0.0.1 Natural Course

dhammatā

19. Then, O bhikkhus, the bodhisatta Vipassi, having passed away from the Tusita group, mindful and contemplative, descended into his mother's womb. This here, is the natural course.

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

20. This is the natural course, O bhikkhus, that when the bodhisatta, having passed away from the Tusita group, descends into his mother's womb, then in the world with its devas, maras and brahmas, together with the population of samanas and brahmanas, devas and humans, an immeasurable vast radiance becomes manifest, really surpassing the heavenly splendor of the devas. Even those spaces inbetween worlds that are void, in utter darkness, pitch black darkness, where even the radiance of these moon and sun, of such power,

dhammatā esā bhikkhave, yadā bodhisatto tusitā kāyā cavitvā mātukucchiṃ okkamati, atha sadevake loke samārake sabrahmake, sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro2 obhāso pātubhavati atikkammeva devānaṃ devānubhāvaṃ. yā pi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā, yatthapime candimasuriyā evaṃmahiddhikā evaṃmahānu-

of such mighty splendor, cannot reach, even there, an immeasurable vast radiance becomes manifest, really surpassing the heavenly splendor of the devas. Even those beings that have arisen there perceive one another by that radiance [thinking]: “Apparently sir, there are also other beings that have arisen here.” And this ten thousand world system shakes, quakes and trembles. That an immeasurable and vast radiance becomes manifest in the world, really surpassing the heavenly splendor of the devas, this here is the natural course.

bhāvā ābhāya nānubhonti, tatthapi appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṃ devānubhāvā.- yepi tattha sattā uppannā,1 te pi tenobhāsena aññamaññaṃ sañjānanti ‘aññepi kira bho santi sattā idhūpapannā’ti. ayañca dasasahassī lokadhātu saṃkampati sampakampati sampavedhati. appamāṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ. ayamettha dhammatā.

21. This is the natural course, O bhikkhus, that when the bodhisatta descends into his mother’s womb, four sons of devas undertake the guarding of the four directions

dhammatā esā bhikkhave, yadā bodhisatto mātukucchiṃ okkanto hoti, cattāro naṃ devaputtā catuddisaṃ2 rakkhāya upagacchanti: ‘mā

[thinking]: “Let not the bodhisatta or the bodhisatta’s mother be troubled by any Human or non-human or anything.” This here, is the natural course.

naṃ bodhisattaṃ vā bodhisattamātaraṃ vā manusso vā amanusso vā koci vā viheṭhesī’ti. ayamettha dhammatā.

22. This is the natural course, O bhikkhus, that when the bodhisatta descends into his mother’s womb, the bodhisatta’s mother becomes naturally virtuous, abstaining from killing living beings, abstaining from taking what is not given, abstaining from misconduct in sensual pleasures, abstaining from false speech, abstaining from drinking distilled and fermented liquor that are the bases for negligence. This here, is the natural course.

dhammatā esā bhikkhave, yadā bodhisatto mātukucchiṃ okkanto hoti, pakatiyā sīlavatī bodhisattamātā hoti viratā pāṇātipātā, viratā adinnādānā, viratā kāmesu micchācārā, viratā musāvādā, viratā surāmerayamajjapamādaṭṭhānā. ayamettha dhammatā.

23. This is the natural course, O bhikkhus, that when the bodhisatta descends into his mother’s womb, the bodhisatta’s mother’s mind does

dhammatā esā bhikkhave, yadā bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu puri-

not arise concerning the cords of sensual pleasures in men. The bodhisatta's mother becomes one not to be transgressed against by any man with a lustful mind. This here, is the natural course.

sesu mānasaṃ uppajjati kāmaguṇūpasaṃhitaṃ. anatikkamanīyā ca bodhisattamātā hoti kenaci purisena rattacittena. ayamettha dhammatā.

24. This is the natural course, O bhikkhus, that when the bodhisatta descends into his mother's womb, the bodhisatta's mother becomes a gainer of the five cords of sensual pleasures. She indeed amuses herself being furnished and endowed with the five cords of sensual pleasures. This here, is the natural course.

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

25. This is the natural course, O bhikkhus, that when the bodhisatta descends into his mother's womb, there isn't any affliction that arises in the bodhisatta's mother. The bodhisatta's mother comes

dhammatā esā bhikkhave, yadā bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati. sukhinī bodhi-

to be at ease, without any bodily tiredness. And the bodhisatta's mother sees the bodhisatta within her womb, complete with all his limbs, not deficient in any sense faculty. Suppose, O bhikkhus, that there were a beautiful beryl gem, flawless, with eight facets, of excellent workmanship, finely crafted, transparent, bright, placid, perfect in every way, strung therein with either a blue or yellow or red or white or brown thread. Of them a man with good eyes having held it in his hands would review thus: "This beautiful beryl gem, flawless, with eight facets, of excellent workmanship, finely crafted, transparent, bright, placid, perfect in every way, is strung therein with either a blue or yellow or red or white or brown thread." So too, O bhikkhus, when the bodhisatta descends into his mother's womb, there isn't

sattamātā hoti akilantakāyā. bodhisattañca bodhisattamātā tirokucchigataṃ passati sabbaṅgapaccaṃ ahīnindriyaṃ. seyyathāpi bhikkhave, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato accho vippasanno anāvilo sabbākārasampanno, tatra yaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā, tamenaṃ cakkhumā puriso hatthe karitvā paccavekkheyya: ayaṃ kho maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato accho vippasanno sabbākāra sampanno, tatridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ

any affliction that arises in the bodhisatta's mother. The bodhisatta's mother comes to be at ease, without any bodily tiredness. And the bodhisatta's mother sees the bodhisatta within her womb, complete with all his limbs, not deficient in any sense faculty. This here, is the natural course.

vā'ti. evameva kho bhikkhave yadā bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati, sukhinī bodhisattamātā hoti akilantakāyā. bodhisattañca bodhisattamātā tirokucchigataṃ passati sabbaṅgapaccaṅgiṃ ahīnindriyaṃ. ayamettha dhammatā:

26. This is the natural course, O bhikkhus, that when the bodhisatta is seven days old, the bodhisatta's mother passes away and arises in the Tusita group. This here, is the natural course.

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

27. This is the natural course, O bhikkhus, that while other women, having carried about the embryo in their stomach for nine or ten months, they

dhammatā esā bhikkhave, yathā aññā itthikā nava vā dasa vā māse gabbhaṃ kucchinā parihari-

give birth, it is indeed not so for the bodhisatta's mother giving birth to the bodhisatta. The bodhisatta's mother, having carried about the bodhisatta in her stomach for exactly ten months, she gives birth to the bodhisatta. This here, is the natural course.

tvā vijāyanti, na hevaṃ bodhisattaṃ bodhisattamātā vijāyati. daseva māsāni bodhisattaṃ bodhisattamātā kucchinā pariharitvā vijāyati. ayamettha dhammatā.

28. This is the natural course, O bhikkhus, that while other women, having sat down or laid down, they give birth, it is indeed not so for the bodhisatta's mother giving birth to the bodhisatta. The bodhisatta's mother, having just stood up, she gives birth to the bodhisatta. This here, is the natural course.

dhammatā esā bhikkhave, yathā aññā itthikā nisinnā vā nipannā vā vijāyanti, na hevaṃ bodhisattaṃ bodhisattamātā vijāyati. ṭhitā'va bodhisattaṃ bodhisattamātā vijāyati. ayamettha dhammatā.

29. This is the natural course, O bhikkhus, that when bodhisatta comes out of his mother's womb, first, devas recieve him, afterwards humans. This here, is the natural course.

dhammatā esā bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, devā paṭhamaṃ patigaṇhanti, pacchā manussā. ayamettha

dhammatā.

30. This is the natural course, O bhikkhus, when the bodhisatta comes out of his mother's womb, the bodhisatta does not even touch the earth. The four sons of devas, having received him, place him in front of his mother, saying: "Be happy, O queen! A son of great influence has arisen for you." This here, is the natural course.

dhammatā esā bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, appatto'va bodhisatto paṭhaviṃ hoti. cattāro naṃ devaputtā paṭiggahetvā mātu purato ṭhapenti. 'attamanā devi hohi mahesakkho. te putto uppanno'ti. ayamettha dhammatā.

31. This is the natural course, O bhikkhus, that when the bodhisatta comes out of his mother's womb, he certainly comes out clean, unsmeared by amniotic fluids, unsmeared by phlegm, unsmeared by blood, unsmeared by any impurities, purified and clean. Just as, O bhikkhus, a precious gem were to be put down on a Kasi cloth. The precious gem will nei-

dhammatā esā bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, visado'va nikkhamati amakkhito uddena1, amakkhito semhena, amakkhito ruhirena, amakkhito kenaci asucinā, suddho visado. seyyathāpi bhikkhave, maṇiratanaṃ kāsike vatthe nikkhittaṃ neva maṇiratanaṃ

ther smear the Kasi cloth, nor would the Kasi cloth smear the precious gem. What is the reason for that? Purity of both. So too, O bhikkhus, when the bodhisatta comes out of his mother's womb, he certainly comes out clean, unsmeared by amniotic fluids, unsmeared by phlegm, unsmeared by blood, unsmeared by any impurities, purified and clean. This here, is the natural course.

kāsikaṃ vatthaṃ makkheti, nāpi kāsikaṃ vatthaṃ maṇiratanaṃ makkheti - taṃ kissa hetu: ubhinnaṃ suddhattā. evameva kho bhikkhave yadā bodhisatto mātukucchimhā nikkhamati, visado'va nikkhamati amakkhito uddena, amakkhito semhena, amakkhito ruhirena, amakkhito kenaci asucinā, suddho visado. ayamettha dhammatā.

32. This is the natural course, O bhikkhus, that when the bodhisatta comes out of his mother's womb, two streams of water become manifest in the sky, one cool, one warm, with which the bodhisatta and his mother bathe. This here, is the natural course.

dhammatā esā bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, dve udakassa dhārā2 antaḷikkhā pātubhavanti: ekā sītassa ekā uṇhassa, yena bodhisattassa udakakiccaṃ karonti mātucca3. ayamettha dhammatā.

33. This is the natural course, O bhikkhus, that after the birth of the bodhisatta, having placed his feet evenly on the ground, facing north, with a white parasol held over him, he takes seven steps, surveys all directions, and speaks these words: “I am the foremost of the world, I am the best of the world, I am the most excellent of the world, this is my last birth, now there is no more future being.” This here, is the natural course.

dhammatā esā bhikkhave, sampatijāto bodhisatto samehi pādehi patiṭṭhahitvā uttarābhimukho1 satta padavītihāre2 gacchati setamhi chatte anuhīramāne3, sabbā ca disā anuviloketi4, āsabhiñca vācambhāsati: “aggo’hamasmi lokassa, jeṭṭho’hamasmi lokassa, seṭṭho’hamasmi lokassa, ayamantimā jāti, natthi’dāni punabbhavo”ti. ayamettha dhammatā.

34. This is the natural course, O bhikkhus, that when the bodhisatta comes out of his mother’s womb, then in the world with its devas, maras and brahmas, together with the population of samanas and brahmanas, devas and humans, an immeasurable vast radiance becomes man-

dhammatā esā bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, atha sadevake loke samārake sabrahmake, sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso pātubhavati, atik-

ifest, really surpassing the heavenly splendor of the devas. Even those spaces inbetween worlds that are void, in utter darkness, pitch black darkness, where even the radiance of these moon and sun, of such power, of such mighty splendor, cannot reach, even there, an immeasurable vast radiance becomes manifest, really surpassing the heavenly splendor of the devas. Even those beings that have arisen there perceive one another by that radiance [thinking]: “Apparently sir, there are also other beings that have arisen here.” And this ten thousand world system shakes, quakes and trembles. That an immeasurable and vast radiance becomes manifest in the world, really surpassing the heavenly splendor of the devas, this here is the natural course.

kammeva devānaṃ devānubhāvaṃ. yā’pi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā, yatthapime candimasuriyā evammahānubhāvā ābhāya nānubhonti, tatthapi appamāṇo uḷāro obhāso pātu bhavati atikkammeva devānaṃ devānubhāvaṃ. ye’pi tattha sattā uppannā, te’pi tenobhāsena aññamaññaṃ sañjānanti: “aññe’pi kira bho santi sattā idhūpapannā”ti. ayañca dasasahassī lokadhātu saṃkampati sampakampati sampavedhati. appamāṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ. ayamettha dhammatā.