0.0.1 AN 130 Commentaries

dutiyapamādādivaggavaṇṇanā

1. From this they explain among [one] another “non-dhamma as dhamma.” Beginning with the suttanta method, the extent of the ten courses of wholesome actions is dhamma, the ten courses of unwholesome actions is non-dhamma. [Also] “the four establishments of mindfulness, the four right exertions, the four bases for superhuman powers, the five faculties, the five powers, the seven awakening factors, the noble eight factored path”. Thus, the thirty seven bodhipakkhiya dhammas, is called dhamma. “The three establishments of mindfulness, the three right exertions, the three bases for superhuman powers, the six faculties, the six powers, the eight awakening factors, the nine factored path” and the four appropriations, the five hindrances, the seven un-

ito paresu adhammaṃ dhammoti dīpenti'ti ādīsu suttantapariyāyena tāva dasa kusalakammapathā dhammo, dasa akusalakammapathā adhammo. tathā cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggoti sattatiṃsa bodhipakkhiyadhammā dhammo nāma; tayo satipaṭṭhānā tayo sammappadhānā tayo iddhipādā cha indriyāni cha balāni aṭṭha bojjhaṅgā navaṅgiko maggoti ca cattāro upādānā pañca nīvaraṇāni satta anusayā aṭṭha

derlying tendencies, and the eight falsehoods, this is called non-dhamma.

micchattāni ca ayaṃ adhammo.

2. So having seized whichever one portion of non-dhamma, "we will make this non-dhamma [become] dhamma. Thus for us, the family of our teacher will be led out to salvation, and we will be well-known in the world." "That non-dhamma as dhamma is the cause." Indeed, this is the extent of how they explain non-dhamma as dhamma. Also thus, having seized whichever one portion of dhamma saying, "this is non-dhamma,"is what is meant by: "they explain dhamma as non-dhamma." However, by the vinaya method, by true grounds, having reproved, having reminded, having made a claim as it is, that legal action should be done, this is called dhamma. By false grounds, not

tattha yaṃkiñci ekaṃ adhammakoṭṭhāsaṃ gahetvā imaṃ adhammaṃ dhammoti karissāma, evaṃ amhākaṃ ācariyakulaṃ niyyānikaṃ bhavissati, mayaṃ ca loke pākaṭā bhavissāmā'ti taṃ adhammaṃ dhammo aya'nti kathayantā adhammaṃ dhammoti dīpenti nāma. tatheva dhammakoṭṭhāsesu ekaṃ gahetvā ayaṃ adhammo'ti kathentā dhammaṃ adhammoti dīpenti nāma. vinayapariyāyena pana bhūtena vatthunā codetvā sāretvā yathāpaṭiññāya kattabbaṃ kammaṃ dhammo nāma, abhūtena vatthunā aco-

having reproved, not having reminded, not having made a claim, that legal action should be done, this is called non-dhamma.

detvā asāretvā apaṭiññāya kattabbaṃ kammaṃ adhammo nāma.

3. By the suttanta method, "removal of lust, removal of hate, removal of delusion, restraint, abandoning, reflection," this is called vinaya. Non-depression of lust, non-removal, non-restraint, non-abandoning non-reflection, this is called non-vinaya. By the vinaya method, "valid grounds, valid motion declaration, valid proclamation, valid boundary, valid assembly," this is called vinaya. "Invalid grounds, invalid motion declaration, invalid proclamation, invalid boundary, invalid assembly," this is called non-vinaya.

suttantapariyāyena rāgavinayo dosavinayo mohavinayo saṃvaro pahānaṃ paṭisaṅkhāti ayaṃ vinayo nāma, rāgādīnaṃ avinayo asaṃvaro appahānaṃ apaṭisaṅkhāti ayaṃ avinayo nāma. vinayapariyāyena vatthusampatti, ñattisampatti, anussāvanasampatti, sīmāsampatti, parisasampattīti ayaṃ vinayo nāma. vatthuvipatti, ñattivipatti, anussāvanavipatti, sīmāvipatti parisavipattīti ayaṃ avinayo nāma.

4. By the suttanta method,

suttantapariyāyena cattāro satipaṭṭhānā

the four establishments of mindfulness, the four right exertions, ...pe... noble eight factored path, this is said by, is spoken by the Tathagata; The three establishments of mindfulness, the three right exertions, the three bases for superhuman powers, the six faculties, the six powers, the eight awakening factors, the nine factored path, this is not said by, is not spoken by the Tathagata. By the vinaya method, “the four parajikas, the thirteen sanghadisesas, the two aniyatas, the thirty nissaggiya pacittiyas,” this is said by, is spoken by the Tathagata; “The three parajikas, the fourteen sanghadisesas, the three aniyatas, the thirty one nissaggiya pacittiyas,” this is not said by, is not spoken by the Tathagata.

cattāro sammappadhānā...pe.... ariyo aṭṭhaṅgiko maggoti idaṃ bhāsitaṃ lapitaṃ tathāgatena; tayo satipaṭṭhānā tayo sammappadhānā tayo iddhipādā cha indriyāni cha balāni aṭṭha bojjhaṅgā navaṅgiko maggoti idaṃ abhāsitaṃ alapitaṃ tathāgatena. vinayapariyāyena cattāro pārājikā terasa saṅghādisesā dve aniyatā tiṃsa nissaggiyā pācittiyāti idaṃ bhāsitaṃ lapitaṃ tathāgatena; tayo pārājikā cuddasa saṅghādisesā tayo aniyatā ekatiṃsa nissaggiyā pācittiyāti idaṃ abhāsitaṃ alapitaṃ tathāgatena.

5. By the suttanta method,

suttantapariyāyena devasikaṃ phala-

“daily entering upon the attainment of fruition, entering upon the attainment of great compassion, examination of the world with the Buddha Eye, mastery over the eight attainments, sutta discourses, talks on birth stories,” this is exemplified [by the Tathagata]. “Not daily entering upon the attainment of fruition, ...pe... not talks on birth stories,” this is not exemplified [by the Tathagata]. By the vinaya method, having stayed upon invitation for entering upon the rains, going away on wandering without having obtained permission, going away on wandering having celebrated the pavāranā, by first receiving those visiting with friendliness, this is exemplified [by the Tathagata]. Only the non-doing of that which is exemplified is called not exemplified.

samāpattisamāpajjanaṃ mahākaruṇāsamāpattisamāpajjanaṃ buddhacakkhunā lokavolokanaṃ aṭṭhuppattivasena suttantadesanā jātakakathāti idaṃ āciṇṇaṃ, na devasikaṃ phalasamāpattisamāpajjanaṃ…pe…. na jātakakathāti idaṃ anāciṇṇaṃ. vinayapariyāyena nimantitassa vassāvāsaṃ vasitvā apaloketvā cārikāpakkamanaṃ pavāretvā cārikāpakkamanaṃ, āgantukehi saddhiṃ paṭhamaṃ paṭisanthārakaraṇanti idaṃ āciṇṇaṃ, tasseva āciṇṇassa akaraṇaṃ anāciṇṇaṃ nāma.

suttantapariyāyena

6. By the suttanta method, the four establishments of mindfulness ...pe... eight factored path, this is called made known; the three establishments of mindfulness ...pe... the nine factored path, this is called not made known [by the Tathagata]. By the vinaya method, "the four parajikas ...pe... thirty nissaggiya pacittiyas," this is called made known [by the Tathagata]; "the three parajikas ...pe... the thirty one nissaggiya pacittiyas," this is called not made known.

cattāro satipaṭṭhānā...pe.... aṭṭhaṅgiko maggoti idaṃ paññattaṃ nāma; tayo satipaṭṭhānā...pe.... navaṅgiko maggoti idaṃ apaññattaṃ nāma. vinayapariyāyena cattāro pārājikā...pe.... tiṃsanissaggiyā pācittiyāti idaṃ paññattaṃ nāma; tayo pārājikā...pe.... ekatiṃsa nissaggiyā pācittiyāti idaṃ apaññattaṃ nāma.

7. But this which is said in the end of all suttas: "these cause the true Dhamma to disappear." There are five disappearances, called disappearance of attainments, disappearance of practice, disappearance of learning, disappearance of signs, disappearance of relics. Therein, the attainments are: "the four path,

yaṃ panetaṃ sabbasuttānaṃ pariyosāne tecimaṃ saddhammaṃ antaradhāpentīti vuttaṃ, tattha pañca antaradhānāni nāma adhigamāntaradhānaṃ, paṭipattiantaradhānaṃ, pariyattiantaradhānaṃ, liṅgāntaradhānaṃ, dhātuan-

the four fruition, the four analytical knowledges, the triple noble knowledges, and the six supreme knowledges.". Its dwindling away begins with the dwindling away of analytical knowledges. Indeed from the final nibbana of the Buddha, they are capable of causing to bring forth analytical knowledges only for a thousand years. From there after, the six supreme knowledges, from there, even they cause to bring forth the triple noble knowledges, they are unable to cause to bring forth. As time goes on, even they become unable to cause to bring forth dry insight. Only by this means: "a non-returner, a once-returner, a stream enterer," in them, their attainment persists and indeed does not disappear. However, with the last sotāpanna's dissolution of life, indeed attainment disappearance comes to be. This is called the dissapearance of

taradhānanti . tattha adhigamoti cattāro maggā, cattāri phalāni, catasso paṭisambhidā, tisso vijjā, cha abhiññāti. so parihāyamāno paṭisambhidāto paṭṭhāya parihāyati. buddhānaṃ hi parinibbānato vassasahassameva paṭisambhidā nibbattetuṃ sakkonti, tato paraṃ cha abhiññā, tato tāpi nibbattetuṃ asakkontā tisso vijjā nibbattenti. gacchante gacchante kāle tāpi nibbattetuṃ asakkontā sukkhavipassakā honti. eteneva upāyena anāgāmino sakadāgāmino sotāpannāti. tesu dharantesu adhigamo anantarahito nāma na hoti. pacchimakassa pana sotāpannassa jīvitakkhayena

attainments.

adhigamo antarahito nāma hoti. idaṃ adhigamāntaradhānaṃ nāma.

8. Indeed [with] the disappearance of practice, they are unable to cause to bring forth jhana, vipassana, path and fruits. They merely protect the four purifications of virtue. As time goes on, [thinking]: “having made virtue go to fulfillment, we must protect [virtue]. There does not exist now attainments of the noble ones’ dhamma, for [one] engaging in striving will not be able to realize the paths or fruits.” Having met with the end [of the dispensation], [due to] much laziness, they do not incite one another, they do not lead, they do not become scrupulous. From there, they trample on [the vinaya], beginning with the minor disciplinary rules. As time goes

paṭipattiantaradhānaṃ nāma jhānavipassanāmaggaphalāni nibbattetuṃ asakkontā catupārisuddhisīlamattaṃ rakkhanti. gacchante gacchante kāle sīlaṃ paripuṇṇaṃ katvā rakkhāma, padhānañca anuyuñjāma, na ca maggaṃ vā phalaṃ vā sacchikātuṃ sakkoma, natthi idāni ariyadhammapaṭivedho'ti vosānaṃ āpajjitvā kosajjabahulā aññamaññaṃ na codenti na sārenti akukkuccakā honti, tato paṭṭhāya khuddānukhuddakāni maddanti. gacchante gacchante kāle pācittiyathul-

on, they get into the pacittiya and thullaccaya [offences]. From there, [they commit] grave offenses. Only as much as the parajika remains. For bhikkhus protecting the four parajikas, even a hundred, even a thousand, the practice lasts and indeed does not come to disappearance. However, with the last bhikkhu's breach of virtue or dissolution of life, indeed practice disappearance comes to be. "This is called the dissapearance of practice."

laccayāni āpajjanti, tato garukāpattiṃ. pārājikamattameva tiṭṭhati. cattāri pārājikāni rakkhantānaṃ bhikkhūnaṃ satepi sahassepi dharamāne paṭipatti anantarahitā nāma na hoti. pacchimakassa pana bhikkhuno sīlabhedena vā jīvitakkhayena vā antarahitā hotīti idaṃ paṭipattiantaradhānaṃ nāma.

9. "Learning," the three pitakas, Buddha's words, the Teacher's talks, pali. To the extent that it stands, to that extent learning indeed goes to fulfillment. As time goes on, the king's commands become unrighteous, in those [unrighteous kindoms] the royal ministers become unrighteous. From there, those dwelling in the town and

pariyattīti tepiṭakaṃ buddhavacanaṃ sāṭṭhakathā pāḷi. yāva sā tiṭṭhati, tāva pariyatti paripuṇṇā nāma hoti. gacchante gacchante kāle rājayuvarājāno adhammikā honti, tesu adhammikesu rājāmaccādayo adhammikā honti, tato raṭṭhajanapadavāsinoti.

country-side [become unrighteous]. For their unrighteousness, the [rain] deva does not [pour down] proper rainfall. Because of that the crops do not prosper. Among those not prospering, supporters of bhikkhu sangha's requisites are not able to give. From the bhikkhus becoming weary [due to shortness of] requisites, they are not able to [pass on] the compilations to apprentices. As time goes on, learning dwindles away, with [this] special reason they are not able to bear [the learning] in mind. They only bear the pali language in mind. From there, as time goes on, they are not able to bear in mind the entire pali too, first abhidhamma pitaka dwindles away, beginning with the outlines dwindling away. Indeed first, the great literary works of the paṭṭhāna dwindles away, then the yamaka dwindles away, then the point of dispute, the con-

etesaṃ adhammikatāya devo na sammā vassati, tato sassāni na sampajjanti. tesu asampajjantesu paccayadāyakā bhikkhusaṅghassa paccaye dātuṃ na sakkonti, bhikkhū paccayehi kilamantā antevāsike saṅgahetuṃ na sakkonti. gacchante gacchante kāle pariyatti parihāyati, atthavasena dhāretuṃ na sakkonti, pāḷivaseneva dhārenti. tato gacchante gacchante kāle pāḷimpi sakalaṃ dhāretuṃ na sakkonti, paṭhamaṃ abhidhammapiṭakaṃ parihāyati. parihāyamānaṃ matthakato paṭṭhāya parihāyati . paṭhamameva hi paṭṭhānamahāpakaraṇaṃ parihāyati, tasmiṃ parihīne yamakaṃ,

cept of individuals, the explanation of the elements and the classification of kind treatments of the dhamma.

10. Thus the abhidhamma pitaka [having] dwindled away [starting] from the outlines, the dwindling away of the suttanta piṭaka begins. Indeed first, the anguttara nikaya dwindles away. Within that too, first the book of elevens. From there, the book of tens ...pe... from there the book of ones. Thus the anguttara nikaya [having] dwindled away [starting] from the outlines, the dwindling away of the samyutta nikaya begins. Indeed first, the great chapter dwindles away. From there the six sense domains chapter, the aggregates chapter, the cause chapter, the heavens chapter. Thus the samyutta nikaya [having] dwindled away [starting] from the outlines,

kathāvatthu, puggalapaññatti, dhātukathā, vibhaṅgo, dhammasaṅgahoti.

evaṃ abhidhammapiṭake parihīne matthakato paṭṭhāya suttantapiṭakaṃ parihāyati. paṭhamañhi aṅguttaranikāyo parihāyati, tasmimpi paṭhamaṃ ekādasakanipāto, tato dasakanipāto...pe.... tato ekakanipātoti. evaṃ aṅguttare parihīne matthakato paṭṭhāya saṃyuttanikāyo parihāyati. paṭhamaṃ hi mahāvaggo parihāyati, tato saḷāyatanavaggo, khandhavaggo, nidānavaggo, sagāthāvaggoti. evaṃ saṃyuttanikāye parihīne matthakato paṭṭhāya majjhimanikāyo parihāyati. paṭhamaṃ hi

the dwindling away of the majjhima nikaya begins. Indeed first, the upper fifty book dwindles away. From there, the middle fifty book. From there, the root fifty book. Thus the majjhima nikaya [having] dwindled away [starting] from the outlines, the dwindling away of the digha nikaya begins. Indeed first, the pāthika chapter dwindles away. From there, the great chapter. From there, the aggregate of virtue chapter. Thus, the dwindling away of the digha nikaya is called the dwindling away of the suttanta pitaka. They bear in mind only the vinaya pitaka and the jataka. Being consciencious, they bear the vinaya pitaka in mind. However, desiring gain, considering that “those who boasts of the suttanta do not exist,” they only bear the jataka in mind. As time goes on, they are not able to bear in mind the jataka too. So first,

uparipaṇṇāsako parihāyati, tato majjhimapaṇṇāsako, tato mūlapaṇṇāsakoti. evaṃ majjhimanikāye parihīne matthakato paṭṭhāya dīghanikāyo parihāyati. paṭhamañhi pāthikavaggo parihāyati, tato mahāvaggo, tato sīlakkhandhavaggoti. evaṃ dīghanikāye parihīne suttantapiṭakaṃ parihīnaṃ nāma hoti. vinayapiṭakena saddhiṃ jātakameva dhārenti. vinayapiṭakaṃ lajjinova dhārenti, lābhakāmā pana “suttante kathitepi sallakkhentā natthī”ti jātakameva dhārenti. gacchante gacchante kāle jātakampi dhāretuṃ na sakkonti. atha tesaṃ paṭhamaṃ vessantarajātakaṃ

the vessantara jataka dwindles away. From there, from the paṭilomakkama to the punnaka jataka, the great narada jataka. In the end, the apannaka jātaka dwindles away. Thus the jataka [having] dwindled away, they only bear in mind the vinaya pitaka.

parihāyati, tato paṭilomakkamena puṇṇakajātakaṃ, mahānāradajātakanti pariyosāne apaṇṇakajātakaṃ parihāyati. evaṃ jātake parihīne vinayapiṭakameva dhārenti.

11. As time goes on, the vinaya piṭaka too dwindles away, starting with the outlines. Indeed first, the old commentaries dwindle away. From there, gradually, the khandhaka, the bhikkhuni vibhanga, the great vibhaṅga. They bear in mind only the aggregate of uposatha kamatta. That then is how the disappearance of learning comes to be. However, to the extent that among humans, four-line stanza remains, to that extent the non-disappearance of learning comes to be. “When a faith-

gacchante gacchante kāle vinayapiṭakampi matthakato paṭṭhāya parihāyati. paṭhamañhi parivāro parihāyati, tato khandhako, bhikkhunīvibhaṅgo, mahāvibhaṅgoti anukkamena uposathakkhandhakamattameva dhārenti. tadāpi pariyatti antarahitā na hoti. yāva pana manussesu cātuppadikagāthāpi pavattati, tāva pariyatti anantarahitāva hoti. yadā saddho

ful and devoted king, having placed a thousand bags [worth] of gold in a casket on the back of an elephant, having caused one of the king's service men to roam the city and have a drum beaten to announce: "Anyone who knows a four-line stanza of the Buddha's words can acquire this thousand bags worth of gold." If the king's service man announces up to the third time [so that] those who did not hear will hear, but no learned person obtains [the gold] and the king's service man again returns that thousand bags [worth of gold] to the royal family, then indeed learning disappearance comes to be. This is called the disappearance of learning.

pasanno rājā hatthikkhandhe suvaṇṇacaṅkoṭakamhi sahassatthavikaṃ ṭhapāpetvā buddhehi kathitaṃ cātuppadikagāthaṃ jānanto imaṃ sahassaṃ gaṇhatū'ti nagare bheriṃ carāpetvā gaṇhanakaṃ alabhitvā ekavāraṃ carāpite nāma suṇantāpi honti assuṇantāpīti yāvatatiyaṃ carāpetvā gaṇhanakaṃ alabhitvā rājapurisā taṃ sahassatthavikaṃ puna rājakulaṃ pavesenti, tadā pariyatti antarahitā nāma hoti. idaṃ pariyattiantaradhānaṃ nāma.

12. As time goes on, the taking of robes, the taking of bowl, bending back and stretching out, looking for-

gacchante gacchante kāle cīvaraggahaṇaṃ pattaggahaṇaṃ sammiñjanapasāraṇaṃ ālokitavilokitaṃ

ward and looking backwards do not become graceful. As if [they are] the Nigantha ascetics, the bhikkhus attained long white gourd and bowl, having taken and put on the top of their arms, they wander, it is to this extent too, only the sign's non-disappearance comes to be. However, as time goes on, from the top of their arms having lowered down, having hanged down by the hand or by string they wander. The robe too not having made proper dye having spread over the color, they wander. As time goes on, they do not dye [the robes]. Having made a mere resemblance of the ten cutting and the waist-band piercing, they use. Later on, they do not [even] make a resemblance of the waist-band having pierced. From there too, not having made the ten cuttings, they go about as if wanderers. As time goes on, [thinking]:

na pāsādikaṃ hoti. niganṭhasamaṇā viya alābupattaṃ bhikkhū pattaṃ aggabāhāya pakkhipitvā ādāya vicaranti, ettāvatāpi liṅgaṃ anantarahitameva hoti. gacchante gacchante pana kāle aggabāhato otāretvā hatthena vā sikkāya vā olambitvā vicaranti, cīvarampi rajanasāruppaṃ akatvā oṭṭhaṭṭhivaṇṇaṃ katvā vicaranti. gacchante gacchante kāle rajanampi na hoti dasacchindanampi ovaṭṭikavijjhanampi, kappamattaṃ katvā vaḷañjenti. puna ovaṭṭikaṃ vijjhitvā kappaṃ na karonti. tato ubhayampi akatvā dasā chetvā paribbājakā viya caranti. gacchante gacchante

“what is the benefit for us in this way?” small peace of yellow robe on hand or or having tied around the neck, they sew on the hair of the head, or having prepared for the livelihood of plowing and sowing, maintenance of a wife, they wander. Then on the account of these they give the giving of offerings to the Sangha. It is with reference to this that the Auspicious One said – “But in the future, Ananda, there will be members of the clan yellow-robe necked, immoral, evil natured. For those who bestow gifts on these immoral ones on behalf of the Sangha, even then I say, O Ananda, that the offering to the Sangha would be incalculable, would be immeasurable.” (ma. ni. 3.380). From there as time goes on, they make manifold kamma [thinking]: “What is this? This is an obstacle for us.” Having cut off the peace of yellow-robe, they throw

kāle “ko iminā amhākaṃ attho'ti khuddakaṃ kāsāvakhaṇḍaṃ hatthe vā gīvāya vā bandhanti, kesesu vā allīyāpenti, dārabharaṇaṃ vā karontā kasitvā vapitvā jīvikaṃ kappetvā vicaranti. tadā dakkhiṇaṃ dentā saṅghaṃ uddissa etesaṃ denti. idaṃ sandhāya bhagavatā vuttaṃ -- bhavissanti kho, panānanda, anāgatamaddhānaṃ gotrabhuno kāsāvakaṇṭhā dussīlā pāpadhammā, tesu dussīlesu saṅghaṃ uddissa dānaṃ dassanti, tadāpāhaṃ, ānanda, saṅghagataṃ dakkhiṇaṃ asaṅkheyyaṃ appameyyaṃ vadāmī'ti (ma. ni. 3.380). tato gacchante kāle nānāvidhāni

it in the forest. At this time, indeed the disappearance of the sign comes to be. They say of Kassapa of ten powers (Buddha Kassapa): From the time beginning with the yonas. Having put on white garmet robe, conduct and practice has happened. This is called the disappearance of the signs.

kammāni karontā “papañco esa, kiṃ iminā amhāka'nti kāsāvakhaṇḍaṃ chinditvā araññe khipanti. etasmiṃ kāle liṅgaṃ antarahitaṃ nāma hoti. kassapadasabalassa kira kālato paṭṭhāya yonakānaṃ setavatthaṃ pārupitvā caraṇaṃ cārittaṃ jātanti. idaṃ liṅgāntaradhānaṃ nāma.

13. Moreover, the disappearance of the relics should be known thus: – There are three final nibbanas: the defilements final nibbana, the aggreggates final nibbana, and the relics final nibbana. So the defilements’ final nibbana came to be at the seat of awakening. The aggregates’ final nibbana was in Kusinara. The relics’ final nibbana will be in the future.

dhātuantaradhānaṃ pana evaṃ veditabbaṃ -- tīṇi parinibbānāni, kilesaparinibbānaṃ -- khandhaparinibbānaṃ, dhātuparinibbānanti. tattha kilesaparinibbānaṃ bodhipallaṅke ahosi, khandhaparinibbānaṃ kusinārāyaṃ, dhātuparinibbānaṃ anāgate bhavissati. ka-

How? Thence, here and there the Buddha's relics not obtaining the right worship, by the strength of resolution non-right worshipers do not go [to the cetiyas]. As time goes on, all remaining right worship will not exist. Indeed for the dispensation at the time of decline on this island of Tambapaṇṇi, all relics having assembled at the great cetiya, from there, they will go to the island of Naga Rajayatana cetiya, from there, the seat of awakening. Only from the dwelling place of the Nagas, also from the deva world, also from the Brahma world, they will go to the relics at the great seat of awakening. Meanwhile, even a measure of mustard seed of relics will not disappear. All relics having assembled at the great grounds under the bodhi tree, having taken on the form of the Buddha at the grounds under the bodhi tree, will teach sitting

thaṃ? tato tattha tattha sakkārasammānaṃ alabhamānā dhātuyo buddhānaṃ adhiṭṭhānabalena sakkārasammānalabhanakaṭṭhānaṃ gacchanti. gacchante gacchante kāle sabbaṭṭhānesu sakkārasammāno na hoti. sāsanassa hi osakkanakāle imasmiṃ tambapaṇṇidīpe sabbā dhātuyo sannipatitvā mahācetiyaṃ, tato nāgadīpe rājāyatanacetiyaṃ, tato bodhipallaṅkaṃ gamissanti. nāgabhavanatopi devalokatopi brahmalokatopi dhātuyo mahābodhipallaṅkameva gamissanti. sāsapamattāpi dhātu antarā na nassissati. sabbā dhātuyo mahābodhimaṇḍe sannipatitvā buddharū-

cross-legged in the effigy of the Buddha. The thirty two marks of a great man and the eighty secondary marks will all shine forth just perfectly. From there, they will perform the twin-miracle. Having performed the miracle, they will teach. Then indeed, there will not be any human beings present at that place. However, all devas from the ten thousand world-systems having assembled [thinking]: "today is the final nibbana of the ten powers, from now on is the beginning of darkness here," they will lament. Then from the relics-body, fire having originated, will cause that body to become non-designatable. A net originating from the relics-body will rise as far as the Brahma world. For even a measure of mustard seed of relics will not be left, there being just one net. In the relics' exhaustion having come to a condition will be cut short. Thus,

paṃ gahetvā bodhimaṇḍe pallaṅkena nisinnabuddhasarīrasiriṃ dassenti. dvattiṃsa mahāpurisalakkhaṇāni asīti anubyañjanāni byāmappabhāti sabbaṃ paripuṇṇameva hoti. tato yamakapāṭihāriyadivase viya pāṭihāriyaṃ katvā dassenti. tadā manussabhūtasatto nāma tattha gato natthi, dasasahassacakkavāḷe pana devatā sabbāva sannipatitvā "ajja dasabalo parinibbāyati, itodāni paṭṭhāya andhakāraṃ bhavissatī'ti paridevanti. atha dhātusarīrato tejo samuṭṭhāya taṃ sarīraṃ apaṇṇattikabhāvaṃ gameti. dhātusarīrato samuṭṭhitā jālā yāva brahmalokā uggacchissati, sāsapamattāya

the relics having caused to show a great splendor, will disappear. Then the deva sangha of the Buddha will assemble on the day of final nibbana to honor [the Buddha] with celestial perfumes, flowers, musical instruments, having circumambulated three times, having payed homage, [thinking]: “We will gain the coming into existence in the future to see the Buddha, the Auspicious One.” Having said, it is just not possible going to the presence [of the Buddha now]. This is called the disappearance of the relics.

sesāyapi dhātuyā sati ekajālāva bhavissati. dhātūsu pariyādānaṃ gatāsu pacchijjissati. evaṃ mahantaṃ ānubhāvaṃ dassetvā dhātuyo antaradhāyanti. tadā sannipatitā devasaṅghā buddhānaṃ parinibbutadivase viya dibbagandhamālātūriyādīhi sakkāraṃ katvā tikkhattuṃ padakkhiṇaṃ katvā vanditvā “anāgate uppajjanakaṃ buddhaṃ passituṃ labhissāma bhagavā'ti vatvā sakasakaṭṭhānameva gacchanti. idaṃ dhātuantaradhānaṃ nāma.

14. These five kinds of disappearance are rooted only in the disappearance of learning. “Because learning’s disappearance is the disappearance

imassa pañcavidhassa antaradhānassa pariyattiantaradhānameva mūlaṃ. pariyattiyā hi antarahitāya paṭipatti anta-

of practice. When learning endures, practice remains." Even on this island, [there was the great disaster known as] Candalatissa, the great fear. Sakka, the king of the gods, having constructed a great raft for the bhikkhus, foretold of the great fear that will befall [the island]: "The [rain] deva will not [pour down] proper rainfall. The bhikkhus will become weary [due to shortness of] requisites, they will not be able to bear in mind their learning. It is proper for you masters to protect your lives having gone to the other shore. Having ascended this great raft, you must go, venerable sirs. For those who are here, it is not possible to stay, not adequate. For you having set aside even a chip splinter in the chest, you must go [so that] the entire fear will be avoided." Then having reached the ocean shore, sixty bhikkhus having made

radhāyati, pariyattiyā ṭhitāya paṭipatti patiṭṭhāti. teneva imasmiṃ dīpe caṇḍālatissamahābhaye sakko devarājā mahāuḷumpaṃ māpetvā bhikkhūnaṃ ārocāpesi mahantaṃ bhayaṃ bhavissati, na sammā devo vassissati, bhikkhū paccayehi kilamantā pariyattiṃ sandhāretuṃ na sakkhissanti, paratīraṃ gantvā ayyehi jīvitaṃ rakkhituṃ vaṭṭati. imaṃ mahāuḷumpaṃ āruyha gacchatha, bhante. yesaṃ ettha nisajjaṭṭhānaṃ nappahoti, te kaṭṭhakhaṇḍepi uraṃ ṭhapetvā gacchantu, sabbesampi bhayaṃ na bhavissatī'ti. tadā samuddatīraṃ patvā saṭṭhi bhikkhū katikaṃ katvā "am-

an agreement [said]: “For us here this journey is not to be done. Having remained here, only we must protect the tipitaka.” Having remained behind, having gone to the mountainous country on the southern region [of Sri Lanka], they lived sustaining their livelihood on tubers and roots. Those bearing a body [of scriptures], having sat down, they rehearsed. Those not bearing [a body of scriptures], having raised sand [to beautify the place] attended upon the leaders, having made it possible for those ones to thoroughly learn the scriptures. In this way, by this method they completed the memorization of the Teacher’s talks in the three pitakas in twelve years.

hākaṃ ettha gamanakiccaṃ natthi, mayaṃ idheva hutvā tepiṭakaṃ rakkhissāmā”ti tato nivattitvā dakkhiṇamalayajanapadaṃ gantvā kandamūlapaṇṇehi jīvikaṃ kappentā vasiṃsu. kāye vahante nisīditvā sajjhāyaṃ karonti, avahante vālikaṃ ussāretvā parivāretvā sīsāni ekaṭṭhāne katvā pariyattiṃ sammasanti. iminā niyāmena dvādasa saṃvaccharāni sāṭṭhakathaṃ tepiṭakaṃ paripuṇṇaṃ katvā dhārayiṃsu.

15. With fear allayed, the seven hundred bhikkhus themselves not causing even one syllable of the Teacher’s

bhaye vūpasante sattasatā bhikkhū attano gataṭṭhāne sāṭṭhakathe tepiṭake ekakkharampi eka-

talks in the three pitakas to disappear, gone to the place in just this island country belonging to Kallagama village, entered the Mandalarama vihara. Upon the elders arrival, having heard: on this island sixty bhikkhus were left behind, [said]: “we must see the elders.” Having gone to the elders with the three pitakas purified, indeed they did not see even one syllable not in agreement. For the elders in that place this talk arose: “Is learning or practice the root of the dispensation?” The pamsukulika elders said: “practice is the root.” The dhamma speakers [said]: “Learning [is the root].” Then many elders said: “Even for you two, we will not make a person [victorious] by mere speech only. You must bring forth [quotes] from the suttas [to gain] victory by what is spoken.” “To bring forth [a quote] from the suttas is not a burden,” [said the

byañjanampi anāsetvā imameva dīpamāgamma kallagāmajanapade maṇḍalārāmavihāraṃ pavisiṃsu. therānaṃ āgamanappavattiṃ sutvā imasmiṃ dīpe ohīnā saṭṭhi bhikkhū “there passissāmā”ti gantvā therehi saddhiṃ tepiṭakaṃ sodhentā ekakkharampi ekabyañjanampi asamentaṃ nāma na passiṃsu. tasmiṃ ṭhāne therānaṃ ayaṃ kathā udapādi pariyatti nu kho sāsanassa mūlaṃ , udāhu paṭipattī'ti. paṃsukūlikattherā “paṭipattimūla”nti āhaṃsu, dhammakathikā pariyattī'ti. atha ne therā tumhākaṃ dvinnampi janānaṃ vacanamatteneva na karoma, jinabhāsi-

pamsukulika elders] “But Subhadda, if the bhikkhus dwell rightly, the world will not be empty of arahants.” (dī. ni. 2.214). “Practice is the root of the Teacher’s dispensation, O great king, practice is its essence. By practice it persists, it remains.” (mi. pa. 4.1.7) They brought forth [these quotes from] the suttas. Having heard this sutta the dhamma speakers brought forth these verses for their own doctrinal position. –

taṃ suttaṃ āharathā'ti āhaṃsu. suttaṃ āharituṃ na bhāroti ime ca, subhadda , bhikkhū sammā vihareyyuṃ, asuññho loko arahantehi assāti (dī. ni. 2.214). paṭipattimūlakaṃ, mahārāja, satthusāsanaṃ paṭipattisārakaṃ. paṭipattiyā dharantāya tiṭṭhatī'ti (mi. pa. 4.1.7) suttaṃ āhariṃsu. imaṃ suttaṃ sutvā dhammakathikā attano vādaṭhapanatthāya imaṃ suttaṃ āhariṃsu --

“For as long as suttanta remains, as long as vinaya shines.
For that long they see the light, just as the sun rises.
In the suttanta’s non-existence, and the vinaya forgotten,

yāva tiṭṭhanti suttantā, vinayo yāva dippati.
tāva dakkhanti ālokaṃ, sūriye abbhuṭṭhite yathā.
suttantesu asantesu, pamuṭṭhe vinayamhi ca.
tamo bhavissati loke,

the world will be in darkness, just as the sun's disappearance.
In the suttanta being so protected, the practice comes to be protected.
With the endurance of the practice, the wise ones release from attachments, do not perish."

sūriye atthaṅgate yathā.
suttante rakkhite sante, paṭipatti hoti rakkhitā.
paṭipattiyaṃ ṭhito dhīro, yogakkhemā na dhaṃsatī'ti.

16. When these verses were brought forth, the pamsukulika elders became silent. Only the dhamma speaker elders words were first-placed. "Indeed just as between a breed of hundred or thousand bulls there is not a [single] cow in that lineage, its succession is not going to be continued. So too for a bhikkhu who has begun to win insight, even for a hundred bhikkhus, even for a thousand bhikkhus, if there is not learning [of the scriptures] existing, indeed there is not the noble path

imasmiṃ sutte āhaṭe paṃsukūlikattherā tuṇhī ahesuṃ, dhammakathikattherānaṃyeva vacanaṃ purato ahosi. yathā hi gavasatassa vā gavasahassassa vā antare paveṇipālikāya dhenuyā asati so vaṃso sā paveṇi na ghaṭīyati, evamevaṃ āraddhavipassakānaṃ bhikkhūnaṃ satepi sahassepi saṃvijjamāne pariyattiyā asati ariyamaggapaṭivedho

penetration. And just as a syllable put down on the surface of a stone to make known [the location] of a treasure-pot, for as long as the syllable remains, indeed that long the treasure-pot is not lost. Just so, [as long as] learning lasts, the dispensation does not disappear."

nāma na hoti. yathā ca nidhikumbhiyā jānanatthāya pāsāṇapiṭṭhe akkharesu ṭhapitesu yāva akkharāni dharanti, tāva nidhikumbhi naṭṭhā nāma na hoti. evamevaṃ pariyattiyā dharamānāya sāsanaṃ antarahitaṃ nāma na hotīti.