

*Lord Buddha's*  
***Mahaparinirvan***

*(Correct Lunar month of Lord Buddha's demise)*



**Dr. Ashok Tapase**



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**Tipitaka - Sutta Pitaka - Digha Nikay**  
(2) Mahavagga - (3) Mahaparinibban Sutta  
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## Preview

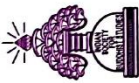
When a human reaches the ultimate level of greatness, people elevate him to divinity. They forget his humanity. Instead of understanding the normality of his physical life, they try to find some metaphysical Divinity in his life. Even if they don't find any such Divinity, they create something akin to a miracle and hail with that miracle. History has seen many such human-gods.

Buddha was neither an incarnation nor a deity; he was simply a human philosopher. Suffering is inevitable in human life. His life's goal was to truly understand this suffering and to make all mankind understand the truth that there is a way to alleviate it. And he was a great human being who accomplished this goal. Yet, after his death, attempts have been made to restore his divinity by adding some miraculous details to his life. One such claim is that Siddhartha Gautama's birth, his enlightenment, and his nirvana occurred on the same date, Vaisakha Purnima. Is this completely true, or just a legend?

The final journey of the life of Tathagata Buddha is described in detail in the Mahaparinibbana Sutta in the Mahavagga under the Digha Nikaya in the Sutta Pitaka of the Tipitaka.

Let us study the Mahaparinibbana Sutta closely and understand the final journey of the life of Tathagata Buddha and his last sermon.

Dr. Ashok Tapase.



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Certified that Prof./Dr./Shri/Smt./Km. Ashok K. P. P. P. P.

from Thane, Mumbai

attended the conference and actively participated in its deliberations. He /She presented a research paper entitled

'अभिज्ञान बुद्ध के अर्थपरिचय' का अर्थ

No TA/DA has been paid to him/her for attending the Conference.

  
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याव जीवम्पि चे बालो पण्डितं पायिरुपासति ।  
न सो धम्मं विजानाति दब्बी सुपरसं यथा ॥५॥  
मुहूत्तमपि चे विञ्जू पण्डितं पायिरुपासति ।  
खिप्पं धम्मं विजानाति जिक्हा सुपरसं यथा ॥६॥

- तथागत बुद्ध  
धम्मपद - ५, बालवग्ग

Even if an ignorant person lives with a wise person for a lifetime...

He does not understand the Dhamma, just as the ladle does not  
understand the taste of curry. (5)

But when a wise person lives with a Noble person even for a moment...

He understands the Dhamma, just as the tongue does understand the  
taste of curry. (6)

## The final journey of the human life of Lord Buddha

The final journey of the Lord Buddha in his human life is described in the Mahaparinibbana Sutta, which is located in the third place in the second section of the Digha Nikaya, the first section of the Sutta Pitaka of the Tipitaka.

It begins... **Rajagriha**

*एवं मे सुतं - एकं समयं भगवा राजगहे विहरति गिज्झकूटे पब्बते। तेन खो पन समयेन राजा मागधो अजातसत्तु वेदेहिपुत्तो वज्जी अभियातुकामो होति। ....*

This indicates that the final journey of the Buddha's human life begins at the Gridhakut Hill in Rajgrih (now Rajgir). At that time, Ajatashatru, son of Vaidehi, was the king there. King Ajatashatru feared the Vajji clan, who lived in Vaishali, near Ajatashatru's kingdom, and wanted to destroy the Vajjis. To this end, he sent his minister, Vassakara, to seek advice from the Buddha. The Buddha advised against attacking the Vajjis, citing their exemplary adherence to the Dhamma. Upon Vassakara's return, the Buddha preached the Dhamma to his Sangha, describing seven ways to prevent decline. The seven ways are repeated three times, concluding with the final six ways, concluding the Dhamma.

After this, Tathagata asks Bhante Ananda to proceed towards **Ambalattika** village.

*अथ खो भगवा राजगहे यथाभिरन्तं विहरित्वा आयस्मन्तं आनन्दं आमन्तेसि “आयामानन्द, येन अम्बलट्टिका तेनुपसङ्कमिस्सामा”ति।*

While living in this village Tathagatha preaches Dhamma to the Sangha on the topics of modesty, samadhi and wisdom.

*तत्रापि सुदं भगवा अम्बलट्टिकायं विहरन्तो राजागारके एतदेव बहुलं भिक्खूनं धम्मिं कथं करोति - “इति सीलं इति समाधि इति पज्जा। सीलपरिभावितो समाधि महप्फलो होति महानिसंसो। समाधिपरिभावितो पज्जा महप्फला होति महानिसंसा। पज्जापरिभावितं*

चित्तं सम्मदेव आसवेहि विमुच्चति, सेय्यथिदं - कामासवा, भवासवा, अविज्जासवा"ति।

Then Tathagata asks Bhante Ananda to go to **Nalanda**.

अथ खो भगवा अम्बलट्टिकायं यथाभिरन्तं विहरित्वा आयस्मन्तं आनन्दं आमन्तेसि -  
“आयामानन्द, येन नाळन्दा तेनुपसङ्कमिस्सामा”ति।

At Nalanda, the Tathagata resides in the mango grove of Pavarika. Sariputta comes here to meet the Tathagata.

एकमन्तं निसिन्नो खो आयस्मा सारिपुत्तो भगवन्तं एतदवोच - “एवं पसन्नो अहं, भन्ते, भगवति; न चाहु न च भविस्सति न चेतरहि विज्जति अज्जो समणो वा ब्राह्मणो वा भगवता भिय्योभिज्जतरो यदिदं सम्बोधिय”न्ति। “उळारा खो ते अयं, सारिपुत्त, आसभी वाचा भासिता, एकंसो गहितो, सीहनादो नदितो - ‘एवंपसन्नो अहं, भन्ते, भगवति; न चाहु न च भविस्सति न चेतरहि विज्जति अज्जो समणो वा ब्राह्मणो वा भगवता भिय्योभिज्जतरो यदिदं सम्बोधिय’न्ति।

Venerable Sariputta extols the greatness of the Tathagata. Here in Nalanda, the Tathagata also preaches the Dhamma to the order of monks. Then, he tells Ananda, "Let's go to **Pataligram**."

अथ खो भगवा नाळन्दायं यथाभिरन्तं विहरित्वा आयस्मन्तं आनन्दं आमन्तेसि -  
“आयामानन्द, येन पाटलिगामो तेनुपसङ्कमिस्सामा”ति।

Upon arriving at Pataligram with Bhante Ananda, the local devotees invite the Tathagata to his resting place. Here, the Tathagata preaches to the devotees about the calamities caused by the five bad habits. He then preaches about the prosperity attainable by the five good habits.

While staying here, we learn about Pataligram. To protect Vaishali from the Vajjis, Maharaja Ajatashatru ordered his minister Sunidha

and Vassakar to develop Pataligram and build a Fortement around it.

*तेन खो पन समयेन सुनिध वस्सकारा मगधमहामत्ता पाटलिगामे नगरं मापेन्ति वज्जीनं पटिबाहाय।*

Then Tathagata expresses his views about the future of this emerging city.

*यावता, आनन्द, अरियं आयतनं यावता वणिप्पथो इदं अगगनगरं भविस्सति पाटलिपुत्तं पुटभेदनं। पाटलिपुत्तस्स खो, आनन्द, तयो अन्तराया भविस्सन्ति - अगितो वा उदकतो वा मिथुभेदा वा''ति।*

Ananda, this city will be a city of good people and a city of commerce in the future. But this city may be threatened by fire, flood, and schismatic views.

Sunidha and Vassakara invite the Tathagata and his Sangha for a meal. After the meal, the Tathagata gives them a sermon.

*यस्मिं पदेसे कप्पेति, वासं पण्डितजातियो।  
सीलवन्तेत्थ भोजेत्वा, सज्जते ब्रह्मचारयो ॥  
या तत्थ देवता आसुं, तासं दक्खिणमादिसे।  
ता पूजिता पूजयन्ति, मानिता मानयन्ति नं॥  
ततो नं अनुकम्पन्ति, माता पुत्तं व ओरसं।  
देवतानुकम्पितो पोसो, सदा भद्रानि पस्सती''ति॥*

While living in this house, feed the learned, the virtuous, and the bramhacharis, and give alms to the gods, and worship them; they will worship you. Respect them, and they will respect you. Just as a mother feels compassion for her child while breastfeeding, compassion for the gods makes everything seem good to humans.

Sunidha and Vassakar watched the Tathagata depart, thinking, "The gate through which Gautama will pass will be called Gautama Gate, the ghat from which Gautama will cross the Ganges will be called Gautama Ghat."

When the Tathagata reached the riverbank, the river was in flood. Some were searching for boats, large or small, while others were searching for rafts. But the Tathagata and the community of monks, supported by each other's strong arms, easily crossed the river. Upon crossing, the Tathagata says...

*ये तरन्ति अण्णवं सरं, सेतुं कत्वान विसज्ज पल्ललानि।  
कुल्लज्हि जनो बन्धति, तिण्णा मेधाविनो जना'ति॥*

Those who are wise build bridge of Healthy Human Arms and cross the floodwaters of the river, leaving behind the swamps. But some people continue to search for boats, big or small.

The Tathagata tells Ananda, "Let's go to **Kotigram** now."

Upon reaching Kotigram, the Tathagata explains the Four Noble Truths to the monk community.

*चतुन्नं, भिक्खवे, अरियसच्चानं अननुबोधा अप्पटिवेधा एवमिदं दीघमद्धानं सन्धावितं  
संसरितं ममज्जेव तुम्हाकज्च।*

*कतमेसं चतुन्नं?*

*दुक्खस्स, भिक्खवे, अरियसच्चस्स अननुबोधा अप्पटिवेधा एवमिदं दीघमद्धानं  
सन्धावितं संसरितं ममज्जेव तुम्हाकज्च।*

*दुक्खसमुदयस्स, भिक्खवे, अरियसच्चस्स अननुबोधा अप्पटिवेधा एवमिदं दीघमद्धानं  
सन्धावितं संसरितं ममज्जेव तुम्हाकज्च।*

*दुक्खनिरोधस्स, भिक्खवे, अरियसच्चस्स अननुबोधा अप्पटिवेधा एवमिदं दीघमद्धानं  
सन्धावितं संसरितं ममज्जेव तुम्हाकज्च।*

*दुक्खनिरोधगामिनिया पटिपदाय, भिक्खवे, अरियसच्चस्स अननुबोधा अप्पटिवेधा  
एवमिदं दीघमद्धानं सन्धावितं संसरितं ममज्जेव तुम्हाकज्च।*

तयिदं, भिक्खवे, दुक्खं अरियसच्चं अनुबुद्धं पटिविद्धं, दुक्खसमुदयं अरियसच्चं अनुबुद्धं पटिविद्धं, दुक्खनिरोधं अरियसच्चं अनुबुद्धं पटिविद्धं, दुक्खनिरोधगामिनी पटिपदा अरियसच्चं अनुबुद्धं पटिविद्धं, उच्छिन्ना भवतण्हा, खीणा भवनेत्ति, नत्थिदानि पुनब्भवो'ति।

Monks, you and I have been wandering until today because we are unaware of the Four Noble Truths and are not imbued with them. What are these four?

Dukkha, the cause of suffering, the cessation of suffering, and the Eightfold Path to the cessation of suffering—these are the Four Noble Truths.

After staying at Kotigram as desired, the Tathagata says to Ananda, "Come, Ananda, let's go to **Natika**."

Upon reaching Natika, Ananda tells the Tathagata that many people living in Natika have died, and people want to know where the deceased may be now.

The Tathagata tells him about some of the people's whereabouts, but then says, "Ananda, if you keep asking about every person who has died, it will be difficult. Instead, I will explain to you the ideal equivalent of the Dhamma. Armed with this, the Noble Master will be able to predict his own future."

कतमो च सो, आनन्द, धम्मादासो धम्मपरियायो, येन समन्नागतो अरियसावको आकङ्खमानो अत्तनाव अत्तानं ब्याकरेय्य - 'खीणनिरयोमिं खीणतिरच्छानयोनि खीणपेत्तिविसयो खीणापायदुग्गतिविनिपातो, सोतापन्नोहमस्मि अविनिपातधम्मो नियतो सम्बोधिपरायणो'ति?

इधानन्द, अरियसावको बुद्धे अवेच्चप्पसादेन समन्नागतो होति

‘इतिपि सो भगवा अरहं सम्मासम्बुद्धो विज्जाचरणसम्पन्नो सुगतो लोकविदू अनुत्तरो पुरिसदम्मसारथि सत्था देवमनुस्सानं बुद्धो भगवा’ति।

धम्मो अवेच्चप्पसादेन समन्नागतो होति - ‘स्वाक्खातो भगवता धम्मो सन्दिट्टिको अकालिको एहिपस्सिको ओपनेय्यिको पच्चत्तं वेदितब्बो विञ्जूही’ति।

सङ्घे अवेच्चप्पसादेन समन्नागतो होति - ‘सुप्पटिपन्नो भगवतो सावकसङ्घो, उजुप्पटिपन्नो भगवतो सावकसङ्घो, जायप्पटिपन्नो भगवतो सावकसङ्घो, सामीचिप्पटिपन्नो भगवतो सावकसङ्घो यदिदं चत्तारि पुरिसयुगानि अट्ट पुरिसपुग्गला, एस भगवतो सावकसङ्घो आहुनेय्यो पाहुनेय्यो दक्खिणेय्यो अज्जलिकरणीयो अनुत्तरं पुञ्जक्खेत्तं लोकस्सा’ति।

अरियकन्तेहि सीलेहि समन्नागतो होति अखण्डेहि अच्छिद्देहि असबलेहि अकम्मासेहि भुजिस्सेहि विञ्जूपसत्थेहि अपरामट्ठेहि समाधिसंवत्तनिकेहि।

अयं खो सो, आनन्द, धम्मादासो धम्मपरियायो, येन समन्नागतो अरियसावको आकङ्खमानो अत्तनाव अत्तानं ब्याकरेय्य - ‘खीणनिरयोम्हि खीणतिरच्छानयोनि खीणपेत्तिविसयो खीणापायदुग्गतिविनिपातो, सोतापन्नोहमस्मि अविनिपातधम्मो नियतो सम्बोधिपरायणो’ति।

Ananda, what is that ideal of Dharma, the equivalent of Dharma? Knowing which, the Arya Shravaks will be able to understand that - where there is no hell, no animal-life, no ghost-life, no misery, one is on the path of non-falling Bodhi, is engrossed in the Dhamma source, is far from the place of suffering, can live on his own with the help of Saddharma.

Ananda. The Aryan disciple who has unwavering faith in the Buddha, ....

He who is radiant, capable, wise, endowed with knowledge and good conduct, walks the right path, the best of the world, guides oppressed men, and teaches gods and men, is the Buddha.

He who has unwavering faith in the Dharma, says, "The Lord's Dharma is eternal, it belongs to this world, to this time, is worthy of testing, brings one closer, and is personally known to the learned."

He who has unwavering faith in the Sangha, says, "The Lord's disciples are walking on the right path, the disciples are on the simple path, the path of justice, the path of respect. This four-person pair (Srotapanna, Sakradagami, Anagami, and Arhat) and eight men, is the Lord's disciples, worthy of being invited, worthy of being welcomed, worthy of giving alms, and worthy of being joined." and is the cause of supreme virtue.

An Arya Shravak is unbroken, blameless, pure, untainted, worthy of worship, praised by the learned, and endowed with good conduct. Ananda, this is the ideal of Dharma, the synonym of Dharma.

After staying there and giving this advice in the play, the Tathagata says, "Come, Anand, let's go to **Vaishali** now."

In the city of Vaishali, the Tathagata stays in Amrapali's garden. Amrapali invites him for a meal. Soon after, the Licchavi residents also invite him for a meal. But the Tathagata declines the Licchavi invitation, saying that he has already accepted Amrapali's invitation and will not change it.

After staying in the mango grove of Vaishali for some time, the Tathagata tells his Sangha that they should now spend the rainy season wherever they wish around Vaishali, if anyone knows them at nearby places. He then says to Ananda, "Let's go to **Veluvagram**. We will spend the rainy season there."

If the Tathagata announces the rainy season here, then it is definitely the month of **Ashadha**.

अथ खो भगवतो वस्सूपगतस्स खरो आबाधो उप्पज्जि, बाळ्हा वेदना वत्तन्ति मारणत्तिका। ता सुदं भगवा सतो सम्पजानो अधिवासेसि अविहज्जमानो। अथ खो भगवतो एतदहोसि - “न खो मेतं पतिरूपं, खाहं अनामन्तेत्वा उपट्ठाके अनपलोकेत्वा भिक्खुसङ्घं परिनिब्बायेय्यं। यंनूनाहं इमं आबाधं वीरियेन पटिपणामेत्वा जीवितसङ्खारं अधिट्ठाय विहरेय्य”न्ति। अथ खो भगवा तं आबाधं वीरियेन पटिपणामेत्वा जीवितसङ्खारं अधिट्ठाय विहासि।

Thus begins the Tathagata's final rainy season retreat in Veluvegram. During this rainy season, the Tathagata's health deteriorates severely. Yet, with his courage, the Tathagata endures the pain. He thinks it would be wrong for him to attain nirvana without telling everything to his disciples. Only then does he overcome his pain with his courage.

अहं खो पनानन्द, एतरहि जिण्णो वुद्धो महल्लको अद्धगतो वयोअनुप्पत्तो। **आसीतिको मे वयो वत्तति।** सेय्यथापि, आनन्द, जज्जरसकटं वेठमिस्सकेन यापेति, एवमेव खो, आनन्द, वेठमिस्सकेन मज्जे तथागतस्स कायो यापेति।

After dealing with his pain, the Tathagata speaks with Ananda. During the conversation, he says that he is now old. **He is now eighty years old.**

वेसालियं पिण्डाय चरित्वा पच्छाभत्तं पिण्डपातपटिवकन्तो आयस्मन्तं आनन्दं आमन्तेसि - “गण्हाहि, आनन्द, निसीदनं, येन चापालं चेतियं तेनुपसङ्कमिस्साम दिवा विहाराया”ति। “एवं, भन्ते”ति खो आयस्मा आनन्दो भगवतो पटिस्सुत्वा निसीदनं आदाय भगवन्तं पिट्ठितो पिट्ठितो अनुबन्धि। अथ खो भगवा येन चापालं चेतियं तेनुपसङ्कमि; उपसङ्कमित्वा पज्जत्ते आसने निसीदि। आयस्मापि खो आनन्दो भगवन्तं अभिवादेत्वा एकमन्तं निसीदि।

After having food in Vaishali, Tathagata asks Bhante Ananda to go to **Chapal Chaitya.**

भासिता खो पनेसा, भन्ते, भगवता वाचा - 'न तावाहं, पापिम, परिनिब्बायिस्सामि, याव मे इदं ब्रह्मचरियं न इद्धं चेव भविस्सति फीतञ्च वित्थारिकं बाहुजज्जं पुथुभूतं याव देवमनुस्सेहि सुप्पकासित'न्ति। एतरहि खो पन, भन्ते, भगवतो ब्रह्मचरियं इद्धं चेव फीतञ्च वित्थारिकं बाहुजज्जं पुथुभूतं, याव देवमनुस्सेहि सुप्पकासितं। परिनिब्बातुदानि, भन्ते, भगवा, परिनिब्बातु सुगतो, परिनिब्बानकालोदानि, भन्ते, भगवतो'ति।

एवं वुत्ते भगवा मारं पापिमन्तं एतदवोच - "अप्पोस्सुक्को त्वं, पापिम, होहि, न चिरं तथागतस्स परिनिब्बानं भविस्सति। इतो तिण्णं मासानं अच्चयेन तथागतो परिनिब्बायिस्सती'ति।

As soon as Bhante Ananda leaves the Tathagata and goes to rest, Mara\* arrives and pays his respects to the Tathagata and tells him, "The time has come for your Parinirvana. As you said, when your path of Dhamma is complete, widespread, and loved by gods and humans, you will attain Parinirvana. Today, this has come to fruition, and therefore, the time for your Parinirvana has come." The Tathagata says to him, "O sinner, calm down. The Tathagata will surely accept Parinirvana. **Just three months from today, the Tathagata will attain Parinirvana.**"

\* Mara – In the Tipitaka literature, "Mara" is a fictional character, who always plays an opposing role and is against the true Dharma and goodwill.

अथ खो भगवा चापाले चेतिये सतो सम्पजानो आयुसङ्खारं ओस्सजि। ओस्सट्टे च भगवता आयुसङ्खारे महाभूमिचालो अहोसि भिंसनको सलोमहंसो, देवदुन्दुभियो च फलिसु। अथ खो भगवा एतमत्थं विदित्वा तायं वेलायं इमं उदानं उदानेसि -

तुलमतुलञ्च सम्भवं, भवसङ्खारमवस्सजि मुनि।  
अज्झत्तरतो समाहितो, अभिन्दि कवचमिवत्तसम्भव'न्ति॥

Then, near the Chapal Chaitya, awakened by complete consciousness, the Tathagata renounces his desire to live. Just then, a massive earthquake occurs. Thunder and lightning flash across the sky. The Lord, in a tranquil state, casts off the shield of existence. (The thunder and lightning signal the nearing end of the rainy season.)

The Tathagata discusses several important topics with Venerable Ananda. Finally, he explains that Mara has just approached him and spoken about his Parinirvana. The Tathagata also tells him that just three months from now, the Tathagata will attain Parinirvana.

Upon hearing this, Venerable Ananda requests the Tathagata Buddha to remain here (on earth) (not attain Parinirvana) until the end of this kalpa, for the benefit of all gods and humanity, for the happiness of all gods and humanity, for the mercy of all gods and humanity, for the well-being of all gods and humanity.

*अथ खो भगवा भिक्खू आमन्तेसि - हन्ददानि, भिक्खवे, आमन्तयामि वो, वयधम्मा सङ्खारा, अप्पमादेन सम्पादेथ। नचिरं तथागतस्स परिनिब्बानं भविस्सति। इतो तिण्णं मासानं अच्चयेन तथागतो परिनिब्बायिस्सती'ति।*

The Tathagata, addressing the monks, says, "Time is passing. Be free from carelessness, be alert and face it with strength. **The Tathagata will not live long; three months from now, the Tathagata will attain Parinirvana.**"

All this happens during the ending days of Tathagata's last rainy season retreat (in Veluvagram). As time passes, the Tathagata's rainy season retreat ends. As soon as the rainy season ends, the Tathagata asks Ananda to proceed to **Bhandagram** to begin his pilgrimage.

(According to the prophecy of the Tathagata and the promise given to Mara, **this is where the three-month period begins.**)

अथ खो भगवा पुब्बण्हसमयं निवासेत्वा पत्तचीवरमादाय वेसालिं पिण्डाय पाविसि।  
वेसालियं पिण्डाय चरित्वा पच्छाभत्तं पिण्डपातप्पटिक्कन्तो नागापलोकितं वेसालिं  
अपलोकेत्वा आयस्मन्तं आनन्दं आमन्तोसि “इदं पच्छिमकं, आनन्द, तथागतस्स  
वेसालिया दस्सनं भविस्सति। आयामानन्द, येन भण्डगामो तेनुपसङ्कमिस्सामा”ति।  
“एवं, भन्ते”ति खो आयस्मा आनन्दो भगवतो पच्चस्सोसि।

The Tathagata receives alms from the city of Vaishali. After eating, he stands up, turns his entire body like an elephant, looking at Vaishali, and says, "Ananda, the Tathagata is seeing Vaishali for the last time. Let us now go to **Bhandagram.**"

While living in Bhandagram, the Tathagata preaches to the community of monks.

सीलं समाधि पज्जा च, विमुत्ति च अनुत्तरा।  
अनुबुद्धा इमे धम्मा, गोतमेन यसस्सिना॥

इति बुद्धो अभिज्जाय, धम्ममक्खासि भिक्खुनं।  
दुक्खस्सन्तकरो सत्था, चक्खुमा परिनिब्बुतो”ति॥

तत्रापि सुदं भगवा भण्डगामे विहरन्तो  
एतदेव बहुलं भिक्खूनं धम्मिं कथं करोति -  
इति सीलं, इति समाधि, इति पज्जा।

Here, the Tathagata concludes his final rainy season stay in the city of Vaishali (and its surroundings). To begin his pilgrimage, he asks Ananda to proceed to Bhandagram. This clearly means that this is **the full moon day of the month of Ashwin**, the day when the rainy season ends. Three months after this time, the Tathagata is going to accept Parinirvana.

अथ खो भगवा भण्डगामे यथाभिरन्तं विहरित्वा आयस्मन्तं आनन्दं आमन्तेसि -  
आयामानन्द, येन हत्थिगामो, येन अम्बगामो, येन जम्बुगामो, येन भोगनगरं  
तेनुपसङ्कमिस्सामा"ति। "एवं, भन्ते"ति खो आयस्मा आनन्दो भगवतो पच्चस्सोसि।  
अथ खो भगवा महता भिक्खुसङ्घेन सद्धिं येन भोगनगरं तदवसरि।

After Bhandagram, the Tathagata travels to **Hastigram, Ambagram, Jambugram, and then Bhoganagar**. While in Bhoganagar, the Tathagata explains the methods for discerning the truth of his teachings when delivered by other monks. The Tathagata explains the Vinaya to monks and asks them to use it to evaluate such teachings.

अथ खो भगवा भोगनगरे यथाभिरन्तं विहरित्वा आयस्मन्तं आनन्दं आमन्तेसि -  
"आयामानन्द, येन पावा तेनुपसङ्कमिस्सामा"ति। "एवं, भन्ते"ति खो आयस्मा  
आनन्दो भगवतो पच्चस्सोसि। अथ खो भगवा महता भिक्खुसङ्घेन सद्धिं येन पावा  
तदवसरि।

After staying for some time in Bhoganagar, the Tathagata asks Bhante Ananda to go to **Pava**. Ananda brings him to Pava. Upon reaching Pava, they stay in the mango grove of a blacksmith named Chunda. As soon as Chunda the blacksmith learns that the Tathagata is staying in his mango grove, he immediately goes to the Tathagata. The Tathagata gives him the Dhamma teachings.

तत्र सुदं भगवा पावायं विहरति चुन्दस्स कम्मरपुत्तस्स अम्बवने। अस्सोसि खो चुन्दो  
कम्मरपुत्तो "भगवा किर पावं अनुप्पत्तो, पावायं विहरति मय्हं अम्बवने"ति। अथ खो  
चुन्दो कम्मरपुत्तो येन भगवा तेनुपसङ्कमि; उपसङ्कमित्वा भगवन्तं अभिवादेत्वा  
एकमन्तं निसीदि। एकमन्तं निसिन्नं खो चुन्दं कम्मरपुत्तं भगवा धम्मिया कथाय  
सन्दस्सेसि समादपेसि समुत्तेजेसि सम्पहंसेसि। अथ खो चुन्दो कम्मरपुत्तो भगवता  
धम्मिया कथाय सन्दस्सितो समादपितो समुत्तेजितो सम्पहंसितो भगवन्तं एतदवोच  
"अधिवासेतु मे, भन्ते, भगवा स्वातनाय भत्तं सद्धिं भिक्खुसङ्घेना"ति।

Impressed by the teachings given by the Tathagata, Chunda invited him to his house for dinner.

निसज्ज खो भगवा चुन्दं कम्मरपुत्तं आमन्तेसि “यं ते, चुन्द, सूकरमद्वं पटियत्तं, तेन मं परिविस। यं पनज्जं खादनीयं भोजनीयं पटियत्तं, तेन भिक्खुसङ्घं परिविसा”ति। “एवं, भन्ते”ति खो चुन्दो कम्मरपुत्तो भगवतो पटिस्सुत्वा यं अहोसि सूकरमद्वं पटियत्तं, तेन भगवन्तं परिविसि। यं पनज्जं खादनीयं भोजनीयं पटियत्तं, तेन भिक्खुसङ्घं परिविसि। अथ खो भगवा चुन्दं कम्मरपुत्तं आमन्तेसि “यं ते, चुन्द, सूकरमद्वं अवसिट्ठं, तं सोब्भे निखणाहि। नाहं तं, चुन्द, पस्सामि सदेवके लोके समारके सब्रह्मके सस्समणब्राह्मणिया पजाय सदेवमनुस्साय, यस्स तं परिभुत्तं सम्मा परिणामं गच्छेय्य अज्जत्र तथागतस्सा”ति। “एवं, भन्ते”ति खो चुन्दो कम्मरपुत्तो भगवतो पटिस्सुत्वा यं अहोसि सूकरमद्वं अवसिट्ठं, तं सोब्भे निखणित्वा येन भगवा तेनुपसङ्कमि; उपसङ्कमित्वा भगवन्तं अभिवादेत्वा एकमन्तं निसीदि। एकमन्तं निसिन्नं खो चुन्दं कम्मरपुत्तं भगवा धम्मिया कथाय सन्दस्सेत्वा समादपेत्वा समुत्तेजेत्वा सम्पहंसेत्वा उट्ठायासना पक्कामि।

The next day, the Tathagata arrives at Chunda's house for dinner. He tells Chunda to serve the sukura-madava he cooked for him only to himself and not to anyone else. Serve other food to everyone else. After the meal, the Tathagata tells Chunda not to serve any leftover sukura-madava to anyone but to bury it in a pit. No one - Māra, Brahma, sage, Brahmin, God, or human - except the Tathāgata can digest this sukura-madava. Chunda did as the Tathāgata instructed.

अथ खो भगवतो चुन्दस्स कम्मरपुत्तस्स भत्तं भुत्ताविस्स खरो आबाधो उप्पज्जि, लोहितपक्खन्दिका पबाळ्हा वेदना वत्तन्ति मारणान्तिका। ता सुदं भगवा सतो सम्पजानो अधिवासेसि अविहज्जमानो। अथ खो भगवा आयस्मन्तं आनन्दं आमन्तेसि - “आयामानन्द, येन कुसिनारा तेनुपसङ्कमिस्सामा”ति। “एवं, भन्ते”ति खो आयस्सा आनन्दो भगवतो पच्चस्सोसि।

When Tathagata reaches his resting place after having food at Chund blacksmith's house, he is very ill, he has bloody diarrhea. Despite being in a lot of pain, he bears it with his courage. Understanding the situation, he asks the monk Ananda to accompany him to **Kusinara**. Even after knowing about Tathagata's illness, Ananda agrees to take him to Kusinara. While walking, Tathagata stands near a tree on the side of the road and says to Ananda, fold the cloth four times and spread it for me. After sitting there, he says to Ananda, bring water, he is thirsty.

*अथ खो भगवा मग्गा ओक्कम्म येन अज्जतरं रुक्खमूलं तेनुपसङ्कमि; उपसङ्कमित्वा आयस्मन्तं आनन्दं आमन्तोसि - 'इङ्घ मे त्वं, आनन्द, चतुग्गुणं सङ्घाटिं पज्जपेहि, किलन्तोस्मि, आनन्द, निसीदिस्सामी'ति। 'एवं, भन्ते'ति खो आयस्सा आनन्दो भगवतो पटिस्सुत्वा चतुग्गुणं सङ्घाटिं पज्जपेसि। निसीदि भगवा पज्जत्ते आसने। निसज्ज खो भगवा आयस्मन्तं आनन्दं आमन्तोसि - 'इङ्घ मे त्वं, आनन्द, पानीयं आहर, पिपासितोस्मि, आनन्द, पिविस्सामी'ति। एवं वुत्ते आयस्सा आनन्दो भगवन्तं एतदवोच - 'इदानि, भन्ते, पज्जमत्तानि सकटसतानि अतिक्कन्तानि, तं चक्कच्छिन्नं उदकं परित्तं लुळितं आविलं सन्दति। अयं, भन्ते, ककुधा नदी अविदूरे अच्छोदका सातोदका सीतोदका सेतोदका सुप्पतित्था रमणीया। एत्थ भगवा पानीयञ्च पिविस्सति, गत्तानि च सीती करिस्सती'ति।*

Bhantee Ananda tells him that many carts have just crossed the river, and the water is unclean due to churning. The Kukattha River is not far from here. Upon reaching there, the Tathagata should drink water and cool his body. After the Tathagata's request three times, Bhantee Ananda takes a vessel of water and goes to the river bank. Upon reaching there, Bhantee Ananda is astonished to see the river water. The river water is clean and cool. He brings water and gives it to the Tathagata.

Remaining calm and unperturbed is the only way to ward off all evil and misfortune. After some calm and unperturbed time, all

evil and misfortune becomes normal. This is what the Tathagata explains to Ananda (and to all humanity) through this parable.

Just then, a wrestler named Pukkus, a disciple of Alara Kalama, passes by on the road from **Pava to Kusinara**.

Several vehicles passed by making noise, yet the Tathagata remained sitting there calmly. Pukkus Malla remembers Alara Kalama and tells him about Alara Kalama, who once sat near a similar tree and saw many vehicles passing by. The noise of those vehicles could not disturb Alara Kalama's peace.

The Tathagata tells him another story. Once, he was sitting in his hut, and a farmer and his oxen were working in the field outside, just a short distance away. Suddenly, lightning struck them with a loud thunder and a bright light. Everyone died. Until the villagers arrived and questioned him, he was unaware of anything. After becoming a monk and transcending the cycle of life, a person becomes completely unperturbed.

*अथ खो पुक्कुसो मल्लपुत्तो अज्जतरं पुरिसं आमन्तेसि - "इङ्घ मे त्वं, भणो, सिङ्गीवण्णं युगमट्ठं धारणीयं आहरा'ति। "एवं, भन्ते'ति खो सो पुरिसो पुक्कुसस्स मल्लपुत्तस्स पटिस्सुत्वा तं सिङ्गीवण्णं युगमट्ठं धारणीयं आहरि। अथ खो पुक्कुसो मल्लपुत्तो तं सिङ्गीवण्णं युगमट्ठं धारणीयं भगवतो उपनामेसि - "इदं, भन्ते, सिङ्गीवण्णं युगमट्ठं धारणीयं, तं मे भगवा पटिग्गण्हातु अनुकम्पं उपादाया"ति। "तेन हि, पुक्कुस, एकेन मं अच्छादेहि, एकेन आनन्द'न्ति। "एवं, भन्ते'ति खो पुक्कुसो मल्लपुत्तो भगवतो पटिस्सुत्वा एकेन भगवन्तं अच्छादेति, एकेन आयस्मन्तं आनन्दं।*

Pukkus asks someone to bring two golden\* colored robes. Tathagata tells him to let him wear one and let Ananda wear the other.

Shortly after Pukkus leaves, Ananda puts a golden\* robe on Tathagata. Immediately, Ananda is astonished to see Tathagata's body and says, "Tathagata's body has become so radiant that even the golden\* color of the robe has faded."

\* Here I have written the color of the robe as golden, but I think it should be lion-colored.

अथ खो आयस्मा आनन्दो अचिरपक्वन्ते पुक्कुसे मल्लपुत्ते तं सिङ्गीवण्णं युगमट्ठं धारणीयं भगवतो कायं उपनामेसि। तं भगवतो कायं उपनामितं हतच्चिकं विय खायति। अथ खो आयस्मा आनन्दो भगवन्तं एतदवोच "अच्छरियं, भन्ते, अब्भुतं, भन्ते, याव परिसुद्धो, भन्ते, तथागतस्स छविवण्णो परियोदातो। इदं, भन्ते, सिङ्गीवण्णं युगमट्ठं धारणीयं भगवतो कायं उपनामितं हतच्चिकं विय खायती"ति। "एवमेतं, आनन्द, एवमेतं, आनन्द द्वीसु कालेसु अतिविय तथागतस्स कायो परिसुद्धो होति छविवण्णो परियोदातो। कतमेसु द्वीसु? यच्च, आनन्द, रत्तिं तथागतो अनुत्तरं सम्मासम्बोधिं अभिसम्बुज्जाति, यच्च रत्तिं अनुपादिसेसाय निब्बानधातुया परिनिब्बायति। इमेसु खो, आनन्द, द्वीसु कालेसु अतिविय तथागतस्स कायो परिसुद्धो होति छविवण्णो परियोदातो। "अज्ज खो, पनानन्द, रत्तिया पच्छिमे यामे कुसिनारायं उपवत्तने मल्लानं सालवने अन्तरेण यमकसालानं तथागतस्स परिनिब्बानं भविस्सति। आयामानन्द, येन ककुधा नदी तेनुपसङ्कमिस्सामा"ति।

The Lord tells Ananda that the Tathagata's body is twice as radiant. The first time was when he attained enlightenment (while sitting under the pipal tree in Gaya), and now the second time. Because, Ananda, tonight, in the latter part of the night, in the Sal Forest of the Mallas, between two Sal trees, the Tathagata will attain Nirvana. Come, Ananda, let us go now to the Kukuttha River.

अथ खो भगवा महता भिक्खुसङ्घेन सद्धिं येन ककुधा नदी तेनुपसङ्कमि; उपसङ्कमित्वा ककुधं नदिं अज्झागाहेत्वा न्हत्वा च पिवित्वा च पच्चुत्तरित्वा येन अम्बवनं तेनुपसङ्कमि। उपसङ्कमित्वा आयस्मन्तं चुन्दकं आमन्तोसि "इङ्घ मे त्वं, चुन्दक, चतुग्गुणं सङ्घाटिं पज्जपोहि, किलन्तोस्मि, चुन्दक, निपज्जिस्सामी"ति।

“एवं, भन्ते”ति खो आयस्मा चुन्दको भगवतो पटिस्सुत्वा चतुग्गुणं सङ्घाटिं पञ्जपेसि। अथ खो भगवा दक्खिणेन पस्सेन सीहसेय्यं कप्पेसि पादे पादं अच्चाधाय सतो सम्पजानो उट्टानसज्जं मनसिकरित्वा। आयस्मा पन चुन्दको तत्थेव भगवतो पुरतो निसीदि।

Accompanied by a community of monks, the Buddha arrives at the Kukuttha River. He bathes in the river, drinks water, and returns to a nearby mango grove. He then calls upon his disciple, Chundaka, to fold a cloth four times and spread it out. Chundaka lays down on the bed for the Buddha. The Buddha lies on the bed, his right arm in a lion-like posture, one leg on the other.

अथ खो भगवा आयस्मन्तं आनन्दं आमन्तेसि “सिया खो, पनानन्द, चुन्दस्स कम्मरपुत्तस्स कोचि विप्पटिसारं उप्पादेय्य ‘तस्स ते, आवुसो चुन्द, अलाभा तस्स ते दुल्लद्धं, यस्स ते तथागतो पच्छिमं पिण्डपातं परिभुज्जित्वा परिनिब्बुतो’ति। चुन्दस्स, आनन्द, कम्मरपुत्तस्स एवं विप्पटिसारो पटिविनेतब्बो ‘तस्स ते, आवुसो चुन्द, लाभा तस्स ते सुलद्धं, यस्स ते तथागतो पच्छिमं पिण्डपातं परिभुज्जित्वा परिनिब्बुतो। सम्मुखा मेतं, आवुसो चुन्द, भगवतो सुतं सम्मुखा पटिग्गहितं - द्वे मे पिण्डपाता समसमफला समविपाका, अतिविय अज्जेहि पिण्डपातेहि महप्फलतरा च महानिसंसतरा च। कतमे द्वे? यच्च पिण्डपातं परिभुज्जित्वा तथागतो अनुत्तरं सम्मासम्बोधिं अभिसम्बुज्जाति, यच्च पिण्डपातं परिभुज्जित्वा तथागतो अनुपादिसेसाय निब्बानधातुया परिनिब्बायति।

The Tathagata called Ananda to him and said, "Now don't tell Chunda, the blacksmith, that you have sinned. It's your misfortune that the Tathagata attained nirvana by eating the food you gave him." Tell Chunda that you are very fortunate. Two food donations bestow the greatest merit: one when the Tathagata accepts and eats the food, and attains enlightenment. The other is the food donation that the Tathagata eats and attains nirvana.

अथ खो भगवा आयस्मन्तं आनन्दं आमन्तेसि - "आयामानन्द, येन हिरञ्जवतिया नदिया पारिमं तीरं, येन कुसिनारा उपवत्तनं मल्लानं सालवनं तेनुपसङ्कमिस्सामा"ति। "एवं, भन्ते"ति खो आयस्मा आनन्दो भगवतो पच्चस्सोसि। अथ खो भगवा महता भिक्खुसङ्घेन सद्धिं येन हिरञ्जवतिया नदिया पारिमं तीरं, येन कुसिनारा उपवत्तनं मल्लानं सालवनं तेनुपसङ्कमि। उपसङ्कमित्वा आयस्मन्तं आनन्दं आमन्तेसि "इङ्घ मे त्वं, आनन्द, अन्तरेन यमकसालानं उत्तरसीसकं मञ्चकं पञ्जपेहि, किलन्तोस्मि, आनन्द, निपज्जिस्सामी"ति। "एवं, भन्ते"ति खो आयस्मा आनन्दो भगवतो पटिस्सुत्वा अन्तरेन यमकसालानं उत्तरसीसकं मञ्चकं पञ्जपेसि। अथ खो भगवा दक्खिणेन पस्सेन सीहसेय्यं कप्पेसि पादे पादं अच्छाधाय सतो सम्पजानो।

The Lord tells Ananda, "Let's cross the Hiranyavati River, where the Mallas have a grove of sal trees." Upon reaching there, he tells Ananda, "I am very tired. Please spread a platform bed with bed-head facing north. I need to lie down." The Tathagata lies down on the bed, propped on his right arm, like a lion's bed, with one leg on the other.

तेन खो पन समयेन यमकसाला सब्बफालिफुल्ला होन्ति अकालपुप्फेहि। ते तथागतस्स सरीरं ओकिरन्ति अज्झोकिरन्ति अभिप्पकिरन्ति तथागतस्स पूजाय। दिब्बानिपि मन्दारवपुप्फानि अन्तलिक्खा पपतन्ति, तानि तथागतस्स सरीरं ओकिरन्ति अज्झोकिरन्ति अभिप्पकिरन्ति तथागतस्स पूजाय।

At that time, the two Sal trees were in untimely bloom, and these flowers were scattered on the body of the Tathagata, as if the Sal trees were worshipping him. Divine flowers were also showering on the Tathagata's body from the sky.

अथ खो भगवा आयस्मन्तं आनन्दं आमन्तेसि - "सब्बफालिफुल्ला खो, आनन्द, यमकसाला अकालपुप्फेहि। ते तथागतस्स सरीरं ओकिरन्ति अज्झोकिरन्ति अभिप्पकिरन्ति तथागतस्स पूजाय। दिब्बानिपि मन्दारवपुप्फानि अन्तलिक्खा पपतन्ति, तानि तथागतस्स सरीरं ओकिरन्ति अज्झोकिरन्ति अभिप्पकिरन्ति तथागतस्स पूजाय। दिब्बानिपि चन्दनचुण्णानि अन्तलिक्खा पपतन्ति, तानि

तथागतस्स सरीरं ओकिरन्ति अज्झोकिरन्ति अभिप्पकिरन्ति तथागतस्स पूजाय।  
दिब्बानिपि तूरियानि अन्तलिक्खे वज्जन्ति तथागतस्स पूजाय। दिब्बानिपि सङ्गीतानि  
अन्तलिक्खे वत्तन्ति तथागतस्स पूजाय।

The Tathagata calls out to Ananda and says, "Look! These two Sal trees have blossomed untimely and are showering flowers on the Tathagata's body, as if worshipping him and honoring him. Divine flowers are also showering from the sky in worship and honor of the Tathagata. Fragrant sandalwood powder is showering from the sky. Shehnai is playing in the sky in honor of the Tathagata."

न खो, आनन्द, एत्तावता तथागतो सक्कतो वा होति गरुकतो वा मानितो वा पूजितो  
वा अपचितो वा। यो खो, आनन्द, भिक्खु वा भिक्खुनी वा उपासको वा उपासिका वा  
धम्मानुधम्मप्पटिपन्नो विहरति सामीचिप्पटिपन्नो अनुधम्मचारी, सो तथागतं  
सक्करोति गरं करोति मानेति पूजेति अपचियति, परमाय पूजाय। तस्मातिहानन्द,  
धम्मानुधम्मप्पटिपन्ना विहरिस्साम सामीचिप्पटिपन्ना अनुधम्मचारिनोति। एवज्हि वो,  
आनन्द, सिक्खितब्ब"न्ति।

But Ananda, **the Tathagata is not worshipped and honored in this way.**

If a monk, nun, or devotee is devoted to the Dhamma, walks the path of the Dhamma, and practices the right Dhamma, then this is my teaching, this is my worship (this is my honor).

‘चत्तारिमानि, आनन्द, सद्धस्स कुलपुत्तस्स दस्सनीयानि संवेजनीयानि ठानानि।  
कतमानि चत्तारि? ‘इध तथागतो जातो’ति, आनन्द, सद्धस्स कुलपुत्तस्स दस्सनीयं  
संवेजनीयं ठानं। ‘इध तथागतो अनुत्तरं सम्मासम्बोधिं अभिसम्बुद्धो’ति, आनन्द,  
सद्धस्स कुलपुत्तस्स दस्सनीयं संवेजनीयं ठानं। ‘इध तथागतेन अनुत्तरं धम्मचक्कं  
पवत्तित’न्ति, आनन्द, सद्धस्स कुलपुत्तस्स दस्सनीयं संवेजनीयं ठानं। ‘इध तथागतो  
अनुपादिसेसाय निब्बानधातुया परिनिब्बुतो’ति, आनन्द, सद्धस्स कुलपुत्तस्स दस्सनीयं

*संवेजनीयं ठानं। इमानि खो, आनन्द, चत्तारि सद्धस्स कुलपुत्तस्स दस्सनीयानि संवेजनीयानि ठानानि।*

The Tathagata tells Bhante Ananda that devout worshippers find inspiration at these four places. Which four places?

Where the Tathagata was born, where the Tathagata attained enlightenment, where the Tathagata initiated the supreme Dhamma Chakra, and where the Tathagata attained nirvana, Ananda, these four places are inspirational for devout, noble worshippers.

These four places are today's Lumbini Forest, Bodhgaya, the Deer Forest (Sarnath), and Kushinara (Kushinagar).

Everything that happens after this, happens between these two Sal trees. Lying on his final lion-bed, the Tathagata speaks to all the monks of the Sangha. He speaks to Ananda.

A wanderer named Subhadra comes to meet the Tathagata, but Ananda, being in great pain, refuses permission. Upon Subhadra's repeated requests, the Tathagata listens and joyfully says, "Don't stop Subhadra from meeting me." The Tathagata shares many wise words with Subhadra. In the course of their conversation, he tells him ...

*एकूनतिसो वयसा सुभद्द, यं पब्बजिं किंकुसलानुएसी।  
वस्सानि पञ्जास समाधिकानि, यतो अहं पब्बजितो सुभद्द॥*

Subhadra, at the age of twenty-ninth, I set out in search of the best path in life. Now, after fifty years, I am walking this path. That is, the Tathagata is now eighty years old.

He explains how monks should behave with women.

“कथं पन, भन्ते, तथागतस्स सरीरे पटिपज्जितब्ब’न्ति? “यथा खो, आनन्द, रज्जो चक्कवत्तिस्स सरीरे पटिपज्जन्ति, एवं तथागतस्स सरीरे पटिपज्जितब्ब’न्ति। “कथं पन, भन्ते, रज्जो चक्कवत्तिस्स सरीरे पटिपज्जन्ती’ति? “रज्जो, आनन्द, चक्कवत्तिस्स सरीरं अहतेन वत्थेन वेठेन्ति, अहतेन वत्थेन वेठेत्वा विहतेन कप्पासेन वेठेन्ति, विहतेन कप्पासेन वेठेत्वा अहतेन वत्थेन वेठेन्ति। एतेनुपायेन पञ्चहि युगसतेहि रज्जो चक्कवत्तिस्स सरीरं वेठेत्वा आयसाय तेलदोणिया पक्खिपित्वा अज्जिस्सा आयसाय दोणिया पटिकुज्जित्वा सब्बगन्धानं चितकं करित्वा रज्जो चक्कवत्तिस्स सरीरं झापेन्ति। चातुमहापथे रज्जो चक्कवत्तिस्स थूपं करोन्ति। एवं खो, आनन्द, रज्जो चक्कवत्तिस्स सरीरे पटिपज्जन्ति। यथा खो, आनन्द, रज्जो चक्कवत्तिस्स सरीरे पटिपज्जन्ति, एवं तथागतस्स सरीरे पटिपज्जितब्बं। चातुमहापथे तथागतस्स थूपो कातब्बो। तत्थ ये मालं वा गन्धं वा चुण्णकं वा आरोपेस्सन्ति वा अभिवादेस्सन्ति वा चित्तं वा पसादेस्सन्ति तेसं तं भविस्सति दीघरत्तं हिताय सुखाय।

When Bhante Ananda asks him how his mortal remains should be treated after his Parinirvana, the Tathagata tells him that the Tathagata's mortal remains should be treated in the same way as the mortal remains of a Chakravarti emperor. After the Tathagata's cremation, a stupa should be built over his body.

Ananda is deeply saddened and goes behind a tree some distance away and weeps. A monk brings this news to the Tathagata. The Tathagata tells him to call Bhante Ananda here, citing him. When Ananda arrives, the Tathagata himself consoles him. All the monks praise Ananda's virtues in front of the Sangha.

And... in the last quarter of this night, the Tathagata attains Mahaparinirvana.

\*\*\*\*\*

When the Tathagata and Ananda arrive in Kusinara, the Tathagata lies on his bed near two sal trees, and the flowers of the sal trees are scattered on his body. After this incident, in the final part, I have somewhat abbreviated this writing. If the reader wishes, they

can read the next part in detail in another book. However, this lengthy writing of mine has some specific purposes, which are achieved in this time.

The Tathagata, while spending his final moments, gave his final sermon. He explained the true meaning of Buddha, Dhamma, and Sangha. He again firmly stated the Four Noble Truths and the Eightfold Path.

A calm and unperturbed time is the only suitable path to remove all evil and misfortune. With the passage of some calm and unperturbed time, all evil and misfortune become normal. The Tathagata explained this very thing to all mankind through a parable.

The Tathagata is not worshipped with flowers or perfumes, but rather by steadfastly following the path he showed. This is the opposite of the behaviour we see today.

And most importantly, as his final rainy season was coming to an end, the Tathagata promised Mara, near the Chapal Chaitya near the city of Vaishali, that he would attain Parinirvana three months from now. If this was the final stage of the rainy season (the end of the rainy season), then it would be the month of Ashvin. After Mara's departure, he renounced his attachment to life and, with a peaceful mind, shed the shackles of existence. Shortly after, he informed Ananda of this reality. He also informed the Sangha of the monks that he would attain Parinirvana three months from now. If all this occurred at the end of the month of Ashvin, then the three months would have passed in this manner:

Ashvin Purnima to Kartik Purnima,  
Magasara Purnima to Paush Purnima, and  
Paush Purnima to Magh Purnima.

That is, the Buddha's Mahaparinirvana occurred in the latter half of the month of Magh, or in the days immediately following Magh Purnima, as evidenced by the Tipitaka. From the middle to the latter half of the month of Magha, according to the time of 500 BCE, this period, when combined with the Christian calendar, corresponds to the first half to the middle of February. For this reason, Southeast Asians observe Parinirvana Day on any day between the seventh and eighth of February and the fifteenth. During these days, the Mahaparinirvana Sutta is publicly recited in monasteries. In every home, the Tathagata, along with family members who have attained nirvana, is remembered, and the Tathagata is worshipped in this memory.

This interpretation relies solely on a meticulous reading of the Mahaparinibbana Sutta of the Tipitaka, and there is no other reference. This interpretation clearly establishes that the claim that the Buddha attained Mahaparinirvana on the full moon night of Vaisakha is a fabrication, and that the Tathagata was not a divine being but a human philosopher.

Come, let us pay homage to Tathagata Buddha by following the path shown by him with true words...

॥ नत्थि मे सरणं अञ्जं, बुद्धो मे सरणं वरं,  
एतेन सच्च वज्जेन होतु मे जयमंगलं ॥





**View of Mahaparinirvan stupa, Kushinagar in Morning.**