

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

1. The Collection of the Long Discourses (1. Dīgha Nikāya)

2. The Great Chapter (2. Mahāvaggapāḷi)

1. The Great Discourse on the Lineage (1. Mahāpadānasuttaṃ)

[DN 14, PTS 2.1-2.54]



PaliVerse

1. The Collection of the Long Discourses

2. The Great Chapter

The Collection of Long Discourses

The Great Chapter

1. The Great Discourse on the Lineage

The Discussion Connected with Past Lives

1. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park, in the Kareri hut. Then, when several monks, after the meal, having returned from their alms round, were seated together assembled in the Kareri circular pavilion, a discussion connected with past lives arose - "Such was a past life, such was a past life."

2. The Blessed One heard this friendly conversation of those monks with the divine ear element, purified and surpassing the human. Then the Blessed One, having risen from his seat, went to the Kareri circular pavilion; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the monks: "Monks, what discussion were you having as you sat together here? And what was the conversation that was interrupted?"

When this was said, those monks said to the Blessed One: "Here, venerable sir, when we, after the meal, having returned from our alms round, were seated together assembled in the Kareri circular pavilion, a discussion connected with past lives arose - 'Such was a past life, such was a past life.' This, venerable sir, was our discussion that was interrupted. Then the Blessed One arrived."

3. "Would you wish, monks, to hear a talk on the Teaching connected with past lives?" "This is the time, Blessed One; this is the time, Fortunate One; that the Blessed One would give a talk on the Teaching connected with past lives, having heard from the Blessed One, the monks will remember it." "Well then, monks, listen, pay close attention, I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

4. "Monks, it was ninety-one cosmic cycles ago that the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, arose in the world. Monks, it was thirty-one cosmic cycles ago that the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, arose in the world. In that very same thirty-first cosmic cycle, monks, the Blessed One Vessabhū, the Worthy One, the Perfectly Enlightened One, arose in the world. In this very same fortunate cosmic cycle, monks, the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One, arose in the world. In this very same fortunate cosmic cycle, monks, the Blessed One Koṇāgamana, the

Worthy One, the Perfectly Enlightened One, arose in the world. In this very same fortunate cosmic cycle, monks, the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, arose in the world. In this very same fortunate cosmic cycle, monks, I have now arisen in the world as a Worthy One, a Perfectly Enlightened One.

5. "Monks, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, was of the warrior caste by birth, arose in a family of the warrior caste. Monks, the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, was of the warrior caste by birth, arose in a family of the warrior caste. Monks, the Blessed One Vessabhū, the Worthy One, the Perfectly Enlightened One, was of the warrior caste by birth, arose in a family of the warrior caste. Monks, the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One, was a brahmin by birth, arose in a brahmin family. Monks, the Blessed One Koṇāgamana, the Worthy One, the Perfectly Enlightened One, was a brahmin by birth, arose in a brahmin family. Monks, the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, was a brahmin by birth, arose in a brahmin family. Monks, I at present, the Worthy One, the Perfectly Enlightened One, was of the warrior caste by birth, arisen in a family of the warrior caste.

6. "Monks, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, was of the Koṇḍañña clan. Monks, the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, was of the Koṇḍañña clan. Monks, the Blessed One Vessabhū, the Worthy One, the Perfectly Enlightened One, was of the Koṇḍañña clan. Monks, the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One, was of the Kassapa clan. Monks, the Blessed One Koṇāgamana, the Worthy One, the Perfectly Enlightened One, was of the Kassapa clan. Monks, the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, was of the Kassapa clan. Monks, I at present, the Worthy One, the Perfectly Enlightened One, was of the Gotama clan.

7. "Monks, the life-span of the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, was eighty thousand years. Monks, the life-span of the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, was seventy thousand years. Monks, the life-span of the Blessed One Vessabhū, the Worthy One, the Perfectly Enlightened One, was sixty thousand years. Monks, the life-span of the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One, was forty thousand years. Monks, the life-span of the Blessed One Koṇāgamana, the Worthy One, the Perfectly Enlightened One, was thirty thousand years. Monks, the life-span of the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, was twenty thousand years. Monks, at present my life-span is short, limited, and brief; one who lives long lives a hundred years or a little more.

8. "Monks, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, fully awakened at the root of a trumpet-flower tree. Monks, the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, fully awakened at the root of a white lotus tree. Monks, the Blessed One Vessabhū, the Worthy One, the Perfectly Enlightened One, fully awakened at the root of a sal tree. Monks, the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One, fully awakened at the root of an acacia tree. Monks, the Blessed One Koṇāgamana, the Worthy One, the Perfectly Enlightened One, fully awakened at the root of a fig tree. Monks, the Blessed

One Kassapa, the Worthy One, the Perfectly Enlightened One, fully awakened at the root of a banyan tree. Monks, I at present, the Worthy One, the Perfectly Enlightened One, fully awakened at the root of a holy fig tree.

9. "Monks, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, had a pair of disciples named Khaṇḍa and Tissa, the foremost, the best pair. Monks, the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, had a pair of disciples named Abhibhū and Sambhava, the foremost, the best pair. Monks, the Blessed One Vessabhū, the Worthy One, the Perfectly Enlightened One, had a pair of disciples named Soṇa and Uttara, the foremost, the best pair. Monks, the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One, had a pair of disciples named Vidhura and Sañjīva, the foremost, the best pair. Monks, the Blessed One Koṇāgamana, the Worthy One, the Perfectly Enlightened One, had a pair of disciples named Bhiyyosa and Uttara, the foremost, the best pair. Monks, the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, had a pair of disciples named Tissa and Bhāradvāja, the foremost, the best pair. Monks, at present I have a pair of disciples named Sāriputta and Moggallāna, the foremost, the best pair.

10. "Monks, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, had three assemblages of disciples. One assemblage of disciples was of six million eight hundred thousand monks, one assemblage of disciples was of one hundred thousand monks, one assemblage of disciples was of eighty thousand monks. Monks, these three assemblages of disciples of the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, were all of those who had eliminated the mental corruptions.

"Monks, the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, had three assemblages of disciples. One assemblage of disciples was of one hundred thousand monks, one assemblage of disciples was of eighty thousand monks, one assemblage of disciples was of seventy thousand monks. Monks, these three assemblages of disciples of the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, were all of those who had eliminated the mental corruptions.

"Monks, the Blessed One Vessabhū, the Worthy One, the Perfectly Enlightened One, had three assemblages of disciples. One assemblage of disciples was of eighty thousand monks, one assemblage of disciples was of seventy thousand monks, one assemblage of disciples was of sixty thousand monks. Monks, these three assemblages of disciples of the Blessed One Vessabhū, the Worthy One, the Perfectly Enlightened One, were all of those who had eliminated the mental corruptions.

"Monks, the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One, had one assemblage of disciples of forty thousand monks. Monks, this one assemblage of disciples of the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One, was all of those who had eliminated the mental corruptions.

"Monks, the Blessed One Koṇāgamana, the Worthy One, the Perfectly Enlightened One, had one assemblage of disciples of thirty thousand monks. Monks, this one assemblage of disciples of the Blessed One Koṇāgamana, the Worthy One, the Perfectly Enlightened One, was all of those who had eliminated the mental corruptions.

"Monks, the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, had one assemblage of disciples of twenty thousand monks. Monks, this one assemblage of disciples of the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, was all of those who had eliminated the mental corruptions.

"Monks, at present I had one assemblage of disciples of one thousand two hundred and fifty monks. Monks, this one assemblage of disciples of mine was all of those who had eliminated the mental corruptions.

11. "Monks, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, had a monk named Asoka as his attendant, his chief attendant. Monks, the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, had a monk named Khemaṅkara as his attendant, his chief attendant. Monks, the Blessed One Vessabhū, the Worthy One, the Perfectly Enlightened One, had a monk named Upasanta as his attendant, his chief attendant. Monks, the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One, had a monk named Buddhija as his attendant, his chief attendant. Monks, the Blessed One Koṇāgamana, the Worthy One, the Perfectly Enlightened One, had a monk named Soṭṭhija as his attendant, his chief attendant. Monks, the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, had a monk named Sabbamitta as his attendant, his chief attendant. Monks, at present I have a monk named Ānanda as my attendant, my chief attendant.

12. "Monks, the father of the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, was a king named Bandhumā. A queen named Bandhumatī was his mother who gave him birth. The royal city of King Bandhumā was a city named Bandhumatī.

"Monks, the father of the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, was a king named Aruṇa. A queen named Pabhāvatī was his mother who gave him birth. The royal city of King Aruṇa was a city named Aruṇavatī.

"Monks, the father of the Blessed One Vessabhū, the Worthy One, the Perfectly Enlightened One, was a king named Suppatita. A queen named Vassavatī was his mother who gave him birth. The royal city of King Suppatita was a city named Anoma.

"Monks, the father of the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One, was a brahmin named Aggidatta. A brahmin woman named Visākhā was his mother who gave him birth. Now at that time, monks, there was a king named Khema. The royal city of King Khema was a city named Khemavatī.

"Monks, the father of the Blessed One Koṇāgamana, the Worthy One, the Perfectly Enlightened One, was a brahmin named Yaññadatta. A brahmin woman named Uttarā was his mother who gave him birth. Now at that time, monks, there was a king named Sobha. The royal city of King Sobha was a city named Sobhavatī.

"Monks, the father of the Blessed One Kassapa, the Worthy One, the Perfectly Enlightened One, was a brahmin named Brahmadata. A brahmin woman named Dhanavatī was his mother who gave him birth. Now at that time, monks, there was a king named Kikī. The royal city of King Kikī was a city named Bārāṇasī.

"Monks, at present my father was a king named Suddhodana. A queen named Māyā was my mother who gave me birth. The royal city was a city named Kapilavatthu." This the Blessed One said, and having said this, the Fortunate One rose from his seat and entered the dwelling.

13. Then, not long after the Blessed One had departed, this discussion arose among those monks: "It is wonderful, friends, it is marvellous, friends, the great supernormal power and great majesty of the Truth-finder. For the Truth-finder will recollect the Buddhas of the past who have attained final Nibbāna, who have cut off obsession, who have cut off the path, who have brought to an end the round of rebirths, who have transcended all suffering - he will recollect their birth, he will recollect their name, he will recollect their clan, he will recollect their life-span, he will recollect their pair of disciples, he will recollect their assemblage of disciples - 'Those Blessed Ones were of such birth, of such name, of such clan, of such morality, of such teachings, of such wisdom, of such dwelling, of such liberation were those Blessed Ones.'"

"Now what, friends, has the Truth-finder alone thoroughly penetrated this element of phenomena, through the thorough penetration of which element of phenomena the Truth-finder recollects the Buddhas of the past who have attained final Nibbāna, who have cut off obsession, who have cut off the path, who have brought to an end the round of rebirths, who have transcended all suffering - he recollects their birth, he recollects their name, he recollects their clan, he recollects their life-span, he recollects their pair of disciples, he recollects their assemblage of disciples - 'Those Blessed Ones were of such birth, of such name, of such clan, of such morality, of such teachings, of such wisdom, of such dwelling, of such liberation were those Blessed Ones' - or did deities report this matter to the Truth-finder, by which the Truth-finder recollects the Buddhas of the past who have attained final Nibbāna, who have cut off obsession, who have cut off the path, who have brought to an end the round of rebirths, who have transcended all suffering - he recollects their birth, he recollects their name, he recollects their clan, he recollects their life-span, he recollects their pair of disciples, he recollects their assemblage of disciples - 'Those Blessed Ones were of such birth, of such name, of such clan, of such morality, of such teachings, of such wisdom, of such dwelling, of such liberation were those Blessed Ones.'" And this discussion among those monks was not finished.

14. Then the Blessed One, in the evening, having emerged from seclusion, went to the Kareri circular pavilion; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the monks: "Monks, what discussion were you having as you sat together here? And what was the conversation that was interrupted?"

When this was said, those monks said to the Blessed One: "Here, venerable sir, not long after the Blessed One had departed, this discussion arose: 'It is wonderful, friends, it is marvellous, friends, the great supernormal power and great majesty of the Truth-finder. For the Truth-finder will recollect the Buddhas of the past who have attained final Nibbāna, who have cut off obsession, who have cut off the path, who have brought to an end the round of rebirths, who have transcended all suffering - he will recollect their birth, he will recollect their name, he will recollect their clan, he will recollect their life-span, he will recollect their pair of disciples, he will recollect their assemblage of disciples - 'Those Blessed Ones were of such birth, of such name, of

such clan, of such morality, of such teachings, of such wisdom, of such dwelling, of such liberation were those Blessed Ones." Now what, friends, has the Truth-finder alone thoroughly penetrated this element of phenomena, through the thorough penetration of which element of phenomena the Truth-finder recollects the Buddhas of the past who have attained final Nibbāna, who have cut off obsession, who have cut off the path, who have brought to an end the round of rebirths, who have transcended all suffering - he recollects their birth, he recollects their name, he recollects their clan, he recollects their life-span, he recollects their pair of disciples, he recollects their assemblage of disciples - "Those Blessed Ones were of such birth, of such name, of such clan, of such morality, of such teachings, of such wisdom, of such dwelling, of such liberation were those Blessed Ones." Or did deities report this matter to the Truth-finder, by which the Truth-finder recollects the Buddhas of the past who have attained final Nibbāna, who have cut off obsession, who have cut off the path, who have brought to an end the round of rebirths, who have transcended all suffering - he recollects their birth, he recollects their name, he recollects their clan, he recollects their life-span, he recollects their pair of disciples, he recollects their assemblage of disciples - 'Those Blessed Ones were of such birth, of such name, of such clan, of such morality, of such teachings, of such wisdom, of such dwelling, of such liberation were those Blessed Ones'? This, venerable sir, was our discussion that was interrupted when the Blessed One arrived."

15. "Monks, this element of phenomena has been thoroughly penetrated by the Truth-finder alone, through the thorough penetration of which element of phenomena the Truth-finder recollects the Buddhas of the past who have attained final Nibbāna, who have cut off obsession, who have cut off the path, who have brought to an end the round of rebirths, who have transcended all suffering - he recollects their birth, he recollects their name, he recollects their clan, he recollects their life-span, he recollects their pair of disciples, he recollects their assemblage of disciples - 'Those Blessed Ones were of such birth, of such name, of such clan, of such morality, of such teachings, of such wisdom, of such dwelling, of such liberation were those Blessed Ones.' Deities also reported this matter to the Truth-finder, by which the Truth-finder recollects the Buddhas of the past who have attained final Nibbāna, who have cut off obsession, who have cut off the path, who have brought to an end the round of rebirths, who have transcended all suffering - he recollects their birth, he recollects their name, he recollects their clan, he recollects their life-span, he recollects their pair of disciples, he recollects their assemblage of disciples - 'Those Blessed Ones were of such birth, of such name, of such clan, of such morality, of such teachings, of such wisdom, of such dwelling, of such liberation were those Blessed Ones.'

"Would you wish, monks, to hear even more of a talk on the Teaching connected with past lives?" "This is the time, Blessed One; this is the time, Fortunate One; that the Blessed One would give even more of a talk on the Teaching connected with past lives, having heard from the Blessed One, the monks will remember it." "Well then, monks, listen, pay close attention, I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

16. "Monks, it was ninety-one cosmic cycles ago that the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, arose in the world. Monks, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, was of the warrior caste

by birth, arose in a family of the warrior caste. Monks, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, was of the Koṇḍañña clan. Monks, the life-span of the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, was eighty thousand years. Monks, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, fully awakened at the root of a trumpet-flower tree. Monks, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, had a pair of disciples named Khaṇḍa and Tissa, the foremost, the best pair. Monks, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, had three assemblages of disciples. One assemblage of disciples was of six million eight hundred thousand monks, one assemblage of disciples was of one hundred thousand monks, one assemblage of disciples was of eighty thousand monks. Monks, these three assemblages of disciples of the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, were all of those who had eliminated the mental corruptions. Monks, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, had a monk named Asoka as his attendant, his chief attendant. Monks, the father of the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, was a king named Bandhumā. A queen named Bandhumatī was his mother who gave him birth. The royal city of King Bandhumā was a city named Bandhumatī.

The Nature of a Bodhisatta

17. "Then, monks, the Bodhisatta Vipassī, having passed away from the Tusita realm, mindful and fully aware, descended into his mother's womb. This is the natural order here.

18. "This is the natural order, monks, that when a Bodhisatta, having passed away from the Tusita realm, descends into his mother's womb, then in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, an immeasurable, eminent light appears, surpassing even the divine power of the gods. Even in those world-interstices, miserable, uncovered, dark, of blinding darkness, where these moon and sun, so powerful, so mighty, do not reach with their radiance, there too an immeasurable, eminent light appears, surpassing even the divine power of the gods. And those beings who have been reborn there, they too perceive one another by that light - 'So there are indeed other beings reborn here, friend.' And this ten-thousand world-system trembles, quakes, and shakes violently. And an immeasurable, eminent light appears in the world, surpassing even the divine power of the gods. This is the natural order here.

19. "This is the natural order, monks, that when a Bodhisatta has descended into his mother's womb, four young gods approach for protection in the four directions - 'Let no human being or non-human being or anyone vex the Bodhisatta or the Bodhisatta's mother.' This is the natural order here.

20. "This is the natural order, monks, that when a Bodhisatta has descended into his mother's womb, the Bodhisatta's mother is by nature moral, abstaining from killing living beings, abstaining from taking what is not given, abstaining from sexual misconduct, abstaining from lying, abstaining from spirits, liquor and intoxicants that cause negligence. This is the natural order here.

21. "This is the natural order, monks, that when a Bodhisatta has descended into his

mother's womb, no mental state connected with sensual pleasures arises in the Bodhisatta's mother towards men, and the Bodhisatta's mother is not to be transgressed by any man with a lustful mind. This is the natural order here.

22. "This is the natural order, monks, that when a Bodhisatta has descended into his mother's womb, the Bodhisatta's mother becomes an obtainer of the five types of sensual pleasure. She, endowed and furnished with the five types of sensual pleasure, indulges herself. This is the natural order here.

23. "This is the natural order, monks, that when a Bodhisatta has descended into his mother's womb, no illness whatsoever arises in the Bodhisatta's mother. The Bodhisatta's mother is happy, with unwearied body, and the Bodhisatta's mother sees the Bodhisatta within her womb, complete with all limbs and faculties. Just as, monks, a lapis lazuli gem is beautiful, of pure origin, octagonal, well polished, clear, bright, undisturbed, accomplished in every respect. Through it there might be strung a thread, blue or yellow or red or white or pale yellow. A man with eyes, having placed it in his hand, might review it: 'This lapis lazuli gem is beautiful, of pure origin, octagonal, well polished, clear, bright, undisturbed, accomplished in every respect. Through it there is strung a thread, blue or yellow or red or white or pale yellow. Just so, monks, when a Bodhisatta has descended into his mother's womb, no illness whatsoever arises in the Bodhisatta's mother, the Bodhisatta's mother is happy, with unwearied body, and the Bodhisatta's mother sees the Bodhisatta within her womb, complete with all limbs and faculties. This is the natural order here.

24. "This is the natural order, monks, that when a Bodhisatta is seven days old, the Bodhisatta's mother dies and is reborn in the Tusita realm. This is the natural order here.

25. "This is the natural order, monks, that while other women give birth after carrying the embryo in the womb for nine or ten months, the Bodhisatta's mother does not give birth to the Bodhisatta in that way. The Bodhisatta's mother gives birth to the Bodhisatta only after carrying him in the womb for exactly ten months. This is the natural order here.

26. "This is the natural order, monks, that while other women give birth either sitting or lying down, the Bodhisatta's mother does not give birth to the Bodhisatta in that way. The Bodhisatta's mother gives birth to the Bodhisatta only while standing. This is the natural order here.

27. "This is the natural order, monks, that when a Bodhisatta emerges from his mother's womb, the gods receive him first, afterwards human beings. This is the natural order here.

28. "This is the natural order, monks, that when a Bodhisatta emerges from his mother's womb, even before the Bodhisatta touches the ground, four young gods receive him and place him before his mother - 'Be delighted, queen; an influential son has been born to you.' This is the natural order here.

29. "This is the natural order, monks, that when a Bodhisatta emerges from his mother's womb, he emerges clean, unsmeared by water, unsmeared by phlegm, unsmeared by blood, unsmeared by any impurity, pure and clean. Just as, monks, a

jewel gem placed on Kāsi cloth neither smears the Kāsi cloth, nor does the Kāsi cloth smear the jewel gem. What is the reason for this? Because of the purity of both. Just so, monks, when a Bodhisatta emerges from his mother's womb, he emerges clean, unsmeared by water, unsmeared by phlegm, unsmeared by blood, unsmeared by any impurity, pure and clean. This is the natural order here.

30. "This is the natural order, monks, that when a Bodhisatta emerges from his mother's womb, two streams of water appear from the sky - one of cool water, one of warm water, with which they perform the water-function for the Bodhisatta and for his mother. This is the natural order here.

31. "This is the natural order, monks, that a Bodhisatta just born, having stood firmly on even feet, facing north, walks with seven strides while a white umbrella is held over him, and surveys all directions, and speaks a bold speech: 'I am the foremost in the world, I am the eldest in the world, I am the best in the world, this is my last birth, there is now no more rebirth.' This is the natural order here.

32. "This is the natural order, monks, that when a Bodhisatta emerges from his mother's womb, then in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, an immeasurable, eminent light appears, surpassing even the divine power of the gods. Even in those world-interstices, miserable, uncovered, dark, of blinding darkness, where these moon and sun, so powerful, so mighty, do not reach with their radiance, there too an immeasurable, eminent light appears, surpassing even the divine power of the gods. And those beings who have been reborn there, they too perceive one another by that light - 'So there are indeed other beings reborn here, friend.' And this ten-thousand world-system trembles, quakes, and shakes violently, and an immeasurable, eminent light appears in the world, surpassing even the divine power of the gods. This is the natural order here.

The Thirty-Two Characteristics of a Great Man

33. "Now when the boy Vipassī was born, monks, they announced to King Bandhumā: 'A son has been born to you, Sire; may Your Majesty see him.' King Bandhumā saw the boy Vipassī, monks, and having seen him, he had the sign-reading brahmins summoned and said this: 'Let the venerable sign-reading brahmins see the boy.' The sign-reading brahmins saw the boy Vipassī, monks, and having seen him, they said this to King Bandhumā: 'Be delighted, Sire, an influential son has been born to you. It is a gain for you, great king, it is well gained for you, great king, that such a son has been born in your family. For this boy, Sire, is endowed with the thirty-two characteristics of a great man, possessed of which a great man has only two destinations, no other. If he dwells in a house, he becomes a king, a wheel-turning monarch, a righteous king of righteousness, ruler of the four quarters, victorious, who has established the security of his realm, possessed of the seven treasures. He has these seven treasures. That is: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the householder treasure, and the adviser treasure as the seventh. And he has more than a thousand sons, brave, heroic in form, crushers of enemy armies. He dwells having conquered

this earth bounded by the ocean, without rod, without sword, by righteousness. But if he goes forth from home into homelessness, he becomes a Worthy One, a Perfectly Enlightened One, one who removes the veil in the world.

34. 'With which of these, Sire, is this boy endowed with the thirty-two characteristics of a great man, possessed of which a great man has only two destinations, no other. If he dwells in a house, he becomes a king, a wheel-turning monarch, a righteous king of righteousness, ruler of the four quarters, victorious, who has established the security of his realm, possessed of the seven treasures. He has these seven treasures. That is: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the householder treasure, and the adviser treasure as the seventh. And he has more than a thousand sons, brave, heroic in form, crushers of enemy armies. He dwells having conquered this earth bounded by the ocean, without rod, without sword, by righteousness. But if he goes forth from home into homelessness, he becomes a Worthy One, a Perfectly Enlightened One, one who removes the veil in the world.

35. 'For this boy, Sire, has firmly established feet. Since this boy, Sire, has firmly established feet. This is a characteristic of a great man for this great man.

'On the soles of this boy's feet, Sire, wheels have arisen with a thousand spokes, with rims, with hubs, complete in every aspect. Since on the soles of this boy's feet, Sire, wheels have arisen with a thousand spokes, with rims, with hubs, complete in every aspect, this is a characteristic of a great man for this great man.

'For this boy, Sire, has projecting heels... etc.

'For this boy, Sire, has long fingers...

'For this boy, Sire, has soft and tender hands and feet...

'For this boy, Sire, has webbed hands and feet...

'For this boy, Sire, has high-raised ankles...

'For this boy, Sire, has legs like an antelope...

'For this boy, Sire, while standing and without bending down, touches and strokes his knees with both palms...

'For this boy, Sire, has his male organ enclosed in a sheath...

'For this boy, Sire, is golden-coloured, with skin resembling gold...

'For this boy, Sire, has subtle skin; because of the subtleness of his skin, dust and dirt do not adhere to his body...

'For this boy, Sire, has single hairs; single hairs have arisen in each pore...

'For this boy, Sire, has hairs with upward-pointing tips; hairs have arisen with upward-pointing tips, blue, the colour of collyrium, curling in ringlets, turning to the right...

'For this boy, Sire, has a divinely straight body...

'For this boy, Sire, has seven convex surfaces...

'For this boy, Sire, has a body like the front half of a lion...

'For this boy, Sire, has a filled-in space between the shoulders...

'For this boy, Sire, has proportions like a banyan tree; as much as his body, so much is his arm-span, as much as his arm-span, so much is his body...

'For this boy, Sire, has an evenly rounded neck...

'For this boy, Sire, has supreme taste-buds...

'For this boy, Sire, has a jaw like a lion...

'For this boy, Sire, has forty teeth...

'For this boy, Sire, has even teeth...

'For this boy, Sire, has teeth without gaps...

'For this boy, Sire, has very white canine teeth...

'For this boy, Sire, has a large tongue...

'For this boy, Sire, has a voice like Brahmā, speaking like a cuckoo...

'For this boy, Sire, has deep blue eyes...

'For this boy, Sire, has eyelashes like a cow...

This boy, Sire, has a tuft of hair arisen between the eyebrows, white, resembling soft cotton. Since this boy, Sire, has a tuft of hair arisen between the eyebrows, white, resembling soft cotton, this is a characteristic of a great man for this great man.

'For this boy, Sire, has a head like a turban. Since this boy, Sire, has a head like a turban, this is a characteristic of a great man for this great man.

36. 'This boy, Sire, is endowed with the thirty-two characteristics of a great man, possessed of which a great man has only two destinations, no other. If he dwells in a house, he becomes a king, a wheel-turning monarch, a righteous king of righteousness, ruler of the four quarters, victorious, who has established the security of his realm, possessed of the seven treasures. He has these seven treasures. That is: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the householder treasure, and the adviser treasure as the seventh. And he has more than a thousand sons, brave, heroic in form, crushers of enemy armies. He dwells having conquered this earth bounded by the ocean, without rod, without sword, by righteousness. But if he goes forth from home into homelessness, he becomes a Worthy One, a Perfectly Enlightened One, one who removes the veil in the world.'

The Name of Vipassī

37. Then, monks, King Bandhumā, having had the sign-reading brahmins clothed in new garments, satisfied them with all desirable things. Then, monks, King Bandhumā appointed nurses for the boy Vipassī. Some gave him milk to drink, some bathed him, some held him, some carried him on their hip. And for the boy Vipassī who was born, monks, a white parasol was held both by day and by night - "Let not cold or heat or

grass or dust or dew afflict him." And the boy Vipassī who was born, monks, was dear and agreeable to many people. Just as, monks, a blue lotus or a red lotus or a white lotus is dear and agreeable to many people; just so, monks, the boy Vipassī was dear and agreeable to many people. He was carried from lap to lap.

38. "And the boy Vipassī who was born, monks, was sweet voiced and pleasant voiced and honey voiced and affectionate voiced. Just as, monks, in the Himalaya mountains there is a species of bird called the Indian cuckoo that is sweet voiced and pleasant voiced and honey voiced and affectionate voiced; just so, monks, the boy Vipassī was sweet voiced and pleasant voiced and honey voiced and affectionate voiced.

39. "And for the boy Vipassī who was born, monks, the divine eye born of the result of action became manifest, by which he saw all around for a yojana both by day and by night.

40. "And the boy Vipassī who was born, monks, looks without blinking just as the gods of the Thirty-three. 'The boy looks without blinking,' thus, monks, for the boy Vipassī the designation 'Vipassī, Vipassī' arose.

41. "Then, monks, King Bandhumā, seated in the judgement hall, having caused the boy Vipassī to sit on his lap, instructs him in matters. There, monks, the boy Vipassī, seated on his father's lap, having investigated and investigated, decides matters by the true method. 'Having investigated and investigated, the boy decides matters by the true method,' thus, monks, for the boy Vipassī, even more so the designation 'Vipassī, Vipassī' arose.

42. "Then, monks, King Bandhumā had three mansions built for the boy Vipassī, one for the rainy season, one for the winter, and one for the summer; he provided the five types of sensual pleasure. There, monks, the boy Vipassī, being entertained in the rainy season mansion for four months with musical instruments played only by women, did not descend to the lower part of the mansion."

First recitation section.

The Aged Man

43. "Then, monks, after the elapse of many years, many hundreds of years, many thousands of years, the boy Vipassī addressed his charioteer - 'Harness, my dear charioteer, the finest vehicles; let us go to the pleasure ground to see the beautiful grounds.' 'Yes, Sire,' the charioteer replied to the boy Vipassī, and having harnessed the finest vehicles, he announced to the boy Vipassī - 'The finest vehicles have been harnessed for you, Sire; now do as you think fit.' Then, monks, the boy Vipassī, having ascended the finest vehicle, departed for the pleasure ground with the finest vehicles.

44. "Monks, the boy Vipassī, while being driven out to the pleasure ground, saw a man who was old, bent like a roof beam, broken, leaning on a stick, trembling as he walked, afflicted, past his youth. Having seen this, he addressed his charioteer - 'But, my dear charioteer, what has happened to this man? His hair is not like that of others, his body is not like that of others.' 'This, Sire, is what is called old.' 'But what, my dear charioteer, is meant by old?' 'This, Sire, is what is called old. He will not live long

now.' 'But, my dear charioteer, am I too subject to ageing, not gone beyond ageing?' 'You, Sire, and we too, are all subject to ageing, not gone beyond ageing.' 'Well then, my dear charioteer, enough of the pleasure ground for today. Drive back to the inner palace from here.' 'Yes, Sire,' monks, the charioteer replied to the boy Vipassī, and drove back to the inner palace from there. There, monks, the boy Vipassī, having gone to the inner palace, sat afflicted, unhappy, brooding - 'Shame indeed on this thing called birth, since ageing will be discerned in one who is born!'

45. "Then, monks, King Bandhumā, having had the charioteer summoned, said this - 'Did, my dear charioteer, the boy enjoy himself at the pleasure ground? Was, my dear charioteer, the boy delighted at the pleasure ground?' 'No indeed, Sire, the boy did not enjoy himself at the pleasure ground; no indeed, Sire, the boy was not delighted at the pleasure ground.' 'But what, my dear charioteer, did the boy see while being driven out to the pleasure ground?' 'The boy, Sire, while being driven out to the pleasure ground, saw a man who was old, bent like a roof beam, broken, leaning on a stick, trembling as he walked, afflicted, past his youth. Having seen him, he said this to me - "But, my dear charioteer, what has happened to this man? His hair is not like that of others, his body is not like that of others." "This, Sire, is what is called old." "But what, my dear charioteer, is meant by old?" "This, Sire, is what is called old; he will not live long now." "But, my dear charioteer, am I too subject to ageing, not gone beyond ageing?" "You, Sire, and we too, are all subject to ageing, not gone beyond ageing."

"Well then, my dear charioteer, enough of the pleasure ground for today. Drive back to the inner palace from here." "Yes, Sire," I replied to the boy Vipassī, and drove back to the inner palace from there. That boy, Sire, having gone to the inner palace, sat afflicted, unhappy, brooding - "Shame indeed on this thing called birth, since ageing will be discerned in one who is born!"

The Sick Man

46. "Then, monks, this occurred to King Bandhumā:

'May the boy Vipassī not fail to exercise kingship, may the boy Vipassī not go forth from home into homelessness, may the words of the sign-reading brahmins not be true.' Then, monks, King Bandhumā provided the five types of sensual pleasure for the boy Vipassī even more abundantly: 'So that the boy Vipassī would exercise kingship, so that the boy Vipassī would not go forth from home into homelessness, so that the words of the sign-reading brahmins would be wrong.'

"There, monks, the boy Vipassī, endowed and furnished with the five types of sensual pleasure, indulged himself. Then, monks, after the elapse of many years for the boy Vipassī... etc.

47. "Monks, the boy Vipassī, while being driven out to the pleasure ground, saw a man who was sick, suffering, severely ill, fallen into his own urine and excrement, lying down, being lifted up by some, being laid down by others. Having seen this, he addressed his charioteer - 'But, my dear charioteer, what has happened to this man? His eyes are not like those of others, his voice is not like that of others.' 'This, Sire, is what is called diseased.' 'But what, my dear charioteer, is meant by diseased?' 'This, Sire, is what is called diseased; perhaps he might recover from that illness.' 'But, my

dear charioteer, am I too subject to disease, not gone beyond disease?' 'You, Sire, and we too, are all subject to disease, not gone beyond disease.' 'Well then, my dear charioteer, enough of the pleasure ground for today. Drive back to the inner palace from here.' 'Yes, Sire,' monks, the charioteer replied to the boy Vipassī, and drove back to the inner palace from there. There, monks, the boy Vipassī, having gone to the inner palace, sat afflicted, unhappy, brooding - 'Shame indeed on this thing called birth, since ageing will be discerned in one who is born, disease will be discerned!'

48. "Then, monks, King Bandhumā, having had the charioteer summoned, said this - 'Did, my dear charioteer, the boy enjoy himself at the pleasure ground? Was, my dear charioteer, the boy delighted at the pleasure ground?' 'No indeed, Sire, the boy did not enjoy himself at the pleasure ground; no indeed, Sire, the boy was not delighted at the pleasure ground.' 'But what, my dear charioteer, did the boy see while being driven out to the pleasure ground?' 'The boy, Sire, while being driven out to the pleasure ground, saw a man who was sick, suffering, severely ill, fallen into his own urine and excrement, lying down, being lifted up by some, being laid down by others. Having seen him, he said this to me - "But, my dear charioteer, what has happened to this man? His eyes are not like those of others, his voice is not like that of others." "This, Sire, is what is called diseased." "But what, my dear charioteer, is meant by diseased?" "This, Sire, is what is called diseased; perhaps he might recover from that illness." "But, my dear charioteer, am I too subject to disease, not gone beyond disease?" "You, Sire, and we too, are all subject to disease, not gone beyond disease." "Well then, my dear charioteer, enough of the pleasure ground for today. Drive back to the inner palace from here." "Yes, Sire," I replied to the boy Vipassī, and drove back to the inner palace from there. That boy, Sire, having gone to the inner palace, sat afflicted, unhappy, brooding - "Shame indeed on this thing called birth, since ageing will be discerned in one who is born, disease will be discerned!"

The Deceased Man

49. "Then, monks, this occurred to King Bandhumā: 'May the boy Vipassī not fail to exercise kingship, may the boy Vipassī not go forth from home into homelessness, may the words of the sign-reading brahmins not be true.' Then, monks, King Bandhumā provided the five types of sensual pleasure for the boy Vipassī even more abundantly: 'So that the boy Vipassī would exercise kingship, so that the boy Vipassī would not go forth from home into homelessness, so that the words of the sign-reading brahmins would be wrong.'

"There, monks, the boy Vipassī, endowed and furnished with the five types of sensual pleasure, indulged himself. Then, monks, after the elapse of many years for the boy Vipassī... etc.

50. "Monks, the boy Vipassī, while being driven out to the pleasure ground, saw a great multitude of people gathered together, and a palanquin of cloths of various colours being made. Having seen this, he addressed his charioteer - 'Why, my dear charioteer, is this great multitude of people gathered together, and a palanquin of cloths of various colours being made?' 'This, Sire, is what is called one who has died.' 'Well then, my dear charioteer, drive the chariot to where that deceased one is.' 'Yes, Sire,' monks, the charioteer replied to the boy Vipassī, and drove the chariot to where that deceased one was. Monks, the boy Vipassī saw the departed one who had died,

and having seen this, he addressed his charioteer - 'But what, my dear charioteer, is this one called who has died?' 'This, Sire, is what is called one who has died. Now neither mother nor father nor other relatives and blood-relations will see him, and he too will not see mother or father or other relatives and blood-relations.' 'But, my dear charioteer, am I too subject to death, not gone beyond death; will the king or the queen or other relatives and blood-relations not see me; will I too not see the king or the queen or other relatives and blood-relations?' 'You, Sire, and we too, are all subject to death, not gone beyond death; the king or the queen or other relatives and blood-relations will not see you; you too will not see the king or the queen or other relatives and blood-relations.' 'Well then, my dear charioteer, enough of the pleasure ground for today. Drive back to the inner palace from here.' 'Yes, Sire,' monks, the charioteer replied to the boy Vipassī, and drove back to the inner palace from there. There, monks, the boy Vipassī, having gone to the inner palace, sat afflicted, unhappy, brooding - 'Shame indeed on this thing called birth, since ageing will be discerned in one who is born, disease will be discerned, death will be discerned!'

51. "Then, monks, King Bandhumā, having had the charioteer summoned, said this - 'Did, my dear charioteer, the boy enjoy himself at the pleasure ground? Was, my dear charioteer, the boy delighted at the pleasure ground?' 'No indeed, Sire, the boy did not enjoy himself at the pleasure ground; no indeed, Sire, the boy was not delighted at the pleasure ground.' 'But what, my dear charioteer, did the boy see while being driven out to the pleasure ground?' 'The boy, Sire, while being driven out to the pleasure ground, saw a great multitude of people gathered together, and a palanquin of cloths of various colours being made. Having seen him, he said this to me - "Why, my dear charioteer, is this great multitude of people gathered together, and a palanquin of cloths of various colours being made?" "This, Sire, is what is called one who has died." "Well then, my dear charioteer, drive the chariot to where that deceased one is." "Yes, Sire," I replied to the boy Vipassī, and drove the chariot to where that deceased one was. The boy, Sire, saw the departed one who had died, and having seen this, he said this to me - "But what, my dear charioteer, is this one called who has died?" "This, Sire, is what is called one who has died. Now neither mother nor father nor other relatives and blood-relations will see him, and he too will not see mother or father or other relatives and blood-relations." "But, my dear charioteer, am I too subject to death, not gone beyond death; will the king or the queen or other relatives and blood-relations not see me; will I too not see the king or the queen or other relatives and blood-relations?" "You, Sire, and we too, are all subject to death, not gone beyond death; the king or the queen or other relatives and blood-relations will not see you; you too will not see the king or the queen or other relatives and blood-relations." "Well then, my dear charioteer, enough of the pleasure ground for today. Drive back to the inner palace from here." "Yes, Sire," I replied to the boy Vipassī, and drove back to the inner palace from there. That boy, Sire, having gone to the inner palace, sat afflicted, unhappy, brooding - "Shame indeed on this thing called birth, since ageing will be discerned in one who is born, disease will be discerned, death will be discerned!"'

The One Gone Forth

52. "Then, monks, this occurred to King Bandhumā: 'May the boy Vipassī not fail to exercise kingship, may the boy Vipassī not go forth from home into homelessness, may the words of the sign-reading brahmins not be true.' Then, monks, King Bandhumā provided the five types of sensual pleasure for the boy Vipassī even more abundantly: 'So that the boy Vipassī would exercise kingship, so that the boy Vipassī would not go forth from home into homelessness, so that the words of the sign-reading brahmins would be wrong.'

"There, monks, the boy Vipassī, endowed and furnished with the five types of sensual pleasure, indulged himself. Then, monks, after the elapse of many years, many hundreds of years, many thousands of years, the boy Vipassī addressed his charioteer: 'Harness, my dear charioteer, the finest vehicles; let us go to the pleasure ground to see the beautiful grounds.' 'Yes, Sire,' the charioteer replied to the boy Vipassī, and having harnessed the finest vehicles, he announced to the boy Vipassī - 'The finest vehicles have been harnessed for you, Sire; now do as you think fit. Then, monks, the boy Vipassī, having ascended the finest vehicle, departed for the pleasure ground with the finest vehicles.

53. "Monks, the boy Vipassī, while being driven out to the pleasure ground, saw a man who was shaven, gone forth, wearing an ochre robe. Having seen this, he addressed his charioteer - 'But, my dear charioteer, what has happened to this man? His head is not like that of others, his clothes are not like those of others.' 'This, Sire, is what is called one who has gone forth.' 'But what, my dear charioteer, is meant by one who has gone forth?' 'This, Sire, is what is called one who has gone forth: good is the observance of righteousness, good is living in spiritual calm, good is the doing of wholesome deeds, good is the doing of meritorious deeds, good is non-violence, good is compassion for living beings.' 'Good indeed, my dear charioteer, is one who has gone forth: good is the observance of righteousness, good is living in spiritual calm, good is the doing of wholesome deeds, good is the doing of meritorious deeds, good is non-violence, good is compassion for living beings. Well then, my dear charioteer, drive the chariot to where that one who has gone forth is.' 'Yes, Sire,' monks, the charioteer replied to the boy Vipassī, and drove the chariot to where that one who has gone forth was. Then, monks, the boy Vipassī said this to that one who had gone forth - 'But you, my dear, what has happened to you? Your head is not like that of others, your clothes are not like those of others.' 'I, Sire, am what is called one who has gone forth.' 'But what, my dear, is meant by one who has gone forth?' 'I, Sire, am what is called one who has gone forth: good is the observance of righteousness, good is living in spiritual calm, good is the doing of wholesome deeds, good is the doing of meritorious deeds, good is non-violence, good is compassion for living beings.' 'Good indeed, my dear, are you as one who has gone forth: good is the observance of righteousness, good is living in spiritual calm, good is the doing of wholesome deeds, good is the doing of meritorious deeds, good is non-violence, good is compassion for living beings.'

The Bodhisatta's Going Forth

54. "Then, monks, the boy Vipassī addressed his charioteer - 'Well then, my dear charioteer, taking the chariot, drive back to the inner palace from here. But I shall right here, having shaved off my hair and beard, having put on ochre robes, go forth from home into homelessness.' 'Yes, Sire,' monks, the charioteer replied to the boy

Vipassī, and taking the chariot, drove back to the inner palace from there. But the boy Vipassī, right there, having shaved off his hair and beard, having put on ochre robes, went forth from home into homelessness.

The Great Multitude's Following Forth

55. "Monks, a great multitude of people in the royal city of Bandhumatī, eighty-four thousand beings, heard: 'It seems that the boy Vipassī, having shaved off his hair and beard, having put on ochre robes, has gone forth from home into homelessness.' Having heard, this occurred to them: 'Surely that Teaching and discipline is not inferior, surely that going forth is not inferior, where the boy Vipassī, having shaved off his hair and beard, having put on ochre robes, has gone forth from home into homelessness. If even the boy Vipassī will go forth from home into homelessness, having shaved off his hair and beard, having put on ochre robes, far less then we.'

"Then, monks, that great multitude of people, eighty-four thousand beings, having shaved off their hair and beards, having put on ochre robes, went forth following the Bodhisatta Vipassī who had gone forth from home into homelessness. Surrounded by that assembly, monks, the Bodhisatta Vipassī wandered on a journey through villages, market towns, country districts, and royal cities.

56. "Then, monks, when the Bodhisatta Vipassī had gone to a private place and was in seclusion, this reflection arose in his mind: 'It is not proper for me that I dwell crowded; what if I were to dwell alone, withdrawn from the group.' Then, monks, at a later time the Bodhisatta Vipassī dwelt alone, withdrawn from the group; those eighty-four thousand who had gone forth went one way, the Bodhisatta Vipassī went another way.

The Bodhisatta's Adherence

57. "Then, monks, when the Bodhisatta Vipassī had taken up residence, had gone to a private place and was in seclusion, this reflection arose in his mind: 'Alas, this world has fallen into difficulty - it is born and ages and dies and passes away and is reborn, and yet it does not understand the escape from this suffering of ageing and death. When indeed will the escape from this suffering of ageing and death become known?'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what exists does ageing and death exist? What is the condition for ageing and death?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When birth exists, ageing and death exists; birth is the condition for ageing and death.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what exists does birth exist? What is the condition for birth?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When existence exists, birth exists; existence is the condition for birth.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what exists does existence exist? What is the condition for existence?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When clinging exists, existence exists; clinging is the condition for existence.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what exists does clinging exist? What is the condition for clinging?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When craving exists, clinging exists; craving is the condition for clinging.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what exists does craving exist? What is the condition for craving?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When feeling exists, craving exists; feeling is the condition for craving.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what exists does feeling exist? What is the condition for feeling?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When contact exists, feeling exists; contact is the condition for feeling.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what exists does contact exist? What is the condition for contact?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When the six sense bases exist, contact exists; the six sense bases are the condition for contact.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what exists do the six sense bases exist? What is the condition for the six sense bases?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When mentality-materiality exists, the six sense bases exist; mentality-materiality is the condition for the six sense bases.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what exists does mentality-materiality exist? What is the condition for mentality-materiality?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When consciousness exists, mentality-materiality exists; consciousness is the condition for mentality-materiality.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what exists does consciousness exist? What is the condition for consciousness?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When mentality-materiality exists, consciousness exists; mentality-materiality is the condition for consciousness.'

58. "Then, monks, this occurred to the Bodhisatta Vipassī: 'This consciousness turns back from mentality-materiality, it does not go further. To this extent one may be born or age or die or pass away or be reborn, that is to say: with mentality-materiality as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. Thus is the origin of this whole mass of suffering.'

59. "'Origin, origin' - thus, monks, for the Bodhisatta Vipassī, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

60. "Then, monks, this occurred to the Bodhisatta Vipassī: 'When what is absent does ageing and death not exist? From the cessation of what comes the cessation of ageing and death?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When birth is absent, ageing and death does not exist; from the cessation of birth comes the cessation of ageing and death.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what is absent does birth not exist? From the cessation of what comes the cessation of birth?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When existence is absent, birth does not exist; from the cessation of existence comes the cessation of birth.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what is absent does existence not exist? From the cessation of what comes the cessation of existence?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When clinging is absent, existence does not exist; from the cessation of clinging comes the cessation of existence.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what is absent does clinging not exist? From the cessation of what comes the cessation of clinging?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When craving is absent, clinging does not exist; from the cessation of craving comes the cessation of clinging.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what is absent does craving not exist? From the cessation of what comes the cessation of craving?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When feeling is absent, craving does not exist; from the cessation of feeling comes the cessation of craving.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what is absent does feeling not exist? From the cessation of what comes the cessation of feeling?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When contact is absent, feeling does not exist; from the cessation of contact comes the cessation of feeling.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what is absent does contact not exist? From the cessation of what comes the cessation of contact?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When the six sense bases are absent, contact does not exist; from the cessation of the six sense bases comes the cessation of contact.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what is absent do the six sense bases not exist? From the cessation of what comes the cessation of the six sense bases?' Then, monks, through wise attention, there was a full realisation by

wisdom for the Bodhisatta Vipassī: 'When mentality-materiality is absent, the six sense bases do not exist; from the cessation of mentality-materiality comes the cessation of the six sense bases.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what is absent does mentality-materiality not exist? From the cessation of what comes the cessation of mentality-materiality?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When consciousness is absent, mentality-materiality does not exist; from the cessation of consciousness comes the cessation of mentality-materiality.'

"Then, monks, this occurred to the Bodhisatta Vipassī: 'When what is absent does consciousness not exist? From the cessation of what comes the cessation of consciousness?' Then, monks, through wise attention, there was a full realisation by wisdom for the Bodhisatta Vipassī: 'When mentality-materiality is absent, consciousness does not exist; from the cessation of mentality-materiality comes the cessation of consciousness.'

61. "Then, monks, this occurred to the Bodhisatta Vipassī: 'This path to enlightenment has been attained by me, that is to say: from the cessation of mentality-materiality comes the cessation of consciousness; from the cessation of consciousness comes the cessation of mentality-materiality; from the cessation of mentality-materiality comes the cessation of the six sense bases; from the cessation of the six sense bases comes the cessation of contact; from the cessation of contact comes the cessation of feeling; from the cessation of feeling comes the cessation of craving; from the cessation of craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering.'

62. "'Cessation, cessation' - thus, monks, for the Bodhisatta Vipassī, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

63. "Then, monks, at a later time the Bodhisatta Vipassī dwelt observing the rise and fall in the five aggregates of clinging - 'Such is matter, such is the origin of matter, such is the passing away of matter; such is feeling, such is the origin of feeling, such is the passing away of feeling; such is perception, such is the origin of perception, such is the passing away of perception; such are activities, such is the origin of activities, such is the passing away of activities; such is consciousness, such is the origin of consciousness, such is the passing away of consciousness.' As he dwelt observing the rise and fall in the five aggregates of clinging, his mind was soon liberated from the mental corruptions by non-clinging."

Second recitation section.

The Discussion of Brahmā's Request

64. "Then, monks, this occurred to the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One: 'What if I were to expound the Teaching.' Then, monks, this occurred to the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One: 'This Teaching attained by me is deep, difficult to see, difficult to understand, peaceful, sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. But this generation delights in attachment, rejoices in attachment, is pleased with attachment. For a generation delighting in attachment, rejoicing in attachment, pleased with attachment, this state is difficult to see, that is to say, specific conditionality, dependent origination. This state too is difficult to see, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. And if I were to expound the Teaching, and others would not understand me; that would be weariness for me, that would be harming for me.'

65. "So much so, monks, that these simple verses, never heard before, came to the mind of the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One:

'With difficulty have I attained this, enough now to proclaim it;
This Teaching is not easily understood by those overcome by lust and hate.

'Going against the stream, subtle, deep, difficult to see, minute;
Those infatuated with lust will not see it, enveloped by a mass of darkness.'

"Thus, monks, as the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, reflected, his mind inclined to living at ease, not to expounding the Teaching.

66. "Then, monks, having known with his mind the reflection in the mind of the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, this occurred to a certain Great Brahmā: 'Alas, the world is perishing, alas, the world is being destroyed, for the mind of the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, inclines to living at ease, not to expounding the Teaching.' Then, monks, that Great Brahmā, just as a strong man might extend his bent arm or bend his extended arm, even so, having vanished from the Brahma world, appeared before the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One. Then, monks, that Great Brahmā, having arranged his upper robe on one shoulder, having placed his right knee on the ground, having extended joined palms in salutation towards the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, said this to the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One: 'Let the Blessed One expound the Teaching, venerable sir, let the Fortunate One expound the Teaching. There are beings with little dust in their eyes; through not hearing the Teaching they are declining; there will be those who understand the Teaching.'

67. "When this was said, monks, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, said this to that Great Brahmā: 'To me too, Brahmā, this occurred - "What if I were to expound the Teaching." This occurred to me, Brahmā: "This Teaching attained by me is deep, difficult to see, difficult to understand, peaceful, sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. But this generation delights in attachment, rejoices in attachment, is pleased with attachment. For a generation delighting in attachment, rejoicing in attachment, pleased with attachment, this state is difficult to see, that is to say, specific

conditionality, dependent origination. This state too is difficult to see, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. And if I were to expound the Teaching, and others would not understand me; that would be weariness for me, that would be harming for me." So much so, Brahmā, that these simple verses, never heard before, came to my mind:

"With difficulty have I attained this, enough now to proclaim it;
This Teaching is not easily understood by those overcome by lust and hate.

"Going against the stream, subtle, deep, difficult to see, minute;
Those infatuated with lust will not see it, enveloped by a mass of darkness."

Thus, Brahmā, as I reflected, my mind inclined to living at ease, not to expounding the Teaching.'

68. "For the second time, monks, that Great Brahmā... etc. For the third time, monks, that Great Brahmā said this to the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One - 'Let the Blessed One expound the Teaching, venerable sir, let the Fortunate One expound the Teaching. There are beings with little dust in their eyes; through not hearing the Teaching they are declining; there will be those who understand the Teaching.'

69. "Then, monks, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, having understood Brahmā's request and dependent on compassion for beings, surveyed the world with the Buddha-eye. The Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, surveying the world with the Buddha-eye, saw beings with little dust in their eyes and with much dust in their eyes, with sharp faculties and with soft faculties, of good disposition and of poor disposition, easy to instruct and difficult to instruct, some dwelling seeing the danger in the world beyond and in fault, some not dwelling seeing the danger in the world beyond and in fault. Just as in a pond of water lilies, or a pond of lotuses, or a pond of white lotuses, some water lilies, or lotuses, or white lotuses are born in the water, grow in the water, do not rise above the water, and are nourished while submerged within. Some water lilies, or lotuses, or white lotuses are born in the water, grow in the water, and stand level with the water. Some water lilies, or lotuses, or white lotuses are born in the water, grow in the water, and having risen above the water, stand untainted by the water. Just so, monks, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, surveying the world with the Buddha-eye, saw beings with little dust in their eyes and with much dust in their eyes, with sharp faculties and with soft faculties, of good disposition and of poor disposition, easy to instruct and difficult to instruct, some dwelling seeing the danger in the world beyond and in fault, some not dwelling seeing the danger in the world beyond and in fault.

70. "Then, monks, that Great Brahmā, having known with his mind the reflection in the mind of the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, addressed the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, in verses:

'Just as one standing on a rocky mountain peak might see the populace all around;

So too, O wise one, having ascended the palace made of the Teaching, O all-seeing one.

'Yourself free from sorrow, look upon the populace sunk in sorrow,
Overcome by birth and ageing;
Rise up, O hero, victor in battle,
Caravan leader, free from debt, wander in the world.
Let the Blessed One expound the Teaching,
There will be those who understand.'

71. "Then, monks, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, addressed that Great Brahmā in verse:

'Open for them are the doors to the Deathless,
Let those who have ears release their faith;
Perceiving harm, I did not speak the well-practised,
Sublime Teaching among humans, O Brahmā.'

"Then, monks, that Great Brahmā, thinking 'I have created the opportunity for the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, to expound the Teaching,' paid respect to the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, circumambulated him keeping him on his right, and disappeared right there.

The Pair of Chief Disciples

72. "Then, monks, this occurred to the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One: 'To whom should I first expound the Teaching? Who will understand this Teaching quickly?' Then, monks, this occurred to the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One: 'This Khaṇḍa, the prince, and Tissa, the son of the royal chaplain, are dwelling in the royal city of Bandhumatī. They are wise, learned, intelligent, and have long been of little dust in their eyes. What if I were to expound the Teaching first to Khaṇḍa, the prince, and to Tissa, the son of the royal chaplain? They will understand this Teaching quickly.'

73. "Then, monks, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, just as a strong man might extend his bent arm or bend his extended arm, even so, having vanished from the foot of the Bodhi tree, appeared in the deer-park called Khema in the royal city of Bandhumatī. Then, monks, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, addressed the grove-keeper: 'Come, my dear grove-keeper, having entered the royal city of Bandhumatī, say thus to the prince Khaṇḍa and to the chaplain's son Tissa: "Venerable sir, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, has arrived at the royal city of Bandhumatī and is dwelling in the deer-park called Khema; he wishes to see you."' 'Yes, venerable sir,' the grove-keeper replied to the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, and having entered the royal city of Bandhumatī, said this to the prince Khaṇḍa and to the chaplain's son Tissa: 'Venerable sir, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, has arrived at the royal city of Bandhumatī and is dwelling in the deer-park called Khema; he wishes to see you.'

74. "Then, monks, Khaṇḍa the prince and Tissa the son of the royal chaplain, having had the finest vehicles harnessed, having ascended the finest vehicle, departed from the royal city of Bandhumatī with the finest vehicles. They set out towards the Khema deer park. Having gone by vehicle as far as the ground was passable for vehicles, they descended from the vehicles and approached the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, on foot. Having approached, they paid respect to the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, and sat down to one side.

75. To them the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, gave a progressive discourse, as follows: a talk on giving, a talk on morality, a talk on heaven; he made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation. When the Blessed One knew them to be of pliant mind, of tender mind, of mind free from hindrances, of elated mind, of confident mind, then he made known that proclamation of the Teaching which the Buddhas have themselves discovered: suffering, origin, cessation, path. Just as a pure cloth, free from stains, would properly receive dye, even so, in Khaṇḍa the prince and in Tissa the son of the royal chaplain, in that very seat, the stainless, spotless eye of the Teaching arose: "Whatever has the nature of arising, all that has the nature of cessation."

76. They, having seen the Teaching, having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, said this to the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One: "Excellent, venerable sir, excellent, venerable sir. Just as, venerable sir, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness so that those with eyes might see forms; Just so, the Teaching has been made clear by the Blessed One in many ways. We, venerable sir, go for refuge to the Blessed One and to the Teaching. May we, venerable sir, receive the going forth in the presence of the Blessed One, may we receive the full ordination."

77. "Monks, Khaṇḍa the prince and Tissa the son of the royal chaplain received the going forth in the presence of the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, they received the full ordination. The Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, instructed, encouraged, inspired, and gladdened them with a talk on the Teaching; he made known the danger, degradation, and defilement of activities, and the benefit of Nibbāna. As they were being instructed, encouraged, inspired, and gladdened by the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, with a talk on the Teaching, their minds were soon liberated from the mental corruptions by non-clinging.

The Great Multitude's Going Forth

78. "Monks, a great multitude of people in the royal city of Bandhumatī, eighty-four thousand beings, heard: 'It seems that the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, has arrived at the royal city of Bandhumatī and is dwelling in the deer-park called Khema. And it seems that Khaṇḍa the prince and Tissa the son of the royal chaplain, in the presence of the Blessed One Vipassī, the Worthy One, the

Perfectly Enlightened One, having shaved off their hair and beards, having put on ochre robes, have gone forth from home into homelessness.' Having heard, this occurred to them: 'Surely that Teaching and discipline is not inferior, surely that going forth is not inferior, where Khaṇḍa the prince and Tissa the son of the royal chaplain, having shaved off their hair and beards, having put on ochre robes, have gone forth from home into homelessness. If Khaṇḍa the prince and Tissa the son of the royal chaplain will go forth from home into homelessness, having shaved off their hair and beards, having put on ochre robes, far less than we.' Then, monks, that great multitude of people, eighty-four thousand beings, having departed from the royal city of Bandhumatī, approached the Khema deer-park, approached the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One; having approached, they paid respect to the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, and sat down to one side.

79. To them the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, gave a progressive discourse. That is: a talk on giving, a talk on morality, a talk on heaven; he made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation. When the Blessed One knew them to be of pliant mind, of tender mind, of mind free from hindrances, of elated mind, of confident mind, then he made known that proclamation of the Teaching which the Buddhas have themselves discovered: suffering, origin, cessation, path. Just as a pure cloth, free from stains, would properly receive dye, even so, in those eighty-four thousand living beings, in that very seat, the stainless, spotless eye of the Teaching arose: "Whatever has the nature of arising, all that has the nature of cessation."

80. They, having seen the Teaching, having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, said this to the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One: "Excellent, venerable sir, excellent, venerable sir. Just as, venerable sir, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness so that those with eyes might see forms; Just so, the Teaching has been made clear by the Blessed One in many ways. We, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May we, venerable sir, receive the going forth in the presence of the Blessed One, may we receive the full ordination."

81. "Monks, those eighty-four thousand beings received the going forth in the presence of the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, they received the full ordination. The Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, instructed, encouraged, inspired, and gladdened them with a talk on the Teaching; he made known the danger, degradation, and defilement of activities, and the benefit of Nibbāna. As they were being instructed, encouraged, inspired, and gladdened by the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, with a talk on the Teaching, their minds were soon liberated from the mental corruptions by non-clinging.

The Full realisation of the Teaching by Those Who Had Gone Forth Earlier

82. "Monks, those former eighty-four thousand who had gone forth heard -'It seems that the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, has arrived at the royal city of Bandhumatī and is dwelling in the deer-park called Khema, and it seems he is expounding the Teaching.' Then, monks, those eighty-four thousand who had gone forth approached the royal city of Bandhumatī, approached the deer-park called Khema, approached the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One; having approached, they paid respect to the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, and sat down to one side.

83. To them the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, gave a progressive discourse. That is: a talk on giving, a talk on morality, a talk on heaven; he made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation. When the Blessed One knew them to be of pliant mind, of tender mind, of mind free from hindrances, of elated mind, of confident mind, then he made known that proclamation of the Teaching which the Buddhas have themselves discovered: suffering, origin, cessation, path. Just as a pure cloth, free from stains, would properly receive dye, even so, in those eighty-four thousand gone forth ones, in that very seat, the stainless, spotless eye of the Teaching arose: "Whatever has the nature of arising, all that has the nature of cessation."

84. They, having seen the Teaching, having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, said this to the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One: "Excellent, venerable sir, excellent, venerable sir. Just as, venerable sir, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness so that those with eyes might see forms; Just so, the Teaching has been made clear by the Blessed One in many ways. We, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May we, venerable sir, receive the going forth in the presence of the Blessed One, may we receive the full ordination."

85. "Monks, those eighty-four thousand who had gone forth received the going forth in the presence of the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, they received the full ordination. The Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, instructed, encouraged, inspired, and gladdened them with a talk on the Teaching; he made known the danger, degradation, and defilement of activities, and the benefit of Nibbāna. As they were being instructed, encouraged, inspired, and gladdened by the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, with a talk on the Teaching, their minds were soon liberated from the mental corruptions by non-clinging.

The Allowance for Wandering

86. Now at that time, monks, a great community of monks was dwelling in the royal city of Bandhumatī, six million eight hundred thousand monks. Then, monks, when the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, had gone to

a private place and was in seclusion, this reflection arose in his mind: "A great community of monks is now dwelling in the royal city of Bandhumatī, six million eight hundred thousand monks. What if I were to allow the monks: 'Wander, monks, on a journey for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans; let not two go by one way; teach, monks, the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; reveal the holy life that is complete in its entirety and pure. There are beings with little dust in their eyes; through not hearing the Teaching they are declining; there will be those who understand the Teaching. But every six years the royal city of Bandhumatī should be approached for the recitation of the Pātimokkha.'"

87. "Then, monks, a certain Great Brahmā, having known with his mind the reflection in the mind of the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, just as a strong man might extend his bent arm or bend his extended arm, even so, having vanished from the Brahma world, appeared before the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One. Then, monks, that Great Brahmā, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, said this to the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One: 'So it is, Blessed One, so it is, Fortunate One. A great community of monks, venerable sir, is now dwelling in the royal city of Bandhumatī, six million eight hundred thousand monks. Let the Blessed One, venerable sir, allow the monks: "Wander, monks, on a journey for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans; let not two go by one way; teach, monks, the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; reveal the holy life that is complete in its entirety and pure. There are beings with little dust in their eyes; through not hearing the Teaching they are declining; there will be those who understand the Teaching." But, venerable sir, we shall act in such a way that monks will approach the royal city of Bandhumatī every six years for the recitation of the Pātimokkha.' This, monks, that Great Brahmā said, and having said this, having paid respect to the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, having circumambulated him keeping him on his right, disappeared right there.

88. "Then, monks, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, in the evening, having emerged from seclusion, addressed the monks: 'Here, monks, when I had gone to a private place and was in seclusion, this reflection arose in my mind: A great community of monks is now dwelling in the royal city of Bandhumatī, six million eight hundred thousand monks. What if I were to allow the monks: 'Wander, monks, on a journey for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans; let not two go by one way; teach, monks, the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; reveal the holy life that is complete in its entirety and pure. There are beings with little dust in their eyes; through not hearing the Teaching they are declining; there will be those who understand the Teaching. But every six years the royal city of Bandhumatī should be approached for the recitation of the Pātimokkha.'

"Then, monks, a certain Great Brahmā, having known with his mind the reflection in my mind, just as a strong man might extend his bent arm or bend his extended arm, even so, having vanished from the Brahma world, appeared before me. Then, monks, that Great Brahmā, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards me, said this to me: 'So it is, Blessed One, so it is, Fortunate One. A great community of monks, venerable sir, is now dwelling in the royal city of Bandhumatī, six million eight hundred thousand monks. Let the Blessed One, venerable sir, allow the monks: 'Wander, monks, on a journey for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans; let not two go by one way; teach, monks, the Teaching... etc. There are beings with little dust in their eyes; through not hearing the Teaching they are declining; there will be those who understand the Teaching.' But, venerable sir, we shall act in such a way that monks will approach the royal city of Bandhumatī every six years for the recitation of the Pātimokkha." This, monks, that Great Brahmā said, and having said this, having paid respect to me, having circumambulated me keeping me on his right, disappeared right there.'

"I allow, monks, wander on a journey for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans; let not two go by one way; teach, monks, the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; reveal the holy life that is complete in its entirety and pure. There are beings with little dust in their eyes; through not hearing the Teaching they are declining; there will be those who understand the Teaching. But, monks, every six years the royal city of Bandhumatī should be approached for the recitation of the Pātimokkha.' Then, monks, the monks for the most part set out on a journey through the country in a single day.

89. Now at that time there were eighty-four thousand residences in the Indian subcontinent. For when one rains retreat had passed, the deities proclaimed: "One rains retreat has passed, sirs; five rains retreats now remain; after the elapse of five rains retreats, the royal city of Bandhumatī should be approached for the recitation of the Pātimokkha." When two rains retreats had passed... when three rains retreats had passed... when four rains retreats had passed... when five rains retreats had passed, the deities proclaimed: "Five rains retreats have passed, sirs; one rains retreat now remains; after the elapse of one rains retreat, the royal city of Bandhumatī should be approached for the recitation of the Pātimokkha." When six rains retreats had passed, the deities proclaimed: "Six rains retreats have passed, sirs; now is the time to approach the royal city of Bandhumatī for the recitation of the Pātimokkha." Then, monks, those monks, some by their own supernormal power, some by the supernormal power of the deities, approached the royal city of Bandhumatī in a single day for the recitation of the Pātimokkha.

90. "There, monks, the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, recited the Pātimokkha thus to the community of monks:

'Patience is the supreme austere asceticism, forbearance;
The Buddhas declare Nibbāna to be supreme;
For one who injures others is not one who has gone forth,

One who vexes others is not an ascetic.

'The non-performance of all evil, the acquisition of the wholesome;
The purification of one's own mind - this is the instruction of the Buddhas.

'Not reviling, not injuring, and restraint in the Pātimokkha;
Moderation in food, and secluded lodgings;
And devotion to higher consciousness - this is the instruction of the Buddhas.'

The Deities' Announcement

91. "On one occasion, monks, I was dwelling at Ukkaṭṭhā in the Subhaga Grove at the root of a royal sal tree. When I had gone to a private place and was in seclusion, monks, this reflection arose in my mind: 'There is no abode of beings easy to obtain that has not been dwelt in by me during this long period of time, except for the gods of the Pure Abodes. What if I were to approach the gods of the Pure Abodes?' Then, monks, just as a strong man might extend his bent arm or bend his extended arm, even so, having vanished from the Subhaga Grove at the root of a royal sal tree at Ukkaṭṭhā, I appeared among the Aviha gods. In that order of gods, monks, many thousands of deities, many hundreds of thousands of deities, approached me; having approached, they paid respect to me and stood to one side. Standing to one side, monks, those deities said this to me: 'It was ninety-one cosmic cycles ago, sirs, that the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, arose in the world. The Blessed One Vipassī, sirs, the Worthy One, the Perfectly Enlightened One, was of the warrior caste by birth, arose in a family of the warrior caste. The Blessed One Vipassī, sirs, the Worthy One, the Perfectly Enlightened One, was of the Koṇḍañña clan. The life-span of the Blessed One Vipassī, sirs, the Worthy One, the Perfectly Enlightened One, was eighty thousand years. The Blessed One Vipassī, sirs, the Worthy One, the Perfectly Enlightened One, fully awakened at the root of a trumpet-flower tree. The Blessed One Vipassī, sirs, the Worthy One, the Perfectly Enlightened One, had a pair of disciples named Khaṇḍa and Tissa, the foremost, the best pair. The Blessed One Vipassī, sirs, the Worthy One, the Perfectly Enlightened One, had three assemblages of disciples. One assemblage of disciples was of six million eight hundred thousand monks. One assemblage of disciples was of one hundred thousand monks. One assemblage of disciples was of eighty thousand monks. These three assemblages of disciples of the Blessed One Vipassī, sirs, the Worthy One, the Perfectly Enlightened One, were all of those who had eliminated the mental corruptions. The Blessed One Vipassī, sirs, the Worthy One, the Perfectly Enlightened One, had a monk named Asoka as his attendant, his chief attendant. The father of the Blessed One Vipassī, sir, the Worthy One, the Perfectly Enlightened One, was a king named Bandhumā. A queen named Bandhumatī was his mother who gave him birth. The royal city of King Bandhumā was a city named Bandhumatī. Such was the renunciation of the Blessed One Vipassī, sirs, the Worthy One, the Perfectly Enlightened One, such was his going forth, such was his striving, such was his full enlightenment, such was his setting in motion of the wheel of the Teaching. We, sirs, having lived the holy life under the Blessed One Vipassī, having removed sensual desire for sensual pleasures, have been reborn here... etc.'

In that very same order of gods, monks, many thousands of deities, many hundreds of thousands of deities, approached me; having approached, they paid respect to me and stood to one side. Standing to one side, monks, those deities said this to me: 'In this very same fortunate cosmic cycle, sirs, the Blessed One has now arisen in the world as a Worthy One, a Perfectly Enlightened One. The Blessed One, sirs, is of the warrior caste by birth, arisen in a family of the warrior caste. The Blessed One, sirs, is of the Gotama clan. The life-span of the Blessed One, sirs, is short, limited, and brief; one who lives long lives a hundred years or a little more. The Blessed One, sirs, fully awakened at the root of a holy fig tree. The Blessed One, sirs, has a pair of disciples named Sāriputta and Moggallāna, the foremost, the best pair. The Blessed One, sirs, had one assemblage of disciples of one thousand two hundred and fifty monks. This one assemblage of disciples of the Blessed One, sirs, was all of those who had eliminated the mental corruptions. The Blessed One, sirs, has a monk named Ānanda as his attendant, his chief attendant. The father of the Blessed One, sirs, was a king named Suddhodana. A queen named Māyā was my mother who gave me birth. The royal city was a city named Kapilavatthu. Such was the renunciation of the Blessed One, sirs, such was his going forth, such was his striving, such was his full enlightenment, such was his setting in motion of the wheel of the Teaching. We, sirs, having lived the holy life under the Blessed One, having removed sensual desire for sensual pleasures, have been reborn here.'

92. "Then, monks, together with the Aviha gods, I approached the Atappa gods. Etc. Then, monks, together with the Aviha gods and the Atappa gods, I approached the Sudassā gods. Then, monks, together with the Aviha gods, the Atappa gods, and the Sudassā gods, I approached the Sudassī gods. Then, monks, together with the Aviha gods, the Atappa gods, the Sudassā gods, and the Sudassī gods, I approached the Akaniṭṭha gods. In that order of gods, monks, many thousands of deities, many hundreds of thousands of deities, approached me; having approached, they paid respect to me and stood to one side.

"Standing to one side, monks, those deities said this to me: 'It was ninety-one cosmic cycles ago, sirs, that the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One, arose in the world. The Blessed One Vipassī, sirs, the Worthy One, the Perfectly Enlightened One, was of the warrior caste by birth. He arose in a family of the warrior caste. The Blessed One Vipassī, sirs, the Worthy One, the Perfectly Enlightened One, was of the Koṇḍañña clan. The life-span of the Blessed One Vipassī, sirs, the Worthy One, the Perfectly Enlightened One, was eighty thousand years. The Blessed One Vipassī, sirs, the Worthy One, the Perfectly Enlightened One, fully awakened at the root of a trumpet-flower tree. The Blessed One Vipassī, sirs, the Worthy One, the Perfectly Enlightened One, had a pair of disciples named Khaṇḍa and Tissa, the foremost, the best pair. The Blessed One Vipassī, sirs, the Worthy One, the Perfectly Enlightened One, had three assemblages of disciples. One assemblage of disciples was of six million eight hundred thousand monks. One assemblage of disciples was of one hundred thousand monks. One assemblage of disciples was of eighty thousand monks. These three assemblages of disciples of the Blessed One Vipassī, sirs, the Worthy One, the Perfectly Enlightened One, were all of those who had eliminated the mental corruptions. The Blessed One Vipassī, sirs, the Worthy One, the Perfectly Enlightened One, had a monk named Asoka as his attendant, his chief attendant. The Blessed One Vipassī, sirs, the Worthy One, the Perfectly

Enlightened One, had a king named Bandhumā as his father, and a queen named Bandhumatī was his mother who gave him birth. The royal city of King Bandhumā was a city named Bandhumatī. Such was the renunciation of the Blessed One Vipassī, sirs, the Worthy One, the Perfectly Enlightened One, such was his going forth, such was his striving, such was his full enlightenment, such was his setting in motion of the wheel of the Teaching. We, sirs, having lived the holy life under the Blessed One Vipassī, having removed sensual desire for sensual pleasures, have been reborn here.' In that very same order of gods, monks, many thousands of deities, many hundreds of thousands of deities, approached me; having approached, they paid respect to me and stood to one side. Standing to one side, monks, those deities said this to me: 'It was thirty-one cosmic cycles ago, sirs, that the Blessed One Sikhī... etc. We, sirs, under the Blessed One Sikhī... In that very same thirty-first cosmic cycle, sirs, the Blessed One Vessabhū... etc. We, sirs, under the Blessed One Vessabhū... etc. In this very same fortunate cosmic cycle, sirs, the Blessed Ones Kakusandha, Koṇāgamana, and Kassapa... etc. We, sirs, having lived the holy life under the Blessed Ones Kakusandha, Koṇāgamana, and Kassapa, having removed sensual desire for sensual pleasures, have been reborn here.'

93. In that very same order of gods, monks, many thousands of deities, many hundreds of thousands of deities, approached me; having approached, they paid respect to me and stood to one side. Standing to one side, monks, those deities said this to me: 'In this very same fortunate cosmic cycle, sirs, the Blessed One has now arisen in the world as a Worthy One, a Perfectly Enlightened One. The Blessed One, sirs, is of the warrior caste by birth, arisen in a family of the warrior caste. The Blessed One, sirs, is of the Gotama clan. The life-span of the Blessed One, sirs, is short, limited, and brief; one who lives long lives a hundred years or a little more. The Blessed One, sirs, fully awakened at the root of a holy fig tree. The Blessed One, sirs, has a pair of disciples named Sāriputta and Moggallāna, the foremost, the best pair. The Blessed One, sirs, had one assemblage of disciples of one thousand two hundred and fifty monks. This one assemblage of disciples of the Blessed One, sirs, was all of those who had eliminated the mental corruptions. The Blessed One, sirs, had a monk named Ānanda as his attendant, his chief attendant. The father of the Blessed One, sirs, was a king named Suddhodana. A queen named Māyā was my mother who gave me birth. The royal city was a city named Kapilavatthu. Such was the renunciation of the Blessed One, sirs, such was his going forth, such was his striving, such was his full enlightenment, such was his setting in motion of the wheel of the Teaching. We, sirs, having lived the holy life under the Blessed One, having removed sensual desire for sensual pleasures, have been reborn here.'

94. "Thus indeed, monks, this element of phenomena has been thoroughly penetrated by the Truth-finder alone, through the thorough penetration of which element of phenomena the Truth-finder recollects the Buddhas of the past who have attained final Nibbāna, who have cut off obsession, who have cut off the path, who have brought to an end the round of rebirths, who have transcended all suffering - he recollects their birth, he recollects their name, he recollects their clan, he recollects their life-span, he recollects their pair of disciples, he recollects their assemblage of disciples - 'Those Blessed Ones were of such birth.' 'Those Blessed Ones were of such name, of such clan, of such morality, of such teachings, of such wisdom, of such dwelling, of such liberation.'"

"Deities also reported this matter to the Truth-finder, by which the Truth-finder recollects the Buddhas of the past who have attained final Nibbāna, who have cut off obsession, who have cut off the path, who have brought to an end the round of rebirths, who have transcended all suffering - he recollects their birth, he recollects their name, he recollects their clan, he recollects their life-span, he recollects their pair of disciples, he recollects their assemblage of disciples - 'Those Blessed Ones were of such birth.' 'Those Blessed Ones were of such name, of such clan, of such morality, of such teachings, of such wisdom, of such dwelling, of such liberation.'"

This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said.

The Discourse on the Great Legend is concluded as first.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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