

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## The Triple Canon (Tipiṭaka)

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### 2. The Canon of Discipline (2. Vinaya Piṭaka)

#### 1. Expulsion (1. Pārājikapāḷi)

#### The Section on Verañja (Verañjakaṇḍam)



PaliVerse

# 1. Expulsion

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## In the Canon of Monastic Discipline

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### Expulsion

#### The Section on Verañja

**1.** At that time the Buddha, the Blessed One, was dwelling at Verañjā at the root of the Naḷeru's Pucimanda tree together with a large Community of monks, about five hundred monks. The brahmin Verañja heard - "Indeed, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, is dwelling at Verañjā at the root of the Naḷeru's Pucimanda tree together with a large Community of monks, about five hundred monks. And concerning that Master Gotama, such a good reputation has arisen - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One. He, having realised by direct knowledge himself, proclaims this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure; Good indeed is the seeing of such Worthy Ones.'"

**2.** Then the brahmin Verañja approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Verañja said this to the Blessed One - "I have heard this, Master Gotama - 'The ascetic Gotama does not pay respect to brahmins who are old, aged, elderly, who have traversed the span of life, who have reached advanced years, or rise up for them or invite them with a seat.' This, Master Gotama, is indeed so? For indeed the Venerable Gotama does not pay respect to brahmins who are old, aged, elderly, who have traversed the span of life, who have reached advanced years, or rise up for them or invite them with a seat? This, Master Gotama, is not proper."

"I do not see anyone, brahmin, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, to whom I should pay respect or rise up for or invite with a seat. For if, brahmin, the Truth-finder were to pay respect or rise up for or invite with a seat, even his head would split apart."

**3.** "The Venerable Gotama is without taste?" "There is indeed, brahmin, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is without taste.' Those tastes of forms, tastes of sounds, tastes of odours, tastes of flavours, tastes of tangible objects, brahmin - these have been abandoned by the Truth-finder,

their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. This, brahmin, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is without taste,' but not with reference to what you say."

**4.** "The Venerable Gotama is without enjoyment?" "There is indeed, brahmin, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is without enjoyment.' Those enjoyments of forms, enjoyments of sounds, enjoyments of odours, enjoyments of flavours, enjoyments of tangible objects, brahmin - these have been abandoned by the Truth-finder, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. This, brahmin, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is without enjoyment,' but not with reference to what you say."

**5.** "The Venerable Gotama is a proponent of the inefficacy of action?" "There is indeed, brahmin, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is a proponent of the inefficacy of action.' For I, brahmin, teach the non-doing of bodily misconduct, verbal misconduct, mental misconduct. I teach the non-doing of various evil unwholesome mental states. This, brahmin, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is a proponent of the inefficacy of action,' but not with reference to what you say."

**6.** "Master Gotama is an annihilationist?" "There is indeed, brahmin, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is an annihilationist.' For I, brahmin, teach the annihilation of lust, hate, and delusion. I teach the annihilation of various evil unwholesome mental states. This, brahmin, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is an annihilationist,' but not with reference to what you say."

**7.** "Master Gotama is one who detests?" "There is indeed, brahmin, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who detests.' For I, brahmin, detest bodily misconduct, verbal misconduct, mental misconduct. I detest the attainment of various evil unwholesome mental states. This, brahmin, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who detests,' but not with reference to what you say."

**8.** "Master Gotama is one who removes?" "There is indeed, brahmin, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who removes.' For I, brahmin, expound the Teaching for the removal of lust, hate, and delusion. I expound the Teaching for the removal of various evil unwholesome mental states. This, brahmin, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who removes,' but not with reference to what you say."

**9.** "Is Master Gotama an austere ascetic?" "There is indeed, brahmin, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is an austere ascetic.' I call causing remorse, brahmin, evil unwholesome mental states - bodily misconduct, verbal misconduct, mental misconduct. For whom, brahmin, those evil unwholesome mental states causing remorse have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, him I call 'an austere ascetic.' For the Truth-finder, brahmin, those evil

unwholesome mental states causing remorse have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. This, brahmin, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is an austere ascetic,' but not with reference to what you say."

**10.** "Master Gotama is one without a womb?" "There is indeed, brahmin, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is one without a womb.' For whom, brahmin, lying in a womb in the future, the production of rebirth, has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, him I call 'one without a womb.' For the Truth-finder, brahmin, lying in a womb in the future, the production of rebirth, has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. This, brahmin, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one without a womb,' but not with reference to what you say."

**11.** "Just as, brahmin, a hen's eggs, eight or ten or twelve. If they were properly sat upon by the hen, properly warmed, properly incubated. Whichever of those chicks first, having broken through the egg shell with the tips of their claws or with their beaks, would hatch out safely, how should that one be called - 'the eldest or the youngest'?" "That one, Master Gotama, should be called the eldest. For he is the eldest among them." "Just so indeed, brahmin, having broken through the shell of ignorance for the generation gone to ignorance, become like an egg, enveloped, I alone in the world have fully awakened to the unsurpassed perfect enlightenment. So I, brahmin, am the eldest, the foremost in the world."

"My energy, brahmin, was aroused and unsluggish, mindfulness was established and unconfused, the body was calm and not excited, the mind was concentrated and fully focused. So I, brahmin, quite secluded from sensual pleasures, secluded from unwholesome mental states, entered and dwelt in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, I entered and dwelt in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. With the fading away of rapture, I dwelt equanimous, mindful and fully aware, and experienced happiness with the body - that which the noble ones declare - 'One who is equanimous and mindful, one who dwells in happiness' - I entered and dwelt in the third meditative absorption. With the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, I entered and dwelt in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity.

**12.** "When the mind was thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, I directed and inclined the mind towards the knowledge of recollecting past lives. I recollect manifold past lives, that is - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-

contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there; there too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms I recollect manifold past lives. This, brahmin, was the first true knowledge attained by me in the first watch of the night; ignorance was destroyed, true knowledge arose, darkness was destroyed, light arose - as happens for one dwelling diligent, ardent, and resolute. This, brahmin, was my first breaking forth, like a chick from the egg-shell.

**13.** "When the mind was thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, I directed and inclined the mind towards the knowledge of the passing away and rebirth of beings. With the divine eye, which is pure and surpasses the human, I see beings passing away and arising, inferior and superior, beautiful and ugly. Fortunate and unfortunate, I understand beings according to their actions - 'These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views; upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views; upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world.' Thus with the divine eye, which is pure and surpasses the human, I see beings passing away and arising, inferior and superior, beautiful and ugly. Fortunate and unfortunate, I understand beings according to their actions. This, brahmin, was the second true knowledge attained by me in the middle watch of the night; ignorance was destroyed, true knowledge arose, darkness was destroyed, light arose - as happens for one dwelling diligent, ardent, and resolute. This, brahmin, was my second breaking forth, like a chick from the egg-shell.

**14.** "When the mind was thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, I directed and inclined the mind towards the knowledge of the elimination of mental corruptions. I directly knew as it really is: 'This is suffering'; I directly knew as it really is: 'This is the origin of suffering'; I directly knew as it really is: 'This is the cessation of suffering'; I directly knew as it really is: 'This is the practice leading to the cessation of suffering'; I directly knew as it really is: 'These are the mental corruptions'; I directly knew as it really is: 'This is the origin of mental corruptions'; I directly knew as it really is: 'This is the cessation of mental corruptions'; I directly knew as it really is: 'This is the practice leading to the cessation of mental corruptions.' For me knowing thus, seeing thus, the mind became liberated from the mental corruption of sensuality, the mind became liberated from the mental corruption of existence, the mind became liberated from the mental corruption of ignorance. When liberated, there was the knowledge: 'Liberated.' I directly knew: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.' This, brahmin, was the third true knowledge attained by me in the last watch of the night; ignorance was

destroyed, true knowledge arose, darkness was destroyed, light arose - as happens for one dwelling diligent, ardent, and resolute. This, brahmin, was my third breaking forth - like a chick from the egg-shell."

**15.** When this was said, the brahmin Verañja said this to the Blessed One - "Master Gotama is the elder, Master Gotama is the foremost! Excellent, Master Gotama, excellent, Master Gotama! Just as, Master Gotama, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - so that those with eyes might see forms - just so, the Teaching has been made clear by Master Gotama in many ways. I go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life. And may Master Gotama consent to the rains residence at Verañjā together with the Community of monks." The Blessed One consented by silence. Then the brahmin Verañja, having learned of the Blessed One's acceptance, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed.

**16.** Now at that time Verañjā was afflicted by famine, with difficult livelihood, with white bones scattered about, subsisting by means of food tickets, not easy to sustain oneself by gleaning and exertion. Now at that time horse-dealers from the northern region had come to Verañjā for the rains residence with about five hundred horses. By them, in the horse enclosures, a measure of husked grain was laid down for the monks. The monks, having dressed in the earlier period of the day, taking their bowls and robes, entered Verañjā for almsfood, and not obtaining almsfood, having walked for almsfood in the horse enclosures, brought the measure of husked grain to the monastery, and having pounded it again and again in a mortar, consumed it. But the Venerable Ānanda, having ground the husked grain on a stone, offered it to the Blessed One. The Blessed One consumed that.

The Blessed One heard the sound of the mortar. Even knowing, Truth-finders ask; even knowing, they do not ask; having understood the time, they ask; having understood the time, they do not ask; Truth-finders ask what is connected with benefit, not what is unconnected with benefit. For Truth-finders there is destruction of the bridge regarding what is unconnected with benefit. For two reasons the Buddhas, the Blessed Ones, question monks in return - "We will expound the Teaching, or we will lay down a training rule for disciples." Then the Blessed One addressed the Venerable Ānanda - "What is that sound of the mortar, Ānanda?" Then the Venerable Ānanda reported this matter to the Blessed One. "Good, good, Ānanda! By you good persons, Ānanda, it has been conquered. Future generations will despise rice with meat."

**17.** Then the Venerable Mahāmoggallāna 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 Mahāmoggallāna said this to the Blessed One - "Now, venerable sir, Verañjā is afflicted by famine, with difficult livelihood, with white bones scattered about, subsisting by means of food tickets. It is not easy to sustain oneself by gleaning and exertion. Venerable sir, the lower surface of this great earth is accomplished - just as pure bee's honey, such is its sweetness. It would be good, venerable sir, if I were to turn over the earth. The monks would consume the nutritive

essence of the earth's crust." "But those living beings dependent on the earth, Moggallāna, what will you do with them?" "I will create one hand, venerable sir - just as the great earth. Those living beings dependent on the earth, I will transfer them there. With one hand I will turn over the earth." "Enough, Moggallāna, do not find delight in turning over the earth. Beings might acquire illusion." "It would be good, venerable sir, if the entire Community of monks were to go to Uttarakuru for almsfood." "Enough, Moggallāna, do not find delight in the entire Community of monks going to Uttarakuru for almsfood."

**18.** Then, when the Venerable Sāriputta had gone to a private place and was in seclusion, this reflection arose in his mind: "For which Buddhas, Blessed Ones, was the holy life not long-lasting; for which Buddhas, Blessed Ones, was the holy life long-lasting?" Then the Venerable Sāriputta, in the evening, having emerged from seclusion, 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 - "Here, venerable sir, when I had gone to a private place and was in seclusion, this reflection arose in my mind: 'For which Buddhas, Blessed Ones, was the holy life not long-lasting, for which Buddhas, Blessed Ones, was the holy life long-lasting?' For which Buddhas, Blessed Ones, venerable sir, was the holy life not long-lasting, for which Buddhas, Blessed Ones, was the holy life long-lasting?"

"For the Blessed One Vipassī, Sāriputta, and for the Blessed One Sikhī, and for the Blessed One Vessabhū, the holy life was not long-lasting. For the Blessed One Kakusandha, Sāriputta, and for the Blessed One Koṇāgamana, and for the Blessed One Kassapa, the holy life was long-lasting."

**19.** "What, venerable sir, is the cause, what is the condition, by which the holy life of the Blessed One Vipassī, and of the Blessed One Sikhī, and of the Blessed One Vessabhū was not long-lasting?" "The Blessed One Vipassī, Sāriputta, and the Blessed One Sikhī, and the Blessed One Vessabhū were weary of expounding the Teaching in detail to disciples. And they had little discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. No training rule was laid down for disciples. The Pātimokkha was not recited. With the disappearance of those Buddhas, Blessed Ones, with the disappearance of the disciples who had awakened after those Buddhas, those later disciples who had gone forth with various names, various clans, various births, various families, they quickly caused that holy life to disappear. Just as, Sāriputta, various flowers placed on a board, not strung together with thread, the wind scatters, disperses, and destroys them. What is the reason for this? Because they were not strung together with thread. Just so, Sāriputta, with the disappearance of those Buddhas, Blessed Ones, with the disappearance of the disciples who had awakened after those Buddhas, those later disciples who had gone forth with various names, various clans, various births, various families, they quickly caused that holy life to disappear.

"And those Blessed Ones were untiring in exhorting disciples, having encompassed their minds with their own mind. Once upon a time, Sāriputta, the Blessed One Vessabhū, the Worthy One, the Perfectly Enlightened One, in a certain frightful jungle thicket, exhorted and instructed a thousand monks in the community, having

encompassed their minds with his own mind: 'Think in this way, do not think in that way; attend to the mind in this way, do not attend to the mind in that way; abandon this, enter upon and dwell in this.' Then, Sāriputta, when that thousand monks were being thus exhorted, thus instructed by the Blessed One Vessabhū, the Worthy One, the Perfectly Enlightened One, their minds were liberated from the mental corruptions by non-clinging. There, Sāriputta, regarding the frightfulness of that frightful jungle thicket, this is what happens - whoever not free from lust enters that jungle thicket, for the most part his hairs stand on end. This, Sāriputta, is the cause, this is the condition, by which the holy life of the Blessed One Vipassī, and of the Blessed One Sikhī, and of the Blessed One Vessabhū was not long-lasting."

**20.** "But what, venerable sir, is the cause, what is the condition, by which the holy life of the Blessed One Kakusandha, and of the Blessed One Koṇāgamana, and of the Blessed One Kassapa was long-lasting?" "The Blessed One Kakusandha, Sāriputta, and the Blessed One Koṇāgamana, and the Blessed One Kassapa were untiring in expounding the Teaching in detail to disciples. And they had much discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism; a training rule was laid down for disciples, the Pātimokkha was recited. With the disappearance of those Buddhas, Blessed Ones, with the disappearance of the disciples who had awakened after those Buddhas, those later disciples who had gone forth with various names, various clans, various births, various families, they maintained that holy life for a long time, for a long duration. Just as, Sāriputta, various flowers placed on a board, well strung together with thread, the wind does not scatter, does not disperse, does not destroy them. What is the reason for this? Because they were well strung together with thread. Just so, Sāriputta, with the disappearance of those Buddhas, Blessed Ones, with the disappearance of the disciples who had awakened after those Buddhas, those later disciples who had gone forth with various names, various clans, various births, various families, they maintained that holy life for a long time, for a long duration. This, Sāriputta, is the cause, this is the condition, by which the holy life of the Blessed One Kakusandha, and of the Blessed One Koṇāgamana, and of the Blessed One Kassapa was long-lasting."

**21.** Then the Venerable Sāriputta, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "This is the time, Blessed One! This is the time, Fortunate One! That the Blessed One should lay down a training rule for disciples, should recite the Pātimokkha, so that this holy life may last long and endure." "Wait, Sāriputta! Wait, Sāriputta! The Truth-finder himself will know the time for that. The Teacher does not lay down a training rule for disciples, Sāriputta, does not recite the Pātimokkha, until here certain corrupting conditions appear in the monastic community. But when, Sāriputta, here certain corrupting conditions appear in the monastic community, then the Teacher lays down a training rule for disciples, recites the Pātimokkha, for the warding off of those very corrupting conditions. Certain corrupting conditions do not appear here in the monastic community, Sāriputta, until the monastic community has attained greatness of long standing. But when, Sāriputta, the monastic community has attained greatness of long standing, then here certain corrupting conditions appear in the monastic community, then the Teacher lays down a training rule for disciples, recites the Pātimokkha, for the

warding off of those very corrupting conditions. Certain corrupting conditions do not appear here in the monastic community, Sāriputta, until the monastic community has attained greatness of expansion. But when, Sāriputta, the monastic community has attained greatness of expansion, then here certain corrupting conditions appear in the monastic community, then the Teacher lays down a training rule for disciples, recites the Pātimokkha, for the warding off of those very corrupting conditions. Certain corrupting conditions do not appear here in the monastic community, Sāriputta, until the monastic community has attained greatness of the highest gain. But when, Sāriputta, the monastic community has attained greatness of the highest gain, then here certain corrupting conditions appear in the monastic community, then the Teacher lays down a training rule for disciples, recites the Pātimokkha, for the warding off of those very corrupting conditions. Certain corrupting conditions do not appear here in the monastic community, Sāriputta, until the monastic community has attained greatness of great learning. But when, Sāriputta, the monastic community has attained greatness of great learning, then here certain corrupting conditions appear in the monastic community, then the Teacher lays down a training rule for disciples, recites the Pātimokkha, for the warding off of those very corrupting conditions. For, Sāriputta, the community of monks is free from trouble, free from danger, stainless, pure, established in the core. For, Sāriputta, of these five hundred monks, the last monk is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment."

**22.** Then the Blessed One addressed the Venerable Ānanda - "But this is habitual, Ānanda, for Truth-finders: those by whom they are invited to reside for the rains retreat, they do not depart on a journey through the country without taking leave. Come, Ānanda, let us take leave of the brahmin Verañja." "Yes, venerable sir," the Venerable Ānanda assented to the Blessed One. Then the Blessed One, having dressed, taking his bowl and robe, with the Venerable Ānanda as his attendant monk, approached the dwelling of the brahmin Verañja; having approached, he sat down on the prepared seat. Then the brahmin Verañja approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the brahmin Verañja seated to one side, the Blessed One said this - "We were invited by you, brahmin, and have completed the rains retreat; we take leave of you, we wish to depart on a journey through the country." "True, Master Gotama, you were invited by me and have completed the rains retreat; but the gift that should be given was not given. And that was because we did not have it, not because of unwillingness to give; how could it be obtained here when household life has many duties and many things to be done. May Master Gotama consent to accept a meal from me tomorrow together with the Community of monks." The Blessed One consented by silence. Then the Blessed One, having instructed, encouraged, inspired, and gladdened the brahmin Verañja with a talk on the Teaching, rose from his seat and departed. Then the brahmin Verañja, after that night had passed, having had superior solid and soft food prepared at his own dwelling, announced the time to the Blessed One - "It is time, Master Gotama, the meal is ready."

**23.** Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of the brahmin Verañja; having approached, he sat down on the prepared seat together with the Community of monks. Then the brahmin Verañja, with his own hand, satisfied and served the Community of monks

headed by the Buddha with superior solid and soft food, and when the Blessed One had finished eating and had removed his hand from the bowl, he clothed him with the three robes, and clothed each and every monk with a suit of garments. Then the Blessed One, having instructed, encouraged, inspired, and gladdened the brahmin Verañja with a talk on the Teaching, rose from his seat and departed. Then the Blessed One, having dwelt at Verañjā as long as he liked, without going to Soreyya, Saṅkassa, and Kaṇṇakujja, approached Payāgapatiṭṭhāna; having approached, at Payāgapatiṭṭhāna he crossed the river Ganges and arrived at Bārāṇasī. Then the Blessed One, having dwelt at Bārāṇasī as long as he liked, set out on a journey towards Vesālī. Wandering on a journey gradually, he arrived at Vesālī. There the Blessed One stayed at Vesālī in the Great Wood in the Pinnacled Hall.

*The Verañja Recitation Section is concluded.*



## 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 (Tīkā), 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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