

dīgha nikāya 30  
*Long Discourses 30*

lakkhaṇasutta  
*The Marks of a Great Man*

evaṃ me sutam—  
*So I have heard.*

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.  
*At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.*

tatra kho bhagavā bhikkhū āmantesi:  
*There the Buddha addressed the mendicants,*

“bhikkhavo”ti,  
*“Mendicants!”*

“bhaddante”ti te bhikkhū bhagavato paccassosum.  
*“Venerable sir,” they replied.*

bhagavā etadavoca:  
*The Buddha said this:*

“dvattiṃsimāni, bhikkhave, mahāpurisassa mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anañña.  
*“There are 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 janapadattāvāriyappatto 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 satta ratanāni bhavanti;  
*He has the following seven treasures:*

seyyathidaṃ—cakkaratanam hatthiratanam assaratanam 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 vīraṅgarūpā 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 agāraṃ anagāriyaṃ pabbajati, araham hoti sammāsambuddho loka vivattaṇṇhodo.  
*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.*

katamāni ca tāni, bhikkhave, dvattiṃsa mahāpurisassa mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anañña?  
*And what are the thirty-two marks?*

sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ... pe ...

sace kho pana agāraṃ anagāriyaṃ pabbajati, araham hoti sammāsambuddho loka vivattaṇṇhodo.

idha, bhikkhave, mahāpuriso suppatitṭhitapādo hoti. yampi, bhikkhave, mahāpuriso suppatitṭhitapādo hoti, idampi, bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

*He has well-planted feet.*

puna caparaṃ, bhikkhave, mahāpurisassa heṭṭhāpādatalesu cakkāni jātāni honti sahaṣṣārāni sanemikāni sanābhikāni sabbākāraparipūrāni. yampi, bhikkhave, mahāpurisassa heṭṭhāpādatalesu cakkāni jātāni honti sahaṣṣārāni sanemikāni sanābhikāni sabbākāraparipūrāni, idampi, bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

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

puna caparaṃ, bhikkhave, mahāpuriso āyatapaṇhi hoti ... pe ...

*He has projecting heels.*

dīghaṅguli hoti ...

*He has long fingers.*

mudutalunahatthapādo hoti ...

*His hands and feet are tender.*

jālahatthapādo hoti ...

*His hands and feet cling gracefully.*

ussaṅkhaṇapādo hoti ...

*His feet are arched.*

eṇijaṅgho hoti ...

*His calves are like those of an antelope.*

ṭhitakova anonamanto ubhohi pāṇitalehi jaṇṇukāni parimasati parimajjati ...

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

kosohitavattaguyho hoti ...

*His private parts are retracted.*

suvanṇavaṇṇo hoti kañcanasannibhattaco ...

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

sukhumacchavi hoti, sukhumattā chaviyā rajojallaṃ kāye na upalimpati ...

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

ekekalomo hoti, ekekāni lomāni lomakūpesu jātāni ...

*His hairs grow one per pore.*

uddhaggalomo hoti, uddhaggāni lomāni jātāni nīlāni añjanavaṇṇāni kuṇḍalāvattāni dakkhiṇāvattakajātāni ...

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

brahmujugatto hoti ...

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

sattussado hoti ...

*He has bulging muscles in seven places.*

sīthapubbaddhakāyo hoti ...

*His chest is like that of a lion.*

citantaramso hoti ...

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

nigrodhaparimaṇḍalo hoti, yāvatakvassa kāyo tāvatakvassa byāmo yāvatakvassa byāmo tāvatakvassa kāyo ...

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

samavattakkhandho hoti ...

*His torso is cylindrical.*

rasaggasaggī hoti ...

*He has an excellent sense of taste.*

sīhahanu hoti ...

*His jaw is like that of a lion.*

cattālīsadanto hoti ...

*He has forty teeth.*

samadanto hoti ...

*His teeth are even.*

aviraḷadanto hoti ...

*His teeth have no gaps.*

susukkadāṭho hoti ...

*His teeth are perfectly white.*

pahūtajivho hoti ...

*He has a large tongue.*

brahmassarō hoti karavīkabhāṇī ...

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

abhinīlanetto hoti ...

*His eyes are deep blue.*

gopakhumo hoti ...

*He has eyelashes like a cow's.*

uṇṇā bhamukantare jātā hoti, odātā mudutūlasannibhā. yampi, bhikkhave, mahāpurisassa uṇṇā bhamukantare jātā hoti, odātā mudutūlasannibhā, idampi, bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

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

puna caparaṃ, bhikkhave, mahāpuriso uṇhīsaśīso hoti. yampi, bhikkhave, mahāpuriso uṇhīsaśīso hoti, idampi, bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

*His head is shaped like a turban.*

imāni kho tāni, bhikkhave, dvattiṃsa mahāpurisassa mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā.

*These are 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 ... pe ...

sace kho pana agāraṃ anagāriyaṃ pabbajati, arahā hoti sammāsambuddho loka vivattaṇṇaḍḍho.

imāni kho, bhikkhave, dvattiṃsa mahāpurisassa mahāpurisalakkhaṇāni bāhirakāpi isayo dhārenti, no ca kho te jānanti:

*Seers outside of Buddhism remember these marks, but they do not know*

‘imassa kammaṃsa kaṭattā idaṃ lakkhaṇaṃ paṭilabhatī’ti.

*the specific deeds performed in the past to obtain each mark.*

1. suppaṭiṭṭhitapādātālakkhaṇaṃ

1. Well-Planted Feet

yampi, bhikkhave, tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno dāḷhasamādāno ahosi kusalesu dhammesu, avatthitasamādāno kāyasucarite vacīsucarite manosucarite dānasamvibhāge silasamādāne uposathupavāse matteyyatāya petteyyatāya sāmāññatāya brahmaññatāya kule jetṭhāpacāyitāya aññataraññataresu ca adhikusalesu dhammesu.

*In some past lives, past existences, past abodes the Realized One was reborn as a human being. He firmly undertook and persisted in skillful behaviors such as good conduct by way of body, speech, giving and sharing, taking precepts, observing the sabbath, paying due respect to mother and father, ascetics and brahmins, honoring the elders in the family, and various other things pertaining to skillful behaviors.*

so tassa kammassa kaṭattā upacittā ussannattā vipulattā kāyassa bhedaṃ paraṃ maraṇā sugatimaṃ saggaṃ lokam upapajjati.

*Due to performing, accumulating, heaping up, and amassing those deeds, when his body broke up, after death, he was reborn in a good place, a heavenly realm.*

so tattha aññe deve dasahi thānehi adhiggaṇhāti dibbena āyunaṃ dibbena vannena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi.

*There he surpassed the other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.*

so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.

*When he passed away from there and came back to this state of existence he obtained this mark of a great man:*

suppatitṭhitapādo hoti.

*he has well-planted feet.*

samaṃ pādaṃ bhūmiyaṃ nikkhipati, samaṃ uddharati, samaṃ sabbāvantehi pādātalehi bhūmiṃ phusati.

*He places his foot on the ground evenly, raises it evenly, and touches the ground evenly with the whole sole of his foot.*

so tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavatti dhammiko dhammarājā cāturato vijitāvī janapadatthāvariyaṃ pappatto sattaratanasamannāgato.

*Possessing this mark, if he stays at home he becomes a wheel-turning monarch.*

tassimāni satta ratanāni 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 vīraṅgarūpā parasenappamaddanā.

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

so imaṃ pathaviṃ sāgarapariyantaṃ akhilamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati.

*After conquering this land girt by sea—free of harassment by bandits, successful and prosperous, safe, blessed, and untroubled—he reigns by principle, without rod or sword.*

rājā samāno kiṃ labhati?

*And what does he obtain as king?*

akkhambhiyo hoti kenaci manussabhūtena paccatthikena paccāmittena.

*He can't be stopped by any human foe or enemy.*

rājā samāno idaṃ labhati.

*That's what he obtains as king.*

sace kho pana agāasmā anagāriyaṃ pabbajati, araham hoti sammāsambuddho loka vivattaṭṭhaddo.

*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.*

buddho samāno kiṃ labhati?

*And what does he obtain as Buddha?*

akkhambhiyo hoti abbhantarehi vā bāhirehi vā paccatthikehi paccāmittehi rāgena vā dosena vā mohena vā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmūṇā vā kenaci vā lokasmiṃ.

*He can't be stopped by any foe or enemy whether internal or external; nor by greed, hate, or delusion; nor by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.*

buddho samāno idaṃ labhati”.

*That's what he obtains as Buddha.”*

etamatthaṃ bhagavā avoca.

*That is what the Buddha said.*

tatthetaṃ vuccati:

*On this it is said:*

“sacce ca dhamme ca dame ca saṃyame,

*“Truth, principle, self-control, and restraint;*

soceyyasīlālayuposathesu ca;

*purity, precepts, and observing the sabbath;*

dāne ahiṃsāya asāhase rato,

*giving, harmlessness, delighting in non-violence—*

dalhaṃ samādāya samattamācari.

*firmly undertaking these things, he lived accordingly.*

so tena kammena divaṃ samakkami,

*By means of these deeds he went to heaven,*

sukhañca khiḍḍaratiyo ca anvabhi;

*where he enjoyed happiness and merriment.*

tato cavitvā punarāgato idha,

*After passing away from there to here,*

samehi pādehi phusī vasundharaṃ.

*he steps evenly on this rich earth.*

byākamsu veyyañjanikā samāgatā,

*The gathered soothsayers predicted*

samappatitṭhassa na hoti khambhanā;

*that there is no stopping one of such even tread,*

gihissa vā pabbajitassa vā puna,

*as householder or renunciate.*

taṃ lakkhaṇaṃ bhavati tadatthajotakaṃ.

*That's the meaning shown by this mark.*

akkhambhiyo hoti agāramāvasaṃ,

*While living at home he cannot be stopped,*

parābhibhū sattubhi nappamaddano;

*he defeats his foes, and cannot be beaten.*

manussabhūtenidha hoti kenaci,

*Due to the fruit of that deed,*

akkhambhiyo tassa phalena kammuno.  
*he cannot be stopped by any human.*

sace ca pabbajjamupeti tādiso,  
*But if he chooses the life gone forth,*

nekkhammachandābhirato vicakkhaṇo;  
*seeing clearly, loving renunciation,*

aggo na so gacchati jātu khambhanam,  
*not even the best can hope to stop him;*

naruttamo esa hi tassa dhammatā”ti.  
*this is the nature of the supreme person.”*

## 2. pādatalacakkalakkhaṇam 2. Wheels on the Feet

“yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nicketaṃ  
pubbe manussabhūto samāno  
*“Mendicants, in some past lives the Realized One was reborn as a human being.*

bahujanassa sukhāvaho ahosi, ubbegauttāsabhayaṃ apanuditā, dhammikañca  
rakkhāvaraṇaguttiṃ saṃvidhātā, saparivārañca dānaṃ adāsi.  
*He brought happiness to many people, eliminating threats, terror, and danger, providing just protection and security, and giving gifts with all the trimmings.*

so tassa kammaṣṣa kaṭattā upacittatā ussannattā vipulattā kāyassa bhedā paraṃ  
maraṇā sugatiṃ saggaṃ lokaṃ upapajjati ... pe ...  
*Due to performing those deeds he was reborn in a heavenly realm.*

so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇam paṭilabhati.  
*When he came back to this state of existence he obtained this mark:*

hetthāpādātesu cakkāni jātāni honti sahaṣṣārāni sanemikāni sanābhikāni  
sabbakāraparipūrāni suvivhattantarāni.  
*on the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail and well divided inside.*

so tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ... pe ...  
*Possessing this mark, if he stays at home he becomes a wheel-turning monarch.*

rājā samāno kiṃ labhati?  
*And what does he obtain as king?*

mahāparivāro hoti;  
*He has a large following*

mahāssa honti parivārā brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā  
anikaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.  
*of brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.*

rājā samāno idaṃ labhati.  
*That’s what he obtains as king.*

sace kho pana agāraṣṣmā anagāriyaṃ pabbajati, araham hoti sammāsambuddho loka  
vivattaṭṭhachado.  
*But if he goes forth from the lay life to homelessness, he becomes a fully awakened Buddha.*

buddho samāno kiṃ labhati?  
*And what does he obtain as Buddha?*

mahāparivāro hoti;  
*He has a large following*

mahāssa honti parivārā bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā  
asurā nāgā gandhabbā.

*of monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.*

buddho samāno idaṃ labhati”.

*That's what he obtains as Buddha.”*

etamatthaṃ bhagavā avoca.

*That is what the Buddha said.*

tatthetaṃ vuccati:

*On this it is said:*

“pure puratthā purimāsu jātisu,

*“In olden days, in past lives,*

manussabhūto bahunāṃ sukhāvaho;

*he brought happiness to many people,*

ubbhegauttāsabhayaṇpanūdano,

*riding them of fear, terror, and danger,*

guttīsu rakkhāvaraṇesu ussuko.

*zealously guarding and protecting them.*

so tena kammena divaṃ samakkami,

*By means of these deeds he went to heaven,*

sukhañca khiddāratiyo ca anvabhi;

*where he enjoyed happiness and merriment.*

tato cavitvā punarāgato idha,

*After passing away from there to here,*

cakkāni pādesu duvesu vindati.

*wheels on his two feet are found,*

samantanemīni sahasarāni ca,

*all rimmed around and thousand-spoked.*

byākamsu veyyañjanikā samāgatā;

*The gathered soothsayers predicted,*

disvā kumāraṃ satapuññalakkhaṇaṃ,

*seeing the prince with the hundred-fold mark of merits,*

parivāravā hessati sattumaddano.

*that he'd have a following, subduing foes,*

tathā hi cakkāni samantanemini,

*which is why he has wheels all rimmed around.*

sace na pabbajjamupeti tādiso;

*If he doesn't choose the life gone forth,*

vatteti cakkam pathaviṃ pasāsati,

*he'll roll the wheel and rule the land.*

tassānuyantādha bhavanti khattiyā.

*The aristocrats will be his vassals,*

mahāyasaṃ samparivārayanti naṃ,

*flocking to his glory.*

sace ca pabbajjamupeti tādiso;

*But if he chooses the life gone forth,*

nekkhammachandābhirato vicakkhaṇo,

*seeing clearly, loving renunciation,*

devā manussāsurasakkarakkhasā,  
*the gods, humans, demons, Sakka, and monsters;*

gandhabbanāgā vihaḡā catuppadā,  
*fairies and dragons, birds and beasts,*

anuttaraṃ devamanussapūjitaṃ;  
*will flock to his glory,*

mahāyaśaṃ samparivārayanti naṃ”ti.  
*the supreme, honored by gods and humans.”*

3–5. āyatapaṇhitādīlakkaṇaṃ  
*3–5. Projecting Heels, Etc.*

“yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nīketaṃ  
pubbe manussabhūto samāno  
*“Mendicants, in some past lives the Realized One was reborn as a human being.*

pāṇātipātāṃ pahāya pāṇātipātā paṭivirato ahośi nihiṭaḡaṇḡo nihiṭasaṭṡho lajjī  
dayāpanno, sabbapaṇabhūtaḡitānukampī vihaśi.  
*He gave up killing living creatures, renouncing the rod and the sword. He was scrupulous and kind, living full of compassion for all living beings.*

so tassa kammaśa kaṡattā upacitattā ussannattā vipulattā ... pe ...  
*Due to performing thośe deeds he was reborn in a heavenly realm.*

so tato cuto itṡattamaṃ āgato samāno imāni tīṇi mahāpurisaḡakkaṇāni paṭilaḡhati.  
*When he came back to this state of existence he obtained these three marks:*

āyatapaṇḡi ca hoṡi, dīḡhaṅguli ca brahmajugatto ca.  
*he has projecting heels, long fingers, and his body is as straight as Brahmā’s.*

so teḡi ḡakkaṇeḡi samannāgato saḡe agāraṃ ajjḡhavasati, rājā hoṡi cakkavattī ... pe ...  
... *Possessing these marks, if he stays at home he becomes a wheel-turning monarch.*

rājā samāno kiṃ ḡabḡati?  
*And what does he obtain as king?*

dīḡhāyuko hoṡi ciraṡḡḡitiko, dīḡhamāyumaṃ pāleti, na sakkā hoṡi antaraḡ jīvitaḡ  
voropetaṃ kenaci maṃsabhūtena paḡcattḡhikena paḡcāmittena.  
*He’s long lived, preserving his life for a long time. No human foe or enemy is able to take his life before his time.*

rājā samāno idaṃ ḡabḡati ... pe ...  
*That’s what he obtains as king.*

buddho samāno kiṃ ḡabḡati?  
*And what does he obtain as Buddha?*

dīḡhāyuko hoṡi ciraṡḡḡitiko, dīḡhamāyumaṃ pāleti, na sakkā hoṡi antaraḡ jīvitaḡ  
voropetaṃ paḡcattḡhikeḡi paḡcāmṡteḡi samaṇena vā brāhmaṇena vā devena vā  
mārena vā brahmunā vā kenaci vā ḡokasmiṃ.  
*He’s long lived, preserving his life for a long time. No foes or enemies—nor any ascetic or brahmin or god or Māra or Brahmā or anyone in the world—is able to take his life before his time.*

buddho samāno idaṃ ḡabḡati”.  
*That’s what he obtains as Buddha.”*

etaṡatṡṡaṃ bhagavā avoca.  
*That is what the Buddha said.*

tatṡṡeṡaṃ vuccati:  
*On this it is said:*

“māraṇavadḡabhayaṡṡano vidiṡvā,  
“Realizing for himself the horrors of death,



paṭivirato paraṃ māraṇāyahosi;  
*he refrained from killing other creatures.*

tena sucaritena saggamagamā,  
*By that good conduct he went to heaven,*

sukataphalavipākamanubhosi.  
*where he enjoyed the fruit of deeds well done.*

caviya punaridhāgato samāno,  
*Passing away, on his return to here,*

paṭilabhati idha tīni lakkhaṇāni;  
*he obtained these three marks:*

bhavati vipuladīghapāsaṇhiko,  
*his projecting heels are full and long,*

brahmāva suju subho sujātagatto.  
*and he's straight, beautiful, and well-formed, like Brahmā.*

subhujo susu susaṇṭhito sujāto,  
*Fair of limb, youthful, of good posture and breeding,*

mudutalunaṅguliyaṣṣa honti;  
*his fingers are soft and tender and long.*

dīghā tūbhi purisavaraggalakkaṇehi,  
*By these three marks of an excellent man,*

cirayapanāya kumāramādisanti.  
*they indicated that the prince's life would be long:*

bhavati yadi gihī ciraṃ yapeti,  
*'As a householder he will live long;*

cirataṃ pabbajati yadi tato hi;  
*longer still if he goes forth, due to*

yāpayati ca vasiddhibhāvanāya,  
*mastery in the development of psychic power.*

iti dīghāyukatāya taṃ nimittan'ti.  
*Thus this is the sign of long life.'"*

6. sattussadatālakkhaṇaṃ  
*6. Seven Bulges*

“yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nikaṃ  
pubbe manussabhūto samāno  
*"Mendicants, in some past lives the Realized One was reborn as a human being.*

dātā ahoṣi paṇītānaṃ rasiṭānaṃ khādanīyānaṃ bhojanīyānaṃ sāyanīyānaṃ  
lehanīyānaṃ pānānaṃ.  
*He was a donor of fine and tasty foods and drinks of all kinds, delicious and scrumptious.*

so tassa kammaṣṣa kaṭattā ... pe ...  
*Due to performing those deeds he was reborn in a heavenly realm.*

so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati,  
sattussado hoti, sattassa ussādā honti;  
*When he came back to this state of existence he obtained this mark: he has bulging muscles in seven places.*

ubhosu hatthesu ussādā honti, ubhosu pādesu ussādā honti, ubhosu aṃsakūṭesu  
ussādā honti, khandhe ussado hoti.  
*He has bulges on both hands, both feet, both shoulders, and his chest.*

so tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ... pe

... Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṃ labhati?

*And what does he obtain as king?*

lābhī hoti paṇītānaṃ rasiṭānaṃ khādanīyānaṃ bhojanīyānaṃ sāyanīyānaṃ  
lehanīyānaṃ pānānaṃ.

*He gets fine and tasty foods and drinks of all kinds, delicious and scrumptious.*

rājā samāno idaṃ labhati ... pe ...

*That's what he obtains as king.*

buddho samāno kiṃ labhati?

*And what does he obtain as Buddha?*

lābhī hoti paṇītānaṃ rasiṭānaṃ khādanīyānaṃ bhojanīyānaṃ sāyanīyānaṃ  
lehanīyānaṃ pānānaṃ.

*He gets fine and tasty foods and drinks of all kinds, delicious and scrumptious.*

buddho samāno idaṃ labhati”.

*That's what he obtains as Buddha.”*

etamatthaṃ bhagavā avoca.

*That is what the Buddha said.*

tatthetaṃ vuccati:

*On this it is said:*

“khajjabhojjamatha leyya sāyiyam,

*“He used to give the very best of flavors—*

uttamaggarasadāyako ahu;

*scrumptious foods of every kind.*

tena so sucaritena kammunā,

*Because of that good deed,*

nandane ciraṃabhippamodati.

*he rejoiced long in Nandana heaven.*

satta cussade idhādhigacchati,

*On returning to here, he got seven bulging muscles*

hatthapādamudutañca vindati;

*and tender hands and feet are found.*

āhu byañjananimittakovidā,

*The soothsayers expert in signs declared:*

khajjabhojjarasalābhitāya naṃ.

*He'll get tasty foods of all sorts*

yaṃ gihissapi tadatthajotakaṃ,

*as a householder, that's what that means.*

pabbajjampi ca tadādhigacchati;

*But even if he goes forth he'll get the same,*

khajjabhojjarasalābhiruttamaṃ,

*supreme in gaining tasty foods of all sorts,*

āhu sabbagihibandhanacchidan”ti.

*cutting all bonds of the lay life.”*

7–8. karacaraṇamudujālātālakkhaṇāni

*7–8. Tender and Clinging Hands*

“yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nīketaṃ  
pubbe manussabhūto samāno

*“Mendicants, in some past lives the Realized One was reborn as a human being.*

catūhi saṅgahavatthūhi janamaṃ saṅgāhako ahosi—

*He brought people together using the four ways of being inclusive:*

dānena peyyavajjena atthacariyāya samānattatāya.

*giving, kindly words, taking care, and equality.*

so tassa kammaṃsa kaṭattā ... pe ...

*Due to performing those deeds he was reborn in a heavenly realm.*

so tato cuto ithattaṃ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.

*When he came back to this state of existence he obtained these two marks:*

mudutalunahatthapādo ca hoti jālahatthapādo ca.

*his hands and feet are tender, and they cling gracefully.*

so tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ... pe

... *Possessing these marks, if he stays at home he becomes a wheel-turning monarch.*

rājā samāno kiṃ labhati?

*And what does he obtain as king?*

susaṅgahitaparijano hoti, susaṅgahitāssa honti brāhmaṇagahapatikā  
negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno  
bhogiyā kumārā.

*His retinue is inclusive, cohesive, and well-managed. This includes brahmins and  
householders, people of town and country, treasury officials, military officers, guardsmen,  
ministers, counselors, rulers, tax beneficiaries, and princes.*

rājā samāno idaṃ labhati ...

*That's what he obtains as king.*

buddho samāno kiṃ labhati?

*And what does he obtain as Buddha?*

susaṅgahitaparijano hoti, susaṅgahitāssa honti bhikkhū bhikkhuniyo upāsakā  
upāsikāyo devā manussā asurā nāgā gandhabbā.

*His retinue is inclusive, cohesive, and well-managed. This includes monks, nuns, laymen,  
laywomen, gods, humans, demons, dragons, and fairies.*

buddho samāno idaṃ labhati”.

*That's what he obtains as Buddha.”*

etamatthaṃ bhagavā avoca.

*That is what the Buddha said.*

tatthetamaṃ vuccati:

*On this it is said:*

“dānampi catthacariyataṇa,

*“By giving and helping others,*

piyavāditaṇa samānattataṇa;

*kindly speech, and equal treatment,*

kariyacariyasusaṅgamaṃ bahūnaṃ,

*such action and conduct as brought people together,*

anavamatenā guṇena yāti saggaṃ.

*he went to heaven due to his esteemed virtue.*

caviya punaridhāgato samāno,

*Passing away, on his return to here,*

karacaraṇamudutañca jālino ca;  
*the young baby prince obtained*

atirucirasuvaggudassaneyyaṃ,  
*hands and feet so tender and clinging,*

paṭilabhati daharo susu kumāro.  
*lovely, graceful, and good-looking.*

bhavati pariṇassavo vidheyyo,  
*His retinue is loyal and manageable,*

mahimaṃ āvasito susaṅgahito;  
*staying agreeably all over this broad land.*

piyavadū hitasukhataṃ jigāsamāno,  
*Speaking kindly, desiring happiness,*

abhirucitāni guṇāni ācarati.  
*he practices the good qualities he's adopted.*

yadi ca jahati sabbakāmabhogaṃ,  
*But if he gives up all sensual enjoyments,*

kathayati dhammakathaṃ jino janassa;  
*as victor he speaks Dhamma to the people.*

vacanapaṭikarassābhīppasannā,  
*Devoted, they respond to his words;*

sutvāna dhammānudhammamācarantī"ti.  
*after listening, they practice in line with the teaching."*

9–10. ussaṅkhaṇḍa-uddhaggaḷomaṭalakkhaṇāni  
*9–10. Arched Feet and Upright Hair*

“yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nikaṃ  
pubbe manussabhūto samāno  
*“Mendicants, in some past lives the Realized One was reborn as a human being.*

atthūpasamhitaṃ dhammūpasamhitaṃ vācaṃ bhāsitaṃ ahosi, bahujaṇaṃ nidaṃsesi,  
pāṇiṇaṃ hitasukhāvaho dhammayāgī.  
*His speech was meaningful and principled. He educated many people, bringing welfare and happiness, offering the teaching.*

so tassa kammaṃsa kaṭattā ... pe ...  
*Due to performing those deeds he was reborn in a heavenly realm.*

so tato cuto itthattaṃ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.  
*When he came back to this state of existence he obtained these two marks:*

ussaṅkhaṇḍo ca hoti, uddhaggaḷomo ca.  
*his feet are arched and his hairs stand up.*

so tehi lakkhaṇehi samannāgato, sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ... pe  
...  
*Possessing these marks, if he stays at home he becomes a wheel-turning monarch.*

rājā samāno kiṃ labhati?  
*And what does he obtain as king?*

aggo ca hoti seṭṭho ca pāmokkho ca uttamo ca pavaro ca kāmabhogīnaṃ.  
*He is the foremost, best, chief, highest, and finest of those who enjoy sensual pleasures.*

rājā samāno idaṃ labhati ... pe ...  
*That's what he obtains as king.*

buddho samāno kiṃ labhati?  
*And what does he obtain as Buddha?*

aggo ca hoti setṭho ca pāmokkho ca uttamo ca pavaro ca sabbasattānaṃ.

*He is the foremost, best, chief, highest, and finest of all sentient beings.*

buddho samāno idaṃ labhati”.

*That's what he obtains as Buddha.”*

etamatthaṃ bhagavā avoca.

*That is what the Buddha said.*

tatthetaṃ vuccati:

*On this it is said:*

“atthadhammasahitaṃ pure giraṃ,

*“His word was meaningful and principled,*

erayaṃ bahujaṇaṃ nidaṃsayi;

*moving the people with his explanations.*

pāṇinaṃ hitasukhāvaho ahu,

*He brought welfare and happiness to creatures,*

dhammayāgamayaājī amaccharī.

*unstintingly offering up teaching.*

tena so sucaritena kammunā,

*Because of that good deed,*

suggatiṃ vajati tattha modati;

*he went to heaven, and there rejoiced.*

lakkhaṇāni ca duve idhāgato,

*On return to here two marks are found,*

uttamappamukhatāya vindati.

*of excellence and supremacy.*

ubbhamuppatitalomavā saso,

*His hairs stand upright,*

pādagaṇṭhirahu sādhusaṇṭhitā;

*and his ankles stand out well.*

maṃsalohitācitā tacotthatā,

*Swollen with flesh and blood, and wrapped in skin,*

uparicaraṇasobhanā ahu.

*they make it pretty above the feet.*

gehamāvasati ce tathāvidho,

*If such a one lives in the home,*

aggataṃ vajati kāmabhoginaṃ;

*he becomes best of those who enjoy sensual pleasures.*

tena uttaritaro na vijjati,

*There'll be none better than him;*

jambudīpamabhibhuyya iriyati.

*he'll live having mastered all India.*

pabbajampi ca anomanikkamo,

*But going forth the peerless renunciate*

aggataṃ vajati sabbapāṇinaṃ;

*becomes best of all creatures.*

tena uttaritaro na vijjati,

*There'll be none better than him,*

sabbalokamabhibhuyya viharatī”ti.  
*he’ll live having mastered the whole world.”*

## 11. eṇijaṅghalakkhaṇaṃ 11. Antelope Calves

“yampi, bhikkhave, tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ purimaṃ niketaṃ  
pubbe manussabhūto samāno

*“Mendicants, in some past lives the Realized One was reborn as a human being.*

sakkaccaṃ vācetaṃ ahoṣi sippaṃ vā vijjaṃ vā caraṇaṃ vā kammaṃ vā:  
*He was a thorough teacher of a profession, a branch of knowledge, conduct, or action,*  
*thinking:*

‘kintime khippaṃ vijāneyyumaṃ, khippaṃ paṭipajjeyyumaṃ, na ciraṃ kilisseyyun’”ti.  
*‘How might they quickly learn and practice, without getting exhausted?’*

so tassa kammaṃ kaṭattā ... pe ...  
*Due to performing those deeds he was reborn in a heavenly realm.*

so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.  
*When he came back to this state of existence he obtained this mark:*

eṇijaṅgho hoti.  
*his calves are like those of an antelope.*

so tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ... pe  
...  
*Possessing this mark, if he stays at home he becomes a wheel-turning monarch.*

rājā samāno kiṃ labhati?  
*And what does he obtain as king?*

yāni tāni rājārahāni rājaṅgāni rājūpabhogāni rājānucchavikāni tāni khippaṃ  
paṭilabhati.  
*He quickly obtains the things worthy of a king, the factors, supports, and things befitting a king.*

rājā samāno idaṃ labhati ... pe ...  
*That’s what he obtains as king.*

buddho samāno kiṃ labhati?  
*And what does he obtain as Buddha?*

yāni tāni samaṇārahāni samaṇaṅgāni samaṇūpabhogāni samaṇānucchavikāni, tāni  
khippaṃ paṭilabhati.  
*He quickly obtains the things worthy of an ascetic, the factors, supports, and things befitting an ascetic.*

buddho samāno idaṃ labhati”.  
*That’s what he obtains as Buddha.”*

etamatthaṃ bhagavā avoca.  
*That is what the Buddha said.*

tatthetaṃ vuccati:  
*On this it is said:*

“sippesu vijjācaraṇesu kammesu,  
*“In professions, knowledge, conduct, and deeds,*

kathaṃ vijāneyyumaṃ lahunti icchati;  
*he thought of how they might swiftly learn.*

yadūpaghātāya na hoti kassaci,  
*Things that harm no-one at all,*

vāceti khippaṃ na ciraṃ kilissati.  
*he quickly taught so they would not get tired.*

taṃ kammaṃ katvā kusalaṃ sukhudrayaṃ,  
*Having done that skillful deed whose outcome is happiness,*

jaṅghā manuññā labhate susaṇṭhitā;  
*he gains prominent and elegant calves.*

vattā sujātā anupubbamuggatā,  
*Well-formed in graceful spirals,*

uddhaggaḷomā sukhumattacotthatā.  
*he's covered in fine rising hairs.*

eṇeyyajaṅghoti tamāhu puggalaṃ,  
*They say that person has antelope calves,*

sampattiyā khippamidhāhu lakkhaṇaṃ;  
*and that this is the mark of swift success.*

gehānulomāni yadābhikaṅkhati,  
*If he desires the things of the household life,*

apabbajaṃ khippamidhādhiḡacchati.  
*not going forth, they'll quickly be his.*

sace ca pabbajjamupeti tādiso,  
*But if he chooses the life gone forth,*

nekkhammachandābhirato vicakkhaṇo;  
*seeing clearly, loving renunciation,*

anucchavikassa yadānulomikaṃ,  
*the peerless renunciate will quickly find*

taṃ vindati khippamanomavikkamo”ti.  
*what is fitting and suitable.”*

## 12. sukhumacchavilakkhaṇaṃ 12. Delicate Skin

“yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nikaṃ  
pubbe manussabhūto samāno  
*“Mendicants, in some past lives the Realized One was reborn as a human being.*

samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamtā paripucchitā ahoṣi:  
*He approached an ascetic or brahmin and asked:*

‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ, kiṃ sāvajjaṃ, kiṃ anavajjaṃ, kiṃ  
sevitabbaṃ, kiṃ na sevitaḡbaṃ, kiṃ me kaṛiyamānaṃ dīgharattaṃ ahitāya  
dukkhāya assa, kiṃ vā pana me kaṛiyamānaṃ dīgharattaṃ hitāya sukhāya assā”ti.  
*‘Sirs, what is skillful? What is unskillful? What is blameworthy? What is blameless? What  
should be cultivated? What should not be cultivated? Doing what leads to my lasting harm  
and suffering? Doing what leads to my lasting welfare and happiness?’*

so tassa kammaṣṣa kaṭattā ... pe ...  
*Due to performing those deeds he was reborn in a heavenly realm.*

so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisaḡlakkhaṇaṃ paṭilabhati.  
*When he came back to this state of existence he obtained this mark:*

sukhumacchavi hoti, sukhumattā chaviyā rajojallaṃ kāye na upalimpati.  
*he has delicate skin, so delicate that dust and dirt don't stick to his body.*

so tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ... pe  
...  
*Possessing this mark, if he stays at home he becomes a wheel-turning monarch.*

rājā samāno kiṃ labhati?  
*And what does he obtain as king?*

mahāpañño hoti, nāssa hoti koci paññāya sadiso vā seṭṭho vā kāmabhogīnaṃ.  
*He has great wisdom. Of those who enjoy sensual pleasures, none is his equal or better in wisdom.*

rājā samāno idaṃ labhati ... pe ...  
*That's what he obtains as king.*

buddho samāno kiṃ labhati?  
*And what does he obtain as Buddha?*

mahāpañño hoti puthupañño hāsapañño javanapañño tikkhapañño  
nibbedhikapañño, nāssa hoti koci paññāya sadiso vā seṭṭho vā sabbasattānaṃ.  
*He has great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, and penetrating wisdom. No sentient being is his equal or better in wisdom.*

buddho samāno idaṃ labhati”.  
*That's what he obtains as Buddha.”*

etamatthaṃ bhagavā avoca.  
*That is what the Buddha said.*

tatthetaṃ vuccati:  
*On this it is said:*

“pure puratthā purimāsu jātisu,  
*“In olden days, in past lives,*

aññātukāmo paripucchitā ahu;  
*eager to understand, he asked questions.*

sussūsitā pabbajitaṃ upāsītā,  
*Keen to learn, he waited on renunciates,*

atthantaro atthakathaṃ nisāmayi.  
*heeding their explanation with pure intent.*

paññāpaṭilābhagatena kammunā,  
*Due to that deed of acquiring wisdom,*

manussabhūto sukhumacchavī ahu;  
*as a human being his skin is delicate.*

byākamsu uppādanimittakovidā,  
*At his birth the soothsayers expert in signs prophesied:*

sukhumāni atthāni avecca dakkhiti.  
*‘He’ll discern delicate matters.’*

sace na pabbajjamupeti tādiso,  
*If he doesn’t choose the life gone forth,*

vatteti cakkam pathaviṃ pasāsati;  
*he’ll roll the wheel and rule the land.*

atthānusitthīsu pariggaheṣu ca,  
*Among those with material possessions who have been educated,*

na tena seyyo sadiso ca vijjati.  
*none equal or better than him is found.*

sace ca pabbajjamupeti tādiso,  
*But if he chooses the life gone forth,*

nekkhammachandābhirato vicakkhaṇo;  
*seeing clearly, loving renunciation,*

paññāvisiṭṭhaṃ labhate anuttaraṃ,  
*gaining wisdom that’s supreme and eminent,*



pappoti bodhiṃ varabhūrimedhaso”ti.  
*the one of superb, vast intelligence attains awakening.”*

### 13. suvaṇṇavaṇṇalakkaṇaṃ *13. Golden Skin*

“yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nikaṃ  
pubbe manussabhūto samāno  
*“Mendicants, in some past lives the Realized One was reborn as a human being.*

akkodhano ahosi anupāyāsabahuḷo,  
*He wasn’t irritable or bad-tempered.*

bahumpi vutto samāno nābhisaṃjji na kuppi na byāpajji na patitthīyi, na kopaṇca  
dosaṇca appaccayaṇca pātvākāsi.  
*Even when heavily criticized he didn’t lose his temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness.*

dātā ca ahosi sukhumānaṃ mudukānaṃ attharaṇānaṃ pāvuraṇānaṃ  
khomasukhumānaṃ kappāsikasukhumānaṃ koseyyasukhumānaṃ  
kambalasukhumānaṃ.  
*He donated soft and fine mats and blankets, and fine cloths of linen, cotton, silk, and wool.*

so tassa kammaṣṣa kaṭattā upacittā ... pe ...  
*Due to performing those deeds he was reborn in a heavenly realm.*

so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkaṇaṃ paṭilabhati.  
*When he came back to this state of existence he obtained this mark:*

suvaṇṇavaṇṇo hoti kañcanasannibhattaco.  
*he is gold colored; his skin has a golden sheen.*

so tena lakkaṇeṇa samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ... pe ...  
*Possessing this mark, if he stays at home he becomes a wheel-turning monarch.*

rājā samāno kiṃ labhati?  
*And what does he obtain as king?*

lābhī hoti sukhumānaṃ mudukānaṃ attharaṇānaṃ pāvuraṇānaṃ  
khomasukhumānaṃ kappāsikasukhumānaṃ koseyyasukhumānaṃ  
kambalasukhumānaṃ.  
*He obtains soft and fine mats and blankets, and fine cloths of linen, cotton, silk, and wool.*

rājā samāno idaṃ labhati ... pe ...  
*That’s what he obtains as king.*

buddho samāno kiṃ labhati?  
*And what does he obtain as Buddha?*

lābhī hoti sukhumānaṃ mudukānaṃ attharaṇānaṃ pāvuraṇānaṃ  
khomasukhumānaṃ kappāsikasukhumānaṃ koseyyasukhumānaṃ  
kambalasukhumānaṃ.  
*He obtains soft and fine mats and blankets, and fine cloths of linen, cotton, silk, and wool.*

buddho samāno idaṃ labhati”.  
*That’s what he obtains as Buddha.”*

etaṃmatthaṃ bhagavā avoca.  
*That is what the Buddha said.*

tatthetaṃ vuccati:  
*On this it is said:*

“akkodhaṇca adhiṭṭhaṇi adāsi,  
*“Dedicated to good will, he gave gifts.*

dānañca vatthāni sukhumāni succhavīni;

*In an earlier life he poured forth cloth*

purimatarabhava ʾthito abhivissaji,

*fine and soft to touch,*

mahimiva suro abhivassam.

*like a god pouring rain on this broad earth.*

taṃ katvāna ito cuto dibbaṃ,

*So doing he passed from here to heaven,*

upapajji sukataphalavipākamanubhuvā;

*where he enjoyed the fruits of deeds well done.*

kanakatanusannibho idhābhībhavati,

*Here he wins a figure of gold,*

suravarataroriva indo.

*like Inda, the finest of gods.*

gehañcāvasati naro apabbajja,

*If that man stays in the house, not wishing to go forth,*

micchaṃ mahatimahim anusāsati;

*he conquers and rules this vast, broad earth.*

pasayha sahidha sattaratanam,

*He obtains abundant excellent cloth,*

paṭilabhati vimalasukhumacchaviṃ suciñca.

*so fine and soft to touch.*

lābhī acchādanavatthamokkhapāvuraṇānam,

*He receives robes, cloth, and the finest garments*

bhavati yadi anāgāriyatam upeti;

*if he chooses the life gone forth.*

sahito purimakataphalam anubhavati,

*For he still partakes of past deed's fruit;*

na bhavati katassa panāso”ti.

*what's been done is never lost.”*

14. kosohitavatthaguyhalakkhaṇam

*14. Retracted Privates*

“yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ  
pubbe manussabhūto samāno

*“Mendicants, in some past lives the Realized One was reborn as a human being.*

cirappanaṭṭhe sucirappavāsino nātimitte suhaje sakhino samānetā ahoṣi.

*He reunited long-lost and long-separated relatives, friends, loved ones, and companions.*

mātarampi puttana samānetā ahoṣi, puttampi mātara samānetā ahoṣi, pitarampi  
puttana samānetā ahoṣi, puttampi pitarā samānetā ahoṣi, bhātarampi bhātara  
samānetā ahoṣi, bhātarampi bhaginiyā samānetā ahoṣi, bhaginimpi bhātara  
samānetā ahoṣi, bhaginimpi bhaginiyā samānetā ahoṣi, samaṅgikatvā ca  
abbhanumoditā ahoṣi.

*He reunited mother with child and child with mother; father with child and child with father;  
brother with brother, brother with sister, sister with brother, and sister with sister, bringing  
them together with rejoicing.*

so tassa kammaṣa kaṭattā ... pe ...

*Due to performing those deeds he was reborn in a heavenly realm.*

so tato cuto ithattam āgato samāno imaṃ mahāpurisalakkaṇam paṭilabhati—

*When he came back to this state of existence he obtained this mark:*

kosohitavattthaguyho hoti.  
*his private parts are retracted.*

so tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ... pe  
... *Possessing this mark, if he stays at home he becomes a wheel-turning monarch.*

rājā samāno kiṃ labhati?  
*And what does he obtain as king?*

pahūtaputto hoti, parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā  
parasenappamaddanā.  
*He has many sons, over a thousand sons who are valiant and heroic, crushing the armies of his enemies.*

rājā samāno idaṃ labhati ... pe ...  
*That's what he obtains as king.*

buddho samāno kiṃ labhati?  
*And what does he obtain as Buddha?*

pahūtaputto hoti, anekasahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā  
parasenappamaddanā.  
*He has many sons, many thousands of sons who are valiant and heroic, crushing the armies of his enemies.*

buddho samāno idaṃ labhati".  
*That's what he obtains as Buddha."*

etamatthaṃ bhagavā avoca.  
*That is what the Buddha said.*

tatthetaṃ vuccati:  
*On this it is said:*

“pure puratthā purimāsu jātisu,  
*"In olden days, in past lives,*

cirappanaṭṭhe sucirappavāsino;  
*he reunited long-lost*

ñātī suhajje sakhino samānayaī,  
*and long-separated friends and family,*

samaṅgikatvā anumoditā ahu.  
*bringing them together with joy.*

so tena kammena divaṃ samakkami,  
*By means of these deeds he went to heaven,*

sukhaṇca khiḍḍāratiyo ca anvabhi;  
*where he enjoyed happiness and merriment.*

tato cavitvā punarāgato idha,  
*After passing away from there to here,*

kosohitaṃ vindati vatthachādiyaṃ.  
*his private parts are retracted.*

pahūtaputto bhavatī tathāvidho,  
*Such a one has many sons,*

parosahassaṇca bhavanti atrajā;  
*over a thousand descendants,*

sūrā ca vīrā ca amittatāpanā,  
*valiant and heroic, devastating foes,*

gihissa pītiṃ jananā piyaṃvada.  
*a layman's joy, speaking kindly.*

bahūtārā pabbajitassa iriyato,  
*But if he lives the renunciate life*

bhavanti puttā vacanānusārino;  
*he has even more sons following his word.*

gihissa vā pabbajitassa vā puna,  
*As householder or renunciate,*

taṃ lakkhaṇaṃ jāyati tadatthajotakaṃ”ti.  
*that's the meaning shown by this mark.”*

paṭhamabhāṇavāro niṭṭhito.  
*The first recitation section is finished.*

15–16. parimaṇḍalaanonamajannuparimasanalakkhaṇāni  
*15–16. Equal Proportions and Touching the Knees*

“yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ  
pubbe manussabhūto samāno  
*“Mendicants, in some past lives the Realized One was reborn as a human being.*

mahājanasaṅgahaṃ samekkhamāno samaṃ jānāti sāmaṃ jānāti, purisaṃ jānāti  
purisavisesaṃ jānāti:  
*He regarded the gathered population equally. He knew what they had in common and what was their own. He knew each person, and he knew the distinctions between people.*

‘ayamidamarahati ayamidamarahati’ti tattha tattha purisavisesakaro ahosi.  
*In each case, he made appropriate distinctions between people: ‘This one deserves that; that one deserves this.’*

so tassa kammassa kaṭattā ... pe ...  
*Due to performing those deeds he was reborn in a heavenly realm.*

so tato cuto itthattaṃ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.  
*When he came back to this state of existence he obtained these two marks:*

nigrodhaparimaṇḍalo ca hoti, thitakoyeva ca anonamanto ubhohi pāṇitalehi  
jaṇṇukāni parimasati parimajjati.  
*he has the proportional circumference of a banyan tree; and when standing upright and not bending over, the palms of both hands touch the knees.*

so tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ... pe  
...  
*Possessing these marks, if he stays at home he becomes a wheel-turning monarch.*

rājā samāno kiṃ labhati?  
*And what does he obtain as king?*

aḍḍho hoti mahaddhano mahābhogo pahūtajātārūparajato pahūtavittūpakaraṇo  
pahūtadhanadhañño paripuṇṇakosakotthāgāro.  
*He is rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses.*

rājā samāno idaṃ labhati ... pe ...  
*That's what he obtains as king.*

buddho samāno kiṃ labhati?  
*And what does he obtain as Buddha?*

aḍḍho hoti mahaddhano mahābhogo.  
*He is rich, affluent, and wealthy.*

tassimāni dhanāni honti, seyyathidaṃ—  
*He has these kinds of wealth:*

saddhāḍḍhanaṃ sīladhanaṃ hiridhanaṃ ottappadhanaṃ sutadhanaṃ cāgādhanam  
paññāḍḍhanaṃ.

*the wealth of faith, ethical conduct, conscience, prudence, learning, generosity, and wisdom.*

buddho samāno idaṃ labhati”.

*That’s what he obtains as Buddha.”*

etamatthaṃ bhagavā avoca.

*That is what the Buddha said.*

tatthetaṃ vuccati:

*On this it is said:*

“tuliya paṭivicaya cintayitvā,

*“Observing the many people in a community,*

mahājanasaṅgahanam samekkhamāno;

*he weighed, evaluated, and judged each case:*

ayamidamarahati tattha tattha,

*‘This one deserves that.’*

purisavisesakaro pure ahosi.

*That’s how he used to draw distinctions between people.*

mahiṇca pana ṭhito anonamanto,

*Now standing without bending*

phusati karehi ubhoḥi jaṇṇukāni;

*he can touch his knees with both hands.*

mahiruhaparimaṇḍalo ahosi,

*With the remaining ripening of the fruit of good deeds,*

sucaritakammavipākasesakena.

*his circumference was that of a great tree.*

bahuvividhanimittalakkhanaññū,

*Learned experts in the many different*

atinipuṇā manujā byākariṃsu;

*signs and marks prophesied:*

bahuvividhā gihīnam arahāni,

*‘The young prince will obtain*

paṭilabhati daharo susu kumāro.

*many different things that householders deserve.*

idha ca mahīpatissa kāmabhogī,

*Here there are many suitable pleasures*

gihipatirūpakā bahū bhavanti;

*for the ruler of the land to enjoy as householder.*

yadi ca jahati sabbakāmabhogaṃ,

*But if he gives up all sensual enjoyments,*

labhati anuttaram uttamadhanaggaṃ”ti.

*he will gain the supreme, highest peak of wealth.”*

17–19. sīhapubbaddhakāyādīlakkhanaṃ

*17–19. A Lion’s Chest, Etc.*

“yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ  
pubbe manussabhūto samāno

*“Mendicants, in some past lives the Realized One was reborn as a human being.*

bahujanassa atthakāmo ahosi hitakāmo phāsukāmo yogakkhemakāmo:

*He desired the good, the welfare, the comfort, and sanctuary of the people, thinking:*

‘kintime saddhāya vaḍḍheyyum, sīlena vaddheyyum, sutena vaddheyyum, cāgena vaddheyyum, dhammena vaddheyyum, paññāya vaḍḍheyyum, dhanadhaññena vaddheyyum, khettavatthunā vaḍḍheyyum, dvipadacatuppadehi vaddheyyum, puttadārehi vaddheyyum, dāsakammakaraporisehi vaddheyyum, ñātīhi vaddheyyum, mittehi vaddheyyum, bandhavehi vaddheyyun’ti.

*‘How might they flourish in faith, ethics, learning, generosity, teachings, and wisdom; in wealth and grain, fields and land, birds and beasts, children and partners; in bondservants, workers, and staff; in family, friends, and kin?’*

so tassa kammassa kaṭattā ... pe ...

*Due to performing those deeds he was reborn in a heavenly realm.*

so tato cuto itthattaṃ āgato samāno imāni tīṇi mahāpurisalakkhaṇāni paṭilabhati.

*When he came back to this state of existence he obtained these three marks:*

sīhapubbaddhakāyo ca hoti citantaraṃso ca samavaṭṭakkhandho ca.

*his chest is like that of a lion; the gap between the shoulder-blades is filled in; and his torso is cylindrical.*

so tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ... pe

... *Possessing these marks, if he stays at home he becomes a wheel-turning monarch.*

rājā samāno kiṃ labhati?

*And what does he obtain as king?*

aparihānadhammo hoti, na parihāyati dhanadhaññena khettavatthunā dvipadacatuppadehi puttadārehi dāsakammakaraporisehi ñātīhi mittehi bandhavehi, na parihāyati sabbasampattiya.

*He’s not liable to decline. He doesn’t decline in wealth and grain, fields and land, birds and beasts, children and partners; in bondservants, workers, and staff; in family, friends, and kin.*

*He doesn’t decline in any of his accomplishments.*

rājā samāno idaṃ labhati ... pe ...

*That’s what he obtains as king.*

buddho samāno kiṃ labhati?

*And what does he obtain as Buddha?*

aparihānadhammo hoti, na parihāyati saddhāya sīlena sutena cāgena paññāya, na parihāyati sabbasampattiya.

*He’s not liable to decline. He doesn’t decline in faith, ethics, learning, generosity, and wisdom.*

*He doesn’t decline in any of his accomplishments.*

buddho samāno idaṃ labhati”.

*That’s what he obtains as Buddha.”*

etamatthaṃ bhagavā avoca.

*That is what the Buddha said.*

tatthetaṃ vuccati:

*On this it is said:*

“saddhāya sīlena sutena buddhiyā,

*“His wish was this: ‘How may others not decline*

cāgena dhammena bahūhi sādhuhi;

*in faith, ethics, learning, and intelligence,*

dhanena dhaññena ca khettavatthunā,

*in generosity, teachings, and much good else,*

puttehi dārehi catuppadehi ca.

*in coin and corn, fields and lands,*

ñātūhi mittehi ca bandhavehi ca,  
*in children, partners, and livestock,*  
balena vaṇṇena sukhena cūbhayaṃ;  
*in family, friends, and kin,*  
kathaṃ na hāyeyyaṃ pareti icchati,  
*in health, and both beauty and happiness?’*  
atthassa middhī ca paṇābhikaṅkhati.  
*And so he ever desired their success.*

sa sīhapubbaddhasusaṇṭhito ahu,  
*His chest was full like that of a lion,*  
samavattakhandho ca citantaraṃso;  
*his shoulder-gap filled in, and torso cylindrical.*

pubbe suciṇṇena katena kammunā,  
*Due to the well-done deeds of the past,*  
ahāniyaṃ pubbanimittamassa taṃ.  
*he had that portent of non-decline.*

gihīpi dhaññaṇa dhanena vaḍḍhati,  
*Even as layman he grows in corn and coin,*

puttehi dārehi catuppadehi ca;  
*in wives, children, and livestock.*

akiñcano pabbajito anuttaraṃ,  
*But once gone forth, owning nothing, he attains*

pappoti bodhiṃ asahānadhammatan”ti.  
*the supreme awakening which may never decline.”*

## 20. rasaggasaggitālakkhaṇaṃ 20. Excellent Sense of Taste

“yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nikaṃ  
pubbe manussabhūto samāno  
*“Mendicants, in some past lives the Realized One was reborn as a human being.*

sattānaṃ aviheṭṭhakajātiko ahosi paṇinā vā leḍḍunā vā daṇḍena vā satthena vā.  
*He would never hurt any sentient being with fists, stones, rods, or swords.*

so tassa kammassa kaṭattā upacitattā ... pe ...  
*Due to performing those deeds he was reborn in a heavenly realm.*

so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ patilabhati,  
rasaggasaggī hoti, uddhaggāssa rasaharaṇiyo gīvāya jātā honti samābhivāhiniyo.  
*When he came back to this state of existence he obtained this mark: he has an excellent sense of taste. Taste-buds are produced in the throat for the tongue-tip and dispersed evenly.*

so tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ... pe ...  
*... Possessing this mark, if he stays at home he becomes a wheel-turning monarch.*

rājā samāno kiṃ labhati?  
*And what does he obtain as king?*

appābādho hoti appātānko, samavepākiniyā gahaṇiyā samannāgato nātisītāya  
nācchuṇhāya.  
*He is rarely ill or unwell. His stomach digests well, being neither too hot nor too cold.*

rājā samāno idaṃ labhati ... pe ...  
*That's what he obtains as king.*

buddho samāno kiṃ labhati?

*And what does he obtain as Buddha?*

appābādhō hoti appātāṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya.

*He is rarely ill or unwell. His stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.*

buddho samāno idaṃ labhati”.

*That's what he obtains as Buddha.”*

etamatthaṃ bhagavā avoca.

*That is what the Buddha said.*

tatthetaṃ vuccati:

*On this it is said:*

“na pāṇidaṇḍehi panātha leḍḍunā,

*“Not with fist or rod or stone,*

satthena vā maraṇavadhena vā pana;

*or sword or beating to death,*

ubbādhanāya paritajjanāya vā,

*or by bondage or threats*

na heṭṭhayī janatamahēṭṭhako ahu.

*did he ever harm anyone.*

teneva so sugatimupecca modati,

*For that very reason he rejoiced in heaven after passing away,*

sukhapphalaṃ kariya sukhāni vindati;

*finding happiness as a fruit of happy deeds.*

samojasā rasaharaṇī sasaṇṭhitā,

*With taste-buds well formed and even,*

idhāgato labhati rasaggasaggitaṃ.

*on his return here he has an excellent sense of taste.*

tenāhu naṃ atinipuṇā vicakkhaṇā,

*That's why the clever visionaries said:*

ayaṃ naro sukhabahulo bhavissati;

*This man will have much happiness*

gihiṣṣa vā pabbajitassa vā puna,

*as householder or renunciate.*

taṃ lakkhaṇaṃ bhavati tadatthajotakaṃ”ti.

*That's the meaning shown by this mark.”*

21–22. abhinīlanettaḡopakhumalakkaṇāni

*21–22. Deep Blue Eyes*

“yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nikaṭaṃ pubbe manussabhūto samāno

*“Mendicants, in some past lives the Realized One was reborn as a human being.*

na ca viṣaṭaṃ, na ca viṣāci, na ca pana viceyya pekkhitā, ujuṃ tathā

pasatamuḡumano, piyacakkhunā bahujanaṃ udikkhitā ahoṣi.

*When looking at others he didn't glare, look askance, or avert his eyes. Being straightforward, he reached out to others with straightforward intentions, looking at people with kindly eyes.*

so tassa kammaṣṣa kaṭattā ... pe ...

*Due to performing those deeds he was reborn in a heavenly realm.*



so tato cuto itthattaṃ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.

*When he came back to this state of existence he obtained these two marks:*

abhinīlanetto ca hoti gopakhumo ca.

*his eyes are deep blue, and he has eyelashes like a cow's.*

so tehi lakkhaṇehi samannāgato, sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ... pe

... *Possessing these marks, if he stays at home he becomes a wheel-turning monarch.*

rājā samāno kiṃ labhati?

*And what does he obtain as king?*

piyadassano hoti bahuno janassa, piyo hoti manāpo brāhmaṇagahapatikānaṃ  
negamajānapadānaṃ gaṇakamahāmattānaṃ anīkatthānaṃ dovārikānaṃ amaccānaṃ  
pārisajjanaṃ rājūnaṃ bhogiyānaṃ kumārānaṃ.

*The people look on him with kindly eyes. He is dear and beloved to the brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.*

rājā samāno idaṃ labhati ... pe ...

*That's what he obtains as king.*

buddho samāno kiṃ labhati?

*And what does he obtain as Buddha?*

piyadassano hoti bahuno janassa, piyo hoti manāpo bhikkhūnaṃ bhikkhunīnaṃ  
upāsakānaṃ upāsikānaṃ devānaṃ manussānaṃ asurānaṃ nāgānaṃ gandhabbānaṃ.

*The people look on him with kindly eyes. He is dear and beloved to the monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.*

buddho samāno idaṃ labhati”.

*That's what he obtains as Buddha.”*

etamatthaṃ bhagavā avoca.

*That is what the Buddha said.*

tatthetaṃ vuccati:

*On this it is said:*

“na ca viṣaṭṭhaṃ na ca visāci,

*“With not a glare or glance askance,*

na ca pana viceyyapekkhitā;

*nor averting of the eyes;*

ujuṃ tathā pasatamujumano,

*straightforward, he reached out straightforwardly,*

piyacakkhunā bahujaṇaṃ udikkhitā.

*looking at people with kindly eyes.*

sugatīsu so phalavipākaṃ,

*In good rebirths he enjoyed the fruit*

anubhavati tattha modati;

*and result, rejoicing there.*

idha ca pana bhavati gopakhumo,

*But here he has a cow's eyelashes,*

abhinīlanettanayano sudassano.

*and eyes deep blue so fair to see.*

abhiyogino ca nipuṇā,

*Many soothsayers, men clever*

bahū pana nimittakovidā;

*and learned in prognostic texts,*

sukhumanayanakusalā manuḥ,  
*expert in cow-like lashes, indicated he'd*

piyadassanoti abhiniddisanti naṃ.  
*be looked upon with kindly eyes.*

piyadassano gihīpi santo ca,  
*Even as a householder he'd be regarded kindly,*

bhavati bahujaṇapiyāyito;  
*beloved of the people.*

yadi ca na bhavati gihī samaṇo hoti,  
*But if he becomes an ascetic, not lay,*

piyo bahūnaṃ sokaṇāsano”ti.  
*as destroyer of sorrow he'll be loved by many.”*

23. uṇhīsaśīsalakkhaṇaṃ  
*23. Head Like a Turban*

“yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nikaṃ  
pubbe manussabhūto samāno  
*“Mendicants, in some past lives the Realized One was reborn as a human being.*

bahujaṇapubbaṅgamo ahosi kusaḷesu dhammesu bahujaṇapāmoḁkko kāyasucarite  
vacīsucarite manosucarite dānaṣaṃvibhāge sīlasamādāne uposathupavāse  
matteyyatāya petteyyatāya sāmāññatāya brahmaññatāya kule jeṭṭhāpacāyitāya  
aññataraññataresu ca adhikusaḷesu dhammesu.  
*He was the leader and forerunner of people in skillful behaviors such as good conduct by way  
of body, speech, giving and sharing, taking precepts, observing the sabbath, paying due  
respect to mother and father, ascetics and brahmins, honoring the elders in the family, and  
various other things pertaining to skillful behaviors.*

so tassa kammaṣa kaṭattā ... pe ...  
*Due to performing those deeds he was reborn in a heavenly realm.*

so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisaḷakkhaṇaṃ paṭilabhati—  
*When he came back to this state of existence he obtained this mark:*

uṇhīsaśīso hoti.  
*his head is shaped like a turban.*

so tena ḷakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ... pe  
...  
*Possessing this mark, if he stays at home he becomes a wheel-turning monarch.*

rājā samāno kiṃ labhati?  
*And what does he obtain as king?*

mahāssa jano anvāyiko hoti, brāhmaṇagahapatikā negamañānapadā  
ganakamahāmattā anīkaṭṭhā dovārikā amaccā paṛisaññā rājāno bhogiyā kumārā.  
*He has a large following of brahmins and householders, people of town and country, treasury  
officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and  
princes.*

rājā samāno idaṃ labhati ... pe ...  
*That's what he obtains as king.*

buddho samāno kiṃ labhati?  
*And what does he obtain as Buddha?*

mahāssa jano anvāyiko hoti, bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā  
asurā nāgā gandhabbā.  
*He has a large following of monks, nuns, laymen, laywomen, gods, humans, demons, dragons,  
and fairies.*

buddho samāno idaṃ labhati”.  
*That's what he obtains as Buddha.”*

etamatthaṃ bhagavā avoca.

*That is what the Buddha said.*

tatthetaṃ vuccati:

*On this it is said:*

“pubbaṅgamo sucaritesu ahu,

*“Among people of good conduct, he was the leader,*

dhammesu dhammacariyābhirato;

*devoted to a life of principle among the principled.*

anvāyiko bahujaṇassa ahu,

*The people followed him,*

saggesu vedayittha puññaphalaṃ.

*and he experienced the fruit of good deeds in heaven.*

veditvā so sucaritassa phalaṃ,

*Having experienced that fruit,*

uñhāsāsattamidhajjhagamā;

*he acquires a head shaped like a turban.*

byākamsu byañjananimittadharā,

*The experts in omens and signs prophesied:*

pubbaṅgamo bahujaṇaṃ hessati.

*‘He will be leader of the people.*

paṭibhogiyā manujesu idha,

*Among people then, as before,*

pubbeva tassa abhiharanti tadā;

*they will bring presents for him.*

yadi khattiyo bhavati bhūmipati,

*If he becomes an aristocrat, ruler of the land,*

paṭihārakaṃ bahujaṇe labhati.

*he’ll gain the service of the people.*

atha cepi pabbajati so manujo,

*But if that man goes forth,*

dhammesu hoti paṇḍito visavī;

*he’ll be sophisticated, proficient in the teachings.*

tassānusāsaniḥṣaṇābhirato,

*Devoted to the virtues of his instruction,*

anvāyiko bahujaṇo bhavati”ti.

*the people will become his followers.”*

24–25. ekekalomatāuṇṇālakkhaṇāni

*24–25. One Hair Per Pore, and a Tuft*

“yampi, bhikkhave, tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ purimaṃ niketaṃ  
pubbe manussabhūto samāno

*“Mendicants, in some past lives the Realized One was reborn as a human being.*

musāvādaṃ pahāya musāvādā paṭivirato ahoṣi, saccavādī saccasandho theto  
paccayiko aṣaṃvādako lokassa.

*He refrained from lying. He spoke the truth and stuck to the truth. He was honest and trustworthy, and didn’t trick the world with his words.*

so tassa kammaṃsa kaṭattā upacittā ... pe ...

*Due to performing those deeds he was reborn in a heavenly realm.*

so tato cuto itthattaṃ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.

*When he came back to this state of existence he obtained these two marks:*

ekekalomo ca hoti, uṇṇā ca bhamukantare jātā hoti odātā mudutūlasannibhā.

*his hairs grow one per pore, and between his eyebrows there grows a tuft, soft and white like cotton-wool.*

so tehi lakkhaṇehi samannāgato, sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ... pe

... *Possessing these marks, if he stays at home he becomes a wheel-turning monarch.*

rājā samāno kiṃ labhati?

*And what does he obtain as king?*

mahāssa jano upavattati, brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.

*He has many close adherents among the brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.*

rājā samāno idaṃ labhati ... pe ...

*That's what he obtains as king.*

buddho samāno kiṃ labhati?

*And what does he obtain as Buddha?*

mahāssa jano upavattati, bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.

*He has many close adherents among the monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.*

buddho samāno idaṃ labhati”.

*That's what he obtains as Buddha.”*

etamatthaṃ bhagavā avoca.

*That is what the Buddha said.*

tatthetthaṃ vuccati:

*On this it is said:*

“saccappatiṇṇo purimāsu jātisu,

*“In past lives he was true to his promise,*

advejjhavāco alikaṃ vivajjayi;

*with no forked tongue, he shunned lies.*

na so viśaṃvādayitāpi kassaci,

*He never broke his word to anyone,*

bhūtena tacchena tathena bhāsaya.

*but spoke what was true, real, and factual.*

setā susukkā mudutūlasannibhā,

*A tuft so very white like cotton-wool*

uṇṇā sujātā bhamukantare ahu;

*grew prettily between his eyebrows.*

na lomakūpesu duve ajāyisuṃ,

*And never two, but only one,*

ekekalomūpacitaṅgavā ahu.

*hair grew in each of his pores.*

taṃ lakkhaṇāññū bahavo samāgatā,

*Many soothsayers learned in marks*

byākamsu uppādanimittakovidā;

*and expert in signs gathered and prophesied:*

uṇṇā ca lomā ca yathā susaṇṭhitā,  
*One like this, with tuft and hair so well-formed,*

upavattatī īdisakaṃ bahujjano.  
*will have many as his close adherents.*

gihimpi santaṃ upavattatī jano,  
*Even as householder many people will follow him,*

bahu puratthāpakatena kammunā;  
*due to the power of deeds in the past.*

akiñcanaṃ pabbajitaṃ anuttaraṃ,  
*But once gone forth, owning nothing,*

buddhampi santaṃ upavattati jano”ti.  
*as Buddha the people will follow him.”*

26–27. cattālīsaaviraḷadantalakkhaṇāni  
*26–27. Forty Gapless Teeth*

“yampi, bhikkhave tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nikaṃ  
pubbe manussabhūto samāno  
*“Mendicants, in some past lives the Realized One was reborn as a human being.*

pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato ahosi. ito sutvā na amutra  
akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti  
bhinnānaṃ vā sandhātā, sahitaṇaṃ vā anuppadātā, samaggārāmo samaggarato  
samagganandī samaggakaraṇiṃ vācaṃ bhāsitaṃ ahosi.  
*He refrained from divisive speech. He didn’t repeat in one place what he heard in another so as  
to divide people against each other. Instead, he reconciled those who were divided, supporting  
unity, delighting in harmony, loving harmony, speaking words that promote harmony.*

so tassa kammasa kaṭattā ... pe ...  
*Due to performing those deeds he was reborn in a heavenly realm.*

so tato cuto ithattaṃ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.  
*When he came back to this state of existence he obtained these two marks:*

cattālīsadanto ca hoti aviraḷadanto ca.  
*he has forty teeth, and his teeth have no gaps.*

so tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ... pe  
...  
*Possessing these marks, if he stays at home he becomes a wheel-turning monarch.*

rājā samāno kiṃ labhati?  
*And what does he obtain as king?*

abhejjapariso hoti, abhejjāssa honti parisā, brāhmaṇaḡahapatikā negamajānapadā  
gaṇakamahāmatā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.  
*His retinue cannot be divided. This includes brahmins and householders, people of town and  
country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax  
beneficiaries, and princes.*

rājā samāno idaṃ labhati ...  
*That’s what he obtains as king.*

buddho samāno kiṃ labhati?  
*And what does he obtain as Buddha?*

abhejjapariso hoti, abhejjāssa honti parisā, bhikkhū bhikkhuniyo upāsakā upāsikāyo  
devā manussā asurā nāgā gandhabbā.  
*His retinue cannot be divided. This includes monks, nuns, laymen, laywomen, gods, humans,  
demons, dragons, and fairies.*

buddho samāno idaṃ labhati”.  
*That’s what he obtains as Buddha.”*

etamattham bhagavā avoca.

*That is what the Buddha said.*

tatthetam vuccati:

*On this it is said:*

“vebhūtiyaṃ sahitaḥbhedaḥkāriṃ,  
*“He spoke no untruth causing friends to split,*

bhedappavaḍḍhanavivāḍakāriṃ;  
*creating disputes that foster division,*

kalahappavaḍḍhanaāḱiccakāriṃ,  
*acting improperly by fostering quarrels,*

sahitānaṃ bhedaḥjananiṃ na bhaṇi.  
*creating division among friends.*

avivāḍavaḍḍhanakarīṃ sugiraṃ,  
*He spoke kind words to foster harmony,*

bhinnānusandhiḥjananiṃ abhaṇi;  
*uniting those who are divided.*

kalaham janassa panudī samaṅgī,  
*He eliminated quarrels among the people,*

sahitehi nandati pamodati ca.  
*rejoicing together with the united.*

sugatīsu so phalavipākam,  
*In good rebirths he enjoyed the fruit*

anubhavati tattha modati;  
*and result, rejoicing there.*

dantā idha honti aviraḷā sahītā,  
*Here his teeth are gapless, close together,*

caturō dasassa mukhajā susaṇṭhitā.  
*forty standing upright in his mouth.*

yadi khattiyo bhavati bhūmipati,  
*If he becomes an aristocrat, ruler of the land,*

avibhediyaṃsa parisā bhavati;  
*his assembly will be indivisible.*

samaṇo ca hoti virajo vimalo,  
*And as an ascetic, stainless, immaculate,*

parisaṃsa hoti anugatā acalā”ti.  
*his assembly will follow him, unshakable.”*

28–29. pahūtajivhābrahmassaṛalakkhaṇāni  
*28–29. A Large Tongue and the Voice of Brahmā*

“yampi, bhikkhave, tathāgato purimaṃ jātīṃ purimaṃ bhavaṃ purimaṃ nikaṃ  
pubbe manussabhūto samāno  
*“Mendicants, in some past lives the Realized One was reborn as a human being.*

pharusam vācam pahāya pharusāya vācāya paṭivirato ahosi. yā sā vācā nelā  
kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujaṇakantā bahujaṇamanāpā,  
tathārūpiṃ vācam bhāsītā ahosi.

*He refrained from harsh speech. He spoke in a way that’s mellow, pleasing to the ear, lovely,  
going to the heart, polite, likable and agreeable to the people.*

so tassa kammaṃsa kaṭattā upacittā ... pe ...  
*Due to performing those deeds he was reborn in a heavenly realm.*

so tato cuto itthattaṃ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.

*When he came back to this state of existence he obtained these two marks:*

pahūtajivho ca hoti brahmassarō ca karavīkabhaṇī.

*he has a large tongue, and the voice of Brahmā, like a cuckoo's call.*

so tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ... pe

...

*Possessing these marks, if he stays at home he becomes a wheel-turning monarch.*

rājā samāno kiṃ labhati?

*And what does he obtain as king?*

ādeyyavāco hoti, ādiyaṇṭissa vacanaṃ brāhmaṇagahapatikā negamaajānapadā  
gaṇakamahāmatṭā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.

*He has a persuasive voice. His words are persuasive to brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.*

rājā samāno idaṃ labhati ... pe ...

*That's what he obtains as king.*

buddho samāno kiṃ labhati?

*And what does he obtain as Buddha?*

ādeyyavāco hoti, ādiyaṇṭissa vacanaṃ bhikkhū bhikkhuniyo upāsakā upāsikāyo devā  
manussā asurā nāgā gandhabbā.

*He has a persuasive voice. His words are persuasive to monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.*

buddho samāno idaṃ labhati”.

*That's what he obtains as Buddha.”*

etamatthaṃ bhagavā avoca.

*That is what the Buddha said.*

tatthetaṃ vuccati:

*On this it is said:*

“akkosabhaṇḍanavihesakāriṃ,

*“He never spoke a loud harsh word,*

ubbādhikaṃ bahujaṇappamaddanaṃ;

*insulting, quarrelsome,*

abālhaṃ giraṃ so na bhaṇi pharusam,

*causing harm, rude, crushing the people.*

madhuraṃ bhaṇi susaṃhitaṃ sakhilaṃ.

*His speech was sweet, helpful, and kind.*

manaso piyā hadayaḡāminiyo,

*He uttered words dear to the mind,*

vācā so erayati kaṇṇasukhā;

*going to the heart, pleasing to the ear.*

vācāsuciṇṇaphalamanubhavi,

*He enjoyed the fruit of his good verbal conduct,*

saggesu vedayatha puṇṇaphalaṃ.

*experiencing the fruit of good deeds in heaven.*

veditvā so sucaritassa phalaṃ,

*Having experienced that fruit,*

brahmassarattamidhamajjhagamā;

*on his return to here he acquired the voice of Brahmā.*

jivhāssa hoti vipulā puthulā,  
*His tongue was long and wide,*

ādeyyavākyavacano bhavati.  
*and his speech was persuasive.*

gihinopi ijjhati yathā bhaṇato,  
*Even as householder his speech brings prosperity.*

atha ce pabbajati so manujo;  
*But if that man goes forth,*

ādiyantissa vacanaṃ janatā,  
*speaking often to the people,*

bahunō bahuṃ subhaṇitaṃ bhaṇato”ti.  
*they’ll be persuaded by his fair words.”*

30. sīhahanulakkhaṇaṃ  
*30. A Lion-Like Jaw*

“yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nikaṃ  
pubbe manussabhūto samāno  
*“Mendicants, in some past lives the Realized One was reborn as a human being.*

samhappalāpaṃ pahāya samhappalāpā paṭivirato ahosi kālavādī bhūtavādī  
atthavādī dhammavādī vinayavādī, nidhānavatīṃ vācaṃ bhāsītā ahosi kālena  
sāpadesaṃ pariyantavatīṃ atthasamhitāṃ.  
*He refrained from talking nonsense. His words were timely, true, and meaningful, in line with the teaching and training. He said things at the right time which were valuable, reasonable, succinct, and beneficial.*

so tassa kammaṃsa kaṭattā ... pe ...  
*Due to performing those deeds he was reborn in a heavenly realm.*

so tato cuto ithattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati,  
*When he came back to this state of existence he obtained this mark:*

sīhahanu hoti.  
*his jaw is like that of a lion.*

so tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ... pe  
...  
*Possessing this mark, if he stays at home he becomes a wheel-turning monarch.*

rājā samāno kiṃ labhati?  
*And what does he obtain as king?*

appadhamāsiyo hoti kenaci manussabhūtena paccatthikena paccāmittena.  
*He can’t be destroyed by any human foe or enemy.*

rājā samāno idaṃ labhati ... pe ...  
*That’s what he obtains as king.*

buddho samāno kiṃ labhati?  
*And what does he obtain as Buddha?*

appadhamāsiyo hoti abbhantarehi vā bāhirehi vā paccatthikehi paccāmittehi, rāgena  
vā dosena vā mohena vā samaṇena vā brāhmaṇena vā devena vā mārena vā  
brahmunā vā kenaci vā lokasmim.  
*He can’t be destroyed by any foe or enemy whether internal or external; nor by greed, hate, or delusion; nor by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.*

buddho samāno idaṃ labhati”.  
*That’s what he obtains as Buddha.”*

etaṃ matthaṃ bhagavā avoca.  
*That is what the Buddha said.*



tatthetaṃ vuccati:

*On this it is said:*

“na samphappalāpaṃ na muddhatam,

*“Neither nonsensical nor silly,*

avikīṇṇavacanabyappatho ahosi;

*his way of speaking was never loose.*

ahitamapi ca apanudi,

*He eliminated what was useless,*

hitamapi ca bahujanasukhaṇca abhaṇi.

*and spoke for the welfare and happiness of the people.*

taṃ katvā ito cuto divamupapajji,

*So doing he passed from here to be reborn in heaven,*

sukataphalavipākamanubhosi;

*where he enjoyed the fruit of deeds well done.*

caviya punaridhāgato samāno,

*Passing away, on his return to here,*

dvidugamavaratarahanuttamalatttha.

*he gained a jaw like the finest of beasts.*

rājā hoti suduppadhaṃsiyo,

*He became a king so very hard to defeat,*

manujindo manujādhipati mahānubhāvo;

*a mighty lord and ruler of men.*

tidivapuravarasamo bhavati,

*He was equal to the best in the city of the Three and Thirty,*

suravarataroriva indo.

*like Inda, the finest of gods.*

gandhabbāsuraṃyakkharakkhasebhi,

*One such as that is not easily beaten by fairies,*

surehi na hi bhavati suppadhaṃsiyo;

*demons, spirits, monsters, or gods.*

tathatto yadi bhavati tathāvidho,

*If he becomes of such a kind,*

idha disā ca paṭidisā ca vidisā cā”ti.

*he illuminates the quarters and in-between.”*

31–32. samadantasusukkadāṭṭhālakkaṇāni

*31–32. Even and White Teeth*

“yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ  
pubbe manussabhūto samāno

*“Mendicants, in some past lives the Realized One was reborn as a human being.*

micchājīvaṃ pahāya sammāājīvena jīvikaṃ kappesi,

tulākūṭakamaṃsakūṭamānakūṭaukkoṭanavañcaṇanīkatisāciyogachedanavadhabandhanaviparāmaṃ  
paṭivirato ahosi.

*He gave up wrong livelihood and earned a living by right livelihood. He refrained from  
falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation,  
murder, abduction, banditry, plunder, and violence.*

so tassa kammaṃsa kaṭattā upacittā ussannattā vipulattā kāyassa bhedā paraṃ  
maraṇaṃ sugatiṃ saggaṃ lokaṃ upapajjati.

*Due to performing, accumulating, heaping up, and amassing those deeds, when his body broke  
up, after death, he was reborn in a good place, a heavenly realm.*

so tattha aññe deve dasahi thānehi adhigāṇhāti dibbena āyūnā dibbena vannena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi.

*There he surpassed the other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.*

so tato cuto ithattam āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati, samadanto ca hoti susukkadāṭho ca.

*When he came back to this state of existence he obtained these two marks: his teeth are even and perfectly white.*

so tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadattbhāvariyaṃ pappatto sattaratanasamannāgato.

*Possessing these marks, 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 satta ratanāni bhavanti, seyyathidaṃ—

*He has the following seven treasures:*

cakkaratanam hatthiratanam assaratanam maṇiratanam itthiratanam gahapātiratanam 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 vīraṅgarūpā parasenappamaddanā.

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

so imaṃ pathaviṃ sāgarapariyaṇṭam akhīlamanimittamakaṇṭakam iddham phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati.

*After conquering this land girt by sea—free of harassment by bandits, successful and prosperous, safe, blessed, and untroubled—he reigns by principle, without rod or sword.*

rājā samāno kiṃ labhati?

*And what does he obtain as king?*

suciparivāro hoti sucissa honti parivārā brāhmaṇagahapatikā negamajānapadā ganakamahāmatta anikattā dovārikā amaccā pārisajjā rājāno bhogiya kumārā.

*His retinue is pure. This includes brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.*

rājā samāno idaṃ labhati.

*That's what he obtains as king.*

sace kho pana agārasmā anagāriyaṃ pabbajati, araham hoti sammāsambuddho loka vivattaṃcchado.

*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.*

buddho samāno kiṃ labhati?

*And what does he obtain as Buddha?*

suciparivāro hoti, sucissa honti parivārā, bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.

*His retinue is pure. This includes monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.*

buddho samāno idaṃ labhati”.

*That's what he obtains as Buddha.”*

etamattham bhagavā avoca.

*That is what the Buddha said.*

tatthetaṃ vuccati:

*On this it is said:*

“micchājīvaṇca avassaji samena vuttiṃ,  
*“He abandoned wrong livelihood, and created*

sucinā so janayittha dhammikenā;  
*a way of life that’s fair, pure, and just.*

ahitamapi ca apanudi,  
*He eliminated what was useless,*

hitamapi ca bahujanasukhaṇca acari.  
*and lived for the welfare and happiness of the people.*

sagge vedayati naro sukhapphalāni,  
*Having done what’s praised by the clever, the wise, and the good,*

karitvā nipuṇebhi vidūhi sabbhi;  
*that man experienced the fruit in heaven.*

vannitāni tidivapuravarasamo,  
*Equal to the best in the heaven of Three and Thirty,*

abhiramati ratikhiḍḍāsamaṅgī.  
*he enjoyed himself with pleasure and play.*

laddhāna mānusakaṃ bhavaṃ tato,  
*From there he passed back to a human life.*

cavitvāna sukataphalavipākam;  
*With the remaining ripening of the fruit of good deeds,*

sesakena paṭilabhati lapanajam,  
*he obtained teeth that are even,*

samamapi sucisusukkam.  
*gleaming, bright, and white.*

taṃ veyyañjanikā samāgatā bahavo,  
*Many soothsayers regarded as wise men*

byākamsu nipuṇasammatā manuḍā;  
*gathered and predicted of him:*

sucijanaparivāragāṇo bhavati,  
*‘With twice-born teeth so even, so white, so clean and bright*

dijasamasukkasucisobhanadanto.  
*his retinue will be so pure.*

rañño hoti bahujano,  
*As king, his people will also be pure,*

suciparivāro mahatiṃ mahiṃ anusāsato;  
*when he rules having conquered this earth so broad.*

pasayha na ca janapadatudanaṃ,  
*They won’t harm the country,*

hitamapi ca bahujanasukhaṇca caranti.  
*but will live for the welfare and happiness of the people.*

atha ce pabbajati bhavati vipāpo,  
*But if he goes forth he’ll be an ascetic free of ill,*

samaṇo samitarajo vivaṭṭacchado;  
*his passions quelled, the veil drawn back.*

vigatadarathakilamatho,  
*Rid of stress and weariness,*

imamapi ca paramapi ca passati lokam.  
*he sees this world and the next.*

tassovāḍakarā bahugihī ca pabbajitā ca,  
*Those who do his bidding, both lay and renunciate,*

asuciṃ garahitaṃ dhunanti pāpaṃ;  
*shake off wickedness, impure and blameworthy.*

sa hi sucibhi parivuto bhavati,  
*He's surrounded by pure people, who dispel*

malakhilakalikilese panudehī'ti.  
*stains, callousness, sin, and corruptions.'"*

idamavoca bhagavā.  
*That is what the Buddha said.*

attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.  
*Satisfied, the mendicants were happy with what the Buddha said.*

lakkhaṇasuttaṃ niṭṭhitaṃ sattamaṃ.