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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 life¹

Translated & annotated by Piya Tan ©2015

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² On *apadāna* and *mahā'padāna*, see (3). On approaches to the study of Buddhism, see (17).

The 1st teaching:³ Past lives
(1) The “7 Buddhas” chapter
 [§§1.1-1.15]⁴

Talk related to past lives⁵

1 Thus have I heard.

At one time, the Blessed One was staying in a little kuti [cell-hut] under a kareri tree,⁶ in Anātha,piṇḍika’s park monastery,⁷ in Jeta’s grove, outside Sāvattthī.

1.2 Now, some of the monks who had returned from their almsround, having finished their meal, assembled in the pavilion⁸ 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.”⁹

1.2 Now, the Blessed One, with his purified divine ear, surpassing that of humans, heard this conversation of the monks.¹⁰

1.2.2 Then, the Blessed One, rising from his seat, went to the kareri-tree pavilion,¹¹ 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?”¹² [§1.14]

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

³ This is the 1st of 3 teachings by the Buddha in this Sutta: see (10.3.1). On the 3 teachings, see (2.2.1).

⁴ For an easy approach to this Sutta study, begin by looking at this Chapter’s summary [1.0.4 I]; then come back to this footnote, and continue reading here. §§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.

⁵ *Pubbe.nivāsa,paṭisaṃyutta kathā*. This is the Be title for §§1.1-1.16. For some background understanding the literary style of this Sutta (and similar suttas), it helps to read the n on **mytheme** [§1.31 n in last line]. On how the Buddha knows past lives, see (2.2.2).

⁶ *Kareri,kuṭikāyam*. 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 cell’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,kuṭi ~āti vucaati*, UA 203). See n on “kareri-tree pavilion” below.

⁷ Comys says that there were 4 main buildings in Jeta’s grove: the *kareri* hut, the *kosamba* tree cottage, the fragrant cell and the *salala* house (*salala,ghara*). The first three were built by Anāthapiṇḍika, and the last by king Pasenadi. (DA 2:407). On *salala*, 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).

⁸ Comy describes the pavilion (*māla*) as having sitting mats (*nisīdana,sālā*) (DA 2:407). However, in the time of the sutta, it prob had a raised platform with a thatched roof supported by wooden pillars, without any walls.

⁹ 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).

¹⁰ Comy notes that the Buddha has both omniscience (*sabbaññutañ,ñāṇa*) and the “divine ear”; the latter applies here (DA 2:408). Note that despite his divine ear, the Buddha does not “flaunt” it: on the buddha’s divine ear, see (2.2.3). 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).

¹¹ “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.

¹² *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).

“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?”

“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!”¹³

“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:¹⁴

The 7 buddhas¹⁵

1.4 THE EPOCHS OF THE BUDDHAS¹⁶

- | | |
|--|-----------------|
| (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 31 st 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) <i>Bhikshus, in this very same auspicious aeon that the Blessed One, Koṇāgamana, the arhat, fully self-awakened, had arisen in the world.</i> ¹⁷ | [Present aeon.] |
| (6) <i>Bhikshus, in this very same auspicious aeon that the Blessed One, Kassapa, the arhat, fully self-awakened, had arisen in the world.</i> | [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 , <i>the arhat, fully self-awakened</i> , bhikshus, was of kshatriya [noble] birth, arisen in | the kshatriya class. |
| (2) <i>The Blessed One, Sikhī, the arhat, fully self-awakened, [3] bhikshus</i> , was of kshatriya birth, arisen in | the kshatriya class. |
| (3) <i>The Blessed One, Vessabhū, the arhat, fully self-awakened, bhikshus</i> , was of kshatriya birth, arisen in | the kshatriya class. |
| 1.5.2 [THE AUSPICIOUS AEON] | |
| (4) <i>The Blessed One, Kakusandha, the arhat, fully self-awakened,</i> | |

¹³ *Etassa bhagavā kālo, etassa sugata kālo, yaṃ bhagavā pubbenivāsa, paṭisaṃyuttam dhammim katham 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).

¹⁴ The Buddha begins teaching here [§1.4], and continues uninterruptedly until §1.12(7). This is the Buddha of our epoch, and he is named Siddhattha Gotama (Skt Siddhārtha Gautama).

¹⁵ On the 7 buddhas, see (8.1); on other buddhas, see (8.2). On the significance of the “7 buddhas,” see (10.1).

¹⁶ On the legendary life of the Buddha, see (9). On the nature of time in the suttas, see (15).

¹⁷ Koṇāgamana, also known as Kanākamana, whose stupa was “doubled (in size)” by Asoka, as evident from his Nigali Sagar edict (recording the Asoka’s activities in the 15th and 21st years of his reign): see Hultzsch 1925:1651 J Bloch 1950:158; Bareau 1980:6.

- 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.
- 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.¹⁸
- (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*].¹⁹
- (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*].²⁰
- (5) *The Blessed One, Koṇāgamana, the arhat, fully self-awakened, bhikshus*, awakened at the foot of a glomerous fig tree *udumbara*.²¹
- (6) *The Blessed One, Kassapa, the arhat, fully self-awakened, bhikshus*, awakened at the foot of a banyan tree [*nigrodha*].²²

¹⁸ On the early Buddhist conception of such numbers, see (16): such refs are to sections in SD 49.8b.

¹⁹ Comys say this is the “white mango tree” (*set’amba, rukkha*, DA 2:416; BA 247).

²⁰ *Sirīsa* (Skt *śirṣa*), an acacia tree, *Acacia sirissa* (D 2:4; S 4:193; Vv 84.32; VvA 331, 344).

²¹ 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).

- (7) Now, bhikshus, **I**,²³ *an arhat, fully self-awakened*,
awakened at the foot of a holy fig-tree [*assattha*].²⁴
- 1.9 THE PAIRS OF THE CHIEF DISCIPLES OF THE BUDDHA**
- (1) The pair of chief disciples²⁵ 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,*
was an auspicious pair called Abhibhū and Sambhava.
- (3) *The pair of chief disciples of the Blessed One, Vessabhū, bhikshus,*
was an auspicious pair called Soṇa and Uttara.
- 1.9.2 [THE AUSPICIOUS AEON]
- (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 ASSEMBLIES²⁶ 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.²⁷
Bhikshus, these 3 assemblies of disciples of the Blessed One, Vipassī,
the arhat, fully self-awakened, were all those with mental influxes destroyed.²⁸
- (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;

²² *Nigrodha*, the banyan or Indian fig tree, *Ficus benghalensis* L.

²³ This Buddha of our epoch is named Siddh'attha ("wish-fulfilled"), of the clan (*gotta*.Skt/anglicized *gotra*) Gotama; popularly known as Sakya,muni, "the Sakya sage." On *muno*, see SD 44.1 (1.4.1); SD 40a.1 (1.3.1).

²⁴ *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*, Avs 1:210, "encouraged, comforted," of J 5:79).

²⁵ "Pair of chief disciples," *agga,sāvaka,yuga*. The tr "chief disciples" sounds simpler and more familiar than "foremost disciples"; cf §1.11(1) n.

²⁶ On the assemblies (*sannipāta*) of disciples, see (5).

²⁷ On these huge numbers, see §1.16(7) for details.

²⁸ "Influxes destroyed" (*khīn'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 (*avijjāsava*), as in **Saṅgīti S** (D 33), **Sammā,ditṭhi S** (M 9), the **Cūḷa Suññata S** (M 121), **Āsava S** (S 38.8), **Ti,kappa S** (A 35.8), **(Te,vijja) Jāṇus-soni S** (A 3.59), **Nibbedhika Pariyāya S** (A 6.63). The 4 influxes, or "floods" (*ogha*) or "yokes" (*yoga*)²⁸ of (1) sense-desire (*kām'āsava*), (2) (desire for eternal) existence (*bhav'āsava*), (3) views (*ditṭh'āsava*), (4) ignorance (*avijj'āsava*).

- 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 Bhikshus, this one assembly of disciples of the Blessed One, Kakusandha, the arhat, fully self-awakened, were all those with mental influxes destroyed.* 40,000 monks;
- (5) *The Blessed One, **Koṇāgamana**, bhikshus, the arhat, fully self-awakened, had one assembly of disciples of Bhikshus, this on assembly of disciples of the Blessed One, Koṇāgamana, the arhat, fully self-awakened, were all those with mental influxes destroyed.* 30,000 monks.
- (6) *The Blessed One, **Kassapa**, bhikshus, 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 attendant²⁹ 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* Upasanta³⁰.
- 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 king³¹ called Bandhuma.
 His birth mother³² was a queen called [7] Bandhu,matī.³³
 King Bandhuma's royal capital was called Bandhu,matī.
- (2) Bhikshus, the Blessed One, **Sikhī**, the arhat, fully self-awakened one's father was a king called Aruṇa.
 His birth mother was a queen called Pabhā,vaṭī.
 King Aruṇa's royal capital was called Aruṇa,vaṭī.
- (3) Bhikshus, the Blessed One, **Vessabhū**, the arhat, fully self-awakened one's

²⁹ "Foremost monk attendant," *bhikkhu upaṭṭhāko ahoṣi 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.

³⁰ *Ee Ke Upasannaka*.

³¹ 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)

³² "Birth mother," *mātā janettī* throughout.

³³ From Comy (DA 2:471), it appears that Bandhumatī was Benares of that time [§3.12.4].

- father was a king called*
His birth mother was a queen called
 King Suppatīta's royal capital was called
 1.12.2 [THE AUSPICIOUS AEON]
- (4) Bhikshus, the *Blessed One*, **Kakusandha**, the arhat, fully 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 Khema's royal capital was called
- (5) Bhikshus, the *Blessed One*, **Koṇāgamana**, the arhat, fully 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 Sobha's royal capital was called
- (6) Bhikshus, the *Blessed One*, **Kassapa**, the arhat, fully 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]

Suppatīta.
 Vassa,vaṭī.
 Anoma.³⁴

Aggi,datta.
 Visākhā.
 Khema.
 Khema,vaṭī.

Yañña,datta.
 Uttarā.
 Sobha.
 Sobha,vaṭī.

Brahma,datta.
 Dhana,vaṭī.
 Kikī.
 Bārāṇasī.

Suddh'odana.
 Māyā.
 Kapila,vatthu.³⁵

The monks marvel at the teaching of the buddhas

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 suffering³⁶—

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,³⁷ 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-element³⁸ 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:

³⁴ Be Ce Se anoma; Ee anopama.

³⁵ The start of this teaching is at §1.4. See end of §1.3 n.

³⁶ *Aṭṭhe buddhe parinibbute chinna,papañce chinna,vaṭume pariyādinna,vaṭṭe sabba,dukkha,vīṭivatte.*

³⁷ “(Such was) ... their abiding,” *evaṃ,viharī* (lit, “how they dwell”), ie, their general physical and mental states, especially their mind in dhyanic bliss.

³⁸ On the “dharma-element” (*dhamma,dhātu*), see (4).

‘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 the trend of the monks’ conversation which was unfinished.³⁹

THE INTERLUDE⁴⁰

The 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]?”⁴¹ [§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:

³⁹ *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].

⁴⁰ 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).

⁴¹ Compare the translations of *vippakatā* at §1.2.1, §1.14.1 and here (§1.14.7).

‘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 the trend of our conversation when it was interrupted.”

The buddhas’ knowledge

1.15 “Bhikshus, the Tathagata has indeed well penetrated the dharma-element.⁴² 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 *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 more⁴³ [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:⁴⁴ VIPASSĪ BUDDHA

[§§1.16-3.33]

(2) THE BODHISATTVA CHAPTER⁴⁵

[§§1.16-1.32]

Vipassī’s attributes

1.16 The Blessed One said this:⁴⁶

- | | |
|---|---------------------------------------|
| (1) “Bhikshus, the Blessed One, Vipassī , the arhat, fully self-awakened, had arisen in the world. ⁴⁷ | 91 aeons ago. ⁴⁸ [§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 | |

⁴² On “the dharma-element” (*dhamma, dhātu*), see (4).

⁴³ “Some more,” *bhīyyoso mattāya*. This is a continuation of the teachings that started at §1.3.

⁴⁴ On the 2nd teaching, see (10.3.2-7)..

⁴⁵ For an easy approach, stop right here, and look at the Chapter summary [1.0.4 2], and then return here. This sub-heading, 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], if you have not done so.

⁴⁶ The Buddha begins teaching here [§1.16], and continues uninterruptedly until §3.45.2.

⁴⁷ On the Buddha Vipassī, see (6); on his teachings, see (7).

⁴⁸ On the nature of time in the suttas, see (16).

- 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]⁴⁹
 - one assembly of disciples had 100,000 monks; [§3.23]⁵⁰
 - one assembly of disciples had 80,000 monks. [§3.18]⁵¹
- Bhikshus, these 3 assemblies of disciples of the Blessed One, Vipassī, the arhat, fully self-awakened, were all those with mental influxes 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, fully 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 advent⁵²

1.17⁵³ [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.⁵⁴

This is the nature of things⁵⁵ here.

1.18 (2) THE CONCEPTION

⁴⁹ Note that this huge number (*aṭṭha,saṭṭhim bhikkhu,sata,sahassam*. 6.8 million) refers to those who have been admitted by Vipassī himself, even before the great commission [§3.30]. **Buddha,vaṁsa** (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).

⁵⁰ §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.

⁵¹ §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."

⁵² 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).

⁵³ 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.

⁵⁴ **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).

⁵⁵ "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).

It is the nature of things, ⁵⁶bhikshus, when the Bodhisattva, falling from the Tusita host, *mindfully and fully comprehending, descends into his mother's womb*,⁵⁷

then, in the world with its gods, with its Māra, with its Brahmā, this⁵⁸ generation with its recluses and brahmins, its rulers⁵⁹ and people,

there appears a boundless glorious radiance surpassing even the divine glory of the gods.⁶⁰

1.18.2 Even in the abysmal dark, the blinding darkness of the space amongst the worlds,⁶¹ where even the lights of the moon and the sun, so mighty as they are, cannot penetrate,⁶²

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.⁶³

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,⁶⁴ 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 who⁶⁵

abstains from taking life,

abstains from taking the not-given,

abstains from sexual [13] misconduct,

abstains from lying,

⁵⁶ From here to the 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).

⁵⁷ *Yadā, bhikkhave, bodhisatto tusitā kāyā cavitvā sato sampajāno mātu,kucchīm 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).

⁵⁸ “This,” ie, the current generation despite a different time and cultural background.

⁵⁹ *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).

⁶⁰ *Appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvam*

⁶¹ 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 destroying 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).

⁶² *Yāpi tā lok'antarikā aghā asainvutā andha,kārā andha,kāra,timisā yattha 'p'imesaṃ candima,sūriyānaṃ evaṃ mah'iddhikānaṃ evaṃ mah'ānubhāvānaṃ ābhā nānubhonti*.

⁶³ As at §1.32.5.

⁶⁴ 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.

⁶⁵ 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; **Samvāsa 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**) **Sikkhā.pada 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); **Sārāja S** (A 5.171,3/3:203), SD 84.13; **Gīhi 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); **Sīlānussati**, SD 15.11 (2.2); SD 21.6 (1.2); SD 37.8 (2.2).

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.⁶⁶

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.⁶⁷

1.23.2 Bhikshus, just as if there were **a beautiful beryl⁶⁸ 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 thread⁶⁹—
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,’⁷⁰

⁶⁶ 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.

⁶⁷ *Sukhīnī bodhisatta, māṭā hoti akilanta, kāyā, bodhisattañ ca bodhisatta, māṭā tiro, kucchi, gatam passati sabb' - aṅga, paccaṅgim 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 a mother's visualization of her child as she bears him.

⁶⁸ *Veluriya*: from a metathesis of *veruliya* comes Greek *beryllos*, “beryl,” whence German *Brille*, “spectacles” (originally, of beryl) (Walshe).

⁶⁹ “Through which runs...etc.,” *tatra suttam āvutam nīlam vā pītam vā lohitaṃ vā odātam vā paṇḍu, suttam 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” (*vippasane maṇi, ratne āvuta, paṇḍu, suttam 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, nāṇa*)” (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 nāṇa*—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 *kaṣiṇa* meditations: see **Mahā Parinibbāna S** (D 16,3.29-32/2:110 f), SD 9. See *Viññāṇa*, SD 17.8a (4.1).

⁷⁰ 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.

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.*⁷¹

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 who give birth after bearing the child for 9 or 10 months,⁷² 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

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!'⁷³

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.⁷⁴

⁷¹ This parable recurs in a similar context in **Acchariya-b, bhūta S** (M 123,12/3:121), SD 52.2, but in **Mahā Sakul'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.

⁷² 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)

⁷³ *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.

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 sunshade⁷⁵ is held over him. Then, looking around on every side, he declares as with **a bull's voice**:⁷⁶

‘Foremost am I in the world!	<i>aggo ’ham asmi lokassa</i>
The eldest am I in the world!	<i>jeṭṭho ’ham asmi lokassa</i>
The best am I in the world!	<i>seṭṭho ’ham asmi lokassa</i>
This is my last birth!	<i>ayam antimā jāti</i>
There is now no more rebirth (for me)?’	<i>n ’atthi dāni punabbhavo ’ti</i>

This is the nature of things here.⁷⁷

1.32 (16) THE UNIVERSAL RADIANCE

It is the nature of things,⁷⁸ bhikshus, when the Bodhisattva, mindfully and fully knowing, **leaves** his mother’s womb,⁷⁹

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.⁸⁰

This is the nature of things here.⁸¹ **[16]**

⁷⁴ 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.

⁷⁵ “White parasol,” *setamhi chatte*, or a sun-shade. Comy says this is a royal symbol (DA 2:439), which hints at his future greatness.

⁷⁶ A “bull’s voice” (*āsabhim 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 manhood 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.

⁷⁷ 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. 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)

⁷⁸ 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).

⁷⁹ *Puna c ’aparam, 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.

⁸⁰ As at §1.18.4.

⁸¹ 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.

(3) THE DESTINY CHAPTER⁸²
[§§1.33-1.42]

The 2 destinies⁸³

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,⁸⁴ 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 This boy, your majesty, is endowed with the 32 marks of the great man.⁸⁵

For, the great man who is endowed in this way, there are **only two destinies**, no other.⁸⁶

1.33.5 (1) **THE WHEEL-TURNING KING**. If he live in a house, he becomes **a wheel-turning king** [a universal monarch],⁸⁷ a just, true king [Dharma-rajah], conqueror of the 4 quarters, whose country is blessed with stability—a possessor of the 7 jewels.⁸⁸

1.33.6 These **7 jewels** are his, that is to say:⁸⁹

(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.⁹⁰

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.⁹¹

⁸² For an easy approach, stop here, and see the Chapter summary [1.0.4 3], and then continue here.

⁸³ The Be title here is “The 32 marks of the great man” (*dva-tiṃsa, mahā, purisa, lakkhaṇā*) [§§1.33-1.36].

⁸⁴ “Soothsayers,” *nemitte brāhmaṇe*, lit, “sign brahmmins,” ie, those who read bodily marks and other signs; augurs.

⁸⁵ *Dva-t, tiṃsa mahā, purisa, lakkhaṇa*. For a detailed study of the 32 marks, see **Lakkhaṇa S** (D 30), SD 36.9.

⁸⁶ This prophecy is also in **Ambaṭṭha 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.

⁸⁷ **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).

⁸⁸ *Sace agāraṃ ajjhāvasati, rājā hoti cakka, vattī dhammiko dhamma, rājā cātura-anto vijitāvī janapada-t, thāvāriya-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.

⁸⁹ “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 Sīha, 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.

⁹⁰ *So imaṃ pathaviṃ sāgara, pariyaṇtaṃ adaṇḍena asatthēna dhammena abhivijīya ajjhāvasati*.

⁹¹ *Sace kho pana agārasmā anagāriyaṃ pabbajati, araham hoti sammā, sambuddho loke vivaṭṭa-c, chado*.

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?⁹²

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 MAN⁹³

(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.⁹⁴

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*).

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.⁹⁵

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 (*suvanṇa,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.⁹⁶

⁹² On the great man (*mahā purisa*), see (9.2).

⁹³ For details on these 32 marks, see **Lakkhaṇa S** (D 30,1.2.2), SD 36.9.

⁹⁴ *Mahā,purisassa heṭṭhā,pāda,talesu cakkāni jātāni honti sahasārāni sa,nemikāni sa,nābhikāni sabbā,kāra,paripūrāni.*

⁹⁵ *Thitako'va anonamanto ubhohi pāṇitalehi jaṇṇukāni parimasati parimajjati.*

⁹⁶ *Sukhuma-c,chavi hoti, sukhumattā chaviyā rajo,jallaṃ kāye na upalimpati.*

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.⁹⁷

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.⁹⁸

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 surfaces⁹⁹ (*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,puḅb'addha,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.¹⁰⁰

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-aggī*).

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.

⁹⁷ *Ek'eka,lomo hoti, ek'ekāni lomāni loma,kūpesu jātāni.*

⁹⁸ *Uddh'agga,lomo hoti uddh'aggāni lomāni jātāni nīlāni añjana,vaṇṇāni kuṇḍalā,vaṭṭāni dakkhiṇā,vaṭṭaka,jātāni.*

⁹⁹ *On the 2 hands, 2 feet, 2 shoulders, and trunk.*

¹⁰⁰ *Nigrodha,parimaṇḍalo hoti, yāvatakṽ-assa kāyo tāvatakṽ-assa vyāmo yāvatakṽ-assa vyāmo tāvatakṽ-assa kāyo.*

(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,bhānī*). [§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 (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 (*uṇḥīsa,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.*

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 Vipassī¹⁰¹

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.¹⁰²

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,¹⁰³ 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.¹⁰⁴

1.38 Bhikshus, prince Vipassī was born with a perfect, lovely, charming, sweet and loving voice.¹⁰⁵

¹⁰¹ Beginning from the prec subsection [§1.36.4], Be titles "the naming of Vipassī" (*vipassī,samaññā*) [§§1.36.4-1.42].

¹⁰² *Aññā khīraṃ pāyenti, aññā nhāpentī, aññā dhārentī, aññā añkena pariharanti.*

¹⁰³ "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,sati 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.

¹⁰⁴ *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).

¹⁰⁵ *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.*

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.*¹⁰⁶ [§1.35(28)]

1.39 Bhikshus, on account of his karmic fruit, prince Vipassī was born with **the deva-eye**,¹⁰⁷ by which he could see for the distance of a league¹⁰⁸ 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,¹⁰⁹ bhikshus, he came to be called “**Vipassī**, Vipassī” [“One who sees deeply”].¹¹⁰

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.¹¹¹ [21] Prince Vipassī, too, sat right there in his father’s lap, judging the cases in a just manner.¹¹²

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**.¹¹³

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,¹¹⁴ and did not come down to the ground floor of the mansion¹¹⁵ during those months.¹¹⁶

[The 1st recital (*paṭhama bhāṇavāra*) is concluded.]¹¹⁷

(4) THE QUEST CHAPTER¹¹⁸ [§§2.1-2.17]

¹⁰⁶ 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).

¹⁰⁷ “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).

¹⁰⁸ A “league” (*yojana*) is about 11.2 km (7 mi). See SD 4.17 (1.2.2).

¹⁰⁹ 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).

¹¹⁰ *Vipassī* is recolved as *vi-* (“through; in analytical way”) + *passī* (“one who sees”). The n is *vipassanā*, “insight wisdom.”

¹¹¹ *Atha kho bhikkhave Bandhumā rājā attha, karaṇe nisinno vipassim kumāram anke nisīdāpetvā atthe anusāsati.*

¹¹² Cf the story of the 12-year-old Christ questioning the teachers in the temple (Luke 2:41-52).

¹¹³ *Viceyya viceyya kumāro atthe panāyati nāyenāti kho bhikkhave vipassissa kumārassa bhiiyoso 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 panāyatī atthe jānāti passati, nayati vā pavattetī 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).

¹¹⁴ “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 ไม่นับผู้ชายเจือปน, “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.

¹¹⁵ “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.”

¹¹⁶ This passage also describes Yasa’s luxurious life (Mv 1.7.1 @ V 1:15), SD 11.2 (7).

¹¹⁷ On the *bhāṇavāra*, see n at the start of the translation [before §1.1].

¹¹⁸ For an easy approach, stop here, and see Chapter summary [1.0.4 4], and then continue here. This subheading is inserted by the translator. See prec n.

THE 4 SIGNS¹¹⁹
[§§2.1-2.14]

(1) The old man¹²⁰ (decay)

2.1¹²¹ [Be §43] Now, bhikshus, with the passing of many years, many hundreds and many thousands of years,¹²² prince Vipassī addressed his charioteer:

‘Prepare some very fine carriages, good charioteer. Let’s go to the pleasure garden to see the grounds.’¹²³

‘Yes, sire,’ replied the charioteer, bhikshus,¹²⁴ 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.’¹²⁵

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**,¹²⁶

crooked as a curved rafter,¹²⁷ 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 his body is like those of 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, and everyone else, too, is subject to *decay*, not gone beyond *decay*.’

¹¹⁹ Gotama Buddha, as a Bodhisattva, is recorded as seeing on the same day (BA 280). On the 4 signs, see SD 49.8b (1.0.4.4-1.0.4.5).

¹²⁰ Be *jiṇṇa, purisa* [§§2.1-2.3].

¹²¹ 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].

¹²² 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.

¹²³ *Yojehi 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.

¹²⁴ Here, the Buddha, the narrator, is addressing the monks. This sort of nested narrative occurs throughout the Sutta, and it helps to be aware of the nesting level of the Sutta narrative, from the context.

¹²⁵ *Yassa dāni tvaṃ 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 35.243/4:183,15+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.

¹²⁶ For a longer description of the old man here, see **Deva, dūta S** (M 130,5.2), SD 2.23.

¹²⁷ “Curved rafter,” *gopānasī* (BHS id). We usually 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.

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!’¹²⁸

‘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!**’¹²⁹

2.3 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.’

2.3.2 ‘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:*

“This man, good charioteer, what has he done? Neither his hair nor his body is like those of 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, and everyone else, too, is 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.¹³⁰

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 CONCERN¹³¹

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

‘Let not prince Vipassī forsake kingship!¹³² 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*.

¹²⁸ *Ito va antepuram paccanīyāhīti.* The *antepura* (Skt *antaḥpura*, 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.

¹²⁹ *Dhī-r-atthu kira bho jāti nāma, yatra hi nāma jātassa jarā paññāyissatīti.*

¹³⁰ Comy says that he dismisses the women, and stays all alone in his bedroom (*antepuram gato’ri itthi, janam visajjetvā siri, gabbhe ekako’va nisinno*, DA 2:455). This is probably his reaction after seeing each sign, except for the 4th [§2.15].

¹³¹ Here, Be titles as “the sick man” (*byādhita, purisa*) [§§2.4-2.7].

¹³² *Mā h’eva kho vipassī kumāro na rajjam kāresi.*

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.¹³³

(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**¹³⁴

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 his body is like those of 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.’¹³⁵

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

‘You, sire, and I, and everyone else, too, is 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!**’¹³⁶

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:

¹³³ Cf §1.2.2, where the same is said of Vipassī’s mother.

¹³⁴ On the description of the sick man here, see **Deva,dūta S** (M 130,6.2), SD 2.23.

¹³⁵ *Eso kho deva vyādhito nāma app’eva nāma tamhā ābādhā vuṭṭhaheyyāti.*

¹³⁶ *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 his body is like those of 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, and everyone else, too, is 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 CONCERN¹³⁷

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

‘Let not prince Vipassī forsake kingship!¹³⁸ 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:

‘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**.¹³⁹

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.¹⁴⁰

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

¹³⁷ Be titles “the dead man” (*kāla.kata.purisa*) here [§§2.8-

¹³⁸ *Mā h’eva kho vipassī kumāro na rajjam kāresi.*

¹³⁹ *Mahā.jana,kāyam sannipatitam nānā,rattānam ca dussānam vilātam* [Be Ce Ke Se so; Ee *milātam*] *kayiramānam*. 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.

¹⁴⁰ *Addasā kho bhikkhave vipassī kumāro petam kālaṅkatam.*

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.¹⁴¹

2.10.5 ‘What now, good charioteer, am I, too, subject to **death**, not gone beyond *death*: I will not see them ever again?’¹⁴²

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?’¹⁴³

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

The king and the queen, 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!**’¹⁴⁴

2.11 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.’

2.11.2 ‘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, are all subject to death, not gone beyond death, and everyone else, too, is 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.’

¹⁴¹ On the description of the dead man here, see also **Deva,dūta S** (M 130,8.2), SD 2.23.

¹⁴² *Kim pana samma sārathi aham pi maraṇa,dhammo maraṇam anatīto ’ti.*

¹⁴³ *Mam pi na dakkhinti devo pi devī pi vā aññe cā ñāti,sālohita, aham pi na dakkhissāmi devaṃ vā devīm vā aññe vā ñāti,sālohite ’ti.*

¹⁴⁴ *Dhi-r-atthu kira bho jāti nāma, yatra hi nāma jātassa jarū paññāyissati, vyādhi paññāyissati, maraṇam paññāyissatī.*

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 CONCERN¹⁴⁵

[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.

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**.¹⁴⁶

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”?’¹⁴⁷

‘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.’¹⁴⁸

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!’¹⁴⁹

2.14.5 That being the case, good charioteer, bring the chariot closer up to the renunciant!’¹⁵⁰

¹⁴⁵ Be titles “the renunciant” (*pabbajita*) here [§§2.12-2.14].

¹⁴⁶ *Purisaṃ bhaṇḍuraṃ 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 (*paṃsukūla*, 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.

¹⁴⁷ *Kim paṇ’eso samma sārathi pabbajito nāmāti*.

¹⁴⁸ *Eso kho deva pabbajito nāma sādhu dhamma, cariyā sādhu sama, cariyā sādhu kusala, kiriyā sādhu puñña, kiriyā sādhu avihimsā sādhu bhūtānukampāti*.

¹⁴⁹ *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*.

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!*’¹⁵¹

THE GREAT RENUNCIATION

[§§2.15-2.17]

Vipassī’s renunciation¹⁵²

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.¹⁵³

The renunciation of the 84,000 (1)¹⁵⁴ [§3.18]

2.16 [Be §55] Bhikshus, **a multitude of 84,000 living beings**¹⁵⁵ 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?’¹⁵⁶

2.16.3 So, bhikshus, the multitude of 84,000 living beings,¹⁵⁷ 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.¹⁵⁸

¹⁵⁰ *Tena hi samma sārathi yena so pabbajito tena ratham pesehīti.*

¹⁵¹ On the 4th sign, see (1.0.4.5).

¹⁵² Be titles this subsection “the bodhisattva’s going forth [renunciation]” (*bodhosatta,pabbajjā*).

¹⁵³ In the case of Gotama, after the 4th sign, he goes back to his chambers, deeply troubled, and he 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.

¹⁵⁴ Here Be titles “the renunciation of the multitude (after the bodhisattva)” (*mahā,jana,kāya anupabbajjā*) [§§2.16-2.18]. On the admission of the 84,000 “renunciant,” see (2.4.2).

¹⁵⁵ *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).

¹⁵⁶ *Vipassī pi nāma kumāro kesa,massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajjissati, kim aṅgam pana mayan’ti.* Note the usage of the future tense on special usages of the future tense, see SD 36.13 (6).

¹⁵⁷ Cf §1.7(1) and throughout Chapter 1, where the number is “80,000.”

2.16.4 The bodhisattva Vipassī, bhikshus, followed by this retinue, wander about through the villages, market towns, the country-side, and royal capitals.¹⁵⁹

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?’¹⁶⁰

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.¹⁶¹

(5) THE AWAKENING CHAPTER¹⁶²

[§§2.18-2.22]

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:¹⁶³

‘Alas, this world has fallen into difficulty. One is born, decays and dies; one falls away (from a divine birth) and is reborn.¹⁶⁴

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 full dependent arising¹⁶⁵

(1) Then, bhikshus, this occurred to the bodhisattva Vipassī:¹⁶⁶

‘When what exists, are there decay and death? What conditions decay and death?’¹⁶⁷

Then, bhikshus, on account of the bodhisattva Vipassī’s wise attention, there is the realization through wisdom, thus:¹⁶⁸

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

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

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

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

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

¹⁵⁸ *Atha kho so bhikkhave mahā, jana, kāyo catur-āsīti pāṇa, sahaṣṣāni kesa, massum ohāretvā kāsāyāni vatthāni acchādetvā vipassim bodhi, sattaṃ agārasmā anagāriyaṃ pabbajitaṃ anupabbajimsu.*

¹⁵⁹ *Tāya sudam bhikkhave parisāya parivuto vipassī bodhisatto gāma, nigama, janapadarāja, dhānīsu cārikaṃ carati.*

¹⁶⁰ *Na kho m’etaṃ patirūpaṃ yo’ham ākiṅṅo viharāmi, yaṃ nūnāham eko gaṇamhā vūpakaṭṭho vihareyyan’ti.*

¹⁶¹ *Aññen’eva tāni catur-āsīti pabbajita, sahaṣṣāni agamaṃsu, aññena maggena vipassī bodhisatto.*

¹⁶² For an easy approach, stop here, and read the Chapter summary [1.0.4 5], and then continue here. 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.

¹⁶³ *Atha kho bhikkhave vipassissa bodhisattassa vāsūpagatassa raho, gatassa paṭisallīnassa evaṃ cetaso parivitaṃ ko 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).

¹⁶⁴ *Kicchaṃ vatāyaṃ loko āpanno jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca.*

¹⁶⁵ On the 10link dependent arising, see (2.1.2).

¹⁶⁶ For details on the various links here, and the process as a whole, see **Dependent arising**, SD 5.16.

¹⁶⁷ *Kimhi nu kho sati jarā, maraṇam hoti, kiṃ paccayā jarāmarāṇan’ti.*

¹⁶⁸ “Wise attention” (*yoniso manasikāra*) here clearly involves directing the mind (*manasi*) 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, vasena*) (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).

‘On account of **existence**, indeed, there is birth; existence is the condition for birth!’ (*Bhave 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, on account of the bodhisattva Vipassī’s wise attention, there is the realization through wisdom, thus:

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

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

‘On account of **feeling**,¹⁶⁹ 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, on account of the bodhisattva Vipassī’s wise attention, there is the realization through wisdom, thus: [32]

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

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

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

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

‘On account of **the 6 sense-bases**, indeed, there is contact; the 6 sense-bases are the condition for contact!’ (*Salāyatane kho sati phasso hoti, salāyatana,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, on account of the bodhisattva Vipassī’s wise attention, there is the realization through wisdom, thus:

‘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 salāyatanaṃ hoti, nāma,rūpapaccayā salāyatanaṃ’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, on account of the bodhisattva Vipassī’s wise attention, there is the realization through wisdom, thus:

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

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

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

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

¹⁶⁹ On the nature of feeling (*vedanā*) in early Buddhism, see *Vedanā*, SD 17.3.

‘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 viññāṇan ’ti.*)

The 10-link essential 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.’¹⁷⁰

To that extent, one is born, or decays, or dies, or is reborn, or falls away, or is reborn, that is to say,¹⁷¹

[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

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-āyatanaṃ
saḷ-āyatana,paccayā phassa
phassa,paccayā vedanā
vedanā,paccayā [33] taṇhā
taṇhā,paccayā upādānaṃ
upādāna,paccayā bhavo
bhava,paccayā jāti
jāti,paccayā jarā,marañam
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,¹⁷² there arose in me vision, there arose knowledge, there arose wisdom, there arose insight, there arose light.¹⁷³

The 10-link full dependent ending

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?’¹⁷⁴

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

‘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,marañam na hoti, jāti,nirodhā jarā,marāṇa,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?’¹⁷⁵

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

¹⁷⁰ *Paccudāvattati kho idam 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 (10.3.4.2).

¹⁷¹ *Ettavatā jayetha vā jīyetha vā mīyetha vā cavetha vā uppajjetha vā.*

¹⁷² “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.

¹⁷³ The five key Pali terms in the second half of the sentence are *cakkhu*, *ñāṇa*, *paññā*, *vijjā*, and *āloka*, all synonyms of liberating knowledge. *Vijjā* is derived from *vindati*, “to know,” but Comy glosses it as *paṭivedha*, “penetration,” as though it derived from *vijjhati*, “to pierce,” acknowledge its sense here as a kind of liberating knowledge. (SA 2:22). As at **Dhamma,cakka Pavattana S** (S 56.11,9a) n, SD 1.1, and **Vipassī S** (S 12.4,15) n, SD 49.9.

¹⁷⁴ *Kimhi nu kho asati jarā,marañam na hoti, kissa nirodhā jarā,marāṇa,nirodho ’ti.*

¹⁷⁵ *Kimhi nu kho asati jāti na hoti, kissa nirodhā jāti,nirodho ’ti.*

‘When there is *no existence*, indeed, there is *no birth*; with the end of existence, there is the end of birth!’ (*Bhave 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?’¹⁷⁶

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

‘When there is *no clinging*, indeed, there is *no existence*; with the end of clinging, there is the end of existence!’ (*Upādāne kho asati bhavo 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?’¹⁷⁷

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

‘When there is *no craving*, indeed, there is *no clinging*; with the end of craving, there is the end of clinging!’ (*Tañhāya kho asati upādānaṃ na hoti, tañhā,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?’¹⁷⁸

Then, bhikshus, on account of the bodhisattva Vipassī’s wise attention, there is the realization through wisdom, thus: [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 tañhā na hoti vedanā,nirodhā tañhā,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?’¹⁷⁹

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

‘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?’¹⁸⁰

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

‘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!’ (*Salāyatane kho asati phasso na hoti salāyatana,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?’¹⁸¹

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

‘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 salāyatanaṃ na hoti nāma.rūpa,nirodhā salāyatana,nirodho ’ti.*)

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

‘When what exists *not*, is there *no name-and-form*? With the end of what, is there the end of name-and-form?’¹⁸²

¹⁷⁶ *Kimhi nu kho asati bhavo na hoti, kissa nirodhā bhava,marāṇa,nirodho ’ti.*

¹⁷⁷ *Kimhi nu kho asati upādānaṃ na hoti kissa nirodhā upādāna,nirodho ’ti..*

¹⁷⁸ *Kimhi nu kho asati tañhā na hoti kissa nirodhā tañhā,nirodho ’ti.*

¹⁷⁹ *Kimhi nu kho asati vedanā na hoti kissa nirodhā vedanā,nirodho ’ti.*

¹⁸⁰ *Kimhi nu kho asati phasso na hoti kissa nirodhā phassa,nirodho ’ti. ..*

¹⁸¹ *Kimhi nu kho asati salāyatanaṃ na hoti kissa nirodhā salāyatana,nirodho ’ti.*

¹⁸² *Kimhi nu kho asati nāma,rūpaṃ na hoti kissa nirodhā nāma.rūpa,nirodho ’ti.*

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

‘When there is *no consciousness*, indeed, there is *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?’¹⁸³

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

‘When there is *no name-and-form*, indeed, there is *no consciousness*; with the end of 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 essential dependent ending

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

‘I’ve indeed realized this path of self-awakening (through insight),¹⁸⁴ [35] that is to say,

[THE LOOP IS BROKEN:]

with the ending of	<i>name-and-form,</i>		
there is the ending of	<u><i>consciousness</i></u> ;	<i>nāma,rūpa,nirodha</i>	<i>viññāṇa,nirodho</i>
with the ending of	<i>consciousness,</i>		
there is the ending of	<u><i>name-and-form</i></u> ;	<i>viññāṇa,nirodhā</i>	<i>nāma,rūpa,nirodho</i>
with the ending of	<i>name-and-form,</i>		
there is the ending of	<u>the 6 sense-bases</u> ;	<i>nāma,rūpa,nirodhā</i>	<i>saḷ-āyatana,nirodho</i>
with the ending of	<u>the 6 sense-bases,</u>		
there is the ending of	<u>contact</u> ;	<i>saḷ-āyatana,nirodhā</i>	<i>phassa,nirodho</i>
with the ending of	<u>contact,</u>		
there is the ending of	<u>feeling</u> ;	<i>phassa,nirodhā</i>	<i>vedanā,nirodho</i>
with the ending of	<u>feeling,</u>		
there is the ending of	<u>craving</u> ;	<i>vedanā,nirodhā</i>	<i>taṇhā,nirodho</i>
with the ending of	<u>craving,</u>		
there is the ending of	<u>clinging</u> ;	<i>taṇhā,nirodhā</i>	<i>upādāna,nirodho</i>
with the ending of	<u>clinging,</u>		
there is the ending of	<u>existence</u> ;	<i>upādāna,nirodhā</i>	<i>bhava,nirodho</i>
with the ending of	<u>existence,</u>		
there is the ending of	<u>birth</u> ;	<i>bhava, nirodhā</i>	<i>jāti,nirodho</i>
with the ending of	<u>birth, decay and death,</u>	<i>jāti, nirodhā</i>	<i>jarā,marañam</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,¹⁸⁵ there arose in me vision [the eye], there arose knowledge, there arose wisdom, there arose insight, there arose light.

The 5 aggregates of clinging

¹⁸³ *Kimhi nu kho asati viññāṇaṃ na hoti kissa nirodhā viññāṇan,irodho ’ti.*

¹⁸⁴ *Adhigato kho myāyaṃ* [Ee inserts *vipassanā-*] *maggo sambodhāya* [Ee has *bodhāya*].

¹⁸⁵ “Things unheard before,” *ananussutesu dhammesu*. See §2.20 n..

2.22 Then, bhikshus, the bodhisattva Vipassī, in due course, dwelled contemplating on the rise and fall in **the 5 aggregates of clinging**, thus:¹⁸⁶

‘Such is **form**; such is the arising of form; such is the passing away of form.¹⁸⁷
 Such is **feeling**; such is the arising of feeling; such is the passing away of feeling.
 Such is **perception**; such is the arising of perception; such is the passing away of perception.
 Such are **formations**; such is the arising of formations; such is the passing away of formations.
 Such is **consciousness**; such is the arising of consciousness; such is the passing away of consciousness.’¹⁸⁷

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.¹⁸⁸

[The 2nd recital (*dutiya bhāṇavāra*) is concluded.]¹⁸⁹

(6) THE “HESITATION” CHAPTER¹⁹⁰

[§§3.1-3.11]

Vipassī’s “hesitation”¹⁹¹

3.1 [Be §64] Then, bhikshus, it occurred to the Blessed One, Vipassī, the arhat, fully self-awakened:¹⁹²

‘Now, to whom should I teach the Dharma?’¹⁹³

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),¹⁹⁴
 subtle, to be experienced [to be felt] by the wise.’¹⁹⁵

3.1.3 But this generation revels in attachment, delights in attachment, rejoices in attachment.¹⁹⁶

¹⁸⁶ 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.

¹⁸⁷ *Iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo.*

¹⁸⁸ *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.*

¹⁸⁹ On the *bhāṇavāra*, see n at the start of the translation [before §1.1].

¹⁹⁰ For an easy approach, stop here, and read the Chapter summary [1.0.4 6], and then continue here. This subheading is inserted by the translator. See prec n.

¹⁹¹ 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 assigns this event to the 8th week after the awakening (DA 2:463; SA 1:195; J 81; BA 13, 291).

¹⁹² This is the first time in this Sutta, Vipassī is addressed so, as one fully awakened.

¹⁹³ On the “hesitation” of buddhas, see (2.3).

¹⁹⁴ *Atakkâvacaro = 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).

¹⁹⁵ The full sentence: *Dhammo gambhīro duddaso duranubodho santo pañīto atakkâvacaro nipuṇo pañḍita,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.

¹⁹⁶ “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

For such a generation, revelling in attachment, delighting in attachment, rejoicing in attachment, this state is hard to see, that is to say, specific conditionality¹⁹⁷ and dependent arising.¹⁹⁸

3.1.4 And this state is too hard to see, that is to say,

the stilling of all formations,	<i>sabba,saṅkhāra,samatha</i> ¹⁹⁹
the giving up of all acquisitions,	<i>sabbūpadhi,painissagga</i> ²⁰⁰
the destruction of craving,	<i>taṇha-k,khaya</i>
fading away (of lust),	<i>virāga</i> ²⁰¹
cessation (of suffering),	<i>nirodha</i>
<u>nirvana.</u>	<i>nibbāna</i>

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,²⁰² arose spontaneously²⁰³ to the Blessed One, Vipassī, *the arhat, fully self-awakened*:²⁰⁴

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.	<i>Kicchena me adhigatam halaṃ dāni pakāsitum nāyaṃ dhammo susambudho rāga,dosa,paretehi</i>	[3.5.1]
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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)

¹⁹⁷ “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).

¹⁹⁸ “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.

¹⁹⁹ *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 *abhisaṅkhāra* is used here (D 3:217; M 1:297; S 12.51; A 1:112). See BDict: *saṅkhāra*.

²⁰⁰ “Acquisitions,” *upadhi*, see n4.

²⁰¹ “Fading away,” *virāga*, also tr as “dispassion.”

²⁰² *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 corresponding 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.

²⁰³ 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 *anucchariyā*, “repeatedly or following *acchariyā*” (VA 1:133; SA 1:196). For SA Porāṇa Ṭikā gloss and further comments, see S:B 431 n 365. Also D:RD 2:30 n2, a comparative religion n. See prev n.

²⁰⁴ 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.

3.2.3 ²⁰⁵ 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.²⁰⁶

*Paṭisota, gāmiṃ nipuṇaṃ
 gambhīraṃ duddasaṃ aṇuṃ
 rāga, rattā na dakkhanti
 tamo, khandhena āvuṭṭā'ti* [3.5.2]

3.2.4 ²⁰⁷ Thinking thus, bhikshus, the mind of the Blessed One, Vipassī. *the arhat, fully self-awakened,*
 inclined to living at ease,²⁰⁸ rather than teaching the Dharma.²⁰⁹

MAHĀ BRAHMĀ²¹⁰

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

3.3 [Be §66] Then, bhikshus, Mahā Brahmā,²¹¹ 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!’²¹²

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.²¹³

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]

²⁰⁵ 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.

²⁰⁶ “Shrouded ... in darkness,” *tamo-k, khandhena avatā*, 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.

²⁰⁷ *Itiha bhikkhave vipassissa bhagavato arahato sammā, sambuddhassa paṭisañcikkhato appossukatāya cittaṃ nami, no dhamma, desanāya.*

²⁰⁸ “Inclined to living at ease,” *appossukatāya* = *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).

²⁰⁹ 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.

²¹⁰ On Mahā Brahmā, see (14).

²¹¹ 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 jetṭhaka, 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].

²¹² 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).

²¹³ *Desetu bhante bhagavā dhammāṃ desetu sugato dhammāṃ. Santi sattā appa, raj’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]. On Brahma’s supplication, see (2.3.4).

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.²¹⁴
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)

3.5²¹⁵ Thereupon, [38] Brahma, these stanzas unheard before,²¹⁶ arose spontaneously²¹⁷ to me.²¹⁸

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.²¹⁹
[= §3.2.3]*

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

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.’*

²¹⁴ “Attachment,” *ālaya*, ie worldly attachment, sensuality, worldliness: see §3.1.3 n at “attachment.”

²¹⁵ From hereon, the numbering differs from Ee.

²¹⁶ *Pubbe assuta, pubbā*, lit “unheard of before, before”: see §3.2 ad loc n.

²¹⁷ PTS *acchariyā*; prob wr for *anacchariyā* (Be Ce Se), lit “not wonderful,” ie appearing quite naturally or spontaneously: see §3.2 ad loc n.

²¹⁸ 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.

²¹⁹ “Shrouded in massive darkness,” *tamo-k, khandhena avaṭṭā*, lit “blocked by the aggregates of darkness.” See §3.2.3d n.

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.²²⁰

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,²²¹

those easy to teach and those hard to teach,

some who live seeing fear in blame (in wrongdoing) and in the hereafter.²²²

3.8.3 Bhikshus, just as in **a lotus pond of blue or white or red lotuses**,²²³

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:

[BRAHMA’S SUPPLICATION VERSES]²²⁴

3.9.2²²⁵ *Sele yathā pabbata,muddhani-ṭ,ṭhito*²²⁶
yathāpi passe janatam samantato
tathūpamaṃ dhamma,mayam sumedha

Just as one standing on a mountain peak
might see the people all around,
even so, O wise one, O universal eye,²²⁷

²²⁰ “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.

²²¹ “The good and the bad,” *svākāre dvākāre* = *su* + *ākāra*, *du* + *ākāra*, lit “those with good nature, those with evil nature.”

²²² “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.

²²³ *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).

²²⁴ 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).

²²⁵ This verse recurs in **Vitakka S** (It 2.2.1/33), SD 63.12, spoken by Gotama Buddha. See prec n.

²²⁶ *Muddhaniṭṭhito* resolved as *muddhāni* (loc, “top, peak, summit”) (Sn 689c, 987c || 682c) + *ṭhita* (“standing”).

²²⁷ “**The 5 eyes**” (*cakkhu*). The buddha eye (*buddha,cakkhu*) is a name for the knowledge of the degrees of maturity

<p><i>pāsādam āruyha samanta,cakkhu.</i></p> <p><i>Sok'āvatiṇṇam²²⁸ janatam apeta,soko</i> <i>avekkhassu²²⁹ jāti,jarābhibhūtāṃ</i></p> <p>3.9.3²³⁰ <i>Uṭṭhehi vīra vijīta,saṅgāma,</i> <i>sattha,vāha aṇaṇa vicara loke.</i> <i>Desassu²³¹ bhagavā dhammam</i> <i>aññātāro bhavissantīti.</i></p>	<p>ascend to the palace, made of Dharma!</p> <p>May he consider mankind, sunk in sorrow, overcome by birth and decay!</p> <p>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.²³²</p>
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3.10 Then, bhikshus, the Blessed One, Vipassī, *the arhat, fully self-awakened*, addressed Mahā Brahmā in verse:

[THE “OPEN-DOOR” VERSE]²³³

<p><i>Apārūtā tesam amatassa dvārā</i> <i>ye sotavanto pamuñcantu saddham</i> <i>vihimsa,saññī paguṇam na bhāsīm</i> <i>dhammam pañītam manujesu brahme</i></p>	<p>Open to them are the doors to the Death-free,²³⁴ (O Brahmā), for those with ears, let them declare [ascertain] their faith!²³⁵ Perceiving trouble [unease], I did not speak the refined, sublime Dharma among humans, O Brahmā.²³⁶</p>
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3.11 Then, bhikshus, Mahā Brahmā, thought:

‘There is consent by the Blessed One for the teaching of the Dharma,²³⁷

and, after saluting the Blessed One, Vipassī, **[40]** *the arhat, fully self-awakened*, having circumambu-

in the faculties of being (*indriya,paropariyatta,nāṇa*) and the knowledge of the dispositions and latent tendencies of beings (*āsayānusaya,nāṇa*). 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 (*māmsa,cakkhu*), these make up the “5 eyes” of the Buddha (Nc 235; SA 1:200). See **Miracles**, SD 27.5a (5.4.1).

²²⁸ Se *sokāvakiṇṇam* (wr). “Sunk in sorrow,” *sokāvatinna* = *soka* (“sorrow”) + *avatīṇṇa* (“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.

²²⁹ *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.

²³⁰ This verse recurs, attr to Brahmā Sahampati, in **Buddha Vandana S** (S 11.17/1:234), SD 86.1 = **Brahmāyaca-na S** (S 6.1/1:137: v560), SD 12.2.

²³¹ Ee Se *desetu*.

²³² 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.

²³³ On this verse, see SD 12.2 (3).

²³⁴ “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*, MA 2:267); 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).

²³⁵ See (2.3.7.1).

²³⁶ This verse: BHS: *apāvṛtam me amṛtasya dvāram | brahmeti bhagavantam ye śrotukāmā | śraddhām pramuñcantu viheṭṭha,samjñām || viheṭṭha,samjñō praguṇo abhūṣi | dharmo asuddho magadheṣu pūrvam ||* (Mvst 3:319, Senart). BHSD: sv viheṭṭhā, however, says that Senart’s text is “very corrupt” (Edgerton 1953: 50). For a detailed study, see SD 12.2 (3).

²³⁷ *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*)

lated him rightwise,²³⁸ disappeared right there.²³⁹

(7) THE TEACHING CHAPTER

[§§3.12-3.26]²⁴⁰

Vipassī's 2 chief disciples²⁴¹

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**,²⁴² living in the royal city of Bandhumatī, are learned, mature,²⁴³ wise, who have, for a long time, little dust in their eyes.²⁴⁴

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,²⁴⁵ 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:

“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.

²³⁸ “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* = Thā 1237d; Sn 915a): see CPD: ādicca-bandhu.

²³⁹ 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].

²⁴⁰ For an easy approach, stop here, and read the Chapter summary [1.0.4 7], and then continue here.

²⁴¹ Be has the title “the pair of chief disciples” (*agga,sāvaka,yuga*) [§3.13-3.17]. On the admission of Vipassī’s 2 chief disciples, see (2.4.1).

²⁴² *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).

²⁴³ *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).

²⁴⁴ “Intelligent ... little dust in their eyes,” *paññitā viyattā medhāvino dīgharattaṃ appa,raj’akkha,jātikā*.

²⁴⁵ 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).

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 talk²⁴⁶

3.15 [Ee §3.11] The Blessed One, Vipassī, *the arhat, fully self-awakened*, gave them a **progressive talk**²⁴⁷—that is to say, he spoke

on <u>giving</u> ,	<i>dāna</i>
on <u>moral virtue</u> and	<i>sīla</i>
on <u>the heavens</u> ,	<i>sagga</i>
and proclaimed the danger, vanity and <u>disadvantage of sensual pleasures</u> ,	<i>kām'ādīnava</i>
and <u>the advantage of renunciation</u> .	<i>nekkhamm'ānisaṃsa</i>

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,²⁴⁸ that is to say, **suffering, its arising, its ending, and the path**.²⁴⁹

3.15.3 THE DHARMA-EYE

And just as a clean cloth, with all its stains removed, would take dye well,²⁵⁰

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],²⁵¹ thus:

“All that is of the nature of arising is of the nature of ending.”²⁵²

(*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 dharma [the truth],²⁵³ mastered dharma, known dharma, found a fully firm footing in dharma, having crossed over doubt, having cleared away uncertainty, having won moral courage, independent of others, in the Teacher's Teaching,²⁵⁴ 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.

²⁴⁶ This is the “progressive talk” (*ānupubbi,kathā*) pericope [very often spelt *anupubbi*]: see (7.3).

²⁴⁷ See SD 21.6 esp (1); SD 46.1 (4.1); SD 30.8 (3.4.2): Skillful means of speech.

²⁴⁸ *Buddhānaṃ sāmukkaṃsika dhamma,desanā*. This is an occasion when the Buddha teaches the 4 noble truths directly to the laity: see (7.3).

²⁴⁹ 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.

²⁵⁰ *Seyyāthā'pi nāma suddham vattham apagata,kālakam sammad eva rajanam patogaṇheyya*. See **Vatthūpama S** (M 7,2/1:36), SD 28.12.

²⁵¹ *Evam eva khaṇḍassa ca rāja,puttassa tissassa ca purohita,puttassa tasmim yeva āsane vi,rajam vīta,malam dhamma,cakkhum udapādi*. On the Dharma-eye, see (7.5).

²⁵² This Dharma-eye (dhamma,cakkhu) pericope is part of the “progressive talk” (*anupubbī,kathā*) pericope: see n above [§1.35].

²⁵³ “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)

²⁵⁴ “Having seen 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 1.7.10 @ V 1:16,26), SD 11.2(7).

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.²⁵⁵

May we, bhante, receive the going-forth before the Blessed One; may we receive the ordination?”²⁵⁶

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.²⁵⁷

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.²⁵⁸

The awakening of the 84,000 (2)²⁵⁹ [§2.16]

3.18 [Be §78; Ee §3.14] Now, bhikshus, **a multitude of 84,000 living beings**²⁶⁰ 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?’

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 spoke²⁶¹

*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.

²⁵⁵ 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).

²⁵⁶ On the nature of ordination or admission in to the community, see (2.2).

²⁵⁷ *Te vipassī bhagavā araham sammā,sambuddho dhammiyā kathāya sandassesī samādapesī samuttejesī sampahamsesi, sankhārānaṃ ādinavaṃ okāraṃ saṅkilesaṃ nibbāne* [so Be Ce Ee; Ke Se nekkhamme] ānisaṃsaṃ pakāsesi.

²⁵⁸ *Tesaṃ vipassīnā bhagavatā arahatā sammā,sambuddhena dhammiyā kathāya sandassiyamānānaṃ samādapiyamānānaṃ samuttejiyamānānaṃ sampahamsiyamānānaṃ na,cirass’eva anupādāya āsavehi cittāni vimuccimsu.* On the influxes (*āsava*), see §1.10(1) n. On the awakening process, see (7.5.3).

²⁵⁹ Be inserts the title “the going-forth of the multitude” (*mahā,jana,kāya pabbajjā*) [§§3.18-3.22].

²⁶⁰ *Mahā,jana,kāyocatu-r-āsīti,pāṇa,sahassāni.*

²⁶¹ This “progressive talk” pericope [§3.20] recurs at §3.15, where see nn.

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,²⁶²

having seen the Dharma [the truth],²⁶³

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,²⁶⁴

said this to the Blessed One:²⁶⁵

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.²⁶⁶

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*.²⁶⁷

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.²⁶⁸

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.²⁶⁹

The return of the 84,000 renunciants²⁷⁰

²⁶² This “having seen the Dharma” (*diṭṭha, dhamma*) pericope recurs above at §3.16, where see nn.

²⁶³ “The Dharma [the truth]” (*dhamma*) here refers to the 4 noble truths. See §3.16 n ad loc.

²⁶⁴ “Having seen the Dharma ... in the Teacher’s Teaching,” *diṭṭha, dhammo patta, dhammo vidita, dhammo pariyo-galha, dhammo tiṇṇa, vicikiccho vigata, kathaṃ, katho vesārajja-p, patto apara-p, paccayo satthu, sāsane*. As at §3.16 + n.

²⁶⁵ 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.

²⁶⁶ Be Ee Ke *Ete mayaṃ bhante bhagavantāṃ saraṇāṃ gacchāma dhammaṃ ca*. They go for refuge only in **the 2 jewels**, as there is no sangha of saints yet. (Ce Se add *bhikkhu, saṅghaṃ ca*, which is unwarranted.) Cf §3.24.2.

²⁶⁷ On the admission of the 84,000 “living beings,” see (2.4.2).

²⁶⁸ *Te vipassī bhagavā arahaṃ sammā, sambuddho dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī, saṅkhārānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ nibbāne* [so Be Ce Ee; Ke Se *nekkhamme*] *ānisaṃsaṃ pakāsesī*.

²⁶⁹ *Tesaṃ vipassīnā bhagavatā arahatā sammā, sambuddhena dhammiyā kathāya sandassiyamānānaṃ samādapiyamānānaṃ samuttejiyamānānaṃ sampahaṃsiyamānānaṃ na, cirass’eva anupādāya āsavehi cittāni vimuccīmsu*. 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).

3.23 [Be §82; Ee §3.18] Now, bhikshus, **those 84,000 who have gone forth earlier on**²⁷¹ 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*²⁷²

*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,²⁷³

having seen the Dharma [the truth],²⁷⁴

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,²⁷⁵

said this to the Blessed One:²⁷⁶ **[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.

We, bhante, go to the Blessed One as refuge, to the Dharma, and to the sangha, too.²⁷⁷

²⁷⁰ Be here titles “the Dharma penetration of those who had gone forth earlier” (*purima, pabbajjitānaṃ dhammābhīsamaya*) [§§3.23-3.27]

²⁷¹ *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.

²⁷² For details on this “progressive talk” pericope, see §3.15 n ad loc.

²⁷³ This “having seen the Dharma” (*diṭṭha, dhamma*) [§3.24] recurs at **§3.16** above, where see nn.

²⁷⁴ “The Dharma [the truth]” (*dhamma*) here refers to the 4 noble truths. See §3.16 n ad loc.

²⁷⁵ “Having seen the Dharma...in the Teacher’s Teaching,” *diṭṭha, dhammo patta, dhammo vidita, dhammo pariyo-gaḷha, dhammo tiṇṇa, vicikicchō vigata, kathāṃ, katho vesāraja-p, patto apara-p, paccayo satthu, sāsane*. As at §3.16 + n.

²⁷⁶ 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.

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 renunciants²⁷⁸ 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.²⁷⁹

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.²⁸⁰

(8) THE SANGHA CHAPTER²⁸¹ [§§3.27-3.34]²⁸²

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 6,800,000.²⁸³

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 mission²⁸⁴ 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 whole²⁸⁵ 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.²⁸⁶

3.27.4 THE PĀTIMOKKHA RECITATION (*pātimokkh ’uddesa*)²⁸⁷

²⁷⁷ *Ete mayam bhante bhagavantaṃ saraṇaṃ gacchāma dhammaṃ ca bhikkhu, saṅghaṃ ca*. On the 3 refuges here, see §§3.20.3 n + 3.22 n.

²⁷⁸ *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.

²⁷⁹ *Te vipassī bhagavā arahaṃ sammā, sambuddho dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī, saṅkhārānaṃ ādīnavānaṃ okāraṃ saṅkilesaṃ nibbāne* [so Be Ce Ee; Ke Se nekkhamme] *ānisaṃsaṃ pakāsesī*.

²⁸⁰ *Tesaṃ vipassinā bhagavatā arahatā sammā, sambuddhena dhammiyā kathāya sandassiyamānānaṃ samādapiyamānānaṃ samuttejīyamānānaṃ sampahaṃsiyamānānaṃ na, cirass’eva anupādāya āsavehi cittāni vimuccīmsu*. On the influxes (*āsava*), see §1.10(1) n. On the awakening process, see (7.5.3).

²⁸¹ Be here titles the Chapter “the assent for going forth (to spread the Word)” (*cārikā anujānana*) [§§3.27-3.33].

²⁸² For an easy approach, stop here, and read the Chapter summary [1.0.4 8], and then continue here.

²⁸³ *Aṭṭha, saṭṭhi, bhikkhu, sata, saḥassaṃ*. On the significance of such numbers, see (16).

²⁸⁴ “Mission,” *cārikaṃ*, usu tr as “moving or walking about, wandering, roaming; pilgrimage; journey” (DPL).

²⁸⁵ “Whole,” *kevala*, ie unadulterated, entire, not mixed with anything else.

²⁸⁶ “If they understand the Dharma,” *dhammassa aññātāro*, lit “if they are knowers of the Dharma.”

*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.

3.29.3 Further, after every 6 years, you should come to the royal city of Bandhumatī for the recitation of the Pātimokkha [the monastic code].”

3.30 [Ee §3.25] Then, bhikshus, a certain Mahā Brahmā, knowing my mind 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.

3.30.2 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 me, and said this to me:

‘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.

3.30.3 Grant, bhante, the monks, thus:²⁹²

“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.”

3.30.4 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].”

3.30.5 That Mahā Brahmā said this, bhikshus. 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.

²⁹² This whole section as at §3.27.3, where see the nn.

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.²⁹³

The ovāda pātimokkha²⁹⁴

3.32 [Be §89; Ee §3.27] Now at that time, bhikshus, there were 84,000 monasteries²⁹⁵ in Jambu,dvipa. As one year was ending, the deities let their voice be heard, thus:²⁹⁶

‘One year has passed, sirs! Now there remains 5 more years! When 5 years have passed, there should be the recitation of the Pātimokkha.’²⁹⁷

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!’

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:²⁹⁸

*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.

*khanṭī paramaṃ tapo titikkhā
nibbānaṃ paramaṃ vadanti buddhā*

Patience and forbearance are the supreme austerity,
nirvana is supreme, say the buddhas.

²⁹³ *Atha kho bhikkhave bhikkhū yebhuyyena ek’āhen’eva janapada,cārikaṃ pakkamimsu.*

²⁹⁴ On the significance of the *ovāda,pātimokkha*, see (2.6.2).

²⁹⁵ *Āvāsā*, “monasteries” (V 1:328,31; D 2:124,23; S 1:5,27*; A 3:268,29; Dh 73; Vv 84.5; Pv 15.3; 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.

²⁹⁶ “Let their voice be heard,” *saddaṃ anussāvesuṃ*. *Anussāvesuṃ* is aor of *anussāveti*, “to cause to be heard, proclaim.” The meaning is that they exulted, shouted in joy.

²⁹⁷ *Nikkhantaṃ kho mārisā ekam vassaṃ, pañca dāni vassāni sesāni, pañcannaṃ vassānaṃ accayena bandhumatī rājadhānī upasaṅkamitabbā pātimokkh’uddesāyāti.*

²⁹⁸ 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). On the ovāda,pātimokkha, see (2.6).

*na hi pabbajito parūpaghātī
na samaṇo²⁹⁹ hoti param viheṭṭhayanto* (Dh 184)

Truly, one is not a renunciant, who harms another,
nor is one a recluse, who harms another.

*anupavādo anupaghāto
pāṭimokkhe ca saṁvaro
mattaññutā ca bhattasmim
panthañ ca sayan'āsanam* [50]
*adhicitte ca āyogo
etam buddhāna sāsanaṁ* (Dh 185)

Neither abusing nor injuring,
and restraint in the Pāṭimokkha [monastic code],
and moderation in food,
and a remote bed and seat,
and devotion to the higher mind³⁰⁰—
this is the teaching of the buddhas.³⁰¹

The 3rd teaching:³⁰² Gotama in Suddh'āvāsa [§§3.34-3.47]

(9) THE SUDDH'ĀVĀSA CHAPTER³⁰³ THE DEITIES' WITNESSING (*DEVATĀROCANA*) [Be] [§§3.34-3.45]³⁰⁴

The Buddha visits Aviha

3.34 [Be §91; Ee §3.29; Se §55] Bhikshus, at one time,³⁰⁵ I was dwelling at the foot of the king of sal trees³⁰⁶ in the Subhāga forest, outside Ukkatṭhā.³⁰⁷ 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.³⁰⁸ 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 Subhāga forest outside Ukkatṭhā, and appeared amongst the devas of Aviha.³⁰⁹

Aviha devas from Vipassī's time

3.34.3 In that divine host, bhikshus, many thousands of deities, many hundreds of thousands of deities,³¹⁰ 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:³¹¹

²⁹⁹ 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*.

³⁰⁰ “The higher mind” (*adhicitta*) is meditation leading to spiritual liberation.

³⁰¹ These 2 half-lines as at Dh 185ef. For details, see (2.6.1).

³⁰² On the 3rd teaching, see (10.3.8).

³⁰³ On the Buddha in Suddh'āvāsa, see (13).

³⁰⁴ For an easy approach, stop here, and read the Chapter summary [1.0.4 t9], and then continue here.

³⁰⁵ “At one time,” *ekam-idāhaṁ ... samayaṁ*. The cpd *ekam-idāhaṁ* = *ekam* (“one”) + *ida* (= *idam*, “this”) + *ahaṁ* (“I”). See CPD: *ida*.

³⁰⁶ “The king of sal trees,” *sāla,rāja* = “the oldest tree, the lord of the forest” (*vana-p,pati,jettṭhaka*, DA 2:479).

³⁰⁷ Ukkatṭhā, a town in Kosala: D 3,1.1.1/1:87 + SD 21.3(1.2.1) n.

³⁰⁸ *Na kho so satt'āvāso sulabha,rūpo, yo mayā anāvuttha,pubbo* [Ke Se *anajjhāvutṭha,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).

³⁰⁹ 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).

³¹⁰ “Many thousands of deities,” *anekāni devatā,sahassāni*.

- (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, fully 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.³¹² *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.

Standing thus at one side, bhikshus, these deities said this to me:³¹³

- (1) ‘In this very auspicious aeon, sirs, **the Blessed One**,³¹⁴ the arhat, the fully 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)]

³¹¹ 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.

³¹² *Vipassissa mārisā bhagavato arahato sammā,sambuddhassa evaṃ abhinikkhamanam ahoṣi evaṃ pabbajjā evaṃ padhānam evaṃ abhisambodhi evaṃ dhamma,cakka-p,pavattanam*. Passage (10) first appears here.

³¹³ The following qualities of Gotama Buddha are also listed along with those of the other 6 buddhas in §§1.4-1.12.

³¹⁴ Note that the devas mention no name here, but simply *bhagavā*, as they are speaking before the present Buddha Gotama himself, out of respect for him.

- (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.³¹⁵ [§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:³¹⁶
- (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 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*

³¹⁵ "Holy fig tree," *assattha* (Skt *aśvattha*), *Ficus religiosa* [§1.8(7)].

³¹⁶ 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].

- one's foremost monk attendant was called*
- (9) *The Blessed One, Vipassī, sirs, the arhat, fully self-awakened*
one's father was a king called
His birth mother was a queen called
King Bandhuma's royal capital was called
- (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:³¹⁷
- (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 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, fully 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-*

³¹⁷ 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.

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:³¹⁸

- | | | |
|---|---|-------------|
| (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, <u>the life-span</u> 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, <u>awakened</u> at the foot of | a trumpet flower tree. | [§1.8(1)] |
| (6) <u>The pair of chief disciples</u> 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 <u>3 assemblies of disciples</u> :
one assembly of disciples had
one assembly of disciples had
one assembly of disciples had
Bhikshus, these 3 assemblies of disciples of the Blessed One, Vipassī, the arhat, fully self-awakened,
<u>comprised all those with mental influxes destroyed.</u> | 6,800,000 monks;
100,000 monks;
80,000 monks. | [§1.10(1)]. |
| (8) Sirs, the Blessed One, Vipassī, the arhat, fully self-awakened <u>one's foremost monk attendant</u> was called | Asoka. | [§1.11(1)] |
| (9) The Blessed One, Vipassī, sirs, the arhat, fully self-awakened <u>one's father</u> was a king called
His <u>birth mother</u> was a queen called
King Bandhuma's <u>royal capital</u> was called | Bandhuma.
Bandhu,matī.
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, | | |

³¹⁸ 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 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:³¹⁹

- | | | |
|---|---|---------------|
| (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, <u>the life-span of the Blessed One, Vipassī, the arhat, fully self-awakened</u> , was | 80,000 years. | [§1.7(1)] |
| (5) The Blessed One, Vipassī, the arhat, fully self-awakened, sirs, <u>awakened at the foot of</u> | a trumpet flower tree. | [§1.8(1)] |
| (6) <u>The pair of chief disciples of the Blessed One, Vipassī, sirs, was an auspicious pair called</u> | Khaṇḍa and Tissa. | [§1.9(1)] |
| (7) The Blessed One, Vipassī, sirs, the arhat, fully self-awakened, had <u>3 assemblies of disciples:</u>
one assembly of disciples had
one assembly of disciples had
one assembly of disciples had
Bhikshus, these 3 assemblies of disciples of the Blessed One, Vipassī, the arhat, fully self-awakened, comprised <u>all those with mental influxes destroyed.</u> | 6,800,000 monks;
100,000 monks;
80,000 monks. | [§1.10(1)]. |
| (8) Sirs, the Blessed One, Vipassī, the arhat, fully self-awakened one’s <u>foremost monk attendant was called</u> | Asoka. | [§1.11(1)] |
| (9) The Blessed One, Vipassī, sirs, the arhat, fully self-awakened one’s <u>father was a king called</u>
His <u>birth mother was a queen called</u>
King Bandhuma’s <u>royal capital was called</u> | Bandhuma.
Bandhu,matī.
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)] |

3.39.2 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

³¹⁹ 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].

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:³²⁰

- | | | |
|---|-----------------------|---------------|
| (1) ‘Bhikshus, the Blessed One, Sikhī , the arhat, fully self-awakened, had arisen in the world. | 31 aeons ago. | [§1.4(2)] |
| (2) <i>The Blessed One, Sikhī, the arhat, fully self-awakened, [3] bhikshus, was of kshatriya birth, arisen in</i> | the kshatriya class. | [§1.5(2)] |
| (3) <i>The Blessed One, Sikhī, the arhat, fully self-awakened, bhikshus, was of</i> | the Koṇḍañña clan. | [§1.6(2)] |
| (4) <i>Bhikshus, the life-span of the Blessed One, Sikhī, the arhat, fully self-awakened, was</i> | 70,000 years. | [§1.7(2)] |
| (5) <i>The Blessed One, Sikhī, the arhat, fully self-awakened, bhikshus, awakened at the foot of</i> | a white mango tree. | [§1.8(2)] |
| (6) <i>The pair of chief disciples of the Blessed One, Sikhī, bhikshus, was an auspicious pair called</i> | Abhibhū and Sambhava. | [§1.9(2)] |
| (7) <i>The Blessed One, Sikhī, bhikshus, the arhat, fully self-awakened, had 3 assemblies of disciples:</i> | | |
| one assembly of disciples had | 100,000 monks; | |
| one assembly of disciples had | 80,000 monks; | |
| one assembly of disciples had | 70,000 monks. | |
| <i>Bhikshus, these 3 assemblies of disciples of the Blessed One, Sikhī, the arhat, fully self-awakened, comprised all those with mental influxes destroyed.</i> | | [§1.10(2)] |
| (8) <i>Bhikshus, the Blessed One, Sikhī, the arhat, fully self-awakened one’s foremost monk attendant was called</i> | Khemaṅkara. | [§1.11(2)] |
| (9) <i>The Blessed One, Sikhī, bhikshus, the arhat, fully self-awakened one’s father was a king called</i> | Aruṇa. | |
| <i>His birth mother was a queen called</i> | Pabhāvatī. | |
| <i>King Aruṇa’s royal capital was called</i> | Aruṇa, vatī. | [§1.12(2)] |
| (10) <i>Sirs, regarding the Blessed One, Sikhī, the arhat, fully self-awakened, 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)] |

3.40.2 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!’

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:³²¹

- | | | |
|--|----------------------|-----------|
| (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)] |

³²⁰ This and the full 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].

³²¹ This opening, not in the text, is contextually reconstructed from §3.39.1.

- (3) *The Blessed One, **Vessabhū**, the arhat, fully self-awakened, sirs, was of* the Koṇḍañña clan. [§1.6(3)]
- (4) *Sirs, the life-span of the Blessed One, **Vessabhū**, the arhat, fully self-awakened, was* 60,000 years. [§1.7(3)]
- (5) *The Blessed One, **Vessabhū**, the arhat, fully self-awakened, sirs, awakened at the foot of* a sal tree. [§1.8(3)]
- (6) *The pair of chief disciples of the Blessed One, **Vessabhū**, sirs, was an auspicious pair called* Soṇa and Uttara. [§1.9(3)]
- (7) *The Blessed One, **Vessabhū**, sirs, 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.
*Sirs, these 3 assemblies of disciples of the Blessed One, **Vessabhū**, the arhat, fully self-awakened, comprised all those with mental influxes destroyed.* [§1.10(3)]
- (8) *Sirs, foremost monk attendant of the Blessed One, **Vessabhū**, the arhat, fully self-awakened, was* Upasanta. [§1.11(4)]
- (9) *The Blessed One, **Vessabhū**, sirs, the arhat, fully 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. [§1.12(4)]
- (10) *Sirs, regarding the Blessed One, **Vessabhū**, 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)]
- 3.41.2 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,

- (1) there arose in the world, the Blessed One, **Kakusandha**. [§1.12(4)]
- (2) *The Blessed One, **Kakusandha**, the arhat, fully self-awakened, sirs, was of brahmin birth, arisen in* a brahmin class. [§1.5(4)]
- (3) *The Blessed One, **Kakusandha**, the arhat, fully self-awakened, sirs, was of* the Kassapa clan. [§1.6(4)]
- (4) *Sirs, the life-span of the Blessed One, **Kakusandha**, the arhat, 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*
 *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, fully self-awakened one's*
father was a brahmin called Aggi,datta.
His birth mother was a brahminee called Visākḥā.
 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, fully 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) <i>The Blessed One, Kassapa, the arhat, fully self-awakened, sirs, was of</i> | the Kassapa clan. | [§1.6(6)] |
| (4) <i>Sirs, the life-span of the Blessed One, Kassapa, the arhat, fully self-awakened, was</i> | 20,000 years. | [§1.7(6)] |
| (5) <i>The Blessed One, Kassapa, the arhat, fully self-awakened, sirs, awakened at the foot of</i> | a banyan tree. | [§1.8(6)] |
| (6) <i>The pair of chief disciples of the Blessed One, Kassapa, sirs, was an auspicious pair called</i> | Tissa & Bhāra,dvāja. | [§1.9(6)] |
| (7) <i>The Blessed One, Kassapa, sirs, the arhat, fully self-awakened, had <u>one assembly of disciples</u> of</i>
<i>Sirs, this one assembly of disciples of the Blessed One, Kassapa, the arhat, fully self-awakened, comprises <u>all those with mental influxes destroyed</u>.</i> | 20,000 monks. | [§1.10(6)] |
| (8) <i>Sirs, foremost monk attendant of the Blessed One, Kassapa, the arhat, fully self-awakened, was</i> | Sabba,mitta. | [§1.11(6)] |
| (9) <i>The Blessed One, Kassapa, sirs, the arhat, fully self-awakened one’s</i>
<i>father was a brahmin called</i>
<i>His birth mother was a brahminee called</i>
<i>At that time, sirs, there was a king called</i>
<i>King Kikī’s royal capital was called</i> | Brahma,datta.
Dhana,vatī.
Kikī.
Bārāṇasī. | [§1.12(6)] |
| (10) <i>Sirs, regarding the Blessed One, Kassapa, 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)] |

3.44.2 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,

- | | | |
|--|--------------------------|-------------------------|
| (1) there arose in the world, the Blessed One, | Gotama. | [§1.12(7)] |
| (2) <i>The Blessed One, Gotama, the arhat, fully self-awakened, sirs, was of kshatriya birth, arisen in</i> | the kshatriya class. | [§1.5(7)] |
| (3) <i>The Blessed One, Gotama, the arhat, fully self-awakened, sirs, was of</i> | the Gotama clan. | [§1.6(7)] |
| (4) <i>Sirs, the life-span of the Blessed One, Gotama, the arhat, fully self-awakened, was</i> | 100 years, more or less. | [Se 10:63]
[§1.7(7)] |
| (5) <i>The Blessed One, Gotama, the arhat, fully self-awakened, sirs, awakened at the foot of</i> | a holy fig [pipal] tree. | [§1.8(7)] |
| (6) <i>The pair of chief disciples of the Blessed One, Gotama,</i> | | |

- sirs, was an auspicious pair called*
- (7) *The Blessed One, **Gotama**, sirs, the arhat, fully self-awakened, had one assembly of disciples of* Sāriputta & Moggallāna. [§1.9(6)]
Sirs, this one assembly of disciples of the Blessed One, 1,250 monks.³²²
Gotama, the arhat, fully self-awakened,
comprises all those with mental influxes destroyed. [§1.10(7)]
- (8) *Sirs, foremost monk attendant of the Blessed One, **Gotama**,* Ānanda. [§1.11(7)]
the arhat, fully self-awakened, was
- (9) *The Blessed One, **Gotama**, sirs, the arhat, fully self-awakened one's*
father was a king called Suddh'odāna.
His birth mother was a queen called Māyā.
The royal capital was called Kapila.vatthu. [§1.12(7)]
- (10) *Sirs, regarding the Blessed One, 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)]
- 3.45.2 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!'

(10) CONCLUSION

[§§3.46-3.47]³²³

The dharma-element³²⁴

3.46 [Ee §3.34; Ce §122] ³²⁵ Thus, bhikshus, the Tathagata has indeed well penetrated the dharma-element.³²⁶ *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 Bhikshus, 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—
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!”³²⁷

3.47 The Blessed One said this. The monks, rejoicing, approved of the Blessed One’s word.

³²² On the 1,250 monks, see SD 49.8 (5.1.1.2).

³²³ For an easy approach, see the Chapter summary [1.0.4 10], and the continue here.

³²⁴ On *dhamma, dhātu*, see (4).

³²⁵ 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)

³²⁶ “The dharma-element” (*dhamma, dhātu*): see (4).

³²⁷ This is the ending of the Buddha’s teaching that starts at §1.16, which the interlude starting at §1.14.

— evaṃ —

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