THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

1. The Canon of Discourses (1. Sutta Piṭaka)

3. The Collection of the Connected Discourses (3. Saṃyutta Nikāya)

5. The Great Book (5. Mahāvaggo)

2. The Chapter on Nālanda (2. Nālandavaggo)

[SN 47.11-20, PTS 5.159-5.171]



3. The Collection of the Connected Discourses

5. The Great Book

2. The Chapter on Nālanda

1. The Discourse on the Great Man

377. At Sāvatthī. Then the venerable Sāriputta approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the venerable Sāriputta said this to the Blessed One: "'Great man, great man', venerable sir, is said. In what way, venerable sir, is one a great man?" "Because of having a liberated mind, Sāriputta, I say 'great man'. Because of having an unliberated mind, I say 'not a great man'."

"And how, Sāriputta, does one have a liberated mind? Here, Sāriputta, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. For him dwelling observing the body in the body, the mind becomes dispassionate, becomes liberated from the mental corruptions by non-clinging. In feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. For him dwelling observing mental phenomena in mental phenomena, the mind becomes dispassionate, becomes liberated from the mental corruptions by non-clinging. Thus indeed, Sāriputta, one has a liberated mind. Because of having a liberated mind, Sāriputta, I say 'great man'. Because of having an unliberated mind, I say 'not a great man'." The first.

2. The Discourse on Nālandā

378. On one occasion the Blessed One was dwelling at Nālandā in Pāvārika's mango grove. Then the venerable Sāriputta approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the venerable Sāriputta said this to the Blessed One: "Thus confident am I, venerable sir, in the Blessed One! There has not been, nor will there be, nor is there at present found another ascetic or brahmin more directly knowledgeable than the Blessed One, that is to say - regarding highest enlightenment." "This lofty, imposing speech has been spoken by you, Sāriputta, a definite conclusion has been taken, a lion's roar has been roared - 'Thus confident am I, venerable sir, in the Blessed One! There has not been, nor will there be, nor is there at present found another ascetic or brahmin more directly knowledgeable than the Blessed One, that is to say - regarding highest enlightenment.'

Have you, Sāriputta, encompassed with your mind the minds of all those Blessed Ones who were Worthy Ones, Perfectly Enlightened Ones in the past, and known - 'Those Blessed Ones were of such morality,' or 'those Blessed Ones were of such teachings,' or 'those Blessed Ones were of such wisdom,' or 'those Blessed Ones were of such dwelling,' or 'those Blessed Ones were of such liberation'?" "No indeed, venerable sir!"

"But have you, Sāriputta, encompassed with your mind the minds of all those Blessed Ones who will be Worthy Ones, Perfectly Enlightened Ones in the future, and known - 'Those Blessed Ones will be of such morality,' or 'those Blessed Ones will be of such teachings,' or 'those Blessed Ones will be of such wisdom,' or 'those Blessed Ones will be of such dwelling,' or 'those Blessed Ones will be of such liberation'?" "No, venerable Sir."

"But have you, Sāriputta, encompassed with your mind my mind, I who am at present a Worthy One, a Perfectly Enlightened One, and known - 'The Blessed One is of such morality,' or 'the Blessed One is of such teachings,' or 'the Blessed One is of such wisdom,' or 'the Blessed One is of such dwelling,' or 'the Blessed One is of such liberation'?" "No, venerable Sir."

"Here indeed, Sāriputta, you do not have knowledge of others' mental states regarding the Worthy Ones, Perfectly Enlightened Ones of the past, future, and present. Then why now has this lofty, imposing speech been spoken by you, Sāriputta, a definite conclusion taken, a lion's roar roared - 'Thus confident am I, venerable sir, in the Blessed One! There has not been, nor will there be, nor is there at present found another ascetic or brahmin more directly knowledgeable than the Blessed One, that is to say - regarding highest enlightenment'?"

"I do not indeed, venerable sir, have knowledge of others' mental states regarding the Worthy Ones, Perfectly Enlightened Ones of the past, future, and present, but the inference from the teaching is known to me. Just as, venerable sir, there might be a king's border city with strong foundations, strong walls and gateways, with a single door. There might be a doorkeeper who is wise, experienced, and intelligent, one who keeps out strangers and admits those who are known. He, following the path going all around that city, would not see any gap in the wall or opening in the wall, even one large enough for a cat to slip through. He might think thus: 'Whatever gross living beings enter or leave this city, all of them enter or leave by this very door.' So too, venerable sir, the inference from the teaching is known to me - 'Those too, venerable sir, who were Worthy Ones, Perfectly Enlightened Ones in the past, all those Blessed Ones, having abandoned the five mental hindrances, impurities of the mind that weaken wisdom, with minds well established in the four establishments of mindfulness, having developed the seven factors of enlightenment as they really are, fully awakened to the unsurpassed perfect enlightenment. Those too, venerable sir, who will be Worthy Ones, Perfectly Enlightened Ones in the future, all those Blessed Ones, having abandoned the five mental hindrances, impurities of the mind that weaken wisdom, with minds well established in the four establishments of mindfulness, having developed the seven factors of enlightenment as they really are, will fully awaken to the unsurpassed perfect enlightenment. The Blessed One too, venerable sir, at present a Worthy One, a Perfectly Enlightened One, having abandoned the five mental hindrances, impurities of the mind that weaken wisdom, with mind well established in the four establishments of mindfulness, having developed the seven factors of enlightenment as they really are, has fully awakened to the unsurpassed perfect enlightenment.'"

"Good, good, Sāriputta! Therefore, Sāriputta, you should constantly speak this exposition of the Teaching to monks, nuns, male lay followers, and female lay followers. For, Sāriputta, even those foolish men who will have uncertainty or doubt about the Truth-finder, having heard this exposition of the Teaching, their uncertainty or doubt about the Truth-finder will be abandoned." The second.

3. The Discourse on Cunda

379. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the venerable Sāriputta was dwelling among the Magadhans at the village of Nālaka, sick, afflicted, severely ill. And the novice Cunda was the venerable Sāriputta's attendant.

Then the venerable Sāriputta attained final Nibbāna from that very illness. Then the novice Cunda, having taken the venerable Sāriputta's bowl and robes, went to Sāvatthī, to Jeta's Grove, Anāthapiṇḍika's park, and approached the venerable Ānanda; having approached, he paid respect to the venerable Ānanda and sat down to one side. Seated to one side, the novice Cunda said this to the venerable Ānanda - "The venerable Sāriputta, venerable sir, has attained final Nibbāna. This is his bowl and robes."

"There is indeed, friend Cunda, a subject for discussion to see the Blessed One. Come, friend Cunda, let us go to where the Blessed One is; having approached, we will report this matter to the Blessed One." "Yes, venerable sir!" the novice Cunda replied to the venerable Ānanda.

Then the venerable Ānanda and the novice Cunda approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, the venerable Ānanda said this to the Blessed One: "This novice Cunda, venerable sir, says thus - 'The venerable Sāriputta, venerable sir, has attained final Nibbāna; this is his bowl and robes.' But my body has become as if weak and stiff, venerable sir, the directions are not clear to me, the teachings do not occur to me, having heard 'the venerable Sāriputta has attained final Nibbāna.'"

"What then, Ānanda, did Sāriputta attain final Nibbāna taking away the aggregate of morality, or attain final Nibbāna taking away the aggregate of concentration, or attain final Nibbāna taking away the aggregate of wisdom, or attain final Nibbāna taking away the aggregate of liberation, or attain final Nibbāna taking away the aggregate of knowledge and vision of liberation?" "No indeed, venerable sir, the venerable Sāriputta did not attain final Nibbāna taking away the aggregate of morality, or the aggregate of concentration, etc. or the aggregate of wisdom, or the aggregate of liberation, or attain final Nibbāna taking away the aggregate of knowledge and vision of liberation. But, venerable sir, the venerable Sāriputta was an exhorter, one who went down into matters, an instructor, one who showed, an instigator, an inciter, a gladdener, untiring in expounding the Teaching, a helper of his fellows in the holy life. We recollect the venerable Sāriputta's nourishment of the Teaching, wealth of the Teaching, assistance of the Teaching."

"Has this not been declared by me beforehand, Ānanda - 'There is separation, parting, and becoming otherwise from all that is dear and beloved. How could it be obtained here, Ānanda? That what is born, come to be, conditioned, subject to disintegration,

should not disintegrate - this is impossible. Just as, Ānanda, of a great tree standing with substance, the larger branch might break off; so too, Ānanda, of the great Community of monks standing with substance, Sāriputta has attained final Nibbāna. How could it be obtained here, Ānanda? That what is born, come to be, conditioned, subject to disintegration, should not disintegrate' - this is impossible. Therefore, Ānanda, dwell having yourselves as an island, having yourselves as a refuge, with no other refuge, having the Teaching as an island, having the Teaching as a refuge, with no other refuge.

"And how, Ānanda, does a monk dwell having himself as an island, having himself as a refuge, with no other refuge, having the Teaching as an island, having the Teaching as a refuge, with no other refuge? Here, Ānanda, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Thus indeed, Ānanda, a monk dwells having himself as an island, having himself as a refuge, with no other refuge, having the Teaching as an island, having the Teaching as a refuge, with no other refuge. Whoever, Ānanda, either now or after my passing, will dwell having themselves as an island, having themselves as a refuge, with no other refuge, having the Teaching as an island, having the Teaching as a refuge, with no other refuge; these monks, Ānanda, will be at the very topmost, whoever are eager to train."The third.

4. The Discourse at Ukkacelā

380. On one occasion the Blessed One was dwelling among the Vajjis at Ukkacelā on the bank of the river Ganges together with a large Community of monks, not long after Sāriputta and Moggallāna had attained final Nibbāna. Now at that time the Blessed One was seated in the open air surrounded by the Community of monks.

Then the Blessed One, having surveyed the Community of monks who were silent, addressed the monks: "Indeed, monks, this assembly appears empty to me now that Sāriputta and Moggallāna have attained final Nibbāna. The assembly is not empty for me, monks, and I have no concern for that direction in which Sāriputta and Moggallāna dwell. Those who were Worthy Ones, Perfectly Enlightened Ones in the past, monks, those Blessed Ones too had just such a supreme pair of disciples - just as Sāriputta and Moggallāna are to me. Those who will be Worthy Ones, Perfectly Enlightened Ones in the future, monks, those Blessed Ones too will have just such a supreme pair of disciples - just as Sāriputta and Moggallāna are to me. Wonderful, monks, for the disciples! Marvellous, monks, for the disciples! That they will be ones who follow the Teacher's instruction, who accept exhortation, and will be dear to the four assemblies, agreeable, respected and esteemed! Wonderful, monks, for the Truth-finder, marvellous, monks, for the Truth-finder! That indeed when such a pair of disciples has attained final Nibbāna, there is no sorrow or lamentation for the Truth-finder! How could that be obtained here, monks! That what is born, come to be, conditioned, subject to disintegration, should not disintegrate - this is impossible. Just as, monks, of a great tree standing with substance, the larger branches might break off; so too, monks, of the great Community of monks standing with substance, Sāriputta and Moggallāna have attained final Nibbāna. How could that be obtained

here, monks! That what is born, come to be, conditioned, subject to disintegration, should not disintegrate - this is impossible. Therefore, monks, dwell having yourselves as an island, having yourselves as a refuge, with no other refuge, having the Teaching as an island, having the Teaching as a refuge, with no other refuge.

"And how, monks, does a monk dwell having himself as an island, having himself as a refuge, with no other refuge, having the Teaching as an island, having the Teaching as a refuge, with no other refuge? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Thus, monks, a monk dwells having himself as an island, having himself as a refuge, with no other refuge, having the Teaching as an island, having the Teaching as a refuge, with no other refuge. Whoever, monks, either now or after my passing, will dwell having themselves as an island, having themselves as a refuge, with no other refuge, having the Teaching as an island, having the Teaching as a refuge, with no other refuge; these monks will be at the very topmost for me, monks, whoever are eager to train." The fourth.

5. The Discourse on Bāhiya

381. At Sāvatthī. Then the venerable Bāhiya approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the venerable Bāhiya said this to the Blessed One: "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute." "Therefore, Bāhiya, you should purify the very beginning in wholesome mental states. And what is the beginning of wholesome mental states? Morality that is well purified, and view that is straight. When, Bāhiya, your morality is well purified and your view is straight, then, Bāhiya, based upon morality, established upon morality, you should develop the four establishments of mindfulness."

"Which four? Here, Bāhiya, dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. When, Bāhiya, based upon morality, established upon morality, you will thus develop these four establishments of mindfulness, then for you, Bāhiya, whatever night or day comes, only growth is to be expected in wholesome mental states, not decline."

Then the venerable Bāhiya, having delighted and rejoiced in the Blessed One’s words, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then dwelling alone, withdrawn, diligent, ardent, and resolute, the venerable Bāhiya soon realised by his own direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from the home life into homelessness; and, having

entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And the venerable Bāhiya became one of the Worthy Ones. The fifth.

6. The Discourse on Uttiya

382. At Sāvatthī. Then the venerable Uttiyo approached the Blessed One, etc. Seated to one side, the venerable Uttiyo said this to the Blessed One: "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute." "Therefore, Uttiyo, you should purify the very beginning in wholesome mental states. And what is the beginning of wholesome mental states? Morality that is well purified, and view that is straight. When, Uttiyo, your morality is well purified and your view is straight, then, Uttiyo, based upon morality, established upon morality, you should develop the four establishments of mindfulness."

"Which four? Here, Uttiyo, dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. When, Uttiyo, based upon morality, established upon morality, you will thus develop these four establishments of mindfulness, then, Uttiyo, you will go beyond the realm of Death."

Then the venerable Uttiyo, having delighted and rejoiced in the Blessed One’s words, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then dwelling alone, withdrawn, diligent, ardent, and resolute, the venerable Uttiyo soon realised by his own direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from the home life into homelessness; and, having entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And the venerable Uttiyo became one of the Worthy Ones. The sixth.

7. The Discourse on the Noble

383. "Monks, these four establishments of mindfulness, when developed and cultivated, are noble, leading to liberation, and lead one who practises them to the complete elimination of suffering. Which four? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. These, monks, are the four establishments of mindfulness which, when developed and cultivated, are noble, leading to liberation, and lead one who practises them to the complete elimination of suffering." The seventh.

8. The Discourse on Brahmā

384. On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the goatherd's banyan tree, newly fully enlightened. Then, when

the Blessed One had gone to a private place and was in seclusion, this reflection arose in his mind: "This is the one-way path for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for realising Nibbāna, that is to say - the four establishments of mindfulness."

"Which four? A monk should dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; or a monk in feelings, etc. or a monk in mind, etc. or a monk should dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. This is the one-way path for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for realising Nibbāna, that is to say - the four establishments of mindfulness."

Then Brahmā Sahampati, having known with his mind the reflection in the mind of the Blessed One - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Brahma world, appeared before the Blessed One. Then Brahmā Sahampati, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One: "So it is, Blessed One, so it is, Fortunate One! This is the one-way path, venerable sir, for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for realising Nibbāna, that is to say - the four establishments of mindfulness."

"Which four? A monk, venerable sir, should dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; or, venerable sir, a monk in feelings, etc. or, venerable sir, a monk in mind, etc. or, venerable sir, a monk should dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. This is the one-way path, venerable sir, for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for realising Nibbāna, that is to say - the four establishments of mindfulness."

This is what Brahmā Sahampati said. Having said this, he said further:

> "The seer of the final elimination of birth, understands the one-way path, compassionate for welfare;
> By this path they crossed before, will cross, and those who are crossing the flood." The eighth.

9. The Discourse at Sedaka

385. On one occasion the Blessed One was dwelling among the Sumbhas at Sedaka, a town of the Sumbhas. There the Blessed One addressed the monks: "Once in the past, monks, a bamboo acrobat, having raised up a bamboo pole, addressed his pupil Medakathālikā - 'Come, my dear Medakathālikā, having climbed the bamboo pole, stand on my shoulders.' 'Yes, teacher!' monks, the disciple Medakathālikā, having replied to the bamboo acrobat, having climbed the bamboo pole, stood on the

teacher's shoulders. Then, monks, the bamboo acrobat said this to his pupil Medakathālikā - 'You, my dear Medakathālikā, protect me, and I will protect you. Thus we, guarding each other, protecting each other, will display our skills, and we will obtain gain, and we will descend safely from the bamboo pole.' When this was said, monks, the disciple Medakathālikā said this to the bamboo acrobat - 'But that will not be so, teacher. You, teacher, protect yourself, and I will protect myself. Thus we, self-guarded, self-protected, will display our skills, and we will obtain gain, and we will descend safely from the bamboo pole.'" "That is the right method there," the Blessed One said, "just as the disciple Medakathālikā said to the teacher. 'I will protect myself,' monks - thus the establishment of mindfulness should be practised; 'I will protect others' - thus the establishment of mindfulness should be practised. Protecting oneself, monks, one protects others; protecting others, one protects oneself."

"And how, monks, does one protecting oneself protect others? By practice, by development, by making much of it - thus, monks, protecting oneself, one protects others. And how, monks, does one protecting others protect oneself? By patience, by non-violence, by a mind of friendliness, by sympathy - thus, monks, protecting others, one protects oneself. 'I will protect myself,' monks - thus the establishment of mindfulness should be practised; 'I will protect others' - thus the establishment of mindfulness should be practised. Protecting oneself, monks, one protects others; protecting others, one protects oneself." The ninth.

10. The Discourse on the Beauty of the Land

386. Thus have I heard. On one occasion the Blessed One was dwelling among the Sumbhas at Sedaka, a town of the Sumbhas. There the Blessed One addressed the monks: "Monks!" “Venerable sir!" those monks replied to the Blessed One. The Blessed One said this:

"Just as, monks, 'The most beautiful girl in the country, the most beautiful girl in the country,' monks, a great multitude of people might gather together. 'And that most beautiful girl in the country is supremely skilled in dancing, supremely skilled in singing. The most beautiful girl in the country is dancing and singing,' monks, an even greater multitude of people might gather together. Then a man might come along, wishing to live, not wishing to die, wishing for happiness, averse to suffering. They might say to him thus - 'This, good man, is a bowl of oil filled to the brim, to be carried between the great assembly and the most beautiful girl in the country. And a man with drawn sword will follow closely behind you. Wherever you spill even a little of it, right there he will strike off your head.' What do you think, monks, would that man, not attending to that bowl of oil, bring about heedlessness externally?" "No, venerable Sir."

"This simile, monks, has been made by me for the purpose of conveying the meaning. And here this is the meaning - 'A bowl of oil filled to the brim', monks, this is a designation for mindfulness of the body. Therefore, monks, you should train thus - 'Mindfulness of the body will be developed by us, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken.' Thus indeed, monks, should you train." The tenth.

The Nālandā Chapter is the second.

Its summary:

> Great man, Nālandā, Cunda, cloth, and Bāhiya;
> Uttiyo, noble, Brahmā, Sedaka, and with country.

ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Ṭīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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