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Mahā’padāna Sutta

The Discourse on the Harvests of Great Acts | **D 14**
 Theme: The lineage of the buddhas and the Buddha’s life
 Translated & annotated by Piya Tan ©2015

The Discourse on the Harvests of the Great Acts

D 14

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The 1st teaching: Past lives

[§§1.1-1.16]¹

Talk related to past lives²

1 Thus have I heard.

At one time, the Blessed One was staying in a little kuti [cell-hut] under a kareri tree,³ in Anātha,piṇḍika's park monastery,⁴ in Jeta's grove, outside Sāvattihī.

1.2 Now, some of the monks who had returned from their almsround, having finished their meal, assembled in the pavilion⁵ before the little kuti under the kareri-tree. There arose amongst them a Dharma talk regarding past lives, thus, "A former life is like this. A former life is like that."⁶

1.2 Now, the Blessed One, with his purified divine ear, surpassing that of humans, heard this conversation of the monks.⁷

1.2.2 Then, the Blessed One, rising from his seat, went to the kareri-tree pavilion,⁸ and sat down on a prepared seat. Seated thus on the prepared seat, the Blessed One addressed the monks, thus:

"Bhikshus, what talk are you having just now, sitting together here, and what is the topic of conversation that was interrupted?"⁹ [§1.14]

1.2.3 When this was spoken, the monks said this to the Blessed One:

"Bhante, we, having returned from our almsround, having finished our meal, *assembled here in the pavilion before the little hut under the kareri-tree.* [2] *There arose amongst us a Dharma talk regarding past lives, thus, 'A former life is like this. A former life is like that.'*"

This, bhante, was the topic of conversation that we were having when the Blessed One arrived."

1.3 "Do you, bhikshus, wish to hear a Dharma talk regarding past lives?"

¹ §§1.1-1.42 constitutes the "1st recital" (*paṭhama bhāṇavāra*). A "recital" (*bhāṇavāra*) is traditionally said to comprise 8,000 syllables (*akkhara*), usually measured as 250 stanzas of 32 syllables each, even for the prose section. The most practical application of the term is that the reciters break for a rest after each *bhāṇavāra*. As this phrase *paṭhama bhāṇavāra* marks the end of a "recital," it is traditionally placed at the end [§1.42]. In this translation (following a scribal tradition), we include it as a heading at the *start* of the recital.

² *Pubbe.nivāsa,paṭisaṃyutta kathā*. This is the Be title for §§1.1-1.16. For some background understanding, it helps to read the n on **mytheme** [§1.31 n in last line].

³ *Kareri,kuṭikāyaṃ*. The kareri is a kind of tree (J 5:405,21*, 406,17; DA 407,5). *Kareri,kuṭika* means either "a small kareri kuti" or "a small hut near or at the kareri tree" (D 14,1), where Comy says, "the kareri tree compound is located before the cells's door; hence, it is called 'kareri kuti'" (*kareri,maṇḍapo tassā kuṭikāya dvāre ṭhito tasmā ~ā'ti vuccati*, DA 407,6). U Comy says that this is the "fragrant cell" (the Buddha's hut) (*gandha,kuṭīti ~āti vuccati*, UA 203). See n on "kareri-tree pavilion" below.

⁴ Comys says that there were 4 main buildings in Jeta's grove: the *kareri* hut, the *kosamba* tree cottage, the fragrant cell and the *salaḷa* house (*salala,ghara*). The first three were built by Anāthapiṇḍika, and the last by king Pasenadi. (DA 2:407). On *salaḷa*, a sweet scented tree: M 93,11/2:152 = 96,16/2:184; J 5:420; B 2:51 = J 1:13; Vv 35.5; VvA 162; Miln 338; vl (?), *sarala*, the *Pinus longifolia* (J 5:420).

⁵ Comy describes the pavilion (*māla*) as having sitting mats (*nisīdana,sālā*) (DA 2:407). However, in the time of the sutta, it was prob had a raised platform with a thatched roof supported by wooden pillars, without any walls.

⁶ Buddhaghosa says that only sectarian teachers (*titthiyā*) who understand karma, disciples (*sāvaka*), pratyeka buddhas (*pacceka,buddhā*), and buddhas (*buddhā*) are able to recall their own or others' past lives. Except for buddhas, all the rest have limits to their ability to recall past lives (DA 2:407). Rhys Davids: "This systematizing of a popular belief seems to indicate that, when Buddhaghosa lived, no claim to such transcendent memory was actually made among his contemporaries" (D:RD 4 n3).

⁷ Comy notes that the Buddha has both omniscience (*sabbāññutañ,ñāṇa*) and the "divine ear"; the latter applies here (DA 2:408). On the Buddha's omniscience, see **Kaṇṇaka-t,thala S** (M 90), SD 10.8 (2); **Sandaka S** (M 76,21 +52), SD 35.7; SD 36.2 (5.1.1.2).

⁸ "Kareri-tree pavilion" (*kareri,maṇḍala,māla* = U 3.9/31,4+9), ie, a circular pavilion (as here), or a circle of pavilions almost encircling the tree (as also in **Puṇṇ'ovāda S**, M 145, comy): see SD 20.15 (1.3) n.

⁹ *Kāya nu'ttha, bho ānanda, etarahi kathāya sannisinnā, kā ca pana vo antarā,kathā vippakatā ti?* On the Buddha's intervening in the monks' discussion, see (2.2).

“This is the time, Blessed One, this is the time, Sugata [Well gone one], for the Blessed One to give a **Dharma talk regarding past lives**. Having heard the Blessed One, the monks will bear it in mind!”¹⁰

“In that case, bhikshus, listen, pay careful attention, I will speak.”

“Yes, bhante,” the monks answered the Blessed One in assent.

The Blessed One said this:¹¹

The 7 buddhas

1.4 THE EPOCHS OF THE BUDDHAS

- (1) “Bhikshus, the Blessed One, **Vipassī**, the arhat, fully self-awakened, had arisen in the world 91 aeons ago.
- (2) Bhikshus, the Blessed One, **Sikhī**, the arhat, fully self-awakened, had arisen in the world 31 aeons ago.
- (3) Bhikshus, in that very same 31st aeon that the Blessed One, **Vessabhū**, the arhat, fully self-awakened, had arisen in the world. [31 aeons ago.]

1.4.2 [THE AUSPICIOUS AEON]

- (4) Bhikshus, in this very same auspicious aeon that the Blessed One, **Kakusandha**, the arhat, fully self-awakened, had arisen in the world. [Present aeon.]
- (5) *Bhikshus, in this very same auspicious aeon that the Blessed One, **Koṇāgamana**, the arhat, fully self-awakened, had arisen in the world.* [Present aeon.]
- (6) *Bhikshus, in this very same auspicious aeon that the Blessed One, **Kassapa**, the arhat, fully self-awakened, had arisen in the world.* [Present aeon.]
- (7) Now, bhikshus, in this very same auspicious aeon that **I have now arisen** as an arhat, fully self-awakened, in the world. [Present aeon.]

1.5 THE SOCIAL CLASSES OF THE BUDDHAS

- (1) The Blessed One, **Vipassī**, *the arhat, fully self-awakened*, bhikshus, was of kshatriya [noble] birth, arisen in the kshatriya class.
- (2) *The Blessed One, **Sikhī**, the arhat, fully self-awakened, [3] bhikshus*, was of kshatriya birth, arisen in the kshatriya class.
- (3) *The Blessed One, **Vessabhū**, the arhat, fully self-awakened, bhikshus*, was of kshatriya birth, arisen in the kshatriya class.

1.5.2 [THE AUSPICIOUS AEON]

- (4) *The Blessed One, **Kakusandha**, the arhat, fully self-awakened, bhikshus*, was of brahmin [priestly] birth, arisen in the brahmin class.
- (5) *The Blessed One, **Koṇāgamana**, the arhat, fully self-awakened, bhikshus*, was of brahmin birth, arisen in the brahmin class.
- (6) *The Blessed One, **Kassapa**, the arhat, fully self-awakened, bhikshus*, was of brahmin birth, arisen in the brahmin class.
- (7) Now, bhikshus, **I, an arhat, fully self-awakened**, am of kshatriya birth, arisen in the kshatriya class.

1.6 THE CLANS OF THE BUDDHAS

- (1) The Blessed One, **Vipassī**, the arhat, fully self-awakened, bhikshus, was of the Koṇḍañña clan.
- (2) *The Blessed One, **Sikhī**, the arhat, fully self-awakened, bhikshus*, was of the Koṇḍañña clan.
- (3) *The Blessed One, **Vessabhū**, the arhat, fully self-awakened, bhikshus*, was of the Koṇḍañña clan.

¹⁰ *Etassa bhagavā kālo, etassa sugata kālo, yaṃ bhagavā pubbenivāsa, paṭisaṃyuttaṃ dhammiṃ kathāṃ kareyya, bhagavato sutvā bhikkhū dhāressantīti*. This line is stock, with appropriate changes to the underscored phrase: **D 14.1.3/2:2**, **1.15.4/2:11** (SD 49.8); **M 51.7.2/1:342** (SD 32.9); **M 64.4/1:433** (SD 21.10); **M 105.6/2:253** (SD 94.3); **M 136.7/3:209** (SD 4.16); **M 152.3.3/3:298 f** (SD 17.13); **S 12.66.7/2:107** (SD 107.9); **S 54.10.5/5:323** (SD 12.22); **A 3.32a/1:133** (SD 1-5.2); **A 3.80/1:227** (SD 54.1); **A 6.62/3:404** (SD 61.5); **A 7.53/4:78** (SD 54.5); **A 10.116/5:230** (SD 94.8); **A 11.15/5:337** (SD 45.1(4.2)); cf **Pār 1.3.5 @ V 3:9,23** (Sāriputta requests the Buddha to promulgate the Pātimokkha).

¹¹ The Buddha begins teaching here [§1.4], and continues uninterruptedly until §1.12(7).

1.6.2 [THE AUSPICIOUS AEON]

- (4) *The Blessed One, **Kakusandha**, the arhat, fully self-awakened, bhikshus, was of* the Kassapa clan.
 (5) *The Blessed One, **Vessabhū** the arhat, fully self-awakened, bhikshus, was of* the Kassapa clan.
 (6) *The Blessed One, **Kassapa**, the arhat, fully self-awakened, bhikshus, was of* the Kassapa clan.
 (7) Now, bhikshus, **I**, an arhat, fully self-awakened, is of the Gotama clan.

1.7 THE LIFE-SPANS OF THE BUDDHAS

- (1) Bhikshus, the life-span of the Blessed One, **Vipassī**, the arhat, fully self-awakened, was 80,000 years.¹²
 (2) *Bhikshus, the life-span of the Blessed One, **Sikhī**, the arhat, fully self-awakened, was* 70,000 years.
 (3) *Bhikshus, the life-span of the Blessed One, **Vessabhū**, the arhat, fully self-awakened, was* 60,000 years.
 1.7.2 [THE AUSPICIOUS AEON]
 (4) *Bhikshus, the life-span of the Blessed One, **Kakusandha**, the arhat, fully self-awakened, was* 40,000 years.
 (5) *Bhikshus, the life-span of the Blessed One, **Koṇāgamana**, the arhat, fully self-awakened, was* 30,000 years. [4]
 (6) *Bhikshus, the life-span of the Blessed One, **Kassapa**, the arhat, fully self-awakened, was* 20,000 years.
 (7) Now, bhikshus, **my** life-span is short, brief, fleeting. One who lives long would live for 100 years, more or less.

1.8 THE BODHI TREES OF THE BUDDHAS

- (1) The Blessed One, **Vipassī**, the arhat, fully self-awakened, bhikshus, awakened at the foot of a trumpet flower tree [*pāṭalī*].
 (2) *The Blessed One, **Sikhī**, the arhat, fully self-awakened, bhikshus, awakened at the foot of* a white mango tree [*puṇḍarīka*].¹³
 (3) *The Blessed One, **Vessabhū**, the arhat, fully self-awakened, bhikshus, awakened at the foot of* a sal tree [*sāla*].
 1.8.2 [THE AUSPICIOUS AEON]
 (4) *The Blessed One, **Kakusandha**, the arhat, fully self-awakened, bhikshus, awakened at the foot of* an acacia tree [*sirīsa*].¹⁴
 (5) *The Blessed One, **Koṇāgamana**, the arhat, fully self-awakened, bhikshus, awakened at the foot of* a glomerous fig tree [*udumbara*].¹⁵
 (6) *The Blessed One, **Kassapa**, the arhat, fully self-awakened, bhikshus, awakened at the foot of* a banyan tree [*nigrodha*].¹⁶
 (7) Now, bhikshus, **I**, an arhat, fully self-awakened, awakening, awakened at the foot of a holy fig-tree [*assattha*].¹⁷

1.9 THE PAIRS OF THE CHIEF DISCIPLES OF THE BUDDHA

- (1) The pair of chief disciples¹⁸ of the Blessed One, **Vipassī**, bhikshus, was an auspicious pair called Khaṇḍa and Tissa.
 (2) *The pair of chief disciples of the Blessed One, **Sikhī**, bhikshus,*

¹² On the early Buddhist conception of such numbers, see (16): such refs are to sections in SD 49.8b.

¹³ Comys say this is the “white mango tree” (*set’amba, rukkha*, DA 2:416; BA 247).

¹⁴ *Sirīsa* (Skt *sirīṣa*), an acacia tree, *Acacia sirissa* (D 2:4; S 4:193; Vv 84.32; VvA 331, 344).

¹⁵ The *udumbara* is the glomerous fig tree, *Ficus glomerata* (V 4:35; D 2:4; A 4:283×2, 324; Sn 5; DhA 1:284; SnA 19; KhpA 46, 56; VvA 213).

¹⁶ *Nigrodha*, the banyan or Indian fig tree, *Ficus benghalensis* L.

¹⁷ *Assattha* (Ved *aśvattha*, lit “horse stand”), the holy fig or pipal tree, *Ficus religiosa* (V 4:35; D 2:4; S 5:96; J 1:16, 5:75, in word-play with *assattha* (Skt *āsvasta*, Avś 1:210, “encouraged, comforted,” of J 5:79).

¹⁸ “Pair of chief disciples,” *agga, sāvaka, yuga*. The tr “chief disciples” sounds simpler and more familiar than “foremost disciples”; cf §1.11(1) n.

- was an auspicious pair called*
- (3) *The pair of chief disciples of the Blessed One, **Vessabhū**, bhikshus, was an auspicious pair called*
1.9.2 [THE AUSPICIOUS AEON] Abhibhū and Sambhava.
Soṇa and Uttara.
- (4) *The pair of chief disciples of the Blessed One, **Kakusandha**, bhikshus, was an auspicious pair called* Vidhura and Sañjīva.
- (5) *The pair of chief disciples of the Blessed One, **Koṇāgamana**, bhikshus, was an auspicious pair called* Bhiyyosa and Uttara. [5]
- (6) *The pair of chief disciples of the Blessed One, **Kassapa**, bhikshus, was an auspicious pair called* Tissa and Bhāra, dvāja.
- (7) Now, bhikshus, **my** pair of disciples, an auspicious pair is called Sāri,putta and Moggallāna.
1.10 THE ASSEMBLIES¹⁹ OF THE BUDDHA'S DISCIPLES
- (1) The Blessed One, **Vipassī**, bhikshus, the arhat, fully self-awakened, had 3 assemblies of disciples:
one assembly of disciples had 6,800,000 monks;
one assembly of disciples had 100,000 monks;
one assembly of disciples had 80,000 monks.²⁰
Bhikshus, these 3 assemblies of disciples of the Blessed One, Vipassī, the arhat, fully self-awakened, were all those with mental influxes destroyed.²¹
- (2) *The Blessed One, **Sikhī**, bhikshus, the arhat, fully self-awakened, had 3 assemblies of disciples:*
one assembly of disciples had 100,000 monks;
one assembly of disciples had 80,000 monks;
one assembly of disciples had 70,000 monks.
Bhikshus, these 3 assemblies of disciples of the Blessed One, Sikhī, the arhat, fully self-awakened, were all those with mental influxes destroyed.
- (3) *The Blessed One, **Vessabhū**, bhikshus, the arhat, fully self-awakened, had 3 assemblies of disciples:*
one assembly of disciples had 80,000 monks;
one assembly of disciples had 70,000 monks;
one assembly of disciples had 60,000 monks.
Bhikshus, these 3 assemblies of disciples of the Blessed One, Vessabhū, the arhat, fully self-awakened, were all those with mental influxes destroyed.
1.10.2 [THE AUSPICIOUS AEON]
- (4) *The Blessed One, **Kakusandha**, bhikshus, the arhat, fully self-awakened, had one assembly of disciples of* 40,000 monks;
Bhikshus, this one assembly of disciples of the Blessed One, Kakusandha, the arhat, fully self-awakened, were all those with mental influxes destroyed.
- (5) *The Blessed One, **Koṇāgamana**, bhikshus, the arhat, fully self-awakened, had one assembly of disciples of* 30,000 monks.
Bhikshus, this one assembly of disciples of the Blessed One, Koṇāgamana, the arhat, fully self-awakened, were all those with mental influxes destroyed.
- (6) *The Blessed One, **Kassapa**, bhikshus,*

¹⁹ On the assemblies (*sannipāta*) of disciples, see (5).

²⁰ On these huge numbers, see §1.16(7) for details.

²¹ “Influxes destroyed” (*khīṇ’āsava*), viz, attainment of arhathood. The oldest list of mental influxes is prob a set of **3 influxes**—of sense-desire (*kām’āsava*), of existence (*bhav’āsava*), and of ignorance (*avijj’āsava*), as in **Saṅgīti S** (D 33), **Sammā,diṭṭhi S** (M 9), the **Cūḷa Suññata S** (M 121), **Āsava S** (S 38.8), **Ti,kaṇṇa S** (A 35.8), **(Te,vijja) Jāṇussoṇi S** (A 3.59), **Nibbedhika Pariyāya S** (A 6.63). The 4 influxes, or “floods” (*ogha*) or “yokes” (*yoga*)²¹ of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence (*bhav’āsava*), (3) views (*diṭṭh’āsava*), (4) ignorance (*avijj’āsava*).

- the arhat, fully self-awakened, had one assembly of disciples of Bhikshus, this one assembly of disciples of the Blessed One, Kassapa, the arhat, fully self-awakened, were all those with mental influxes destroyed.* 20,000 monks..
- (7) Now, bhikshus, **I** myself have one assembly of disciples of *Bhikshus, this one assembly of disciples of mine are all those with mental influxes destroyed.* 1,250 monks.
- 1.11 THE FOREMOST MONK-ATTENDANTS OF THE BUDDHAS**
- (1) Bhikshus, the foremost monk attendant²² of the Blessed One, **Vipassī**, the arhat, fully self-awakened, was called Asoka.
- (2) *Bhikshus, the foremost monk attendant the Blessed One, **Sikhī**, the arhat, fully self-awakened, was called* Khemañ,kara.
- (3) *Bhikshus, the foremost monk attendant of the Blessed One, **Vessabhū**, the arhat, fully self-awakened, was called* Upasanta²³.
- 1.11.2 [THE AUSPICIOUS AEON]**
- (4) *Bhikshus, the foremost monk attendant of the Blessed One, **Kakusandha**, the arhat, fully self-awakened, was called* Buddhi,ja.
- (5) *Bhikshus, the foremost monk attendant of the Blessed One, **Koṇāgamana**, the arhat, fully self-awakened, was called* Sotthi,ja.
- (6) *Bhikshus, the foremost monk attendant of the Blessed One, **Kassapa**, the arhat, fully self-awakened, was called* Sabba,mitta.
- (7) Now, bhikshus, my foremost monk attendant is called Ānanda.
- 1.12 THE BUDDHAS' PARENTS AND THEIR CITY**
- (1) Bhikshus, the Blessed One, **Vipassī**, the arhat, fully self-awakened one's father was a king²⁴ called Bandhuma.
His birth mother²⁵ was a queen called [7] Bandhu,matī.²⁶
King Bandhuma's royal capital was called Bandhu,matī.
- (2) Bhikshus, the Blessed One, **Sikhī**, the arhat, full self-awakened one's father was a king called Aruṇa.
His birth mother was a queen called Pabhā,vatī.
King Aruṇa's royal capital was called Aruṇa,vatī.
- (3) Bhikshus, the Blessed One, **Vessabhū**, the arhat, full self-awakened one's father was a king called Suppatīta.
His birth mother was a queen called Vassa,vatī.
King Suppatīta's royal capital was called Anoma.²⁷
- 1.12.2 [THE AUSPICIOUS AEON]**
- (4) Bhikshus, the Blessed One, **Kakusandha**, the arhat, full self-awakened one's father was a brahmin called Aggī,datta.
His birth mother was a brahminee called Visākhā.
At that time, bhikshus, there was a king called Khema.
King Khema's royal capital was called Khema,vatī.
- (5) Bhikshus, the Blessed One, **Koṇāgamana**, the arhat, full self-awakened one's father was a brahmin called Yañña,datta.
His birth mother was a brahminee called Uttarā.

²² "Foremost monk attendant," *bhikkhu upaṭṭhāko ahosi agg'upaṭṭhāko*, lit, "he is the monk attendant, the foremost monk attendant." *Agga* is here rendered as "foremost" since Ānanda is declared so at A 1.220/1:25.

²³ Ee Ke *Upasannaka*.

²⁴ In the case of the first 3 buddhas—Vipassī, Sikhī and Vessabhū—and Gotama, their father is a king and their mother a queen. Rhys Davids, in summarizing his tr, inadvertently omits these details. (D:RD 2:7)

²⁵ "Birth mother," *mātā janetī* throughout.

²⁶ From Comy (DA 2:471), it appears that Bandhumatī was Benares of that time [§3.12.4].

²⁷ Be Ce Se *anoma*; Ee *anopama*.

- At that time, bhikshus, there was a king called
King Sobha's royal capital was called
 (6) Bhikshus, the *Blessed One*, **Kassapa**, the arhat, full self-awakened one's
father was a brahmin called
His birth mother was a brahminee called
 At that time, bhikshus, there was a king called
 King Kikī's royal capital was called
 (7) Now, bhikshus, as for me:
 my father was a king called
 My birth mother was a queen called
 The royal capital was called
 1.12.3 The Blessed One said this. Having said this, the Sugata rose from his
 seat, and entered his dwelling. [8]
- Sobha.
 Sobha, vatī.
 Brahma, datta.
 Dhana, vatī.
 Kikī.
 Bārāṇasī.
 Suddh'odana.
 Māyā.
 Kapila, vatthu.²⁸

The monks marvel at the Buddhas' teaching

- 1.13 Then, not long after the Blessed One has left, this conversation arose amongst the monks:
 "How wonderful, avusos [friends]! How marvellous, avusos! Great is the Tathagata's powers! Great is his glory—
 1.13.2 that he should recall the past buddhas who have attained final nirvana, who have cut off mental proliferation, who have cut off the path (of craving), put an end to the cycle (of life and death), crossed over all suffering²⁹—
 1.13.3 and he recalls the births, the names, the clans, the life-spans, the pairs of disciples, the assemblies of disciples, too, thus:
 'Such were the Blessed Ones' social classes, their names, their clans, their moral conduct, their teachings, their wisdom, their abiding,³⁰ their liberation!'
 1.13.4 What do you think, avusos? Is it the Tathagata's having himself well penetrated this dharma-element? That on account of the Tathagata having penetrated the dharma-element³¹ that
he recalls the past buddhas who have attained final nirvana, who have cut off mental proliferation, who have cut off the path (of craving), put an end to the cycle (of life and death), crossed over all suffering—
and he recalls the births, the names, the clans, the life-spans, the pairs of disciples, the assemblies of disciples, too, thus:
 'Such were the Blessed Ones' births [classes], their names, their clans, their moral conduct, their teachings, their wisdom, their abiding, their liberation!'
 1.13.5 Or, that the gods have revealed this matter to the Tathagata that
he recalls the past buddhas who have attained final nirvana, who have cut off mental proliferation, who have cut off the path (of craving), [9] put an end to the cycle (of life and death), crossed over all suffering—
and he recalls the births, the names, the clans, the life-spans, the pairs of disciples, the assemblies of disciples, too, thus:

'Such were the Blessed Ones' births [classes], their names, their clans, their moral conduct, their teachings, their wisdom, their abiding, their liberation!'

1.13.6 Such was trend of the monks' conversation which was unfinished.³²

²⁸ The start of this teaching is at §1.4. See end of §1.3 n.

²⁹ *Atīte buddhe parinibbute chinna, papañce chinna, vaṭṭume pariyādinna, vaṭṭe sabba, dukkha, vūṭivatte.*

³⁰ "(Such was) ... their abiding," *evaṃ, viharī* (lit, "how they dwell"), ie, their general physical and mental states, especially their mind in dhyanic bliss.

³¹ On the "dharma-element" (*dhamma, dhātu*), see (4).

³² *Ayañ ca h'idaṃ tesāṃ bhikkhūnaṃ antarā, kathā vippakatā hoti.* Here, *vippakatā* should be tr as "unfinished," instead of "interrupted" [§1.2.1], when the Buddha intervenes [§1.14.1].

THE INTERLUDE³³The monks' doubt

1.14 Then, the Blessed One, having emerged from his evening solitude, went to the pavilion before the little hut under the kareri tree. Then, he sat down on the prepared seat and addressed the monks, thus:

“Bhikshus, what talk are you having just now, sitting together here, and what is the topic of conversation that was interrupted [unfinished]?”³⁴ [§1.2.1]

THE MONKS' QUESTION

1.14.2 When this was spoken, the monks said this to the Blessed One:

“Here, bhante, not long after the Blessed One had left, this conversation arose amongst the monks:

‘How wonderful, avusos [friends]! How marvellous, avusos! Great is the Tathagata’s powers! Great is his glory—

1.14.3 that he should recall the past buddhas who have attained final nirvana, who have cut off mental proliferation, who have cut off the path (of craving), put an end to the cycle (of life and death), crossed over all suffering—

1.14.4 and he recalls the births, the names, the clans, the life-spans, the pairs of disciples, the assemblies of disciples, too, thus:

“Such were the Blessed Ones’ births [classes], [10] their names, their clans, their moral conduct, their teachings, their wisdom, their abiding, their liberation!”

1.14.5 What do you think, avusos? Is it the Tathagata’s having well penetrated this dharma-element? That on account of the Tathagata having well penetrated the dharma-element that

he recalls the past buddhas who have attained final nirvana, who have cut off mental proliferation, who have cut off the path (of craving), put an end to the cycle (of life and death), crossed over all suffering—

and he recalls the births, the names, the clans, the life-spans, the pairs of disciples, the assemblies of disciples, too, thus:

‘Such were the Blessed Ones’ births [classes], their names, their clans, their moral conduct, their teachings, their wisdom, their abiding, their liberation!’

1.14.6 Or, that the gods have revealed this matter to the Tathagata that *the past buddhas have attained final nirvana, have cut off mental proliferation, have cut off the path (of craving), put an end to the cycle (of life and death), crossed over all suffering—*

and the births, the names, the clans, the life-spans, the pairs of disciples, the assemblies of disciples, too, thus:

‘Such were the Blessed Ones’ births [classes], their names, their clans, their moral conduct, their teachings, their wisdom, their abiding, their liberation!’

1.14.7 Such was trend of our conversation when it was interrupted.”

The buddhas' knowledge

1.15 “Bhikshus, the Tathagata has indeed well penetrated the dharma-element.³⁵ On account of having well penetrated the dharma-element, the Tathagata

recalls the past buddhas who have attained final nirvana, who have cut off mental proliferation, who have cut off the path (of craving), put an end to the cycle (of life and death), crossed over all suffering—

and he recalls the births, the names, the clans, the life-spans, the pairs of disciples, the assemblies of disciples, too, thus:

‘Such were the Blessed Ones’ births [classes], their names, their clans, their moral conduct, their teachings, their wisdom, their abiding, their liberation!’

1.15.2 Bhikshus, the gods, too, revealed this matter to the Tathagata that

³³ This **interlude** opens with the monks' question [§§1.14] and the Buddha's answer [§1.15]. The “2nd teaching” follows, beginning at §1.16 right to the end. On the Buddha's intervening in the monks' discussion, see (2.2).

³⁴ Compare the translations of *vippakatā* at §1.2.1, §1.14.1 and here (§1.14.7).

³⁵ On “the dharma-element” (*dhamma, dhātu*), see (4).

*the past buddhas have attained final nirvana, have cut off mental proliferation, have cut off the path (of craving), put an end to the cycle (of life and death), crossed over all suffering—
and the births, the names, the clans, the life-spans, the pairs of disciples, the assemblies of disciples, too, thus:*

‘Such were the Blessed Ones’ births [classes], their names, their clans, their moral conduct, their teachings, their wisdom, their abiding, their liberation!’

1.15.3 Do you, bhikshus, wish to hear some more³⁶ [11] Dharma talk regarding past lives?”

1.15.4 “This is the time, Blessed One, this is the time, Sugata [Well gone one], for the Blessed One to give a **Dharma talk regarding past lives**. Having heard the Blessed One, the monks will bear it in mind!”

“In that case, bhikshus, listen, pay careful attention, I will speak.”

“Yes, bhante,” the monks answered the Blessed One in assent.

THE 2ND TEACHING: VIPASSĪ BUDDHA

[§§1.1.6-3.33]

(1) THE BODHISATTVA CHAPTER³⁷

Vipassī’s attributes

1.16 The Blessed One said this:³⁸

- | | | |
|--|------------------------|-----------------------|
| (1) “Bhikshus, the Blessed One, Vipassī , the arhat, fully self-awakened, had arisen in the world. | 91 aeons ago. | [§1.4(1)] |
| (2) The Blessed One, Vipassī, the arhat, fully self-awakened, bhikshus, was of kshatriya [noble] birth , arisen in | the kshatriya class. | [§1.5(1)] |
| (3) The Blessed One, Vipassī, the arhat, fully self-awakened, bhikshus, was of | the Koṇḍañña clan. | [§1.6(1)] |
| (4) Bhikshus, the life-span of the Blessed One, Vipassī, the arhat, fully self-awakened, was | 80,000 years. | [§1.7(1)] |
| (5) The Blessed One, Vipassī, the arhat, fully self-awakened, bhikshus, awakened at the foot of | a trumpet flower tree. | [§1.8(1)] |
| (6) The pair of chief disciples of the Blessed One, Vipassī, bhikshus, was an auspicious pair called | Khaṇḍa and Tissa. | [§1.9(1)] |
| (7) The Blessed One, Vipassī, bhikshus, the arhat, fully self-awakened, had 3 assemblies of disciples : | | |
| one assembly of disciples had | 6,800,000 monks; | [§3.27] ³⁹ |
| one assembly of disciples had | 100,000 monks; | [§3.23] ⁴⁰ |
| one assembly of disciples had | 80,000 monks. | [§3.18] ⁴¹ |
| Bhikshus, these 3 assemblies of disciples of the Blessed One, Vipassī, the arhat, fully self-awakened, were all those with mental influxes | | |

³⁶ “Some more,” *bhiyyoso mattāya*. This is a continuation of the teachings that started at §1.3.

³⁷ This subheading, and subsequent ones, for the “2nd teaching,” have been inserted by the translator. For some background understanding, it helps to read the n on **mytheme** [§1.31 n in last line].

³⁸ The Buddha begins teaching here [§1.16], and continues uninterruptedly until §3.45.2..

³⁹ Note that this huge number (*aṭṭha,saṭṭhiṃ bhikkhu,sata,sahassam*. 6.8 million) refers those who have been admitted by Vipassī himself, even before the great commission [§3.30]. **Buddha,vaṃsa** (Ee) gives the number as “68,000” (*aṭṭha,saṭṭhi,sahassam*, B 20.8/77), but the MS notes vl, *aṭṭha,saṭṭhi,sata,sahassānam* (“6,800,000”), which is the reading throughout **Mahā’padāna S.** See (16).

⁴⁰ §3.23 actually mentions “those 84,000 who have gone forth earlier on” (*tāni purimāni catu-r-āsīti,pabbajita,-sahassāni*). These are those who have renounced following the bodhisattva Vipassī’s renunciation. As such, they were not yet ordained monks (*bhikkhu*) then, and are here admitted by Vipassī.

⁴¹ §3.18 actually mentions “a multitude of 84,000 living beings” (*mahā,jana,kāyo catu-r-āsīti,pāṇa,sahassāni*). Clearly here, “84,000” has been rounded off to “80,000.”

destroyed.

[§1.10(1)]

(8) Bhikshus, **the foremost monk attendant** of the Blessed One, Vipassī, *the arhat, fully self-awakened*, was called Asoka. [§1.11(1)]

(9) The Blessed One, Vipassī, bhikshus, *the arhat, full self-awakened one's* father was a king called

Bandhuma.

His birth mother was a queen called

Bandhu,matī. [12]

King Bandhuma's royal capital was called

Bandhu,matī.

[§1.12(1)]

THE NATURE OF THE BODHISATTVA

Bodhisatta, dhammatā

The Bodhisattva's advent⁴²

1.17⁴³ [Be §17] (1) THE DESCENT

Now, bhikshus, the Bodhisattva Vipassī, having fallen from the Tusita host (of contented gods), **descends with mindfulness and comprehension into his mother's womb**.⁴⁴

This is the nature of things⁴⁵ here.

1.18 (2) THE CONCEPTION

It is the nature of things, ⁴⁶bhikshus, when the Bodhisattva, falling from the Tusita host, *mindfully and fully comprehending, descends into his mother's womb*,⁴⁷

then, in the world with its gods, with its Māra, with its Brahmā, this⁴⁸ generation with its recluses and brahmins, its rulers⁴⁹ and people,

there appears a boundless glorious radiance surpassing even the divine glory of the gods.⁵⁰

1.18.2 Even in the abysmal dark, the blinding darkness of the space amongst the worlds,⁵¹ where even the lights of the moon and the sun, so mighty as they are, cannot penetrate,⁵²

⁴² Be calls this section, "the nature of the bodhisattva" (*bodhisatta, dhammatā*) (§§1.17-32): this narrative of this section recurs in **Acchariya-b, bhūta S** (M 123,3-21/119-124), SD 52.2. For the commentarial development of this account, see J 1:49-53. Cf K E Neumann's *Reden Gotamo Buddhos* (M tr of this Sutta) nn on Christian archaeology (1919 3:253 ff).

⁴³ From here on, numbering follows Be. Ee (PTS) numbering is irregular. The Pali ed of Dīgha Nikāya, PTS vol 1, was published in 1903, when Buddhism in English has yet to be established. Either the editor (and those of other roman Pali texts) were not fully familiar with the sutta contents or were more concerned with the critical edition than with numbering the text for easier reference and reading.

⁴⁴ **Pañca Pubba, nimitta S** (It 83) lists these 5 omens (*pañca pubba, nimitta*) by which a deva knows of his impending death (*cuti*): (1) his garlands wither, (2) his garments become soiled, (3) his armpits exude sweat, (4) his body gives a foul smell, (5) he delights not in his heavenly seat (It 83, SD 23.8a(1.2); also at DA 2:427 f).

⁴⁵ "Nature of things," *dhammatā*. According to Comy, the marvellous nature of the buddhas, such as Gotama, comes under the 5th of the "5 natural orders" (*pañca, niyāma*)—those of heat, of heredity (*utu, niyāma*), of karma (*kamma, niyāma*), of mental processes (*citta, niyāma*), and of nature (*dhamma, niyāma*). See the 5 natural orders, SD 5.6 (2). On *dhamma, niyāma*, see SD 26.8 (2).

⁴⁶ From here to end of §18.4 as at **Tathāgata Acchariya S** (A 4.127,1.2-1.4), SD 36.15 (the 1st of the 4 marvels in the Buddha's life), & **Acchariya, abbhūta S** (M 123,7/3:120), SD 52.2; cf **Nidāna Kathā** (J 1:51).

⁴⁷ *Yadā, bhikkhave, bodhisatto tusitā kāyā cavitvā sato sampajāno mātu, kucchiṃ okkamati*. As in **Mahā, parinibbāna S** D 16), where it is given as the 3rd reason for a great earth tremor (D 16,3.15/2:108), SD 9. *Cavitvā*, absolute of *cavati*, "falls from (a heaven)," said of the celestial being when he dies; n *cuti*, *cavana* (comy).

⁴⁸ "This," ie, the current generation despite a different time and cultural background.

⁴⁹ *Deva*, here in the sense of "devas by convention" (*sammati, deva*), ie kings. The other 2 types of *deva* are "gods by rebirth" (*upapatti, deva*) and "gods by purification" (*visuddhi, deva*), ie the Buddhas, Pratyeka Buddhas and arhats (Nc 307 KhpA 123).

⁵⁰ *Appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvaṃ*

⁵¹ Comy ad M 123: Amongst every three world-systems, there is a space measuring 8,000 yojanas (56,000 mi = 90,123 km). It is like the space amongst three cart-wheels or almsbowls touching one another (MA 4:177). The beings are reborn in this great interworld hell (*lok'antarika mahā, niraya*) on account of having done some very serious offences against their parents or righteous recluses and brahmins, or because of some habitual evil deed, such as de-

a boundless glorious radiance appears, surpassing even the divine glory of the gods. [§1.32.2]

1.18.3 And those beings that have arisen there, too, on account of that light, perceive one another, saying:

‘It appears, sirs, that there are other beings, too, that have arisen here!’

1.18.4 And this 10,000-world system quakes, trembles, shudders. And a boundless and great radiance fills the world, surpassing even the divine splendour of the gods.⁵³

This is the nature of things here.

1.19 (3) THE WOMB PROTECTION

It is the nature of things, bhikshus, that when the Bodhisattva is descending into his mother’s womb,⁵⁴ four young devas [devaputras] will undertake to protect the 4 quarters, thinking,

‘Let not any human or non-human harm the Bodhisattva or the Bodhisattva’s mother!’

This is the nature of things here.

1.20 (4) THE MOTHER’S VIRTUE

It is the nature of things, bhikshus, that when the Bodhisattva is descending into his mother’s womb, the Bodhisattva’s mother is by nature morally virtuous. She is one who⁵⁵

abstains from taking life,

abstains from taking the not-given,

abstains from sexual [13] misconduct,

abstain from lying,

abstains from strong drinks, distilled drinks, and intoxicants that cause heedlessness.

This the nature of things here.

1.21 (5) THE MOTHER’S CHASTITY

It is the nature of things, bhikshus, that when the Bodhisattva is descending into his mother’s womb, no thought connected with a cord of sensual pleasure arises in the Bodhisattva’s mother towards men, nor would the Bodhisattva’s mother commit any transgression, with a lustful mind, towards any man.

This is the nature of things here.

1.22 (6) THE MOTHER’S JOY

It is the nature of things, bhikshus, that when the Bodhisattva is descending into his mother’s womb, the Bodhisattva’s mother enjoys the 5 cords of sensual pleasures, attended by them, fully endowed and engrossed with them.⁵⁶

This is the nature of things here.

1.23 (7) THE MOTHER’S HEALTH

It is the nature of things, bhikshus, that when the Bodhisattva is descending into his mother’s womb, that no illness whatsoever arises in the Bodhisattva’s mother. The Bodhisattva’s mother is comfortable and physically at ease.

And the Bodhisattva’s mother sees the Bodhisattva, fully endowed with limbs and parts, free from any defect of faculty, within her womb.⁵⁷

stroying life, etc. The hell-beings there are like huge 3-gāvuta (5.25 mi = 8.45 km) high long-clawed bats clinging onto trees (MA 4:178).

⁵² *Yāpi tā lok’antarikā aghā asāṃvutā andha,kārā andha,kāra,timisā yattha’p’imesaṃ candima,sūriyānaṃ evaṃ mah’iddhikānaṃ evaṃ mah’ānubhāvānaṃ ābhā nānubhonti.*

⁵³ As at §1.32.5.

⁵⁴ Although the verb “descending” (*okkanto*) is present continuous, it implies not only conception, but also the gestation of the Bodhisattva, as is obvious from the contexts of the subsequent sections.

⁵⁵ This 5-precept formula is stock: **Dakkhiṇa Vibhaṅga S** (M 142,3.4/3:254), SD 1.9; **Gandha,jāta S** (A 3.79,-2/1:226), SD 89.13; **Saṃvāsa S 1** (A 4.53,4+5/2:58), SD 70.10; (**Atta,hita**) **Sikkhāpada S 4** (A 4.99/2:98 f), SD 64.9; (**Sappurisa**) **Sikkhāpada S** (A 4.201/2:217), SD 47.3b; **Sikkhāpada S 1** (A 4.234,2+3/2:234), SD 89.14; **Niraya S** (A 5.145,2+4/3:170 f); **Sārajja S** (A 5.171,3/3:203), SD 84.13; **Gihi S** (A 5.179.3/3:212), SD 70.10; (**Pañca,sīla**) **Bhikkhu S** (A 5.286/3:275 f), SD 84.16. For details, see **Veḷu,dvāreyya S** (S 55.7), SD 1.5 (2); **Sīlā-nussati**, SD 15.11 (2.2); SD 21.6 (1.2); SD 37.8 (2.2).

⁵⁶ This means that she is overwhelmed with joy and rapture at her marital state. This explains why she has no sensual interest in others, as noted in §1.21(5). Cf §2.4.3, where the same is described of prince Vipassī.

1.23.2 Bhikshus, just as if there were a **beautiful beryl**⁵⁸ **gem** of the purest water—
eight faceted, well polished, clear, limpid, consummate in all its aspects,
through which runs a blue, or yellow, or red, or white thread, or brown thread⁵⁹—
and a man with good eyesight, taking it in his hand, were to reflect on it, thus:

‘This is a beautiful beryl gem of the purest water—eight faceted, well polished, clear, limpid, consummate in all its aspects, through which runs a blue, or yellow, or red, or white, or brown thread,’⁶⁰

1.23.3 even so, bhikshus, when the Bodhisattva is descending into his mother’s womb, that no illness whatsoever arises in the Bodhisattva’s mother. The Bodhisattva’s mother is comfortable and physically at ease.

And the Bodhisattva’s mother sees the Bodhisattva, [14] fully endowed with limbs and parts, free from any defect of faculty, within her womb.⁶¹

This is the nature of things here.

1.24 (8) THE MOTHER’S DEATH

It is the nature of things, bhikshus, that seven days after the Bodhisattva is born, the Bodhisattva’s mother dies, and is reborn amongst the Tusita host.

This is the nature of things here.

1.25 (9) THE GESTATION PERIOD

It is the nature of things, bhikshus, that, while in the case of other women give birth after bearing the child for 9 or 10 months,⁶² the Bodhisattva’s mother does not give birth until she has borne the child for 10 months.

This is the nature of things here.

1.26 (10) THE DELIVERY POSTURE

⁵⁷ *Sukhinī bodhisatta, mātā hoti akilanta, kāyā, bodhisattañ ca bodhisatta, mātā tiro, kucchi, gataṃ passati sabb’-aṅga, paccāṅgim ahīn’indriyaṃ* [Be Se so; Ce Ee abhinindriyaṃ; Ke abhinindriyaṃ]. See M 2:85, 3:121. See DA 2:436, cf 1:222. Note here that it is the Bodhisattva’s mother, not everyone, who is able to see the baby. This is an allusion to mother’s visualization of her child as she bears him.

⁵⁸ *Veluriya*: from a metathesis of *veruliya* comes Greek *beryllos*, “beryl,” whence German *Brille*, “spectacles” (originally, of beryl) (Walshe).

⁵⁹ “Through which runs...etc,” *tatra suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍu, suttaṃ vā*. Rhys Davids tr *pīta* here as “orange-coloured,” and *paṇḍu* as “yellow” (D:RD 1:87), while Bodhi has as “yellow” and “brown” respectively (1989:44). Cf “clearly visible as if with a yellow thread strung through a jewel” (*vippasanne maṇi, ratne āvuta, paṇḍu, suttaṃ viya*, J 1:51). *Paṇḍu, sutta* is found in **Vidhura Paṇḍita J** (J 545/6:305), where E B Cowell & W H D Rouse tr it as “white thread” (J:C&R 6:147). Both *pīta* and *paṇḍu* sometimes refer to “yellow.” SED def *pāṇḍu* as “yellowish white, white, pale.” Comys offer no explanation, except that the gem “is like the physical body, and the thread running through it, is like insight knowledge (*vipassanā, ñāṇa*)” (DA 1:211). DANT (New Subcomy) corrects “insight knowledge” to “insight consciousness” (*vipassanā, viññāṇa*, DANT:VRI 2:126). **Jothiko**: “Generally, ‘knowledge and vision’ is the ability, the state of clarity, enabling one to see even hidden things clearly. So, the image of a transparent gem. It is both ‘higher than Jhāna’, if the absorptions are taken as ‘pleasant abiding in the here and now.’ And ‘less than the absorptions’ if they are used as a way of reaching full enlightenment. So, obviously, it is not the *sammā ñāṇa*—knowledge of liberation. The colors at old [sic] were often associated with natural phenomena. *Paṇḍu* is earthen colors, the word used even today to denote the dyeing of robes: various natural hues of brown, mostly. Just as *lohita* is both ‘blood’ and the color of ‘red,’ *pitta* [*pīta*] is ‘bile’ and its shades, mostly ‘light green,’ off yellow” (Jothiko’s email, 13 Nov 2006). It is possible that the 6 colours represent the 6 sense-consciousnesses. The first 4 colours are those of the colour *kasiṇa* meditations: see **Mahā Parinibbāna S** (D 16,3.29-32/2:110 f), SD 9. See *Viññāṇa*, SD 17.8a (4.1).

⁶⁰ Close parallel in **Mahāpadāna S** (D 14.1.21/2:13), SD 49.8 & **Acchariya Abbhūta S** (M 123,12/3:121), SD 52.2.

⁶¹ This parable recurs in a similar context in **Acchariya-b, bhūta S** (M 123,12/3:121), SD 52.2, but in **Mahā Sa-kul’udāyi S** (M 77), it is applied to the true nature of the body and mind, and their interdependence (M 77,29/2:17), SD 6.18.

⁶² Comy, reflecting the midwife tradition of the day, notes that those who gestate for only 7 months, live, but cannot endure heat or cold; but those born in the 8th month, do not live. Those gestating beyond this period, live. (DA 2:437)

It is the nature of things, bhikshus, that, while other women give birth while sitting or reclining, the Bodhisattva's mother does not—she gives birth while standing.

This is the nature of things here.

1.27 (11) THE GODS RECEIVE THE BODHISATTVA

It is the nature of things, bhikshus, that, when the Bodhisattva issues forth from his mother's womb, **gods** receive him first, then humans.

This is the nature of things here.

1.28 (12) THE ANNUNCIATION

It is the nature of things, bhikshus, that, when the Bodhisattva issues forth from his mother's womb, before he could touch the ground, **four young gods** receive him and present him to his mother, declaring, 'Rejoice, your majesty! Greatly glorious is the son who is born to you!'⁶³

This is the nature of things here.

1.29 (13) THE BODHISATTVA IS BORN UNSOILED

It is the nature of things, bhikshus, that, when the Bodhisattva emerges from his mother's womb, he **emerges spotless**, unsoiled by water, unsoiled by mucus, unsoiled by blood, unsoiled by any impurity whatsoever, pure and clean.

1.29.2 Bhikshus, just as a jewel were laid down on Kasī cloth, neither is the jewel soiled nor is the cloth soiled.

And what is the reason for this? Because of the purity of both.

1.29.3 Even so, bhikshus, it is when the Bodhisattva emerges from his mother's womb, he emerges immaculate, unsoiled by water, unsoiled [15] by mucus, unsoiled by blood, unsoiled by any impurity whatsoever, pure and clean.

1.30 (14) THE DIVINE STREAMS OF WATER

It is the nature of things, bhikshus, that, when the Bodhisattva emerges from his mother's womb, two streams of water—one cool and one warm—appear from the sky. On account of the waters, both the Bodhisattva and his mother are washed clean.⁶⁴

This is the nature of things here.

1.31 (15) THE FIRST LION-ROAR

It is the nature of things, bhikshus, that, when the Bodhisattva, as soon as he is born, stands firm on both his feet, facing the north, takes seven strides, while a white sunshade⁶⁵ is held over him. Then, looking around on every side, he declares as with **a bull's voice**.⁶⁶

'Foremost am I in the world!

aggo 'ham asmi lokassa

The eldest am I in the world!

jeṭṭho 'ham asmi lokassa

The best am I in the world!

seṭṭho 'ham asmi lokassa

This is my last birth!

ayam antimā jāti

There is now no more rebirth (for me)?'

n 'atthi dāni punabbhavo 'ti

This is the nature of things here.⁶⁷

⁶³ *Attamanā devi hohi, mah'esakkho te putto uppanno 'ti*. On 4 adoring kings (*not* 3) in some early Christian bas-reliefs, see Neumann, *Reden Gotamo Buddhos* (M tr of this Sutta), 1919 3:253 ff.

⁶⁴ This may be a sort of ritual washing, as we are already told that the Bodhisattva is born pure from his mother's womb, which would also mean that his mother is unsoiled, too [§1.29]. Or, the gods feel their involvement would be to their own spiritual advantage—at least in the mind of the narrative compiler.

⁶⁵ "White parasol," *setamhi chatte*, or a sun-shade. Comy says this is a royal symbol (DA 2:439), which hints at his future greatness.

⁶⁶ A "bull's voice" (*āsabhiṃ vācam*). Comy glosses *āsabhi* (adj) as "highest, best" (DA 2:439), ie, a sonorous voice of a true leader or teacher. The bull, here the bellwether, is regarded as a noble animal, a sort of lord of domestic animals, just as the lion is the lord of the jungle. On a deeper level, the bull imagery here represents Siddhattha "ultimate mahood and humanity," excelling whether in the world (as world ruler) or out of it (as world teacher). See John Powers, *A Bull of a Man*, Harvard, 2000.

⁶⁷ These are mythemes—in structural analysis (the sociology of [Levi Strauss](#))—the essential ideas represented by each action or set of actions that helps us understand the larger picture of the Buddha in mythical or religious terms.

1.32 (16) THE UNIVERSAL RADIANCE

It is the nature of things, ⁶⁸bhikshus, when the Bodhisattva, mindfully and fully knowing, **leaves** his mother's womb, ⁶⁹

1.32.2 then, in the world with its gods, with its Māra, with its Brahmā, this generation with its recluses and brahmins, its rulers and people,

there appears a boundless glorious radiance surpassing even the divine glory of the gods. [§1.18.2]

1.32.3 Even in the abysmal dark, the blinding darkness of the space amongst the worlds, where even the lights of the moon and the sun, so mighty as they are, cannot penetrate,

there, too, a boundless glorious radiance appears, surpassing even the divine glory of the gods.

1.32.4 And those beings that have arisen there, too, on account of that light, perceive one another, saying:

“It appears, sirs, that there are other beings, too, that have arisen here!”

1.32.5 And this 10,000-world system quakes, trembles, shudders. And a boundless and great radiance fills the world, surpassing even the divine splendour of the gods. ⁷⁰

This is the nature of things here. ⁷¹ [16]

The 2 destinies ⁷²

1.33 [Be §33; Ee §31] When prince **Vipassī** was born, bhikshus, they announced to king Bandhuma:

‘A son is born to you, your majesty! Look at him, your majesty!’

1.33.2 King Bandhuma, bhikshus, looked at prince Vipassī. Having seen him, king Bandhuma summoned the brahmin soothsayers, ⁷³ saying:

“Good brahmin soothsayers, see the prince!”

1.33.3 **The brahmin soothsayers**, bhikshus, saw prince Vipassī. Having seen him, they said this to king Bandhuma:

‘Rejoice, your majesty! Your son is blessed with great glory! A gain for you, maharajah! A great gain for you, maharajah, that such a son has arisen in your family!’

1.33.4 For, this boy, your majesty, is endowed with the 32 marks of the great man. ⁷⁴

For, the great man who is endowed in this way, there are **only two destinies**, no other. ⁷⁵

1.33.5 (1) THE WHEEL-TURNING KING. If he live in a house, he becomes **a wheel-turning king** [a universal monarch], ⁷⁶ a just, true king [Dharma-rajah], conqueror of the 4 quarters, whose country is blessed with stability—a possessor of the 7 jewels. ⁷⁷

Comy explains these as **portents (pubba,nimitta) of greatness**: standing on the ground portends the 4 paths of success (*iddhi,pāda*, SD 10.3); facing the north, spiritual conquest (liberation) of the multitudes (SD 11.2); the 7 strides, the 7 awakening-factors (*bojjhaṅga*, SD 10.15); the parasol, liberation (*vimutti*); the fivefold regalia, the 5 liberations (*pañca vimutti*, SD 21.6 (5.2)); looking around, unhindered knowledge (SD 10.8 (2)); the bull's voice, the irreversible turning of the Dharma wheel (SD 1.1); and the lion-roar, his arhathood and last birth (SD 1.4 (2.2)). (DA 2:439; MA 4:186)

⁶⁸ This whole section [§1.32] appears the 2nd of the 4 great marvels in **Tathāgata Acchariya S** (A 4.127,2/2:131), SD 36.15; also at **Acchariya,abbhūta S** (M 123,7/3:120), SD 52.2; cf **Nidāna Kathā** (J 1:51).

⁶⁹ *Puna c'aparaṃ, bhikkhave, yadā bodhisatto sato sampajāno mātu'kucchimhā nikkhamati*. As in **Mahā,parinibbāna S** D 16), where it is given as the 4th reason for a great earth tremor (D 16,3.16/2:108), SD 9.

⁷⁰ As at §1.18.4.

⁷¹ For a study on the remarkable coincidences and parallels in the lives of the child Bodhisattva and the baby Christ, see Z P Thundy, *Buddha and Christ: Nativity Stories and Indian Traditions*, Leiden: E J Brill, 1993.

⁷² The Be title here is “The 32 marks of the great man” (*dva-tiṃsa,mahā,purisa,lakkhaṇā*) [§§1.33-1.36].

⁷³ “Soothsayers,” *nemitte brāhmaṇe*, lit, “sign brahmins,” ie, those who read bodily marks and other signs; augurs.

⁷⁴ *Dva-tiṃsa mahā,purisa,lakkhaṇa*. For a detailed study of the 32 marks, see **Lakkhaṇa S** (D 30), SD 36.9.

⁷⁵ This prophecy is also in **Ambatṭha S** (D 3,1.5/1:88 f; DA 249 f), **Mahā'padāna S** (D 14,1.33/2:16; DA 442-445), **Lakkhaṇa S** (D 30,1.1.2-1.2.1/3:142-179), **Sela S** (Sn p106; SnA 2:449). **Cakka,vatti Sīha,nāda S** (D 26) relates how the universal monarch Daḷha,nemi renounces the world in old age but is simply called “sage-king” (*rāj'isi*) (D 26,3/3:60), SD 36.10.

1.33.6 These **7 jewels** are his, that is to say:⁷⁸

- | | |
|---|---------------------------|
| (1) the wheel jewel, | <i>cakka, ratana</i> |
| (2) the elephant jewel, | <i>hatthi, ratana</i> |
| (3) the horse jewel, | <i>assa, ratana</i> |
| (4) the gem jewel, | <i>maṇi, ratana</i> |
| (5) the woman jewel, | <i>itthi, ratana</i> |
| (6) the houselord jewel, and | <i>gaha.pati, ratana</i> |
| (7) the commander jewel as the seventh. | <i>pariṇāyaka, ratana</i> |

1.33.7 More than a thousand sons will be his, brave, heroic in form, crushing the armies of others.

He dwells [rules] over this earth, bound by the ocean, holding it in his sway with neither rod nor sword.⁷⁹

1.33.8 (2) THE SUPREME BUDDHA. However, if he go forth into the homeless life, he becomes the arhat [worthy], **fully self-awakened** (*sammā, sambuddha*), who has rolled back the veil in the world.⁸⁰

The 32 marks of the great man

1.34 [Ee §32] And what, your majesty, are **the 32 marks of the great man** with which the prince is endowed, for whom such as him, there are only two destinies, no other?

If he live in a house, he becomes a wheel-turning king, a just, true king, conqueror of the 4 quarters, whose country is blessed with stability—a possessor of the 7 jewels. [§1.36.3]

1.34.2 These 7 jewels are [17] his, that is to say: the wheel jewel, the elephant jewel, the horse jewel, the gem jewel, the woman jewel, the houselord jewel, and the advisor jewel as the seventh.

1.34.3 However, if he go forth into the homeless life, he becomes the arhat [worthy], **fully self-awakened**, who has rolled back the veil in the world.

1.35 VIPASSĪ'S 32 MARKS OF THE GREAT MAN⁸¹

(1) Your majesty, this boy has feet with well-placed tread (*suppatiṭṭhita, pāda*).

Your majesty, that this boy has *feet with well-placed tread*, this is, indeed, a great man's mark of the great man.

(2) Your majesty, on the soles of this boy's feet are wheels, each with a thousand spokes, all rimmed and hubbed, complete in every way.⁸²

Your majesty, that *on the soles of this boy's feet are wheels, each with a thousand spokes, all rimmed and hubbed, complete in every way*, this is, indeed, a great man's mark of the great man.

(3) Your majesty, the great man has projecting heels (*āyata, paṇhi*).

Your majesty, that this boy *has projecting heels*, this is, indeed, a great man's mark of the great man.

(4) Your majesty, this boy has long fingers (*dīgh'āṅguli*).

Your majesty, that this boy has *long fingers*, this is, indeed, a great man's mark of the great man.

(5) Your majesty, this boy has soft, tender hands and feet (*mudu, taluna, hattha, pāda*).

⁷⁶ The wheel (*cakka*) here represents the extent of an empire, viz, the circle of the world (the horizon). The wheel-turner, is, in theory, at least, the ruler of all the civilized world. On the wheel-turning king (*cakka, vatti*), see SD 36.-10 (2).

⁷⁷ *Sace agāraṃ ajjhāvasati, rājā hoti cakka, vattī dhammiko dhamma, rājā cātura-anto vijitāvī janapada-t, thāvariya-p, patto satta, ratana, samannāgato.* This and the rest of the section is said of the Bodhisattva if he had not renounced the world: see **Ambaṭṭha S** (D 3, 1.5/1:88 f), SD 21.3.

⁷⁸ "The 7 jewels," *satta, ratana*. See **Ambaṭṭha S** (D 3.1.5/1:88 f) = **Mahāpadāna S** (D 14, 1.33/2:16 f) = **Cakka, vatti Siha, nāda S** (D 26, 2.b/3:59) = **Sela S** (Sn p106; cf SnA 450 = DA 1:250). For details, see **Mahā Sudassana S** (D 17, 1.7-17/2:172-177), SD 36.12; cf Miln 37 f; Divy 467.012-016.

⁷⁹ *So imaṃ pathaviṃ sāgara, pariyantaṃ adaṇḍena asatthena dhammena abhivijīya ajjhāvasati.*

⁸⁰ *Sace kho pana agārasmā anagāriyaṃ pabbajati, araham hoti sammā, sambuddho loke vivaṭṭa-c, chado.*

⁸¹ For details on these 32 marks, see **Lakkhaṇa S** (D 30, 1.2.2), SD 36.9.

⁸² *Mahā, purisassa heṭṭhā, pāda, talesu cakkāni jātāni honti sahasārāni sa, nemikāni sa, nābhikāni sabbā, kāra, paripūrāni.*

Your majesty, that this boy has *soft, tender hands and feet*, this is, indeed, a great man's mark of the great man.

(6) Your majesty, this boy's hands and feet are net-like [reticulated, evenly spaced] (*jāla,hattha,-pāda*).

Your majesty, that this boy's *hands and feet are net-like*, this is, indeed, a great man's mark of the great man.

(7) Your majesty, this boy's ankles are high-raised (*ussaṅkha,pāda*).

Your majesty, that this boy's *ankles are high-raised*, this is, indeed, a great man's mark of the great man.

(8) Your majesty, this boy's legs are like those of an antelope's (*eṇi,jaṅgha*).

Your majesty, that this boy's *legs are like those of an antelope's*, this is, indeed, a great man's mark of the great man.

(9) Your majesty, this boy, without stooping, can touch and rub his knees with both hands at once.⁸³

Your majesty, that this boy, *without stooping, can touch and rub his knees with both hands at once*, this is, indeed, a great man's mark of the great man.

(10) Your majesty, this boy's male organ is covered with a sheath (*kos'ohita,vattha,guyha*).

Your majesty, that this boy's *male organ is covered with a sheath*, this is, indeed, a great man's mark of the great man.

(11) Your majesty, this boy has a golden complexion, a gold-like skin (*suvanna,vaṇṇo hoti kañcana,-sannibha-t,taca*).

Your majesty, that this boy has *a golden complexion, a gold-like skin*, this is, indeed, a great man's mark of the great man. [18]

(12) Your majesty, this boy's skin is so delicate and smooth that neither dust nor dirt can settle on it.⁸⁴

Your majesty, that this boy's *skin is so delicate and smooth that neither dust nor dirt can settle on it*, this is, indeed, a great man's mark of the great man.

(13) Your majesty, this boy's body-hairs are separate, one to a pore.⁸⁵

Your majesty, that this boy's *body-hairs are separate, one to a pore*, this is, indeed, a great man's mark of the great man.

(14) Your majesty, this boy's body-hairs grow upwards, bluish-black like collyrium, curling to the right.⁸⁶

Your majesty, that this boy's *body-hairs grow upwards, bluish-black like collyrium, curling to the right*, this is, indeed, a great man's mark of the great man.

(15) Your majesty, this boy's body is perfectly straight (like Brahmā's) (*brahm'uju,gatta*).

Your majesty, that this boy's *body is perfectly straight (like Brahmā's)*, this is, indeed, a great man's mark of the great man.

(16) Your majesty, this boy has seven convex surfaces⁸⁷ (*satt'ussada*).

Your majesty, that this boy has *seven convex surfaces*, this is, indeed, a great man's mark of the great man.

(17) Your majesty, this boy's body-front is like a lion's (*sīha,puḍḍha,kāya*).

Your majesty, that this boy's *body-front is like a lion's*, this is, indeed, a great man's mark of the great man.

(18) Your majesty, this boy has no furrow between his shoulders (*cit'antar'amsa*).

Your majesty, that this boy has *no furrow between his shoulders*, this is, indeed, a great man's mark of the great man.

(19) Your majesty, this boy's proportions are like those of a banyan tree: his arm-span equals his height.⁸⁸

⁸³ *Ṭhitako'va anonamanto ubhohi pāṇitalehi jaṇṇukāni parimasati parimajjati.*

⁸⁴ *Sukhuma-c,chavi hoti, sukhumattā chaviyā rajo,jallam kāye na upalimpati.*

⁸⁵ *Ek'eka,lomo hoti, ek'ekāni lomāni loma,kūpesu jātāni.*

⁸⁶ *Uddh'agga,lomo hoti uddh'aggāni lomāni jātāni nīlāni añjana,vaṇṇāni kuṇḍalā,vaṭṭāni dakkhiṇā,vaṭṭaka,jātāni.*

⁸⁷ On the 2 hands, 2 feet, 2 shoulders, and trunk.

Your majesty, that this boy's *proportions are like those of a banyan tree: his arm-span equals his height*, this is, indeed, a great man's mark of the great man.

(20) Your majesty, this boy's bust is evenly rounded (*sama,vaṭṭa-k,khandha*).

Your majesty, that this boy's *bust is evenly rounded*, this is, indeed, a great man's mark of the great man.

(21) Your majesty, this boy has a perfect sense of taste (*ras 'agga-s-aggi*).

Your majesty, that this boy has *a perfect sense of taste*, this is, indeed, a great man's mark of the great man.

(22) Your majesty, this boy's jaw is like a lion's (*sīha,hanu*).

Your majesty, that this boy's *jaw is like a lion's*, this is, indeed, a great man's mark of the great man.

(23) Your majesty, this boy has forty teeth (*cattālīsa,danta*).

Your majesty, that this boy has *forty teeth*, this is, indeed, a great man's mark of the great man.

(24) Your majesty, this boy's teeth are even (*sama,danta*).

Your majesty, that this boy's *teeth are even*, this is, indeed, a great man's mark of the great man.

(25) Your majesty, this boy has no spaces between his teeth (*aviraḷa,danta*).

Your majesty, that this boy has *no spaces between his teeth*, this is, indeed, a great man's mark of the great man.

(26) Your majesty, this boy's teeth are large and brilliantly white [bright] (*susukka,dāṭha*).

Your majesty, that this boy's *teeth are large and brilliantly white [bright]*, this is, indeed, a great man's mark of the great man.

(27) Your majesty, this boy's tongue is very long and large (able to touch his forehead) (*pahūta,-jivha*).

Your majesty, that this boy's *tongue is very long and large*, this is, indeed, a great man's mark of the great man.

(28) Your majesty, this boy has a perfect voice (like Brahmā's), sweet like the sound of a *karavīka* [Indian cuckoo] (*brahma-s,saro hoti karavīka,bhāṇī*). [§1.38]

Your majesty, that this boy has *a perfect voice (like Brahmā's), sweet like the sound of a karavīka*, this is, indeed, a great man's mark of the great man.

(29) Your majesty, this boy's eyes are deeply dark [dark black] (*abhinīla,netta*).

Your majesty, that this boy's *eyes are deeply dark*, this is, indeed, a great man's mark of the great man.

(30) Your majesty, this boy's eye-lashes are (long and shapely) like a cow's (*abhinīla,netta*).

Your majesty, that this boy has *eye-lashes are (long and shapely) like a cow's*, this is, indeed, a great man's mark of the great man.

(31) Your majesty, this boy has hair between his eye-brows that is white, soft like cotton-down (*uṇṇā bhamuk'antare jātā hoti, odātā mudu,tūla,sannibhā*).

Your majesty, that this boy has *hair between his eye-brows that is white, soft like cotton-down*, this is, indeed, a great man's mark of the great man.

(32) Your majesty, this boy's head is shaped like a royal turban (*uṇhīsa,sīsa*).

Your majesty, that this boy's *head is shaped like a royal turban*, this is, indeed, a great man's mark of the great man.

1.36 REFRAIN: THE 2 DESTINIES

Your majesty, that this prince is endowed with the 32 marks of the great man, for whom such as him, there are only two destinies, no other.

If he live in a house, he becomes a wheel-turning king, a just, true king, conqueror of the 4 quarters, whose country is blessed with stability—a possessor of the 7 jewels.

1.36.2 *These 7 jewels are his, that is to say: the wheel jewel, the elephant jewel, the horse jewel, the gem jewel, the woman jewel, the houselord jewel, and the advisor jewel as the seventh.*

⁸⁸ *Nigrodha,parimaṇḍalo hoti, yāvatakv-assa kāyo tāvatakv-assa vyāmo yāvatakv-assa vyāmo tāvatakv-assa kāyo.*

1.36.3 However, if he go forth into the homeless life, he becomes the arhat [worthy], **fully self-awakened**, who has rolled back the veil in the world.

1.36.4 Then, bhikshus, king Bandhuma dressed the brahmin soothsayers with new cloths and gratified all their desires.

Raising prince Vipassī⁸⁹

1.37 [Ee §34] Then, king Bandhuma engaged nurses for prince Vipassī. Some suckled him, some bathed him, some nursed him, some carried him about on their hip.⁹⁰

Bhikshus, when prince Vipassī had grown, a white sunshade was held over him day and night, with the thought, ‘Let him not be troubled by heat or cold, grass or dust or dew!’

1.37.2 Since he was born, bhikshus, prince Vipassī was the people’s love and delight.

Just as the blue lotus, [20] or red and white lotus, or white lotus,⁹¹ is the love and delight of the masses, so, too, bhikshus, prince Vipassī was the love and delight of the masses, so that he was carried about from hip to hip.⁹²

1.38 Bhikshus, prince Vipassī was born with a perfect, lovely, charming, sweet and loving voice.⁹³

Just as the voice of an Indian cuckoo, a bird of the Himalayan mountains, is lovely, charming, sweet and loving voice, so, too, *prince Vipassī was born with a perfect, lovely, charming, sweet and loving voice*.⁹⁴ [§1.35(28)]

1.39 Bhikshus, on account of his karmic fruit, prince Vipassī was born with **the deva-eye**,⁹⁵ by which he could see for the distance of a league⁹⁶ around, both in the day and at night.

1.40 Bhikshus, when prince Vipassī was born, he looked on unblinking, like the gods of the Thirty-three.

Because the prince looked on unblinking,⁹⁷ bhikshus, he came to be called “**Vipassī**, Vipassī” [“One who see deeply”].⁹⁸

1.41 Then, bhikshus, when king Bandhuma sat in judgement of cases, he would let prince Vipassī sit in his lap as he advised on the cases.⁹⁹ [21] Prince Vipassī, too, sat right there in his father’s lap, judging the cases in a just manner.¹⁰⁰

On account of *prince Vipassī sitting in his father’s lap, judging the cases* in a just manner, even more so he came to be called **Vipassī**.¹⁰¹

⁸⁹ Beginning from the prec subsection [§1.36.4], Be titles “the naming of Vipassī” (*vipassī,samaññā*) [§§1.36.4-1.42].

⁹⁰ *Aññā khīraṃ pāyenti, aññā nhāpenti, aññā dhārenti, aññā añkena pariharanti*.

⁹¹ “The blue lotus, red and white lotus, or white lotus,” *uppala* (Skt *utpala*), *paduma* (*padma*) and *puṇḍarīka* respectively. For a lotus simile, see **Kāya,gatā,satī S** (M 119,20/3:93 f), SD 12.21. See **Āyācana S** (S 6.1) where the simile of lotuses in a pond is applied to beings of different spiritual dispositions (S 6.1/1:138), SD 12.2.

⁹² *Svāssudam añken’eva añkam parihariyati*. Comy: While women pass him from arm to arm, men pass him from one shoulder to another (DA 2:452).

⁹³ *Jāto kho pana bhikkhave vipassī kumāro* [Ce Ke *brahma-s,saro*] *mañju-s,saro ca ahosi vaggu-s,saro ca madhura-s,saro ca pemañiyassaro ca*.

⁹⁴ Comy says that his voice is like that of an Indian cuckoo’s (DA 2:453). For details, see **Lakkhaṇa S** (D 30,1.2.-2) n at mark (28).

⁹⁵ “The deva-eye,” *dibbam cakkhum*, here refers to excellent, even remarkable, eye-sight, but not the “divine eye” (also *dibba,cakkhu*), ie, clairvoyance, gained only after his awakening. On the divine eye (clairvoyance), see SD 27.5a (5.5).

⁹⁶ A “league” (*yojana*) is about 11.2 km (7 mi). See SD 4.17 (1.2.2).

⁹⁷ Comy notes that this does not come from practice but on account of good karma in past lives, just like the eyes of divine beings (DA 2:454).

⁹⁸ *Vipassī* is recolved as *vi-* (“through; in analytical way”) + *passī* (“one who sees”). The n is *vipassanā*, “insight wisdom.”

⁹⁹ *Atha kho bhikkhave Bandhumā rājā attha,karaṇe nisinno vipassim kumāram añke nisīdāpetvā atthe anusāsati*.

¹⁰⁰ Cf the story of the 12-year-old Christ questioning the teachers in the temple (Luke 2:41-52).

1.42 Now, bhikshus, king Bandhuma had 3 palaces built for prince Vipassī, one for the rains, one for the cold season, one for the hot season, and filled them with the 5 cords of pleasures.

In the rains mansion, bhikshus, throughout the four months of the rains, prince Vipassī was entertained by female musicians,¹⁰² and did not come down to the ground floor of the mansion¹⁰³ during those months.¹⁰⁴

[The 1st recital (*paṭhama bhāṇavāra*) is concluded.]¹⁰⁵

(2) THE QUEST CHAPTER¹⁰⁶

THE 4 SIGNS¹⁰⁷

(1) The old man¹⁰⁸ (decay)

2.1¹⁰⁹ [Be §43] Now, bhikshus, with the passing of many years, many hundreds and many thousands of years,¹¹⁰ prince Vipassī addressed his charioteer:

‘Prepare some very fine carriages, good charioteer. Let’s go to the pleasure garden to see the grounds.’¹¹¹

‘Yes, sire,’ replied the charioteer, bhikshus,¹¹² in assent to prince Vipassī.

2.1.2 Having prepared the very fine carriages, he announced to prince Vipassī:

‘Sire, the very fine chariots have been prepared. Please do now as you deem fit.’¹¹³

¹⁰¹ *Viceyya viceyya kumāro atthe panāyati nāyenāti kho bhikkhave vipassissa kumārassa bhiyyoso mattāya “vipassī vipassī” tv-eva samaññā udapādi.* Comy explains “deals with the cases” as “he sees and understands the matter, guides and executes them” (*atthe panāyati atthe jānāti passati, nayati vā pavattetīti attho*), and would give signs of disapproval at any wrong decision (DA 2:454). This line is qu in comy on **Vipassī S** (S 12.4) (SA 2:20).

¹⁰² “By female musicians,” *nippurisehi turiyehi*, lit “with music by those who are not male.” Comy glosses *nippurisehi* with “without men” (*purisa, virahitehi*, DA 2:445). From the context of the foll para [2], it is clear that women are meant, and only women entertained the Bodhisattva. In the case of *Gotama*, 40,000 women entertain him (BA 294). The Thai trs it as ไม่นิยมผู้ชาย, “with no men involved” (BUDSIR, Dhammadāna) supports this tr. The phrase recurs in the context in (**Paribbājaka**) **Māgandiya S** (M 75,10.2/1:504), SD 31.5; **Sukhumāla S** (A 3.38/-1:145), SD 5.16(14.9.2); V 1:15, 2:180.

¹⁰³ “Did not come down to the ground floor of the mansion,” *na heṭṭhā ... pāsādam orohati*: see DPL: heṭṭhā. Alt tr “did not come down from the mansion.”

¹⁰⁴ This passage also describes Yasa’s luxurious life (Mv 1.7.1 @ V 1:15), SD 11.2 (7).

¹⁰⁵ On the *bhāṇavāra*, see n at the start of the translation [before §1.1].

¹⁰⁶ This subheading is inserted by the translator. See prec n.

¹⁰⁷ Cf (**Pañca**) **Deva, dūta S** (M 130), where 5 signs (those of an infant, an old person, a sick person, a criminal, and a dead person) are described (M 130,4-8). SD 2.23. Although sometimes the term “the 4 sights” is used, properly, foll the Pali, it should be “signs” (*nimitta*) or “portents” (*pubba, nimitta*). See (2.x). See Nakamura 2000:95-99; Piya Tan 2004 2.6; Analayo 2006:104 f.

¹⁰⁸ Be *jiṇṇa, purisa* [§§2.1-2.3].

¹⁰⁹ Here, the PTS numbering resumes. Be continues with §43 and so on, as running numbers, without internal numbering of the *bhāṇavāra* (recital sections) [§1.1 subheader n].

¹¹⁰ It should be remembered that the mythical age of humans at the time of Vipassī is 80,000 years. We could reckon that the time is factored by 10, ie, 1,000 of his in 1 of ours. When this legend is later applied to Gotama in **Nidāna, kathā**, Gotama is said to have reached maturity at 16 years, where he started going out viewing the gardens.

¹¹¹ *Yojeḥi samma sārathi bhaddāni bhaddāni yānāni uyyāna, bhūmiṃ gacchāma subhūmi, dassanāyāti.* The impression here is that Vipassī is going out with an entourage. However, there is otherwise no hint at all that there are other witnesses to the 4 signs, except for the unnamed charioteer.

¹¹² Here, the Buddha, the narrator, is addressing the monks. This sort of nested narrative occurs throughout the Sutta, and it helps to be aware the nesting level of the Sutta narrative, from the context.

¹¹³ *Yassa dāni tvam mahārāja kālaṃ maññasī ti*, lit “Please, maharajah, do what you think it is now the time to do.” This is stock: **Sāmañña, phala S** (D 2,103/1:85 @ SD 8.10); **Mahā Parinibbāna S** (D 16,3.6/2:104 @ SD 13), **Sekha S** (M 53,3/1:354 @ SD 21.14), **Kaṇṇaka-t, thala S** (M 90,17/2:132 f @ SD 10.8); **Gopaka Moggallāna S** (M 108,28/3:14 @ SD 33.5); **Puṇṇ’ovāda S** (M 145,6/3:269 = S 35.88/4:62,31 @ SD 20.15), **Avassuta S** (S 35.-

2.1.3 Then, bhikshus, prince Vipassī mounted a fine carriage, and the carriages then headed for the pleasure garden.

2.2 As prince Vipassī, bhikshus, was being driven through the pleasure garden, [22], he saw **an old man**,¹¹⁴

crooked as a curved rafter,¹¹⁵ bent double,
leaning on a stick,
trembling as he went,
wretched, youth long gone.

2.2.2 Having seen him, he addressed the charioteer:

‘This man, good charioteer, what has he done? Neither his hair nor is body is like others!’

‘He, sire, is called “old”.’

‘But, why, good charioteer, is he called “old”?’

‘He is called “**old**,” sire, because in no long time he will live no more.’

2.2.3 ‘What now, good charioteer, am I, too, subject to decay, not gone beyond *decay*?’

‘You, sire, and I, too, and everyone else, are subject to *decay*, not gone beyond *decay*.’

2.2.4 ‘In that case, good charioteer, enough of this pleasure garden for today! Take me away from here back to the royal palace!’¹¹⁶

‘Yes, sire,’ replied the charioteer, bhikshus, in assent to prince Vipassī. Then, he took prince Vipassī back to the royal palace.

2.2.5 Prince Vipassī, bhikshus, returned to the royal palace, consumed by sorrow, depressed, thinking:

‘Shame indeed on this thing called “birth,” since **to one born, decay must show itself**!’¹¹⁷

2.3 THE KING ASKS ABOUT VIPASSI

Then, bhikshus, king Bandhuma, having had the charioteer summoned, said this to him:

‘Well, good charioteer, did the prince enjoy himself in the pleasure garden? Good charioteer, did the prince delight in the pleasure garden?’

‘Your majesty, the prince did not enjoy himself in the pleasure garden. The prince did not delight in the pleasure garden.’

2.3.2 ‘But what, good charioteer, did the prince see in the pleasure garden while he was there?’ [23]

‘Your majesty, while the prince was going out and about in the pleasure garden,

he saw **an old man**

crooked as a rafter, bent double,
leaning on a stick,
trembling as he goes,
wretched, youth long gone.

2.3.3 *Having seen him*, he addressed me:

243/4:183,15+30), **Khemā Therī S** (S 44.1/4:379,29), **Vesālī S** (S 54.9/5:321,16, 17) & **Thapatayā S** (S 55.6/-5:348,27). See Joy Manné, “On a departure formula and its translation,” *Buddhist Studies Review* 10, 1993:27-43.

¹¹⁴ For a longer description of the old man here, see **Deva,dūta S** (M 130,5.2), SD 2.23.

¹¹⁵ “Curved rafter,” *gopānasī* (BHS id). We usu know rafters as being straight. The curved rafter is peculiar to Indian architecture, in ancient buildings (very likely wooden), such as depicted in the early Chaitya caves, such as Bhaja (or Bhaje, Pune, nr Lonavala, Maharashtra) or Karli (or Karla, btw Pune and Mumbai in southern Maharashtra, India). The beams were connected by “butt joints” (the simplest of joints) at the rafters forming great arches without either metal fittings or bonding agents. See Takeo Kamiya, “Lycian influence on Indian cave temples,” http://www.kamit.jp/07_lycia/liki_eng.htm, accessed 10 Feb 2016.

¹¹⁶ *Ito va antepuram paccanittiyāhīti*. The *antepura* (Skt *antahpura*, lit “inner city”): (a) the royal palace (V 1:75,-19, 272,24-26; D 2:26,22; Sn 695; Ap 182,4); (b) the inner chambers of the palace, the harem (V 1:269,22, 2:184,14 = U 19,24; V 2:190,24, 4:159,5. Clearly “the royal palace” is meant here, if we are to understand that the Bodhisattva’s intoxication with youth, health and life are abandoned with the signs of the old man, the sick man, and the dead man: see **Mada S** (A 3.39), SD 42.13. On account of the long intermission between the signs, it is possible that he might have fallen into a denial of the realities that confront him, and he resorts to the harem at this point in his life.

¹¹⁷ *Dhi-r-atthu kira bho jāti nāma, yatra hi nāma jātassa jarā paññāyissatīti*.

“This man, good charioteer, what has he done? Neither his hair nor is body is like others!”

“He, sire, is called ‘old’.”

“But, why, good charioteer, is he called ‘old’?”

“He, sire, is called ‘old’ because in no long time he will live no more.”

2.3.4 “What now, good charioteer, am I, too, subject to **decay**, not gone beyond decay?”

“You, sire, and I, too, and everyone else, are subject to decay, not gone beyond decay.”

2.3.5 “In that case, good charioteer, enough of this pleasure garden for today. Take me away from here back to the royal palace!”

“Yes, sire,” I replied in assent to prince Vipassī. Then, I took prince Vipassī back to the royal palace.¹¹⁸

2.3.6 Prince Vipassī returned to the royal palace, consumed with sorrow, depressed, thinking:

“Shame, indeed, on this thing called ‘birth,’ since **to one born, decay must show itself!**”

2.4 THE KING’S CONCERN¹¹⁹

[Be §46] Then, bhikshus, king Bandhuma said this:

‘Let not prince Vipassī forsake kingship!¹²⁰ Let not prince Vipassī go forth from the house into homelessness! Let not the brahmin soothsayers’ word come true!’

2.4.2 Then, bhikshus, king Bandhuma furnished prince Vipassī with even more of the 5 cords of sense-pleasures—so that prince Vipassī *would not forsake kingship*, so that he *would not go forth from the house into homelessness*, so that the brahmin soothsayers’ word *would not come true*.

2.4.3 And so, bhikshus, prince Vipassī continued to enjoy the 5 cords of sensual pleasures, attended by them, fully endowed and engrossed with them.¹²¹

(2) The sick man (disease)

2.5 Now, bhikshus, with the passing of many years, many hundreds and many thousands of years, prince Vipassī addressed his charioteer:

‘Prepare some very fine carriages, good charioteer. Let’s go to the pleasure garden to see the grounds.’

‘Yes, sire,’ replied the charioteer, bhikshus, in assent to prince Vipassī.

2.5.2 Having prepared the very fine carriages, he announced to prince Vipassī:

‘Sire, the very fine chariots have been prepared. Please do now as you deem fit.’

2.5.3 Then, bhikshus, prince Vipassī mounted a fine carriage, and the carriages then headed for the pleasure garden. [24]

2.6 As prince Vipassī, bhikshus, was being driven through the pleasure garden, he saw **a sick man**¹²²

afflicted, suffering and gravely ill,

lying fouled in his own excrement and urine,

lifted up by some and set down by others.

2.6.2 Having seen him, he addressed the charioteer:

‘This man, good charioteer, what has he done? Neither his hair nor is body is like others!’

‘He, sire, is called “sick”.’

‘But, why, good charioteer, is he called “sick”?’

‘He is called “**sick**,” sire. Perhaps, he may recover from that sickness.’¹²³

2.6.3 ‘What now, good charioteer, am I, too, subject to sickness, not gone beyond *sickness*?’

¹¹⁸ Comy says that he dismisses the women, and stays all alone in his bedroom (*antepuram gato’ti itthi,janam vis-sajjetvā siri,gabbhe ekako’va nisinno*, DA 2:455). This is probably his reaction after seeing each sign, except for the 4th [§2.15].

¹¹⁹ Here, Be titles as “the sick man” (*byādhita,purisa*) [§§2.4-2.7].

¹²⁰ *Mā h’eva kho vipassī kumāro na rajjam kāresi.*

¹²¹ Cf §1.2.2, where the same is said of Vipassī’s mother.

¹²² On the description of the sick man here, see **Deva,dūta S** (M 130,6.2), SD 2.23.

¹²³ *Eso kho deva vyādhito nāma app’eva nāma tamhā ābādhā vuṭṭhaheyyāti.*

‘You, sire, and I, too, and everyone else, are subject to *sickness*, not gone beyond *sickness*.’

2.6.4 ‘In that case, good charioteer, enough of this pleasure garden for today. Take me away from here back to the royal palace!’

‘Yes, sire,’ replied the charioteer, bhikshus, in assent to prince Vipassī. Then, he took prince Vipassī back to the royal palace.

2.6.5 Prince Vipassī, bhikshus, returned to the royal palace, consumed by sorrow, depressed, thinking:

‘Shame indeed on this thing called “birth,” since **to one born, decay must show itself, disease must show itself!**’¹²⁴

2.7 REFRAIN: THE KING ASKS ABOUT VIPASSĪ

Then, bhikshus, king Bandhuma, having had the charioteer summoned, said this to him:

‘Well, good charioteer, did the prince enjoy himself in the pleasure garden? Good charioteer, did the prince delight in the pleasure garden?’

‘Your majesty, the prince did not enjoy himself in the pleasure garden. The prince did not delight in the pleasure garden.’

2.7.2 ‘But what, good charioteer, did the prince see in the pleasure garden while he was there?’

‘Your majesty, while the prince was going out and about in the pleasure garden,

he saw **a sick man**

afflicted, suffering and gravely ill,

lying fouled in his own excrement and urine,

lifted up by some and set down by others.

2.7.3 Having seen him, he addressed me:

“This man, good charioteer, what has he done? Neither his hair nor is body is like others!”

“He, sire, is called ‘sick’.”

“But, why, good charioteer, is he called ‘sick’?”

“He, sire, is called ‘**sick**.’ Perhaps, he may recover from that sickness.”

2.7.4 “What now, good charioteer, am I, too, subject to *sickness*, not gone beyond *sickness*?”

“You, sire, and I, too, and everyone else, are subject to *sickness*, not gone beyond *sickness*.”

2.7.5 “In that case, good charioteer, enough of this pleasure garden for today! Take me away from here back to the royal palace!”

“Yes, sire,” I replied in assent to prince Vipassī. Then, I took prince Vipassī back to the royal palace.

2.7.6 Prince Vipassī went to the royal palace, consumed with sorrow, depressed, thinking:

“Shame, indeed, on this thing called ‘birth,’ since **to one born, decay must show itself, disease must show itself!**”’

2.8 REFRAIN: THE KING’S CONCERN¹²⁵

[Be §49] Then, bhikshus, king Bandhuma said this:

‘Let not prince Vipassī forsake kingship!’¹²⁶ Let not prince Vipassī go forth from the house into homelessness! Let not the brahmin soothsayers’ word come true!’

2.8.2 Then, bhikshus, king Bandhuma furnished prince Vipassī with even more of the 5 cords of sense-pleasures—so that prince Vipassī would not forsake kingship, so that he would not go forth from the house into homelessness, so that the brahmin soothsayers’ word would not come true.

2.8.3 And so, bhikshus, prince Vipassī continues to enjoy the 5 cords of sensual pleasures, attended by them, fully endowed and engrossed with them.

(3) The dead man (death)

2.9 Now, bhikshus, with the passing of many years, many hundreds and many thousands of years, prince Vipassī addressed his charioteer:

¹²⁴ *Dhi-r-atthu kira bho jāti nāma, yatra hi nāma jātassa jarā paññāyissatīti.*

¹²⁵ Be titles “the dead man” (*kāla.kata.purisa*) here [§§2.8-

¹²⁶ *Mā h’eva kho vipassī kumāro na rajjam kāresi.*

‘Prepare some very fine carriages, good charioteer. Let’s go to the pleasure garden to see the grounds.’

‘Yes, sire,’ replied the charioteer, bhikshus, in assent to prince Vipassī.

2.9.2 *Having prepared the very fine carriages, he announced to prince Vipassī:*

‘Sire, the very fine chariots have been prepared. Please do now as you deem fit.’

2.9.3 *Then, bhikshus, prince Vipassī mounted a fine carriage, and the carriages then headed for the pleasure garden.*

2.10 As prince Vipassī, bhikshus, was being driven through the pleasure garden, he saw a great gathering of people, dressed in cloths dyed in various hues, constructing a **bier**.¹²⁷

2.10.2 *Seeing them, he addressed the charioteer:*

‘Why is there a great gathering of people, dressed in cloths dyed in various hues, constructing a litter?’ [26]

‘It is because, sire, he is said to be “dead”.’

*‘In that case, good charioteer, bring the chariot closer up to him who is *dead*.’*

‘Yes, sire,’ replied the charioteer in assent to prince Vipassī.

2.10.3 *And prince Vipassī saw the dead, the one who has departed.*¹²⁸

*‘But what, good charioteer, is “**dead**”?’*

2.10.4 *He is called ‘dead’, sire, because now neither mother nor father nor relatives nor anyone else will see him ever again. He, too, would not see mother or father or relatives or anyone else ever again.*¹²⁹

2.10.5 *‘What now, good charioteer, am I, too, subject to **death**, not gone beyond *death*: I will not see them ever again?’*¹³⁰

*The king and the queen, too, and relatives, and everyone else, too, will not see me ever again—I, too, will see neither the king nor the queen, nor relatives, nor anyone else ever again?’*¹³¹

*‘You, sire, and I, too, are *all subject to death, not gone beyond death, and everyone else, are subject to death, not gone beyond death.*’*

The king and the queen, too, and relatives, and everyone else, too, will not see me ever again—I, too, will see neither the king nor the queen, nor relatives, nor anyone else ever again.’

2.10.6 *‘In that case, good charioteer, enough of this pleasure garden for today. Take me away from here back to the royal palace!’*

‘Yes, sire,’ replied the charioteer, bhikshus, in assent to prince Vipassī. Then, he took prince Vipassī back to the royal palace.

2.10.7 *Prince Vipassī, bhikshus, returned to the royal palace, consumed by sorrow, depressed, thinking:*

*‘Shame indeed on this thing called “birth,” since **to one born, decay must show itself, disease must show itself, death must show itself!***¹³²

2.11 REFRAIN: THE KING ASKS ABOUT VIPASSĪ

Then, bhikshus, king Bandhuma, having had the charioteer summoned, said this to him:

¹²⁷ *Mahā,jana,kāyaṃ sannipatitaṃ nānā,rattānaṃ ca dussānaṃ vilātaṃ* [Be Ce Ke Se so; Ee *milātaṃ*] *kayiramānaṃ*. Comy:Be reads *vilāta*, which it glosses with “litter” (*sivika*, DA:Be 2:47). *Sivika* (Skt *śivika*) has the sense of “litter” (by which the dead is carried), “bier” (on which it is cremated). A wordplay is evident here to highlight Vipassī being naive about death, seeing it for the first time. The word *milāta* means “faded,” found only in comys, eg MA 2:50, describing the emaciated Bodhisattva’s complexion; ItA 2:76, which explains *milāyanti* (pl of *milāyati*, “to become faded”). This reading, however, does not fit the context.

¹²⁸ *Addasā kho bhikkhave vipassī kumāro petam kālāṅkataṃ.*

¹²⁹ On the description of the dead man here, see also **Deva,dūta S** (M 130,8.2), SD 2.23.

¹³⁰ *Kim pana samma sārathī aham pi maraṇa,dhammo maraṇam anātīto’ti.*

¹³¹ *Mam pi na dakkhinti devo pi devī pi vā aññe cā ñāti,sālohitā, aham pi na dakkhissāmi devaṃ vā devīm vā aññe vā ñāti,sālohite’ti.*

¹³² *Dhi-r-atthu kira bho jāti nāma, yatra hi nāma jātassa **jarā** paññāyissati, **vyādhi** paññāyissati, **marañam** paññāyissatīti.*

‘Well, good charioteer, did the prince enjoy himself in the pleasure garden? Good charioteer, did the prince delight in the pleasure garden?’

‘Your majesty, the prince did not enjoy himself in the pleasure garden. The prince did not delight in the pleasure garden.’

2.11.2 ‘But what, good charioteer, did the prince see in the pleasure garden while he was there?’

‘Your majesty, while the prince was going out and about in the pleasure garden, he saw *a great gathering of people, dressed in variously dyed cloths, constructing a bier.*

2.11.3 Seeing him, he addressed me:

“*Why is there a great gathering of people, dressed in cloths dyed in various hues, constructing a litter?*”

“*It is because, sire, he is ‘dead’.*”

“*Then, good charioteer, drive up closer to him who is dead.*”

“*Yes, sire,*” I replied in assent to prince Vipassī.

2.11.4 And prince Vipassī saw the dead who has departed.

“*But what, good charioteer, is ‘dead’?*”

2.11.5 He is called “dead,” sire, because now neither mother nor father nor relatives nor anyone else will see him ever again. He, too, would not see mother or father or relatives or anyone else ever again.

2.11.6 “*What now, good charioteer, am I, too, subject to **death**, not gone beyond death: I will not see them ever again?*

The king and the queen, too, and relatives, and everyone else, too, will not see me ever again—I, too, will see neither the king nor the queen, nor relatives, nor anyone else ever again?”

“*You, sire, and I, too, are all subject to death, not gone beyond death, and everyone else, are subject to death, not gone beyond death.*”

The king and the queen, too, and relatives, and everyone else, too, will not see me ever again—I, too, will see neither the king nor the queen, nor relatives, nor anyone else ever again.”

2.11.7 “*In that case, good charioteer, enough of this pleasure garden for today! Take me away from here back to the royal palace!*”

“*Yes, sire,*” I replied in assent to prince Vipassī. Then, I took prince Vipassī back to the royal palace.

2.11.8 Prince Vipassī, your majesty, returned to the royal palace, consumed with sorrow, depressed, thinking:

“*Shame, indeed, on this thing called ‘birth,’ since to one born, decay must show itself, disease must show itself, death must show itself!*”

2.12 REFRAIN: THE KING’S CONCERN¹³³

[Be §52] Then, bhikshus, king Bandhuma said this:

‘*Let not prince Vipassī forsake kingship! Let not prince Vipassī go forth from the house into homelessness! Let not the brahmin soothsayers’ word come true!*’

2.12.2 Then, bhikshus, king Bandhuma furnished prince Vipassī with even more of the 5 cords of sense-pleasures—so that prince Vipassī would not forsake kingship, so that he would not go forth from the house into homelessness. [28] so that the brahmin soothsayers’ word would not come true.

2.12.3 And so, bhikshus, prince Vipassī continues to enjoy the 5 cords of sensual pleasures, attended by them, fully endowed and engrossed with them.

(4) The renunciant (liberation)

2.13 Now, bhikshus, with the passing of many years, many hundreds and many thousands of years, prince Vipassī addressed his charioteer:

‘*Prepare some very fine carriages, good charioteer. Let’s go to the pleasure garden to see the grounds.*’

‘*Yes, sire,*’ replied the charioteer, bhikshus, in assent to prince Vipassī.

¹³³ Be titles “the renunciant” (pabbajita) here [§§2.12-2.14].

2.13.2 *Having prepared the very fine carriages, he announced to prince Vipassī:*

‘Sire, the very fine chariots have been prepared. Please do now as you deem fit.’

2.13.3 *Then, bhikshus, prince Vipassī mounted a fine carriage, and the carriages then headed for the pleasure garden.*

2.14 As prince Vipassī, bhikshus, was being driven through the pleasure garden, he saw a shaven-headed man, **a renunciant wearing the saffron robe.**¹³⁴

2.14.2 Seeing him, bhikshus, prince Vipassī addressed the charioteer:

‘This man, good charioteer, what has he done? His head is unlike those of others; his clothing is unlike those of others!

‘He, sire, is called a “renunciant” (pabbajita).’

2.14.3 *‘But, good charioteer, what is this that is called “renunciant”?’*¹³⁵

*‘He is called a renunciant, sire, good in living in truth [Dharma-faring], good in living in harmony, good in doing the wholesome, good in being non-violent, good in being compassionate to all beings.’*¹³⁶

2.14.4 *‘Good indeed, good charioteer, is this one called renunciant! Good [29] is living in truth! Good is living in harmony! Good is living doing the wholesome! Good is being non-violent! Good is being compassionate to all beings!’*¹³⁷

2.14.5 *That being the case, good charioteer, bring the chariot closer up to the renunciant!’*¹³⁸

Then, bhikshus, prince Vipassī said this to the renunciant:

‘Now, good sir, what have you done? Your head is unlike those of others; your clothing is unlike those of others!

‘I, sire, am called a “renunciant”.’

2.14.6 *‘But, good sir, what makes you a “renunciant”?’*

‘I am called a renunciant, sire, good in living in truth [Dharma-faring], good in living in harmony, good in doing what is wholesome, good in being non-violent, good in being compassionate to all beings.’

2.14.7 *‘Good indeed, good sir, that you are a renunciant! Good is living in truth! Good is living in harmony! Good is living doing what is wholesome! Good is being non-violent! Good is being compassionate to all beings!’*¹³⁹

THE GREAT RENUNCIATION

Vipassī’s renunciation¹⁴⁰

2.15 [Be §54] Then, bhikshus, prince Vipassī addressed the charioteer:

‘Now, then, good charioteer, take this chariot from here right back to the private chambers.

I will right here shave off hair and beard, and don the saffron robe, and will go forth from the house into homelessness!’

‘Yes, sire,’ replied the charioteer, bhikshus, assenting to prince Vipassī.

2.15.2 He took the chariot from there and returned to the royal palace.

Prince Vipassī, having shaven off hair and beard, and donning the saffron robe, went forth right there from the house into homelessness.¹⁴¹

¹³⁴ *Purisaṃ bhaṇḍum pabbajitaṃ kāsāya,vasanaṃ.* The word “saffron” is a convenient blanket term. The word *kāsāya* (or *kāsāva*) (Skt *kāśāya* or *kaśāya*), in terms of monastic robes (*cīvara*), refers to cloth, traditionally made from cast-off rags (*paṇsukūla*, lit “dust-heap”), and “dyed” to a reddish-brown or brownish-yellow saffron colour or ochre tone. This gives a mixed or muddied colour, not a pure primary colour; hence, impure. Such a hue is to evoke an idea of impermanence and sense of detachment towards clothing, and more broadly, towards the world.

¹³⁵ *Kim paṇ’eso samma sārathi pabbajito nāmāti.*

¹³⁶ *Eso kho deva pabbajito nāma sādhu dhamma,cariyā sādhu sama,cariyā sādhu kusala,kiriyā sādhu puñña,-kiriyā sādhu avihimsā sādhu bhūtānukampāti.*

¹³⁷ *Sādhu kho so samma sārathi pabbajito nāma sādhu dhamma,cariyā [Ee sādhu hi samma sārathi dhamma,cariyā] sādhu sama,cariyā sādhu kusala,kiriyā sādhu puñña,kiriyā sādhu avihimsā sādhu bhūtānukampāti.*

¹³⁸ *Tena hi samma sārathi yena so pabbajito tena ratham pesehīti.*

¹³⁹ On the 4th sign, see (1.0.4.5).

¹⁴⁰ Be titles this subsection “the bodhisattva’s going forth [renunciation]” (*bodhosatta,pabbajjā*).

The renunciation of the 84,000 (1)¹⁴² [§3.18]

2.16 [Be §55] Bhikshus, **a multitude of 84,000 living beings**¹⁴³ in the royal capital of Bandhu,matī, heard:

‘It is said that prince Vipassī has shaven off hair and beard, and donned the saffron robe, [30] and gone forth from the house into homelessness.’

2.16.2 Hearing this, it occurred to them:

‘Surely, this is no ordinary teaching and discipline, no ordinary going-forth—that prince Vipassī has shaven off hair and beard, donned the saffron robe, and gone forth from the house into homelessness!

If prince Vipassī should, having shaven off his hair and beard, and donning the saffron robe, go forth from the house into homelessness—why then should not we, too?’¹⁴⁴

2.16.3 So, bhikshus, **the multitude of 84,000 living beings**,¹⁴⁵ having shaven off hair and beard, and donning the saffron robe—just as prince Vipassī had shaven off hair and beard, and donned the saffron robe—went forth from home into homelessness after him.¹⁴⁶

2.16.4 The bodhisattva Vipassī, bhikshus, followed by this retinue, wander about through the villages, market towns, the country-side, and royal capitals.¹⁴⁷

2.17 Now, while the bodhisattva Vipassī was in solitary retreat, the thought arose to him thus:

‘It is not proper that I should dwell with such a crowd. Why don’t I go alone, living a solitary life?’¹⁴⁸

2.17.2 Then, bhikshus, after a while, the bodhisattva Vipassī went alone, living a solitary life. The 84,000 renunciants went one way; the bodhisattva Vipassī went the other.¹⁴⁹

(3) THE AWAKENING CHAPTER¹⁵⁰

Vipassī’s compassion

2.18 [Be §57] Then, bhikshus, while the bodhisattva Vipassī had gone into his abode of solitary retreat, this thought arose to him:¹⁵¹

‘Alas, this world has fallen into difficulty. One is born, decays and dies; one falls away (from a divine birth) and is reborn.’¹⁵²

¹⁴¹ In the case of Gotama, after the 4th sign, he goes back to his chambers, deeply troubled, and the quietly steals out of the palace in the dead of night. On the drama of Gotama’s renunciant night, see **Nidāna,kathā** of the Jātaka (J 61-65), tr in Jayawickrama, *The Story of Gotama Buddha*, Oxford, 1990:82-87.

¹⁴² Here Be titles “the renunciation of the multitude (after the bodhisattva)” (*mahā,jana,kāya anupabbajjā*) [§§2.16-2.18].

¹⁴³ *Mahā,jana,kāyo catur-āsīti,pāṇa,sahassāni*. T W Rhys Davids: “The number is the usual idiom for a multitude, no more pretending to accuracy than our ‘a thousand thanks’.” (D:W 2:23 n1).

¹⁴⁴ *Vipassī pi nāma kumāro kesa,massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissati, kim aṅgaṃ pana mayan’ti*. Note the usage of the future tense on special usages of the future tense, see SD 36.13 (6).

¹⁴⁵ Cf §1.7(1) and throughout Chapter 1, where the number is “80,000.”

¹⁴⁶ *Atha kho so bhikkhave mahā,jana,kāyo catur-āsīti pāṇa,sahassāni kesa,massuṃ ohāretvā kāsāyāni vatthāni acchādetvā vipassim bodhi,sattaṃ agārasmā anagāriyaṃ pabbajitaṃ anupabbajimsu*.

¹⁴⁷ *Tāya sudam bhikkhave parisāya parivuto vipassī bodhisatto gāma,nigama,janapadarāja,dhānīsu cārikaṃ carati*.

¹⁴⁸ *Na kho m’etaṃ patirūpaṃ yo’haṃ ākiṇṇo viharāmi, yaṃ nūnāhaṃ eko gaṇamhā vūpakaṭṭho vihareyyan’ti*.

¹⁴⁹ *Aññen’eva tāni catur-āsīti pabbajita,sahassāni agamaṃsu, aññena maggena vipassī bodhisatto*.

¹⁵⁰ Be has the subheading, *bodhisatta,abhinivesa*, “the bodhisattva’s inclination” [§§2.18-2.22]. In the suttas, *abhinivesa* is usu used in a negative sense to express an “attachment” to a wrong view to dogma.

¹⁵¹ *Atha kho bhikkhave vipassissa bodhisattassa vāsūpagatassa raho,gatassa paṭisallīnassa evaṃ cetaso parivitatko udapādi*. Comy glosses “gone to his abode” (*vāsūpagatassa*) as “spending a night in the vicinity of the Bodhi tree” (*vāsūpagatassāti bodhi,maṇḍe eka,ratti,vāsam upagatassa*, DA 2:459).

¹⁵² *Kicchaṃ vatāyaṃ loko āpanno jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca*.

But [31] no one knows any escape from this suffering, that is, decay and death. Surely, an escape from this suffering can be found!

The 10-link conditionality (1)

(1) Then, bhikshus, this occurred to the bodhisattva Vipassī.¹⁵³

‘When what exists, are there **decay and death**? What conditions decay and death?’¹⁵⁴

Then, bhikshus, there is the realization through wisdom on account of the bodhisattva Vipassī’s wise attention.¹⁵⁵

‘On account of **birth**, indeed, there is decay and death; birth is the condition for decay and death!’

(*Jātiyā kho sati jarā, maraṇaṃ hoti, jāti, paccayā jarā, maraṇaṃ ’ti.*)

(2) Then, bhikshus, this occurred to the bodhisattva Vipassī:

‘When what exists, is there **birth**? What conditions birth?’

Then, bhikshus, there is the realization through wisdom on account of the bodhisattva Vipassī’s wise attention:

‘On account of **existence**, indeed, there is birth; existence is the condition for birth!’ (*Bhava kho sati jāti hoti, bhava, paccayā jāti ’ti.*)

(3) Then, bhikshus, this occurred to the bodhisattva Vipassī:

‘When what exists, is there **existence**? What conditions existence?’

Then, bhikshus, there is the realization through wisdom on account of the bodhisattva Vipassī’s wise attention:

‘On account of **clinging**, indeed, there is existence; clinging is the condition for existence!’ (*Upādāne kho sati bhavo hoti, upādāna, paccayā bhavo ’ti.*)

(4) Then, bhikshus, this occurred to the bodhisattva Vipassī:

‘When what exists, is there **clinging**? What conditions clinging?’

Then, bhikshus, there is the realization through wisdom on account of the bodhisattva Vipassī’s wise attention:

‘On account of **craving**, indeed, there is clinging; craving is the condition for clinging!’ (*Taṇhāya kho sati upādānaṃ hoti, taṇhā, paccayā upādānaṃ ’ti.*)

(5) Then, bhikshus, this occurred to the bodhisattva Vipassī:

‘When what exists, is there **craving**? What conditions craving?’

Then, bhikshus, there is the realization through wisdom on account of the bodhisattva Vipassī’s wise attention:

‘On account of **feeling**,¹⁵⁶ indeed, there is craving; feeling is the condition for craving!’ (*Vedanāya kho sati taṇhā hoti, vedanā, paccayā taṇhā ’ti.*)

(6) Then, bhikshus, this occurred to the bodhisattva Vipassī:

‘When what exists, is there **feeling**? What conditions feeling?’

Then, bhikshus, there is the realization through wisdom on account of the bodhisattva Vipassī’s wise attention: [32]

‘On account of **contact**, indeed, there is feeling; contact is the condition for feeling!’ (*Phassa kho sati vedanā hoti, phassa, paccayā vedanā ’ti.*)

(7) Then, bhikshus, this occurred to the bodhisattva Vipassī:

¹⁵³ For details on the various links here, and the process as a whole, see **Dependent arising**, SD 5.16.

¹⁵⁴ *Kimhi nu kho sati jarā, maraṇaṃ hoti, kiṃ paccayā jarāmarāṇaṃ ’ti.*

¹⁵⁵ “Wise attention” (*yoniso manasikāra*) here clearly involves directing the mind (*manasī*) to work (*kara*), ie, investigate and uncover the nature of things at its roots (*yoniso*), viz causes (*hetu*) and conditions (*paccaya*). Comy lists these: attention as expedient (*upāya, manasikāra*), ie, reflecting on things as being impermanent, etc (eg S 12.15, 22.53; A 10.2); or, by way of watching the rise and fall of things (*udaya-b, bayānupassanā, vasaṇa*) (DA 2:459). Those familiar with philosophy will see some interesting correlations between dependent arising and J S Mill’s Methods of Agreement and of Difference. Examples: <http://philosophy.hku.hk/think/sci/mill.php>. (D:RD 2:24 n1).

¹⁵⁶ On the nature of feeling (*vedanā*) in early Buddhism, see *Vedanā*, SD 17.3.

‘When what exists, is there **contact**? What conditions contact?’

Then, bhikshus, there is the realization through wisdom on account of the bodhisattva Vipassī’s wise attention:

‘On account of **the 6 sense-bases**, indeed, there is contact; the 6 sense-bases are the condition for contact!’ (*saḷ-āyatane kho sati phasso hoti, saḷāyatana, paccayā phasso ’ti.*)

(8) Then, bhikshus, this occurred to the bodhisattva Vipassī:

‘When what exists, are there **the 6 sense-bases**? What conditions the 6 sense-bases?’

Then, bhikshus, there is the realization through wisdom on account of the bodhisattva Vipassī’s wise attention:

‘On account of **name-and-form**, indeed, there are the 6 sense-bases; name-and-form are the condition for the 6 sense-bases!’ (*Nāma, rūpe kho sati saḷ-āyatanam hoti, nāma, rūpapaccayā saḷāyatanam ’ti.*)

(9) Then, bhikshus, this occurred to the bodhisattva Vipassī:

‘When what exists, are there **name-and-form**? What conditions name-and-form?’

Then, bhikshus, there is the realization through wisdom on account of the bodhisattva Vipassī’s wise attention:

‘On account of **consciousness**, indeed, there are name-and-form; consciousness is the condition for name-and-form!’ (*Viññāṇe kho sati nāma, rūpam hoti, viññāṇa, paccayā nāma, rūpan ’ti.*)

(10) Then, bhikshus, this occurred to the bodhisattva Vipassī:

‘When what exists, is there **consciousness**? What conditions consciousness?’

Then, bhikshus, there is the realization through wisdom on account of the bodhisattva Vipassī’s wise attention:

‘On account of **name-and-form**, indeed, there is consciousness; name-and-form are the condition for consciousness!’ (*Nāma, rūpe kho sati viññāṇam hoti, nāma, rūpa, paccayā viññāṇam ’ti.*)

The 10-link dependent arising

2.19 Then, bhikshus, it occurred to the bodhisattva Vipassī:

‘Now, **this consciousness returns again to name-and-form**; it goes no further.¹⁵⁷

To that extent, one is born, or decays, or dies, or is reborn, or falls away, or is reborn, that is to say,¹⁵⁸

[THE LOOP:]

conditioned by name-and-form, there is **consciousness**;
 conditioned by consciousness, there is **name-and-form**;
 conditioned by name-and-form, there is the 6 sense-bases;
 conditioned by the 6 sense-bases, there is contact;
 conditioned by contact, there is feeling;
 conditioned by feeling, there is craving;
 conditioned by craving, there is clinging;
 conditioned by clinging, there is existence;
 conditioned by existence, there is birth;
 conditioned by birth, there arise decay and death,

sorrow, lamentation, physical suffering,

mental suffering, despair arise—

Such is **the arising** of this whole mass of suffering.

*nāma, rūpapaccayā viññāṇam
 viññāṇa, paccayā nāma, rūpam
 nāma, rūpa, paccayā saḷ-āyatanam
 saḷ-āyatana, paccayā phasso
 phassa, paccayā vedanā
 vedanā, paccayā [33] tanhā
 tanhā, paccayā upādānam
 upādāna, paccayā bhavo
 bhava, paccayā jāti
 jāti, paccayā jarā, maraṇam
 soka, parideva, dukkha, domanass’
 upāyāsā sambhavanti
 evam etassa kevalassa dukkha-k,
 khandhassa samudayo hoti*

2.19.2 “**Arising**, arising” (*samudaya*)—thus, bhikshus, regarding what are unheard before,¹⁵⁹ there arose in me vision, there arose knowledge, there arose wisdom, there arose insight, there arose light.

¹⁵⁷ *Paccudāvattati kho idaṃ viññāṇam nāma, rūpamhā, nāparam gacchati.* “Returns again to (acc),” *paccudāvattati* = *paṭi*, “counter, again” + *ud*, “away from” + *ā*, “around” + *vattati*, “to turn,” D 2:32; S 1:224, 2:104; A 5:337. See (10.3.3.2).

¹⁵⁸ *Ettavatā jayetha vā jīyetha vā mīyetha vā cavetha vā uppajjetha vā.*

The 10-link conditionality (2)

2.20 (1) Then, bhikshus, this occurred to the bodhisattva Vipassī:

‘When what exists *not*, is there *no decay and death*? With the end of what, is there the end of *decay and death*?’¹⁶⁰

Then, bhikshus, there is the realization through wisdom on account of the bodhisattva Vipassī’s wise attention:

‘When there is *no birth*, indeed, there is *no decay and death*; with the end of birth, there is the end of decay and death!’ (*Jātiyā kho asati jarā, maraṇaṃ na hoti, jāti, nirodhā jarā, maraṇa, nirodho ’ti.*)

(2) Then, bhikshus, this occurred to the bodhisattva Vipassī:

‘When what exists *not*, is there *no birth*? With the end of what, is there the end of *birth*?’¹⁶¹

Then, bhikshus, there is the realization through wisdom on account of the bodhisattva Vipassī’s wise attention:

‘When there is *no existence*, indeed, there is *no birth*; with the end of existence, there is the end of birth!’ (*Bhava kho asati jāti na hoti, bhava, nirodhā jāti, nirodho ’ti.*)

(3) Then, bhikshus, this occurred to the bodhisattva Vipassī:

‘When what exists *not*, is there *no existence*? With the end of what, is there the end of *existence*?’¹⁶²

Then, bhikshus, there is the realization through wisdom on account of the bodhisattva Vipassī’s wise attention:

‘When there is *no clinging*, indeed, there is *no existence*; with the end of clinging, there is the end of existence!’ (*Upādāne kho asati bhava na hoti, upādāna, nirodhā bhava, nirodho ’ti.*)

(4) Then, bhikshus, this occurred to the bodhisattva Vipassī:

‘When what exists *not*, is there *no clinging*? With the end of what, is there the end of *clinging*?’¹⁶³

Then, bhikshus, there is the realization through wisdom on account of the bodhisattva Vipassī’s wise attention:

‘When there is *no craving*, indeed, there is *no clinging*; with the end of craving, there is the end of clinging!’ (*Taṇhāya kho asati upādānaṃ na hoti, taṇhā, nirodhā upādāna, nirodho ’ti.*)

(5) Then, bhikshus, this occurred to the bodhisattva Vipassī:

‘When what exists *not*, is there *no craving*? With the end of what, is there the end of *craving*?’¹⁶⁴

Then, bhikshus, there is the realization through wisdom on account of the bodhisattva Vipassī’s wise attention: [34]

‘When there is *no feeling*, indeed, there is *no craving*; with the end of feeling, there is the end of craving!’ (*Vedanāya kho asati taṇhā na hoti vedanā, nirodhā taṇhā, nirodho ’ti.*)

(6) Then, bhikshus, this occurred to the bodhisattva Vipassī:

‘When what exists *not*, is there *no feeling*? With the end of what, is there the end of *feeling*?’¹⁶⁵

Then, bhikshus, there is the realization through wisdom on account of the bodhisattva Vipassī’s wise attention:

‘When there is *no contact*, indeed, there is *no feeling*; with the end of contact, there is the end of feeling!’ (*Phasse kho asati vedanā na hoti phassa, nirodhā vedanā, nirodho ’ti.*)

(7) Then, bhikshus, this occurred to the bodhisattva Vipassī:

‘When what exists *not*, is there *no contact*? With the end of what, is there the end of *contact*?’¹⁶⁶

¹⁵⁹ “Things unheard before,” *ananussutesu dhammesu*. Apparently, this statement on “things unheard before” refers to the fact that the liberating Dharma has been forgotten in India up to the Buddha’s time. On *ananussutesu*, see **Dhamma, cakka Pavattana S** (S 56.11,9a) n, SD 1.1.

¹⁶⁰ *Kimhi nu kho asati jarā, maraṇaṃ na hoti, kissa nirodhā jarā, maraṇa, nirodho ’ti.*

¹⁶¹ *Kimhi nu kho asati jāti na hoti, kissa nirodhā jāti, nirodho ’ti.*

¹⁶² *Kimhi nu kho asati bhava na hoti, kissa nirodhā bhava, maraṇa, nirodho ’ti.*

¹⁶³ *Kimhi nu kho asati upādānaṃ na hoti, kissa nirodhā upādāna, nirodho ’ti..*

¹⁶⁴ *Kimhi nu kho asati taṇhā na hoti, kissa nirodhā taṇhā, nirodho ’ti.*

¹⁶⁵ *Kimhi nu kho asati vedanā na hoti, kissa nirodhā vedanā, nirodho ’ti.*

¹⁶⁶ *Kimhi nu kho asati phassa na hoti, kissa nirodhā phassa, nirodho ’ti. ..*

Then, bhikshus, there is the realization through wisdom on account of the bodhisattva Vipassī's wise attention:

‘When there are *no 6 sense-bases*, indeed, there is *no contact*; with the end of the 6 sense-bases, there is the end of contact!’ (*Saḷāyatane kho asati phasso na hoti saḷāyatana, nirodhā phassa, nirodho 'ti.*)

(8) Then, bhikshus, this occurred to the bodhisattva Vipassī:

‘When what exists *not*, are there *no 6 sense-bases*? With the end of what, is there the end of the *6 sense-bases*?’¹⁶⁷

Then, bhikshus, there is the realization through wisdom on account of the bodhisattva Vipassī's wise attention:

‘When there are *no name-and-form*, indeed, there are *no 6 sense-bases*; with the end of name-and-form, there is the end of the 6 sense-bases!’ (*Nāma, rūpe kho asati saḷāyatanaṃ na hoti nāma, rūpa, nirodhā saḷāyatana, nirodho 'ti.*)

(9) Then, bhikshus, this occurred to the bodhisattva Vipassī:

‘When what exists *not*, are there *no name-and-form*? With the end of what, is there the end of *name-and-form*?’¹⁶⁸

Then, bhikshus, there is the realization through wisdom on account of the bodhisattva Vipassī's wise attention:

‘When there are *no consciousness*, indeed, there are *no name-and-form*; with the end of consciousness, there is the end of name-and-form!’ (*Viññāṇe kho asati nāma, rūpaṃ na hoti, viññāṇa, nirodhā nāma, rūpa, nirodho 'ti.*)

(10) Then, bhikshus, this occurred to the bodhisattva Vipassī:

‘When what exists *not*, is there *no consciousness*? With the end of what, is there the end of *consciousness*?’¹⁶⁹

Then, bhikshus, there is the realization through wisdom on account of the bodhisattva Vipassī's wise attention:

‘When there are *no name-and-form*, indeed, there is *no consciousness*; with the end name-and-form, there is the end of consciousness!’ (*Nāma, rūpe kho asati viññāṇaṃ na hoti nāma, rūpa, nirodhā viññāṇa, nirodho 'ti.*)

The 10-link dependent ending

2.21 Then, bhikshus, it occurred to the bodhisattva Vipassī:

‘I’ve indeed realized this path of self-awakening (through insight),¹⁷⁰ [35] that is to say,

[THE LOOP IS BROKEN:]

with the ending of	<i>name-and-form,</i>		
there is the ending of	<i>consciousness;</i>	<i>nāma, rūpa, nirodha</i>	<i>viññāṇa, nirodho</i>
with the ending of	<i>consciousness,</i>		
there is the ending of	<i>name-and-form;</i>	<i>viññāṇa, nirodhā</i>	<i>nāma, rūpa, nirodho</i>
with the ending of	<i>name-and-form,</i>		
there is the ending of	<i>the 6 sense-bases;</i>	<i>nāma, rūpa, nirodhā</i>	<i>saḷāyatana, nirodho</i>
with the ending of	<i>the 6 sense-bases,</i>		
there is the ending of	<i>contact;</i>	<i>saḷāyatana, nirodhā</i>	<i>phassa, nirodho</i>
with the ending of	<i>contact,</i>		
there is the ending of	<i>feeling;</i>	<i>phassa, nirodhā</i>	<i>vedanā, nirodho</i>
with the ending of	<i>feeling,</i>		
there is the ending of	<i>craving;</i>	<i>vedanā, nirodhā</i>	<i>taṇhā, nirodho</i>
with the ending of	<i>craving,</i>		
there is the ending of	<i>clinging;</i>	<i>taṇhā, nirodhā</i>	<i>upādāna, nirodho</i>

¹⁶⁷ Kimhi nu kho asati saḷāyatanaṃ na hoti kissa nirodhā saḷāyatana, nirodho 'ti.

¹⁶⁸ Kimhi nu kho asati nāma, rūpaṃ na hoti kissa nirodhā nāma, rūpa, nirodho 'ti.

¹⁶⁹ Kimhi nu kho asati viññāṇaṃ na hoti kissa nirodhā viññāṇa, nirodho 'ti.

¹⁷⁰ Adhigato kho myāyāṃ [Ee inserts vipassanā-] maggo sambodhāya [Ee has bodhāya].

with the ending of	clinging,		
there is the ending of	<u>existence;</u>	<i>upādāna, nirodhā</i>	<i>bhava, nirodho</i>
with the ending of	existence,		
there is the ending of	<u>birth;</u>	<i>bhava, nirodhā</i>	<i>jāti, nirodho</i>
with the ending of	birth, decay and death,	<i>jāti, nirodhā</i>	<i>jarā, maraṇam</i>
sorrow, lamentation, physical		<i>soka, parideva, dukkha, -</i>	
suffering, mental suffering,		<i>domanass 'upāyāssa</i>	
despair end.		<i>nirujjhanti</i>	
Such is the arising		<i>evam etassa kevalassa dukkha-k, khandhassa</i>	
of this whole mass of suffering.		<i>nirodho hoti</i>	

2.21.2 “**Ending**, ending” (*nirodha*)—thus, bhikshus, regarding what are unheard before,¹⁷¹ there arose in me vision [the eye], there arose knowledge, there arose wisdom, there arose insight, there arose light.

The 5 aggregates of clinging

2.22 Then, bhikshus, the bodhisattva Vipassī, in due course, dwelled contemplating on the rise and fall in the **5 aggregates of clinging**, thus:¹⁷²

‘Such is form ;	such is the <u>arising</u> of form;	such is the <u>passing away</u> of form. ¹⁷³
Such is feeling ;	such is the <u>arising</u> of feeling;	such is the <u>passing away</u> of feeling.
Such is perception ;	such is the <u>arising</u> of perception;	such is the <u>passing away</u> of perception.
Such are formations ;	such is the <u>arising</u> of formations;	such is the <u>passing away</u> of formations.
Such is consciousness ;	such is the <u>arising</u> of consciousness;	such is the <u>passing away</u> of consciousness.’

2.22.2 So he dwelled contemplating on the rise and fall in the 5 aggregates of clinging. In no long time at all, his mind, free of clinging, is liberated from the mental influxes.¹⁷⁴

[The 2nd recital (*dutiya bhāṇavāra*) is concluded.]¹⁷⁵

(4) THE “HESITATION” CHAPTER¹⁷⁶

Vipassī’s “hesitation”¹⁷⁷

3.1 [Be §64] Then, bhikshus, it occurred to the Blessed One, Vipassī, the arhat, fully self-awakened:¹⁷⁸

‘**Now, to whom should I teach the Dharma?**’

3.1.2 Then, bhikshus, it occurred to the Blessed One, Vipassī, *the arhat*, [36] *fully self-awakened*:

‘This Dharma that I have realized is deep, hard to see, hard to understand, peaceful, sublime, unattainable through discursive thought (or logic),¹⁷⁹

¹⁷¹ “Things unheard before,” *ananussutesu dhammesu*. See §2.20 n..

¹⁷² For an introd to the 5 aggregates (*pañca-k, khandha*), see (Dve) **Khandhā S** (S 22.48), SD 17.1a & **Abhijāna S** (S 22.24), SD 17.1b. For detailed studies, see SD 17.

¹⁷³ *Iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo*.

¹⁷⁴ *Tassa pañcasu upādāna-k, khandhesu udaya-b, bayānupassino viharato na cirass’eva anupādāya āsavehi cittam vimuccāti*. On the influxes (*āsava*), see §1.10(1) n.

¹⁷⁵ On the *bhāṇavāra*, see n at the start of the translation [before §1.1].

¹⁷⁶ This subheading is inserted by the translator. See prec n.

¹⁷⁷ Be has the subheading *brahma, yācana, kathā* (“talk on Brahma’s supplication”) here [§§3.1-3.11], but properly it should be at the head of §3.3. From here, §3.1 (Vipassī’s reflection on the Dharma’s depth), until §3.7 (Brahma, gratified, disappears), parallels occur in **Ariya Pariyesanā S** (M 26, 19.1-21.6), SD 1.11, **Āyācana S** (S 6.1), SD 12.2, **Mv 5** (V 1:4-7) & **Mvst 3:314-319** (Mvst:J 3:302-309). Comy assign this event to the 8th week after the awakening (DA 2:463; SA 1:195; J 81; BA 13, 291).

¹⁷⁸ This is the first time in this Sutta, Vipassī is addressed so, as one fully awakened.

subtle, to be experienced [to be felt] by the wise.¹⁸⁰

3.1.3 But this generation revels in attachment, delights in attachment, rejoices in attachment.¹⁸¹
For such a generation, revelling in attachment, delighting in attachment, rejoicing in attachment,
this state is hard to see, that is to say, specific conditionality¹⁸² and dependent arising.¹⁸³

3.1.4 And this state is too hard to see, that is to say,
the stilling of all formations, *sabba,saṅkhāra,samatha*¹⁸⁴
the giving up of all acquisitions, *sabbūpadhi,painissagga*¹⁸⁵
the destruction of craving, *taṇha-k,khaya*
fading away (of lust), *virāga*¹⁸⁶
cessation (of suffering), *nirodha*
nirvana. *nibbāna*

3.1.5 And if I were to teach the Dharma, and if others would not understand me, that would be tiresome and troubling for me.’

The “Dharma’s depth” verses (1)

3.2 [Be §65] Thereupon, bhikshus, these stanzas unheard before,¹⁸⁷ arose spontaneously¹⁸⁸ to the Blessed One, Vipassī, *the arhat, fully self-awakened*.¹⁸⁹

¹⁷⁹ *Atakkāvacaro* = *na + takka + avacara*, lit “not in the sphere of discursive thought (or logic)” (V 1:4 = D 2:36 = 37 = M 1:167 = S 1:136 ≠ M 1:487 ≠ 2:172; A 2:289; D 1:12; It 37). For comy (DA 1:99 f, 2:464) on this term and others in the passage, see SD 25.3 (28.1).

¹⁸⁰ The full sentence: *Dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍita, vedanīyo*. On the significance of *vedanīya* as “to be felt,” meaning to be experienced directly, see **The Buddha discovered dhyana**, SD 33.1b (6.5.2); also Reflection, “To live is to feel,” R89, 2007.

¹⁸¹ “Attachment,” *ālaya*, ie worldly attachment, sensuality, “worldliness” (M:ÑB 1218 n306). The word has a wide range of meanings: 1 (a) house, dwelling, habitat, household, a built structure; (b) nest, lair, perch, shelter; (c) abode, seat, place of rest, resort, haven, repository; (d) domain, field of activity, sphere; 2 (a) liking, inclination, attachment, fondness for, partiality towards; (b) affection, love; (c) (as a metaphysical concept) **desire, yearning, clinging, sensual attachment** (= *taṇhā*); (d) thought preparatory to a decision (regarding the *vassa*), the decision itself; (3) feint, pretence, ruse, dissimulation, impersonation (CPD). **MA**: The term denotes both sense-pleasures and the thoughts of craving concerned with them (MA 2:174 f). **SA** explains *ālaya* objectively as the 5 cords of sensual pleasure (*pañca kāma,guṇa*) [SD 8.7 (2)]. They are called “attachment” because they attach themselves to these 5 cords of sensual pleasure. Subjectively, *ālaya* refers to the 108 mental investigations driven by craving (*taṇha, vicar-itāni*) [A 2:212 f], and it is these that attach themselves to their objects. (SA 1:195)

¹⁸² “Specific conditionality,” *idap,paccayatā*, ie causal relationship, shows how one thing is related to another, thus: “When this, is that is; when this arises, that arises. When this is not, that is not; when this ceases, that ceases” (M 3:63; S 2:28, 95). See also V 1:5; D 1:85, 2:55; M 1:262; S 2:25, 5:71. See **Dependent arising**, SD 5.16 (6).

¹⁸³ “Dependent arising,” *paṭicca,samuppāda* is a formulation of the complex interdependent working of all mental and physical phenomena revealing how they inherently lacks any permanent entity or *attā*. See **Dependent arising**, SD 5.16.

¹⁸⁴ *Sabba,saṅkhāra,samatha*: **D 14**,3.1/2:36; **M 26**,19/1:167; **S 6.1**/1:136, **22.90**/3:133; **A 3.32**,1/1:133. “Formations,” *saṅkhāra*, here meaning the active aspect of “forming” actions (karma) through body, speech and mind, being either wholesome or unwholesome (S 12.1, 7). Nyanatiloka uses the neologism “karma-formations” to specifically refer to this aspect of *saṅkhāra*, otherwise a word that is polysemic and profound. Sometimes the term *abhisāṅkhāra* is used here (D 3:217; M 1:297; S 12.51; A 1:112). See BDict: *saṅkhāra*.

¹⁸⁵ “Acquisitions,” *upadhi*, see n4.

¹⁸⁶ “Fading away,” *virāga*, also tr as “dispassion.”

¹⁸⁷ *Pubbe assuta,pubbā*, lit “unheard of before, before.” See Oskar Von Hinüber, “*Anacchariyā pubbe assutapubbā*” in *Selected Papers on Pāli Studies*, Oxford: PTS, 1994:17-24, where he contends that *anacchariyā* represents Skt **an-akṣar-ikā*, but, retorts Bodhi, “his argument rests on the assumption that *pubbe assutapubbā* would be a redundancy, and therefore *pubbe* must be taken in apposition to the preceding *anacchariyā*. This assumption, however, is contradicted by D 1:184,27-29, where we find *pubbe...sutapubbā* as one block. Interestingly, no correspond-

3.2.2 I have discovered the Dharma with difficulty:
 enough with declaring it!
 Not easily understood [awakened to] it is
 by those lost in lust and hate. *Kicchena me adhigatam
 halam dāni pakāsituṃ
 nāyaṃ dhammo susambudho
 rāga,dosa,paretehi* [3.5.1]

3.2.3 ¹⁹⁰It goes against the current, abstruse,
 profound, hard to see, subtle—
 those dyed in lust will not see it,
 nor those shrouded in massive darkness. ¹⁹¹*Paṭisota,gāmiṃ nipuṇaṃ
 gambhīraṃ duddasaṃ aṇuṃ
 rāga,rattā na dakkhanti
 tamo,khandhena āvuṭṭā'ti* [3.5.2]

3.2.4 ¹⁹²Thinking thus, bhikshus, the mind of the Blessed One, Vipassī. *the arhat, fully self-awakened,*
 inclined to living at ease, ¹⁹³ rather than teaching the Dharma. ¹⁹⁴

MAHĀ BRAHMA

Mahā Brahmā's supplication (1) [§3.28]

3.3 [Be §66] Then, bhikshus, Mahā Brahmā, ¹⁹⁵ having known with his own mind the reflection in the mind of the Blessed One, Vipassī, *the arhat, the fully self-awakened*, [37] thought:

‘Alas, the world is lost! Alas, the world is destroyed, now that the mind of the Tathagata, *the arhat, the fully self-awakened*, inclines to living at ease, not to teaching Dharma!’ ¹⁹⁶

ing word is to be found in the Mahā,vastu and Lalita,vistara versions of the same incident.” (S:B 431 n365; citations normalized). See foll n.

¹⁸⁸ PTS *acchariyā*; prob wr for *anacchariyā* (Be Ce Se), lit “not wonderful,” ie appearing quite naturally or spontaneously (CPD) (D 2: 93 = S 5:259; M 3:121; A 4:211; J 3:70, 406, 4:153, 6:220; cf V 2:17; S 4:301). For the tr here I am guided by the context of **Ariya Pariyesanā S** (M 26,19/1:168), where the reading is *anacchariyā*, and where the Buddha himself is the narrator: he is more likely to have said that the stanzas are “spontaneous” rather than “marvellous.” Although the Commentators seem to take *anacchariyā* as deriving from *acchariyā*, most translators render it as “spontaneously,” apparently invoking *acchara*, “moment.” Buddhaghosa glosses *anacchariyā* as *anu-acchariyā*, “repeatedly or following *acchariyā*” (VA 1:133; SA 1:196). For SA Porāṇa Tīkā gloss and further comments, see S:B 431 n 365. Also D:RD 2:30 n2, a comparative religion n. See prev n.

¹⁸⁹ Our Buddha Gotama speaks these same words here in **Ariya Pariyesanā S** (M 26,19.5/1:168), SD 1.11; V 1:7,4.

¹⁹⁰ This verse recurs at **Mv 1.5.3** (V 1:5*), SD 12.1 (2.1) = **Mahā’padāna S** (D 14,3.2.3/2:36, Vipassī Buddha), SD 49.8 = **Ariya Pariyesanā S** (M 26,19.7/1:168), SD 1.11 = **Āyacana S** (S 6.1/1:136), SD 12.2; Mvst 3:315.

¹⁹¹ “Shrouded ... in darkness,” *tamo-k,khandhena avaṭṭā*, lit “blocked by the aggregates of darkness,” viz ignorance and its fruits. V 1:4 = M 1:169 = S 1:136; D 2:37 Vipassī Buddha; Mvst 3:315.

¹⁹² *Itiha bhikkhave vipassissa bhagavato arahato sammā,sambuddhassa paṭisañcikkhato appossukkatāya cittaṃ nami, no dhamma,desanāya.*

¹⁹³ “Inclined to living at ease,” *appossukkatāya* = *appa* (“little”) + *ussukka* (“striving for”), meaning “little zeal”; ie “careless, unconcerned; living at ease, inactive.” Only after awakening does he fully realize the weight of defilements in people’s minds and of the Dharma’s profundity: see (2.3.2.3).

¹⁹⁴ Comy asks why, when the Bodhisattva had long ago made an aspiration to reach Buddhahood in order to liberate others, is he now inclined towards inaction. It then explains that it is only after reaching awakening does he fully realize the power of defilements in people’s minds and of the Dharma’s profundity. Furthermore, says Comy, he wants Brahmā to entreat him to teach so that beings who venerated Brahmā would recognize the Dharma’s value and desire to listen to it (MA 2:176 f). For a fuller discussion, see **Why the Buddha “hesitated” to teach?** SD 12.1.

¹⁹⁵ Throughout **Mahā’padāna S**, he is referred to simply as *mahā,brahmā*, whereas in the parallel passages in **Ariya Pariyesanā S** (M 26), SD 1.11, **Bodhi Rāja,kumāra S** (M 85), SD 55.2, **Brahmāyācana S** (S 6.1), SD 12.2, and **Vinaya** (V 1:4-7), he is called *brahmā sahampati*. Comy notes that although he is referred to as one among the Brahmās, he is to be understood as the “chief Mahā Brahmā in this universe” (*imasmim cakkavāḷe jeṭṭhaka,mahā,-brahmā eso’ti*, DA 2:497). This may attest to the fact that **Mahā’padāna S** is prob older than these texts [14.2].

¹⁹⁶ In **Mahāvastu** account, the deity who approaches the Buddha is simply referred to only as Mahā Brahmā, and is accompanied by many other gods, incl Sakra. On **Brahmā’s role** in the Buddha story, see (14).

3.3.2 Then, bhikshus, just as a strong man would stretch forth his bent arm, or bend back his stretched arm, Mahā Brahmā disappeared from the Brahmā world and reappeared before the Blessed One, Vipassī, *the arhat, fully self-awakened*.

3.3.3 Then, Mahā Brahmā, having arranged his upper robe on one shoulder, knelt down on his right knee on the ground, raised his palms lotus-wise towards the Blessed One, Vipassī, *the arhat, fully self-awakened*, and said this to him:

‘Bhante, let the Blessed One teach the Dharma! Let the Wellfarer [Sugata] teach the Dharma!

There are beings with little dust in their eyes who are falling away through not hearing the Dharma. There will be those who will understand the Dharma.¹⁹⁷

3.4 [Be §67] When this was said, bhikshus, the Blessed One, Vipassī, the arhat, fully self-awakened, said this to Mahā Brahmā:

‘It did occur to me, Brahma, “Now, to whom should I teach the Dharma?” [§3.1.1]

3.4.1 Then, bhikshus, it occurred to me:

*‘This Dharma that I have realized is deep, hard to see, hard to understand,
peaceful, sublime, unattainable through discursive thought (or logic),
subtle, to be experienced [to be felt] by the wise.*

3.4.2 *But this generation revels in attachment, delights in attachment, rejoices in attachment.¹⁹⁸
For such a generation, revelling in attachment, delighting in attachment, rejoicing in attachment,
this state is hard to see, that is to say, specific conditionality and dependent arising.*

3.4.3 *And this state is too hard to see, that is to say,
the stilling of all formations,
the giving up of all acquisitions,
the destruction of craving,
fading away (of lust),
cessation (of suffering),
nirvana.*

3.4.4 *If I were to teach the Dharma, and if others would not understand me, that would be tiresome and troubling for me.*

The “Dharma’s depth” verses (2)

3.5¹⁹⁹ Thereupon, [38] Brahma, these stanzas unheard before,²⁰⁰ arose spontaneously²⁰¹ to me:²⁰²

3.5.1 *I have discovered the Dharma with difficulty: enough with declaring it!
Not easily understood [awakened to] it is by those lost in lust and hate. [=§3.2.2]*

3.5.2 *It goes against the current, abstruse, profound, hard to see, subtle—
those dyed in lust will not see it, nor those shrouded in massive darkness.²⁰³
[= §3.2.3]*

3.5.3 Thinking thus, Brahma, my mind inclined to living at ease, rather than teaching the Dharma. [= §3.2.4]

¹⁹⁷ *Desetu bhante bhagavā dhammaṃ desetu sugato dhammaṃ. Santi sattā appa,raja’akkha,jātikā, assavanatā dhammassa parihāyanti. Bhavissanti dhammassa aññātāro’ti. Ariya Pariyesanā S* (M 26) inserts here Brahma’s 3 verses describing the religious state of Magadha, and imploring the Buddha to teach (M 26,20.5), SD 1.11. Then, it continues, as here, with the parable of the lotus pond [§3.8].

¹⁹⁸ “Attachment,” *ālaya*, ie worldly attachment, sensuality, worldliness: see §3.1.3 n at “attachment.”

¹⁹⁹ From hereon, the numbering differs from Ee.

²⁰⁰ *Pubbe assuta,pubbā*, lit “unheard of before, before”: see §3.2 ad loc n.

²⁰¹ PTS *acchariyā*; prob wr for *anacchariyā* (Be Ce Se), lit “not wonderful,” ie appearing quite naturally or spontaneously: see §3.2 ad loc n..

²⁰² Reprise of §§3.2.2-3.2.3, where see nn. Vipassī Buddha (here); V 1:4 = M 1:169 = S 1:136; Mvst 3:315.

²⁰³ “Shrouded in massive darkness,” *tamo-k,khandhena avajāta*, lit “blocked by the aggregates of darkness.” See §3.2.3d n.

3.6 [Be §68; Ee §3.5] For the second time, bhikshus, Mahā Brahmā said this to the Blessed One, Vipassī, *the arhat, fully self-awakened*:

‘Bhante, let the Blessed One teach the Dharma! Let the Wellfarer [Sugata] teach the Dharma!

There are beings with little dust in their eyes who are falling away through not hearing the Dharma. There will be those who will understand the Dharma.’ [§3.3.2]

3.7 [Ee §3.6] For the third time, bhikshus, Mahā Brahmā said this to the Blessed One, Vipassī, *the arhat, fully self-awakened*:

‘Bhante, let the Blessed One, teach the Dharma! Let the Wellfarer [Sugata] teach the Dharma!

There are beings with little dust in their eyes who are falling away through not hearing the Dharma. There will be those who will understand the Dharma.’

The lotus pond

3.8 [Be §69] Then, bhikshus, heeding Brahmā’s plea, and out of compassion for beings, the Blessed One, Vipassī, *the arhat, fully self-awakened*, surveyed the world with the buddha-eye.²⁰⁴

3.8.2 Surveying the world with the buddha-eye, bhikshus, the Blessed One, Vipassī, the arhat, fully self-awakened, saw beings

with little dust in their eyes and beings with much dust in their eyes,

the keen and the dull,

the good and the bad,²⁰⁵

those easy to teach and those hard to teach,

some who live seeing fear in blame (in wrongdoing) and in the hereafter.²⁰⁶

3.8.3 Bhikshus, just as in **a lotus pond of blue or white or red lotuses**,²⁰⁷

some lotuses might be born in the water,

grow in the water, and thrive while submerged in the water, without rising out of the water;

some lotuses might be born in the water,

grow up in the water, and stand up at an even level with the water;

some lotuses might be born in the water and grow up in the water, **[39]**

but would rise up from the water and stand up in the water without being soiled by the water—

3.8.4 so, too, bhikshus, surveying the world with the buddha-eye, I saw beings

with little dust in their eyes and beings with much dust in their eyes,

the keen and the dull, the good and the bad,

those easy to teach and those hard to teach,

some who live seeing fear in blame (in wrongdoing) and in the hereafter.

3.9 [Ee 3.7] Then, bhikshus, Mahā Brahmā, knowing the mind of the Blessed One, Vipassī, *the arhat, fully self-awakened*, addressed the Blessed One, Vipassī, *the arhat, fully self-awakened*, in verse:

²⁰⁴ “The buddha-eye,” *buddha, cakkhu*, which refers to the Buddha’s omniscience: see **Kaṇṇaka-t, thala S** (M 90/- 2:125-133), SD 10.8 (2) & **Sandaka S** (M 76), SD 35.7. On the 5 eyes, see §3.9.2c n.

²⁰⁵ “The good and the bad,” *svākāre dvākāre = su + ākāra, du + ākāra*, lit “those with good nature, those with evil nature.”

²⁰⁶ “Seeing blame...the hereafter,” *paraloka, vajja, bhaya, dassāvino* (pl), an ambiguous cpd. M:ÑB 261 (**Ariya Pariyesanā S**, M 26.21/1:169) tr as “seeing fear in blame and in the other world,” which agrees well with Comys, which resolve it as *paralokañ c’eva vajjañ ca bhayato passanti* (MA 2:179; SA 1:200). Bodhi, however, notes that at **Dh 317 f** *bhaya* and *vajja* are treated as parallel terms, which suggests that the cpd should be resolved as *paraloke vajjañ c’eva bhayañ ca passanti*. (S:B 433 n371). In fact, it is obvious that the two terms are allusions to “moral shame” (*hiri*) and “moral fear” (*ottappa*) respectively.

²⁰⁷ *Uppala* (Skt *utpala*), *paduma* (Skt *padma*) and *puṇḍarīka* respectively. On the image of sages who are free of defilements like lotus leaves on which water does not stick, but run off, see eg Sn 71, 213, 547, 845. See also Chāndogya Upaniṣad, where one who “knows Brahman” (the cosmic essence) is like a lotus leaf, undefiled by the world (ChU 4.14.1, tr Olivelle, *The Early Upaniṣads*, Oxford, 1998:225).

[BRAHMA'S SUPPLICATION VERSES]²⁰⁸

3.9.2²⁰⁹ *Sele yathā pabbata,muddhani-ṭ,ṭhito*²¹⁰
yathāpi passe janataṃ samantato
tathūpamaṃ dhamma,mayaṃ sumedha
pāsādam āruya samanta,cakkhu.

Just as one standing on a mountain peak
 might see the people all around,
 even so, O wise one, O universal eye,²¹¹
 ascend to the palace, made of Dharma!

*Sok'āvatiṇṇaṃ*²¹² *janataṃ apeta,soko*
*avekkhassu*²¹³ *jāti,jarābhibhūtaṃ*

May he consider mankind, sunk in sorrow,
 overcome by birth and decay!

3.9.3²¹⁴ *Uṭṭhehi vīra vijita,saṅgāma,*
sattha,vāha aṇaṇa vicara loke.
*Desassu*²¹⁵ *bhagavā dhammaṃ*
aññātāro bhavissantīti.

Arise, hero! Victor in battle!
 Caravan leader, debt-free one, wander in the world!
 Teach the Dharma, O blessed lord!
 There will be those who will understand.²¹⁶

3.10 Then, bhikshus, the Blessed One, Vipassī, *the arhat, fully self-awakened*, addressed Mahā Brahmā in verse:

[THE "OPEN-DOOR" VERSE]²¹⁷

Apārutā tesāṃ amatassa dvārā
ye sotavanto pamuñcantu saddhaṃ
vihimsa,saññī paṇaṇaṃ na bhāsiṃ
dhammaṃ paññitaṃ manujesu brahme

Open to them are the doors to the Deathfree,²¹⁸ (O Brahmā),
 for those with ears, let them declare [ascertain] their faith!²¹⁹
 Perceiving trouble [unease], I did not speak
 the refined, sublime Dharma among humans, O Brahmā.²²⁰

²⁰⁸ These 2 verses (Brahma's supplication) recur, headed by the "Magadha" verse, in **Ariya Pariyesanā S** (M 26,-21/1:169; MĀ 204 = T765.4, with additional 1st verse), **Bodhi Rāja,kumāra S** (M 85,45/2:93, quoting M 26,21); **Āyācana S** (S 6.1,13/1:138), BA 18. In **M 85**, these 2 verses come immediately after the lotus parable. In **S 6.1** and **Vinaya**, they are preceded by the "Magadha verse," all of which are uttered immediately after Brahmā's supplication (S 6.1,9; Mv 1.4.7 @ V 1:5 f).

²⁰⁹ This verse recurs in **Vitakka S** (It 2.2.1/33), SD 63.12, spoken by Gotama Buddha. See prec n.

²¹⁰ *Muddhaniṭṭhito* resolved as *muddhāni* (loc, "top, peak, summit") (Sn 689c, 987c || 682c) + *ṭhita* ("standing").

²¹¹ "The 5 eyes" (*cakkhu*). *The buddha eye* (*buddha,cakkhu*) is a name for the knowledge of the degrees of maturity in the faculties of being (*indriya,paropariyatta,ñāṇa*) and the knowledge of the dispositions and latent tendencies of beings (*āsayānusaya,ñāṇa*). The "knowledge of omniscience" is called *the universal eye* (*samanta,cakkhu*) (S 559d*): see **Kaṇṇaka-t,thala S** (M 90/2:125-133), SD 10.8 (2) & **Sandaka S** (M 76), SD 35.7. The knowledge of the 3 lower paths is called *the Dharma eye* or "Dharma vision" (*dhamma,cakkhu*). Together with *the divine eye* or clairvoyance (*dibba,cakkhu*) (S 6.5/1:145, 12.70/2:121 f) and *the physical eye* (*maṃsa,cakkhu*), these make up the "5 eyes" of the Buddha (Nc 235; SA 1:200). See **Miracles**, SD 27.5a (5.4.1).

²¹² *Se sokāvatiṇṇaṃ* (wr). "Sunk in sorrow," *sokāvatiṇṇa* = *soka* ("sorrow") + *avatiṇṇa* ("fallen into," past part of *avatarati*, "descend into, dive into"). Cf vl *sokānutiṇṇo* (S 1:123,1). Previous trs seemed to have misread this word.

²¹³ *Avekkhassu*, "may he consider," imper 2 sg med (Sn 1119 = Ap 488,5; V 1:61* = D 2:39,14* = M 1:168,34* = S 1:137,36*): see CPD sv *avekkhari*.

²¹⁴ This verse recurs, attr to Brahmā Sahampati, in **Buddha Vandana S** (S 11.17/1:234), SD 86.1 = **Brahmāyacana S** (S 6.1/1:137: v560), SD 12.2.

²¹⁵ *Ee Se desetu*.

²¹⁶ V 1:4-7; M 1:167-69; S 1:136-39; D 2:36-40 Vipassī Buddha; Mvst 3:314-19; cf S 1:234.

²¹⁷ On this verse, see SD 12.2 (3).

²¹⁸ "The doors to the Death-free" (*amatassa dvārā*) = the noble path (*ariya,magga*) (VA 963). The phrase recurs in **Ariya Pariyesana S** (M 26,21.5), SD 1.11, and a closing verse of **Cūḷa Gopālaka S** (M 34,14/1:227,11* = *ariya,magga*, comy); also at S 2:43,22 = 45,8 = 58,24 = 90,11. For other refs, see CPD: a-mata-dvāra. On tr of *amata*, see M 26,18.4 n (SD 1.11).

²¹⁹ See (2.3.7.1).

²²⁰ This verse: BHS: *apāvṛtaṃ me amṛtasya dvāraṃ | brahmeti bhagavantaṃ ye śrotukāmā | śraddhāṃ pramuñcantu viheṭṭha,samjñāṃ || viheṭṭha,samjñāo praguṇo abhūsi | dharmo asuddho magadheṣu pūrvāṃ ||* (Mvst 3:319,

3.11 Then, bhikshus, Mahā Brahmā, thought:

‘There is consent by the Blessed One for the teaching of the Dharma,’²²¹

and, after saluting the Blessed One, Vipassī, [40] *the arhat, fully self-awakened*, having circumambulated him rightwise,²²² disappeared right there.²²³

(5) THE TEACHING CHAPTER

Vipassī’s 2 chief disciples²²⁴

3.12 [Be §72; Ee §3.8] Then, bhikshus, it occurred to the Blessed One, Vipassī, *the arhat, fully self-awakened*:

‘Now, to whom shall I first teach the Dharma? Who would quickly understand the Dharma?’

3.12.2 Then, bhikshus, it occurred to the Blessed One, Vipassī, *the arhat, fully self-awakened*:

‘This royal prince, **Khaṇḍa**, and the purohit’s son, **Tissa**,²²⁵ living in the royal city of Bandhumatī, are learned, mature,²²⁶ wise, who have, for a long time, little dust in their eyes.’²²⁷

3.12.3 What now if I were to first teach the Dharma to Khaṇḍa the royal prince and Tissa the purohit’s son? They will quickly understand this Dharma.’

3.12.4 Then, bhikshus, just as a strong man would stretch forth his bent arm, or bend back his stretched arm,

the Blessed One, Vipassī, *the arhat, fully self-awakened*, disappeared from the foot of the Bodhi tree, and appeared in the Khema deer park,²²⁸ outside the royal city of Bandhumatī.

3.13 [Ee §3.9] Then, bhikshus, the Blessed One, Vipassī, *the arhat, fully self-awakened*, addressed the park warden:

‘Come, my good park warden, go into the royal city of Bandhumatī and say to Khaṇḍa the royal prince and Tissa the purohit’s son, thus:

Senart). BHSD: sv vihetā, however, says that Senart’s text is “very corrupt” (Edgerton 1953: 50). For a detailed study, see SD 12.2 (3).

²²¹ *Katāvakāso kho’ mhi bhagavatā dhamma, desanāya*, free tr: “The Blessed One has consented to the teaching of the Dharma!” Here *bhagavato* (dat, gen) at S 1:138 (PTS 1884) appears to be wr. In **Ariya Pariyesanā S** (M 26.21/-1:169), M:ÑB (similarly at V:H 4:10) has “I have created the opportunity for the Blessed One to teach the Dhamma.” CPD: *katāvakāsa*, however, remarks that this rendition is “both grammatically impossible and contextually unlikely; the reading *bhagavato* at S 1:138,26, however, would seem to represent a reinterpretation of the clause supporting the traditional interpretation of the passage, unless the gen is taken as the gen of the agent to be construed with *katāvakāso*.” CPD cites **Mahāvastu**, *bhagavatā mahābrahmaṇe avakāṣe kṛte* (Mvst 3:319), “which would seem to support the interpretation suggested above.” (CPD: *katāvakasa*)

²²² “Having circumambulated him rightwise,” *padakkhiṇaṃ katvā* (V 1:7; M 1:170; S 1:138; D 2:39 Vipassī Buddha; Mvst 3:318; cf. S:B 1:233 n372; also Sn 1146c). This is an ancient Indian way of showing religious respect to a sacred person or object, ie, by walking reverentially and reflectively sunwise around it, usu thrice. Just as the planets revolve around the sun, the giver of light and life, the Buddha is the “kinsman of the sun” (*ādicca, bandhu*), whose life and teaching give us spiritual light and life (V 2:296,17* = A 2:54,8*; D 2:287,21, 3:197,14*; S 1:192,6* = Tha 1237d; Sn 915a): see CPD: *ādicca-bandhu*.

²²³ We see here an existential role-reversal of the God-religion, where instead of man supplicating God for guidance and succour, here it is the High God himself who comes down from his heaven to supplicate the Buddha to declare the Dharma for the world’s good. See [14.2].

²²⁴ Be has the title “the pair of chief disciples” (*agga, sāvaka, yuga*) [§3.13-3.17].

²²⁵ *Khaṇḍho ca rāja, putto tisso ca purohita, putto*. A **purohit** (*purohita*) is the head priest or chaplain (a brahmin) of the royal household. Often, he also acts as a sort of royal prime minister (D 1:138; J 1:210, 5:127 wife as *brāhmaṇī*; Pug 56 *brāhmaṇa* ~; Miln 241, 343 *dhamma, nagare* ~; PvA 74).

²²⁶ *Viyatta* (Skt *vyakta*), clever, mature, experienced, accomplished: *vi + yatta* (past part of √AÑJ, to anoint (D 2:-104 = A 4:310 = S 5:260 = U 63). Opp: *aviyatta* (D 2:342,1-15; S 4:380,23; A 3:258,5; V 1:171,12).

²²⁷ “Intelligent ... little dust in their eyes,” *paññitā viyattā medhāvino dīgharattaṃ appa, raj’akkha, jātikā*.

²²⁸ According to Comy, at that time the deer park at Isipatana, outside Benares, was called the Khema deer park. As an adj, *khema* means “safe, secure” (DA 2:471).

“Bhantes, the Blessed One, Vipassī, *the arhat, fully self-awakened*, has arrived in the royal capital of Bandhumatī, and resides in the Khema deer park. He wishes to see you.”

3.13.2 ‘Yes, bhante,’ replied the park warden to the Blessed One, Vipassī, *the arhat, fully self-awakened*. Having gone into the royal city of Bandhumatī, he says to Khaṇḍa the royal prince and Tissa the purohit’s son:

“Bhantes, the Blessed One, Vipassī, *the arhat, fully self-awakened*, has arrived in the royal capital of Bandhumatī, and resides in the Khema deer-park. He wishes to see you.”

3.14 [Ee §3.10] Then, bhikshus, Khaṇḍa the royal prince and Tissa [41] the purohit’s son, having had fine carriages made ready, mounted them, and drove out of the royal city of Bandhumatī.

They proceed to the Khema deer park, going as far as the carriage path went. Then, getting down from the carriages, they went, on foot, up to the Blessed One, Vipassī, *the arhat, fully self-awakened*. They saluted him and then sat down at one side.

The progressive talk²²⁹

3.15 [Ee §3.11] The Blessed One, Vipassī, *the arhat, fully self-awakened*, gave them **a progressive talk**²³⁰—that is to say, he spoke

on giving,

on moral virtue and

on the heavens,

and proclaimed the danger, vanity and disadvantage of sensual pleasures,

and the advantage of renunciation.

dāna

sīla

sagga

kām’ādīnava

nekkhamm’ānisaṃsa

3.15.2 THE 4 NOBLE TRUTHS. When the Blessed One, Vipassī, *the arhat, fully self-awakened*, perceived that their minds were ready, pliant, hindrance-free, elevated and lucid,

then, he explained to them the teaching peculiar to the Buddhas,²³¹ that is to say, **suffering, its arising, its ending, and the path**.²³²

3.15.3 THE DHARMA-EYE

And just as a clean cloth, with all its stains removed, would take dye well,²³³

even so, in Khaṇḍa the royal prince and Tissa the purohit’s son, while sitting right there,

there arose the dust-free stainless Dharma-eye [vision of truth],²³⁴ thus:

“**All that is of the nature of arising is of the nature of ending**.”²³⁵

(*Yam kiñci samudaya,dhammam sabbantaṃ nirodha,dhamman’ti*)

3.16 [Ee §12] STREAMWINNING “*Having seen the Dharma*” pericope

Then, Khaṇḍa the royal prince and Tissa the purohit’s son,

having seen the Dharma [the truth],²³⁶

having mastered the Dharma,

having known the Dharma,

²²⁹ This is the “progressive talk” (*ānupubbi,kathā*) pericope [very often spelt *anupubbi*]: see (7.3).

²³⁰ See SD 21.6 esp (1); SD 46.1 (4.1); SD 30.8 (3.4.2): Skillful means of speech.

²³¹ *Buddhānaṃ sāmukkaṃsika dhamma,desanā*. This is an occasion when the Buddha teaches the 4 noble truths directly to the laity: see (7.3).

²³² This is stock: V 1:15, 2:156, 192; D 1:110, 148, 2:41; M 1:379; A 3:184, 4:186, 209; U 49.

²³³ *Seyyāthā’pi nāma suddham vattham apagata,kāḷakam sammad eva rajanam patogaṇheyya*. See **Vatthūpama S** (M 7,2/1:36), SD 28.12.

²³⁴ *Evam eva khaṇḍassa ca rāja,puttassa tissassa ca purohita,puttassa tasmiṃ yeva āsane virajam vīta,malam dhamma,cakkhum udapādi*. On the Dharma-eye, see (7.4).

²³⁵ This Dharma-eye (*dhamma,cakkhu*) pericope is part of the “progressive talk” (*anupubbī,kathā*) pericope: see n above [§1.35].

²³⁶ “The Dharma [the truth]” (*dhamma*) here refers to the 4 noble truths. Having seen the truth for himself, he cuts off the fetter of doubt and now has “the noble and liberating view that accordingly leads the practitioner to the complete destruction of suffering” (*yā’yam diṭṭhi ariyā niyyānikā niyyāti tak,karassa sammā,dukkha-k,khayāya*, **Kosambiya S**, M 48,7/1:322)

having found a fully firm footing in the Dharma,
 having crossed over doubt,
 having cleared away uncertainty,
 having won moral courage, independent of others, in the Teacher's Teaching,²³⁷

said this to the Blessed One:

3.16.2 “Excellent, bhante! Excellent, bhante! Just as if one were to place upright what had been overturned, or were to reveal what was hidden, or were to show the way to one who was lost, or were to hold up a lamp in the dark so that those with eyes could see forms, in the same way the Blessed One has, in numerous ways, made clear the Dharma.

The awakening of Khaṇḍa and Tissa

3.16.3 REFUGE-GOING & GOING FORTH. We, bhante, go to the Blessed One [42] as refuge, and to the Dharma, too.²³⁸

May we, bhante, receive the going-forth before the Blessed One; may we receive the ordination?”²³⁹

3.17 [Ee §3.13] ADMISSION. Bhikshus, Khaṇḍa the royal prince and Tissa the purohit's son received the going-forth and the ordination from the Blessed One, Vipassī, *the arhat, the fully self-awakened*.

3.17.2 INSTRUCTIONS. The Blessed One, Vipassī, *the arhat, the fully self-awakened*, instructed, inspired, roused and gladdened them. He proclaimed the vanity, defilement and disadvantage of formations, and the advantage in nirvana.²⁴⁰

3.17.3 AWAKENING. Being instructed, inspired, roused and gladdened by the Dharma teaching of the Blessed One, Vipassī, *the arhat, fully self-awakened*, their minds, in no long time, were, through non-clinging, liberated from the influxes.²⁴¹

The awakening of the 84,000 (2)²⁴² [§2.16]

3.18 [Be §78; Ee §3.14] Now, bhikshus, **a multitude of 84,000 living beings**²⁴³ of the royal city of Bandhumatī heard thus:

‘It is said that the Blessed One, Vipassī, *the arhat, fully self-awakened*, has arrived at the royal city of Bandhumatī, and resides in the Khema deer park.

And it is said that Khaṇḍa the royal prince and Tissa the purohit's son have shaven off their hair and beard, donned the saffron robe, and gone forth from home into homelessness before the Blessed One, Vipassī, *the arhat, fully self-awakened*.

3.18.2 Hearing this, it occurred to them:

“Surely, this is no ordinary teaching and discipline, no ordinary going-forth—that prince Vipassī has shaven off hair and beard, donned the saffron robe, and gone forth from the house into homelessness!

If prince Vipassī should, having shaven off his hair and beard, and donning the saffron robe, go forth from the house into homelessness—why then should not we, too?’

²³⁷ “Having seen the Dharma ... in the Teacher's Teaching,” *diṭṭha, dhammo patta, dhammo vidita, dhammo pariyo-galha, dhammo tiṇṇa, vicikiccho vigata, katham, katho vesārajja-p, patto apara-p, paccayo satthu, sāsane*. As in the case of **Yasa's father** (Mv 7.10c @ V 1:16), SD 11.2(7).

²³⁸ Note that Khaṇḍa and Tissa here go for the “2 refuges” [2.4.4]. For an explanation of refuge-going formula, see SD 35.4a (Comy on §18).

²³⁹ On the nature of ordination or admission in to the community, see (2.2).

²⁴⁰ *Te vipassī bhagavā araham sammā, sambuddho dhammiyā kathāya sandassesī samādapesī samuttejesī sampahamsesī, saṅkhārānaṃ ādīnavam okāram saṅkilesam nibbāne* [so Be Ce Ee; Ke Se nekkhamme] *ānisaṃsam pakāsesī*.

²⁴¹ *Tesam vipassinā bhagavatā arahatā sammā, sambuddhena dhammiyā kathāya sandassiyamānānaṃ samādapiyamānānaṃ samuttejiyamānānaṃ sampahamsiyamānānaṃ na, cirass'eva anupādāya āsavehi cittāni vimuccīmsu*. On the influxes (*āsava*), see §1.10(1) n. On the awakening process, see (7.5.3).

²⁴² Be inserts the title “the going-forth of the multitude” (*mahā, jana, kāya pabbajjā*) [§§3.18-3.22].

²⁴³ *Mahā, jana, kāyocatu-r-āsīti, pāṇa, sahasāni*.

3.18.3 So, bhikshus, this multitude of 84,000 living beings left the royal city of Bandhumatī, and headed for the Khema deer park. Having approached the Blessed One, Vipassī, *the arhat*, [43] *fully self-awakened*, they sat down at one side.

3.19 [Ee 3.15] PROGRESSIVE TALK

The Blessed One, Vipassī, *the arhat*, *fully self-awakened*, gave them **a progressive talk**—that is to say, he spoke²⁴⁴

*on giving, on moral virtue and on the heavens,
and proclaimed the danger, vanity and disadvantage of sensual pleasures,
and the advantage of renunciation.*

3.19.2 When the Blessed One perceived that their minds were ready, pliant, hindrance-free, elevated and lucid,

then, he explained to them the teaching peculiar to the Buddhas, that is to say, **suffering, its arising, its ending, and the path.**

3.19.3 THE DHARMA-EYE

*And just as a clean cloth, with all its stains removed, would take dye,
even so, in the 84,000 living beings, while seated right there,
arose the dust-free stainless Dharma-eye [vision of truth], thus:*

“All that is of the nature of arising is of the nature of ending.”

3.20 [Ee §3.16] STREAMWINNING. *The “having seen the Dharma” pericope.*

Then, they,²⁴⁵

having seen the Dharma [the truth],²⁴⁶

having mastered the Dharma,

having known the Dharma,

having found a fully firm footing in the Dharma,

having crossed over doubt,

having cleared away uncertainty,

having won moral courage, independent of others, in the Teacher’s Teaching,²⁴⁷

said this to the Blessed One:²⁴⁸

3.20.2 GOING FOR THE 2 REFUGES

“Excellent, bhante! Excellent, bhante!

Just as if one were to place upright what had been overturned, or

were to reveal what was hidden, or

were to show the way to one who was lost, or

were to hold up a lamp in the dark so that those with eyes could see forms,

in the same way the Blessed One has, in numerous ways, made clear the Dharma.

3.20.3 We, bhante, go to the Blessed One as refuge, and to the Dharma, too.²⁴⁹

May we, bhante, receive the going-forth before the Blessed One; may we receive the ordination?”

3.21 [Ee 3.17] ADMISSION. Bhikshus, the 84,000 living beings received the going-forth and the ordination from the Blessed One, Vipassī, *the arhat*, *the fully self-awakened*.

²⁴⁴ This “progressive talk” pericope [§3.20] recurs at §3.15, where see nn.

²⁴⁵ This “having seen the Dharma” (*diṭṭha, dhamma*) pericope recurs above at §3.16, where see nn.

²⁴⁶ “The Dharma [the truth]” (*dhamma*) here refers to the 4 noble truths. See §3.16 n ad loc.

²⁴⁷ “Having seen the Dharma ... in the Teacher’s Teaching,” *diṭṭha, dhammo patta, dhammo vidita, dhammo pariyo-gaḷha, dhammo tiṇṇa, vicikicchā vigata, kathaṃ, katho vesāraḷja-p, patto apara-p, paccayo satthu, sāsane*. As at §3.16 + n.

²⁴⁸ This passage [§3.20] recurs twice more: above, at §3.16 (Khaṇḍa & Tissa) & below, at §3.24.2 (the 84,000 renunciants). See §3.15 n.

²⁴⁹ Be Ee Ke *Ete mayam bhante bhagavantam saraṇam gacchāma dhammañ ca*. They go for refuge only in **the 2 jewels**, as there is no sangha of saints yet. (Ce Se add *bhikkhu, saṅghaṇ ca*, which is unwarranted.) See §2.4.3.

3.21.2 INSTRUCTIONS. The Blessed One, Vipassī, *the arhat, the fully self-awakened*, instructed, inspired, roused and gladdened them. [44] He proclaimed the vanity, defilement and disadvantage of formations, and the advantage in nirvana.²⁵⁰

3.22 ARHATHOOD OF THE 84,000 BEINGS

Being instructed, inspired, roused and gladdened by the Dharma teaching of the Blessed One, Vipassī, *the arhat, fully self-awakened*, their minds, in no long time, were, through non-clinging, liberated from the influxes.²⁵¹

The return of the 84,000 renunciants²⁵²

3.23 [Be §82; Ee §3.18] Now, bhikshus, **those 84,000 who have gone forth earlier on**²⁵³ heard:

‘The Blessed One, Vipassī, *the arhat, fully self-awakened*, has arrived at the royal city of Bandhumatī, and is residing in the Khema deer park, and it is said that he will teach the Dharma.’

Then, bhikshus, these 84,000 renunciants headed for the royal city of Bandhumatī, went to the Khema deer park, and approached the Blessed One, Vipassī, *the arhat, the fully self-awakened*. They saluted him and sat down at one side.

3.23.2 [Ee 3.19] PROGRESSIVE TALK

The Blessed One, Vipassī, *the arhat, fully self-awakened*, gave them **a progressive talk**—*that is to say, he spoke*²⁵⁴

*on giving, on moral virtue and on the heavens,
and proclaimed the danger, vanity and disadvantage of sensual pleasures,
and the advantage of renunciation.*

3.23.3 THE 4 NOBLE TRUTHS. *When the Blessed One perceived that their minds were ready, pliant, hindrance-free, elevated and lucid,
then, he explained to them the teaching peculiar to the Buddhas, that is to say, suffering, its arising, its ending, and the path.*

3.23.4 THE DHARMA-EYE. *And just as a clean cloth, with all its stains removed, would take dye, even so, in the 84,000 living beings, while seated right there, arose the dust-free stainless Dharma-eye [vision of truth], thus:*

“All that is of the nature of arising is of the nature of ending.”

3.24 [Ee §3.20] STREAMWINNING “*Having seen the Dharma*” pericope

Then, they,²⁵⁵

having seen the Dharma [the truth],²⁵⁶

having mastered the Dharma,

having known the Dharma,

having found a fully firm footing in the Dharma,

having crossed over doubt,

²⁵⁰ *Te vipassī bhagavā araham sammā, sambuddho dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi, saṅkhārānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nibbāne* [so Be Ce Ee; Ke Se nekkhamme] ānisaṃsaṃ pakāsesi.

²⁵¹ *Tesaṃ vipassinā bhagavatā arahatā sammā, sambuddhena dhammiyā kathāya sandassiyamānānaṃ samādapiyamānānaṃ samuttejīyamānānaṃ sampahamsiyamānānaṃ na, cirass’eva anupādāya āsavehi cittāni vimuccimsu.* On the influxes (*āsava*), see see §1.10(1) n. With the arhathood of these 84,000 monks, there is the 3rd jewel, the noble sangha (*ariya, saṅgha*); hence, the 3 refuges (*ti, saraṇa*) [2.4.2]. On the awakening process, see (7.5.3).

²⁵² Be here titles “the Dharma penetration of those who had gone forth earlier” (*purima, pabbajjitānaṃ dhammā-bhisamaya*) [§§3.23-3.27]

²⁵³ *Tāni purimāni catu-r-āsīti, pabbajita, saḥassāni.* They go forth on hearing of Vipassī’s going-forth (§2.16), but are then instructed by the bodhisattva Vipassī to go on their own way (§2.17). Here, we see them returning to the newly awakened Vipassī. As buddha, Vipassī now admits them (on their request) into the community.

²⁵⁴ For details on this “progressive talk” pericope, see §3.15 n ad loc.

²⁵⁵ This “having seen the Dharma” (*ditṭha, dhamma*) [§3.24] recurs at §3.16 above, where see nn.

²⁵⁶ “The Dharma [the truth]” (*dhamma*) here refers to the 4 noble truths. See §3.16 n ad loc.

having cleared away uncertainty,
 having won moral courage, independent of others, in the Teacher's Teaching,²⁵⁷
 said this to the Blessed One:²⁵⁸ [45]
 3.24.2 GOING FOR THE 3 REFUGES
 "Excellent, bhante! Excellent, bhante!
 Just as if one were to place upright what had been overturned, or
 were to reveal what was hidden, or
 were to show the way to one who was lost, or
 were to hold up a lamp in the dark so that those with eyes could see forms,
 in the same way the Blessed One has, in numerous ways, made clear the Dharma.

3.24.3 We, bhante, go to the Blessed One as refuge, to the Dharma, and to the sangha, too.²⁵⁹
 May we, bhante, receive the going-forth before the Blessed One; may we receive the ordination?"

3.25 [Ee 3.21] ADMISSION. Bhikshus, the 84,000 renunciants²⁶⁰ received the going-forth and the ordination from the Blessed One, Vipassī, *the arhat, the fully self-awakened*.

3.25.2 INSTRUCTIONS. The Blessed One, Vipassī, *the arhat, the fully self-awakened*, instructed, inspired, roused and gladdened them. He proclaimed the vanity, defilement and disadvantage of formations, and the advantage in nirvana.²⁶¹

3.26 ARHATHOOD. Being instructed, inspired, roused and gladdened by the Dharma teaching of the Blessed One, Vipassī, *the arhat, fully self-awakened*, their minds, in no long time, were, through non-clinging, liberated from the influxes.²⁶²

(6) THE SANGHA CHAPTER²⁶³

Vipassī's reflection: The great community of 6,800,000 monks

3.27 [Be §86; Ee 3.22] Now, bhikshus, at that time outside the royal city of Bandhumatī, there lived a great community of monks, numbering 6,800,000.²⁶⁴

3.27.2 Then, bhikshus, this thought arose in the mind of the Blessed One, Vipassī, *the arhat, fully self-awakened*, while he was in solitary retreat:

"Great is the community of monks living in the royal city of Bandhumatī, that is, 6,800,000 monks!

3.27.3 THE GREAT COMMISSION [§3.29-3.31]

What now, if I were to grant the monks, thus:

"Go forth, bhikshus, on a mission²⁶⁵ for the good of the many,

²⁵⁷ "Having seen the Dharma...in the Teacher's Teaching," *diṭṭha, dhammo patta, dhammo vidita, dhammo pariyo-gaḥa, dhammo tiṇṇa, vicikicchō vigata, kathaṃ, katha vesāraṇṇa, patta apara-p, paccayo satthu, sāsane*. As at §3.16 + n.

²⁵⁸ This passage [§3.20] recurs twice more: above, at §3.16 (Khaṇḍa & Tissa) & below, at §3.20.2 (the 84,000). See §3.15 n.

²⁵⁹ *Ete mayā bhante bhagavantā saraṇaṃ gacchāma dhammaṃ ca bhikkhu, saṅghaṃ ca*. On the 3 refuges here, see §§3.20.3 n + 3.22 n.

²⁶⁰ *Tāni catur-āsīti, pabbajita, saḥassāni*. These 84,000 renunciants have gone forth when they first hear of Vipassī's renunciation (as a bodhisattva) [§2.16]. Here, they return to Vipassī to hear his Dharma, awaken, and be ordained by him. Thus, they form Vipassī's 2nd community (*saṅgha*), that of the 84,000 monks. The 3rd community is mentioned at §3.27.

²⁶¹ *Te vipassī bhagavā arahatā sammā, sambuddho dhammiyā kathāya sandassesi samādapesi samuttejesi sampahāsesi, saṅkhārānaṃ ādīnavānaṃ okāraṃ saṅkilesaṃ nibbāne* [so Be Ce Ee; Ke Se nekkhamme] *ānisaṃsaṃ pakāsesi*.

²⁶² *Tesaṃ vipassīnaṃ bhagavatā arahatā sammā, sambuddhena dhammiyā kathāya sandassiyamānānaṃ samādapiyamānānaṃ samuttejyamānānaṃ sampahāsiyamānānaṃ na, cirass'eva anupādāya āsavehi cittāni vimuccimsu*. On the influxes (*āsava*), see §1.10(1) n. On the awakening process, see (7.5.3).

²⁶³ Be here titles the Chapter "the assent for going forth (to spread the Word)" (*cārikā anujānana*) [§§3.27-3.33].

²⁶⁴ *Aṭṭha, satṭhi, bhikkhu, sata, saḥassaṃ*. On the significance of such numbers, see (16).

²⁶⁵ "Mission," *cārikaṃ*, usu tr as "moving or walking about, wandering, roaming; pilgrimage; journey" (DPL).

for the happiness of the many,
out of compassion for the world,
for the good and happiness of the gods and humans.

Let not two of you go the same way.

Teach the Dharma, bhikshus,

good in the beginning,
good in the middle,
good in the end,
both in the spirit and in the letter.

Declare the holy life in its whole²⁶⁶ and complete purity.

There are beings with little dust in their eyes who, not listening, would be ruined.

They will grow if they understand the Dharma.²⁶⁷

3.27.4 THE PĀTIMOKKHA RECITATION (*pātimokkh'uddesa*)

Further, after every 6 years, you should come to the royal city of Bandhumatī for the recitation of the Pātimokkha [the monastic code].²⁶⁸

Mahā Brahmā's supplication (2) [§3.3]

3.28 [Ee §3.23] Then, bhikshus, a certain Mahā Brahmā, knowing the mind of the Blessed One, Vipassī, *the arhat, fully self-awakened*, with his own mind,

just as a strong man would stretch forth his bent arm, or bend back his stretched arm, Mahā Brahmā disappeared from the Brahmā world and reappeared before the Blessed One.

3.28.2 Then, Mahā Brahmā, having arranged his upper robe on one shoulder, knelt down on his right knee on the ground, raised his palms lotus-wise towards the Blessed One, and said this to him:

‘So it is, Blessed One! So it is, Sugata [Well-gone one]!

Great indeed, now, bhante, is the community of monks living outside the royal city of Bandhumatī, that is, 6,800,000 monks.

3.28.3 Grant, bhante, the monks, thus:²⁶⁹

“Go forth, bhikshus, on a mission

for the good of the many,
for the happiness of the many,
out of compassion for the world,
for the good and happiness of the gods and humans.

Let not two of you go the same way.

Teach the Dharma, bhikshus,

good in the beginning,
good in the middle,
good in the end,
both in the spirit and in the letter.

Declare the holy life in its whole and complete purity.

There are beings with little dust in their eyes who, not listening, would be ruined.

They will grow if they understand the Dharma.”

Mahā Brahmā's supplication (3) [§3.28]

3.28.4 Further, bhante, may you do so: after every 6 years, the monks should come to the royal city of Bandhumatī for the recitation of the Pātimokkha [the monastic code].”

²⁶⁶ “Whole,” *kevala*, ie unadulterated, entire, not mixed with anything else.

²⁶⁷ “If they understand the Dharma,” *dharmassa aññātāro*, lit “if they are knowers of the Dharma.”

²⁶⁸ It should be noted that the Pātimokkha (lit, “disburdenment (of offences),” M:RD 2:37 n1) here is the earliest known code for the arhats. The code of conventional rules (227 for fully ordained monks and 311 for fully ordained nuns) were constituted prob late in the Buddha's life when the sangha is allowed to ordain others. See *The Pātimokkha*, ed W Pruitt, tr K R Norman, Oxford: Pali Text Soc, 2001; see also O von Hinüber, *Handbook of Pāli Literature*, Berlin, 1996: §§15-21.

²⁶⁹ This whole section as at §3.27.3, where see the nn.

3.30.5 That Mahā Brahmā said this, bhikṣuṣ. Having said this, he saluted me, and keeping me to his right [walking sunwise], disappeared right there.

3.31 [Ee §3.26] THE GREAT COMMISSION AND PATIMOKKHA RECITATION ALLOWED

I allow you this, bhikshus:

*“Go forth, bhikshus, on a mission
for the good of the many,
for the happiness of the many,
out of compassion for the world,
for the good and happiness of the gods and humans.*

Let not two of you go the same way.

Teach the Dharma, bhikshus,
good in the beginning,
good in the middle,
good in the end,
both in the spirit and in the letter.

Declare the holy life in its whole and complete purity.

There are beings with little dust in their eyes who, not listening, would be ruined.

They will grow if they understand the Dharma."

3.31.2 Further, bhante, may you do so: after every 6 years, the monks should come to the royal city of Bandhumatī for the recitation of the Pātimokkha [the monastic code].”

3.31.3 Then, bhikshus, the monks, for the most part, that very day itself went forth and about in the country.²⁷³

The *ovāda pātimokkha*

3.32 [Be §89; Ee §3.27] Now at that time, bhikshus, there were 84,000 monasteries²⁷⁴ in Jambu,dvīpa. As one year was ending, the deities let their voice be heard, thus:²⁷⁵

‘One year has passed, sirs! Now there remains 5 more years! When 5 years have passed, there should be the recitation of the Pātimokkha.’²⁷⁶

3.32.2 When 2 years had passed, the deities let their voice be heard, thus:

‘Two years have passed, sirs! Now there remains 4 more years! When 4 years have passed, *there should be the recitation of the Pātimokkha.*’

3.32.3 When 3 years had passed, the deities let their voice be heard, thus:

‘Three years have passed, sirs! Now there remains 3 more years! [49] When 3 years have passed, *there should be the recitation of the Pātimokkha.*’

3.32.4 When 4 years had passed, the deities let their voice be heard, thus:

‘Four years have passed, sirs! Now there remains 2 more years! When 2 years have passed, *there should be the recitation of the Pātimokkha.*’

3.32.5 When 5 years had passed, the deities let their voice be heard, thus:

‘Five years have passed, sirs! Now there remains 1 more year! When 1 year has passed, *there should be the recitation of the Pātimokkha.*’

3.32.6 When 6 years had passed, the deities let their voice be heard, thus:

‘Six years have passed, sirs! This is the time to go to the royal city of Bandhumatī for the recitation of the Pātimokkha!’

²⁷³ *Atha kho bhikkhave bhikkhū yebhuyyena ek'āhen'eva janapada,cārikam pakkamimsu.*

²⁷⁴ *Āvāsa*, “monasteries” (V 1:328,31; D 2:124,23; S 1:5,27*; A 3:268,29; Dh 73; Vv 84.5; J 5:208). Comy glosses *āvāsa* with “residence” (*vihāra*, DA 2:479). The usual term is *ārāma*, “park monastery,” which is a forest residence. *Āvāsa* suggests a more built-up arrangement, suggesting the presence of such dwellings; hence, prob lateness of the Sutta.

²⁷⁵ “Let their voice be heard,” *saddam amussāvesum*. *Anusāvessumi* is aor of *amussāveti*, “to cause be heard, proclaim.” The meaning is that they exulted, shouted in joy.

²⁷⁶ *Nikkhantam kho mārīsā ekaṃ vassam, pañca dāni vassāni sesāni, pañcannam vassānam accayena bandhumatī rājadhānī upasaṅkamitabbā pātimokkh'uddesāyāti.*

3.32.7 Then, bhikshus, those monks, some by their own psychic power, some by the psychic power of the gods, arrived on that very day at the royal city of Bandhumatī for the recitation of the Pātimokkha.

3.33 [Ee §3.28] Then, bhikshus, the Blessed One, Vipassī, *the arhat, fully self-awakened*, recited **the Pātimokkha** in the midst of the community of monks, thus:²⁷⁷

*sabba,pāpassākaraṇaṃ
kusalass'upasampadā
sacitta,pariyodapanam
etam buddhāna sāsanaṃ*

(Dh 183)

Not doing anything bad,
cultivating the good [the wholesome],
purifying one's own mind—
this is the teaching of the buddhas.

*khantī paramaṃ tapo titikkhā
nibbānaṃ paramaṃ vadanti buddhā
na hi pabbajito parūpaghātī
na samaṇo²⁷⁸ hoti paraṃ viheṭṭhayanto*

(Dh 184)

Patience and forbearance are the supreme austerity,
nirvana is supreme, say the buddhas.
Truly, one is not a renunciant, who harms another,
nor is one a recluse, who harms another.

*anupavādo anupaghāto
pātimokkhe ca saṃvaro
mattaññutā ca bhattasmim
panthaṃ ca sayan'āsanaṃ [50]
adhicitte ca āyogo
etam buddhāna sāsanaṃ*

(Dh 185)

Neither abusing nor injuring,
and restraint in the Pātimokkha [monastic code],
and moderation in food,
and a remote bed and seat,
and devotion to the higher mind²⁷⁹—
this is the teaching of the buddhas.²⁸⁰

The 3rd teaching: Gotama in Suddh'āvāsa

[§§3.34-3.46]

THE DEITIES' WITNESSING (*DEVATĀROCANA*) [Be]

The Buddha visits Aviha

3.34 [Be §91; Ee §3.29; Se §55] Bhikshus, at one time,²⁸¹ I was dwelling at the foot of the king of sal trees²⁸² in the Subhāga forest, outside Ukkatṭhā.²⁸³ While in my solitary retreat there, this thought arose in my mind:

‘There is no other abode of beings, so easily accessible, that I have not abided in before, for a very long time, other than the devas of the Pure Abodes.’²⁸⁴ What now if I were to visit the devas of the Pure Abodes?’

3.34.2 Then, bhikshus, just as a strong man would stretch forth his bent arm, or bend back his stretched arm,

even so, I disappeared from the king of sal trees in the Subhaga forest outside Ukkatṭhā, and appeared amongst the devas of Aviha.²⁸⁵

²⁷⁷ This is called the “admonition code” (*ovāda,pātimokkha*). These verses are qu at DhA 3:237; VA 186. Dh 185 also at U 43. First line at Vism 295. See (2.4).

²⁷⁸ So Be, Dh:Ee; Ce Ee Se, Dh:Patna 239, Uv 26.2 omit *na*. The metre is Aupacchandāsaka (P *opacchandāsaka*): see Anandajyoti, “An outline of the metres of the Pāli canon,” 2006 (2.10):tyeka nuddhas.

²⁷⁹ “The higher mind” (*adhicitta*) is meditation leading to spiritual liberation.

²⁸⁰ These 2 half-lines as at Dh 185ef. For details, see (2.6.1).

²⁸¹ “At one time,” *ekam-idāhaṃ ... samayaṃ*. The cpd *ekam-idāhaṃ* = *ekam* (“one”) + *ida* (= *idam*, “this”) + *aham* (“I”). See CPD: *ida*.

²⁸² “The king of sal trees,” *sāla,rāja* = “the oldest tree, the lord of the forest” (*vana-p,pati,jeṭṭhaka*, DA 2:479).

²⁸³ Ukkatṭhā, a town in Kosala: D 3,1.1.1/1:87 + SD 21.3(1.2.1) n.

²⁸⁴ *Na kho so satt'āvāso sulabha,rūpo, yo mayā anāvuṭṭha,pubbo* [Ke Se *anajjhāvūṭṭha,pubbo*] *iminā dīghena addhunā aññatra suddh'āvāsehi devehi*. These are the realms inhabited only by non-returners. As such, Vipassī has never visited it, even as a bodhisattva. In fact, this is the first time, he is actually doing so. On their location in early Buddhist cosmology, see SD 1.7 (App). For details, see (13).

Aviha devas from Vipassī's time

3.34.3 In that divine host, bhikshus, many thousands of deities, many hundreds of thousands of deities,²⁸⁶ came up to me. Having saluted me, they stood at one side. [Se 10:58]

Standing thus at one side, bhikshus, these deities said this to me:²⁸⁷

- (1) 'Sirs, the Blessed One, **Vipassī**, the arhat, fully self-awakened, had arisen in the world 91 aeons ago. [§1.4(1)]
- (2) The Blessed One, Vipassī, the arhat, fully self-awakened, sirs, was of kshatriya [noble] birth, arisen in the kshatriya class. [§1.5(1)]
- (3) The Blessed One, Vipassī, the arhat, fully self-awakened, sirs, was of the Koṇḍañña clan. [§1.6(1)]
- (4) Sirs, the life-span of the Blessed One, Vipassī, the arhat, fully self-awakened, was 80,000 years. [§1.7(1)]
- (5) The Blessed One, Vipassī, the arhat, fully self-awakened, sirs, awakened at the foot of a trumpet flower tree. [§1.8(1)]
- (6) The pair of chief disciples of the Blessed One, Vipassī, sirs, was an auspicious pair called Khaṇḍa and Tissa. [§1.9(1)]
- (7) The Blessed One, Vipassī, sirs, **[51]** the arhat, fully self-awakened, had 3 assemblies of disciples:
 one assembly of disciples had 6,800,000 monks;
 one assembly of disciples had 100,000 monks;
 one assembly of disciples had 80,000 monks.
 Bhikshus, these 3 assemblies of disciples of the Blessed One, Vipassī, the arhat, fully self-awakened, comprised all those with mental influxes destroyed. [§1.10(1)].
- (8) Sirs, the Blessed One, Vipassī, the arhat, fully self-awakened one's foremost monk attendant was called Asoka. [§1.11(1)]
- (9) The Blessed One, Vipassī, sirs, the arhat, full self-awakened one's father was a king called Bandhuma.
 His birth mother was a queen called Bandhu,matī.
 King Bandhuma's royal capital was called Bandhu,matī. [Se 10:59] [§1.12(1)]
- (10) Sirs, regarding the Blessed One, Vipassī, the arhat, fully self-awakened, such is his renunciation, *nekkhamma*
 such his going-forth, *pabbajjā*
 such his effort, *padhāna*
 such his self-awakening, *abhisambodhi*
 such his turning of the Dharma wheel.²⁸⁸ *dhamma.cakka-p,pavattana*

3.34.4 We, sirs, having lived the holy life under the Blessed One, Vipassī, the arhat, fully self-awakened, and abandoned sensual lust in the senses, have arisen here!'

Aviha devas from Gotama's time

3.35 [Ee §3.30; Ce §118] In that very divine host, too, bhikshus, many thousands of deities approached me. Having saluted me, they stood at one side.

²⁸⁵ Aviha ("the durable") is the lowest realm of the 5 Pure Abodes: the other 4 are Ātappa ("the serene"), Sudassā ("those of clear beauty"), Sudassī ("the clear-visioned") and Akaniṭṭha ("the supreme"). See prec n + SD 1.7 (App).

²⁸⁶ "Many thousands of deities," *anekāni devatā,sahassāni*.

²⁸⁷ The context here (highlighted by the voc *marisā*, "sirs!") clearly shows that the devas—actually, prob their leader or the seniormost—is before Vipassī, addressing the whole gathering of non-returners. Points (1-9) here recur above [§1.16], where our Buddha Gotama himself addresses the monk. Point (10) is new.

²⁸⁸ *Vipassissa mārīsā bhagavato arahato sammā,sambuddhassa evaṃ abhinikkhamanaṃ ahosi evaṃ pabbajjā evaṃ padhānaṃ evaṃ abhisambodhi evaṃ dhamma,cakka-p,pavattanaṃ*. Passage (10) first appears here.

Standing thus at one side, bhikshus, these deities said this to me:²⁸⁹

- (1) ‘In this very auspicious aeon, sirs, **the Blessed One**,²⁹⁰ *the arhat, the full self-awakened*, has now arisen in the world.
- (2) The Blessed One is of kshatriya birth, arisen in the kshatriya class. [§1.5(7)]
- (3) The Blessed One is of the Gotama clan. [§1.6(7)]
- (4) The Blessed One’s [52] life-span, sirs, is short, brief, fleeting. [Se 10:60]
If he lives long, he would live for 100 years, more or less. [§1.7(7)]
- (5) The Blessed One, sirs, awakened at the foot of the holy fig tree.²⁹¹ [§1.8(7)]
- (6) The Blessed One’s pair of disciple, sirs, an auspicious pair are called Sāri,putta and Moggallāna. [§1.9(7)]
- (7) The Blessed One, sirs, has one assembly of disciples of 1,250 monks, [§1.10(7)]
comprised all those have destroyed their mental influxes.
- (8) The Blessed One’s foremost monk attendant, sirs, is Ānanda. [§1.11(7)]
- (9) The Blessed One’s father, sirs, is a king called Suddh’odana.
his birth mother is a queen called Māyā.
his royal capital is called Kapila,vatthu. [§1.12(7)]
- (10) Of the Blessed One, sirs,
such is his renunciation;
such is his going forth;
such is his effort;
such is his self-awakening
such is his turning of the Dharma wheel. [§3.34.3(10)]

3.35.3 We, sirs, having lived the holy life under **the Blessed One**, *the arhat, fully self-awakened*, and abandoned sensual lust in the senses, have arisen here!’

Atappa devas from Vipassī’s time

3.36 [Ce §119] Then, bhikshu, while I was with the Aviha devas, **the Atappa devas**, bhikshus, a divine host, numbering many thousands of deities, many hundreds of thousands of deities, approached where I was. Having approached, they saluted me, and stood at one side. Standing thus at one side, bhikshus, these deities said this to me:²⁹²

- (1) ‘Sirs, *the Blessed One, Vipassī, the arhat, fully self-awakened*, had arisen in the world 91 aeons ago. [§1.4(1)]
- (2) *The Blessed One, Vipassī, the arhat, fully self-awakened, sirs, was of kshatriya [noble] birth, arisen in* the kshatriya class. [§1.5(1)]
- (3) *The Blessed One, Vipassī, the arhat, fully self-awakened, sirs, was of* the Koṇḍañña clan. [§1.6(1)]
- (4) *Sirs, the life-span of the Blessed One, Vipassī, the arhat, fully self-awakened, was* 80,000 years. [§1.7(1)]
- (5) *The Blessed One, Vipassī, the arhat, fully self-awakened, sirs, awakened at the foot of* a trumpet flower tree. [§1.8(1)]
- (6) *The pair of chief disciples of the Blessed One, Vipassī, sirs, was an auspicious pair called* Khaṇḍa and Tissa. [§1.9(1)]
- (7) *The Blessed One, Vipassī, sirs, the arhat, fully self-awakened,*

²⁸⁹ The following qualities of Gotama Buddha are also listed along with those of the other 6 buddhas in §§1.4-1.12.

²⁹⁰ Note that the devas mention no name here, but simply **bhagavā**, as they are speaking before the present Buddha himself, out of respect for him.

²⁹¹ “Holy fig tree,” *assattha* (Skt *aśvattha*), *Ficus religiosa* [§1.8(7)].

²⁹² This and the foll passages, as marked, are omitted in Be & Ee, but briefly given in Se. Ce provides a more complete text, which is followed here. The text is given out in full here, following the *peyyāla* (abridgement to be understood in full) above [§3.33.3-3.33.4].

had 3 assemblies of disciple:

one assembly of disciples had

6,800,000 monks;

one assembly of disciples had

100,000 monks;

one assembly of disciples had

80,000 monks.

Bhikshus, these 3 assemblies of disciples of the Blessed One, Vipassī, the arhat, fully self-awakened, comprised all those with mental influxes destroyed.

[§1.10(1)].

- (8) *Sirs, the Blessed One, Vipassī, the arhat, fully self-awakened one's foremost monk attendant was called*

Asoka.

[§1.11(1)]

- (9) *The Blessed One, Vipassī, sirs, the arhat, full self-awakened one's father was a king called*

Bandhuma.

His birth mother was a queen called

Bandhu,matī.

King Bandhuma's royal capital was called

Bandhu,matī.

[§1.12(1)]

- (10) *Sirs, regarding the Blessed One, Vipassī, the arhat, fully self-awakened,*

such is his renunciation,

such his going-forth,

such his effort,

such his self-awakening,

such his turning of the Dharma wheel.

[§3.34.3(10)]

3.36.2 We, sirs, having lived the holy life under the Blessed One, **Vipassī, the arhat, fully self-awakened**, and abandoned sensual lust in the senses, have arisen here!'

Sudassa devas from Vipassī's time

3.37 Then, bhikshu, while I was with the Aviha devas and the Atappa devas, bhikshus,

the Sudassa devas, a divine host, numbering many thousands of deities, many hundreds of thousands of deities, approached where I was. Having approached, they saluted me, and stood at one side. **[53]**

[Se 10:61] Standing thus at one side, bhikshus, these deities said this to me:²⁹³

- (1) *'Sirs, the Blessed One, **Vipassī**, the arhat, fully self-awakened, had arisen in the world*

91 aeons ago.

[§1.4(1)]

- (2) *The Blessed One, Vipassī, the arhat, fully self-awakened, sirs, was of kshatriya [noble] birth, arisen in*

the kshatriya class.

[§1.5(1)]

- (3) *The Blessed One, Vipassī, the arhat, fully self-awakened, sirs, was of*

the Koṇḍañña clan.

[§1.6(1)]

- (4) *Sirs, the life-span of the Blessed One, Vipassī, the arhat, fully self-awakened, was*

80,000 years.

[§1.7(1)]

- (5) *The Blessed One, Vipassī, the arhat, fully self-awakened, sirs, awakened at the foot of*

a trumpet flower tree.

[§1.8(1)]

- (6) *The pair of chief disciples of the Blessed One, Vipassī, sirs, was an auspicious pair called*

Khaṇḍa and Tissa.

[§1.9(1)]

- (7) *The Blessed One, Vipassī, sirs, the arhat, fully self-awakened, had 3 assemblies of disciple:*

one assembly of disciples had

6,800,000 monks;

one assembly of disciples had

100,000 monks;

one assembly of disciples had

80,000 monks.

Bhikshus, these 3 assemblies of disciples of the Blessed One, Vipassī, the arhat, fully self-awakened,

²⁹³ The text is given out in full here, following the *peyyāla* (abridgement to be understood in full) above [§3.33.3-3.33.4]. This and the foll passages, as marked, are omitted in Be & Ee, but briefly given in Se. Ce provides a more complete text, which is followed here.

- comprised all those with mental influxes destroyed.* [§1.10(1)].
- (8) *Sirs, the Blessed One, Vipassī, the arhat, fully self-awakened one's foremost monk attendant was called* Asoka. [§1.11(1)]
- (9) *The Blessed One, Vipassī, sirs, the arhat, full self-awakened one's father was a king called* Bandhuma.
His birth mother was a queen called Bandhu,matī.
King Bandhuma's royal capital was called Bandhu,matī. [§1.12(1)]
- (10) *Sirs, regarding the Blessed One, Vipassī, the arhat, fully self-awakened,*
such is his renunciation,
such his going-forth,
such his effort,
such his self-awakening,
such his turning of the Dharma wheel. [§3.34.3(10)]
- 3.37.2 We, sirs, having lived the holy life under the Blessed One, **Vipassī**, the arhat, fully self-awakened, and abandoned sensual lust in the senses, have arisen here!'

Sudassī devas from Vipassī's time

3.38 Then, bhikshu, while I was with the Aviha devas, the Atappa devas and the Sudassa devas, bhikshus,

the Sudassī devas, a divine host, numbering many thousands of deities, many hundreds of thousands of deities, approached where I was. Having approached, they saluted me, and stood at one side.

Standing thus at one side, bhikshus, these deities said this to me:²⁹⁴

- (1) *'Sirs, the Blessed One, Vipassī, the arhat, fully self-awakened, had arisen in the world* 91 aeons ago. [§1.4(1)]
- (2) *The Blessed One, Vipassī, the arhat, fully self-awakened, sirs, was of kshatriya [noble] birth, arisen in* the kshatriya class. [§1.5(1)]
- (3) *The Blessed One, Vipassī, the arhat, fully self-awakened, sirs, was of* the Koṇḍañña clan. [§1.6(1)]
- (4) *Sirs, the life-span of the Blessed One, Vipassī, the arhat, fully self-awakened, was* 80,000 years. [§1.7(1)]
- (5) *The Blessed One, Vipassī, the arhat, fully self-awakened, sirs, awakened at the foot of* a trumpet flower tree. [§1.8(1)]
- (6) *The pair of chief disciples of the Blessed One, Vipassī, sirs, was an auspicious pair called* Khaṇḍa and Tissa. [§1.9(1)]
- (7) *The Blessed One, Vipassī, sirs, the arhat, fully self-awakened, had 3 assemblies of disciple:*
one assembly of disciples had 6,800,000 monks;
one assembly of disciples had 100,000 monks;
one assembly of disciples had 80,000 monks.
Bhikshus, these 3 assemblies of disciples of the Blessed One, Vipassī, the arhat, fully self-awakened, comprised all those with mental influxes destroyed. [§1.10(1)].
- (8) *Sirs, the Blessed One, Vipassī, the arhat, fully self-awakened one's foremost monk attendant was called* Asoka. [§1.11(1)]
- (9) *The Blessed One, Vipassī, sirs, the arhat, full self-awakened one's father was a king called* Bandhuma.

²⁹⁴ This and the foll passages, as marked, are omitted in Be & Ee, but briefly given in Se. Ce provides a more complete text, which is followed here. The text is given out in full here, following the peyyāla (abridgement to be understood in full) above [§3.33.3-3.33.4].

- His birth mother was a queen called* Bandhu,matī.
King Bandhuma's royal capital was called Bandhu,matī. [§1.12(1)]
- (10) *Sirs, regardinging the Blessed One, Vipassī, the arhat, fully self-awakened,*
such is his renunciation,
such his going-forth,
such his effort,
such his self-awakening,
such his turning of the Dharma wheel. [§3.34.3(10)]
- 3.38.2 We, sirs, having lived the holy life under the Blessed One, **Vipassī**, the arhat, fully self-awakened, and abandoned sensual lust in the senses, have arisen here!'

Akanittha devas from Vipassī's time

3.39 Then, bhikshu, while I was with the Aviha devas, the Atappa devas, the Sudassa devas, and the Sudassī devas, bhikshus,

the Akanittha devas, a divine host, numbering many thousands of deities, many hundreds of thousands of deities, approached where I was. Having approached, they saluted me, and stood at one side.

Standing thus at one side, bhikshus, these deities said this to me:²⁹⁵

- (1) *'Sirs, the Blessed One, **Vipassī**, the arhat, fully self-awakened,*
had arisen in the world 91 aeons ago. [§1.4(1)]
- (2) *The Blessed One, Vipassī, the arhat, fully self-awakened, sirs,*
was of kshatriya [noble] birth, arisen in the kshatriya class. [§1.5(1)]
- (3) *The Blessed One, Vipassī, the arhat, fully self-awakened, sirs,*
was of the Koṇḍañña clan. [§1.6(1)]
- (4) *Sirs, the life-span of the Blessed One, Vipassī, the arhat, fully self-awakened, was* 80,000 years. [§1.7(1)]
- (5) *The Blessed One, Vipassī, the arhat, fully self-awakened, sirs,*
awakened at the foot of a trumpet flower tree. [§1.8(1)]
- (6) *The pair of chief disciples of the Blessed One, Vipassī, sirs,*
was an auspicious pair called Khaṇḍa and Tissa. [§1.9(1)]
- (7) *The Blessed One, Vipassī, sirs, the arhat, fully self-awakened,*
had 3 assemblies of disciple:
one assembly of disciples had 6,800,000 monks;
one assembly of disciples had 100,000 monks;
one assembly of disciples had 80,000 monks.
Bhikshus, these 3 assemblies of disciples of the Blessed One,
Vipassī, the arhat, fully self-awakened,
comprised all those with mental influxes destroyed. [§1.10(1)].
- (8) *Sirs, the Blessed One, Vipassī, the arhat, fully self-awakened*
one's foremost monk attendant was called Asoka. [§1.11(1)]
- (9) *The Blessed One, Vipassī, sirs, the arhat, full self-awakened*
one's father was a king called Bandhuma.
His birth mother was a queen called Bandhu,matī.
King Bandhuma's royal capital was called Bandhu,matī. [§1.12(1)]
- (10) *Sirs, regardinging the Blessed One, Vipassī, the arhat, fully self-awakened,* [Se 10:62]

²⁹⁵ This and the foll passages, as marked, are omitted in Be & Ee, but briefly given in Se. Ce provides a more complete text, which is followed here. The text is given out in full here, following the *peyyāla* (abridgement to be understood in full) above [§3.33.3-3.33.4].

such is his renunciation,

such his going-forth,

such his effort,

such his self-awakening,

such his turning of the Dharma wheel.

[§3.34.3(10)]

3.39.2 We, sirs, having lived the holy life under the Blessed One, **Vipassī**, the arhat, fully self-awakened, and abandoned sensual lust in the senses, have arisen here!’

Suddh’āvāsa devas from Sikhī’s time

3.40 [Ce §120] Then, bhikshus, a divine host of any thousands of deities, many hundreds of thousands of deities approached where I was. Having approached, they saluted me and stood at one side.

Standing thus at one side, the deities said this to me:²⁹⁶

- (1) ‘Bhikshus, the Blessed One, **Sikhī**, the arhat, fully self-awakened, had arisen in the world. 31 aeons ago. [§1.4(2)]
- (2) *The Blessed One, **Sikhī**, the arhat, fully self-awakened, [3] bhikshus,* was of kshatriya birth, arisen in the kshatriya class. [§1.5(2)]
- (3) *The Blessed One, **Sikhī**, the arhat, fully self-awakened, bhikshus,* was of the Koṇḍañña clan. [§1.6(2)]
- (4) *Bhikshus, the life-span of the Blessed One, **Sikhī**, the arhat, fully self-awakened, was* 70,000 years. [§1.7(2)]
- (5) *The Blessed One, **Sikhī**, the arhat, fully self-awakened, bhikshus,* awakened at the foot of a white mango tree. [§1.8(2)]
- (6) *The pair of chief disciples of the Blessed One, **Sikhī**, bhikshus,* was an auspicious pair called Abhibhū and Sambhava. [§1.9(2)]
- (7) *The Blessed One, **Sikhī**, bhikshus, the arhat, fully self-awakened, had 3 assemblies of disciples:*
 - one assembly of disciples had 100,000 monks;
 - one assembly of disciples had 80,000 monks;
 - one assembly of disciples had 70,000 monks.*Bhikshus, these 3 assemblies of disciples of the Blessed One, Sikhī, the arhat, fully self-awakened, comprised all those with mental influxes destroyed.* [§1.10(2)]
- (8) *Bhikshus, the Blessed One, **Sikhī**, the arhat, fully self-awakened one’s foremost monk attendant was called* Khemaṇṇakara. [§1.11(2)]
- (9) *The Blessed One, **Sikhī**, bhikshus, the arhat, full self-awakened one’s father was a king called* Aruṇa.
His birth mother was a queen called Pabhāvatī.
King Aruṇa’s royal capital was called Aruṇavatī. [§1.12(2)]
- (10) *Sirs, regarding the Blessed One, **Sikhī**, the arhat, fully self-awakened, such is his renunciation,*
such his going-forth,
such his effort,
such his self-awakening,
such his turning of the Dharma wheel. [§3.34.3(10)]

3.40.2 We, sirs, having lived the holy life under the Blessed One, **Sikhī**, the arhat, fully self-awakened, and abandoned sensual lust in the senses, have arisen here!’

²⁹⁶ This and the foll passages, as marked, are omitted in Be & Ee, but briefly given in Se. Ce provides a more complete text, which is followed here. The text is given out in full here, following the *peyyāla* (abridgement to be understood in full) above [§3.33.3-3.33.4].

Suddh'āvāsa devas from Vessabhū's time

3.41 Then, bhikshus, a divine host of any thousands of deities, many hundreds of thousands of deities approached where I was. Having approached, they saluted me and stood at one side.

Standing thus at one side, the deities said this to me:²⁹⁷

- | | | |
|--|----------------------|---------------|
| (1) 'Sirs, the Blessed One, Vessabhū , the arhat, fully self-awakened, had arisen in the world. | 31 aeons ago. | [§1.4(3)] |
| (2) <i>The Blessed One, Vessabhū, the arhat, fully self-awakened, sirs, was of kshatriya birth, arisen in</i> | the kshatriya class. | [§1.5(3)] |
| (3) <i>The Blessed One, Vessabhū, the arhat, fully self-awakened, sirs, was of</i> | the Koṇḍañña clan. | [§1.6(3)] |
| (4) <i>Sirs, the life-span of the Blessed One, Vessabhū, the arhat, fully self-awakened, was</i> | 60,000 years. | [§1.7(3)] |
| (5) <i>The Blessed One, Vessabhū, the arhat, fully self-awakened, sirs, awakened at the foot of</i> | a sal tree. | [§1.8(3)] |
| (6) <i>The pair of chief disciples of the Blessed One, Vessabhū, sirs, was an auspicious pair called</i> | Soṇa and Uttara. | [§1.9(3)] |
| (7) <i>The Blessed One, Vessabhū, sirs, the arhat, fully self-awakened, had 3 assemblies of disciples:</i> | | |
| one assembly of disciples had | 80,000 monks; | |
| one assembly of disciples had | 70,000 monks; | |
| one assembly of disciples had | 60,000 monks. | |
| <i>Sirs, these 3 assemblies of disciples of the Blessed One, Vessabhū, the arhat, fully self-awakened, comprised all those with mental influxes destroyed.</i> | | [§1.10(3)] |
| (8) <i>Sirs, foremost monk attendant of the Blessed One, Vessabhū, the arhat, fully self-awakened, was</i> | Upasanta. | [§1.11(4)] |
| (9) <i>The Blessed One, Vessabhū, sirs, the arhat, full self-awakened one's</i> | | |
| <i>father was a king called</i> | Suppatīta. | |
| <i>His birth mother was a queen called</i> | Vassa, vatī. | |
| <i>King Suppatīta's royal capital was called</i> | Anoma. | [§1.12(4)] |
| (10) <i>Sirs, regarding the Blessed One, Vessabhū, the arhat, fully self-awakened,</i> | | |
| <i>such is his renunciation,</i> | | |
| <i>such his going-forth,</i> | | |
| <i>such his effort,</i> | | |
| <i>such his self-awakening,</i> | | |
| <i>such his turning of the Dharma wheel.</i> | | [§3.34.3(10)] |

3.41.2 We, sirs, having lived the holy life under the Blessed One, **Vessabhū**, the arhat, fully self-awakened, and abandoned sensual lust in the senses, have arisen here!'

Suddh'āvāsa devas from Kakusandha's time

3.42 'Now, sirs, in this very auspicious aeon,

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|--|--------------------|------------|
| (1) there arose in the world, the Blessed One, | Kakusandha. | [§1.12(4)] |
| (2) <i>The Blessed One, Kakusandha, the arhat, fully self-awakened, sirs, was of brahmin birth, arisen in</i> | a brahmin class. | [§1.5(4)] |
| (3) <i>The Blessed One, Kakusandha, the arhat, fully self-awakened, sirs, was of</i> | the Kassapa clan. | [§1.6(4)] |
| (4) <i>Sirs, the life-span of the Blessed One, Kakusandha, the arhat,</i> | | |

²⁹⁷ This opening, not in the text, is contextually reconstructed from §3.39.1.

- fully self-awakened, was* 40,000 years. [§1.7(4)]
- (5) *The Blessed One, **Kakusandha**, the arhat, fully self-awakened, sirs, awakened at the foot of* an acacia tree. [§1.8(4)]
- (6) *The pair of chief disciples of the Blessed One, **Kakusandha**, sirs, was an auspicious pair called* Vidhura and Sañjīva. [§1.9(4)]
- (7) *The Blessed One, **Kakusandha**, sirs, the arhat, fully self-awakened, had one assembly of disciples of* 40,000 monks.
- Sirs, this one assembly of disciples of the Blessed One, Kakusandha, the arhat, fully self-awakened, comprises all those with mental influxes destroyed.* [§1.10(4)]
- (8) *Sirs, the foremost monk attendant of the Blessed One, **Kakusandha**, the arhat, fully self-awakened, was* Buddhi,ja. [§1.11(4)]
- (9) *The Blessed One, **Kakusandha**, sirs, the arhat, full self-awakened one's*
- father was a brahmin called* Aggi,datta.
- His birth mother was a brahminee called* Visākhā.
- At that time, sirs, there was a king called* Khema.
- King Khema's royal capital was called* Khema,vatī. [§1.12(4)]
- (10) *Sirs, regarding the Blessed One, **Kakusandha**, the arhat, fully self-awakened,*
- such is his renunciation,*
- such his going-forth,*
- such his effort,*
- such his self-awakening,*
- such his turning of the Dharma wheel.* [§3.34.3(10)]
- 3.42.2 We, sirs, having lived the holy life under the Blessed One, **Kakusandha**, the arhat, fully self-awakened, and abandoned sensual lust in the senses, have arisen here!

Suddh'āvāsa devas from Koṇāgamana's time

- 3.43 'Now, sirs, in this very auspicious aeon,
- (1) *there arose in the world, the Blessed One,* **Koṇāgamana**. [§1.12(5)]
- (2) *The Blessed One, **Koṇāgamana**, the arhat, fully self-awakened, sirs, was of brahmin birth, arisen in* a brahmin class. [§1.5(5)]
- (3) *The Blessed One, **Koṇāgamana**, the arhat, fully self-awakened, sirs, was of* the Kassapa clan. [§1.6(5)]
- (4) *Sirs, the life-span of the Blessed One, **Koṇāgamana**, the arhat, fully self-awakened, was* 30,000 years. [§1.7(5)]
- (5) *The Blessed One, **Koṇāgamana**, the arhat, fully self-awakened, sirs, awakened at the foot of* a glomerous fig tree. [§1.8(5)]
- (6) *The pair of chief disciples of the Blessed One, **Koṇāgamana**, sirs, was an auspicious pair called* Bhiyyosa and Uttara. [§1.9(5)]
- (7) *The Blessed One, **Koṇāgamana**, sirs, the arhat, fully self-awakened, had one assembly of disciples of* 30,000 monks.
- Sirs, this one assembly of disciples of the Blessed One, Koṇāgamana, the arhat, fully self-awakened, comprises all those with mental influxes destroyed.* [§1.10(5)]
- (8) *Sirs, foremost monk attendant of the Blessed One, **Koṇāgamana**, the arhat, fully self-awakened, was* Sotthi,ja. [§1.11(5)]
- (9) *The Blessed One, **Koṇāgamana**, sirs, the arhat, full self-awakened one's*
- father was a brahmin called* Yañña,datta.

- His birth mother was a brahminee called* Uttarā.
At that time, sirs, there was a king called Sobha.
King Sobha's royal capital was called Sobha, vatī. [§1.12(5)]
- (10) *Sirs, regarding the Blessed One, **Koṇāgamana**, the arhat, fully self-awakened,*
such is his renunciation,
such his going-forth,
such his effort,
such his self-awakening,
such his turning of the Dharma wheel. [§3.34.3(10)]
- 3.43.2 We, sirs, having lived the holy life under the Blessed One, **Koṇāgamana**, the arhat, fully self-awakened, and abandoned sensual lust in the senses, have arisen here!

Suddh'āvāsa devas from Kassapa's time

3.44 'Now, sirs, in this very auspicious aeon,

- (1) there arose in the world, the Blessed One, **Kassapa**. [§1.12(6)]
- (2) The Blessed One, **Kassapa**, the arhat, fully self-awakened, sirs, was of brahmin birth, arisen in a brahmin class. [§1.5(6)]
- (3) *The Blessed One, **Kassapa**, the arhat, fully self-awakened, sirs, was of* the Kassapa clan. [§1.6(6)]
- (4) *Sirs, the life-span of the Blessed One, **Kassapa**, the arhat, fully self-awakened, was* 20,000 years. [§1.7(6)]
- (5) *The Blessed One, **Kassapa**, the arhat, fully self-awakened, sirs, awakened at the foot of* a banyan tree. [§1.8(6)]
- (6) *The pair of chief disciples of the Blessed One, **Kassapa**, sirs, was an auspicious pair called* Tissa & Bhāra, dvāja. [§1.9(6)]
- (7) *The Blessed One, **Kassapa**, sirs, the arhat, fully self-awakened, had one assembly of disciples of* 20,000 monks.
*Sirs, this one assembly of disciples of the Blessed One, **Kassapa**, the arhat, fully self-awakened, comprises all those with mental influxes destroyed.* [§1.10(6)]
- (8) *Sirs, foremost monk attendant of the Blessed One, **Kassapa**, the arhat, fully self-awakened, was* Sabba, mitta. [§1.11(6)]
- (9) *The Blessed One, **Kassapa**, sirs, the arhat, full self-awakened one's*
father was a brahmin called Brahma, datta.
His birth mother was a brahminee called Dhana, vatī.
At that time, sirs, there was a king called Kikī.
King Kikī's royal capital was called Bārāṇasī. [§1.12(6)]
- (10) *Sirs, regarding the Blessed One, **Kassapa**, the arhat, fully self-awakened,*
such is his renunciation,
such his going-forth,
such his effort,
such his self-awakening,
such his turning of the Dharma wheel. [§3.34.3(10)]
- 3.44.2 We, sirs, having lived the holy life under the Blessed One, **Kassapa**, the arhat, fully self-awakened, and abandoned sensual lust in the senses, have arisen here!

Suddh'āvāsa devas from Gotama's time

3.45 'Now, sirs, in this very auspicious aeon,

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|--|-----------------------------|-------------------------|
| (1) there arose in the world, the Blessed One, | Gotama. | [§1.12(7)] |
| (2) <i>The Blessed One, Gotama, the arhat, fully self-awakened,</i> | the kshatriya class. | [§1.5(7)] |
| (3) <i>The Blessed One, Gotama, the arhat, fully self-awakened,</i> | the Gotama clan. | [§1.6(7)] |
| (4) <i>Sirs, the life-span of the Blessed One, Gotama, the arhat,</i> | 100 years, more or less. | [Se 10:63]
[§1.7(7)] |
| (5) <i>The Blessed One, Gotama, the arhat, fully self-awakened,</i> | a holy fig [pipal] tree. | [§1.8(7)] |
| (6) <i>The pair of chief disciples of the Blessed One, Gotama,</i> | Sāriputta & Moggallāna. | [§1.9(6)] |
| (7) <i>The Blessed One, Gotama, sirs, the arhat, fully self-</i> | 1,250 monks. ²⁹⁸ | |
| <i>awakened, had <u>one assembly of disciples</u> of</i> | | |
| <i>Sirs, this one assembly of disciples of the Blessed One,</i> | | |
| <i>Gotama, the arhat, fully self-awakened,</i> | | |
| <i>comprises <u>all those with mental influxes destroyed</u>.</i> | | [§1.10(7)] |
| (8) <i>Sirs, foremost monk attendant of the Blessed One, Gotama,</i> | Ānanda. | [§1.11(7)] |
| <i>the arhat, fully self-awakened, was</i> | | |
| (9) <i>The Blessed One, Gotama, sirs, the arhat, full self-</i> | | |
| <i>awakened one's</i> | | |
| <i>father was a king called</i> | Suddh'odāna. | |
| <i>His birth mother was a queen called</i> | Māyā. | |
| <i>The royal capital was called</i> | Kapila.vatthu. | [§1.12(7)] |
| (10) <i>Sirs, regarding the Blessed One, the arhat, fully self-awakened,</i> | | |
| <i>such is his renunciation,</i> | | |
| <i>such his going-forth,</i> | | |
| <i>such his effort,</i> | | |
| <i>such his self-awakening,</i> | | |
| <i>such his turning of the Dharma wheel.</i> | | [§3.34.3(10)] |
- 3.45.2 We, sirs, having lived the holy life under the Blessed One, **Gotama**, the arhat, fully self-awakened, and abandoned sensual lust in the senses, have arisen here!

CONCLUSION

The dharma-element

3.46 [Ee §3.34; Ce §122] ²⁹⁹“Thus, bhikshus, the Tathagata has indeed well penetrated the dharma-element.”³⁰⁰ *On account of having well penetrated the dharma-element, the Tathagata recalls the past buddhas who have attained final nirvana, who have cut off mental proliferation, who have cut off the path (of craving), put an end to the cycle (of life and death), crossed over all suffering—and he recalls the births, the names, the clans, the life-spans, the pairs of disciples, the assemblies of disciples, too, thus:*

“Such were the Blessed Ones’ births [classes], their names, their clans, their moral conduct, their teachings, their wisdom, their abiding, their liberation!”

3.46.2 Bhikhsus, the gods, too, revealed this matter to the Tathagata that *the past buddhas have attained final nirvana, have cut off mental proliferation, have cut off the path (of craving), put an end to the cycle (of life and death), crossed over all suffering—*

²⁹⁸ On the 1,250 monks, see SD 49.8 (5.1.1.2).

²⁹⁹ This closing passage [§3.45] (D 2:53,14-54,5) is a reprise of the topic of the monks’ discussion after listening to the Buddha’s opening teaching [§§1.13.4-5] (D 2:8,13-9,7) and the Buddha’s answer [§§1.15.1-2] (D 2:10,16-34)

³⁰⁰ “The dharma-element” (*dhamma,dhātu*): see (4).

and the births, the names, the clans, the life-spans, the pairs of disciples, the assemblies of disciples, too, thus:

“Such were the Blessed Ones’ births [classes], their names, their clans, [54] their moral conduct, their teachings, their wisdom, their abiding, their liberation!”³⁰¹

3.47 The Blessed One said this. The monks, rejoicing, approved of the Blessed One’s word.

— evaṃ —

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³⁰¹ This is the ending of the Buddha’s teaching that starts at §1.16, which the interlude starting at §1.14.