0.0.1 Auspicious Signs

lakkhaṇasuttaṃ

1. Thus was heard by me. At one time the Auspicious One was dwelling at Savatthi in Jeta's Grove, Anathapindika's Park. At that place the Auspicious One addressed the bhikkhus: "Bhikkhus." "Bhante," those bhikkhus replied to the Auspicious One. The Auspicious One said this:

evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tatra kho bhagavā bhikkhū āmantesi 'bhikkhavo'ti. 'bhadante'ti1 te bhikkhū bhagavato paccassosuṃ. bhagavā etadavoca:

2. There are thirty two auspicious signs of a great man, O bhikkhus, by which for the person endowed with those auspicious signs, there are only two destinies, no other. If he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the armies of others. He dwells having conquered by the Dhamma this earth bounded by the

ocean without rod, without sword. If however, he goes forth from the home life into homelessness, then he becomes an arahant, a supremely awakened one, who rolls back the veil in the world. What are those thirty two auspicious signs of a great man, O bhikkhus, by which for the person endowed with those auspicious signs, there are only two destinies, no other. If he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword. If however, he goes forth from the home life into homelessness, then he becomes an arahant, a supremely awakened one, who rolls back the veil in the world?

dvattiṃsimāni bhikkhave, mahāpurisassa mahāpurisalakkhaṇāni yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā: sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni satta ratanāni bhavanti seyyathidaṃ: cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sat-

tamaṃ. parosahassaṃ kho panassa puttā honti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ adaṇḍena asatthena dhammena abhivijiya ajjhāvasati. sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivattacchado2 katamāni tāni bhikkhave dvattiṃsa mahāpurisassa mahāpurisalakkhaṇāni yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā? sace agāraṃ ajjhāvasati, rājā hoti cakkavatti -pe- sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivattacchado.

3. Here, O bhikkhus, a great man has firmly planted feet. That a great man, O bhikkhus, has firmly planted feet, this, O bhikkhus, is an auspicious sign of a great man.

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

4. Furthermore, O bhikkhus, a great man has a thousand-spoked wheel shaped under the soles of his feet, with rim and hub, complete in all aspects. That a great man, O bhikkhus, has a thousand-spoked wheel shaped under the soles of his feet, with rim and hub, complete in all aspects, this too, O bhikkhus, is an auspicious sign of a

great man.

puna caparaṃ bhikkhave, mahāpurisassa heṭṭhāpādatalesu cakkāni jātāni honti sahassārāni sanemikāni sanābhikāni sabbākāraparipūrāni.1 yampi bhikkhave, mahāpurisassa heṭṭhāpādatalesu cakkāni jātāni honti sahassārāni sanemikāni sanābhikāni sabbākāraparipūrāni, idampi bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

5. Furthermore, O bhikkhus, a great man has high heels. That a great man, O bhikkhus, has high heels, this too, O bhikkhus, is an auspicious sign of a great man.

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

6. Furthermore, O bhikkhus, a great man has long fingers. That a great man, O bhikkhus, has long fingers, this too, O bhikkhus, is an auspicious sign of a great man.

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

7. Furthermore, O bhikkhus, a great man has soft and

tender palms and feet. That a great man, O bhikkhus, has soft and tender palms and feet, this too, O bhikkhus, is an auspicious sign of a great man.

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

8. Furthermore, O bhikkhus, a great man has palms and feet with net-like finger and toe prints. That a great man, O bhikkhus, has palms and feet with net-like finger and toe prints, this too, O bhikkhus, is an auspicious sign of a great man.

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

9. Furthermore, O bhikkhus, a great man has arched feet. That a great man, O bhikkhus, has arched feet, this too, O bhikkhus, is an auspicious sign of a great man.

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

10. Furthermore, O bhikkhus, a great man has calves like that of an antelope. That a great man, O bhikkhus, has calves like that of an antelope, this too, O bhikkhus, is an auspicious sign of a great man.

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

11. Furthermore, O bhikkhus, for a great man, just standing without bending, he grabs and strokes both knees with his palms. That for a great man, O bhikkhus, just standing without bending, he grabs and strokes both knees with his palms, this too, O bhikkhus, is an auspicious sign of a great man.

puna caparaṃ bhikkhave, mahāpuriso ṭhitako'va anonamanto ubhohi pāṇitalehi jaṇṇukāni parimasati parimajjati. yampi bhikkhave, mahāpuriso ṭhitako'va anonamanto ubhohi pāṇitalehi jaṇṇukāni parimasati parimajjati, idampi bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

12. Furthermore, O bhikkhus, for a great man, the genitals are concealed in a sheath. That for a great man, O bhikkhus, the genitals are concealed in a sheath, this too, O bhikkhus, is an auspicious sign of a great man.

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

13. Furthermore, O bhikkhus, a great man has good colored golden sheen complexion. That a great man, O bhikkhus, has good colored golden sheen complexion, this too, O bhikkhus, is an auspicious sign of a great man.

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

14. Furthermore, O bhikkhus, a great man has skin so delicate that dust and dirt do not smear it. That a great man, O bhikkhus, has skin so delicate that dust and dirt do not smear it, this too, O bhikkhus, is an auspicious sign of a great man.

puna caparaṃ bhikkhave, mahāpuriso sukhumacchavi hoti sukhumattā chaviyā rajojallaṃ kāye na upalippati. yampi bhikkhave, mahāpuriso sukhumacchavi hoti sukhumattā chaviyā rajojallaṃ kāye na upalippati, idampi bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

15. Furthermore, O bhikkhus, a great man has one body hair per pore. That a great man, O bhikkhus, has one body hair per pore, this too, O bhikkhus, is an auspicious sign of a great man.

puna caparaṃ bhikkhave, mahāpuriso ekekalomo hoti, ekekāni lomāni lomakūpesu jātāni. yampi bhikkhave, mahāpuriso ekekalomo hoti, ekekāni lomāni lomakūpesu jātāni, idampi bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

16. Furthermore, O bhikkhus, a great man has pitch black curly body hair. That a great man, O bhikkhus, has pitch black curly body hair, this too, O bhikkhus, is an auspicious sign of a great man.

puna caparaṃ bhikkhave, mahāpuriso uddhaggalomo hoti, uddhaggāni lomāni jātāni nīlāni añjanavaṇṇāni kuṇḍalāvattāni2 padakkhiṇāvattakajātāni. yampi bhikkhave, mahāpuriso uddhaggalomo hoti, uddhaggāni lomāni jātāni nīlāni añjanavaṇṇāni kuṇḍalāvattāni2 padakkhiṇāvattakajātāni, idampi bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

17. Furthermore, O bhikkhus, a great man has brahma-like straight [body]. That a great man, O bhikkhus, has brahma-like straight [body], this too, O bhikkhus, is an auspicious sign of a great man.

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

18. Furthermore, O bhikkhus, a great man has seven muscular features. That a great man, O bhikkhus, has seven muscular features, this too, O bhikkhus, is an auspicious sign of a great man.

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

19. Furthermore, O bhikkhus, a great man has the torso of a lion. That a great man, O bhikkhus, has the torso of a lion, this too, O bhikkhus, is an auspicious sign of a great man.

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

20. Furthermore, O bhikkhus, a great man is muscular between the neck and shoulders. That a great man, O bhikkhus, is muscular between the neck and shoulders, this too, O bhikkhus, is an auspicious sign of a great man.

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

21. Furthermore, O bhikkhus, a great man has the circumference of a banyan tree: the height of his body is the same as the span across his chest with both arms extended, the span across his chest with both arms extended is the same as the height of his body. That a great man, O bhikkhus, has the circumference of a banyan tree: the height of his body is the same as the span across his chest with both arms extended, the span across his chest with both arms extended is the same as the height of his body, this too, O bhikkhus, is an auspicious sign of a great man.

puna caparaṃ bhikkhave, mahāpuriso nigrodhaparimaṇḍalo hoti, yāvatakvassa kāyo tāvatakvassa byāmo, yāvatakvassa byāmo tāvatakvassa kāyo. yampi bhikkhave, mahāpuriso nigrodhaparimaṇḍalo hoti, yāvatakvassa kāyo tāvatakvassa byāmo, yāvatakvassa byāmo tāvatakvassa kāyo, idampi bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

22. Furthermore, O bhikkhus, a great man has evenly-rounded stomach and back. That a great man, O bhikkhus, has evenly-rounded stomach and back, this too, O

bhikkhus, is an auspicious sign of a great man.

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

23. Furthermore, O bhikkhus, a great man has foremost taste buds. That a great man, O bhikkhus, has foremost taste buds, this too, O bhikkhus, is an auspicious sign of a great man.

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

24. Furthermore, O bhikkhus, a great man has a lion-like jaw. That a great man, O bhikkhus, has a lion-like jaw, this too, O bhikkhus, is an auspicious sign of a great man.

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

25. Furthermore, O bhikkhus, a great man has forty teeth. That a great man, O bhikkhus, has forty teeth, this

too, O bhikkhus, is an auspicious sign of a great man.

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

26. Furthermore, O bhikkhus, a great man has even teeth. That a great man, O bhikkhus, has even teeth, this too, O bhikkhus, is an auspicious sign of a great man.

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

27. Furthermore, O bhikkhus, a great man has gapless teeth. That a great man, O bhikkhus, has gapless teeth, this too, O bhikkhus, is an auspicious sign of a great man.

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

28. Furthermore, O bhikkhus, a great man has extremely white teeth. That a great man, O bhikkhus, has extremely white teeth, this too, O bhikkhus, is an auspicious sign of a great man.

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

29. Furthermore, O bhikkhus, a great man has large tongue. That a great man, O bhikkhus, has large tongue, this too, O bhikkhus, is an auspicious sign of a great man.

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

30. Furthermore, O bhikkhus, a great man has voice of Brahma, he speaks as sweetly as a karavika bird. That a great man, O bhikkhus, has voice of Brahma, he speaks as sweetly as a karavika bird, this too, O bhikkhus, is an auspicious sign of a great man.

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

31. Furthermore, O bhikkhus, a great man has extremely blue eyes. That a great man, O bhikkhus, has extremely blue eyes, this too, O bhikkhus, is an auspicious sign of

a great man.

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

32. Furthermore, O bhikkhus, a great man has eyelashes like that of a cow. That a great man, O bhikkhus, has eyelashes like that of a cow, this too, O bhikkhus, is an auspicious sign of a great man.

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

33. Furthermore, O bhikkhus, a great man has hair between the eyebrows resembling soft cotton wool. That a great man, O bhikkhus, has hair between the eyebrows resembling soft cotton wool, this too, O bhikkhus, is an auspicious sign of a great man.

puna caparaṃ bhikkhave, mahāpuriso uṇṇā bhamukantare jātā hoti odātā mudutūlasannibhā. yampi bhikkhave, mahāpurisassa uṇṇābhamukantare jātā hoti odātā mudutūlasannibhā, idampi bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

34. Furthermore, O bhikkhus, the back of a great man's head, O bhikkhus, is elongated at the top. That the back of a great man's head, O bhikkhus, is elongated at the top, this too, O bhikkhus, is an auspicious sign of a great man.

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

35. These are the thirty two auspicious signs of a great man, O bhikkhus, by which for the person endowed with those auspicious signs, there are only two destinies, no other. If he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword. If however, he goes forth from the home life into homelessness, then he becomes an arahant, a supremely awakened one, who rolls back the veil in the world.

imāni kho tāni bhikkhave, dvattiṃsa mahāpurisassa mahāpurisalakkhaṇāni yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anañña: sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni satta ratanāni bhavanti seyyathidaṃ: cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā honti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ adaṇḍena asatthena dhammena abhivijiya ajjhāvasati. sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivattacchado2 katamāni tāni bhikkhave dvattiṃsa mahāpurisassa mahāpurisalakkhaṇāni yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anañña? sace agāraṃ ajjhāvasati, rājā hoti cakkavatti -pe- sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivattacchado.

36. These thirty two auspicious signs of a great man, O bhikkhus, are also remembered by outside seers. But they don't understand: "It is because of having done this kamma that this auspicious sign is obtained."

imāni kho bhikkhave, dvattiṃsa mahāpurisassa mahāpurisalakkhaṇāni bāhirakā pi isayo dhārenti.

no ca kho te jānanti ‘imassa kammassa katattā idaṃ lakkhaṇaṃ paṭilabhantī’ti.

(1) The three good conducts result in firmly planted feet, which prognosticates unshakeability

suppatiṭṭhitapādalakkhaṇaṃ (1)

37. Whatever former birth, O bhikkhus, former existence, former abode, that the Tathagata, while being a human being, firmly undertook wholesome dhammas, continuously undertaking good bodily conduct, good verbal conduct and good mental conduct, giving and sharing, upholding virtue and observing the uposatha precepts, duly paying respects to mother, father, samanas, brahmanas, family elders, and any other highly wholesome dhammas;

yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno daḷhasamādāno ahosi kusalesu dhammesu avatthitasamādāno, kāyasucarite vacīsucarite manosucarite, dānasaṃvibhāge sīlasamādāne uposathupavāse matteyyatāya petteyyatāya sāmaññatāya brahmaññatāya kulejeṭṭhāpacāyitāya aññataraññataresu ca adhikusalesu dham-

mesu.

38. From the performance, amassment, accumulation, making abundant of that kamma, with the breakup of the body, after death, he arose in a happy destination, in a heavenly world. There he surpassed other devas on ten grounds: divine lifespan, divine beauty, divine pleasure, divine fame, divine influence, divine forms, divine sounds, divine aromas, divine flavors, divine tangibles. Passing away from there and coming into this state of being, he acquired this auspicious sign of a great man.

so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. so tattha aññe deve dasahi ṭhānehi adhigaṇhāti, dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.

39. He has firmly planted feet. He places his feet down on the ground evenly, he lifts them up evenly, he touches the entire soles of his feet on the ground evenly.

suppatiṭṭhitapādo hoti, samaṃ pādaṃ bhūmiyaṃ nikkhipati, samaṃ uddharati, samaṃ sabbāvantehi pādatalehi bhūmiṃ phusati.

40. Endowed with that auspicious sign, if he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword.

so tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti, seyyathīdaṃ cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhīlamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

41. Being a king, what does he gain?

rājā samāno kiṃ labhati?

42. He is unshakeable by any human being who is an opponent, an adversary.

avikkhambhiyo hoti kenaci manussabhūtena paccatthikena paccāmittena.

43. Being a king, this is what he gains.

rājā samāno idaṃ labhati.

44. If however, he goes forth from the home life into homelessness, then he becomes an arahant, a supremely awakened one, who rolls back the veil in the world.

sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivattacchado.

45. Being a Buddha, what does he gain?

buddho samāno kiṃ labhati?

46. He is unshakeable with regard to internal or external opponents or adversaries, wether by lust or hate or delusion or by a samana or brahmana or deva or mara or Brahma or any one in the world.

avikkhambhiyo1 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 lokasmiṃ.

47. Being a Buddha, this is what he gains.

buddho samāno idaṃ labhati.

48. This is the meaning of what the Auspicious One said. Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

> "In truth and in Dhamma, in taming and in self-control,
> in integrity, relying on virtue and uposatha observances,
> delighting in giving, non-harming and non-violence,
> firmly undertaken, perfectly practiced.
>
> sacce ca dhamme ca dame ca saṃyame
> soceyyasīlālayuposathesu ca,
> dāne ahiṃsāya asāhase rato
> daḷhaṃ samādāya samattamācari2.
>
> By that kamma, he went to the heavenly world,

and experienced pleasure and enjoyment.
Having passed away from there, coming again
to this world,
by which he is one who touches his feet evenly
on the earth.

so tena kammena divaṃ apakkami3
sukhaṃ ca khiḍḍāratiyo ca anvabhi
tato cavitvā punarāgato idha
samehi pādehi phusī vasundharaṃ.

The auspicious sign interpreters having assembled, they declared:
his even stance will be unshakeable,
for a householder or again for one gone forth,
that auspicious sign clearly expresses that meaning.

byākaṃsu veyyañjanikā samāgatā
samappatiṭṭhassa na hoti khambhanā,
gihissa vā pabbajitassa vā puna4
taṃ lakkhaṇaṃ bhavati tadatthajotakaṃ.

He is unshakeable living at home,
conqueror of other enemies, overpowering his enemies,
any human being in this world. The fruits of kamma for him is unshakeability.

akkhambhiyo hoti agāramāvasaṃ
parābhibhū sattubhi sattumaddano,
manussabhūtenidha hoti kenaci
akkhambhiyo tassa phalena kammuno.

But if that such-like one goes forth,
delighting in the desire for renunciation, seeing clearly,
being the foremost, he surely does not go to shakeability,
the greatest of men, indeed, this, for him is the natural course."

sace ca pabbajjamupeti tādiso
nekkhammachandābhirato vicakkhaṇo,
aggo na so gacchati jātu khambhataṃ
naruttamo esahi tassa dhammatā'ti.

(2) Duties of a wheel turning monarch result in wheel underneath the soles of his feet, which prognosticates great retinue

pādatalesu cakkalakkhaṇaṃ (2)

49. Also whatever former birth, O bhikkhus, former

existence, former abode, that the Tathagata, while being a human being, was a bringer of happiness to many people, a dispeller of fear, terror and dread, provider of rightful protection and guard, and gave offerings with all accompaniments;

yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno bahujanassa sukhāvaho ahosi, ubbegaṃ uttāsaṃ bhayaṃ apanuditā dhammikaṃ ca rakkhāvaraṇaguttiṃ saṃvidhātā saparivāraṃ ca dānaṃ adāsi.

50. From the performance, amassment, accumulation, making abundant of that kamma, with the breakup of the body, after death, he arose in a happy destination, in a heavenly world. There he surpassed other devas on ten grounds: divine lifespan, divine beauty, divine pleasure, divine fame, divine influence, divine forms, divine sounds, divine aromas, divine flavors, divine tangibles. Passing away from there and coming into this state of being, he acquired this auspicious sign of a great man.

so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. so tattha aññe deve dasahi ṭhānehi adhigaṇhāti, dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi sad-

dehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭ-ṭhabbehi. so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.

51. A thousand-spoked wheel is shaped under the soles of his feet, with rim and hub, complete in all aspects.

heṭṭhā pādatalesu cakkāni jātāni honti sahassā-rāni sanemikāni sanābhikāni sabbākāraparipūrāni suvibhattantarāni.

52. Endowed with that auspicious sign, if he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword.

so tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dham-marājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti, seyyathīdaṃ cakkaratanaṃ hatthirata-

naṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhīlamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

53. Being a king, what does he gain?

rājā samāno kiṃ labhati?

54. He has a great retinue. His great retinue consists of brahmins and householders, town and country folks, accountants, great ministers, elders, gatekeepers, privy councillors, the king's assembly men, revenue collectors and sons.

mahāparivāro hoti, mahā'ssa honti parivārā brāhmaṇagahapatikā negamajānapadā gaṇakā mahāmattā. anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.

55. Being a king, this is what he gains.

rājā samāno idaṃ labhati.

56. If he goes forth from the home life into homelessness, then he becomes an arahant, a supremely awakened one, who rolls back the veil in the world.

sace agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivattacchado.

57. Being a Buddha, what does he gain?

buddho samāno kiṃ labhati?

58. He has a great retinue. His great retinue consists of bhikkhus, bhikkhunis, male lay disciples, female lay disciples, devas, humans, asuras, nagas, and gandhabbas.

mahāparivāro hoti, mahā'ssa honti parivārā bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.

59. Being a Buddha, this is what he gains.

buddho samāno idaṃ labhati.

60. This is the meaning of what the Auspicious One said. Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

In a former, previous, past birth,
when he was a human being, a bringer of happiness to many,
driving away alarm and fear,
energetic in guard, protection and security.

pure puratthā purimāsu jātisu
manussabhūto bahunaṃ sukhāvaho,
ubbegauttāsabhayāpanūdano
guttīsu rakkhāvaraṇesu ussuko.

By that kamma, he went to the heavenly world,

and experienced pleasure and enjoyment.
Having passed away from there, coming again to this world,
he is one who gains wheels on both feet,
with a rim all around, and a thousand spokes.

so tena kammena divaṃ samakkami
sukhañca khiḍḍā ratiyo ca anvabhi,
tato cavitvā punarāgato idha
cakkāni pādesu duvesu vindati
samantanemīni sahassarāni ca.

The auspicious sign interpreters having assembled, they declared:
having seen the auspicious sign of much merit on the boy,
with a following he will overpower his ene-

mies,
thus indeed there are wheels with a rim all
around.

byākaṃsu veyyañjanikā samāgatā,
disvā kumāraṃ satapuññalakkhaṇaṃ
parivāravā hessati sattumaddano
tathā hi cakkāni samantanemīni.

If such a one does not go forth,
he rules the earth, turning the wheel,
the khattiyas are obedient to him here,
they surround the one of great glory.

sace na pabbajjamupeti tādiso,
vatteti cakkaṃ paṭhaviṃ pasāsati
tassānuyuttā'dha1 bhavanti khattiyā
mahāyasaṃ samparivārayanti naṃ.

But if that such-like one goes forth,
delighting in the desire for renunciation, see-
ing clearly,
devas, humans, valiant yakkhas and rakkhasas,

gandhabbas, nagas, birds and quadrupeds.

sace ca pabbajjamupeti tādiso,
nekkhammachandābhirato vicakkhaṇo
devā manussā surayakkha2 rakkhasā
gandhabbanāgā vihagā catuppadā

surrounded by devas and humans,
they worship the unsurpassed one of great glory.

anuttaraṃ devamanussapūjitaṃ
mahāyasaṃ saṃparivārayanti nanti.

(3-5) Abstinence from killing results in high heels, long fingers and brahma-like straight [body], which prognosticates long life

āyatapaṇhitādīni tīṇi lakkhaṇāni (3-5)

61. Also whatever former birth, O bhikkhus, former existence, former abode, that the Tathagata, while being a human being, abandoned the killing of living beings, abstained from killing living beings. Having buried the rod, having buried the sword, he dwelled conscientious, with kindness and sympathy, compassionate for the welfare of all living beings;

yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno pāṇātipātaṃ pahāya pāṇātipātā paṭivirato ahosi, nihitadaṇḍo nihitasattho lajjī da-

yāpanno sabbapāṇabhūtahitānukampī vihāsi,

62. From the performance, amassment, accumulation, making abundant of that kamma, with the breakup of the body, after death, he arose in a happy destination, in a heavenly world. There he surpassed other devas on ten grounds: divine lifespan, divine beauty, divine pleasure, divine fame, divine influence, divine forms, divine sounds, divine aromas, divine flavors, divine tangibles. Passing away from there and coming into this state of being, he acquired this auspicious sign of a great man.

so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. so tattha aññe deve dasahi ṭhānehi adhigaṇhāti, dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.

63. He has high heels, long fingers and brahma-like straight [body].

āyatapaṇhi ca hoti, dīghaṅguli ca brahmujugatto ca.

64. Endowed with those auspicious signs, if he lives

the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword.

so tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti, seyyathīdaṃ cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhīlamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

65. Being a king, what does he gain?

rājā samāno kiṃ labhati?

66. He is long lived, endures for a long time, protects his longevity. It is not possible for any opponent or adversary who is a human being to deprive him of life.

dīghāyuko hoti ciraṭṭhitiko, dīghamāyumpāleti. na sakkā hoti antarā jīvitā voropetuṃ kenaci manussabhūtena paccatthikena paccāmittena.

67. Being a king, this is what he gains.

rājā samāno idaṃ labhati.

68. Being a Buddha, what does he gain?

buddho samāno kiṃ labhati?

69. He is long lived, endures for a long time, protects his longevity. It is not possible for any opponent or adversary who is a samana or brahmana or deva or mara or Brahma or any one in the world to deprive him of life.

dīghāyuko hoti ciraṭṭhitiko, dīghamāyumpāleti, na sakkā hoti antarā jīvitā voropetuṃ paccatthikehi paccāmittehi samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.

70. Being a Buddha, this is what he gains.

buddho samāno idaṃ labhati.

71. This is the meaning of what the Auspicious One said. Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

Having known for himself the danger of death
and slaughter,
he abstained from the slaying of others.
By [that] good conduct he went to heaven,
and experienced the fruits and results of what
was well done.

maraṇavadha1bhayattano viditvā
paṭivirato paramāraṇāyahosi2
tena sucaritena saggamagamā3
sukataphalavipākamanubhosi.

Having passed away from there, coming again
to this world,
he gains three auspicious signs here,
having broad and high heels,
brahma-like straight [body] with beautiful well-
formed limbs.

caviya punaridhāgato samāno
paṭilabhati idha tīṇi lakkhaṇāni,
bhavati vipuladīghapāsaṇhiko
brahmā'va suju subho sujātagatto.

With beautiful arms, the young boy is nicely
shaped, properly formed.
His soft and tender fingers are long,
three auspicious signs of the foremost of excel-
lent men,
they reveal the boy living for a long time.

subhujo susu susaṇṭhito sujāto
mudutaḷuṇaṅguliyassa honti dīghā,
tīhi purisavaraggalakkhaṇehi
cirayapanāya4kumāramādisanti.

If he is a householder, he continues to live for
a long time,
longer still if he goes forth, that is because
he prolongs his life from the mastery of psychic
power.
Thus, longevity is the prognosis of that sign.

bhavati yadi gihī ciraṃ yapeti
cirataraṃ pabbajati yadi tato hi
yāpayati vasiddhi bhāvanāya
iti dīghāyukatāya tannimittanti.

(6) Giver of excellent food and drinks results in seven muscular features, which prognosticates being a recipient of exquisite and delicious hard and soft foods

sattussadatālakkhaṇaṃ (6)

72. Also whatever former birth, O bhikkhus, former existence, former abode, that the Tathagata, while being a human being, was a giver of excellent and delicious hard foods, soft foods, delicacies, lickables, and drinks;

yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno dātā ahosi paṇītānaṃ rasitānaṃ khādanīyānaṃ bhojanīyānaṃ sāyanīyānaṃ lehanīyānaṃ pānānaṃ,

73. From the performance, amassment, accumulation, making abundant of that kamma, with the breakup of the body, after death, he arose in a happy destination, in a heavenly world. There he surpassed other devas on ten grounds: divine lifespan, divine beauty, divine pleasure, divine fame, divine influence, divine forms, divine sounds, divine aromas, divine flavors, divine tangibles.

Passing away from there and coming into this state of being, he acquired this auspicious sign of a great man.

so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. so tattha aññe deve dasahi ṭhānehi adhigaṇhāti, dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.

74. He has the seven muscular features. He is muscular on both hands, muscular on both legs, muscular on both shoulders, muscular on the torso.

sattussado hoti. sattassa ussadā honti: ubhosu hatthesu ussadā honti, ubhosu pādesu ussadā honti, ubhosu aṃsakūṭesu ussadā honti, khandhe ussado honti.

75. Endowed with that auspicious sign, if he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor

gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword.

so tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti, seyyathīdaṃ cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhīlamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

76. Being a king, what does he gain?

rājā samāno kiṃ labhati?

77. He is a gainer of excellent and delicious hard foods, soft foods, delicacies, lickables, and drinks.

lābhī hoti paṇītānaṃ rasitānaṃ khādanīyānaṃ bhojanīyānaṃ sāyanīyānaṃ lehanīyānaṃ pānānaṃ.

78. Being a king, this is what he gains.

rājā samāno idaṃ labhati.

79. Being a Buddha, what does he gain?

buddho samāno kiṃ labhati?

80. He is a gainer of excellent and delicious hard foods, soft foods, delicacies, lickables, and drinks.

lābhī hoti paṇītānaṃ rasitānaṃ khādanīyānaṃ bhojanīyānaṃ sāyanīyānaṃ lehanīyānaṃ pānānaṃ.

81. Being a Buddha, this is what he gains.

buddho samāno idaṃ labhati.

82. This is the meaning of what the Auspicious One said. Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

> Hard and soft foods, tasteables and lickables,
> he was a giver of the finest tasting delicacies.
> By that good conduct and kamma,
> he rejoiced for a long time in a world of delight.

khajjabhojanaṃ atha leyyasāyiyaṃ
uttamaggarasadāyako ahu.
tena so sucaritena kammunā
nandane ciramabhippamodati.

Here he obtains the seven muscular features,
he acquires soft and tender palms and feet.
Those skilled in marks and signs said,
he is one who gains the taste of hard and soft
foods.

sattacussado idhādhigacchati
hatthapādamudutalañca vindati,
āhu byañjananimittakovidā
khajja bhojja rasalābhitāya naṃ.

That expresses the meaning for a householder.

But one gone forth too, gets at that time,
a gainer of unsurpassed hard and soft foods,
they have said, of the one who has severed all
bonds to the household life.

taṃ gihissapi tadatthajotakaṃ
pabbajjampi ca tadādhigacchati,
khajjabhojanassa lābhiruttamaṃ
āhu sabbagihibandhanacchidanti.

(7-8) Four grounds for sustaining favorable relations results in soft and tender palms and feet with net-like finger and toe prints, which prognosticates harmonious retinue

karacaraṇamudujālatālakkhaṇāni (7-8)

83. Also whatever former birth, O bhikkhus, former existence, former abode, that the Tathagata, while being a human being, was one who performed kind treatment to people [based on] the four grounds for sustaining favorable relations, [that is] by giving, endearing speech, beneficial conduct and impartiality;

yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno catūhi saṅgahavatthūhi janaṃ saṅgāhako ahosi dānena peyyavajjena1 atthacariyāya samānattatāya,

84. From the performance, amassment, accumulation, making abundant of that kamma, with the breakup of the body, after death, he arose in a happy destination, in a heavenly world. There he surpassed other devas on ten grounds: divine lifespan, divine beauty, divine plea-

sure, divine fame, divine influence, divine forms, divine sounds, divine aromas, divine flavors, divine tangibles. Passing away from there and coming into this state of being, he acquired this auspicious sign of a great man.

so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. so tattha aññe deve dasahi ṭhānehi adhiganhāti, dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.

85. He has soft and tender palms and feet and palms and feet with net-like finger and toe prints.

mudutaḷuṇahatthapādo ca hoti jālahatthapādo ca.

86. Endowed with those auspicious signs, if he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the

armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword.

so tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti, seyyathīdaṃ cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhīlamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

87. Being a king, what does he gain?

rājā samāno kiṃ labhati?

88. He has a harmonious retinue. His harmonious retinue consists of brahmins and householders, town and country folks, accountants, great ministers, elders, gatekeepers, privy councillors, the king's assembly men, revenue collectors and sons.

susaṅgahitaparijano hoti, susaṅgahitā'ssa honti

brāhmaṇagahapatikā negamajānapadā gaṇakā mahāmattā anīkaṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.

89. Being a king, this is what he gains.

rājā samāno idaṃ labhati.

90. Being a Buddha, what does he gain?

buddho samāno kiṃ labhati?

91. He has a harmonious retinue. His harmonious retinue consists of bhikkhus, bhikkhunis, male lay disciples, female lay disciples, devas, humans, asuras, nagas, and gandhabbas.

susaṅgahitaparijano hoti, susaṅgahitā'ssa honti bhikkhū bhikkhuṇiyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.

92. Being a Buddha, this is what he gains.

buddho samāno idaṃ labhati.

93. This is the meaning of what the Auspicious One said. Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

Giving and also beneficial conduct,
endearing speech and commonality of interest,

having done and performed much kind treatment,
by such non-despising quality, one proceeds to heaven.

dānampi catthacariyatañca2
piyavadanaṃca samānachandataṃca3
kariya cariya susaṅgahaṃ bahunnaṃ4
anavamatena guṇena yāti saggaṃ.

Having passed away from there, coming again to this world,
soft and tender palms and feet with net-like finger and toe prints,
he gains as a young tender boy,
very attractive, handsome and good looking.

caviya punaridhāgato samāno
karacaraṇamudutalañca jālino ca,
atirucirasuvaggudassaneyyaṃ
paṭilabhati daharo susu kumāro.

The people around [him] are submissive and obedient,
this great [retinue] live well-harmonized.

Endearing in his speech, desiring their welfare and happiness,
he is pleasing in virtuous conduct.

bhavati parijanassavo vidheyyo
mahimima māvasate1 susaṅgahito,
piyavadū hitasukhataṃ jigiṃsamāno2
abhirucitāni guṇāni ācaranto.3

But if he abandons all enjoyment of sensual pleasures,
the victor teaches Dhamma discourse,
the people having heard, act according to his instructions.
With complete confidence, they practice the Dhamma in accordance with the Dhamma.

yadi ca jahati sabbakāmabhogaṃ
kathayati dhammakathaṃ jino janassa,
vacanapaṭikarassābhippasannā
sutvā dhammanudhammamācarantī4ti

(9-10) Dhamma offering results in arched feet and curly body hair, which prognosticates becoming foremost among all beings

ussaṅkhapādauddhaggalomatālakkhaṇāni (9-10)

94. Also whatever former birth, O bhikkhus, former existence, former abode, that the Tathagata, while being a human being, was one who gave the Dhamma offering for many people, taught many people, a speaker of speech connected with meaning, connected with Dhamma, bringing welfare and happiness to living beings.

yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno bahuno janassa atthūpasaṃhitaṃ dhammūpasaṃhitaṃ vācambhāsitā ahosi, bahujanaṃ nidaṃsesi, pāṇīnaṃ hitasukhāvaho dhammayāgī,

95. From the performance, amassment, accumulation, making abundant of that kamma, with the breakup of the body, after death, he arose in a happy destination, in a heavenly world. There he surpassed other devas on

ten grounds: divine lifespan, divine beauty, divine pleasure, divine fame, divine influence, divine forms, divine sounds, divine aromas, divine flavors, divine tangibles. Passing away from there and coming into this state of being, he acquired this auspicious sign of a great man.

so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. so tattha aññe deve dasahi ṭhānehi adhigaṇhāti, dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.

96. He has arched feet and curly body hair.

ussaṅkhapādo ca hoti uddhaggalomo ca.

97. Endowed with those auspicious signs, if he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the

armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword.

so tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti, seyyathīdaṃ cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhīlamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

98. Being a king, what does he gain?

rājā samāno kiṃ labhati?

99. He is the foremost, best, chief, highest, most excellent of those who enjoy sensual pleasures.

aggo ca hoti seṭṭho ca pāmokkho ca uttamo ca pavaro ca kāmabhogīnaṃ.

100. Being a king, this is what he gains.

rājā samāno idaṃ labhati.

101. Being a Buddha, what does he gain?

buddho samāno kiṃ labhati?

102. He is the foremost, best, chief, highest, most excellent of all beings.

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

103. Being a Buddha, this is what he gains.

buddho samāno idaṃ labhati.

104. This is the meaning of what the Auspicious One said. Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

> "Formerly utterances connected with meaning
> and Dhamma,
> a teacher arousing many people,
> he was a bringer of welfare and happiness to
> living beings,
> one who offered the Dhamma offering, free
> from miserliness.

atthadhammasaṃhitaṃ5 pure giraṃ
erayaṃ bahujanaṃ nidaṃsayī,
pāṇīnaṃ hitasukhāvaho ahu
dhammayāgamayajī6 amaccharī.

By that good conduct and kamma,
one goes to a happy destination and rejoices
there,
and having come here, being the highest and
foremost,
he gains two auspicious signs.

tena so sucaritena kammunā
sugatiṃ vajati tattha modati
lakkhaṇāni ca duve idhāgato
uttamappamukhatāya1 vindati.

With curly body hair, and
ankle well-established,
filled with flesh and blood, covered with skin,
his movements were exceedingly beautiful.

ubbhamuppatitalomavāsaso
pādagaṇṭhirahū sādhu saṇṭhitā.
maṃsalohitā citā tacotthaṭā
uparicaraṇā ca sobhanā2 ahu.

If such a person dwells at home,
he becomes the foremost of those who enjoy
sensual pleasures,

one higher than him is not to be found,
he lives having conquered the earth.

gehamāvasati ce tathāvidho
aggataṃ vajati kāmabhoginaṃ,
tena uttaritaro na vijjati
jambudīpamabhibhuyya irīyati.

But also for one gone forth, being of superior
energy,
he becomes the foremost of all living beings.
One higher than him is not to be found,
he dwells having conquered the entire world."

pabbajampi ca anomanikkamo
aggataṃ vajati sabbapāṇinaṃ,
tena uttaritaro na vijjati
sabbalokamabhibhuyya viharatī'ti.

(11) Respectful teacher of craft, science, practice, or work results in calves like antelope, which prognosticates quick attainments

eṇījaṅghalakkhaṇaṃ (11)

105. Also whatever former birth, O bhikkhus, former existence, former abode, that the Tathagata, while being a human being, was a respectful teacher of craft or science or practice or work [thinking], 'how may these quickly understand, how may these quickly follow along and not suffer distress for long.

yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno sakkaccaṃ vācetā ahosi sippaṃ vā vijjaṃ vā caraṇaṃ vā kammaṃ vā, 'kinti me khippaṃ vijāneyyuṃ, kinti'me khippaṃ paṭipajjeyyuṃ na ciraṃ kilisseyyunti.

106. From the performance, amassment, accumulation, making abundant of that kamma, with the breakup of the body, after death, he arose in a happy destination, in a heavenly world. There he surpassed other devas on ten grounds: divine lifespan, divine beauty, divine pleasure, divine fame, divine influence, divine forms, divine sounds, divine aromas, divine flavors, divine tangibles. Passing away from there and coming into this state of being, he acquired this auspicious sign of a great man.

so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. so tattha aññe deve dasahi ṭhānehi adhigaṇhāti, dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena

dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.

107. He has calves like antelope.

eṇijaṅgho hoti.

108. Endowed with that auspicious sign, if he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword.

so tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti, seyyathīdaṃ cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ.

parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhīlamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

109. Being a king, what does he gain?

rājā samāno kiṃ labhati?

110. That which is worthy of a king, a factor of a king, useful for a king, suitable for a king, he is one who gains it quickly.

yāni tāni rājārahāni rājaṅgāni rājūpabhogāni rājānucchavikāni, tāni khippaṃ paṭilabhati

111. Being a king, this is what he gains.

rājā samāno idaṃ labhati.

112. Being a Buddha, what does he gain?

buddho samāno kiṃ labhati?

113. That which is worthy of a samana, a factor of a samana, useful for a samana, suitable for a samana, he

is one who gains it quickly.

yāni tāni samaṇārahāni samaṇaṅgāni samaṇūpabhogāni samaṇānucchavikāni, tāni khippaṃ paṭilabhati.

114. Being a Buddha, this is what he gains.

buddho samāno idaṃ labhati.

115. This is the meaning of what the Auspicious One said. Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

> "In craft, science, practice and work,
> he wishes, how may they understand swiftly.
> that which does not hurt anyone,
> he teaches quickly so they do not suffer distress
> for long.
>
> sippesu vijjācaraṇesu kammasu3
> kathaṃ vijāneyyu4 lahunti icchati.
> yadūpaghātāya na hoti kassaci
> vāceti khippaṃ na ciraṃ kilissati.
>
> Having done that wholesome kamma with
> pleasant consequences,
> he gains a beautiful calf, well established,

round, properly formed, gradually swelling,
with curly body hair finely covered with skin.

taṃ kammaṃ katvā kusalaṃ sukhudra-
yaṃ1
jaṅghā manuññā labhate susaṇṭhitā,
vaṭṭā sujātā anupubbamuggatā
uddhaggalomā sukhumattacotthaṭā.

“With calves like an antelope,” they have said
of that individual.
The auspicious sign here [indicates] quickness
of success, they have said,
the one who desire what is suitable for the
home,
not going forth he quickly attains them here.

eṇeyyajaṅgho’ti tamāhu puggalaṃ
sampattiyā khippamidhāhu lakkhaṇaṃ,
gehānulomāni yadābhikaṅkhati
apabbajaṃ khippamidhādhigacchati.

But if that such-like one obtains the going
forth,
delighting in the desire for renunciation, see-
ing clearly,
whatever is suitable and fitting,
he quickly gains that, having superior energy.”

sace ca pabbajjamupeti tādiso

nekkhammachandābhirato vicakkhaṇo,
anucchavikassa yadānulomikaṃ
taṃ vindati khippamanomavikkamo'ti.2

(12) Approaching samanas and brahmanas to ask questions results in delicate skin, which prognosticates great wisdom

sukhumacchavilakkhaṇaṃ (12)

116. Also whatever former birth, O bhikkhus, former existence, former abode, that the Tathagata, while being a human being, having approached a samana or brahmana, asked them questions: "What, O Bhante, is wholesome? What is unwholesome? What is blameworthy? What is blameless? What should be associated with? What should not be associated with? What is it that when undertaken, leads to one's harm and suffering for a long time? What is it that when undertaken, leads to one's welfare and happiness for a long time?"

yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā paripucchitā ahosi: kiṃ bhante kusa-

laṃ, kiṃ akusalaṃ, kiṃ sāvajjaṃ, kiṃ anavajjaṃ, kiṃ sevitabbaṃ, kiṃ nasevitabbaṃ, kimme karīyamānaṃ dīgharattaṃ ahitāya dukkhāya assa, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya assā? ti.

117. From the performance, amassment, accumulation, making abundant of that kamma, with the breakup of the body, after death, he arose in a happy destination, in a heavenly world. There he surpassed other devas on ten grounds: divine lifespan, divine beauty, divine pleasure, divine fame, divine influence, divine forms, divine sounds, divine aromas, divine flavors, divine tangibles. Passing away from there and coming into this state of being, he acquired this auspicious sign of a great man.

so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. so tattha aññe deve dasahi ṭhānehi adhigaṇhāti, dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.

118. He has skin so delicate that dust and dirt do not smear it.

sukhumacchavi hoti sukhumattā chaviyā rajojallaṃ kāye na upalippati.

119. Endowed with that auspicious sign, if he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword.

so tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti, seyyathīdaṃ cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhīlamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

120. Being a king, what does he gain?

rājā samāno kiṃ labhati?

121. He is of great wisdom. For him among those who enjoy sensual pleasures, there is not anyone superior or equal to him in wisdom.

mahāpañño hoti, nāssa hoti koci paññāya sadiso vā, seṭṭho vā kāmabhogīnaṃ.

122. Being a king, this is what he gains.

rājā samāno idaṃ labhati.

123. Being a Buddha, what does he gain?

buddho samāno kiṃ labhati?

124. He is of great wisdom, vast wisdom, cheerful wisdom, swift wisdom, sharp wisdom, penetrative wisdom. For him among all beings, there is not anyone superior or equal to him in wisdom.

mahāpañño hoti puthupañño hāsapañño javanapañño tikkhapañño nibbedhikapañño, nāssa hoti koci paññāya sadiso vā, seṭṭho vā sabbasattānaṃ.

125. Being a Buddha, this is what he gains.

buddho samāno idaṃ labhati.

126. This is the meaning of what the Auspicious One said. Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

> “In a former, previous, past birth,
> wishing to understand, he asked questions.
> Wishing to hear, he sat at the feet of those gone forth,
> intent on the meaning, he listened attentively to talk on the meaning.
>
> pure puratthā purimāsu jātisu
> aññātukāmo paripucchitā ahu,
> sussūsitā pabbajitaṃ upāsitā
> atthantaro atthakathaṃ nisāmayi.
>
> Gone for the purpose of obtaining wisdom by kamma,
> as a human being, he was one of delicate skin.
> Those skilled in auspicious birth signs said,
> having penetrated, he is one who sees the subtle meaning.
>
> paññāpaṭilābhagatena1 kammunā
> manussabhūto sukhumacchavī ahu,

byākaṃsu uppādanimittakovidā
sukhumāni atthāni avecca dakkhiti.

If such a one like that does not obtain the going
forth,
he rules the earth, turning the wheel.
In instructions and grasp of the meaning,
there is not anyone superior or equal to him.

sace na pabbajjamupeti tādiso
vatteti cakkaṃ paṭhaviṃ pasāsati.
atthānusatthisu pariggahesu ca
na tena seyyo sadiso va vijjati.

If that such-like one obtains the going forth,
delighting in the desire for renunciation, see-
ing clearly,
he gains distinction in wisdom unsurpassed,
he attains awakening with superior and vast
wisdom.”

sace ca pabbajjamupeti tādiso
nekkhammachandābhirato vicakkhaṇo,
paññāvisiṭṭhaṃ labhate anuttaraṃ
pappoti bodhiṃ varabhūrimedhaso’ti.

(13) Non-anger and giver of fine materials result in good colored golden sheen complexion, which prognosticates recipient of fine, soft spreads and coverings

suvaṇṇavaṇṇatālakkhaṇaṃ (13)

127. Also whatever former birth, O bhikkhus, former existence, former abode, that the Tathagata, while being a human being, was not prone to anger and easily annoyed. When being provoked even a lot, he did not lose temper, become angry, upset, outraged, stubborn and display anger, hate and bitterness. He was a giver of fine and soft coverings and blankets, of fine linen, of fine cotton, of fine silk, of fine wool.

yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno akkodhano ahosi anupāyāsabahulo, bahumpi vutto samāno nābhisajji, na kuppi, na byāpajji nappatitthiyi, na kopañca dosañca appaccayañca pātvākāsi. dātā ca ahosi sukhumānaṃ mudukānaṃ attharaṇānaṃ pāpuraṇānaṃ2 khomasukhumānaṃ kappāsikasukhumānaṃ koseyyasukhumānaṃ kambalasukhumānaṃ.

128. From the performance, amassment, accumulation, making abundant of that kamma, with the breakup of the body, after death, he arose in a happy destination, in a heavenly world. There he surpassed other devas on ten grounds: divine lifespan, divine beauty, divine pleasure, divine fame, divine influence, divine forms, divine sounds, divine aromas, divine flavors, divine tangibles. Passing away from there and coming into this state of being, he acquired this auspicious sign of a great man.

so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. so tattha aññe deve dasahi ṭhānehi adhigaṇhāti, dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.

129. He has good colored golden sheen complexion.

suvaṇṇavaṇṇo hoti kañcanasannibhattavo.

130. Endowed with that auspicious sign, if he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the ele-

phant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword.

so tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti, seyyathīdaṃ cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhīlamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

131. Being a king, what does he gain?

rājā samāno kiṃ labhati?

132. He is a gainer of fine and soft coverings and blankets, of fine linen, of fine cotton, of fine silk, of fine wool.

lābhī hoti sukhumānaṃ mudukānaṃ attharaṇānaṃ pāpuraṇānaṃ khomasukhumānaṃ kappāsikasukhumānaṃ koseyyasukhumānaṃ kambalasukhumānaṃ.

133. Being a king, this is what he gains.

rājā samāno idaṃ labhati.

134. Being a Buddha, what does he gain?

buddho samāno kiṃ labhati?

135. He is a gainer of fine and soft coverings and blankets, of fine linen, of fine cotton, of fine silk, of fine wool.

lābhī hoti sukhumānaṃ mudukānaṃ attharaṇānaṃ pāpuraṇānaṃ khomasukhumānaṃ kappāsikasukhumānaṃ koseyyasukhumānaṃ kambalasukhumānaṃ.

136. Being a Buddha, this is what he gains.

buddho samāno idaṃ labhati.

137. This is the meaning of what the Auspicious One said. Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

“Not prone to anger and gave with determination,
offering of fine cloth, soft on the skin.
In a previous existence, he was one who stood firm on giving away,
like the rain deva pouring down on the mighty earth.

akkodhañca adhiṭṭhahi adāsi3
dānañca vatthāni sukhumāni succhavīni.

purimatarabhave ṭhito’bhivissaji4
mahimiva suro abhivassaṃ.

Having done that, passing away from here, he arose in heaven.
Having enjoyed the result and consequence of good kamma,
with a [skin] resembling gold, he is a conqueror here,
like Inda, most excellent among the devas.

taṃ katvāna ito cuto divaṃ
upapajja139 sukataphalavipākamanubhutvā,
kaṇakatanusannibho idhābhibhavati
suravarataroriva indo.

If the man dwells at home desiring not to go
forth,
he governs the extensive mighty earth, having
conquered it.
And indeed, he gains the seven gems,
and a spotless and pure delicate skin.

gehamāvasati naro apabbajja
micchāmahatimahiṃ anusāsatī
pasayha sa hī ca sattaratanaṃ
paṭilabhati vimala2 sukhumacchaviṃ su-
ciñca.

A gainer of clothing, garment, and cloaks,
if he gains the homeless state.
Indeed he enjoys the fruit of what was formerly
done.
There is no loss of what was done.”

lābhī acchādanavatthamokkhapāpuraṇā-
naṃ3
bhavati sadi anāgāriyataṃ upeti.
sa hi4 purimakataphalaṃ anubhavati
na bhavati katassa panāso’ti.

(14) Reuniter of long separated relatives results in the genitals concealed in a sheath, which prognosticates numerous sons obedient to his word

kosohitavatthaguyhatālakkhaṇaṃ (14)

139. Also whatever former birth, O bhikkhus, former existence, former abode, that the Tathagata, while being a human being, was a reuniter of long separated relatives, friends, companions, intimates, those living apart for a long time. He was a reuniter of mother with son, of son with mother, of father with son, of son with father, of brother with brother, of brother with sister, of sister with sister, of sister with brother. And having brought them together, they greatly rejoiced.

yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃbhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno cirappanaṭṭhe sucirappavāsino ñātī mitte suhajje sakhino samānetā ahosi, mātarampi puttena samānetā ahosi, puttampi mātarā samānetā ahosi, pitarampi puttena samānetā ahosi, puttampi pitarā samānetā ahosi, bhātarampi bhātarā samānetā ahosi, bhātarampi bhaginiyā samānetā ahosi, bhaginimpi bhātarā samānetā ahosi,

samaṅgīkatvā ca abbhanumoditā ahosi.

140. From the performance, amassment, accumulation, making abundant of that kamma, with the breakup of the body, after death, he arose in a happy destination, in a heavenly world. There he surpassed other devas on ten grounds: divine lifespan, divine beauty, divine pleasure, divine fame, divine influence, divine forms, divine sounds, divine aromas, divine flavors, divine tangibles. Passing away from there and coming into this state of being, he acquired this auspicious sign of a great man.

so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. so tattha aññe deve dasahi ṭhānehi adhigaṇhāti, dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.

141. He has genitals concealed in a sheath.

kosohitavatthaguyho hoti.

142. Endowed with that auspicious sign, if he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the

world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword.

so tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti, seyyathīdaṃ cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhīlamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

143. Being a king, what does he gain?

rājā samāno kiṃ labhati?

144. He has many sons. For him there are more than

one thousand sons who are courageous, heroic in form, overpowering the armies of others.

pahūtaputto hoti, parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.

145. Being a king, this is what he gains.

rājā samāno idaṃ labhati.

146. Being a Buddha, what does he gain?

buddho samāno kiṃ labhati?

147. He has many sons. For him there are many thousands of sons who are courageous, heroic in form, overpowering the armies of others.

pahūta putto hoti anekasahassaṃ kho panassa puttā bhavanti sūrā vīraṅga rūpā parasenappamaddanā.

148. Being a Buddha, this is what he gains.

buddho samāno idaṃ labhati.

149. This is the meaning of what the Auspicious One said. Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

In a former, previous, past birth,
long separated relatives, those living apart for
a long time,
relatives, friends, companions, intimates,
having brought them together, they rejoiced.

pure puratthā purimāsu jātisu
cirappanaṭṭhe sucirappavāsino,
ñātī suhajje sakhino samānayī
samaṅgikatvā5 anumoditā ahu.

By that kamma, he went to the heavenly world,

and experienced pleasure and enjoyment.
Having passed away from there, coming again
to this world,
he is one who gains the genitals concealed in
a sheath.

so tena1 kammena divaṃ apakkami2
sukhañca khiḍḍā ratiyo ca anvabhi.
tato cavitvā punarāgato idha
kosohitaṃ vindati vatthachādiyaṃ.

Such a one has many sons,
more than one thousand sons born from him-
self.
They are courageous and heroic, who make

enemies suffer.
For a householder, he is endearing in speech,
causing happiness.

pahūtaputto bhavatī tathāvidho
parosahassaṃ ca bhavanti atrajā.
sūrā ca vīrā ca3 amittatāpanā
gihissa pītiṃ jananā piyaṃvadā.

Even more for the one gone forth, wandering
about,
are the sons who follow his instructions.
For a householder or for one gone forth,
again that auspicious sign expresses that mean-
ing.

bahutarā pabbajitassa irīyato
bhavanti puttā vacanānusārino.
gihissa vā pabbajitassa vā puna
taṃ lakkhaṇaṃ bhavati4 tadatthajotakanti.

(15-16) Distinguisher of the needs of persons results in circumference of a banyan tree and just standing without bending, he grabs and strokes both knees with his palms, which prognosticates unsurpassed mental wealth

parimaṇḍala-anonama-
ja'ṇṇuparimasanalakkhaṇāni (15,16)

150. Also whatever former birth, O bhikkhus, former existence, former abode, that the Tathagata, while being a human being, was formerly a distinguisher of so and so persons. Considering the great multitude, he knows individual by individual. He knows a person, he knows distinctions in persons: "This one is worthy of this, that one is worthy of that."

yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno mahājanasaṅgahaṃ samekkhamāno5 samaṃ jānāti, sāmaṃ jānāti, purisaṃ jānāti, purisavisesaṃ jānāti ayamidamarahati ayamidamarahatī'ti. tattha tattha purisavisesakaro pure ahosi.

151. From the performance, amassment, accumulation, making abundant of that kamma, with the breakup of the body, after death, he arose in a happy destination, in a heavenly world. There he surpassed other devas on ten grounds: divine lifespan, divine beauty, divine pleasure, divine fame, divine influence, divine forms, divine sounds, divine aromas, divine flavors, divine tangibles. Passing away from there and coming into this state of being, he acquired this auspicious sign of a great man.

so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. so tattha aññe deve dasahi ṭhānehi adhigaṇhāti, dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.

152. [He acquired a body like] the circumference of a banyan tree and just standing without bending, he grabs and strokes both knees with his palms.

nigrodhaparimaṇḍalo ca hoti, ṭhitako'va anonamanto ubhohi pāṇītalehi jaṇṇukāni parimasati parimajjati.

153. Endowed with those auspicious signs, if he lives

the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword.

so tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti, seyyathīdaṃ cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhīlamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

154. Being a king, what does he gain?

rājā samāno kiṃ labhati?

155. He is wealthy, having great riches, great wealth, with much gold and silver, with vast properties and possessions, with much wealth and grain, with full treasuries and storehouses.

aḍḍho hoti mahaddhano mahābhogo pahūtajātarūparajato pahūtavittūpakaraṇo pahūtadhanadhaññoparipuṇṇakosakoṭṭhāgāro.

156. Being a king, this is what he gains.

rājā samāno idaṃ labhati.

157. Being a Buddha, what does he gain?

buddho samāno kiṃ labhati?

158. He is wealthy, having great riches, great wealth. For him these are his wealth, that is: the wealth of faith, the wealth of virtue, the wealth of moral dignity, the wealth of moral dread, the wealth of learning, the wealth of generosity, the wealth of wisdom.

aḍḍho hoti mahaddhano mahābhogo. tassimāni dhanāni honti, seyyathīdaṃ saddhādhanaṃ sīladhanaṃ hiridhanaṃ ottappadhanaṃ sutadhanaṃ cāgadhanaṃ paññādhanaṃ.

159. Being a Buddha, this is what he gains.

buddho samāno idaṃ labhati.

160. This is the meaning of what the Auspicious One said. Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

Having reflected, weighed, distinguished,
considering the great multitude:
"This so and so is worthy of this."
He was formerly a distinguisher of persons.

tuliya paṭivicaya1 cintayitvā
mahājanasaṅgahanaṃ2 samekkhamāno,

ayamidamarahatīti tattha tattha
purisavisesakaro pure ahosi.

Now indeed while just standing without bending,
he grabs and strokes both knees with his palms.

He had the circumference of a tree,
which is the result of the remainder of good kamma.

3sa hi ca pana ṭhito anonamanto
phusati karehi ubhohi jaṇṇukāni,

mahiruhaparimaṇḍalo ahosi
sucaritakammavipākasesakena.

Many different experts in marks and auspicious signs,
extremely astute men declared,
the young tender boy gains,
the many different things worthy of a householder.

bahuvividha nimitta lakkhaṇaññū
abhinipuṇā manujāviyā kariṃsu,
bahuvividhāni gihīnamarahāni
paṭilabhati daharo susu kumāro.

Here, he is a king enjoying sensual pleasures,
and many things suitable for a householder.
But if he abandons all enjoyment of sensual pleasures,
he gains the unsurpassed supreme foremost wealth.

idha mahīpati'ssa kāmabhogī
gihipaṭirūpakā bahū bhavanti,
yadi ca jahati sabbakāmabhogaṃ
labhati anuttaramuttamaṃ dhanagganti.

(17-19) Desiring the benefit, welfare, comfort, security from bondage of the many, and acting for their increase in faith, virtue, learning, generosity and wisdom result in torso of a lion, muscular between the neck and shoulders and evenly-rounded stomach and back, which prognosticates non-decline in faith, virtue, learning, generosity and wisdom

sīhapubbaddhakāyādīni tīṇi lakkhaṇāni (17-19)

161. Also whatever former birth, O bhikkhus, former existence, former abode, that the Tathagata, while being a human being, desiring the benefit of many people, wishing for their welfare, wishing for their comfort, wishing for their security from bondage [thinking], "How can they prosper in faith, prosper in virtue, prosper in learning, prosper in generosity, prosper in Dhamma, prosper in wisdom, prosper in wealth and grains, prosper in fields and lands, prosper in the two-footed and four-footed, prosper in sons and wives, prosper in slaves, workers and employees, prosper in relatives, prosper in friends, prosper in kinsmen, by my [help]?"

yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno bahuno janassa atthakāmo ahosi hitakāmo phāsukāmo yogakkhemakāmo ‘kinti me saddhāya vaḍḍheyyuṃ, sīlena vaḍḍheyyuṃ, sutena vaḍḍheyyuṃ,4 cāgena vaḍḍheyyuṃ, dhammena vaḍḍheyyuṃ, paññāya vaḍḍheyyuṃ, dhanadhaññena vaḍḍheyyuṃ, khettavatthunā vaḍḍheyyuṃ, dvipadacatuppadehi vaḍḍheyyuṃ, puttadārehi vaḍḍheyyuṃ, dāsakammakaraporisehi vaḍḍheyyuṃ, ñātihi vaḍḍheyyuṃ, mittehi vaḍḍheyyuṃ, bandhavehi vaḍḍheyyunti.

162. From the performance, amassment, accumulation, making abundant of that kamma, with the breakup of the body, after death, he arose in a happy destination, in a heavenly world. There he surpassed other devas on ten grounds: divine lifespan, divine beauty, divine pleasure, divine fame, divine influence, divine forms, divine sounds, divine aromas, divine flavors, divine tangibles. Passing away from there and coming into this state of being, he acquired this auspicious sign of a great man.

so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. so tattha aññe deve dasahi ṭhānehi adhigaṇhāti, dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi sad-

dehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.

163. He has the torso of a lion, muscular between the neck and shoulders and evenly-rounded stomach and back.

sīhapubbaddhakāyo ca hoti citantaraṃso ca samavattakkhandho ca.

164. Endowed with those auspicious signs, if he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword.

so tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti, seyyathīdaṃ cakkaratanaṃ hatthirata-

naṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhīlamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

165. Being a king, what does he gain?

rājā samāno kiṃ labhati?

166. He is not liable to decline. He does not decline in wealth and grain, fields and lands, two-footed and four-footed, sons and wives, slaves, workers and employees, relatives, friends, and kinsmen. He does not decline in all accomplishments.

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

167. Being a king, this is what he gains.

rājā samāno idaṃ labhati.

168. Being a Buddha, what does he gain?

buddho samāno kiṃ labhati?

169. He is not liable to decline. He does not decline in faith, virtue, learning, generosity and wisdom. He does not decline in all accomplishments.

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

170. Being a Buddha, this is what he gains.

buddho samāno idaṃ labhati.

171. This is the meaning of what the Auspicious One said. Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

> By faith, virtue, learning and wisdom,
> by generosity and much good Dhamma,
> by wealth and grain, fields and lands,
> by sons, wives, and the four-footed.
>
> saddhāya sīlena sutena buddhiyā
> cāgena dhammena bahūhi sādhuhi
> dhanena dhaññena ca khettavatthunā

puttehi dārehi catuppadehi ca.

By relatives, friends and intimates,
by power, beauty and happiness as well.
He wishes, “How might others not decline?”
And desires their prosperity in this.

ñātīhi mittehi ca bandhavehi ca
balena vaṇṇena sukhena cūbhayaṃ,
kathaṃ na hāyeyyuṃ pare’ti icchati
idaṃ samiddhaṃ ca1 panābhikaṅkhati.

He came to have a well-formed torso of a lion,
an evenly-rounded stomach and back, and muscles between the neck and shoulders.
By the well-practice of that past kamma done,
that is a foretelling sign of non-decline.

sa sīhapubbaddhasusaṇṭhito ahu
samavattakkhandho ca citantaraṃso
pubbe suciṇṇena katena kammunā
ahāniyaṃ pubbanimittamassa taṃ.

The householder prospers in grain and wealth,

sons, wives and the four-footed.
The one gone forth, ownerless, unsurpassed,
not liable to decline, attains supreme awakening.

gihīpi dhaññena dhanena vaḍḍhati
puttehi dārehi catuppadehi ca,
akiñcano pabbajito anuttaraṃ
pappoti sambodhimahānadhammatanti.

(20) Non-harming of beings by fists, stones, sticks or knives results in foremost taste buds, which prognosticates few illnesses and few afflictions

rasaggasaggitālakkhaṇaṃ (20)

172. Also whatever former birth, O bhikkhus, former existence, former abode, that the Tathagata, while being a human being, was not of a nature to injure beings with either fists, stones, sticks or knives.

yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno sattānaṃ aviheṭhakajātiko ahosi pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā.

173. From the performance, amassment, accumulation, making abundant of that kamma, with the breakup of the body, after death, he arose in a happy destination,

in a heavenly world. There he surpassed other devas on ten grounds: divine lifespan, divine beauty, divine pleasure, divine fame, divine influence, divine forms, divine sounds, divine aromas, divine flavors, divine tangibles. Passing away from there and coming into this state of being, he acquired this auspicious sign of a great man.

so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. so tattha aññe deve dasahi ṭhānehi adhigaṇhāti, dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.

174. He has foremost taste buds. Taste-conveying channels that rise straight upwards, arise in his throat, conveying taste evenly.

rasaggasaggī hoti, uddhaggāssa rasaharaṇiyo gīvāya jātā honti samāvāhiniyo.1

175. Endowed with that auspicious sign, if he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the ele-

phant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword.

so tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti, seyyathīdaṃ cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhīlamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

176. Being a king, what does he gain?

rājā samāno kiṃ labhati?

177. He is one of little affliction, of little illness. He is endowed with good digestion, having a digestion that is not too cold, not too hot.

appābādho hoti appātaṅko samavepākiniyā gahaṇiyā-samannāgato nātisītāya nāccuṇhāya.

178. Being a king, this is what he gains.

rājā samāno idaṃ labhati.

179. Being a Buddha, what does he gain?

buddho samāno kiṃ labhati?

180. He is one of little affliction, of little illness. He is endowed with good digestion, having a digestion that is not too cold, not too hot, but moderate for endurance in striving.

appābādho hoti appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya.

181. Being a Buddha, this is what he gains.

buddho samāno idaṃ labhati.

182. This is the meaning of what the Auspicious One said. Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

Not by fists, sticks, stones or knife,
beating to death or causing pain,
not hurting or again menacing,
he was one who did not harm the multitude.

na pāṇidaṇḍehi panātha leḍḍunā
satthena vā maraṇavadhena vā puna,
ubbādhanāya paritajjanāya vā
na heṭhayī janatamaheṭhako ahu.

Just by that he rejoiced in a good destination
after death,
he gains the pleasant fruit of what is done.
with taste conductors well-established convey-
ing even taste,
coming here he gains the foremost taste buds.

teneva so sugatisu pecca modati
sukhapphalaṃ kariya sukhāni vindati,
samojasā185 rasaharaṇī susaṇṭhitā
idhāgato labhati rasaggasaggitaṃ.

The very astute wise men have said,
this man will be of much pleasure.
For a householder or for one gone forth,
again that auspicious sign expresses that mean-
ing.

tenāhu naṃ atinipuṇā vicakkhaṇā
ayaṃ naro sukhabahulo bhavissati

gihissa vā pabbajitassa vā puna3
taṃ lakkhaṇaṃ bhavati tadatthajotakanti.

(21-22) Abstinence from insulting with eyes results in having extremely blue eyes and eyelashes like that of a cow, which prognosticates being dear to behold

abhinīlanetta - gopakhumalakkhaṇāni (21, 22)

184. Also whatever former birth, O bhikkhus, former existence, former abode, that the Tathagata, while being a human being, was not one who insults with eyes, did not glance sideways, did not roll his eyes, but was of such upright and straightforward glances, with eye of affection for the multitude.

yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno na ca visaṭaṃ na ca visācī1 na ca pana viceyya pekkhitā, ujuṃ tathā pasaṭamujumano piyacakkhunā bahujanaṃ udikkhitā ahosi.

185. From the performance, amassment, accumulation,

making abundant of that kamma, with the breakup of the body, after death, he arose in a happy destination, in a heavenly world. There he surpassed other devas on ten grounds: divine lifespan, divine beauty, divine pleasure, divine fame, divine influence, divine forms, divine sounds, divine aromas, divine flavors, divine tangibles. Passing away from there and coming into this state of being, he acquired this auspicious sign of a great man.

so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. so tattha aññe deve dasahi ṭhānehi adhigaṇhāti, dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.

186. He has extremely blue eyes and eyelashes like that of a cow.

abhinīlanetto ca hoti gopakhumo ca.

187. Endowed with those auspicious signs, if he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the

elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword.

so tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti, seyyathīdaṃ cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhīlamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

188. Being a king, what does he gain?

rājā samāno kiṃ labhati?

189. He is dear to behold. He is dear to the great multitude. He is pleasing to brahmins and householders, town and country folks, accountants, great ministers, elders,

gatekeepers, privy councillors, the king's assembly men, revenue collectors and sons.

piyadassano hoti, bahuno janassa piyo hoti manāpo brāhmaṇagahapatikānaṃ negamajānapadānaṃ gaṇakānaṃ mahāmattānaṃ anīkaṭṭhānaṃ dovārikānaṃ amaccānaṃ pārisajjānaṃ rājūnaṃ bhogiyānaṃ kumārānaṃ.

190. Being a king, this is what he gains.

rājā samāno idaṃ labhati.

191. Being a Buddha, what does he gain?

buddho samāno kiṃ labhati?

192. He is dear to behold. He is dear to the great multitude. He is pleasing to bhikkhus, bhikkhunis, male lay disciples, female lay disciples, devas, humans, asuras, nagas, and gandhabbas.

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

193. Being a Buddha, this is what he gains.

buddho samāno idaṃ labhati.

194. This is the meaning of what the Auspicious One said. Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

> “He was not one who insults with eyes,
> he did not glance sideways and roll his eyes.
> Rather, he was of such upright and straight-
> forward glances,
> with eye of affection for the multitude.
>
> na ca visaṭaṃ na ca visācī1
> na ca pana viceyya pekkhitā
> ujuṃ tathā pasaṭamujumano
> piyacakkhunā bahujanaṃ udikkhitā.
>
> In a good destination is the fruits and results,
> he enjoys, rejoicing there.
> And here he has eyelashes like that of a cow,
> with extremely blue eyes, lovely to behold.
>
> sugatīsu so phalavipākaṃ
> anubhavati tattha modati.
> idha ca pana bhavati gopakhumo
> abhinīlanettanayano sudassano.
>
> Many skilled and clever,
> experts in signs,

men skilled in [the characteristics] of fine eyes,

"Dear to behold," is what they indicated for him.

abhiyogino ca nipuṇā
bahū pana nimittakovidā
sukhumanayanakusala manujā
piyadassano'ti abhiniddisanti naṃ.

Even staying as a householder, he is dear to behold,
he is held dear by many people.
But if he does not stay a householder,
he is dear to the many, eradicating sorrow."

piyadassano gihī pi santo ca
bhavati bahujanapiyāyito,
yadi ca na bhavati gihī samaṇo hoti
piyo bahūnaṃ sokanāsano'ti.

(23) Good bodily, verbal and mental conduct, generosity, self-discipline, uposatha observance, honouring parents, samanas, bramanas and family elders result in back of the head elongated at the top, which prognosticates being a good friend of the great multitude, of bhikkhus, bhikkhunis, etc

uṇhīsasīsalakkhaṇaṃ (23)

195. Also whatever former birth, O bhikkhus, former existence, former abode, that the Tathagata, while being a human being, was forerunner of the multitude in wholesome dhammas, a leader of the multitude in good bodily conduct, good verbal conduct and good mental conduct, in giving and sharing, in undertaking virtue and observing the uposatha precepts, in duly paying respects to mother, father, samanas, brahmanas, family elders, and any other highly wholesome dhammas.

yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno bahujanapubbaṅgamo ahosi kusalesu dhammesu bahujanānaṃ pāmokkho kāyasu-

carite vacīsucarite manosucarite dānasaṃvibhāge sīlasamādāne uposathūpavāse matteyyatāya petteyyatāya sāmaññatāya brahmaññatāya kule jeṭṭhāpacāyitāya aññataraññataresu ca adhikusalesu dhammesu.

196. From the performance, amassment, accumulation, making abundant of that kamma, with the breakup of the body, after death, he arose in a happy destination, in a heavenly world. There he surpassed other devas on ten grounds: divine lifespan, divine beauty, divine pleasure, divine fame, divine influence, divine forms, divine sounds, divine aromas, divine flavors, divine tangibles. Passing away from there and coming into this state of being, he acquired this auspicious sign of a great man.

so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. so tattha aññe deve dasahi ṭhānehi adhigaṇhāti, dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.

197. He has the back of the head elongated at the top.

uṇhīsasīso hoti.

198. Endowed with that auspicious sign, if he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword.

so tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti, seyyathīdaṃ cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhīlamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

199. Being a king, what does he gain?

rājā samāno kiṃ labhati?

200. He is a good friend of the great multitude, of brahmins and householders, town and country folks, accountants, great ministers, elders, gatekeepers, privy councillors, the king's assembly men, revenue collectors and sons.

mahā'ssa jano anvāyiko hoti, brāhmaṇagahapatikā negamajānapadā gaṇakā mahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.

201. Being a king, this is what he gains.

rājā samāno idaṃ labhati.

202. Being a Buddha, what does he gain?

buddho samāno kiṃ labhati?

203. He is a good friend of the great multitude, of bhikkhus, bhikkhunis, male lay disciples, female lay disciples, devas, humans, asuras, nagas, and gandhabbas.

mahāssa jano anvāyiko hoti bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.

204. Being a Buddha, this is what he gains.

buddho samāno idaṃ labhati.

205. This is the meaning of what the Auspicious One said. Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

> “He was a forerunner in good conduct,
> delighting in Dhamma, with conduct in accordance with the Dhamma,
> he was a good friend of the multitude,
> in heaven, he experienced the fruit of merit.
>
> pubbaṅgamo sucaritesu ahu
> dhammesu dhammacariyāya1 abhirato,
> anvāyiko bahujanassa ahu
> saggesu vedayittha puññaphalaṃ.
>
> Having experienced the fruit of good conduct,
> he obtained here that head elongated at the back.
> Bearers of signs and marks declared,
> forerunner of the multitude he will be.
>
> vediyitvā so sucaritassa phalaṃ
> uṇhīsa sīsattamidhajjhagamā
> byākaṃsu byañjana nimittadharā
> pubbaṅgamo bahujanassa2 hessati.

Chief among human beings here,
indeed in the past, they perform services for him then.
If a khattiya, he is a ruler of the earth,
he obtains services from the multitude.

paṭibhogiyā manujesu idha
pubbeva tassa abhiharanti tadā
yadikhattiyo bhavati bhūmipati
paṭihārakabahujane3 labhati.

Also if, as a human being he goes forth,
he becomes a celebrity, well-known in Dhamma.
Delighting in the excellence of his instructions,

he is a good friend to the multitude."

atha cepi pabbajati so manujo
dhammesu hoti paguṇo visāvī.
tassānusāsaniguṇābhirato
anvāyiko bahujano bhavatī ti.

(24-25) Abstinence from falsehood results in one body hair per pore and hair between the eyebrows resembling soft cotton wool, which prognosticates attracting the great multitude, bhikkhus, bhikkhunis, etc

ekekalomatāuṇṇālakkhaṇādīni. (24, 25)

206. Also whatever former birth, O bhikkhus, former existence, former abode, that the Tathagata, while being a human being, was one who, having abandoned false speech, he abstained from false speech. He was a speaker of the truth, dependable, reliable, trustworthy, not a deceiver of the world.

yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno musāvādaṃ pahāya musāvādā paṭivirato ahosi, saccavādī saccasandho theto paccayiko avisaṃvādako lokassa,

207. From the performance, amassment, accumulation, making abundant of that kamma, with the breakup of the body, after death, he arose in a happy destination, in a heavenly world. There he surpassed other devas on

ten grounds: divine lifespan, divine beauty, divine pleasure, divine fame, divine influence, divine forms, divine sounds, divine aromas, divine flavors, divine tangibles. Passing away from there and coming into this state of being, he acquired this auspicious sign of a great man.

so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. so tattha aññe deve dasahi ṭhānehi adhigaṇhāti, dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.

208. He has one body hair per pore and hair between the eyebrows resembling soft cotton wool.

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

209. Endowed with those auspicious signs, if he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor

gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword.

so tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti, seyyathīdaṃ cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhīlamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

210. Being a king, what does he gain?

rājā samāno kiṃ labhati?

211. He attracts the great multitude, brahmins and householders, town and country folks, accountants, great ministers, elders, gatekeepers, privy councillors, the king's assembly men, revenue collectors and sons.

mahā'ssa jano upavattati brāhmaṇagahapatikā negamajānapadā gaṇakā mahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.

212. Being a king, this is what he gains.

rājā samāno idaṃ labhati.

213. Being a Buddha, what does he gain?

buddho samāno kiṃ labhati?

214. He attracts the great multitude, bhikkhus, bhikkhunis, male lay disciples, female lay disciples, devas, humans, asuras, nagas, and gandhabbas.

mahā'ssa jano upavattati bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.

215. Being a Buddha, this is what he gains.

buddho samāno idaṃ labhati.

216. This is the meaning of what the Auspicious One said. Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

“A confirmer of the truth in past birth,
admitting the truth, shunning lies.
He did not break his word, not even to any one.
He spoke what is factual, truthful and real.

saccappaṭiñño purimāsu jātisu
advejjhavāco alikaṃ avajjayi
na so visaṃvādayitā pi kassaci
bhūtena tacchena tathena bhāsayi.

Pure white, very white resembling soft cotton wool,
perfectly well-formed hair between the eyebrows.
Not two hairs grow in a pore of the skin,
only a single hair per pore there was.

setā susukkā mudutūlasannibhā
uṇṇāsujātā2 bhamukantare ah
na lomakūpesu duve ajāyisu
ekekalomūpacitaṅgavā ahu.

Many knowers of signs, having come together,

experts in omens and signs declared:
with wool-like hair and body hair well established,
such a one attracts the great multitude.

taṃ lakkhaṇaññū bahavo samāgatā
byākaṃsu uppādanimittakovidā.
uṇṇā ca lomā ca yathā susaṇṭhitā
upavattatī īdisakaṃ bahujjano.

Even staying as a householder, he is an attracter of people,
because ofmany previous kamma done.
Being one gone forth, ownerless, unsurpassed, a Buddha,
he is also an attracter of people."

gihimpi santaṃ upavattatī jano
bahū puratthā pakatena kammunā
akiñcanaṃ pabbajitaṃ anuttaraṃ
buddhampi santaṃ upavattatī jano'ti.

(26-27) Abstinence from divisive speech results in forty teeth and gapless teeth, which prognosticates indivisible assembly

cattāḷīsadanta - aviraladanta - lakkhaṇādīni (26, 27)

217. Also whatever former birth, O bhikkhus, former

existence, former abode, that the Tathagata, while being a human being, was one who, having abandoned divisive speech, he abstained from divisive speech. Having heard from here, he did not tell there to divide these [from those], or having heard from there, he did not tell here to divide those [from these]. Thus was he, a reconciler of the divided, a bestower of togetherness. He delighted in harmony, was delighted with harmony, rejoiced in harmony, uttered speech that creates harmony.

yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato ahosi. ito sutvā na amutra akkhātā imesambhedāya, amutra vā sutvā na imesaṃ akkhātā amūsambhedāya. iti bhinnānaṃ vā sandhātā saṃhitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandi samaggakaraṇiṃ vācaṃ bhāsitā ahosi,

218. From the performance, amassment, accumulation, making abundant of that kamma, with the breakup of the body, after death, he arose in a happy destination, in a heavenly world. There he surpassed other devas on ten grounds: divine lifespan, divine beauty, divine pleasure, divine fame, divine influence, divine forms, divine sounds, divine aromas, divine flavors, divine tangibles. Passing away from there and coming into this state of being, he acquired this auspicious sign of a great man.

so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. so tattha aññe deve dasahi ṭhānehi adhigaṇhāti, dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.

219. He has forty teeth and gapless teeth.

cattāḷīsadanto ca hoti aviraḷadanto ca.

220. Endowed with those auspicious signs, if he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword.

so tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dham-

marājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti, seyyathīdaṃ cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhīlamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

221. Being a king, what does he gain?

rājā samāno kiṃ labhati?

222. He has indivisible assembly. His assembly of brahmins and householders, town and country folks, accountants, great ministers, elders, gatekeepers, privy councillors, the king's assembly men, revenue collectors and sons is indivisible.

abhejjapariso hoti abhejjā'ssa honti parisā brāhmaṇagahapatikā negamajānapadā gaṇakā mahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.

223. Being a king, this is what he gains.

rājā samāno idaṃ labhati.

224. Being a Buddha, what does he gain?

buddho samāno kiṃ labhati?

225. He has indivisible assembly. His assembly of bhikkhus, bhikkhunis, male lay disciples, female lay disciples, devas, humans, asuras, nagas, and gandhabbas is indivisible.

abhejjapariso hoti abhejjā'ssa honti parisā bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.

226. Being a Buddha, this is what he gains.

buddho samāno idaṃ labhati.

227. This is the meaning of what the Auspicious One said. Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

> "He did not speak what is connected with generating divisions,
> connected with divisiveness, with breaking up,

with creating disputes that increase divisions,
with doing what ought not to be done, increasing disputes.

vebhūtiyaṃ saṃhitabhedakāriṃ1
bhedappavaḍḍhanavivādakāriṃ
kalahappavaḍḍhanaakiccakāriṃ,
saṃhitānaṃ bhedajananiṃ na bhaṇi.

He spoke what caused union among the divided,
good words not increasing disputes.
Words endowed with dispelling dispute among people,
and connected with delight and rejoicing.

avivādavaḍḍhanakāriṃ sugiraṃ
bhinnānaṃ sandhijananiṃ abhaṇi.
kalahaṃ janassa panudi samaṅgi
saṃhitehi nandati pamodati ca

To a good destination is the fruits and results,
he enjoys, rejoicing there.
And here he has teeth that is gapless and consistent,
forty produced in the mouth, well-established.

sugatīsu so phalavipākaṃ
anubhavati tattha modati.
dantā idha honti aviraḷā sahitā

caturo dasassa mukhajā susaṇṭhitā.

If a khattiya, he is a ruler of the earth,
his assembly is indivisible.
But as a samana he is taintless, stainless,
his assembly gets along, unshakeable."

yadi khattiyo bhavati bhūmipati
avibhediyā'ssa parisā bhavanti
samaṇo ca hoti virajo vītamalo
parisā'ssa hoti anugatā acalā'ti.

(28-29) Abstinence from harsh speech results in large tongue and a voice of Brahma, which prognosticates one whose words are to be heeded

pahūtajivhā - brahmassara lakkhaṇāni (28, 29)

228. Also whatever former birth, O bhikkhus, former existence, former abode, that the Tathagata, while being a human being, was one who, having abandoned harsh speech, he abstained from harsh speech. That speech which is gentle, pleasant to the ear, endearing, heart-warming, polite, pleasing to many, agreeable to many,

that form of speech he uttered.

yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato ahosi, yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācaṃ bhāsitā ahosi,

229. From the performance, amassment, accumulation, making abundant of that kamma, with the breakup of the body, after death, he arose in a happy destination, in a heavenly world. There he surpassed other devas on ten grounds: divine lifespan, divine beauty, divine pleasure, divine fame, divine influence, divine forms, divine sounds, divine aromas, divine flavors, divine tangibles. Passing away from there and coming into this state of being, he acquired this auspicious sign of a great man.

so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. so tattha aññe deve dasahi ṭhānehi adhigaṇhāti, dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.

230. He has a large tongue and a voice of Brahma. He speaks as sweetly as a karavika bird.

pahūta jivho ca hoti brahmassaro ca karavīkabhāṇī.

231. Endowed with those auspicious signs, if he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword.

so tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti, seyyathīdaṃ cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhīlamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ

adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

232. Being a king, what does he gain?

rājā samāno kiṃ labhati?

233. His words are to be heeded. HIs words are heeded by brahmins and householders, town and country folks, accountants, great ministers, elders, gatekeepers, privy councillors, the king's assembly men, revenue collectors and sons.

ādeyyavāco hoti, ādiyanti'ssa vacanaṃ brāhmaṇagahapatikā negamajānapadā gaṇakā mahāmattā akaniṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.

234. Being a king, this is what he gains.

rājā samāno idaṃ labhati.

235. Being a Buddha, what does he gain?

buddho samāno kiṃ labhati?

236. His words are to be heeded. HIs words are heeded by bhikkhus, bhikkhunis, male lay disciples, female lay

disciples, devas, humans, asuras, nagas, and gandhabbas.

ādeyyavāco hoti, ādiyanti'ssa vacanaṃ bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.

237. Being a Buddha, this is what he gains.

buddho samāno idaṃ labhati.

238. This is the meaning of what the Auspicious One said. Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

> "He did not utter strong, harsh speech,
> abusing, accusing and vexing,
> harassing, fretting the multitude,
> he spoke sweet words, well-connected with kindness.
>
> akkosabhaṇḍanavihesakāriṃ
> ubbādhakaṃ1 bahujanamaddanaṃ
> bāḷhaṃ2 giraṃ so na bhaṇi pharusaṃ
> madhuraṃ bhaṇi susañhitaṃ sakhilaṃ.
>
> He uttered speech that is pleasant to the ear,
> dear to the mind, going to the heart.
> Well-practiced speech that partakes in fruits,

he experienced the fruit of merit in heaven.

manaso piyā hadayagāminiyo
vācā so erayati kaṇṇasukhā
vācā suciṇṇaphalamanubhavi
saggesu vedaya puññaphalaṃ.

Having experienced the fruits of good conduct,

he obtained here that voice of Brahma.
his tongue large and broad,
he is one whose speech is to be heeded.

veditvā so sucaritassa phalaṃ
brahmassarattamidhajjhagamā.
jivhā'ssa hoti vipulā puthulā
ādeyyavākyavacano bhavati.

Even as a householder, he succeeds in proclamations.
If, as a human being he goes forth,
the multitude heed the words,
of he who speak what is well-spoken to many."

gihino'pi ijjhati yathā bhaṇato
atha ce pabbajati so manujo
ādiyanti'ssa vacanaṃ janatā
bahuno bahuṃ subhaṇitaṃ1 bhaṇato'ti.

(30) Abstinence from senseless prattle results in a lion-like jaw, which prognosticates unconquerability

sīhahanulakkhaṇaṃ (30)

239. Also whatever former birth, O bhikkhus, former existence, former abode, that the Tathagata, while being a human being, was one who, having abandoned senseless prattle, he abstains from senseless prattle. He speaks at the proper time, [speech that is] truthful, meaningful, in accordance with the Dhamma, in accordance with the Vinaya, speech worth treasuring, at the proper time he utters speech that is reasonable, speech worth remembering, speech connected with profit.

yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno samphappalāpaṃ pahāya samphappalāpā paṭivirato ahosi, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatiṃ vācaṃ bhāsitā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ.

240. From the performance, amassment, accumulation, making abundant of that kamma, with the breakup of

the body, after death, he arose in a happy destination, in a heavenly world. There he surpassed other devas on ten grounds: divine lifespan, divine beauty, divine pleasure, divine fame, divine influence, divine forms, divine sounds, divine aromas, divine flavors, divine tangibles. Passing away from there and coming into this state of being, he acquired this auspicious sign of a great man.

so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. so tattha aññe deve dasahi ṭhānehi adhigaṇhāti, dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.

241. He has a lion-like jaw.

sīhahanu hoti.

242. Endowed with that auspicious sign, if he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor

gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword.

so tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti, seyyathīdaṃ cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhīlamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

243. Being a king, what does he gain?

rājā samāno kiṃ labhati?

244. He is unconquerable by any opponent or adversary who is a human being.

appadhaṃsiyo hoti kenaci manussabhūtena paccatthikena paccāmittena.

245. Being a king, this is what he gains.

rājā samāno idaṃ labhati.

246. Being a Buddha, what does he gain?

buddho samāno kiṃ labhati?

247. He is unconquerable by any internal or external opponents or adversaries, wether by lust or hate or delusion or by a samana or brahmana or deva or mara or Brahma or any one in the world.

appadhaṃsiyo 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 lokasmiṃ.

248. Being a Buddha, this is what he gains.

buddho samāno idaṃ labhati.

249. This is the meaning of what the Auspicious One said. Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

“Neither senseless prattle, nor foolishness,

he was one whose speech was unscattered.
he dispelled non-welfare and
spoke for the welfare and happiness of many
people.

samphappalāpaṃ na abuddhatantiṃ2
avikiṇṇavacanabyappatho ahosi.
ahitamapi ca apanudi
hitamapi ca bahujanasukhañca abhaṇi.

Having done that, passing away from here, he
arose in heaven,
and experienced the fruits and results of what
was well done.
Passing away and coming again to this world,
he obtained a jaw like that of the best of quadrupeds.

taṃ katvā ito cuto divamupapajji
sukataphalavipākamanubhosi
caviya punaridhāgato samāno
dviduggamavaratarahanuttamalattha.

As a king, he is very difficult to overcome,
a ruler of human beings, lord of human beings,
one of mighty power.
Just like Inda, more excellent than the devas,
he is equal [to the ruler] of the excellent city
of the celestial abode.

rājā hoti suduppadhaṃsiyo

manujindo manujādhipati mahānubhāvo,

tidivapuravarasamo bhavati
suravararataro riva indo.

If such a one [attains to] suchness,
indeed he is not easily overcome by a deva,
by gandhabba, asura, yakkha or rakkhasa,
in this direction, the opposing direction and
the intermediate directions."

gandhabbāsurayakkharakkhasehi
surehi na hi bhavati suppadhaṃsiyo,
tathatto yadi bhavati tathāvidho
idha disā ca paṭidisā ca vidisācāti.

(31-32) Abstinence from wrong livelihood and violence result in even teeth and extremely white teeth, which prognosticates pure assembly

samadanta - susukkadāṭhā - lakkhaṇāni (31, 32)

250. Also whatever former birth, O bhikkhus, former existence, former abode, that the Tathagata, while being

a human being, was one who, having abandoned wrong means of livelihood, made his living by right livelihood. He abstained from dealing in false weighing, dealing in fake metals, dealing in false measures, bribery, cheating and fraud, the crooked ways of slaughtering, imprisoning, execution and robbery, plunder and violence.

yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno micchāājīvaṃ pahāya sammāājīvena jīvikaṃ kappesi tulākūṭa-kaṃsakūṭa-mānakūṭa-ukkoṭana-vañcananikati-sāciyoga-chedana- vadha-bandhana viparāmosa-ālopa-sahasākārā paṭivirato ahosi,

251. From the performance, amassment, accumulation, making abundant of that kamma, with the breakup of the body, after death, he arose in a happy destination, in a heavenly world. There he surpassed other devas on ten grounds: divine lifespan, divine beauty, divine pleasure, divine fame, divine influence, divine forms, divine sounds, divine aromas, divine flavors, divine tangibles. Passing away from there and coming into this state of being, he acquired this auspicious sign of a great man.

so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. so tattha aññe deve dasahi ṭhānehi adhigaṇhāti, dibbena āyunā dib-

bena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.

252. He has even teeth and extremely white teeth.

samadanto ca hoti susukkadāṭho ca.

253. Endowed with those auspicious signs, if he lives the home life, he becomes a wheel turning monarch, a righteous king ruling by the dhamma, victorious king of the world who has attained stability of the country, endowed with the seven gems. That is: The wheel gem, the elephant gem, the horse gem, the jewel gem, the woman gem, the head of household gem, with the counsellor gem as the seventh. He has more than a thousand sons who are courageous, heroic in form, overpowering the armies of others. He dwells having conquered by the Dhamma this earth bounded by the ocean without rod, without sword.

so tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti, seyyathīdaṃ cakkaratanaṃ hatthiratanaṃ assaratanaṃ maṇiratanaṃ itthiratanaṃ ga-

hapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhīlamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

254. Being a king, what does he gain?

rājā samāno kiṃ labhati?

255. He has a pure following. His pure following consists of brahmins and householders, town and country folks, accountants, great ministers, elders, gatekeepers, privy councillors, the king's assembly men, revenue collectors and sons.

suciparivāro hoti, sucī'ssa honti parivārā brāhmaṇagahapatikā negamā jānapadā gaṇakā mahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.

256. Being a king, this is what he gains.

rājā samāno idaṃ labhati.

257. But if he goes forth from the home life into home-

lessness, then he becomes an arahant, a supremely awakened one, who rolls back the veil in the world.

sace kho pana agārasmā anagāriyaṃ pabbajati arahaṃ hoti sammāsambuddho loke vivattacchado.

258. Being a Buddha, what does he gain?

buddho samāno kiṃ labhati?

259. He has a pure following. His pure following consists of bhikkhus, bhikkhunis, male lay disciples, female lay disciples, devas, humans, asuras, nagas, and gandhabbas.

suciparivāro hoti, suci'ssa honti parivārā bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.

260. Being a Buddha, this is what he gains.

buddho samāno idaṃ labhati.

261. This is the meaning of what the Auspicious One said. Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

He dismissed wrong livelihood by even livelihood,
he caused [his livelihood] to be righteous and pure.
he dispelled non-welfare and
fared for the welfare and happiness of many people.

micchājīvañca avassaji samena vuttiṃ
sucinā so janayittha dhammikena
ahitamapi ca apānudi1
hitamapi ca bahujanasukhañca ācari.2

The wise man, having done what is skillful, praised by the wise,
in heaven that man experiences the fruits of pleasure.
In pleasure, delight and play,
he is equal to the [ruler of] the excellent city of the celestial abode.

sagge vedayati naro sukhaphalāni
karitvā nipuṇehi vidūhi
sabbhi vaṇṇitāni tidivapuravarasamo
abhiramati ratikhiḍḍāsamaṅgī.

From there he gained the human existence,
having passed away fruits and results of what is well done.
The remainder of which he gains teeth,

that are even and extremely white.
laddhā3 mānusakaṃ bhavaṃ tato,
cavitvā4 sukataphalavipākaṃ
sesakena paṭilabhati lapanajaṃ
samamapi suci susukkaṃ.5

Many knowers of signs, having come together,

many men considered as skillful declared:
he has a group of pure following of people,
he has twice-born even white pure shining teeth.

taṃ veyyañjanikā samāgatā
bahavo byākaṃsu nipuṇasammatā manujā
sucijanaparivāragaṇo bhavati
dijasamasukkasucisobhanadanto.

As a king of the multitude,
a great pure following revere his instructions,
not having used force he does not hurt the country,
he lives for the welfare and happiness of many people.

rañño hoti bahujano
suciparivāro mahatiṃ mahiṃ anusāsako,

pasayha na ca janapadatudanaṃ

hitamapi ca bahujanasukhañca caranti.

If the one free from evil goes forth,
a samana with passions cooled, one who rolls
back the veil,
rid of anxiety and weariness,
he sees this and also the other world.

atha ce pabbajati bhavati vipāpo
samaṇo samitarajo vivattachaddo,
vigatadarathakilamatho
imampi ca paramapi ca1 passati lokaṃ.

For him, many householders and those gone
forth, obey his instructions,
shaking off evil, blameworthy impurities.
Indeed being pure, they surrounded him,
having dispelled stain, barrenness, faults, and
defilements.

tassovādakarā bahū gihī ca pabbajitā ca
asucigarahitaṃ2 dhunanti pāpaṃ,
sa hi sucibhi parivuto bhavati
malakhīlakalikilese panudetī ti3

262. This is what the Auspicious One said. Delighted, those bhikkhus rejoiced in the Auspicious One's words.

idamavoca bhagavā, attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.