0.0.1 Auspicious Signs

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:

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

0.0.1 lakkhaṇasuttaṃ

1. 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. 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 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 anaññā? sace agāraṃ ajjhāvasati, rājā hoti cakkavatti -pe- sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivattacchado.

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?

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.

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.

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.

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

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

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

7. puna caparaṃ bhikkhave, mahāpuriso mudutaḷunahatthapādo hoti. yampi bhikkhave, mahāpuriso mudutaḷunahatthapādo 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.

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.

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.

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.

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.

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

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

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

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

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

13. puna caparaṃ bhikkhave, mahāpuriso suvaṇṇavaṇṇo hoti kañcanasannibhattaco. yampi bhikkhave,

knees with his palms, this too, O bhikkhus, is an auspicious sign of a great man.

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.

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.

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.

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.

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.

mahāpuriso suvaṇṇavaṇṇo hoti kañcanasannibhattaco, idampi bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

14. 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. 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. 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. puna caparaṃ bhikkhave, mahāpuriso brahmujjugatto hoti. yampi bhikkhave, mahāpuriso brahmujjugatto hoti, 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.

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.

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.

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.

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

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

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

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

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

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.

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.

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.

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.

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.

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.

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

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

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

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

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

28. puna caparaṃ bhikkhave, mahāpuriso susukkadāṭho hoti. yampi bhikkhave, mahāpuriso susukkadāṭho 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.

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.

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.

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.

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.

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.

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

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

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

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

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

34. puna caparaṃ bhikkhave, mahāpuriso uṇhīsasīso hoti. yampi bhikkhave, mahāpuriso uṇhīsasīso hoti,

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.

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.

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.

idampi bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

35. imāni kho tāni bhikkhave, dvattiṃsa 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 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 anaññā? sace agāraṃ ajjhāvasati, rājā hoti cakkavatti -pe- sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivattacchado.

36. imāni kho bhikkhave, dvattiṃsa mahāpurisassa mahāpurisalakkhaṇāni bāhirakā pi isayo dhārenti. no ca kho te jānanti ‘imassa kammassa katattā idaṃ lakkhaṇaṃ paṭilabhantī’ti.

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."

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

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;

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.

suppatiṭṭhitapādalakkhaṇaṃ (1)

37. 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 dhammesu.

38. 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.

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

40. so tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sat-

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.

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.

41. Being a king, what does he gain?

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

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

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.

taratanasamannāgato. 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. rājā samāno kiṃ labhati?

42. avikkhambhiyo hoti kenaci manussabhūtena paccatthikena paccāmittena.

43. rājā samāno idaṃ labhati.

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

45. buddho samāno kiṃ labhati?

46. 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. buddho samāno idaṃ labhati.

45. Being a Buddha, what does he gain?

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.

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

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

> "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.
>
> 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.
>
> The auspicious sign interpreters having assem-

48. etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

sacce ca dhamme ca dame ca saṃyame
soceyyasīlālayuposathesu ca,
dāne ahiṃsāya asāhase rato
daḷhaṃ samādāya samattamācari2.

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

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

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

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

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

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.

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."

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

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

pādatalesu cakkalakkhaṇaṃ (2)

49. 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. 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.

51. heṭṭhā pādatalesu cakkāni jātāni honti sahassārāni sanemikāni sanābhikāni sabbākāraparipūrāni suvibhattantarāni.

52. 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

rightful protection and guard, and gave offerings with all accompaniments;

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.

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

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.

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. rājā samāno kiṃ labhati?

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

55. rājā samāno idaṃ labhati.

56. sace agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivattacchado.

57. buddho samāno kiṃ labhati?

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

59. buddho samāno idaṃ labhati.

53. Being a king, what does he gain?

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.

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

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.

57. Being a Buddha, what does he gain?

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.

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

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

> In a former, previous, past birth,
> when he was a human being, a bringer of happiness to many,

60. etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

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

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

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

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

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

anuttaraṃ devamanussapūjitaṃ
mahāyasaṃ saṃparivārayanti nanti.

driving away alarm and fear,
energetic in guard, protection and security.

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.

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

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.

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

āyatapaṇhitādīni tīṇi lakkhaṇāni (3-5)

61. yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno pāṇātipātaṃ pahāya pāṇātipātā paṭivirato ahosi, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī vihāsi,

62. 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. āyatapaṇhi ca hoti, dīghaṅguli ca brahmujugatto ca.

64. 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

gandhabbas, nagas, birds and quadrupeds.

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

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

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;

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.

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

65. rājā samāno kiṃ labhati?

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

67. rājā samāno idaṃ labhati.

68. buddho samāno kiṃ labhati?

69. 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. buddho samāno idaṃ labhati.

71. etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

maraṇavadha1bhayattano viditvā
paṭivirato paramāraṇāyahosi2
tena sucaritena saggamagamā3

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

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.

65. Being a king, what does he gain?

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.

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

68. Being a Buddha, what does he gain?

69. He is long lived, endures for a long time, protects his longevity. It is not possible for any opponent or

sukataphalavipākamanubhosi.

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

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

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

sattussadatālakkhaṇaṃ (6)

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

73. so tassa kammassa katattā upacitattā ussannattā vipulattā kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati. so tattha aññe deve dasahi

adversary who is a samana or brahmana or deva or mara or Brahma or any one in the world to deprive him of life.

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

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

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.

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.

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.

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

75. 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. rājā samāno kiṃ labhati?

77. lābhī hoti paṇītānaṃ rasitānaṃ khādanīyānaṃ bhojanīyānaṃ sāyanīyānaṃ lehanīyānaṃ pānānaṃ.

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.

(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

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;

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.

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

78. rājā samāno idaṃ labhati.

79. buddho samāno kiṃ labhati?

80. lābhī hoti paṇītānaṃ rasitānaṃ khādanīyānaṃ bhojanīyānaṃ sāyanīyānaṃ lehanīyānaṃ pānānaṃ.

81. buddho samāno idaṃ labhati.

82. etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

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

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

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

shoulders, muscular on the torso.

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.

76. Being a king, what does he gain?

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

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

79. Being a Buddha, what does he gain?

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

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

karacaraṇamudujālatālakkhaṇāni (7-8)

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

84. 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.

85. mudutaḷuṇahatthapādo ca hoti jālahatthapādo ca.

86. 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 akhīlamanimit-

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

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.

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.

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.

(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

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

tamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

87. rājā samāno kiṃ labhati?

88. susaṅgahitaparijano hoti, susaṅgahitā'ssa honti brāhmaṇagahapatikā negamajānapadā gaṇakā mahāmattā anīkaṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.

89. rājā samāno idaṃ labhati.

90. buddho samāno kiṃ labhati?

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

92. buddho samāno idaṃ labhati.

93. etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

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

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;

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 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.

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

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

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

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

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

ussaṅkhapādauddhaggalomatālakkhaṇāni (9-10)

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

95. 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 ādhipatey-

Dhamma this earth bounded by the ocean without rod, without sword.

87. Being a king, what does he gain?

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.

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

90. Being a Buddha, what does he gain?

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.

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

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

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

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

96. ussaṅkhapādo ca hoti uddhaggalomo ca.

97. 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. rājā samāno kiṃ labhati?

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

100. rājā samāno idaṃ labhati.

101. buddho samāno kiṃ labhati?

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

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.

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.

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.

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

103. buddho samāno idaṃ labhati.

104. etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

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

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

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

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

pabbajampi ca anomanikkamo
aggataṃ vajati sabbapāṇinaṃ,
tena uttaritaro na vijjati

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

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.

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.

96. He has arched feet and curly body hair.

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, en-

sabbalokamabhibhuyya viharatī’ti.

eṇījaṅghalakkhaṇaṃ (11)

105. 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. 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. eṇijaṅgho hoti.

108. so tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. tassimāni sattaratanāni bhavanti, seyyathīdaṃ cakkaratanaṃ hatthiratanaṃ as-

dowed 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.

98. Being a king, what does he gain?

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

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

101. Being a Buddha, what does he gain?

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

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

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

> "Formerly utterances connected with meaning
> and Dhamma,

saratanaṃ 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. rājā samāno kiṃ labhati?

110. yāni tāni rājārahāni rājaṅgāni rājūpabhogāni rājānucchavikāni, tāni khippaṃ paṭilabhati

111. rājā samāno idaṃ labhati.

112. buddho samāno kiṃ labhati?

113. yāni tāni samaṇārahāni samaṇaṅgāni samaṇūpabhogāni samaṇānucchavikāni, tāni khippaṃ paṭilabhati.

114. buddho samāno idaṃ labhati.

115. etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

sippesu vijjācaraṇesu kammasu3
kathaṃ vijāneyyu4 lahunti icchati.
yadūpaghātāya na hoti kassaci

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.

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.

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

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.

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."

vāceti khippaṃ na ciraṃ kilissati.

taṃ kammaṃ katvā kusalaṃ sukhudrayaṃ1

jaṅghā manuññā labhate susaṇṭhitā,
vaṭṭā sujātā anupubbamuggatā
uddhaggalomā sukhumattacotthaṭā.

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

sace ca pabbajjamupeti tādiso
nekkhammachandābhirato vicakkhaṇo,
anucchavikassa yadānulomikaṃ
taṃ vindati khippamanomavikkamo'ti.2

sukhumacchavilakkhaṇaṃ (12)

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

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

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.

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.

107. He has calves like antelope.

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

117. 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. sukhumacchavi hoti sukhumattā chaviyā rajojallaṃ kāye na upalippati.

119. 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. rājā samāno kiṃ labhati?

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.

109. Being a king, what does he gain?

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.

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

112. Being a Buddha, what does he gain?

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.

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

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

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

122. rājā samāno idaṃ labhati.

123. buddho samāno kiṃ labhati?

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

125. buddho samāno idaṃ labhati.

126. etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

pure puratthā purimāsu jātisu
aññātukāmo paripucchitā ahu,
sussūsitā pabbajitaṃ upāsitā
atthantaro atthakathaṃ nisāmayi.

paññāpaṭilābhagatena1 kammunā
manussabhūto sukhumacchavī ahu,
byākaṃsu uppādanimittakovidā
sukhumāni atthāni avecca dakkhiti.

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

“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.

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.

“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.

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,
paññāvisiṭṭhaṃ labhate anuttaraṃ
pappoti bodhiṃ varabhūrimedhaso'ti.

suvaṇṇavaṇṇatālakkhaṇaṃ (13)

127. 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 atthaṇānaṃ pāpuraṇānaṃ2 khomasukhumānaṃ kappāsikasukhumānaṃ koseyyasukhumānaṃ kambalasukhumānaṃ.

128. 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.

129. suvaṇṇavaṇṇo hoti kañcanasannibhattavo.

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

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?"

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.

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

130. 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. rājā samāno kiṃ labhati?

132. lābhī hoti sukhumānaṃ mudukānaṃ attharaṇānaṃ pāpuraṇānaṃ khomasukhumānaṃ kappāsikasukhumānaṃ koseyyasukhumānaṃ kambalasukhumānaṃ.

133. rājā samāno idaṃ labhati.

134. buddho samāno kiṃ labhati?

135. lābhī hoti sukhumānaṃ mudukānaṃ attharaṇānaṃ pāpuraṇānaṃ khomasukhumānaṃ kappāsikasukhumānaṃ koseyyasukhumānaṃ kambalasukhumānaṃ.

136. buddho samāno idaṃ labhati.

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.

120. Being a king, what does he gain?

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.

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

123. Being a Buddha, what does he gain?

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.

137. etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

akkodhañca adhiṭṭhahi adāsi3
dānañca vatthāni sukhumāni succhavīni.
purimatarabhave ṭhito'bhivissaji4
mahimiva suro abhivassaṃ.

taṃ katvāna ito cuto divaṃ
upapajja139 sukataphalavipākamanubhutvā,

kaṇakatanusannibho idhābhibhavati
suravarataroriva indo.

gehamāvasati naro apabbajja
micchāmahatimahiṃ anusāsatī
pasayha sa hī ca sattaratanaṃ
paṭilabhati vimala2 sukhumacchaviṃ suciñca.

lābhī acchādanavatthamokkhapāpuraṇānaṃ3

bhavati sadi anāgāriyataṃ upeti.
sa hi4 purimakataphalaṃ anubhavati
na bhavati katassa panāso'ti.

kosohitavatthaguyhatālakkhaṇaṃ (14)

139. yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃbhavaṃ purimaṃ niketaṃ pubbe manussabhūto

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

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

"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.

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.

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.

If that such-like one obtains the going forth,
delighting in the desire for renunciation, seeing clearly,
he gains distinction in wisdom unsurpassed,

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. 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. kosohitavatthaguyho hoti.

142. 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 akhī-

he attains awakening with superior and vast wisdom."

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

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.

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.

129. He has good colored golden sheen complexion.

lamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

143. rājā samāno kiṃ labhati?

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

145. rājā samāno idaṃ labhati.

146. buddho samāno kiṃ labhati?

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

148. buddho samāno idaṃ labhati.

149. etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

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

so tena1 kammena divaṃ apakkami2
sukhañca khiḍḍā ratiyo ca anvabhi.

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 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.

131. Being a king, what does he gain?

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

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

134. Being a Buddha, what does he gain?

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

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

tato cavitvā punarāgato idha
kosohitaṃ vindati vatthachādiyaṃ.

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

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

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

150. 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. 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 ādhipatey-

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

"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.

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.

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.

A gainer of clothing, garment, and cloaks,
if he gains the homeless state.
Indeed he enjoys the fruit of what was formerly done.

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

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

153. 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. rājā samāno kiṃ labhati?

155. aḍḍho hoti mahaddhano mahābhogo pahūtajātarūparajato pahūtavittūpakaraṇo pahūtadhanadhaññho paripuṇṇakosakoṭṭhāgāro.

156. rājā samāno idaṃ labhati.

There is no loss of what was done."

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

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.

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.

141. He has genitals concealed in a sheath.

157. buddho samāno kiṃ labhati?

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

159. buddho samāno idaṃ labhati.

160. etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

tuliya paṭivicaya1 cintayitvā
mahājanasaṅgahanaṃ2 samekkhamāno,
ayamidamarahatīti tattha tattha
purisavisesakaro pure ahosi.

3sa hi ca pana ṭhito anonamanto
phusati karehi ubhohi jaṇṇukāni,
mahiruhaparimaṇḍalo ahosi
sucaritakammavipākasesakena.

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

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

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.

143. Being a king, what does he gain?

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.

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

146. Being a Buddha, what does he gain?

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

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

sīhapubbaddhakāyādīni tīṇi lakkhaṇāni (17-19)

161. 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. 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.

163. sīhapubbaddhakāyo ca hoti citantaraṃso ca samavattakkhandho ca.

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

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.

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.

Such a one has many sons,
more than one thousand sons born from himself.
They are courageous and heroic, who make enemies suffer.
For a householder, he is endearing in speech, causing happiness.

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-

164. 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.

165. rājā samāno kiṃ labhati?

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

167. rājā samāno idaṃ labhati.

168. buddho samāno kiṃ labhati?

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

170. buddho samāno idaṃ labhati.

ing.

(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

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."

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.

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.

171. etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

saddhāya sīlena sutena buddhiyā
cāgena dhammena bahūhi sādhuhi
dhanena dhaññena ca khettavatthunā
puttehi dārehi catuppadehi ca.

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

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

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

rasaggasaggitālakkhaṇaṃ (20)

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

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.

154. Being a king, what does he gain?

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.

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

157. Being a Buddha, what does he gain?

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

173. 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. rasaggasaggī hoti, uddhaggāssa rasaharaṇiyo gīvāya jātā honti samāvāhiniyo.1

175. 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. rājā samāno kiṃ labhati?

wealth of moral dread, the wealth of learning, the wealth of generosity, the wealth of wisdom.

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

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

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

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.

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.

Here, he is a king enjoying sensual pleasures,

177. appābādho hoti appātaṅko samavepākiniyā gahaṇiyā-samannāgato nātisītāya nāccuṇhāya.

178. rājā samāno idaṃ labhati.

179. buddho samāno kiṃ labhati?

180. appābādho hoti appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya.

181. buddho samāno idaṃ labhati.

182. etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

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

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

tenāhu naṃ atinipuṇā vicakkhaṇā
ayaṃ naro sukhabahulo bhavissati
gihissa vā pabbajitassa vā puna3
taṃ lakkhaṇaṃ bhavati tadatthajotakanti.

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

(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

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]?"

abhinīlanetta - gopakhumalakkhaṇāni (21, 22)

184. 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. 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. abhinīlanetto ca hoti gopakhumo ca.

187. 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 parasenap-

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.

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

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.

165. Being a king, what does he gain?

pamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhīlamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena samena abhivijiya ajjhāvasati.

188. rājā samāno kiṃ labhati?

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

190. rājā samāno idaṃ labhati.

191. buddho samāno kiṃ labhati?

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

193. buddho samāno idaṃ labhati.

194. etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

na ca visaṭaṃ na ca visācī1
na ca pana viceyya pekkhitā

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.

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

168. Being a Buddha, what does he gain?

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.

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

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

> 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.
>
> 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.

ujuṃ tathā pasaṭamujumano
piyacakkhunā bahujanaṃ udikkhitā.

sugatīsu so phalavipākaṃ
anubhavati tattha modati.
idha ca pana bhavati gopakhumo
abhinīlanettanayano sudassano.

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

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

uṇhīsasīsalakkhaṇaṃ (23)

195. yampi bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno bahujanapubbaṅgamo ahosi kusalesu dhammesu bahujanānaṃ pāmokkho kāyasucarite vacīsucarite manosucarite dānasaṃvibhāge sīlasamādāne uposathūpavāse matteyyatāya petteyyatāya sāmaññatāya brahmaññatāya kule jeṭṭhāpacāyitāya aññataraññataresu ca adhikusalesu dhammesu.

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.

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.

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

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.

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 plea-

196. 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. uṇhīsasīso hoti.

198. 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. rājā samāno kiṃ labhati?

200. mahā'ssa jano anvāyiko hoti, brāhmaṇagahapatikā negamajānapadā gaṇakā mahāmattā anīkaṭṭhā do-

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.

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

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 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.

176. Being a king, what does he gain?

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.

vārikā amaccā pārisajjā rājāno bhogiyā kumārā.

201. rājā samāno idaṃ labhati.

202. buddho samāno kiṃ labhati?

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

204. buddho samāno idaṃ labhati.

205. etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

pubbaṅgamo sucaritesu ahu
dhammesu dhammacariyāya1 abhirato,
anvāyiko bahujanassa ahu
saggesu vedayittha puññaphalaṃ.

vediyitvā so sucaritassa phalaṃ
uṇhīsa sīsattamidhajjhagamā
byākaṃsu byañjana nimittadharā
pubbaṅgamo bahujanassa2 hessati.

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

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

179. Being a Buddha, what does he gain?

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.

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

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

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.

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.

The very astute wise men have said,
this man will be of much pleasure.

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

ekekalomatāuṇṇālakkhaṇādīni. (24, 25)

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

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

209. so tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhamma-

For a householder or for one gone forth,
again that auspicious sign expresses that meaning.

(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

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.

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.

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

rājā 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. rājā samāno kiṃ labhati?

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

212. rājā samāno idaṃ labhati.

213. buddho samāno kiṃ labhati?

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

215. buddho samāno idaṃ labhati.

216. etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

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.

188. Being a king, what does he gain?

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.

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

191. Being a Buddha, what does he gain?

192. He is dear to behold. He is dear to the great multitude. He is pleasing to bhikkhus, bhikkhunis, male lay

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

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

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

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

cattāḷīsadanta - aviraladanta - lakkhaṇādīni (26, 27)

217. 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 samagga-

nandi samaggakaraṇiṃ vācaṃ bhāsitā ahosi,

218. 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. cattāḷīsadanto ca hoti aviraḷadanto ca.

220. 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.

221. rājā samāno kiṃ labhati?

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

223. rājā samāno idaṃ labhati.

224. buddho samāno kiṃ labhati?

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

226. buddho samāno idaṃ labhati.

227. etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

vebhūtiyaṃ saṃhitabhedakāriṃ1
bhedappavaḍḍhanavivādakāriṃ
kalahappavaḍḍhanaakiccakāriṃ,
saṃhitānaṃ bhedajananiṃ na bhaṇi.

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

sugatīsu so phalavipākaṃ
anubhavati tattha modati.

dantā idha honti aviraḷā sahitā
caturo dasassa mukhajā susaṇṭhitā.

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

pahūtajivhā - brahmassara lakkhaṇāni (28, 29)

228. 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. 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. pahūta jivho ca hoti brahmassaro ca karavīka-bhāṇī.

231. so tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati rājā hoti cakkavattī dhammiko dhamma-rājā cāturanto vijitāvī janapadatthāvariyappatto sat-taratanasamannāgato. tassimāni sattaratanāni bha-vanti, seyyathīdaṃ cakkaratanaṃ hatthiratanaṃ as-saratanaṃ maṇiratanaṃ itthiratanaṃ gahapatiratanaṃ parināyakaratanameva sattamaṃ. parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenap-pamaddanā. so imaṃ paṭhaviṃ sāgarapariyantaṃ akhī-lamanimittamakaṇṭakaṃ iddhaṃ phītaṃ khemaṃ si-vaṃ nirabbudaṃ adaṇḍena asatthena dhammena sa-mena abhivijiya ajjhāvasati.

232. rājā samāno kiṃ labhati?

233. ādeyyavāco hoti, ādiyanti'ssa vacanaṃ brāhma-ṇagahapatikā negamajānapadā gaṇakā mahāmattā aka-niṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā ku-mārā.

234. rājā samāno idaṃ labhati.

235. buddho samāno kiṃ labhati?

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

237. buddho samāno idaṃ labhati.

238. etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

akkosabhaṇḍanavihesakāriṃ
ubbādhakaṃ1 bahujanamaddanaṃ
bāḷhaṃ2 giraṃ so na bhaṇi pharusaṃ
madhuraṃ bhaṇi susañhitaṃ sakhilaṃ.

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

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

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

sīhahanulakkhaṇaṃ (30)

239. 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. 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. sīhahanu hoti.

242. 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. rājā samāno kiṃ labhati?

244. appadhaṃsiyo hoti kenaci manussabhūtena paccatthikena paccāmittena.

245. rājā samāno idaṃ labhati.

246. buddho samāno kiṃ labhati?

247. 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. buddho samāno idaṃ labhati.

249. etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

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

taṃ katvā ito cuto divamupapajji
sukataphalavipākamanubhosi
caviya punaridhāgato samāno
dviduggamavaratarahanuttamalattha.

rājā hoti suduppadhaṃsiyo
manujindo manujādhipati mahānubhāvo,
tidivapuravarasamo bhavati
suravarataro riva indo.

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

samadanta - susukkadāṭhā - lakkhaṇāni (31, 32)

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

251. 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.

252. samadanto ca hoti susukkadāṭho ca.

253. 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.

254. rājā samāno kiṃ labhati?

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

256. rājā samāno idaṃ labhati.

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

258. buddho samāno kiṃ labhati?

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

260. buddho samāno idaṃ labhati.

261. etamatthaṃ bhagavā avoca. tatthetaṃ vuccati:

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

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

laddhā3 mānusakaṃ bhavaṃ tato,
cavitvā4 sukataphalavipākaṃ
sesakena paṭilabhati lapanajaṃ
samamapi suci susukkaṃ.5

taṃ veyyañjanikā samāgatā

bahavo byākaṃsu nipuṇasammatā manujā
sucijanaparivāragaṇo bhavati
dijasamasukkasucisobhanadanto.

rañño hoti bahujano
suciparivāro mahatiṃ mahiṃ anusāsako,
pasayha na ca janapadatudanaṃ
hitamapi ca bahujanasukhañca caranti.

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

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

262. idamavoca bhagavā, attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.