Praise to that Lord, Arahant, Fully Self-Awakened One

I SECTION ON THE JEWEL-WALK

1 Brahmacārī Sahampati, chief in the world, his hands clasped, requested him who was unexcelled: "There are beings here who by nature have little dust (of defilements) in them; teach Dhamma² out of compassion for this generation".

2 In him possessed of knowledge-and-right-conduct, in the steadfast one³, the bringer of light⁴, bearer of his last body, Tathāgata, matchless person, there arose pitifulness towards all beings⁵:

3 As these men with devas do not know⁶ of that kind is this Buddha, supreme among men, nor of what kind is his power of psychic potency, power of wisdom, of what kind is the power of a Buddha, benevolent towards the world —

4 As these men with devas do not know that of this kind is this Buddha, supreme among men, and of this kind is his power of psychic potency, power of wisdom, of this kind is the power of a Buddha, benevolent towards the world —

5 Come, I will display the unsurpassed power of a Buddha: in the zenith I will create a Walk adorned with jewels.

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¹ Bhāc. 12, with but a small amount of the dust of attachment, hatred and confusion.
² Dhamma can mean the scriptures, the Teaching, concentration, wisdom, the normal, the particular essence, voidness, merit, offence, what can be known, the four true things. Here the four true things are to be understood, Bhāc. 13.
³ Thānissaka who is unaffected by what is liked or disliked, Bhāc. 14.
⁴ Referring both to the light of his physical frame and to the light of wisdom, Bhāc. 15, which also quotes S. i. 15.
⁵ All beings without exception, Bhāc. 18. Therefore animals are included.
⁶ Referring mainly to his elder Sakyans relations who were yearning at him. The reading na bho te jānanti of Bh. Verses 3–6 quoted at Cp. 5.
Devas of earth, those belonging to the Great Regents, the Thirty-Three, and Yama's devas, and the Happy Ones, those who rejoice in creating, those too with power over others' creatings, and those of Brahmā's retinue, blissful, made a far-flung clareour.

Illumined were the earth together with the worlds of the devas and the numerous baseless spaces between the worlds, and the dense gloom was dissipated when they saw the wonderful marvel.

Among devas, heavenly musicians, men, demons, a magnificent far-flung radiance appeared in both this world and that beyond, below and above, across and around.

The superb being, unexcelled, guided away, teacher, was honoured by devas and men of great might, with the mark of a hundred merits, he displayed the wonderful marvel.

Requested by the glorious deva, he, one with vision, supreme among men, leader of the world, reflecting on the matter then created a well-wrought Walk there with all the jewels.

The Lord was master of the three marvels: psychic potency, the speaking of suitable discourses, and instruction. The leader of the world created a well-wrought Walk with all the jewels.

In the ten-thousand world-system he displayed, like a course of pillars on (each) supreme mountain Sineru, Walks made of jewels.

The Conqueror created a Walking the spanning the ten-thousand;

all golden were the sides of that Walk which was made of jewels.

The junction of (each pair of) beams was symmetrical, the floor-boards covered with gold; all golden were the railings, well-fashioned on both sides (of the Walk).

Strung over with sand (consisting of) jewels and pearls, fashioned and made of jewels it illumined all the quarters like him of the hundred rays when he has risen.

Walking up and down in that, the wise one, him of the thirty-two glorious Marks, Self-Awakened One, Conqueror, shining, walked up and down in the Walk.

All the devas, gathered together, showered down on the Walk deva-like mandārava flowers, lotuses, flowers of the Coral Tree.

The company of devas saw him, the ten-thousand was joyful; paying homage they assembled, elated, exultant, joyous.

The Thirty-Three and Yama's (devas), also the Happy devattās, the devas who rejoice in creating, those devas with power over others' creatings, their minds uplifted, happy, saw the leader of the world.

Heavenly musicians, men, demons together with the devas, nāgas, fairy-birds, and bird men besides, saw that one who was compassionate for the world's welfare like the orb of the moon high aloft in the zenith.

(Devas of) Light, Lustrous (devas), Vehappahā (devas) and Ākārīgha devattās stood raising clasped hands, clothed in garments and raiment that were very pure and bright.

And they let fall flowers of the five-hued mandārava mixed with sandal-wood powder, and they waved wearing apparel in the air then. Ah, the Conqueror compassionate for the world's welfare!

Thou, the teacher, flag and banner, and the sacrificial post for breathing things, the resting-place, support, and lamp (and island), supreme among men!

1 Jewels were in the middle.
2 I.e. the Walk.
3 Tree in the deva-world.
4 singiya, lovely wing; a kind of mythical bird.
5 kinnara or kingara, a bird with a man's head.
6 "Immensely fruitful", vupalāhāva, BvAC. 37, VbhA. 521.
7 "No young... or, inferiors" here", BvAC. 37, Dā. ii. 48o, etc.
8 BvAC. 48 explains dipa by both light and island.
24 The devās of the ten-thousand world-system, great in psychic potency, attending on (him) paid homage, elated, exultant, joyous.

25 Devās and deva-maidens, believing, their minds elated, honoured the bull of men with the five-hued flowers.

26 The company of devas saw him; believing, their minds elated, they honoured the bull of men with the five-hued flowers.

27 Aha, wonderful! astonishing, astounding in the world! Never before has there been such an astounding wonder as this.

28 The devās, each remaining in his own abode, laughed a mighty laugh on seeing the wonder in the zenith.

29 Those in the sky and on the earth, dwellers in grass and on paths, clapping their hands paid homage, elated, exultant, joyous.

30 And those nīgas of long life-span, meritorious, great in psychic potency, joyous, paid homage to and honoured the supreme among men.

31 They sent forth chants in the air and down the aery paths; they played on drums on seeing the wonder in the zenith.

32 And in mid-air they played on conches, cymbals, and many a kettle-drum on seeing the wonder in the zenith.

33 Surely one who is astonishing, astounding, has arisen for us today. We shall obtain the fulfilment of our constant aim. The moment for us has come about.

34 Hearing these say “A Buddha”, zest arose at once. They stood with their hands clasped, saying “A Buddha, a Buddha”.

35 Various beings, clapping their hands, moved about in the heavens cheering, applauding and uttering sounds of acclamation.

36 They sang, cried out exultingly, and played (on musical instruments), they clapped their hands and they danced, and

1 mehānīya; if there is any oventone it is in the sense of ‘rare’ rather than of miraculous.

2Listen to the hairs on the back of your neck stand up, it is a profound experience.

3 The timely or opportune period for leading the sāminakavi, see D. iii. 263, A. iv. 223.

37 Inasmuch, great hero, as the Wheel-mark is on your feet, the flag, the thunderbolt, the banner, with the decorative marks of the vaddhamāna and the elephant-book,

38 so are you unique in form, in morality, concentration and wisdom, equal to the unequalled in freedom, in setting the Wheel of Dhamma turning.

39 The natural strength of your body is as the strength of ten elephants; you are without an equal in the power of psychic potency, in setting the Wheel of Dhamma turning.

40 Pay homage to the great sage, one with pity, protector of the world(s) who is furnished thus with all the special qualities, endowed with all (their) factors.

41 You are worthy of all respect, praising, reverence and landation, homage and honour.

42 Of those who should be revered in the world, of those who are worthy of reverence, you are the best of all, great hero, none like you exists.

43 Even as he was standing on the Vulture Peak, Sāriputta, of great wisdom, proficient in concentration and meditation, saw the leader of the world.

44 He surveyed the bull of men who was like a king of sāla trees in full bloom, like the moon in the heavens, like the sun at midday.

45 He saw the wise one, the leader who was blazing like a tree of lamps, like the newly risen sun, illuminated by a halo extending for a fathom.

46 In an instant he had gathered together five hundred monks, their tasks done, steadfast ones, the cankers destroyed, stainless.

47 He displayed the marvel called Making the World Right (and said), “We too, going there, we will reverence the Conqueror.

1 At VA. i. 75 and Mhv-s. i. 304 vaddhamāna appears to mean cuppa, perfumed bath powder. All these were among the 32 Marks of a Great Man.

2 This ver. and next quoted Mhv-s. 146.

3 EvAC. 46 says this is the marvel of unveiling the world, lokāvāraṇa.
48 Come, all of us will go, we will question the Conqueror. When we have seen the leader of the world we will dispel doubt."
49 These assented saying "It is good"; prudent, the faculties controlled, taking bowl and robe they went up (to him) quickly.
50 By means of psychic potency Śāriputta, of great wisdom, approached with those whose cankers were destroyed, stainless, named in the supreme taming.
51 By means of psychic potency Śāriputta, surrounded by these monks, leading the great host, approached blazing like a deva in the heavens.
52 Carefully avoiding clearing the throat and sneezing, proper in practice, they approached the Self-Awakened One with reverence, with deference.
53 When they had approached they saw the self-become, the leader of the world, the wise one high aloft in the zenith like the moon in the heavens.
54 They saw the leader of the world who was blazing like a tree of lamps, like lightning in the heavens, like the sun at midday.
55 The five hundred monks saw the leader of the world like a clear pool as a lotus in full bloom.
56 Holding up their clasped hands, elated, exultant, joyous, they fell down paying homage to the teacher's Mark of the Wheel.
57 Śāriputta, of great wisdom, like and similar to a koranda (flower), skilled in concentration and meditation, reverence the leader of the world;
58 Mogallāna, of great psychic potency, without an equal in the power of psychic potency, thundering like a black stormcloud, like and similar to a dark blue lotus; 5
59 and the Elder Kassapa the Great too, resembling molten gold.1

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1 See S. i. 197f., ThagA. iii. 135, Miln. 389.
2 A. i. 23.
3 He was a Sakyan, brother of Mahānāma and first cousin to the Buddha Gotama.
4 These two similes refer to the blue colour of Mogallāna's body due, according to tradition, to his having suffered in Niraya for his cruelty to his parents in a former birth.
5 Yellow immutably; in one of its meanings a mythical place that never fades.
6 There is no clue whether the 7 classes or the 8 (of the 7) are here included.
7 See Vin. iii. 39, 65, Jāt. i. 148, ThagA. ii. 101, etc.
8 A. i. 23.
9 At this point it is said 500 young men of family went forth in his presence, all from the Lord's native district, and all were possessed of the ten good themes of discourse (for which see M. i. 445, iii. 113, A. v. 67, 130, Miln. 344, etc.).
into the womb, then the earth of the ten-thousand world-system quaked.

When I, clearly conscious, issued forth from my mother's womb the ten-thousand (world-system) shook, sending forth its approval.

There is no descent equal to mine as to birth, issuing forth; in Self-Awakening and turning the Wheel of Dhamma, I am the best.

Ah, the wonder in the world! the greatness of the special qualities of Buddhas! In six ways the ten-thousand world-system shook.

And great was the radiance, astounding the wonder, for at that time the Lord, bull of men, was the eldest in the world.

By means of psychic potency the Conqueror walked up and down displaying himself to men with devas. Even as he walked in the Walk the leader of the world talked, nor did he turn back on the way as though he were on a walk of (only) four cubits.

Sāriputta, of great wisdom proficient in concentration and meditation, attained to the perfection of wisdom, asked the leader of the world: "Of what kind, great hero, supreme among men, was your resolve? At what time, wise one, was supreme Awakening aspired to by you?"

Of what kind were giving, morality, renunciation, wisdom, and energy? And of what kind were patience, truth-speaking, resolute determination, loving-kindness, equanimity?

Of what kind, wise one, leader of the world, were your ten perfections? How were the higher perfections fulfilled, how the ultimate perfections?"

asked by him, he of the voice sweet as a karavika's made

I A SUMEDHA

answer² cooling to the heart, rejoicing the world with the devas.

What was taught³, what was celebrated concerning past Buddhas, Conquerors, what was the traditional account of their teachings and activities, he expounded for the welfare of the world with the devas from his discernment going back to his former habitations.

Keeping in mind² the acquiring of all the attainments which is productive of zest and joyousness and the removal of the darts of sorrow, listen to me:

Respectfully face along² the Way⁶ which crushes pride⁷, drives away sorrow⁸, delivers completely from samsāra, (and) destroys all anguish.

Concluded is the Section on the Jewel-Walk

II A ACCOUNT OF SUMEDHA

A hundred thousand sons and four incalemables ago there was a city named Amara, good to look upon, delightful.

It resounded with the ten sounds², was well provided with food and drink: the sound of elephants, the sound of horses, and of drums, chanks and chariots, as well as of "Eat, drink", shouted out for victuals and drink. The city was complete in all respects. It engaged in every industry,
as was possessed of the seven kinds of treasures, crowded with all kinds of people; prosperous as a deva-city, it was a dwelling-place for doers of merit.

² From east to west, west to east, from north to south, south to north, from centre to edge, edge to centre, BVAC. 56.

² For I A. 36.

² From east to west, west to east, from north to south, south to north, from centre to edge, edge to centre, BVAC. 56.

² For I A. 36.

² For I A. 56.

² For I A. 36.

² For I A. 56.

² For I A. 36.

² For I A. 36.

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² For I A. 36.

² For I A. 36.

² For I A. 36.
In the city of Amaravati the brahman named Sumedha, accumulating countless crores, was rich in plentiful crops.

A repeater, expert in mantras, master of the three Vedas, he had reached perfection in the (science of) Marks, the legendary tradition, and the obligatory duties (of a brahman).

Sitting in seclusion I thought thus then: "Again-becoming is anguish, also the breaking up of the physical frame. Liable to birth, liable to aging, liable to disease am I then; I will seek the peace that is unageing, undying, secure.

Suppose I, casting aside this putrid body filled with various ills, should go on indifferent, unconcerned?

There is, there must be that Way; it is impossible for it not to be. I shall seek that Way for the utter release from becoming.

Even an anguish exists, happiness exists too, so as becoming exists non-becoming also is to be desired.

Even as heat exists, coolness exists too, so as the threefold fire exists nibbāna is to be desired.

Even as evil exists, loveliness exists too, so as birth exists the unborn also is to be desired.

Even as a man fallen into filth, though seeing a brimming pool does not seek that pool, that is not a defect in the pool.

So, though the pool of the Undying exists for washing away the stains of the defilements, if one does not seek that pool, the defect is not in the pool of the Undying.

Even as that man who is beset by enemies, while there exists a path for escape does not flee away, that is not a defect in the direct way.

So, the one who is beset by the defilements, while there exists a safe path does not seek that way, the defect is not in the safe direct way.

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1 For a much abridged account of Sumedha see Dī. A. i. 83f. introducing the Aggaravā-sutta.
2 Of brahmānical texts. Cf. xxv. 10, 11 below.
3 Cf. Dī. 153.
4 Cf. M. i. 163 for these words used by the Bodhisatta Gotama in his last birth.
5 Read hetu, a future of hoti (<-dhavati), wish Bo, Dv-A and Jā. i. 4, and not hetu of Bv.
6 The unborn is nibbāna which is the quenching of the three fires of attachment and so forth.
7 Cf. Mil. 353.
8 Cf. Mil. 246f.
18 And even as a man who has a disease, while there exists a physician does not get that disease cured, the defect is not in the physician.

19 So, (if) the one who is anguished, hard pressed by the diseases of the defilements does not seek that teacher, that is not a defect in the guider away.

20 And even as a man, having discarded a loathsome ordure tied to his neck, would go on at ease, independent, his own master,

21 so, casting aside this putrid body, a conglomeration of various ordures, I would go on indifferent, unconcerned.

22 Even as men and women, casting aside excrement in a place for defecation, go on indifferent, unconcerned,

23 so too I, casting aside this body filled with various ordures, will go on as one having eased himself (leaves) a privy.

24 And even as the owners, having cast aside an old, broken down and leaking boat, go on indifferent, unconcerned,

25 so too I, casting aside this body of the nine constantly streaming apertures, will go on as its owners (leave) a worn-out boat.

26 And even as a man who, taking goods with him, is going along with robbers, but seeing a danger of the goods being plundered, goes on casting them aside,

27 so too I, getting rid of this body which resembles a great thief, will go on without danger of plundering what is skilled.

28 So I, having thought thus, giving away countless hundreds of crores of wealth to rich and poor, went up to the Himavant.

29 On the mountain named Dhammaka close to the Himavant my hermitage was well made; well constructed was my leaf-hut.

30 I constructed a walk there that was clear of five defects; I

1 The guider or leader away is the teacher of the way to release. *BvAC.* 72.


3 See Milh. 24 and MQ. i. 104 for notes and references.

4 i.e. the robbers.

5 See above, ver. 5.

6 *BvAC.* 72 says this sounds as if Sumedha constructed the hermitage, leaf-hut and walk with his own hands. This is not so. They were fashioned by the devaputta Vissakamanno on receipt of a message from Sakkho.

7 *BvAC.* 75 says this means the 7 defects of a piece for pacing up and down in: uniformly hard, trees inside it, densely covered, too narrow, too wide. Cf. Jā. i. 7.
gained power in the super-knowings that was possessed of eight special qualities.  
31 There I gave up my outer cloak that was endowed with nine defects and clothed myself in a bark-garment that was endowed with twelve special qualities.  
32 I gave up the leaf-hut that was filled with eight defects and approached the root of a tree that was endowed with ten special qualities.  
33 I completely gave up sown and planted grain and ate wild fruits that were possessed of countless special qualities.  
34 I strove the striving there, whether sitting, standing, pacing.  
35 Within a week I reached power in the super-knowings.  
36 While I was thus attaining accomplishment and becoming a master in the teaching (for ascetics), the Conqueror named Dīpankara arose, leader of the world.

1 *BvAC.* 76 says this means possessed of the 8 special qualities spoken of thus: with the mind quite composed, quite purified, quite clarified, without blemish, without defilement, grown soft and wearable, fixed, immovable. In the Pali Canon these qualities frequently serve as the stock introduction to a meditator’s entry to the super-knowledgments, *abhijñā.* Cf. Jā. i. 7.

2 *BvAC.* 76 says that these are: that it is valuable, one is dependent on others, it becomes worn out and must be mended, it is difficult to handle on the almsround, it is not suitable for the going forth of ascetics (vipassā), it must be guarded since opponents also have outer cloaks, when it is put on it takes the place of adornment, one who takes it when he is waiting for alms has great treasures. Cf. Jā. i. 8.

3 *BvAC.* 77: it has no value, causes no dependence on others, can be made by oneself, there is no need to mend it, or to fear robbers, it is easily got ready for the almsround, not regarded as an adornment, does not arouse desires, is suitable for ascetics, is comfortable, bark is easily obtained, and is of no consequence if bark-garments are lost. The reading of *gāma* must be plural with *dvāraḥ*—perhaps from Skt. gānaḥ.

4 *BvAC.* 77: great preparations are needed to construct it of grass, leaves and clay. But it gets old and has to be reconditioned, and then there can be no one-pointedness of mind. By warding off heat and cold coldness of body results. It can conceal what is blemishable (in conduct). It arouses a sense of personal property. There is not only sharing with a companion, but also sharing with lice, flies, house-lizards and so forth.

5 *BvAC.* 77: no (or, few) preparations are needed, it is there simply to be gone to, no blame in taking it, perception of impermanence is constant through seeing the changes in the leaves, it is a lodging causing no envy, one is unashamed to do evil there, one does not possess it (as a chamber), there is no association with devadāsīs, there is no opposition, it is pleasant for it is a matter for indifference that one goes continually to a lodging at the root of trees. Cf. Jā. i. 9.


Rapt in the delight of meditation, I did not see the four signs of arising, of being born, of being awakened, of teaching Dhamma.  
37 (The people in) the border-country, having invited the Tathāgata, cleared the way for his coming, their minds delighted.

38 I, at that time, departing from my own hermitage, rustling the bark-garments, went through the air then.

39 Seeing the delighted populace, elated, exultant, joyous, I descended from the heavens and immediately asked the people:

40 “Elated, exultant, joyous is the great populace—for whom is the way being cleared, the direct way, the path and road?”

41 Asked by me, these declared that an incomparable Buddha had arisen in the world, the Conqueror named Dīpankara, leader of the world, and that it was for him that the way, the direct way, the path and road was being cleared.


43 Standing there elated, stirred in mind, I reasoned, “Here will I sow seeds! indeed, let not the moment pass! If you are clearing for a Buddha, give me one section. I myself will also clear the direct way, the path and road.”

44 They gave me a section of the direct way to clear then. Thinking “Buddha, Buddha”, I cleared the way then.

45 Before my section was finished, the great sage Dīpankara, the Conqueror, entered upon the direct way with four hundred thousand steadfast ones who had the six super-knowledgments, whose garlands were destroyed, stainless.

1 *BvAC.* 79 says that 32 portent-signs or marvels, appear only on the four occasions when Bodhisattas are entering their mother’s womb, issuing forth from it, attaining awakening, and turning the Dhamma-wheel. *BvAC.* 81f. enumerates the 32 portent-signs and gives their symbolism. Cf. i. 70 above.

2 dhīnavanto, shaking, tossing, rustling; cf. vi. 11 dhīnavanta which BCL (who apparently did not refer to the Comy.) translates ‘trembling’. RhD., *Rud. Birth Stories*, p. 10 has ‘rustling’.

3 Be reads Te me puṭha viyakṣānāu, which gives the regular 8 syllables. Be has viyakṣānāu, giving 7 syllables. I have here a note by E. J. Thomas which says “I now think that bhv is translated from the Skt., and that viyā- of the Skt. has been carelessly left by the translator—then we ought not to correct him.” And it adds, “There are so many irregularities of metre that many of them may go back to the author (or at least to the time when Bh was turned into Pāb)”.  


5 khaṇa, cf. i. 33 above.
Many were those who, beating drums, were going forward

to meet him. Men and deities1, rejoicing, made applause.

Devās saw the men2 and the men saw the devās, and both,

their hands clasped, followed the Tathāgata.

The devas with deva-like musical instruments, the men with

man-made ones4, both playing on these, followed the

Tathāgata.

Deities in the zenith of the sky poured down in all directions

deva-like māndārava flowers, lotuses, flowers of the Coral

Tree.

The men on the surface of the earth threw up in all directions

flowers of campaka, sajala, nipa, naga, punnāga and

ketaka.

Loosening my hair, spreading my bark-garments and piece of

hide there in the mike, I lay down prone

"Let the Buddha go treading on me with his disciples. Do

not let him tread in the mike—it will be for my welfare."

While I was lying on the earth it was thus in my mind: If I

so wished I could burn up my defilements today.

What4 is the use while I (remain) unknown5 of realizing

dhamma here? Having reached omniscience, I will become

a Buddhis6 in the world with the devas.

What is the use of my crossing over alone, being a man aware

of my strength? Having reached omniscience, I will cause

the world together with the devas to cross over.

By this act of merit of mine towards the supreme among men

I will reach omniscience, I will cause many people to cross over.

1 See note to II A. 71

2 Text to be corrected to deva manuse.

3 See e.g. DA. 617, MA. ii. 590, SA. i. 101, VwA. 37 and Mwhs. 518 for the 5 kinds: atata (a drum), vinata (another kind of drum), atuvatata (a lute), susira (a bamboo flute), phana (a symbol).

4 kaiś is an expression for the contrary, a contrast, opposition, BvAc. 90. This ver. is quoted Mwhs. 15.

5 antapavacana, glossed at BvAc. 90 as atapavacana with atapavacana

buddhānām.

6 Awakened, one who awakens; crossed over, one who causes (others) to cross over; freed, one who frees, BvAc. 90. His aspiration for Buddhahood was made therefore with the welfare of the world in view, beside which his own realization of Dhamma and his own crossing over faded into insignificance. Both had been accomplished without any instruction from a teacher, cf. BvAc. 10. The verse is quoted there and at DA. 466, MA. ii. 170 with tārayassam for Buddhā

buddhānām which is the reading also at Jā. i. 74.

Cutting through the stream of saṁsāra, shattering the three

becomings7, embarking in the ship of Dhamma8, I will cause

the world with the devas to cross over.

Human existence9, attainment of the (male) sex,10 cause, see-

ing a Teacher, going forth, attainment of the special quali-

ties, an act of merit, and will-power—by combining these
eight things the resolve succeeds.6

Dīpaṅkara, knower of the world(s)9, recipient of offerings8,

standing near my head, spoke these words:

Do you see this very severe ascetic, a matted hair ascetic?

Innumerable ones from now he will be a Buddha in the

world.

Having departed from the delightful city of Kapila, the

Tathāgata will strive the striving10 and perform austerities.

After sitting at the root of the Ajāpila tree and accepting

milk-rice there, the Tathāgata will go to the Nerañjara.

When he has partaken11 of the milk-rice on the bank of the

Nerañjara, that Conqueror will go to the root of the Tree of

Awakening by the glorious way prepared.

Then, having circumambulated the dais of the Tree of

Awakening, the unsurpassed one of great renown will

awaken at the root of an Assattha tree.

1 The sensuous, fine-material and immaterial spheres where are defilements
due to kamma, BvAc. 91.

2 This is the ariya eightfold Way for crossing over the four floods, BvAc. 91.

Cf. the three qualities of a ship that should be adopted, Mnl. 37/6.

3 Very difficult to attain. See simile of the blind turtle, M. iii. 160, S. v. 455, 

referred to at Tko. 500, Mnl. 294, An. 162 cf. A. i. 3. “So few are the beings

born among men.”

4 “It is impossible that a woman ... could be a Fully Self-Awakened One”,

M. iii. 65, A. i. 28. “Buddhisattas who have made the aspiration ... do not go to

female status”, itivibhāsāna pa ca gacchati, Cpa. 330.

5 Only Bodhisattas who have gone forth into homelessness with Self-Awakening;

householders cannot do so, BvAc. 92. This verse is often quoted.

6 Ver. quoted e.g. at SnA. 48, Jā. i. 14, Cpa. 16, ApA. 16, 48, 140, etc.

7 He knew the world profoundly, its arising, cessation, and the means for its

cessation. He also knew the three worlds: of the constructions, of beings, of

location (habitations of beings), BvAc. 93/6, Vin. 204 and see S. i. 52, A. ii. 496.

8 bhūtānām patipado, Cf. Mnl. 155 ff. for the dilemma of whether the

Tathāgata was a recipient, labhita (of the requisites) or not.


10 This is energy.

11 At Bv this line reads Nerañjara tīrathānā paṭaya-sānā adā (Be ada) so jino; at

Jā. i. 76, Nerañjara tīrathānā paṭaya-sānā so jino. Adā is a contracted form of

idāya. Reading at xx. 16 is amitā jino.
66 His genetrix and mother\(^1\) will be named Māyā, his father Sudhodana; he will be named Gotama.

67 Kośita and Upatissa, cankerless, stains gone, tranquil in mind, concentrated, will be the chief disciples.

68 Ānanda will be the name of the attendant who will attend on this Conqueror. Khemā and Uppalavānaññā will be the chief women disciples.

69 cankerless, stains gone, tranquil in mind, concentrated. That Lord's Tree of Awakening is said to be the Asattha.

70 Citta and Hatthālavaka will be the chief (lay) attendants. Nandamātā and Uppā will be the chief women (lay) attendants.

71 When they had heard these words of the great seer\(^2\) who was without an equal, men and deities\(^3\), rejoicing, thought "Sprout of the Buddha-seed is this."

72 The sounds of acclamation went on; the (inhabitants of the) ten-thousand (world-system) with the devas clapped their hands, laughed, and paid homage with clasped hands.

73 (Saying) \(^4\) "If we should fail of the Dispensation of this protector of the world\(^5\), in the distant future we will be face to face with this one."

74 As men crossing a river but, failing of the ford to the bank opposite, taking a ford lower down cross over the great river, even so, all of us, if we miss (the words of) this Conqueror\(^6\), in the distant future will be face to face with this one."

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\(^1\) The words janāha mata are used to distinguish Māyā, the mother who bore him, from Mahāpajāpati, his aunt who nurtured him and acted as his second mother.

\(^2\) Ānanda, usually translated 'seer', is perhaps more properly 'seeker'. BvAC. 98 says "the great seer searched and quizzed for the great categories of morality, concentration, wisdom."

\(^3\) nārāmaññī; a description where nāru includes all the nāgas and yakugas in the ten-thousand world-system, BvAC. 98.

\(^4\) Dipankara.

\(^5\) The perfect Bodhisattva when he has become the Buddha named Gotama.

\(^6\) yadi mūnicit' imān jinān. It seems the meaning might be rather well expressed by the colloquial "miss out on" this Conqueror. The people, probably not prepared for the advent of a Buddha in their midst, comforted themselves by thinking that if they did not and could not make the most of the present opportunity they would have another chance, in some future birth, when the Bodhisattva had become a Buddha, of crossing over to the deathless state under his Dispensation. Unfortunatly BvA is of no help here. The verses are repeated in full at xxv. 36-39.

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76 Dipankara, knower of the world(s), recipient of offerings, proclaiming my kamma, raised his right foot.\(^1\)

77 All the sons of the Conqueror who were there went round me keeping their right sides towards me; devas, mankind and demons (then) departed, saluting respectfully.

78 When the leader of the world with the Order had passed beyond my sight, rising from my prostrate posture, I sat cross-legged then.

79 I was happy with happiness, joyful with joyousness, and flooded with zest as I sat cross-legged then.

80 Sitting cross-legged I thought thus then: I have come to mastery in the meditations, gone to perfection in the supernovaings.

81 In the (ten) thousand worlds there is no seer equal to me; without an equal in the states of psychic potency I obtained happiness of this kind.

82 While I was sitting cross-legged eminent denizens of the ten-thousand sent forth a great shout: Assuredly you will be a Buddha.

83 Those former portents that were manifest when Bodhisattas were sitting cross-legged are manifest today:

84 Cold was dispelled and heat allayed: these are manifest today. Assuredly you will be a Buddha.

85 The ten-thousand world-system was silent and undisturbed: these are manifest today. Assuredly you will be a Buddha.

86 Great winds did not blow, streams did not flow: these are manifest today. Assuredly you will be a Buddha.

87 Flowers arisen on dry land and arisen in the water all flowered then; all these are flowering too today. Assuredly you will be a Buddha.

88 As creepers and trees were fruit-bearing\(^2\) then, all these are fruiting today. Assuredly you will be a Buddha.

89 Treasures\(^3\) of the sky and of the earth were shining then; all these treasures are shining too today. Assuredly you will be a Buddha.

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\(^1\) Cf. ver. 60 above.

\(^2\) By phaladhāra; Be, jān. i. 18 phalabhāra, which at BvAC. 100 is glossed by phaladhāra.

\(^3\) itikaa, glossed by BvAC. 100 as muttiādin, pearls and so forth.
Man-made and deva-like musical instruments\(^1\) were played then; both these are sounding too today. Assuredly you will be a Buddha.

Various flowers rained down from the heavens then; these are manifest too today. Assuredly you will be a Buddha.

The great sea receded, the ten-thousand quaked; both these are sounding too today. Assuredly you will be a Buddha.

Even the ten thousand fires in the Nirayas were extinguished then; these fires are extinguished too today. Assuredly you will be a Buddha.

The sun was stainless, all the stars were visible; these are manifest too today. Assuredly you will be a Buddha.

Though it had not rained, water gushed from the earth then; it is gushing from the earth too today. Assuredly you will be a Buddha.

Hosts of stars and constellations are shining in the vault of the heavens. Visākhā is in conjunction with the moon. Assuredly you will be a Buddha.\(^2\)

(Animals) having lairs in holes, lairs in caves, came forth each from its lair; these lairs are rejected too today. Assuredly you will be a Buddha.

There was no tedium among beings, they were contented then; all are contented too today. Assuredly you will be a Buddha.

Illnesses were allayed then and hunger abolished; these are manifest today. Assuredly you will be a Buddha.

Attachment\(^3\) was slight then, hatred and confusion done away with; all these are gone too today. Assuredly you will be a Buddha.

Fear did not exist then; this is manifest too today. By this sign we know: Assuredly you will be a Buddha.

Dust did not fly up; this is manifest too today. By this sign we know: Assuredly you will be a Buddha.

Unpleasing odour went away, a deva-like scent was wafted round; that scent is blowing too today. Assuredly you will be a Buddha.

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1. See note II A. 49.
2. Quoted DaT. ii. 20 in support of its statement that the great resolve of all Buddhás is (made) during the asterism of Visākhā.
3. I.e. to sense-pleasures, RVAC. 101.

All the devas except the formless ones were manifest; all are visible too today. Assuredly you will be a Buddha.

As far as the Nirayas everything was visible then; everything is visible too today. Assuredly you will be a Buddha.

Walls, doors and rocks were no obstacle then; they are as space too today. Assuredly you will be a Buddha.

At that moment\(^1\) deceasing and arising did not exist; these are manifest today too. Assuredly you will be a Buddha.

Firmly exert energy; do not turn back, advance. We discern this too: Assuredly you will be a Buddha.

When I had heard the utterance both of the Buddha and of the ten-thousand,\(^2\) elated, exultant, joyous, I thought thus then:

The utterance of Buddhás is not of double meaning, the utterance of Conquerors is not false, there is no untruth in Buddhás. Assuredly I will be a Buddha.

As a clot of earth cast into the air assuredly falls to the ground, so is the utterance of the best of Buddhás assured and eternal. There is no untruth in Buddhás. Assuredly I will be a Buddha.

As too the dying of all creatures is assured and eternal,\(^3\) so is the utterance of the best of Buddhás assured and eternal. There is no untruth in Buddhás. Assuredly I will be a Buddha.

As on the waning of the night the rising of the sun is assured, so is the utterance of the best of Buddhás assured and eternal. There is no untruth in Buddhás. Assuredly I will be a Buddha.

As the roaring of a lion when he leaves his den is assured, so is the utterance of the best of Buddhás assured and eternal. There is no untruth in Buddhás. Assuredly I will be a Buddha.

As the delivery of a pregnant woman is assured, so is the utterance of the best of Buddhás assured and eternal. There is no untruth in Buddhás. Assuredly I will be a Buddha.

Come, I will examine the things making a Buddha, here and

1. I.e. when former Bodhisattas were sitting cross-legged, BVAC. 102.
2. Reading at Be and Jā. i. 19 dasasaśassine cūbbhayaṁ to be adopted for BV's dasasaśatā na cūbbhayāṁ.
there, above, below, (in) the ten quarters, as far as the idea-tional element.\(^1\)

117 Examing, I saw then the first perfection, that of Giving, the great path pursued by the great seers of old.\(^2\)

118 You, having made firm, undertake and go on to this first perfection, that of Giving, if you wish to attain Awakening.

119 As a full jar overturned by whatever it may be discharged the water completely and does not retain it there, so, seeing supplicants, low, high or middling, give a gift completely\(^3\) like the overturned jar.

120 But not these few only can be the Buddha-things. I will examine other things too that are maturing for Awakening.

121 Examining, I saw then the second perfection, that of Morality, followed and practised by the great seers of old.

122 You, having made firm, undertake and go on to this second perfection, that of Morality, if you wish to attain Awakening.

123 And as a yak-cow if her tail is caught in anything, does not injure her tail, but goes to death there, so, fulfilling the moral habits in the four planes\(^4\), protect morality continuously like the yak-cow her tail.

124 But not these few only can be the Buddha-things. I will examine other things too that are maturing for Awakening.

127 Examining, I saw then the third perfection, that of Renunciation, followed and practised by the great seers of old.

128 You, having made firm, undertake and go on to this third perfection, that of Renunciation, if you wish to attain Awakening.

129 As a man who for long has lived painfully afflicted in a prison does not generate attachment there but seeks only freedom, so do you see all becomeings as a prison. Be one turned toward renunciation for the utter release from becoming.

130 Referring to the dharmas of sense-awareness, oneness of consciousness, immateriality, BvAC. 104. Quoted CpA. 284.  

\(^1\) Referring to the dharmas of sense-awareness, oneness of consciousness, immateriality, BvAC. 104. Quoted CpA. 284.

\(^2\) Cf. CpA. 277.

\(^3\) By giving away all one's wealth one fulfills the perfection of giving; one fulfills the higher perfection of giving by giving away one's limbs; one fulfills the ultimate perfection of giving by sacrificing one's life; see BvAC. 105.

\(^4\) The four planes: control over the Patanakshara, control over the sense-keeps, complete purity of livelihood, reliance only on the requisites (of a bhikkhu's daily life), BvAC. 106; cf. MilA. 356.

131 But not these few only can be the Buddha-things. I will examine other things too that are maturing for Awakening.

132 Examining, I saw then the fourth perfection, that of Wisdom, followed and practised by the great seers of old.

133 You, having made firm, undertake and go on to this fourth perfection, that of Wisdom, if you wish to attain Awakening.

134 And as a monk, looking for alms, not avoiding low, high or middling families\(^5\), acquires sustenance thus,

135 so you, questioning discerning people\(^6\) all the time, going on to the perfection of Wisdom, will attain Self-Awakening.

136 But not these few only can be the Buddha-things. I will examine other things too that are maturing for Awakening.

137 Examining, I saw then the fifth perfection, that of Energy, followed and practised by the great seers of old.

138 You, having made firm, undertake and go on to this fifth perfection, that of Energy, if you wish to attain Awakening.

139 And as a lion, the king of beasts, whether he is lying down, standing or walking, is not of sluggish energy but is always exerting himself,

140 so you too, firmly exerting energy in every becoming, going on to the perfection of Energy, will attain Self-Awakening.

141 But not these few only can be the Buddha-things. I will examine other things too that are maturing for Awakening.

142 Examining, I saw then the sixth perfection, that of Patience, followed and practised by the great seers of old.

143 You, having made firm, undertake this sixth; with mind unwavering therein you will attain Self-Awakening.

144 And as the earth endures all that is thrown down on it, both pure and impure, and shows no repugnance (or) approval\(^7\),

145 so you too, patient of all respect and disrespect, going on to the perfection of Patience, will attain Self-Awakening.

146 But not these few only can be the Buddha-things. I will examine other things too that are maturing for Awakening.

\(^5\) When a monk is walking for alms a monk should visit the families in a successive order and not pick and choose between them.

\(^6\) "What, sir, is skill? What unskill? What is blamable? What blameless?"

\(^7\) BvAC. 106.

\(^8\) BvACB reads dhyāna, reminding that dhyāna is also a reading. Aśī (Sīra. edn.) reads dhyāna, for both. I take dhyāna in the sense of anumaya, affection, inclination, courtesy, with which nañjana, repugnance, resistance, is sometimes paired, e.g. MilA. 162, 167, 169; cf. ver. 164 below.
147 Examine, I saw then the seventh perfection, that of Truth (speaking), followed and practised by the great seers of old.
148 You, having made firm, undertake this seventh. By speech without double-meaning therein you will attain Self-Awakening.
149 And as Osadhi is balanced for devas and mankind in (all) times and seasons and does not deviate from her source, so you too must not deviate from the course of the Truths; going on to the perfection of Truth (speaking), you will attain Self-Awakening.
150 But not these few only can be the Buddha-things. I will examine other things too that are maturing for Awakening.
151 Examine, I saw then the eighth perfection, that of Resolute Determination, followed and practised by the great seers of old.
152 You, having made firm, undertaking this eighth, being stable therein, will attain Self-Awakening.
153 And as a mountain, a rock, stable and firmly based, does not tremble in rough winds but remains in precisely its own place, so you too must be constantly stable in resolute determination; going on to the perfection of Resolute Determination, you will attain Self-Awakening.
154 But not these few only can be the Buddha-things. I will examine other things too that are maturing for Awakening.
155 Examine, I saw then the ninth perfection, that of Loving-kindness, followed and practised by the great seers of old.
156 You, having made firm, undertaking this ninth, be without an equal in Loving-Kindness if you wish to attain Awakening.
157 And as water pervades with coolness good and evil people alike and carries away dust and dirt, so you too, by developing loving-kindness for friend and foe.

I I A S U M E D H A

161 But not these few only can be the Buddha-things. I will examine other things too that are maturing for Awakening.
162 Examine, I saw then the tenth perfection, that of Equanimity, followed and practised by the great seers of old.
163 You, having made firm, undertaking this tenth, being balanced, will attain Self-Awakening.
164 And as the earth is indifferent to the impure and the pure thrown down on it and avoids both anger and courtesy, so you too must be balanced always in face of the pleasant and unpleasant and, going on to the perfection of Equanimity, you will attain Self-Awakening.
165 So few as these only are those things in the world maturing for Awakening. There is nothing elsewhere beyond these.
166 Be established firmly in them.
167 While I was reflecting on these things with their intrinsic nature, traits and characteristic marks, the earth and the ten-thousand quaked because of the incandescence of Dhamma.
168 The earth moved and squealed like a sugar-cane mill on being pressed; the earth shook thus like the wheel in an oil press.
169 As many as comprised the company at the alma-giving to the Buddha, they lay there fainting on the ground, trembling.

1 At Visn. 412 among the different lights the light of this star is as that of the chief disciples. At BVAC. 110 it is said healing herbs, osadhi, are gathered when this star has risen, so it is called Osadhi, the star of healing. Cf. PV. 71 where it is a giver of strength to medicinal herbs.
2 tulabhāta, remaining in a state of indifference—like the beam of a balance that is weighted evenly, so the balance remains even and does not rise or fall one way or the other, BVAC. 113. Cf. above, ver. 149.
3 Cf. ver. 144 above.
4 The Bodhisatta reflects that they are not in the sky nor on the earth nor in any of the quarters but only in his heart, BVAC. 113.
5 According to BVAC. 113 the Bodhisatta, by resolute determination, reflected on the perfections in forward and in reverse order and, further, beginning in the middle he brought them to an end at both limits and then brought them back again to the middle.
6 vandhā
7 Here meaning his knowledge of consolidating the perfections, BVAC. 114.
8 puthavī at By, pathavī at BVAC, pathavī at BVAB.
9 mochāna.
10 Take the big wheel of mechanisms (turning), cakkhusamāna mahātākkayantarā viya, BVAC. 114.
Countless thousands of water-jars and many a hundred pickers were shattered and crushed there striking against one another.

The great populace anxious, alarmed, terrified, staggered, their minds in confusion, having gathered together approached Dipankara:

"What will happen, good or evil, to the world? The whole world is disturbed. One with vision, remove this."

Dipankara, the great sage, assured them then: "Have confidence, have no fear of this earthquake.

I I e of whom I declared today that he will be a Buddha in the world is reflecting on the Dhamma that was followed by former Conquerors.\(^1\)

The Dhamma reflected on by him is the entire plane\(^2\) of Buddhas. It is for this reason that the earth of the ten-thousand with the devas and men is shaking."

Hearing heard the Buddha's words, their minds were calmed at once. All, approaching me, greatly revered me again.

Having undertaken the special qualities\(^4\) of Buddhas, having made firm my purpose, I paid homage to Dipankara and arose from my seat then.

As he was rising from the seat both devas and men showered down deva-like and earthly flowers.

And these pronounced a safety-blessing, both devas and men: Great is your aspiration, may you obtain what you wish.

May all calamities be avoided, all illnesses be done away with, may there be no stumbling-block\(^5\) for you. Quickly reach supreme Awakening.

As flowering trees flower when the season has come, so do you, great hero, flower with a Buddha's knowledge.

As they whoever that were Self-Awakened Ones fulfilled the ten perfections, so may you, great hero, fulfil the ten perfections.

As they whoever that were Self-Awakened Ones awakened on the dais of a Tree of Awakening, so may you, great hero, awaken in a Conqueror's Awakening.

As they whoever that were Self-Awakened Ones set turning the Wheel of Dhamma, so may you, great hero, set turning the Wheel of Dhamma.

As the moon shines clear on a full-moon night, so do you shine fully in the ten-thousand.

As the sun, freed from Rahu\(^1\), blazes with splendour, so do you, freed of the world\(^2\), shine with glory.

As whatever are these rivers that flow into the great ocean, so may the world with the devas flow into your presence.

Praised and lauded by these, he, undertaking the ten things, fulfilling those things, entered the forest\(^3\) then.

Concluded is the Account of Sumedha

II B THE FIRST CHRONICLE: THAT OF THE LORD DIPAÑKARA

Then they\(^4\), having entertained the leader of the world with the Order, approached that teacher, Dipankara, for refuge.

The Tathāgata established some in going for refuge, some in the five moral habits, others in the tenfold morality\(^5\).

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1. The demon of eclipse.
2. Bv. Be lokā muṣṭīva, BvAC. 118 muṣṭīva. The analogy would be "freed from the mire of the world" as a lotus is freed from muddy water. Muṣṭīva normally is the active, however, and so Jā i 128 reads lokā maṣṭīva, having freed the world. But there is some confusion between the active (muṣṭī-) and the passive (muṣṭi-), possibly scribal since both are very similar. Cf. abha muṣṭīva (emend. as M. ii. 104, Dh. 332).
3. On Mount Dhammaka, BvAC. 119.
4. BvAC. 119, 122 calls those the inhabitants of Ramma city who were lay-followers. This is the city Dipankara entered after he had won Awakening, BvAC. 84, 85, 90, 128. See also II B. 207.
5. Comprised under right conduct of body, speech and thought.
Chronic of Buddhas

To some he gave reclusehip\(^1\) in the four supreme fruits; to
some he gave the analytical insights\(^2\), things without an
equal.

To some the bull of men gave the eight glorious attainments;
he bestowed the three knowledges\(^3\) on some and the six
super-knowings.

In this fashion the great sage exhorted the multitude. By
this means the Dispensation of the protector of the world
was wide-spread.

He, named Dippa\(^4\)kara, mighty in jaw\(^4\), broad of shoulder\(^4\),
caused many people to cross over, he freed them from a
bad bourn.

Seeing people who could be awakened\(^5\) even though they
were a hundred thousand yojanas away, in a moment that
great sage, going up to them, awakened them.

At the first penetration\(^6\) the Buddha awakened a hundred
crores; at the second penetration the protector awakened
ninety crores.\(^7\)

And when the Buddha had taught Dhamma in a deva-
abode\(^8\) there was the third penetration by ninety thousand
crores.

The teacher Dippa\(^9\)kara had three assemblies; the first
gathering was of a hundred thousand crores.

Again, when the Conqueror had gone into aloofness on

\(^1\) BvAC. 121; quoting S. v. 25 (also quoted at DA. 138) says the Way is called
reclusehip according to ultimate truth.

\(^2\) The four pathanembid\(a\) are those of meaning, of Dhamma (or dhamma-
mental states), of language, and of perspicuity (or fluency in expression and
knowledge).

\(^3\) Knowledge of deva-like vision, of recollection of one's former habitation,
of the destruction of the kannaka, BvAC. 123.

\(^4\) Among the 32 Marks of a Great Man.

\(^5\) Because they were accessible to a Buddha's teachings, BvAC. 144.

\(^6\) Dippa\(^9\)kara, although he had been thereby to Vippa\(^9\)kara, had recollected at Vippa\(^9\)kara, his own development of the Way and that of realization (of nibb\(a\)na). Dippa\(^9\)kara's first 'penetration' was after he had turned the Dhamma-Wheel in Sumanda-A\(\tilde{\text{r}}\)ama, BvAC. 124. Called Nanda at ver. 212.

\(^7\) This was when he was teaching Dhamma principally to his own son in a
way similar to (Gotama's) Exhortations to \(\tilde{\text{R}}\)hula, BvAC. 134.

\(^8\) This was after he had performed the Marvel of the Double under an acacia
tree, had gone to Tavatir\(\tilde{\text{r}}\)a and there taught the 7 parts of the Abhidhamma,
principally to his mother, BvAC. 124.
of the warrior-noble, Sumedhā was the name of the mother of Dipāṅkara, the teacher.

208 He lived the household life for ten thousand years. And the three superb palaces were Hamsā, Kośāi, Mayūrā. There were three hundred thousand beautifully adorned women. His wife was named Padumā; his son was named Usabhakkhāhandha. 1

210 After he had seen the four signs the Conqueror departed mounted on an elephant; he strove the striving for a full ten months.

211 After he had engaged in the striving the sage awakened to his purpose. On being requested by Brahma, Dipāṅkara, great sage,

212 great hero, turned the Wheel in the Nanda-park in Sirighara. Sitting at the root of a Sirīśa, 2 he preached the sectarians.

213 Sumedgāla and Tissa were the chief disciples, Sāgata was the name of the attendant of Dipāṅkara, the teacher.

214 Nandā and Sumanā were the chief women disciples. That Lord’s Tree of Awakening is said to be the Pippalī. 3

215 Tapussa 4 and Bhallika were the chief attendants; Sirimā and Sonā the chief women attendants on Dipāṅkara, the teacher.

216 The great sage Dipāṅkara was eighty cubits in height. He shone like a tree of lights, like a king of sala trees in full bloom.

217 That great seer’s life-span was a hundred thousand years. Living so long he caused many people to cross over.

218 After illuminating the True Dhamma and causing the populace to cross over, blazing life a mass of fire, he, with the disciples, waned out. 3

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1 Samavattakkhaṇḍha at BVAC. 124.
2 Ācariya, Kukananda’s Bodhi-Tree.
3 Pippalī is another name for Assattha, the Bodhi-Tree, hence the Anglo-Indian pipal (peepul) tree for the Bo. The more usual form is nipphala. Ordinary pepper (pippal) fruits are found clustered together on stems hanging down from the pepper-tree. BVAC 129 explains pippalī as ‘plakka-kapithana arakka’, possible meaning a kind of kapithana called ‘plakka-kapithana’ and not ordinary kapithana.- PED says kapithana is a variant of kapithana, Thespesia populneaoides, and M-W says plakka (plakka) is Ficus infectoria or, more appropriately here, Ficus religiosa. Pippalī and kapithana occur at Vin. iv. 35 as two separate trees, see BD. ii. 246, notes 4, 7. I was wrong to translate kapithana there as ‘wood-apple’, for note 7 says “there is no connexion between Thespesia populneoides and Feronia elephantum”.
4 Tapussa is another reading.

219 And that psychic potency and that great retinue 1 and those treasures of the Wheel on his feet have all disappeared. Are not all constructions void? 2

220 Dipāṅkara, the Conqueror, the teacher, waned out in Nanda-part. A Conqueror’s thūpa to him there was thirty-six yojanas in height.

The First Chronicle: that of the Lord Dipāṅkara

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III THE SECOND CHRONICLE: THAT OF THE LORD KONDĀṆṆĀ

1 After Dipāṅkara was the leader named Kondāṇa, of infinite incandescence, with a boundless following, immeasurable, difficult to attack.

2 In patience he was like the earth, in morality like the ocean, in concentration similar to Meru, in knowledge like the heavens. 3

3 For the welfare of all breathing things the Buddha constantly explained the truths of the cardinal faculties, the powers, the constitutions of Awakening, the Ways. 4

4 When Kondāṇa, leader of the world, was turning the Wheel of Dhamma there was the first penetration by a hundred thousand crores.

5 After that, when he was teaching in a gathering of men and deities, there was the second penetration by ninety thousand crores.

6 When he taught Dhamma, crushing the sectarians, there was the third penetration by eighty thousand crores.

7 The great seer Kondāṇa had three assemblies of steadfast ones whose cankers were destroyed, stainless, tranquil in mind.

1 vissā, fame, glory, also a (great) retinue. See PED. The Cony supports this last meaning.
2 See Vin. ii. 423.
3 See Vin. i. 427, A. iv. 198, Ud. 53.
4 Unshaken by states of mind that are intemperate to concentration. BVAC. 135.
5 See above, i. 64.
6 Reference is to the 37 things favourable to Awakening, for the applications of mindfulness and the right efforts are to be understood as included here in addition to the factors mentioned; BVAC. 135 says these fall into four groups.
8 The first gathering was of a hundred thousand crores, the second of a thousand crores, the third of ninety crores.

9 I at that time was a warrior-noble named Vījitāvī. I held sway from end to end of the sea.

10 I refreshed with superb food the hundred thousand crores of stainless great seers together with the highest protector of the world.

11 And that Buddha Kondañña, leader of the world, also declared of me: “Innumerable crores from now this one will be a Buddha in the world.

12 Having striven the striving, carried out austerities, the Self-Awakened One of great fame will be awakened at the root of an Assatha.

13 His genetrix and mother will be named Māyā, his father Suddhodana, and he will be named Gotama.

14 Kollita and Uparisaa will be the chief disciples. Ānanda is the name of the attendant who will attend on that Conqueror.

15 Khemā and Upalavannā will be the chief women disciples. That Lord’s Tree of Awakening is said to be the Assatha.

16 Cittā and Harhlavaka will be the chief attendants; Nandamātā and Uttarā will be the chief women attendants.

17 The life-span of this famed Gotama will be a hundred years.” When they had heard the words of the great seer who was without an equal, men and deities, rejoicing, thought “Sprout of the Buddha-seed is this”.

18 The sounds of acclamation went on; the (inhabitants of the) ten-thousand with the devas clapped their hands, laughed, and paid homage with clasped hands.

19 (Saying) “If we should fail of the Dispensation of this protector of the world, in the distant future we will be face to face with this one.

20 As men crossing a river but, falling of the ford to the bank opposite, taking a ford lower down cross over the great river, even so, all of us, if we miss (the words of) this Conqueror, in the distant future will be face to face with this one.”

22 When I had heard his words all the more did I incline my mind. For effecting that very aim¹ I gave the great kingdom to the Conqueror. Having abandoned the great kingdom, I went forth in his presence²

23 Having learnt thoroughly the Suttanta and Vinaya and all the ninefold Dispensation of the teacher, I illumined the Conqueror’s Dispensation.

24 Living diligent therein, whether sitting, standing or pacing, after reaching perfection in the super-knowings to the Brahma-world went I.³

25 Rammavatī was the name of the city, Sunanda the name of the warrior-noble, Sujātā the name of the mother of Kondañña, the great seer.

26 He lived the household life for ten thousand years. The three superbly glorious palaces were Sue¹, Surucii, Subha.⁴

27 There were three hundred thousand beautifully adorned women. His wife was named Rucidevi, his son was named Vījatasena.

28 After he had seen the four signs he departed by chariot as the means of conveyance; the Conqueror strove the striving for not less than ten months.

29 Kondañña, supreme among men, great hero, on being requested by Brahma, turned the Wheel in the superb city of devas.

30 Bhudda and Subhaāda were the chief disciples; Anuruddha was the name of the attendant on Kondañña, the great seer.

31 Tissā and Upatissā were the chief women disciples. The Tree of Awakening of Kondañña, the great seer, was a lovely Sāla.⁶

32 Sannā and Upasannā were the chief attendants; Nandā and Sirimā were the chief women attendants.

33 That great sage was eighty-eight cubits tall. He shone like the sun at midday, as the king of heavenly bodies.

34 The (normal) life-span lasted then for a hundred thousand years. Living so long he caused many people to cross over.

¹ The sûm, uttha, making for Buddhahood was the accomplishing of the perfection of Giving. BrAC 130.
² Cf. xix. 8.
³ V.i. 23, 24; xii. 16, 17; cf. iv. 16, 17, xix. 12, 13.
⁴ By. Rucii, BrAC 132 Rāma.
⁵ BrAC 132 Subha.
⁶ sāllalabhāgika. It comes into being only in the time of a Buddha and of a universal monarch; it is supposed to rise up in one day, BrAC 140.
35 The earth was ornamented with those whose cankers were destroyed, stainless. As the heavens with heavenly bodies, so did he shine forth.
36 And those countless nāgas of great renown, imperturbable, difficult to attack, waned out showing themselves like a flash of lightning.
37 And that Conqueror’s psychic potency which was not to be gauged, and the concentration fostered through knowledge have all disappeared. Are not all constructions void?
38 Œnanda the glorious Buddha waned out in Canda-park. A decorated cetiya (to him) there was seven yojanas high.

The Second Chronicle: that of the Lord Œnanda

IV THE THIRD CHRONICLE: THAT OF THE LORD MAŃGALA

1 After Œnanda the leader named Mańgala carried aloft the torch of Dhamma annihilating the gloom in the world.
2 His lustre was unrivalled, excelling that of other Conquerors; dimming the lustre of the sun and moon, he shone over the ten-thousand.

1 This earth was one mass of light aglow with the yellow robe, BvAC. 146ff.
2 Unaffected by the 8 Jātakaññā, for which see D. iii. 260, A. iv. 156, quoted Nett. 165.
3 BvAC. 143 says that at the time of Œnanda, when monks were attaining parinibbāna they rose into the air to the height of seven palm-trees and, like the lightning, illuminated the dark rents in the clouds. Obviously these monks were arahants; had they not been probably they could not have attained parinibbāna.
4 Cf. Thāp. 8, 9.
5 This Chronicle occurs in Mhv. with some interesting divergencies. See Mhv. transl. i. 206ff.
6 The darkness of the world and that of the heart, i.e. ignorance, BvAC. 144.
7 BvAC. 143 says “the lustre of the physical frame of other Buddhas measured 80 cubits or a fathom, but the lustre of this Lord’s physical frame remained permanently surpassing the four-thousand world-system. Trees, hills, rocks and so forth were as though shrouded in cloth of gold”. When he was a Bodhisattva he had made the great gift of his two children to a man-carrying yaksha disguised as a brahman and seen them crunch up before his very eyes. Then, being of the opinion that the gift was well given, joyful and happy, he made an aspiration to the effect that “in a result of all this may I arise forth from me in the future”, BvAC. 145. Moreover, again when he was a Bodhisattva he saw a Buddha’s cetiya and thought “I must sacrifice my life for him”, and he set fire to his body beginning with his head. But he was able to circumambulate the cetiya all night.
8 This Buddha too expounded the four supremely glorious truths. And those who had drunk of the juice of the truths removed the great gloom.
9 After he had reached the unrivalled Awakening there was at the first teaching of Dhamma the first penetration by a hundred thousand crores.
10 When the Buddha explained (Dhamma) in the deva abode of the chief of devas there was the second penetration by a thousand crores.¹
11 When Sunanda, the universal monarch, approached the Self-Awakened One, then the Self-Awakened One smote the supremely glorious drum of Dhamma.
12 The multitude that followed Sunanda then was ninety crores. And all these without exception were “Come, monk” ones.²
13 The great seer Mańgala had three assemblies: the first was a gathering of a hundred thousand crores.
14 The second of a thousand crores, the third was then a gathering of ninety crores of those whose cankers were destroyed, stainless.
15 I at that time was a brahman named Suruci, a repeater, expert in the mantras, master of the three Vedas.
16 Approaching him, going to the teacher for refuge, I honoured the Order with the Self-Awakened One at the head with perfumes and garlands. When I had honoured them with the perfumes and garlands I refreshed them with the gavāpāṇa.
17 And that Buddha Mańgala, supreme among men, also declared of me: “Innumerable ones from now this one will be a Buddha.
18 When he has striven the strivings, carried out austerities . . .” “. . . in the distant future we will be face to face with this one.”³
19 When I had heard his words too, all the more did I incline my

⁴

for not even a pore of his skin become warm. “Dhamma hi nān’ na etaminā phakkhami rakkhañā” for this Dhamma protects him who protects himself.

⁴

BvAC. 144.

¹ Different versions give nine thousand crores and a hundred thousand crores.

² Chhibbhiññakumāra, meaning they were ordained by the ‘Come, monk’ formula for ordination.

³ Also called the “meal of the four sweet things”. See Intr. p. xii, under 3. Mańgala.

⁴ As at II A, 73–75.
mind. I resolutely determined on further practice for fulfilling the ten perfections.

15 Increasing zest then for the attainment of the glorious Self-Awakening, I gave my worldly wealth to the Buddha and went forth in his presence.

16 Having learnt thoroughly the Suttanta and Vinaya and all the ninefold Dispensation of the teacher, I illumined the Conqueror's Dispensation.

17 Living diligent therein, developing the Brahma-development, after reaching perfection in the super-knowings to the Brahma-world went I.

18 Uttara was the name of the city, Uttara the name of the warrior-noble, Uttarā the name of the mother of Maṅgala, the great seer.

19 He lived the household life for nine thousand years. The three superb palaces were Yasavā, Sucimā, Sirimā.

20 There were a full thirty thousand beautifully adorned women. His wife was named Yasavati, his son was named Sivala.

21 After he had seen the four signs he departed on horse-back; the Conqueror strove the striving for not less than eight months.

22 Maṅgala, leader of the world, great hero, on being requested by Brahma, turned the Wheel in Siriva, a superb wood.

23 Sudeva and Dhammasena were the chief disciples. Piḷita was the name of the attendant on Maṅgala, the great seer.

24 Sivala and Asokā were the chief women disciples. That Lord's Tree of Awakening is said to be the Naga.

25 Nanda and Viśākha were the chief attendants; Anulā and Sataṇā were the chief women attendants.

26 The great sage was eighty-eight ratanas tall. There streamed forth from him countless hundreds and thousands of rays.

V THE FOURTH CHRONICLE: THAT OF THE LORD SUMANA

1 After Maṅgala was the leader named Sumana, without an equal in all things, supreme among all creatures.

2 In Mekhala city he too smote the drum of deathlessness then accompanied by the conch of Dhamma, the ninefold Dispensation of the Conqueror.

3 Having conquered the defilements he attained supreme Self-Awakening. The teacher built a city, a supremely glorious city of Dhamma.

1 See above ver. 1.
2 See II B, 219.
3 See I B, 18.
4 See I B, 18.
5 The horse was named Paṇḍara, BvAC. 142.
6 The horse was named Paṇḍara, BvAC. 142.
7 See I B, 18.
8 See I B, 18.
9 See I B, 18.
10 The horse was named Paṇḍara, BvAC. 142.
CHRONICLE OF BUDDHAS

4 He built a main street, continuous, not crooked, straight, large and extensive: the supremely glorious applications of mindfulness.

5 There, in the street, he laid out the four fruits of recluse-ship, the four analytical insights, the six super-knowings, the eight attainments.

6 Those who are diligent, without (mental) barrenness, endowed with conscience and energy, they obtain whichever of these glorious special qualities they please.4

7 Thus, by this earnest application, the teacher, carrying across the populace, awakened first a hundred thousand crores.

8 At the time of the second teaching of Dhamma, when the great hero exhorted groups of sectarians, a thousand crores penetrated (it).

9 When devas and men, one in mind, met together they asked a question about cessation and about the doubt in their minds.

10 And then on the teaching of Dhamma, on the elucidation of cessation, there was the third penetration by ninety thousand crores.

11 The great seer Sumana had three assemblies of steadfast ones whose cankers were destroyed, stainless, tranquil in mind.

12 When the Lord had kept the rains, the Tathāgata, on the proclamation of the ‘invitation’, ‘invited’ with a hundred thousand crores.

13 Following on that, in a stainless assembly on Golden Mountain there was the second gathering of ninety thousand crores.

14 When Sakka, king of devas, came to see the Buddha, there was the third gathering of eighty thousand crores.

15 I at that time was a nāga-king of great psychic potency, Atula by name, abounding in an accumulation of skill.

16 Then I, issuing forth with my kinsfolk from the nāga-abode, attended on the Conqueror and his Order with the deva-like instrumental music of nāgas.

17 After I had given the hundred thousand crores one pair of robes each and had refreshed them with food and drink, I went to him for refuge.

18 That Buddha Sumana, leader of the world, also declared of me: ‘Innumerable ones from now this one will be a Buddha.

19 When he hasstriven the striving, carried out austeritys “... in the distant future we will be face to face with this one”.

20 When I had heard his words too all the more did I incline my mind. I resolutely determined on further practice for fulfilling the ten perfections.

21 Mekhala¹ was the name of the city, Sudatta the name of the warrior-noble, Sirimā the name of the mother of Sumana, the great seer.

22 He lived the household life for nine thousand years. The three superb palaces were Canda, Sucanda, Vatana.²

23 There were eighty-three thousand beautifully adorned women. His wife was named Vatana, his son was named Anupama.

24 After he had seen the four signs he departed mounted on an elephant; the Conqueror strove the striving for not less than ten months.

25 Sumana, leader of the world, great hero, on being requested by Brahma, turned the Wheel in the superb city of Mekhala.

26 Sāriputta and Bhāvaviveka were the chief disciples; Udana was the name of the attendant on Sumana, the great seer.

27 Soṇī and Upasone were the chief women disciples. And that Buddha of boundless fame awakened at the root of a Nāga (tree).

28 Varuṇa and Sāraṇa were the chief (lay) attendants; Cālā and Upanisā were the chief women (lay) attendants.

29 That Buddha, standing ninety cubits in height, shone like a golden festooned column over the ten-thousand.

¹ Jā. 34 Khema.
² Called Nāravādžhanā Somavādžhana Didhāvādžhana at BVAC. 153, and the first Sirivādžhana at BVAB, but as above at BVAC. 159.
³ Stepbrother to the Buddha Sumana.
30 The (normal) life-span lasted then for ninety thousand years.
   Living so long he caused many people to cross over.
31 After causing those to cross over who could be caused to cross
   over and awakening those who could be awakened, the Self-
   Awakened One, setting like the king of stars, attained final
   nibbāna.
32 Those who were monks whose cankers were destroyed, of
   great renown,\(^1\) and that unique Buddha who had displayed
   unrivalled lustre, (all) waned out.
33 And that unrivalled knowledge and those unrivalled treasures
   have all disappeared. Are not all constructions void?
34 The renowned Buddha Sumana waned out in the Aṅgārāma-
   park. A Conqueror's thūpa to him there was four yojanas
   high.\(^2\)

The Fourth Chronicle: that of the Lord Sumana

VI THE FIFTH CHRONICLE: THAT OF THE LORD REVATA

1 After Sumana was the leader named Revata, incomparable,
   unique, unrivalled, supreme, Conqueror.
2 He too, earnestly requested by Bhūmipa, expounded Dhamma,
   the defining of the aggregates and elements, non-occurrences
   in various becomings.\(^3\)
3 When he was teaching Dhamma there were three penetrations.
   Not to be told by computation was the first penetration.
4 When the sage Revata instructed king Arindama then there
   was the second penetration by a thousand crores.
5 Having emerged after seven days from solitary meditation\(^4,\)
   the bull of men instructed a hundred crores of men and deities
   in the supreme fruit.
6 The great seer Revata had three assemblies of steadfast ones
   whose cankers were destroyed, stainless, well freed.

\(^1\) Also meaning according to BvAC. 160, having a great renown.
\(^2\) Quoted Thūp. 10.
\(^3\) Cf. kāma rūpa arūpa; he also taught Dhamma for getting rid of rebirth
   process-becoming and ārjhama process-becoming, the former being preceded
   by the latter, BvAC. 162.
\(^4\) In which he attained the attainment of cessation, BvAC. 163.
Those who gathered together at the first were beyond the range of computation. The second gathering was of a hundred thousand crores.

One who was without an equal in wisdom, a Wheel-follower of his, was ill then, his life in doubt.

The third gathering was of a hundred thousand crores of arahants, those sages who approached then to inquire about his illness.

I at that time was a brahman named Atideva. Having approached Revata the Buddha, I went to him for refuge.

Having lauded his morality, concentration and supremely glorious special quality of wisdom, according to my ability, I gave him (my) outer cloak.

That Buddha Revata, leader of the world, also declared of me: "Innumerable eons from now this one will be a Buddha.

When he has striven the striving, carried out austerities..."

"...in the distant future we will be face to face with this one."

When I had heard his words all the more did I incline my mind. I resolutely determined on further practice for fulfilling the ten perfections.

Then too, remembering that Buddha-thing, I increased it (thinking) "I will obtain that thing that I ardently long for".

1 The reference is to Varuṇa, one of the chief disciples, foremost of those of wisdom, BvAC. 163.
2 According to BvAC. 183 this was also a four-factored assembly; see II B 199.
3 Be reads sahasa, a thousand.
4 By mani, Be, BvAC muni. The Comy explains that if the final vowel in muni is long the reference is to bhikṣu; if short, with the nasal vowel in supplied, it is to Varuṇa, this Buddha's son and chief disciple.
5 By reads yathā thaman. Be, BvAC read yathādhamma, explained by yathādhamma. 'Ability' conveys the meaning in English perhaps better than 'strength'.
6 uttarāya; BvAC. 164, 1A. 17, Thāp. 10, AnA. 38 "paid honour with (an) upper robe", uttarāsanga, "Dedicated the clothing worn by himself"; if Prof. Luce's rendering of the writing in one of the earlier Old Burmese lists (of Buddhists) at Pagan in the Hall of Weykyi-in Kubyuk-gyi—"a temple dating perhaps from Cañā II's reign (1174-1211 A.D.)". See G. H. Luce Old Burma—Early Pagan, 1. 393.
7 'Thing' is an ideal (dhamma), here a perfection, leading to the status of a Buddha, BvAC. 165. For Bodhisattvas the ideal would be their Self-Awakening.
8 Buddhahood, BvAC. 165.
Sudhaṇṇavati was the name of the city, Vipula the name of the warrior-noble, Vipulā the name of the mother of Revata, the great seer.

He lived the household life for six thousand years. The three superb palaces, produced by meritorious deeds, were Sudassana, Ratanagāmi, and the decorated Ācāla.

There were thirty-three thousand beautifully adorned women. His wife was named Sudassanā, his son was named Varuṇa.

After he had seen the four signs he departed by chariot as the means of conveyance. The Conqueror strove the striving for not less than seven months.

Revata, leader of the world, great hero, on being requested by Brahma, turned the Wheel in Varuṇa-park in Sirigamā.

Varuṇa and Brahmadeva were the chief disciples; Sambhava was the name of the attendant on Revata, the great seer.

Bhaddā and Subhaddā were the chief women disciples. And that Buddha, equal to the unequalled, awakened at the root of a Nāga (tree).

Paduma and Kuṇjara were the chief attendants; Sirimā and Yasavati were the chief women attendants.

That Buddha, standing eighty cubits in height, illumined all the quarters like a rainbow on high.

The unsurpassed garland of lustrous emanating from his physical frame suffused a yojana all round whether by day or by night.

The (normal) life-span lasted then for sixty thousand years. Living so long he caused many people to cross over.

After displaying the power of a Buddha and expounding deathlessness to the world, he waned out without grasping (other renewed existence) like a fire on the consumption of the fue.

And that gem-like body and that unique Dhamma have all disappeared. Are not all constructions void?

The renowned Buddha Revata, that great sage, waned out. His relics were dispersed in a number of regions.

The Fifth Chronicle: that of the Lord Revata

VII THE SIXTH CHRONICLE: THAT OF THE LORD SOBHITA

After Revata was the leader named Sobhita, concentrated, tranquil in mind, without an equal, matchless.

When in his own house that Conqueror had turned away his mind, on attaining full Awakening he turned the Wheel of Dhamma.

At the teaching of Dhamma there was one assembly in the spaces as far as (the region) upwards to Avīci (from below) and downwards from the height of becoming (from above).

The Self-Awakened One turned the Wheel of Dhamma in that assembly. That was the first penetration, not to be told by computation.

Subsequently, as he was teaching in a gathering of men and deities, there was the second penetration by ninety thousand crores.

And again, a warrior-noble, Prince Jayasena, having planted a park, dedicated it to the Buddha then.

Lauding his offering, the One with Vision taught Dhamma. Then was the third penetration by a thousand crores.

The great seer Sobhita had three assemblies of steadfast ones whose cankers were destroyed, stainless, tranquil in mind.

The king named Uggata gave a gift to the supreme among men. At that giving a hundred crores of arahants gathered together.

And again, a host of townspeople gave a gift to the supreme among men. Then was the second gathering of ninety crores.

When the Conqueror descended after staying in the deva-world, then was the third gathering of eight crores.

vinivattavi, i.e. from an ordinary person's life.  
2 pavatavi.  
3 bhavagga, meaning the zenith of the universe, abode of the Akanātha devas.  
4 He was teaching Abhidhamma in the abode of the Thirty-Three, BvAC. 165.  
5 This too is said at BvAC. 169 to be an assembly that was four-factorèd; see II. E. 199.
CHAPTER OF BUDDHAS

I at that time was a brahman named Sujāta. Then I refreshed the Buddha and the disciples with food and drink.

That Buddha Sobhita, leader of the world, also declined of me, "Innumerable ones from now this one will be a Buddha.

When he has striven the striving, carried out austerities..."

"...In the distant future we will be face to face with this one."

When I had heard his words, exultant, stirred in mind, I made strenuous endeavours for attaining that very aim.

Sudhamma was the name of the city, Sudhamma the name of the warrior-noble, Sudhammā the name of the mother of Sobhita, the great seer.

He lived the household life for nine thousand years. The three superb palaces were Kumuda, Nālīna, Paduma.

There were thirty-seven thousand beautifully adorned women. His wife was named Sunāgī, his son was named Sīha.

After he had seen the four signs he departed by palace. The supreme among men engaged in striving for a week.

Sobhita, leader of the world, great hero, on being requested by Brahma, turned the Wheel in the superb Sudhamma-pleasure.

Aṣam and Sunettā were the chief disciples; Anoma was the name of the attendant on Sobhita, the great seer.

Nakulā and Sujātā were the chief women disciples. And that Buddha, awakening, awakened at the root of a Nāga (tree).

Ramma and Sudatta were the chief attendants. Nakulā and Cittā were the chief women attendants.

\* Ajita at Jā. i. 35.
\* The aim, atta, was Buddhahood. He felt assured of winning this because of his belief that the words of the Buddhas are true. BhA. 170.
\* Be and BhA. 170 read Sudhammarāma naima negamrap which gives the right metre. Bh omits naima.
\* So Be. Nālīna as in BhA.
\* By's reading asattāt sahasāsāni is to be ignored as is BCL's restoration as cha-sattati, seventy-six. Be and prose portions of BhACB read satutipassasahasāsāni.
\* Called Māndakī at Be. Makkhā at BhACB.
\* BhACB 1666f. gives a vivid description of this volatil or flying palace. When it rested on the ground after it had come down with the nāga-tree in the middle of it, all the dancing-women left of their own accord.
\* His younger step-brothers. BhACB 167.

THE SEVENTH CHRONICLE: THAT OF THE LORD ANOMADASSIN

The great sage was fifty-eight ratanas in height. He illuminated all the quarters like him of a hundred rays on high.

Just as a forest in full bloom is perfumed with divers scents, so his words were perfumed with the scent of moral habit.

And just as the ocean cannot satiate one who is looking at it, so his words could not satiate one who was hearing them.

The (normal) life-span lasted then for ninety thousand years. Living so long he caused many people to cross over.

After giving exhortation and instruction to the rest of the people, burning out like fire, he with the disciples waned out.

That Buddha, equal to the unequalled, and those disciples who had attained powers have all disappeared. Are not all constructions void?

Sobhita, the glorious Self-Awakened One, waned out in Sīhapark. His relics were dispersed in a number of regions.

The Sixth Chronicle: that of the Lord Sobhita

1 After Sobhita was Anomadassin, the Self-Awakened One, supreme among men, of boundless fame, incandescent, difficult to overcome.

2 He, having cut through all bonds, having shattered the three becomings taught for devas and mankind the Way going to the no-turn-back.

3 As the ocean he was imperturbable, as a mountain hard to
attack, as the sky unending\(^1\), as a king of sāla-trees he was full of bloom\(^2\).

4 Living things were gladdened by the mere sight of that Buddha. Those who heard his voice as he was speaking attained deathlessness.

5 Penetration of his Dhamma was successful and prosperous\(^3\) then. At the first teaching of Dhamma hundreds of crores penetrated.

6 In the penetration following on that, while (the Buddha) was raining the showers of Dhamma, at the second teaching of Dhamma\(^4\) eighty crores penetrated.

7 Following on that, while he was raining\(^5\) (the Dhamma) and refreshing (them), there was the third penetration by seventy-eight crores of living things.

8 And this great seer also had three assemblies of those who had attained power in the super-knowledgs and were blossoming through freedom.

9 There was an assembly of eight hundred thousand then of steadfast ones who had got rid of pride and confusion, were tranquil in mind.

10 The second gathering was of seven hundred thousand steadfast ones who were without taints, stainless, calm.

11 The third gathering was of six hundred thousand of those who had attained power in the super-knowledgs, were waning out, were “burners-up”\(^6\).

12 I at that time was a yakha of great psychic potency, a chief with highest power over countless classes of yakha.

13 Then, having approached that glorious Buddha, the great seer, I refreshed the leader of the world and the Order with food and drink.

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\(^1\) That is, in regard to his special Buddha-qualities. BvAC. 173.

\(^2\) With all the 32 Marks of a Great Man and the minor characteristics. ibid.

\(^3\) Cf. II 3, 203.

\(^4\) This is Abhidhamma, BvAC. 174.

\(^5\) While he was raining the shower of the talk on Dhamma, BvAC. 194. Cf. XI. 4.

\(^6\) As at viii. 8. See too var. 27 below. BvAC 175 “freedom of (or due to) the fruit of arahantship”.

\(^7\) Their calkers destroyed and burnt up by the ariyan Way leading to the destruction of the sāliles. The three assemblies were all composed of arahant. BvAC. 174.

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14 That sage, of purified sight, also declared of me then: “Innumerable cons from now this one will be a Buddha.

15 When he has striven the striving, carried out austerities ...” “... in the distant future we will be face to face with this one.”

16 When I had heard his words, exultant, stirred in mind, I resolutely determined on further practice for fulfilling the ten perfections.

17 Candāvati\(^2\) was the name of the city, Yasavā\(^2\) the name of the warrior-noble, Yasodharā the name of the mother of Anomadassin, the teacher.

18 He lived the household life for ten thousand years. The three superb palaces were Sīrī, Upasiri, Vaddha\(^3\).

19 There were twenty-three thousand beautifully adorned women. His wife was named Sīrīmā, and his son was named Upaśīhā.

20 After he had seen the four signs he departed by means of a pelican. The Conqueror strove the striving for not less than ten months.

21 Anomadassin, great sage, great hero, on being requested by Brahma, turned the Wheel in the pleasureances in Suddassana.

22 Nissabha\(^4\) and Anoma\(^5\) were the chief disciples. Varuna was the name of the attendant on Anomadassin, the teacher.

23 Sundarā and Sunamā were the chief women disciples. That Lord’s Tree of Awakening is said to be the Ajjuna.

24 Nandivaddha and Sirivaddha were the chief attendants; Uppali and Padumē were the chief women attendants.

25 The great sage was fifty-eight pathas tall. His lustrestreamed forth\(^6\) like him of the hundred rays on high.

26 The (normal) life-span lasted then for a hundred thousand years.\(^8\) Living so long he caused many people to cross over.

27 The words (of the Buddha) blossomed fully by means of

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1 Cf. AA. i. 149. Bandhumati at DhA. i. 105 with vv. II. Candavati, Candavari, Bhandavati.

2 Yasasvati at DhA. i. 105 with v. I. Yasavā.

3 BvACB. Sirivaddha

4 Vissabha with v. I. Nissabha at AA. i. 149.

5 Sometimes called Asoka.

6 Sundarā at AA. i. 149, DhA. i. 105.

7 Suffusing 12 yojanas, so BvAC. 176, AA. i. 149, DhA. i. 106.

8 Also at AA. i. 149, DhA. i. 105.
arhants¹, steadfast ones without attachment, stainless; and the Dispensation of the Conqueror alone.

28 But that teacher of boundless fame, those unrivalled pairs² have all disappeared. Are not all constructions void?

29 Anomadassan, Conqueror, teacher, waned out in Dhammapark. A Conqueror’s thupa to him there was twenty-five (yojanas) in height.

The Seventh Chronicle, that of the Lord Anomadassan

IX THE EIGHTH CHRONICLE: THAT OF THE LORD PADUMA

1 After Anomadassan was the Self-Awakened One named Paduma, supreme among men, without an equal, matchless.

2 His moral habit was without equal and his concentration unending, his glorious knowledge incalculable and his freedom incomparable.

3 When he of unrivalled incandescence was turning the Wheel of Dhamma there were three penetrations washing away the great gloom.³

4 At the first penetration the Awakened One awakened a hundred crores; at the second penetration the wise one awakened ninety crores.

5 And when the Buddha Paduma exhorted his own son there was then the third penetration by eighty crores.

6 The great seer Paduma had three assemblies; the first gathering was of a hundred thousand crores.

7 When kathina robe-material had accrued at the time of the formal spreading out of the kathina-cloth, monks sewed a robe for the General under Dhamma.⁴

8 Then those three hundred thousand stainless monks, having

¹ See above, ver. 8.
² Of chief disciples and so on. Anomadassan’s two chief male disciples made an aspiration in his presence for being (the Buddha Gotama’s) chief disciples, Sariputta and Mogallana, see BvAC. 176 ff., and cf. A. A. 1. 32 ff., D. A. 1. 12 ff.
³ Dispelling great confusion.
⁴ The Elder Såla, one of the chief disciples, see ver. 21. The kathina-cloth, presented to monks by the laity, is formally made into robes at the end of the rains by the monks, see Vin. 1. 57 ff.
the six super-knowings, of great psychic potency, unconquered, gathered together.

9 And again, that bull of men entered upon the (rains) residence\(^1\) in a forest; there was then a gathering of two hundred thousand.

10 I at that time was a lion, overlord of wild creatures. I saw the Conqueror in the forest increasing aloofness\(^2\).

11 I reverenced his feet with my head, circumambulated him, roared loudly three times, and attended on the Conqueror for a week.\(^3\)

12 After the week the Tathāgata emerged from the glorious attainment\(^4\); thinking with purpose in his mind he brought together a crore of monks.\(^5\)

13 Then that great hero too declared in their midst: "Innumerable cons from now this one will be a Buddha.

14 When he has striven the striving, carried out austerities . . . "

15 . . . in the distant future we will be face to face with this one."

15 When I had heard his words all the more did I incline my mind. I resolutely determined on further practice for fulfilling the ten perfections.

16 Campaka was the name of the city, Asamā\(^6\) the name of the warrior-noble, Asamā the name of the mother of Paduma, the great seer.

17 He lived the household life for ten thousand years. The three super palaces were Nandā, Vasu, Vasuttara\(^7\).

18 There were thirty-three thousand\(^8\) beautifully adorned

\(^1\) So BvA.

\(^2\) The mental withdrawal from things of the world, necessary for the attainment spoken of in ver. 12.

\(^3\) He did not go away to look for prey for himself, thus sacrificing his life, BvAC. 186.

\(^4\) The attainment of arāñca, the eighth and final meditative attainment and equivalent to the attainment of nibbāna, is the cessation or stopping of perception and feeling.

\(^5\) The purpose was for the lion to incline his heart towards the Order, BvAC.

\(^6\) Pāduma ra Jā. i. 36.

\(^7\) So be for the three names. Bv reads Nandā ca Suyāsa Uttañ, BvAC. 177 Uttañ Vasuttara Vasuttara; BvAB. Nanduttara Vasuttara Vasuttara.

\(^8\) Bv gives 33 hundred thousand. BvACB as above.
women. His wife was named Uttarā, his son was named Rama. 19 After he had seen the four signs he departed by chariot1 as the means of conveyance. The Conqueror strove the striving for not less than eight months.2

20 Paduma, leader of the world, great hero, on being requested by Brahma, turned the Wheel in the superb Dhanājaya-pleasure.

21 Sāla and Upāsāla were the chief disciples. Varuṇa was the name of the attendant on Paduma, the great seer.

22 Rādhā and Surādā3 were the chief women disciples. That Lord's Tree of Awakening is said to be the Great Sapā.

23 Bhīyā and Asama were the chief attendants; Ruci and Nandarāma were the chief women attendants.

24 The great sage was fifty-eight ratanas tall. His lustre, without an equal, streamed forth over all the quarters.

25 The lustre of the moon, the lustre of the sun, the lustre of jewels, a festooned column, gems—all were dimmed by the Conqueror's supreme lustre.

26 The (normal) life-span lasted then for a hundred thousand years. Living so long he caused many people to cross over.

27 Having awakened the beings whose minds were thoroughly mature omitting none, having instructed the remainder, he and his disciples waned out.

28 As a snake sheds its worn-out skin, as a tree5 its old leaves, so, burning up all the constructions, he waned out like a fire.

29 Paduma, glorious Conqueror, teacher, waned out in Dhammapark. His relics were dispersed in a number of regions.

The Eighth Chronicle: that of the Lord Paduma

1 Drawn by throneluxata, BvAC. 177.

2 Bc saddhāmās, half a month; Bc athamāsāni, eight months; BvACB athamāsāni, also eight months.

3 Rāma and Uparāma at Jā. i. 36.

4 ratanaghunamapāddhā, the lustre of each of these three last things. Agghi, a shortened form of agghiya, can be a festooned column as in v. 29, 31. 15 where it was golden. On the other hand BvAC. 181f. reads aggi, fire.

5 pīdapi, 'foot-drinker', imbibing nourishment with the foot or root, thus a tree. BvA says nothing. Cf. Miln. 117 "as leafless nācānas crashed down".

X THE NINTH CHRONICLE: THAT OF THE LORD NĀRADA

1 After Paduma was the Self-Awakened One named Nārada, supreme among men, without an equal, matchless.

2 That Buddha, the eldest and cherished own son of a wheel-turning king, adorned with garlands and trinkets, went to a pleasure.

3 There was a tree there, widely famed, beautiful, tall and pure; hastening towards it he sat down under the Great Sapā.

4 In him glorious knowledge arose, unending, like diamond4, by means of which he examined the constructions upwards and downwards2.

5 There he washed away all the delusions so that none remained; he attained full Awakening3 and the fourteen knowledges of a Buddha.4

6 Having attained Self-Awakening he turned the Wheel of Dhamma. The first penetration was by a hundred thousand crores.

7 The great sage, taming Mahādoṇa the nāga-king3, then performed a Marvel6 displaying it to the world with the devas.

8 Then, at that expounding of Dhamma, ninety thousand crores of devas and men crossed over all doubt.

9 At the time when the great hero exhorted his own son there was the third penetration by eighty thousand crores.

1 Sharp as a diamond, a synonym for the knowledge of insight of contemplating impermanence and so forth, BvAC. 184. Cf. A. i. 124.

2 Their rise and fall, BvAC. 184. Cf. anulomapaṭika, forward and reverse order, and see II A. 166 which refers to BvAC. 113 where these words are used; and cf. Vin. i. 3, 1, etc. where they are connected with pāpapaṭika-pāpapaṭa.

3 Knowledge of the way to amanhath, BvAC. 185.

4 The knowledge of the ways and the fruits are eight, the six knowledges not shared by others (and other knowledges in addition), BvAC. 185. See MQ. ii. 9, n. 6.

5 He was very venomous and could ruin whole districts with drought or excessive rain if people did not offer him food. But Nārada's psychic power was greater and he withheld the strong poison the nāga discharged against him without a hair of his body quivering. Mahādoṇa then knew he was subjugated and approached Nārada for refuge, BvAC. 185f. Cf. Vin. i. 24f. where parts of the stories are similar.

6 The Marvel of the Double according to BvAC. 186.
The great seer Nārada had three assemblies; the first was a gathering of a hundred thousand cretes.

When the Buddha expounded the special Buddha-qualities with their sources, ninety thousand cretes of stainless ones gathered together then.

When the nāga Verocana gave a gift to the teacher, eighty hundred thousand sons of the Conqueror gathered together then.

I at that time was a very severe ascetic, a matted-hair ascetic, a mover through mid-air I was, master of the five superknowings.

And when I had refreshed with food and drink the equal to the unequalled with his Order and his following, I honoured him highly with (red) sandal-wood.

And that Buddha Nārada, leader of the world, also declared of me: “Innumerable cons from now this one will be a Buddha.

When he has achieved the striving, carried out austerities...”

“...in the distant future we will be face to face with this one.”

When I had heard his words, all the more gladness in mind, I resolutely determined on the strenuous practice for fulfilling the ten perfections.

Dhaññavatī was the name of the city, Sudeva the name of the warrior-noble, Anomā the name of the mother of Nārada, the great seer.

He lived the household life for nine thousand years. The three superb palaces were Jītā, Vījītā, Abhirāmā.

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1 Source, riddana, refers to the account of Buddhavasa given by Nārada, BVAC. 185.
2 A pious nāga-king who gave a great gift to the Buddha and his retinue in a pavilion he had created.
3 Cf. xiii. 11.
4 He went to Utratakuruna and fetched the nutrients from there, BVAC. 187.
5 This he fetched from Himavanta, BVAC. 187. Cf. Miln. 321 for the three special qualities in red sandal-wood: it is hard to obtain, has a lovely scent, is praised by good people—qualities also present in nibbana.
6 Sametha at Ī. 1. 37.
7 At BV the names are in a compound form: Jītāvijñābhīrāna, Be gives Jīto Vījītābhīrāma, BVAC gives Vījīto Vījītābhīrāma at p. 182, but on p. 188 the last name reads Vījītābhīrāmo, BVAB Vījīto Vījītā Vījītābhīrāmo.
There were forty-three thousand beautifully adorned women. His wife was named Vijitasena, his son was named Nanduttara.

After he had seen the four signs he departed on foot. The leader of the world engaged in striving for seven days.

Nārada, leader of the world, great hero, on being requested by Brahma, turned the Wheel of Dhamma in the superb Dhananiya-pleaunace.

Buddhasala, Jitamitta were the chief disciples. Vasețha was the name of the attendant on Nārada, the great seer.

Uttarā and Phagguni were the chief women disciples. That Lord’s Tree of Awakening is said to be the Great Sona.

Uggacinda and Vasabha were the chief attendants; Indāvari and Candi were the chief women attendants.

The great sage was eighty-eight ratanas tall. The ten-thousand was brilliant like a golden festooned column.

Lustrous rays extending for a fathom streamed forth from his body in every direction, constantly, day and night, and suffused a yojana then.

At that time none of the people within the circuit of the yojana lit torches or lamps as they were overspread with the Buddha’s rays.

The (normal) life-span lasted then for ninety thousand years. Living so long he caused many people to cross over.

As the heavens look beautiful when ornamented with stars, so did his Dispensation shine with arahants.

After making firm the bridge of Dhamma so that the remainder who had rested on the Way could cross over the stream of satīsāra, that bull of men waned out.

Both that Buddha, equal to the unequalled, and those whose cankers were destroyed, of matchless incandescence, have all disappeared. Are not all constructions void?

Nārada, bull of Conquerors, waned out in Sudassana city. A glorious Conqueror’s stupa (to him) there was four yojanas high.

The Ninth Chronicle: that of the Lord Nārada

1 By calls her Jitamitta.
2 Vamai at Be with two v. 11.
3 patipannaka; cf. MA. ii. 137.
XI THE TENTH CHRONICLE: THAT OF THE LORD PADUMUTTARA

1 After Nārada was the Self-Awakened One, the Conqueror named Padumuttara, supreme among men, unperturbed as the ocean.\(^1\)

2 It was like a Manḍa-eon\(^2\) in which this Buddha was born. In this eon people of outstanding merit\(^3\) were born.

3 At the Lord Padumuttara’s first teaching of Dhamma there was a penetration of Dhamma by a hundred thousand crores.

4 Following on that, while (the Buddha) was raining (Dhamma) and refreshing living things there was the second penetration of Dhamma by thirty-seven hundred thousand (crores)\(^4\).

5 At the time when the great hero approached Nānada, as he came into his father’s presence he smote the kettle-drums of deathlessness\(^5\).

6 When the drum of deathlessness\(^6\) had been smitten and the rain of Dhamma was raining down, there was the third penetration by fifty hundred thousand.

7 The Buddha, an exhorter, an instructor\(^6\), a helper across of all breathing things, skilled in teaching, caused many people to cross over.

8 The teacher Padumuttara had three assemblies; the first was a gathering of a hundred thousand crores.

9 When the Buddha, equal to the unequalled, was staying on Mount Vebhāra there was the second gathering of ninety thousand crores.

10 Again, when he set forth on tour, there was the third gathering of eighty thousand crores from villages, market-towns, districts.\(^1\)

11 I at that time was a district governor named Jātila\(^2\). I gave cloth with food to the Order with the Self-Awakened One at the head.

12 And that Buddha too, as he was sitting in the midst of the Order, declared of me: “A hundred thousand eons from now this one will be a Buddha.

13 When he has striven the striving, carried out austerities . . .” “. . . in the distant future we will be face to face with this one.”

14 When I had heard his words I resolutely determined on further practice and made strenuous endeavour for fulfilling the ten perfections.

15 Stamped out were all sectarians, distracted and downcast then. No one looked after them. They threw them out from the district.\(^3\)

16 All of them gathering together there, went into the Buddha’s presence and said: “Great hero, you are our protector, may you be our refuge, One with vision”.

17 Compassionate, having pity, seeking the welfare of all breathing things, he established all the assembled sectarians in the five moral habits.

18 It\(^4\) was thus uninvolved with and empty of sectarians; it was ornamented with arahants, steadfast ones who had come to mastery.

19 Harissāvati was the name of the city, Ananda\(^5\) the name of the warrior-noble, Sujātā\(^6\) the name of the mother of Padumuttara, the great seer.

20 He lived the household life for ten thousand years. The three superb palaces were Nāravāhana, Yasa\(^7\), Vasavatti.

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\(^1\) Cf. viii. 7.
\(^2\) An eon in which two Buddhas are born; but though Padumuttara is held to have been born in a Sāra-eon, i.e. an eon in which only one Buddha appears, this particular Sāra-eon took some of the qualities of a Manḍa-eon. \(\text{BvAC. 190}\). He is supposed to have arisen a hundred thousand eons ago, \(\text{BvAC. 190}\) and see ver. 12 below, also xviii. 10.
\(^3\) Kasala is here puṣaṇa, \(\text{BvAC. 191}\).
\(^4\) By emis ‘hundred’.
\(^5\) Cf. viii. 7.
\(^6\) amanudrakhi. nāmanudrakhi at \(\text{Bv}\) for nāmanudrakhi.
\(^6\) chāsamāthikhi at \(\text{Bv}\) for chāsamāthikhi.
\(^7\) Cf. viii. 48.

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\(^1\) \(\text{BvAC. 194}\) says that such people who had left the villages and so on, had gone forth into homelessness.
\(^2\) By Jātila, \(\text{BvAC. 197}\).
\(^3\) From their own district (territory or province, sākaprasthāna), \(\text{BvAC. 195}\).
\(^4\) I.e. the Lord’s Dispensation. This Buddha is unique in that no sectarians remained in his time. See also above, ver. 2.
\(^5\) Nanda at \(\text{BvAB. A. i. 287}\); Sumandā at DLA. i. 417, Jkm. 14.
\(^6\) Sumerūthi at \(\text{SA. ii. 80, AA. i. 287}\).
\(^7\) Nāra- at \(\text{Bv}\); Nāravāhana Vasavāhana at Be.
The Tenth Chronicle: that of the Lord Padumuttara

XII THE ELEVENTH CHRONICLE: THAT OF THE LORD SUMEDHA

1 After Padumuttara was the leader named Sumedha, hard to attack, of intense incandescence, supreme sage in all the world.

1 BhAC 198 in saying that “the measure of his physical frame was not shared by others” must be referring to his contemporaries. For he was the same height as the Buddhā’s Kondana, Maṅgala and Nīlakaṇṭha, viz. 88½ cubits, and was exceeded by Sumana who was 90 cubits tall. Mahān. ii. 545 also knows a Buddhā, Atyuccaghmin, who was called “the exceeding high one” for when he stood up he was 18½ cubits tall; he was the Buddhā following Padumuttara (ibid., 243) as was Sumedha; he was a brahman (ibid., 247) who lived for 100,000 years (ibid., 244). The two therefore cannot be identified for certain.

2 A man-eating yakṣha who made his terrifying appearance more terrible still so as to frighten the Buddhā—lengthily and vividly described at BhAC 198f. But he was unable to stir the tip of any one of the Lord’s hairs and so asked him a question as Akavaka did (SnA 255f.). The yakṣha was then turned by the Lord so thoroughly that he gave him the prince that the people had had to bring him as an offering.

3 His wife was named Vasudattā, his son was named Uttara.2

4 After he had seen the four signs he departed by palace. The supreme among men engaged in striving for seven days.

5 Padumuttara, guider away1, great hero, on being requested by Brahman, turned the Wheel in the superb Mithila-pleasure.

6 Devala4 and Sujata were the chief disciples. Sumana was the name of the attendant on Padumuttara, the great seer.

7 Amita and Asamā were the chief women disciples. That Lord’s Tree of Awakening is said to be the Salağa.

8 Viminna and Tissa were the chief attendants; Hathā and Vissatā were the chief women attendants.

9 The great sage was fifty-eight satanas tall. The thirty-two glorious Marks resembled a golden festooned column.

10 For twelve yojanass all round ramparts, doors, walls, trees, mountain-crags were no obstruction to him.

11 The (normal) life-span lasted then for a hundred thousand years. Living so long he caused many people to cross over.

12 After causing the populace to cross over and cutting through all doubt, he, blazing like a mass of fire, waned out with the disciples.

13 Padumuttara, Conqueror, Buddhā, waned out in Nandapark. A glorious thūpa to him there was twelve yojanas in height.

14 He was clear-eyed, full-mouthed, of tall stature, upright, majestic. He sought the welfare of all beings and released many from bondage.

15 When the Buddhā had attained the full supreme Awakening, he turned the Wheel of Dhamma in the city of Sudassana.

16 Under him there were three penetrations when he was teaching Dhamma. The first penetration was by a hundred thousand crores.

17 And again, when the Conqueror was taming the yakṣha Kumbhakāṇṇa2, there was the second penetration by ninety thousand crores.

18 And again, when he of boundless fame expounded the four truths, there was the third penetration by eighty thousand crores.

19 The great seer Sumedha had three assemblies of steadfast ones whose cankers were destroyed, stainless, tranquil in mind.

20 When the Conqueror went to Sudassana, the glorious city, there gathered together then a hundred crores of monks whose cankers were destroyed.

21 And again, on Devakīta at the (time of the) formal spreading out of the kathina (robe-material) for monks,3 there was then the second gathering of ninety crores.

22 And again, when He of the Ten Powers was walking on tour, there was then the third gathering of eighty crores.

1 Brhā, cf. SnA. 453. BhAC. 198 in saying that “the measure of his physical frame was not shared by others” must be referring to his contemporaries. For he was the same height as the Buddhā’s Kondana, Maṅgala and Nīlakaṇṭha, viz. 88½ cubits, and was exceeded by Sumana who was 90 cubits tall. Mahān. ii. 545 also knows a Buddhā, Atyuccaghmin, who was called “the exceeding high one” for when he stood up he was 18½ cubits tall; he was the Buddhā following Padumuttara (ibid., 243) as was Sumedha; he was a brahman (ibid., 247) who lived for 100,000 years (ibid., 244). The two therefore cannot be identified for certain.

2 A man-eating yakṣha who made his terrifying appearance more terrible still so as to frighten the Buddhā—lengthily and vividly described at BhAC 198f. But he was unable to stir the tip of any one of the Lord’s hairs and so asked him a question as Akavaka did (SnA 255f.). The yakṣha was then turned by the Lord so thoroughly that he gave him the prince that the people had had to bring him as an offering.

3 See 1.7.
Giving the whole of it to the leader of the world with the Order, I approached him for refuge and found delight in the going forth.

That: Buddha too, while he was giving the benediction, declared of me: "After thirty thousand eons this one will be a Buddha.

When he has striven the striving, carried out austerities ..." "... in the distant future we will be face to face with this one".

When I had even heard his words all the more did I incline my mind. I resolutely determined on further practice for fulfilling the ten perfections.

Having learnt thoroughly the Suttanta and Vinaya and all the ninefold Dispensation of the teacher, I illumined the Conqueror's Dispensation.

Living diligent therein, whether sitting, standing, pacing, after reaching perfection in the super-knowings to the Brahma-world went I.¹

Sudassana was the name of the city, Sudatta the name of the warrior-noble, Sudattā the name of the mother of Sumedha, the great seer.

He lived the household life for nine thousand years. The three superb palaces were Sucanda, Kaścana,² Sirivaddha.

There were forty-eight thousand beautifully adorned women. His wife was named Sumanā, his son was named Sumitta.³

After he had seen the four signs he departed mounted on an elephant. The Conqueror strove the striving for him less than half a month.⁴

Sumedha, leader of the world, great hero, on being requested by Brahma, turned the Wheel in the superb Sudassana-pleasure.

Saraṇa and Sabbakāma were the chief disciples. Sāgara was the name of the attendant on Sumedha, the great seer.

¹ Ver. 16, 17 also at iii. 23, 24. Cf. iv. 16, 17. xiii. 18, 19. xix. 12, 13.
² BvAC. 197. Sucandanaka Koṇaṇa.
³ Be Panābasa, BvACB Panābasa-sumitta.
⁴ BvAC. 197 ajjānāsate, eight months, which sounds more plausible. See EC. 21, n. 2.

Rāmā and Surāmā were the chief women disciples. That Lord's Tree of Awakening is said to be the Great Nipa⁵.

Uruvela and Yasava were the chief attendants, Yasodhara and Sirimā were the chief women attendants.

The great sage was eighty-eight ratanas tall. He illumined all the quarters of the moon in a host of stars.

As a universal monarch's gem shines over a yojana, so did his jewel⁶ suffuse a yojana all round.

The (normal) life-span lasted then for ninety thousand years. Living so long he caused many people to cross over.

With steadfast ones who had attained the three knowledges, the six super-knowings, the powers—with such arhants was this⁷ thronged.

And when all of these, of boundless fame, well freed, devoid of clinging, had displayed the light of knowledge, they, of great fame, waned out.

The Buddha Sumedha, glorious Conqueror, waned out in Medha-park. His relics were dispersed in a number of regions.

The Eleventh: Chronicle: that of the Lord Sumedha

XIII THE TWELFTH CHRONICLE: THAT OF THE LORD SUJĀTA

In that same Manda-eon⁸ the leader was named Sujāta, lion-jawed, broad of shoulder, immeasurable, difficult to attack.

Stainless as the moon, pure,⁹ majestic as him of the hundred rays—so shone the Self-Awakened One, his lustre blazing with splendour.

The Self-Awakened One, having attained full supreme Awakening, turned the Wheel of Dhamma in the city of Sumatigala.

¹ Anthocophalus eukampha. Be calls this 'Tree mahāmihira, a great Neem tree.
² Azadirača Indica. See EC. 21, n. 3.
⁴ The jewel of the radiance from his body, BvAC. 202a.
⁵ BvAC. 202a says 'this' refers to the Dispensation or to the earth.
⁶ The jewel of the radiance from his body, BvAC. 202a.
⁷ Dhamma at Jām. 15.
⁸ The same as the one in which Sumedha arose.
⁹ Cf. II B. 194.
¹⁰ buddha at Bv, Be; buddha at BvACB.
4  While Sujātā, leader of the world, was teaching the glorious Dhamma, eighty crores penetrated at the first teaching of Dhamma.

5  When Sujātā, of boundless fame, was spending the rains with the devas, there was the second penetration by thirty-seven thousand.

6  When Sujātā, equal to the unequalled, went into his father’s presence, there was the third penetration by sixty hundred thousand.

7  Sujātā, the great seer, had three assemblies of steadfast ones whose cankers were destroyed, stainless, tranquil in mind.

8  They, among the sixty hundred thousand (of those) who had attained power in the super-knowings and had not come to repeated births, assembled there.  

9  And again, at an assembly when the Conqueror was coming down from a heaven, there was the second gathering of fifty hundred thousand.

10  That chief disciple of his, approaching the bull of men, approached the Self-Awakened One with four hundred thousand.

11  At that time was lord of the four continents, a mover through mid-air was I, a wheel-turner, very powerful.

12  When I had seen that marvel in the world, wonderful, astounding, I went up to Sujātā. leader of the world and reverenced him.

13  Bestowing on the Buddha my great kingdom of the four continents and the seven superb treasures, I went forth in his presence.

14  Monastery-attendants, having gathered together the produce

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1  BvAC. 203: to his own younger brother and a priest’s son together with their retinues. These two became his chief disciples.

2  Be, BvA3 read 37 hundred thousand.

3  This verse may mean that “after having gained power in the super-knowings they had transcended existence”, abhiññāhappattānam appattānam bhava- bhave, where BvAC. 204 for appattānam bhava-bhaye gives a variant reading appattattā bhava-bhaye. For appavattā cf. BvAC. 705 in explanation of advajha.

4  tīrtha, explained at BvAC. 204 as saṣāloka, (a) heaven-world.

5  This was the third assembly, BvAC. 204.

6  Jambudīpa (India), Pubbavīdeha, Aparagayāna, Uttarakuru.

7  Following the Treasure of the Wheel. At x. 13 the Bodhisatta was also an anālikkhācara but for a different reason.
of the countryside, presented the Order of monks with requisites, beds and seats.

15 This Buddha, lord of the ten-thousand, also declared of me: "After thirty thousand eons this one will be a Buddha.

16 When he has striven the striving, carried out austerities . . ."

" . . . in the distant future we will be face to face with this one."

17 When I had heard his words all the more did I rejoice. I resolutely determined on the strenuous practice for fulfilling the ten perfections.

18 Having learnt thoroughly the Suttanta and Vinaya and all the ninefold Dispensation of the teacher, I illumined the Conqueror's Dispensation.

19 Living diligent therein, developing the Brahma-development, after reaching perfection in the super-knowings to the Brahma-world went I.1

20 Sumañgalà was the name of the city, Uggata the name of the warrior-noble, Pabhāvatī the name of the mother of Sujāta, the great seer.

21 He lived the household life for nine thousand years. The three superb palaces were Sirī, Upasiri, Nandā.

22 There were twenty-three thousand beautifully adorned women. His wife was named Sirinandā, his son was named Upasena.

23 After he had seen the four signs he departed on horse-back2. The Conqueror strove the striving for not less than nine jhānas.

24 Sujāta, leader of the world, great hero, on being requested by Brahma, turned the Wheel in the superb Sumañgalapleausance.

25 Sudassana and Deva were the chief disciples. Nārada was the name of the attendant on Sujāta, the great seer.

26 Nāgā and Nāgacūmālī were the chief women disciples. That Lord's Tree of Awakening is said to be the Great Vēlu3.

27 And that Tree was thick, beautiful, not hollow, leafy, a bamboo that was straight, big, good to look upon, delightful.

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1 Ver. 18. 19 also at iv. 16, 17, xix. 12, 13.
2 The horse was named Hamsavaha, BvAC. 202.
3 mahāvelu, probably not the Giant Bamboo.
three penetrations. The first penetration was by a hundred thousand crores.
4 Sudassana, the deva-king, took pleasure in false view. The
teacher, dispelling his false view, taught Dhamma.
5 An assembly of people, without gauge, great, assembled then;
the second penetration was by ninety thousand crores.
6 When the charioteer of men had tamed the elephant Donamukha there was the third penetration by eight thousand
crores.
7 And this Lord Piyadassin had three assemblies. The first was
a gathering of a hundred thousand crores.
8 Later, ninety crores of sages gathered together. At the third
assembly there were eighty crores.
9 I at that time was a brahman (youth) named Kassapa, a
repeater, expert in the mantras, master of the three Vedas.
10 When I had heard his Dhamma I conceived belief. With a
hundred thousand crores I constructed a park for the Order.
11 After giving him the park, I was exultant, stirred in mind; I
undertook the refuges and the five moral habits making
myself firm in them.
12 And that Buddha too, as he was sitting in the midst of the
Order, declared of me: “After eighteen hundred eons this
one will be a Buddha.
13 When he has striven the striving, carried out austerities...”
“... in the distant future we will be face to face with this
one.”

1 This deva-king was at a gathering of yakshas when the Buddha went to his
abode to dispel his wrong views. On his return the deva was so furious to find
the Buddha there that first of all he tried to burn him up. Finding, however, that
he was immune from burning up by fire, he tried to drown him by means of a
flood he created. When this too proved useless he mined down on him showers
of the nine kinds of weapons, but they turned into garlands of flowers. But the
Buddha determined he should be seen by devas and mankind, and the 101 kings
of Jambudipa assembled and respectfully saluted the Buddha. See BhAC. 499f.
It was to these and their retinues with Sudassana, the deva-king, in a prominent
position that he taught Dhamma as told in the next verse.
2 BhAC. 210 gives a long description of how the Eke: Saga, who like Deva-
datta was an enemy of the Buddha, tried by several different means to make the
elephant kill him. But by his power of metta the Lord tamed the elephant.
Cf. the story to which BhAC. 212 refers, of the attempts of Devadatta and
Ajatusara to kill the Buddha Gotama by using the elephant Dhanapala.
3 As at II A. 6, iv. 10.
4 Of wealth.
When I had heard his words all the more did I incline my mind. I resolutely determined on further practice for fulfilling the ten perfections.

Sudhañña¹ was the name of the city, Sudatta² the name of the warrior-noble, Sucanda³ was the name of the mother of Piyadassin, the teacher.

He lived the household life for nine thousand years. The three superb palaces were Sudhima, Vidima, Giriguyha.⁴

There were thirty-three thousand beautifully adorned women. His wife was named Vidima, his son was named Kañcana³a.⁵

After he had seen the four signs he departed by chariot as the means of conveyance. The supreme among men engaged in striving for six months.

Piyadassin, great sage, great hero, on being requested by Brahma, turned the Wheel in the delightful Usabha-pleasantness.

Pālita and Sabbaddāsin⁷ were the chief disciples. Sobbhita was the name of the attendant on Piyadassin, the teacher.

Sujātā and Dhammaddānī were the chief women disciples. That Lord’s Tree of Awakening is said to be the Kakudha.⁸

Sannaka and Dhammika⁹ were the chief attendants; Visākhā and Dhammaddānī were the chief women attendants.

And that Buddha of boundless fame had the thirty-two glorious Marks. Eighty cubits tall, he looked like a king of Sala trees.

No lustre of fire, the moon and the sun was like unto the lustre of that great seer who was without an equal.

The life-span of this deva of devas was such that the One with vision remained in the world for ninety thousand years.

But that Buddha, equal to the unequalled, and those unrivalled pairs¹⁰ have all disappeared. Are not all constructions void?

¹ Sudhañña: at BVAC, Anoma at Jā. i. 39.
² Sudassana: at BVAB, Sudanna at Jā. i. 39.
³ As at BVAC, 214, Candā: at BVAC. 208, BVAB. Jā. i. 39.
⁴ BVAC Giribhātī.
⁵ Kañcana: at BVAC. 208 only.
⁶ By Usāvanā; Be Usabhadatti.
⁷ The son of the king and of the chaplain respectively.
⁸ Pyāñgurakkha at Jā. i. 39.
⁹ Be Sṇadda Dhamma.
¹⁰ As at vii. 28.

That glorious sage Piyadassin wanéd out in Assaṭtha-park. A Conqueror’s thūpa to him there was three yojana’s high.

The Thirteenth Chronicle: that of the Lord Piyadassin.

XV THE FOURTEENTH CHRONICLE: THAT OF THE LORD ATTHADASSIN

1 In that same Manḍa-en¹ Atthadassin, bull of men², annihiliating the great gloom, attained supreme Self-Awakening.

2 On being requested by Brahma, he turned the Wheel of Dhamma and refreshed with deathlessness³ the ten-thousand worlds with the devas and men.

3 And under this protector of the world there were three penetrations. The first penetration was by a hundred thousand crores.

4 When the Buddha Atthadassin went on tour among the deva there was the second penetration by a hundred thousand crores.

5 And again, when the Buddha taught in his father’s presence, there was the third penetration by a hundred thousand crores.

6 And this great seer too had three assemblies of steadfast ones whose cankers were destroyed, stainless, tranquil in mind.

7 The first gathering was of ninety-eight thousand; the second gathering was of eighty-eight thousand.

8 The third gathering was of seventy-eight thousand of those who were freed without substrate (for rebirth remaining), stainless, great seers.

9 At that time was a very severe matted-hair ascetic⁶ named Sustara, considered the best on earth.

¹ Reality a Vara-en (in which three Buddhas arise) as explained at BVAC. 216 but which now it was called a Manḍa-en for the same reasons as those given for calling Padumuttara’s Sāra-en a Manḍa-en.
² mabhasaḥ; Be, BVAC mahāyaṇa, of great renown.
³ i.e. the drink of deathlessness.
⁴ By 88 con.
⁵ Before this, he, like Sumedha, had been a very wealthy brahman. But, giving away all his wealth to the poor and destitute, he went to Himavanta and went forth in the going forth of ascetics, attained the attainments and was of great psychic potency; therefore he could visit the deva-world.
10 When I had brought deva-like flowers of mandūrava, lotus and of the Coral Tree from the deva-world, I greatly honoured the Self-Awakened One.
11 And that Buddha too, Atthadassīn, great sage, declared of me: “After eighteen hundred eons this one will be a Buddha.
12 When he has striven the striving, carried out austerities...” “... in the distant future we will be face to face with this one.”
13 When I had heard his words, exultant, stirred in mind, I resolutely determined on further practice for fulfilling the ten perfections.

14 Sobhana was the name of the city, Sāgara the name of the warrior-noble, Sudassānā the name of the mother of Atthadassīn, the teacher.
15 He lived the household life for ten thousand years. The three superb palaces were Amaragiri, Suragiri, Girivāhāna.
16 There were thirty-three thousand beautifully adorned women. His wife was named Visākhā, his son was named Sela.
17 After he had seen the four signs he departed on horse-back. The Conqueror strove the striving for not less than eight months.
18 Atthadassīn, of great renown, great hero, bull of men, on being requested by Brahma, turned the Wheel in Anoma-pleasance.
19 Santa and Upasanta were the chief disciples. Abhaya was the name of the attendant on Atthadassīn, the teacher.
20 Dhammā and Sudhammā were the chief women disciples. That Lord’s Tree of Awakening is said to be the Campaka.
21 Nakula and Nisāblā were the chief attendants; Makilā and Sunandā the chief women attendants.
22 And that Buddha, equal to the unequalled, eighty cubits tall, shone like a king of sīla trees, like the king of stars at the full.
23 Countless hundreds of crores of rays from his natural state.

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1 BvAC. 219 says that he attained final nibbāna through the destruction of the four kinds of grasping.
2 BvAC. 219 says that the Buddha went forth from the perfumery with 90 crores following his example. The Buddha, aware of their mental achievements, went to them and taught Dhamma.
And again, when the Buddha expounded the special qualities of asceticism, then was the third gathering of eighty crores.

I at that time was Sakka, fort-shatterer.\(^1\) Greatly I honoured him with deva-like scents, garlands, instrumental music.

That Buddha\(^2\) too, seated in the midst of devas, declared of me: "After eighteen hundred cons this one will be a Buddha.

When he has striven the striving, carried out austerities . . ." "... in the distant future we will be face to face with this one".

When I had heard his words all the more did I incline my mind. I resolutely determined on further practice for fulfilling the ten perfections."

Garana was the name of the city, Sarāja the name of the warrior-noble, Sunandā the name of the mother of Dhammadassī, the teacher.

He lived the household life for eight thousand years. The three superb palaces were Anjā, Virāja, Sudassana.

There were forty-three thousand beautifully adorned women. His wife was named Vicikolī, his son was named Puṇṇavṛddhāna.

After he had seen the four signs he departed by palace.\(^4\) The supreme among men engaged in striving for seven days.

Dhammadassī, bull of men, great hero, supreme among men, on being requested by Brahma, turned the Wheel in a deer-sanctuary.\(^5\)

Paduma and Phussadeva were the chief disciples. Sunetta was the name of the attendant on Dhammadassī, the teacher.

Khemā and Saucanāma\(^6\) were the chief women disciples. That Lord’s Tree of Awakening is said to be the Bimbijāla.

Subhadra and Kaṭissaha were the chief attendants; Śāliya and Valiya\(^7\) were the chief women attendants.

And that Buddha, equal to the unequalled, eighty cubits tall,

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\(^{1}\) purindada is one of Sakka’s epithets; see MLS. ii. 52, n. 5.

\(^{2}\) By Ādi

\(^{3}\) By Vicikolī.

\(^{4}\) The one called Sudassana, BVāC. 215.

\(^{5}\) Coisy, says an Isipatana. A deer-sanctuary (migadaya) and a seers’ resort (isipatana) are often associated, but are not so connected here. See Intr. p. 2xxi.

\(^{6}\) Possibly meaning “She who was named Sacca”. BVACB Subhanāma.

\(^{7}\) Dr. Kariya.
shone out with incandescence over the ten-thousand world-system.
22 Like a king of sīla trees in full bloom, like lightning in the heavens, like the sun at midday, so did he shine forth.
23 And the life4 of this one of unrivalled incandescence was similar.3 The One with vision remained in the world for a hundred thousand years.
24 Having displayed effulgence, having made a stainless Dispensation, as the moon disappears in the heavens so did he wane out with the disciples.
25 Dhammacassin, great hero, waned out in Kesa-park. That glorious thūpa (to him) there was three yojanas high.

The Fifteenth Chronicle: that of the Lord Dhammacassin

XVII THE SIXTEENTH CHRONICLE: THAT OF THE LORD SIDDHATHA

1 After Dhammacassin was the leader named Siddhattha; driving out all gloom, he was like the risen sun then.
2 After he had attained Self-Awakening and was causing the world with the devas to cross over, he rained down from the cloud of Dhamma making the world with the devas cool.
3 And under him whose incandescence had no gauge there were three penetrations. The first penetration was by a hundred thousand crores.
4 And again, when he smote the drum5 in Bhimaratha7, then was the second penetration by ninety crores.

1 Cf. i. 44.
2 śvātā, life, life-principle.
3 samasaka, of the same duration, according to the Comy., as that of the people at that time. This is normal, however; the life-span of all Buddhas is roughly the same as that of the people contemporary with them, much as all heights of physical frame are roughly the same.
4 By virocayi, shine forth; Be, BvACB all read ca vi, fell, deceased, and so 'disappeared'. Or, the other hand, as other Buddhas are spoken of as having waned out in a blaze of glory the reading virocayi would not be out of place, and perhaps is even to be preferred.
5 KeSa at Thēp. 14.
6 Of deathlessness, BvAC. 224.
7 A city, Bv. Bhimaratha.
When that Buddha taught Dhamma in the superb city of Vehāra, then was the third penetration by ninety crores.

And this supreme among men had three assemblies of steadfast ones whose cankers were destroyed, stainless, tranquil in mind.

There were these three occasions of a gathering of stainless ones: of a hundred crores, of ninety, and of eighty crores.

I at that time was an ascetic named Mañgala, very austere, hard to overcome, endued with powers of the supernormal knowings.

Bringing a fruit from the rose-apple tree I gave it to Siddhattha. When the Self-Awakened One had accepted it he spoke these words:

“Do you see this very severe matted-hair ascetic? Ninety-four cons from now he will be a Buddha.

When he has striven the striving, carried out austerities...”

“...in the distant future we will be face to face with this one.”

When I had heard his words all the more did I incline my mind. I resolutely determined on further practice for fulfilling the ten perfections.

Vehāra was the name of the city, Udena3 the name of the warrior-noble, Suphassā the name of the mother of Siddhattha, the great seer.

He lived the household life for ten thousand years. The three super palaces were Koka, Suppana, Kokanudā.4

There were forty-eight thousand beautifully adorned women. His wife was named Somanassā,5 his son was named Anupama.

After he had seen the four signs he departed by means of a palanquin. The Conqueror strove the striving for not less than ten months.

Siddhattha, leader of the world, great hero, supreme among

1 He was teaching the Buddhavamsa to his relations, BVAC. 222.

2 BVAC. 223 says he went to this tree by psychic potency. It also says, as does Vin. i. 39, that this land of the rose-apple (Jambudipa = India) is called after this rose-apple tree (Jamba).

3 Jayasena at JĀ. i. 40.

4 Called Padumā at BVAC. 223 and at DvAB.

5 Suppanā at RV.

6 Anupama at Be.

18 Sambhala and Sumitta were the chief disciples. Revata was the name of the attendant on Siddhattha, the great seer.

19 Sivattā and Suramā were the chief women disciples. That Lord’s Tree of Awakening is said to be the Kanikāra.

20 Suppiya and Samudda were the chief attendants; Rammū and Suramā were the chief women attendants.

21 And that Buddha was sixty vattakas tall in the sky. Like a golden festooned column he shone forth over the ten thousand.

22 And that Buddha, equal to the unequalled. unrivalled, matchless, One with vision, remained in the world for a hundred thousand years.

23 Having displayed a stainless lustre, having caused the disciples to blossom, and, gracing the attainments, he waned out with the disciples.

24 The sage Siddhattha, glorious Buddha, waned out in Anomapark. A glorious thūpa to him there was four yojanas high.

The Sixteenth Chronicle: that of the Lord Siddhattha

XVIII THE SEVENTEENTH CHRONICLE: THAT OF THE LORD TISSA

1 After Siddhattha was Tissa, without an equal, matchless, of unending morality, of boundless fame, highest leader in the world.

2 Dispelling the darkness of gloom, making effulgent the world with the devas, compassionate, great hero, the One with vision arose in the world.

1 See xvi. 17.

2 By Sarpahala; BVAC. 224 Sambhala, but Sambala in the verse on p. 226. and at Be. DvAB.

3 Cf. vi. 37.

4 I.e. with the flowers of the attainment of meditation, the supernormal knowings, the ways and the fruits. BVAC. 227.

5 Reading with Be tathā eva instead of Be tathā eva so.

6 Cf. Mh. viii. 245 which also says he was born during the festival (cf the asterism) of Thaya.
3 His too were unrivalled psychic potency and unrivalled morality and concentration. He, having gone to perfection in everything, turned the Wheel of Dhamma.

4 That Buddha made his pure speech heard in the ten-thousand. At the first teaching of Dhamma hundreds of crores penetrated. 2

5 The second was of ninety crores, the third of sixty crores. He released from bondage2 the men and deities who were present then.

6 Tissa, highest leader in the world, had three assemblies of steadfast ones whose cankers were destroyed, stainless, unquiel in mind.

7 The first was a gathering of a hundred thousand whose cankers were destroyed. The second was a gathering of ninety thousand.

8 The third was a gathering of eighty hundred thousand whose cankers were destroyed, stainless, blossoming through freedom.

9 I at that time was a warrior-noble named Sujata. Having abandoned great possessions I went forth in the going forth of seers.

10 When I had gone forth3 the leader of the world arose. Hearing the sound ‘Buddha’ zest arose in me.

11 Taking seven-like flowers of mandarava, lotus, and Coral Tree flowers in both hands, rustling,4 I went up to

12 Tissa, highest leader in the world, Conqueror, when he was surrounded by the four kings (of companies). Bringing those flowers, I held them over his head.

13 And as he was sitting in the midst of the people this Buddha too declared of me: “Ninety-two crores from now this one will be a Buddha.

14 When he has striven the striving, carried out austerities . . .”

“ . . . in the distant future we will be face to face with this one.”

15 When I had heard his words all the more did I incline my mind. I resolutely determined on further practice for fulfilling the ten perfections.

16 Khemaka was the name of the city, Janasandha1 the name of the warrior-noble, and Padumatha the name of the mother of Tissa, the great seer.

17 He lived the household life for seven thousand years. The three superb palaces were Guhasela, Nari, Nisabha3.

18 There were thirty thousand beautifully adorned women. His wife was named Subhadda, his son was named Ananda.

19 After he had seen the four signs he departed on horse-back4. The Conqueror strove the striving for not less than eight months.

20 Tissa, highest leader in the world, great hero, on being requested by Brahma, turned the Wheel in the superb Yasavati5.

21 Brahmadeva and Udaya were the chief disciples. Samanga6 was the name of the attendant on Tissa, the great seer.

22 Phussa and Sudatta were the chief women disciples. That Lord’s Tree of Awakening is said to be the Asana.

23 Sambala and Siri7 were the chief attendants, Kinggamani and Upasena were the chief women attendants.

24 And that Buddha, Conqueror, was sixty ratanas in height: incomparable, unique, he was to be seen like the Himavanta8.

25 And the life-span of him of unrivalled incandescence was 1

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1 Janasandha at BvAC. 227, but Janasandha at BvAC. 230.
2 Bv: Nari, Bv: Narsiya, BvAC Narsiya.
3 BvAB Usabha.
4 The house was named Sonuttara according to BvA.
5 A deep-sanctuary according to BvA.
6 BvAC. 230 Samaha; Ja. 1. 46 Samdhava.
7 Be Sirimaha, Bv: Siri.
8 BvA says this mountain was 100 yojanas high, could be seen from far away and was peaceful.
unsurpassed. The One with vision remained in the world for a hundred thousand years.

26 Having enjoyed great renown, superb, most glorious, best, blazing like a mass of fire he waned out with the disciples.

27 As a cloud by the wind, like frost by the sun, as darkness by a lamp, he waned out with the disciples.

28 Tissa, glorious Conqueror, Buddha, waned out in Nanda-park. A Conqueror’s thūpa to him there was three yojanas high.

The Seventeenth Chronicle: that of the Lord Tissa

XIX THE EIGHTEENTH CHRONICLE: THAT OF THE LORD PHUSSA

1 In the same Manda-eron was the teacher Phussa, unsurpassed, incomparable, equal to the unequalled, highest leader in the world.

2 When he had dispersed all the gloom and had untangled the great cause, he rained down the waters of deathlessness refreshing the world with the devas.

3 When Phussa was turning the Wheel of Dhamma during the festival of an asterism, there was the first penetration by a hundred thousand corses.

4 The second penetration was by ninety thousand; the third penetration by eighty thousand.

5 And Phussa, great seer, had three assemblies of steadfast ones whose corses were destroyed, stagnant, tranquil in mind.

6 The first was a gathering of sixty thousand; the second was a gathering of fifty thousand hundred.

7 The third was a gathering of forty hundred thousand of those who were freed without clinging (remaining), their relinking cut through.

8 I at that time was a warrior-noble named Vījitārīva. Abandoning a great kingdom, I went forth in his presence.

9 And this Buddha Phussa, highest leader in the world, also declared of me: “Ninety-two eons from now this one will be a Buddha.

10 When he has striven the striving, carried out austerities...” “...in the distant future we will be face to face with this one.”

11 When I had heard his words all the more did I incline my mind. I resolutely determined on further practice for fulfilling the ten perfections.

12 Having learnt thoroughly the Suttanta and Vinaya and all the ninefold Dispensation of the teacher, I illumined the Conqueror’s Dispensation.

13 Living diligent therein, developing the Brahma-development, after reaching perfection in the super-knowledgs to the Brahma-world went I.

14 Kāśika was the name of the city, Jayasena the name of the warrior-noble, and Sirimē the name of the mother of Phussa, the great seer.

15 He lived the household life for nine thousand years. The three superb palaces were Garula, Harana, Suvanabhisēkha.

16 There were twenty-three thousand beautifully adorned women. His wife was named Kisiṅgottami, his son was named Anupama.

17 After he had seen the four signs he departed mounted on an

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1 It was never too long nor too short, so BvA. See Intr. p. xxxiii.
2 Sūmanda, BvA.: 231.
3 At Ḋha.: 228, Pā.: 19 there is a story about Phussa.
4 A synonym for tathā, craving or thirst, BvA.: 233; cf. Sa.: 49.
5 Phussa nikkhattamangale appears to be a pun, since Phussa is also the name of an asterism. Mbh.: iii. 245 says he was never during this asterism, or the festival held then, and was named after it. This verse could be translated therefore (1) as above, or (2) when he was... during the festival of the asterism of Phussa. BvA: is silent.
6 When he was teaching Dhamma to his own son.
elephant. The supreme among men engaged in striving for six
months.
18 Phussa, highest leader in the world, great hero, supreme
among men, on being requested by Brahma, turned the Wheel
in a deer-sanctuary.
19 Surakkhiṣa and Dhamma Sena were the chief disciples.
Sabbiṣa was the name of the attendant on Phussa, the great
seer.
20 Caila and Upasala were the chief women disciples. That
Lord’s Tree of Awakening is said to be the Amāḍa.
21 Dhanañjaya and Visākha were the chief attendants; Padumā
and Nāgā were the chief women attendants.
22 And that sage was fifty-eight ratanas tall. He shone like him
of a hundred raya, like the moon at the full.
23 The (normal) life-span lasted then for ninety thousand years.
Living so long he caused many people to cross over.
24 When he had exhorted many beings and had caused the great
populace to cross over, that teacher, too, of unrivalled renown,
waxed out with the disciples.
25 Phussa, glorious Conqueror, teacher, waxed out in Sena-
park. His relics were dispersed in a number of regions.

The Eighteenth Chronicle: that of the Lord Phussa

XX THE NINETEENTH CHRONICLE: THAT OF THE
LORD VIPASSIN

1 And after Phussa the Self-Awakened One named Vipassin,
supreme among men, One with vision, arose in the world.

1 This was at an isipatana, a seer’s resort, in the city of Sakka
sa, BvAC. 232.
2 Sabbiṣa at Br.
3 Caila at Bv.
4 Upasala at BvAC.
5 Caila identifies this with śrāvaka, and it is so called in the prose part
of BvAC and at J. 1. 41. Amāḍa is also glossed by amālaka at MA. iv. 147;
same S. iii. 246, P. 3.
6 Sema at Bv. Sema at Be, BvAC. Jā and Jem, Sundara at Thāp. 15. This
park is said to have been in Kusinārā.
7 The first of the six buddhas preceding Gotama. Beginning with Vipassin,
D. 1. 2ff. gives some details of their stories. Cf. M. 1. 213ff. Vipassin is
sometimes said to have taught Dhamma once in every seven years, see AA, i. 165,
and to have held the uposatha once in every seven years, see Dhā. iii. 226, or
once in every six years, but on such occasions the whole Order of monks was
present. V. A. 186ff. See also Vin. iii. 2ff.
2 When he had torn apart all ignorance and had attained
supreme Self-Awakening, he set forth to turn the Wheel of
Dhamma in the city of Bandhumati.
3 When the leader was turning the Wheel of Dhamma he
awakened both. This was the first penetration, not to be told
by number.
4 Later, he of boundless fame expounded the truth there. The
second penetration was by eighty-four thousand.
5 When they had arrived in the monastery the One with vision
began all Dhamma to those eighty-four thousand who had gone
forth following the example of the Self-Awakened One.
6 Having gone close and listened when he was speaking (and
dwelling) on all aspects, they too went to the glorious
Dhamma; this was the third penetration.
7 Vipassin, great seer, had three assemblies of steadfast ones
whose cankers were destroyed, stainless, tranquil in mind.
8 The first gathering was of sixty-eight hundred thousand.
The second gathering was of a hundred thousand monks.
9 The third gathering was of eighty thousand monks. The
Self-Awakened One shone out there in the midst of the
company of monks.
10 I at that time was a nāga-king named Atula, of great psychic
potency, meritorious, bearer of light.
11 When I went up to the eldest in the world then, playing on
deva-like musical instruments, having surrounded (him)
with countless crores of nāgas.
12 Having approached Vipassin, the Self-Awakened One, leader
of the world, and having invited him, I gave the king under
Dhamma a golden seat inlaid with pearls and jewels, em-
bellished with every adornment.
13 As he was sitting in the midst of the Order that Buddha too
declared of me: “Ninety-two eons from now this one will be a
Buddha.”

1 Prince Khandya, his younger half-brother, and Tissa, the chaplain’s son,
later to become his chief disciples, see ve. 28 and BvAC. 237; cf. AA, ii. 146.
2 This means they came to know his Dhamma. The poet attempts to connect
the implied meanings of gantā and upaniṣādina, sitting close, or having gone
close. On the sentiment cf. M. i. 480.
3 See note to i. 2f. 4 See note to i. 72.
5 See note to i. 72. 6 I.e. the Lord, BvAC. 244.
7 Himantevī, i.e. had invited him to accep the gift.
Having departed from the delightful city of Kapila, he will be a Tathāgata. When he has striven the striving and carried out austeritys,

after sitting at the root of the Ajīpīla tree and accepting milk-rice there, the Tathāgata will go to the Nerañjara.

When he has partaken of the milk-rice on the bank of the Nerañjara, that Conqueror will go to the root of the Tree of Awakening by the glorious way prepared.

Then, circumambulating the daśa of the Tree of Awakening, the unsurpassed one of great renown will awaken to Self-Awakening, at the root of an Assattha.

His genetrix and mother will be named Māyī, his father Suddhodana; he will be named Gotama.

Koḷita and Upatissā, cankerless, attachment gone, tranquil in mind, concentrated, will be the chief disciples.

Ānanda will be the name of the attendant who will attend on this Conqueror. Kumāra and Uppalavannā will be the chief women disciples.

cankerless, attachment gone, tranquil in mind, concentrated. That Lord’s Tree of Awakening is said to be the Assattha.\^{1}

When I had heard his words all the more did I incline my mind. I resolutely determined on further practice for fulfilling the ten perfections.

Bandhumati was the name of the city, Bandhumā the name of the warrior-noble, Bandhumat the name of the mother of Vipassin, the great seer.

He lived the household life for eight thousand years. The three superb palaces were Nanda, Sunanda, Sirimā.

There were forty-three thousand beautifully adorned women. His wife was named Sutanā\^{2}; his son was named Samavattakkhandhā.

After he had seen the four signs he departed by chariot as the means of conveyance. The Conqueror strove the striving for not less than eight months.

\^{1} Cf. vol. 14-15 with II A. 60, 69.
\^{2} By Sumā; Be Sudassanā; BvACB Sudassanā adding that she is also called Sutanā; she is again so called at BvAC. 241. Sudhamā with v. I. Sutanā at DA. 422.
\^{3} By Samavattakkhandhā.

Vipassin, leader of the world, great hero, supreme among men, on being requested by Brahma, turned the Wheel in a deer-sanctuary.

Khaṇḍa\^{1} and Tissa were the chief disciples. Asoka was the name of the attendant on Vipassin, the great seer.

Candā and Candamittā were the chief women disciples. That Lord’s Tree of Awakening is said to be the Pāñjali.

Punabasavamita and Nāga were the chief attendants; Sirimā and Uttarā were the chief women attendants.

Vipassin, leader of the world, was eighty cubits tall. His luster streamed forth for seven yojanas all around.

The Buddha’s life-span then was eighty thousand years. Living so long he caused many people to cross over.

He released from bondage many devas and men, and to the remaining ordinary people he pointed out the Way and what was not the Way.

When he had displayed the light\^{2} and had taught the undying state, blazing like a mass of fire he waned out with the disciples.

The glorious psychic potency, the glorious merit, and the Marks that were blossoming\^{3} have all disappeared. Are not all constructions void?

Vipassin, glorious Conqueror, wise one\^{4}, waned out in Sumitta-park. A glorious thūpa to him was seven yojanas high.

The Nineteenth Chronicle: that of the Lord Vipassin

XXI THE TWENTIETH CHRONICLE: THAT OF THE LORD SIKHIN

After Vipassin was the Self-Awakened One named Sikhīn, supreme among men, Conqueror, without an equal, matchless.

Having smashed Mara’s army, attained to supreme Self-Awakening, he turned the Wheel of Dhamma out of compassion for breathing things.
As Sikhin, bull of Overcomers, was turning the Wheel of Dhamma there was the first penetration by a hundred thousand crores.

And later while the best of the company, the supreme among men, was teaching Dhamma there was the second penetration by ninety thousand crores.

And while he was displaying the Marvel of the Double to the world with the devas there was the third penetration by eighty thousand crores.

Sikhin, too, great seer, had three assemblies of steadfast ones whose tankers were destroyed, stainless, tranquil in mind.

The first gathering was of a hundred thousand monks; the second gathering was of eighty thousand monks.

The third gathering was of seventy thousand monks; it was uncalled like a lotus grown up in the water.

I at that time was a warrior-noble named Arindama. With food and drink I refreshed the Order with the Self-Awakened One at the head.

After giving many glorious robes—not less than a crore of robes—I gave the Self-Awakened One a caparisoned riding-elephant.

Measuring (the dimensions of) the riding-elephant, I presented what was allowable. I fulfilled my purpose which was ever-present and firm.

And that Buddha Sikhin, highest leader in the world, also declared of me: "Thirty-one cons from now one will be a Buddha.

Having departed from the delightful city of Kapila..."

"... we will be face to face with this one."

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1 puṣaṅga as at Vism. 78, Mhav. iii. 249.
2 ganaṃcaṣṭha, best of the band of disciples.
3 Cf. A. ii. 79.
4 uṇatīnavāna, elephant vehicle, mount, mode of conveyance. The same word has been used, and is used below. ver. 18, in speaking of the Bodhisattas who departed kattāniyana, which I have translated "mounted on an elephant". I think "on a riding elephant" would be just as good, and would distinguish a riding-elephant from a walking one.
5 kapṣipya, permissible or allowable of use. BvAC. 245 gives kapṣipulabhājanah. DPPN. (s.v. 2. Arindama) "suitable gifts to the height of an elephant". Perhaps a stable for the elephant is intended.
6 See note 14.
When I had heard his words all the more did I incline my mind. I resolutely determined on further practice for fulfilling the ten perfections.

Arunavati was the name of the city, Aruna the name of the warrior-noble, and Pabhāvati the name of the mother of Sikkhin, the great seer.

He lived the household life for seven thousand years. The three superb palaces were Saccāda, Giri, Vithanā.

There were twenty-four thousand beautifully adorned women. His wife was called Sabbakāmā, his son was named Atula.

After he had seen the four signs he departed mounted on an elephant. The supreme among men engaged in striving for eight months.

Sikkhin, highest leader in the world, great hero, supreme among men, on being requested by Brahma, turned the Wheel in a deer-sanctuary.

Abhibhā and Sambhava were the chief disciples. Khaṃkara was the name of the attendant on Sikkhin, the great seer.

Makhiśa and Padumā were the chief women disciples. That Lord's Tree of Awakening is said to be the Pundarika.

Srīvāsā and Canda were the chief attendants; Citta and Sugattā were the chief women attendants.

That Buddha was seventy cubits in height. He of the thirty-two glorious Marks resembled a golden festooned column.

The fathom-length halo was a lustre that streamed forth from his body continuously day and night for three yojanas over all the quarters.

This great seer's life-span was seventy thousand years. Living so long he caused many people to cross over.

1 Arunavati at BvAC 243 (prose), 246 (verse), S. i. 155, Jnt. 18.
2 Be reads Saccāda, Giri Vasubha. Prose part of BvACB calls them Sesandasa, Kaniyasa Nājivasubha. Be reads Valana. This verse does not occur in the Corv.
3 Perhaps the elephant given to him by Arindama.
4 DhA. ii. 236 says he held the uposatha once in every six years; see Vīm. iii. 7ff.
5 Both are mentioned at S. i. 155f. where there is a story about Abhibhā which is referred to at A. i. 227, Kvy. 203, DA. 416.
6 As at Be, BvAC, Jā. i. 41: Akhiśa at Be, Sakkhiśa at BvAH.
7 Identified by BvA and DA. 416 with the Setamba, white mango.
8 Be, BvAB Nanda.
Having made the cloud of Dhamma rain down moistening the world with the devas, attaining to that peace himself, he waned out with the disciples.

The minor characteristics with which he was endowed, the thirty-two glorious Marks have all disappeared. Are not all constructions void?

Sikhin, glorious sage, Buddha, waned out in Dussa-park. A glorious thiṣa to him was three yojanas high.

The Twentieth Chronicle: that of the Lord Sikhin

XXII THE TWENTY-FIRST CHRONICLE: THAT OF THE LORD VESSABHŪ

1 In the same Maṇḍa-con the leader named Vessabhū, without an equal, matchless, arose in the world.

2 Receiving then that it was aflame with the fire of passion and was the domain of cravings then, he attained supreme Self-Awakening like an elephant breaking asunder its shackles.

3 When Vessabhū, leader of the world, was turning the Wheel of Dhamma there was the first penetration by eighty thousand crores.

4 When the eldest in the world, bull of men, was setting out on tour in the realm there was the second penetration by seventy thousand crores.

5 He worked a Marvel driving out a great false view; men and deities of the ten-thousand worlds of men with the devas gathered together.

6 On seeing the great wonder, astonishing, astounding, sixty crores of devas and men awakened.

7 Vessabhū, great seer, had three assemblies of steadfast ones whose sankers were destroyed, stainless, tranquil in mind.

8 The first gathering was of eighty thousand monks; the second gathering was of seventy thousand monks.

9 The third gathering was of sixty thousand monks who had surpassed the fear of ageing and so forth, great seers, own sons of the Buddha.

10 The superb Wheel had been turned by that Buddha without an equal. I rejoiced in the going forth when I had heard the excellent Dhamma.

11 I at that time was a warrior-noble called Sudassana. Having invited the great hero and given a gift of great value, I honoured the Conqueror and the Order with food, drink, with clothing.

12 Having bestowed the great gift, unrelaxing night and day, I went forth in the Conqueror’s presence in the going forth that is endowed with special qualities.

13 Endowed with the special quality of right practice, composed in the duties and in morality, seeking for omniscience I delighted in the Conqueror’s Dispensation.

14 Having come to faith and zest, I reverenced the Buddha, the teacher. Zest arose for the sake of my Awakening itself.

15 Knowing that I had no intention of turning back, the Self-Awakened One spoke thus, “Thirty-one eons from now this one will be a Buddha.”

1 There is some confusion here. Bv, Be and BvAB give sattatadvikkhussassa in the verse, but in the prose portions of BvACB and in the verse in BvAC the number is given as sattattvikaanshaasa, 37,000.

2 Be jaṭṭhībhyājitaṁ; Be bhāyabhiţāṁ; BvAC bhāyāstąpiṇāṁ; BvAB bhāyāstąpiṇāṁ.

3 Spiritual’ conship is meant.

4 Be and BvAB reverse the order of ver. 10-11 as given in Be and BvAC, presumably so that the Bodhisatta begins his ‘autobiography’ at the traditional place though this separates the two verses that refer to the gift. I follow Be, BvAC.

5 This line omitted at Bv.

6 Bv bhuddhān vandāmi saththānaṁ; BvAC pāde vandāmi saththānaṁ as noted at BvAB.

7 Cf. xxv. 32.

8 B. uputtamānassa (Bv uputta-) ‘the, “knowing my purpose of no-turn-back”, cf. vi. 2 annuttanamanaññaga.
16 Having departed from the delightful city of Kapila\(^1\)...
   "... in the distant future we will be face to face with this one\(^2\).
17 When I had heard his words all the more did I incline my
   mind. I resolutely determined on further practice for ful-
   filling the ten perfections.
18 Anoma\(^3\) was the name of the city, Suppatīt\(^4\) the name of the
   warrior-noble, Yasavāti the name of the mother of Vessabhū,
   the great seer.
19 He lived the household life for six thousand years. The three
   superb palaces were Ruci, Suruci, Rativaddhana\(^5\).
20 There were not less than thirty thousand beautifully adorned
   women. His wife was named Sucirtā, his son was named
   Suppabuddha.
21 After he had seen the four signs he departed by palanquin\(^6\) as
   the means of conveyance. The supreme among men engaged
   in striving for six months.
22 Vessabhū, leader of the world, great hero, supreme among
   men, on being requested by Brahma, turned the Wheel in
   Aruṇa-park.
23 Sona and Uttara were the chief disciples. Upasanta\(^7\) was the
   name of the attendant on Vessabhū, the great seer.
24 Dāmī\(^8\) and Sāmī\(^9\) were the chief women disciples. That
   Lord’s Tree of Awakening is said to be the Great Sāla.
25 Sotthika and Rama were the chief attendants; Gotami\(^10\) and
   Sirimā were the chief women attendants.
26 He was sixty ratanas tall. He resembled a golden sacrificial
   pillar. Rays streamed forth from his body like fire at night on a
   mountain-top.
27 This great seer’s life-span\(^10\) was sixty thousand years. Living
   so long he caused many people to cross over.

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**XXIII 22. KAKUSANDHA**  

28 Having made Dhamma widely famed, having assorted the
   great populace\(^1\), and having provided the ship of Dhamma\(^2\),
   he waned out with the disciples.
29 All the comely people\(^3\), the mode of life and the mode of
   behaviour\(^4\) have all disappeared. Are not all constructions
   void?
30 Vessabhū, glorious Conqueror, teacher, waned out in Khemap-
   park. His relics were dispersed in a number of regions.

The Twenty-first Chronicle: that of the Lord Vessabhū

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**XXIII THE TWENTY-SECOND CHRONICLE: THAT**  
**OF THE LORD KAKUSANDHA**

1 After Vessabhū was the Self-Awakened One named Kakus-
   sancha\(^5\), supreme among men, immeasurable, hard to attack.
2 Having suppressed all becoming, come to (the) perfection(s)
   through right practice, like a lion breaking asunder its cage he
   attained supreme Self-Awakening.
3 When Kakusandha, leader of the world, was turning the
   Wheel of Dhamma there was the first penetration by forty
   thousand crores.
4 When he was in mid-air, in the sky, after working the
   changing Double\(^6\) he awakened thirty thousand crores of
   devas and men.
5 When he was expounding the four truths for the yakkha

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1 He classified them in respect of exertion and so forth and in respect of
   stream-entry and so forth.
2 The ship of Dhamma which is for crossing over the four floods is the
   eightfold Way. See II A. 58.
3 By mahājana, the great populace; Bh, BhAVAbSabbajana (which I follow)
   means the Buddha and his disciples, BhAVAc. 252.
4 iriyāyādha also means the four postures.
5 The first of the five Buddhas in this Bhuddha set. He is said to have held
   upasanta once in every year, Dha. iii. 236. See Vi. iii. 777.
6 This presumes he rose into the air after he had performed the Marvel. Bhva
   says he worked it at the root of a great stāla tree at the gateway to the city of
   Kannakāla. The ‘changing Double’, yamaka vikkhāra; vikkhāra means
   versatile, also transformation, miracle, miraculous manifestation, usually
   through psychic potency (when performed by a Buddha and ambients). So
   perhaps here it means ringing the changes on the Marvel of the Double, no doubt
   always in their proper sequence.
And the Buddha's father was the brahman named Aggadatta. Vissākhā was the name of the mother of Kukusandha, the great seer.¹

There in Khema-city dwelt the Self-Awakened One's great clan who were the most glorious and best of men, well born, of great renown.

He lived the household life for four thousand years. The three superb palaces were Kāma, Kāmavanna, Kāmasuddhi².

There were a full thirty thousand beautifully adorned women. His wife was named Virocānī,²² his son was named Uttara.

After he had seen the four signs he departed by chariot as the means of conveyance. The Conqueror strove the striving for not less than eight months.

Kukusandha, leader of the world, great hero, supreme among men, on being requested by Brahma, turned the wheel in a deer-sanctuary.

Vidhura and Sañjīva were the chief disciples. Buddhīja was the name of the attendant on Kukusandha, the teacher.

Sāma and Campā were the chief women disciples. That Lord's Tree of Awakening is said to be the Sirīsa.

Accaṭa and Sumana²² were the chief attendants; Nanda and Sunandā were the chief women attendants.

The great sage was forty ratanas tall. Golden lustre streamed forth for ten⁸ yojanas all round.

This great seer's life-span was forty thousand years. Living so long he caused many people to cross over.

Having spread out the slop of Dhamma² for (the world of) men and women with the devas, and roaring a lion's roar, he waned out with the disciples.

He (the teacher) whose speech possessed eight characteristics,⁸

¹ Be, sāthalo, (or) the teacher.
² Bhūs, Sārāca, Vaddhana, the same as it gives for Vesabāha's palaces.
³ BvAC. 252, Sāri, Sārāca, Rattādhamma. The names given above are taken from Be and BvAB.
⁴ BvAC. 253, DA. 443, Rocanī; Be, BvAB. Rocini.
⁵ Be at Bv, Bo. M. i. 333, S. ii. 191, MA. ii. 417; Vidhūra at D. ii. 4, DA. 417.
⁶ Jā. i. 42. Sometimes the variant is given. Sañjīva is referred at BvAC. 26.
⁷ By Sumana.
⁸ By twelve.
²² Cf. the Buddha Gotama's eight shops at Māl. 33aff.
²² Given at M. ii. 140 of the Buddha Gotama's voice or speech.
and the flawless (things) have all disappeared for ever. Are not all constructions void?

27 Kassandha, glorious Conqueror, waned out in Khemapark. A glorious thupa to him there was a gaviya high to the sky.

The Twenty-second Chronicle: that of the Lord Kassandha

XXIV THE TWENTY-THIRD CHRONICLE: THAT OF THE LORD KONAGAMANA

1 After Kassandha was the Self-Awakened One named Konagamana, supreme among men, Conqueror, eldest in the world, bull of men.

2 When he had fulfilled the ten things, he overpassed the wilderness. Cleansing away all stains, he attained supreme Self-Awakening.

3 When the leader Konagamana was turning the Wheel there was the first penetration by thirty thousand crores.

4 And when he was working the Marvel for crushing the theories of others there was the second penetration by twenty thousand crores.

5 Then the Conqueror, after working the changing (Double), went to a city of the devas. The Self-Awakened One stayed there on the ornamental stone.

6 The sage stayed there for the rains teaching the seven treatises. The third penetration was by ten thousand crores.

1 According to ByA either moral habits that are flawless, spotless, without blemish; (cf. M. i. 324), or pairs of disciples and so forth that that are flawless.

2 He is said to have held uposatha once in every year, DhA. iii. 236. See also Vim. iii. 77f.

3 See note to i. 72.

4 ByA the ten perfection-things.

5 Or desert, of birth.

6 The three stains of attachment and so forth, ByAC. 350.

7 The Marvel of the Double (see next ver.) which he worked at the foot of a silk-tree at the gateway to the city of Sarnipsi, ByAC. 248.

8 v.kubban. See xxiii. 4. He worked it by psychic potency, ByAC. 249.

9 The pandukambala silk-sana was Salka’s seat; it showed signs of warmth when his aid was needed on earth.

10 Of the Abhidhamma. He taught his mother and other devatas, ByAC. 256.

7 That deva of devas had one gathering only of steadfast ones whose cankers were destroyed, stainless, tranquil in mind.

8 It was a gathering of thirty thousand monks then who had overpassed the floods and were shatterers of mortality.

9 I at that time was a warrior-noble named Pabbata. I was possessed of friends and counsellors, unfading forces and mounts.

10 I went to see the Self-Awakened One and heard the unsurpassed Dhamma. I invited the Order with the Conqueror and gave a gift to my heart’s content.

11 I gave the teacher and the disciples silk from Patunnas, silk from China, Kas silk, woollen cloth too, and golden sandals as well.

12 As that sage was sitting in the midst of the Order he too declared of me: “In this Bhudda-oen this one will be a Buddha.”

13 Having departed from the delightful city of Kapila...” “... face to face with this one”.

14 When I had heard his words too all the more did I incline my mind. I resolutely determined on further practice for fulfilling the ten perfections.

15 Seeking omniscience, giving the gift to the supreme among men, I, having renounced a great kingdom, went forth in the Conqueror’s presence.

16 Suhadavata was the name of the city, Suhila the name of the warrior-noble. The great clan of the Self-Awakened One lived there in the city.

1 Cf. D. ii. 6.

2 By stādikam-sangha’ cēhannt; Be, ByACB cēhannt stādikam-sangha’; they explain the floods as the four floods of sense-desire and so forth.

3 Be, ByACB sarasabala-sāhana; ByAC balavahana anappadāna. Vāhana is a beast of burden, a conveyance or mount (as Hindu deities have a vāhana, a mount to carry them on and on which they ride).

4 ByAC. 268 takes yadidukhamu as referring to the recipients, so “to their heart’s content”. The above rendering gives better sense I think.

5 ByA says this means “I gave to the Teacher as well as to the disciples,”

6 Patunna, perhaps a country: silk from that country.

7 See II A. 62-73.

8 By tassa santike as noticed at Be which, with ByACB, reads yassantike.
And the Buddha's father was the brahman Yaññacatā. Uttara was the name of the mother of Kuññgamana, the teacher.

He lived the household life for three thousand years. The three superb palaces were Tusita, Santusita, Santuṭṭha.

There were a full sixteen thousand beautifully adorned women. His wife was named Rucigattā, his son was named Satthayāha.

After he had seen the four signs he departed mounted on an elephant. The supreme among men engaged in striving for six months.

Kuññgamana, leader, great hero, supreme among men, on being requested by Brahma turned the Wheel in a deer-sanctuary.

Rucigatti and Uttara were the chief disciples. Sothiṣa was the name of the attendant on Kuññgamana, the teacher.

Samuddā and Uttara were the chief women disciples. That Lord's Tree of Awakening is said to be the Udumbara.

Ugga and Somadeva were the chief attendants; Sīvalī and Sāmi were the chief women attendants.

That Buddha was thirty cubits in height. As a circlet in a smelting-pot was he thus embellished with rays.

The Buddha's life-span (then) was thirty thousand years. Living so long he caused many people to cross over.

Having raised up the archway of Dhamma decorated with the streamer of Dhamma, having made a cluster of the flowers of Dhamma, he went out with the disciples.

1 Rucigatti at DA. 342.
2 Bhīṣyasa at Bv; Bhīṣyasa at BvAC. 259; Bhīṣyasa at BvAC. 261; Bhīṣyasa at D. ii. 4 with v. 1. Bhīṣyasa, S. ii. 191, Jā. i. 42, DA. 417.
3 Kambā, circlet or bracelet.
4 Bh. āyu Siddhassā tāvade, where āyuvade means to have crept in by error from the verbal root āyu, vijati āvade, the (normal) life-span lasted then. See Intr. p. xxxiii.
5 Cetiya means primarily a cairn, a heap; it can also mean a shrine. 'Heap' comes from words which come from an Indo-European base meaning to bend, arch, vault. An arch, or archway, that by which one enters in, is not unusable here, though of course cetiya comprises wider classes of monuments, requiring archway. BvAC. 268 says the cetiya here consists of the 37 things helpful to Awakening.
6 dharmadūsa. Dussa is material, woven stuff, so streamer. BvA calls it the banner of the four true things. Cf. xxv. 44.
7 dharmagupphaduña.

His people, great in grace, (and he) making known the Dhamma of splendour, have all disappeared. Are not all constructions void?

Kuññgamana, Self-Awakened One, waned out in Pabhata-park. His relics were dispersed in a number of regions.

The Twenty-third Chronicle: that of the Lord Kuññgamana

XXV THE TWENTY-FOURTH CHRONICLE: THAT OF THE LORD KASSAPA

1 After Kuññgamana was the Self-Awakened One named Kassapa, supreme among men, king under Dhamma, bringer of lustre.
2 Cast aside was his family fortune; giving away in charity to suppliants much food, (both) beverages and soft food, and fulfilling his purpose, (he went forth) like a bull breaking down its tethering-post and attained supreme Self-Awakening.
3 When Kassapa, leader of the world, was turning the Wheel of Dhamma there was the first penetration by twenty thousand crores.
4 When for four months the Buddha was walking on tour in the world there was the second penetration by ten thousand crores.
5 When he had worked the changing Double and had proclaimed the element of knowledge there was the third penetration by five thousand crores.
6 He expounded Dhamma there in the Sudhammā (Hall) in a delightful deva-city; the Conqueror awakened three thousand crores of devas.

1 His disciples; Bv-A.
2 BvA says attained to the grace, viḷāsa, of psychic potency.
3 Subtītīdhamma. BvA explains the supermundane things, lohitattādhama.
4 Mentioned at KsA. 203, FvA. 41 in extension of the story given there about the Buddha Phussa. 12hA. ii. 236 says he held uposatha once in every six months. See also Vin. iii. 71.
5 Given away, not squandered.
6 Vākubbanta, a psychic phenomenon, called at BvAC. 265 the Marvel of the Double. Cf. xix. 4, xxiv. 5.
7 ānuddāññā, omniscient knowledge according to BvAC. 265.
8 Abhichamma, so BvAC. 265.
Later, at a teaching of Dhamma to the yakṣha Naradeva, the penetrations by these are incalculable by computation.

That deva of devas had one gathering only of steadfast ones whose cankars were destroyed, stainless, tranquil in mind.

It was a gathering of twenty thousand monks then of steadfast ones who, by modesty and moral order, had overpassed those who still had attachment.

I was then the brahman youth Jotipāla, a famous repeater, expert in the mantras, master of the three Vedas.

I had reached perfection in (the science of) the Marks, in the legendary tradition and the obligatory duties (of a brahman). I was skilled in the (signs of) earth and sky, a sorcerer, experienced.

Ghaṭikāra was the name of the Lord Kassapa’s attendant; respectful, deferential, he waned out in the third fruition.

Ghaṭikāra, taking me with him, approached Kassapa, the Conqueror. When I had heard his Dhamma I went forth in his presence.

Being one who put forth energy, proficient in all the observances, I fell away in none; I fulfilled the Conqueror’s Dispensation.

Having learnt thoroughly all the ninefold Dispensation of the teacher as far as it had been uttered by the Buddha, I illumined the Conqueror’s Dispensation.

When he had seen the wonder of mine, that Buddha too declared: “In this Bhadda-ceti this one will be a Buddha.

Having departed from the delightful city of Kapilā, having striven the striving and carried out austerities, he would become a Tathāgata . . . .”

After sitting at the root of the Ajapāla tree and accepting some milk-rice there the Tathāgata will come to the Neraṇīṭrī.

When he has partaken of the milk-rice on the bank of the Neraṇīṭrī, he will go to the root of the Tree of Awakening by the glorious way prepared.

Then, having circumambulated the dais of the Tree of Awakening, the supreme among men, in the cross-legged position for supreme Awakening in the invincible seat, sitting cross-legged, he of great renown will awaken. His genetrix and mother will be named Māyā, his father Sudhodana; he will be named Gotama.

Cankerless, attachments gone, tranquil in mind, concentrated, Kolita and Upatissa will be the chief disciples.

Ānanda is the name of the attendant who will attend on that Conqueror. Khemā and Uppalavannya will be the chief women disciples.

cankerless, tranquil in mind, attachments gone, concentrated. That Lord’s Tree of Awakening will be called the Assattha.

Citta and Hattābhavakā will be the chief attendants; Nandaṁīṭī and Uttarā will be the chief women attendants.”

When they had heard these words of the great seer who was without an equal, men and deities, rejoicing, thought, “Sprout of the Buddha-seed is this.”

1 This refers, according to BvAC. 357, to moral habits, concentration and the attainments. He fell away in none of those in whatever place he was performing monastic duties, vacata, for which see BD. v. Index a. v. observance.

2 BvAC. 267 “my right practice—an astonishing marvel not shared with others”.

3 By, giving . . . . . here refers us to iv. 13. But better to cf. with II A. 6a ff.

4 For ver. 26-30 see II A. 71-75.
The sounds of acclamation went on; (inhabitants of the) ten thousand (worlds) with the devas clapped their hands, laughed, and paid homage with clasped hands.

(Saying) "If we should fail of the Dispensation of this protector of the world, in the distant future we will be face to face with this one.

As men crossing a river but, failing of the ford to the bank opposite, taking a ford lower down cross over the great river, even so, all of us, if we miss (the words of) this Conqueror, in the distant future will be face to face with this one."

When I had heard his words all the more did I incline my mind. I resolutely determined on further practice for fulfilling the ten perfections.

Thus I, faring on (in samsāra), avoiding wrong conduct, engaged in austerity for the sake of my Awakening itself.

Bārāṇasi was the name of the city, Kīki the name of the warrior-noble. The great clan of the Awakened One lived there in the city.

And the Buddha's father was the brahman Brahmadatta. Dhanavāti was the name of the mother of Kassapa, the great seer.

He lived the household life for two thousand years. The three superb palaces were Harina, Yasa, Sīrinanda.

There were forty-eight thousand beautifully adorned women. His wife was named Sumandā, his son was named Vijitaseṇa.

After he had seen the four signs he departed by Palace. The supreme among men engaged in striving for seven days.

Kassapa, leader of the world, great hero, supreme among men, on being requested by Brahma turned the Wheel in a deer-sanctuary.

Tissa and Bhāradvāja were the chief disciples. Sabbamitta was the attendant on Kassapa, the great seer.

Aṅulī and Uruvelā were the chief women disciples. That Lord's Tree of Awakening is said to be the Nigrodha.

Sumangala and Ghaṭikāra were the chief attendants; Vijitaseṇa and Bhadda were the chief women attendants.

That Buddha was twenty rātanás in height. He was like a streak of lightning, like the moon encircled by celestial bodies.

This great seer's life-span was twenty thousand years. Living so long he caused many people to cross over.

Having created the pond of Dhamma, given moral habit as a perfumed ointment, having dressed in the streamer of Dhamma, he arranged the chaplet of Dhamma.

When he had placed the stainless mirror of Dhamma before the populace he said, "Let those wishing for nibbāna see my ornament."

Giving the armour of moral habit, wearing the coat of mail of the meditations, having put on the hide of Dhamma and given the supreme armature,

having given the shield of mindfulness, the sharp lance of knowledge, having given the glorious sword of Dhamma (and) moral habit for crushing (wrong) association,

having given the ornament of the threefold knowledge, the four fruits as a garland for the forehead, having given the decoration of the six super-knowledges, the flowers of Dhamma worn on one's person,

having given the white sunshade of True Dhamma for warding off evil, having created a flower of no-fear, he waned out with the disciples.

And this fully Self-Awakened One, immeasurable, difficult to attack, and this jewel of Dhamma, well-taught, a come-and-see thing,

and this jewel of the Order, faring along rightly, unsurpassed, have all disappeared. Are not all constructions void?

Kassapa, great Conqueror, teacher, waned out in Setavyāpura. A Conqueror's dhāraṇī to him there was high to the height of a yojana.
XXVI THE TWENTY-FIFTH CHRONICLE: THAT OF THE LORD GOTAMA

1 I at the present time am the Buddha Gotama, one who advances the glory of the Sakyas\textsuperscript{1}. When I had striven the striving I attained supreme Self-Awakening.

2 On being requested by Brahma I turned the Wheel of Dhamma. The first penetration was by eighteen crores.

3 And subsequently when I was teaching in a gathering of men and deities\textsuperscript{2} there was the second penetration\textsuperscript{3}, not to be told by number.

4 Here, at the present time, when I myself exhorted\textsuperscript{4} my son there was the third penetration, not to be told by number.

5 I had only one assembly\textsuperscript{5} of disciples, great seers; it was a gathering of one thousand two hundred and fifty monks.

6 Shining, stainless, in the midst of the Order, like the jewel granting all desires\textsuperscript{6} I give everything that is aspired after\textsuperscript{7}.

7 To those longing for fruition, to those seeking to get rid of the craving for becoming I expound\textsuperscript{8} the four truths out of compassion for breathing things.

8 There was penetration of Dhamma by tens and twenties of thousands. Penetration by ones and twos was incalculable by computation.

9 The well-purified Dispensation of mine, of the sage of the Sakyas, is widely famed here among the populace; it is successful, prosperous, blossoming well.\textsuperscript{9}

10 Countless hundreds of monks without cankers, attachments gone, tranquill in mind, concentrated, all constantly surround me.

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1 Sakya vadhammo is 'promoter', 'furtherer' of the Sakya clan (Sākyavākya, 80 B/vō. 202). The idea is "one who brings glory to", causing growth to.

2 Be desaṃ nāmadeva saññamajjana, B/vō desaṃ nāmadeva saññamajjana, B/vōC desaṃ nāmadeva saññamajjana.

3 The Cony. wants to put this as the third penetration into the future.

4 B/vō 202 uses the future tense, ovaññassati. See preceding note.

5 Cf. xxii. 6, xxiv. 7, xxv. 6.

6 maṇi ya saññakaññado, the "wish-conferring gem".

7 The bliss of what is worldly and transmundane—probably referring to the ways, the fruits and nibbānas.

8 Be, B/vōC read pakskakami for B/vō, xxxvii.

9 Cf. II R. 203.
Despised by the wise are those monks, initiates, who now at the present time depart this life as human beings without having attained their purpose.

The people who, praising the direct ariyan Way, always delighting in Dhamma, mindful, are men who will awaken to the stream of eamāra.

My city is Kapilavatthu, King Sudhodana is my father, my protectress and mother is known as Queen Māyā.

I lived the household life for twenty-nine years. The three superb palaces were Rama, Suramma, Subhakā.

There were forty thousand beautifully adorned women. Bhaddakaccā was the name of my wife, Rāhula the name of my son.

After I had seen the four signs I departed on horseback. For six years I engaged in striving, difficult to do.

The Wheel was turned by me in the seers' resort near Bārīṇaśī. I, Gotama the Self-Awakened One, am the refuge for all breathing things.

The two monks, Kolita and Upatissa, are the chief disciples. Ānanda is the name of the attendant attending closely upon me.

The nuns Khemā and Uppalavarnā are the chief women disciples. Cūta and Paṭhamagāthā are the chief lay attendants.

Nandamā and Utpā are the chief laywomen attendants. I attained supreme Self-Awakening at the root of an Assattha.

The lustre of my fathom-deep halo always rises sixteen cubits high. Now at the present time the (normal) life-span is a brief hundred years.

Living so long I am causing many people to cross over, having established the torch of Dhamma (and) the awakening of the people who come after.

1 Arhatship; cf. II E, 205.
2 bujhisaññati, will penetrate the four true things in the future. BvAC. 203.
3 By reads sāmita sāmāvattā marāBe sāmita gata. BvAC. 203 explains as sāmi-
śrāśītanā and glosses sāmita by sāga, occur.
* By Rāma Surāmā Subhācā. BvAC has v. 1. Sucandaka Kukanadha Kočāya; and Jkm. 27 reads Canda Kukanadha Koča.
5 By Bhaddakaccā. Be. BvAB. Jkm. 27 Bhaddakaccāṇā and Jkm. also Rāhulamātī. BvAC. 235f. Yasodharā which BvAB also calls her in the prose after the verse. See DPFN. s. v. Rāhulamātī; E. J. Thomas, Life of Buddha, pp. 49f., 56; Et. Lartotet, Le Traité de la Grande Vrata de Sagesse, II, 1001.
6 The horse's name was Kandhaka.
7 As carried by the Buddha Mangala, iv. 1, 30.
XXVII MISCELLANY ON THE BUDDHAS

1 Immeasurable cōṇas ago¹ there were four guiders away: these Conquerors, Taṅhaṅkara, Medhaṅkara, Sarvaṅkara and Dipaṅkara the Self-Awakened One were in one cōṇa.

2 After Dipaṅkara the leader named Konḍañña², alone in one cōṇa, caused many people to cross over.

3 The cōṇas between the lord Dipaṅkara and the teacher Konḍañña are incalculable by computation.

4 After Konḍañña was the leader named Maṅgala. The cōṇas between them are also incalculable by computation.

5 And these Buddhás were in one cōṇa: Maṅgala and Sumana and Revata and the sage Sobhita, ones of vision, lustrous.

6 After Sobhita there was Anomadassin of great renown. The cōṇas between them are also incalculable by computation.

7 These Buddhás: Anomadassin, Paduma and the leader Nārada, end-makers of darkness, sages, were also in the same cōṇa.

8 After Nārada was the leader named Padumuttara. Arising alone in one cōṇa, he caused many people to cross over.

The pair of chief disciples.

¹ The six knowledges not shared by others, BvAC. 295.
² Bv reads: gubhavaraṇdevo dvātīmāsinālākkhapācaito; Be nyañ ca guṇadhāraṇo deho dvātīmāsinālākkhapācaito; BvAC. 295 guṇadhāraṇa deho; BvAB, guṇadhāraṇa deho.
XXVIII ACCOUNT OF THE DISTRIBUTION OF THE RELICS

1 The great Gotama, glorious Conqueror, waded out in Kusinārā-park. There was a dispersal of the relics in a number of regions;

2 One for Ajātaśatru, one in the city of Vesāli, one in Kapilavatthu, and one to the people of Alakappa,

3 And one in Rāmagāma, and one to those (brahmanes) of Veṭhadīsā, one to the Mallas of Pāvâ, and one to the people of Kusinārā.

4 The brahman known as Dana built a thūpa for the pot; the Moriyas, their minds elated, built a thūpa over the ashes.

5 The thūpas for the bodily remains were eight, the ninth was the cetiya for the pot, the tenth was the thūpa that was established over the ashes themselves then.

6 One eye-tooth in a city of the Thirty, one in a nāga-city, one in a region of Gandhāra, one for the King of Kalinga.

7 The devas of each of the world-systems in succession took the forty teeth of an even size, the haits of the head, the hairs of the body.

8 The Lord's bowl and staff in Vajrā, and the lower robe in Kusāghrā, the cloth for covering the bec in Kapilavatthu.

Cf. the account of requests for the relics and comparable verses on the distribution at D. ii. 164–167; see also Dial. ii. 190, n. 1, Jām. 37 and EC. 53.

For identification of the places mentioned in this Section and some notes on them see BCL. 86ff. See also Rockhill, Life of the Buddha (from Tibetan works), London, 1907, p. 143ff., and Bigandet, Isto or Legend of Gaudama or the Burmese, London, 1911, ii. 91ff.

Here the Burmese MSS and Be insert five verses, not necessary to reproduce.

2 These may mean the deva-realm of the Thirty-Three.

Tissā not printed. In present-day worship in Ceylon the fourth pāda is read as ekā ca puna Sāha. Is this an indication that Bv was written before the relic of the Tooth came to Ceylon?

Cakka-vaṭṭapadā—meaning they took them in an orderly manner giving precedence to those to whom it was due, and those of each cakka-vaṭṭa keeping strictly to their turn.

7 One of the 32 Marks was that there were forty teeth, all of an even size.

8 Be, Kd. Jām. 37 Kusā.

9 paccanthisara, rug, bedspread. It is somewhat spread, a spreading (pacca + sarisara) probably over the bed and under the person, and made of cloth (see BD. 34, n. 1 and the reference there to Jab. p. 46, n. 3 for uttarasarisara which seems to be specifically what is spread over the bed or chair).

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9 The water-pot and girdle in the city of Paṭaliputra, the bathing-clot in Čampā, and the hair between the eyebrows in Kosala.

10 And the oṣṭha garment in the Brahma-world, the tuft of hair forming the top-knot in the city of the Thirty, and that undecaying footprint, the best footprint, at the Fiśāyaka (cetiya), the piece of cloth for sitting on, the coverlet in the realm of Avanti-pura then,

11 and the fire-stick in Miśārā, the water-strainer in Udahe, the razor and needle-case in the city of Indapaṭha then.

12 People took the rest of the requisites which had been made use of by the sage to the western country then.

13 The ancients say that the dispersal of the relics of Gotama, the great seer, was out of compassion for breathing things.

Concluded is the Account of the Distribution of the Relics

Concluded is the Chronicle of Buddhas

1 karaṇā at Bv, karāṇa at Be.
2 Paṭaliputtasagere at Bv, suttapparamā at Be.
3 sātyam at Be, sāṭhā at Bv.
4 unarnāma. One of the 32 Marks is unarnāma. BCL translates "woollen dress".
5 veṭhāna, usually urban or head-dress, but monks did not and do not wear these. Jām. 37 records uvaṭha, the tuft of hair which stood up like a top-knot.
6 . . . . . . omitted by Be.
7 By accutpadam (read accuta-?), Jām acclaim padam, transl. at EC. 54 "the footprint that cannot be defaced".
8 nāsāna, cloth to sit on, a met. See BD. ii. 87, n. 2.
9 So taken by DPPN, s. v. Avanti. Reading at Bv is nāsānān an Avanti-putre ratthi aththarama nāda. Jām. 37 reads nāsānān Avantisā, devacanthe aththaramān, "the piece of cloth among (the people of) Avanti, the coverlet in a deva-realm". Devacanthe transl. at EC. 54 "in the land of Deva(5)".
10 By Indarpaṭha, Be Indapattuha; see DPPN and CPD s. v. Indapatta.
11 alahāma.
12 Be parikkhāra avasesa, Bv parikkhārāvasesasī.
13 Read āhu for Bv ahū.