkway, he sat down on the prepared seat.

Atha kho Yaso kulaputto Bhagavato avidūre udānaṃ udānesi:

Then the young man Yasa, not far from the Gracious One uttered this exalted utterance:

“Upaddutaṃ vata bho upassaṭṭhaṃ vata bho” ti.

“Tribulation indeed, ruination indeed!”

Atha kho Bhagavā Yasaṃ kulaputtaṃ etad-avoca:

Then the Gracious One said this to the young man Yasa:

“Idaṃ kho Yasa anupaddutaṃ idaṃ anupassaṭṭhaṃ,

“This, Yasa, is not tribulation, this is not ruination,

ehi Yasa nisīda Dhammaṃ te desessāmī.” ti

come, Yasa, sit down and I will teach Dhamma to you.”

Atha kho Yaso kulaputto: ‘Idaṃ kira anupaddutaṃ idaṃ anupassaṭṭhan,’-ti

Then the young man Yasa (thinking): ‘It seems this is not tribulation, this is not ruination’,

haṭṭho udaggo suvaṇṇapādukāhi orohitvā, yena Bhagavā tenupasaṅkami,

joyful, uplifted, after taking off his golden slippers, approached the Gracious One,

upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi.

and after approaching and worshipping the Gracious One, he sat down on one side.

Ekam-antaṃ nisinnassa kho Yasassa kulaputtassa

To the young man Yasa, sitting at one side,

Bhagavā anupubbikaṃ kathesi,

the Gracious One spoke about the gradual teaching,

seyyathīdaṃ: dānakathaṃ sīlakathaṃ saggakathaṃ,

that is to say: talk about giving, talk about virtue, talk about heaven,

kāmānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ,

the danger, degradation, and defilement of sensual desires,

nekkhamme ānisaṃsaṃ pakāsesi.

and the advantages of renunciation, (these) he explained.

Yadā Bhagavā aññāsi Yasaṃ kulaputtaṃ

When the Gracious One knew that the young man Yasa

**kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ
pasannacittaṃ,**

had a ready mind, a pliable mind, an open mind, an uplifted mind, a
confident mind,

**atha yā Buddhānaṃ sāmukkaṃsikaṃ Dhammadesanā taṃ
pakāsesi:**

he explained to him the Dhamma teaching the Awakened Ones have
discovered themselves:

Dukkhaṃ Samudayaṃ Nirodhaṃ Maggaṃ.

Suffering, Origination, Cessation, Path.

Seyyathā pi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ

Just as it is known that a clean cloth without a stain

sammasa-eva rajanaṃ paṭiggaṇheyya,

will take the dye well,

evam-eva Yasassa kulaputtassa tasmim̐ yeva āsane,
just so to the young man Yasa on that very seat,

virajam̐ vītamalam̐ Dhammacakkhum̐ udapādi:
the dust-free, stainless Vision-of-the-Dhamma arose:^{138}

“Yam̐ kiñci samudayadhammam̐,
“Whatever has the nature of arising,

sabban-tam̐ nirodhadhamman.”-ti
all that has the nature of ceasing.”

[Yasassa Pitu]
[13: Yasa's Father]

Atha kho Yasassa kulaputtassa Mātā pāsādaṃ ārūhitvā,
Then the young man Yasa's mother, having ascended the palace,

Yasaṃ kulaputtaṃ apassantī yena seṭṭhī gahapati
tenupasaṅkami,
and not finding^{139} the young man Yasa approached the merchant
householder,

upasaṅkamtivā seṭṭhiṃ gahapatiṃ etad-avoca:
and after approaching the merchant householder, she said this:

“Putto te gahapati Yaso na dissatī.” ti
“Your son Yasa, householder, cannot be found.”

Atha kho seṭṭhī gahapati, catuddisā assadūte uyyojetvā,
Then the merchant householder, after sending scouts on horses to
the four directions,

sāmaṃ yeva yena Isipatanaṃ Migadāyo tenupasaṅkami.
himself approached the Deer Park at Isipatana.

Addasā kho seṭṭhī gahapati suvaṇṇapādukānaṃ nikkhepaṃ,
The merchant householder saw the cast-off golden sandals,

disvāna taṃ yeva anugamāsi.
and after seeing (them) he went after him.

Addasā kho Bhagavā seṭṭhiṃ gahapatiṃ dūrato va
āgacchantam.

The Gracious One saw the merchant householder, coming while still
far away,

disvāna Bhagavato etad-ahosi:

and after seeing (him), this occurred to the Gracious One:

**“Yan-nūnāhaṃ tathārūpaṃ iddhābhisañkhāraṃ
abhisañkhāreyyaṃ**

“Now what if I were to so arrange it with my psychic powers

yathā seṭṭhī gahapati idha nisinno

that while the merchant householder is sitting here

idha nisinnaṃ Yasaṃ kulaputtaṃ na passeyyā.” ti

he could not see the young man Yasa sitting here?”

**Atha kho Bhagavā tathārūpaṃ iddhābhisañkhāraṃ
abhisañkhāresi.**

Then the Gracious One so arranged it with his psychic powers.

Atha kho seṭṭhī gahapati yena Bhagavā tenupasaṅkami,

Then the merchant householder approached the Gracious One,

upasaṅkamtivā Bhagavantaṃ etad-avoca:

and after approaching he said this to the Gracious One:

“Api Bhante Bhagavā Yasaṃ kulaputtaṃ passeyyā?” ti

“Has the Gracious One, venerable Sir, seen the young man Yasa?”

“Tena hi gahapati nisīda appeva nāma idha nisinno

“Sit, householder, and it may be that while you are sitting here

idha nisinnaṃ Yasaṃ kulaputtaṃ passeyyāsī.” ti

you will see the young man Yasa sitting here.”

Atha kho seṭṭhī gahapati: “Idheva kirāhaṃ nisinno

Then the merchant householder (thought): “It seems that while sitting here

idha nisinnam̐ Yasam̐ kulaputtam̐ passissāmī,” ti

I will see the young man Yasa sitting here,”

haṭṭho udaggo Bhagavantam̐ abhivādetvā ekam-antam̐ nisīdi.

and joyful, uplifted, after worshipping the Gracious One, he sat down on one side.

Ekam-antam̐ nisinnassa kho seṭṭhissa gahapatissa

To the merchant householder, sitting at one side

Bhagavā anupubbikatham̐ kathesi,

the Gracious One spoke about the gradual teaching,

seyyathīdam̐: dānakatham̐ sīlakatham̐ saggakatham̐,

that is to say: talk about giving, talk about virtue, talk about heaven,

kāmānam̐ ādīnavam̐ okāram̐ saṅkilesam̐,

the danger, degradation, and defilement of sensual desires,

nekkhamme ānisaṃsam̐ pakāsesi.

and the advantages of renunciation, (these) he explained.

Yadā Bhagavā aññāsi seṭṭhiṃ gahapatiṃ

When the Gracious One knew that the merchant householder

**kallacittam̐ muducittam̐ vinīvaraṇacittam̐ udaggacittam̐
pasannacittam̐,**

had a ready mind, a pliable mind, an open mind, an uplifted mind, a confident mind,

**atha yā Buddhānam̐ sāmukkaṃsikā Dhammadesanā tam̐
pakāsesi:**

he explained to him the Dhamma teaching the Awakened Ones have discovered themselves:

Dukkham̐ Samudayam̐ Nirodham̐ Maggam̐.

Suffering, Origination, Cessation, Path.

Seyyathā pi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ

Just as it is known that a clean cloth without a stain

sammad-eva rajanaṃ paṭiggaṇheyya,

will take the dye well,

evam-eva seṭṭhissa gahapatissa tasmim̐ yeva āsane,

just so to the merchant householder on that very seat,

virajaṃ vītamalaṃ Dhammacakkhuṃ udapādi:

the dust-free, stainless Vision-of-the-Dhamma arose:

“Yaṃ kiñci samudayadhammaṃ,

“Whatever has the nature of arising,

sabbaṃ-taṃ nirodhadhammaṃ.”-ti

all that has the nature of ceasing.”

Atha kho seṭṭhī gahapati, diṭṭhadhammo pattadhammo

Then the merchant householder, having seen the Dhamma, attained the Dhamma,

viditadhammo

pariyogāḷhadhammo

tiṇṇavicikiccho

vigatakathaṃkatho

understood the Dhamma, penetrated the Dhamma, crossed over uncertainty, being without doubts,

vesārajjappatto aparappaccayo Satthusāsane Bhagavantaṃ etad-avoca:

having attained full confidence, having become independent of others in the Teacher’s teaching, said this to the Gracious One:

“Abhikkantaṃ Bhante! Abhikkantaṃ Bhante!

“Excellent, venerable Sir! Excellent, venerable Sir!

Seyyathā pi Bhante nikkujjitam vā ukkujjeyya,

Just as, venerable Sir, one might set upright what has been overturned,

paṭicchannaṃ vā vivareyya, mūḷhasa vā maggaṃ ācikkheyya,

or open up what has been closed, or show a path to one who is lost,

andhakāre vā telappajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhintī’ ti,

or carry an oil lamp into the darkness, (thinking): ‘those with vision will see forms’,

evam-eva Bhagavatā anekapariyāyena Dhammo pakāsito.

just so has the Dhamma been explained by the Gracious One in countless ways.

Esāhaṃ Bhante Bhagavantaṃ saraṇaṃ gacchāmi,

I go, venerable Sir, to the Gracious One for refuge,

Dhammañ-ca Bhikkhusaṅghañ-ca.

and to the Dhamma, and to the Community of monks.^{140}

Upāsakaṃ maṃ Bhagavā dhāretu

Please bear it in mind, Gracious One, that I am a lay follower

ajjatagge pāṇupetaṃ saraṇaṃ gatan,”-ti

who has gone for refuge from today forward for as long as I have the breath of life,”

so va loke paṭhamaṃ upāsako ahosi tevāciko.

and he became the first lay disciple in the world with the three(-refuge) formula.

Atha kho Yasassa kulaputtassa pituno Dhamme desiyamāne

Then while Dhamma was being taught to the young man Yasa's father

yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa,

as (Yasa) was reflecting on the stage (he had reached), just as it was seen, as it was understood,

anupādāya āsavehi cittaṃ vimucci.

his mind was liberated from the pollutants without attachment.

Atha kho Bhagavato etad-ahosi:

Then this occurred to the Gracious One:

“Yasassa kho kulaputtassa pituno Dhamme desiyamāne

“While Dhamma was being taught to the young man Yasa's father

yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa

as (Yasa) was reflecting on the stage (he had reached), just as it was seen, as it was understood,

anupādāya āsavehi cittaṃ vimuttaṃ.

his mind was liberated from the pollutants without attachment.

Abhabbo kho Yaso kulaputto hīnāyāvattitvā kāme paribhuñjituṃ

It is impossible that the young man Yasa could go back to enjoying the low life of sensual pleasures

seyyathā pi pubbe agārikabhūto.

in the way he formerly did when he was at home.

**Yan-nūnāhaṃ taṃ iddhābhisaṅkhāraṃ paṭippassambheyyan?”
ti**

Now what if I were to allay my psychic powers?”

Atha kho Bhagavā taṃ iddhābhisaṅkhāraṃ paṭippassambhesi.

Then the Gracious One allayed his psychic powers.

Addasā kho seṭṭhī gahapati Yasaṃ kulaputtaṃ nisinnaṃ,

Then the merchant householder saw the young man Yasa sitting (there),

disvāna Yasaṃ kulaputtaṃ etad-avoca:

and after seeing (him), he said this to the young man Yasa:

“Mātā te tāta Yasa paridevisokasamāpannā, dehi Mātuyā jīvitaṃ!”-ti

“Your Mother, dear Yasa, is taken up with lamenting and grieving, give life to your Mother!”

Atha kho Yaso kulaputto Bhagavantaṃ ullokesi.

Then the young man Yasa looked up at the Gracious One.

Atha kho Bhagavā seṭṭhiṃ gahapatiṃ etad-avoca:

Then the Gracious One said this to the merchant householder:

“Taṃ kiṃ maññasi gahapati,

“What do you think of this, householder,

Yasassa kulaputtassa sekhena ñāṇena sekhena dassanena

for the young man Yasa, with a trainee’s knowledge, with a trainee’s insight,

Dhammo diṭṭho vidito seyyathā pi tayā,

who saw the Dhamma, just as you have,

tassa yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa

(but) as he was reflecting on the stage (he had reached), just as it was seen, as it was understood,

anupādāya āsavehi cittaṃ vimuttaṃ.

his mind was liberated from the pollutants without attachment.

Bhabbo nu kho so gahapati hīnāyāvattitvā kāme paribhuñjitum
Is it possible that he could go back to enjoying the low life of sensual pleasures

seyyathā pi pubbe agārikabhūto?” ti
in the way he formerly did when he was at home?”

“No hetam Bhante.” ti
“Certainly not, venerable Sir.”

“Yasassa kho gahapati kulaputtassa, sekhena ñāṇena sekhena dassanena,
“But for the young man Yasa, householder, with a trainee’s knowledge, with a trainee’s insight,

Dhammo diṭṭho vidito seyyathā pi tayā,
he saw the Dhamma, just as you have,

tassa yathādiṭṭham yathāviditam bhūmiṃ paccavekkhantassa,
(and) as he was reflecting on the stage (he had reached), just as it was seen, as it was understood,

anupādāya āsavehi cittam vimuttam.
his mind was liberated from the pollutants without attachment.

Abhabbo kho gahapati Yaso kulaputto hīnāyāvattitvā kāme paribhuñjitum
It is impossible that the young man Yasa could go back to enjoying the low life of sensual pleasures

seyyathā pi pubbe agārikabhūto.” ti
in the way he formerly did when he was at home.”

“Lābhā Bhante Yasassa kulaputtassa suladdham Bhante Yasassa kulaputtassa

“It is a gain for the young man Yasa, venerable Sir, it is a great gain, venerable Sir, for the young man Yasa,

yathā Yasassa kulaputtassa anupādāya āsavehi cittaṃ vimuttaṃ.

that the young man Yasa’s mind is liberated from the pollutants without attachment.

Adhivāsetu me Bhante Bhagavā ajjatanāya bhattaṃ

May the Gracious One, venerable Sir, consent to me (offering him) a meal today, together with

Yasena kulaputtena pacchāsamaṇenā.” ti

the young man Yasa as the ascetic who attends on him.”^{141}

Adhivāsesi Bhagavā tuṇhībhāvena.

The Gracious One consented by maintaining silence.

Atha kho seṭṭhī gahapati Bhagavato adhivāsanaṃ veditvā,

Then the merchant householder, having understood the Gracious One’s consent,

uṭṭhāyāsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

having worshipped and circumambulated the Gracious One, went away.

Atha kho Yaso kulaputto acirappakkante seṭṭhimhi gahapatimhi

Then the young man Yasa not long after the merchant householder had gone away^{142}.

Bhagavantaṃ etad-avoca:

said this to the Gracious One:

“Labheyyāhaṃ Bhante Bhagavato santike pabbajjaṃ,

“May I receive the going-forth, venerable Sir, in the presence of the Gracious One,

labheyyaṃ upasampadan.”-ti
may I receive the full ordination.”

“Ehi bhikkhū” ti Bhagavā avoca “svākkhāto Dhammo,
“Come, monk,” said the Gracious One, “the Dhamma has been well-proclaimed,

cara brahmacariyaṃ sammā dukkhassa antakiriyaṃ.” ti
live the spiritual life for the complete ending of suffering.”

Sā va tassa āyasmato upasampadā ahosi,
That was this venerable one’s full ordination,

tena kho pana samayena satta loke arahanto honti.
and at that time there were seven Worthy Ones in the world.

Yasassa Pabbajjā Niṭṭhitā
Yasa’s Going Forth is Finished

[Yasassa Mātapurāṇadutiyikā]
[14: Yasa's Mother and his Former Wife]

**Atha kho Bhagavā pubbaṇhasamayam nivāsetvā pattacīvaram-
ādāya,**

Then the Gracious One, after dressing in the morning time, and
picking up his bowl and robe,

āyasmatā Yasena pacchāsamaṇena

° went with the venerable Yasa as the ascetic who attends on him

yena seṭṭhissa gahapatissa nivesanam tenupasaṅkami,

to the merchant householder's home,

upasaṅkamtivā paññatte āsane nisīdi.

and after approaching he sat down on the prepared seat.

Atha kho āyasmato Yasassa Mātā ca purāṇadutiyikā ca

Then the venerable Yasa's Mother^{143} and his former wife^{144}

yena Bhagavā tenupasaṅkamimsu,

approached the Gracious One,

**upasaṅkamtivā Bhagavantam abhivādetvā, ekam-antam
nisīdimsu.**

and after approaching and worshipping the Gracious One, they sat
down on one side.

Tāsam Bhagavā anupubbikatham kathesi,

The Gracious One spoke about the gradual teaching to them,

seyyathīdam: dānakatham sīlakatham saggakatham,

that is to say: talk about giving, talk about virtue, talk about heaven,

kāmānam ādīnavam okāram saṅkilesam,

the danger, degradation, and defilement of sensual desires,

nekkhamme ānisaṃsaṃ pakāsesi.

and the advantages of renunciation, (these) he explained.

Yadā tā Bhagavā aññāsi kallacittā muducittā,

When the Gracious One knew that they had ready minds, pliable minds,

vinīvaraṇacittā udaggacittā pasannacittā,

open minds, uplifted minds, confident minds,

atha yā Buddhānaṃ sāmukkaṃsikaṃ Dhammadesanā taṃ pakāsesi:

he explained to him the Dhamma teaching the Awakened Ones have discovered themselves:

Dukkhaṃ Samudayaṃ Nirodhaṃ Maggaṃ.

Suffering, Origination, Cessation, Path.

Seyyathā pi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ

Just as it is known that a clean cloth without a stain

sammasa-eva rajanaṃ paṭiggaṇheyya,

will take the dye well,

evam-eva tāsāṃ tasmim yeva āsane

just so to them on that very seat,

virajaṃ vītamalaṃ Dhammacakkhuṃ udapādi:

the dust-free, stainless Vision-of-the-Dhamma arose:

“Yaṃ kiñci samudaya-dhammaṃ,

“Whatever has the nature of arising,

sabbaṃ-taṃ nirodha-dhammaṃ.”-ti

all that has the nature of ceasing.”

Tā diṭṭhadhammā pattadhammā,

They, having seen the Dhamma, attained the Dhamma,

**viditadhammā pariyoḡāḥadhammā tiṇṇavicikicchā
vigatakathaṃkathā,**

understood the Dhamma, penetrated the Dhamma, crossed over
uncertainty, being without doubts,

**vesārajjappattā aparappaccayā Satthusāsane Bhagavantam
etad-avocum:**

having attained full confidence, having become independent of
others in the Teacher’s teaching, said this to the Gracious One:

“Abhikkantaṃ Bhante! Abhikkantaṃ Bhante!

“Excellent, venerable Sir! Excellent, venerable Sir!

Seyyathā pi Bhante nikkujjitaṃ vā ukkujjeyya,

Just as, venerable Sir, one might set upright what has been
overturned,

paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,

or open up what has been closed, or show a path to one who is lost,

**andhakāre vā telappajjotaṃ dhāreyya: ‘cakkhumanto rūpāni
dakkhintī’ ti,**

or carry an oil lamp into the darkness, (thinking): ‘those with vision
will see forms’,

evam-eva Bhagavatā anekapariyāyena Dhammo pakāsito.

just so has the Dhamma been explained by the Gracious One in
countless ways.

Etā mayaṃ Bhante Bhagavantam saraṇaṃ gacchāma,

We go, venerable Sir, to the Gracious One for refuge,

Dhammañ-ca Bhikkhusaṅghañ-ca.

and to the Dhamma, and to the Community of monks.

Upāsikāyo no Bhagavā dhāretu

Please bear it in mind, Gracious One, that we are female lay followers

ajjatagge pāṇupetā saraṇaṃ gatā,” ti

who have gone for refuge from today forward for as long as we have the breath of life,”

tā ca loke paṭhamaṃ upāsikā ahesuṃ tevācikā.

and they became the first female lay disciples in the world with the three(-refuge) formula.

Atha kho āyasmato Yasassa mātā ca pitā ca purāṇadutiyikā ca

Then Yasa’s Mother and Father and former wife

Bhagavantañ-ca āyasmantañ-ca Yasaṃ paṇītena

° having with their own hands served and satisfied

khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā,

the Gracious One and the venerable Yasa with excellent food and drinks,^{145}

Bhagavantam bhuttāvim onītapattapāṇim, ekam-antaṃ nisīdimsu.

when the Gracious One had eaten and washed his hand and bowl, sat down on one side.

Atha kho Bhagavā āyasmato Yasassa Mātarañ-ca Pitarañ-ca purāṇadutiyikañ-ca

Then the Gracious One, after Yasa’s Mother and Father and former wife

Dhammiyā kathāya sandassetvā samādapetvā

° had been instructed, roused, enthused, and cheered

samuttejetvā sampahaṃsetvā, uṭṭhāyāsanā pakkāmi.

with a Dhamma talk, having risen from the seat, went away.

Catugghisahāyakapabbajjā

15: The Going-Forth of (Yasa's) Four Householder Friends

Assosum kho āyasmato Yasassa cattāro gihisahāyakā,

° Four of the venerable Yasa's householder friends,

Bārāṇasiyaṃ seṭṭhānuseṭṭhīnaṃ kulānaṃ puttā,

sons of good families of greater and lesser merchants in Bārāṇasī,

Vimalo Subāhu Puṇṇaji Gavampati:

(named) Vimala, Subāhu, Puṇṇaji and Gavampati^{146} heard:

“Yaso kira kulaputto kesamassum ohāretvā,

“The young man Yasa, it seems, after shaving off his hair and beard,

kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajito.” ti

and donning brown garments,^{147} has gone forth from the home to the homeless life.”

Sutvāna nesaṃ etad-ahosi:

After hearing (it), this occurred to them:

“Na hi nūna so orako Dhammavinayo, na sā orakā pabbajjā

“This is not an inferior Dhamma and Discipline, not an inferior going-forth

yattha Yaso kulaputto kesamassum ohāretvā,

in which the young man Yasa, after shaving off his hair and beard,

kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajito.” ti

and donning brown garments, has gone forth from the home to the homeless life.”

Te yenāyasmā Yaso tenupasaṅkamim̐su,
They approached the venerable Yasa,

upasaṅkamtivā āyasmantaṁ Yasaṁ abhivādetvā, ekam-antaṁ aṭṭhaṁsu.
and after approaching and worshipping the venerable Yasa, they stood on one side.

Atha kho āyasmā Yaso te cattāro gihisahāyake ādāya
Then the venerable Yasa took those four householder friends

yena Bhagavā tenupasaṅkami,
and approached the Gracious One,

upasaṅkamtivā Bhagavantaṁ abhivādetvā, ekam-antaṁ nisīdi.
and after approaching and worshipping the Gracious One, he sat down on one side.

Ekam-antaṁ nisinno kho āyasmā Yaso Bhagavantaṁ etad-avoca:
While sitting on one side the venerable Yasa said this to the Gracious One:

“Ime me Bhante cattāro gihisahāyakā
“These, venerable Sir, are four of my householder friends

Bārāṇasiyaṁ seṭṭhānuseṭṭhīnaṁ kulānaṁ puttā,
sons of good families of greater and lesser merchants in Bārāṇasī,

Vimalo Subāhu Puṇṇaji Gavampati,
(named) Vimala, Subāhu, Puṇṇaji and Gavampati,

ime Bhagavā ovadatu anusāsatū.” ti
please advise them, Gracious One, please instruct them.”

Tesaṃ Bhagavā anupubbikathaṃ kathesi,

The Gracious One spoke about the gradual teaching to them,

seyyathīdaṃ: dānakathaṃ sīlakathaṃ saggakathaṃ,

that is to say: talk about giving, talk about virtue, talk about heaven,

kāmānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ,

the danger, degradation, and defilement of sensual desires,

nekkhamme ānisaṃsaṃ pakāsesi.

and the advantages of renunciation, (these) he explained.

Yadā te Bhagavā aññāsi kallacitte muducitte,

When the Gracious One knew that they had ready minds, pliable minds,

vinīvaraṇacitte udaggacitte pasannacitte,

open minds, uplifted minds, confident minds,

atha yā Buddhānaṃ sāmukkaṃsikaṃ Dhammadesanā taṃ pakāsesi:

he explained to them the Dhamma teaching the Awakened Ones have discovered themselves:

Dukkhaṃ Samudayaṃ Nirodhaṃ Maggaṃ.

Suffering, Origination, Cessation, Path.

Seyyathā pi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ

Just as it is known that a clean cloth without a stain

sammad-eva rajanaṃ paṭiggaṇheyya,

will take the dye well,

evam-eva tesaṃ tasmim̐ yeva āsane,

just so to them on that very seat,

virajaṃ vītamalaṃ Dhammacakkhuṃ udapādi:

the dust-free, stainless Vision-of-the-Dhamma arose:

“Yaṃ kiñci samudayadhammaṃ,

“Whatever has the nature of arising,

sabbaṃ-taṃ nirodhadhammaṃ.”-ti

all that has the nature of ceasing.”

Te diṭṭhadhammā pattadhammā,

They, having seen the Dhamma, attained the Dhamma,

viditadhammā pariyoḡāḥadhammā tiṇṇavicikicchā

vigatakathaṃkathā,

understood the Dhamma, penetrated the Dhamma, crossed over uncertainty, being without doubts,

**vesārajappattā aparappaccayā Satthusāsane Bhagavantaṃ
etaḍ-avocuṃ:**

having attained full confidence, having become independent of others in the Teacher’s teaching, said this to the Gracious One:

“Labheyyāma mayaṃ Bhante Bhagavato santike pabbajjaṃ,

“May we receive the going-forth, venerable Sir, in the presence of the Gracious One,

labheyyāma upasampadan.”-ti

may we receive the full ordination.”

“Etha bhikkhavo” ti Bhagavā avoca “svākkhāto Dhammo,

“Come, monks,” said the Gracious One, “the Dhamma has been well-proclaimed,

caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ.” ti

live the spiritual life for the complete ending of suffering.”

Sā va tesam āyasmantānaṃ upasampadā ahosi.

That was these venerable ones' full ordination.

Atha kho Bhagavā te bhikkhū Dhammiyā kathāya ovadi anusāsi.

Then the Gracious One gave advice and instruction with a Dhamma talk to those monks.

**Tesam Bhagavatā Dhammiyā kathāya ovadiyamānānaṃ
anusāsiyamānānaṃ**

As the Gracious One gave advice and instruction with a Dhamma talk

anupādāya āsavehi cittāni vimuccimsu,

their minds were liberated from the pollutants, without attachment,

tena kho pana समयena ekādasa loke arahanto honti.

and at that time there were eleven Worthy Ones in the world.

Catugghisahāyakappabbajjā Niṭṭhitā.

The Going Forth of the Four Householder Friends is Finished

Paññāsagihisahāyakapabbajā

16: The Going-Forth of the Fifty Householder Friends

Assosum kho āyasmato Yasassa paññāsamattā gihisahāyakā,

° About fifty of the venerable Yasa's householder friends,

Jānapadā pubbānupubbakānaṃ kulānaṃ puttā:

sons of the traditional leading families^{148} in the State heard:

“Yaso kira kulaputto kesamassum ohāretvā,

“The young man Yasa, it seems, after shaving off his hair and beard,

kāsāyāni vatthāni acchādetvā, agāasmā anagāriyaṃ pabbajito.” ti

and donning brown garments, has gone forth from the home to the homeless life.”

Sutvāna nesaṃ etad-ahosi:

After hearing (it), this occurred to them:

“Na hi nūna so orako Dhammavinayo, na sā orakā pabbajjā

“This is not an inferior Dhamma and Discipline, not an inferior going-forth

yattha Yaso kulaputto kesamassum ohāretvā,

in which the young man Yasa, after shaving off his hair and beard,

kāsāyāni vatthāni acchādetvā, agāasmā anagāriyaṃ pabbajito.” ti

and donning brown garments, has gone forth from the home to the homeless life.”

Te yenāyasmā Yaso tenupasaṅkamimsu,

They approached the venerable Yasa,

upasaṅkamtivā āyasmantaṃ Yasaṃ abhivādetvā, ekam-antaṃ aṭṭhaṃsu.

and after approaching and worshipping the venerable Yasa, they sat down on one side.

Atha kho āyasmā Yaso te paññāsamatte gihisahāyake ādāya

Then the venerable Yasa took those fifty householder friends

yena Bhagavā tenupasaṅkami,

and approached the Gracious One,

upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi.

and after approaching and worshipping the Gracious One, he sat down on one side.

Ekam-antaṃ nisinno kho āyasmā Yaso Bhagavantaṃ etad-avoca:

While sitting on one side the venerable Yasa said this to the Gracious One:

“Ime me Bhante paññāsamattā gihisahāyakā

“These, venerable Sir, are about fifty of my householder friends

Jānapadā pubbānupubbakānaṃ kulānaṃ puttā,

sons of the traditional leading families in the State,

ime Bhagavā ovadatu anusāsatū.” ti

please advise them, Gracious One, please instruct them.”

Tesaṃ Bhagavā anupubbikathaṃ kathesi,

The Gracious One spoke about the gradual teaching to them,

seyyathīdaṃ: dānakathaṃ sīlakathaṃ saggakathaṃ,

that is to say: talk about giving, talk about virtue, talk about heaven,

kāmānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ,

the danger, degradation, and defilement of sensual desires,

nekkhamme ānisaṃsaṃ pakāsesi.

and the advantages of renunciation, (these) he explained.

Yadā te Bhagavā aññāsi kallacitte muducitte,

When the Gracious One knew that they had ready minds, pliable minds,

vinīvaraṇacitte udaggacitte pasannacitte,

open minds, uplifted minds, confident minds,

atha yā Buddhānaṃ sāmukkaṃsikaṃ Dhammadesanā taṃ pakāsesi:

he explained to them the Dhamma teaching the Awakened Ones have discovered themselves:

Dukkhaṃ Samudayaṃ Nirodhaṃ Maggaṃ.

Suffering, Origination, Cessation, Path.

Seyyathā pi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ

Just as it is known that a clean cloth without a stain

sammad-eva rajanaṃ paṭiggaṇheyya,

will take the dye well,

evam-eva tesaṃ tasmaṃ yeva āsane,

just so to them on that very seat,

virajaṃ vītamalaṃ Dhammacakkhuṃ udapādi:

the dust-free, stainless Vision-of-the-Dhamma arose:

“Yaṃ kiñci samudayadhammaṃ,

“Whatever has the nature of arising,

sabbaṃ-taṃ nirodhadhammaṃ.”-ti

all that has the nature of ceasing.”

Te diṭṭhadhammā pattadhammā,

They, having seen the Dhamma, attained the Dhamma,

**viditadhammā pariyoḡāḥadhammā tiṇṇavicikicchā
vigatakathaṃkathā**

understood the Dhamma, penetrated the Dhamma, crossed over uncertainty, being without doubts,

**vesārajjappattā aparappaccayā Satthusāsane Bhagavantam
etad-avocum:**

having attained full confidence, having become independent of others in the Teacher’s teaching, said this to the Gracious One:

“Labheyyāma mayaṃ Bhante Bhagavato santike pabbajjam,

“May we receive the going-forth, venerable Sir, in the presence of the Gracious One,

labheyyāma upasampadan.”-ti

may we receive the full ordination.”

“Etha bhikkhavo” ti Bhagavā avoca “svākkhāto Dhammo,

“Come, monks,” said the Gracious One, “the Dhamma has been well-proclaimed,

caratha brahmacariyam sammā dukkhassa antakiriyaā.” ti

live the spiritual life for the complete ending of suffering.”

Sā va tesam āyasmantānam upasampadā ahosi.

That was these venerable ones’ full ordination.

Atha kho Bhagavā te bhikkhū Dhammiyā kathāya ovadi anusāsi.

Then the Gracious One gave advice and instruction with a Dhamma talk to those monks.

**Tesaṃ Bhagavatā Dhammiyā kathāya ovadiyamānānaṃ
anusāsiyamānānaṃ**

As the Gracious One gave advice and instruction with a Dhamma talk

anupādāya āsavehi cittāni vimuccim̐su,

their minds were liberated from the pollutants, without attachment,

tena kho pana samayena ekasaṭṭhi loke arahanto honti.

and at that time there were sixty-one Worthy Ones in the world.

Paññāsagihisahāyakapabbajā Niṭṭhitā

The Going Forth of the Fifty Householder Friends is Finished

Mārakathā

17: The Story about Māra^{149}

Atha kho Bhagavā bhikkhū āmantesi:

Then the Gracious One addressed the monks, (saying):

“Muttohaṃ bhikkhave sabbapāsehi ye dibbā ye ca mānusā,

“I am liberated from all snares, monks, both divine and human,

tumhe pi bhikkhave muttā sabbapāsehi ye dibbā ye ca mānusā.

you are also liberated from all snares, monks, both divine and human.

Caratha bhikkhave cārikaṃ bahujanahitāya bahujanasukhāya

Go on a walk,^{150} monks, for the benefit of many people, for the happiness of many people,

lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

out of compassion for the world, for the welfare, benefit, and happiness of gods and men.

Mā ekena dve agamittha, desetha bhikkhave Dhammaṃ,

Do not let two go by one (way),^{151} teach the Dhamma, monks,

**ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ, sātthaṃ
sabyañjanaṃ;**

(which is) good in the beginning, good in the middle, good in the end,
with its meaning, with its (proper) phrasing;

kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha,

explain the spiritual life which is complete, full and pure,

**santi sattā apparajakkhajātikā assavanatā Dhammassa
parihāyanti,**

there are beings with little dust on the eyes who are perishing
through not hearing the Dhamma,

bhavissanti Dhammassa aññātāro.

there will be those who will understand the Dhamma.

Aham-pi bhikkhave yena Uruvelā Senānigamo

I will go, monks, to Uruvelā and Senāni Village

tenupasaṅkamissāmi Dhammadesanāyā.” ti

in order to teach the Dhamma.”

Atha kho Māro Pāpimā yena Bhagavā tenupasaṅkami,

Then the Wicked Māra approached the Gracious One,

upasaṅkamitvā Bhagavantam gāthāya ajjhabhāsi:

and after approaching the Gracious One he spoke this verse:

“Baddhosi sabbapāsehi ye dibbā ye ca mānusa,

“You are bound with all the snares, both divine and human,

Mahābandhanabaddhosi, na me samaṇa mokkhasī!” ti

You are bound in great bonds, you are not free from me, ascetic!”

“Muttoham sabbapāsehi ye dibbā ye ca mānusa,

“I am liberated from all snares, both divine and human,

Mahābandhanamuttomhi: nihato tvam-asi Antakā!” ti

I am liberated from the great bonds: you are brought low, End-Maker!”

“Antalikkhacaro pāso yvāyam carati mānaso,

“The snare is in the very space the mind travels through,

Tena tam bandhayissāmi, na me samaṇa mokkhasī.” ti

Therefore it is in bondage, you are not free from me, ascetic!”

“Rūpā saddā rasā gandhā phoṭṭhabbā ca manoramā,
“Forms, sounds, scents, tastes, tangibles delight the mind,

Ettha me vigato chando: nihato tvam-asi Antakā.” ti
(But) for me there is no desire: you are brought low, End-Maker!”

**Atha kho Māro Pāpimā: “Jānāti maṃ Bhagavā jānāti maṃ
Sugato!” ti**

Then the Wicked Māra (understood): “The Gracious One knows me,
the Fortunate One knows me!”

dukkhī dummano tatthevantaradhāyi.
and pained, depressed, he vanished right there.

Mārakathā Niṭṭhitā
The Story about Māra is Finished

Tiḥi Saraṇagamaṇehi Upasampadākathā

18: The Story of Full Ordination through Going to the Three Refuges

Tena kho pana samayena bhikkhū nānādisā nānājānapadā,

Then at that time monks from various districts, from various states,

pabbajjāpekkhe ca upasampadāpekkhe ca ānenti:

were bringing those seeking the going-forth and seeking the full ordination, (thinking):

“Bhagavā ne pabbājessati upasampādessatī,” ti

“The Gracious One will give these the going-forth, will give them full ordination,”

tattha bhikkhū ceva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca.

and therefore the monks became tired, as did also those seeking the going-forth and seeking the full ordination.

Atha kho Bhagavato rahogatassa paṭisallīnassa,

Then when the Gracious One had gone into solitude, into seclusion,

evaṃ cetaso parivitakko udapādi:

this reflection arose in his mind:

“Etarahi kho bhikkhū nānādisā nānājānapadā,

“Now monks from various districts, from various states,

pabbajjāpekkhe ca upasampadāpekkhe ca ānenti:

bring those seeking the going-forth and seeking the full ordination, (thinking):

‘Bhagavā ne pabbājessati upasampādessatī,’ ti

‘The Gracious One will give these the going-forth, will give them full ordination,’

tattha bhikkhū ceva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca.

and therefore the monks become tired, as do also those seeking the going-forth and seeking the full ordination.

Yan-nūnāhaṃ bhikkhūnaṃ anujāneyyaṃ

What if I were to give permission to the monks, (saying):

‘Tumhe va dāni bhikkhave tāsu tāsu disāsu tesu tesu janapadesu,

‘Now you, monks, in whatever district, in whatever state,

pabbājetha upasampādethā’?” ti

may give the going-forth, may give the full ordination’?”

Atha kho Bhagavā sāyaṇhasamayaṃ paṭisallānā vuṭṭhito,

Then the Gracious One, having risen from seclusion in the evening time,

etasmim̐ nidāne etasmim̐ pakaraṇe Bhikkhusaṅghaṃ sannipātāpetvā,

for this cause, for this reason, after assembling the Community of monks,

Dhammim̐ kathaṃ katvā, bhikkhū āmantesi:

and giving them a talk on Dhamma, addressed the monks (saying):

“Idha mayhaṃ bhikkhave rahogatassa paṭisallīnassa

“Here, monks, having gone into solitude, into seclusion,

evaṃ cetaso parivitaṅko udapādi:

this reflection arose in my mind:

‘Etarahi kho bhikkhū nānādisā nānājanapadā,

‘Now monks from various districts, from various states,

pabbajjāpekkhe ca upasampadāpekkhe ca ānenti:

bring those seeking the going-forth and seeking the full ordination,
(thinking):

“Bhagavā ne pabbājessati upasampādessatī,” ti

“The Gracious One will give these the going-forth, will give them full ordination,”

**tattha bhikkhū ceva kilamanti pabbajjāpekkhā ca
upasampadāpekkhā ca.**

and therefore the monks became tired, as also do those seeking the
going-forth and seeking the full ordination.

Yan-nūnāhaṃ bhikkhūnaṃ anujāneyyaṃ

What if I were to give permission to the monks, (saying):

**“Tumhe va dāni bhikkhave tāsu tāsu disāsu tesu tesu
janapadesu,**

“Now you, monks, in whatever district, in whatever state,

pabbājetha upasampādethā”?’ ti

may give the going-forth, may give the full ordination”?’

**Anujānāmi bhikkhave tumhe va dāni tāsu tāsu disāsu tesu tesu
janapadesu,**

Now I give permission to you, monks, in whatever district, in
whatever state,

pabbājetha upasampādetha.

you may give the going-forth, may give the full ordination.

Evañ-ca pana bhikkhave pabbājetabbo upasampādetabbo:

And in this way, monks, you should give the going-forth, should give the full ordination:

paṭhamam̐ kesamassum̐ ohārāpetvā, kāsāyāni vatthāni acchādāpetvā,

first, after making them shave off hair and beard, don brown garments,

ekaṃsam̐ uttarāsaṅgam̐ kārāpetvā, bhikkhūnam̐ pāde vandāpetvā,

arrange the upper robe on one shoulder, worship the monks' feet,

ukkuṭṭikam̐ nisīdāpetvā, añjalim̐ paggaṇhāpetvā,

sit on their heels, and holding their hands in respectful salutation,

evam̐ vadehī ti vattabbo:

you should say to them, speak thus:

‘Buddham̐ saraṇam̐ gacchāmi

‘I go to the Buddha for refuge

Dhammam̐ saraṇam̐ gacchāmi

I go to the Dhamma for refuge

Saṅgham̐ saraṇam̐ gacchāmi

I go to the Sangha for refuge

Dutiyam-pi Buddham̐ saraṇam̐ gacchāmi

For a second time I go to the Buddha for refuge

Dutiyam-pi Dhammam̐ saraṇam̐ gacchāmi

For a second time I go to the Dhamma for refuge

Dutiyam-pi Saṅgham̐ saraṇam̐ gacchāmi

For a second time I go to the Sangha for refuge

Tatīyam-pi Buddhāṃ saraṇaṃ gacchāmi

For a third time I go to the Buddha for refuge

Tatīyam-pi dhammaṃ saraṇaṃ gacchāmi

For a third time I go to the Dhamma for refuge

Tatīyam-pi saṅghaṃ saraṇaṃ gacchāmī.’ ti

For a third time I go to the Sangha for refuge.’

**Anujānāmi bhikkhave imehi tīhi saraṇagamanehi pabbajjaṃ
upasampadan.”-ti**

I give permission, monks, for the going-forth and the full ordination
through going to the three refuges.”^{152}

Tīhi Saraṇagamanehi Upasampadākathā Niṭṭhitā

*The Story of Full Ordination through Going to the Three Refuges is
Finished*

Dutiya-Mārakathā

19: The Second Story about Māra^{153}

Atha kho Bhagavā Vassaṃ vuttho bhikkhū āmantesi:

Then the Gracious One, having stayed for the Rains Retreat,^{154} addressed the monks, (saying):

“Mayhaṃ kho bhikkhave yoniso manasikārā yoniso sammappadhānā,

“I, monks, through wise application of thought, through wise endeavour,

anuttarā vimutti anuppattā anuttarā vimutti sacchikatā;

have attained supreme liberation, have experienced supreme liberation;

tumhe pi bhikkhave yoniso manasikārā yoniso sammappadhānā,

you also, monks, through wise application of thought, through wise endeavour,

anuttaraṃ vimuttiṃ anupāpuṇātha anuttaraṃ vimuttiṃ sacchikarothā.” ti

have attained supreme liberation, have experienced supreme liberation.”

Atha kho Māro Pāpimā yena Bhagavā tenupasaṅkami,

Then the Wicked Māra approached the Gracious One,

upasaṅkamtivā Bhagavantaṃ gāthāya ajjhabhāsi:

and after approaching the Gracious One he spoke this verse:

“Baddhosi Mārapāsehi ye dibbā ye ca mānūsā,

“You are bound with Māra’s snares, both divine and human,

Mārabandhanabaddhosi, na me samaṇa mokkhasī!” ti

You are bound in Māra’s bonds, you are not free from me, ascetic!”

“Muttohaṃ Mārapāsehi ye dibbā ye ca mānusa,

“I am liberated from Māra’s snares, both divine and human,

Mārabandhanamuttomhi: nihato tvam-asi Antakā!” ti

I am liberated from Māra’s bonds: you are brought low, End-Maker!”

Atha kho Māro Pāpimā: “Jānāti maṃ Bhagavā jānāti maṃ Sugato!” ti

Then the Wicked Māra (understood): “The Gracious One knows me, the Fortunate One knows me!”

dukkhī dummano tatthevantaradhāyi.

and pained, depressed, he vanished right there.

Dutiya-Mārakathā Niṭṭhitā

The Second Story about Māra is Finished

Bhaddavaggiyasahāyakānaṃ Vatthu

20: The Tale of the Good Group of Friends

Atha kho Bhagavā Bārāṇasiyaṃ yathābhirantaṃ viharitvā,
Then the Gracious One, having dwelt in Bārāṇasī as long as he liked,

yena Uruvelā tena cārikaṃ pakkāmi.
left on a walking tour for Uruvelā.^{155}

Atha kho Bhagavā maggā okkamma,
Then the Gracious One, having gone down from the road,

yena aññataro vanasaṇḍo tenupasaṅkami,
approached a certain jungle thicket,^{156}

upasaṅkamtivā taṃ vanasaṇḍaṃ ajjhogāhetvā,
and after approaching and entering that jungle thicket,

aññatarasmiṃ rukkhamūle nisīdi.
he sat down at the root of a certain tree.

Tena kho pana samayena tiṃsamattā bhaddavaggiyā sahāyakā sapajāpatikā,
Then at that time a group of thirty good friends,^{157} together with their wives,^{158}

tasmiṃ vanasaṇḍe paricārenti.
were amusing themselves in that jungle thicket.

Ekassa pajāpati nāhosi, tassa atthāya vesī ānītā ahosi.
One, who was not married,^{159} had for that reason brought along a harlot.^{160}

Atha kho sā vesī tesu pamattesu paricārentesu,

Then that harlot, while they were amusing themselves heedlessly,

bhaṇḍaṃ ādāya palāyittha.

having taken his belongings, ran away.

Atha kho te sahāyakā sahāyakassa veyyāvaccam karontā,

Then those friends, doing their friend a service,

taṃ itthiṃ gavesantā taṃ vanasaṇḍaṃ āhiṇḍantā.

were searching for that woman and wandering around in that jungle thicket.

Addasaṃsu Bhagavantaṃ aññatarasmiṃ rukkhamūle nisinnaṃ,

They saw the Gracious One sitting at the root of a certain tree,

disvāna yena Bhagavā tenupasaṅkamimsu,

and after seeing (him) they approached the Gracious One,

upasaṅkamtivā Bhagavantaṃ etad-avocuṃ:

and after approaching they said this to the Gracious One:

“Api Bhante Bhagavā itthiṃ passeyyā?” ti

“Can the Gracious One, venerable Sir, see a woman?”

“Kiṃ pana vo kumārā itthiyā?” ti

“But why, young men, (look for) a woman?”

“Idha mayaṃ Bhante tiṃsamattā bhaddavaggiyā sahāyakā sapajāpatikā,

“Here, venerable Sir, we, a group of thirty good friends, together with our wives,

imasmim vanasaṇḍe paricārayimhā.

were amusing ourselves in this jungle thicket.

Ekassa pajāpati nāhosi, tassa atthāya vesī ānītā ahosi.

One, who was not married, had for that reason brought along a harlot.

Atha kho sā Bhante vesī amhesu pamattesu paricārentesu,
Then that harlot, venerable Sir, while we were amusing ourselves heedlessly,

bhaṇḍaṃ ādāya palāyittha.
having taken his belongings, ran away.

Tena mayaṃ Bhante sahāyakā sahāyakassa veyyāvaccaṃ karontā,
Therefore we, venerable Sir, doing our friend a service,

taṃ itthiṃ gavesantā imaṃ vanasaṇḍaṃ āhiṇḍāmā.” ti
are searching for that woman and wandering around in this jungle thicket.”

“Taṃ kiṃ maññaṭha vo kumārā katamaṃ nu kho tumhākaṃ varaṃ:
“What do you think of this, young men, what is better for you:

yaṃ vā tumhe itthiṃ gaveseyyātha, yaṃ vā attānaṃ gaveseyyāthā?” ti
that you should search for a woman, or that you should search for yourselves?”{161}

“Etad-eva Bhante amhākaṃ varaṃ yaṃ mayaṃ attānaṃ gaveseyyāmā.” ti
“This is better for us, venerable Sir, that we should search for ourselves.”

“Tena hi vo kumārā nisīdatha Dhammaṃ vo desessāmī.” ti
“Then, young men, be seated, I will teach the Dhamma to you.”

“Evaṃ Bhante” ti kho te bhaddavaggiyā sahāyakā,
“Certainly, venerable Sir,” said that group of good friends,

Bhagavantam abhivādetvā ekam-antaṃ nisīdiṃsu.
and after worshipping the Gracious One, they sat down on one side.

Tesaṃ Bhagavā anupubbikathaṃ kathesi,
The Gracious One spoke about the gradual teaching to them,

seyyathīdaṃ: dānakathaṃ sīlakathaṃ saggakathaṃ,
that is to say: talk about giving, talk about virtue, talk about heaven,

kāmānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ,
the danger, degradation, and defilement of sensual desires,

nekkhamme ānisaṃsaṃ pakāsesi.
and the advantages of renunciation, (these) he explained.

Yadā te Bhagavā aññāsi kallacitte muducitte,
When the Gracious One knew that they had ready minds, pliable minds,

vinīvaraṇacitte udaggacitte pasannacitte,
open minds, uplifted minds, confident minds,

atha yā Buddhānaṃ sāmukkaṃsikaṃ Dhammadesanā taṃ pakāsesi:
he explained to them the Dhamma teaching the Awakened Ones have discovered themselves:

Dukkhaṃ Samudayaṃ Nirodhaṃ Maggaṃ.
Suffering, Origination, Cessation, Path.

Seyyathā pi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ
Just as it is known that a clean cloth without a stain

sammad-eva rajanaṃ paṭiggaṇheyya,
will take the dye well,

evam-eva tesaṃ tasmaṃ yeva āsane,
just so to them on that very seat,

virajaṃ vītamalaṃ Dhammacakkhuṃ udapādi:
the dust-free, stainless Vision-of-the-Dhamma arose:^{162}

“Yaṃ kiñci samudayadhammaṃ,
“Whatever has the nature of arising,

sabbaṃ-taṃ nirodhadhammaṃ.”-ti
all that has the nature of ceasing.”

Te diṭṭhadhammā pattadhammā,
They, having seen the Dhamma, attained the Dhamma,

viditadhammā pariyoḡāḥadhammā tiṇṇavicikicchā
vigatakathaṃkathā,
understood the Dhamma, penetrated the Dhamma, crossed over
uncertainty, being without doubts,

vesārajappattā aparappaccayā Satthusāsane Bhagavantam
etaḍ-avocuṃ:
having attained full confidence, having become independent of
others in the Teacher’s teaching, said this to the Gracious One:

“Labheyyāma mayaṃ Bhante Bhagavato santike pabbajjaṃ,
“May we receive the going-forth, venerable Sir, in the presence of
the Gracious One,

labheyyāma upasampadan.”-ti
may we receive the full ordination.”

“Etha bhikkhavo” ti Bhagavā avoca “svākkhāto Dhammo,
“Come, monks,”^{163} said the Gracious One, “the Dhamma has been
well-proclaimed,

caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ.” ti
live the spiritual life for the complete ending of suffering.”

Sā va tesāṃ āyasmantānaṃ upasampadā ahosi.
That was these venerable ones’ full ordination.^{164}

Bhaddavaggiyasahāyakānaṃ Vatthu Niṭṭhitaṃ
The Tale of the Good Group of Friends is Finished

Dutiyabhāṇavāraṃ
The Second Section for Recital [is Finished]

[III: The Miracles at Uruvelā]^{165}

Paṭhamam Pāṭihāriyam

21: The First Miracle

(The Dragon-King - Prose)

Atha kho Bhagavā anupubbena cārikaṃ caramāno

Then the Gracious One while walking gradually on walking tour

yena Uruvelā tad-avasari.

arrived at Uruvelā.

Tena kho pana samayena Uruvelāyam tayo jaṭilā paṭivasanti:

Then at that time at Uruvelā there lived three yogis:^{166}

Uruvelakassapo Nadīkassapo Gayākassapo ti.

known as Uruvelakassapa, Nadīkassapa, and Gayākassapa.^{167}

Tesu Uruvelakassapo jaṭilo pañcannaṃ jaṭilasatānaṃ

° Of these, the yogi Uruvelakassapa was the leader,

nāyako hoti vināyako aggo pamukho pāmokkho.

guide, chief, director, and instructor of five hundred yogis.

Nadīkassapo jaṭilo tiṇṇaṃ jaṭilasatānaṃ

° The yogi Nadīkassapa was the leader,

nāyako hoti vināyako aggo pamukho pāmokkho.

guide, chief, director, and instructor of three hundred yogis.

Gayākassapo jaṭilo dvinnaṃ jaṭilasatānaṃ

° The yogi Gayākassapa was the leader,

nāyako hoti vināyako aggo pamukho pāmokkho.

guide, chief, director, and instructor of two hundred yogis.

Atha kho Bhagavā yena Uruvelakassapassa jaṭilassa assamo tenupasaṅkami,

Then the Gracious One approached the yogi Uruvelakassapa's ashram,

upasaṅkamtivā Uruvelakassapaṃ jaṭilaṃ etad-avoca:

and after approaching he said this to the yogi Uruvelakassapa:

“Sace te Kassapa agaru vaseyyāma ekarattiṃ agyāgāre.” ti

“If it is not troublesome to you, Kassapa, we^{168} would stay for one night in the sacrificial firehouse.”^{169}

“Na kho me Mahāsamaṇa garu,

“It is not troublesome to me, Great Ascetic,

caṇḍettha Nāgarājā iddhimā āsīviso ghoraviso,

(but) there is a fierce, venomous, poisonous, Dragon-King here, having psychic power,

so taṃ mā viheṭhesī.” ti

he should not (be allowed to) harass you.”

Dutiyam-pi kho Bhagavā Uruvelakassapaṃ jaṭilaṃ etad-avoca:

For a second time the Gracious One said this to the yogi Uruvelakassapa:

“Sace te Kassapa agaru vaseyyāma ekarattiṃ agyāgāre.” ti

“If it is not troublesome to you, Kassapa, we would stay for one night in the sacrificial firehouse.”

“Na kho me Mahāsamaṇa garu,

“It is not troublesome to me, Great Ascetic,

caṇḍettha Nāgarājā iddhimā āsīviso ghoraviso,

(but) there is a fierce, venomous, poisonous, Dragon-King here,
having psychic power,

so taṃ mā viheṭhesī.” ti

he should not (be allowed to) harass you.”

Tatīyam-pi kho Bhagavā Uruvelakassapaṃ jaṭilaṃ etad-avoca:

For a third time the Gracious One said this to the yogi
Uruvelakassapa:

“Sace te Kassapa agaru vaseyyāma ekarattiṃ agyāgāre.” ti

“If it is not troublesome to you, Kassapa, we would stay for one night
in the sacrificial firehouse.”

“Na kho me Mahāsamaṇa garu,

“It is not troublesome to me, Great Ascetic,

caṇḍettha Nāgarājā iddhimā āsīviso ghoraviso,

(but) there is a fierce, venomous, poisonous, Dragon-King here,
having psychic power,

so taṃ mā viheṭhesī.” ti

he should not (be allowed to) harass you.”

**“Appeva maṃ na viheṭheyya iṅha tvaṃ Kassapa anujānāhi
agyāgāraṇ”.-ti**

“It is all right, he will not harass me, come now, Kassapa, allow me
the sacrificial firehouse.”

“Vihara Mahāsamaṇa yathāsukhan.”-ti

“Dwell (there), Great Ascetic, according to your pleasure.”

**Atha kho Bhagavā agyāgāraṃ pavisitvā tiṇasantharaṃ
paññāpetvā, nisīdi,**

Then the Gracious One, after entering the sacrificial firehouse and preparing a grass covering, sat down,

pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā.

folded his legs crosswise, set his body straight, and established mindfulness at the front.

Atha kho so Nāgo addasa Bhagavantaṃ pavittṭhaṃ,

Then the Dragon saw that the Gracious One had entered,

disvāna dukkhī dummano padhūpāsi.

and after seeing (him), pained, depressed, he belched out smoke.

Atha kho Bhagavato etad-ahosi:

Then this occurred to the Gracious One:

“Yan-nūnāhaṃ imassa Nāgassa anupahacca chaviñ-ca cammañ-ca

“Now what if I, without having destroyed^{170} this Dragon’s tegument, skin,

maṃsañ-ca nhāruñ-ca aṭṭhiñ-ca aṭṭhimiñjañ-ca

flesh, muscle, bone, or bone-marrow,

tejasā tejaṃ pariyādiyeyyan?”-ti

were to overcome (the Dragon’s) power with (my) power?”^{171}

Atha kho Bhagavā tathārūpaṃ iddhābhisāṅkhāraṃ abhisāṅkhāritvā padhūpāsi.

Then the Gracious One so arranged it with his psychic powers that he (also) belched out smoke.

Atha kho so Nāgo makkhaṃ asahamāno pajjali.

Then that Dragon, unbearably angry, blazed forth.

Bhagavā pi tejodhātuṃ samāpajjitvā pajjali,

The Gracious One, having attained the fire-element, also blazed forth,

ubhinnaṃ sajotibhūtānaṃ agyāgāraṃ ādittaṃ viya hoti,

and both of them burned so bright that it was as if the sacrificial firehouse was on fire,

sampajjalitaṃ sajotibhūtaṃ.

in flames, burning down.

Atha kho te jaṭilā agyāgāraṃ parivāretvā evaṃ-āhaṃsu:

Then those yogis, having surrounded the sacrificial firehouse, said this:

“Abhirūpo vata bho Mahāsamaṇo Nāgena viheṭhiyatī.” ti

“The Great Ascetic is surely intelligent,^{172} but he is harassed by the Dragon.”

Atha kho Bhagavā tassā rattiyā accayena,

Then the Gracious One, with the passing of that night,

tassa Nāgassa anupahacca chaviñ-ca cammañ-ca,

without harming that Dragon’s tegument, skin,

maṃsañ-ca nhāruñ-ca aṭṭhiñ-ca aṭṭhimiñjañ-ca,

flesh, muscle, bone, or bone-marrow,

tejasā tejaṃ pariyādayitvā, patte pakkhipitvā,

after overcoming (the Dragon’s) power with (his own) power and dropping him into his bowl,

Uruvelakassapassa jaṭilassa dassesi:

showed (him) to the yogi Uruvelakassapa, (saying):

“Ayaṃ te Kassapa Nāgo pariyādinno assa tejasā tejo” ti.

“This is your Dragon, Kassapa, his power was overcome by (my) power.”

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi:

Then this occurred to the yogi Uruvelakassapa:

“Mahiddhiko kho Mahāsamaṇo mahānubhāvo,

“Powerful and majestic is this Great Ascetic,

**yatra hi nāma caṇḍassa Nāgarājassa iddhimato āsīvisassa
ghoravisassa**

° since he can overcome this fierce, venomous, poisonous, Dragon-King's

tejasā tejaṃ pariyādayissati,

psychic power with (his own) power,

na tveva ca kho Arahā yathā ahan.”-ti

but he is surely not a Worthy One like I am.”

22. Paṭhamam Pāṭihāriyam

22: The First Miracle^{173}

(The Dragon-King - Verse)

Nerañjarāya Bhagavā Uruvelakassapaṃ jaṭilam-avoca:

Near the (river) Nerañjarā the Gracious One said this to Uruvelakassapa:

“Sace te Kassapa agaru viharemu ajjuṇhō aggisaraṇamhī.” ti

“If it is not troublesome to you, Kassapa, we would live for this moonlight night in the fire shelter.”

“Na kho me Mahāsamaṇa garu phāsukāmo ca taṃ nivāremi,

“It is not troublesome to me, Great Ascetic, but seeking your comfort I (would) prevent you,

Caṇḍettha Nāgarājā iddhimā āsīvisso ghoraviso so taṃ mā viheṭhesī” ti

(For) there is a fierce, venomous, poisonous, Dragon-King here, having psychic power - he should not (be allowed to) harass you!”

“Appeva maṃ na viheṭheyya iṅha tvaṃ Kassapa anujānāhi agyāgāraṇ”.-ti

“It is all right, he will not harass me, come now, Kassapa, allow me the sacrificial firehouse.”

“Dinnan”-ti naṃ veditvā abhīto pāvīsi bhayam-atīto.

Having understood that “(permission is) given”, not daunted he entered, unafraid.

Disvā isiṃ pavitṭhaṃ Ahināgo dummano padhūpāsi.

Having seen the Seer enter, the Snake-Dragon, depressed, belched out smoke.

Sumanamanaso adhimano Manussanāgo pi tattha padhūpāsi.

With intent and gladdened mind the Human-Dragon also belched out smoke right there.

Makkhañ-ca asahamāno Ahināgo pāvako va pajjali.

Unbearably angry, the Snake-Dragon blazed forth like fire.

Tejodhātusu kusalo Manussanāgo pi tattha pajjali,

Skilled in the fire-element, the Human-Dragon also blazed forth right there,

Ubhinnaṃ sajotibhūtānaṃ agyāgāraṃ udicare jaṭilā:

They both burned so brightly that the yogis surveying the sacrificial firehouse, (said):

“Abhirūpo vata bho Mahāsamaṇo Nāgena viheṭhiyatī” ti bhaṇanti.

“The Great Ascetic is surely intelligent, but he is harassed by the Dragon.”

Atha rattiyā accayena, hatā Nāgassa acciyo honti,

With the passing of the night, the Dragon’s flames were destroyed,

Iddhimato pana ṭhitā anekavaṇṇā acciyo honti.

But the multi-coloured flames of the One of Psychic Power remained.

Nīlā atha lohitaḱa mañjeṭṭhā pītaka phalikaṱaṇṇāyo

Then there were blue, red, crimson, yellow, and quartz-coloured

Aṅgīrasassa kāye anekavaṇṇā acciyo honti.

Multi-coloured flames on the body of Aṅgīrasa.^{174}

Pattamhi odahitvā, Ahināgaṃ brāhmaṇassa dassesi:

After putting (him) in his bowl, he showed the Snake-Dragon to the brāhmaṇa, (saying):

“Ayaṃ te Kassapa Nāgo pariyādinno assa tejasā tejo” ti.

“This is your Dragon, Kassapa, his psychic power was overcome by (my) power.”

Atha kho Uruvelakassapo jaṭilo

Then the yogi Uruvelakassapa

**Bhagavato iminā iddhipāṭihāriyena abhippasanno Bhagavantam
etaḍ-avoca:**

convinced by this psychic miracle of the Gracious One, said this to the Gracious One:

“Idheva Mahāsamaṇa vihara ahaṃ te dhuvabhattanā.” ti

“Live right here, Great Ascetic, I (will give) a constant supply of food to you.”

Paṭhamam Pāṭihāriyam

The First Miracle (is Finished)

Dutiyam Pāṭihāriyam

23: The Second Miracle

(The Four Great Kings)

Atha kho Bhagavā Uruvelakassapassa jaṭilassa assamassa avidūre,

Then the Gracious One, not far from the yogi Uruvelakassapa's ashram,

aññatarasmim vanasaṇḍe vihāsi.

dwelt in a certain jungle thicket.

Atha kho Cattāro Mahārājāno, abhikkantāya rattiyā,

Then the Four Great Kings,^{175} towards the end of the night,

abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā,

having lit up the whole of that jungle thicket with their surpassing beauty,

yena Bhagavā tenupasaṅkamimsu,

approached the Gracious One,

upasaṅkamtivā Bhagavantam abhivādetvā,

and after approaching and worshipping the Gracious One,

catuddisā aṭṭhaṃsu seyyathā pi mahantā aggikkhandhā.

they stood at the four directions like a great mass of fire.

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena,

Then the yogi Uruvelakassapa, with the passing of that night,

yena Bhagavā tenupasaṅkami,

approached the Gracious One,

upasaṅkamtivā Bhagavantam etad-avoca:

and after approaching he said this to the Gracious One:

“Kālo Mahāsamaṇa niṭṭhitaṃ bhattaṃ.

“It is time, Great Ascetic, the meal is ready.

Ke nu kho te Mahāsamaṇa abhikkantāya rattiyā,

Who were those, Great Ascetic, towards the end of the night, who,

abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā,

having lit up the whole of that jungle thicket with their surpassing beauty,

**yena tvaṃ tenupasaṅkamimṣu, upasaṅkamtivā taṃ
abhivādetvā,**

approached you, and after approaching and worshipping you,

catuddisā aṭṭhaṃsu seyyathā pi mahantā aggikkhandhā?” ti

stood at the four directions like a great mass of fire?”

“Ete kho Kassapa Cattāro Mahārājāno,

“Those, Kassapa, were the Four Great Kings,

yenāhaṃ tenupasaṅkamimṣu Dhammassavanāyā.” ti

who approached me to listen to the Dhamma.”^{176}

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi:

Then this occurred to the yogi Uruvelakassapa:

“Mahiddhiko kho Mahāsamaṇo mahānubhāvo,

“Powerful and majestic is this Great Ascetic,

**yatra hi nāma Cattāro pi Mahārājāno upasaṅkamissanti
Dhammassavanāya,**

since even the Four Great Kings will approach him to listen to the Dhamma,

na tveva ca kho Arahā yathā ahan.”-ti

but he is surely not a Worthy One like I am.”

**Atha kho Bhagavā Uruvelakassapassa jaṭilassa bhattam
bhuñjitvā,**

Then the Gracious One, having eaten the yogi Uruvelakassapa’s
food,

tasmim yeva vanasaṇḍe vihāsi.

dwelt on in that very jungle thicket.

Dutiyam Pāṭihāriyam

The Second Miracle (is Finished)

Tatīyaṃ Pāṭihāriyaṃ
24: The Third Miracle
(Sakka, the Lord of the Gods)

Atha kho Sakko Devānam-indo, abhikkantāya rattiyaṃ,
Then Sakka, the Lord of the Gods,^{177} towards the end of the night,

abhikkantavaṇṇo kevalakappaṃ vanasaṇḍaṃ obhāsetvā,
having lit up the whole of that jungle thicket with his surpassing
beauty,

yena Bhagavā tenupasaṅkami,
approached the Gracious One,

upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekam-antaṃ aṭṭhāsi
and after approaching and worshipping the Gracious One, he stood
at one side

seyyathā pi mahā-aggikkhandho,
like a great mass of fire,

purimāhi vaṇṇanibhāhi, abhikkantataro ca paṇītataro ca.
(having colours) more brilliant, and more excellent, than the former
colours.

Atha kho Uruvelakassapo jaṭilo, tassā rattiyaṃ accayena,
Then the yogi Uruvelakassapa, with the passing of that night,

yena Bhagavā tenupasaṅkami,
approached the Gracious One,

upasaṅkamtivā Bhagavantaṃ etad-avoca:
and after approaching he said this to the Gracious One:

“Kālo Mahāsamaṇa niṭṭhitaṃ bhattaṃ.

“It is time, Great Ascetic, the meal is ready.

Ko nu kho so Mahāsamaṇa abhikkantāya rattiyā,

Who was that, Great Ascetic, towards the end of the night, who,

abhikkantavaṇṇo kevalakappaṃ vanasaṇḍaṃ obhāsetvā,

having lit up the whole of that jungle thicket with his surpassing beauty,

yena tvaṃ tenupasaṅkami, upasaṅkamtivā taṃ abhivādetvā,

approached you, and after approaching and worshipping you,

ekam-antaṃ aṭṭhāsi seyyathā pi mahā-aggikkhandho,

stood at one side like a great mass of fire,

purimāhi vaṇṇanibhāhi, abhikkantataro ca paṇītataro cā.” ti

(having colours) more brilliant, and more excellent, than the former colours.”

“Eso kho Kassapa Sakko Devānam-indo,

“That, Kassapa, was Sakka, the Lord of the Gods,

yenāhaṃ tenupasaṅkami Dhammassavanāyā.” ti

who approached me to listen to the Dhamma.”

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi:

Then this occurred to the yogi Uruvelakassapa:

“Mahiddhiko kho Mahāsamaṇo mahānubhāvo,

“Powerful and majestic is this Great Ascetic,

**yatra hi nāma Sakko pi Devānam-indo upasaṅkamissati
Dhammassavanāya,**

since even Sakka, the Lord of the Gods, will approach him to listen to the Dhamma,

na tveva ca kho Arahā yathā ahan.”-ti
but he is surely not a Worthy One like I am.”

**Atha kho Bhagavā Uruvelakassapassa jaṭilassa bhattam
bhuñjitvā,**
Then the Gracious One, having eaten the yogi Uruvelakassapa’s
food,

tasmim yeva vanasaṇḍe vihāsi.
dwelt on in that very jungle thicket.

Tatīyam Pāṭihāriyam
The Third Miracle (is Finished)

Catuttham Pāṭihāriyam

25: The Fourth Miracle

(Brahmā Sahampati)

Atha kho Brahmā Sahampati, abhikkantāya rattiyā,
Then Brahmā Sahampati,^{178} towards the end of the night,

abhikkantavaṇṇo kevalakappaṃ vanasaṇḍaṃ obhāsetvā,
having lit up the whole of that jungle thicket with his surpassing
beauty,

yena Bhagavā tenupasaṅkami, upasaṅkamtivā Bhagavantam
abhivādetvā,
approached the Gracious One, and after approaching and
worshipping the Gracious One,

ekam-antaṃ aṭṭhāsi seyyathā pi mahā-aggikkhandho,
he stood at one side like a great mass of fire,

purimāhi vaṇṇanibhāhi, abhikkantataro ca paṇītataro ca.
(having colours) more brilliant, and more excellent, than the former
colours.

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena,
Then the yogi Uruvelakassapa, with the passing of that night,

yena Bhagavā tenupasaṅkami,
approached the Gracious One,

upasaṅkamtivā Bhagavantam etad-avoca:
and after approaching he said this to the Gracious One:

“Kālo Mahāsamaṇa niṭṭhitaṃ bhattaṃ.
“It is time, Great Ascetic, the meal is ready.

Ko nu kho so Mahāsamaṇa abhikkantāya rattiyā,
Who was that, Great Ascetic who, towards the end of the night,

abhikkantavaṇṇo kevalakappaṃ vanasaṇḍaṃ obhāsetvā,
having lit up the whole of that jungle thicket with his surpassing
beauty,

yena tvaṃ tenupasaṅkami, upasaṅkamtivā taṃ abhivādetvā,
approached you, and after approaching and worshipping you,

ekam-antaṃ aṭṭhāsi seyyathā pi mahā-aggikkhandho,
stood at one side like a great mass of fire,

purimāhi vaṇṇanibhāhi, abhikkantataro ca paṇītataro cā.” ti
(having colours) more brilliant, and more excellent, than the former
colours.”

“Eso kho Kassapa Brahmā Sahampati,
“That, Kassapa, was Brahmā Sahampati,

yenāhaṃ tenupasaṅkami Dhammassavanāyā.” ti
who approached me to listen to the Dhamma.”

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi:
Then this occurred to the yogi Uruvelakassapa:

“Mahiddhiko kho Mahāsamaṇo mahānubhāvo,
“Powerful and majestic is this Great Ascetic,

yatra hi nāma Brahmā pi Sahampati upasaṅkamissati
Dhammassavanāya,
since even Brahmā Sahampati will approach him to listen to the
Dhamma,

na tveva ca kho Arahā yathā ahan.”-ti
but he is surely not a Worthy One like I am.”

**Atha kho Bhagavā Uruvelakassapassa jaṭilassa bhattam
bhuñjitvā,**

Then the Gracious One, having eaten the yogi Uruvelakassapa's
food,

tasmim yeva vanasaṇḍe vihāsi.
dwelt on in that very jungle thicket.

Catuttham Pāṭihāriyam
The Fourth Miracle (is Finished)

Pañcamam Pāṭihāriyam

26: The Fifth Miracle

(Mind-Reading)

Tena kho pana samayena Uruvelakassapassa jaṭilassa mahāyañño paccupaṭṭhito hoti,
Then at that time the yogi Uruvelakassapa had arranged for a great sacrifice,

kevalakappā ca Aṅgamagadhā,
and almost the whole (population) of Aṅga and Magadha,

pahūtaṃ khādanīyaṃ bhojanīyaṃ ādāya, abhikkamitukāmā honti.
having gathered abundant food and drinks, had a desire to attend.

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi:
Then this occurred to the yogi Uruvelakassapa:

“Etarahi kho me mahāyañño paccupaṭṭhito,
“Now I have arranged for a great sacrifice,

kevalakappā ca Aṅgamagadhā,
and almost the whole (population) of Aṅga and Magadha,

pahūtaṃ khādanīyaṃ bhojanīyaṃ ādāya, abhikkamissanti.
having gathered abundant food and drinks, will attend.

Sace Mahāsamaṇo mahājanakāye iddhipāṭihāriyaṃ karissati
If the Great Ascetic performs a powerful miracle in the midst of the people

Mahāsamaṇassa lābhasakkāro abhivaḍḍhissati,
his gain and honour will increase,

mama lābhasakkāro parihāyissati.
and my gain and honour will decrease.

Aho nūna Mahāsamaṇo svātanāya nāgaccheyyā.” ti
Surely the Great Ascetic should not come on the morrow.”

**Atha kho Bhagavā, Uruvelakassapassa jaṭilassa cetasā
cetoparivitakkam-aññāya,**
Then the Gracious One, knowing with his mind the reflection that
had arisen in the yogi Uruvelakassapa’s mind,

**Uttarakurum̐ gantvā, tato piṇḍapātaṃ āharitvā, Anotattadahe
paribhuñjitvā,**
after approaching Northern Kuru, gathering alms from there, and
eating them at lake Anotatta,

tattheva divāvihāraṃ akāsi.
made his dwelling right there for the day.

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena,
Then the yogi Uruvelakassapa, with the passing of that night,

yena Bhagavā tenupasaṅkami,
approached the Gracious One,

upasaṅkamtvā Bhagavantaṃ etad-avoca:
and after approaching, he said this to the Gracious One:

“Kālo Mahāsamaṇa niṭṭhitaṃ bhattaṃ.
“It is time, Great Ascetic, the meal is ready.

Kim nu kho Mahāsamaṇa hiyyo nāgamāsi?
Why did you not come yesterday, Great Ascetic?

Api ca mayaṃ taṃ sarāma:
We remembered you, (thinking):

‘Kiṃ nu kho Mahāsamaṇo nāgacchatī?’ ti

‘Why does the Great Ascetic not come?’

Khādanīyassa ca bhojanīyassa ca te paṭiviso ṭhapito.” ti

A portion of the food and drinks was set aside for you.”

“Nanu te Kassapa etad-ahosi:

“Didn’t this occur to you, Kassapa:

‘Etarahi kho me mahāyañño paccupaṭṭhito,

‘Now I have arranged for a great sacrifice,

kevalakappā ca Aṅgamagadhā,

and almost the whole (population) of Aṅga and Magadha,

pahūtaṃ khādanīyaṃ bhojanīyaṃ ādāya, abhikkamissanti.

having gathered abundant food and drinks, will attend.

Sace Mahāsamaṇo mahājanakāye iddhipāṭihāriyaṃ karissati

If the Great Ascetic performs a powerful miracle in the midst of the people

Mahāsamaṇassa lābhasakkāro abhivaḍḍhissati,

his gain and honour will increase,

mama lābhasakkāro parihāyissati.

and my gain and honour will decrease.

Aho nūna Mahāsamaṇo svātanāya nāgaccheyyā’? ti

Surely the Great Ascetic should not come on the morrow’?

So kho ahaṃ Kassapa tava cetasā cetoparivitakkam-aññāya,

Then I, Kassapa, knowing with my mind the reflection that had arisen in your mind,

Uttarakurum̐ gantvā, tato piṇḍapātaṃ āharitvā, Anotattadahe paribhuñjitvā,

after approaching Northern Kuru, gathering alms from there, and eating them at lake Anotatta,

tattheva divāvihāraṃ akāsin.”-ti

made my dwelling right there for the day.”

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi:

Then this occurred to the yogi Uruvelakassapa:

“Mahiddhiko kho Mahāsamaṇo mahānubhāvo,

“Powerful and majestic is this Great Ascetic,

yatra hi nāma cetasā pi cittaṃ pajānissati,

since he can even know (my) mind with (his) mind,

na tveva ca kho Arahā yathā ahan.”-ti

but he is surely not a Worthy One like I am.”

Atha kho Bhagavā Uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā,

Then the Gracious One, having eaten the yogi Uruvelakassapa’s food,

tasmim̐ yeva vanasaṇḍe vihāsi.

dwelt on in that very jungle thicket.

Pañcamaṃ Pāṭihāriyaṃ

The Fifth Miracle (is Finished)

[Paṃsukūlapāṭihāriyaṃ]
[27: The Rag-Robe Miracle]

Tena kho pana samayena Bhagavato paṃsukūlaṃ uppannaṃ hoti.

Then at that time there was a rag-robe that had arisen to the Gracious One.

Atha kho Bhagavato etad-ahosi:

Then this occurred to the Gracious One:

“Kattha nu kho ahaṃ paṃsukūlaṃ dhoveyyan?”-ti

“Now where can I wash this rag-robe?”

Atha kho Sakko Devānam-indo,

Then, Sakka, the Lord of the Gods,

Bhagavato cetasā cetoparivitakkam-aññāya,

knowing with his mind the reflection that had arisen in the Gracious One’s mind,

pāṇinā pokkharaniṃ khaṇitvā, Bhagavantaṃ etad-avoca:

having dug a lake with his hand, said this to the Gracious One:

“Idha Bhante Bhagavā paṃsukūlaṃ dhovatū.” ti

“May the Gracious One, venerable Sir, wash the rag-robe here.”

Atha kho Bhagavato etad-ahosi:

Then this occurred to the Gracious One:

“Kimhi nu kho ahaṃ paṃsukūlaṃ parimaddeyyan?”-ti

“Now on what can I beat this rag-robe?”

Atha kho Sakko Devānam-indo,

Then, Sakka, the Lord of the Gods,

Bhagavato cetasā cetoparivitakkam-aññāya,

knowing with his mind the reflection that had arisen in the Gracious One's mind,

mahatiṃ silaṃ upanikkhipi:

set up a great rock, (saying):

“Idha Bhante Bhagavā paṃsukūlaṃ parimaddatū.” ti

“May the Gracious One, venerable Sir, beat the rag-robe here.”

Atha kho Bhagavato etad-ahosi:

Then this occurred to the Gracious One:

“Kimhi nu kho ahaṃ ālambitvā uttareyyan?”-ti

“Now having grabbed hold of what can I emerge (from the lake)?”

Atha kho Kakudhe adhivatthā devatā

Then a god who was living in an Arjuna (tree),^{179}

Bhagavato cetasā cetoparivitakkam-aññāya, sākhaṃ onamesi:

knowing with his mind the reflection that had arisen in the Gracious One's mind, bent down a branch, (saying):

“Idha Bhante Bhagavā ālambitvā uttaratū.” ti

“May the Gracious One, venerable Sir, having grabbed hold here emerge (from the lake).”

Atha kho Bhagavato etad-ahosi:

Then this occurred to the Gracious One:

“Kimhi nu kho ahaṃ paṃsukūlaṃ vissajjeyyan?”-ti

“Now on what can I stretch out this rag-robe (for drying)?”

Atha kho Sakko Devānam-indo,

Then, Sakka, the Lord of the Gods,

Bhagavato cetasā cetoparivitakkam-aññāya,

knowing with his mind the reflection that had arisen in the Gracious One's mind,

mahatiṃ silaṃ upanikkhipi:

set up a great rock, (saying):

“Idha Bhante Bhagavā paṃsukūlaṃ vissajjetū.” ti

“May the Gracious One, venerable Sir, stretch out the rag-robe here.”

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena,

Then the yogi Uruvelakassapa, with the passing of that night,

yena Bhagavā tenupasaṅkami,

approached the Gracious One,

upasaṅkamtivā Bhagavantaṃ etad-avoca:

and after approaching, he said this to the Gracious One:

“Kālo Mahāsamaṇa niṭṭhitaṃ bhattaṃ.

“It is time, Great Ascetic, the meal is ready.

Kiṃ nu kho Mahāsamaṇa,

Now how is it, Great Ascetic,

nāyaṃ pubbe idha pokkharāṇī, sāyaṃ idha pokkharāṇī?

this lake was not here formerly, (and yet) this lake is here?

Na-y-imā silā pubbe upanikkhittā: kenimā silā upanikkhittā?

This rock was not set up here formerly: this rock was set up by whom?

Na-y-imassa Kakudhassa pubbe sākhā onatā, sāyaṃ sākhā onatā?” ti

This branch of the Arjuna (tree) was not bent down formerly, (and yet) this branch is bent down (now)?”

“Idha me Kassapa paṃsukūlaṃ uppannaṃ ahosi.

“Here, Kassapa, a rag-robe arose to me.

Tassa mayhaṃ Kassapa etad-ahosi:

Then, Kassapa, this occurred to me:

‘Kattha nu kho ahaṃ paṃsukūlaṃ dhoveyyan?’-ti

‘Now where can I wash this rag-robe?’

Atha kho Kassapa Sakko Devānam-indo,

Then, Sakka, the Lord of the Gods, Kassapa,

mama cetasā cetoparivitakkam-aññāya,

knowing with his mind the reflection that had arisen in my mind,

pāṇinā pokkharaniṃ khaṇitvā, maṃ etad-avoca:

having dug a lake with his hand, said this to me:

‘Idha Bhante Bhagavā paṃsukūlaṃ dhovatū,’ ti

‘May the Gracious One, venerable Sir, wash the rag-robe here,’

sāyaṃ amanussena pāṇinā khatā pokkharani.

the lake was dug by the divine being himself with his own hand.

Tassa mayhaṃ Kassapa etad-ahosi:

Then this, Kassapa, occurred to me:

‘Kimhi nu kho ahaṃ paṃsukūlaṃ parimaddeyyan?’-ti

‘Now on what can I beat this rag-robe?’

Atha kho Kassapa Sakko Devānam-indo,

Then, Sakka, the Lord of the Gods, Kassapa,

mama cetasā cetoparivitakkam-aññāya, mahatiṃ silaṃ upanikkhipi:

knowing with his mind the reflection that had arisen in my mind, set up a great rock, (saying):

‘Idha Bhante Bhagavā paṃsukūlaṃ parimaddatū,’ ti

‘May the Gracious One, venerable Sir, beat the rag-robe here,’

sāyaṃ amanussena nikkhattā silā.

the rock was set up by the divine being himself.

Tassa mayhaṃ Kassapa etad-ahosi:

Then, Kassapa, this occurred to me:

‘Kimhi nu kho ahaṃ ālambitvā uttareyyan?’-ti

‘Now having grabbed hold of what can I emerge (from the lake)?’

Atha kho Kassapa Kakudhe adhivatthā devatā,

Then, Kassapa, a god who was living in an Arjuna (tree),

mama cetasā cetoparivitakkam-aññāya, sākhaṃ onamesi:

knowing with his mind the reflection that had arisen in my mind, bent down a branch, (saying):

‘Idha Bhante Bhagavā ālambitvā uttaratū,’ ti

‘May the Gracious One, venerable Sir, having grabbed hold here emerge (from the lake),’

svāyaṃ āharahattho Kakudho.

this Arjuna (tree-spirit) gave a hand himself.

Tassa mayhaṃ Kassapa etad-ahosi:

Then, Kassapa, this occurred to me:

‘Kimhi nu kho ahaṃ paṃsukūlaṃ vissajjeyya?’-ti
‘Now on what can I stretch out this rag-robe (for drying)?’

Atha kho Kassapa Sakko Devānam-into,
Then, Kassapa, Sakka, the Lord of the Gods,

mama cetasā cetoparivitakkam-aññāya, mahatiṃ silaṃ
upanikkhipi:

knowing with his mind the reflection that had arisen in my mind, set
up a great rock, (saying):

‘Idha Bhante Bhagavā paṃsukūlaṃ vissajjetū,’ ti
‘May the Gracious One, venerable Sir, stretch out the rag-robe here,’

sāyaṃ amanussena nikkhattā silā.” ti
the rock was set up by this divine being himself.”

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi:
Then this occurred to the yogi Uruvelakassapa:

“Mahiddhiko kho Mahāsamaṇo mahānubhāvo,
“Powerful and majestic is this Great Ascetic,

yatra hi nāma Sakko pi Devānam-into veyyāvaccam karissati,
since even Sakka, the Lord of the Gods, does (him) service,

na tveva ca kho Arahā yathā ahan.”-ti
but he is surely not a Worthy One like I am.”

Atha kho Bhagavā Uruvelakassapassa jaṭilassa bhattaṃ
bhuñjitvā,

Then the Gracious One, having eaten the yogi Uruvelakassapa’s
food,

tasmiṃ yeva vanasaṇḍe vihāsi.
dwelt on in that very jungle thicket.

[Jambupāṭihāriyam]
[28: The Rose-Apple Miracle]

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena,
Then the yogi Uruvelakassapa, with the passing of that night,

yena Bhagavā tenupasaṅkami,
approached the Gracious One,

upasaṅkamtivā Bhagavato kālaṃ ārocesi:
and after approaching he announced the time, (saying):

“Kālo Mahāsamaṇa niṭṭhitaṃ bhattan.”-ti
“It is time, Great Ascetic, the meal is ready.”

“Gaccha tvaṃ Kassapa āyāmahan.”-ti
“You go ahead, Kassapa, I am coming.”

Uruvelakassapaṃ jaṭilaṃ uyyojetvā,
After sending away the yogi Uruvelakassapa,

yāya Jambuyā Jambudīpo paññāyati tato phalaṃ gahetvā,
picking a fruit from the Rose-Apple (tree), (after which) the Rose-Apple Island is named,^{180}

paṭhamataraṃ āgantvā, agyāgāre nisīdi.
and arriving earlier, he sat down in the sacrificial firehouse.

Addasā kho Uruvelakassapo jaṭilo Bhagavantaṃ agyāgāre nisinnaṃ,

The yogi Uruvelakassapa saw the Gracious One sitting in the sacrificial firehouse,

disvāna Bhagavantaṃ etad-avoca:
and after seeing (him), he said this to the Gracious One:

“Katamena tvaṃ Mahāsamaṇa maggena āgato,

“By what path, Great Ascetic, did you come,

ahaṃ tayā paṭhamataraṃ pakkanto,

I set out earlier than you,

so tvaṃ paṭhamataraṃ āgantvā, agyāgāre nisinno.” ti

(but) you, arriving earlier, are (already) sitting down in the sacrificial firehouse.”

“Idhāhaṃ Kassapa taṃ uyyojetvā,

“Here, Kassapa, after sending you away,

yāya Jambuyā Jambudīpo paññāyati tato phalaṃ gahetvā,

picking a fruit from the Rose-Apple (tree), (after which) the Rose-Apple Island is named,

paṭhamataraṃ āgantvā, agyāgāre nisinno.

and arriving earlier, I sat down in the sacrificial firehouse.

Idaṃ kho Kassapa jambuphalaṃ,

This is the Rose-Apple fruit, Kassapa,

vaṇṇasampannaṃ gandhasampannaṃ rasasampannaṃ,

endowed with (good) colour, scent, and taste,

sace ākaṅkhasi paribhuñjā.” ti

if you wish, you can eat (it).”

“Alaṃ Mahāsamaṇa tvaṃ yevetaṃ āharasi, tvaṃ yevetaṃ paribhuñjā.” ti

“Enough, Great Ascetic, you surely brought it, you should surely eat it.”

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi:

Then this occurred to the yogi Uruvelakassapa:

“Mahiddhiko kho Mahāsamaṇo mahānubhāvo,
“Powerful and majestic is this Great Ascetic,

yatra hi nāma maṃ paṭhamataraṃ uyyojetvā,
since after sending me away earlier,

yāya Jambuyā Jambudīpo paññāyati tato phalaṃ gahetvā,
picking a fruit from the Rose-Apple (tree), (after which) the Rose-Apple Island is named,

paṭhamataraṃ āgantvā agyāgāre nisīdissati,
and arriving earlier, he can sit down in the sacrificial firehouse,

na tveva ca kho Arahā yathā ahan.”-ti
but he is surely not a Worthy One like I am.”

Atha kho Bhagavā Uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā,

Then the Gracious One, having eaten the yogi Uruvelakassapa’s food,

tasmim yeva vanasaṇḍe vihāsi.
dwelt on in that very jungle thicket.

[Ambapāṭihāriyaṃ]
[29: The Mango Miracle]

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena,
Then the yogi Uruvelakassapa, with the passing of that night,

yena Bhagavā tenupasaṅkami,
approached the Gracious One,

upasaṅkamtivā Bhagavato kālaṃ ārocesi:
and after approaching he announced the time, (saying):

“Kālo Mahāsamaṇa niṭṭhitaṃ bhattan.”-ti
“It is time, Great Ascetic, the meal is ready.”

“Gaccha tvaṃ Kassapa āyāmahan.”-ti
“You go ahead, Kassapa, I am coming.”

Uruvelakassapaṃ jaṭilaṃ uyyojetvā,
After sending away the yogi Uruvelakassapa,

yāya Jambuyā Jambudīpo paññāyati tassā avidūre Ambo tato
phalaṃ gahetvā,
picking a fruit from a Mango (tree) not far from the Rose-Apple (tree),
(after which) the Rose-Apple Island is named,

paṭhamataraṃ āgantvā, agyāgāre nisīdi.
and arriving earlier, he sat down in the sacrificial firehouse.

Addasā kho Uruvelakassapo jaṭilo Bhagavantaṃ agyāgāre
nisinnaṃ,
The yogi Uruvelakassapa saw the Gracious One sitting in the
sacrificial firehouse,

disvāna Bhagavantaṃ etad-avoca:

and after seeing (him), he said this to the Gracious One:

“Katamena tvaṃ Mahāsamaṇa maggena āgato,

“By what path, Great Ascetic, did you come,

aham tayā paṭhamataram pakkanto,

I set out earlier than you,

so tvaṃ paṭhamataram āgantvā, agyāgāre nisinno.” ti

(but) you, arriving earlier, are (already) sitting down in the sacrificial firehouse.”

“Idhāham Kassapa taṃ uyyojetvā,

“Here, Kassapa, after sending you away,

yāya Jambuyā Jambudīpo paññāyati tassā avidūre Ambo tato phalaṃ gahetvā,

picking a fruit from a Mango (tree) not far from the Rose-Apple (tree), (after which) the Rose-Apple Island is named,

paṭhamataram āgantvā, agyāgāre nisinno.

and arriving earlier, I sat down in the sacrificial firehouse.

Idaṃ kho Kassapa Ambaphalaṃ,

This is the Mango fruit, Kassapa,

vaṇṇasampannaṃ gandhasampannaṃ rasasampannaṃ,

endowed with (good) colour, scent, and taste,

sace ākaṅkhasi paribhuñjā.” ti

if you wish, you can eat (it).”

“Alaṃ Mahāsamaṇa tvaṃ yevetaṃ āharasi, tvaṃ yevetaṃ paribhuñjā.” ti

“Enough, Great Ascetic, you surely brought it, you should surely eat it.”

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi:

Then this occurred to the yogi Uruvelakassapa:

“Mahiddhiko kho Mahāsamaṇo mahānubhāvo,

“Powerful and majestic is this Great Ascetic,

yatra hi nāma maṃ paṭhamataraṃ uyyojetvā,

since after sending me away earlier,

yāya Jambuyā Jambudīpo paññāyati tassā avidūre Ambo tato phalaṃ gahetvā,

picking a fruit from a Mango (tree) not far from the Rose-Apple (tree),
(after which) the Rose-Apple Island is named,

paṭhamataraṃ āgantvā agyāgāre nisīdissati,

and arriving earlier, he can sit down in the sacrificial firehouse,

na tveva ca kho Arahā yathā ahaṃ.”-ti

but he is surely not a Worthy One like I am.”

Atha kho Bhagavā Uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā,

Then the Gracious One, having eaten the yogi Uruvelakassapa’s food,

tasmim yeva vanasaṇḍe vihāsi.

dwelt on in that very jungle thicket.

[Āmalakipāṭihāriyaṃ]
[30: The Emblic Myrobalan Miracle]

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena,
Then the yogi Uruvelakassapa, with the passing of that night,

yena Bhagavā tenupasaṅkami,
approached the Gracious One,

upasaṅkamtivā Bhagavato kālaṃ ārocesi:
and after approaching he announced the time, (saying):

“Kālo Mahāsamaṇa niṭṭhitaṃ bhattan.”-ti
“It is time, Great Ascetic, the meal is ready.”

“Gaccha tvaṃ Kassapa āyāmahan.”-ti
“You go ahead, Kassapa, I am coming.”

Uruvelakassapaṃ jaṭilaṃ uyyojetvā,
After sending away the yogi Uruvelakassapa,

yāya Jambuyā Jambudīpo paññāyati tassā avidūre Āmalakī tato
phalaṃ gahetvā,
picking a fruit from an Emblic Myrobalan (tree) not far from the Rose-Apple (tree), (after which) the Rose-Apple Island is named,

paṭhamataraṃ āgantvā, agyāgāre nisīdi.
and arriving earlier, he sat down in the sacrificial firehouse.

Addasā kho Uruvelakassapo jaṭilo Bhagavantaṃ agyāgāre
nisinnaṃ,
The yogi Uruvelakassapa saw the Gracious One sitting in the sacrificial firehouse,

disvāna Bhagavantaṃ etad-avoca:

and after seeing (him), he said this to the Gracious One:

“Katamena tvaṃ Mahāsamaṇa maggena āgato,

“By what path, Great Ascetic, did you come,

aham tayā paṭhamataram pakkanto,

I set out earlier than you,

so tvaṃ paṭhamataram āgantvā, agyāgāre nisinno.” ti

(but) you, arriving earlier, are (already) sitting down in the sacrificial firehouse.”

“Idhāham Kassapa taṃ uyyojetvā,

“Here, Kassapa, after sending you away,

yāya Jambuyā Jambudīpo paññāyati tassā avidūre Āmalakī tato phalaṃ gahetvā,

picking a fruit from an Emblic Myrobalan (tree) not far from the Rose-Apple (tree), (after which) the Rose-Apple Island is named,

paṭhamataram āgantvā, agyāgāre nisinno.

and arriving earlier, I sat down in the sacrificial firehouse.

Idaṃ kho Kassapa Āmalakiphalaṃ,

This is the Emblic Myrobalan fruit, Kassapa,

vaṇṇasampannaṃ gandhasampannaṃ rasasampannaṃ,

endowed with (good) colour, scent, and taste,

sace ākaṅkhasi paribhuñjā.” ti

if you wish, you can eat (it).”

“Alaṃ Mahāsamaṇa tvaṃ yevetaṃ āharasi, tvaṃ yevetaṃ paribhuñjā.” ti

“Enough, Great Ascetic, you surely brought it, you should surely eat it.”

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi:

Then this occurred to the yogi Uruvelakassapa:

“Mahiddhiko kho Mahāsamaṇo mahānubhāvo,

“Powerful and majestic is this Great Ascetic,

yatra hi nāma maṃ paṭhamataraṃ uyyojetvā,

since after sending me away earlier,

yāya Jambuyā Jambudīpo paññāyati tassā avidūre Āmalakī tato phalaṃ gahetvā,

picking a fruit from an Emblic Myrobalan (tree) not far from the Rose-Apple (tree), (after which) the Rose-Apple Island is named,

paṭhamataraṃ āgantvā agyāgāre nisīdissati,

and arriving earlier, he can sit down in the sacrificial firehouse,

na tveva ca kho Arahā yathā ahaṃ.”-ti

but he is surely not a Worthy One like I am.”

Atha kho Bhagavā Uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā,

Then the Gracious One, having eaten the yogi Uruvelakassapa’s food,

tasmim yeva vanasaṇḍe vihāsi.

dwelt on in that very jungle thicket.

[Harītakipāṭihāriyaṃ]
[31: The Yellow Myrobalan Miracle]

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena,
Then the yogi Uruvelakassapa, with the passing of that night,

yena Bhagavā tenupasaṅkami,
approached the Gracious One,

upasaṅkamtivā Bhagavato kālaṃ ārocesi:
and after approaching he announced the time, (saying):

“Kālo Mahāsamaṇa niṭṭhitaṃ bhattan.”-ti
“It is time, Great Ascetic, the meal is ready.”

“Gaccha tvaṃ Kassapa āyāmahan.”-ti
“You go ahead, Kassapa, I am coming.”

Uruvelakassapaṃ jaṭilaṃ uyyojetvā,
After sending away the yogi Uruvelakassapa,

yāya Jambuyā Jambudīpo paññāyati tassā avidūre Harītakī tato
phalaṃ gahetvā,
picking a fruit from a Yellow Myrobalan (tree) not far from the Rose-Apple (tree), (after which) the Rose-Apple Island is named,

paṭhamataraṃ āgantvā, agyāgāre nisīdi.
and arriving earlier, he sat down in the sacrificial firehouse.

Addasā kho Uruvelakassapo jaṭilo Bhagavantaṃ agyāgāre
nisinnaṃ,
The yogi Uruvelakassapa saw the Gracious One sitting in the sacrificial firehouse,

disvāna Bhagavantaṃ etad-avoca:

and after seeing (him), he said this to the Gracious One:

“Katamena tvaṃ Mahāsamaṇa maggena āgato,

“By what path, Great Ascetic, did you come,

ahaṃ tayā paṭhamataraṃ pakkanto,

I set out earlier than you,

so tvaṃ paṭhamataraṃ āgantvā, agyāgāre nisinno.” ti

(but) you, arriving earlier, are (already) sitting down in the sacrificial firehouse.”

“Idhāhaṃ Kassapa taṃ uyyojetvā,

“Here, Kassapa, after sending you away,

yāya Jambuyā Jambudīpo paññāyati tassā avidūre Harītakī tato phalaṃ gahetvā,

picking a fruit from a Yellow Myrobalan (tree) not far from the Rose-Apple (tree), (after which) the Rose-Apple Island is named,

paṭhamataraṃ āgantvā, agyāgāre nisinno.

and arriving earlier, I sat down in the sacrificial firehouse.

Idaṃ kho Kassapa Harītakiphalaṃ,

This is the Yellow Myrobalan fruit, Kassapa,

vaṇṇasampannaṃ gandhasampannaṃ rasasampannaṃ,

endowed with (good) colour, scent, and taste,

sace ākaṅkhasi paribhuñjā.” ti

if you wish, you can eat (it).”

“Alaṃ Mahāsamaṇa tvaṃ yevetaṃ āharasi, tvaṃ yevetaṃ paribhuñjā.” ti

“Enough, Great Ascetic, you surely brought it, you should surely eat it.”

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi:

Then this occurred to the yogi Uruvelakassapa:

“Mahiddhiko kho Mahāsamaṇo mahānubhāvo,

“Powerful and majestic is this Great Ascetic,

yatra hi nāma maṃ paṭhamataram uyyojetvā,

since after sending me away earlier,

yāya Jambuyā Jambudīpo paññāyati tassā avidūre Harītakī tato phalaṃ gahetvā,

picking a fruit from a Yellow Myrobalan (tree) not far from the Rose-Apple (tree), (after which) the Rose-Apple Island is named,

paṭhamataram āgantvā agyāgāre nisīdissati,

and arriving earlier, he can sit down in the sacrificial firehouse,

na tveva ca kho Arahā yathā ahaṃ.”-ti

but he is surely not a Worthy One like I am.”

Atha kho Bhagavā Uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā,

Then the Gracious One, having eaten the yogi Uruvelakassapa’s food,

tasmim yeva vanasaṇḍe vihāsi.

dwelt on in that very jungle thicket.

[Pāricchattakapupphapāṭihāriyaṃ]
[32: The Coral Tree Flower Miracle]

Atha kho Uruvelakassapo jaṭilo, tassā rattiyā accayena,
Then the yogi Uruvelakassapa, with the passing of that night,

yena Bhagavā tenupasaṅkami,
approached the Gracious One,

upasaṅkamtivā Bhagavato kālaṃ ārocesi:
and after approaching he announced the time, (saying):

“Kālo Mahāsamaṇa niṭṭhitaṃ bhattan.”-ti
“It is time, Great Ascetic, the meal is ready.”

“Gaccha tvaṃ Kassapa āyāmahan.”-ti
“You go ahead, Kassapa, I am coming.”

Uruvelakassapaṃ jaṭilaṃ uyyojetvā,
After sending away the yogi Uruvelakassapa,

Tāvatiṃsaṃ gantvā, Pāricchattakapupphaṃ gahetvā,
going to the Tāvatiṃsa (Heaven), picking a Coral tree flower,

paṭhamataraṃ āgantvā, agyāgāre nisīdi.
and arriving earlier, he sat down in the sacrificial firehouse.

Addasā kho Uruvelakassapo jaṭilo Bhagavantaṃ agyāgāre nisinnaṃ,

The yogi Uruvelakassapa saw the Gracious One sitting in the sacrificial firehouse,

disvāna Bhagavantaṃ etad-avoca:
and after seeing (him), he said this to the Gracious One:

“Katamena tvaṃ Mahāsamaṇa maggena āgato,

“By what path, Great Ascetic, did you come,

ahaṃ tayā paṭhamataraṃ pakkanto,

I set out earlier than you,

so tvaṃ paṭhamataraṃ āgantvā, agyāgāre nisinno.” ti

(but) you, arriving earlier, are (already) sitting down in the sacrificial firehouse.”

“Idhāhaṃ Kassapa taṃ uyyojetvā,

“Here, Kassapa, after sending you away,

Tāvatīmsaṃ gantvā Pāricchattakapupphaṃ gahetvā,

going to the Tāvatīmsa (Heaven), picking a Coral tree flower,

paṭhamataraṃ āgantvā, agyāgāre nisinno.

and arriving earlier, I sat down in the sacrificial firehouse.

Idaṃ kho Kassapa Pāricchattakapupphaṃ,

This is the Coral tree flower, Kassapa,

vaṇṇasampannaṃ gandhasampannaṃ,

endowed with (good) colour and scent,

sace ākaṅkhasi, gaṇhā.” ti

if you wish, you can take (it).”

“Alaṃ Mahāsamaṇa tvaṃ yeva taṃ ārahasi, tvaṃ yeva taṃ gaṇhā” ti

“Enough, Great Ascetic, you surely brought it, you should surely take it.”

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi:

Then this occurred to the yogi Uruvelakassapa:

“Mahiddhiko kho Mahāsamaṇo mahānubhāvo,
“Powerful and majestic is this Great Ascetic,

yatra hi nāma maṃ paṭhamataraṃ uyyojetvā,
since after sending me away earlier,

Tāvatiṃsaṃ gantvā Pāricchattakapupphaṃ gahetvā,
going to the Tāvatiṃsa (Heaven), picking a Coral tree flower,

paṭhamataraṃ āgantvā agyāgāre nisīdissati,
and arriving earlier, he can sit down in the sacrificial firehouse,

na tveva ca kho Arahā yathā ahan.”-ti
but he is surely not a Worthy One like I am.”^{181}

[Aggipāṭihāriyāni]
[33: The Sacred Fire Miracles]

Tena kho pana samayena te jaṭilā aggī paricaritukāmā

Then at that time those yogis who wanted to tend the sacred fires

na sakkonti kaṭṭhāni phāletum.

were not able to chop the firewood.

Atha kho tesaṃ jaṭilānaṃ etad-ahosi:

Then this occurred to those yogis:

“Nissamsayaṃ kho Mahāsamaṇassa iddhānubhāvo

“No doubt it is because of the Great Ascetic’s psychic power

yathā mayaṃ na sakkoma kaṭṭhāni phāletun.”-ti

that we are not able to chop the firewood.”

Atha kho Bhagavā Uruvelakassapaṃ jaṭilaṃ etad-avoca:

Then the Gracious One said this to the yogi Uruvelakassapa:

“Phāliyantu Kassapa kaṭṭhānī.” ti

“Let the firewood be chopped,^{182} Kassapa.”

“Phāliyantu Mahāsamaṇā,” ti

“Let it be chopped, Great Ascetic,”

sakid-eva pañca kaṭṭhasatāni phāliyiṃsu.

and more than five hundred pieces of firewood were chopped.

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi:

Then this occurred to the yogi Uruvelakassapa:

“Mahiddhiko kho Mahāsamaṇo mahānubhāvo,

“Powerful and majestic is this Great Ascetic,

yatra hi nāma kaṭṭhāni pi phāliyissanti,
since (on his say so) firewood can be chopped,

na tveva ca kho Arahā yathā ahan.”-ti
but he is surely not a Worthy One like I am.”

* * *

Tena kho pana samayena te jaṭilā aggī paricaritukāmā
Then at that time those yogis who wanted to tend the sacred fires

na sakkonti aggī ujjaletum.
were not able to light the fires.

Atha kho tesaṃ jaṭilānaṃ etad-ahosi:
Then this occurred to those yogis:

“Nissaṃsayam kho Mahāsamaṇassa iddhānubhāvo
“No doubt it is because of the Great Ascetic’s psychic power

yathā mayam na sakkoma aggī ujjaletun.”-ti
that we are not able to light the sacred fires.”

Atha kho Bhagavā Uruvelakassapaṃ jaṭilaṃ etad-avoca:
Then the Gracious One said this to the yogi Uruvelakassapa:

“Ujjaliyantu Kassapa aggī.” ti
“Let the sacred fires be lit, Kassapa.”

“Ujjaliyantu Mahāsamaṇā,” ti
“Let them be lit, Great Ascetic,”

sakid-eva pañca aggisatāni ujjalimsu.
and more than five hundred sacred fires were lit.

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi:

Then this occurred to the yogi Uruvelakassapa:

“Mahiddhiko kho Mahāsamaṇo mahānubhāvo,

“Powerful and majestic is this Great Ascetic,

yatra hi nāma aggī pi ujjaliyissanti,

since (on his say so) sacred fires can be lit,

na tveva ca kho Arahā yathā ahan.”-ti

but he is surely not a Worthy One like I am.”

* * *

Tena kho pana samayena te jaṭilā aggī paricaritvā,

Then at that time those yogis, after tending the sacred fires,

na sakkonti aggī vijjhāpetum.

were not able to put the sacred fires out.

Atha kho tesaṃ jaṭilānaṃ etad-ahosi:

Then this occurred to those yogis:

“Nissamsayaṃ kho Mahāsamaṇassa iddhānubhāvo

“No doubt it is because of the Great Ascetic’s psychic power

yathā mayaṃ na sakkoma aggī vijjhāpetun.”-ti

that we are not able to put out the sacred fires.”

Atha kho Bhagavā Uruvelakassapaṃ jaṭilaṃ etad-avoca:

Then the Gracious One said this to the yogi Uruvelakassapa:

“Vijjhāyantu Kassapa aggī.” ti

“Let the sacred fires be put out, Kassapa.”

“Vijjhāyantu Mahāsamaṇā,” ti

“Let them be put out, Great Ascetic,”

sakid-eva pañca aggisatāni vijjhāyimsu.

and more than five hundred sacred fires were put out.

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi:

Then this occurred to the yogi Uruvelakassapa:

“Mahiddhiko kho Mahāsamaṇo mahānubhāvo,

“Powerful and majestic is this Great Ascetic,

yatra hi nāma aggī pi vijjhāyissanti,

since (on his say so) sacred fires can be put out,

na tveva ca kho Arahā yathā ahan.”-ti

but he is surely not a Worthy One like I am.”

[Mandā mukhipāṭihāriyaṃ] **[34: The Coal-Pan Miracle]**

Tena kho pana samayena te jaṭilā,
Then at that time those yogis,

sītāsu Hemantikāsu rattīsu antaraṭṭhakāsu himapātasamaye,
in the cold Winter nights, in between ‘the eights’,^{183} at the time of
the snowfall,

najjā Nerañjarāya, ummujjanti pi nimujjanti pi,
in the river Nerañjarā, were plunging in, and plunging out,

ummujjanimujjam-pi karonti.
were plunging in and out.

**Atha kho Bhagavā pañcamattāni mandāmukhisatāni
abhinimmini,**
Then the Gracious One created about five hundred coal-pans,^{184}

yattha te jaṭilā uttaritvā visibbesuṃ.
where those yogis, after emerging, warmed (themselves).

Atha kho tesaṃ jaṭilānaṃ etad-ahosi:
Then this occurred to those yogis:

“Nissaṃsayāṃ kho Mahāsamaṇassa iddhānubhāvo
“No doubt it is because of the Great Ascetic’s psychic power

yathā-y-imā mandāmukhiyo nimmitā.” ti
that these coal-pans were created.”

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi:
Then this occurred to the yogi Uruvelakassapa:

“Mahiddhiko kho Mahāsamaṇo mahānubhāvo,
“Powerful and majestic is this Great Ascetic,

yatra hi nāma tāva bahū mandāmukhiyo pi abhinimminissati,
since he can create so many coal-pans for them,

na tveva ca kho Arahā yathā ahan.”-ti
but he is surely not a Worthy One like I am.”

[Bhūmipāṭihāriyaṃ]
[35: The Island Miracle]

Tena kho pana samayena mahā-akālamegho pāvassi,
Then at that time a great cloud poured down out of season,

mahā-udakavāhako sañjāyi,
and a great flood-water arose,

yasmim̐ padese Bhagavā viharati so padeso udakena otthaṭo hoti.

and in that area where the Gracious One was living the (whole) place became submerged with water.

Atha kho Bhagavato etad-ahosi:
Then this occurred to the Gracious One:

“Yan-nūnāhaṃ samantā udakaṃ ussādetvā,
“Now what if I, having risen above the water on all sides,

majjhe reṇuhatāya bhūmiyā caṅkameyyan?” ti
were to walk (on an island) in the middle on dusty ground?”

Atha kho Bhagavā samantā udakaṃ ussādetvā,
Then the Gracious One, having risen above the water on all sides,

majjhe reṇuhatāya bhūmiyā caṅkami.
walked (on an island) in the middle of dusty ground.

Atha kho Uruvelakassapo jaṭilo:
Then the yogi Uruvelakassapa (thinking):

‘Mā heva kho Mahāsamaṇo udakena vuḷho ahoṣī.’ ti
‘May the Great Ascetic not be carried away by water.’

nāvāya sambahulehi jaṭilehi saddhim
with a boat and a great many yogis

yasmiṃ padese Bhagavā viharati taṃ padesaṃ agamāsi.
went to that place in the area where the Gracious One was living.

Addasā kho Uruvelakassapo jaṭilo Bhagavantam, samantā udakaṃ ussādetvā,

The yogi Uruvelakassapa saw that the Gracious One, having risen above the water on all sides,

majjhe reṇuhatāya bhūmiyā caṅkamantaṃ,
was walking (on an island) in the middle of dusty ground,

disvāna Bhagavantam etad-avoca:
and after seeing (it), he said this to the Gracious One:

“Idha nu tvaṃ Mahāsamaṇā?” ti
“Are you here, Great Ascetic?”

“Ayam-aham-asmi Kassapā,” ti
“It is I, Kassapa,”

Bhagavā vehāsaṃ abbhuggantvā, nāvāya paccuṭṭhāsi.
and after rising up into the sky, he reappeared in the boat.

Atha kho Uruvelakassapassa jaṭilassa etad-ahosi:
Then this occurred to the yogi Uruvelakassapa:

“Mahiddhiko kho Mahāsamaṇo mahānubhāvo,
“Powerful and majestic is this Great Ascetic,

yatra hi nāma udakaṃ pi na pavāhissati,
since even the water cannot carry him away,

na tveva ca kho Arahā yathā ahan.”-ti

but he is surely not a Worthy One like I am.”

[Uruvelakassapayogupasampadā]
[36: The Ordination of Kassapa and his Followers]

Atha kho Bhagavato etad-ahosi:

Then this occurred to the Gracious One:

“Ciraṃ pi kho imassa moghapurisassa evaṃ bhavissati:

“For a long time this will occur to that foolish fellow:

‘Mahiddhiko kho Mahāsamaṇo mahānubhāvo,

‘Powerful and majestic is this Great Ascetic,

na tveva ca kho Arahā yathā ahan.’-ti

but he is surely not a Worthy One like I am.’

Yan-nūnāhaṃ imaṃ jaṭilaṃ saṃvejeyyan?” ti

Now what if I were to cause spiritual anxiety to this yogi?”

Atha kho Bhagavā Uruvelakassapaṃ jaṭilaṃ etad-avoca:

Then the Gracious One said this to the yogi Uruvelakassapa

“Neva kho tvaṃ Kassapa Arahā.

“You are certainly not a Worthy One, Kassapa.

Na pi Arahattamaggaṃ vā samāpanno.

Nor have you entered the path to Worthiness.

Sāpi te paṭipadā natthi yāya tvaṃ Arahā vā assasi,

This practice of yours is not one whereby you could be a Worthy One,

Arahattamaggaṃ vā samāpanno.” ti

or one who has entered the path to Worthiness.”

Atha kho Uruvelakassapo jaṭilo Bhagavato pādesu sirasā nipatitvā,

Then the yogi Uruvelakassapa, having fallen with his head at the Gracious One's feet,

Bhagavantam etad-avoca:

said this to the Gracious One:

“Labheyyāmaham Bhante Bhagavato santike pabbajjam

“May I receive the going-forth, venerable Sir, in the presence of the Gracious One,

labheyyāmi upasampadan.”-ti

may I receive the full ordination.”

“Tvam khosi Kassapa pañcannaṃ jaṭilasatānaṃ,

° “But you Kassapa, are the leader,

nāyako vināyako aggo pamukho pāmokkho.

guide, chief, director and instructor of five hundred yogis,

te pi tāva apalokehi yathā te maññissantī tathā karissantī.” ti

you should them give permission and they can do whatever they are thinking.”

Atha kho Uruvelakassapo jaṭilo yena te jaṭilā tenupasaṅkami,

Then the yogi Uruvelakassapa approached those yogis,

upasaṅkamtvā te jaṭile etad-avoca:

and after approaching he said this to those yogis:

“Icchāmaham bho Mahāsamaṇe brahmacariyaṃ caritum,

“I wish to live the spiritual life under the Great Ascetic,

yathā bhavanto maññanti tathā karontū.” ti

you, dear friends, can do whatever you are thinking.”

“Cirapaṭikā mayaṃ bho Mahāsamaṇe abhippasannā,

[They replied:] “For a long time, friend, we have had confidence in the Great Ascetic,

sace bhavaṃ Mahāsamaṇe brahmacariyaṃ carissati,

if you, friend, will live the spiritual life under the Great Ascetic,

sabbe va mayaṃ Mahāsamaṇe brahmacariyaṃ carissāmā.” ti

all of us will live the spiritual life under the Great Ascetic.”

Atha kho te jaṭilā, kesamissaṃ jaṭāmissaṃ,

° Then those yogis, after throwing their hair,^{185} locks,

khārikājamissaṃ aggihuttamissaṃ udaye pavāhetvā,

pole and basket and sacred fire equipment into the water,

yena Bhagavā tenupasaṅkamimsu,

approached the Gracious One,

upasaṅkamitvā Bhagavato pādesu sirasā nipatitvā,

and after approaching and falling with their heads at the feet of the Gracious One,

Bhagavantaṃ etad-avocuṃ:

they said this to the Gracious One:

“Labheyyāma mayaṃ Bhante Bhagavato santike pabbajjaṃ,

“May we receive the going-forth, venerable Sir, in the presence of the Gracious One,

labheyyāma upasampadan.”-ti

may we receive the full ordination.”

“Etha bhikkhavo” ti Bhagavā avoca “svākkhāto Dhammo,
“Come, monks,” said the Gracious One, “the Dhamma has been
well-proclaimed,

caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ.” ti
live the spiritual life for the complete ending of suffering.”

Sā va tesāṃ āyasmantānaṃ upasampadā ahosi.
That was these venerable ones’ full ordination.

[Atirekayogupasampadā]
[37: The Ordination of the Other Yogis]

Addasā kho Nadīkassapo jaṭilo kesamissaṃ jaṭāmissaṃ,
The yogi Nadīkassapa saw the hair, locks,

khārikājamissaṃ aggihuttamissaṃ udayhamāne,
pole and basket and sacred fire equipment floating in the water,

disvānassa etad-ahosi:
and after seeing (them), this occurred to him:

“Mā heva me bhātuno upasaggo ahoṣī,” ti
“Let there be no danger for my brothers,”

Jaṭile pāhesi: “Gacchatha me bhātaraṃ jānāthā,” ti
and he sent yogis, (saying): “Go and find out about my brothers,”

sāmañ-ca tīhi jaṭilasatehi saddhiṃ yenāyasmā Uruvelakassapo
tenupasaṅkami,
and he together with three hundred yogis approached the venerable Uruvelakassapa,

upasaṅkamitvā āyasmantaṃ Uruvelakassapaṃ etad-avoca:
and after approaching he said this to the venerable Uruvelakassapa:

“Idaṃ nu kho Kassapa seyyan?”-ti
“Is this better, Kassapa?”

“Āmāvuso idaṃ seyyan”-ti
“Yes, friend, this is better. ”

Atha kho te jaṭilā, kesamissaṃ jaṭāmissaṃ,
° Then those yogis, after throwing their hair, locks,

khārikājamissaṃ aggihuttamissaṃ udake pavāhetvā,
pole and basket and sacred fire equipment into the water,

yena Bhagavā tenupasaṅkamimsu,
approached the Gracious One,

upasaṅkamtivā Bhagavato pādesu sirasā nipatitvā,
and after approaching and falling with their heads at the feet of the Gracious One,

Bhagavantaṃ etad-avocuṃ:
they said this to the Gracious One:

“Labheyyāma mayaṃ Bhante Bhagavato santike pabbajjaṃ,
“May we receive the going-forth, venerable Sir, in the presence of the Gracious One,

labheyyāma upasampadan.”-ti
may we receive the full ordination.”

“Etha bhikkhavo” ti Bhagavā avoca “svākkhāto Dhammo,
“Come, monks,” said the Gracious One, “the Dhamma has been well-proclaimed,

caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ.” ti
live the spiritual life for the complete ending of suffering.”

Sā va tesāṃ āyasmantānaṃ upasampadā ahosi.
That was these venerable ones’ full ordination.

Addasā kho Gayākassapo jaṭilo kesamissaṃ jaṭāmissaṃ
The yogi Gayākassapa saw the hair, locks,

khārikājamissaṃ aggihuttamissaṃ udake vuyhamāne,
pole and basket and sacred fire equipment floating in the water,

disvānassa etad-ahosi:

and after seeing (them), this occurred to him:

“Mā heva me bhātūnaṃ upasaggo ahoṣī,” ti

“Let there be no danger for my brothers,”

Jaṭile pāhesi: “Gacchatha me bhātaro jānāthā,” ti

and he sent yogis, (saying): “Go and find out about my brothers,”

**sāmañ-ca dvīhi jaṭilasatehi saddhiṃ yenāyasmā
Uruvelakassapo tenupasaṅkami,**

and he together with two hundred yogis approached the venerable Uruvelakassapa,

upasaṅkamtivā āyasmantaṃ Uruvelakassapaṃ etad-avoca:

and after approaching he said this to the venerable Uruvelakassapa:

“Idaṃ nu kho Kassapa seyyan?”-ti

“Is this better, Kassapa?”

“Āmāvuso idaṃ seyyan”-ti

“Yes, friend, this is better. ”

Atha kho te jaṭilā, kesamissaṃ jaṭāmissaṃ,

° Then those yogis, after throwing their hair, locks,

khārikājamissaṃ agghihuttamissaṃ uduke pavāhetvā,

pole and basket and sacred fire equipment into the water,

yena Bhagavā tenupasaṅkamimsu,

approached the Gracious One,

upasaṅkamtivā Bhagavato pādesu sirasā nipatitvā,

and after approaching and falling with their heads at the feet of the Gracious One,

Bhagavantam etad-avocum:

they said this to the Gracious One:

“Labheyyāma mayam Bhante Bhagavato santike pabbajjam,

“May we receive the going-forth, venerable Sir, in the presence of the Gracious One,

labheyyāma upasampadan.”-ti

may we receive the full ordination.”

“Etha bhikkhavo” ti Bhagavā avoca “svākkhāto Dhammo,

“Come, monks,” said the Gracious One, “the Dhamma has been well-proclaimed,

caratha brahmacariyam sammā dukkhassa antakiriyāyā.” ti

live the spiritual life for the complete ending of suffering.”

Sā va tesam āyasmantānam upasampadā ahosi.

That was these venerable ones’ full ordination.

Bhagavato adhiṭṭhānena pañca kaṭṭhasatāni

Through^{186} the Gracious One’s determining five hundred pieces of firewood

na phāliym̐su phāliym̐su,

that were not chopped were chopped,

aggī na ujjalim̐su ujjalim̐su,

fires that were not lit were lit,

na vijjhāyim̐su vijjhāyim̐su,

that were not put out were put out,

pañca mandāmukhisatāni abhinimmini.

(and) five hundred coal-pans were created.

Etena nayena aḍḍhuḍḍhapāṭihāriyasahassāni honti.

In this way there were three and a half thousand miracles.

Ādittapariyāyaṃ

38: The Instruction about Burning

Atha kho Bhagavā Uruvelāyaṃ yathābhirantaṃ viharitvā,

Then the Gracious One, having dwelt at Uruvelā for as long as he liked,

yena Gayāsīsaṃ tena cārikaṃ pakkāmi,

left on walking tour for Gayā's Head,

mahatā Bhikkhusaṅghena saddhiṃ,

together with a great Community of monks,

bhikkhusahassena sabbeheva purāṇajaṭilehi.

with a thousand monks all of whom were formerly yogis.

Tatra sudam̐ Bhagavā Gayāyaṃ viharati,

There the Gracious One dwelt near Gayā,

Gayāsīse saddhiṃ bhikkhusahassena.

on Gayā's Head together with a thousand monks.

Tatra kho Bhagavā bhikkhū āmantesi:

There the Gracious One addressed the monks, (saying):

“Sabbam̐ bhikkhave ādittam̐.

“All is burning, monks.

Kiñ-ca bhikkhave sabbam̐ ādittam̐?

What all is burning, monks?

Cakkhum̐ bhikkhave ādittam̐, rūpā ādittā,

The eye is burning, monks, forms are burning,^{187}

cakkhuviññāṇam̐ ādittam̐, cakkhusamphasso āditto,

eye-consciousness is burning, eye-contact is burning,

yam-pidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ,
and whatever feeling arises dependent on eye-contact,

sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam-pi ādittaṃ.
whether pleasant, unpleasant, or neither-unpleasant-nor-pleasant,
that also is burning.

Kena ādittaṃ?

With what is it burning?

Rāgagginā dosagginā mohagginā ādittaṃ.

It is burning with the fire of passion, with the fire of hatred, with the
fire of delusion.

Jātiyā jarāya maraṇena,

° It is burning with birth, with old age and death,

**sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti
vadāmi.**

with griefs, with lamentations, with pains, with sorrows, and with
despairs, I say.

Sotaṃ ādittaṃ, saddā ādittā,

The ear is burning, sounds are burning,

sotaviññāṇaṃ ādittaṃ, sotasamphasso āditto,

ear-consciousness is burning, ear-contact is burning,

yam-pidaṃ sotasamphassapaccayā uppajjati vedayitaṃ,
and whatever feeling arises dependent on ear-contact,

sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam-pi ādittaṃ.

whether pleasant, unpleasant, or neither-unpleasant-nor-pleasant,
that also is burning.

Kena ādittam̐?

With what is it burning?

Rāgagginā dosagginā mohagginā ādittam̐.

It is burning with the fire of passion, with the fire of hatred, with the
fire of delusion.

Jātiyā jarāya maraṇena,

° It is burning with birth, with old age and death,

sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti vadāmi.

with griefs, with lamentations, with pains, with sorrows, and with
despairs, I say.

Ghānam̐ ādittam̐, gandhā ādittā,

The nose is burning, scents are burning,

ghānaviññāṇam̐ ādittam̐, ghānasamphasso āditto,

nose-consciousness is burning, nose-contact is burning,

yam-pidaṁ ghānasamphassapaccayā uppajjati vedayitam̐,

and whatever feeling arises dependent on nose-contact,

sukham̐ vā dukkham̐ vā adukkhamasukham̐ vā, tam-pi ādittam̐.

whether pleasant, unpleasant, or neither-unpleasant-nor-pleasant,
that also is burning.

Kena ādittam̐?

With what is it burning?

Rāgagginā dosagginā mohagginā ādittam̐.

It is burning with the fire of passion, with the fire of hatred, with the fire of delusion.

Jātiyā jarāya maraṇena,

° It is burning with birth, with old age and death,

sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti vadāmi.

with griefs, with lamentations, with pains, with sorrows, and with despairs, I say.

Jivhā ādittā, rasā ādittā,

The tongue is burning, tastes are burning,

jivhāviññāṇaṃ ādittaṃ, jivhāsamphasso āditto,

tongue-consciousness is burning, tongue-contact is burning,

yam-pidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ,

and whatever feeling arises dependent on tongue-contact,

sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam-pi ādittaṃ.

whether pleasant, unpleasant, or neither-unpleasant-nor-pleasant, that also is burning.

Kena ādittaṃ?

With what is it burning?

Rāgagginā dosagginā mohagginā ādittaṃ.

It is burning with the fire of passion, with the fire of hatred, with the fire of delusion.

Jātiyā jarāya maraṇena,

° It is burning with birth, with old age and death,

sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti vadāmi.

with griefs, with lamentations, with pains, with sorrows, and with despairs, I say.

Kāyo āditto, phoṭṭhabbā ādittā,

The body is burning, tangibles are burning,

kāyaviññāṇaṃ ādittaṃ, kāyasamphasso āditto,

body-consciousness is burning, body-contact is burning,

yam-pidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ,

and whatever feeling arises dependent on body-contact,

sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam-pi ādittaṃ.

whether pleasant, unpleasant, or neither-unpleasant-nor-pleasant, that also is burning.

Kena ādittaṃ?

With what is it burning?

Rāgagginā dosagginā mohagginā ādittaṃ.

It is burning with the fire of passion, with the fire of hatred, with the fire of delusion.

Jātiyā jarāya maraṇena,

° It is burning with birth, with old age and death,

sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti vadāmi.

with griefs, with lamentations, with pains, with sorrows, and with despairs, I say.

Mano āditto, dhammā ādittā,

The mind is burning, thoughts are burning,

manoviññāṇaṃ ādittaṃ, manosamphasso āditto,
mind-consciousness is burning, mind-contact is burning,

yam-pidaṃ manosamphassapaccayā uppajjati vedayitaṃ,
and whatever feeling arises dependent on mind-contact,

sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam-pi ādittaṃ.
whether pleasant, unpleasant, or neither-unpleasant-nor-pleasant,
that also is burning.

Kena ādittaṃ?
With what is it burning?

Rāgagginā dosagginā mohagginā ādittaṃ.
It is burning with the fire of passion, with the fire of hatred, with the
fire of delusion.

Jātiyā jarāya maraṇena,
° It is burning with birth, with old age and death,

**sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti
vadāmi.**
with griefs, with lamentations, with pains, with sorrows, and with
despairs, I say.

Evaṃ passaṃ bhikkhave sutavā Ariyasāvako
Seeing this, monks, the learned Noble disciple

cakkhusmiṃ pi nibbindati, rūpesu pi nibbindati,
grows weary of the eye, grows weary of forms,

cakkhuviññāṇe pi nibbindati, cakkhusamphasse pi nibbindati,
grows weary of eye-consciousness, grows weary of eye-contact,

yam-pidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ,
and whatever feeling that arises dependent on eye-contact,

sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmaṃ pi nibbindati.

whether pleasant, unpleasant, or neither-unpleasant-nor-pleasant,
he also grows weary of that.

Sotasmaṃ pi nibbindati, saddesu pi nibbindati,
He grows weary of the ear, grows weary of sounds,

sotaviññāṇe pi nibbindati, sotasamphasse pi nibbindati,
grows weary of ear-consciousness, grows weary of ear-contact,

yam-pidaṃ sotasamphassapaccayā uppajjati vedayitaṃ,
and whatever feeling that arises dependent on ear-contact,

sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmaṃ pi nibbindati.

whether pleasant, unpleasant, or neither-unpleasant-nor-pleasant,
he also grows weary of that.

Ghānasmaṃ pi nibbindati, gandhesu pi nibbindati,
He grows weary of the nose, grows weary of scents,

ghanaviññāṇe pi nibbindati, ghanasamphasse pi nibbindati,
grows weary of nose-consciousness, grows weary of nose-contact,

yam-pidaṃ ghanasamphassapaccayā uppajjati vedayitaṃ,
and whatever feeling that arises dependent on nose-contact,

sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmaṃ pi nibbindati.

whether pleasant, unpleasant, or neither-unpleasant-nor-pleasant,
he also grows weary of that.

Jivhāya pi nibbindati, rasesu pi nibbindati,
He grows weary of the tongue, grows weary of tastes,

jivhāviññāṇe pi nibbindati, jivhāsamphasse pi nibbindati,
grows weary of tongue-consciousness, grows weary of tongue-contact,

yam-pidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ,
and whatever feeling that arises dependent on tongue-contact,

sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmim pi nibbindati.
whether pleasant, unpleasant, or neither-unpleasant-nor-pleasant,
he also grows weary of that.

Kāyasmim pi nibbindati, phoṭṭhabbesu pi nibbindati,
He grows weary of the body, grows weary of tangibles,

kāyaviññāṇe pi nibbindati, kāyasamphasse pi nibbindati,
grows weary of body-consciousness, grows weary of body-contact,

yam-pidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ,
and whatever feeling that arises dependent on body-contact,

sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmim pi nibbindati.
whether pleasant, unpleasant, or neither-unpleasant-nor-pleasant,
he also grows weary of that.

Manasmim pi nibbindati, dhammesu pi nibbindati,
He grows weary of the mind, grows weary of thoughts,

manoviññāṇe pi nibbindati, manosamphasse pi nibbindati,
grows weary of mind-consciousness, grows weary of mind-contact,

yam-pidaṃ manosamphassapaccayā uppajjati vedayitaṃ,

and whatever feeling that arises dependent on mind-contact,

sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmim̐ pi nibbindati,

whether pleasant, unpleasant, or neither-unpleasant-nor-pleasant,
he also grows weary of that,

nibbindaṃ virajjati, virāgā vimuccati,

through weariness he becomes dispassionate, through dispassion
he is liberated,

vimuttasmiṃ vimuttam-iti ñāṇaṃ hoti:

in liberation, there is the knowledge that such is liberation:

‘Khīṇā jāti

‘Destroyed is (re)birth

vusitaṃ brahmacariyaṃ

accomplished is the spiritual life

kataṃ karaṇīyaṃ

done is what ought to be done

nāparaṃ itthattāyā ti pajānātī’ ti.

there is no more of this mundane state - this he knows.’

Imasmiñ-ca pana veyyākaraṇasmiṃ bhaññaṃāne,

Moreover, as this sermon was being given,

tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccim̐su.

those one thousand monks’ minds were liberated from the pollutants,
without attachment.^{188}

Ādittapariyāyaṃ Niṭṭhitaṃ

The Instruction about Burning is Finished

Uruvelapāṭihāriyaṁ

The Miracles at Uruvelā [are Finished]

Tatīyabhāṇavāraṁ Niṭṭhitaṁ

The Third Section for Recital is Finished

[IV: In Rājagaha]

Bimbisārasamāgamakathā

39: The Meeting with King Bimbisāra

Atha kho Bhagavā Gayāsīse yathābhirantaṃ viharitvā,

Then the Gracious One, having dwelt at Gayā's Head for as long as he liked,

yena Rājagahaṃ tena cārikaṃ pakkāmi,

left on walking tour for Rājagaha,

mahatā Bhikkhusaṅghena saddhiṃ,

together with a great Community of monks,

bhikkhusahassena sabbeheva purāṇajaṭilehi.

with a thousand monks all of whom were formerly yogis.^{189}

Atha kho Bhagavā, anupubbena cārikaṃ caramāno,

Then the Gracious One, walking gradually on walking tour,

yena Rājagahaṃ tad-avasari.

went and entered Rājagaha.

Tatra sudam̐ Bhagavā Rājagahe viharati,

There the Gracious One dwelt near Rājagaha,

Laṭṭhivane Suppatiṭṭhe Cetiye.

by the Suppatiṭṭha Shrine in the Palmyra Wood.^{190}

Assosi kho Rājā Māgadho Seniyo Bimbisāro:

The Magadhan King Seniya Bimbisāra heard:^{191}

“Samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito,

“The ascetic Gotama, the Sakyan Son, who has gone forth from the Sakya family,

Rājagahaṃ anuppatto Rājagahe viharati,
has arrived in Rājagaha, and is dwelling near Rājagaha,

Laṭṭhivane Suppatiṭṭhe Cetiye.
by the Suppatiṭṭha Shrine in the Palmyra Garden.

Taṃ kho pana Bhagavantam Gotamaṃ
But about that Gracious One Gotama

evaṃ kalyāṇo kittisaddo abbhuggato:
this beautiful report has gone round:

‘Iti pi so Bhagavā Arahamaṃ Sammāsambuddho,
‘Such is he, the Gracious One, the Worthy One, the Perfect Sambuddha,

vijjācaraṇasampanno Sugato lokavidū,
the one endowed with understanding and good conduct, the Fortunate One, the one who understands the worlds,

anuttaro purisadammasārathī,
the unsurpassed guide for those people who need taming,

Satthā devamanussānaṃ Buddho Bhagavā.’
the Teacher of gods and men, the Buddha, the Gracious One.’

So imaṃ lokaṃ sadevakaṃ Samārakaṃ Sabrahmakaṃ,
This world with its gods, Māra, and Brahmā,

sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ,
this generation, with its ascetics and brāhmaṇas, princes and men,

sayam abhiññā sacchikatvā pavedeti.

he makes known, after gaining deep knowledge for himself.

So Dhammaṃ deseti ādikalyāṇaṃ,

He teaches the Dhamma (which is) good in the beginning,

majjhekalyāṇaṃ pariyosānakalyāṇaṃ; sātthaṃ sabyañjanaṃ;

good in the middle, good in the end; with its meaning, with its (proper) phrasing;

kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

and explains the spiritual life which is complete, full and pure.

Sādhu kho pana tathārūpānaṃ Arahataṃ dassanaṃ hotī.” ti

But the sight of such Worthy Ones is good.”

Atha kho Rājā Māgadho Seniyo Bimbisāro,

Then the Magadhan King Seniya Bimbisāra,

dvādasanahutehi Māgadhikehi brāhmaṇagahapatikehi parivuto

surrounded by twelve myriads^{192} of brāhmaṇas and householders from Magadha

yena Bhagavā tenupasaṅkami,

approached the Gracious One,

upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdi.

and after approaching and worshipping the Gracious One, he sat down at one side.

Te pi kho dvādasanahutā Māgadhikā brāhmaṇagahapatikā,

Of those twelve myriads of brāhmaṇas and householders from Magadha,

appekacce Bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdiṃsu.

some, after worshipping the Gracious One, sat down on one side.

Appekacce Bhagavatā saddhiṃ sammodiṃsu,
Some exchanged greetings with the Gracious One,

**sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā, ekam-antaṃ
niśīdiṃsu.**

and after exchanging polite and courteous greetings, sat down on
one side.

**Appekacce yena Bhagavā tenañjaliṃ paṇāmetvā, ekam-antaṃ
niśīdiṃsu.**

Some, after raising their hands in respectful salutation to the
Gracious One, sat down on one side.

**Appekacce Bhagavato nāmagottaṃ sāvetvā, ekam-antaṃ
niśīdiṃsu.**

Some, after announcing their name and family to the Gracious One,
sat down on one side.

Appekacce tuṇhībhūtā ekam-antaṃ niśīdiṃsu.

Some, while keeping silent, sat down on one side.

Atha kho tesaṃ dvādasanahutānaṃ Māgadhikānaṃ

Then this occurred to those twelve myriads

brāhmaṇagahapatikānaṃ etad-ahosi:

of brāhmaṇas and householders from Magadha:

**“Kiṃ nu kho Mahāsamaṇo Uruvelakassape brahmacariyaṃ
carati,**

“How is it: does the Great Ascetic live the spiritual life under
Uruvelakassapa,

udāhu Uruvelakassapo Mahāsamaṇe brahmacariyaṃ caratī?” ti
or does Uruvelakassapa live the spiritual life under the Great
Ascetic?”

Atha kho Bhagavā tesam dvādasanahutānam Māgadhikānam

° Then the Gracious One, knowing with his mind the reflection

brāhmaṇagahapatikānam cetasā cetoparivitakkam-aññāya,
that had arisen in the minds of the Magadhan brāhmaṇas and householders,

āyasmantaṃ Uruvelakassapaṃ gāthāya ajjhabhāsi:
addressed the venerable Uruvelakassapa with a verse:

“Kim-eva disvā Uruvelavāsī,

“ ° Having seen what did you, one of Uruvelā,

Pahāsi aggiṃ kisako vadāno?

Who spoke of austerity,^{193} give up the sacrificial fire?

Pucchāmi taṃ Kassapa etam-atthaṃ,

I ask you the reason for this, Kassapa,

Kathaṃ pahīnaṃ tava aggihuttan?”-ti

Why did you give up the fire sacrifice?”

“Rūpe ca sadde ca atho rase ca,

“ ° The sacrifices speak of forms, sounds,

Kāmitthiyo cābhivadanti yaññā.

And also tastes, sensuality, and women.

‘Etaṃ malan’-ti upadhīsu ñatvā,

Having understood that in the attachments ‘this is a stain’,

Tasmā na yiṭṭhe na hutte arañjin.”-ti

I therefore take no delight in offerings and sacrifices.”

“Ettha ca te mano na ramittha Kassapā,” ti Bhagavā,
“If your mind takes no delight, Kassapa,” said the Gracious One,

“Rūpesu saddesu atho rasesu,
“In forms, sounds and also tastes,

Atha kocar^ahi devamanussaloke,
Then where in the world with its gods and men,

Rato mano Kassapa brūhi metan.”-ti
Does your mind take delight, Kassapa, speak about this.”

“Disvā padaṃ santam-anūpadhīkaṃ,
“Having seen the state of peace, free of attachments,

Akiñcanaṃ kāmabhava asattaṃ,
(That) nothingness, unattached to the sensual realm,

Anaññathābhāvim-anaññaneyyaṃ,
The Unchangeable,^{194} unknown to others,

Tasmā na yiṭṭhe na hutte arañjin.”-ti
I therefore take no delight in offerings and sacrifices.”^{195}

Atha kho āyasmā Uruvelakassapo uṭṭhāyāsanā,
Then the venerable Uruvelakassapa, after rising from his seat,

ekaṃsaṃ uttarāsaṅgaṃ karitvā,
arranging his outer robe on one shoulder,

Bhagavato pādesu sirasā nipatitvā,
and falling with his head at the feet^{196} of the Gracious One,

Bhagavantam etad-avoca:
said to the Gracious One:^{197}

“Satthā me Bhante Bhagavā sāvakoḥam-asmi,

“The Gracious One is my Teacher, venerable Sir, I am his disciple,

Satthā me Bhante Bhagavā sāvakoḥam-asmi.” ti

the Gracious One is my Teacher, venerable Sir, I am his disciple.”^{198}

Atha kho tesam dvāḍasanahutānaṃ Māgadhikānaṃ

Then this occurred to those twelve myriads

brāhmaṇagahapatikānaṃ etad-ahosi:

of brāhmaṇas and householders from Magadha:

“Uruvelakassapo Mahāsamaṇe brahmacariyaṃ caratī.” ti

“Uruvelakassapa lives the spiritual life under the Great Ascetic.”

Atha kho Bhagavā tesam dvāḍasanahutānaṃ Māgadhikānaṃ

Then the Gracious One, knowing with his mind the reflection

brāhmaṇagahapatikānaṃ cetasā cetoparivitakkam-aññāya,

that had arisen in the minds of the Magadhan brāhmaṇas and householders,

anupubbikathaṃ kathesi,

spoke about the gradual teaching to them,

seyyathīdaṃ: dānakathaṃ sīlakathaṃ saggakathaṃ,

that is to say: talk about giving, talk about virtue, talk about heaven,

kāmānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ,

the danger, degradation, and defilement of sensual desires,

nekkhamme ānisaṃsaṃ pakāsesi.

and the advantages of renunciation, (these) he explained.

Yadā te Bhagavā aññāsi kallacitte muducitte,

When the Gracious One knew that they had ready minds, pliable minds,

vinīvaraṇacitte udaggacitte pasannacitte,

open minds, uplifted minds, confident minds,

atha yā Buddhānaṃ sāmukkaṃsikaṃ Dhammadesanā taṃ pakāsesi:

he explained to them the Dhamma teaching the Awakened Ones have discovered themselves:

Dukkhaṃ Samudayaṃ Nirodhaṃ Maggaṃ.

Suffering, Origination, Cessation, Path.^{199}

Seyyathā pi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ

Just as it is known that a clean cloth without a stain

sammasa-eva rajanaṃ paṭiggaṇheyya,

will take the dye well,

evam-eva ekādasanahutānaṃ

Māgadhikānaṃ

brāhmaṇagahapatikānaṃ,

just so to eleven myriads of the Magadhan brāhmaṇas and householders,^{200}

Bimbisārapamukkhānaṃ tasmim yeva āsane,

with Bimbisāra at their head on that very seat,

virajaṃ vītamalaṃ Dhammacakkhuṃ udapādi:

the dust-free, stainless Vision-of-the-Dhamma arose:^{201}

“Yaṃ kiñci samudaya-dhammaṃ,

“Whatever has the nature of arising,

sabban-taṃ nirodhadhamman.”-ti

all that has the nature of ceasing.”

ekanaḥutaṃ upāsakattaṃ paṭivedesi.

and one myriad (of them) made known their state as lay-followers.

**Atha kho Rājā Māgadho Seniyo Bimbisāro, diṭṭhadhammo
pattadhammo,**

Then the Māgadhan King Seniya Bimbisāra, having seen the
Dhamma, attained the Dhamma,

**viditadhammo pariyoḡāḥadhammo tiṇṇavicikiccho
vigatakathaṃkatho,**

understood the Dhamma, penetrated the Dhamma, crossed over
uncertainty, being without doubts,

**vesārajjappatto aparappaccayo Satthusāsane Bhagavantaṃ
etad-avoca:**

having attained full confidence, having become independent of
others in the Teacher’s teaching, said this to the Gracious One:

“Pubbe me Bhante kumārassa sato pañca assāsakā ahesuṃ

“Formerly, venerable Sir, when I was a boy I had five wishes^{202}.

te me etarahi samiddhā.

which are fulfilled for me now.^{203}

Pubbe me Bhante kumārassa sato etad-ahosi:

Formerly, venerable Sir, when I was a boy this occurred to me:

‘Aho vata maṃ rajje abhisiñceyyun’ ti -

‘Oh, may I be anointed (King) in the Kingdom’ -

ayaṃ kho me Bhante paṭhamo assāsako ahosi, so me etarahi samiddho.

this was my first wish, venerable Sir, which has been fulfilled for me now.

‘Tassa ca me vijitaṃ Arahaṃ Sammāsambuddho okkameyyā’ ti -

‘May a Worthy One, a Perfect Sambuddha enter into my realm’ -

ayaṃ kho me Bhante dutiyo assāsako ahosi, so me etarahi samiddho.

this was my second wish, venerable Sir, which has been fulfilled for me now.

‘Taṇ-cāhaṃ Bhagavantaṃ payirupāseyyan’-ti -

‘May I attend on that Gracious One’ -

ayaṃ kho me Bhante tatiyo assāsako ahosi, so me etarahi samiddho.

this was my third wish, venerable Sir, which has been fulfilled for me now.

‘So ca me Bhagavā dhammaṃ deseyyā’ ti -

‘May that Gracious One teach me the Dhamma’ -

ayaṃ kho me Bhante catuttho assāsako ahosi, so me etarahi samiddho.

this was my fourth wish, venerable Sir, which has been fulfilled for me now.

‘Tassa cāhaṃ Bhagavato Dhammaṃ ājāneyyan’-ti -

‘May I understand that Gracious One’s Dhamma’ -

ayaṃ kho me Bhante pañcamo assāsako ahosi, so me etarahi samiddho.

this was my fifth wish, venerable Sir, which has been fulfilled for me now.

Pubbe me Bhante kumārassa sato ime pañca assāsakā ahesuṃ

Formerly, venerable Sir, when I was a boy I had these five wishes

te me etarahi samiddhā.

and these I am successful in now.

Abhikkantaṃ Bhante! Abhikkantaṃ Bhante!

Excellent, venerable Sir! Excellent, venerable Sir!

Seyyathā pi Bhante nikkujjitaṃ vā ukkujjeyya,

Just as, venerable Sir, one might set upright what has been overturned,

paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,

or open up what has been closed, or show a path to one who is lost,

andhakāre vā telappajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhintī’ ti,

or carry an oil lamp into the darkness, (thinking): ‘those with vision will see forms’,

evam-evam Bhagavatā anekapariyāyena Dhammo pakāsito.

just so has the Dhamma been explained by the Gracious One in countless ways.

Esāhaṃ Bhante Bhagavantaṃ saraṇaṃ gacchāmi,

I go, venerable Sir, to the Gracious One for refuge,

Dhammañ-ca Bhikkhusaṅghañ-ca.

and to the Dhamma, and to the Community of monks.

Upāsakaṃ maṃ Bhagavā dhāretu

Please bear it in mind, Gracious One, that I am a lay follower

ajjatagge pāṇupetaṃ saraṇaṃ gataṃ.

who has gone for refuge from today forward for as long as I have the breath of life.

Adhivāsetu ca me bhante Bhagavā,

May the Gracious One consent, reverend Sir, to me

svātanāya bhattaṃ saddhiṃ Bhikkhusaṅghenā” ti.

(offering him) a meal on the morrow, together with the Community of monks.”

Adhivāsesi Bhagavā tuṇhībhāvena.

The Gracious One consented by maintaining silence.

**Atha kho Rājā Māgadho Seniyo Bimbisāro Bhagavato
adhivāsaṇaṃ veditvā,**

Then the Māgadhan King Seniya Bimbisāra, having understood the Gracious One’s consent,

**uṭṭhāyāsanā, Bhagavantaṃ abhivādetvā, padakkhiṇaṃ katvā,
pakkāmi.**

after rising from his seat, worshipping and circumambulating the Gracious One, went away.

[Veḷuvanadānaṃ]

[40: The Donation of the Bamboo Wood]

Atha kho Rājā Māgadho Seniyo Bimbisāro, tassā rattiyaṃ accayena,

Then the Magadhan King Seniya Bimbisāra, with the passing of that night,

paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā,

having had excellent food and drinks made ready,

Bhagavato kālaṃ ārocāpesi: “Kālo bhante niṭṭhitaṃ bhattaṃ”-ti.

had the time announced to the Gracious One, (saying): “It is time, reverend Sir, the meal is ready.”

Atha kho Bhagavā, pubbaṇhasamayāṃ nivāsetvā,

Then the Gracious One, having dressed in the morning time,

pattacīvaram-ādāya, Rājagahaṃ pāvisi,

after taking up his bowl and robe, entered Rājagaha,

mahatā Bhikkhusaṅghena saddhiṃ,

together with a great Community of monks,

bhikkhusahassena sabbeheva purāṇajaṭilehi.

with a thousand monks all of whom were formerly yogis.

Tena kho pana samayena Sakko Devānam-indo,

Then at that time Sakka, the Lord of the Gods,

māṇavakavaṇṇaṃ abhinimminivā,

having created (for himself) the form of a young brāhmaṇa,

Buddhappamukhassa Bhikkhusaṅghassa purato purato gacchati

went ahead of the Community of monks with the Buddha at its head

imā gāthāyo gāyamāno:

singing these verses:^{204}

Danto dantehi saha purāṇajaṭilehi Vip̐pamutto Vip̐pamuttehi,

The Tamed One with the Tamed, with the former yogis, the Liberated One with the Liberated,

Siṅgīnikkhasuvaṇṇo Rājagahaṃ pāvisī Bhagavā.

The Gracious One who has skin like a golden coin has entered Rājagaha.

Mutto muttehi saha purāṇajaṭilehi vip̐pamutto vip̐pamuttehi,

The Freed One with the Freed, with the former yogis, the Liberated One with the Liberated,

Siṅgīnikkhasuvaṇṇo Rājagahaṃ pāvisī Bhagavā.

The Gracious One who has skin like a golden coin has entered Rājagaha.

Tiṇṇo tiṇṇehi saha purāṇajaṭilehi vip̐pamutto vip̐pamuttehi

The One Gone Beyond with those Gone Beyond, with the former yogis, the Liberated One with the Liberated,

Siṅgīnikkhasuvaṇṇo Rājagahaṃ pāvisī Bhagavā.

The Gracious One who has skin like a golden coin has entered Rājagaha.

Santo santehi saha purāṇajaṭilehi vip̐pamutto vip̐pamuttehi,

The Peaceful One with the Peaceful, with the former yogis, the Liberated One with the Liberated,

Siṅgīnikkhasuvaṇṇo Rājagahaṃ pāvisī Bhagavā.

The Gracious One who has skin like a golden coin has entered Rājagaha.

Dasavāso Dasabalo Dasadhammavidū Dasabhi cupeto,

The One of Ten Abidings, Ten Strengths, knowing the Ten Things, endowed with Ten,^{205}

So dasasataparivāro Rājagahaṃ pāvisī Bhagavā.” ti

The Gracious One surrounded by the ten-hundred has entered Rājagaha.”

Manussā Sakkaṃ Devānam-indaṃ passitvā evaṃ-āhaṃsu:

This occurred to the people, after seeing Sakka, the Lord of the Gods:

“Abhirūpo vatāyaṃ māṇavako dassanīyo vatāyaṃ māṇavako,

“Handsome, indeed is this young brāhmaṇa, beautiful, indeed is this young brāhmaṇa,

pāsādiko vatāyaṃ māṇavako,

pleasing, indeed is this young brāhmaṇa,

kassa nu kho ayaṃ māṇavako?” ti

now just who is this young brāhmaṇa?”

**Evaṃ vutte Sakko Devānam-into te manusse gāthāya
ajjhabhāsi:**

After this was said, Sakka, the Lord of the Gods, addressed those people with a verse:

“Yo dhīro sabbadhī danto suddho appaṭipuggalo,

“He who is firm, tamed in every way, pure, a person unmatched,

Arahaṃ Sugato - loke tassāhaṃ paricārako.” ti

A Worthy One, a Fortunate One - I am his attendant in the world.”

Atha kho Bhagavā yena Rañño Māgadhasa

° Then the Gracious One approached the Magadhan King

Seniyassa Bimbisārassa nivesanaṃ tenupasaṅkamaṃ,

Seniya Bimbisāra's residence,

**upasaṅkamtivā paññatte āsane nisīdi, saddhiṃ
Bhikkhusaṅghena.**

and after approaching he sat down on the prepared seat, together with the Community of monks.

Atha kho Rājā Māgadho Seniyo Bimbisāro,

Then the Magadhan King Seniya Bimbisāra,

Buddhappamukhaṃ Bhikkhusaṅghaṃ paṇītena khādanīyena

° after serving and satisfying with his own hand the Community of monks

bhojanīyena sahatthā santappetvā sampavāretvā,

with the Buddha at its head with excellent food and drinks,

Bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ, ekam-antaṃ nisīdi.

when the Gracious One had eaten and washed his hand and bowl, sat down on one side.

Ekam-antaṃ nisinnassa kho

While sitting on one side

Rañño Māgadhasa Seniyassa Bimbisārassa etad-ahosi:

this occurred to the Magadhan King Seniya Bimbisāra:

“Kattha nu kho Bhagavā vihareyya

“Now where can the Gracious One dwell

yaṃ assa gāmato neva atidūre na accāsanne,
that is neither too far from a village nor too near,

**gamanāgamanasampannaṃ, atthikānaṃ manussānaṃ
abhikkamanīyaṃ,**
easy for coming and going, approachable for people who desire (to
hear the Dhamma),

divā appakiṇṇaṃ rattiṃ appasaddaṃ appanigghosaṃ,
uncrowded during the day, with little sound at night, little noise,

vijanavātaṃ manussarāhaseyyakaṃ paṭisallānasāruppaṃ?” ti
which has a lonely atmosphere, lying hidden away from men, which
is suitable for seclusion?”

**Atha kho Rañño Māgadhasa Seniyassa Bimbisārassa etad-
ahosi:**

Then this occurred to the Magadhan King Seniya Bimbisāra:

“Idaṃ kho amhākaṃ Veḷuvanaṃ uyyānaṃ
“This Bamboo Wood garden of ours

gāmato neva atidūre na accāsanne,
is neither too far from the village nor too near,

**gamanāgamanasampannaṃ atthikānaṃ manussānaṃ
abhikkamanīyaṃ,**
easy for coming and going, approachable for people who desire (to
hear the Dhamma),

divā appakiṇṇaṃ rattiṃ appasaddaṃ appanigghosaṃ,
uncrowded during the day, with little sound at night, little noise,

vijanavātaṃ manussarāhaseyyakaṃ paṭisallānasāruppaṃ.
which has a lonely atmosphere, lying hidden away from men, which
is suitable for seclusion.

Yan-nūnāhaṃ Veḷuvanaṃ uyyānaṃ

Now what if I were to give the Bamboo Wood garden

Buddhappamukhassa Bhikkhusaṅghassa dadeyyan?” ti

to the Community of monks with the Buddha at its head?”

Atha kho Rājā Māgadho Seniyō Bimbisāro

Then the Magadhan King Seniya Bimbisāra

sovaṇṇamayaṃ bhiṅkāraṃ gahetvā, Bhagavato onojesi:

having taken a golden water vessel, dedicated (it) to the Gracious One, (saying):

“Etāhaṃ Bhante Veḷuvanaṃ uyyānaṃ,

° “Can I give this Bamboo Wood garden, venerable Sir,

Buddhappamukhassa Bhikkhusaṅghassa dammī?” ti

to the Community of monks with the Buddha at its head?”

Paṭiggaheṣi Bhagavā ārāmaṃ.

The Gracious One accepted the park.^{206}

Atha kho Bhagavā Rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ

° Then the Gracious One, after instructing, rousing,

**Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā
sampahaṃsetvā,**

enthusing, and cheering the Magadhan King Seniya Bimbisāra with
a Dhamma talk,

uṭṭhāyāsanaṃ pakkāmi.

having risen from his seat, went away.

Atha kho Bhagavā etasmiṃ nidāne,

Then the Gracious One, with this as the basis,

Dhammiṃ kathaṃ katvā bhikkhū āmantesi:

after giving a Dhamma talk, addressed the monks, (saying):

“Anujānāmi bhikkhave ārāman.”-ti

“I allow, monks, a park.”

Sāriputta-Moggallānapabbajjākathā

41: The Story of the Going-Forth of Sāriputta and Moggallāna

Tena kho pana samayena Sañjayo paribbājako Rājagahe paṭivasati

Then at that time the wanderer Sañjaya^{207} was living near Rājagaha

mahatiyā paribbājakaparisāya saddhiṃ,
together with a great assembly of wanderers,

aḍḍhateyyehi paribbājakasatehi.
with two hundred and fifty wanderers.

Tena kho pana samayena Sāriputta-Moggallānā

Then at that time Sāriputta and Moggallāna

Sañjaye paribbājake brahmacariyaṃ caranti,
were living the spiritual life under the wanderer Sañjaya,

tehi katikā katā hoti:
and there was an agreement amongst themselves:

“Yo paṭhamam Amataṃ adhigacchati, so itarassa ārocetū.” ti
“Whoever attains the Deathless first, he should inform the other.”^{208}

Atha kho āyasmā Assaji, pubbaṇhasamayam nivāsetvā,
Then the venerable Assaji, having dressed in the morning time,

pattacīvaram-ādāya Rājagahaṃ piṇḍāya pāvisi,
after taking up his bowl and robe, entered Rājagaha for alms,

pāsādikena abhikkantena paṭikkantena, ālokitena vilokitena,

pleasing in going forwards, in going back, in looking ahead, in looking around,

sammiñjitenā pasāritenā, okkhittacakkhu iriyāpathasampanno.

in bending, in stretching, having downcast eyes, and endowed with good posture.

Addasā kho Sāriputto paribbājako

The wanderer Sāriputta saw

āyasmantaṃ Assajiṃ Rājagahe piṇḍāya carantaṃ,

the venerable Assaji walking for alms in Rājagaha,

pāsādikena abhikkantena paṭikkantena, ālokitena vilokitenā,

pleasing in going forwards, in going back, in looking ahead, in looking around,

sammiñjitenā pasāritenā, okkhittacakkhuṃ iriyāpathasampannaṃ,

in bending, in stretching, having downcast eyes, and endowed with good posture,

disvānassa etad-ahosi:

and having seen (him), this occurred to him:

“Ye vata loke Arahanto vā Arahattamaggaṃ vā samāpannā

“Of those in the world who are Worthy or have entered the path to Worthiness

ayaṃ tesaṃ bhikkhu aññataro.

this monk is a certain one of them.

Yan-nūnāhaṃ imaṃ bhikkhuṃ upasaṅkamitvā puccheyyaṃ:

Now what if I, having approached this monk, were to ask:

‘Kaṃsi tvaṃ āvuso uddissa pabbajito,

‘On account of whom, friend, did you go forth,

ko vā te Satthā, kassa vā tvaṃ Dhammaṃ rocesī?’ ” ti
who is your teacher, what Dhamma do you prefer?’ ”

Atha kho Sāriputtassa paribbājakassa etad-ahosi:
Then this occurred to the wanderer Sāriputta:

“Akālo kho imaṃ bhikkhuṃ pucchituṃ,
“This is the wrong time to ask the monk,

antaragharaṃ pavitṭho piṇḍāya carati.
he has entered amongst the houses for alms.

Yan-nūnāhaṃ imaṃ bhikkhuṃ piṭṭhito piṭṭhito anubandheyyaṃ
Now what if I were to follow along closely behind^{209} this monk

atthikehi upaṇṇātaṃ maggan?’” ti
with a desire (to find) the path he has found?”

Atha kho āyasmā Assaji, Rājagahe piṇḍāya caritvā
Then the venerable Assaji, after walking for alms in Rājagaha

piṇḍapātaṃ ādāya paṭikkami.
and taking his alms food, went back.

Atha kho Sāriputto paribbājako yenāyasmā Assaji
tenupasaṅkami,
Then the wanderer Sāriputta approached the venerable Assaji,

upasaṅkamtivā āyasmatā Assajinā saddhiṃ sammodi,
and after approaching he exchanged greetings with the venerable Assaji,

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā, ekam-antaṃ aṭṭhāsi.

and after exchanging polite and courteous greetings, he stood on one side.

Ekam-antaṃ ṭhito kho Sāriputto paribbājako

While standing on one side the wanderer Sāriputta

āyasmantaṃ Assajiṃ etad-avoca:

said this to the venerable Assaji:

“Vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto,

“Your faculties, friend, are very clear, purified is your skin and bright,

kaṃsi tvaṃ āvuso uddissa pabbajito,

on account of whom, friend, did you go forth,

ko vā te Satthā, kassa vā tvaṃ Dhammaṃ rocesī?” ti

who is your teacher, what Dhamma do you prefer?”

“Atthāvuso Mahāsamaṇo Sakyaputto Sakyakulā pabbajito,

“There is, friend, a Great Ascetic, a Sakyan Son, who has gone forth from the Sakya family,

tāhaṃ Bhagavantaṃ uddissa pabbajito,

on account of that Gracious One I went forth,

so ca me Bhagavā Satthā, tassa cāhaṃ Bhagavato Dhammaṃ rocemī.” ti

that Gracious One is my Teacher, that Gracious One’s Dhamma I prefer.”

“Kimvādī panāyasmato Satthā kim-akkhāyī?” ti

“But what is the doctrine of the venerable’s Teacher, what does he say?”

“Ahaṃ kho āvuso navo acirapabbajito,

“I am new, friend, one not long gone forth,

adhunāgato imaṃ Dhammavinayaṃ,

recently come to this Dhamma and Discipline,^{210}

na tāhaṃ sakkomi vitthārena Dhammaṃ desetum,

I am not able to teach the Dhamma at length,

api ca te saṅkhittena atthaṃ vakkhāmī.” ti

but I can explain the meaning to you in brief.”

**Atha kho Sāriputto paribbājako āyasmantaṃ Assajiṃ etad-
avoca: “Hotu āvuso,**

Then the wanderer Sāriputta said this to the venerable Assaji:
“Friend,

Appaṃ vā bahuṃ vā bhāsassu atthaṃ yeva me brūhi,

Speak little or much, but tell the meaning to me,

Attheneva me attho, kiṃ kāhasi byañjanaṃ bahun?”-ti

The meaning is useful to me, what to do with many words?”^{211}

Atha kho āyasmā Assaji Sāriputtassa paribbājakassa

° Then the venerable Assaji recited this Dhamma instruction

imaṃ Dhammapariyāyaṃ abhāsi:

to the wanderer Sāriputta:

“Ye dhammā hetuppabhavā tesaṃ hetum Tathāgato āha,

“Whatever things^{212} have a cause and source, their cause the
Realised One has told,

Tesañ-ca yo nirodho - evaṃvādī Mahāsamaṇo.” ti

And also that which is their cessation^{213} - such is the Great Ascetic's doctrine."

**Atha kho Sāriputtassa paribbājakassa, imaṃ
Dhammapariyāyaṃ sutvā,**

Then to the wanderer Sāriputta, after hearing this Dhamma instruction,

virajaṃ vītamalaṃ Dhammacakkhuṃ udapādi:

the dust-free, stainless Vision-of-the-Dhamma arose:

"Yaṃ kiñci samudayadhammaṃ,

"Whatever has the nature of arising,

sabban-taṃ nirodhadhammaṃ."-ti

all that has the nature of ceasing."

"Eseva Dhammō yadi tāvad-eva paccavyathā Padam-Asokaṃ,

And he said: "This really is the Dhamma if you have penetrated the Sorrowless State,

adiṭṭhaṃ abbhaṭītaṃ bahukehi kappanahutehī." ti

unseen through many myriads of past aeons."

**Atha kho Sāriputto paribbājako yena Moggallāno paribbājako
tenupasaṅkami.**

Then the wanderer Sāriputta approached the wanderer Moggallāna.

Addasā kho Moggallāno paribbājako

The wanderer Moggallāna saw

Sāriputtaṃ paribbājakaṃ dūrato va āgacchantaṃ,

the wanderer Sāriputta coming while still far away,

disvāna Sāriputtaṃ paribbājakaṃ etad-avoca:

and after seeing (him), he said this to the wanderer Sāriputta:

“Vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto,

“Your faculties, friend, are very clear, purified is your skin and bright,

kacci nu tvaṃ āvuso Amatam-adhigato?” ti

have you, friend, attained the Deathless?”

“Āmāvuso Amatam-adhigato.” ti

“Yes, friend, I have attained the Deathless.”

“Yathā kathaṃ pana tvaṃ āvuso Amatam-adhigato?” ti

“But how did you, friend, attain the Deathless?”

“Idhāhaṃ āvuso addasaṃ Assajiṃ bhikkhuṃ Rājagahe piṇḍāya carantaṃ,

“Here, friend, I saw the monk Assaji walking for alms in Rājagaha,

pāsādikena abhikkantena paṭikkantena, ālokitena vilokitena,

pleasing in going forwards, in going back, in looking ahead, in looking around,

sammiñjitena

pasāritena,

okkhittacakkhuṃ

iriyāpathasampannaṃ,

in bending, in stretching, having downcast eyes, and endowed with good posture,

disvāna me etad-ahosi:

and having seen (him), this occurred to me:

‘Ye vata loke Arahanto vā Arahattamaggaṃ vā samāpannā

‘Of those in the world who are Worthy or have entered the path to Worthiness

ayaṃ tesaṃ bhikkhu aññataro.’

this monk is one of them.'

Yan-nūnāhaṃ imaṃ bhikkhuṃ upasaṅkamtivā puccheyyaṃ:

Now what if I, having approached this monk, were to ask:

“Kaṃsi tvaṃ āvuso uddissa pabbajito,

“On account of whom, friend, did you go forth,

ko vā te Satthā, kassa vā tvaṃ Dhammaṃ rocesī?” ti

who is your teacher, what Dhamma do you prefer?”

Tassa mayhaṃ āvuso etad-ahosi:

Then this, friend, occurred to me:

“Akālo kho imaṃ bhikkhuṃ pucchituṃ,

“This is the wrong time to ask the monk,

antaragharaṃ pavitṭho piṇḍāya carati.

he has entered amongst the houses for alms.

Yan-nūnāhaṃ imaṃ bhikkhuṃ piṭṭhito piṭṭhito anubandheyyaṃ

Now what if I were to follow along close behind this monk

atthikehi upaṇṇātaṃ maggan?”-ti

with a desire to find out the path?”

Atha kho āvuso Assaji bhikkhu Rājagahe piṇḍāya caritvā,

Then, friend, the monk Assaji, after walking for alms in Rājagaha,

piṇḍapātaṃ ādāya paṭikkami.

and taking his alms food, went back.

Atha khvāhaṃ āvuso yena Assaji bhikkhu tenupasaṅkami,

Then I, friend, approached the monk Assaji,

upasaṅkamtivā Assajinā bhikkhunā saddhiṃ sammodiṃ,

and after approaching I exchanged greetings with the monk Assaji,

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekam-antaṃ aṭṭhāsīm.

and after exchanging polite and courteous greetings, I stood on one side.

Ekam-antaṃ ʈhito kho ahaṃ āvuso Assajīṃ bhikkhuṃ etad-avocaṃ:

While standing on one side, friend, I said this to the monk Assaji:

“Vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto,

“Your faculties, friend, are very clear, purified is your skin and bright,

kaṃsi tvaṃ āvuso uddissa pabbajito,

on account of whom, friend, did you go forth,

ko vā te Satthā, kassa vā tvaṃ Dhammaṃ rocesī?” ti

who is your teacher, what Dhamma do you prefer?”

“Atthāvuso Mahāsamaṇo Sakyaputto Sakyakulā pabbajito,

“There is, friend, a Great Ascetic, the Sakyan Son, who has gone forth from the Sakya family,

tāhaṃ Bhagavantaṃ uddissa pabbajito,

on account of that Gracious One I went forth,

so ca me Bhagavā Satthā, tassa cāhaṃ Bhagavato Dhammaṃ rocemī.” ti

that Gracious One is my Teacher, that Gracious One’s Dhamma I prefer.”

“Kimvādī panāyasmato Satthā kim-akkhāyī?” ti

“But what is the doctrine of the venerable’s Teacher, what does he say?”

“Ahaṃ kho āvuso navo acirapabbajito,
“I am new, friend, not long gone forth,

adhunāgato imaṃ Dhammavinayaṃ,
recently come to this Dhamma and Discipline,

na tāhaṃ sakkomi vitthārena Dhammaṃ desetum,
I am not able to teach the Dhamma at length,

api ca te saṅkhittena atthaṃ vakkhāmī.” ti
but I can explain the meaning to you in brief.”

Atha khvāhaṃ āvuso Assajiṃ bhikkhuṃ etad-avoca: “Hotu āvuso,
Then, friend, I said this to the venerable Assaji: “Friend,

Appaṃ vā bahuṃ vā bhāsassu atthaṃ yeva me brūhi,
Speak little or much, but tell the meaning to me,

Attheneva me attho kiṃ kāhasi byañjanaṃ bahun?”-ti
The meaning is useful to me, what to do with many words?”

Atha kho āvuso Assaji bhikkhu imaṃ Dhammapariyāyaṃ abhāsi:
Then, friend, the monk Assaji recited this Dhamma instruction:

“Ye dhammā hetuppabhavā tesaṃ hetuṃ Tathāgato āha,
“Whatever things have a cause and source, their cause the Realised One told,

Tesañ-ca yo nirodho - evaṃvādī Mahāsamaṇo.” ti
And also that which is their cessation - such is the Great Ascetic’s doctrine.”

**Atha kho Moggallānassa paribbājakassa imaṃ
Dhammapariyāyaṃ sutvā,**

Then to the wanderer Moggallāna, after hearing this Dhamma instruction,

virajaṃ vītamalaṃ Dhammacakkhuṃ udapādi:

the dust-free, stainless Vision-of-the-Dhamma arose:

“Yaṃ kiñci samudayadhammaṃ,

“Whatever has the nature of arising,

sabbaṃ-taṃ nirodhadhammaṃ.”-ti

all that has the nature of ceasing.”

“Eseva Dhammō yadi tāvad-eva paccavyathā Padam-Asokaṃ,

And he said: “This really is the Dhamma if you have penetrated the Sorrowless State,

adiṭṭhaṃ abbhaṭītaṃ bahukehi kappanahutehī.” ti

unseen through many myriads of past aeons.”

**Atha kho Moggallāno paribbājako Sāriputtaṃ paribbājakaṃ
etaḍ-avoca:**

Then the wanderer Moggallāna said this to the wanderer Sāriputta:

**“Gacchāma mayaṃ āvuso Bhagavato santike, so no Bhagavā
Satthā.” ti**

“Let us go, friend, to the Gracious One, the Gracious One is the Teacher for us.”

“Imāni kho āvuso aḍḍhateyyāni paribbājakasatāni,

“These two hundred and fifty wanderers, friend,

amhe nissāya amhe sampassantā idha viharanti,

are living here depending on us, looking to us,

te pi tāva apalokema yathā te maññissanti tathā karissantī.” ti
we should get their permission, then whatever they will think that they will do.”

Atha kho Sāriputta-Moggallānā yena te paribbājakā tenupasaṅkamim̐su,
Then Sāriputta and Moggallāna approached those wanderers,

upasaṅkamtivā te paribbājake etad-avocum̐:
and after approaching, they said this to those wanderers:

“Gacchāma mayaṃ āvuso Bhagavato santike, so no Bhagavā Satthā.” ti
“We are going, friends, to the Gracious One, the Gracious One is the Teacher for us.”

“Mayaṃ āyasmante nissāya āyasmante sampassantā idha viharāma,
“We are living here depending on you, venerable ones, looking to you, venerable ones,

sace āyasmantā Mahāsamaṇe brahmacariyaṃ carissantī
if you venerable ones will live the spiritual life under the Great Ascetic

sabbe va mayaṃ Mahāsamaṇe brahmacariyaṃ carissāmā.” ti
all of us will surely live the spiritual life under the Great Ascetic.”

Atha kho Sāriputta-Moggallānā yena Saṅjāyo paribbājako tenupasaṅkamim̐su,
Then Sāriputta and Moggallāna approached the wanderer Saṅjaya,

upasaṅkamtivā Saṅjayaṃ paribbājakaṃ etad-avocum̐:
and after approaching, they said this to the wanderer Saṅjaya:

“Gacchāma mayam āvuso Bhagavato santike, so no Bhagavā Satthā.” ti

“We are going, friend, to the Gracious One, the Gracious One is our Teacher.”

“Alam āvuso mā gamittha sabbe va tayo imam gaṇam pariharissāmā.” ti

“Enough, friend, don’t go, the three of us will look after this group.”^{214}

Dutiyam-pi kho Sāriputta-Moggallānā Sañjayam paribbājakam etad-avocum:

For a second time Sāriputta and Moggallāna said this to the wanderer Sañjaya:

“Gacchāma mayam āvuso Bhagavato santike, so no Bhagavā Satthā.” ti

“We are going, friend, to the Gracious One, the Gracious One is our Teacher.”

“Alam āvuso mā gamittha sabbe va tayo imam gaṇam pariharissāmā.” ti

“Enough, friend, don’t go, the three of us will look after this group.”

Tatiyam-pi kho Sāriputta-Moggallānā Sañjayam paribbājakam etad-avocum:

For a third time Sāriputta and Moggallāna said this to the wanderer Sañjaya:

“Gacchāma mayam āvuso Bhagavato santike, so no Bhagavā Satthā.” ti

“We are going, friend, to the Gracious One, the Gracious One is our Teacher.”

“Alaṃ āvuso mā gamittha sabbe va tayo imaṃ gaṇaṃ pariharissāmā.” ti

“Enough, friend, don’t go, the three of us will look after this group.”

Atha kho Sāriputta-Moggallānā tāni aḍḍhateyyāni paribbājakasatāni ādāya

Then Sāriputta and Moggallāna taking those two hundred and fifty wanderers

yena Veḷuvanaṃ tenupasaṅkamimsu.

approached the Bamboo Wood.

Sañjayassa pana paribbājakassa tattheva uṇhaṃ lohitaṃ mukhato uggañchi.

But the wanderer Sañjaya right there threw up hot blood from his mouth.

Addasā kho Bhagavā Sāriputta-Moggallāne dūrato va āgacchante,

The Gracious One saw Sāriputta and Moggallāna coming while still far away,

disvāna bhikkhū āmantesi:

and having seen (them), he addressed the monks, (saying):

“Ete bhikkhave dve sahāyā āgacchanti, Kolito Upatisso ca,

“These two companions who are coming, Kolita and Upatissa,

etaṃ me Sāvakayugaṃ bhavissati Aggaṃ bhaddayugan.” ti

will be my pair of Chief Disciples, an auspicious pair.”

Gambhīre ñāṇavisayē anuttare upadhisāṅkhayē vimutte

After (they had) attained deep knowledge in the realm of unsurpassed liberation with the destruction of attachments^{215}.

Anuppatte Veļuvanaṃ atha nē Satthā byākāsi:

The Teacher then spoke about them in the Bamboo Wood, (saying):

“Ete dve sahāyā āyanti, Koliṭṭh Upatissa ca,

“These two companions who are coming, Kolita and Upatissa

Etaṃ me Sāvaka-yugaṃ bhavissati Aggaṃ bhadda-yugaṃ.” ti

Will be my pair of Chief Disciples, an auspicious pair.”

**Atha kho Sāriputta-Moggallāna yena Bhagavā
tenupasaṅkamimsu,**

Then Sāriputta and Moggallāna approached the Gracious One,

upasaṅkamitvā Bhagavato pādesu sirasā nipatitvā,

and after approaching and falling with their heads at the feet of the Gracious One,

Bhagavantaṃ etad-avocuṃ:

they said this to the Gracious One:

“Labheyyāma mayaṃ Bhante Bhagavato santike pabbajjaṃ,

“May we receive the going-forth, venerable Sir, in the presence of the Gracious One,

labheyyāma upasampadan.”-ti

may we receive the full ordination.”

“Etha bhikkhavo” ti Bhagavā avoca “svākkhāto Dhammo,

“Come, monks,” said the Gracious One, “the Dhamma has been well-proclaimed,

caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ.” ti

live the spiritual life for the complete ending of suffering.”^{216}

Sā va tesāṃ āyasmantānaṃ upasampadā ahoṣi.

That was these venerable ones' full ordination.^{[217](#)}

Abhiññātānaṃ Pabbajjā

42: The Going-Forth of the Well-Known (Sons of Good Families)

Tena kho pana samayena abhiññātā abhiññātā

Then at that time many well-known

Māgadhikā kulaputtā Bhagavati brahmacariyaṃ caranti.

sons of good families from Magadha were living the spiritual life under the Gracious One.

Manussā ujjhāyanti khīyanti vipācenti:

People were grumbling, moaning, cursing:^{218}

“Aputtakatāya paṭipanno Samaṇo Gotamo,

“The Ascetic Gotama’s method is making (families) childless,

vedhavyāya paṭipanno Samaṇo Gotamo,

the Ascetic Gotama’s method is causing breakage and loss,^{219}

kulupacchedāya paṭipanno Samaṇo Gotamo,

the Ascetic Gotama’s method is family-smashing,

idāni tena jaṭilasahassaṃ pabbājitaṃ,

now through him a thousand yogis have gone forth,

imāni ca aḍḍhateyyāni paribbājakasatāni Sañjayāni pabbājitaṇi,

and these two-hundred and fifty of Sañjaya’s wanderers have gone forth,^{220}

ime ca abhiññātā abhiññātā Māgadhikā kulaputtā

and these many well-known sons of good families from Magadha

Samaṇe Gotame brahmacariyaṃ carantī,” ti

are (all) living the spiritual life under the Ascetic Gotama,”

apissu bhikkhū disvā, imāya gāthāya codenti:

and having seen the monks, they scolded them with this verse:

“Āgato kho Mahāsamaṇo Māgadhānaṃ Giribbajam

“The Great Ascetic has come to Giribbaja^{221} in Magadha

Sabbe Sañjaye netvāna, kaṃ su dāni nayissatī?” ti

After leading off all those under Sañjaya, who will he lead off now?”

Assosum kho bhikkhū tesam manussānam

The monks heard those people

ujjhāyantānam khīyantānam vipācentānam.

grumbling, moaning, cursing.

Atha kho te bhikkhū Bhagavato etam-attham ārocesum.

Then those monks informed the Gracious One of it.

“Na bhikkhave so saddo ciraṃ bhavissati, sattāham-eva bhavissati,

“This noise will not last long, monks, it will last for only seven days,

sattāhassa accayena antaradhāyissati.

and with the passing of seven days it will disappear.

Tena hi bhikkhave ye tumhe imāya gāthāya codenti:

Therefore, monks, whoever scolds you with this verse:

‘Āgato kho Mahāsamaṇo Māgadhānaṃ Giribbajam

‘The Great Ascetic has come to Giribbaja in Magadha

Sabbe Sañjaye netvāna, kaṃ su dāni nayissatī?’ ti

After leading off all those under Sañjaya, who will he lead off now?”

te tumhe imāya gāthāya paṭicodetha:

you scold them back with this verse:

‘Nayanti ve Mahāvīrā Saddhammena Tathāgatā,

‘The Great Heros, the Realised Ones, lead with the True Dhamma,

Dhammena nayamānānaṃ, kā usuyyā vijānatan.’ ”-ti

By the Dhamma^{222} they are leading, why be jealous of the wise?’ ”

Tena kho pana samayena manussā bhikkhū disvā imāya gāthāya codenti:

Then at that time people, after seeing the monks, scolded them with this verse:

“Āgato kho Mahāsamaṇo Māgadhānaṃ Giribbajānaṃ

“The Great Ascetic has come to Giribbaja in Magadha

Sabbe Sañjaye netvāna, kaṃ su dāni nayissatī?” ti

After leading off all those under Sañjaya, who will he lead off now?”

bhikkhū te manusse imāya gāthāya paṭicodenti:

and the monks scolded those people back with this verse:

“Nayanti ve Mahāvīrā Saddhammena Tathāgatā,

“The Great Heros, the Realised Ones, lead with the True Dhamma,

Dhammena nayamānānaṃ, kā usuyyā vijānatan?”-ti

By the Dhamma they are leading, why be jealous of the wise?”

“Manussā Dhammena kira samaṇā Sakyaputtiyā,

“It seems the people and ascetics (are led) with Dhamma by the Sakyan son,

nenti no adhammenā.” ti

they are not led by what is not Dhamma.”

Sattāham-eva so saddo ahosi, sattāhassa accayena antaradhāyi.

That noise lasted only seven days, and with the passing of those seven days it disappeared.

Sāriputta-Moggallānapabbajjā Niṭṭhitā

The Going Forth of Sāriputta and Moggallāna is Finished

Catutthabhāṇavāraṃ Niṭṭhitaṃ

The Fourth Section for Recital is Finished

*** * * Further Reading * * ***

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- {1} Vinaya Piṭaka, Mahāvagga, Mahākhandhaka, bhāṇavarā 1-4.
- {2} Other sources include the Mahāvastu, the rescension of which is probably around the same time as the Pāli text, and the Lalitavistara, which, though in the form we have it is undoubtedly much younger, nevertheless still contains much material that is old and bears all the signs of authenticity.
- {3} Even these texts are interspersed with many interesting stories from the life of the Buddha, which I hope to collect together at some point.
- {4} The commentaries go some way to providing this framework, but their reliability is many times questionable.
- {5} A text and translation of this important work was made available last year on this website.
- {6} According to the much later Introduction (Nidāna) to the Jātaka this would have been about four weeks after the Awakening, but there are a number of differences between the earlier and later texts which would make a reconciliation between them difficult, if not impossible, so we cannot rely on this timing.
- {7} It may have been the strength of this remembrance that formed the basis for the later anachronous tradition that the Buddha spent some time in the first few weeks reviewing in detail all seven books of the Abhidhamma Piṭaka.
- {8} Although in Mahāvastu they go for the three refuges there was still no Saṅgha at that time, and it seems that must be an anachronism.
- {9} Ālāra had been his teacher, but Uddaka was simply a friend in the spiritual life. In Mahāvastu the order in which he thinks of them is reversed.
- {10} Uruvelā, where the Buddha attained Awakening, was in the south-western reaches of Magadha. Kāśī was to the west of there.
- {11} Many other meetings and happenings have been recorded in the Mahāvastu, which are excluded from our text, see Uruvilvāto R̥ṣipatanaṃ Gamaṇaṃ, the Journey from Uruvilvā to R̥ṣipatana elsewhere on this website for the relevant stories.

- {12} This is signalled in the text by the change of address from *Āvuso* to *Bhante*.
- {13} They were technically non-returners (*anāgāmi*) when the Buddha taught the following discourse.
- {14} He was the first lay-follower to take the threefold refuge.
- {15} See the discussion about Assaji below.
- {16} See *Utpadyananirudhyanasūtram, the Discourse on Arising and Ceasing* elsewhere on this website.
- {17} This verse became very famous later and is found in inscriptions all over India and Asia.
- {18} Only the first four sections have been prepared here, as they form a continuous narrative which is lost in later sections.
- {19} These titles written between square brackets are added by the present editor to help outline the story.
- {20} Cf. Udāna 1.1. The first section in the Mahākhandaka occurs also as the first 3 discourses in the Udāna in somewhat different form, which will be noted as we come across them.
- {21} In the Udāna after the usual *Evaṃ me sutaṃ, This I heard*, which is said to have been spoken by Ānanda, a different formula is used: *Ekaṃ samayaṃ Bhagavā... At one time the Gracious One...* The *Tena samayena...* formula is normally used in the Vinaya in its place.
- {22} Although the Commentary gives a number of explanations, it seems to me that *Uruvelā* would mean *Great Sands*, which must have described the area in Lord Buddha's time.
- {23} Although here this obviously refers to the period immediately after the Awakening, the *paṭhamābhisambuddha* is taken to refer to the first 20 years after that event.
- {24} Comm: *Bodhi vuccati catūsu Maggesu ñāṇaṃ; Awakening is said (because of) knowledge in regard to the four Paths (of Awakening).*
- {25} In the Udāna, the first discourse only has the forward order, the second the reverse order, and the third has both, as the first verse refers to the arising of suffering (only) and the second to its

cessation, it would seem the Udāna's version is more authentic. For complementary doctrinal and grammatical notes I refer the reader to my translation of the Udāna under the title Exalted Utterances elsewhere on this website.

{26} Comm: *Dhammā ti anulomapaccayākārapaṭivedhasādhikā Bodhipakkhiyādharmā ... Catu-Ariyasaccadhammā; the (nature of) things means things on the side of Awakening that effect the experience of the causal series in forward order ... [or] ... (understanding the nature of) the Four Noble Truths.* This verse refers to understanding the origination of suffering.

{27} Comm: *brāhmaṇassā ti bāhitapāpassa khīṇāsavassa; to the one who has destroyed the pollutants and removed wickedness.*

{28} Comm: *avijjādikena hetunā sahetukaṃ imaṃ saṅkhārādiṃ kevalaṃ dukkhakkhandhadhammaṃ pajānāti; he knows ignorance and so on and its cause, together with its cause, this whole mass of suffering beginning with (mental) processes and so on.*

{29} Udāna has a longer opening here parallel to the first discourse; the same remark applies to the next section, cf. Udāna 1.2 and 1.3.

{30} This verse refers to the cessation of suffering.

{31} Cf. Udāna 1.3.

{32} Comm: *Evam-ettha paṭhamaṃ udānaṃ paccayākārapaccavekkhaṇavasena, dutiyaṃ Nibbānapaccavekkhaṇavasena, tatiyaṃ Maggapaccavekkhaṇavasena uppannanti veditabbaṃ; thus in this it is to be understood that the first exalted utterance refers to reflection on causality, the second to reflection on Emancipation, and the third to reflection on how the Path arises.*

{33} Cf. Udāna 1.4.

{34} The story of the grumbling brāhmaṇa is placed later in Mahāvastu, on the journey between Uruvelā and Isipatana, see the Text and Translation *Uruvilvā to R̥ṣipatana* elsewhere on this website.

{35} Jā Nid places the temptation by Māra's daughters during this week, but it goes completely unnoticed in the earlier text. On the

other hand Jā Nid does not mention the encounter with the brāhmaṇa recorded here.

{36} Comm: *tassa kira Nigrodhassa chāyāya ajapālakā gantvā nisīdanti, tenassa Ajapālanigrodho tveva nāmaṃ udapādi*; *it seems that the goat-herders, having gone to the shade of that Banyan tree, would sit down (there), therefore the name Goatherds' Banyan tree arose*. According to the commentary this was east of the Awakening tree.

{37} Jā Nid states that it is now five weeks since the Awakening, the first week having been spent in blissful contemplation, the second worshipping the Bodhi Tree, the third walking in the jewelled walkway, and the fourth reflecting on the Abhidhamma collection; exactly where the first section recorded above fits in is not clear, unless it is taken as the conclusion of the last section.

{38} Described by the commentary as being a *diṭṭhamāṅgala*, *one who believes that luck arises through what is seen*, like seeing a lucky black cat in the morning, and says that he was a grumbler *through conceit and through anger*.

{39} ChS adds: *huhuṅkajātiko ti vuccati, huhuṅkajātiko ti pi paṭhantī ti tabbaṇṇanā*; *he spoke grumblingly, and he spoke in praise of speaking grumblingly*, but this is unknown to the other texts.

{40} There is a pun on *bāhita* (*barred*) and *brāhmaṇa*, which is nearly lost in Pāḷi owing to the reintroduction of the *-r-* element. In the original language it must have been **bāhmaṇa*, or something very similar, where the pun would have been more obvious.

{41} Comm: *“brāhmaṇo, ahan”-ti etaṃ vādaṃ dhammena vadeyya*; *he might righteously speak this word, saying “I am a brāhmaṇa.”* This may be the meaning, but it is not what it says, as *Brahma*- cannot be equal to *brāhmaṇa*-.

{42} Comm: *rāgussado dosussado mohussado mānussado diṭṭhussado ti ime ussadā natthi*; *there is no arrogance like the arrogance owing to passion, hatred, delusion, conceit or views*.

{43} This verse differs somewhat from the parallel verse in Mahāvastu, see *Uruvilvā to Rṣipatana* elsewhere on this website.

{44} This section is parallel to Mucalindasuttaṃ Udāna 2.1.

- {45} The opening to this discourse is dissimilar to the Udāna, but similar to the opening passages in the first three discourses of the Udāna.
- {46} Scientific name: *Barringtonia acutangula*; according to the commentary the Mucalinda tree was east of the Bodhi tree.
- {47} According to Jā Nid it is now the beginning of the 6th week.
- {48} Comm: *tasseva Mucalindarukkhasa samīpe pokkharāṇiyā nibbatta mahānubhāvo Nāgarājā; a powerful Dagon King who had been born in a lake near to that Mucalinda tree.*
- {49} Udāna reads: *Then with the passing of those seven days, the Gracious One arose from that concentration. Then the Dagon King Mucalinda having understood...* etc.
- {50} Comm: *Devan-ti ākāsaṃ.*
- {51} Comm: *Sakavaṇṇan-ti attano rūpaṃ.*
- {52} None of the Udānas mentioned in the first 3 sections here are referred to in Jā Nid.
- {53} According to the Comm. the first half of this line refers to friendliness (*mettā*), and the second half to kindness (*karunā*).
- {54} Comm: *etena Anāgāṃimimaggo kathito; with this he speaks about the Non-returner path.*
- {55} Comm: *iminā pana Arahattaṃ kathitaṃ; with this he speaks about being Worthy.*
- {56} At this point the Vinaya and the Udāna diverge, but interestingly the discourse that occurs next in the Udāna is called Rājasuttaṃ.
- {57} Scientific name: *Buchanania latifolia*; FF: *a medium-sized straight tree with rough bark and dense pyramid-shaped clusters of white flowers.* It was south of the Bodhi Tree according to the commentary.
- {58} According to the Jā Nid seven weeks have passed by now. It also mentions that, before the following events, Sakka brought the Buddha medicinal myrobalan to clean his stomach, and a toothpick to clean his teeth and water to wash his face.
- {59} The commentary says they were brothers, and Jā Nid says they were leading a caravan of 500 carts.

- {60}. According to DPPN Ukkalā was in what is modern day Orissa. They were therefore coming from the south, and were apparently on their way to Rājagaha.
- {61}. Comm: *ñātibhūtapubbā devatā*; AA specifies that the devatā was formerly their Mother (source: DPPN).
- {62}. An idiom, literally meaning: *for a long night*.
- {63}. This is how the Buddha regularly refers to himself. Although not entirely clear, the prime meanings seem to be *One who has Gone (or Come) to the Real*. Maybe it is formed parallel to the term *Titthaṅkara* (*Ford-Maker*) which was already in use at the time, and is commonly used of the Jaina saints.
- {64}. According to Jā Nid the Buddha's bowl had 'disappeared' after taking Sujātā's milk-rice, which seems to be an anomaly.
- {65}. Comm: *muggavaṇṇasalamaye patte*; *bowls made of rock coloured like green peas*. Jayawickrama (SGB) translates as *granite*, though that rock is not green. The commentary and Jā Nid mention that first the four kings brought a sapphire (*indanīlamanimaya*) bowl, but the Gracious One would not accept it, presumably because jewelled bowls are not allowed in the Vinaya (see Cullavagga Khuddhakavattukhandhakaṃ, 8), but there only two bowls are allowed, those made of iron (*ayo*) and of earthenware (*mattika*).
- {66}. Comm: *Gahetvā ca pana cattāro pi yathā eko va patto hoti tathā adhiṭṭhahi*; *having taken the four (bowls they) became as one bowl through determining*. *Paccagghe* is explained as meaning either *precious* (its normal meaning) or *new* in the commentary, it seems the latter is intended here.
- {67}. There was still no Saṅgha at that time, so they took the double refuge; in Mahāvastu, on the contrary they go for refuge in the Three Treasures.
- {68}. Comm: *Atha Bhagavā sīsaṃ parāmasi, kesā hatthe laggim̐su, te tesaṃ adāsi: "Ime tumhe pariharathā" ti. Te kesadhātuyo labhitvā, Amateneva abhisittā, haṭṭhatuṭṭhā Bhagavantam vanditvā pakkamim̐su*; *then the Gracious One brushed his head and hair stuck to his hand, and he gave it to them (saying): "Take this with*

you.” After receiving the hair relics, consecrated by the Deathless, joyful and satisfied, and worshipping the Gracious One, they departed. Same story in Jā Nid.

{69}. This section should be compared with DN 14, Mahāpadānasuttaṃ, the opening of the 3rd bhāṇavāraṃ, said in relation to the Buddha Vipassī; MN 26 and 85, where the Buddha relates the same incident about himself; and SN Brahmāsaṃyuttaṃ, 1.6.1, which is similar to here.

{70}. Comm: *sattā pañcakāmaguṇe allīyanti, tasmā te ālayā ti vuccanti*; *beings attach to the five strands of sensual pleasures, therefore they have desire is said.*

{71}. Defined in this way, as a *dvanda* compound, in the commentary.

{72}. Two versions of this reflection are found in Girimānandasutta (AN 10:60) where they are known as *Virāgasaññā* and *Nirodhasaññā*.

{73}. Comm: *anacchariyā ti anu acchariyā*; rather than being derived from *na* + *acchariya*, *not wonderful*, which gives the opposite meaning.

{74}. As well as the following Lalitavistara 25.1 has another verse in Jagatī/Tuṭṭhubha metre on the hesitation: *Gambhīra śānto virajaḥ prabhāsvaraḥ, prāpto mi dharmo hyamṛto 'saṃskṛtaḥ, deśeya cāhaṃ na parasya jāne, yan-nūna tūṣṇī pavane vaseyam*; *deep, peaceful, unstained, luminous is the unconditioned Deathless state attained by me, I shall not teach to other people, what if I were to live quietly in the forest?*

{75}. Comm: *halan-ti ettha hakāro nipātamatto; alan-ti attho*.

{76}. Comm: *Nibbānagāmin-ti attho*; *going to Emancipation is the meaning.*

{77}. Comm: *kāmarāgabhavarāgadiṭṭhirāgena rattā*; *delighting through delighting in sensuality, delighting in continuity in existence, delighting in views.*

{78}. cf. Mahāvastū vol. iii. p. 314, has the verses in reverse order, and has a different last line: *pratisrotagāmināṃ mārgaṃ gambhīraṃ durdrśaṃ [mama], na rāgaraktā dracyanti alaṃ dāni prakāśituṃ, kṛccheṇa me adhigato alaṃ dāni prakāśituṃ, anuśrotaṃ hi vudyanti kāmeṣu grasitā narāḥ*; the last line means: *those people who grasp*

at sensual pleasure are said to be going with the stream.
Lalitavistara is similar.

{79} A much disputed term, it is made up of *appa-*, *little, few*, and *-ussukka-*, *endeavour, action*, and *-tā*, which adds abstract meaning, *little-endeavour-ness*. *Appossukkatāya* and *Dhammadesanāya* are datives with infinitive meaning. This hesitation to teach is ascribed to all the Buddhas in Jā Nid.

{80} Described as *jeṭṭhaMahābrahmā*, *the most senior of the great Brahmās*, according to DPPN.

{81} Comm: *dasasu cakkavālasahassesu Mahābrahmāno gahetvā, āgamma Bhagavato purato pātur-ahosi*; *having taken (all) the Mahābrahmā-s from the ten-thousand world-systems, he came and appeared in front of the Gracious One*. Jā Nid: *dasahi cakkavālasahashehi Sakka-Suyāma-Santusita-Sunimmitavasavatti-Mahābrahmāno ādāya*, *having taken (all) the Sakkas, Suyāmas, Santusitas, Sunimmitavasavatti-s, and Mahābrahma-s from the ten thousand world-systems*.

{82} Comm: *rāgadosamoharajaṃ*; *the dust of passion, hatred, and delusion*.

{83} Comm: *aññātāro ti paṭivijjhitāro*; *those who understand means those who penetrate*. Although this last clause is awkward, the meaning seems straightforward, and I am not quite sure how Mrs. C F Rhys-Davids arrives at *They who come to know ... will come to be, will become*; or I. Horner, who follows her with: *They who learn will grow*. BD, IV, p. 8, which both obscures and changes the meaning.

{84} Comm: *chahi Satthārehi cintito*; *invented by the six Teachers*. It means the six famous teachers in Lord Buddha's time: Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambali, Pakudha Kaccāyana, Sañjaya Belaṭṭhaputta, and Nigaṇṭha Nāṭaputta.

{85} Comm: *Amatassa Nibbānassa dvārabhūtaṃ Ariyamaggaṃ*; *the Noble Path which is the true door to the Deathless Emancipation*.

{86} cf. Dh 28: *Paññāpāsādam-āruyha, Asoko sokiniṃ pajam, pabbataṭṭho va bhummaṭṭhe Dhīro bāle avekkhati*; *having ascended the Palace of Wisdom, sorrow-free amongst the*

sorrowing people, standing on a mountain-top the Wise One sees the fools stood on the ground (below). Although the wording is similar the sentiment is quite different, with the text expressing compassion, and the Dhp verse aloofness.

{87} Comm: *Devaputtamaccukilesābhisāṅkhāramārāṇaṃ vijitattā; having victory over Māra (as) Divinity, death, defilements, and the accumulation (of processes leading to rebirth).*

{88} Comm: *Buddhacakkhunā ti indriyaparopariyattañāṇena ca āsayānusayañāṇena ca; Buddha-eye (here) means with his knowledge of the disposition of others' faculties and with his knowledge of their underlying tendencies.*

{89} So explained by the Commentary: *paralokañ-ca vajjañ-ca bhayato passanti.*

{90} Horner: *let them renounce their faith*; however the Sub-commentary says: *mayā desite Dhamme mayi ca attano saddahanākāraṃ uṭṭhāpentū ti attho; let them raise the state of faith in the Dhamma taught by me myself is the meaning.* Lalitavistara 25.34 agrees with the latter: *praviśanti śraddhā, let them undertake faith.*

{91} Here and at the end of this bhāṇavāraṃ ChS writes: *Pañcavaggiyakathā*, but none of the other editions know of this end-title.

{92} Cf. MN 26 and 85, and the version of this story in Mahāvastu, for which see *Uruvilvā to Ṛṣipatana* elsewhere on this website.

{93} Ālāra Kālāma was one of the Bodhisatta's early teachers (see MN 26). Another teacher is mentioned at the beginning of ThiA., as Bhaggava, whose doctrine (*samaya*) he learned before going to Ālāra Kālāma.

{94} In Mahāvastu and Lalitavistara the order in which he thought of these teachers is reversed.

{95} Comm to Aṅg. 6.62: *Antarahitā ti adassanaṃ gatā; Antarahitā means one who has become invisible.*

{96} An idiom, literally: *made time.*

{97} Comm: *ākiñcaññāyatane nibbatto; (and) arose in the sphere of Nothingness.* This is the cosmic equivalent of the level of

meditation that he had taught to the Bodhisatta.

{98} Uddaka had been a friend in the spiritual life, and had led a group formed around his Father Rāma, who had attained the Sphere of Neither-Perception-nor-Non-Perception.

{99} According to Mahāvastu and Lalitavistara he had died three days earlier. The Pāli commentary says he had been reborn in the *Nevasaññānāsaññāyatana* (the Sphere of Neither-Perception-nor-Non-Perception), again the level of meditation he had reached, the '8th level' of absorption. Part of the *Ārūpaloka* (Formless Worlds), it is the highest level in the Universe, 17 levels higher than the Mahābrahmā Worlds, from which Brahmā Sahampati had descended.

{100} It is interesting that even here the group-of-five are referred to as monks (*bhikkhū*), before they were Awakened or had even been ordained by the Buddha, this is not the case in Mahāvastu.

{101} Uruvelā, where the Buddha Awakened, was in Magadha, whereas Bārāṇasī was the capital of the neighbouring state of Kāśī.

{102} Jā Nid says this took place on the morning of the 14th day of the fortnight, which would only give the Buddha a day to reach Isipatana, about 250 km away; Mahāvastu is more realistic, giving much more detail which, when we inspect it would mean the Buddha took at least a week to make the journey, see *Uruvilvā to Rṣipatana* elsewhere on this website.

{103} He belonged to the Ājīvaka sect founded by Gosāla Makkhaliputta, one of the six famous teachers in Lord Buddha's time. The title of the sect indicates that they were known to have special rules in regard to their livelihood (*ājīva*), and abstained from taking support from various people or in various circumstances.

{104} According to Mahāvastu the meeting took place at Cundadvīlā, which is mentioned elsewhere in the Pāli texts as Cundavīlā.

{105} *Āvuso* is a contraction of *āyasmanto*, a plural form, normally used politely when addressing an individual.

{106} First verse = Dhp 353. Comm: *sabbābhibhū ti sabbam tebhūmakadhammam abhibhavitvā ʒhito, sabbavidū ti sabbam*

catubhūmakadhammaṃ avediṃ aññāsiṃ; **All-Conquering** means he stood having conquered all states in the three grounds (of existence), **All-Wise** means he knew and understood all states in the four grounds (including Emancipation).

{107} Comm: *kam-uddiseyyan-ti kaṃ aññaṃ “ayaṃ me Ācariyo” ti uddiseyyaṃ*, **who should I point to** means *what other should I point to saying, this is my Teacher?*

{108} The commentary makes clear that this refers to being a Teacher of the Supramundane state (*Lokuttaradhamma*), of course the Bodhisatta is not forgetting his mundane teachers.

{109} Kāsī is the state of which Bārāṇasī was the capital.

{110} This is apparently said incredulously, although the words themselves do not really make it clear.

{111} This sounds odd here after the claims to uniqueness above.

{112} The form *Huveyya* is a dialectical form that has been preserved here, which probably marks it as an authentic remembrance. It is missing from Mahāvastu though.

{113} *Ummagga* is evidently mentioned here in contrast to the *Ariyamagga*, **Noble Path**, which is soon to be introduced.

{114} Mahāvastu and Lalitavistara again have more detail. Apparently the Buddha met some yakkhas on the way; and had an encounter with a ferryman when he needed to cross the river Ganges, but having no money he crossed by supernatural power (see *From Uruvilva to Rṣipatana* elsewhere on this website); this incident is said to have led to King Bimbisāra abolishing fares for monks on ferries.

{115} According to Jā Nid this was because the Buddha was pervading them with loving-kindness (*mettā*).

{116} Comm: *Amataṃ Nibbānaṃ mayā adhigatan-ti dasseti*; **the Deathless Emancipation attained by me is what is meant**; which refers the clause back to himself, though one might have thought it meant the Buddha intends teaching the others the Path to the Deathless Emancipation, in the Pāḷi it can be read either way.

{117} They are still using *āvuso* and his clan name, even though told not to because they are still unconvinced of the Buddha's

achievement.

{118} Here they address the Buddha as *Bhante*, rather than *āvuso*, marking their conviction that he really has attained Sambodhi, and their willingness to listen to him with respect.

{119} Comm: *“Ahaṃ Buddho” ti jānāpetuṃ asakkhi; was able to persuade them: “I am a Buddha”*.

{120} Cf. SN 56, Saccasaṃyuttaṃ, 11. Jā Nid: *paññatte Varabuddhāsane nisinno Uttarāsālhanakkhattayoge vattamāne aṭṭhārasahi Brahmakoṭṭhi parivuto Pañcavaggiye There āmantetvā Dhammacakkappavattanasuttantaṃ desesi; sitting on the best of Buddha seats that had been prepared, at the conjunction of the Uttarāsālha constellation, surrounded by 180,000,000 Brahmās, after addressing the Group-of-Five elders, he taught the Discourse Setting the Dhamma Wheel Rolling*.

{121} Comm: *paññācakkhuṃ sandhāyāha; said in reference to the eye of wisdom*.

{122} The Eightfold Noble Path is sometimes organised into three sections or groups: virtue (*sīla*): right speech, action and livelihood; mastery of mind (*samādhi*): right endeavour, mindfulness and concentration; and wisdom (*paññā*): right view and thought.

{123} The syntax of this section in Pāli is very roundabout and not a little awkward. The translation is no better, as to maintain consistency, we have to circumlocute to avoid saying (just below): *This noble truth of the arising of suffering ought to be given up*, which makes it sound as if the truth ought to be given up, rather than what causes the arising.

{124} Comm: *aṭṭhārasahi devatākoṭṭhi saddhiṃ sotāpattiphale patitṭhitassa; together with 180,000,000 divinities he was established in the Fruit of Stream-Entry*. Jā Nid and Mahāvastu agree with this number.

{125} In the enumeration of the 31 Planes of Existence the *Bhummā devā* are not normally counted as a separate group, but are included in the realm of the Four Great Kings.

{126} All the gods so far belong to the Sensual World (*Kāma Loka*), but the *Brahmakāyikā devā*, of which there are 16 kinds (all listed

separately in the Safeguard version of this discourse), belong to the Form World (*Rūpa Loka*).

{127}. He is therefore the first monk is the dispensation, and was ordained with the *ehibhikkhu* formula.

{128}. *ovadiyamānānaṃ anusāsiyamānānaṃ* are genitive absolute constructions giving durative sense.

{129}. According to the commentary and Jā Nid Vappa attained on the first day after Vesākha, and Bhaddiya on the second, but it is hard to reconcile this with the text which treats them both together. There is a similar problem with Mahānāma and Assaji below, who are said by the commentary to have attained on the third and fourth days of the waning moon. That they were ordained in pairs strongly suggests that they attained at the same time.

{130}. Horner takes this line as a quotation meaning this was the instruction and advice he gave them, but I think this misses the point.

{131}. It is the supposed Higher or Cosmic Self that is being denied. The first proof of lack of Self in this sense is that we do not have ultimate control over the constituent parts (*khandha*).

{132}. This is given in the plural, whereas the others are all in the singular form.

{133}. It is interesting that the second argument against the concept of a Self relies on the *notion of suitability* to uphold its truth.

{134}. Called *Yaśoda* in Mahāvastu (see e.g. 3.405).

{135}. This story of the palaces and the reason for Yasa leaving home seems to have been later applied to the Bodhisatta's own story.

{136}. Lit: *non-male*, *nippurisa*.

{137}. Lit: *non-human beings*.

{138}. Jā Nid says that he became a Stream-Enterer (*Sotāpanna*) that night and became a Worthy One (*Arahanta*) the next day. Th. 117 records Yasa's verse on this occasion: *Suvilitto suvasano, sabbābharaṇabhūsito, tisso vijjā ajjhagamim, kataṃ Buddhassa sāsaṇaṃ; well-perfumed, well-clothed, adorned with all (my) ornaments, I attained the three knowledges - I have followed the advice of the Buddha.*

{139} Lit: *not seeing*.

{140} At this point there was no bhikkhunī saṅgha, but it seems this formula was still in use even after that saṅgha was formed, which is traditionally placed by Theravāda tradition in the 6th year after the Awakening.

{141} Lit: *follows after him*, which sounds unidiomatic in English, the meaning is that he attends on him.

{142} This is a locative absolute construction, with past tense meaning, see Syntax, p.236. para c.

{143} The Aṅuttaranikāya commentary (AA 14.7, Sujātavattu) says this was Sujāta, who had offered milk-rice to the Bodhisatta just before his Awakening, and that she was named the foremost of the female lay followers (*upāsikā*) to take refuge.

{144} Lit: *former second*.

{145} Sometimes translated as *solid and soft* (food) (e.g. Horner). Ajahn Ṭhānissaro (BMC 1) suggests that *bhojanīya* = *staple food*, and *khādanīya* = *non-staple food*. I have previously tried using this and other translations, but the idiomatic thing to say in English is *food and drinks*, which although it doesn't accurately translate the Pāḷi, does get the meaning across.

{146} Apart from Gavampati, for whom see Th. 38, this is the only mention of these monks in the Canon.

{147} It is not clear what colour *kāsāya* really was, as the dictionaries mention *red, ochre, yellow and brown*. According to CPD (s.v. *kasāya*) it was made from the juice of myrobalan. It is interesting that the word used in these stock phrases is *vattha*, *garments* or *clothes*, rather than *cīvara*, *robes*.

{148} Comm: *paveṇivasena porāṇānuporāṇānan-ti attho*; *ancient and not-so-ancient on account of their lineage is the meaning*.

{149} Cf. Dutiyamārapāsaṣuttam in Mārasaṃyuttam, SN1.4.5.

{150} Lit: *walk a walk*, which is a common sort of construction in Pāḷi, but unidiomatic in English. We can infer from the injunction that the Rainy Season is now over and the monks are free to wander around the countryside.

- {151}. Following the commentarial paraphrase: *ekena maggena dve mā agamittha*.
- {152}. The commentary gives a long explanation of the procedure for this ordination, which explains that this gives both the going-forth and full ordination, providing that both the ordainee and the preceptor are pure, and the procedure is correctly followed.
- {153}. Cf. Paṭhamamārapāsasuttaṃ in Mārasaṃyuttaṃ, SN1.4.4, where the order of the sections is reversed.
- {154}. The mention here of the end of the Rains Retreat must mean that this section is misplaced, or, more likely, a variation of the First Story about Māra, as that formed the basis for the Buddha sending out the sixty monks on pilgrimage, which implies that the Rains Retreat had already finished.
- {155}. This is where he had attained Awakening before coming to Bārāṇasī and Isipatana. It is strange indeed that the Buddha seems to have made this journey alone.
- {156}. Named as *Kappāsiya* in Jā Nid.
- {157}. At the beginning of the commentary to the Kaṭṭhinakkhandhaka they are said to have been 30 brothers having the Kosalan king as father (*kosalarañño ekapitukabhātūnaṃ*).
- {158}. In Mahāvastu this group are all said to be batchelors and they only bring along one harlot, who is named as *Upārdha Kasikā*, which indicates that she was from a farming background.
- {159}. Lit: *not a husband*.
- {160}. Literally *vesī* means a woman belonging to the third caste, but the word had come to mean a *prostitute* or a *harlot*. If Mahāvastu is correct about the name, then she would actually belong to the *sudda* caste.
- {161}. Horner: *seek for the self*, which gives the wrong impression, as though they were to *seek for their Higher Self*. The word *attānaṃ* however is plural and no indication of *the Self* is given in the text.
- {162}. Comm: *kesañ-ci Sotāpattimaggo, kesañ-ci Sakadāgāmicimaggo, kesañ-ci Anāgāmicimaggo udapādi; to some arose the path of Stream-Entry, to some Once-Returning, to some Non-Returning*.

- {163}. Notice that the Buddha is still giving the *ehi bhikkhu* ordination, even after the new going-for-refuge ordination procedure has been introduced. Indeed even much later he will give Sāriputta and Mahāmoggallāna the *ehibhikkhu* ordination also, see below.
- {164}. Jā Nid mentions that these too were sent off to teach in the different directions.
- {165}. This section with its miracle-working and supernatural elements stands out from the rest of the narrative which seems in many ways to be so realistic.
- {166}. Literally: *one with a tangled mass of hair, a matted hair ascetic*. I use *yogi* to be concise.
- {167}. All the names arise from the place names where they dwelt: Kassapa at *Uruvelā*, Kassapa at the River (*Nadī*, i.e. *Nerañjarā*), and Kassapa at *Gayā*. The name *Kassapa* (Skt: *Kāśyapa*) itself is a brahminical clan name.
- {168}. This is the so-called *royal we*, a plural that is used politely in many languages when talking about oneself.
- {169}. SED: *agnī-grha*, *house or place for keeping the sacred fire*.
- {170}. Comm: *anupahaccā ti avināsetvā*.
- {171}. Comm: *tejasā tejan-ti attano tejena nāgassa tejaṃ*.
- {172}. This meaning for *abhirūpa* is attested in Sanskrit, and seems much more appropriate than *handsome*, *beautiful* in the context.
- {173}. This is the same story told again, but in verse. Comm: *Nerañjarāyaṃ Bhagavā ti-ādikā gāthāyo pacchā pakkhittā; near the (river) Nerañjarā the Gracious One, etc. (these) verses were placed here later*.
- {174}. DPPN: *a name applied to the Buddha several times in the Piṭakas ... Buddhaghosa says that “it means emitting rays of various hues from the body” ... It is, however, well-known that, according to Vedic tradition, the Gautamas belong to the Āṅgīrasa tribe (see Vedic Index: Gotama); the word, as applied to the Buddha, therefore, is probably a patronymic, in which case we have another example of a Kṣatriya tribe laying claim to a brāhmaṇa Gotra*.

{175} They live in the lowest of the deva realms directly above the human world, and have control over the yakkhas, nāgas, kumbhaṇḍas and gandhabbas.

{176} This is the infinitive-like dative.

{177} He lives in the *Tāvatisadevaloka*, *the heavenly realm of the thirty-three gods*, which stands just above the realm of the Four Great Kings.

{178} According to the commentary he was the most senior of the Mahā Brahmās, living in one of the Form Worlds (*Rūpaloka*).

{179} *Terminalia arjuna*, a medicinal tree of the order *Myrtales*.

{180} This means specifically the Rose-Apple tree that grows on Mount Meru in the Himalayas.

{181} The follow-up phrase which in the preceding accounts appears at this location, to the effect that the Gracious One, having eaten Kassapa's food, dwelt on in the jungle thicket, is missing from here on.

{182} From the verb *phāliyati*, passive of *phāleti*, unnoticed in PED.

{183} There is a partial parallel to this section at Udāna 1.9, from my translation of which the following note is taken: "*the eights* (*aṭṭhakā*) refers to the eighth day after 3 of the Full Moons in Hemanta, i.e. at the coldest time of the year, at which times there were festivals when the brāhmaṇas worshipped their ancestors (see SED, *aṣṭakā*). *Antaraṭṭhake* therefore means between these times. See BHSD, s.v. *aṣṭaka-rātri* (on Lalitavistara 251.6) and CPD s.v. *aṭṭhakā*, *antaraṭṭhaka*. The Commentary says that *aṭṭhakā* means the last four days in *Māgha* and the first four in *Phagguṇa*, in the season of *Sisira*, which shows an unexpected ignorance of brāhmaṇical festivals, and is certainly wrong".

{184} Comm: *mandāmukhiyo ti aggibhājanāni vuccanti*.

{185} Lit: *mixing their hair, mixing their locks, etc. in the water*, which sounds odd, even in Pāli.

{186} These lines seem to be misplaced and really should appear earlier in the story after the events they refer to.

{187}. The analysis that follows here is of the internal and external sense-spheres (*āyatanāni*) skilfully applied to the fire-worshippers, showing what is really burning, and what it is burning with.

{188}. According to Mahāvastu the Buddha converted another 250 yogis who were followers of Upasena (perhaps this means Sāriputta's brother, who later became a monk); he also taught the *Sahasravarga* of the Dharmapada in Uruvilvakāśyapa's ashram before leaving for Rājagṛha.

{189}. Note that again no mention is made of the monks who ordained at Bārāṇasī.

{190}. Comm: *Tāluyyāne*; *laṭṭhi* normally means a sapling, so *Sapling Wood* would be another translation, in Mahāvastu the name is given as *Yaṣṭivana*, which supports the alternative translation. Comm: *Suppatiṭṭhe Cetiye ti aññatarasmim vaṭarukkhe, tassa kiretaṃ nāma*; it appears from this that the banyan tree itself was known as the *Suppatiṭṭha Cetiya* (*Suppatiṭṭha* = *Well-Established*).

{191}. Jā Nid says he heard from the Park Keeper (*Uyyānapāla*).

{192}. *Nahuta* = 10,000 = myriad.

{193}. The commentary offers two explanations of *kisako vadāno*, either it means Kassapa was spoken of as austere, or that he recommended austerity. I prefer the latter as that is what is in need of explanation.

{194}. Lit: *that which does not become other*.

{195}. Mahāvastu has these verses (with some variations) and follows them with several more unrecorded in the Pāḷi, which appear to be late additions.

{196}. Nidāna: *pādapiṭṭhe*, *at the foot-stool*.

{197}. Nidāna: *sattatālappamāṇaṃ sattakkhattuṃ vehāsaṃ abbhuggantvā*; *after having risen into the sky seven times the height of seven Palmyra trees*.

{198}. Nidāna says the Buddha took the opportunity to preach the Mahānārada-kassapajātaka (Jā 544) at this point, which describes how he converted Kassapa in a previous life.

{199}. The Pāli texts only give this synopsis, but Mahāvastu records a talk at this point, which is reproduced elsewhere on this website as The Fourth Discourse of the Buddha.

{200}. This number is confirmed by Mahāvastu (3.449), but the latter text omits the mention that one myriad more became lay-followers, mentioning instead that twelve myriads of the coachmen and drivers became lay-followers. See the end of The Fourth Discourse of the Buddha.

{201}. Comm: *Dhammacakkhun-ti sotāpattimaggañāṇaṃ; knowledge of the Path of Stream-Entry.*

{202}. Comm: *Assāsakā ti āsāsanā; patthanā ti attho; assāsaka means desires, wishes is the meaning.*

{203}. Lit: *are successful, have taken effect.*

{204}. Jā Nid explains that the whole citizenry of Rājagaha (1,800,000) had come out to the Laṭṭhivana and were blocking the road. Sakka's seat in Tāvātimsa became hot and he understood the Buddha might not get his meal, so he descended and opened up the way, praising the Buddha as he went.

{205}. Comm: *Dasavāso ti dasasu Ariyavāsesu vutthavāso, Dasadhammavidū ti dasakammavathavidū, Dasabhi cupeto ti dasahi asekhehi aṅgehi upeto; the One of Ten Abidings means the one who has lived in the Ten Noble Abidings, knowing the Ten Things means knowing the ten courses of action, endowed with Ten means endowed with the ten factors of the one beyond training.*

{206}. Jā Nid: *tasmim ārāmapaṭiggahaṇe “Buddhasāsanassa mūlāni otiṇṇānī” ti Mahāpathavī kampi. Jambudīpasmiñ-hi ṭhapetvā Veḷuvanaṃ aññaṃ Mahāpathaviṃ kampetvā gahitasenāsaṇaṃ nāma natthi; with the acceptance of that park, (knowing): “the roots of the Buddha's Dispensation have taken hold,” the great Earth shook. In the Land of the Rose Apples, apart from the Bamboo Wood, the great Earth never shook on the acceptance of a dwelling place.*

{207}. Apparently to be identified with Saṅjaya Belaṭṭhiputta, one of the six famous teachers in Lord Buddha's time, who taught a radical

scepticism.

{208} The comm. explains that seeking the Deathless the two friends had joined Sañjaya's Wanderers, but soon realised that the essence (*sāra* = *Nibbāna*) was not to be found there, so they made the above pact.

{209} Word repetition normally signifies emphasis in Pāli: *piṭṭhito* = *behind*, *piṭṭhito piṭṭhito* = *closely behind*.

{210} This Assaji is always identified as one of the group-of-five disciples, who listened to the Discourse that Set the Dhamma Wheel Rolling and became a Worthy One while listening to the Discourse on the Characteristic of Non-Self --- he was one of the five most senior disciples in the Saṅgha. It is hard to reconcile these facts with his self-characterisation here. Also there is no mention of Assaji accompanying the Buddha to Rājagaha. Assaji must have been a common name at the time, and I think it likely we are dealing with a different Assaji here to the one whom we met in Isipatana.

{211} *Byañjana* literally means *syllable* in this context.

{212} Comm: *pañcakkhandhā*; *the five constituents (of mind and body making up a human being)*.

{213} Regarding this famous verse the commentary points out that the first line refers to the Truth of Suffering the second to the Arising of Suffering, and the third to the Cessation of Suffering.

{214} I.e. he is offering them joint leadership of the group.

{215} This phrase is a locative absolute, not as *extraordinary* as Rhys-Davids makes out.

{216} Comm: *Mahāmoggallānatthero sattahi divasehi Arahatte patiṭṭhito, Sāriputtatthero aḍḍhamāseṇa*; *the Elder Mahāmoggallāna was established in Worthiness within seven days, the Elder Sāriputta within half a month*.

{217} The commentary explains that at the time of the Buddha Anomadassī there were two ascetics named Sarada and Sirīvaḍḍha who, seeing that Buddha's Chief Disciples, aspired to be Chief Disciples themselves, and later were reborn and became Sāriputta and Mahāmoggallāna respectively.

{218}. The exact meaning of the 2nd & 3rd words is not clear as they only appear here. PED suggests that *khīyati* may be related to Sanskrit *kṣāyati*, to burn (with anger?); and *vipāceti* may be a dialectical form of *vivāceti*, otherwise also unattested.

{219}. Comm: *yāsaṃ patī pabbajanti, tāsāṃ vedhavyāya vidhavābhāvāya*; *whatever fathers went forth, those (families) suffered breakage and loss, and (the women) became widows.*

{220}. Notice that again there is no mention of those who went forth in Bārāṇasī.

{221}. Another name for Rājagaha. Cf. Pabbajāsuttam of Suttanipāta (Sn 3.4): *Agamā Rājagahaṃ Buddho, Magadhānaṃ Giribbajaṃ*; *the Buddha went to Rājagaha, to Giribbaja of the Magadhans.*

{222}. The commentary has an interesting note here explaining that this word can be taken as having locative, genitive, or instrumental sense, giving the meanings: *in the Dhamma, for the Dhamma, or by the Dhamma*; however the form is an instrumental and I translate it as such.

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