

**From In the Buddha's Words by Bhikkhu Bodhi**

**Ch. II (1, 2): The Bringer of Light**

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*by Bhikkhu Bodhi*  
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*Pali Text Society*  
*Chatta Sangayana Edition*

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**1. Introduction (to Selected Discourses in Ch II-1 and II-2).  
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The picture of the human condition that emerges from the Nikāyas, as sketched in the preceding chapter, is the background against which the manifestation of the Buddha in the world acquires a heightened and deepened significance. Unless we view the Buddha against this multi-dimensional background, extending from the most personal and individual exigencies of the present to the vast, impersonal rhythms of cosmic time, any interpretation we may arrive at about his role is bound to be incomplete. Far from capturing the viewpoint of the compilers of the Nikāyas, our interpretation will be influenced as much by our own presuppositions as by theirs, perhaps even more so. Depending on our biases and predispositions, we may choose to regard the Buddha as a liberal ethical reformer of a degenerate Brahmanism, as a great secular humanist, as a radical empiricist, as an existential psychologist, as the proponent of a sweeping agnosticism, or as the precursor of any other intellectual fashion that meets our fancy. The Buddha who stares back at us from the texts will be too much a reflection of ourselves, too little an image of the Enlightened One.

Perhaps in interpreting a body of ancient religious literature we can never fully avoid inserting ourselves and our own values into the subject we are interpreting. However, though we may never achieve perfect transparency, we can limit the impact of personal bias upon the process of interpretation by giving the words of the texts due respect. When we pay this act of homage to the Nikāyas, when we take seriously their own account of the background to the Buddha's manifestation in the world, we will see that they ascribe to his mission nothing short of a cosmic scope. Against the background of a universe with no conceivable bounds in time, a universe within which living beings enveloped in the darkness of ignorance wander along bound to the suffering of old age, sickness, and death, the Buddha arrives as the torchbearer of humankind" (*ukkādhāro manussānaṃ*) bringing the light of wisdom.<sup>1</sup> In the words of **Text II,1**, his arising in the world is "the manifestation of great vision, of great light, of great radiance". Having discovered for himself the perfect peace of liberation, he kindles for us the light of knowledge, which reveals both the truths that we must see for ourselves and the path of practice that culminates in this liberating vision.

According to Buddhist tradition, the Buddha Gotama is not merely one unique individual who puts in an unprecedented appearance on the stage of human history and then bows out forever. He is, rather, the fulfillment of a primordial archetype, the most recent member of a cosmic "dynasty" of Buddhas constituted by numberless Perfectly Enlightened Ones of the past and sustained by Perfectly Enlightened Ones continuing indefinitely onward into the future. Early Buddhism, even in the archaic root texts of the Nikāyas, already recognizes a plurality of Buddhas who all conform to certain fixed patterns of behavior, the broad outlines of which are described in the opening sections of the Mahapadāna Sutta (Dīgha Nikāya 14), not represented in the present anthology). The word "Tathāgata", which the texts use as an epithet for a Buddha, points to this fulfillment of a primordial archetype. The word means both "the one who has come thus" (*tathā āgata*), that is, who has come into our midst in the same way that the Buddhas of the past have come; and "the one who has gone thus" (*tathā gata*) that is, who has gone to the ultimate peace, Nibbāna, in the same way that the Buddhas of the past have gone.

Though the Nikāyas stipulate that in any given world system, at any given time, only one Perfectly Enlightened Buddha can arise, the arising of Buddhas is intrinsic to the cosmic process. Like a meteor against the blackness of the

night sky, from time to time a Buddha will appear against the backdrop of boundless space and time, lighting up the spiritual firmament of the world, shedding the brilliance of his wisdom upon those capable of seeing the truths that he illuminates. The being who is to become a Buddha is called, in Pali, a *bodhisatta*, a word better known in the Sanskrit form, *bodhisattva*. According to common Buddhist tradition, a bodhisatta is one who undertakes a long course of spiritual development consciously motivated by the aspiration to attain future Buddhahood.<sup>2</sup> Inspired and sustained by great compassion for living beings mired in the suffering of birth and death, a bodhisatta fulfills, over many eons of cosmic time, the difficult course needed to fully master the requisites for supreme enlightenment. When all these requisites are complete, he attains Buddhahood in order to establish the Dhamma in the world. A Buddha discovers the long-lost path to liberation, the "ancient path" traveled by the Buddhas of the past that culminates in the boundless freedom of Nibbāna. Having found the path and traveled it to its end, he then teaches it in all its fullness to humanity so that many others can enter the way to final liberation.

This, however, does not exhaust the function of a Buddha. A Buddha understands and teaches not only the path leading to the supreme state of ultimate liberation, the perfect bliss of Nibbāna, but also the paths leading to the various types of wholesome mundane happiness to which human beings aspire. A Buddha proclaims both a path of mundane enhancement that enables sentient beings to plant wholesome roots productive of happiness, peace, and security in the worldly dimensions of their lives, and a path of world-transcendence to guide sentient beings to Nibbāna. His role is thus much wider than an exclusive focus on the transcendent aspects of his teaching might suggest. He is not merely a mentor of ascetics and contemplatives, not merely a teacher of meditation techniques and philosophical insights, but a guide to the Dhamma in its full range and depth: one who reveals, proclaims, and establishes all the principles integral to correct understanding and wholesome conduct, whether mundane or transcendental. **Text II,1** highlights this wide-ranging altruistic dimension of a Buddha's career when it praises the Buddha as the one person who arises in the world "for the welfare of the multitude, for the happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans."

The Nikāyas offer two perspectives on the Buddha as a person, and to do justice to the texts it is important to hold these two perspectives in balance, without letting one cancel out the other. A correct view of the Buddha can only arise from the merging of these two perspectives, just as the correct view of an object can arise only when the perspectives presented by our two eyes are merged in the brain into a single image. One perspective, the one highlighted most often in modernist presentations of Buddhism, shows the Buddha as a human being who, like other human beings, had to struggle with the common frailties of human nature to arrive at the state of an Enlightened One. After his enlightenment at the age of thirty-five, he walked among us for forty-five years as a wise and compassionate human teacher, sharing his realization with others and ensuring that his teachings would remain in the world long after his death. This is the side of the Buddha's nature that figures most prominently in the Nikāyas. Since it corresponds closely with contemporary agnostic attitudes toward the ideals of religious faith, it has an immediate appeal to those nurtured by modern modes of thought.

The other aspect of the Buddha's person is likely to seem strange to us, but it looms large in Buddhist tradition and serves as the bedrock for popular Buddhist devotion. Though secondary in the Nikayas, it occasionally surfaces so conspicuously that it cannot be ignored, despite the efforts of Buddhist modernists to downplay its significance or rationalize its intrusions. From this perspective, the Buddha is seen as one who had already made preparations for his supreme attainment over countless past lives and was destined from birth to fulfill the mission of a world teacher. **Text 11,2** is an example of how the Buddha is viewed from this perspective. Here, it is said, the future Buddha descends fully conscious from the Tusita heaven into his mother's womb; his conception and birth are accompanied by wonders; deities worship the newborn infant; and as soon as he is born he walks seven steps and announces his future destiny. Obviously, for the compilers of such a sutta as this, the Buddha was already destined to attain Buddhahood even prior to his conception and thus his struggle for enlightenment was a battle whose outcome was already predetermined. The final paragraph of the sutta, however, ironically hearkens back to the realistic picture of the Buddha. What the Buddha himself considers to be truly wondrous are not the miracles accompanying his conception and birth, but his mindfulness and clear comprehension in the midst of feelings, thoughts, and perceptions.

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2. Although the Bodhisattva ideal is usually understood to be distinctive of Mahāyāna Buddhism, all the schools Sectarian Buddhism in the period preceding the emergence of the Mahāyāna share the belief that the Buddha pursued the course of a Bodhisattva over many eons, fulfilling the requirements for Buddhahood. Mahāyāna contribution was to advocate the bodhisattva career as a prescriptive model for all Buddhist followers to pursue.

## 2(1 - 2). The Bringer of Light Translated by Bhikkhu Bodhi

### (1) One Person

“Monks, there is one person who arises in the world for the welfare of the multitude, for the happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans. Who is that one person? It is the Tathāgata, the Arahant, the Perfectly Enlightened One. This is that one person.

“Monks, there is one person arising in the world who is unique, without a peer, without counterpart, incomparable, unequalled, matchless, unrivalled, the best of humans. Who is that one person? It is the Tathāgata, the Arahant, the Perfectly Enlightened One. This is that one person.

“Monks, the manifestation of one person is the manifestation of great vision, of great light, of great radiance; it is the manifestation of the six things unsurpassed; the realization of the four analytical knowledges; the penetration of the various elements, of the diversity of elements; it is the realization of the fruit of knowledge and liberation; the realization of the fruits of stream-entry, once-returning, non-returning, and arahantship.<sup>3</sup> Who is that one person? It is the Tathagata, the Arahant, the Perfectly Enlightened One. This is that one person.”

(AN 1: xiii, 1, 5, 6;122-23)

### (2) The Buddha’s Conception and Birth

#### Middle Length Collection No. 123

1. Thus have I heard. On one occasion the Blessed One was living at Sāvathī in Jeta’s Grove, Anathapiṇḍika’s Park.

2. Now a number of monks were sitting in the assembly hall, where they had met together on returning from their almsround, after their meal, when this discussion arose among them: “It is wonderful, friends, it is marvelous, how mighty and powerful is the Tathagata! For he is able to know about the Buddhas of the past-who attained [51] final Nibbāna cut [the tangle of] proliferation, broke the Cycle, ended the round, and surmounted all suffering – their birth was thus, their names were thus, their clans were thus, their moral discipline was thus, their qualities [of concentration] were thus, their wisdom was thus, their meditative dwellings were thus, their liberation was thus.”

When this was said, the Venerable Ananda told the monks: “Friends, Thāgathas are wonderful and have wonderful qualities. Tathāgatas are marvellous and have marvelous qualities.”<sup>4</sup>

However, their discussion was interrupted; for the Blessed One rose from meditation when it was evening, went to the assembly hall, and sat down on a seat made ready. Then he addressed the monks thus: “Monks, for what discussion are you sitting together here now? And what was your discussion that was interrupted?”

“Here, venerable sir, we were sitting in the assembly hall, where we we had met together on returning from our almsround, after our meal, when this discussion arose among us: ‘It is wonderful, friends, it is marvelous ... their liberation was thus.’ When this was said, venerable sir, the Venerable Ananda said to us: ‘Friends, Tathāgatas are wonderful and have wonderful qualities. Tathāgatas are marvelous and have marvelous qualities.’ This was our discussion, venerable sir, that was interrupted when the Blessed One arrived.”

Then the Blessed One addressed the Venerable Ananda: “That being so, Ananda, explain more fully the Tathāgata’s wonderful and marvelous qualities.”

3. “I heard and learned this, venerable sir, from the Blessed One’s own lips: ‘Mindful and clearly

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3. The “six things unsurpassed”(cha anuttariyā) are explained at AN 6:130: the unsurpassed sight (i.e. the sight of a Buddha or his disciple); the unsurpassed hearing (i.e., hearing the Dhamma from a Buddha or a disciple); the unsurpassed gain (i.e. the gain of faith in a Buddha or his disciple); the unsurpassed training (i.e., training in the higher morality, higher mind, higher wisdom as taught by a Buddha or his disciple); the unsurpassed recollection (i.e. the recollection of a Buddha or his disciple). The “four analytical knowledges (catasso paṭisambhidā) are the analytical knowledges of meaning, meaning, doctrine, language, and ingenuity. The fruits of stream-entry are explained in chapter X.

4. As the Buddha’s personal attendant, Ananda was known for his personal dedication to his master. In the main portion of the sutta, where he articulates the traditional beliefs about the wonders accompanying the Buddha’s concept and birth, he seems to represent the voice of faithful devotion.

comprehending, Ananda, the Bodhisatta appeared in the Tusita heaven,<sup>5</sup> That mindful and clearly comprehending the Bodhisatta appeared in the Tusita heaven – this I remember as a wonderful and marvelous quality of the Blessed One.

4. I heard and learned this from the Blessed One’s own lips: ‘Mindful and clearly comprehending the Bodhisatta remained in the Tusita I Heaven.’ This too I remember as a wonderful and marvelous quality of the Blessed One.

5. “I heard and learned this from the Blessed One’s own lips: ‘For the whole of his lifespan the Bodhisatta remained in the Tusita heaven.’ This too I remember as a wonderful and marvelous quality of the Blessed One.

6. I heard and learned this from the Blessed one’s own lips: ‘Mindful and clearly comprehending the Bodhisatta passed away from the Tusita heaven and descended into his mother’s womb.’ This too I remember as a wonderful and marvelous quality of the Blessed One.

7. “I heard and learned this from the Blessed One’s own lips: ‘When the Bodhisatta passed away from the Tusita heaven and descended into his mother’s womb, an immeasurable great radiance surpassing the divine majesty of the devas appeared in the world with its devas, Māra, and Brahmā, in this population with its ascetics and brahmins, with its devas and human beings. And even in those abysmal world intervals of vacancy, gloom, and utter darkness, where the moon and the sun, mighty and powerful as they are, cannot make their light prevail, there too an immeasurable great radiance surpassing the divine majesty of the devas appeared.<sup>6</sup> And the beings reborn there perceived each other by that light: “So indeed, there are also other beings reborn here.” And this ten-thousand-fold world system shook, quaked, and trembled, and again an immeasurable great radiance surpassing the divine majesty of the devas appeared in the world.’ This too I remember as a wonderful and marvelous quality of the Blessed One.

8. “I heard and learned this from the Blessed One’s own lips: ‘When the Bodhisatta had descended into his mother’s womb, four young devas came to guard him at the four quarters so that no humans or nonhumans or anyone at all could harm the Bodhisatta or his mother.’<sup>7</sup> This too I remember as a wonderful and marvelous quality of the Blessed One.

9. “I heard and learned this from the Blessed One’s own lips: ‘When the Bodhisatta had descended into his mother’s womb, she became intrinsically virtuous, refraining from killing living beings, from taking what is not given, from sexual misconduct, from false speech, and from wines, liquors, and intoxicants, the basis of negligence.’ This too I remember as a wonderful and marvelous quality of the Blessed One....

14. “I heard and learned this from the Blessed One’s own lips: ‘Other women give birth after carrying the child in the womb for nine or ten months, but not so the Bodhisatta’s mother. The Bodhisatta’s mother gave birth to him after carrying him in her womb for exactly ten months.’ This too I remember as a wonderful and marvelous quality of the Blessed One.

15. “I heard and learned this from the Blessed One’s own lips: ‘Other women give birth seated or lying down, but not so the Bodhisatta’s mother. The Bodhisatta’s mother gave birth to him standing up’, This too I remember as a wonderful and marvelous quality of the Blessed One.

16. “I heard and learned this from the Blessed One’s own lips: ‘When the Bodhisatta came forth from his mother’s womb, first devas received him, then human beings.’ This too I remember as a wonderful and marvelous quality of the Blessed One.

17. “I heard and learned this from the Blessed One’s own lips: ‘When the Bodhisatta came forth from his mother’s womb, he did not touch the earth. The four young devas received him and set him before his mother saying: “Rejoice, O queen, a son of great power has been born to you”’. This too I remember as a wonderful and marvelous quality of the Blessed One.

18. “I heard and learned this from the Blessed One’s own lips: ‘When the Bodhisatta came forth from his mother’s womb, he came forth unsullied, unsmear by water, humors, blood, or any kind of impurity, clean and unsullied. Suppose there were a gem placed on fine cloth. Then the gem would not smear the cloth or the cloth the gem. Why is that? Because of the purity of both. So too when the Bodhisatta came forth ... he came forth clean and unsullied.’

5. This refers to the Bodhisatta’s rebirth in the Tusitha heave, which preceded the birth in the human world as Gotama the future Buddha.

6. Ps: Between every three world systems there is an interstice measuring 8,000 yojanas; it is like the space between three wagon wheels or almsbowls touching one another. The beings who live there have taken rebirth there because of committign some terrible offence against their parents or righteous ascetics and brahmins, or because of some habitual evil deed like killing animals, etc.

7. Ps: The four deities were the Four Great Kings (i.e. the presiding deities of the heaven of the Four Great Kings).

This too I remember as a wonderful and marvelous quality of the Blessed One.

19. “I heard and learned this from the Blessed One’s own lips: ‘When the Bodhisatta came forth from his mother’s womb, two jets of water appeared to pour from the sky, one cool and one warm, for bathing the Bodhisatta and his mother.’ This too I remember as a wonderful and marvelous quality of the Blessed One.

20. “I heard and learned this from the Blessed One’s own lips: ‘As soon as the Bodhisatta was born, he stood firmly with his feet on the ground; then he took seven steps facing north, and with a white parasol held over him, he surveyed each quarter and uttered the words of the leader of the herd: “I am the highest in the world; I am the best in the world; I am the foremost in the world. This is my last birth; now there is no renewed existence for me.”<sup>8</sup> This too I remember as a wonderful and marvelous quality of the Blessed One.

21. “I heard and learned this from the Blessed One’s own lips: ‘When the Bodhisatta came forth from his mother’s womb, an immeasurable great radiance surpassing the divine majesty of the devas appeared in the world with its devas, Māra, and Brahmā, in this population with its ascetics and brahmins, with its devas and human beings. And even in those abysmal world intervals of vacancy, gloom, and utter darkness, where the moon and the sun, mighty and powerful as they are, cannot make their light prevail – there too an immeasurable great radiance surpassing the divine majesty of the devas appeared in the world. And the beings reborn there perceived each other by that light: “So indeed, there are also other beings reborn here.” And this ten-thousand-fold world system shook, quaked, and trembled, and there too an immeasurable great radiance surpassing the divine majesty of the devas appeared in the world.’ That when the Bodhisatta came forth from his mother’s womb, an immeasurable great radiance surpassing the divine majesty of the devas appeared in the world ... this too I remember as a wonderful and marvelous quality of the Blessed One.”

22. “That being so, Ananda, remember this too as a wonderful and marvelous quality of the Tathāgata: Here, Ananda, for the Tathagata feelings are known as they arise, as they are present, as they disappear; perceptions are known as they arise, as they are present, as they disappear; thoughts are known as they arise, as they are present, as they disappear.’ Remember this too, Ananda, as a wonderful and marvelous quality of the Tathāgata.”

23. “Venerable sir, since for the Blessed One feelings are known as they arise, as they are present, as they disappear; perceptions are known as they arise, as they are present, as they disappear; thoughts are known as they arise, as they are present, as they disappear – this too I remember as a wonderful and marvelous quality of the Blessed One.”

That is what the Venerable Ananda said. The Teacher approved. The monks were satisfied and delighted in the Venerable Ananda’s words.

(MN 123: *Acchariya-abbhuta Sutta*, abridged; III 118-20; 122-24)

### 3. Pali Text Society Translation

#### (1) The one person

From : *The Book of Gradual Sayings, Vol I*

Translated by F. L. Woodward

‘Monks there is one person whose birth into the world is for the welfare of many folk, for the happiness of many folk; who is born out of compassion for the world, for the profit, welfare and happiness of devas and mankind.

Who is that one person? It is a Tathāgatha who is Arahant, a fully enlightened One. This, monks, is the one person.

‘Monks there is one person born into the world who is unique, without a peer, without counterpart, incomparable, unequalled, matchless<sup>9</sup>, unrivalled, best of biped he. Who is that one person? It is a Tathāgatha ...

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8. Ps explains each aspect of this event as a foretoken of the Buddha’s later attainments. Thus, his standing with his feet (*pāda*) firmly on the ground was a forerunner of his attaining the four bases of spiritual power (*iddhipāda*); his facing the north, of going above and beyond the multitude; his seven steps, of his acquiring the seven enlightenment factors; the white parasol, of his acquiring the parasol of liberation; his surveying the quarters, of his acquiring the unobstructed knowledge of omniscience; his uttering the words of the “leader of the herd” (an epithet for an eminent person), of his setting in motion the irreversible wheel of the Dhamma; his statement “This is my last birth”, of his passing away into the Nibbāna element with no residue remaining (see Text IX, 5(5)).

9. *Appaṭibhāgo* (omitted in our list).

Monks, the manifestation of one person is the manifestation of a might eye, a might light, a mighty raaince, of six things unsurpassed.<sup>10</sup> It is the realization of the four branches of logical analysis;<sup>11</sup> the penetration of the various elements, of the diversity of elements; it is the realization of the fruits of strem-winning, of once-returning, of non-return, of arahantship. Of what person? Of a Tathāgata... He is that one person.

**(2) The Buddha's Conception and Birth**  
**From : *The Middle Length Sayings Sutta 123.***  
**Translated by I. B. Horner**

**123. Discourse on Wonderful and Marvellous Qualities.**  
**(Acchāriyabbhūtaḍḍhammasutta)**

Thus have I heard: At one time the Lord was staying near Sāvathī in the Jeta Grove in Anāthapiṇḍika's monastery. Then this conversation arose among a number of monks who, having returned from the alms-gathering after the meal, were seated gathered together in an assembly hall: "Wonderful, your reverences, marvellous, your reverences, are the great psychic power and the great majesty of the Tathāgata inasmuch as he should know of former Awakened Ones who have attained nibbana with the impediments<sup>12</sup> cut off, the whirligig cut through, the rolling on finished and all anguish spent, that these Lords were of such a family and that these Lords were of such a name and. . . such a clan and ... such moral habit and ... such mental habits<sup>13</sup> and ... such intuitive wisdom and ... such an abiding<sup>14</sup> and that these Lords were of such freedom."<sup>15</sup>

When this had been said, the venerable Ananda spoke thus to these monks: "Indeed, your reverences, Tathāgatas are wonderful and possessed of wonderful qualities; indeed, your reverences, Tathāgatas are marvellous and possessed of marvellous qualities."

[119] And this was the conversation of these monks that was interrupted. Then the Lord, emerging from solitary meditation towards evening, approached the assembly hall; having approached, he sat down on the appointed seat. As he was sitting down, the Lord addressed the monks, saying: "What, monks, were you talking about just now? What was your conversation that was interrupted?"

"Revered sir, when we had returned from the alms-gathering after the meal and were seated gathered together in the assembly hall, this conversation arose among us: 'Wonderful, your reverences, marvellous, your reverences ... and that these Lords were of such freedom.' When this had been said, revered sir, the venerable Ananda spoke thus to us: 'Indeed, your reverences, Tathāgatas are wonderful ... and possessed of marvellous qualities.' This was our conversation, revered sir, that was interrupted. And then the Lord arrived."

Then the Lord addressed the venerable Ananda, saying: "Wherefore, Ananda, deliver<sup>16</sup> at greater length the Tathāgata's wonderful and marvellous qualities."

"Face to face with the Lord, revered sir, have I heard this, face to face have I learnt: 'The Bodhisatta arose in the Tusita rōup<sup>2</sup> mindful and clearly conscious, Ananda.' And inasmuch, revered sir, as the Bodhisatta arose in the Tusita

10. *Anuttariyā*: pre-eminence in sight, hearing, possessions, education, service, mindfulness.

11. *Paṭisambhidā*: of meanings, causal relations, definitions, wisdom.

12. *papaṅca*, i.e. to progress along the Way. Given at *MA. iv. 167, DA. ii. 425* as "craving, pride, false views: these three defilements (*kilesa*)."

13. Here *dhamma* is the middle term of the triad usually appearing as *sīla samādhi paṇṇā*. *MA. iv. 167-168* says that here *evaṇḍ-dhammā* means the mental states, *dhammā*, that are allied to *samādhi*, concentration, a concentration concerned (both) with what is worldly and what is supermundane. *DA. 1 426* adds that the meaning is concentration on the Way(s) and concentration on the fruits.

14. *MA. iv. 168* and *DA. ii. 426* say that these Lords were abiders in the attainment of stopping, i.e. the stopping of knowing and feeling. This is the ninth and culminating plane of the meditative process.

15. Five kinds of freedom given at *MA. iv. 168, DA. ii. 426*: freed by eliminating (the hindrances); freed for certain; freed by cutting off (the defilements); freed by the subsiding of the defilements; the freedom of escape (which is nibbāna). They are freed in respect of these five freedoms.

16. *MA. iv. 168*, "Since you say that Tathāgatas are wonderful, so let there occur to you" *patibhantu*, i.e. deliver, speak forth, speak out.

group mindful and clearly conscious, I regard this as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard this, face to face have I learnt: 'The Bodhisatta remained in the Tusita group mindful and clearly conscious, Ananda.' And inasmuch, revered sir, as the Bodhisatta remained in the Tusita group mindful and clearly conscious, I regard this too as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard this, face to face have I learnt: 'The Bodhisatta remained in the Tusita group for as long as his life-span lasted,<sup>17</sup> Ananda.' And inasmuch, revered sir, as the Bodhisatta remained in the Tusita group for as long as his life-span lasted, I regard this too as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard this, face to face have I learnt: 'The Bodhisatta, deceasing from the Tusita group mindful and clearly conscious, entered his mother's womb, Ananda.' And inasmuch, [120] revered sir, as the Bodhisatta, deceasing from the Tusita group mindful and clearly conscious, entered his mother's womb, I regard this too as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard this, face to face have I heard: 'When, Ananda, the Bodhisatta, having deceased from the Tusita group, entered his mother's womb, then an illimitable glorious radiance, surpassing even the deva-majesty of devas, appeared in the world with its devas, its Maras, its Brahmas, among the generations with recluses and brahmins, devas and men. And even in those spaces between the worlds,<sup>18</sup> gloomy,<sup>19</sup> baseless,<sup>20</sup> regions of blackness plunged in blackness, where the moon and the sun, powerful and majestic though they are, cannot make their light prevail<sup>21</sup> – even there there appeared the illimitable glorious radiance, surpassing even the deva-majesty of devas. And those beings who had arisen there<sup>22</sup> recognised one another by means of this radiance, and they thought: "Indeed there are other beings who are arising here." And this ten-thousand-world-system quaked, trembled and shook, and there appeared there the illimitable glorious radiance surpassing even the deva-majesty of deva-majesty of the devas'. And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: 'When, Ananda, the Bodhisatta is entering his mother's womb, four devas<sup>23</sup> approach so as to guard the four quarters, saying: "Do not let a human being or a non-human being or anyone whatever annoy the Bodhisatta or the Bodhisatta's mother.'" And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: 'When, Ananda, the Bodhisatta is entering his mother's womb, the Bodhisatta's mother is virtuous through her own nature, restrained from onslaught on creatures, restrained from taking what has not been given, restrained from wrong enjoyment of pleasures of the senses, restrained from lying speech, restrained from the occasions of slothfulness resulting from (drinking) strong intoxicants. And inasmuch, revered sir... I regard this too as a wonder, a marvellous quality of the Lord's.

[121] Face to face with the Lord, revered sir, have I heard, face to face have I learnt: 'When, Ananda, the Bodhisatta is entering his mother's womb, no desire connected with the strands of sensual pleasures arises in the Bodhisatta's mother towards men, and the Bodhisatta's mother is not to be transgressed against by any man of infatuated thoughts.' And inasmuch, revered Sir... I regard this too as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: 'When, Ananda, the Bodhisatta is entering his mother's womb, the Bodhisatta's mother is enjoying the five strands of sensual pleasures and she diverts herself, endowed with and possessed of the five strands of sensual pleasures.' And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord's.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: 'When the Bodhisatta is entering his mother's womb, no ailment whatever arises in the Bodhisatta's mother; the Bodhisatta's mother is at ease, her body not tired; and within her womb the Bodhisatta's mother sees the Bodhisatta, complete in all his limbs, his sense-organs

17. Owing to his having fulfilled all the *pārami*, excellences or "goings beyond," there being no gift he had not given, no *sīla* he had not observed, *MA. iv. 170*.

18. *lokantarikā*, which appear to be Niraya Hells, see *MA. iv. 177, Jd. i. 76, VbhA. 4*. With this passage cf. *A. ii. 130, D. ii. 12, S. v. 454*, and *Mhvu. i. 35*, and see notes at *Mhvu.* Transl. (J. J. Jones), vol. *i. p. 35* which I have largely followed.

19. *aghā*, meaning dark. *MA. iv. 177* explains by *niccavivaṭṭā*: perpetually concealed (i.e. from the light).

20. *asaṃvutā*, explained at *MA. iv. 177* as *hetṭhāpi appatitṭha*, "not supported from below."

21. *ābhāya nānubhonti*. *MA. iv. 178* says: *attano pabhāya nappahonti*, they are unable with their own light.

22. In a great Niraya Hell, *MA. iv. 178*.

23. *devaputtā*: the four Great Kings (of the quarters), *MA. iv. 179*. They wanted to ward off pisācas and yakkhas and terrifying non-human beings in case they frightened the mother.

perfect.<sup>24</sup> As, Ananda, an emerald jewel of lovely water and well cut into eight facets might be strung on a thread—a deep green or yellow or red or white or an orange-coloured thread, and as a man with vision, having taken it in his hand, might reflect: “ This is, an emerald jewel of lovely water, it is well cut into eight facets and strung on a thread—a deep green ... or an orange-coloured thread” even so, Ananda, when the Bodhisatta is entering his mother’s womb ... the Bodhisatta’s mother sees the Bodhisatta, complete in all his limbs, his sense-organs perfect.’ And inasmuch, revered Sir.... I regard this too as a wonder, a marvellous quality of the Lord’s.

[122] Face to face with the Lord, revered sir, have I heard, face to face have I learnt: ‘Ananda, the Bodhisatta’s mother dies seven days after the Bodhisatta is born and arises in the Tusita group.’ And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord’s.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: ‘While, Ananda, other women carry the child in their womb for nine or ten months<sup>25</sup> before they give birth, the Bodhisatta’s mother does not give birth to the Bodhisatta in this way. The Bodhisatta’s mother carries the Bodhisatta in her womb for exactly ten months before she gives birth.’ And inasmuch, revered Sir.... I regard this too as a wonder, a marvellous quality of the Lord’s.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: ‘While, Ananda, other women give birth sitting or lying down, the Bodhisatta’s mother does not give birth to the Bodhisatta in this way: the Bodhisatta’s mother gives birth to the Bodhisatta while she is standing.’ And inasmuch, revered sir, ... I regard this too as a wonder, a marvellous quality of the Lord’s.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: ‘When, Ananda, the Bodhisatta is issuing from his mother’s womb, devas receive him first, men afterwards.’ And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord’s.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: ‘When, Ananda, the Bodhisatta is issuing from his mother’s womb, the Bodhisatta does not at once touch the earth; the four devas, having received him, place him in front of his mother, saying: “ Rejoice, lady, mighty is the son that is born to you.” And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord’s.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: ‘When, Ananda, the Bodhisatta is issuing from his mother’s womb, he issues quite stainless, undefiled by watery matter, undefiled by mucus, undefiled by blood, undefiled [123] by any impurity, pure and unstained. Ananda, it is as when a jewel is laid on Benares muslin, neither does the jewel stain the Benares muslin nor does the Benares muslin stain the jewel. What is the reason for this? It is due to the purity of both. Even so, Ananda, when the Bodhisatta is issuing from his mother’s womb, he issues quite stainless ... pure and unstained.’ And inasmuch, revered sir, ... I regard this too as a wonder, a marvellous quality of the Lord’s.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: ‘When, Ananda, the Bodhisatta is issuing from his mother’s womb, two streams of water appear from the sky,<sup>26</sup> the one cool, the other warm, wherewith they perform a water libation for the Bodhisatta and his mother.’ And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord’s.

Face to face with the Lord; revered sir, have I heard, face to face have I learnt: ‘The moment, Ananda, the Bodhisatta has come to birth, standing on even feet and facing north, he takes seven strides, and while a white sunshade is being held over him, he scans all the quarters and utters as with the voice of a bull: “ I am chief in the world, I am best in the world, I am eldest in the world. This is the last birth, there is not now again-becoming.” And inasmuch revered sir.... I regard this too as a wonder, a marvellous quality of the Lord’s.

Face to face with the Lord, revered sir, have I heard, face to face have I learnt: ‘When, Ananda, the Bodhisatta was issuing from his mother’s womb, then an illimitable glorious radiance, surpassing even the deva-majesty of devas, appeared in the world with its devas, its Maras, its Brahmas, among the generations with recluses and brahmins, devas

24. *abhinindriya*, see *P.E.D.* He was sitting cross-legged, facing East, like a teacher of dhamma on a dhamma-seat, *MA. iv.* 181. But cf. *Mhvu. i.* 144 where Bodhisattas are said to stand in their mothers’ womb. It is interesting to find the following simile occurring there too, but in rather a different form.

25. *MA. iv.* 182 says this is to be understood as meaning children born after seven or eight or eleven or twelve months. All live except the eight months’ child (reading at *MA. iv.* 182 should be *atthamāsajāto na jīvati* as at *DA. ii.* 437), but the seven months’ child cannot stand heat or cold.

26. Cf. *MAvu. i.* 220-222. According to *MA. iv.* 184=*DA. ii.* 438, as these streams of water were not needed to wash away any defilements, the warm one was for playing, in and the cool one for drinking.

and men. And even in those spaces between the worlds, gloomy, baseless, regions of blackness plunged in blackness, where the moon and the sun, powerful and majestic though they be, cannot make their light prevail-[124] even there there appeared the illimitable glorious radiance, surpassing even the deva-majesty of devas. And those beings who had arisen there recognised one another by means of this radiance, and they thought: “ Indeed there are other beings who are arising here.” And this tenthousand-world-system quaked, trembled and shook, and there appeared there the illimitable glorious radiance surpassing even the deva-majesty of devas.’ And inasmuch, revered sir, . . . I regard this too as a wonder, a marvellous quality of the Lord’s.”

“Wherefore do you, Ananda, regard this too as a wonder, a marvellous quality of the Tathagata’s : As to this, Ananda, the feelings that arise in the Tathāgata are known; known they persist; known they go to destruction; perceptions are known; the thoughts that arise are known; known they persist; known they go to destruction. So do you, Ananda, regard this too as a wonder, a marvellous quality of the Tathagata’s.”

“Inasmuch, revered sir, as the feelings that arise in the Lord are known; known they persist; known they go to destruction;<sup>27</sup> perceptions are known; thoughts that arise are known; known they persist; known they go to destruction-I regard this too, revered sir, as a wonder, a marvellous quality of the Lord’s.”

Thus spoke the venerable Ananda. The Teacher approved. Delighted, these monks rejoiced in what the venerable Ananda had said.

## 4. Pali text of the Selections

### (1) One Person

#### 13. Ekapuggalavaggo

170. “Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Katamo ekapuggalo? Tathāgato arahamṃ sammāsambuddho. Ayaṃ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati bahujanahitāya (1.0022) bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”ti.

171. “Ekapuggalassa, bhikkhave, pātubhāvo dullabho lokasmiṃ. Katamassa ekapuggalassa? Tathāgatassa arahato sammāsambuddhassa. Imassa kho, bhikkhave, ekapuggalassa pātubhāvo dullabho lokasmin”ti.

172. “Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati acchariyamanusso. Katamo ekapuggalo? Tathāgato arahamṃ sammāsambuddho. Ayaṃ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati acchariyamanusso”ti.

173. “Ekapuggalassa, bhikkhave, kālakiriyā bahuno janassa anutappā , hoti. Katamassa ekapuggalassa? Tathāgatassa arahato sammāsambuddhassa. Imassa kho, bhikkhave, ekapuggalassa kālakiriyā bahuno janassa anutappā hotī”ti.

174. “Ekapuggalo, bhikkhave, loke uppajjamāno uppajjati adutiyo asahāyo appaṭṭimo appaṭṭisamo appaṭṭibhāgo appaṭṭipuggalo asamo asamasamo dvipadānaṃ aggo. Katamo ekapuggalo? Tathāgato arahamṃ sammāsambuddho. Ayaṃ kho, bhikkhave, ekapuggalo loke uppajjamāno uppajjati adutiyo asahāyo appaṭṭimo appaṭṭisamo appaṭṭibhāgo appaṭṭipuggalo asamo asamasamo dvipadānaṃ aggo”ti.

175-186. “Ekapuggalassa, bhikkhave, pātubhāvā mahato cakkhussa pātubhāvo hoti, mahato ālokassa pātubhāvo hoti, mahato obhāsassa pātubhāvo hoti, channaṃ anuttariyānaṃ pātubhāvo hoti, catunnaṃ paṭisambhidānaṃ sacchikiriyā hoti, anekadhātupaṭivedho hoti, nānādhātupaṭivedho hoti, vijjāvimuttiphālasacchikiriyā hoti, sotāpattiphālasacchikiriyā hoti, sakadāgāmiphālasacchikiriyā hoti, anāgāmiphālasacchikiriyā hoti, arahattaphālasacchikiriyā (1.0023) hoti. Katamassa ekapuggalassa? Tathāgatassa arahato sammāsambuddhassa. Imassa kho, bhikkhave, ekapuggalassa pātubhāvā mahato cakkhussa pātubhāvo hoti, mahato ālokassa pātubhāvo hoti, mahato obhāsassa pātubhāvo hoti, channaṃ anuttariyānaṃ pātubhāvo hoti, catunnaṃ paṭisambhidānaṃ sacchikiriyā hoti, anekadhātupaṭivedho hoti, nānādhātupaṭivedho hoti, vijjāvimuttiphālasacchikiriyā hoti, sotāpattiphālasacchikiriyā hoti, sakadāgāmiphālasacchikiriyā hoti, anāgāmiphālasacchikiriyā hoti, arahattaphālasacchikiriyā hotī”ti.

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27. Buddhas have nothing not capable of (being known by) insight, therefore knowing the three marks, *tilakkhana*, they get rid of them, *MA. iv. 190*.

187. “Nāhaṃ bhikkhave, aññaṃ ekapuggalampi samanupassāmi yo evaṃ tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ sammadeva anuppavatteti yathayidaṃ, bhikkhave, sārīputto. Sārīputto, bhikkhave, tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ sammadeva anuppavatteti”ti.

Ekapuggalavaggo terasamo.

## (2) The Buddha’s Conception and Birth Majjhima Nikāya 123

### 3. Acchariya-abbhutasuttaṃ

197. Evaṃ me suttaṃ— ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho sambahulānaṃ bhikkhūnaṃ pacchābhattaṃ piṇḍapāṭapaṭikkantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi— “acchariyaṃ, āvuso, abbhutaṃ, āvuso, tathāgatassa mahiddhikā mahānubhāvā, yatra hi nāma tathāgato (3.0160) atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭte sabbadukkhavītivatte jānissati,— ‘evaṃjaccā te bhagavanto ahesuṃ’ itipi, ‘evaṃnāmā te bhagavanto ahesuṃ’ itipi, ‘evaṃgottā te bhagavanto ahesuṃ’ itipi, ‘evaṃsīlā te bhagavanto ahesuṃ’ itipi, ‘evaṃdhammā te bhagavanto ahesuṃ’ itipi, ‘evaṃpaññā te bhagavanto ahesuṃ’ itipi, ‘evaṃvihārī te bhagavanto ahesuṃ’ itipi, ‘evaṃvimuttā te bhagavanto ahesuṃ’ itipi”ti! Evaṃ vutte, āyasmā ānando te bhikkhū etadavoca— “acchariyā ceva, āvuso, tathāgatā acchariyadhammasamannāgatā ca; abbhutā ceva, āvuso, tathāgatā abbhutadhammasamannāgatā cā”ti. Ayañca hidaṃ tesu bhikkhūnaṃ antarākathā vippakatā hoti.

198. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi— “kāya nuttha, bhikkhave, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti? “Idha, bhante, amhākaṃ pacchābhattaṃ piṇḍapāṭapaṭikkantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi— ‘acchariyaṃ, āvuso, abbhutaṃ, āvuso, tathāgatassa mahiddhikā mahānubhāvā, yatra hi nāma tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭte sabbadukkhavītivatte jānissati— evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā... evaṃgottā... evaṃsīlā... evaṃdhammā... evaṃpaññā... evaṃvihārī... evaṃvimuttā te bhagavanto ahesuṃ itipi”ti! Evaṃ vutte, bhante, āyasmā ānando amhe etadavoca— ‘acchariyā ceva, āvuso, tathāgatā acchariyadhammasamannāgatā ca, abbhutā ceva, āvuso, tathāgatā abbhutadhammasamannāgatā cā”ti. Ayaṃ kho no, bhante, antarākathā vippakatā; atha bhagavā anupatto”ti.

199. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi— “tasmātiha taṃ, ānanda, bhīyosomattāya paṭibhantu tathāgatassa acchariyā abbhutadhammā”ti ,.

“Sammukhā (3.0161) metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ— ‘sato sampajāno, ānanda, bodhisatto tusitaṃ kāyaṃ upapajjī’ti. Yampi, bhante, sato sampajāno bodhisatto tusitaṃ kāyaṃ upapajjī idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ— ‘sato sampajāno, ānanda, bodhisatto tusite kāye aṭṭhāsī’ti. Yampi, bhante, sato sampajāno bodhisatto tusite kāye aṭṭhāsī idampāhaṃ , bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

200. “Sammukhā metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ— ‘yāvatāyukaṃ, ānanda, bodhisatto tusite kāye aṭṭhāsī’ti. Yampi, bhante, yāvatāyukaṃ bodhisatto tusite kāye aṭṭhāsī idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ— ‘sato sampajāno, ānanda, bodhisatto tusitā, kāyā cavitvā mātukucchiṃ okkamī’ti. Yampi, bhante, sato sampajāno bodhisatto tusitā kāyā cavitvā mātukucchiṃ okkami idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

201. “Sammukhā metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ— ‘yadā, ānanda, bodhisatto tusitā kāyā cavitvā mātukucchiṃ okkamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā, yatthapime candimasūriyā evaṃmahiddhikā evaṃmahānubhāvā ābhāya nānubhonti tatthapi appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yepi tattha sattā upapannā tepi tenobhāsena aññamaññaṃ sañjānanti— aññepi kira, bho, santi sattā idhūpapannāti. Ayañca dasasahassī lokadhātu saṅkampati sampakampati sampavedhati (3.0162) appamāṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ”ti. Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

202. “Sammukhā metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ— ‘yadā, ānanda, bodhisatto

mātukucchiṃ okkanto hoti, cattāro devaputtā catuddisaṃ ārakkhāya upagacchanti– mā naṃ bodhisattaṃ vā bodhisattamātaraṃ vā manusso vā amanusso vā koci vā viheṭṭhesī’ti. Yampi, bhante ...pe... idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

203. “Sammukhā metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ– ‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, pakatiyā sīlavatī bodhisattamātā hoti viratā paṇātipātā viratā adinnādānā viratā kāmesumicchācārā viratā musāvādā viratā surāmerayamajjapamādaṭṭhānā’ti. Yampi, bhante ...pe... idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ– ‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu purisesu mānasaṃ uppajjati kāmagaṇūpasamhitaṃ, anatikkamanīyā ca bodhisattamātā hoti kenaci purisena rattacittena’ti. Yampi, bhante ...pe... idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ– ‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, lābhinī bodhisattamātā hoti pañcannaṃ kāmagaṇānaṃ. Sā pañcahi kāmagaṇehi samappitā samaṅgībhūtā paricāretī’ti. Yampi, bhante ...pe... idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

204. “Sammukhā metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ– ‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati; sukkinī bodhisattamātā hoti akilantakāyā; bodhisattañca bodhisattamātā tirokucchigataṃ (3.0163) passati sabbaṅgapaccaṅgaṃ ahīnindriyaṃ. Seyyathāpi, ānanda, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato. Tatrāssa suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā. Tameṇaṃ cakkhumā puriso hatthe karitvā paccavekkheyya– ayaṃ kho maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato, tatrīdaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vāti. Evameva kho, ānanda, yadā bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati; sukkinī bodhisattamātā hoti akilantakāyā; bodhisattañca bodhisattamātā tirokucchigataṃ passati sabbaṅgapaccaṅgaṃ ahīnindrin’ti. Yampi, bhante ...pe... idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

205. “Sammukhā metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ– ‘sattāhajāte, ānanda, bodhisatte bodhisattamātā kālaṃ karoti, tusitaṃ kāyaṃ upapajjati’ti. Yampi, bhante ...pe... idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ– ‘yathā kho panānanda, aññā itthikā nava vā dasa vā māse gabbhaṃ kucchinā pariharitvā vijāyanti, na hevaṃ bodhisattaṃ bodhisattamātā vijāyati. Daseva māsaṇi bodhisattaṃ bodhisattamātā kucchinā pariharitvā vijāyati’ti. Yampi, bhante ...pe... idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ– ‘yathā kho panānanda, aññā itthikā nisinnā vā nipannā vā vijāyanti, na hevaṃ bodhisattaṃ bodhisattamātā vijāyati. Yhitāva bodhisattaṃ bodhisattamātā vijāyati’ti. Yampi, bhante ...pe... idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ – ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, devā naṃ paṭhamāṃ paṭiggaṇhanti pacchā manussa’ti. Yampi, bhante ...pe... idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

206. “Sammukhā (3.0164) metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ– ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, appattova bodhisatto pathaviṃ hoti, cattāro naṃ devaputtā paṭiggahetvā mātu purato ṭhapenti– attamanā, devi, hohi; mahesakkho te putto uppanno’ti. Yampi, bhante ...pe... idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ– ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito udena, amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado ., Seyyathāpi, ānanda, maṇiratanāṃ kāsike vatthe nikkhittaṃ neva maṇiratanāṃ kāsikaṃ vatthaṃ makkheti nāpi kāsikaṃ vatthaṃ maṇiratanāṃ makkheti. Taṃ kissa hetu? Ubhinnaṃ suddhattā. Evameva kho, ānanda, yadā bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito udena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado’ti. Yampi, bhante ...pe... idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ– ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, dve udakassa dhārā antalikkhā pātubhavanti– ekā sītassa, ekā uḥhassa; yena bodhisattassa udakakiccaṃ karonti mātu cā’ti. Yampi, bhante ...pe... idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

207. “Sammukhā (3.0165) metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ– ‘sapatijāto, ānanda,

bodhisatto samehi pādehi pathaviyaṃ paṭiṭṭhahitvā uttarābhimukho sattapadavītihārena gacchati, setamhi chatte anudhāriyamāne, sabbā ca disā viloketi, āsabhiṅca vācaṃ bhāsati– aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassa. Ayamantimā jāti, natthi dāni punabbhavo’ti. Yampi, bhante ...pe... idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi.

“Sammukhā metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ– ‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā yatthapime candimasūriyā evaṃmahiddhikā evaṃmahānubhāvā ābhāya nānubhonti tatthapi appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ. Yēpi tattha sattā upapannā tēpi tenobhāseṇa aññamaññaṃ sañjānanti– aññēpi kira, bho, santi sattā idhūpapannāti. Ayaṅca dasasahassī lokadhātu saṅkhampati sampakhampati sampavedhati, appamāṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvan’ti. Yampi, bhante ...pe... idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremī”ti.

208. “Tasmātiha tvam, ānanda, idampi tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehi. Idhānanda, tathāgatassa viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbatthaṃ gacchanti; viditā saññā uppajjanti, viditā upaṭṭhahanti, viditā abbatthaṃ gacchanti; viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbatthaṃ gacchanti. Idampi kho, tvam, ānanda, tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehi”ti. “Yampi, bhante, bhagavato viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbatthaṃ gacchanti; viditā saññā... viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbatthaṃ gacchanti. Idaṃpāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremī”ti.

Idamavoca āyasmā ānando. Samanuñño sathā aho; attamanā ca te bhikkhū āyasmato ānandassa bhāsitaṃ abhinanduntī.

Acchariya-abbhutasuttaṃ niṭṭhitaṃ tatiyaṃ.