

The bhikkhu, who abides in loving-kindness, who is delighted in the Teaching of the Buddha, attains the State of Calm, the happiness of stilling the conditioned things.

He for whom there exists neither this shore nor the other, nor both, he who is undistressed and unbound, him I call a brāhman.

The sun glows by day; the moon shines by night; in his armour the warrior glows. In meditation shines the brāhman. But all day and night, shines with radiance the Awakened One.

He whose destiny neither the gods nor demigods nor men do know, he who has destroyed defilements and become worthy, him I call a brāhman.

He who knows former lives, who sees heaven and hell, who has reached the end of births and attained to super-knowledge, the sage, accomplished with all accomplishments, him I call a brāhman.

## THE LAST WORDS OF THE BUDDHA

Then the Blessed One addressed the Venerable Ānanda: 'It may be, Ānanda, that to some of you the thought may come: "Here are (we have) the Words of the Teacher who is gone<sup>1</sup>; our Teacher we have with us no more". But Ānanda, it should not be considered in this light. What I have taught and laid down, Ānanda, as Doctrine (*Dhamma*) and Discipline (*Vinaya*), this will, be your teacher when I am gone.

<sup>1</sup>*atītasatthukam pāvacaṇam*. Rhys Davids' translation: 'The word of the master is ended', does not convey the sense of the original words.

‘Just as, Ānanda, the bhikkhus now address one another with the word “Friend” (*Āvuso*), they should not do so when I am gone. A senior bhikkhu, Ānanda, may address a junior by his name, his family name or with the word “Friend”; a junior bhikkhu should address a senior as “Sir” (*Bhante*) or “Venerable” (*Āyasmā*).

‘If the Sangha (the Community, the Order) should wish it, Ānanda, let them, when I am gone, abolish the lesser and minor precepts (rules).

‘When I am gone, Ānanda, the highest penalty<sup>1</sup> should be imposed on the Bhikkhu Channa.’

‘But, Sir, what is the highest penalty?’

‘Let the Bhikkhu Channa say what he likes, Ānanda; the bhikkhus should neither speak to him, nor advise him, nor exhort him.’<sup>2</sup>

Then the Blessed One addressed the bhikkhus: ‘It may be, Bhikkhus, that there may be doubt or perplexity in the mind of even one bhikkhu about the Buddha, or the Dhamma, or the Sangha, or the Path, or the Practice. Ask Bhikkhus. Do not reproach yourselves afterwards with the thought: “Our Teacher was face to face with us; we could not ask the Blessed One when we were face to face with him”.’<sup>3</sup>

When this was said, the bhikkhus remained silent.

A second time and a third time too the Blessed One addressed the bhikkhus . . . as above.

The bhikkhus remained silent even for the third time.

Then the Blessed One addressed them and said: ‘It may be, Bhikkhus, that you put no questions out of reverence for your Teacher. Then, Bhikkhus, let friend speak to friend.’<sup>3</sup>

<sup>1</sup>Literally: ‘Divine penalty’, *Brahma-dāḍa*.

<sup>2</sup>Channa was the close companion and charioteer of Prince Siddhārtha before he became the Buddha. Later he entered the Order of the Sangha, was egoistically proud because of his close association with the Master. He tended to be obstinate and self-willed, lacking in proper *esprit de corps* and often behaving perversely. After the *Parinirvāṇa* (death) of the Buddha, when Ānanda visited Channa and pronounced on him this penalty of a complete social boycott, even his proud spirit was tamed, he became humble, his eyes were opened. Later he mended his ways and became an Arahant, and the penalty automatically lapsed.

<sup>3</sup>The idea is that if they did not like to put any question directly to the Buddha out of respect for their Teacher, a bhikkhu should whisper the question to his friend, and then the latter could ask it on his behalf.

Even at this, those bhikkhus remained silent.

Then the Venerable Ānanda said to the Blessed One: 'It is wonderful, Sir. It is marvellous, Sir. I have this faith, Sir, in the community of bhikkhus here, that not even one of them has any doubt or perplexity about the Buddha, or the Dhamma, or the Sangha, or the Path, or the Practice.'

'You speak out of faith, Ānanda. But in this matter, Ānanda, the Tathāgata (i.e. Buddha) knows, and knows for certain, that in this community of bhikkhus there is not even one bhikkhu who has any doubt or perplexity about the Buddha, or the Dhamma, or the Sangha, or the Path, or the Practice. Indeed, Ānanda, even the lowest in spiritual attainments among these five hundred bhikkhus is a Stream-entrant (*Sotāpanna*), not liable to fall (into lower states), is assured, and is bound for Enlightenment.'

Then the Blessed One addressed the bhikkhus, saying: 'Then, Bhikkhus, I address you now: Transient are conditioned things. Try to accomplish your aim with diligence.'

These were the last words of the Tathāgata.

(From the *Mahāparinibbāna-sutta* of the *Dīgha-nikāya*, *Sutta* No. 16)

# Abbreviations

- A: *Āṅguttara-nikāya*, ed. Devamitta Thera (Colombo, 1929) and PTS edition.
- Abhisamuc: *Abbidharma-samuccaya* of Asanga, ed. Pradhan (Visvabharati, Santiniketan, 1950).
- D: *Dīgha-nikāya*, ed. Nānāvāsa Thera (Colombo, 1929).
- DA: *Dīgha-nikāyaṭṭhakathā, Sumaṅgalavilāsinī* (Simon Hewavitarne Bequest Series, Colombo).
- Dhp: *Dhammapada*, ed. K. Dhammaratana Thera (Colombo, 1926).
- DhpA: *Dhammapadaṭṭhakathā* (PTS edition).
- Dhs: *Dhammasaṅgani*, (PTS ed.)
- Lankā: *The Laṅkāvatāra-sūtra*, ed. Nanjio (Kyoto, 1923).
- M: *Majjhima-nikāya* (PTS edition).
- MA: *Majjhima-nikāyaṭṭhakathā, Papañcasūdanī* (PTS edition).
- Madhyakāri: *Mādhyamika-Kārikā* of Nāgārjuna, ed. L. de La Vallée Poussin (Bib. Budd. IV).
- Mh-Sūtrāṅkāra: *Mahāyāna-sūtrāṅkāra* of Asanga, ed. Sylvain Levi (Paris, 1907).
- Mhvg: *Mahāvagga (of the Vinaya)*, ed. Saddhātissa Thera (Alutgama, 1922).
- PTS: Pali Text Society of London.
- Prmj: *Paramatthajotikā* (PTS edition).
- S: *Samyutta-nikāya* (PTS edition).
- Sārattha: *Sāratthappakāsinī* (PTS edition).
- Sn: *Suttanipāta* (PTS edition).
- Ud: *Udāna* (Colombo, 1929).
- Vibh: *Vibhaṅga* (PTS edition).
- Vism: *Visuddhimagga* (PTS edition).

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# Glossary

*Ācariya*, teacher.

*Ācariya-muṭṭhi*, 'closed fist of the teacher', i.e., esoteric doctrine, secret teaching.

*Adhamma*, evil, wrong, unjust, immoral.

*Adhimokkha*, determination.

*Ādinava*, evil consequence, danger, unsatisfactoriness.

*Ābāra*, nutriment.

*Ajjava*, honesty, integrity.

*Akkodha*, freedom from hatred.

*Akusala*, unwholesome, demerit, wrong, bad, evil.

*Ālaya-vijñāna*, 'store-consciousness'.

*Amata* (Skt. *Amṛta*), immortality. synonym for Nirvāṇa.

*Anāgāmi*, 'Non-returner', the third stage in the realization of Nirvāṇa.

*Ānāpānasati*, mindfulness of in-and-out-breathing, a form of meditation.

*Anatta*, No-Soul, No-Self.

*Anicca*, impermanent.

*Arahant*, one who is free from all fetters, defilements and impurities through the realization of Nirvāṇa in the fourth and final stage, and who is free from rebirth.

*Ariya-aṭṭhaṅgika-magga*, Noble Eightfold Path.

*Ariya-sacca*, Noble Truth.

*Assāda*, enjoyment, attraction.

*Atakkāvacara*, beyond logic.

*Ātman* (Pali *Attā*), soul, self, ego.

*Attadīpa*, holding oneself as one's own island (protection).

*Attasaraṇa*, holding oneself as one's own refuge.

*Avihiṃsā* (= *Abhiṃsā*), non-violence.

*Avijjā*, ignorance, illusion, delusion.

*Avirodha*, non-obstruction, non-opposition.

*Āvuso*, friend (form of address among equals).

*Avyākata* (with regard to problems) unexplained, not declared; (ethically) neutral, (neither good nor bad).

*Āyasmā*, venerable.

*Āyatana*, 'Sphere'. Six internal spheres: eye, ear, nose, tongue, body and mind; six external spheres: visible form, sound, odour, taste, tangible things and mind-objects (ideas, thoughts, conceptions).

*Bhaiṣajya-guru*, Doctor of Medicine.

*Bhante*, Sir, Venerable Sir.

*Bhava*, becoming, existence, continuity.

*Bhāvanā*, 'meditation', mental culture.

*Bhikkhu*, Buddhist monk, mendicant monk.

*Bhisakka*, doctor, physician.

*Bodhi*, *Bo-tree*, the Tree of Wisdom, *Ficus religiosa*, the tree under which the Buddha attained Enlightenment.

*Bojjhaṅga*, factors of Enlightenment.

*Brahma*, supreme being, creator of the universe.

*Brāhmaṇa*, a Brahmin, member of the highest caste in India.

*Brahma-vihāra*, supreme dwelling (in universal love, compassion, sympathetic joy and equanimity).

*Buddha*, Awakened One, Enlightened One.

*Cetanā*, volition.

*Chanda*, will.

*Citta*, mind.

*Cittakaggatā*, one-pointedness of mind.

*Dāgāba*, Sinhalese word derived from Pali *Dhātu-gabbha* or Skt. *Dhātu-garbhā* which means lit. 'relic-chamber'; a dome-like solid structure in which the relics of the Buddha are enshrined; a *stūpa*.

*Dāna*, charity.

*Dasa-rāja-dhamma*, the Ten Duties of the King.

*Deva*, a deity, a celestial being, a god.

*Dhamma* (Skt. *Dharma*), Truth, Teaching, doctrine, righteousness, piety, morality, justice, nature, all things and states conditioned or unconditioned, etc.

*Dhamma-cakka*, wheel of Truth.

*Dhamma-cakku*, 'Eye of Truth'.

*Dhamma-vicaya*, search of Truth.

*Dhamma-vijaya*, conquest by piety.

*Dhyāna*, 'trance', *recueillement*, a state of mind achieved through higher meditation.

*Dosa*, anger, hatred, ill-will.

*Dravya*, substance.

*Dukkha*, suffering, conflict, unsatisfactoriness, unsubstantiality, emptiness.

*Ehi-passika*, lit. 'Come and see', a phrase used to describe the teaching of the Buddha.

*Hīnayāna*, 'Small Vehicle', a term coined and used by the Mahāyānists referring to earlier orthodox sects (or schools) of Buddhism. See *Mahāyāna* and *Theravāda*.

*Indriya*, faculty, a sense-faculty, a sense-organ.

*Jāti*, birth.

*Jarā-maraṇa*, old age and death.

*Kabaliṅkārābhāra*, material food.

*Kalyāṇa-mitta*, a good friend, who leads you along the right path.

*Kāma*, sense-pleasures, desire for sense-pleasures.

*Kamma* (Skt. *Karma*), volitional action, lit. action, deed.

*Kamma-phala*, *Kamma-vipāka*, the fruit or result of action.

*Karuṇā*, compassion.

*Khandha*, aggregate.

*Khanti*, patience, forbearance, tolerance.

*Kilesa*, defilements, impurities, passions.

*Kṣatriya*, royal caste, the second caste in the Indian caste system, a member of that caste.

*Kusala*, wholesome, merit, good.

*Maddava*, gentleness, softness.

*Magga*, Path, Way.

*Mahā-bhūta*, great elements. (Four in number: solidity, fluidity, heat and motion).

*Mahāyāna*, 'Great Vehicle', form of Buddhism of later development, now mainly followed in China, Japan, Korea and Tibet. See *Hīnayāna* and *Theravāda*.

*Majjhimā-paṭipadā*, Middle Path.

*Māna*, pride.

*Manas*, mental organ, mind.

*Manasikāra*, attention.

*Manosañcetanābhāra*, mental volition as nutriment.

*Mettā*, love, universal love, lit. 'friendship'.

*Micchā-diṭṭhi*, wrong view, wrong opinion.

*Moha*, ignorance, delusion, illusion.

*Muditā*, sympathetic joy, joy for others' success, welfare and happiness.

*Nairātmya*, soullessness, the fact that there is no Self.

*Nāma-rūpa*, Name and Form, mental and physical energies.

*Ñāna-dassana*, insight, vision through wisdom.

*Nirodha*, cessation.

*Nirvāna*, Pāli *Nibbāna*, the Buddhist *summum bonum*, Ultimate Reality, Absolute Truth, lit. 'blowing out, extinction'.

*Nissaraṇa*, freedom, liberation, lit. 'going out'.

*Nīvaraṇa*, hindrance, obstruction.

*Pañcakkhandha*, Five Aggregates (matter, sensation, perception, mental activities and consciousness).

*Paññā*, wisdom.

*Paramattha* (Skt. *Paramārtha*), Absolute Truth, Ultimate Reality.

*Pariccāga*, giving up, renouncing.

*Parinirvāṇa* (Pāli *Parinibbāna*), 'fully blowing out', the final passing away of the Buddha or an Arahant.

*Passaddhi*, relaxation.

*Paṭicca-samuppāda*, Conditioned Genesis, (Dependent Origination).

*Paṭigha*, repugnance, anger.

*Paṭisotagāmi*, going against the current.

*Paṭivedha*, penetration, deep understanding.

*Phassa*, contact.

*Phassābhāra*, contact as nutriment, (contact of internal sense-faculties with the external world as nutriment).

*Pīti*, joy.

*Puggala*, Skt. *Pudgala*, individual, person.

*Rāga*, lust, desire.

*Ratanattaya*, Triple-Gem: the Buddha, the Dhamma (his Teaching) and the Sangha (the Order of Monks).

*Rūpa*, matter, form.

*Sacca* (Skt. *Satya*), Truth.

*Saddhā*, Skt. *Śraddhā*, confidence (faith, belief).

*Sakadāgāmi*, 'Once-Returner', the second stage in the realization of Nirvāṇa.

*Sakkāya-diṭṭhi*, belief in a Soul or Self.

*Salāyatana*, six spheres. See *Āyatana*.

- Samādhi*, concentration attained through higher meditation; mental discipline.
- Samajīvikatā*, living within one's means.
- Samatha*, tranquillity, concentration.
- Samkhāra*, *saṃkhata*, conditioned things and states.
- Sammā-ājīva*, right livelihood.
- Sammā-diṭṭhi*, right view.
- Sammā-kammanta*, right action.
- Sammā-samādhi*, right concentration.
- Sammā-saṃkappa*, right thought.
- Sammā-sati*, right mindfulness.
- Sammā-vācā*, right speech.
- Sammā-vāyāma*, right effort.
- Sammuti*, convention, *sammuti-sacca*, conventional truth.
- Samṣāra*, continuity of existence, cycle of existence.
- Samudaya*, arising, origin of *dukkha*, the Second Noble Truth.
- Śaṅgha*, Community of Buddhist monks.
- Saññā*, perception.
- Sassata-vāda*, eternalism, eternalistic theory.
- Sati*, mindfulness, awareness.
- Satipaṭṭhāna*, setting-up of mindfulness.
- Satthā*, teacher, master.
- Sīla*, virtue, morality.
- Sotāpanna*, 'Stream-entrant', the first stage in the realization of Nirvāṇa.
- Stūpa*, see *Dāgāba*.
- Śūdra*, low caste, the fourth caste in the Indian caste system, a member of this caste.
- Sukha*, happiness, ease, comfort.
- Sutta*, discourse, sermon.
- Taṇhā* (Skt. *Tṛṣṇā*), 'thirst', desire, craving.
- Taṇhakkebaya*, 'extinction of thirst', synonym for Nirvāṇa.
- Tapa*, austerity.
- Tathāgata*, 'One who has found the Truth', synonym for Buddha, a term generally used by the Buddha referring to himself or to other Buddhas. *Tatha* (truth) plus *āgata* (come, arrived).
- Thera-vāda*, 'The system or School of the Elders', considered to be the orthodox and original form of Buddhism as accepted and followed mainly in Ceylon, Burma, Thailand, Laos and Chittagong. See *Mahāyāna* and *Hīnayāna*.
- Thīna-middha*, torpor and languor.

*Tipiṭaka*, Skt. *Tripitaka*, Three Books, usually called 'Three Baskets'.  
The three main canonical divisions of the Buddha's teaching into *Vinaya* (Code of Discipline), *Sutta* (Discourses) and *Abhidhamma* (Higher Doctrine, Philosophy and Psychology).  
*Tisarāṇa*, Three Refuges: The Buddha, the Dhamma (Teaching) and the Sangha (the Community of Monks).

*Uccheda-vāda*, annihilationism, annihilationist theory.  
*Uddhacca-kukkucca*, restlessness and worry, 'flurry and worry'.  
*Upādāna*, grasping, attachment.  
*Upādāyarūpa*, derivative matter.  
*Upāsaka*, a lay Buddhist.  
*Upekkhā*, equanimity.

*Vaiśya*, agricultural and trader caste, third caste in the Indian caste system, a member of this caste.  
*Vedanā*, sensation, feeling.  
*Vibhava*, annihilation, *vibhava-taṇhā*, desire for annihilation.  
*Vicikicchā*, doubt.  
*Viññāṇa*, consciousness.  
*Viññāṇāhāra*, consciousness as nutriment.  
*Vipāka*, result, consequence.  
*Vipariṇāma*, change, transformation, alteration.  
*Vipassanā*, insight, analytical insight.  
*Virāga*, detachment, freedom from desire.  
*Viriya*, energy.  
*Vyāpāda*, anger, hatred, ill-will.

*Yathā-bhūta*, in reality, as things are.



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