

*Let the Buddha give a Dhamma talk on the subject of past lives. The mendicants will listen and remember it."*

“tena hi, bhikkhave, sunātha sādhucaṃ manasi karotha bhāsissāmi”ti.

*“Well then, mendicants, listen and pay close attention, I will speak.”*

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

*“Yes, sir,” they replied.*

bhagavā etadavoca:

*The Buddha said this:*

“ito so, bhikkhave, ekanavutikappe yaṃ vipassī bhagavā arahaṃ sammāsambuddho loke udapādi.

*“Ninety-one eons ago, the Buddha Vipassī arose in the world, perfected and fully awakened.*

ito so, bhikkhave, ekatiṃse kappe yaṃ sikhī bhagavā arahaṃ sammāsambuddho loke udapādi.

*Thirty-one eons ago, the Buddha Sikhī arose in the world, perfected and fully awakened.*

tasmiññeva kho, bhikkhave, ekatiṃse kappe vessabhū bhagavā arahaṃ sammāsambuddho loke udapādi.

*In the same thirty-first eon, the Buddha Vessabhū arose in the world, perfected and fully awakened.*

imasmiññeva kho, bhikkhave, bhaddakappe kakuśandho bhagavā arahaṃ sammāsambuddho loke udapādi.

*In the present fortunate eon, the Buddhas Kakusandha,*

imasmiññeva kho, bhikkhave, bhaddakappe koṇāgamano bhagavā arahaṃ sammāsambuddho loke udapādi.

*Koṇāgamana,*

imasmiññeva kho, bhikkhave, bhaddakappe kassapo bhagavā arahaṃ sammāsambuddho loke udapādi.

*and Kassapa arose in the world, perfected and fully awakened.*

imasmiññeva kho, bhikkhave, bhaddakappe ahaṃ etarahi arahaṃ sammāsambuddho loke uppanno.

*And in the present fortunate eon, I have arisen in the world, perfected and fully awakened.*

vipassī, bhikkhave, bhagavā arahaṃ sammāsambuddho khattiyo jātiyā ahoṣi, khattiyakule udapādi.

*The Buddhas Vipassī,*

sikhī, bhikkhave, bhagavā arahaṃ sammāsambuddho khattiyo jātiyā ahoṣi, khattiyakule udapādi.

*Sikhī,*

vessabhū, bhikkhave, bhagavā arahaṃ sammāsambuddho khattiyo jātiyā ahoṣi, khattiyakule udapādi.

*and Vessabhū were born as aristocrats into aristocrat families.*

kakuśandho, bhikkhave, bhagavā arahaṃ sammāsambuddho brāhmaṇo jātiyā ahoṣi, brāhmaṇakule udapādi.

*The Buddhas Kakusandha,*

koṇāgamano, bhikkhave, bhagavā arahaṃ sammāsambuddho brāhmaṇo jātiyā ahoṣi, brāhmaṇakule udapādi.

*Koṇāgamana,*

kassapo, bhikkhave, bhagavā arahaṃ sammāsambuddho brāhmaṇo jātiyā ahoṣi, brāhmaṇakule udapādi.

*and Kassapa were born as brahmins into brahmin families.*

ahaṃ, bhikkhave, etarahi arahaṃ sammāsambuddho khattiyo jātiyā ahoṣim, khattiyakule uppanno.

*I was born as an aristocrat into an aristocrat family.*

vipassī, bhikkhave, bhagavā arahaṃ sammāsambuddho koṇḍañño gottena ahoṣi.  
*Koṇḍañña was the clan of Vipassī,*

sikhī, bhikkhave, bhagavā arahaṃ sammāsambuddho koṇḍañño gottena ahoṣi.  
*Sikhī,*

vessabhū, bhikkhave, bhagavā arahaṃ sammāsambuddho koṇḍañño gottena ahoṣi.  
*and Vessabhū.*

kakusandho, bhikkhave, bhagavā arahaṃ sammāsambuddho kassapo gottena ahoṣi.  
*Kassapa was the clan of Kakusandha,*

koṇāgamano, bhikkhave, bhagavā arahaṃ sammāsambuddho kassapo gottena ahoṣi.  
*Koṇāgamana,*

kassapo, bhikkhave, bhagavā arahaṃ sammāsambuddho kassapo gottena ahoṣi.  
*and Kassapa.*

ahaṃ, bhikkhave, etarahi arahaṃ sammāsambuddho gotamo gottena ahoṣiṃ.  
*Gotama is my clan.*

vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa asātivassasahassāni  
āyupamāṇaṃ ahoṣi.  
*Vipassī lived for 80,000 years.*

sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa sattativassasahassāni  
āyupamāṇaṃ ahoṣi.  
*Sikhī lived for 70,000 years.*

vessabhussa, bhikkhave, bhagavato arahato sammāsambuddhassa  
satthivassasahassāni āyupamāṇaṃ ahoṣi.  
*Vessabhū lived for 60,000 years.*

kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa  
cattālisavassasahassāni āyupamāṇaṃ ahoṣi.  
*Kakusandha lived for 40,000 years.*

koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa  
tiṃsavassasahassāni āyupamāṇaṃ ahoṣi.  
*Koṇāgamana lived for 30,000 years.*

kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa  
vīsativassasahassāni āyupamāṇaṃ ahoṣi.  
*Kassapa lived for 20,000 years.*

mayhaṃ, bhikkhave, etarahi appakaṃ āyupamāṇaṃ parittaṃ lahukaṃ; yo ciraṃ  
jīvati, so vassasataṃ appaṃ vā bhiyyo.  
*For me these days the life-span is short, brief, and fleeting. A long-lived person lives for a century or a little more.*

vipassī, bhikkhave, bhagavā arahaṃ sammāsambuddho pāṭaliyā mūle  
abhisambuddho.  
*Vipassī was awakened at the root of a trumpet flower tree.*

sikhī, bhikkhave, bhagavā arahaṃ sammāsambuddho puṇḍarīkassa mūle  
abhisambuddho.  
*Sikhī was awakened at the root of a white-mango tree.*

vessabhū, bhikkhave, bhagavā arahaṃ sammāsambuddho sālassa mūle  
abhisambuddho.  
*Vessabhū was awakened at the root of a <i>sal</i> tree.*

kakusandho, bhikkhave, bhagavā arahaṃ sammāsambuddho sirīsassa mūle  
abhisambuddho.  
*Kakusandha was awakened at the root of an acacia tree.*

koṇāgamano, bhikkhave, bhagavā araham sammāsambuddho udumbarassa mūle abhisambuddho.

*Koṇāgamana was awakened at the root of a cluster fig tree.*

kassapo, bhikkhave, bhagavā araham sammāsambuddho nigrodhassa mūle abhisambuddho.

*Kassapa was awakened at the root of a banyan tree.*

aham, bhikkhave, etarahi araham sammāsambuddho assatthassa mūle abhisambuddho.

*I was awakened at the root of a peepul tree.*

vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa khaṇḍatissam nāma sāvakayugam ahosi aggam bhaddayugam.

*Vipassī had a fine pair of chief disciples named Khaṇḍa and Tissa.*

sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa abhibhūsambhavam nāma sāvakayugam ahosi aggam bhaddayugam.

*Sikhī had a fine pair of chief disciples named Abhibhū and Sambhava.*

vessabhussa, bhikkhave, bhagavato arahato sammāsambuddhassa soṇuttaram nāma sāvakayugam ahosi aggam bhaddayugam.

*Vessabhū had a fine pair of chief disciples named Soṇa and Uttara.*

kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa vidhurasañjīvam nāma sāvakayugam ahosi aggam bhaddayugam.

*Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva.*

koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa bhiyyosuttaram nāma sāvakayugam ahosi aggam bhaddayugam.

*Koṇāgamana had a fine pair of chief disciples named Bhiyyosa and Uttara.*

kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa tissabhāradvājam nāma sāvakayugam ahosi aggam bhaddayugam.

*Kassapa had a fine pair of chief disciples named Tissa and Bhāradvāja.*

mayham, bhikkhave, etarahi sārīputtamoggallānam nāma sāvakayugam ahosi aggam bhaddayugam.

*I have a fine pair of chief disciples named Sārīputta and Moggallāna.*

vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa tayo sāvakānam sannipātā ahesum. eko sāvakānam sannipāto ahosi atthasatthibhikkhusatasahassam, eko sāvakānam sannipāto ahosi bhikkhusatasahassam, eko sāvakānam sannipāto ahosi asītibhikkhusahassāni. vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa ime tayo sāvakānam sannipātā ahesum sabbesaṃyeva khīṇāsavānam.

*Vipassī had three gatherings of disciples—one of 6,800,000, one of 100,000, and one of 80,000—all of them mendicants who had ended their defilements.*

sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa tayo sāvakānam sannipātā ahesum. eko sāvakānam sannipāto ahosi bhikkhusatasahassam, eko sāvakānam sannipāto ahosi asītibhikkhusahassāni, eko sāvakānam sannipāto ahosi sattatibhikkhusahassāni. sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa ime tayo sāvakānam sannipātā ahesum sabbesaṃyeva khīṇāsavānam.

*Sikhī had three gatherings of disciples—one of 100,000, one of 80,000, and one of 70,000—all of them mendicants who had ended their defilements.*

vessabhussa, bhikkhave, bhagavato arahato sammāsambuddhassa tayo sāvakānam sannipātā ahesum. eko sāvakānam sannipāto ahosi asītibhikkhusahassāni, eko sāvakānam sannipāto ahosi sattatibhikkhusahassāni, eko sāvakānam sannipāto ahosi satthibhikkhusahassāni. vessabhussa, bhikkhave, bhagavato arahato sammāsambuddhassa ime tayo sāvakānam sannipātā ahesum sabbesaṃyeva khīṇāsavānam.

*Vessabhū had three gatherings of disciples—one of 80,000, one of 70,000, and one of 60,000—all of them mendicants who had ended their defilements.*

kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa eko sāvakānaṃ sannipāto ahoṣi cattālīsabhikkhusahassāni. kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa ayaṃ eko sāvakānaṃ sannipāto ahoṣi sabbesaṃyeva khīṇāsavaṇaṃ.

*Kakusandha had one gathering of disciples—40,000 mendicants who had ended their defilements.*

koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa eko sāvakānaṃ sannipāto ahoṣi tiṃsabhikkhusahassāni. koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa ayaṃ eko sāvakānaṃ sannipāto ahoṣi sabbesaṃyeva khīṇāsavaṇaṃ.

*Koṇāgamaṇa had one gathering of disciples—30,000 mendicants who had ended their defilements.*

kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa eko sāvakānaṃ sannipāto ahoṣi viṣaṭṭhikhusahassāni. kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa ayaṃ eko sāvakānaṃ sannipāto ahoṣi sabbesaṃyeva khīṇāsavaṇaṃ.

*Kassapa had one gathering of disciples—20,000 mendicants who had ended their defilements.*

mayhaṃ, bhikkhave, etarahi eko sāvakānaṃ sannipāto ahoṣi aḍḍhatelaṣāni bhikkhusatāni. mayhaṃ, bhikkhave, ayaṃ eko sāvakānaṃ sannipāto ahoṣi sabbesaṃyeva khīṇāsavaṇaṃ.

*I have had one gathering of disciples—1,250 mendicants who had ended their defilements.*

vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa asoko nāma bhikkhu upatṭhāko ahoṣi aggupatṭhāko.

*Vipassī had as chief attendant a mendicant named Asoka.*

sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa khemaṅkaro nāma bhikkhu upatṭhāko ahoṣi aggupatṭhāko.

*Sikhī had as chief attendant a mendicant named Khemaṅkara.*

vessabhussa, bhikkhave, bhagavato arahato sammāsambuddhassa upasanto nāma bhikkhu upatṭhāko ahoṣi aggupatṭhāko.

*Vessabhū had as chief attendant a mendicant named Upasanta.*

kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa buddhijo nāma bhikkhu upatṭhāko ahoṣi aggupatṭhāko.

*Kakusandha had as chief attendant a mendicant named Buddhija.*

koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa sotthijo nāma bhikkhu upatṭhāko ahoṣi aggupatṭhāko.

*Koṇāgamaṇa had as chief attendant a mendicant named Sotthija.*

kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa sabbamitto nāma bhikkhu upatṭhāko ahoṣi aggupatṭhāko.

*Kassapa had as chief attendant a mendicant named Sabbamitta.*

mayhaṃ, bhikkhave, etarahi ānando nāma bhikkhu upatṭhāko ahoṣi aggupatṭhāko.

*I have as chief attendant a mendicant named Ānanda.*

vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa bandhumā nāma rājā pitā ahoṣi.

*Vipassī's father was King Bandhuma,*

bandhumatī nāma devī mātā ahoṣi janetti.

*his birth mother was Queen Bandhumatī,*

bandhumassa rañño bandhumatī nāma nagaraṃ rājadhānī ahoṣi.

*and their capital city was named Bandhumatī.*

sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa aruṇo nāma rājā pitā ahoṣi.

*Sikhī's father was King Aruṇa,*

pabhāvatī nāma devī mātā ahoṣi janetti.

*his birth mother was Queen Pabhāvatī,*

aruṇassa rañño aruṇavatī nāma nagaraṃ rājadhānī ahoṣi.

*and their capital city was named Aruṇavatī.*

vessabhussa, bhikkhave, bhagavato arahato sammāsambuddhassa suppatito nāma rājā pitā ahoṣi.

*Vessabhū's father was King Suppatīta,*

vassavatī nāma devī mātā ahoṣi janetti.

*his birth mother was Queen Vassavatī,*

suppatitassa rañño anomaṃ nāma nagaraṃ rājadhānī ahoṣi.

*and their capital city was named Suppatīta.*

kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa aggidatto nāma brāhmaṇo pitā ahoṣi.

*Kakusandha's father was the brahmin Aggidatta,*

visākhā nāma brāhmaṇī mātā ahoṣi janetti.

*and his birth mother was the brahmin lady Visākhā.*

tena kho pana, bhikkhave, samayena khemo nāma rājā ahoṣi.

*At that time the king was Khema,*

khemassa rañño khemavatī nāma nagaraṃ rājadhānī ahoṣi.

*whose capital city was named Khemavatī.*

koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa yaññadatto nāma brāhmaṇo pitā ahoṣi.

*Koṇāgama's father was the brahmin Yaññadatta,*

uttarā nāma brāhmaṇī mātā ahoṣi janetti.

*and his birth mother was the brahmin lady Uttarā.*

tena kho pana, bhikkhave, samayena sobho nāma rājā ahoṣi.

*At that time the king was Sobha,*

sobhassa rañño sobhavatī nāma nagaraṃ rājadhānī ahoṣi.

*whose capital city was named Sobhavatī.*

kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa brahmadatto nāma brāhmaṇo pitā ahoṣi.

*Kassapa's father was the brahmin Brahmadatta,*

dhanavatī nāma brāhmaṇī mātā ahoṣi janetti.

*and his birth mother was the brahmin lady Dhanavatī.*

tena kho pana, bhikkhave, samayena kiki nāma rājā ahoṣi.

*At that time the king was Kiki,*

kikissa rañño bārāṇasī nāma nagaraṃ rājadhānī ahoṣi.

*whose capital city was named Benares.*

mayhaṃ, bhikkhave, etarahi suddhodano nāma rājā pitā ahoṣi.

*My father was King Suddhodana,*

māyā nāma devī mātā ahoṣi janetti.

*my birth mother was Queen Māyā,*

kapilavatthu nāma nagaraṃ rājadhānī ahoṣī'ti.

*and our capital city was Kapilavatthu."*

idaṃ avoca bhagavā.

*That is what the Buddha said.*

idaṃ vatvāna sugato utthāyāsanaṃ vihāraṃ pāvisi.

*When he had spoken, the Holy One got up from his seat and entered his dwelling.*

atha kho tesam bhikkhūnaṃ acirapakkantassa bhagavato ayamantarākathā udapādi:

*Soon after the Buddha left, those mendicants discussed among themselves:*

“acchariyaṃ, āvuso, abbhutaṃ, āvuso, tathāgatassa mahiddhikatā mahānubhāvātā.

*“It’s incredible, reverends, it’s amazing, the power and might of a Realized One!*

yatra hi nāma tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavatte sabbadukkhavītivatte jātītopi anussarissati, nāmatopi anussarissati, gottatopi anussarissati, āyupamānatopi anussarissati, sāvakayugatopi anussarissati, sāvakasannipātatopi anussarissati:

*For he is able to recollect the caste, names, clans, life-span, chief disciples, and gatherings of disciples of the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering.*

‘evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā evaṅgottā evaṃsīlā evaṃdhammā evaṃpaññā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ itipī’”ti.

*He knows the caste they were born in, and also their names, clans, conduct, qualities, wisdom, meditation, and freedom.*

“kiṃ nu kho, āvuso, tathāgatasseva nu kho eṣā dhammadhātu suppaṭividdhā, yassā dhammadhātuyā suppaṭividdhattā tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavatte sabbadukkhavītivatte jātītopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyupamānatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati: ‘evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā evaṅgottā evaṃsīlā evaṃdhammā evaṃpaññā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ itipī’”ti,

*Is it because the Realized One has clearly comprehended the principle of the teachings that he can recollect all these things?*

udāhu devatā tathāgatassa etamatthaṃ ārocesuṃ, yena tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavatte sabbadukkhavītivatte jātītopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyupamānatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati: ‘evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā evaṅgottā evaṃsīlā evaṃdhammā evaṃpaññā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ itipī’”ti.

*Or did deities tell him?”*

ayañca hidaṃ tesam bhikkhūnaṃ antarākathā vippakatā hoti.

*But this conversation among those mendicants was left unfinished.*

atha kho bhagavā sāyanhasamayam paṭisallānā vutthito yena karerimaṇḍalamālo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

*Then in the late afternoon, the Buddha came out of retreat and went to the pavilion by the <i>kareri</i> tree, where he sat on the seat spread out*

nisajja kho bhagavā bhikkhū āmantesi:

*and addressed the mendicants,*

“kāya nuttha, bhikkhave, etarahi kathāya sannisinā;

*“Mendicants, what were you sitting talking about just now?*

kā ca pana vo antarākathā vippakatā”ti?

*What conversation was unfinished?”*

evaṃ vutte, te bhikkhū bhagavantaṃ etadavocuṃ:

*The mendicants told him what had happened, adding,*

“idha, bhante, amhākaṃ acirapakkantassa bhagavato ayaṃ antarākathā udapādi:

‘acchariyaṃ, āvuso, abbhutaṃ, āvuso, tathāgatassa mahiddhikatā mahānubhāvātā.

yatra hi nāma tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavatte sabbadukkhavītivatte jātītopi anussarissati, nāmatopi anussarissati, gottatopi anussarissati, āyupamāṇatopi anussarissati, sāvakayugatopi anussarissati, sāvakasannipātatopi anussarissati:

“evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā evaṅgottā evaṃsīlā evaṃdhammā evaṃpaṇṇā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ itipī”ti.

kiṃ nu kho, āvuso, tathāgatasseva nu kho esā dhammadhātu suppaṭividdhā, yassā dhammadhātuyā suppaṭividdhattā tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavatte sabbadukkhavītivatte jātītopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyupamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati:

“evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā evaṅgottā evaṃsīlā evaṃdhammā evaṃpaṇṇā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ itipī”ti.

udāhu devatā tathāgatassa etamatthaṃ ārocesuṃ, yena tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavatte sabbadukkhavītivatte jātītopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyupamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati:

“evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā evaṅgottā evaṃsīlā evaṃdhammā evaṃpaṇṇā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ itipī”ti?

ayaṃ kho no, bhante, antarākathā vippakatā, atha bhagavā anuppatto”ti.

*“This was our conversation that was unfinished when the Buddha arrived.”*

“tathāgatassevesā, bhikkhave, dhammadhātu suppaṭividdhā, yassā dhammadhātuyā suppaṭividdhattā tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavatte sabbadukkhavītivatte jātītopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyupamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati:

*“It is because the Realized One has clearly comprehended the principle of the teachings that he can recollect all these things.*

‘evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā evaṅgottā evaṃsīlā evaṃdhammā evaṃpaṇṇā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ itipī”ti.

devatāpi tathāgatassa etamatthaṃ ārocesuṃ, yena tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavatte sabbadukkhavītivatte jātītopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyupamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati:

*And the deities also told me.*

‘evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā evaṅgottā evaṃsīlā evaṃdhammā evaṃpaṇṇā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ itipī”ti.

iccheyyātha no tumhe, bhikkhave, bhiyyoso mattāya pubbenivāsapaṭisaṃyuttaṃ dhammiṃ kathāṃ sotuṃ”ti?

*Would you like to hear a further Dhamma talk on the subject of past lives?”*

“etassa, bhagavā, kālo; etassa, sugata, kālo;

*“Now is the time, Blessed One! Now is the time, Holy One!*

yaṃ bhagavā bhiyyoso mattāya pubbenivāsapaṭisaṃyuttaṃ dhammiṃ kathāṃ kareyya, bhagavato sutvā bhikkhū dhāressanti”ti.

*Let the Buddha give a further Dhamma talk on the subject of past lives. The mendicants will listen and remember it.”*



“tena hi, bhikkhave, sunātha, sādhuṃ manasi karotha, bhāssissāmi”ti.

*“Well then, mendicants, listen and pay close attention, I will speak.”*

“evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

*“Yes, sir,” they replied.*

bhagavā etadavoca:

*The Buddha said this:*

“ito so, bhikkhave, ekanavutikappe yaṃ vipassī bhagavā arahaṃ sammāsambuddho loke udapādi.

*“Ninety-one eons ago, the Buddha Vipassī arose in the world, perfected and fully awakened.*

vipassī, bhikkhave, bhagavā arahaṃ sammāsambuddho khattiyo jātiyā ahoṣi, khattiyakule udapādi.

*He was born as an aristocrat into an aristocrat family.*

vipassī, bhikkhave, bhagavā arahaṃ sammāsambuddho koṇḍañño gottena ahoṣi.

*His clan was Koṇḍañña.*

vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa asītivassasahassāni āyupamānaṃ ahoṣi.

*He lived for 80,000 years.*

vipassī, bhikkhave, bhagavā arahaṃ sammāsambuddho pāṭaliyā mūle abhisambuddho.

*He was awakened at the root of a trumpet flower tree.*

vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa khaṇḍatissaṃ nāma sāvakayugaṃ ahoṣi aggamaṃ bhaddayugaṃ.

*He had a fine pair of chief disciples named Khaṇḍa and Tissa.*

vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa tayo sāvakānaṃ sannipātā ahesum.

*He had three gatherings of disciples—*

eko sāvakānaṃ sannipāto ahoṣi atthasatthibhikkhusatasahassaṃ, eko sāvakānaṃ sannipāto ahoṣi bhikkhusatasahassaṃ, eko sāvakānaṃ sannipāto ahoṣi asītibhikkhusahassāni.

*one of 6,800,000, one of 100,000, and one of 80,000—*

vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa ime tayo sāvakānaṃ sannipātā ahesum sabbesaṃyeva khīṇāsavānaṃ.

*all of them mendicants who had ended their defilements.*

vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa asoko nāma bhikkhu upatthāko ahoṣi aggupatthāko.

*He had as chief attendant a mendicant named Asoka.*

vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa bandhumā nāma rājā pitā ahoṣi.

*His father was King Bandhuma,*

bandhumatī nāma devī mātā ahoṣi janetti.

*his birth mother was Queen Bandhumatī,*

bandhumassa rañño bandhumatī nāma nagaraṃ rājadhānī ahoṣi.

*and their capital city was named Bandhumatī.*

## 2. bodhisattadhammatā

### 2. What's Normal For One Intent on Awakening

atha kho, bhikkhave, vipassī bodhisatto tusitā kāyā cavitvā sato sampajāno mātukucchiṃ okkami.

*When Vipassī, the being intent on awakening, passed away from the host of Joyful Gods, he was conceived in his mother's womb, mindful and aware.*

ayametta dhammatā. (1)

*This is normal in such a case.*

dhammatā esā, bhikkhave, yadā bodhisatto tusitā kāyā cavitvā mātukucchim okkamati.

*It's normal that, when the being intent on awakening passes away from the host of Joyful Gods, he is conceived in his mother's womb.*

atha sadevake loka samārahe sabrahmake sassamaṇabrāhmaṇiṇi pajāya sadevamanussaṃ appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

*And then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods.*

yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā, yatthapime candimasūriyā evamamahiddhikā evamamahānubhāvā ābhāya nānubhonti, tatthapi appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

*Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods.*

yepi tattha sattā upapannā, tepi tenobhāsena aññamaññaṃ sañjānanti: ‘aññepi kira, bho, santi sattā idhūpapannā’ ti.

*And the sentient beings reborn there recognize each other by that light: ‘So, it seems other sentient beings have been reborn here!’*

ayaṇa dasasahassī lokadhātu saṅkampi sampakampi sampavedhati. appamāṇo ca uḷāro obhāso loka pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

*And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.*

ayametta dhammatā. (2)

*This is normal in such a case.*

dhammatā esā, bhikkhave, yadā bodhisatto mātukucchim okkanto hoti, cattāro naṃ devaputtā catuddisaṃ rakkhāya upagacchanti: ‘mā naṃ bodhisattaṃ vā bodhisattamātaraṃ vā manusso vā amanusso vā koci vā viheṭhesi’ ti.

*It's normal that, when the being intent on awakening is conceived in his mother's belly, four gods approach to guard the four directions, so that no human or non-human or anyone at all shall harm the being intent on awakening or his mother.*

ayametta dhammatā. (3)

*This is normal in such a case.*

dhammatā esā, bhikkhave, yadā bodhisatto mātukucchim okkanto hoti, pakatiyā sīlavatī bodhisattamātā hoti, viratā pāṇātipātā, viratā adinnādānā, viratā kāmesumicchācārā, viratā musāvādā, viratā surāmerayamajjappamādatthānā.

*It's normal that, when the being intent on awakening is conceived in his mother's belly, she becomes naturally ethical. She refrains from killing living creatures, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence.*

ayametta dhammatā. (4)

*This is normal in such a case.*

dhammatā esā, bhikkhave, yadā bodhisatto mātukucchim okkanto hoti, na bodhisattamātu purisesu mānaṃ uppajjati kāmaguṇpasamhitā, anatikkamanīyā ca bodhisattamātā hoti kenaci purisena rattacittena.

*It's normal that, when the being intent on awakening is conceived in his mother's belly, she no longer feels sexual desire for men, and she cannot be violated by a man of lustful intent.*

ayametta dhammatā. (5)

*This is normal in such a case.*

dhammatā esā, bhikkhave, yadā bodhisatto mātukucchiṃ okkanto hoti, lābhinī bodhisattamātā hoti pañcannaṃ kāmaguṇānaṃ. sā pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricāreti.

*It's normal that, when the being intent on awakening is conceived in his mother's belly, she obtains the five kinds of sensual stimulation and amuses herself, supplied and provided with them.*

ayametta dhammatā. (6)

*This is normal in such a case.*

dhammatā esā, bhikkhave, yadā bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati. sukhinī bodhisattamātā hoti akilantakāyā, bodhisattañca bodhisattamātā tirokucchigataṃ passati sabbaṅgapaccaṅgiṃ ahīndriyaṃ.

*It's normal that, when the being intent on awakening is conceived in his mother's belly, no afflictions beset her. She's happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty.*

seyyathāpi, bhikkhave, maṇi veluriyo subho jātimaṃ aṭṭhaṃso suparikammakato accho vipasanno anāvilo sabbākārasampanno. tatrassa suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā.

*Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown.*

tamenam cakkhumā puriso hatthe karitvā paccavekkheyya: 'ayaṃ kho maṇi veluriyo subho jātimaṃ aṭṭhaṃso suparikammakato accho vipasanno anāvilo sabbākārasampanno. tatridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā'ti.

*And someone with good eyesight were to take it in their hand and examine it: 'This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it's strung with a thread of blue, yellow, red, white, or golden brown.'*

evameva kho, bhikkhave, yadā bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati, sukhinī bodhisattamātā hoti akilantakāyā, bodhisattañca bodhisattamātā tirokucchigataṃ passati sabbaṅgapaccaṅgiṃ ahīndriyaṃ.

*In the same way, seven days after the being intent on awakening is conceived in his mother's belly, no afflictions beset her. She's happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty.*

ayametta dhammatā. (7)

*This is normal in such a case.*

dhammatā esā, bhikkhave, sattahajāte bodhisatte bodhisattamātā kālaṃ karoti tusitaṃ kāyaṃ upapajjati.

*It's normal that, seven days after the being intent on awakening is born, his mother passes away and is reborn in the host of Joyful Gods.*

ayametta dhammatā. (8)

*This is normal in such a case.*

dhammatā esā, bhikkhave, yathā aññā itthikā nava vā dasa vā māse gabbhaṃ kucchinā pariharitvā vijāyanti, na hevaṃ bodhisattaṃ bodhisattamātā vijāyati. daseva māsāni bodhisattaṃ bodhisattamātā kucchinā pariharitvā vijāyati.

*It's normal that, while other women carry the infant in the womb for nine or ten months before giving birth, not so the mother of the being intent on awakening. She gives birth after exactly ten months.*

ayametta dhammatā. (9)

*This is normal in such a case.*

dhammatā esā, bhikkhave, yathā aññā itthikā nisinnā vā nipannā vā vijāyanti, na hevaṃ bodhisattaṃ bodhisattamātā vijāyati. ʒitāva bodhisattaṃ bodhisattamātā vijāyati.

*It's normal that, while other women give birth while sitting or lying down, not so the mother of the being intent on awakening. She only gives birth standing up.*

ayametta dhammatā. (10)

*This is normal in such a case.*

dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, devā paṭhamam paṭiggaṇhanti, pacchā manussā.

*It's normal that, when the being intent on awakening emerges from his mother's womb, gods receive him first, then humans.*

ayametta dhammatā. (11)

*This is normal in such a case.*

dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, appattova bodhisatto pathaviṃ hoti, cattāro naṃ devaputtā paṭiggahetvā mātu purato ʒapenti: 'attamaṇā, devi, hohi; mahesakkho te putto uppanno'ti.

*It's normal that, when the being intent on awakening emerges from his mother's womb, before he reaches the ground, four gods receive him and place him before his mother, saying: 'Rejoice, O Queen! An illustrious child is born to you.'*

ayametta dhammatā. (12)

*This is normal in such a case.*

dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito udena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho viśado.

*It's normal that, when the being intent on awakening emerges from his mother's womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean.*

seyyathāpi, bhikkhave, maṇiratanam kāsike vatthe nikkhattam neva maṇiratanam kāsikam vattham makkheti, nāpi kāsikam vattham maṇiratanam makkheti.

*Suppose a jewel-treasure was placed on a cloth from Kāsī. The jewel would not soil the cloth, nor would the cloth soil the jewel.*

taṃ kissa hetu?

*Why is that?*

ubhinnaṃ suddhattā.

*Because of the cleanliness of them both.*

evameva kho, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito, udena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho viśado.

*In the same way, when the being intent on awakening emerges from his mother's womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean.*

ayametta dhammatā. (13)

*This is normal in such a case.*

dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, dve udakassa dhārā antalikkhā pātubhavanti—ekā sītassa ekā uṇhassa yena bodhisattassa udakakiccaṃ karonti mātu ca.

*It's normal that, when the being intent on awakening emerges from his mother's womb, two streams of water appear in the sky, one cool, one warm, for bathing the being intent on awakening and his mother.*

ayametta dhammatā. (14)

*This is normal in such a case.*

dhammatā esā, bhikkhave, sampatijāto bodhisatto samehi pādehi patitthahitvā uttarābhimukho sattapadavītihārena gacchati setamhi chatte anudhāriyamāne, sabbā ca disā anuviloketi, āsabbhiṃ vācam bhāsati ‘aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassa, ayamantimā jāti, natthi dāni punabbhavo’ti.

*It’s normal that, as soon as he’s born, the being intent on awakening stands firm with his own feet on the ground. Facing north, he takes seven strides with a white parasol held above him, surveys all quarters, and makes this dramatic statement: ‘I am the foremost in the world! I am the eldest in the world! I am the best in the world! This is my last rebirth. Now there are no more future lives.’*

ayamettha dhammatā. (15)

*This is normal in such a case.*

dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, atha sadevake loke samārake sabrahmake sassamaṇabrahmaniyā pajāya sadevamanussāya appamāṇo ulāro obhāso pātubhavati, atikkammeva devānaṃ devānubhāvaṃ.

*It’s normal that, when the being intent on awakening emerges from his mother’s womb, then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods.*

yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā, yatthapime candimasūriyā evam mahiddhikā evaṃ mahānubhāvā ābhāya nānubhonti, tatthapi appamāṇo ulāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

*Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods.*

yepi tattha sattā upapannā, tepi tenobhāsena aññaṃaññaṃ sañjānanti: ‘aññepi kira, bho, santi sattā idhūpappannā’ti.

*And the sentient beings reborn there recognize each other by that light: ‘So, it seems other sentient beings have been reborn here!’*

ayaṇca dasasahassī lokadhātu saṅkampati sampakampati sampavedhati appamāṇo ca ulāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

*And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.*

ayamettha dhammatā. (16)

*This is normal in such a case.*

3. dvattimsamahāpurisalakkhaṇā

3. The Thirty-Two Marks of a Great Man

jāte kho pana, bhikkhave, vipassimhi kumāre bandhumato rañño paṭivedesum:

*When Prince Vipassī was born, they announced it to King Bandhumata,*

‘putto te, deva, jāto, taṃ devo passatū’ti.

*‘Sire, your son is born! Let your majesty examine him!’*

addasā kho, bhikkhave, bandhumā rājā vipassim kumāraṃ, disvā nemitte brāhmaṇe āmantāpetvā etadavoca:

*When the king had examined the prince, he had the brahmin soothsayers summoned and said to them,*

‘passantu bhonto nemittā brāhmaṇā kumāraṇ’ti.

*‘Gentlemen, please examine the prince.’*

addasaṃsu kho, bhikkhave, nemittā brāhmaṇā vipassim kumāraṃ, disvā bandhumantaṃ rājānaṃ etadavocum:

*When they had examined him they said to the king,*

‘attamano, deva, hohi, mahesakkho te putto uppanno, lābhā te, mahārāja, suladdhaṃ te, mahārāja, yassa te kule evarūpo putto uppanno.

*‘Rejoice, O King! An illustrious son is born to you. You are fortunate, so very fortunate, to have a son such as this born in this family!’*

ayañhi, deva, kumāro dvattiṃsamahāpurisalakkhaṇehi samannāgato, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā.

*For the prince has the thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other.*

sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadattbhāriyappatto sattaratanasamannāgato.

*If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures.*

tassimāni sattaratanaṇi bhavanti.

*He has the following seven treasures:*

seyyathidaṃ—cakkaratanaṃ hatthiratanam assaratanaṃ maṇiratanam itthiratanam gahapatiratanam pariṇāyakaratanameva sattamaṃ.

*the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.*

parosahassaṃ kho panassa puttā bhavanti sūrā viraṅgarūpā parasenappamaddanā.

*He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.*

so imaṃ pathaviṃ sāgarapariyantam adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati.

*After conquering this land girt by sea, he reigns by principle, without rod or sword.*

sace kho pana agārasmā anagāriyaṃ pabbajati, araham hoti sammāsambuddho loke vivatacchado.

*But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.*

katamehi cāyaṃ, deva, kumāro dvattiṃsamahāpurisalakkhaṇehi samannāgato, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā.

*And what are the marks which he possesses?*

sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadattbhāriyappatto sattaratanasamannāgato.

tassimāni sattaratanaṇi bhavanti.

seyyathidaṃ—cakkaratanaṃ hatthiratanam assaratanaṃ maṇiratanam itthiratanam gahapatiratanam pariṇāyakaratanameva sattamaṃ.

parosahassaṃ kho panassa puttā bhavanti sūrā viraṅgarūpā parasenappamaddanā.

so imaṃ pathaviṃ sāgarapariyantam adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati.

*After conquering this land girt by sea, he reigns by principle, without rod or sword.*

sace kho pana agārasmā anagāriyaṃ pabbajati, araham hoti sammāsambuddho loke vivatacchado. ayañhi, deva, kumāro suppatitthitapādo. yaṃ pāyaṃ, deva, kumāro suppatitthitapādo. idampissa mahāpurisassa mahāpurisalakkhaṇam bhavati. (1)

*He has well-planted feet.*

imassa, deva, kumārassa hetthā pādālesu cakkāni jātāni sahasārāni sanemikāni sanābhikāni sabbākāraparipūrāni. yampi imassa, deva, kumārassa hetthā pādālesu cakkāni jātāni sahasārāni sanemikāni sanābhikāni sabbākāraparipūrāni, idampissa mahāpurisassa mahāpurisalakkhaṇam bhavati. (2)

*On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail.*

ayañhi, deva, kumāro āyatapaṇhī ... pe ... (3)

*He has projecting heels.*

ayañhi, deva, kumāro dīghaṅgulī ... pe ... (4)

*He has long fingers.*

ayañhi, deva, kumāro mudutalunahatthapādo ... pe ... (5)

*His hands and feet are tender.*

ayañhi, deva, kumāro jālahatthapādo ... pe ... (6)

*His hands and feet cling gracefully.*

ayañhi, deva, kumāro ussaṅkhapādo ... pe ... (7)

*His feet are arched.*

ayañhi, deva, kumāro eñjaṅgho ... pe ... (8)

*His calves are like those of an antelope.*

ayañhi, deva, kumāro thitakova anonamanto ubhoḥi pāṇitalehi jaṇṇukāni parimasati parimajjati ... pe ... (9)

*When standing upright and not bending over, the palms of both hands touch the knees.*

ayañhi, deva, kumāro kosohitavatthaguyho ... pe ... (10)

*His private parts are retracted.*

ayañhi, deva, kumāro suvaṇṇavaṇṇo kañcanasannibhattaco ... pe ... (11)

*He is gold colored; his skin has a golden sheen.*

ayañhi, deva, kumāro sukhumacchavī; sukhumattā chaviyā rajojallaṃ kāye na upalimpati ... pe ... (12)

*He has delicate skin, so delicate that dust and dirt don't stick to his body.*

ayañhi, deva, kumāro ekekalomo; ekekāni lomāni lomakūpesu jātāni ... pe ... (13)

*His hairs grow one per pore.*

ayañhi, deva, kumāro uddhaggaḷomo; uddhaggāni lomāni jātāni nīlāni

añjanavaṇṇāni kuṇḍalāvattāni dakkhiṇāvattakajātāni ... pe ... (14)

*His hairs stand up; they're blue-black and curl clockwise.*

ayañhi, deva, kumāro brahmujugatto ... pe ... (15)

*His body is as straight as Brahmā's.*

ayañhi, deva, kumāro sattussado ... pe ... (16)

*He has bulging muscles in seven places.*

ayañhi, deva, kumāro sīhapubbaddhakāyo ... pe ... (17)

*His chest is like that of a lion.*

ayañhi, deva, kumāro citantaraṃso ... pe ... (18)

*The gap between the shoulder-blades is filled in.*

ayañhi, deva, kumāro nigrodhapaṇiṇaḍḍalo yāvatakvaṣṣa kāyo tāvatakvaṣṣa byāmo, yāvatakvaṣṣa byāmo, tāvatakvaṣṣa kāyo ... pe ... (19)

*He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body.*

ayañhi, deva, kumāro samavaṭṭakkhandho ... pe ... (20)

*His torso is cylindrical.*

ayañhi, deva, kumāro rasaggasaggī ... pe ... (21)

*He has an excellent sense of taste.*

ayañhi, deva, kumāro sīhahanu ... pe ... (22)

*His jaw is like that of a lion.*

ayañhi, deva, kumāro cattālīsadanto ... pe ... (23)

*He has forty teeth.*

ayañhi, deva, kumāro samadanto ... pe ... (24)

*His teeth are even.*

ayañhi, deva, kumāro aviraḷadanto ... pe ... (25)

*His teeth have no gaps.*

ayañhi, deva, kumāro susukkadāṭho ... pe ... (26)

*His teeth are perfectly white.*

ayañhi, deva, kumāro pahūtajivho ... pe ... (27)

*He has a large tongue.*

ayañhi, deva, kumāro brahmassaro karavīkabhāṇī ... pe ... (28)

*He has the voice of Brahmā, like a cuckoo's call.*

ayañhi, deva, kumāro abhinīlanetto ... pe ... (29)

*His eyes are deep blue.*

ayañhi, deva, kumāro gopakhumo ... pe ... (30)

*He has eyelashes like a cow's.*

imassa, deva, kumārassa uṇṇā bhamukantare jātā odātā mudutūlasannibhā. yampi imassa, deva, kumārassa uṇṇā bhamukantare jātā odātā mudutūlasannibhā, idampimassa mahāpurisassa mahāpurisalakkhaṇaṃ bhavati. (31)

*Between his eyebrows there grows a tuft, soft and white like cotton-wool.*

ayañhi, deva, kumāro uñhīsaśīso. yaṃ pāyaṃ, deva, kumāro uñhīsaśīso, idampissa mahāpurisassa mahāpurisalakkhaṇaṃ bhavati. (32)

*His head is shaped like a turban.*

imehi kho ayaṃ, deva, kumāro dvattiṃsamahāpurisalakkhaṇehi samannāgato, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anañña.

*These are the thirty-two marks of a great man that the prince has. A great man who possesses these has only two possible destinies, no other.*

sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadatthāvariyaṃ sattaratanaṃ samannāgato.

*If he stays at home he becomes a king, a wheel-turning monarch.*

tassimāni sattaratanaṃ bhavanti.

seyyathidaṃ—cakkaratanaṃ hatthiratanam assaratanaṃ maṇiratanam itthiratanam gahapatiratanam pariṇāyakaratanameva sattamaṃ.

parosahassaṃ kho panassa puttā bhavanti sūrā viraṅgarūpā parasenappamaddanā.

so imaṃ pathaviṃ sāgarapariyaṇṭhaṃ adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati.

sace kho pana agāraṃ anagāriyaṃ pabbajati, araham hoti sammāsambuddho loka vivatacchaddo'ti.

*But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.'*

#### 4. vipassīsamañña

*4. How He Came to be Known as Vipassī*

atha kho, bhikkhave, bandhumā rājā nemitte brāhmaṇe ahatehi vatthehi acchādāpetvā sabbakāmehi santappesi.

*Then King Bandhuma had the brahmin soothsayers dressed in fresh clothes and satisfied all their needs.*

atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa dhātiyo upaṭṭhāpesi.

*Then the king appointed nurses for Prince Vipassī.*

añña khīraṃ pāyenti, añña nhāpenti, añña dhārenti, añña añkena pariharanti.

*Some suckled him, some bathed him, some held him, and some carried him on their hip.*



jātassa kho pana, bhikkhave, vipassissa kumārassa setacchattam dhārayittha divā ceva rattiñca:

*From when he was born, a white parasol was held over him night and day, with the thought,*

‘mā naṃ sītaṃ vā uṇhaṃ vā tiṇaṃ vā rajo vā ussāvo vā bādhayitthā’ti.

*‘Don’t let cold, heat, grass, dust, or damp bother him.’*

jāto kho pana, bhikkhave, vipassī kumāro bahuno janassa piyo ahosi manāpo.

*He was dear and beloved by many people,*

seyyathāpi, bhikkhave, uppalaṃ vā padumaṃ vā puṇḍarīkaṃ vā bahuno janassa piyaṃ manāpaṃ;

*like a blue water lily, or a pink or white lotus.*

evameva kho, bhikkhave, vipassī kumāro bahuno janassa piyo ahosi manāpo.

svāssudaṃ aṅkeneva aṅkaṃ parihariyati.

*He was always passed from hip to hip.*

jāto kho pana, bhikkhave, vipassī kumāro mañjussaro ca ahosi vaggussaro ca madhurassaro ca pemaṇiyassaro ca.

*From when he was born, his voice was charming, graceful, sweet, and lovely.*

seyyathāpi, bhikkhave, himavante pabbate karavīkā nāma sakunaṇjātī mañjussarā ca vaggussarā ca madhurassarā ca pemaṇiyassarā ca;

*It was as sweet as the song of a cuckoo-bird found in the Himalayas.*

evameva kho, bhikkhave, vipassī kumāro mañjussaro ca ahosi vaggussaro ca madhurassaro ca pemaṇiyassaro ca.

jātassa kho pana, bhikkhave, vipassissa kumārassa kammavipākajam dibbacakkhu pāturaḥosi yena sudaṃ samantā yojanaṃ passati divā ceva rattiñca.

*From when he was born, Prince Vipassī had the power of clairvoyance which manifested as a result of past deeds. He could see for a league all around both by day and by night.*

jāto kho pana, bhikkhave, vipassī kumāro animisanto pekkhati seyyathāpi devā tāvatimsā.

*And he was unblinkingly watchful, like the gods of the Thirty-Three.*

‘animisanto kumāro pekkhati’ti kho, bhikkhave, vipassissa kumārassa ‘vipassī vipassī’ tveva samaññā udapādi.

*And because it was said that he was unblinkingly watchful, he came to be known as ‘Vipassī’.*

atha kho, bhikkhave, bandhumā rājā atthakaraṇe nisinno vipassim kumāraṃ aṅke nisīdāpetvā atthe anusāsati.

*Then while King Bandhuma was sitting in judgment, he’d sit Prince Vipassī in his lap and explain the case to him.*

tatra sudaṃ, bhikkhave, vipassī kumāro pituaṅke nisinno viceyya viceyya atthe panāyati ñāyena.

*And sitting there in his father’s lap, Vipassī would thoroughly consider the case and draw a conclusion using a logical procedure.*

viceyya viceyya kumāro atthe panāyati ñāyenāti kho, bhikkhave, vipassissa kumārassa bhiyyoso mattāya ‘vipassī vipassī’ tveva samaññā udapādi.

*So this was all the more reason for him to be known as ‘Vipassī’.*

atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa tayo pāsāde kārāpesi, ekaṃ vassikaṃ ekaṃ hemantikaṃ ekaṃ giṃhikaṃ;

*Then King Bandhuma had three stilt longhouses built for him—one for the winter, one for the summer, and one for the rainy season,*

pañca kāmagaṇāni upatthāpesi.

*and provided him with the five kinds of sensual stimulation.*

tatra sudam, bhikkhave, vipassī kumāro vassike pāsāde cattāro māse nippurisehi tūriyehi paricārayamāno na heṭṭhāpāsādam orohaṭīti.

*Prince Vipassī stayed in a stilt longhouse without coming downstairs for the four months of the rainy season, where he was entertained by musicians—none of them men.*

paṭhamabhāṇavāro.

## 5. jīṇṇapurisa

*5. The Old Man*

atha kho, bhikkhave, vipassī kumāro bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena sārathim āmantesi:

*Then, after many thousand years had passed, Prince Vipassī addressed his charioteer,*

‘yojehi, samma sārathi, bhaddāni bhaddāni yānāni uyyānabhūmiṃ gacchāma subhūmidassanāyā’ti.

*‘My dear charioteer, harness the finest chariots. We will go to a park and see the scenery.’*

‘evaṃ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā bhaddāni bhaddāni yānāni yojetvā vipassissa kumārassa paṭivedesi:

*‘Yes, sir,’ replied the charioteer. He harnessed the chariots and informed the prince,*

‘yuttāni kho te, deva, bhaddāni bhaddāni yānāni,

*‘Sire, the finest chariots are harnessed.*

yassadāni kālaṃ maññasī’ti.

*Please go at your convenience.’*

atha kho, bhikkhave, vipassī kumāro bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā bhaddhehi bhaddehi yānehi uyyānabhūmiṃ niyyāsi.

*Then Prince Vipassī mounted a fine carriage and, along with other fine carriages, set out for the park.*

addasā kho, bhikkhave, vipassī kumāro uyyānabhūmiṃ niyyanto purisaṃ jīṇṇaṃ gopānasivaṅkaṃ bhoggaṃ daṇḍaparāyaṇaṃ pavedhamānaṃ gacchantam āturaṃ gatayobbanam.

*Along the way he saw an elderly man, bent double, crooked, leaning on a staff, trembling as he walked, ailing, past his prime.*

disvā sārathim āmantesi:

*He addressed his charioteer,*

‘ayaṃ pana, samma sārathi, puriso kiṃkato?

*‘My dear charioteer, what has that man done?’*

kesāpissa na yathā aññesaṃ, kāyopissa na yathā aññesaṃ’ti.

*For his hair and his body are unlike those of other men.’*

‘eso kho, deva, jīṇṇo nāmā’ti.

*‘That, Your Majesty, is called an old man.’*

‘kiṃ paneso, samma sārathi, jīṇṇo nāmā’ti?

*‘But why is he called an old man?’*

‘eso kho, deva, jīṇṇo nāma. na dāni tena ciraṃ jīvitaḍḍaṃ bhavissatī’ti.

*‘He’s called an old man because now he has not long to live.’*

‘kiṃ pana, samma sārathi, ahampi jarādhammo, jaraṃ anatīto’ti?

*‘But my dear charioteer, am I liable to grow old? Am I not exempt from old age?’*

‘tvañca, deva, mayañcamha sabbe jarādhammā, jaraṃ anatītā’ti.

*‘Everyone is liable to grow old, Your Majesty, including you. No-one is exempt from old age.’*

‘tena hi, samma sārathi, alaṃ dānāja uyyānabhūmiyā. itova antepuraṃ paccaniyyāhī’ti.

*‘Well then, my dear charioteer, that’s enough of the park for today. Let’s return to the royal compound.’*

‘evaṃ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā tatova antepuraṃ paccaniyyāsi.

*‘Yes, Your Majesty,’ replied the charioteer and did so.*

tatra sudam, bhikkhave, vipassī kumāro antepuraṃ gato dukkhī dummano pajjhāyati:

*Back at the royal compound, the prince brooded, miserable and sad:*

‘dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissatī’ti.

*‘Damn this thing called rebirth, since old age will come to anyone who’s born.’*

atha kho, bhikkhave, bandhumā rājā sārathim āmantāpetvā etadavoca:

*Then King Bandhuma summoned the charioteer and said,*

‘kacci, samma sārathi, kumāro uyyānabhūmiyā abhiramittha? kacci, samma sārathi, kumāro uyyānabhūmiyā attamano ahoṣī’ti?

*‘My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?’*

‘na kho, deva, kumāro uyyānabhūmiyā abhiramittha, na kho, deva, kumāro uyyānabhūmiyā attamano ahoṣī’ti.

*‘No, Your Majesty, the prince didn’t enjoy himself at the park.’*

‘kiṃ pana, samma sārathi, addasa kumāro uyyānabhūmiṃ niyyanto’ti?

*‘But what did he see on the way to the park?’*

‘addasā kho, deva, kumāro uyyānabhūmiṃ niyyanto purisaṃ jīṇṇaṃ gopānasivaṅkaṃ bhoggaṃ daṇḍaparāyanaṃ pavedhamānaṃ gacchantam āturaṃ gatayobbanam.

*And the charioteer told the king about seeing the old man and the prince’s reaction.*

disvā maṃ etadavoca:

“ayaṃ pana, samma sārathi, puriso kiṅkato, kesāpissa na yathā aññesaṃ, kāyopissa na yathā aññesaṃ”ti?

“eso kho, deva, jīṇṇo nāmā”ti.

“kiṃ paneso, samma sārathi, jīṇṇo nāmā”ti?

“eso kho, deva, jīṇṇo nāma na dāni tena ciraṃ jīvitaḍḍaṃ bhavissatī”ti.

“kiṃ pana, samma sārathi, ahampi jarāḍhammo, jaraṃ anatīto”ti?

“tvaṅca, deva, mayaṅcamha sabbe jarāḍhammā, jaraṃ anatītā”ti.

“tena hi, samma sārathi, alaṃ dānajja uyyānabhūmiyā, itova antepuraṃ paccaniyyāhī”ti.

“evaṃ, devā”ti kho ahaṃ, deva, vipassissa kumārassa paṭissutvā tatova antepuraṃ paccaniyyāsiṃ.

so kho, deva, kumāro antepuraṃ gato dukkhī dummano pajjhāyati:

“dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissatī”ti.

6. byādhitaṇḍa

*6. The Sick Man*

atha kho, bhikkhave, bandhumassa rañño etadahosi:

*Then King Bandhuma thought,*

‘mā heva kho vipassī kumāro na rajjam kāresi, mā heva vipassī kumāro agārasmā anagāriyaṃ pabbajī, mā heva nemittānaṃ brāhmaṇānaṃ saccaṃ assa vacanan’ti.

*‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’*

atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa bhiyyoso mattāya pañca kāmaguṇāni upatthāpesi:

*To this end he provided the prince with even more of the five kinds of sensual stimulation,*

‘yathā vipassī kumāro rajjam kareyya, yathā vipassī kumāro na agārasmā anagāriyaṃ pabbajeyya, yathā nemittānaṃ brāhmaṇānaṃ micchā assa vacanan’ti.

tatra sudam, bhikkhave, vipassī kumāro pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti.

*with which the prince amused himself.*

atha kho, bhikkhave, vipassī kumāro bahūnaṃ vassānaṃ ... pe ...

*Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.*

addasā kho, bhikkhave, vipassī kumāro uyyānabhūmiṃ niyyanto purisaṃ ābādhikaṃ dukkhiṭaṃ bālhagilānaṃ sake muttakarīse palipannaṃ semānaṃ aññehi vuṭṭhāpiyamānaṃ aññehi saṃvesiyamānaṃ.

*Along the way he saw a man who was ill, suffering, gravely ill, collapsed in his own urine and feces, being picked up by some and put down by others.*

disvā sārathim āmantesi:

*He addressed his charioteer,*

‘ayaṃ pana, samma sārathi, puriso kiṃkato?’

*‘My dear charioteer, what has that man done?’*

akkhīnipissa na yathā aññesaṃ, saropissa na yathā aññesaṇ’ti?

*For his eyes and his voice are unlike those of other men.’*

‘eso kho, deva, byādhito nāmā’ti.

*‘That, Your Majesty, is called a sick man.’*

‘kiṃ paneso, samma sārathi, byādhito nāmā’ti?

*‘But why is he called a sick man?’*

‘eso kho, deva, byādhito nāma appeva nāma tamhā ābādhā vuṭṭhaheyyā’ti.

*‘He’s called an sick man; hopefully he will recover from that illness.’*

‘kiṃ pana, samma sārathi, ahampi byādhidhammo, byādhiṃ anatīto’ti?

*‘But my dear charioteer, am I liable to fall sick? Am I not exempt from sickness?’*

‘tvañca, deva, mayañcamha sabbe byādhidhammā, byādhiṃ anatītā’ti.

*‘Everyone is liable to fall sick, Your Majesty, including you. No-one is exempt from sickness.’*

‘tena hi, samma sārathi, alaṃ dānajja uyyānabhūmiyā, itova antepuraṃ paccaniyyāhī’ti.

*‘Well then, my dear charioteer, that’s enough of the park for today. Let’s return to the royal compound.’*

‘evaṃ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā tatova antepuraṃ paccaniyyāsi.

*‘Yes, Your Majesty,’ replied the charioteer and did so.*

tatra sudam, bhikkhave, vipassī kumāro antepuraṃ gato dukkhī dummano pajjhāyati:

*Back at the royal compound, the prince brooded, miserable and sad:*

‘dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissati, byādhi paññāyissatī’<sup>ti</sup>.

*‘Damn this thing called rebirth, since old age and sickness will come to anyone who’s born.’*

atha kho, bhikkhave, bandhumā rājā sārathim āmantāpetvā etadavoca:

*Then King Bandhuma summoned the charioteer and said,*

‘kacci, samma sārathi, kumāro uyyānabhūmiyā abhiramittha, kacci, samma sārathi, kumāro uyyānabhūmiyā attamano ahoṣī’<sup>ti</sup>?

*‘My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?’*

‘na kho, deva, kumāro uyyānabhūmiyā abhiramittha, na kho, deva, kumāro uyyānabhūmiyā attamano ahoṣī’<sup>ti</sup>.

*‘No, Your Majesty, the prince didn’t enjoy himself at the park.’*

‘kiṃ pana, samma sārathi, addasa kumāro uyyānabhūmiṃ niyyanto’<sup>ti</sup>?

*‘But what did he see on the way to the park?’*

‘addasā kho, deva, kumāro uyyānabhūmiṃ niyyanto purisaṃ ābādhikaṃ dukkhiṃ bālhaḡilānaṃ sake muttakarīse palipannaṃ semānaṃ aññehi vuṭṭhāpiyamānaṃ aññehi saṃvesiyamānaṃ.

*And the charioteer told the king about seeing the sick man and the prince’s reaction.*

disvā maṃ etadavoca:

“ayaṃ pana, samma sārathi, puriso kiṃkato, akkhīnipissa na yathā aññesaṃ, saropissa na yathā aññesaṃ”<sup>ti</sup>?

“eso kho, deva, byādhito nāmā”<sup>ti</sup>.

“kiṃ paneso, samma sārathi, byādhito nāmā”<sup>ti</sup>?

“eso kho, deva, byādhito nāma appeva nāma tamhā ābādhā vuṭṭhaheyyā”<sup>ti</sup>.

“kiṃ pana, samma sārathi, ahampi byādhidhammo, byādhiṃ anatīto”<sup>ti</sup>?

“tvañca, deva, mayañcamha sabbe byādhidhammā, byādhiṃ anatītā”<sup>ti</sup>.

“tena hi, samma sārathi, alaṃ dānajja uyyānabhūmiyā, itova antepuraṃ paccaniyyāhi”<sup>ti</sup>.

“evaṃ, devā”<sup>ti</sup> kho ahaṃ, deva, vipassissa kumārassa paṭissutvā tatova antepuraṃ paccaniyyāsiṃ.

so kho, deva, kumāro antepuraṃ gato dukkhī dummano pajjhāyati:

‘dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissati, byādhi paññāyissatī’<sup>ti</sup>.

## 7. kālaṅkatapurisa

### 7. The Dead Man

atha kho, bhikkhave, bandhumassa rañño etadahosi:

*Then King Bandhuma thought,*

‘mā heva kho vipassī kumāro na rajjaṃ kāresi, mā heva vipassī kumāro agārasmā anagāriyaṃ pabbajī, mā heva nemittānaṃ brāhmaṇānaṃ saccaṃ assa vacanaṃ’ti.

*‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’*

atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa bhiyyoso mattāya pañca kāmaguṇāni upatthāpesi:

*To this end he provided the prince with even more of the five kinds of sensual stimulation,*

‘yathā vipassī kumāro rajjaṃ kareyya, yathā vipassī kumāro na agārasmā anagāriyaṃ pabbajeyya, yathā nemittānaṃ brāhmaṇānaṃ micchā assa vacanaṃ’ti.

tatra sudam, bhikkhave, vipassī kumāro pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti.

*with which the prince amused himself.*

atha kho, bhikkhave, vipassī kumāro bahūnaṃ vassānaṃ ... pe ...

*Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.*

addasā kho, bhikkhave, vipassī kumāro uyyānabhūmiṃ niyyanto mahājanakāyaṃ sannipatitaṃ nānārattānañca dussānaṃ vilātaṃ kayiramānaṃ.

*Along the way he saw a large crowd gathered making a bier out of garments of different colors.*

disvā sārathim āmantesi:

*He addressed his charioteer,*

‘kiṃ nu kho so, samma sārathi, mahājanakāyo sannipatito nānārattānañca dussānaṃ vilātaṃ kayirati’ti?

*‘My dear charioteer, why is that crowd making a bier?’*

‘eso kho, deva, kālaṅkato nāmā’ti.

*‘That, Your Majesty, is for someone who’s departed.’*

‘tena hi, samma sārathi, yena so kālaṅkato tena rathaṃ pesehī’ti.

*‘Well then, drive the chariot up to the departed.’*

‘evaṃ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā yena so kālaṅkato tena rathaṃ pesesi.

*‘Yes, Your Majesty,’ replied the charioteer, and did so.*

addasā kho, bhikkhave, vipassī kumāro petaṃ kālaṅkatam, disvā sārathim āmantesi:

*When the prince saw the corpse of the departed, he addressed the charioteer,*

‘kiṃ panāyaṃ, samma sārathi, kālaṅkato nāmā’ti?

*‘But why is he called departed?’*

‘eso kho, deva, kālaṅkato nāma. na dāni taṃ dakkhanti mātā vā pitā vā aññe vā ñātisālohitā, sopi na dakkhissati mātaraṃ vā pitaraṃ vā aññe vā ñātisālohite’ti.

*‘He’s called departed because now his mother and father, his relatives and kin shall see him no more, and he shall never again see them.’*

‘kiṃ pana, samma sārathi, ahampi maraṇadhammo maraṇaṃ anatīto;

*‘But my dear charioteer, am I liable to die? Am I not exempt from death?’*

mampi na dakkhanti devo vā devī vā aññe vā ñātisālohitā;

*Will the king and queen and my other relatives and kin see me no more?*

ahampi na dakkhissāmi devaṃ vā devīṃ vā aññe vā ñātisālohite’ti?

*And shall I never again see them?’*

‘tvañca, deva, mayañcamha sabbe maraṇadhammā maraṇaṃ anatīta;

*‘Everyone is liable to die, Your Majesty, including you. No-one is exempt from death.’*

tampi na dakkhanti devo vā devī vā aññe vā ñātisālohitā;

*The king and queen and your other relatives and kin shall see you no more,*

tvampi na dakkhissasi devaṃ vā devīṃ vā aññe vā ñātisālohitē'ti.  
*and you shall never again see them.'*

'tena hi, samma sārathi, alaṃ dānajja uyyānabhūmiyā, itova antepuraṃ paccaniyyāhī'ti.

*'Well then, my dear charioteer, that's enough of the park for today. Let's return to the royal compound.'*

'evaṃ, devā'ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā tatova antepuraṃ paccaniyyāsi.

*'Yes, Your Majesty,' replied the charioteer and did so.*

tatra sudam, bhikkhave, vipassī kumāro antepuraṃ gato dukkhī dummano pajjhāyati:

*Back at the royal compound, the prince brooded, miserable and sad:*

'dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissati, byādhi paññāyissati, maraṇaṃ paññāyissati'ti.

*'Damn this thing called rebirth, since old age, sickness, and death will come to anyone who's born.'*

atha kho, bhikkhave, bandhumā rājā sārathim āmantāpetvā etadavoca:

*Then King Bandhuma summoned the charioteer and said,*

'kacci, samma sārathi, kumāro uyyānabhūmiyā abhiramittha, kacci, samma sārathi, kumāro uyyānabhūmiyā attamano ahoṣī'ti?

*'My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?'*

'na kho, deva, kumāro uyyānabhūmiyā abhiramittha, na kho, deva, kumāro uyyānabhūmiyā attamano ahoṣī'ti.

*'No, Your Majesty, the prince didn't enjoy himself at the park.'*

'kiṃ pana, samma sārathi, addasa kumāro uyyānabhūmiṃ niyyanto'ti?

*'But what did he see on the way to the park?'*

'addasā kho, deva, kumāro uyyānabhūmiṃ niyyanto mahājanakāyaṃ sannipatitaṃ nānārattānañca dussānaṃ vilātaṃ kayiramānaṃ.

*And the charioteer told the king about seeing the dead man and the prince's reaction.*

disvā maṃ etadavoca:

"kiṃ nu kho so, samma sārathi, mahājanakāyo sannipatito nānārattānañca dussānaṃ vilātaṃ kayirati'ti?

"eso kho, deva, kālaṅkato nāmā'ti.

"tena hi, samma sārathi, yena so kālaṅkato tena rathaṃ pesehī'ti.

"evaṃ, devā'ti kho ahaṃ, deva, vipassissa kumārassa paṭissutvā yena so kālaṅkato tena rathaṃ pesesiṃ.

addasā kho, deva, kumāro petam kālaṅkataṃ, disvā maṃ etadavoca:

"kiṃ panāyaṃ, samma sārathi, kālaṅkato nāmā'ti?

"eso kho, deva, kālaṅkato nāma.

na dāni taṃ dakkhanti mātā vā pitā vā aññe vā ñātisālohitā, sopi na dakkhissati mātaraṃ vā pitaraṃ vā aññe vā ñātisālohitē'ti.

“kiṃ pana, samma sārathi, ahampi maraṇadhammo maraṇaṃ anatīto;

mampi na dakkhanti devo vā devī vā aññe vā ñātisālohitā;

ahampi na dakkhissāmi devaṃ vā devīṃ vā aññe vā ñātisālohite”ti?

“tvañca, deva, mayañcamha sabbe maraṇadhammā maraṇaṃ anatītā;

tampi na dakkhanti devo vā devī vā aññe vā ñātisālohitā, tvampi na dakkhissasi devaṃ vā devīṃ vā aññe vā ñātisālohite”ti.

“tena hi, samma sārathi, alaṃ dānajja uyyānabhūmiyā, itova antepuraṃ paccaniyyāhi”ti.

“evaṃ, devā”ti kho ahaṃ, deva, vipassissa kumārassa paṭissutvā tatova antepuraṃ paccaniyyāsiṃ.

so kho, deva, kumāro antepuraṃ gato dukkhī dummano pajjhāyati:

“dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissati, byādhi paññāyissati, maraṇaṃ paññāyissati””ti.

## 8. pabbajita

8. *The Renunciate*

atha kho, bhikkhave, bandhumassa rañño etadahosi:

*Then King Bandhuma thought,*

‘mā heva kho vipassī kumāro na rajjaṃ kāresi, mā heva vipassī kumāro agārasmā anagāriyaṃ pabbajī, mā heva nemittānaṃ brāhmaṇānaṃ saccaṃ assa vacanan’ti.

*‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’*

atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa bhiyyoso mattāya pañca kāmaguṇāni upatthāpesi:

*To this end he provided the prince with even more of the five kinds of sensual stimulation,*

‘yathā vipassī kumāro rajjaṃ kareyya, yathā vipassī kumāro na agārasmā anagāriyaṃ pabbajeyya, yathā nemittānaṃ brāhmaṇānaṃ micchā assa vacanan’ti.

tatra sudam, bhikkhave, vipassī kumāro pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti.

*with which the prince amused himself.*

atha kho, bhikkhave, vipassī kumāro bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena sārathīṃ āmantesi:

*Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.*

‘yojehi, samma sārathi, bhaddāni bhaddāni yānāni, uyyānabhūmiṃ gacchāma subhūmidassanāyā”ti.

‘evaṃ, devā”ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā bhaddāni bhaddāni yānāni yojetvā vipassissa kumārassa paṭivedesi:

‘yuttāni kho te, deva, bhaddāni bhaddāni yānāni,



yassadāni kālaṃ maññasī'ti.

atha kho, bhikkhave, vipassī kumāro bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā  
bhaddehi bhaddehi yānehi uyyānabhūmiṃ niyyāsī.

addasā kho, bhikkhave, vipassī kumāro uyyānabhūmiṃ niyyanto purisaṃ bhaṇḍuṃ  
pabbajitaṃ kāsāyavasanaṃ.

*Along the way he saw a man, a renunciate with shaven head, wearing an ochre robe.*

disvā sārathim āmantesi:

*He addressed his charioteer,*

‘ayaṃ pana, samma sārathi, puriso kiṃkato?’

*‘My dear charioteer, what has that man done?’*

sīsampissa na yathā aññesaṃ, vatthānipissa na yathā aññesaṃ’ti?

*For his head and his clothes are unlike those of other men.’*

‘eso kho, deva, pabbajito nāmā’ti.

*‘That, Your Majesty, is called a renunciate.’*

‘kiṃ paneso, samma sārathi, pabbajito nāmā’ti?’

*‘But why is he called a renunciate?’*

‘eso kho, deva, pabbajito nāma sādhu dhammacariyā sādhu samacariyā sādhu  
kusalakiriya sādhu puññakiriya sādhu avihimsā sādhu bhūtānukampā’ti.

*‘He is called a renunciate because he celebrates principled and fair conduct, skillful actions,  
good deeds, harmlessness, and compassion for living creatures.’*

‘sādhu kho so, samma sārathi, pabbajito nāma, sādhu dhammacariyā sādhu  
samacariyā sādhu kusalakiriya sādhu puññakiriya sādhu avihimsā sādhu  
bhūtānukampā.

*‘Then I celebrate the one called a renunciate, who celebrates principled and fair conduct,  
skillful actions, good deeds, harmlessness, and compassion for living creatures!’*

tena hi, samma sārathi, yena so pabbajito tena rathaṃ pesehī’ti.

*Well then, drive the chariot up to that renunciate.’*

‘evaṃ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā yena so  
pabbajito tena rathaṃ pesesi.

*‘Yes, Your Majesty,’ replied the charioteer, and did so.*

atha kho, bhikkhave, vipassī kumāro taṃ pabbajitaṃ etadavoca:

*Then Prince Vipassī said to that renunciate,*

‘tvam pana, samma, kiṃkato,

*‘My good man, what have you done?’*

sīsampi te na yathā aññesaṃ, vatthānipi te na yathā aññesaṃ’ti?

*For your head and your clothes are unlike those of other men.’*

‘ahaṃ kho, deva, pabbajito nāmā’ti.

*‘Sire, I am what is called a renunciate.’*

‘kiṃ pana tvam, samma, pabbajito nāmā’ti?’

*‘But why are you called a renunciate?’*

‘ahaṃ kho, deva, pabbajito nāma, sādhu dhammacariyā sādhu samacariyā sādhu  
kusalakiriya sādhu puññakiriya sādhu avihimsā sādhu bhūtānukampā’ti.

*‘I am called a renunciate because I celebrate principled and fair conduct, skillful actions,  
good deeds, harmlessness, and compassion for living creatures.’*

‘sādhu kho tvam, samma, pabbajito nāma sādhu dhammacariyā sādhu samacariyā  
sādhu kusalakiriya sādhu puññakiriya sādhu avihimsā sādhu bhūtānukampā’ti.

*‘Then I celebrate the one called a renunciate, who celebrates principled and fair conduct,  
skillful actions, good deeds, harmlessness, and compassion for living creatures!’*

## 9. bodhisattapabbajjā

### 9. The Going Forth

atha kho, bhikkhave, vipassī kumāro sārathim āmantesi:

*Then the prince addressed the charioteer,*

‘tena hi, samma sārathi, ratham ādāya itova antepuram paccaniyyāhi.

*‘Well then, my dear charioteer, take the chariot and return to the royal compound.*

aham pana idheva kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajissāmi’ti.

*I shall shave off my hair and beard right here, dress in ocher robes, and go forth from the lay life to homelessness.’*

‘evaṃ, deva’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā ratham ādāya tatova antepuram paccaniyyāsi.

*‘Yes, Your Majesty,’ replied the charioteer and did so.*

vipassī pana kumāro tattheva kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbaji.

*Then Prince Vipassī shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.*

## 10. mahājanakāyaanupabbajjā

### 10. A Great Crowd Goes Forth

assosi kho, bhikkhave, bandhumatiyā rājadhāniyā mahājanakāyo

caturāsītipāṇasahassāni:

*A large crowd of 84,000 people in the capital of Bandhumatī heard*

‘vipassī kira kumāro kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajito’ti.

*that Vipassī had gone forth.*

sutvāna tesam etadahosi:

*It occurred to them,*

‘na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha vipassī kumāro kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajito.

*‘This must be no ordinary teaching and training, no ordinary going forth in which Prince Vipassī has gone forth.*

vipassīpi nāma kumāro kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajissati, kimaṅgam pana mayan’ti.

*If even the prince goes forth, why don’t we do the same?’*

atha kho, so bhikkhave, mahājanakāyo caturāsītipāṇasahassāni kesamassum ohāretvā kāsāyāni vatthāni acchādetvā vipassim bodhisattam agāasmā anagāriyam pabbajitam anupabbajimsu.

*Then that great crowd of 84,000 people shaved off their hair and beard, dressed in ocher robes, and followed the one intent on awakening, Vipassī, by going forth from the lay life to homelessness.*

tāya sudam, bhikkhave, parisāya parivuto vipassī bodhisatto

gāmanigamajanapadarājadhānīsu cārikaṃ carati.

*Escorted by that assembly, Vipassī wandered on tour among the villages, towns, and capital cities.*

atha kho, bhikkhave, vipassissa bodhisattassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:

*Then as he was in private retreat this thought came to his mind,*

‘na kho metam patirūpaṃ yohaṃ ākiṇṇo viharāmi, yannūnāhaṃ eko gaṇamhā vūpakaṭṭho vihareyyan’ti.

*‘It’s not appropriate for me to live in a crowd. Why don’t I live alone, withdrawn from the group?’*

atha kho, bhikkhave, vipassī bodhisatto aparena samayena eko ganamhā vūpakattho vihāsi, aññeneva tāni caturāsītīpabbajitasahassāni agamaṃsu, aññena maggena vipassī bodhisatto.

*After some time he withdrew from the group to live alone. The 84,000 went one way, but Vipassī went another.*

## 11. bodhisattaabhinivesa

### 11. Vipassī's Reflections

atha kho, bhikkhave, vipassissa bodhisattassa vāsūpagatassa rahogatassa paṭisallīnassa evaṃ cetaso parivitatko udapādi:

*Then as Vipassī, the one intent on awakening, was in private retreat this thought came to his mind,*

‘kicchaṃ vatāyaṃ loko āpanno, jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca, atha ca paṇimassa dukkhassa nissaraṇaṃ nappajānāti jarāmaṇassa,

*‘Alas, this world has fallen into trouble. It’s born, grows old, dies, passes away, and is reborn, yet it doesn’t understand how to escape from this suffering, from old age and death.*

kudāssu nāma imassa dukkhassa nissaraṇaṃ paññāyissati jarāmaṇassā’ti?

*Oh, when will an escape be found from this suffering, from old age and death?’*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘kimhi nu kho sati jarāmaṇaṃ hoti, kiṃpaccayā jarāmaṇaṇ’ti?

*‘When what exists is there old age and death? What is a condition for old age and death?’*

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

*Then, through proper attention, Vipassī comprehended with wisdom,*

‘jātiyā kho sati jarāmaṇaṃ hoti, jātipaccayā jarāmaṇaṇ’ti.

*‘When rebirth exists there’s old age and death. Rebirth is a condition for old age and death.’*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘kimhi nu kho sati jāti hoti, kiṃpaccayā jāti’ti?

*‘When what exists is there rebirth? What is a condition for rebirth?’*

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

*Then, through proper attention, Vipassī comprehended with wisdom,*

‘bhavo kho sati jāti hoti, bhavapaccayā jāti’ti.

*‘When continued existence exists there’s rebirth. Continued existence is a condition for rebirth.’*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘kimhi nu kho sati bhavo hoti, kiṃpaccayā bhavo’ti?

*‘When what exists is there continued existence? What is a condition for continued existence?’*

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

*Then, through proper attention, Vipassī comprehended with wisdom,*

‘upādāne kho sati bhavo hoti, upādānapaccayā bhavo’ti.

*‘When grasping exists there’s continued existence. Grasping is a condition for continued existence.’*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘kimhi nu kho sati upādānaṃ hoti, kiṃpaccayā upādānaṇ’ti?

*‘When what exists is there grasping? What is a condition for grasping?’*

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

*Then, through proper attention, Vipassī comprehended with wisdom,*

‘taṇhāya kho sati upādānaṃ hoti, taṇhāpaccayā upādānaṃ’ti.

*‘When craving exists there’s grasping. Craving is a condition for grasping.’*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘kimhi nu kho sati taṇhā hoti, kimpaccayā taṇhā’ti?

*‘When what exists is there craving? What is a condition for craving?’*

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

*Then, through proper attention, Vipassī comprehended with wisdom,*

‘vedanāya kho sati taṇhā hoti, vedanāpaccayā taṇhā’ti.

*‘When feeling exists there’s craving. Feeling is a condition for craving.’*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘kimhi nu kho sati vedanā hoti, kimpaccayā vedanā’ti?

*‘When what exists is there feeling? What is a condition for feeling?’*

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

*Then, through proper attention, Vipassī comprehended with wisdom,*

‘phasse kho sati vedanā hoti, phassapaccayā vedanā’ti.

*‘When contact exists there’s feeling. Contact is a condition for feeling.’*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘kimhi nu kho sati phasso hoti, kimpaccayā phasso’ti?

*‘When what exists is there contact? What is a condition for contact?’*

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

*Then, through proper attention, Vipassī comprehended with wisdom,*

‘saḷāyatane kho sati phasso hoti, saḷāyatanapaccayā phasso’ti.

*‘When the six sense fields exist there’s contact. The six sense fields are a condition for contact.’*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘kimhi nu kho sati saḷāyatanaṃ hoti, kimpaccayā saḷāyatanaṃ’ti?

*‘When what exists are there the six sense fields? What is a condition for the six sense fields?’*

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

*Then, through proper attention, Vipassī comprehended with wisdom,*

‘nāmarūpe kho sati saḷāyatanaṃ hoti, nāmarūpapaccayā saḷāyatanaṃ’ti.

*‘When name and form exist there are the six sense fields. Name and form are a condition for the six sense fields.’*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘kimhi nu kho sati nāmarūpaṃ hoti, kimpaccayā nāmarūpaṃ’ti?

*‘When what exists are there name and form? What is a condition for name and form?’*

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

*Then, through proper attention, Vipassī comprehended with wisdom,*

‘viññāṇe kho sati nāmarūpaṃ hoti, viññāṇapaccayā nāmarūpaṃ’ti.

*‘When consciousness exists there are name and form. Consciousness is a condition for name and form.’*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘kimhi nu kho sati viññāṇaṃ hoti, kiṃpaccayā viññāṇaṃ’ti?

*‘When what exists is there consciousness? What is a condition for consciousness?’*

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

*Then, through proper attention, Vipassī comprehended with wisdom,*

‘nāmarūpe kho sati viññāṇaṃ hoti, nāmarūpapaccayā viññāṇaṃ’ti.

*‘When name and form exist there’s consciousness. Name and form are a condition for consciousness.’*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘paccudāvattati kho idaṃ viññāṇaṃ nāmarūpamhā, nāparaṃ gacchati.

*‘This consciousness turns back from name and form, and doesn’t go beyond that.’*

ettāvata jāyetha vā jiyetha vā miyyetha vā cavetha vā upapajjetha vā, yadidaṃ

*It is to this extent that one may be reborn, grow old, die, pass away, or reappear. That is:*

nāmarūpapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ sokaparidevaduḥkhaḍomanassupāyāsā sambhavanti.

*Name and form are conditions for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.*

evametassa kevalassa dukkhakkhandhassa samudayo hoti’.

*That is how this entire mass of suffering originates.’*

‘samudayo samudayo’ti kho, bhikkhave, vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

*‘Origination, origination.’ Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘kimhi nu kho asati jarāmaṇaṃ na hoti, kissa nirodhā jarāmaṇanirodho’ti?

*‘When what doesn’t exist is there no old age and death? When what ceases do old age and death cease?’*

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

*Then, through proper attention, Vipassī comprehended with wisdom,*

‘jātiyā kho asati jarāmaṇaṃ na hoti, jātinirodhā jarāmaṇanirodho’ti.

*‘When rebirth doesn’t exist there’s no old age and death. When rebirth ceases, old age and death cease.’*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘kimhi nu kho asati jāti na hoti, kissa nirodhā jātinirodho’ti?

*‘When what doesn’t exist is there no rebirth? When what ceases does rebirth cease?’*

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

*Then, through proper attention, Vipassī comprehended with wisdom,*

‘bhava kho asati jāti na hoti, bhavanirodhā jātinirodho’ti.

*‘When continued existence doesn’t exist there’s no rebirth. When continued existence ceases, rebirth ceases.’*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘kimhi nu kho asati bhavo na hoti, kissa nirodhā bhavanirodho’ti?

*‘When what doesn’t exist is there no continued existence? When what ceases does continued existence cease?’*

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

*Then, through proper attention, Vipassī comprehended with wisdom,*

‘upādāne kho asati bhavo na hoti, upādānanirodhā bhavanirodho’ti.

*‘When grasping doesn’t exist there’s no continued existence. When grasping ceases, continued existence ceases.’*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘kimhi nu kho asati upādānaṃ na hoti, kissa nirodhā upādānanirodho’ti?

*‘When what doesn’t exist is there no grasping? When what ceases does grasping cease?’*

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

*Then, through proper attention, Vipassī comprehended with wisdom,*

‘taṇhāya kho asati upādānaṃ na hoti, taṇhānirodhā upādānanirodho’ti.

*‘When craving doesn’t exist there’s no grasping. When craving ceases, grasping ceases.’*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘kimhi nu kho asati tanhā na hoti, kissa nirodhā taṇhānirodho’ti?

*‘When what doesn’t exist is there no craving? When what ceases does craving cease?’*

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

*Then, through proper attention, Vipassī comprehended with wisdom,*

‘vedanāya kho asati tanhā na hoti, vedanānirodhā taṇhānirodho’ti.

*‘When feeling doesn’t exist there’s no craving. When feeling ceases, craving ceases.’*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘kimhi nu kho asati vedanā na hoti, kissa nirodhā vedanānirodho’ti?

*‘When what doesn’t exist is there no feeling? When what ceases does feeling cease?’*

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

*Then, through proper attention, Vipassī comprehended with wisdom,*

‘phasse kho asati vedanā na hoti, phassanirodhā vedanānirodho’ti.

*‘When contact doesn’t exist there’s no feeling. When contact ceases, feeling ceases.’*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘kimhi nu kho asati phasso na hoti, kissa nirodhā phassanirodho’ti?

*‘When what doesn’t exist is there no contact? When what ceases does contact cease?’*

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

*Then, through proper attention, Vipassī comprehended with wisdom,*

‘saḷāyatane kho asati phasso na hoti, saḷāyatananirodhā phassanirodho’ti.

*‘When the six sense fields don’t exist there’s no contact. When the six sense fields cease, contact ceases.’*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘kimhi nu kho asati saḷāyatanam na hoti, kissa nirodhā saḷāyatananirodho’ti?

*‘When what doesn’t exist are there no six sense fields? When what ceases do the six sense fields cease?’*

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

*Then, through proper attention, Vipassī comprehended with wisdom,*

‘nāmarūpe kho asati saḷāyatanam na hoti, nāmarūpanirodhā saḷāyatananirodho’ti.

*‘When name and form don’t exist there are no six sense fields. When name and form cease, the six sense fields cease.’*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘kimhi nu kho asati nāmarūpaṃ na hoti, kissa nirodhā nāmarūpanirodho’ti?

*‘When what doesn’t exist are there no name and form? When what ceases do name and form cease?’*

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

*Then, through proper attention, Vipassī comprehended with wisdom,*

‘viññāṇe kho asati nāmarūpaṃ na hoti, viññāṇanirodhā nāmarūpanirodho’ti.

*‘When consciousness doesn’t exist there are no name and form. When consciousness ceases, name and form cease.’*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘kimhi nu kho asati viññānaṃ na hoti, kissa nirodhā viññāṇanirodho’ti?

*‘When what doesn’t exist is there no consciousness? When what ceases does consciousness cease?’*

atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:

*Then, through proper attention, Vipassī comprehended with wisdom,*

‘nāmarūpe kho asati viññānaṃ na hoti, nāmarūpanirodhā viññāṇanirodho’ti.

*‘When name and form don’t exist there’s no consciousness. When name and form cease, consciousness ceases.’*

atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

*Then Vipassī thought,*

‘adhigato kho myāyaṃ maggo sambodhāya yadidaṃ—

*‘I have discovered the path to awakening. That is:*

nāmarūpanirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho,  
nāmarūpanirodhā saḷāyatanirodho, saḷāyatanirodhā phassanirodho,  
phassanirodhā vedanānirodho, vedanānirodhā tanhānirodho, tanhānirodhā  
upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jāṭinirodho,  
jāṭinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.

*When name and form cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.*

evametassa kevalassa dukkhakkhandhassa nirodho hoti’.

*That is how this entire mass of suffering ceases.*

‘nirodho nirodho’ti kho, bhikkhave, vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

*‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.*

atha kho, bhikkhave, vipassī bodhisatto aparena samayena pañcasu upādānakkhandhesu udayabbayānupassī vihāsi:

*Some time later Vipassī meditated observing rise and fall in the five grasping aggregates.*

‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;

*‘Such is form, such is the origin of form, such is the ending of form.*

iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;

*Such is feeling, such is the origin of feeling, such is the ending of feeling.*

iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;

*Such is perception, such is the origin of perception, such is the ending of perception.*

iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo;

*Such are choices, such is the origin of choices, such is the ending of choices.*

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti,

*Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’*

tassa pañcasu upādānakkhandhesu udayabbayānupassino viharato na cirasseva anupādāya āsavehi cittaṃ vimuccīti.

*Meditating like this his mind was soon freed from defilements by not grasping.*

duṭṭiyabhāṇavāro.

## 12. brahmayācanakathā

*12. The Appeal of Brahmā*

atha kho, bhikkhave, vipassissa bhagavato arahato sammāsambuddhassa etadahosi:

*Then the Blessed One Vipassī, the perfected one, the fully awakened Buddha, thought,*

‘yannūnāhaṃ dhammaṃ deseyya’ti.

*‘Why don’t I teach the Dhamma?’*

atha kho, bhikkhave, vipassissa bhagavato arahato sammāsambuddhassa etadahosi:

*Then he thought,*

‘adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo.

*‘This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.*

ālayarāmā kho paṇāyaṃ pajā ālayaratā ālayasammuditā.

*But people like attachment, they love it and enjoy it.*



ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ ṭhānaṃ  
yadidaṃ idappaccayatāpaticcasamuppādo.

*It's hard for them to see this thing; that is, specific conditionality, dependent origination.*

idampi kho ṭhānaṃ duddasaṃ yadidaṃ sabbasaṅkhārasamatho  
sabbūpadhipaṭinissaggo tanhākkhaya virāgo nirodho nibbānaṃ.

*It's also hard for them to see this thing; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.*

ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyumaṃ; so mamassa  
kilamatho, sā mamassa vihesā'ti.

*And if I were to teach the Dhamma, others might not understand me, which would be wearying and troublesome for me.'*

apissu, bhikkhave, vipassim bhagavantaṃ arahantaṃ sammāsambuddhaṃ imaṃ  
anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā:

*And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to him:*

'kicchena me adhigataṃ,

*I've struggled hard to realize this,*

halaṃ dāni pakāsituṃ;

*enough with trying to explain it!*

rāgadosaparetehi,

*This teaching is not easily understood*

nāyaṃ dhammo susambudho.

*by those mired in greed and hate.*

paṭisotagāmiṃ nipuṇaṃ,

*Those caught up in greed can't see*

gambhīraṃ duddasaṃ aṇuṃ;

*what's subtle, going against the stream,*

rāgarattā na dakkhanti,

*deep, hard to see, and very fine,*

tamokhandhena āvuṭṭā'ti.

*for they're shrouded in a mass of darkness.'*

itiha, bhikkhave, vipassissa bhagavato arahato sammāsambuddhassa

paṭisañcikkhato appossukkatāya cittaṃ nami, no dhammadesanāya.

*So, as the Buddha Vipassī reflected like this, his mind inclined to remaining passive, not to teaching the Dhamma.*

atha kho, bhikkhave, aññatarassa mahābrahmuno vipassissa bhagavato arahato  
sammāsambuddhassa cetasa cetoparivitakkamaññāya etadahosi:

*Then a certain Great Brahmā, knowing what the Buddha Vipassī was thinking, thought,*

'nassati vata bho loko, vinassati vata bho loko, yatra hi nāma vipassissa bhagavato  
arahato sammāsambuddhassa appossukkatāya cittaṃ namati, no  
dhammadesanāyā'ti.

*'Oh my goodness! The world will be lost, the world will perish! For the mind of the Realized One Vipassī, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.'*

atha kho so, bhikkhave, mahābrahmā seyyathāpi nāma balavā puriso samiñjitaṃ vā  
bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva—brahmaloke  
antarāhito vipassissa bhagavato arahato sammāsambuddhassa purato pāturahosi.

*Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha Vipassī.*

atha kho so, bhikkhave, mahābrahmā ekamsaṃ uttarāsaṅgaṃ karitvā dakkhiṇaṃ  
jāṇumaṇḍalaṃ pathaviyaṃ nihaṇtvā yena vipassī bhagavā arahaṃ  
sammāsambuddho tenañjaliṃ paṇāmetvā vipassiṃ bhagavantaṃ arahantaṃ  
sammāsambuddhaṃ etadavoca:

*He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward  
the Buddha Vipassī, and said,*

‘desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ,  
*‘Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma!’*

santi sattā apparajakkhajātikā; assavanatā dhammassa parihāyanti,  
*There are beings with little dust in their eyes. They’re in decline because they haven’t heard the  
teaching.*

bhavissanti dhammassa aññātāro’ti.  
*There will be those who understand the teaching!’*

evaṃ vutte, bhikkhave, vipassī bhagavā arahaṃ sammāsambuddho taṃ  
mahābrahmānaṃ etadavoca:  
*When he said this, the Buddha Vipassī said to him,*

‘mayhampi kho, brahme, etadahosi:  
*‘I too thought this, Brahmā,*

“yannūnāhaṃ dhammaṃ deseyyan”ti.  
*“Why don’t I teach the Dhamma?”*

tassa mayhaṃ, brahme, etadahosi:  
*Then it occurred to me,*

“adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto  
atakkāvacaro nipuṇo paṇḍitavedanīyo.

ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā.

ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ ṭhānaṃ  
yadidaṃ idappaccayatāpaṭiccasamuppādo.

idampi kho ṭhānaṃ duddasaṃ yadidaṃ sabbasaṅkhārasamatho  
sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ.

ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyumaṃ; so mamassa  
kilamatho, sā mamassa vihesā”ti.

*“If I were to teach the Dhamma, others might not understand me, which would be wearying  
and troublesome for me.”*

apiṣṣu maṃ, brahme, imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā:

“kicchena me adhigataṃ,

halaṃ dāni pakāsituṃ;

rāgadosaparetehi,

nāyaṃ dhammo susambudho.

paṭisotagāmiṃ nipuṇaṃ,

gambhīraṃ duddasaṃ aṇuṃ;

rāgarattā na dakkhanti,

tamokhandhena āvuṭṭā”ti.

itiha me, brahme, paṭisañcikkhato appossukkatāya cittaṃ nami, no dhammaḍḍesaṇāyā”ti.

*So, as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.’*

dutiyampi kho, bhikkhave, so mahābrahmā ... pe ...

*For a second time,*

tatiyampi kho, bhikkhave, so mahābrahmā vipassīṃ bhagavantam arahantaṃ sammāsambuddham etadavoca:

*and a third time that Great Brahmā begged the Buddha to teach.*

‘desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ, santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātaro”ti.

atha kho, bhikkhave, vipassī bhagavā araham sammāsambuddho brahmuno ca ajjhesanam viditvā sattesu ca kāruṇṇīyatam paṭicca buddhacakkhunā lokam volokesi.

*Then, understanding Brahmā’s invitation, the Buddha Vipassī surveyed the world with the eye of a Buddha, because of his compassion for sentient beings.*

addasā kho, bhikkhave, vipassī bhagavā araham sammāsambuddho buddhacakkhunā lokam volokento satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante.

*And he saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not.*

seyyathāpi nāma uppaliniyam vā paduminiyam vā puṇḍarīkinyam vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uḍake jātāni uḍake saṃvaddhāni udakānuggatāni anto nimuggāposīni. appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uḍake jātāni uḍake saṃvaddhāni samodakam thitāni. appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uḍake jātāni uḍake saṃvaddhāni udakā accuggamma thitāni anupalitāni udakena.

*It’s like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water’s surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them.*

evameva kho, bhikkhave, vipassī bhagavā araham sammāsambuddho buddhacakkhunā lokam volokento addasa satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante.

*In the same way, the Buddha Vipassī saw sentient beings with little dust in their eyes, and some with much dust in their eyes.*

atha kho so, bhikkhave, mahābrahmā vipassissa bhagavato arahato sammāsambuddhassa cetasā cetoparivitakkamaññāya vipassīṃ bhagavantam arahantaṃ sammāsambuddham gāthāhi ajjhabhāsi:

*Then that Great Brahmā, knowing what the Buddha Vipassī was thinking, addressed him in verse:*

‘sele yathā pabbatamuddhaniṭṭhito,

*‘Standing high on a rocky mountain,*

yathāpi passe janatam samantato;

*you can see the people all around.*

tathūpamaṃ dhammamayaṃ sumedha,

*In just the same way, all-seer, wise one,*

pāsādamāruyha samantacakkhu;

*ascend the palace built of Dhamma!*

sokāvatinnāṃ janatamapetasoko,

*You're free of sorrow; but look at these people*

avekkhassu jātijarābhibhūtaṃ.

*overwhelmed with sorrow, oppressed by rebirth and old age.*

utthehi vīra vijitasāṅgāma,

*Rise, hero! Victor in battle, leader of the caravan,*

satthavāha aṇaṇa vicara loke;

*wander the world without obligation.*

desassu bhagavā dhammaṃ,

*Let the Blessed One teach the Dhamma!*

aññātāro bhavissanti'ti.

*There will be those who understand!'*

atha kho, bhikkhave, vipassī bhagavā arahaṃ sammāsambuddho taṃ  
mahābrahmānaṃ gāthāya ajjhabhāsi:

*Then the Buddha Vipassī addressed that Great Brahmā in verse:*

‘apārutā tesāṃ amatassa dvārā,

*'Flung open are the doors to the deathless!*

ye sotavanto pamuñcantu saddhaṃ;

*Let those with ears to hear decide their faith.*

vihiṃsasaññī paṇaṇaṃ na bhāsim,

*Thinking it would be troublesome, Brahmā, I did not teach*

dhammaṃ pañitaṃ manujesu brahme'ti.

*the sophisticated, sublime Dhamma among humans.'*

atha kho so, bhikkhave, mahābrahmā: ‘katāvakāso khomhi vipassinā bhagavatā  
arahatā sammāsambuddhena dhammadesanāyā'ti vipassim bhagavantaṃ arahantaṃ  
sammāsambuddhaṃ abhivādetvā padakkhiṇaṃ katvā tattheva antaradhāyi.

*Then the Great Brahmā, knowing that his request for the Buddha Vipassī to teach the Dhamma  
had been granted, bowed and respectfully circled him, keeping him on his right, before  
vanishing right there.*

### 13. aggasāvakaṃyuga

*13. The Chief Disciples*

atha kho, bhikkhave, vipassissa bhagavato arahato sammāsambuddhassa etadahosi:

*Then the Blessed One Vipassī, the perfected one, the fully awakened Buddha, thought,*

‘kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyaṃ,

*'Who should I teach first of all?*

ko imaṃ dhammaṃ khippameva ājānissatī'ti?

*Who will quickly understand this teaching?'*

atha kho, bhikkhave, vipassissa bhagavato arahato sammāsambuddhassa etadahosi:

*Then he thought,*

‘ayaṃ kho khaṇḍo ca rājaputto tisso ca purohitaputto bandhumatiyā rājadhāniyā  
paṭivasanti paṇḍitā viyattā medhāvino dīgharattaṃ apparajakkhajātikā.

*'That Khaṇḍa, the king's son, and Tissa, the high priest's son, are astute, competent, clever,  
and have long had little dust in their eyes.*

yannūnāhaṃ khaṇḍassa ca rājaputtassa, tissassa ca purohitaputtassa paṭhamam  
dhammam deseyyam, te imaṃ dhammam khippameva ājānissanti”ti.

*Why don't I teach them first of all? They will quickly understand this teaching.'*

atha kho, bhikkhave, vipassī bhagavā arahaṃ sammāsambuddho seyyathāpi nāma  
balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya;  
evameva—bodhirukkhamūle antarahito bandhumatiyā rājadhāniyā khome migadāye  
pāturahosi.

*Then, as easily as a strong person would extend or contract their arm, he vanished from the  
tree of awakening and reappeared near the capital city of Bandhumatī, in the deer park named  
Sanctuary.*

atha kho, bhikkhave, vipassī bhagavā arahaṃ sammāsambuddho dāyapālaṃ  
āmantesi:

*Then the Buddha Vipassī addressed the park keeper,*

‘ehi tvaṃ, samma dāyapāla, bandhumatiṃ rājadhāniṃ pavisitvā khaṇḍaṇca  
rājaputtaṃ tissaṇca purohitaputtaṃ evaṃ vadehi—

*‘My dear park keeper, please enter the city and say this to the king’s son Khaṇḍa and the high  
priest’s son Tissa:*

vipassī, bhante, bhagavā arahaṃ sammāsambuddho bandhumatiṃ rājadhāniṃ  
anupatto khome migadāye viharati, so tumhākaṃ dassanakāmo”ti.

*‘Sirs, the Blessed One Vipassī, the perfected one, the fully awakened Buddha, has arrived at  
Bandhumatī and is staying in the deer park named Sanctuary. He wishes to see you.’”*

‘evaṃ, bhante”ti kho, bhikkhave, dāyapālo vipassissa bhagavato arahato  
sammāsambuddhassa paṭissutvā bandhumatiṃ rājadhāniṃ pavisitvā khaṇḍaṇca  
rājaputtaṃ tissaṇca purohitaputtaṃ etadavoca:

*‘Yes, sir,’ replied the park keeper, and did as he was asked.*

‘vipassī, bhante, bhagavā arahaṃ sammāsambuddho bandhumatiṃ rājadhāniṃ  
anupatto khome migadāye viharati; so tumhākaṃ dassanakāmo”ti.

atha kho, bhikkhave, khaṇḍo ca rājaputto tisso ca purohitaputto bhaddāni bhaddāni  
yānāni yojāpetvā bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā bhaddehi bhaddehi yānehi  
bandhumatiyā rājadhāniyā niyyimsu. yena khome migadāyo tena pāyimsu.

*Then the king’s son Khaṇḍa and the high priest’s son Tissa had the finest carriages harnessed.  
Then they mounted a fine carriage and, along with other fine carriages, set out from  
Bandhumatī for the Sanctuary.*

yāvatikā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikāva yena vipassī  
bhagavā arahaṃ sammāsambuddho tenupasaṅkamimsu. upasaṅkamitvā vipassim  
bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā ekamantaṃ nisīdimsu.

*They went by carriage as far as the terrain allowed, then descended and approached the  
Buddha Vipassī on foot. They bowed and sat down to one side.*

tesaṃ vipassī bhagavā arahaṃ sammāsambuddho anupubbiṃ kathaṃ kathesi,  
seyyathidaṃ—

*The Buddha Vipassī taught them step by step, with*

dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ  
nekkhamme ānisaṃsaṃ pakāsesi.

*a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual  
pleasures, so sordid and corrupt, and the benefit of renunciation.*

yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte  
pasannacitte, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammadesanā, taṃ pakāsesi—

*And when he knew that their minds were ready, pliable, rid of hindrances, joyful, and confident  
he explained the special teaching of the Buddhas:*

dukkhaṃ samudayaṃ nirodhaṃ maggaṃ.

*suffering, its origin, its cessation, and the path.*

seyyathāpi nāma suddhaṃ vatthaṃ apagatakālakam sammadeva rajanaṃ  
paṭiggaṇheyya;

*Just as a clean cloth rid of stains would properly absorb dye,*

evameva khaṇḍassa ca rājaputtassa tissassa ca purohitaputtassa tasmimyeva āsane  
virajaṃ vītamalaṃ dhammacakkhuṃ udapādi:

*in that very seat the stainless, immaculate vision of the Dhamma arose in the king's son  
Khaṇḍa and the high priest's son Tissa:*

‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ’ti.

*‘Everything that has a beginning has an end.’*

te ditṭhadhammā pattadhammā viditadhammā pariyoḡālhaddhammā tiṇṇavicikicchā  
vigatakathāṅkathā vesārājappattā aparappaccayā satthusāsane vipassim  
bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavocuṃ:

*They saw, attained, understood, and fathomed the Dhamma. They went beyond doubt, got rid  
of indecision, and became self-assured and independent of others regarding the Teacher's  
instructions. They said to the Buddha Vipassī,*

‘abhikkantaṃ, bhante, abhikkantaṃ, bhante.

*‘Excellent, sir! Excellent!’*

seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya,  
mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:

“cakkhumanto rūpāni dakkhanti”ti; evamevaṃ bhagavatā anekapariyāyena dhammo  
pakāsito.

*As if he were righting the overturned, or revealing the hidden, or pointing out the path to the  
lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha  
has made the teaching clear in many ways.*

ete mayaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāma dhammañca.

*We go for refuge to the Blessed One, to the teaching, and to the mendicant Saṅgha.*

labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyāma  
upasampadaṃ’ti.

*Sir, may we receive the going forth and ordination in the Buddha's presence?’*

alatthuṃ kho, bhikkhave, khaṇḍo ca rājaputto, tisso ca purohitaputto vipassissa  
bhagavato arahato sammāsambuddhassa santike pabbajjaṃ alatthuṃ upasampadaṃ.

*And they received the going forth, the ordination in the Buddha Vipassī's presence.*

te vipassī bhagavā araṇaṃ sammāsambuddho dhammiyā kathāya sandassesi  
samādapesi samuttejesi sampahāsesi;

*Then the Buddha Vipassī educated, encouraged, fired up, and inspired them with a Dhamma  
talk.*

saṅkhārānaṃ ādīnaṃ okāraṃ saṃkilesaṃ nibbāne ānisaṃsaṃ pakāsesi.

*He explained the drawbacks of conditioned phenomena, so sordid and corrupt, and the benefit  
of extinguishment.*

tesaṃ vipassinā bhagavatā arahatā sammāsambuddhena dhammiyā kathāya  
sandassiyamānānaṃ samādapiyamānānaṃ samuttejiyamānānaṃ  
sampaṇṇasiyamānānaṃ nacirasseva anupādāya āsavehi cittāni vimuccimṣu.

*Being taught like this their minds were soon freed from defilements by not grasping.*

14. mahājanakāyapabbajjā

*14. The Going Forth of the Large Crowd*

assosi kho, bhikkhave, bandhumatiyā rājadhāniyā mahājanakāyo  
caturāsītīpāṇasahassāni:

*A large crowd of 84,000 people in the capital of Bandhumatī heard*

‘vipassī kira bhagavā araṇaṃ sammāsambuddho bandhumatiṃ rājadhāniṃ  
anupatto khome migadāye viharati.

*that the Blessed One Vipassī, the perfected one, the fully awakened Buddha, had arrived at  
Bandhumatī and was staying in the deer park named Sanctuary.*

khaṇḍo ca kira rājaputto tisso ca purohitaputto vipassissa bhagavato arahato sammāsambuddhassa santike kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitā'ti.

*And they heard that the king's son Khaṇḍa and the high priest's son Tissa had shaved off their hair and beard, dressed in ochre robes, and gone forth from the lay life to homelessness in the Buddha's presence.*

sutvāna nesam etadahosi:

*It occurred to them,*

'na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha khaṇḍo ca rājaputto tisso ca purohitaputto kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitā.

*'This must be no ordinary teaching and training, no ordinary going forth in which the king's son Khaṇḍa and the high priest's son Tissa have gone forth.*

khaṇḍo ca rājaputto tisso ca purohitaputto kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissanti, kimaṅgaṃ pana mayan'ti.

*If even they go forth, why don't we do the same?'*

atha kho so, bhikkhave, mahājanakāyo caturāsītipāṇasahassāni bandhumatiyā rājadhāniyā nikkhamitvā yena khemo migadāyo yena vipassī bhagavā araham sammāsambuddho tenupasaṅkamim'su; upasaṅkamitvā vipassim bhagavantam arahantaṃ sammāsambuddham abhivādetvā ekamantaṃ nisidim'su.

*Then those 84,000 people left Bandhumatī for the deer park named Sanctuary, where they approached the Buddha Vipassī, bowed and sat down to one side.*

tesaṃ vipassī bhagavā araham sammāsambuddho anupubbiṃ katham katesi.

*The Buddha Vipassī taught them step by step, with*

seyyathidaṃ—dānakatham sīlakatham saggakatham kāmānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ nekkhamme ānisamsaṃ pakāsesi.

*a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.*

yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṃ sāmukkamsikā dhammadesanā, taṃ pakāsesi—

*And when he knew that their minds were ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas:*

dukkhaṃ samudayaṃ nirodhaṃ maggaṃ.

*suffering, its origin, its cessation, and the path.*

seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya;

*Just as a clean cloth rid of stains would properly absorb dye,*

evameva tesaṃ caturāsītipāṇasahassānaṃ tasmim'yeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi:

*in that very seat the stainless, immaculate vision of the Dhamma arose in those 84,000 people:*

'yaṃ kiñci samudayadhammaṃ sabbam taṃ nirodhadhamman'ti.

*'Everything that has a beginning has an end.'*

te ditṭhadhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṃkathā vesārajappattā aparappaccayā satthusaṇe vipassim bhagavantam arahantaṃ sammāsambuddham etadavocaṃ:

*They saw, attained, understood, and fathomed the Dhamma. They went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. They said to the Buddha Vipassī,*

'abhikkantaṃ, bhante, abhikkantaṃ, bhante.

*'Excellent, sir! Excellent!'*

seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: “cakkhumanto rūpāni dakkhanti”ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.

*And just like Khaṇḍa and Tissa they asked for and received ordination. Then the Buddha taught them further.*

ete mayaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṃghañca.

labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ labheyyāma upasampadan’ti.

alatthuṃ kho, bhikkhave, tāni caturāsītipāṇasahassāni vipassissa bhagavato arahato sammāsambuddhassa santike pabbajjaṃ, alatthuṃ upasampadaṃ.

te vipassī bhagavā arahaṃ sammāsambuddho dhammiyā kathāya sandassesī sammādapesi samuttejesī sampahaṃsesī;

saṅkhārānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ nibbāne ānisaṃsaṃ pakāsesī.

tesaṃ vipassinā bhagavatā arahatā sammāsambuddhena dhammiyā kathāya sandassiyamānānaṃ samādapiyamānānaṃ samuttejyamānānaṃ sampahaṃsiyamānānaṃ nacirasseva anupādāya āsavehi cittāni vimuccīṃsu.

*Being taught like this their minds were soon freed from defilements by not grasping.*

#### 15. purimapabbajitānaṃ dhammābhisamaya

*15. The 84,000 Who Had Gone Forth Previously*

assosaṃ kho, bhikkhave, tāni purimāni caturāsītipabbajitasahassāni:

*The 84,000 people who had gone forth previously also heard:*

‘vipassī kira bhagavā arahaṃ sammāsambuddho bandhumatīṃ rājadhāniṃ anupatto khome migadāye viharati, dhammañca kira deseti’ti.

*‘It seems the Blessed One Vipassī, the perfected one, the fully awakened Buddha, has arrived at Bandhumatī and is staying in the deer park named Sanctuary. And he is teaching the Dhamma!’*

atha kho, bhikkhave, tāni caturāsītipabbajitasahassāni yena bandhumatī rājadhāni yena khemo migadāyo yena vipassī bhagavā arahaṃ sammāsambuddho tenupasaṅkamīṃsu; upasaṅkamitvā vipassīṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā ekamantaṃ nisīdīṃsu.

*Then they too went to see the Buddha Vipassī, realized the Dhamma, went forth, and became freed from defilements.*

tesaṃ vipassī bhagavā arahaṃ sammāsambuddho anupubbiṃ kathaṃ kathesi.

seyyathidaṃ—dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ nekkhamme ānisaṃsaṃ pakāsesī.

yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte paṣannacitte, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammadesanā, taṃ pakāsesī—

dukkhaṃ samudayaṃ nirodhaṃ maggaṃ.

seyyathāpi nāma suddhaṃ vatthaṃ apagatakālakam sammadeva rajanaṃ paṭiggaṇheyya;



evameva tesam caturāsītipabbajitasahassānaṃ tasmimpyeva āsane virajaṃ vītamalaṃ  
dhammacakkhuṃ udapādi:

‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ’ti.

te ditṭhadhammā pattadhammā viditadhammā pariyoḡāḡhadhammā tiṇṇavicikicchā  
vigatākathaṃkāthā vesārajappattā aparappaccayā satthusāsane vipassim  
bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavocuṃ:

‘abhikkantaṃ, bhante, abhikkantaṃ, bhante.

seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya,  
mūḡhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:  
“cakkhumanto rūpāni dakkhanti”ti; evamevaṃ bhagavatā anekapariyāyena dhammo  
pakāsito.

ete mayaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāma dhammaṃ  
bhikkhusaṅghaṃ.

labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ labheyyāma  
upasampadaṃ’ti.

alattluṃ kho, bhikkhave, tāni caturāsītipabbajitasahassāni vipassissa bhagavato  
arahato sammāsambuddhassa santike pabbajjaṃ alattluṃ upasampadaṃ.

te vipassī bhagavā araḡaṃ sammāsambuddho dhammiyā kathāya sandassesī  
samādapesī samuttejesī sampahaṃsesī;

saṅkhārānaṃ ādīnaṃ okāraṃ saṅkilesaṃ nibbāne ānisaṃsaṃ pakāsēsī.

tesaṃ vipassinā bhagavatā arahatā sammāsambuddhena dhammiyā kathāya  
sandassiyamānānaṃ samādapiyamānānaṃ samuttejiyamānānaṃ  
sampahaṃsiyamānānaṃ nacirasseva anupādāya āsavehi cittāni vimuccimṃsu.

## 16. cārikāanujānana

### 16. The Allowance to Wander

tena kho pana, bhikkhave, samayena bandhumatiyā rājadhāniyā  
mahābhikkhusaṅgho paṭivasati atṭhasatṭhibhikkhusatasahassaṃ.

*Now at that time a large Saṅgha of 6,800,000 mendicants were residing at Bandhumatī.*

atha kho, bhikkhave, vipassissa bhagavato arahato sammāsambuddhassa  
rahogatassa paṭisallīnassa evaṃ cetaso parivattakko udapādi:

*As the Buddha Vipassī was in private retreat this thought came to his mind,*

‘mahā kho etarahi bhikkhusaṅgho bandhumatiyā rājadhāniyā paṭivasati  
atṭhasatṭhibhikkhusatasahassaṃ, yannūnāhaṃ bhikkhū anujāneyyaṃ:

*‘The Saṅgha residing at Bandhumatī now is large. What if I was to urge them:*

“caratha, bhikkhave, cārikaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya  
atṭhāya hitāya sukhāya devamanussānaṃ;

*“Wander forth, mendicants, for the welfare and happiness of the people, out of compassion for  
the world, for the benefit, welfare, and happiness of gods and humans.*

mā ekena dve agamīttha;

*Let not two go by one road.*

desetha, bhikkhave, dhammaṃ ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ  
sāthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha.

*Teach the Dhamma that's good in the beginning, good in the middle, and good in the end,  
meaningful and well-phrased. And reveal a spiritual practice that's entirely full and pure.*

santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti,

*There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching.*

bhavissanti dhammassa aññātāro.

*There will be those who understand the teaching!*

api ca channaṃ channaṃ vassānaṃ accayena bandhumatī rājadhānī  
upasaṅkamitabbā pātimokkhuddesāyā"ti.

*But when six years have passed, you must all come to Bandhumatī to recite the monastic code."*

atha kho, bhikkhave, aññatāro mahābrahmā vipassissa bhagavato arahato  
sammāsambuddhassa cetasā cetoparivitakkamaññāya seyyathāpi nāma balavā  
puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya;  
evameva—brahmaloke antarāhito vipassissa bhagavato arahato  
sammāsambuddhassa purato pāturahosi.

*Then a certain Great Brahṃā, knowing what the Buddha Vipassī was thinking, as easily as a strong person would extend or contract their arm, vanished from the Brahṃā realm and reappeared in front of the Buddha Vipassī.*

atha kho so, bhikkhave, mahābrahmā ekamsaṃ uttarāsaṅgaṃ karitvā yena vipassī  
bhagavā arahaṃ sammāsambuddho tenañjalim paṇāmetvā vipassim bhagavantaṃ  
arahantaṃ sammāsambuddhaṃ etadavoca:

*He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha Vipassī, and said,*

‘evametaṃ, bhagavā, evametaṃ, sugata.

*‘That’s so true, Blessed One! That’s so true, Holy One!*

mahā kho, bhante, etarahi bhikkhusaṃgho bandhumatīyā rājadhānīyā paṭivasati  
atthasatthibhikkhusatasahassaṃ, anujānātu, bhante, bhagavā bhikkhū:

*The Saṅgha residing at Bandhumatī now is large. Please urge them to wander, as you thought.*

“caratha, bhikkhave, cārikaṃ bahujaṇahitāya bahujanasukhāya lokānukampāya  
atthāya hitāya sukhāya devamanussānaṃ;

mā ekena dve agamittha;

desetha, bhikkhave, dhammaṃ ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ  
sāthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha.

santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti  
dhammassa aññātāro"ti.

api ca, bhante, mayaṃ tathā karissāma yathā bhikkhū channaṃ channaṃ vassānaṃ  
accayena bandhumatīm rājadhāniṃ upasaṅkamissanti pātimokkhuddesāyā"ti.

*And sir, I'll make sure that when six years have passed the mendicants will return to Bandhumatī to recite the monastic code.'*

idamavoca, bhikkhave, so mahābrahmā.

*That's what that Great Brahṃā said.*

idaṃ vatvā vipassim bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā  
padakkhiṇaṃ katvā tattheva antaradhāyi.

*Then he bowed and respectfully circled the Buddha Vipassī, keeping him on his right side, before vanishing right there.*

atha kho, bhikkhave, vipassī bhagavā araham̐ sammāsambuddho sāyanhasamayam̐ paṭisallānā vuṭṭhito bhikkhū āmantesi:

*Then in the late afternoon, the Buddha Vipassī came out of retreat and addressed the mendicants, telling them all that had happened. Then he said,*

‘idha mayham̐, bhikkhave, rahogatassa paṭisallīnassa evam̐ cetaso parivitaḅko udapādi:

“mahā kho etarahi bhikkhusaṅgho bandhumatiyā rājadhāniyā paṭivasati aṭṭhasaṭṭhibhikkhusatasahassaṃ.

yannūnāham̐ bhikkhū anujāneyyam—

caratha, bhikkhave, cārikam̐ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānam̐;

mā ekena dve agamittha;

desetha, bhikkhave, dhammam̐ ādikalyāṇam̐ majjhekalyāṇam̐ pariyosānakalyāṇam̐ sātham̐ sabyañjanam̐ kevalaparipuṇṇam̐ parisuddham̐ brahmacariyam̐ pakāsetha.

santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro.

api ca channam̐ channam̐ vassānam̐ accayena bandhumatī rājadhānī upasaṅkamitabbā pātimokkhuḁdesāyā”’ti.

atha kho, bhikkhave, aññātaro mahābrahmā mama cetasā cetoparivitaḅkamāññāya seyyathāpi nāma balavā puriso samiññitam̐ vā bāham̐ pasāreyya, pasāritam̐ vā bāham̐ samiññeyya; evameva—brahmaloke antarahito mama purato pāturahosi.

atha kho so, bhikkhave, mahābrahmā ekaṃsam̐ uttarāsaṅgam̐ karitvā yenāham̐ tenañjalim̐ paṇāmetvā maṃ etadavoca:

‘evametaṃ, bhagavā, evametaṃ, sugata.

mahā kho, bhante, etarahi bhikkhusaṅgho bandhumatiyā rājadhāniyā paṭivasati aṭṭhasaṭṭhibhikkhusatasahassaṃ.

anujānātu, bhante, bhagavā bhikkhū—

caratha, bhikkhave, cārikam̐ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānam̐;

mā ekena dve agamittha;

desetha, bhikkhave, dhammam̐ ... pe ...

santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāroti.

api ca, bhante, mayam̐ tathā karissāma, yathā bhikkhū channam̐ channam̐ vassānam̐ accayena bandhumatiṃ rājadhāniṃ upasaṅkamissanti pātimokkhuḁdesāyā’ti.

idamavoca, bhikkhave, so mahābrahmā.

idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tattheva antaradhāyi.

‘anuñānāmi, bhikkhave, caratha cārikaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ;

*‘Wander forth, mendicants, for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.*

mā ekena dve agamittha;

*Let not two go by one road.*

desetha, bhikkhave, dhammaṃ ādikalyāṇaṃ majjhikalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha.

*Teach the Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that’s entirely full and pure.*

santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti,

*There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching.*

bhavissanti dhammassa aññātāro.

*There will be those who understand the teaching!*

api ca, bhikkhave, channaṃ channaṃ vassānaṃ accayena bandhumatī rājadhānī upasaṅkamitabbā pātimokkhuḍdesāyā’ti.

*But when six years have passed, you must all come to Bandhumatī to recite the monastic code.’*

atha kho, bhikkhave, bhikkhū yebhuyyena ekāheneva janapadacārikaṃ pakkamimsu.

*Then most of the mendicants departed to wander the country that very day.*

tena kho pana samayena jambudīpe caturāsīti āvāsasahassāni honti.

*Now at that time there were 84,000 monasteries in India.*

ekamhi hi vasse nikkhante devatā saddamanussāvesuṃ:

*And when the first year came to an end the deities raised the cry:*

‘nikkhantaṃ kho, mārisā, ekaṃ vassaṃ;

*‘Good sirs, the first year has ended.*

pañca dāni vassāni sesāni;

*Now five years remain.*

pañcannaṃ vassānaṃ accayena bandhumatī rājadhānī upasaṅkamitabbā pātimokkhuḍdesāyā’ti.

*When five years have passed, you must all go to Bandhumatī to recite the monastic code.’*

dvīsu vassesu nikkhantesu ...

*And when the second year ...*

tīsu vassesu nikkhantesu ...

*the third year ...*

catūsu vassesu nikkhantesu ...

*the fourth year ...*

pañcasu vassesu nikkhantesu devatā saddamanussāvesuṃ:

*the fifth year came to an end, the deities raised the cry:*

‘nikkhantāni kho, mārisā, pañcavassāni;

*‘Good sirs, the fifth year has ended.*

ekaṃ dāni vassaṃ sesaṃ;

*Now one year remains.*

ekassa vassassa accayena bandhumatī rājadhānī upasaṅkamitabbā  
pātimokkhuddesāyā'ti.

*When one year has passed, you must all go to Bandhumatī to recite the monastic code.'*

chasu vassesu nikkhantesu devatā saddamanussāvesum:

*And when the sixth year came to an end the deities raised the cry:*

'nikkhaṇṭhāni kho, mārisā, chabbassāni,

*'Good sirs, the sixth year has ended.*

samayo dāni bandhumatiṃ rājadhāniṃ upasaṅkamituṃ pātimokkhuddesāyā'ti.

*Now is the time that you must go to Bandhumatī to recite the monastic code.'*

atha kho te, bhikkhave, bhikkhū appekacce sakena iddhānubhāvena appekacce  
devatānaṃ iddhānubhāvena ekāheneva bandhumatiṃ rājadhāniṃ upasaṅkamimsu  
pātimokkhuddesāyāti.

*Then that very day the mendicants went to Bandhumatī to recite the monastic code. Some went  
by their own psychic power, and some by the psychic power of the deities.*

tatra sudam, bhikkhave, vipassī bhagavā arahaṃ sammāsambuddho bhikkhusaṅghe  
evaṃ pātimokkhaṃ uddisati:

*And there the Blessed One Vipassī, the perfected one, the fully awakened Buddha, recited the  
monastic code thus:*

'khaṇṭī paramaṃ tapo titikkhā,

*'Patient acceptance is the highest austerity.*

nibbānaṃ paramaṃ vadanti buddhā;

*Extinguishment is the highest, say the Buddhas.*

na hi pabbajito parūpaghātī,

*No true renunciate injures another,*

na samaṇo hoti paraṃ viheṭṭhayanto.

*nor does an ascetic hurt another.*

sabbapāpassa akaraṇaṃ,

*Not to do any evil;*

kusalassa upasampadā;

*to embrace the good;*

sacittapariyodapanam,

*to purify one's mind:*

etaṃ buddhānasāsaṇaṃ.

*this is the instruction of the Buddhas.*

anūpavādo anūpaghāto,

*Not speaking ill nor doing harm;*

pātimokkhe ca saṃvaro;

*restraint in the monastic code;*

mattaññutā ca bhattasmiṃ,

*moderation in eating;*

pantañca sayanāsaṇaṃ;

*staying in remote lodgings;*

adhicitte ca āyogo,

*commitment to the higher mind—*

etaṃ buddhānasāsaṇaṃ'ti.

*this is the instruction of the Buddhas.'*

17. devatārocana

*17. Being Informed by Deities*

ekamidāhaṃ, bhikkhave, samayaṃ ukkaṭṭhāyaṃ viharāmi subhagavane  
sālarājamūle.

*At one time, mendicants, I was staying near Ukkaṭṭhā, in the Subhaga Forest at the root of a magnificent <i>sal</i> tree.*

tassa mayhaṃ, bhikkhave, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko  
udapādi:

*As I was in private retreat this thought came to mind,*

‘na kho so sattāvāso sulabharūpo, yo mayā anāvutthapubbo iminā dīghena addhunā  
aññatra suddhāvāsehi devehi.

*It’s not easy to find an abode of sentient beings where I haven’t previously abided in all this long time, except for the gods of the pure abodes.*

yannūnāhaṃ yena suddhāvāsā devā tenupasaṅkameyyan’ti.

*Why don’t I go to see them?’*

atha khvāhaṃ, bhikkhave, seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ  
pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva—ukkaṭṭhāyaṃ subhagavane  
sālarājamūle antarahito aviheṣu deveṣu pāturahoṣim.

*Then, as easily as a strong person would extend or contract their arm, I vanished from the Subhaga Forest and reappeared with the Aviha gods.*

tasmim, bhikkhave, devanikāye anekāni devatāsahassāni anekāni  
devatāsatasahassāni yenāhaṃ tenupasaṅkamiṃsu; upasaṅkamitvā maṃ abhivādetvā  
ekamantaṃ aṭṭhaṃsu. ekamantaṃ ṭhitā kho, bhikkhave, tā devatā maṃ etadavocum:

*In that order of gods, many thousands, many hundreds of thousands of deities approached me, bowed, stood to one side, and said to me,*

‘ito so, mārisā, ekanavutikappe yaṃ vipassī bhagavā arahaṃ sammāsambuddho  
loke udapādi.

*‘Ninety-one eons ago, good sir, the Buddha Vipassī arose in the world, perfected and fully awakened.*

vipassī, mārisā, bhagavā arahaṃ sammāsambuddho khattiyo jātiyā ahoṣi,  
khattiyakule udapādi.

*He was born as an aristocrat into an aristocrat family.*

vipassī, mārisā, bhagavā arahaṃ sammāsambuddho koṇḍañño gottena ahoṣi.

*Koṇḍañña was his clan.*

vipassissa, mārisā, bhagavato arahato sammāsambuddhassa asītivassasahassāni  
āyupamānaṃ ahoṣi.

*He lived for 80,000 years.*

vipassī, mārisā, bhagavā arahaṃ sammāsambuddho pāṭaliyā mūle abhisambuddho.

*He was awakened at the root of a trumpet flower tree.*

vipassissa, mārisā, bhagavato arahato sammāsambuddhassa khaṇḍatissaṃ nāma  
sāvakaṃ yaṃ ahoṣi aggaṃ bhaddayugaṃ.

*He had a fine pair of chief disciples named Khaṇḍa and Tissa.*

vipassissa, mārisā, bhagavato arahato sammāsambuddhassa tayo sāvakānaṃ  
sannipātā ahesuṃ. eko sāvakānaṃ sannipāto ahoṣi aṭṭhasaṭṭhibhikkhusatasahassaṃ.  
eko sāvakānaṃ sannipāto ahoṣi bhikkhusatasahassaṃ. eko sāvakānaṃ sannipāto  
ahoṣi asītibhikkhusahassāni. vipassissa, mārisā, bhagavato arahato  
sammāsambuddhassa ime tayo sāvakānaṃ sannipātā ahesuṃ sabbesaṃyeva  
khīṇāsavānaṃ.

*He had three gatherings of disciples—one of 6,800,000, one of 100,000, and one of 80,000—all of them mendicants who had ended their defilements.*

vipassissa, mārisā, bhagavato arahato sammāsambuddhassa asoko nāma bhikkhu  
upaṭṭhāko ahoṣi aggupaṭṭhāko.

*He had as chief attendant a mendicant named Asoka.*

vipassissa, mārīsā, bhagavato arahato sammāsambuddhassa bandhumā nāma rājā pitā ahosi.

*His father was King Bandhuma,*

bandhumatī nāma devī mātā ahosi janetti.

*his birth mother was Queen Bandhumatī,*

bandhumassa rañño bandhumatī nāma nagaraṃ rājadhānī ahosi.

*and their capital city was named Bandhumatī.*

vipassissa, mārīsā, bhagavato arahato sammāsambuddhassa evaṃ abhinikkhamanaṃ ahosi evaṃ pabbajjā evaṃ padhānaṃ evaṃ abhisambodhi evaṃ dhammacakkappavattanaṃ.

*And such was his renunciation, such his going forth, such his striving, such his awakening, and such his rolling forth of the wheel of Dhamma.*

te mayaṃ, mārīsā, vipassimhi bhagavati brahmacariyaṃ caritvā kāmesu kāmaccandaṃ virājetvā idhūpappaṇā'ti ...

*And good sir, after leading the spiritual life under that Buddha Vipassī we lost our desire for sensual pleasures and were reborn here.'*

pe ...

*And other deities came and similarly recounted the details of the Buddhas Sikhī, Vessabhū, Kakusandha, Koṇāgamana, and Kassapa.*

tasmiṃyeva kho, bhikkhave, devanikāye anekāni devatāsahassāni anekāni devatāsatasahassāni yenāhaṃ tenupasaṅkamimsu; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. ekamantaṃ tithā kho, bhikkhave, tā devatā maṃ etadavocaṃ:

*In that order of gods, many hundreds of deities approached me, bowed, stood to one side, and said to me,*

'imasmiṃyeva kho, mārīsā, bhaddakappe bhagavā etarahi araṃhaṃ sammāsambuddho loke uppanno.

*'In the present fortunate eon, good sir, you have arisen in the world, perfected and fully awakened.*

bhagavā, mārīsā, khattiyo jātiyā khattiyakule uppanno.

*You were born as an aristocrat into an aristocrat family.*

bhagavā, mārīsā, gotamo gottena.

*Gotama is your clan.*

bhagavato, mārīsā, appakaṃ āyuppamāṇaṃ parittaṃ lahukaṃ yo ciraṃ jīvati, so vassasataṃ appaṃ vā bhiyyo.

*For you the life-span is short, brief, and fleeting. A long-lived person lives for a century or a little more.*

bhagavā, mārīsā, assatthassa mūle abhisambuddho.

*You were awakened at the root of a peepul tree.*

bhagavato, mārīsā, sārīputtamoggallānaṃ nāma sāvakayugaṃ ahosi aggamaṃ bhaddayugaṃ.

*You have a fine pair of chief disciples named Sāriputta and Moggallāna.*

bhagavato, mārīsā, eko sāvakānaṃ sannipāto ahosi addhatelasāni bhikkhusatāni.

bhagavato, mārīsā, ayaṃ eko sāvakānaṃ sannipāto ahosi sabbesaṃyeva khīṇāsavaṇaṃ.

*You have had one gathering of disciples—1,250 mendicants who had ended their defilements.*

bhagavato, mārīsā, ānando nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.

*You have as chief attendant a mendicant named Ānanda.*

bhagavato, mārīsā, suddhodano nāma rājā pitā ahosi.

*Your father is King Suddhodana,*

māyā nāma devī mātā ahosi janetti.

*your birth mother was Queen Māyā,*

kapilavatthu nāma nagaraṃ rājadhānī ahoṣi.

*and your capital city was Kapilavatthu.*

bhagavato, mārisā, evaṃ abhinikkhamaṇaṃ ahoṣi evaṃ pabbajjā evaṃ padhānaṃ  
evaṃ abhisambodhi evaṃ dhammacakkapavattanaṃ.

*And such was your renunciation, such your going forth, such your striving, such your  
awakening, and such your rolling forth of the wheel of Dhamma.*

te mayā, mārisā, bhagavati brahmacariyaṃ caritvā kāmesu kāmaccandaṃ  
virājetvā idhūpapannā'ti.

*And good sir, after leading the spiritual life under you we lost our desire for sensual pleasures  
and were reborn here.'*

atha khvāhaṃ, bhikkhave, avihehi devehi saddhiṃ yena atappā devā  
tenupasaṅkamaṃ ... pe ...

*Then together with the Aviha gods I went to see the Atappa gods ...*

atha khvāhaṃ, bhikkhave, avihehi ca devehi atappehi ca devehi saddhiṃ yena  
sudassā devā tenupasaṅkamaṃ.

*the Gods Fair to See ...*

atha khvāhaṃ, bhikkhave, avihehi ca devehi atappehi ca devehi sudassehi ca devehi  
saddhiṃ yena sudassī devā tenupasaṅkamaṃ. atha khvāhaṃ, bhikkhave, avihehi ca  
devehi atappehi ca devehi sudassehi ca devehi sudassīhi ca devehi saddhiṃ yena  
akaniṭṭhā devā tenupasaṅkamaṃ. tasmaṃ, bhikkhave, devanikāye anekāni  
devatāsahassāni anekāni devatāsatasahassāni yenāhaṃ tenupasaṅkamimsu,  
upasaṅkamitvā maṃ abhivādetvā ekamantaṃ atthaṃsu. ekamantaṃ ṭhitā kho,  
bhikkhave, tā devatā maṃ etadavocuṃ:

*and the Fair Seeing Gods. Then together with all these gods I went to see the Gods of  
Akaniṭṭha, where we had a similar conversation.*

'ito so, mārisā, ekanavutikappe yaṃ vipassī bhagavā arahaṃ sammāsambuddho  
loke udapādi.

vipassī, mārisā, bhagavā arahaṃ sammāsambuddho khattiyo jātiyā ahoṣi.

khattiyakule udapādi.

vipassī, mārisā, bhagavā arahaṃ sammāsambuddho koṇḍañño gottena ahoṣi.

vipassissa, mārisā, bhagavato arahato sammāsambuddhassa asītivassasahassāni  
āyuppamaṇaṃ ahoṣi.

vipassī, mārisā, bhagavā arahaṃ sammāsambuddho pāṭaliyā mūle abhisambuddho.

vipassissa, mārisā, bhagavato arahato sammāsambuddhassa khaṇḍatissaṃ nāma  
sāvakaṃ yaṃ ahoṣi aggamaṃ bhaddayugaṃ.

vipassissa, mārisā, bhagavato arahato sammāsambuddhassa tayo sāvakaṇaṃ  
sannipātā ahesuṃ.

eko sāvakaṇaṃ sannipāto ahoṣi atthaṃ atthibhikkhusatasahassaṃ.

eko sāvakaṇaṃ sannipāto ahoṣi bhikkhusatasahassaṃ.

eko sāvakaṇaṃ sannipāto ahoṣi asītibhikkhusahassāni.



vipassissa, mārīsā, bhagavato arahato sammāsambuddhassa ime tayo sāvakānaṃ  
sannipātā ahesuṃ sabbesaṃyeva khīṇāsavaṇaṃ.

vipassissa, mārīsā, bhagavato arahato sammāsambuddhassa asoko nāma bhikkhu  
upaṭṭhāko ahosi aggupatṭhāko.

vipassissa, mārīsā, bhagavato arahato sammāsambuddhassa bandhumā nāma rājā  
pitā ahosi bandhumatī nāma devī mātā ahosi janetti.

bandhumassa rañño bandhumatī nāma nagaraṃ rājadhānī ahosi.

vipassissa, mārīsā, bhagavato arahato sammāsambuddhassa evaṃ  
abhinikkhamaṇaṃ ahosi evaṃ pabbajjā evaṃ padhānaṃ evaṃ abhisambodhi, evaṃ  
dhammacakkappavattanaṃ.

te mayaṃ, mārīsā, vipassimhi bhagavati brahmacariyaṃ caritvā kāmesu  
kāmacchandaṃ virājetvā idhūpapannā'ti.

tasmiṃyeva kho, bhikkhave, devanikāye anekāni devatāsahassāni anekāni  
devatāsatasahassāni yenāhaṃ tenupasaṅkamiṃsu; upasaṅkamitvā maṃ abhivādetvā  
ekamantaṃ aṭṭhaṃsu. ekamantaṃ ṭhitā kho, bhikkhave, tā devatā maṃ etadavocuṃ:

‘ito so, mārīsā, ekatiṃse kappe yaṃ sikhī bhagavā ... pe ...

te mayaṃ, mārīsā, sikhimhi bhagavati tasmiññeva kho, mārīsā, ekatiṃse kappe yaṃ  
vessabhū bhagavā ... pe ...

te mayaṃ, mārīsā, vessabhumhi bhagavati ... pe ...

imasmiṃyeva kho, mārīsā, bhaddakappe kakusandho koṇāgamano kassapo bhagavā  
... pe ...

te mayaṃ, mārīsā, kakusandhamhi koṇāgamanamhi kassapamhi bhagavati  
brahmacariyaṃ caritvā kāmesu kāmacchandaṃ virājetvā idhūpapannā'ti.

tasmiṃyeva kho, bhikkhave, devanikāye anekāni devatāsahassāni anekāni  
devatāsatasahassāni yenāhaṃ tenupasaṅkamiṃsu; upasaṅkamitvā maṃ abhivādetvā  
ekamantaṃ aṭṭhaṃsu. ekamantaṃ ṭhitā kho, bhikkhave, tā devatā maṃ etadavocuṃ:

‘imasmiṃyeva kho, mārīsā, bhaddakappe bhagavā etarahi araham  
sammāsambuddho loke uppanno.

bhagavā, mārīsā, khattiyo jātiyā, khattiyakule uppanno.

bhagavā, mārīsā, gotamo gottena.

bhagavato, mārīsā, appakaṃ āyuppaṃāṇaṃ parittaṃ lahukaṃ yo ciraṃ jīvati, so  
vassasataṃ appaṃ vā bhiyyo.

bhagavā, mārīsā, assatthassa mūle abhisambuddho.

bhagavato, mārīsā, sārīputtamoggallānaṃ nāma sāvakayugaṃ ahosi aggamaṃ bhaddayugaṃ.

bhagavato, mārīsā, eko sāvakānaṃ sannipāto ahosi aḍḍhateḷasāni bhikkhusatāni.

bhagavato, mārīsā, ayaṃ eko sāvakānaṃ sannipāto ahosi sabbesaṃyeva khīṇāsavaṇaṃ.

bhagavato, mārīsā, ānando nāma bhikkhu upaṭṭhāko aggupaṭṭhāko ahosi.

bhagavato, mārīsā, suddhodano nāma rājā pitā ahosi.

māyā nāma devī mātā ahosi janetti.

kapilavatthu nāma nagaraṃ rājadhānī ahosi.

bhagavato, mārīsā, evaṃ abhinikkhamanaṃ ahosi, evaṃ pabbajjā, evaṃ padhānaṃ, evaṃ abhisambodhi, evaṃ dhammacakkappavattanaṃ.

te mayaṃ, mārīsā, bhagavati brahmacariyaṃ caritvā kāmesu kāmaccandaṃ virājetvā idhūpappannā'ti.

iti kho, bhikkhave, tathāgatassevesā dhammadhātu suppatividdhā, yassā dhammadhātuyā suppaṭividdhattā tathāgato atīte buddhe parinibbute chinna-papañce chinnavatume pariyādinnavatte sabbadukkhavītivatte jātītopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamānatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati 'evaṃjaccā te bhagavanto ahesuṃ' itipi.

*And that is how the Realized One is able to recollect the caste, names, clans, life-span, chief disciples, and gatherings of disciples of the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. It is both because I have clearly comprehended the principle of the teachings,*

'evaṃnāmā evaṃgottā evaṃsīlā evaṃdhammā evaṃpaññā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ' itipīti.

devatāpi tathāgatassa etamatthaṃ ārocesuṃ, yena tathāgato atīte buddhe parinibbute chinna-papañce chinnavatume pariyādinnavatte sabbadukkhavītivatte jātītopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamānatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati 'evaṃjaccā te bhagavanto ahesuṃ' itipi.

*and also because the deities told me."*

'evaṃnāmā evaṃgottā evaṃsīlā evaṃdhammā evaṃpaññā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ' itipīti.

idamavoca bhagavā.

*That is what the Buddha said.*

attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

*Satisfied, the mendicants were happy with what the Buddha said.*

mahāpadānasuttaṃ niṭṭhitaṃ paṭhamam.