

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
Piṭaka - Aṭṭhakathā)

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
Aṭṭhakathā)

12. Commentary on the Chronicle of the Buddhas
(12. Buddhavaṃsa-aṭṭhakathā)

2. Commentary on the Talk on Sumedha's Aspiration
(2. Sumedhapatthanākathāvaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

12. Commentary on the Chronicle of the Buddhas

2. Explanation of the Talk on Sumedha's Aspiration

Now -

- 1-2.** "In a hundred thousand cosmic cycles, and four incalculables;
There was a city named Amara, beautiful to behold and delightful."

The occasion has arrived for the explanation of the Buddhavaṃsa proceeding by the method beginning thus. Now since this explanation of the Buddhavaṃsa becomes clear when explained after having examined the laying down of the discourse, therefore the examination of the laying down of the discourse should first be understood. For there are four layings down of discourses - one's own disposition, another's disposition, dependent on a question, and arising from an occasion. Therein, whatever discourses the Blessed One spoke uninvited by others, solely through his own disposition. That is: The Ākaṅkheyya Sutta, the Vattha Sutta, and so on; for those, the laying down is one's own disposition.

But those which, thinking "Indeed, the mental states that ripen liberation have matured in Rāhula; what if I were to train Rāhula further in the elimination of mental corruptions"; thus, having observed the disposition, patience, mind, and capacity for awakening of others, were spoken by way of another's disposition. That is: The Rāhulovāda Sutta, the Dhammacakkappavattana Sutta, and so on; for those, the laying down is another's disposition.

Having approached the Blessed One, those various gods and humans ask a question. Thus, whatever was spoken by the Blessed One when thus asked - the Devatā Saṃyutta, the Bojjhaṅga Saṃyutta, and so on - for those, the laying down is dependent on a question.

But those which were taught dependent on an arisen occasion - the Dhammadāyāda, the Simile of the Son's Flesh, and so on - for those, the laying down is arising from an occasion. Thus, among these four layings down of discourses, the laying down of this Buddhavaṃsa is dependent on a question. For this was laid down by the Blessed One by way of a question. By whose question? Of the Venerable Sāriputta the Elder. For this was said in this very source:

"Sāriputta of great wisdom, skilled in concentration and meditative absorption;
Having attained perfection in wisdom, asks the leader of the world;
What was your resolution like, O great hero, O best of men?"

Beginning. Therefore this teaching of the Buddhavaṃsa should be understood as dependent on a question.

Therein, regarding "in a hundred thousand cosmic cycles": here this word "kappa" is seen in the senses of believing, conventional expression, time, description, cutting, alternative, pretext, all around, life-span cosmic cycle, great cosmic cycle, and so on. For thus, in "This is trustworthy of Master Gotama. As is natural for a Worthy One, a Perfectly Enlightened One" and so on, it is seen in the sense of believing. In "I allow, monks, to consume fruit by means of five procedures proper for ascetics" and so on, it is a conventional expression. In "By which I constantly dwell" and so on, it is time. In "Thus said the Venerable Kappa" and "Nigrodhakappa was his name, given by you, Blessed One, to the brahmin" and so on, it is a description. In "Adorned, with trimmed hair and beard" and so on, it is cutting. In "The practice as to two finger-breadths is allowable" and so on, it is an alternative. In "There is reason to lie down" and so on, it is a pretext. In "Having illuminated almost the entire Jeta's Grove" and so on, it is all around. In "Let the Blessed One remain for a cosmic cycle, venerable sir, let the Fortunate One remain for a cosmic cycle," here it is a life-span cosmic cycle. In "How long, venerable sir, is a cosmic cycle?" here it is a great cosmic cycle. By the word "and so on," in "Indeed, friend, we were conversing with a disciple who is like the Teacher himself, and we did not know," here it is a counterpart. "The allowable mark is lost. The place made allowable is worn out" - here it is a Vinaya cosmic cycle. But here it should be seen as a great cosmic cycle. Therefore "in a hundred thousand cosmic cycles" means a hundred thousand great cosmic cycles - this is the meaning. Regarding "and four incalculables": "at the summit of four incalculable periods" should be seen as the remainder of the expression. The meaning is: at the summit of four incalculable periods exceeding a hundred thousand cosmic cycles. Regarding "a city named Amara": there was a city which had obtained the name "Amara" and "Amaravatī." Some, however, explain it here in another manner; what use are they? This is merely the name of that city. "Beautiful to behold" means beautiful to see because of being adorned with well-arranged and variegated courtyards, gates, crossroads, intersections, walls, enclosures, mansions, storied buildings, and dwellings. "Delightful" means it delights the minds of gods, humans, and others because of the level, clean, and supremely charming terrain, because of being endowed with shade and water, because of easily obtainable food, because of being furnished with all requisites, and because of prosperity - thus it is delightful.

"Not free from ten sounds" means by the sound of elephants, the sound of horses, the sound of chariots, the sound of drums, the sound of conches, the sound of tabors, the sound of lutes, the sound of singing, the sound of cymbals, and the tenth sound of "eat, drink, and chew." By these ten sounds it was not free; the meaning is that at all times there were incomparable festivals, gatherings, and theatrical performances being enjoyed. "Well-supplied with food and drink" means well combined with food - the fourfold nutriment - and with beverage; well-supplied with food and drink. By this, abundance of food is shown; the meaning is abundantly well-supplied with food and drink.

Now, for the purpose of showing those ten sounds by way of subject matter -

"The sound of elephants, the sound of horses, drums, conches, and chariots; Eat and drink, proclaimed with food and drink." Was said.

Therein, "the sound of elephants" means by the trumpeting sound of elephants; the accusative case should be understood as used in the instrumental sense. This same method applies to the remaining terms as well. "Drums, conches, and chariots" means by the sound of drums, the sound of conches, and the sound of chariots; that is the meaning. It is stated with a change of gender; the meaning is that it was proclaimed and resounded with that which is connected with food and drink, proceeding by the method beginning with "eat and drink." Here one asks - But has only a portion of those sounds been shown, not the whole? Not a portion; the whole tenfold has been shown. How? The sound of tabors is included by the sound of drums; the sounds of lutes, singing, and cymbals are included by the sound of conches - thus exactly ten are shown.

Having thus described the splendour of the city by one method, in order to show that very same again -

- 3.** "A city accomplished in all qualities, endowed with all crafts, endowed with the seven jewels, crowded with various people; Prosperous like a city of the gods, an abode for those of meritorious deeds." Was said.

Therein, "accomplished in all qualities" means accomplished in all constituent parts of a city such as walls, gateways, watchtowers and so on; or the meaning is complete in all wealth, requisites, riches, grain, grass, firewood and water. "Endowed with all crafts" means attained by all industries; the meaning is endowed with all industries. "Endowed with the seven jewels" means complete in the seven jewels such as pearls and so on; or endowed with the seven jewels such as the elephant jewel and so on from the dwelling place of a universal monarch. "Crowded with various people" means crowded with people of various regional languages. "Prosperous" means prosperous and flourishing with all requisites for human enjoyment. "Like a city of the gods" means it is said to be prosperous like a city of the gods, like Ālakamandā, like Amaravatī. "An abode for those of meritorious deeds" means those of meritorious deeds, people, dwell here, thus it is a residence. It should be understood that where "āvāso" should be said, "āvāsaṃ" is said having made a change of gender. "One is known by that" thus it is merit; the meaning is one becomes known by way of family, beauty, great wealth and sovereignty. Or "it purifies" thus it is merit. Because of carrying away the stain and dust of all unwholesome states, those for whom there is meritorious action, they are those of meritorious deeds; the meaning is that it has become a residence for those of meritorious deeds.

There a brahmin named Sumedha dwelt, well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation, unassailed and irreproachable with respect to birth, handsome, good-looking, pleasing, endowed with the highest beauty of complexion. He had mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man. But while he was still young, his mother and father died. Then his revenue controller, a minister, having brought the income ledger, having opened the chambers filled with various jewels such as gold, silver, gems, pearls and so on - "This much, prince, is your mother's property, this much is your father's property, this

much is your grandfather's and great-grandfather's" - having pointed out the wealth up to the seventh generation - "Take charge of this" - he handed it over. He, having accepted saying "Very well," performing meritorious deeds, dwelt in the house. Therefore it was said -

4. "In the city of Amaravatī, there was a brahmin named Sumedha;
With an accumulation of many tens of millions, with abundant wealth and grain.
5. "A reciter, a bearer of sacred texts, one who has gone beyond the three Vedas;
In the marks of a great man and in history, having reached perfection in his own teaching."

Therein, "in the city of Amaravatī" means in the city known as Amaravatī. "Named Sumedha" - here "medhā" is called wisdom. That wisdom of his was beautiful and praised - thus he became known as Sumedha. "Brahmin" means one who recites the sacred texts (brahmaṃ aṇati), one who trains - thus he is a brahmin; the meaning is one who studies the sacred hymns. But the grammarians say "a brahmin is an offspring of Brahmā." But the noble ones call them brahmins because of having warded off evil. "Having an accumulation of many koṭis" - an accumulation of koṭis is a koṭi-accumulation; he who has many koṭi-accumulations is one having an accumulation of many koṭis; the meaning is an accumulation of wealth of many koṭis. "Having abundant wealth and grain" means having plentiful wealth and grain. The former was said with reference to wealth and grain stored in the ground and in storerooms; this should be understood as said with reference to wealth and grain available for constant use.

"A reciter" means one who does not meditate (na jhāyati) - thus a reciter; the meaning is one devoid of the development of meditative absorption. For this was said: "Now they do not meditate." "Now they do not meditate" - thus, Vāseṭṭha, the third expression "ajjhāyakā, ajjhāyakā" arose - thus at the time of the first cosmic cycle, a word of reproach arose for brahmins devoid of meditative absorption. Now "he meditates on the sacred texts" - thus a reciter, "he turns over the sacred texts" - with this meaning, having made it a word of praise, they use it. "He bears the sacred texts" - thus he is a bearer of the sacred texts. "Of the three Vedas" means of the three Vedas - the Iru Veda, the Yaju Veda, and the Sāma Veda. But this word "veda" is found in the senses of knowledge, pleasure, and text. Thus he - In such passages as "Whom you would recognise as a brahmin, one who has attained the highest knowledge, one who owns nothing, non-attached to sensual existence," it is seen in the sense of knowledge. In such passages as "Those who wander in the world filled with joy," it means pleasure. In such passages as "One who has gone beyond the three Vedas together with their vocabularies and rituals," it means text. Here too it means text. "One who has gone beyond" means one who has gone to the far shore of the three Vedas merely by the performance of lip-striking - thus he is one who has gone beyond. "In the marks of a great man" means in the characteristics such as the marks of women, the marks of men, the marks of a great man, and so on. "In history" means in a particular text reckoned as ancient, connected with such expressions as

"thus it was, thus it was." "In his own teaching" means in the brahmins' own teaching, or in their own teacher's doctrine. "Having reached perfection" means having gone to the far shore; the meaning is he was a world-famed teacher.

Then one day that wise Sumedha, the wise one who had won the favour of a group of ten qualities, having gone to a private place on the excellent upper terrace of the mansion, folding his legs crosswise, seated, thought - "The taking of conception in rebirth is indeed suffering, likewise the breaking of the body in the place where one is reborn again and again. And I am subject to birth, subject to ageing, subject to disease, subject to death. It is proper for me, being such, to seek the birthless, the ageless, the disease-free, the deathless, the happy, the safe, Nibbāna. Inevitably, having been freed from the wandering in existence, there must be one path leading to Nibbāna." Therefore it was said -

6. "Having gone to a private place and sat down, thus I thought then;
Rebirth is suffering indeed, and the breaking of the body.
7. "Subject to birth, subject to ageing, subject to disease was I then;
The ageless, the deathless, the secure, I will seek peace.
8. "What if I were to abandon this putrid body, filled with various corpses;
Having discarded it, I would go, without attachment, not desirous of it.
9. "There is that path, it will be, it is not impossible, not without cause;
I will seek that path, for release from existence."

6-9. Here, however, we shall proceed having stated only the connection of the verses and the meaning of the obscure terms. Therein, "rahogato" means gone to a secret place, seated in a secluded place. "Evaṃ cintesaṃ" means "thus I thought." "Evaṃ" by this shows the manner of thinking. "Tadā" means at that time of the wise man Sumedha. By "thus I thought," the Blessed One makes the wise man Sumedha one with himself. Therefore, making known that "that Sumedha then was myself," the Blessed One spoke "thus I thought then" in the capacity of the highest person. "Jātidhammo" means having the intrinsic nature of birth. This same method applies to the remaining terms as well. "Nibbuti" means Nibbāna.

"Yaṃnūnā" is an indeclinable particle in the sense of reflection; the meaning is "if, however, I." "Pūtikāyaṃ" means a body that has become putrid.

"Nānākuṇapapūritaṃ" means filled with various loathsome things such as urine, excrement, pus, blood, bile, phlegm, spittle, snot, and so on. "Anapekkho" means without attachment. "Atthi" means it is inevitably found. "Hehiti" means "it will be"; this is a word of reflection. "Na so sakkā na hetuye" means by that path it is not impossible for it not to come to be. "So pana maggo hetuye" means it does not fail to be a cause; the meaning is "it is indeed a cause." "Bhavato parimuttiyā" means liberation from the bondage of existence; this is the meaning.

Now, in order to establish the meaning reflected upon by himself, he said beginning with "just as." Just as indeed in the world there exists what is called happiness, which is the counterpart of suffering, so when there is existence, there must also be non-existence as its counterpart. And just as when there is heat, there also exists

coolness which is the appeasement of that, so there must also be Nibbāna through the appeasement of the fire of lust and so on. And just as when there is an evil, inferior phenomenon, there also exists a good, blameless phenomenon which is its counterpart, just so when there is evil birth, through the exhaustion of all birth, there must also be Nibbāna reckoned as the birthless. Therefore it was said -

10. "Just as when suffering exists, happiness also is found;
So when existence is present, non-existence too should be desired.
11. "Just as when heat exists, coolness also is found;
So when the threefold fire exists, Nibbāna should be desired.
12. "Just as when evil exists, good also is found;
Even so when birth exists, non-birth too should be desired."

10-12. Therein, "just as" is an indeclinable particle in the sense of a simile. "Happiness" means bodily and mental happiness; it is called happiness because it well uproots suffering. "Existence" means production. "Non-existence" means non-production; when production exists, the state of non-production too should be desired. "When the threefold fire exists" means when the threefold fire of lust and so on exists - this is the meaning. "Nibbāna" means the quenching, the appeasement of that threefold fire of lust and so on, and Nibbāna should be desired. "Evil" means unwholesome, inferior. "Good too" means wholesome too. "Just so" means just in the same way. "When birth exists" means when birth is existing - this is the meaning. It is stated having made a change of gender and an elision of the grammatical case. "Non-birth too" means the annihilation of birth; non-birth, that is Nibbāna, too should be desired.

Then I thought further - "Just as a man sunk in a heap of excrement, having seen from afar a lake of spotless water adorned with a grove of lotuses, blue water-lilies and white lotuses - 'By which path should one go there?' - it is proper for him to seek that lake. That he does not seek it is not the fault of that lake, but only the fault of that man. Just so, when the great lake of the Deathless that washes away the stain of defilements exists, that he does not seek it is not the fault of the great lake of Nibbāna termed the Deathless, but only the fault of the man. And just as a man surrounded by thieves, even when a path of escape exists, if he does not flee, that is not the fault of that path, but only the fault of that man. Just so, for a man seized, having been surrounded by the thieves of defilements, when the safe highway leading to the great city of Nibbāna exists, the not seeking of that path is not the fault of the path, but only the fault of the man. Just as a man oppressed by disease, when a physician skilled in treating disease exists, if having sought that physician he does not have that disease treated, that is not the fault of the physician, but only the fault of that man. Just so, however, whoever is oppressed by the disease of defilements and does not seek the teacher who exists, skilled in the path of appeasement of defilements, that is only his fault, not the fault of the teacher who is the guide for the disease of defilements." Therefore it was said -

13. "Just as a man gone into excrement, having seen a lake filled;
Does not seek that lake, that is not the fault of the lake.

14. "Thus when the stain of defilements can be washed away, when the lake of the Deathless exists;
He does not seek that lake, that is not the fault of the lake of the Deathless.
15. "Just as one surrounded by enemies, when a path for going exists;
Does not flee, that man, that is not the fault of the road.
16. "Thus obstructed by defilements, when the safe path exists;
He does not seek that path, that is not the fault of the safe road.
17. "Just as a diseased man, when a physician is present;
Does not have that disease treated, that is not the fault of the physician.
18. "Thus afflicted by the diseases of defilements, oppressed;
Does not seek that teacher, that is not the fault of the Great Leader."

13-18. Therein, "gone into excrement" means gone into a pit of excrement, or gone into, that is, smeared with excrement. "Washes away the stain of defilements" means in the cleansing of the stain of defilements; the nominative case is used in the locative sense. "The lake of the Deathless" means of the lake termed the Deathless; the locative case should be understood as used in the genitive sense; it is stated having inserted the word "remembering." "By enemies" means by adversaries. "Surrounded" means obstructed all around. "A path for going" means on the path for going. It is stated having made the arrival of remembering for the purpose of the destruction of desire. "Does not flee" means if he were not to flee. "That man" means that man surrounded by thieves. "Of the straight road" means of the path. For the path has -

"Path, road, way, track, straight road, highway;
Boat, crossing-bridge, raft, mattress, and footbridge."

Many names. Here this one is stated by the name "straight road." "Safe" means safe because of the absence of all dangers. "The safe road" means of the safe road - this is the meaning. "Physician" means the physician. "Does not have it treated" means if he were not to have it treated. "That is not the fault of the physician" means there is no fault of the physician; the fault is only of the sick person - this is the meaning. "Afflicted" means one in whom bodily and mental suffering has arisen. "Teacher" means the teacher of the path to liberation. "Guide" means of the teacher.

Having thought thus, I further thought thus - "Just as a man fond of adornment, having abandoned a corpse hung around his neck, would go happily, thus by me too, having abandoned this putrid body, without concern, the great city of Nibbāna should be entered. And just as men and women, having defecated and urinated on a dung-hill, do not go taking it in their laps or wrapping it in their garment-edges and taking it, but rather, being disgusted, not wishing even to look at it, without concern, having abandoned it, they go; thus it is fitting for me too, having abandoned this putrid body without concern, to enter the deathless city of Nibbāna. And just as sailors, having abandoned a decrepit boat that takes in water, go without concern, thus I too, having abandoned this body oozing through nine wound-openings, without concern, shall enter the great city of Nibbāna. And just as some man, having taken various kinds of

jewels such as pearls, gems, and lapis lazuli, going along the road together with thieves, out of fear of the destruction of his own jewels, having abandoned those thieves, takes a secure road; thus this putrid body too is like a thief who plunders jewels. If I make craving here, the jewels of wholesome qualities of the noble path will perish for me; therefore it is fitting for me, having abandoned this body born of impurity, like a great thief, to enter the great city of Nibbāna." Therefore it was said -

19. "Just as a man, having loathed a corpse bound to his neck;
Having released it, would go, happy, independent, self-controlled.
20. "Likewise this putrid body, an accumulation of various corpses;
Having discarded it, I would go, without attachment, not desirous of it.
21. "Just as at a place of defecation, men and women excrement;
Having discarded it, they go, without attachment, not desirous of it.
22. "Just so I will discard this body, filled with various corpses;
I will go, like one who, having defecated, leaves the hut.
23. "Just as a decrepit boat, crumbling, taking in water;
The owners, having abandoned it, go, without concern, not desirous of it.
24. "Just so I will discard this body, with nine openings, constantly flowing;
Having abandoned it, I will go, like owners leave a worn-out boat.
25. "Just as a man going with thieves, having taken goods;
Having seen the fear of goods being seized, having discarded them, he goes.
26. "Just so this body, like a great thief;
Having abandoned this, I shall go, from fear of the cutting off of wholesome states."

19-26. Therein, "just as a corpse, a man" means just as a young, youthful man fond of adornment, having been troubled, having been ashamed, having loathed a snake carcass or a dog carcass or a human carcass hung around his neck, having released that corpse, would go. "Happy" means one who is happy. "Independent" means one who dwells as he wishes. "An accumulation of various corpses" means that which has become a heap of manifold corpses. "Filled with various corpses" is also a reading.

"At a place of defecation" - they defecate, they excrete here, thus it is excrement; excrement and that is a place, thus it is a place of defecation. Or alternatively, that which is breathed out is breath, this is a name for excrement; its place is the place of breath, in that place of breath, the meaning is a place of dung. "Having defecated, like a hut" means having defecated, like men and women leaving the hut - this is the meaning.

"Decrepit" means old. "Falling apart" means disintegrating, scattering - this is the meaning. "Taking in water" means one that takes in water. "Owner" means the owner of the boat. "With nine openings" means with nine openings because of being

connected with nine wound-openings such as the eyes, ears and so on, with holes and perforations. "Constantly flowing" means constantly discharging, always oozing impurity - this is the meaning.

"Having taken goods" means having taken whatever goods such as jewels and so on. "Having seen the fear of goods being seized" means having seen the fear through the seizing of goods - this is the meaning. "Just so" means like that man going having taken the goods. "This body" means but this is the body in the sense of being the origin of contemptible things that are supremely loathsome. "Origin" means the place of arising. "They come from that" is the origin; the contemptible things are head hair and so on. Thus the body is the origin of contemptible things such as head hair and so on. "Like a great thief" means through the eye and so on, by way of attachment and so on towards enticing objects among forms and so on, having become a thief through killing living beings, taking what is not given, and so on, it plunders all that is wholesome - thus it is like a great thief. Therefore, just as that man going along the road having taken jewelled goods together with thieves, having abandoned those thieves, goes; just so I too, having abandoned this body that is like a great thief, shall go to seek the path that brings about my own safety - thus the connection of meaning should be understood. "Through fear of the cutting off of wholesome states" means through fear of the plundering of wholesome mental states - this is the meaning.

Then thus the wise Sumedha, having reflected upon the reason for renunciation by means of various similes, further thought - "Having accumulated this great heap of wealth, my father, grandfather and others, going to the world beyond, did not go having taken even a single coin; but it is fitting for me to take it and make a reason for going" - having gone, he informed the king - "I, great king, with a heart troubled by birth, ageing and so on, shall go forth from home into homelessness. I have wealth of many hundreds of thousands of crores; may Your Majesty accept it." The king said - "I have no need of your wealth; you yourself do as you wish."

And he, saying "Very well, Sire," having had a drum circulated in the city, having given a gift to the public, having abandoned both objective sensual pleasures and defilement sensual pleasures, having gone forth from the city of Amarā, which was like the city of the excellent immortals, entirely alone, in the Himalayas abounding with various herds of animals, in dependence on a mountain named Dhammika, having made a hermitage, having built there a leaf-hut, having constructed a walking path free from the five faults, in order to produce the power of direct knowledge endowed with eight virtues, having abandoned the cloth possessed of nine faults, having put on a bark garment possessed of twelve virtues, he went forth. But thus having gone forth, having abandoned the leaf-hut filled with eight faults, having gone to a tree-root endowed with ten virtues, having abandoned all grain products, having become one who feeds on fallen fruits, striving in striving by way of sitting place and walking path, within just seven days he became an obtainer of the eight attainments and the five direct knowledges. Therefore it was said -

27. "Having thus reflected, many hundreds of millions in wealth;
Having given to those with protectors and the destitute, I approached the Himalayas.

28. "Not far from the Himalayas, there is a mountain named Dhammika;

A hermitage was well made by me, a leaf-hut was well built.

29. "There I built a walking path, free from the five faults;
Endowed with eight virtues, I produced the power of direct knowledge.
30. "I abandoned the cloth there, possessed of nine faults;
I put on a bark garment, possessed of twelve virtues.
31. "I abandoned the leaf-hut, filled with eight faults;
I approached a tree-root, possessed of ten virtues.
32. "Grain that was sown and planted, I abandoned without remainder;
Endowed with many virtues, I took up fallen fruit.
33. "There I strove with effort, in sitting, standing, and walking;
Within seven days, I attained the power of direct knowledge."

27-30. Therein, "thus I" means "thus I," the meaning is having reflected in the manner stated below. "To those with protectors and the destitute" means having given to those with protectors and those without protectors, to the wealthy and to the poor, saying "Let those who wish take," together with the storehouses - this is the meaning. "Not far from the Himalayas" means not far from, near the king of mountains, the Himalayas. "A mountain named Dhammika" means a mountain bearing such a name. But why is this called Dhammika? Mostly, however, Bodhisattas, having gone forth in the going forth of sages, in dependence on that mountain, having produced direct knowledges, practised the duties of an ascetic. Therefore, because of being the support for the duties of an ascetic, it became well-known as "Dhammika." By the passage beginning with "A hermitage was well made by me," it is spoken as if the hermitage, leaf-hut, and walking paths were built by the wise Sumedha with his own hands; but they were not built with his own hands; rather, they were created by the young god Vissakamma, sent by Sakka, the king of the gods. But the Blessed One at that time, with reference to that accomplishment produced by the power of his own merit - "Sāriputta, on that mountain -

'A hermitage was well made by me, a leaf-hut was well built;
There I built a walking path, free from the five faults.'"He said beginning with;

Therein, "leaf-hut" means a hall roofed with leaves. "There" means in that hermitage site. "Free from the five faults" means free from the five faults of a walking path. What are the five faults of a walking path? Free from these five faults, namely: hardness and unevenness, having trees within, being covered by thickets, being too narrow, and being too wide. By the superior delimitation, the walking path is said to be sixty cubits in length and one and a half cubits in breadth. Alternatively, "free from the five faults" means free from, declined from the five faults of the mental hindrances - the connection should be seen with the subsequent term "I brought the power of direct knowledge." "Endowed with eight virtues" means the meaning is: I brought, I produced the power of direct knowledge possessed of the eight virtues stated thus: "when the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability."

Some, however, making the connection with the hermitage, say "endowed with the eight pleasures of an ascetic, he built the hermitage endowed with these eight pleasures of an ascetic, namely: the absence of possessing wealth and grain, the state of blameless quest for almsfood, the state of eating almsfood with passion quenched, the absence of the defilement of oppressing the country when the king's men oppress the country and seize wealth, grain, and so on, the state of being without desire and lust for requisites, the state of being fearless of plunder by thieves, the state of being unassociated with kings, rulers, and chief ministers, and the state of being unobstructed in the four directions - endowed with these eight pleasures of an ascetic, he built the hermitage"; that does not agree with the Pāḷi.

"Cloth" means a garment. "There" means in that hermitage. "Possessed of nine faults" means, Sāriputta, dwelling there, I abandoned, I relinquished the very costly cloth that I had worn and wrapped around myself. It explains that in abandoning the cloth, having seen nine faults there, he abandoned it. For those who have gone forth in the going forth of a hermit, nine faults in the cloth have been declared. Which nine? The state of the cloth being very costly, the state of being dependent on others, the state of quickly becoming soiled through use - and when soiled it must be washed and dyed again - the state of wearing out through use, when worn out a mend or a patch must be made - the state of being difficult to obtain when seeking again, the state of being unsuitable for the going forth of a hermit, the state of being common to enemies - it must be guarded so that enemies do not seize it - the state of being a basis for adornment for one who wears it, the state of great desire for one who carries it about - it explains that having abandoned the cloth possessed of these nine faults, he put on a bark garment. "Bark garment" means the meaning is: one takes up a bark garment made by splitting muñja grass into splinter after splinter and tying it together, made of bark strips, for the purpose of wearing as a lower and upper garment. "Possessed of twelve virtues" means endowed with twelve benefits. Here the word "virtue" has the meaning of benefit, as in such passages as "An offering of a hundredfold is to be expected" and so on. The syllable "ma" serves as a word-connector. The twelve benefits of the bark garment are: being of little value, not being dependent on others, being possible to make with one's own hands, the absence of needing to be sewn even when worn out through use, the absence of fear of thieves, the state of being easy to make for one seeking again, the state of being suitable for the going forth of a hermit, the absence of being a basis for adornment for one who uses it, the state of fewness of wishes regarding the robe requisite, the state of comfort in use, the state of being easily obtainable through the arising of bark, and the state of being without concern even when the bark garment is lost - endowed with these twelve virtues.

Then the wise Sumedha, dwelling there in the hermitage, having risen towards the break of dawn, reviewing the reason for his going forth, it is said, thought thus - "I, having abandoned like a lump of spittle the house adorned in the manner of the abode of the excellent gods, beautified with lofty wealth, delightful with the household members speaking with sweet laughter mingled with the sound of the clinking of new golden bracelets and anklets and so on, through delight in seclusion have entered the grove of austerity that washes away the evil of all people; but here my dwelling in the hermitage is like a second household life - come, let me dwell at the foot of a tree." Therefore it was said -

31. "I abandoned the leaf-hut, filled with eight faults."

Therein, "filled with eight faults" means filled with, connected with eight faults. Which eight? The state of needing to be produced with great building materials; the state of needing to be constantly maintained with grass, leaves, clay and so on; a lodging indeed reaches an elder, and for one being evicted at an improper time there is no unified focus of mind - the state of being subject to eviction; the state of making the body delicate through the impact of cold and heat; the state of concealing blame because whatever evil can be done by one who has entered a house; the state of having possessions thinking "this is mine"; the existence of a house is dwelling with a companion; the state of being shared by many because of being common to lice, centipedes, house lizards and so on - thus, having seen these eight dangers, the Great Being abandoned the hermitage.

"Possessed of ten virtues" means having rejected a roof, endowed with ten virtues; the meaning is "I have approached a tree-root." Which ten? The state of requiring little effort; the state of being easily obtainable and blameless since there is only the mere approaching there; the state of arousing the perception of impermanence through repeatedly seeing the change of tree leaves; the absence of stinginess regarding the lodging; for one doing evil there feels ashamed - the state of not being fit for doing evil; the absence of making it a possession; dwelling together with deities; the rejection of a roof; the pleasantness of use; the state of being without concern because of the easy availability of a tree-root lodging wherever one goes - thus, having seen these ten virtues, he says "I have approached a tree-root." And he said -

"Praised by the supreme Buddha, and spoken of as a resource;
An abode for the secluded one, where is one equal to a tree-root?

"Removing stinginess regarding a dwelling, guarded by deities;
Indeed dwelling in a secluded place, at a tree-root, one of good conduct.

"Deep red, blue, pale, and fallen;
Seeing the tree leaves, one dispels the perception of permanence.

"Therefore the Buddha's inheritance, the abode of one delighting in
meditation;
A discerning one should not despise the secluded tree-root."

Then the wise Sumedha, having seen the faults of the hermitage, dwelling having obtained the benefits of the tree-root lodging, thought even further - "My going to the village for the sake of food is the suffering of searching for food. I did not go forth on account of any loss for the sake of food. And there is no measure of the suffering rooted in the search for food. What if I were to sustain myself on fallen fruit?" But explaining this particular meaning -

32-33. "Grain that was sown and planted, I abandoned without remainder.
Endowed with many virtues, I took up fallen fruit." He said beginning with;

Therein, "sown" means produced by sowing. "Planted" means produced by planting; the production of crops is only twofold by way of sowing and planting; having abandoned both kinds through his own fewness of wishes, I sustained myself on fallen fruit. "Fallen fruit" means fruit that has fallen down by itself. "I took up" means I consumed.

"Content with fallen fruit, with livelihood not dependent on others;
Having abandoned greed for food, the sage belongs to the four directions.

"He gives up craving for flavour, and his livelihood becomes pure;
Therefore one should not despise the food of fallen fruit."

Thus progressing, the wise Sumedha, before long, within seven days, attained the eight attainments and the five direct knowledges. Making known this meaning, "there he strove with effort" and so on was said. Therein, "there" means in that hermitage. "Striving" means energy; for energy is called "striving" because it should be striven or because it produces the state of striving. "He strove" means I exerted energy. "In sitting, standing, and walking" means by sitting and by standing and by walking.

But the wise Sumedha, having rejected the sleeping place, having spent night and day by sitting, standing, and walking alone, within just seven days attained the power of direct knowledge. But thus, having attained the power of direct knowledge, while the hermit Sumedha was spending his time in the happiness of attainment, at that time a Teacher named Dīpaṅkara, who gathered all people together, who struck fear into the forces of Māra, who was a lamp of knowledge, arose in the world.

This is his account in brief only - It is said that this Great Being named Dīpaṅkara, having fulfilled thirty perfections, standing in an individual existence similar to the individual existence as Vessantara, having given great gifts such as those that caused the earth to tremble, at the end of his life span having been reborn in the Tusita city, having remained there as long as life lasted, the deities of the ten-thousand world-systems having assembled -

"The time has come for you, O great hero, having been born in your mother's womb;
Helping the world with its gods to cross over, awaken to the Deathless state."

When this was said, thereupon he, having heard the word of the deities and having investigated the five great investigations, having passed away from there, in the city of Rammavatī, by his own splendour of fame, in the family of the king named Sudeva, a king of men, a Vāsudeva who had conquered, he took conception in the womb of Queen Sumedhā on the full moon day of Āsāḥī under the constellation of Uttarāṣāḥī, and being attended upon with a great retinue, in the womb of the great queen, like one gone into a jewelled pinnacle, unsmeared by any impurity, having dwelt for ten months, like the autumn moon emerged from an opening in the clouds, he came forth from her womb.

The thirty-two advanced signs

But at the moment of conception and at the moment of birth of the prince Dīpaṅkara, thirty-two advanced signs and wonders appeared. When all omniscient Bodhisattas descend into their mothers' wombs, when they come forth, when they attain full enlightenment, and when they set in motion the wheel of the Teaching - in these four occasions, thirty-two wonders occur indeed. Therefore, because they are well known, they have been shown by me at the birth of the prince Dīpaṅkara -

"When the prince Dīpaṅkara, the maker of beauty, the maker of auspiciousness, the maker of peace, was born;
Trembled and quaked then on all sides, the ten-thousandfold world system.

In the thousands of world-systems, the deities of the ten thousand,
In a single world-system, they then gathered together.

The Bodhisatta, the Great Being, just born, the deities
First received him, afterwards human beings then.

Unplayed by anyone, the leather-bound drums, the well-skinned kettledrums
and lutes;
Untouched, the ornaments at that moment all around sweetly sounded.

Everywhere bonds were broken, and all diseases departed of their own accord;
Those blind from birth saw forms, and the deaf heard sounds all around.

Humans dull from birth obtained recollection, the lame went on foot only;
Boats that had gone to foreign lands of their own accord swiftly approached
the port.

All jewels, whether situated in the sky or stored in the ground, of their own
accord shone all around;
The fire was extinguished in the terrible hells, and in the rivers the water did
not flow.

Even in the world-interstices, continuously filled with suffering, there was a
lofty and extensive radiance;
Likewise then, with calmed garland of waves, this great ocean had sweet
water.

No harsh or rough wind blew, the trees were in full blossom;
The moon shone exceedingly together with the stars, and the sun was not hot.

Birds from the sky and from the trees, joyful, descended to the ground below;
And a great cloud covering the four continents shed sweet water all around.

Standing right there in their own divine abodes, the deities with gladdened
minds,
They danced, they sang and they played music, they shouted and they made
sport too.

Of their own accord, it is said, the great door panels at that very moment were

flung open;

Neither hunger nor thirst, it is said, afflicted anyone at all among the great multitude.

Those groups of living beings that were perpetual enemies, they obtained the supreme mind of friendliness;

Crows associated together with owls, snakes made sport with boars.

Even terrible snakes and even cobra-faced serpents played freely together with mongooses;

Lice settled on the heads of cats, even house mice with trusting minds.

Even in the interval between Buddhas, where no water was obtained, in the world of spirits thirst departed;

The hunchbacked became even and beautiful in body, and the mute spoke sweet words.

With gladdened minds, the groups of living beings then spoke dear words to one another;

Horses neighed with delighted minds, and even noble elephants trumpeted in their excitement.

"Filled with fragrant sandal-wood powder, sweet-smelling with flowers, saffron, and incense;

Garlanded with various beautiful great banners, the ten thousand was all around."

Therein, for him, the trembling of the ten-thousandfold world system was the advanced sign of the attainment of omniscient knowledge; the assembling of the deities in a single world-system was the advanced sign of assembling together all at once at the time of the setting in motion of the wheel of the Teaching and receiving the Teaching; the first reception by the deities was the advanced sign of the attainment of the four fine-material-sphere meditative absorptions; the subsequent reception by human beings was the advanced sign of the attainment of the four immaterial-sphere meditative absorptions; the self-sounding of the leather-bound drums was the advanced sign of the proclamation of the great drum of the Teaching; the self-sounding of the lutes and ornaments was the advanced sign of the attainment of the progressive abidings; the self-cutting of bonds was the advanced sign of the eradication of the conceit 'I am'; the disappearance of all diseases of the public was the advanced sign of the attainment of the fruition of the four truths; the seeing of forms by those blind from birth was the advanced sign of the attainment of the divine eye; the hearing of sounds by the deaf was the advanced sign of the attainment of the divine ear element.

The arising of recollection in those stupid from birth was the advanced sign of the attainment of the four establishments of mindfulness; the walking on foot of the lame was the advanced sign of the attainment of the four bases for spiritual power; the arrival at port of boats gone to foreign lands was the advanced sign of the achievement of the four analytical knowledges; the self-shining of jewels was the

advanced sign of the attainment of the light of the Teaching; the extinguishing of fire in hell was the advanced sign of the extinguishing of the eleven fires; the non-flowing of water in the rivers was the advanced sign of the attainment of the four grounds of self-confidence; the light in the world-interstices, having scattered the darkness of ignorance, was the advanced sign of the vision of the light of knowledge; the sweetness of the water of the great ocean was the advanced sign of the state of having one flavour through the flavour of Nibbāna; the not blowing of the wind was the advanced sign of the breaking of the sixty-two wrong views; the flowering of the trees was the advanced sign of the state of flowering with the flowers of liberation.

The exceedingly bright shining of the moon was the advanced sign of being beloved by many people; the sun's state of being not too hot and pure was the advanced sign of the arising of bodily and mental happiness; the going to the ground of birds from mountains and so on was the advanced sign of the public, having heard the exhortation, going for refuge with their lives; the raining of the great cloud covering the four continents was the advanced sign of the great rain of the Teaching; the playing of the deities by dancing and so on while standing in their own respective mansions was the advanced sign of the inspired utterance upon attaining Buddhahood; the self-opening of doors and shutters was the advanced sign of the opening of the door of the eightfold path; the absence of affliction by hunger was the advanced sign of the state of being happy through the bliss of liberation; the attainment of a mind of friendliness by enemies was the advanced sign of the attainment of the four divine abidings; the ten-thousandfold world system being adorned with a single garland of banners was the advanced sign of being adorned with a garland of noble banners; the remaining distinctions, however, should be understood as the advanced signs of the attainment of the remaining virtues of a Buddha.

Then the prince Dīpaṅkara, being maintained with great splendour, gradually having reached auspicious youth, experiencing the splendour of sovereignty like the splendour of the heavenly world in three mansions suitable for the three seasons, at the time of going for amusement in the park, gradually having seen the three divine messengers reckoned as the aged, the sick, and the dead, with a sense of urgency arisen, having turned back, entered the city named Rammavatī, whose splendour of wealth was like the city of Sudassana. Having entered the city, again on the fourth occasion, having summoned the elephant trainer, he said this - "I, dear father, shall go out for the purpose of seeing the park; have the elephant carriages prepared." He, having assented "Very well, Sire," had eighty-four thousand elephants prepared. Then a young god named Vissakamma, it is said, adorned the Bodhisatta, dressing him in various coloured garments and inner robes, wearing a pearl necklace and armlets, bearing beautiful new golden bracelets, a crown, and earrings, with his hair adorned with supremely fragrant flower garlands. Then the prince Dīpaṅkara, like a divine prince, surrounded by eighty-four thousand elephants, mounted upon the excellent back of an elephant, surrounded by a great army, having entered the delight-producing park, having descended from the elephant's back, having wandered about that park, having sat down on a stone surface that was supremely beautiful to behold and cooling to one's own heart, he produced the thought for the going forth. At that

very moment, a Great Brahmā who was one who had eliminated the mental corruptions from the Pure Abodes, having taken the eight ascetic's requisites, appeared in the range of vision of the Great Man.

The Great Man, having seen him - having asked "What is this?" having heard "An ascetic's requisite," having taken off the ornamental articles, having given them into the hands of the storekeeper of adornments, having taken the auspicious sword, having cut his hair together with the crown, he cast it up into the sky, in the atmosphere. Then Sakka, the king of gods, having taken that hair-crown with a golden casket, on the summit of Sineru, made a shrine named the Crown Shrine, three yojanas in extent, made of sapphire. Then the Great Man, having put on the orange robe, the banner of arahantship, given by the gods, threw the pair of cloths into the sky. That Brahmā, having received it, made a shrine in the Brahma world, twelve yojanas in extent, made of all jewels. But when the prince Dīpaṅkara was going forth, one ten million men went forth following him. Surrounded by that assembly, the Bodhisatta practised the practice of striving for ten months. Then on the full moon day of Vesākha, he entered a certain city for almsfood.

In that city, it is said, on that day, for the purpose of making an oblation to the deities, they cooked waterless milk-rice. But when that Great Being together with his following had entered for almsfood, the people gave to him. That, it is said, was sufficient for all the monks numbering ten million. But into the bowl of the Great Man, the deities infused divine nutriment. Having consumed that, having spent the day residence right there in a sal grove, in the evening time, having emerged from seclusion, having dismissed the group, having taken eight handfuls of grass given by a naked ascetic named Sunanda, having gone to the foot of the Pippali Bodhi tree, having spread a grass mat, having placed behind him the trunk of the Bodhi tree of ninety cubits, having folded his legs crosswise, having determined the fourfold energy, he sat down at the foot of the Bodhi tree.

Thereupon, having scattered the forces of Māra, in the first watch of the night having recollected past lives, in the middle watch having purified the divine eye, in the last watch having contemplated the mode of dependent conditions by way of forward and reverse order, having attained the fourth meditative absorption of breathing, having emerged from that, having focused upon the five aggregates, having seen fifty characteristics by way of rise and fall, having developed insight up to change-of-lineage knowledge, at the break of dawn having penetrated all the virtues of a Buddha through the noble path, having roared the Buddha's lion's roar, having spent seven weeks in the very vicinity of the Bodhi tree, having consented to Brahmā's request for the proclamation of the Teaching, having set in motion the wheel of the Teaching in the Sunanda Park, having given the nectar of the Teaching to drink to a hundred ten million gods and humans, raining the rain of the Teaching like a great cloud covering the four continents, bringing about the release from bondage of the great multitude, he wandered on a journey through the country.

At that time, it is said, the wise Sumedha, spending his time in the happiness of attainment, neither saw the trembling of the earth nor those signs. Therefore it was said -

34. "Thus when I had attained accomplishment, having become a master in the

Dispensation;

The Conqueror named Dīpaṅkara, the leader of the world, arose.

35. "At the arising and at the birth, at the awakening and at the teaching of the Dhamma;
I did not see the four signs, being absorbed in the delight of meditative absorption."

34-35. Therein, "thus" points out what is now to be spoken. "Me" means my. "Having attained accomplishment" means having attained the accomplishment of the five direct knowledges. "Having become a master" means one who has become a master, the meaning is one who has attained the state of practised mastery. "In the Dispensation" means in the Dispensation of those whose minds are inclined to seclusion; the genitive case should be seen as having the characteristic of disregard. "Conqueror" means the Conqueror because of conquering the enemy of defilements.

"Arising" means at the taking of conception. "Being born" means at the emergence from the mother's womb. "Awakening" means at the full awakening to the unsurpassed perfect enlightenment. "expounding the Teaching" means at the setting in motion of the wheel of the Teaching. "Four signs" means four signs. The meaning is the signs such as the trembling of the ten-thousandfold world system at the four occasions of Dīpaṅkara, the Possessor of the Ten Powers - conception, birth, enlightenment, and setting in motion of the wheel of the Teaching. Here one asks - Those, however, are many signs; why was it said "four signs"? Is it not inappropriate? It is not inappropriate; even though these are many signs, because they occurred at four occasions, it was said "four signs." "I did not see" means I did not see. Now, pointing out the reason for not seeing those four signs, he said "absorbed in the delight of meditative absorption." "Delight of meditative absorption" is a designation for the happiness of meditative attainment. The meaning is that because of being applied to, because of being endowed with the delight of meditative absorption, he did not see those signs.

Then at that time, Dīpaṅkara, the Possessor of the Ten Powers, surrounded by four hundred thousand who had eliminated the mental corruptions, wandering on a journey gradually, having reached the supremely charming city named Ramma, was dwelling at the Sudassana Great Monastery. The inhabitants of the city of Ramma, having heard "Dīpaṅkara, it is said, the Possessor of the Ten Powers, having attained the unsurpassed perfect enlightenment, the one who had set in motion the excellent wheel of the Teaching, wandering on a journey gradually, having reached the city of Ramma, is dwelling at the Sudassana Great Monastery," having taken ghee and other medicines, having eaten the morning meal, wearing clean upper robes, with flowers, incense, and scents in their hands, approached the Buddha; having approached, having paid homage to the Teacher, having venerated with flowers and so on, having sat down to one side, having heard an exceedingly sweet talk on the Teaching, having invited the Blessed One for the morrow, having risen from their seats, having circumambulated the Possessor of the Ten Powers, they departed.

They, on the following day, having prepared an incomparable great gift, having had a pavilion built, having covered it with spotless and soft blue water-lilies, having made an encircling with the four kinds of perfume, having scattered fragrant flowers with

parched corn as the fifth, having placed jars full of cool sweet water at the four corners of the pavilion, having covered them with plantain leaves, having tied above the pavilion a cloth canopy of supremely beautiful appearance resembling jayasumana flowers, having adorned it with golden, gem, and silver stars, having hung there garlands of scent, garlands of flowers, garlands of leaves, and garlands of jewels, having made a cloudy day with incense, and having swept the whole of that charming city of Ramma, having had plantain trees with fruit and full pitchers adorned with flowers set up, having raised flags and banners of various colours, having enclosed both sides of the great highway with screen walls, while adorning the road for the coming of Dīpaṅkara, the Possessor of the Ten Powers, having thrown soil into places broken by water, having made even the muddy ground that was uneven level, they scatter sand resembling pearls, and they scatter flowers with parched corn as the fifth, and they set up plantain trees with fruit at the entrances.

Then at that time, the hermit Sumedha, having risen up from his own hermitage, going through space above those people, the inhabitants of the city of Ramma, having seen those joyful and elated ones cleaning and adorning the road - Having thought "What indeed is the reason?" while all were watching, having descended from space, having stood to one side, he asked those people - "Hey! For whose sake are you cleaning this road?" Therefore it was said -

36. "In the domain of the borderland, having invited the Truth-finder;
They clean the path for his coming, with satisfied minds.
37. "I at that time, having gone forth from my own hermitage;
Shaking off my bark garments, I then go into the sky.
38. "Having seen the people filled with joy, satisfied and happy, delighted;
Having descended from the sky, he asked the people at that very moment.
39. "Satisfied, joyful, greatly delighted, filled with joy, the great multitude;
For whom is the path being cleared, the straight road?"

36-39. Therein, "in the domain of the borderland" means in a district on one side of the Middle Country itself, designated as a borderland region. "The path for his coming" means the path by which he was to come - this is the meaning. "I at that time" means I at that time; this instrumental expression should be seen as used in the locative sense. "From my own hermitage" means having gone forth from one's own hermitage grounds. "Shaking" means shaking off. Since these two terms "at that time" and "then" have the same meaning, the connection of the former with the act of going forth and the latter with the act of going should be understood; otherwise it does not escape the fault of repetition. "Then" means at that time.

"Filled with joy" means with pleasure arisen. "Satisfied, joyful, delighted" - these three terms are mutual synonyms, illustrating the meaning of one another. Or alternatively, satisfied through happiness, joyful through rapture, delighted through gladness. "Having descended" means having come down. "He asked the people" means he asked the humans. Or this itself is the reading. "At that very moment" means then, at that very instant - this is the meaning. Now, by the one showing the meaning that was asked about, "satisfied, joyful, greatly delighted" and so on was stated. Therein,

this great multitude, having become satisfied, joyful, with delighted hearts, cleans the path - for what reason does it clean, or for whose sake does it clean? Thus the meaning should be seen by bringing in the word "cleans"; otherwise it is not fitting. "Is being cleaned" means the state of purity is being made. "Path," "straight road," "highway" - these are synonyms for the path itself.

Thus, asked by the hermit Sumedha, those people said - "Venerable Sumedha, do you not know that the Buddha named Dīpaṅkara, having attained the unsurpassed perfect enlightenment, the one who had set in motion the excellent wheel of the Teaching, wandering on a journey through the country, gradually having reached our city, is dwelling at the Sudassana Great Monastery? We, having invited that Blessed One, are cleaning the road of arrival for that very Buddha, the Blessed One." Then, having heard that, the wise Sumedha thought - "Even the mere sound 'Buddha' is rare, how much more the arising of a Buddha; therefore it is fitting for me too, together with these people, to clean the road of arrival for the Possessor of the Ten Powers." He said to those people - "If, sirs, you are cleaning this road for the Buddha, give me too one place; I too will clean the road for the Buddha together with you." Then they, having accepted saying "Good" - knowing "This wise Sumedha is of great supernormal power, of great might," having observed one place that was difficult to clean, broken by water, exceedingly uneven - "You clean this place and decorate it" - they gave. Then the wise Sumedha, having aroused rapture with the Buddha as object, thought - "I am indeed able to make this place supremely beautiful to behold by supernormal power; but thus done, it will not satisfy me. Today, however, it is fitting for me to perform bodily service" - having brought soil, he fills that area.

But while that area was still uncleaned and not yet finished for him, the inhabitants of the city of Ramma announced the proper time to the Blessed One - "The meal is ready, venerable sir." When the time was thus announced by them, the Possessor of the Ten Powers, having covered the three circles and dressed in the double-fold robe of the colour of red China-rose flowers, on top of that, as if encircling a cluster of red China-rose flowers with a golden girdle, having tied the waistband resplendent like a lightning creeper, as if sprinkling lac-colouring on the summit of a golden mountain, as if encircling a golden shrine with a net of coral, and as if putting on a red blanket on a golden festooned post, and as if covering the autumn night-maker with a red cloud, having put on the excellent red rag-robe of the colour of moist kimsuka flowers dyed with lac-colouring, having emerged from the door of the Perfumed Chamber like a lion from a golden cave, he stood at the entrance of the Perfumed Chamber. Then all the monks, having taken their own bowls and robes, surrounded the Blessed One. And those monks who stood surrounding him were of such a nature -

"Of few wishes and content, speakers, patient of speech;
Secluded, aloof from society, disciplined, reprovers of evil.

"All accomplished in morality, skilled in concentration and meditative
absorption;
Accomplished in wisdom and liberation, endowed with the three and five kinds
of conduct.

"Ones who had eliminated the mental corruptions, who had attained mastery,
possessing supernormal power, famous;

With peaceful faculties, having attained self-control, pure, with rebirth eliminated."

Thus the Blessed One, himself free from lust, surrounded by those free from lust; free from hate, by those free from hate; free from delusion, by those free from delusion, shone exceedingly. Then the Teacher, surrounded by four hundred thousand of great power, who had eliminated the mental corruptions, possessing the six higher knowledges, like the thousand-eyed one surrounded by a host of deities, and like Hārīta the Great Brahmā surrounded by a host of Brahmās, with incomparable Buddha's grace born of the power of wholesome merit accumulated over an immeasurable time, like the autumn night-maker surrounded by a host of stars across the expanse of the sky, set out upon that decorated and prepared road.

"The wise one, with golden-coloured radiance, indeed making the roadside trees golden-coloured;
Making the flowers golden-coloured, the golden-coloured one set out upon the road."

The hermit Sumedha too, having opened his eyes, having looked at the body of the Blessed One Dīpaṅkara coming along that decorated and prepared road - adorned with the thirty-two marks of a great man, beautified by the eighty minor features, with the enclosure of the fathom-wide radiance, glorious, resembling a sapphire, emitting the six-coloured Buddha rays like various lightning creepers in the sky, a body endowed with the splendour of beauty - "Today it is fitting for me to make the relinquishment of life for the Possessor of the Ten Powers," "Let not the Blessed One step on the mud; as if stepping on a bridge of jewelled planks, together with four hundred thousand who have eliminated the mental corruptions, let him go stepping upon my back; that will be for my welfare and happiness for a long time" - having loosened his hair, having spread out the cheetah-skin, the matted hair, and the bark garments on the dark-coloured mud, he lay down right there on the surface of the mud. Therefore it was said -

40. "Those, when asked by me, explained: 'The Buddha, unsurpassed in the world; The Conqueror named Dīpaṅkara, the leader of the world, arose; For him the path is being cleared, the straight road.'
41. "Having heard the word 'Buddha,' joy arose at that very moment; Saying "Buddha, Buddha," I declared my pleasure.
42. "Standing there I thought, satisfied, with an agitated mind; Here I shall plant seeds, let not the moment pass by indeed.
43. "If you are clearing the path for the Buddha, give me one place; I too will clear the straight road.
44. "They gave me permission, to cleanse the straight path then; Thinking 'Buddha, Buddha,' I cleansed the path then.
45. "While my place was unfinished, Dīpaṅkara, the great sage; With four hundred thousand, possessing the six higher knowledges, such ones;

With those who have eliminated the mental corruptions, with the unstained, the Conqueror proceeded along the straight path.

46. Going out to meet takes place, many drums are beaten;
Rejoicing, men and deities uttered applause.
47. The gods see humans, and humans also see the deities;
Both of them, with joined palms, follow the Truth-finder.
48. The gods with divine musical instruments, and humans with human ones;
Both of them, playing music, follow the Truth-finder.
49. Divine mandārava flowers, lotuses, and coral tree blossoms;
The gods gone into the sky scatter them in every direction.
50. Divine sandalwood powder and excellent odour, the whole;
The gods gone into the sky scatter them in every direction.
51. "Champaka, sal, nīpa, ironwood, Alexandrian laurel and screw pine;
Men standing on the ground throw them up in every direction.
52. Having loosened my hair there, and the bark garment and the leather hide;
Having spread them out on the mud, I lay down face downward.
53. "Having stepped upon me, let the Buddha go together with his pupils;
Let him not step on the mud, it will be for my welfare."

40-53. Therein, "explained" means they answered. "The Conqueror named Dīpaṅkara, for him the path is being cleared" is also a reading. "Declared pleasure" means experienced pleasure - this is the meaning. "Standing there" means having stood right at the place where he descended from the sky. "With an agitated mind" means with a mind filled with joy and astonishment. "Here" means in this field of merit, Dīpaṅkara. "Seeds" means wholesome seeds. "I shall plant" means I shall plant. "Moment" means the ninth conjunction of moments, free from the eight inopportune moments. That extremely rare one was attained by me. "Ve" is merely a particle. "Let not pass by" means let it not pass by, let it not surpass - this is the meaning. "Give" means hand over. "Those" means those people who were asked by me, "those" - this is the meaning. "I clean then" means I clean then. "Unfinished" means not concluded, not completed. "By those who have eliminated the mental corruptions" - here there are four mental corruptions - The mental corruption of sensuality, the mental corruption of existence, the mental corruption of wrong view, the mental corruption of ignorance - these four mental corruptions of those for whom they are eliminated, abandoned, completely destroyed, tranquillised, incapable of arising, burnt by the fire of knowledge, they are ones who have eliminated the mental corruptions; by those who have eliminated the mental corruptions. "With the unstained" precisely because of being ones who have eliminated the mental corruptions.

"The gods see humans" - here regarding the gods seeing humans, there is nothing to be said; but by way of natural seeing, just as humans standing here see, so the gods too see humans - this is the meaning. "Deities" means gods. "Both" means both gods

and humans. "With joined palms" means having made joined palms, having placed both hands upon the head - this is the meaning. "They follow the Truth-finder" means they go behind the Truth-finder; the rule is that when there is pursuit, the accusative case is used in the genitive sense. Therefore it was said "they follow the Truth-finder." "Playing" means sounding.

"Mandārava" means mandārava flower. "In every direction" means from direction to direction. "They scatter" means they pour down. "Gone to the sky-space" means gone to the firmament designated as space. Or else, gone to space means just as those gone to heaven. For "nabha" is called heaven. "Marū" means the immortals. "Sarala" means the flower of the sarala tree. "Nīpa" means the kadamba flower. "Nāga, punnāga, and ketaka" means nāga, punnāga, and ketaka flowers as well. "Gone to the ground surface" means gone to the ground.

"Having loosened my hair" (kese muñcitvāhaṃ) means I, having loosened the bound hair, the matted locks twisted into material groups, having released them, having strewn them all over - this is the meaning. "There" (tattha) means in the place given to me. "Leather hide" (cammakaṃ) means a piece of leather. "In the mud" (kalale) means in the miry mud. "Face downward" (avakujjo) means having become face downward. "I lay down" (nipajjahaṃ) means I lay down. In "do not him" (mā naṃ), here "do not" (mā) is an indeclinable particle in the sense of prohibition. "Him" (naṃ) is an indeclinable particle in the sense of an expletive; the meaning is: let the Buddha not step on the mud. "It will be for my welfare" (hitāya me bhavissati) means that not stepping on the mud will be for my welfare for a long time. "It will be for my happiness" (sukhāya me bhavissati) is also a reading.

Thereupon the wise Sumedha, lying on the surface of the mud, thought thus - "If I wished, having burnt all mental defilements, having become the most junior member of the Community, I could enter the delightful city; but there is no need for me to burn the defilements in an unknown guise for the attainment of Nibbāna. What if I, like Dīpaṅkara the Possessor of the Ten Powers, having attained the supreme highest enlightenment, having embarked the great multitude upon the boat of the Dhamma, having helped them cross over the ocean of wandering in the round of rebirths, were afterwards to attain final nibbāna - this is befitting for me." Thereupon, having combined the eight qualities, having made the resolution for Buddhahood, he lay down. Therefore it was said -

54. "As I lay upon the earth, thus arose in my mind;
If I wished, today I could burn up my defilements.
55. "What need have I to realise the Teaching here in an unknown guise;
Having attained omniscience, I shall be a Buddha in the world with its gods.
56. "What need have I, having crossed over alone, as a man seeing his own
strength;
Having attained omniscience, I shall help the world with its gods to cross over.
57. "By this aspiration of mine, made in the presence of the highest of men;
Having attained omniscience, I help many people cross over.

58. "Having cut through the stream of wandering in the round of rebirths, having destroyed the three existences;
Having climbed aboard the boat of the Teaching, I shall help the world with its gods to cross over."

54-58. Therein, "upon the earth, of one lying down" means of one lying down on the earth. Or this itself is the reading. "Of the mind" means the meaning is "a reflection of the mind arose." "Thus arose my intention" is also a reading. "Wishing" means desiring. "Defilements" means they are defilements because they defile and torment - that is, the ten beginning with lust. "Could burn up" means "I could burn up"; the meaning is "I could burn up my defilements."

"How" is a word of rejection. "In an unknown guise" means in an unconcealed guise, by an unknown, concealed one. But here the intention is: what is the use of bringing about the elimination of mental corruptions like a monk? Rather, having fulfilled the qualities that make a Buddha, having caused the great earthquake at the conception, birth, enlightenment, and the setting in motion of the wheel of the Teaching, I should become a Buddha, an awakener; one who has crossed over, a helper across; one freed, a liberator. "With its gods" means in the world with its gods.

"Seeing one's strength" means by one seeing his own firmness and power. "I shall help across" means I shall help across. "Including the gods" means the order of beings including the gods, or the world including the gods. "By a superior deed" means by a surpassingly distinguished deed; the meaning is by the superior deed of relinquishing my life for the Buddha and lying down on the surface of the mud.

"The stream of wandering in the round of rebirths" means the wandering here and there through the modes of generation, destinations, stations of consciousness, and the nine abodes of beings by the force of action and mental defilements is the round of rebirths. As he said -

"The succession of aggregates, and of elements and sense bases;
Continuing uninterrupted, is called the round of rebirths."

The round of rebirths and that is a stream - thus the stream of the round of rebirths; that stream of the round of rebirths. Or alternatively, the stream of the round of rebirths is the stream of the round of rebirths; the meaning is having cut through the stream of craving, which is the cause of the round of rebirths. "The three existences" means the sensual, fine-material, and immaterial existences. The actions and mental defilements that produce the three existences are intended as "the three existences." "The boat of the Teaching" means the noble eightfold path. For it is called "the boat of the Teaching" in the sense of crossing over the four mental floods. "Having ascended" means having climbed up. "I shall help across" means I shall help across. But since for one aspiring to the state of a Buddha -

59. "Human existence, achievement of gender, cause, seeing the Teacher;
Going forth, achievement of qualities, aspiration and desire;
Through the combination of eight factors, the resolution succeeds."

Therein, "human existence" means the aspiration succeeds only for one standing in the state of human existence itself and aspiring to the state of a Buddha, not for

those standing among serpent births and so on. If one asks why? Because of the absence of roots.

"Achievement of gender" means even for one existing in the state of human existence, the aspiration succeeds only for one standing in the male gender, not for a woman or for eunuchs, neuters, or hermaphrodites. If one asks why? Because of the absence of fulfilment of the characteristics. For this was said: "This is impossible, monks, there is no chance that a woman should be a Worthy One, a Perfectly Enlightened One" - in detail. Therefore, even for one of human birth standing in the female gender, the aspiration does not succeed.

"Cause" means even for a man, the aspiration succeeds only for one accomplished in the cause for the attainment of arahantship in that individual existence, not for the other.

"Seeing the Teacher" means if one aspires in the presence of a living Buddha only, the aspiration succeeds. When the Blessed One has attained final Nibbāna, the aspiration does not succeed in the presence of a shrine, or at the foot of a Bodhi tree, or before an image, or in the presence of Individually Enlightened Ones or disciples of Buddhas. Why? Because of the inability to know those who are capable and those who are incapable, to define by the knowledge that determines the result of action, and to make a declaration. Therefore the aspiration succeeds only in the presence of a Buddha.

"Going forth" means even for one aspiring in the presence of the Buddha, the Blessed One, the aspiration succeeds only for one gone forth among hermits or monks who hold the doctrine of the efficacy of action, not for one standing in the mark of a layman. Why? Because Bodhisattas attain the highest enlightenment only as those gone forth, not as householders. Therefore, even at the time of the initial determination, one must be one gone forth.

"Achievement of qualities" means even for one gone forth, it succeeds only for one who has obtained the eight meditative attainments and possesses the five direct knowledges, but not for one devoid of this achievement of qualities. Why? Because of the absence of that in one without qualities.

"Aspiration" means even for one accomplished in qualities, it succeeds only for one by whom his own life has been given up for the Buddhas - for him alone, accomplished in this aspiration, it succeeds, not for the other.

"Desire" means even for one accomplished in resolution, it succeeds only for one who has great desire and effort and endeavour and search for the sake of the practices bringing about Buddhahood, not for the other. Herein this is a simile for the greatness of desire - For if it were thus: "Whoever is able to cross over the entire interior of the world-circle become one mass of water by the strength of his own arms and go to the far shore, he attains the state of a Buddha. Whoever does not imagine this to be difficult for oneself, 'I shall cross over this and go to the far shore'" - whoever is thus endowed with such great desire and endeavour, for him the aspiration succeeds, not for the other.

But the wise Sumedha, having combined these eight factors, having made the resolution for Buddhahood, lay down. The Blessed One Dīpaṅkara too, having come

and stood at the head-end of the wise Sumedha, having seen the ascetic Sumedha lying on the surface of the mud - "This ascetic, having made a resolution for the state of a Buddha, has lain down; will this one's aspiration succeed, or not?" having sent forth the knowledge of future events and considering - Having known "Having passed beyond four incalculable periods exceeding a hundred thousand cosmic cycles from now, he will become a Buddha named Gotama," while standing right there, he declared in the midst of the assembly - "Do you see, monks, this ascetic of lofty austerity lying on the surface of the mud?" "Yes, venerable sir." This one, having made a resolution for the state of a Buddha, has lain down; this hermit's aspiration will succeed, for at the summit of four incalculable periods exceeding a hundred thousand cosmic cycles from now, he will become a Buddha named Gotama in the world. And in that individual existence, a city named Kapilavatthu will be his abode; a queen named Mahāmāyā will be his mother; a king named Suddhodana will be his father; Upatissa and Kolita will be the two chief disciples; one named Ānanda will be his attendant; Khemā and Uppalavaṇṇā will be the two chief female disciples. This one, with mature knowledge, having gone forth in the great renunciation, having striven in the great striving, having received the milk-rice given by a maiden named Sujātā at the foot of a banyan tree, having consumed it on the bank of the Nerañjarā, having ascended the ground of enlightenment, will fully awaken at the foot of the sacred fig tree. Therefore it was said -

60. "Dīpaṅkara, knower of the world, the receiver of oblations;
Standing at my head, spoke these words.
61. "See this ascetic, the matted-hair ascetic of lofty austerity;
After incalculable cosmic cycles, he will become a Buddha in the world.
62. "Having gone forth from the delightful city called Kapila, the Truth-finder;
Having striven in striving, having performed austerities.
63. "Having sat down at the root of the goatherd's tree, the Truth-finder;
Having taken up the milk-rice there, he will approach the Nerañjarā.
64. "On the bank of the Nerañjarā, that Conqueror ate the milk-rice;
By the prepared excellent path, he will approach the foot of the Bodhi tree.
65. "Then, having circumambulated, the unsurpassed one, the ground of
enlightenment;
At the root of the holy fig tree, the one of great fame will awaken.
66. "'His mother who gave him birth will be named Māyā;
His father will be named Suddhodana, this one will be Gotama.
67. "Without mental corruptions, without lust, with peaceful minds, concentrated;
Kolita and Upatissa will be the chief disciples;
Ānanda by name will be the attendant, he will attend upon this Conqueror.
68. "Khemā and Uppalavaṇṇā will be the chief female disciples;
Without mental corruptions, without lust, with peaceful minds, concentrated.

69. "The enlightenment tree of that Blessed One is called the holy fig tree;
Citta and Hatthaka of Āḷavī will be the chief male attendants;
Uttarā and Nanda's mother will be the chief female attendants."

60-69. Therein, "knower of the world" - because of having known the world in every way, he is the knower of the world. For the Blessed One knew, understood, and penetrated the world in every way - by intrinsic nature, by origin, by cessation, and by the means of cessation. Therefore he is called "knower of the world." As he said -

"Therefore indeed the wise one, knower of the world, one who has reached the end of the world, one who has fulfilled the holy life;
Having known the end of the world, the peaceful one, he does not long for this world or the next."

But further, there are three worlds - the world of activities, the world of beings, and the world of space. Therein, the world of activities means the dependently arisen phenomena beginning with earth. The world of beings means beings who are percipient, non-percipient, and neither-percipient-nor-non-percipient. The world of space means the dwelling place of beings. But these three worlds too were known by the Blessed One according to their intrinsic nature; therefore he is called "knower of the world." "The receiver of oblations" - because of being worthy to accept gifts, because of being worthy of offerings, he is the receiver of oblations. "Standing at my head" means having stood near my head. The meaning is: he spoke the word that was now to be spoken. "Matted-hair ascetic" - he has matted hair, thus he is a matted-hair ascetic; that matted-hair ascetic. "Of lofty austerity" means of lofty asceticism. "Ahū" means struck; the meaning is "then." Or this itself is the reading. "Named Kapila" means having the appellation Kapila. "Delightful" means because of being charming. "Striving" means energy. "Will come" means will come, will go. In the remaining verses, the meaning is manifest.

Then the wise Sumedha - "My aspiration, it is said, will succeed" - he was filled with arisen pleasure. The great multitude, having heard the word of the One Possessed of the Ten Powers Dīpaṅkara - "The ascetic Sumedha is indeed a Buddha-seed-sprout" - was full of mirth. And thus it occurred to them - "Just as a man crossing a river, being unable to cross over by a straight ford, crosses over by a lower ford, just so we, not obtaining the path and fruit in the Dispensation of the One Possessed of the Ten Powers Dīpaṅkara, in the future, when you become a Buddha, then in your presence may we be able to realise the path and fruit" - they made the aspiration. The One Possessed of the Ten Powers Dīpaṅkara, having praised the Bodhisatta, the Great Being, having venerated him with eight handfuls of flowers, having circumambulated him, departed. They too, four hundred thousand who had eliminated the mental corruptions, having venerated the Bodhisatta with flowers and perfumes, having circumambulated him, departed. But the gods and humans, having venerated in the same way, having paid homage, departed.

Then the Blessed One Dīpaṅkara, who surpassed all the world in illumination, surrounded by four hundred thousand who had eliminated the mental corruptions, being venerated by the inhabitants of the city of Ramma, being honoured by the deities, moving like the peak of an excellent golden mountain tinted by the radiance

of the evening glow, while numerous wonders were taking place, having gone by that adorned and prepared path, having entered the delightful city of Ramma - perfumed with the fragrance of various sweet-smelling flowers, with the scent of bath powder and aromatic substances, with raised flags and banners, swarming in clusters with swarms of wasps whose hearts were drawn by the fragrance, dark with incense smoke, with splendour resembling the city of the immortals, most pleasant - sat down on the prepared, very precious Buddha's seat, like the sun - the maker of day who, at the summit of Yugandhara, with beautiful rays in the autumn season, is the maker of night, the destroyer of the multitude of darkness, the causer of the blooming of the lotus forest - so too the maker of day of the Ten Powers sat down. The community of monks also sat down in succession on their own respective seats. The lay followers dwelling in the city of Ramma, accomplished in virtues such as faith and so on, gave to the community of monks headed by the Buddha an incomparable gift, a source of happiness, adorned with various kinds of solid food and so on, endowed with colour, fragrance, and flavour.

Then the Bodhisatta, having heard the prediction of the Possessor of the Ten Powers, imagining Buddhahood as if it had come into the palm of his hand, with a delighted heart, when all had departed, having risen from the lying place - Sat down folding his legs crosswise on the top of the heap of flowers, thinking "I shall investigate the perfections." When the Great Being had thus sat down, the deities of the entire ten-thousand world-circles, having given applause - "Noble ascetic Sumedha, when the Bodhisattas of old sat down folding their legs crosswise - Thinking 'I shall investigate the perfections,' whatever advanced signs appear, all of those have become manifest today. Without doubt you will become a Buddha. We know this - 'For whomever these signs appear, he certainly becomes a Buddha.' Therefore you, having made your energy firm, exert yourself" - they praised the Bodhisatta with praises of various kinds. Therefore it was said -

70. "Having heard this word of the matchless great sage;
Rejoicing, men and deities said: "This one is indeed a Buddha-seed."
71. Sounds of acclamation occur, they clap their hands and laugh;
With joined palms they pay homage, the ten-thousand world-system together
with the gods.
72. "If we miss the Dispensation of this Protector of the World,
In the future time, we shall be face to face with him."
73. "Just as people crossing a river, having missed the opposite ford;
Having taken a lower ford, they cross over the great river.
74. "Just so, all of us, if we let go of this Conqueror;
In the future time, we shall be face to face with him."
75. "Dīpaṅkara, knower of the world, the receiver of oblations;
Having praised my action, lifted up his right foot.
76. Those who were there, the sons of the Conqueror, circumambulated me;
Gods, humans and titans, having paid respect, departed.

77. When the leader of the world together with the Community had passed beyond my sight;
Having risen from the lying place, I then folded my legs crosswise.
78. Happy with happiness I was, gladdened with gladness;
And overflowing with rapture, I then folded my legs crosswise.
79. Having sat down cross-legged, thus I thought then;
I have become a master in meditative absorption, having reached perfection in the direct knowledges.
80. "In the thousandfold world, there are no sages equal to me;
Matchless in supernormal powers, I obtained such happiness.
81. "When I sat cross-legged, the inhabitants of the ten thousand world systems
Uttered a great roar: "Certainly you will become a Buddha."
82. "Whatever signs appeared before for Bodhisattas, when they sat cross-legged
in the excellent posture;
Those signs appear today.
83. Cold has departed, and heat subsides;
Those signs appear today, certainly you will become a Buddha.
84. The ten-thousand world-systems become silent and undisturbed;
Those signs appear today, certainly you will become a Buddha.
85. "'Great winds do not blow, the rivers do not flow;
Those signs appear today, certainly you will become a Buddha.
86. "'Land-born and water-born flowers, all bloom at that very moment;
They are all in bloom today, certainly you will become a Buddha.
87. "'Whether creepers or trees, they bear fruit at that very moment;
They are all bearing fruit today, certainly you will become a Buddha.
88. "'Jewels situated in the sky and situated on the ground shine at that very moment;
Those jewels shine today, certainly you will become a Buddha.
89. "Human and divine musical instruments are played at that very moment;
Both today resound, certainly you will become a Buddha.
90. "'Variegated flowers from the sky, rain down at that very moment;
They too rain down today, certainly you will become a Buddha.
91. "'The great ocean contracts, the ten-thousand world-system quakes;
Both today resound, certainly you will become a Buddha.
92. "'In the ten thousand hells, the fires are extinguished at that very moment;
Those fires are quenched today, certainly you will become a Buddha.

93. "The sun is spotless, all the stars are seen;
They too appear today, certainly you will become a Buddha.
94. "Without rain, water sprang up from the earth at that very moment;
That too springs up from the earth today, certainly you will become a Buddha.
95. "The hosts of stars shine, the constellations in the circle of the sky;
Visākhā is yoked with the moon, certainly you will become a Buddha.
96. "Those dwelling in holes, those dwelling in caves, come out from their
dwelling places;
Today those dwelling places are abandoned, certainly you will become a
Buddha.
97. "There is no discontent among beings, they are content at that very moment;
They are all content today, certainly you will become a Buddha.
98. "Diseases are calmed thereby, and hunger perishes;
Those signs appear today, certainly you will become a Buddha.
99. "Diseases then become diminished, hate and delusion perish;
They have all departed today, certainly you will become a Buddha.
100. "Fear does not arise then, and today too this is seen;
By that sign we know, certainly you will become a Buddha.
101. "Dust does not rise upward, and today too this is seen;
By that sign we know, certainly you will become a Buddha.
102. "The undesirable odour departs, a divine fragrance blows forth;
That fragrance blows forth today, certainly you will become a Buddha.
103. "All gods appear, having set aside the immaterial ones;
They are all seen today, certainly you will become a Buddha.
104. "As far as there are hells by name, all are seen at that moment;
They are all seen today, certainly you will become a Buddha.
105. "Walls, door panels, and rocks were not obstructions then;
They became like space today, certainly you will become a Buddha.
106. "Death and rebirth, in that moment are not found;
Those signs appear today, certainly you will become a Buddha.
107. "Firmly exert your energy, do not turn back, go forward;
We understand this, certainly you will become a Buddha."

70-107. Therein, "having heard this word" means having heard this word of prophecy of the Blessed One Dīpaṅkara regarding the Bodhisatta. "Of the matchless one" means of the matchless one, due to the absence of an equal, a similar one. As he said

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"I have no teacher, no one equal to me is found;
In the world including the gods, there is no one equal to me."

"The great sage" means one who seeks, searches for the great aggregates of morality, concentration, and wisdom - thus he is the great sage; of that great sage. "Men and deities" means men and immortals; but this is a superior designation - all those in the ten-thousandfold world system, including serpents, supaṇṇas, demons, and others, also rejoiced. "This one is indeed a Buddha-seed" means the meaning is that they rejoiced saying "This one is indeed a sprout of a Buddha that has arisen."

"Shouts of acclamation" means sounds of cheering arise. "Clapping" means they strike their arms with their hands. "The ten-thousand" means the ten-thousandfold world systems. "Including the gods" means the meaning is that the ten-thousand world-system together with the gods, including the gods, pays homage. "If of this one" means if of this one; or this itself is the reading. "We shall miss" means if we shall not attain. "In the future time" means in the future time. "We shall be" means we shall become. "Face to face" means having come face to face. "This" means of this one; it is an accusative case used in the sense of the genitive.

"Crossing the river" means those who cross the river; "naditarantā" is also a reading. "The opposite ford" means the ford on the opposite side. "Having missed" means having failed. "If we let go" means the meaning is if, having let go of this Blessed One, we shall depart with our task unaccomplished. "Having praised my action" means having declared the purpose developed by me. "Lifted up the right foot" means he raised the right foot; "having made the circumambulation" is also a reading.

"Sons of the Conqueror" means the disciples of the Teacher Dīpaṅkara. "Gods, humans, and titans, having paid respect, departed" means all these, gods and others, having circumambulated me three times, having venerated with flowers and so on, having paid homage with the fivefold prostration firmly established, having turned back, having looked again and again, praising with various kinds of praises with sweet meaning and phrasing, departed. "Men, serpents, and gandhabbas, having paid respect, departed" is also a reading.

"Had passed beyond my sight" means when the Blessed One had passed beyond the range of my vision. "When the region of sight was relinquished" is also a reading. "Together with the Community" means together with the Community is "with the Community"; in that one who was with the Community. "Having risen from the lying place" means having risen from the place of lying down, from the mud. "Folded the legs crosswise" means the meaning is that, having assumed the cross-legged posture, he sat down on the heap of flowers. "Joyful, with a joyful mind, I then rose from my seat" is also a reading; its meaning is manifest.

"And overflowing with rapture" means pervaded with joy. "Having become a master" means having attained the state of mastery. "In meditative absorption" means in the fine-material-sphere and immaterial-sphere meditative absorptions. "In the thousandfold" means in the ten-thousandfold. "In the world" means in the world system. "Equal to me" means similar to me. Having said without distinction "there are none equal to me," now specifying that very same, he said "matchless in supernormal

powers." Therein, "in supernormal powers" means in the five supernormal powers - this is the meaning. "I obtained" means I received. "Such happiness" means such pleasure.

Then the hermit Sumedha, having heard the prediction of the Possessor of the Ten Powers, imagining Buddhahood as if it had come into the palm of his hand, with a delighted heart - showing that the Great Brahmās of the Pure Abodes in the ten thousand world systems, who had seen past Buddhas, making known the unerring nature of the Truth-finder's word through seeing the wonders arising at the prediction of Bodhisattas certain of their destiny, pleasing me, spoke these verses - the Blessed One said beginning with "when I sat cross-legged."

Therein, "when I sat cross-legged" (pallaṅkābhujane mayha) means when I sat cross-legged (mama pallaṅkābhujane). Or this itself is the reading. "The inhabitants of the ten thousand" means the Great Brahmās dwelling in the ten thousand world systems. "Which formerly" (yā pubbe) means "which formerly" (yāni pubbe); it should be understood that it is said having made an elision of the case ending. "Sat cross-legged in the excellent posture" (pallaṅkavaramābhuje) means at the sitting cross-legged in the excellent posture (varapallaṅkābhujane). "Signs appear" (nimittāni padissanti) means the signs appeared (nimittāni padissimṣu) - this is the meaning. Where a past tense expression should be used, a present tense expression was stated. Although it is stated thus, the meaning should be taken in the past tense. "Those appear today" (tāni ajja padissare) means whatever signs arose formerly at the sitting cross-legged of Bodhisattas certain of their destiny, those signs appear today. Therefore the meaning is "you will certainly become a Buddha." However, it is not those very same signs that arose; it should be understood that because of their similarity, it is said "those appear today."

"Cold" (sīta) means coldness. "Departed" (byapagata) means gone, disappeared. "Those" (tāni) means those that cause the departure of cold and the subsiding of heat - this is the meaning. "Soundless" (nissaddā) means without sound, without noise. "Undisturbed" (nirākulā) means unconfused, or this itself is the reading. "Do not flow" (na sandanti) means do not carry, do not proceed. "Streams" (savantiyo) means rivers. "Those" (tāni) means the non-blowing and non-flowing. "Land-born" (thalajā) means born on the surface of the earth, on mountains, and on trees. "Water-born" (dakajā) means aquatic flowers. "They bloom" (pupphanti) means formerly they bloomed for the Bodhisattas; it should be understood as a present tense expression used in a past sense, by the very method stated above. "They are in bloom today" (tepajja pupphitāni) means those flowers are in bloom today - this is the meaning.

"Laden with fruit" means bearing fruit. "They today" means they too today; "they" is stated in the masculine gender by way of masculine gender, because it was said "whether creepers or trees." "Fruited" means having produced fruit. "Situated in the sky and situated on the ground" means jewels gone to the sky and gone to the ground, that is, jewels such as pearls and so on. "Shining" means they illuminate. "Human" means belonging to human beings, human. "Divine" means belonging to gods, divine. "Musical instruments" means the five musical instruments: ātata, vitata, ātatavitata, susira, and ghana. Therein, "ātata" means a musical instrument with one face, among drums and so on covered with leather. "Vitata" means with both faces. "Ātatavitata" means covered on all sides, such as the large lute and so on. "Susira"

means bamboo flutes and so on. "Ghana" means cymbals and so on. "Are played" means they were played, according to the method stated below; it should be understood as a present tense expression used in a past sense. This same method applies also above in such expressions. "Resound" means as if well released, well struck, and well played here and there by skilled musicians, they resound; the meaning is they cry out.

"Variegated flowers" means various flowers of diverse fragrances and colours. "Rain down" means they rained down; the meaning is they fell down. "They too" means those variegated flowers too are seen raining down; the intention is that they are being scattered by hosts of gods and Brahmās. "Draws back" means retreats. "Both today" means they too today, both the ten-thousand great oceans. "Resound" means they cry out. "In hell" means in the hells. "Ten thousand" means many ten thousands. "Are extinguished" means they are appeased; the meaning is they attain peace. "Stars" means constellations. "They too are seen today" means they too, due to the spotless state of the sun, the stars are seen today during the day.

"Without rain" means in the unraind-upon place; it is an instrumental expression used in the locative sense. Or else, "anovattṭhe" means even in the unraind-upon place. "Na" is merely a particle, as in such passages as "having heard the messenger's word" and so on. "That too springs up today" means that water too today springs up; the meaning is having sprung up, it rises. "Of the earth" means from the earth; it is an ablative expression. "Hosts of stars" means all the hosts of stars such as the planets and constellations and so on. "Constellations" means the constellation-stars as well. "In the firmament" means they shine in the entire firmament; this is the meaning. "Those dwelling in holes" means those dwelling in holes, such as snakes, mongooses, crocodiles, iguanas, and so on. "Those dwelling in caves" means those dwelling in mountain streams. Or this itself is the reading. "Come out" means they came out. "From their own dwelling places" means from their own respective dwelling places. "Tadāsayā" is also a reading. "Tassa" means of that one, "tadā" means at that time, from the dwelling place, from the hole; this is the meaning. "Cast out" means well cast out, well raised up; the meaning is they came forth.

"Discontent" means longing. "Content" means content with supreme contentment. "Perishes" means disappears. "Lust" means sensual lust. "Then becomes diminished" means becomes trifling; by this he explains the absence of prepossession. "Destroyed" means perished. "Then" means formerly, at the time of the Bodhisattas' sitting cross-legged - this is the meaning. "Does not exist" means does not occur. "Today too" means today, at your sitting cross-legged too, this fear does not occur indeed - this is the meaning. "By that sign we know" means by that reason all of us indeed know that you will become a Buddha - this is the meaning.

"Does not rise up" means does not arise. "Undesirable odour" means bad smell. "Departs" means departed, went away. "Blows forth" means blew forth. "That too today" means that divine fragrance too today. "Are seen" means were seen. "They too today" means they too, all the gods, today. "As far as" is an indeclinable particle in the sense of delimitation; the meaning is "however much." "Walls" means ramparts. "Do not become obstructions" means they did not act as obstructions. "Then" means formerly. "Became like space" means those walls, door panels, and mountains, being unable to make obstruction or concealment, became like

unentangled space - this is the meaning. "Passing away" means death. "Rebirth" means the taking of conception. "At the moment" means formerly, at the moment of the Bodhisattas' sitting cross-legged. "Is not found" means did not occur. "Those too today" means those too, namely passing away and becoming, today - this is the meaning. "Do not turn back" means do not retreat. "Proceed" means make effort. The remainder here is clear in itself.

Then the wise Sumedha, having heard the word of the One Possessed of the Ten Powers Dīpaṅkara and of the deities of the ten-thousand world-circles, having become exceedingly inspired with enthusiasm arisen, thought - "The Buddhas are of unfailing speech, there is no alteration in the word of the Buddhas. For just as the falling of a clod of earth thrown into the sky is certain, death for one who is born, the rising of the sun when dawn breaks, the roaring of a lion gone forth from its dwelling place, the laying down of the burden for a woman heavy with child - these are certain and inevitable, just so the word of the Buddhas is certainly everlasting and unfailing. Surely I will become a Buddha." Therefore it was said -

108. "Having heard the word of the Buddha and of the ten thousand world systems both,
Satisfied, joyful, greatly delighted, thus I thought then.
109. "The Buddhas are of unambiguous speech, the Conquerors are of unfailing speech;
There is no falsehood in the Buddhas, certainly I will become a Buddha.
110. "Just as a clod of earth thrown into the sky, certainly falls to the ground;
So too the word of the foremost Buddhas is everlasting and eternal;
There is no falsehood in the Buddhas, certainly I will become a Buddha.
111. "Just as for all beings, death is everlasting and eternal;
So too the word of the foremost Buddhas is everlasting and eternal;
There is no falsehood in the Buddhas, certainly I will become a Buddha.
112. "Just as when the night has waned, the rising of the sun is certain;
So too the word of the foremost Buddhas is everlasting and eternal;
There is no falsehood in the Buddhas, certainly I will become a Buddha.
113. "Just as the roaring of a lion gone forth from its lair is certain;
So too the word of the foremost Buddhas is everlasting and eternal;
There is no falsehood in the Buddhas, certainly I will become a Buddha.
114. "Just as for pregnant women, the laying down of the burden is certain;
So too the word of the foremost Buddhas is everlasting and eternal;
There is no falsehood in the Buddhas, certainly I will become a Buddha."

108-114. Therein, "having heard the word of the Buddha and of the ten thousand world systems both" means having heard the word of the Perfectly Enlightened One Dīpaṅkara and of the deities of the ten-thousand world-circles. "Both" means of both; it is a nominative case used in the genitive sense, or it is a word meaning both. "Evaṃ cintesaṃ" means "thus I thought."

"Of unambiguous word" means words that do not proceed in two ways; the meaning is words that are definite. "Acchiddavacanā" is also a reading; its meaning is words that are faultless. "Of unfailing word" means of unerring words. "False" means there is no false word - this is the meaning. "Certainly I become a Buddha" - it should be understood that the statement "I shall definitively become a Buddha" is made as a present tense expression by way of certainty and inevitability.

"The rising of the sun" means the rising of the sun, or this itself is the reading.

"Certain and eternal" means both definite in occurrence and everlasting. "Of one who has gone forth from his sleeping place" means of one who has departed from his sleeping place. "Of those with beings within" means of those heavy with child; the meaning is of pregnant women. "The laying down of the burden" means the laying down of the burden; the meaning is the laying down of the embryo. The syllable "ma" serves as a word-connector. The remainder here too is clear in itself.

"I shall surely become a Buddha" - having thus made the determination, in order to consider the qualities that bring about Buddhahood - "Where indeed are the qualities that bring about Buddhahood?" - thus, above, below, in the directions and intermediate directions - searching the entire element of phenomena in due order, having seen the first perfection of giving, practised and cultivated by the Bodhisattas of old in former times, he exhorted himself thus - "Wise Sumedha, you should henceforth fulfil the first perfection of giving. For just as a water-pot turned upside down discharges water entirely without remainder and does not bring it back, just so, without regard for wealth or fame or children and wife or major and minor limbs, giving to beggars everywhere all that they wish and desire entirely without remainder, having sat down at the foot of the Bodhi tree, you will become a Buddha." Thus he made firm and determined the first perfection of giving. Therefore it was said -

115. "Come, the qualities that make a Buddha, I shall investigate here and there;
Above, below, the ten directions, as far as the element of phenomena extends.
116. Searching then I saw the first perfection of giving,
The great path practised by the great sages of old.
117. "This you first for now, having made firm, take upon yourself;
Go to the perfection of giving, if you wish to attain enlightenment.
118. "Just as a water-pot full, of whatever, turned upside down;
Discharges water entirely, does not hold back therein.
119. "Likewise, having seen beggars, low, superior, and middling;
Give a gift entirely, like a water-pot turned upside down."

115-119. Therein, "come" (handa) is an indeclinable particle used in the sense of release. "The qualities that make a Buddha" means the qualities that produce the state of a Buddha. The qualities that produce the state of a Buddha are by name the ten qualities beginning with the perfection of giving. "I shall investigate" means I shall search, I shall inquire, I shall examine - this is the meaning. "Here and there" (ito cito) means here and here; or this itself is the reading. The meaning is "I shall investigate

here and there." "Above" means in the heavenly world. "Below" means in the human world. "Ten directions" means in the ten directions; the intention is: where indeed are those practices bringing about Buddhahood - above, below, across, in the directions and intermediate directions? As for "as far as the element of phenomena extends" - here "as far as" is a word of delimitation. "Of the element of phenomena" means of phenomena of intrinsic nature; "the occurrence of" should be seen as the remainder of the expression. What is meant? What is meant is: to whatever extent there is the occurrence of phenomena of intrinsic nature - the phenomena of the sensual, fine-material, and immaterial spheres - to that extent I shall investigate.

"Investigating" means inquiring, examining. "By the former ones" means by the ancient Bodhisattas. "Practised" means habitually done, cultivated. "Undertake" means make the undertaking; the meaning is: undertake thus - "From today onwards this perfection of giving is to be fulfilled by me first." "Go to the perfection of giving" means go to the perfection of giving, fulfil it - this is the meaning. "If you wish to attain enlightenment" means if you wish to attain the unsurpassed perfect enlightenment, having gone to the foot of the Bodhi tree. "Of whatever" means full of water or milk or of whatever. When there is a connection with the word "full," those skilled in language require the genitive case. Or the genitive case is used in the instrumental sense; the meaning is "with whatever." "Turned upside down" means turned face downward. "Does not hold back therein" means does not hold back in that pouring out; the meaning is that it discharges water entirely. "Low, superior, and middling" means low, middling, and sublime. The syllable "ma" serves as a word-connector. "Like a water-pot turned upside down" means like a water-pot turned face downward. Having seen beggars who have approached - "You, Sumedha, without leaving anything of your own, fulfil the perfection of giving by the relinquishment of all wealth, the secondary perfection by the relinquishment of limbs, and the ultimate perfection by the relinquishment of life" - thus he exhorted himself by himself.

Then, as he reflected further "One should not be content with just this much of the practices bringing about Buddhahood," having seen the second perfection of morality, this occurred to him - "Wise Sumedha, you should henceforth fulfil the perfection of morality. Just as the yak deer, without regard for its life, guards only its tail hair, just so you too, henceforth, without regard for your life, guarding only morality, you will become a Buddha." Thus he made firm and determined the second perfection of morality. Therefore it was said -

120. "These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.
121. Searching then I saw the second perfection of morality,
Practised and cultivated by the great sages of old.
122. "This you second for now, having made firm, take upon yourself;
Go to the perfection of morality, if you wish to attain enlightenment.
123. "Just as a yak, its tail hair caught on something;
Goes to death there, does not destroy its tail.
124. "Just so you, on the four planes, fulfil the moralities;

Always guard morality, as a yak its tail."

120-124. Therein, "na hete" means "na hi ete yeva" (for not these alone). "Ripening enlightenment" means the ripening of the path or the ripening of omniscient knowledge. "The second perfection of morality" - morality is the support of all wholesome mental states; one established in morality does not decline from wholesome mental states, and obtains all mundane and supramundane qualities. Therefore the perfection of morality should be fulfilled - thus "he saw the second perfection of morality" is the meaning.

"Practised and cultivated" means developed and made much of. "Camarī" means the yak deer. "On something" means on any one among trees, creepers, thorns, and so on, wherever anywhere. "Caught" means stuck fast. "There" means where it is stuck, remaining right there it approaches death. "Does not destroy" means does not cut. "Its tail" means it does not go having cut its tail hair; the meaning is that it approaches death right there.

"Morality on the four planes" means moralities classified in four categories, by way of Pātimokkha restraint, sense-faculty restraint, livelihood purification, and dependence on requisites - this is the meaning. But by way of planes, although included in just two planes, that too is the fourfold morality itself. "Fulfil" means fulfil by the absence of being broken, breached, spotted, and so on. "Always" means at all times. "Like a yak" means like a yak deer. The remainder here too is of manifest meaning only.

Then, as he reflected further, "One should not be content with just this much of the practices bringing about Buddhahood," having seen the third perfection of renunciation, this occurred to him - "Wise Sumedha, you, henceforth, should fulfil the perfection of renunciation also. Just as a man dwelling for a very long time in a prison does not develop affection there, but rather becomes dissatisfied and wishes to depart, just so you too, having regarded all existences as similar to a prison, dissatisfied with all existences, wishing to be freed, having become inclined towards renunciation, thus you will become a Buddha" - having made firm the third perfection of renunciation, he determined upon it. Therefore it was said -

125. "These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.
126. "Searching then I saw the third perfection of renunciation,
Practised and cultivated by the great sages of old.
127. "This you third for now, having made firm, take upon yourself;
Go to the perfection of renunciation, if you wish to attain enlightenment.
128. "Just as a man in a prison, having dwelt long, afflicted by suffering;
Does not generate lust therein, but seeks only freedom.
129. "Just so you, see all existences, as if a prison;
Be inclined towards renunciation, for release from existence."

125-129. Therein, "in a prison" means in a prison. "Having dwelt long" means having dwelt for a long time. "Afflicted by suffering" means oppressed by suffering. "Does not generate lust therein" means does not generate, does not produce lust, affection there in the prison. "Having released from this prison, I shall not go elsewhere" - thus he does not generate lust therein, but seeks only freedom, only release - this is the intention. "Inclined towards renunciation" means inclined towards departure. "From existence" means from all existences. "For release" means for the purpose of complete liberation. "Having become inclined towards renunciation, you will attain the highest enlightenment" is also a reading. The remainder here is clear in meaning.

Then, as he reflected further, "One should not be content with just this much of the practices bringing about Buddhahood," having seen the fourth perfection of wisdom, this occurred to him - "Wise Sumedha, you, henceforth, should fulfil the perfection of wisdom also. Without avoiding anyone among the low, middle, and superior, having approached all wise persons, you should ask a question. Just as an alms-gathering monk, without avoiding any family among the families distinguished as low and so on, walking for almsfood in succession, quickly obtains just sufficient sustenance, just so you too, having approached all wise persons, asking questions, you will become a Buddha" - having made firm the fourth perfection of wisdom, he determined upon it. Therefore it was said -

130. "These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.

131. "Searching then I saw the fourth perfection of wisdom,
Practised and cultivated by the great sages of old.

132. "This you fourth for now, having made firm, take upon yourself;
Go to the perfection of wisdom, if you wish to attain enlightenment.

133. "Just as indeed a monk begging alms, among low, superior, and middling;
Not avoiding families, thus he obtains sustenance.

134. "Just so you, at all times, questioning the wise people;
Having gone to the perfection of wisdom, you will attain the highest enlightenment."

130-134. Therein, "begging alms" means walking for almsfood. "Low, superior, and middling" means low, superior, and middling families - this is the meaning. A perversion of gender has been made. "Not avoiding" means not keeping away from; one who, having abandoned the order of houses, walks about is said to avoid - the meaning is not doing so. "Sustenance" means one obtains food that is just sufficient for sustenance, for the maintenance of life - this is the meaning. "Interrogates" means - "What, venerable sir, is wholesome, what is unwholesome; what is blameworthy, what is blameless?" - by such a method, having approached well-known wise persons here and there, one interrogates - this is the meaning. "Wise people" means wise persons. "Budhe jane" is also a reading. "The perfection of wisdom" means the far shore of wisdom. "Paññāpāramitaṃ gantvā" is also a reading. The remainder here too is clear in itself.

Then, as he reflected further "one should not be content with just this much of the practices bringing about Buddhahood," having seen the fifth perfection of energy, this occurred to him - "Wise Sumedha, you, henceforth, should fulfil the perfection of energy also. Just as a lion, the king of beasts, is of firm energy in all postures, so you too, being of firm energy and unwavering energy in all postures in all existences, will become a Buddha." Thus he firmly determined the fifth perfection of energy. Therefore it was said -

135. "These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.
136. "Searching then I saw the fifth perfection of energy,
Practised and cultivated by the great sages of old.
137. "This you fifth for now, having made firm, take upon yourself;
Go to the perfection of energy, if you wish to attain enlightenment.
138. "Just as a lion, the king of beasts, in sitting, standing, and walking;
Is ever of unwavering energy, with mind always uplifted.
139. "Just so you, in all existences, firmly exert your energy;
Having gone to the perfection of energy, you will attain the highest enlightenment."

135-139. Therein, "of unwavering energy" means of unwavering energy. "In all existences" means in each and every existence that arises; the meaning is "in all existences." "Having become one putting forth strenuous energy, you will attain the highest enlightenment" is also a reading. The remainder here too is clear in itself.

Then, as he reflected further "One should not be content with just this much of the practices bringing about Buddhahood," having seen the sixth perfection of patience, this occurred to him - "Wise Sumedha, you should henceforth fulfil the perfection of patience; you should be patient whether in honour or in dishonour. Just as on the earth, by name, they cast down what is pure and what is impure, yet the earth does not make affection or aversion on that account, it is patient, it endures, it just accepts - just so you too, being patient with honour and dishonour from all, will become a Buddha." Thus he firmly determined the sixth perfection of patience. Therefore it was said -

140. "These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.
141. "Searching then I saw the sixth perfection of patience,
Practised and cultivated by the great sages of old.
142. "This you sixth for now, having made firm, take upon yourself;
There with undoubting mind, you will attain the highest enlightenment.
143. "Just as the earth, by name, both what is pure and what is impure;
Endures all that is cast upon it, it does not make aversion thereby.

144. "So too you, patient with honour and dishonour from all,
Having gone to the perfection of patience, you will attain the highest
enlightenment."

140-144. Therein, "there" means in that perfection of patience. "Of undoubting mind" means of single-minded resolve. "What is pure too" means what is pure such as sandalwood, saffron, perfume, garlands, and so on. "What is impure too" means what is impure such as snake, dog, human corpses, faeces, urine, spittle, nasal mucus, and so on. "Endures" means is patient, accepts. "What is cast" means what is laid down. "Aversion" means wrath. "Thereby" means by that conduct, or by that state of being laid down. "Paṭighaṃ daya" is also a reading; the meaning is that it does not comply with aversion by that casting down. "Patient with honour and dishonour" means the meaning is you too should be one who endures the honouring and dishonouring of all. Some also read "Tattheva tvampi sabbabhava, sammānanavimānakkhamo." "Khantiyā pāraṃiṃ gantvā" is also a reading; the meaning is having gone by way of fulfilling the perfection of that patience. The remainder here too is clear in itself. From here onwards, without saying even this much, wherever there is a distinction, having stated only that and having shown the variant reading, we shall proceed.

Then, as he reflected further, "One should not be endowed with only this much of the practices bringing about Buddhahood," having seen the seventh perfection of truthfulness, this occurred to him - "Wise Sumedha, you from now on should fulfil the perfection of truthfulness too; even if a thunderbolt were falling on your head, do not speak a conscious lie for the sake of wealth and so on, through the influence of desire and so on. For just as the healing star does not, in all seasons, abandon its own course and go by another path, but goes only by its own path, just so you too, not speaking lying, having abandoned truth, will become a Buddha" - thus he made firm and determined upon the seventh perfection of truthfulness. Therefore it was said -

145. "These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.
146. Searching then I saw the seventh perfection of truthfulness,
Practised and cultivated by the great sages of old.
147. "This you seventh for now, having made firm, take upon yourself;
There being of uncontradictory speech, you will attain the highest
enlightenment.
148. "Just as the healing star, a standard for the world with its gods;
In season or in the seasonal rains, does not deviate from its path.
149. "So too you in truths, do not deviate indeed from the path;
Having gone to the perfection of truthfulness, you will attain the highest
enlightenment."

145-149. "In each case" means in the perfection of truthfulness. "Of unambiguous speech" means one whose speech is unerring. "The healing star by name" means the healing star; when gathering medicine, having seen the healing star risen, they

gather medicine. Therefore it is called "the healing star." "A standard" means a measure. "Including the gods" means of the world including the gods. "In season" means in the rainy season. "In the seasonal rains" means in winter and summer. "Samaye utuvaṭṭe" is also a reading. "Its season" means in summer. "The seasonal cycle" means in winter and in the rainy season - this is the meaning. "Does not deviate from its path" means in each and every season it does not deviate, does not depart from its own course of travel; for six months it goes to the western direction, for six months it goes to the eastern direction. Or, "the healing star by name" means medicine such as ginger, long pepper, black pepper, and so on. "Does not deviate" means whatever medicine is capable of giving its fruit, having entered into that giving of fruit, it does not turn back without giving its own fruit. "From its path" means from its course of travel; that which removes bile removes bile indeed, that which removes wind removes wind indeed, that which removes phlegm removes phlegm indeed - this is the meaning. The remainder here too is clear in itself.

Then, as he reflected further, "One should not be endowed with only this much of the practices bringing about Buddhahood," having seen the eighth perfection of determination, this occurred to him - "Wise Sumedha, you from now on should fulfil the perfection of determination too; whatever you determine, in that determination you should be motionless; just as a mountain, even when winds strike in all directions, does not tremble, does not shake, but remains in its own place, just so you too, being motionless in your own determination, will become a Buddha" - thus he made firm and determined upon the eighth perfection of determination. Therefore it was said -

150. "These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.
151. Searching then I saw the eighth perfection of determination,
Practised and cultivated by the great sages of old.
152. "This you eighth for now, having made firm, take upon yourself;
There you, having become unshakeable, will attain the highest enlightenment.
153. "Just as a rocky mountain, immovable, firmly established;
Does not tremble in strong winds, remains in its own place.
154. "So too you in determination, always be unshakeable;
Having gone to the perfection of determination, you will attain the highest enlightenment."

150-154. Therein, "rocky" means made of stone. "Immovable" means motionless; "firmly established" means well established precisely because of being immovable. "Just as a mountain, immovable, buried deep, firmly established" is also a reading. "By fierce winds" means by powerful winds. "In its own place" means in its own position only; the meaning is in the very place where it stood. The remainder here too is clear in itself.

Then, as he reflected further, "One should not be endowed with only this much of the practices bringing about Buddhahood," having seen the ninth perfection of friendliness, this occurred to him - "Wise Sumedha, you should henceforth fulfil the perfection of friendliness; towards those who are helpful and those who are harmful, you should be of one mind. Just as water pervades both evil people and good people alike, making coolness equally, just so you too, having been of one mind with a mind of friendliness towards all beings, will become a Buddha" - thus he made firm and determined upon the ninth perfection of friendliness. Therefore it was said -

155. "These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.
156. Searching then I saw the ninth perfection of friendliness,
Practised and cultivated by the great sages of old.
157. "This you ninth for now, having made firm, take upon yourself;
Be matchless in friendliness, if you wish to attain enlightenment.
158. "Just as water, by name, upon good and evil people;
Pervades equally with coolness, and washes away dust and stain.
159. "Just so you, towards the friendly and unfriendly, develop equally with
friendliness;
Having gone to the perfection of friendliness, you will attain the highest
enlightenment."

155-159. Therein, "be matchless" means be incomparable in the development of friendliness. Therein, "you be equal to the matchless" is also a reading; its meaning is manifest. "Equal" means comparable. "Pervades" means touches. "Washes away" means purifies. "Dust" means adventitious dust. "Stain" means the stain of sweat and so on arisen in the body. "Dust-and-stain" is also a reading; the meaning is the same. "Friendly and unfriendly" means towards the friendly and the unfriendly, towards friends and enemies - this is the meaning. "Develop with friendliness" means develop friendliness, increase it. The remainder here too is clear in itself.

Then, as he was reflecting further "one should not be content with just this many qualities that make a Buddha," having seen the tenth perfection of equanimity, this occurred to him - "Wise Sumedha, you should henceforth fulfil the perfection of equanimity; you should be just impartial in happiness and in suffering. Just as the earth, by name, when what is pure and what is impure is thrown upon it, is just impartial, just so you too, being just impartial in happiness and suffering, will become a Buddha." Thus, having made firm the tenth perfection of equanimity, he determined upon it. Therefore it was said -

160. "These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.
161. Searching then I saw the tenth perfection of equanimity,
Practised and cultivated by the great sages of old.

162. "This you tenth for now, having made firm, take upon yourself;
Having become like a balance, firm, you will attain the highest enlightenment.
163. "Just as the earth, by name, what is impure and what is pure laid upon it;
Is indifferent to both of these, free from irritation and friendliness.
164. "Just so you, in pleasure and pain, always be like a balance;
Having gone to the perfection of equanimity, you will attain the highest enlightenment."

160-164. Therein, "become like a balance" means standing in the state of impartiality; just as the beam of a balance, when evenly weighed, stands evenly, does not bend down nor bend up, just so you too, having become like a balance in happiness and suffering, will attain the highest enlightenment. "Free from irritation and friendliness" means free from aversion and compliance. "Free from compassion and irritation" is also a reading; the meaning is the same. The remainder should be understood by the method already stated in the perfection of patience.

Then the wise Sumedha, having examined these ten qualities of perfection, thereupon thought further - "In this world, the qualities to be fulfilled by Bodhisattas, that ripen enlightenment, that produce the state of a Buddha, are just this many, no more than this. But these perfections are not above in space, nor below in the earth, nor in the eastern and other directions; but they are established within my own heart-flesh." Thus, having seen their state of being established in his own heart, having made all of them firm and having determined upon them, meditating again and again, he meditated in forward and reverse order; having taken the end, he reached the beginning; having taken the beginning, he placed it at the end; having taken the middle, he brought it to conclusion on both sides; having taken both extremities, he brought it to conclusion in the middle. The relinquishment of external possessions is called perfections, the relinquishment of limbs is called secondary perfections, the relinquishment of life is called ultimate perfections - thus ten perfections, ten secondary perfections, ten ultimate perfections, thirty perfections in all - as if turning a twin oil-press, he meditated. As he was meditating on the ten perfections, by the power of the Teaching, this great earth, vast and two hundred thousand yojanas thick plus forty thousand, like a bundle of reeds trodden upon by an elephant, like a sugar-cane mill being pressed, crying out with a great uproar, trembled, quaked, and shook violently. It revolved like a potter's wheel and like an oil-press wheel. Therefore it was said -

165. "These alone are in the world, those qualities that ripen enlightenment;
Beyond these there is nothing else, firmly establish yourself therein.
166. "As he investigated these phenomena, by their intrinsic nature, function, and characteristic;
By the power of the Dhamma, the earth, the ten-thousand world-system, quaked.
167. "The earth moves and resounds, like a sugar-mill being pressed;
Just as a wheel in an oil-press, thus the ground trembles."

165-167. Therein, "these alone" was said for the purpose of showing that the ten perfections indicated are neither deficient nor excessive. "Beyond these" means beyond those ten perfections there is nothing. "Nothing else" means another; the grammatical rule should be understood from the science of grammar. The meaning is that apart from the ten perfections there is no other quality that brings about Buddhahood. "Therein" means in those ten perfections. "Establish yourself" means be established; the meaning is remain fulfilling them.

"These qualities" means the qualities of perfection. "Of one meditating" means of one investigating; the genitive case should be seen as used in the sense of disregard. "By intrinsic nature and own characteristic" means the meaning is of one meditating by the own characteristic that is designated as intrinsic nature. "By the power of the Dhamma" means by the power of the knowledge of investigation of the perfections. "The earth" (vasudhā) - "vasu" is called a jewel; that which bears it or in which it is sustained - thus "vasudhā." What is that? The ground. "Quaked" means it trembled. But when the wise Sumedha was investigating the perfections, by the power of his knowledge the ten-thousand world-system trembled - this is the meaning.

"Moves" means it trembled in six ways. "Resounds" means it roars and cries out. "Like a sugar-mill being pressed" means like a sugar-cane mill being squeezed. "Like a molasses-mill being pressed" is also a reading; the meaning is the same. "Oil-press" means an oil-pressing machine. "As a wheel" means like the great wheel-machine of oil-pressers. "Thus" means just as an oil-pressing wheel-machine revolves and trembles, so this ground trembles - this is the meaning. The remainder here is clear in itself.

Thus, as the great earth was trembling, the people dwelling in the city of Ramma, who were serving food to the Blessed One, being unable to remain standing, fainted and fell down like great sal trees struck by the winds of Yugandhara. Pots and other potter's wares, rolling about, striking against each other, were crushed to bits. The great multitude, frightened and trembling, having approached the Teacher - "What indeed, Blessed One, is this a serpent disturbance, or a disturbance of one among the spirits, demons, or deities? For we do not know this. But further, all this great multitude is troubled by fear. What indeed, will there be evil for this world, or good? Tell us this reason" - they asked.

Then the Teacher, having heard their talk - "Do not fear, do not worry, there is no danger for you from this source. He whom I have today declared, 'The wise Sumedha will in the future become a Buddha named Gotama,' he is now meditating on the perfections. As he meditates, by the power of the Dhamma, the entire ten-thousand-fold world system trembles and resounds all at once" - he said. Therefore it was said -

168. "As far as the assembly extended, at the Buddha's food distribution;
Trembling, she there, fainted, lay on the ground.

169. Many thousands of pots, and many hundreds of jars;
Were crushed and churned there, mutually struck against each other.

170. Agitated, trembling, frightened, wandering, with troubled minds;
The great multitude having assembled, approached Dīpaṅkara.

171. "What will become of the world, whether good or evil;
The whole world is troubled, dispel that, O One with Vision."
172. Then Dīpaṅkara, the great sage, made known to them;
"Be confident, do not fear, in this earthquake."
173. "He whom I have declared today, will become a Buddha in the world;
He meditates on the Teaching, the ancient one practised by the Victors."
174. "As he investigated the teaching, the ground of Buddhahood entirely;
Therefore this earth trembled, the ten-thousand world-system with its gods."

168-174. Therein, "as far as" means as much as. "Was" means it was. "Yā tadā parisā āsī" is also a reading; its meaning is whatever assembly was standing there. "Trembling" means shaking. "She" means that assembly. "There" means at that food distribution place. "Lies" means lay down.

"Pots" means of pots; it is a nominative case used in the genitive sense; the meaning is many thousands of pots. "Crushed and churned" means pulverised and churned; the meaning is churned and crushed. "Mutually struck against each other" means mutually beaten. "Agitated" means with terrified hearts. "Trembling" means with arisen fear. "Frightened" means frightened by fear. "Bewildered" means with agitated minds; the meaning is with wandering minds. But all these are mutual synonyms. "Having assembled" means having come together. Or this itself is the reading.

"Troubled" means injured. "Dispel that" means dispel that fear of trouble, destroy it - this is the meaning. "One with Vision" means one endowed with vision through five eyes. "Of them then" means those people then; it is the genitive case used in the accusative sense. "Convinced" means informed, awakened. "Confident" means with trusting minds. "Do not fear" means do not be afraid. "Whom I" means whom I, the wise man Sumedha. "Teaching" means the teaching of the perfections. "Former" means ancient. "Practised by the conquerors" means practised by the conquerors during the time of the Bodhisatta - this is the meaning. "Buddhahood" means the teaching of the perfections. "By that" means by that reason of comprehension. "Trembled" means shook. "With its gods" means in the world with its gods.

Thereupon the great multitude, having heard the word of the Truth-finder, full of mirth, having taken garlands, scents, cosmetics, and so on, having gone out from Ramma city, having approached the Bodhisatta, having venerated him with garlands, scents, and so on, having paid homage, having circumambulated, entered Ramma city itself. Then the Bodhisatta, having meditated on the ten perfections, having made energy firm, having determined, arose from the seat where he was sitting. Therefore it was said -

175. "Having heard the Buddha's word, the mind was calmed at that very moment;
All, having approached me, paid homage to me again."
176. Having taken upon myself the Buddha's virtues, having made the mind firm;
Having paid homage to Dīpaṅkara, I then rose from my seat."

175-176. Therein, "the mind was calmed" means the mind of the public, whose hearts were agitated by the earthquake, was calmed upon hearing the reason for it there; the meaning is it attained peace. "The people were calmed" is also a reading; that is manifest in itself. "Having taken upon oneself" means having rightly taken up; the meaning is having accepted. "Virtues of a Buddha" means the perfections. The remainder is clear in itself.

Then the deities of the entire ten-thousandfold world-circle, having assembled, having venerated with divine garlands, scents, and so on the Bodhisatta, dear to all beings, who was rising from his seat - "Noble Sumedha the ascetic, today by you at the feet of Dīpaṅkara, the One Possessed of the Ten Powers, a great aspiration has been aspired to. May that succeed for you without obstacle. May there be neither fear nor trepidation for you there. May not even the slightest disease arise in your body. Having quickly fulfilled the perfections, penetrate the perfect enlightenment. Just as trees that produce flowers and produce fruit bloom and bear fruit at the right time, just so may you too, not exceeding that time, quickly experience the highest enlightenment" - such praises and blessings they uttered. Having thus uttered them, having paid respect to the Bodhisatta, they went each to their own celestial abode. The Bodhisatta too, praised by the deities - Having made energy firm, determining "I, having fulfilled the ten perfections, will become a Buddha at the summit of four incalculable periods exceeding a hundred thousand cosmic cycles," having risen up into the sky, went to the Himalayas abounding with groups of sages. Therefore it was said -

177. "Divine and human flowers, both gods and humans;
Sprinkle with flowers, upon him rising from his seat.
178. "Both gods and humans proclaim well-being to you;
Great is what you have aspired to, may you obtain that as you wished.
179. "May all calamities be avoided, may sorrow and disease perish;
May there be no obstacles for you, quickly experience the highest enlightenment.
180. "Just as when the right time has come, flowering trees bloom;
Just so you, O great hero, bloom with the Buddha's knowledge.
181. "Just as whatever Enlightened by themselves fulfilled the ten perfections;
Just so you, O great hero, fulfil the ten perfections.
182. "Just as whatever Enlightened by themselves awakened at the seat of enlightenment;
Just so you, O great hero, awaken to the enlightenment of the Conquerors.
183. "Just as whatever Enlightened by themselves set in motion the wheel of the Teaching;
Just so you, O great hero, set in motion the wheel of the Teaching.
184. "Just as the moon on the full moon day, pure, shines brightly;

Just so you, with fulfilled aspirations, shine brightly over the ten-thousandfold world system.

185. "Just as the sun, freed from Rāhu, outshines with its radiance;
Just so, having been released from the world, shine brightly with splendour,
you.
186. "Just as whatever rivers flow into the great ocean;
So may the worlds with their gods come into your presence.
187. "Praised and commended by them, having taken upon himself the ten
qualities;
Fulfilling those qualities, he then entered the forest wilds.

177-187. Therein, "divine" means divine flowers such as mandārava, coral tree, santānaka, and lotus flowers and so on; gods and humans having taken human flowers - this is the meaning. "Sprinkle" means they sprinkled upon me - this is the meaning. "Upon him rising" means of one rising. "They proclaim" means they announced, they made known. "Safety" means the state of well-being. Now, for the purpose of showing the manner of what was proclaimed, "great is what you have aspired to" and so on was said. But by you, wise Sumedha, a great position has been aspired to; may you obtain that as aspired to - this is the meaning.

"All calamities" means those that come are calamities; all calamities are all calamities, misfortunes. "May they be avoided" means may they not exist. "May sorrow and disease perish" means may sorrow, which is termed grieving, and disease, which is termed affliction, perish. "Te" means of you. "May there be no obstacles" means may there not be obstacles. "Experience" means attain, reach.

"Enlightenment" means the knowledge of the path of arahantship; omniscience knowledge is also fitting. "Highest" means foremost; because it bestows all the qualities of a Buddha, the knowledge of the path of arahantship is called "highest."

"In season" means when the flowering time of each and every tree has arrived - this is the meaning. "Flowering" means those that are blossoming. "With the Buddha's knowledges" means with the eighteen Buddha's knowledges. "Bloom" means may you bloom. "They fulfilled" means they fulfilled. "Fulfil" means completely fulfil. "They awakened" means they understood fully. "At the Conquerors' enlightenment" means at the enlightenment of the Conquerors, the Buddhas; the meaning is at the foot of the omniscient one's Bodhi tree. "On the full moon" means on the full moon day. "Of fulfilled mind" means one whose wishes are completely fulfilled.

"Freed from Rāhu" means freed from Rāhu, the abyss. "With radiance" means with splendour, with light. "Having been freed from the world" means having become untainted by worldly adversities - this is the meaning. "Shines" means is resplendent. "With splendour" means with the Buddha's glory. "They flow into" means they enter the great ocean. "May they flow towards" means may they approach. "In your presence" means near you. "By them" means by the gods. "Praised and commended" means both praised and commended; or commended by those who are praised, namely Dīpaṅkara and the others - thus "praised and commended." "The ten

qualities" means the ten qualities of perfection. "The forest wilds" means the great forest; the meaning is he entered the great forest on Dhammika mountain. The remaining verses are quite clear thus.

Thus in the Madhuratthavilāsinī, the commentary on the Buddhavaṃsa,

the explanation of the Talk on Sumedha's Aspiration is completed.



ABOUT THIS TRANSLATION

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PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 5. The Collection of Minor Texts. 12. Commentary on the Chronicle of the Buddhas. 2. Commentary on the Talk on Sumedha's Aspiration Retrieved from paliverse.org

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