

The Suttanta On The Marks



translated by
Usha M°Nab and friends

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The Samatha Trust

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Published by:
The Samatha Trust
Greenstreete
Llangunllo
Powys
LD7 1SP

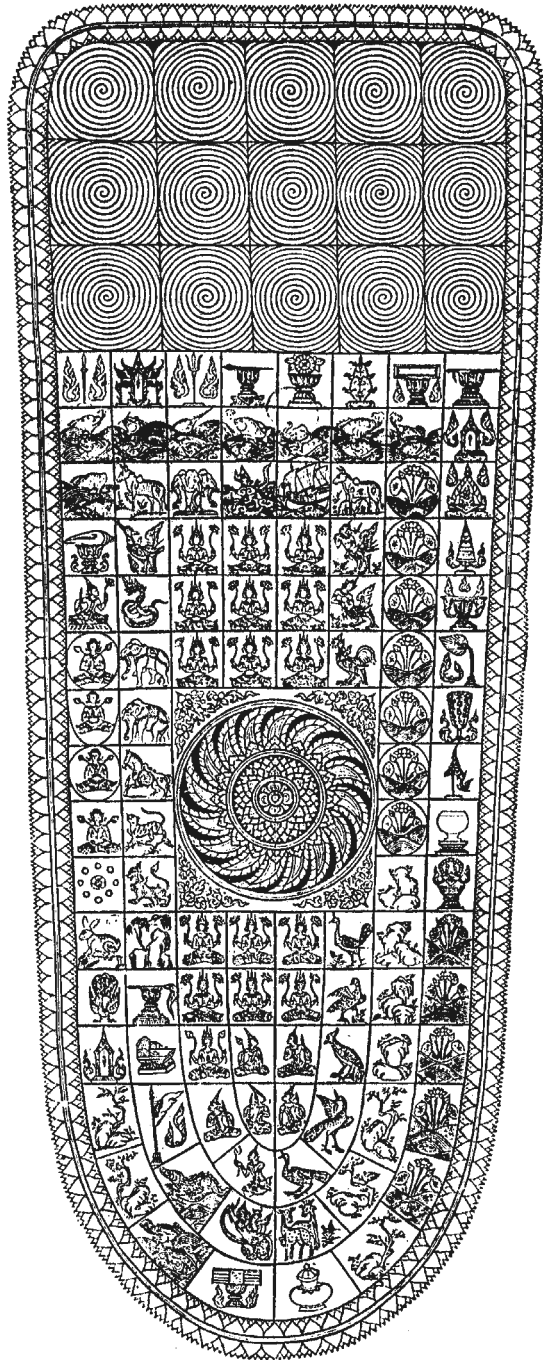
First Published 1996

ISBN 0-9514223-2-4
Printed by BPC Exeter
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PREFACE

The *Suttanta on the Marks* presents a very different picture of the Buddha from the one that we find in many other discourses. There, the Buddha is, to some extent at least, presented as a monk among other monks — certainly their teacher and leader but very much a human being still subject to back-ache and other pains of the human condition. He has to suffer troublesome disciples and false accusations, not to mention long travels on foot in the hot Indian climate. Here, we meet rather the Fully Awakened Teacher of men and gods, a figure of splendour and glory. He is surrounded by an entourage of wondrous beings and presented as playing a cosmic role of great importance.

The reason for this is not far to seek. This discourse derives from a tradition of recollecting the qualities of the Buddha, an important part of Buddhist meditative practice; for it is one of the best ways of arousing the aspect of faith that is needed to prevent the practices which arouse wisdom from leading to dogmatism or rigid views, even perhaps a rather cunning mentality. An important development in the practice of recollection of the Buddha was the tendency to associate it with the visualization of the 32 Marks of the Great Man. Indeed, the 32 Marks contains elements clearly linked to mental visualizing or picturing, as well as to meditation practice in general. The first Mark, for example, is directly related to exercises of walking meditation.

In the *Suttanta on the Marks* itself we find a further element which develops the links with the law of kamma and fruition which are inherent in the idea of the Great Man and his choice of destiny — whether to



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be prince or mendicant seeker. In fact this discourse contains perhaps the most elaborate account of some aspects of that law to be found in the Pali Canon. As Buddhaghosa's commentary makes very clear, each Mark is both the visible sign that specific actions have been carried out in the past and an indication that particular advantages will flow from those actions in the present. Moreover, the rule that each fruition in some way resembles the action which brought it about is constantly exemplified, although that resemblance does not operate in a superficially consistent or rational way — we should perhaps think rather of the manner in which what we do in daily life sometimes surfaces in our dreams.

The main part of the *Suttanta* is set in the literary form known as *geyya* or mixed prose and verse, a genre which was quite common in ancient India, although perhaps less so in European stylistic traditions. So, after the introductory section each Mark is treated first in prose and then there follows an account of the same Mark in verse, using a number of different metres, some relatively unusual. The aim, no doubt, is not only to inspire and encourage, but also to make memorization easier in an age when writing was considered unsuitable for sacred texts. No attempt has been made to render these metres into any English equivalent, but the stanzas of the original have been preserved and occasionally the short lines of one metre have been kept short in translation.

The translation given here follows a corrected version of the text, adopting some readings from some of the Asian editions of the text. The Pali Text Society's romanized edition, although a valuable pioneer work in its day, can sometimes be improved upon. Most editions follow manuscripts which give an abbreviated version of the text which merely indicates repeated passages. As far as possible the shortened passages are given in full here. These are works of oral literature in which the repetitions play an important part, both to emphasize significant points and to act as a refrain in chanting. Without them, something of the intended meditative effect is lost.



Applying gold leaf to the unusual seated Buddha image in Wat Palelai Suphanburi, Thailand





THE SUTTANTA ON THE MARKS

Thus have I heard:

1. On one occasion the Lord was staying at Sāvatti, in Anāthapiṇḍika's Jeta grove. There the Lord addressed the bhikkhus, saying, 'Bhikkhus!' 'Yes, Lord,' those bhikkhus responded.

The Lord spoke as follows:

Thirty-Two, bhikkhus, are the marks of a Great Man which a Great Man has. The Great Man endowed with these has two future courses and no other. If he inhabits the house, he will be a King, who sets rolling the Wheel according to dhamma: a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures, as follows: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Woman Treasure, the Householder Treasure; and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in build, crushing other armies. He dwells in the ocean-bounded earth, having conquered it without punishment, without violence, by dhamma.

But if he goes forth from the house to homelessness, he will then be an Arahāt, a Perfectly Awakened One, who has revealed the truth to the world.

2. But, bhikkhus, which are those thirty-two marks of a Great Man which a Great Man has, endowed with which he has two future courses and no other — if he inhabits the house, he will be a King, who sets rolling the Wheel according to Dhamma; and if he goes forth from the house to homelessness, he will then be an Arahāt, a Perfectly Awakened One, who has revealed the truth to the world?

(1) In this connection, bhikkhus, a Great Man possesses well-supported feet.



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In that, bhikkhus, a Great Man has well-supported feet, a Great Man, bhikkhus, has the mark of a Great Man.

(2) And furthermore, bhikkhus, beneath, on the soles of the feet, a Great Man has wheels arising, with a thousand spokes, with rim and with hub, complete in every way, well-defined within.

In that, bhikkhus, wheels arise beneath, on the soles of the feet of the Great Man, the Great Man has the mark of a Great Man.

(3) And furthermore, bhikkhus, the Great Man has projecting heels.

In that, bhikkhus, the Great Man has projecting heels, the Great Man has the mark of a Great Man.

(4) He has long fingers and toes.

In that, bhikkhus, the Great Man has long fingers and toes, the Great Man has the mark of a Great Man.

(5) He has soft and tender hands and feet.

In that, bhikkhus, the Great Man has soft and tender hands and feet, the Great Man has the mark of the Great Man.

(6) He has net-like hands and feet.

In that, bhikkhus, he has net-like hands and feet, the Great Man has the mark of the Great Man.

(7) He has raised ankles like conch shells.

In that, bhikkhus, he has raised ankles like conch shells, the Great Man has the mark of the Great Man.

(8) The lower part of the leg is like an antelope's.

In that, bhikkhus, the lower part of his leg is like an antelope's, the Great Man has the mark of the Great Man.

(9) Standing, and without bending, he touches and rubs around his knees with both palms.

In that, bhikkhus, standing, and without bending, he touches and rubs around his knees with both palms, the Great Man has the mark of the Great Man.

(10) He is one in whom that part which should be concealed by garments, is covered by a bag.

In that, bhikkhus, he is one in whom that part which should be concealed by garments, is covered by a bag, the Great Man has the mark of the Great Man.

(11) He is gold-coloured, his skin shines like gold.

In that, bhikkhus, he is gold-coloured, his skin shining like gold, the Great Man has the mark of the Great Man.

(12) He is one who possesses subtle skin: owing to the subtlety of his skin, dirt and sweat do not stick to his body.

In that, bhikkhus, he is one who possesses subtle skin, so that owing to the subtlety of his skin, dirt and sweat do not stick to his body, the Great Man has the mark of the Great Man.

(13) He is single-haired: on his body single hairs arise, one to each pore.

In that, bhikkhus, he is single-haired, so that on his body single hairs arise, one to each pore, the Great Man has the mark of the Great Man.

(14) He has hair pointing upwards; dark, upturned hairs arise, black in colour, turning in rings, turning auspiciously to the right.

In that, bhikkhus, he has hair pointing upwards, so that dark, upturned hairs arise, black in colour, turning in rings, turning auspiciously to the right, the Great Man has the mark of the Great Man.

(15) He is straight of frame like Brahma.

In that, bhikkhus, he has a frame which is straight like Brahma's, the Great Man has the mark of the Great Man.



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(16) He has seven outflows on his hands, on his feet, at the tips of the shoulders, and at the top of the back.

In that, bhikkhus, he has seven outflows — on his hands, on his feet, at the tips of the shoulders, and at the top of the back — the Great Man has the mark of the Great Man.

(17) Lion-like is the upper part of the body.

In that, bhikkhus, the upper part of his body is lion-like, the Great Man has the mark of the Great Man.

(18) Filled is the hollow between the shoulders.

In that, bhikkhus, the hollow between his shoulders is filled, the Great Man has the mark of the Great Man.

(19) He is proportioned like the sphere of the banyan tree: as long as his body, so far is the span of the arms; as far as the span of the arms, so long is the body.

In that, bhikkhus, he is proportioned like the sphere of the banyan tree — as long as his body, so far is the span of the arms; as far as the span of the arms, so long is the body, the Great Man has the mark of the Great Man.

(20) Evenly rounded are the shoulders.

In that, bhikkhus, his shoulders are evenly rounded, the Great Man has the mark of the Great Man.

(21) He releases the highest of tastes.

In that, bhikkhus, he releases the highest of tastes, the Great Man has the mark of the Great Man.

(22) He has a lion-like jaw.

In that, bhikkhus, he has a lion-like jaw, the Great Man has the mark of the Great Man.

(23) He has forty teeth.

In that, bhikkhus, he has forty teeth, the Great Man has the mark of the Great Man.

(24) He has even teeth.

In that, bhikkhus, he has even teeth, the Great Man has the mark of the Great Man.

(25) Undivided are his teeth.

In that, bhikkhus, he has undivided teeth, the Great Man has the mark of the Great Man.

(26) Very white are his visible teeth.

In that, bhikkhus, his visible teeth are very white, the Great Man has the mark of the Great Man.

(27) He has a mighty tongue.

In that, bhikkhus, he has a mighty tongue, the Great Man has the mark of the Great Man.

(28) He has the voice of Brahma, resembling the song of a karavīka bird.

In that, bhikkhus, he has the voice of Brahma, resembling the song of a karavīka bird, the Great Man has the mark of the Great Man.

(29) Very blue are his eyes.

In that, bhikkhus, his eyes are very blue, the Great Man has the mark of the Great Man.

(30) He has eyelashes like those of a cow.

In that, bhikkhus, he has eyelashes like those of a cow, the Great Man has the mark of the Great Man.

(31) The filament arising between the eyebrows is white like soft cotton.



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In that, bhikkhus, he has a filament which arises between his eyebrows, white like soft cotton, the Great Man has the mark of the Great Man.

(32) And furthermore, bhikkhus, the Great Man is turban-crowned.

In that, bhikkhus, he has a turban crown, the Great Man has the mark of the Great Man.

3. These, bhikkhus, are the thirty-two marks of a Great Man which a Great Man has. The Great Man endowed with these has two future courses and no other. If he inhabits the house, he will be a King, who sets rolling the Wheel according to dhamma: a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures, as follows: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Woman Treasure, the Householder Treasure; and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in build, crushing other armies. He dwells in the ocean-bounded earth, having conquered it without punishment, without violence, by dhamma.

But if he goes forth from the house to homelessness, he will then be an Arahāt, a Perfectly Awakened One, who has revealed the truth to the world.

4. In that, bhikkhus, the Tathāgata in previous birth, in previous existence, in previous habitation, when formerly he was born as a human being, was firm in undertaking, steadfast in undertaking skilful dhammas: — good conduct of body, good conduct of speech, good conduct of mind, sharing of dāna, undertaking sīla, observing the uposatha, reverence towards mothers,¹ reverence towards fathers, reverence towards mendicants, reverence towards brahmins, honouring the eldest of the family, and every kind of higher skilful dhamma. By performing that kamma, accumulating it, making it abundant and complete, after the breaking up of the body and after death,

¹ i.e. mother, aunts, etc.

he was born in a happy and bright heavenly realm. There he surpassed other devas in ten respects: in divine lifespan, divine appearance, divine happiness, divine reputation, divine lordship, divine visible objects, divine sounds, divine smells, divine tastes, divine tangibles. Passing from that, having come to this kind of state, he obtained this mark of the Great Man: his feet are supported well; evenly he places his foot on the ground, evenly he lifts it, evenly he touches the earth with the whole of the soles of his feet.

5. Endowed with this mark, if he inhabits the house, he becomes a King, who sets rolling the Wheel according to dhamma: a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures, as follows: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Woman Treasure, the Householder Treasure; and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in build, crushing other armies. He dwells in the ocean-bounded earth, an earth which is without barren spots, without boundary marks, without brigands, successful, prosperous, safe, fortunate, free from blemish, having conquered it without punishment, without violence, by dhamma.

Being a King, what does he obtain? He cannot be overcome by any human opponent or foe. As a King this is what he gets.

But if he goes forth from the house to homelessness, he will then be an Arahant, a Perfectly Awakened One, who has revealed the truth to the world.

Being an Awakened One, what does he obtain? He cannot be overcome by opponents or foes, whether inner or outer —neither by desire, hatred or delusion, nor by any mendicant or brahmin, or deva, or māra, or Brahma, or anyone in the world. As an Awakened One this is what he gets.

That benefit, the Blessed One declared.

6. As to that, this is said:



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*In truthfulness, in dhamma, in self-control and restraint,
In purity and basic precept and keeping uposatha,
In giving, in non-violence and non-harming he delighted.
Firmly he undertook and practised these to completion.*

*As a result of that kamma he was reborn in a heavenly realm
To experience happiness and delightful joys.
Having fallen from there, he came here again.
With even feet he touched the treasure-bearing earth.*

*The assembled fortune-tellers explained:
“There is no shaking of one who is evenly supported.
But, whether for a house-dweller or for one who goes forth,
That mark reveals this benefit:*

*Dwelling in the house, he will not be shaken
By any opponents, overcoming others and crushing his enemies.
Not easily is he overcome
By any human being as result of this kamma.*

*But if such a one, seeing deeply, goes forth,
Delighting in the aim of passionlessness,
That Supreme One, best of men, certainly does not go to a womb.
For that is the nature of dhamma for him.”*

7. In that, bhikkhus, the Tathāgata in previous birth, in previous existence, in previous habitation, when formerly he was born as a human being, acted for the happiness of many people, dispelling agitation, terror, and fear, providing guard and defence and protection in accordance with dhamma, and gave dāna with all the accompaniments. By performing that kamma, accumulating it, making it abundant and complete, after the breaking up of the body, and after death, he was born in a happy and bright heavenly realm. There, he surpassed other devas in ten respects: in divine lifespan, divine appearance, divine happiness, divine reputation, divine lordship, divine visible objects, divine sounds, divine smells, divine tastes, divine tangibles. Passing from that, having come to this kind of state, he obtained

this mark of the Great Man: beneath, on the soles of his feet, wheels arise, with a thousand spokes and with rim and with hub, complete in every way, well-defined within.

8. Endowed with this mark, if he inhabits the house, he becomes a King, who sets rolling the Wheel according to dhamma: a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Woman Treasure, the Householder Treasure; and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in build, crushing other armies. He dwells in the ocean-bounded earth, an earth which is without barren spots, without boundary marks, without brigands, successful, prosperous, safe, fortunate, free from blemish, having conquered it without punishment, without violence, by dhamma.

Being a King, what does he obtain? He has great retinues.² Great are his retinues: brahmins and householders, town dwellers and countryfolk, treasurers and ministers, royal guards, doorkeepers, courtiers, councillors, princes, nobles and noble youths. As a King this is what he gets.

But if he goes forth from home into homelessness, he becomes a Fully Perfected, Fully Awakened One, who has revealed the truth to the world.

Being an Awakened One, what does he obtain? He has great retinues. Great are his retinues: bhikkhus and bhikkhunīs, male and female lay disciples, devas, human beings, asuras, nāgas, gandhabbas. As an Awakened One this is what he gets.

That benefit, the Blessed One declared.

9. As to that, this is said:

² 'those who surround'.



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*Formerly, at first or in former births,
Bringing happiness to many, as a human being,
Driving away anxiety, fear and terror,
He endeavoured to give protection, guard and defence.*

*As a result of that kamma he was reborn in a heavenly realm
To experience happiness and delightful joys.
Having fallen from there, he came here again.
Wheels he finds on his two feet,*

*Full-rimmed and with a thousand spokes.
Then having seen the Prince's marks,
Produced from hundreds of fortunate deeds,³
The assembled soothsayers explained:*

*“That conqueror of enemies will have a great retinue —
Thence the wheels with full and perfect rim.
If such a one goes not forth,
He sets rolling the wheel and governs the world.*

*The princes here will be his vassals.
They will attend upon this most famous one.
But if such a one, seeing deeply, goes forth,
Delighting in the aim of passionlessness,*

*Devas and humans, asuras, Sakkas, rakkhasas,
Gandhabbas, nāgas, birds and fourfooted beings:
This unsurpassable one, far-famed, honoured
By gods and humans — fully they will surround him.”*

10. In that, bhikkhus, the Tathāgata in previous birth, in previous existence, in previous habitation, when formerly he was born as a human being, having renounced onslaught on living beings, refrained from harming living beings; the stick laid down, the sword laid down, he dwelt conscientiously,

³ or: Having seen the Prince,
Possessor of a hundred auspicious marks [on his feet],

full of pity, sympathetic to the good of all living beings. By performing that kamma, accumulating it, making it abundant and complete, after the breaking up of the body and after death, he was born in a happy and bright heavenly realm. There he surpassed other devas in ten respects: in divine lifespan, divine appearance, divine happiness, divine reputation, divine lordship, divine visible objects, divine sounds, divine smells, divine tastes, divine tangibles. Passing from that, having come to this kind of state, he acquired these three marks of a Great Man: projecting heels, long digits, and a frame which is straight like Brahma's.

11. Endowed with these marks, if he inhabits the house, he becomes a King, turning the wheel according to dhamma, a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Woman Treasure, the Householder Treasure; and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in build, crushing other armies. He dwells in the ocean-bounded earth, an earth which is without barren spots, without boundary marks, without brigands, successful, prosperous, safe, fortunate, free from blemish, having conquered it without punishment, without violence, by dhamma.

Being a King, what does he obtain? He has a long lifespan, and abides long; he enjoys a long life. During that time he cannot be deprived of life untimely by any human opponent or foe. As a King this is what he gets.

But if he goes forth from the house to homelessness, he will then be an Arahāt, a Perfectly Awakened One, who has revealed the truth to the world.

Being an Awakened One, what does he obtain? He has a long lifespan, and abides long; he enjoys a long life. He cannot be deprived of life untimely by any opponent or foe, whether mendicant or brahmin, or deva or Māra, or by a Brahma or by anyone else in the world. As an Awakened One this is what he gets.



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That benefit, the Blessed One declared.

12. As to that, this is said :

Knowing within himself fear of beating and death,

He refrained from killing others.

Because of this good conduct, he went to heaven.

He experienced the ripening of the fruit of what was well done.

Having fallen from there, he came here again.

He got here three marks:

He has long and well-rounded heels;

Beautiful is his well-formed frame, very straight like Brahma's

And fine are his arms, youthful, well-shaped, handsome;

His soft and tender digits are long.

By these three supreme marks of the excellent man,

They point out the prince's long life:

"If he is a house-dweller, he will live long.

And longer than that, if he goes forth,

With mastery, he sustains himself by practising iddhi.

For this is the nimitta of long life."

13. In that, bhikkhus, the Tathāgata in previous birth, in previous existence, in previous habitation, when formerly he was born as a human being, was a giver of excellent and delightful hard and soft foods, delicious and refreshing drinks. By performing that kamma, accumulating it, making it abundant and complete, after the breaking up of the body and after death, he was born in a happy and bright heavenly realm. There he surpassed other devas in ten respects, in divine lifespan, divine appearance, divine happiness, divine reputation, divine lordship, divine visible objects, divine sounds, divine smells, divine tastes, divine tangibles. Passing from that, having come to this kind of state, he acquired this mark of the Great Man: he has seven outflows. Seven outflows arise; on both hands there are outflows, on both feet there are outflows, on the tips of both shoulders there are outflows, at the top of the back there is an outflow.

14. Endowed with this mark, if he inhabits the house, he becomes a King, who sets rolling the Wheel according to dhamma: a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Woman Treasure, the Householder Treasure; and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in build, crushing other armies. He dwells in the ocean-bounded earth, an earth which is without barren spots, without boundary marks, without brigands, successful, prosperous, safe, fortunate, free from blemish, having conquered it without punishment, without violence, by dhamma.

As a King what does he obtain? He is one who obtains excellent and delightful hard and soft food, delicious and refreshing drinks. As a King this is what he gets.

But if he goes forth from the house to homelessness, he becomes an Arahat, a Perfectly Awakened One, who has revealed the truth to the world.

Being an Awakened One, what does he obtain? He is one who obtains excellent and delightful hard and soft food, delicious and refreshing drinks. As an Awakened One this is what he gets.

That benefit, the Blessed One declared.

15. As to that, this is said:

*He was a giver of the best and highest tastes,
Of solid and other food, of drinks, delicious and freshening.
Therefore because of this well performed kamma,
Long he delights in Nandana grove.*

*Here he came to have seven outflows,
And enjoyed soft hands and feet.
Those skilled in signs and nimittas declare that
In obtaining tasty, hard and soft food*

This reveals the benefit for a house-dweller.



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*Going forth too, he came to have that.
He is the supreme obtainer of tasty, hard and soft food, they say,
Of those who have cut all the house-dwellers' bonds.*

16. In that, bhikkhus, the Tathāgata in previous birth, in previous existence, in previous habitation, when formerly he was born as a human being, was one who unites people through the four bases of unity: by dāna, by loving speech, by helping, by even-mindedness⁴. By performing that kamma, accumulating it, making it abundant and complete, after the breaking up of the body and after death he was born in a happy and bright heavenly realm. There he surpassed other devas in ten respects, in divine lifespan, divine appearance, divine happiness, divine reputation, divine lordship, divine visible objects, divine sounds, divine smells, divine tastes, divine tangibles. Passing from that, having come to this kind of state, he acquired these two marks of a Great Man: he has soft and tender hands and feet, and net-like hands and feet.

17. Endowed with these marks, if he inhabits the house, he becomes a King, turning the wheel according to dhamma, a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Woman Treasure, the Householder Treasure; and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in build, crushing other armies. He dwells in the ocean-bounded earth, an earth which is without barren spots, without boundary marks, without brigands, successful, prosperous, safe, fortunate, free from blemish, having conquered it without punishment, without violence, by dhamma.

Being a King, what does he obtain? He has well-united people around him; well joined in harmony are his brahmins and householders, town-dwellers and countryfolk, treasurers and ministers, royal guards, doorkeep-

⁴ Commentors explain even-mindedness as: treating others as one's equal and sharing things equally together. It may also refer to constancy (in happiness or suffering).

ers, courtiers, councillors, princes, nobles and noble youths. As a King this is what he gets.

But if he goes forth from the house to homelessness, he will then be an Arahāt, a Perfectly Awakened One, who has revealed the truth to the world.

Being an Awakened One, what does he obtain? He has well-united people around him; well joined in harmony are his bhikkhus and bhikkhunīs, male and female lay disciples, devas, human beings, asuras, nāgas and gandhabbas. As an Awakened One this is what he gets.

That benefit, the Blessed One declared.

18. As to that, this is said :

*He practised dāna and helpfulness,
Loving speech and evenness of purpose,
And brought unity to many.
Through this not-to-be-despised quality, he proceeds to heaven.*

*Having fallen from there, he came here again.
Hands and feet which are soft and netlike,
Attractive, very beautiful and most lovely,
The young Prince as a boy obtained.*

*“The people around him will be obedient and cooperative,
Living well-united on this earth.
Speaking kindly, ever desiring their happiness,
He will practise these delightful qualities.*

*If he renounces enjoyment of all sense pleasures,
A Conqueror, he will teach dhamma to the people:
Attentive to his words with faith,
They will hear and practise from dhamma to dhamma.”*

19. In that, bhikkhus, the Tathāgata, in previous birth, in previous existence, in previous habitation, when formerly he was born as a human being, was one who uttered speech to the people concerned with both the letter and



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the spirit of the teaching and explained it in detail to them. He performed the sacrificial act of giving dhamma, bringing happiness and welfare to living beings. By performing that kamma, accumulating it, making it abundant and complete, after the breaking up of the body and after death he was born in a happy and bright heavenly realm. There he surpassed other devas in ten respects: in divine lifespan, divine appearance, divine happiness, divine reputation, divine lordship, divine visible objects, divine sounds, divine smells, divine tastes, divine tangibles. Passing from that, having come to this kind of state, he obtained these two marks of a Great Man: he has raised ankles like conch shells, and body hair which points upwards.

20. Endowed with these marks, if he inhabits the house, he becomes a King, who sets rolling the Wheel according to dhamma: a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures, as follows: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Woman Treasure, the Householder Treasure; and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in build, crushing other armies. He dwells in the ocean-bounded earth, an earth which is without barren spots, without boundary marks, without brigands, successful, prosperous, safe, fortunate, free from blemish, having conquered it without punishment, without violence, by dhamma.

Being a King, what does he obtain? He is the most excellent and the best and the foremost, the highest amongst those who enjoy sense pleasures. As a King he gets this.

But if he goes forth from the house to homelessness, he will then be an Arahata, a Perfectly Awakened One, who has revealed the truth to the world.

Being an Awakened One, what does he obtain? He is the most excellent and the best and the foremost and the highest among all beings. As an Awakened One this is what he gets.

That benefit, the Blessed One declared.

21. As to that, this is said:

*In past life he proclaimed the letter and the spirit
And explained it in detail to many people.
He brought profit and happiness to living things.
The sacrifice of Dhamma he performed, unstinting.*

*Because of this kamma well performed
He went to heaven and there rejoiced.
On coming back here he obtained two marks
Of that which is highest and foremost.*

*Such a one possesses hairs going up above
And his ankle-bone, they say, is finely formed —
Well Dashed out and covered with skin.
Beautiful was the part above his foot.*

*“If one of such a kind stays at home,
He becomes the highest of those enjoying pleasures.
One higher than he is not found.
Overcoming Jambudīpa he remains its master.*

*But, going forth, matchless in courage
He becomes highest of all beings.
One higher than he is not found.
He dwells, having conquered the whole world.”*

22. In that, bhikkhus, the Tathāgata in previous birth, in previous existence, in previous habitation, when formerly he was born as a human being, taught thoroughly craft or science or conduct or activity, thinking ‘May they understand me quickly, discriminate quickly, quickly succeed, may they not suffer long’. By performing that kamma, accumulating it, making it abundant and complete, after the breaking up of the body and after death he was born in a happy and bright heavenly realm. There he surpassed other devas in ten respects: in divine lifespan, divine appearance, divine



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happiness, divine reputation, divine lordship, divine visible objects, divine sounds, divine smells, divine tastes, divine tangibles. Passing from that, having come to this kind of state, he obtained this mark of a Great Man: he possesses lower legs like those of an antelope.

23. Endowed with this mark, if he inhabits the house, he becomes a King, who sets rolling the Wheel according to dhamma: a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Woman Treasure, the Householder Treasure and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in build, crushing other armies. He dwells in the ocean-bounded earth, an earth which is without barren spots, without boundary marks, without brigands, successful, prosperous, safe, fortunate, free from blemish, having conquered it without punishment, without violence, by dhamma.

Being a King, what does he obtain? He quickly obtains whatever is worthy of a king, pertains to a king, for the enjoyment of a king, suitable for a king. As a King he gets this.

But if he goes forth from the house to homelessness, he will then be an Arahāt, a Perfectly Awakened One, who has revealed the truth to the world.

Being an Awakened One, what does he obtain? He quickly obtains whatever is worthy of a mendicant, pertains to a mendicant, for the enjoyment of a mendicant, suitable for a mendicant. As an Awakened One he gets this.

That benefit, the Blessed One declared.

24. As to that, this is said:

*He considered, 'How may they learn quickly about crafts,
Sciences and ways of conduct, about activities?'*
*Because he did not wish to harm anyone,
He taught quickly; he did not make them suffer long.*

*Performing this kamma which is skilful and gives happiness,
He got pleasing and well formed lower legs,
Rounded and well made, smoothly tapering upwards,
With hairs which point upwards, covered with subtle skin.*

*They call such a person antelope-legged.
Here they say this is the mark of swift success.
“Not going forth, when he desires things fit
For the household life, soon he gets what he longs for.*

*But if such a one, seeing deeply, goes forth,
Delighting in the aim of passionlessness,
Swiftly, that one of matchless courage
Obtains that which is fit and suitable.”*

25. In that, bhikkhus, the Tathāgata in previous birth, in previous existence, in previous habitation, when formerly he was born as a human being, approached mendicants or brahmins, and questioned them thoroughly: “What is skilful, bhante, what unskilful? What is blameworthy, what is blameless? What is to be practised, what is not to be practised? What, if done by me, would bring harm and cause suffering for a long time? Or on the other hand, what if done by me would be beneficial and cause happiness for a long time?” By performing that kamma, accumulating it, making it abundant and complete, after the breaking up of the body and after death, he was born in a happy and bright heavenly realm. There he surpassed other devas in ten respects, in divine lifespan, divine appearance, divine happiness, divine reputation, divine lordship, divine visible objects, divine sounds, divine smells, divine tastes, divine tangibles. Passing from that, having come to this kind of state, he obtains this mark of a Great Man: he is one who possesses subtle skin. Due to the subtle nature of this skin, dirt and sweat do not stick to his body.

26. Endowed with this mark, if he inhabits the house, he becomes a King, who sets rolling the Wheel according to dhamma: a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures: the Wheel



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Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Woman Treasure, the Householder Treasure; and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in build, crushing other armies. He dwells in the ocean-bounded earth, an earth which is without barren spots, without boundary marks, without brigands, successful, prosperous, safe, fortunate, free from blemish, having conquered it without punishment, without violence, by dhamma.

Being a King, what does he obtain? He is one with great wisdom. There is nobody who is equal or superior to him in wisdom, among those who enjoy sense pleasures. As a King he gets this.

But if he goes forth from the house to homelessness, he will then be an Arahāt, a Perfectly Awakened One, who has revealed the truth to the world.

Being an Awakened One, what does he obtain? He is one with great wisdom, with broad wisdom, with the wisdom of a glad heart, with swift wisdom, of sharp wisdom, of penetrating wisdom.⁵ There is nobody who is equal or superior to him in wisdom, among all beings. As an Awakened One this is what he gets.

That benefit, the Blessed One declared.

27. As to that, this is said:

*Formerly, at first, in former births,
He was a constant questioner, desiring to know.
Wishing to hear, he attended those gone forth.*

⁵ See glossary for these wisdoms.

⁶ Attha here means both ‘beneficial, benefit, profitable’ and ‘meaning’. (Cf. Atthakathā = commentary). The sense of ‘goal’ may also apply. (It is translated as ‘matters’ and ‘affairs’ in the verses below, but there too a wordplay is probably intended.)

Intent upon the beneficial, he learned the exposition of the meaning.⁶

*Due to this kamma performed for the acquisition of wisdom,
On becoming human he was of subtle skin.
The seers of nimittas and portents explained:
“He will see and understand subtle matters.*

*If such a one goes not forth,
He sets rolling the wheel and governs the world.
No one better or even equal is found,
In comprehending the government of affairs.*

*But, if such a one, seeing deeply, goes forth,
Delighting in the aim of passionlessness,
He obtains supreme wisdom beyond measure.
Great in understanding, he reaches excellent Awakening.”*

28. In that, bhikkhus, the Tathāgata in previous birth, in previous existence, in previous habitation, when formerly he was born as a human being, was free from anger, filled with serenity; even when spoken to much, he did not take offence, nor become angry, nor show ill will nor become obdurate and he manifested neither wrath nor anger nor discontent; and he was one who gave fine and soft carpets and coverings of fine linen, of fine cotton, of fine silk and of fine wool. By performing that kamma, accumulating it, making it abundant and complete, after the breaking up of the body and after death, he was born in a happy and bright heavenly realm. There he surpassed other devas in ten respects, in divine lifespan, divine appearance, divine happiness, divine reputation, divine lordship, divine visible objects, divine sounds, divine smells, divine tastes, divine tangibles. Passing from that, having come to this kind of state, he obtained this mark of the Great Man: he is gold-coloured, his skin shines like gold.

29. Endowed with this mark if he inhabits the house, he becomes a King, who sets rolling the Wheel according to dhamma: a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures: the Wheel



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Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Woman Treasure, the Householder Treasure; and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in build, crushing other armies. He dwells in the ocean-bounded earth, an earth which is without barren spots, without boundary marks, without brigands, successful, prosperous, safe, fortunate, free from blemish, having conquered it without punishment, without violence, by dhamma.

Being a King, what does he obtain? He is a receiver of fine and soft carpets and coverings of fine linen, of fine cotton, of fine silk and of fine wool. As a King he gets this.

As an Awakened One, what does he obtain? He is a receiver of fine and soft carpets and coverings of fine linen, of fine cotton, of fine silk and of fine wool. As an Awakened One this is what he gets.

That benefit, the Blessed One declared.

30. As to that, this is said :

*He resolved upon non-anger and he gave dāna.
He poured forth garments both fine and pleasant to the skin,
In previous existence steadfast in this,
As the heavenly being pours forth rain on the earth.*

*Having done this, passing away from here, he was reborn in heaven.
Experiencing the ripening of the fruit of what was well done,
A golden appearance of body,
Here he had, like Indra, the most excellent of the gods.*

*“Should the man stay at home, desiring not the going forth,
He will master and govern the wide world.
Most excellent clothing
He gets, abundant and fine and beautiful.*

*Robes, garments and splendid coverings
He obtains, if he enters homelessness.
So the fruit of what was done before*

he experiences — never does what has been done come to naught.”

31. In that, bhikkhus, the Tathāgata in previous birth, in previous existence, in previous habitation, when formerly he was born as a human being, was one who brought together long-lost and long-separated relatives, associates, friends and companions; he was one who unites mother with child, and child with mother; he was one who unites father with child, and child with father; brother with brother, brother with sister and sister with brother; he was one who took pleasure in having made harmony. By performing that kamma, accumulating it, making it abundant and complete, after the breaking up of the body and after death he was born in a happy and bright heavenly realm. There he surpassed other devas in ten respects: in divine lifespan, divine appearance, divine happiness, divine reputation, divine lordship, divine visible objects, divine sounds, divine smells, divine tastes, divine tangibles. Passing from that, having come to this kind of state, he obtained this mark of a Great Man: he is one in whom that part which should be concealed by garments is covered by a bag.

32. Endowed with this mark, if he inhabits the house, he becomes a King, who sets rolling the Wheel according to dhamma: a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Woman Treasure, the Householder Treasure; and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in build, crushing other armies. He dwells in the ocean-bounded earth, an earth which is without barren spots, without boundary marks, without brigands, successful, prosperous, safe, fortunate, free from blemish, having conquered it without punishment, without violence, by dhamma.

Being a King, what does he obtain? He has many sons: indeed more than a thousand sons he has, courageous, heroic in build, crushing other armies. As a King this is what he gets.

But if he goes forth from house to homelessness, he will then be an Ara-



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hat, a Perfectly Awakened One, who has revealed the truth to the world.

Being an Awakened One, what does he obtain? He has many sons, countless thousands of sons he has, courageous, heroic in build, crushing other armies. As an Awakened One this is what he gets.

That benefit, the Blessed One declared.

33. As to that, this is said:

*Formerly, at first, in former births,
He brought together long-lost and long-separated
Relatives and friends and companions.
He was one who delighted in having made harmony.*

*As a result of that action he was reborn in a heavenly realm
To experience happiness and pleasurable joys.
Having fallen from there, he came here again,
And finds what should be concealed by garments is placed in a bag.*

*“Such a one will have many sons.
More than a thousand offspring he will have,
Courageous and heroic, burning up their enemies,
Affectionate in speech and causing joy to the house-dweller.*

*For the one who goes forth, more than many
Will be the sons who follow his word.
But, whether for a house-dweller or for one who goes forth,
That mark reveals this benefit.”*

The first portion for recitation is completed.

CHAPTER TWO

2.1 In that, bhikkhus, the Tathāgata in previous birth, in previous existence, in previous habitation, when formerly he was born as a human being, as he sought harmony among the populace, knew who each person was similar to, knew it by himself, knew each person, knew each person's special qualities. He was formerly one who did what was required in accordance with people's special qualities: 'This one is worthy of this, this one is worthy of that'. By performing that kamma, accumulating it, making it abundant and complete, after the breaking up of the body and after death, he was born in a happy and bright heavenly realm. There he surpassed other devas in ten respects: in divine lifespan, divine appearance, divine happiness, divine reputation, divine lordship, divine visible objects, divine sounds, divine smells, divine tastes, divine tangibles. Passing from that, having come to this kind of state, he obtained these two marks of the Great Man: he is proportioned like the sphere of the banyan tree; and standing, without bending, he touches and rubs around his knees with both palms.

2. Endowed with these marks, if he inhabits the house, he becomes a King, who sets rolling the Wheel according to dhamma: a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures: the Wheel Treasure; the Elephant Treasure; the Horse Treasure; the Gem Treasure; the Woman Treasure; the Householder Treasure and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in build, crushing other armies. He dwells in the ocean-bounded earth, an earth which is without barren spots, without boundary marks, without brigands, successful, prosperous, safe, fortunate, free from blemish, having conquered it without punishment, without violence, by dhamma.

Being a King, what does he obtain? He is rich, of great fortune, of great wealth, possessing abundant pure gold and silver, possessing abundant possessions and resources, much wealth and grain with full storehouses and treasuries. As a King this is what he gets.



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But if he goes forth from the house to homelessness, he will then be an Arahāt, a Perfectly Awakened One, who has revealed the truth to the world.

Being an Awakened One, what does he obtain? He is rich, of great fortune, of great wealth. For him these are his riches: the riches of faith, the riches of sīla, the riches of self respect, the riches of regard for consequence, the riches of learning, the riches of generosity, the riches of wisdom. As an Awakened One this is what he gets.

That benefit, the Blessed One declared.

3. As to that, this is said:

*Weighing, deliberating, pondering,
Seeking harmony for the populace,
He was formerly one who made distinctions about people
In various respects: 'For this one, this is suitable.'*

*For he, standing without bending,
Touched his knees with both hands.
He was proportioned like the sphere of a great tree,
Because of the remaining result of well-performed kammās.*

*Those who know many and various nimittas and marks,
Extremely skilled men, explained:
"The young Prince as a boy will obtain
Many and various things that are proper for house-dwellers.*

*And here as Sovereign of the earth will have, as his dues,
Many sense pleasures and enjoyments appropriate for house-
dwellers.*

*If he renounces all sense pleasures and enjoyments,
He will obtain the incomparable, supreme summit of wealth."*

4. In that, bhikkhus, the Tathāgata, in previous birth, in previous existence, in previous habitation, when formerly he was born as a human being, was desirous of the welfare of many people, of their benefit, of their com-

fort and of their rest from labours, he thought constantly: “How may they increase in faith, increase in sila, increase in learning, increase in generosity, increase in dhamma, increase in wisdom, increase in wealth and grain, increase in land and property, increase in beasts and fowl, increase in sons and wives, increase in slaves and servants, increase in relatives, in associates, and in connexions by marriage?” By performing that kamma, accumulating it, making it abundant and complete, after the breaking up of the body and after death he was born in a happy and bright heavenly realm. There he surpassed other devas in ten respects: in divine lifespan, divine appearance, divine happiness, divine reputation, divine lordship, divine visible objects, divine sounds, divine smells, divine tastes, divine tangibles. Passing from that, having come to this kind of state, he obtained these three marks of the Great Man: lion-like is the upper part of the body and filled is the hollow between the shoulders and evenly rounded are the shoulders.

5. Endowed with these three marks, if he inhabits the house, he becomes a King, who sets rolling the Wheel according to dhamma: a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures: the Wheel Treasure; the Elephant Treasure; the Horse Treasure; the Gem Treasure; the Woman Treasure; the Householder Treasure and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in build, crushing other armies. He dwells in the ocean-bounded earth, an earth which is without barren spots, without boundary marks, without brigands, successful, prosperous, safe, fortunate, free from blemish, having conquered it without punishment, without violence, by dhamma.

Being a King, what does he obtain? He is not subject to loss; he does not suffer loss in wealth or grain, in land or property, in beast or bird, in sons or wives, in slaves or servants, in close relatives, associates, or connexions by marriage. He suffers no loss of any good thing. As a King this is what he gets.

But if he goes forth from the house to homelessness, he will then be an Arahata, a Perfectly Awakened One, who has revealed the truth to the



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world.

Being an Awakened One, what does he obtain? He is not subject to loss; he does not suffer loss of faith, *sīla*, learning, generosity, dhamma and wisdom. He suffers no loss of any good thing. As an Awakened One this is what he gets.

That benefit, the Blessed One declared.

6. As to that, this is said:

*Of faith, of sīla, of learning, of wisdom,
Of generosity, of dhamma and of many good things,
Of wealth and corn, land and property,
Of sons and wives, of four-footed beasts,*

*Of close relatives and associates and marriage connexions,
Of strength and appearance, and happiness too,
He considers how others may not suffer loss,
And longs for them to prosper in their aim.*

*Lion-like was the well-formed upper part of his body,
And filled the hollow, his shoulders well-rounded:
“This for him is a prior nimitta of absence of loss,
Brought about by prior kamma performed and well-accumulated.*

*As a house-dweller he will increase in wealth and corn,
In sons and wives, and animals.*

*Possessionless, if he goes forth, incomparable
Full Awakening he will obtain, that is not subject to loss.”*

7. In that, bhikkhus, the Tathāgata, in previous birth, in previous existence, in previous habitation, when formerly he was born as a human being, was one whose nature was such as not to harm other beings, whether by hands, stones, sticks, or swords. By performing that kamma, accumulating it, making it abundant and complete, after the breaking up of the body and after death, he was reborn in a bright heavenly realm. There he surpassed other devas in ten respects: in divine lifespan, divine appearance, divine

happiness, divine reputation, divine lordship, divine visible objects, divine sounds, divine smells, divine tastes, divine tangibles. Passing from that, having come to this kind of state, he obtained this mark of a Great Man: he releases the highest of tastes; taste-bearing flows that arise in his neck when in happiness he turns upwards, are carried evenly over, down, and all around.

8. Endowed with this mark, if he inhabits the house, he becomes a King, who sets rolling the Wheel according to dhamma: a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures: the Wheel Treasure; the Elephant Treasure; the Horse Treasure; the Gem Treasure; the Woman Treasure; the Householder Treasure and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in build, crushing other armies. He dwells in the ocean-bounded earth, an earth which is without barren spots, without boundary marks, without brigands, successful, prosperous, safe, fortunate, free from blemish, having conquered it without punishment, without violence, by dhamma.

Being a King, what does he obtain? He has freedom from illness, is of good health, and his digestive forces operate evenly, neither too cold nor too hot. As a King this is what he gets.

But if he goes forth from the house to homelessness, he will then be an Arahant, a Perfectly Awakened One, who has revealed the truth to the world.

Being an Awakened One, what does he obtain? He has freedom from illness, is of good health, and his digestive forces operate evenly, neither too cold nor too hot, but moderate, capable of enduring austerities. As an Awakened One this is what he gets.

That benefit, the Blessed One declared.

9. As to that, this is said:

He was one who did no harm to any being,



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*By hands, or by stick, with stones, or weapons,
Or by execution or Dogging,
Or through torturing or threatening hurt.*

*Therefore he goes to a good destiny:
Delighting in having done good deeds, he finds pleasant things.
Returning here, he releases the highest of tastes.
Well-formed are the taste bearers, well-balanced the nutritive
essence.*

*The very skilled, who see deeply, say of him:
“This man will be full of happiness.
Whether for a house-dweller or for one who goes forth,
That mark reveals this benefit.”*

10. In that, bhikkhus, the Tathāgata, in previous birth, in previous existence, in previous habitation, when formerly he was born as a human being, was one who was not shifty, not acting in a crooked way and not looking in a calculated way; he was one who looks at people in a direct way, courteous, with a straightforward mind and with loving eyes. By performing that kamma, accumulating it, making it abundant and complete, after the breaking up of the body and after death, he was reborn in a happy and bright heavenly realm. There he surpassed other devas in ten respects: in divine lifespan, divine appearance, divine happiness, divine reputation, divine lordship, divine visible objects, divine sounds, divine smells, divine tastes, divine tangibles. Passing from that, having come to this kind of state, he obtained these two marks of the Great Man: very blue eyes, and eyelashes like those of a cow.

11. Endowed with this mark, if he inhabits the house, he becomes a King, who sets rolling the Wheel according to dhamma: a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures: the Wheel Treasure; the Elephant Treasure; the Horse Treasure; the Gem Treasure; the Woman Treasure; the Householder Treasure and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in build, crushing other armies. He dwells in the ocean-bounded earth, an earth

which is without barren spots, without boundary marks, without brigands, successful, prosperous, safe, fortunate, free from blemish, having conquered it without punishment, without violence, by dhamma.

Being a King, what does he obtain? The sight of him is dear to the people; he is dear and pleasing to brahmins and householders, to townsfolk and countryfolk, to treasurers and ministers, to royal guards and doorkeepers, to courtiers, councillors, princes, nobles and noble youths. As a King this is what he gets.

But if he goes forth from the house to homelessness, he will then be an Arahata, a Perfectly Awakened One, who has revealed the truth to the world.

Being an Awakened One, what does he obtain? The sight of him is dear to the people; he is dear and pleasing to bhikkhus, bhikkhunīs, male and female lay disciples, devas, humans, asuras, nāgas, and gandhabbas. As an Awakened One this is what he gets.

That benefit, the Blessed One declared.

12. As to that, this is said:

*Neither shifty nor crooked,
Not looking in a calculated way,
He was one who looked with loving eyes at many folk,
Directly, courteously, with a straightforward mind.*

*He experienced the ripening of the fruit of this
In fortunate destinies; he rejoiced there.
Then, coming here, he has eyelashes like a cow's
And his eyes are very blue; glorious his (organs of) sight.*

*Those, skilled in nimittas,
Both practised and clever,
Skilful as to eyes and their lashes,
Point him out as 'dear to people's sight.'*



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*“As a house-dweller who is dear to the sight of the people,
He will be beloved of many.
But if he is not a house-dweller, he’ll be a mendicant,
Dear to many and a destroyer of their griefs.”*

13. In that, bhikkhus, the Tathāgata, in previous birth, in previous existence, in previous habitation, when formerly he was born as a human being, was a leader of the people in skilful dhammas: foremost among the people in good conduct of body, in good conduct of speech, in good conduct of mind; in providing dāna, undertaking sīla, observing uposatha, honouring mother and father, honouring brahmins and mendicants, and respecting the head of the clan, and in the manifold kinds of higher skilful dhammas. By performing that kamma, accumulating it, making it abundant and complete, after the breaking up of the body and after death, he was born in a happy and bright heavenly realm. There he surpassed other devas in ten respects: in divine lifespan, divine appearance, divine happiness, divine reputation, divine lordship, divine visible objects, divine sounds, divine smells, divine tastes, divine tangibles. Passing from that, having come to this kind of state, he obtained this mark of a Great Man: he is turban-crowned.

14. Endowed with this mark, if he inhabits the house, he becomes a King, turning the wheel, a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures: the Wheel Treasure; the Elephant Treasure; the Horse Treasure; the Gem Treasure; the Woman Treasure; the Householder Treasure and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in build, crushing other armies. He dwells in the ocean-bounded earth, an earth which is without barren spots, without boundary marks, without brigands, successful, prosperous, safe, fortunate, free from blemish, having conquered it without punishment, without violence, by dhamma.

Being a King, what does he obtain? Numerous are the people who are his followers: brahmins and householders, townsfolk and countryfolk, treasurers and ministers, royal guards and doorkeepers, courtiers, councillors,

princes, nobles and noble youths. As a King this is what he gets.

But if he goes forth from the house to homelessness, he will then be an Arahat, a Perfectly Awakened One, who has revealed the truth to the world.

Being an Awakened One, what does he obtain? Numerous are the people who are his followers: bhikkhus, bhikkhunīs, male and female lay devotees, devas, humans, asuras, nāgas and gandhabbas. As an Awakened One this is what he gets.

That benefit, the Blessed One declared.

15. As to that, this is said:

*He was a leader among those of good conduct,
Delighting in dhamma practice among those devoted to dhamma.
The people were his followers.
In the heavens he experienced the fruit of fortunate deeds.*

*After experiencing the fruit of good conduct,
Here he acquired a turban-crowned head.
Those who know nimittas and signs have explained:
“He will be a leader among many;*

*Here among humans he will have providers.
As formerly, so he will be provided for then.
If he is nobly born, sovereign of the earth,
He will obtain the service of the manyfolk.*

*But if that person goes forth,
He will be Duent and proficient in dhammas;
The people will be his followers,
Delighted at the qualities of his way of teaching.”*

16. In that, bhikkhus, the Tathāgata, in previous birth, in previous existence, in previous habitation, when formerly he was born as a human being, having abandoned wrong speech, abstained from wrong speech; he was a speaker of truth, united with truthfulness, reliable, trustworthy, not



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a deceiver of people. By performing that kamma, accumulating it, making it abundant and complete, after the breaking up of the body and after death he was born in a happy and bright heavenly realm. There he surpassed other devas in ten respects: in divine lifespan, divine appearance, divine happiness, divine reputation, divine lordship, divine visible objects, divine sounds, divine smells, divine tastes, divine tangibles. Passing from that, having come to this kind of state, he obtained these two marks of a Great Man: the hairs of the body are single, and the filament arising between the eyebrows is white like soft cotton.

17. Endowed with these marks, if he inhabits the house, he becomes a King, who sets rolling the Wheel according to dhamma: a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures: the Wheel Treasure; the Elephant Treasure; the Horse Treasure; the Gem Treasure; the Woman Treasure; the Householder Treasure and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in build, crushing other armies. He dwells in the ocean-bounded earth, an earth which is without barren spots, without boundary marks, without brigands, successful, prosperous, safe, fortunate, free from blemish, having conquered it without punishment or violence, in accordance with dhamma.

Being a King, what does he obtain? Numerous people turn to him: brahmins and householders, townsfolk and countryfolk, treasurers and ministers, royal guards, doorkeepers, courtiers, councillors, princes, nobles and noble youths. As a King this is what he gets.

But if he goes forth into homelessness, he becomes an Arahat, a Perfectly Awakened One, who has revealed the truth to the world.

Being an Awakened One, what does he obtain?

Numerous people turn to him: bhikkhus, bhikkhunīs, male and female lay disciples, devas, human beings, asuras, nāgas and gandhabbas. As an Awakened One this is what he gets.

That benefit, the Blessed One declared.

18. As to that, this is said:

*In his past births, true to his word,
Not of forked tongue, he avoided falsehood.
Not a deceiver of any, he delighted people
With what is, what really is, and what is just so.*

*He had a beautiful filament between his eyebrows,
White, very bright, like soft cotton.
He did not have two hairs growing from one pore.
His body was covered with single hairs.*

*Many knowers of the marks, skilled in omens
And nimittas, assembled and explained this:
“Because of the filament and hairs thus well formed,
The people will turn to such a one.*

*To him, being a house-dweller, the populace will turn;
Owing to the kamma he has performed, many will stand before him.
As one who has gone forth possessionless,
To him, an incomparable Buddha, they will turn.”*

19. In that, bhikkhus, the Tathāgata, in previous birth, in previous existence, in previous habitation, when formerly he was born as a human being, having abandoned divisive speech, abstained from divisive speech — having heard something from one group of people, he was not one of those who tell it somewhere else, causing the people over there to be in conflict with them; or having heard something from those others, he was not one of those who tell it to the first group, causing the the first group to be in conflict with the people over there. Thus he was a uniter of those divided, a sustainer of those united, fond of harmony, delighting in harmony, rejoicing in harmony, he was one who uttered speech which brought about harmony. By performing that kamma, accumulating it, making it abundant and complete, after the breaking up of the body and after death, he was born in a happy and bright heavenly realm. There he surpassed other devas in ten respects: in divine lifespan, divine appearance, divine happiness, divine reputation, divine lordship, divine visible objects, divine sounds, divine smells, divine tastes, divine tangibles. Passing from that, having come to



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this kind of state, he obtained these two marks of a Great Man: he has forty teeth and undivided teeth.

20. Endowed with these marks, if he inhabits the house, he becomes a King, who sets rolling the Wheel according to dhamma: a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures: the Wheel Treasure; the Elephant Treasure; the Horse Treasure; the Gem Treasure; the Woman Treasure; the Householder Treasure and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in build, crushing other armies. He dwells in the ocean-bounded earth, an earth which is without barren spots, without boundary marks, without brigands, successful, prosperous, safe, fortunate, free from blemish, having conquered it without punishment or violence, in accordance with dhamma.

Being a King, what does he obtain? His assemblies cannot be divided. Undivided are his brahmins and householders, townfolk and countryfolk, treasurers and ministers, royal guards, doorkeepers, courtiers, councillors, princes, nobles and noble youths. As a King this is what he gets.

But if he goes forth from the house to homelessness, he will then be an Arahāt, a Perfectly Awakened One, who has revealed the truth to the world.

Being an Awakened One, what does he obtain? His assemblies cannot be divided. Undivided are his bhikkhus, bhikkhunīs, male and female lay disciples, devas, human beings, asuras, nāgas and gandhabbas. As an Awakened One this is what he gets.

That benefit, the Blessed One declared.

21. As to that, this is said:

*Untruth, which divides those who are united,
Makes disputes which increase division,
Increases quarrels, doing what should not be done,
And causes division of those who are united — that he did not utter.*

*Good speech which increases freedom from dispute,
And brings together those who are divided — that he uttered.
He dispelled quarrelling among the people.
He rejoiced and delighted in company with those who were united.*

*He experienced the ripening of the fruit of this
In fortunate destinies; he rejoiced there.
Here he had teeth which were undivided, and close united;
Four times ten were they, in his mouth, well-formed.*

*“If he becomes a khattiya, sovereign of the earth,
His assembly cannot be divided.
If he becomes a mendicant, pure and without defect,
His assembly will follow him unshakeably.”*

22. In that, bhikkhus, the Tathāgata in previous birth, in previous existence, in previous habitation, when formerly he was born as a human being, having abandoned harsh speech, abstained from harsh speech — he was one who uttered the kind of speech which is gentle, pleasant to hear, affectionate, reaching to the heart, courteous, dear to the people, pleasing to the people. By performing that kamma, accumulating it, making it abundant and complete, after the breaking up of the body and after death, he was born in a happy and bright heavenly realm. There he surpassed other devas in ten respects: in divine lifespan, divine appearance, divine happiness, divine reputation, divine lordship, divine visible objects, divine sounds, divine smells, divine tastes, divine tangibles. Passing from that, having come to this kind of state, he obtained these two marks of a Great Man: he has a mighty tongue and the voice of Brahma, resembling the song of a karavīka bird.

23. Endowed with these marks, if he inhabits the house, he becomes a King, who sets rolling the Wheel according to dhamma: a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures: the Wheel Treasure; the Elephant Treasure; the Horse Treasure; the Gem Treasure; the Woman Treasure; the Householder Treasure and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in



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build, crushing other armies. He dwells in the ocean-bounded earth, an earth which is without barren spots, without boundary marks, without brigands, successful, prosperous, safe, fortunate, free from blemish, having conquered it without punishment or violence, in accordance with dhamma.

Being a King, what does he obtain? His words are heeded. Brahmins and householders, townsfolk and countryfolk, treasurers and ministers, royal guards, doorkeepers, courtiers, councillors, princes, nobles and noble youths heed his words. As a King this is what he gets.

But if he goes forth from the house to homelessness, he will then be an Arahāt, a Perfectly Awakened One, who has revealed the truth to the world.

Being an Awakened One, what does he obtain? His words are heeded. Bhikkhus, bhikkhunīs, male and female lay disciples, devas, human beings, asuras, nāgas and gandhabbas heed his words. As an Awakened One this is what he gets.

That benefit, the Blessed One declared.

24. As to that, this is said:

*He did not speak with a hard, harsh voice that
Causes vexation, quarrelling and abuse,
Ardicting and troubling the people.*

He spoke with a voice sweet, affectionate, gentle.

*He set in motion words which were dear to the mind,
Going to the heart and pleasant to hear.*

He enjoyed the fruit of well-performed speech.

In the heavens he experienced the fruit of his fortunate deeds.

*Having experienced the fruit of his good conduct,
He obtained here the voice of Brahma.*

His tongue was mighty and wide.

“He will be one who utters words which are heeded.

As a house-dweller, when he speaks, it comes to pass just so.

*But if this man goes forth,
His words will be heeded by the people,
As he speaks many well-spoken words to the manyfolk.”*

25. In that, bhikkhus, the Tathāgata, in previous birth, in previous existence, in previous habitation, when formerly he was born as a human being, having abandoned idle chatter, abstained from idle chatter — he spoke at the right time, spoke of what actually is the case, spoke of the letter, spoke of the spirit, spoke of the discipline; he was one who uttered speech to be treasured, timely, for a reason, measured, meaningful. By performing that kamma, accumulating it, making it abundant and complete, after the breaking up of his body he was born in a happy and bright heavenly realm. There he surpassed other devas in ten respects: in divine lifespan, divine appearance, divine happiness, divine reputation, divine lordship, divine visible objects, divine sounds, divine smells, divine tastes, divine tangibles. Passing from that, having come to this kind of state, he obtained this mark of the Great Man: he has a lion-like jaw.

26. Endowed with this mark, if he inhabits the house, he becomes a King, who sets rolling the Wheel according to dhamma: a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures: the Wheel Treasure; the Elephant Treasure; the Horse Treasure; the Gem Treasure; the Woman Treasure; the Householder Treasure and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in build, crushing other armies. He dwells in the ocean-bounded earth, an earth which is without barren spots, without boundary marks, without brigands, successful, prosperous, safe, fortunate, free from blemish, having conquered it without punishment, without violence, by dhamma.

Being a King, what does he obtain? He cannot be overthrown by any human opponent or foe. As a King this is what he gets.

But if he goes forth from the house to homelessness, he will then be an Arahāt, a Perfectly Awakened One, who has revealed the truth to the world.



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Being an Awakened One, what does he obtain? He cannot be overthrown by opponents or foes, whether inner or outer —neither by desire, hatred or delusion, nor by any mendicant or brahmin, or deva, or māra, or Brahma, or anyone in the world. As an Awakened One this is what he gets.

That benefit, the Blessed One declared.

27. As to that, this is said:

*Not uttering idle chatter or deludedness,
He was one whose speech was unscattered.
The unprofitable he drove away
But the profitable and the people's happiness he spoke.*

*Having done this, passing away from here, reborn in heaven,
He experienced the ripening of the fruit of what was well done.
Having fallen from there, he came here again.
He obtained the jaw of the most excellent of beasts.*

*“As a King, he will be very hard to overthrow,
Of great majesty, a Lord, Ruler of men.
Equal here to the most excellent in the city of triple heaven,⁷
He will be like Indra, the most excellent of the gods.*

*As one whose nature is so,⁸ he cannot be overthrown
Whether by gandhabbas, asuras, yakkhas, rakkhasas or gods.
And if there is one here who is of such a nature,⁸
He illuminates the directions and the intermediate points.”*

28. In that, bhikkhus, the Tathāgata, in previous birth, in previous existence, in previous habitation, when formerly he was born as a human being, having abandoned wrong livelihood, was one who earned his living by right livelihood — he was one who abstained from crooked ways such as cheating with weights, false metal and measure, taking bribes, deceiving and fraud and from such acts of violence as maiming, beating, binding, mugging and looting. By performing that kamma, accumulating

⁷ i.e. the second heaven.

⁸ These are epithets related to Tathāgata (see glossary).

it, making it abundant and complete, after the breaking up of the body and after death, he was born in a happy and bright heavenly realm. There he surpassed other devas in ten respects: in divine lifespan, divine appearance, divine happiness, divine reputation, divine lordship, divine visible objects, divine sounds, divine smells, divine tastes, divine tangibles. Passing from that, having come to this kind of state, he obtained these two marks of a Great Man: even teeth and very white teeth.

29. Endowed with these marks, if he inhabits the house, he becomes a King, who sets rolling the Wheel according to dhamma: a Dhamma King of the four directions, victorious, who has secured the stability of the land, endowed with Seven Treasures. He has these Seven Treasures: the Wheel Treasure; the Elephant Treasure; the Horse Treasure; the Gem Treasure; the Woman Treasure; the Householder Treasure and the Adviser Treasure that is the seventh. Yet more than a thousand sons he has, courageous, heroic in build, crushing other armies. He dwells in the ocean-bounded earth, an earth which is without barren spots, without boundary marks, without brigands, successful, prosperous, safe, fortunate, free from blemish, having conquered it without punishment or violence, in accordance with dhamma.

Being a King, what does he obtain? He has pure retinues. Pure are his retinues: brahmins and householders, townsfolk and countryfolk, treasurers and ministers, royal guards, doorkeepers, courtiers, councillors, princes, nobles and noble youths. As a King this is what he gets.

30. But if he goes forth from the house to homelessness, he will then be an Arahat, a Perfectly Awakened One, who has revealed the truth to the world.

Being an Awakened One, what does he obtain? He has pure retinues. Pure are his retinues: bhikkhus, bhikkhunīs, male and female lay disciples, devas, human beings, asuras, nāgas, gandhabbas. As an Awakened One this is what he gets.

That benefit, the Blessed One declared.

31. As to that, this is said:

He let go of wrong livelihood — a way of life he developed



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*With purity, impartiality and according to dhamma.
The unprofitable he drove away,
But the profitable and the people's happiness he practised.*

*Having done things that are praised by the wise,
The clever and the good, in heaven this man experienced their
results.*

*Equal to the most excellent in the city of triple heaven,
He rejoiced, taking part in happiness and delightful joys.*

*After falling from there and obtaining human existence,
With the rest of the ripening fruit of what was well-done
He obtained teeth
Which were even and pure, very clean and very white.*

*Many fortune-tellers, wise and renowned men,
Assembled and predicted of him:
"Surrounded by pure folk,
His teeth are shining, pure and white, twice-born.⁹*

*He will, as king, have a pure retinue of many people and
He will master and govern the wide world.
No oppression of the land,
But the profitable and the people's happiness will they practise.*

*But if he goes forth, he will be free from evil,
A mendicant, passion-calmed, revealing the truth.
Edginess and torment ceased,
He will see both this, and the world beyond.*

*Directed by him, many house-dwellers as well as wanderers
Will shake off ill-doing which is impure and blamed.
So he will be surrounded by the pure
Who drive away dirt and defects, ill fortune and afflictions."*

Here ends the Suttanta on the Marks.

⁹ Twice-born (dija) can refer either to teeth or to the brahmins who are surrounding the child (and uttering the prediction). So the line can also be (perhaps more correctly) rendered either as "He has twice-growing teeth which are even, very pure and shining" or "He has teeth which are bright and very pure like brahmins."



Glossary

Anāthapiṇḍika	a wealthy supporter of the Buddha who purchased the Jeta grove and donated it to the Saṅgha.
an Arahat	an enlightened individual. Literally the term (which is pre-Buddhist) meant originally ‘one who is worthy’ i.e. worthy of receiving dāna and respect. Buddhist tradition has often preferred explanations such as ‘One who has Destroyed (hata) the Enemies (ari)’ i.e. made an end of greed, hate and delusion.
asura	a fallen deva.
bhante	term of respectful address to a bhikkhu.
bhikkhu	a male member of the Buddhist Saṅgha.
bhikkhunī	a female member of the Buddhist Saṅgha.
Brahma	an inhabitant of one of the higher heavens in general or the specific ruler of this part of the universe.
brahmin	a member of the priestly class in ancient India.
broad wisdom	wisdom about elements, about beings, about kamma, about vipāka and about dependent origination.
concentration	see samādhi.
dāna	giving, especially to religious mendicants and teachers.
deva	inhabitant of the heavens, especially the six lowest heavens which can be reached by living a good life, even without meditation practice.
Dhamma	the truth seen and taught by the Buddha; (in the plural) a particular aspect of that truth — traditionally Dhamma is threefold: to be learned, to be practised and to be penetrated.
gandhabba	attendants of the King of the eastern direction, associated with music and sometimes said to subsist on scents.

generosity (cāga)	relinquishing to others — one of the ten forms of recollection practice.
giving	see dāna.
great wisdom	wisdom with knowledge of sīla, of samādhi, of paññā, of knowledge-and-freedom, of the seven sets of the (thirty-seven) bodhipakkiya-dhammas, of Nibbāna.
iddhi	a special (good) quality, usually obtained through past kamma or through the power of samādhi — particularly so-called psychic or magical powers.
Inda	in Sanskrit Indra, a name of Sakka.
Jambudīpa	a name for India or for the part of the world in which we live.
Jeta grove	a grove which was formerly the property of Prince Jeta.
kamma	action which will lead to fruition later in this life or in a future one i.e. willed action of body, speech or mind.
karavīka	an Indian bird, famed for the beauty of its song.
khattiya	a member of the warrior or noble class in ancient India.
māra	a powerful deva (or class of devas), often embodying the qualities which hold one back from meditational progress. His seat lies just below the Brahma level i.e. the level that is only reached by jhāna.
Nandana	‘the Grove of Delight’ in the second heaven.
nāgas	serpentine beings, attendants of the King of the western direction, capable of transformation and associated with things under the earth or underwater.
Nibbāna	the goal of Buddhist practice.
nimitta	a sign or portent of something. In life, a sign of something to come; in practice, a sign of meditation development to come; sometimes (e.g. in dreams) a sign of what has happened.
paññā	understanding or wisdom, especially that aspect of the eightfold path concerned with perfect view and perfect thought.



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penetrating wisdom	discriminating wisdom, shattering all covers of greed, hate, delusion, and kammās.
precept	see <i>sīla</i> .
rakkhassa	(here) a kind of <i>yakkha</i> .
Sakka	the leader of the devas of the second heaven.
samādhi	concentration in the sense of the stillness and peace of a mind resting one-pointedly upon its object.
samaṇa	(mendicant) one engaged in full-time religious endeavour, usually as a celibate mendicant. The word originally meant ‘one engaged in work or striving’ and may be the source of the North Asian term shaman.
Sāvātthi	the capital city of the kingdom of Kosala at the time of the Buddha.
sharp wisdom	quick-witted, swiftly cutting out defilements in one sitting.
sīla	literally ‘character’ or ‘behaviour’, but often used in Buddhist tradition to refer to the five or more precepts undertaken by Buddhist laity. More generally that aspect of the eightfold path concerned with perfect speech, perfect action and perfect means of livelihood.
Supanna	‘Well-winged’, a name of the <i>Garuḷa</i> (Sanskrit: <i>Garuḍa</i>) bird. In Indian mythology the opponent of the serpentine <i>nāgas</i> . The two are at peace only in the presence of the Buddha.
swift wisdom	wisdom with swift understanding of the three signs, of the twelve links, of bases, of elements, and of stages of insight; of time past, present, and future, of the five <i>khandhas</i> .
Tathāgata	‘one in that sort of way’, an epithet of the Buddha, indicating perhaps the difficulty of labelling or limiting the enlightened mind.

uposatha	a full moon or quarter moon day on which committed Buddhist laity may attend the Saṅgha and undertake the eight precepts, involving fasting after midday.
vipāka	the ripening of the results of a kamma.
wisdom	see paññā
wisdom of a glad heart	refers to the special quality of wisdom or understanding which develops the different aspects of the path to Nibbāna with laughter and joy.
yakkhas	attendants of the King of the northern direction.



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Recitation One

	MARKS	KAMMA	ADVANTAGE	METRE
1.	feet are supported well	firm undertaking, steadfast in undertaking skilful dhammas	he cannot be overcome by opponents or foes	vaṃsaṭṭhā
2.	beneath, on the soles of his feet, wheels arise	acted for the happiness of many, as provider of guard and defence and protection (and gave dāna with all the accompaniments)	great retinues	vaṃsaṭṭhā
3.	projecting heels long digits a straight frame like Brahma's	refrained from harming living beings — full of pity and caring for their good	long life	pupphitaggā
4.	he has seven outflows	giver of excellent, delightful hard and soft foods, delicious and refreshing drinks	obtains excellent and delightful hard and soft foods, delicious and refreshing drinks	rathoddhā
5.	soft and tender hands and feet net-like hands and feet	he was one who unites people through the four bases of unity: by dāna, by loving speech, by helping, by even-mindedness	well-united people around him	pupphitaggā
6.	raised ankles like conch shells body hair which points upwards	spoke about the letter and the spirit of the teaching, explaining it in detail — the sacrificial act of giving dhamma	becomes highest and best	rathoddhā
7.	lower legs like an antelope	taught skills and knowledges thoroughly, thinking 'May they understand me quickly'	he quickly obtains whatever is worthy of a king / Buddha	vaṃsaṭṭhā
8.	subtle skin	a constant questioner of teachers, desiring to know	great wisdom	vaṃsaṭṭhā
9.	gold-coloured	he manifested neither wrath nor anger nor discontent; and he was one who gave fine and soft carpets and coverings of fine linen, of fine cotton, of fine silk and of fine wool	receiver of fine and soft carpets and coverings of fine linen, of fine cotton, of fine silk and of fine wool	upaṭṭhita-ppacupita
10.	a bag covers the part concealed by garments	took pleasure in having made harmony, reuniting those who had been parted	he has many sons	vaṃsaṭṭhā

Recitation Two

	MARKS	KAMMA	ADVANTAGE	METRE
1.	proportions like the sphere of the banyan tree not bending, he touches his knees	knew who each person was similar to, knew it by himself, knew each person, knew each person's special qualities and acted accordingly	he is rich, of great fortune, of great wealth	pupphitaggā
2.	upper part of the body is lion-like evenly rounded shoulders the hollow between is filled	desirous of the welfare of many people and seeks for them not to suffer loss of either kind of wealth	he does not suffer loss	vaṃsaṭṭhā
3.	he releases the highest of tastes	nature was such as to not harm other beings, whether by hands, stones, sticks, or swords	freedom from illness	rucirā
4.	very blue eyes eyelashes like those of a cow	he was not shifty, crooked or calculating; he looks at people directly, courteously, straight-forwardly and with loving eyes	the sight of him is dear to the people	udgaḷā
5.	turban-crowned	he was a leader of the people in skilful dhammas, setting an example in all such things	numerous people follow him	pamulakkharā
6.	the hairs of the body are single white filament at the eyebrows	abstained from wrong speech — speaking truth, reliable and trustworthy	numerous people turn to him	vaṃsaṭṭhā
7.	forty teeth undivided teeth	abstained from divisive speech — not creating conflict between people	his assemblies cannot be divided	pamulakkharā
8.	a mighty tongue voice of Brahma	abstained from harsh speech — speaking in a manner which is gentle, pleasing, touching, courteous and affectionate	his words are heeded	pamulakkharā
9.	lion-like jaw	abstained from idle chatter — truthful, purposeful, timely speech about what is of value	he cannot be overthrown by any foe	upaṭṭhita-ppacupita
10.	even teeth very white teeth	abandoned wrong livelihood, earned his living by right livelihood	he has pure retinue	upaṭṭhita-ppacupita



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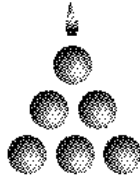
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The Samatha Trust

The Trust was founded in 1973 with the aim of encouraging and supporting the tradition of Samatha, a form of Buddhist practice which awakens inner stillness — a base for clarity and understanding.

Samatha classes are held around the country and residential courses are offered at our national centre in Wales. For further details contact:

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