THE MAHĀVASTU

VOLUME II
THE MAHĀVASTU

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Translated from the Buddhist Sanskrit
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* The Pali texts referred to are those published by the Pali Text Society.
FOREWORD

The second volume of the Mahāvastu corresponds to the second of the three sections into which, on the analogy of the Nidāna-kathā, the whole of the work may be divided. In effect, we have in this volume what corresponds to the Avidūre-nidāna, or the more recent history of Gotama the Buddha, as compared on the one hand with his history in the far-distant past when he was proclaimed as future Buddha by Dipāmbara, and on the other hand with the still more recent establishment of the Buddhist Order as recounted in the latter part of the third volume.

The first volume will already have shown us, however, that we must not expect in this section to find a connected and straight-running account of Gotama's career. We have seen in that volume abundant examples of the proclivity of the compilers of the Mahāvastu to include in this canonical work of their sect every possible piece of tradition which bore on their subject. In so far as this proclivity is evident, we may say that the whole work has a certain pattern, in spite of the chaotic accumulation of all sorts of Buddhistic lore, Jātakas, Avadānas, and Sūtras. Every possible incident, for example, in Gotama's career is made the occasion for relating an edifying Jātaka or Avadāna, which is often repeated in varying versions. Whatever length of time may have separated the latest from the earliest compilers, this aim of comprehensiveness was consistently pursued, so much so that in the process the Mahāvastu lost almost all the features of a Vinaya, which it claimed to be.

This characteristic of the Mahāvastu gives it not the least of its many attractions to the student of Buddhism and its literature. For it thereby affords instructive material for the study of the growth of the legend of the Buddha. Careful analysis of the various repetitive versions, coupled with a critical comparison with the versions in other texts will often prove useful for determining the original form of the tradition.

More than one reviewer of the first volume of this translation remarked on the preponderance of references to Pali texts in
the footnotes. This reliance on Pali texts is admitted, but it was due not to any preconceived notion of the uniformly greater age or importance of Pali texts as compared with Sanskrit, but solely to the fact that these latter texts were not available to the translator. He was able on one occasion to borrow a copy of Lalita Vistara, but only for a limited period. For the rest he was forced to rely on Pali texts, all of those published by the Pali Text Society being permanently on hand.

The translator is of opinion that the comparative study of the Mahāvastu, as of other Buddhist texts, must proceed from the assumption that both Pali and Sanskrit texts preserve as a fixed core a very primitive tradition. This tradition, whether written or spoken, was originally preserved in a language closely related to, but not wholly identical with, either Pali or Buddhist Sanskrit. In all texts moreover, irrespective of language, earlier and later strata may be distinguished. It is just an accident of history that some of the Pali texts were fixed and codified first, and so became less exposed to modernisation and corruption. But the late writers of the Commentaries on Pali texts were under no such restriction, and it is often in their works that we are most likely to find parallels to much of the varied contents of the Mahāvastu, but by no means to all of them.

This, however, is not the place to institute a detailed comparison. As was said in the Foreword to the first volume, that must await the completion of the third volume of the translation. But a few hints as to the nature of the critical problems of the Mahāvastu may be given here.

Not the least important part of the comparative study of the Mahāvastu will have to do with the numerous Jātakas, many, but not all, of which are found in Pali also. Here it can only be suggested that, when that comparative study is achieved, it will have been found impossible to frame a general statement, and say of the whole ensemble of the Pali Jātakas that they are earlier and more original than the Mahāvastu versions. On the contrary, there is sufficient evidence in this present volume that some of its Jātakas are more original, because more coherent, than the corresponding Pali ones. Similarly, some of the latter in their turn have better preserved texts.

The long Kuśa Jātaka is interesting in this respect. The second volume of the Mahāvastu has a version which is mostly in prose, and shows many differences from the Pali version. The third volume, however, has another version largely in verse, and this approximates more closely to the Pali. Now the first version is obviously an elaboration of a more primitive form of the story, and this elaboration is quite in the peculiar style of the Mahāvastu. Not only is a folk-tale prefixed to explain the name of Iksvākū as he who was born of a sugar-cane (iksu) but every opportunity is taken to multiply details. When Kuśa, for example, is trying to gain access to his lost wife Sudarśanā by displaying his skill at various crafts, the narrator of the Mahāvastu is not content with the four crafts mentioned in the Pali Jātaka, but prolongs the tale by making Kuśa try his hand at as many as a dozen different crafts. And more than that, every possible ware that could be produced by each craft must be mentioned—so detailed in fact, does the story become here that some of the wares have names unknown to the dictionaries.

Coming to an incident in Gotama's life which may have a nucleus of historical fact, we find in the Asita story another example of the Mahāvastu's compilers' eagerness to include every version of the story that was known to them. There is a prose version of it followed by a metrical version. E. J. Thomas in his Life of the Buddha as legend and history has already made a suggestive study of the various versions of this tale. He concludes that the version in the Nālaka-sutta of the Sutta-nipāta is the oldest one. The affinities of the Mahāvastu versions are with this rather than with that in the Nidāna-kathā.

As in both Pali texts, Asita's nephew is called Nālaka, while in the Lalita Vistara his name is Nāradatta. But the Mahāvastu must needs finish off the relation by tacking on to the metrical version a fragment of another version in which the nephew is named Nārada, and, moreover, as in a Tibetan version, is identified with Kātyāyana. (See Rockhill The Life of the Buddha, p. 18, quoted by E. J. Thomas, p. 43.)

Of other instances of repetitive versions of the same episode, it will be found that some have obvious affinities with Lalita Vistara and other Sanskrit texts, and others with Pali texts.
Such is the case, for example, with the different versions of the Sujātā story.

These instances have been adduced more or less at random to give some indication of the problems implicit in these varied versions, and of the importance of their solution for an understanding of the composition of the Mahāvastu. Minute analysis, careful examination of language and metre, and detailed comparison with versions in other texts will be necessary before these problems can be solved. In some cases they will have to be left unsolved. For not all the varieties of the tradition from which the compilers culled have been preserved elsewhere. Some will be found to have no parallel. Others, however, were so fixed at the time they were incorporated in our text that they had already been given a name. The Dhammapada, for instance, is quoted by name, though not always from the version of it known to us in Pali. But the outstanding example of the incorporation of a named work is that of the Avalokita-sūtra. There are really two sūtras of this name expressly so called in their respective colophons. The second bears a certain degree of resemblance to the Avalokana-sūtra quoted as an independent work by Sāntideva in the Śikṣā-samuccaya. The first has equal claims to be regarded as an independent work. The subject of both sūtras is practically identical, namely, the events immediately preceding the enlightenment, and the defeat of Māra. There are variations in the treatment of the subject, of course, sufficient in fact to make of each an entirely independent work. Besides, the occasions on which each was purported to have been delivered by the Buddha are not identical. The second is also characterised by a long metrical passage proclaiming the merits which accrue from making various offerings or performing acts of adoration at the stupas of the Buddha. In this passage the religious worship of the Buddha seems to reach the acme of its development.

Interesting and important though these literary problems may be, it must not be assumed that they exhaust the value of the Mahāvastu. Primarily, this work must be regarded as the religious scriptures of a branch of the oldest of the Buddhist sects. From this point of view it contains much that is of value for the student of religion and morals. There may not be much in the work that reminds us that originally Buddhism was a code of morals, although its moral teaching is often set forth in verse of singular beauty. But as an example of how admiration for a great man and his teaching developed into the worship of that man as a divinity of infinite power and goodness, the Mahāvastu is worthy of careful study. If some of the language in it savours of the extravagant, that is always more or less the case when the attempt is made to express the infinite in terms of the finite.

The pleasant task remains of most gratefully acknowledging once again the generous help given to the translator by Miss I. B. Horner. The frequent references to her in the footnotes are but a small measure of her contribution to the work. She read the whole work in manuscript and proof and made numerous suggestions for its correction and improvement. She helped also with encouragement to carry on when the difficulties seemed insurmountable.

The translator is glad also to acknowledge the kindness of Dr. W. Stede in giving him his interpretation of the difficult word ovāha (p. 278)—one of the many words in this volume which must for the present remain enigmatical.

Aberystwyth,
October, 1951.

J. J. Jones.
THE BIRTH OF GOTAMA

(1) Now a Bodhisattva at the time of his passing away from Tuśita makes his four great surveys, namely, of the time in which he is to be reborn, the place, the continent, and the family.

Bodhisattvas are born in one of two classes of families, either a noble or a brāhmaṇ family. When the nobles dominate the earth, the Bodhisattvas are born in a noble family. When the brāhmaṇs dominate the earth, they are born in a brāhmaṇ family. And, monks, whatever family a Bodhisattva is born in is endowed with sixty qualities. What sixty? That family is distinguished. It has nothing to do with what is trivial. It is of high birth and lineage, with a long and distinguished ancestry. It is rich in women and in men. It is not avaricious, and is without defect, baseness or meanness. It is wise and virtuous; it does not seek honour, but makes use of its wealth. It is steadfast in friendship, grateful and devout. Its conduct is not motivated by favouritism, malice, folly or fear. It is irreproachable and hospitable. It is manly minded, steadfastly, nobly and superbly heroic. It honours shrines, devas and old friends. It is zealous in duty and in charity. It enjoys continuity, is renowned, and of good repute among devas. It is foremost, supreme, pre-eminent among families, and has ascendancy over other families. It yields great power, and has a large,

1 This account of the birth of the Buddha Gotama is practically identical, word by word, with the account in Vol. 1 (pp. 197 ff.) of the birth of the son of King Arcimat, the Buddha Dīpankāra.
2 See Vol. 1, p. 4, n. 11.
3 Kṣatriya.
4 Akyudrāvaca. Vol. 1, p. 197 (text) has akyudrāvaḥśaḥa.
5 Aṇavaḍyaabhātr, for awavyabhātr of Vol. 1, p. 198 (text). The latter compound means "fearful of what is blameworthy." Formally, the former should mean the exact opposite "fearful of what is not blameworthy," but, if the reading is correct, it must be taken as a direct negative of the latter compound as a whole, an-avadyabhātr, which can be interpreted to mean "not (having cause to) fear anything blameworthy," i.e. not guilty of any blamable act.
6 Sāhaśāhika. See Vol. 1, p. 156, n. 3.
7 Ātmaparivāra in the text. Vol. 1, p. 198, (text) however, has labdhpaparivāra. Senart, therefore, suggests the emendation of dīma into dīta (dā-dā), which would give the same sense exactly as labdha. For the interpretation, see Vol. 1, p. 156, n. 4.
tireless, faithful and loyal retinue. It respects mothers and fathers, recluses, brāhmans and nobles. It is rich in wealth, treasures and granaries, in elephants, horses, goats and sheep, in female and male slaves, and in men servants. It is inviolable by strangers, rivals and foes. Whatever family a Bodhisattva is born in is endowed with these sixty qualities. All those beings who are reborn in such a family come to have the ‘Great Compassion’.

Then, when it was time for the Bodhisattva to depart from Tuṣita he made his great preparation. Thousands of devas, including the Cāturmahārājīka devas, and all the Kāmāvacara devas, gathered together in Tuṣita at the time of the Bodhisattva’s departure. Bimbisāra was the first to be spoken to, and he was thus bidden, “Be reborn in Rājagriha. As you have been trained in the Discipline, the great multitude will then take to the way of it.” Similarly, the merchant Abhaya and other wealthy laymen and brāhmans quickly rose up to depart from Tuṣita.

Next Udayana, the king of the Vatsas, was thus bidden, “Be reborn in Kauśambi. As you have been trained in the Discipline, the great multitude will take to the way of it.” Similarly, the layman Gaṅgā and other wealthy nobles and brāhmans were bidden. In this way thousands of devas accompanied the Exalted One as he passed on into his new birth, and were reborn in the sixteen great provinces of Jambudvīpa, in the families of wealthy nobles, brāhmans

1 Apradharṣya. Cf. dvapradharṣya of Vol. I, p. 198 (text). The P.E.D., p. 52, appadharṣa, equates this with Sk. apradharṣa, “not to be destroyed,” citing J. 4, 344, where the variant reading is uppradharṣa. The same dictionary, however, e.g. dhamsati, while relating this verb to Vedic dhamsayati, “to fall to dust,” etc., and its causative dhamsati to Sk. dhamsayati, adds that the causative is more likely the equivalent of Sk. dhamṣayati “to infest, molest, etc.” The Mhau. forms seem to support this latter suggestion.

2 In round number, of course.


6 I.e. Śrīprabhava Bimbisāra. See Vol. I, p. 210, n. 1. Bimbisāra and the other persons named here, are, of course, devas still bearing the names they had when they were human beings on earth.

7 Vimāna.

8 See Vol. I, p. 141. If the two are identical.

9 The Udens of the Pal texts, king at Kauśambi (Kosamb), the capital of the Vatsas (D.P.N.).

10 Pali Gaṇosaka or Gaṇosta, who became treasurer of king Udensa (D.P.N.).


and laymen. They said to one another, “Without a doubt, since you are trained in the great Discipline, the great multitude also will take to the way of it.”

The Bodhisattva considered the matter of the place in which he should be reborn. “This king Suddhodana,” thought he, “is worthy to be my father.” He then sought a mother who should be gracious, of good birth, pure of body, tender of passion, and short-lived, of whose span of life there remained only seven nights and ten months.

(3) The mothers of all Bodhisattvas die on the last of the seven days following their delivery of the Supreme of Men. Now what is the reason why mothers of an Omniscient One should die so soon after giving birth to the Best of Men?

While he is still dwelling in Tuṣita the Bodhisattva makes his care as he searches for a mother whose karma is good.

“I will descend,” says he, “into the womb of a woman who has only seven nights and ten months of her life remaining.”

And why so? “Because,” says he, “it is not fitting that she who bears a Peerless One like me should afterwards indulge in love.”

For if the mothers of a Sugata should indulge in the pleasures of love, the hosts of devas would say that the king was violating his duty.

The Exalted One, indeed, at all times proclaims the depravity of sensual desires. Should then the mother of the Saviour of the world indulge in the pleasures of sense?

(To take an illustration from) the jewel-caskets which are found in the palaces of princes, the Best of Men is the jewel, his mother the casket.

While he seeks a mother who was to be short-lived on earth, the Bodhisattva sees in Kapilavastu the chief queen of Suddhodana. And she was gracious, of good birth, pure of body, tender of passion, and short-lived; for of the span
of her life only seven nights and ten months remained. Then
the Bodhisattva thought to himself, “She is worthy to be
my mother.”

As he contemplates the world, in Suddhodana’s court (4)
he beholds Māya, a woman like the consort of an immortal,
radiant as the lightning’s flash.
Observing in her his mother, he said to the immortals,
“I am passing hence. For the last time I take up my abode
in a woman’s womb for the sake of devas and men.”
The deva host, arrayed in fine jewels, raised their joined
hands and spoke to him, saying, “O Man Supreme, whose
beauty is sublime, may thy vow prosper.
“We, too, for the world’s sake, and to do thee honour,
O Blameless One, will renounce the sweet enjoyment of
sensual pleasures, and go and dwell in the world of men.”
Exultantly they poured down from the sky a shower of
the bright flowers of the coral-tree, and praised him in sweet
words: “How marvellous it is,” said they, “that thou dost
not desire the abodes of the immortals, where sweet peace
reigns and where there is no tribulation nor pain, and dost not
crave for the pleasures of sense.
“Marvellous is it too that, excelling the deva hosts and
shining like a mountain of gold, O valiant Sura, thou
lightest up the ten quarters of the world.
“Thou whose intelligence is infinite excellest the
Mahēśvara and Dānava devas, the hosts of Māra, and
the stars that move in the sky.
“How then can we be other than loth to part from thee,
O Master of all that is. Thou, moreover, O Lotus-eyed
One, will become the bourne of men and devas.”
Thus, at the time and on the occasion of the departure of
him whose eyes were bright like the hundred-petalled lotus,
did the glad hosts of devas shout through the ten quarters
of the world.

3 See Vol. I, p. 175, n. 2.
4 See Vol. I, p. 55, n. 3.
6 Bhūtaanāgha-guru.

Such was the talk in the city of Tuṣita whilst the
peerless Māya, Suddhodana’s chief queen, went up to the
king and said to him—
(5) She, with eyes like a young fawn’s, radiant like a
Gandharva’s wife, and dusky, spoke earnestly and sweetly
to Suddhodana:
“Adorned with jewels, wearing my choicest raiment,
and attended by my friends, I wish to spend the night
away from you who are the joy of the Sākyans.
“O king, I would go up to the highest part of
Dhṛtarāśtra’s fair palace, to lie abed there in the lotus-like
pure abode.”

Pleased with the charming speech of his queen, King
Suddhodana with joyful intent addressed his courtiers, saying,
“Quickly let me know where Dhṛtarāśtra is. Have it
wreathed in fair flowers, and strewn with heaps of flowers,
that it be like a deva’s abode in heaven.
“Speedily make Dhṛtarāśtra resplendent with festoons of
bright cloth. Have it covered with a network of gold, so that
in appearance it be like Sumeru’s6 fair summit.
“Let an entire army, bristling with spears, arrows and
lances, at once stand guard over Dhṛtarāśtra’s sately
pile.”

The king’s orders were carried out, and when all had been
made ready his courtiers approached the king and said to
him:
“May our great protector protect the race of men for a
full thousand years yet! All is ready. The noble mansion
stands resplendent, and will give you a thrill of joy.”

Then Māya, like the consort of an immortal, rose up from
her lovely couch(6) and said to the king just as the sun had
set, “I will cultivate harmlessness towards living things,

1 See Vol. I, p. 98, n. 3.
3 See Vol. I, p. 175, n. 2.
4 See Vol. I, p. 55, n. 3.
6 Literally “of four limbs or parts,” caturanga, i.e. warriors on elephants,
on horseback, in chariots, and on foot.
8 Reading sakkhala, as in Vol. I, p. 201 (text), for sakkhala of the text.
and the chaste life. I will abstain from theft, intoxication and frivolous speech.

"I will, my lord, refrain from unkindly\(^1\) speech and from slander. I will, O king, refrain from abusive speech. This is my resolve.

"I will not nurse envy of the pleasures of others, nor cause injury to living things. And I will abjure false beliefs.

"I will, O king, follow these eleven rules of moral conduct.\(^2\) All this night has this resolve been stirring in me.

"Do not then, I pray you, O king, desire me\(^3\) with thoughts of sensual delights. See to it that you be guiltless of offence against me who would observe chastity."

The king replied, "I shall have all your wishes fulfilled. Be at ease, you who have entered upon a noble life. I and my whole realm are at your command."

She forthwith took all her thousand maidens, went up to the fair mansion, and lay down, her dear wish fulfilled.

And then on that bed of the colour of the snow-white lotus she whiled away the time in silence, contentedly calm and self-controlled.

She laid down her beautiful body on its right side, and she lay clinging to the bed as the flowering creeper clings to a tree.

Then, espying the queen on her bed, beautiful as a celestial maiden, throngs of devas came down from their home in Tuṣita and alighted on the terrace.

\(^7\) All these immortals ecstatically bowing their heads and raising their joined hands, lauded the virtuous Māyā, the Conqueror’s mother, as she lay on the bed.

Then in great excitement a large throng of deva-maidens carrying fair garlands came, eager to see the Conqueror’s mother, and alighted on the terrace.

When they had come and seen Māyā on her bed in beauty that dazzled like the lightning’s flash, they were filled with great joy and happiness, and showered on her the flowers from heaven.
And next the numerous band of the Gandharvas, comely of form, with shining bows, stood to guard him, whose mind is pure, at the moment of his descent.

The Four Lords of the world, too, stood in the air along with their retinues. "For to-day," said they, "the Exalted One is coming down to earth to bring welfare, happiness and prosperity to the world."

Along with the Three-and-Thirty devas their chief, the bearer of the wheel, stood in the air, saying, "Soon the Exalted One in his yearning for the utmost happiness of the world will make his last descent."

A great host of devas, raising their joined hands and bowing at Māyā's feet, looked out for the coming of the Conqueror from Tuṣita and uttered sweet words, saying,

"O thou who art strong with the merit won by purification, now is it time for thee to enter upon thy last existence. Thy mother is ready. Now have pity upon afflicted mankind."

"Lo, I depart." So did the Exalted One speak out and utter the happy word. And at that very moment the Conqueror's mother saw in a dream him who had won maturity of fruition.

Entering her body in the form of a noble elephant, light of step, flawless of limb, gleaming like snow-white silver, with six tusks, a gracefully waving trunk and a crimson head.

Bodhisattvas do not descend into their mothers' womb during the dark fortnight, but on the night of the full moon in the month Pauṣa. (9) Bodhisattvas enter the womb of a mother who observes the fasts, who is outstanding among women, who is joyful, distinguished, holding no intercourse with what is mean, who is gracious, pure of body, and tender of passion, is of good birth and family, comely, beautiful, renowned, tall and well-proportioned and accomplished, and who is in the prime of life, learned, wise, mindful, self-possessed, in all ways right-minded and perfect—the very best of women.

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1 See Vol. I, p. 25, n. 3.
2 Ibid., n. 2.
3 i.e. Śakra (Sakra) or Indra.
4 For the expected infinitive upeti dependent on samaya as in Vol. I, p. 204, the text here has the independent imperative upeti. An echo of the former reading seems to be found in the reading upeti of one MS here.
5 The text has "my" for se (see n. 5, p. 13) "her."

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THE BIRTH OF GOTAMA

A radiance was shed by the Bodhisattva that illumined a whole Buddha-field. Then one deva asks another:

"Why is a radiance shed by the excellent Sura which is serener than the moonbeam and is pure like gold and gladdens the lords of the Asuras and of men, and the fiery flaming hells?"

And that deva replies:

"The radiance is shed as a greeting by the liberating, sinless glory of those who everywhere succour men caught in the toils of rebirth and overcome by intoxication."

The Bodhisattva said:

"Leave your cities, ye immortals. Verily, this is not the time for their delights. Rather is it the time to raise the strongholds of old age and death with the blows of knowledge."

The Bodhisattva entered his mother's womb, thoughtful, self-possessed and right-minded.

The lion-hearted man, roaring a lion's roar, when it is the time and the occasion for him to pass away departs instantly, and re-appears in the home of a king.

(10) Who lights up all Tuṣita with lovely radiance, and now leaves the cities of the devas, him, the unsurpassed Conqueror, do I extol.

This incomparable Light of the World illumines with his beauty the whole world, including Brahmā's world and all the race of men, brahmans and recluses.

Behold this wonder and this marvel, that the powerful Master, mindful and self-possessed, has come down into his mother's womb.

That the Very Best of Men, bearing the marks of excellence, mindful and self-possessed has taken his place in his mother's womb.

As soon as the Bodhisattva had descended, this great earth trembled, shook and quaked violently six times. There was

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1 See Vol. I, p. 95, n. 3.
2 Ibid., p. 24, n. 2.
something thrilling in this quaking, something gleeful, gladdening, admirable, cheerful, assuring, graceful, joyful and serene, causing no injury nor fear. For while the earth quaked it destroyed no life whatever, whether animal or plant.

Then this earth bounded by ocean and Mount Meru quaked six times. And the worlds were made bright and lovely by the splendour of him who dispels the great darkness.

All the Nāga kings and lords eagerly gathered together to mount watch and ward.

The Four Great Lords of the world, too, watched over the Saviour of the world, lest any malevolent being harm him who was to rout the power of Namuci.

(11) Śakra, also, lord of devas, and the devas Suyāma, Santuṣita and Sunirmita, the deva Vaśavartin, Great Brahmac, and the Suddhāvāsa devas eagerly hurried to mount watch and ward over the Bodhisattva when he had entered his mother's womb.

Then thousands of koṭis of delighted devas came to Kapilavastu to guard him whose wisdom is choicest.

The city of Kapilavastu is become the chief of cities, like a city of the devas. It is all radiant with the hosts of immortals who enter it and whose coming is swift as thought.

Thousands of lordly hosts, completely stainless, quickly come to take up their stations in the sky to wait upon Māyā.

Behind them thousands of deva chiefs with spotless crests take up their stations in great numbers to guard him whose worth is great.

Behind these deva lords thousands of nayutas of Kāmāvacara devas take their places in the unsupporting air.

Behind these deva hosts again, Asuras, throngs of fork-tongued Asuras, Yakṣas of strange forms, and hordes of Rakṣasas take their places.

2. Ibid., p. 165, n. 3.
3. Ibid., p. 165, n. 4.
4. Ibid., p. 28, n. 4.
5. See Vol. 1, p. 3, n. 5.

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In this way the air, thronged by hundreds of thousands of immortals, was glorified and utterly purified, for so great was the virtue stored up by the Benefactor.

When the mighty and mindful one passed away from his abode in Tuṣita, taking on the form of an elephant of the colour of a snow-white boar,

Mindful, self-possessed and virtuous he descended into his mother's womb as she lay abed high up in the palace, fasting and clothed in pure raiment.

(12) At break of day she said to her gracious spouse, "Noble king (in my dream I saw) a white and lordly elephant come down into my womb."

When the king heard this he summoned the diviners and bade them all declare the full portent of this dream.

The diviners said in reply to the king, "He who bears the thirty-two marks has come down into the queen's womb.

"O king, you should rejoice because of him who has appeared in your family. O sovereign of earth, the heroic child in the womb is the peerless Great Being.

"According to what I myself have learnt from the teachers of old, one of two alternative careers lies before him, O valiant king.

"If he remains in the world, he will become a mighty lord, possessing treasures, powerful, always attended by victory, and with a hundred thousand kings in his train.

"But if he embraces the religious life and renounces the sovereignty of the four continents, he will become a self-guiding Buddha, the guide of men and devas."

The Śākyan lady told her dream to her gracious spouse. "I saw," said she, "a white and lordly elephant come down and enter my womb."

When the king heard this he assembled the diviners and said to them, "Do you all declare the full portent of this dream."

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1. I.e. the Bodhisattva.
2. Reading utrāsana for utrāsana. See Vol. 1, p. 164, n. 3.
4. A repetition of the above account taken from another source. Its fragmentariness is betrayed by the inconsequential punar "again", "on the other hand."
Great Brahmā said:

"The woman who in her dream has seen the sun from the sky enter her womb will give birth to one who is the woman’s jewel, her husband’s treasure. He will be a universal king.

"The woman who in her dream has seen the moon from the sky enter her womb will give birth to a son who is both man and deva. He will be a mighty universal king.

"The woman who in her dream has seen the sun from the sky enter her womb will give birth to one who bears the marks of excellence. He will be a universal king.

"The woman who in her dream has seen a white elephant enter her womb will give birth to a being as select as the elephant is among animals. He will be a Buddha who knows the Good and the True."

The queen is asked, "Whom do you bear?" And she replies, "A universal king."

"I bear a universal ruler, a choice man, a valiant king, who illumines my womb with his golden beauty, and is endowed with the marks of excellence."

But the devas in the sky acclaimed him with the title of "Exalted One," saying, "He will become a Buddha, not a universal king." And Great Brahmā recited this verse:

"You bear one who is as an elephant among men, the best of treasures, the destroyer of the force and violence of intoxication, the dispeller of dark and murky folly, the storehouse of good qualities, the possessor of boundless wealth, a royal seer, whose chariot wheel knows no obstacle, whose radiance is deathless."

The queen replied:

"As passion and malice no longer have sway over me who have conceived the seed of the king of men, there is no doubt he will be of such splendour as you say."

Again, when the Bodhisattva has entered his mother’s womb, his mother is comfortable whether she moves, stands, sits or lies down, because of the power of the Bodhisattva. No weapon can pierce her body, nor can poison, fire or sword prevail against her, because of the power of the Bodhisattva. Deva maidens attend to her with preparations made in heaven for cleaning and massaging the body. She is clothed in celestial raiment and adorned with celestial jewels, because of the power of the Bodhisattva. She obtains celestial perfumes, garlands, cosmetics and incenses, because of the power of the Bodhisattva.

Again, Mahā-Maudgalyāyana, when the Bodhisattva has entered his mother’s womb, owing to his power all her escort deem her worthy of perfect obedience and loyalty, and offer her their services. The Bodhisattva is able to see his mother. Nothing, not even a bird, passes over her. She becomes sound and healthy. She enjoys a digestive heat that is equable, being neither too cold nor too hot and thus ensuring a regular digestion. She receives the choicest solid and soft food of the best and most superlative flavour. She becomes rid of passion and lives an unimpaired, flawless, unspotted, untarnished and absolutely pure and chaste life. In the heart of this pre-eminent woman no passion arises for any man, not even for King Śuddhodana. She lives in accordance with the five moral precepts, observing them to the full.

Again, when the Bodhisattva has entered his mother’s womb..."
all Nāga kings and lords, whether born of eggs or from the womb, or from moisture, or spontaneously, enter her abode and sprinkle her with celestial sandal-wood powder, with celestial powder of *tamāla* leaves, with celestial aloe-wood powder, with celestial *kesara* powder and celestial flowers. They laud her with perfect praise, with consummate praise. And when they have sprinkled her with celestial sandal-wood powder, they sprinkle her with celestial aloe-wood powder, *kesara* powder and *tamāla* powder. And when they have sprinkled her with showers of celestial blossoms and (16) lauded her with perfect and consummate praise, they thrice salute the Bodhisattva’s mother from the right and go their way. (And all this is) through the power of the Bodhisattva.

Again, when the Bodhisattva has entered his mother’s womb all the *Suparṇa* kings and lords, the Caturmahārājika devas, the Trāyāstraṇīa devas, the Yāma devas, the Tuṣita devas, the Nīrṇāparati devas, the Paranimitavasāvartin devas, and the Brahmah devas enter her abode and sprinkle her with celestial powder of the sandal-wood and the aloe-wood. They sprinkle her with celestial powder of *tamāla* leaves, with celestial showers of blossoms, and laud her with perfect, consummate and absolutely pure praise. Then saluting her thrice from the right they go their way. (All this is) through the power of the Bodhisattva.

Again, when the Bodhisattva has entered his mother’s womb he does not occupy a position that is either too high or too low. He does not lie on his face, nor on his back, nor on his left side, nor squatting on his heels. But he sits in his mother’s right side with his legs crossed. He is not polluted by bile, phlegm, blood or any other foul matter, but remains clean. For while the Bodhisattva is in his mother’s womb he has his body rubbed with perfumes and washed clean. He is able to see his mother, while she in her turn can see the Bodhisattva in her womb like a body of pure gold and is enraptured at the sight.

Just as though a gem of beryl in a crystal casket were placed in her curving lap, so does his mother see the Bodhisattva like a body of pure gold illuminating her womb.

(17) Hosts of devas come by night and by day to inquire after his welfare. And the Bodhisattva is pleased at their doing this, and greets them by raising his right hand, but without hurting his mother. Neither the devas, nor the Nāgas nor the Yaśas, nor the Māruts, nor the Rākṣasas, nor the Piśācas leave him by day or night. Nor is there any talk of the affections there, nor of sensual pleasures, nor any other trivial talk. But they speak of nothing other than the Bodhisattva’s beauty, his comeliness, his being, his might, his complexion, his glory and his root of virtue. Their worship of the Bodhisattva in his mother’s womb does not cease. Celestial musical instruments are played, celestial scents of aloe-wood are wafted and celestial flowers and powders rain down. And thousands of Apsarases sing and dance around. The Bodhisattva’s mother laughs and talks with thousands of deva maidens. And when she falls asleep the deva maidens briskly fan her with garlands of the coral-tree. (All this is) through the power of the Bodhisattva.

Such then is this perfect descent into the womb, unsurpassed in the great system of three-thousand worlds.

And now behold another marvel, the marvel of the talk, begetting the most perfect ecstasy, that there was among that large concourse of devas.

Their was no talk of sensual delight, nor of Apsarases, nor of song, nor of instrumental music, nor of eating and drinking.

Their was no talk of jewels, nor of dress. No talk of

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1 *Mārutas*. This form of the name denotes the Mārutas, “gods of the winds” regarded as the children of Diti (M.W.). It occurs again on p. 381 (text), but the present passage seems to be the only place in the Māra, where they are mentioned along with demons or spirits like Nāgas, Yaśas, etc. In Vol. 1 marutas is used at least twice as a synonym for devas. See p. 119, n. 2, and p. 179, n. 2.

2 See Vol. 1, p. 74, n. 2.

3 See Vol. 1, p. 27, n. 2.
driving or of pleasure-gardens occurred to their minds. “Oh! Good is the inimitable light of the Leader who is strong through his merit. It outshines the worlds of men and devas.” Such is the clear-toned talk that goes on there.

(18) “Oh! Good is the conception that befits the karma of him who has won perfection.” Such is the varied talk that goes on in that gathering.

With these pure psalms of acclamation for him whose wisdom is excellent they while away the time. Such is the talk that goes on in that gathering.

And so the devas rejoice as they relate these varied themes, telling of his beauty, his complexion, his might, his excellence and his valiant conduct.

The mothers of all Bodhisattvas are delivered when the tenth month is completed.

The Sākyan Subhūti sent a message to the king, saying, “Let the queen come hither; she shall be delivered here.” The king replied that she should come and break the branch of the Sāl tree.

Quickly make ready Lumbini’s grove by clearing it of grass, litter and leaves. Make it a mass of fair and fragrant flowers, and make it sweetly smelling with scented water.

In Lumbini’s grove let sportive breezes laden with the scent of tamāla leaves diffuse an ambrosial fragrance. May the boisterous breezes be gone.

Let clouds charged with the fragrance of aloe-wood quickly descend from the sky to shade Lumbini’s grove, so that it be full of the aroma of exquisite powders.

Adorn each fair pathway with jute and wool and silken cloth, that they be like the kalpavrikṣa trees of the lord of devas in heaven.

Devas and deva maidens bearing scented garlands come to Lumbini’s grove.

(19) Wearing earrings of crystal gems and resplendent garments, and carrying fragrant garlands they come floating down the pathways of the sky.

Some carry baskets full of the flowers of the coral-tree; others baskets full of yellow sandal-wood flowers, or, again, of woven stuff.

With joy in their hearts the Apsarases, bearing garlands of land and water flowers, and gems and jewels, turn their faces towards Jambudvīpa.

Deva maidens come floating through the air, carrying full eighty-four thousand sunshades of gold and jewels.

The air, with hundreds of pennants of woven cloth flying high, is filled as though with pinacles bright with crystal and gems and coral.

And clouds of vapour like the breath of elephants glisten in the air with their fragrant flowery scents, a blend of lotus, water-lily and campaka.

Delighted serpent-lords scatter clouds of sweet-smelling vapour in the air. And there were hundreds of other marvels besides.

When Māyā, the Conqueror’s mother, surrounded by her friends, enters that fair grove, she rides on in her gay chariot, a queen like the consort of an immortal, knowing the rule of joy.

She, coming to it in play, leant with her arm on a branch of the wavy-leaved fig-tree, and playfully stretched herself at the moment of giving birth to the Glorious One.

Then ninety thousand deva maidens quickly flocked thither, and raising their joined hands, they addressed Māyā with devotion in their hearts.

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1 See Vol. I, p. 171, n. 2.
2 Ibid., p. 391.
3 I.e., the Bodhisattva’s mother will be delivered as she clings to a branch of this tree. But elsewhere in the MS. (Vol. I, p. 118) and even in the sequel of the present account, it was to a branch of the wavy-leaved fig-tree (piñaka) that Māyā clung. J. I. 52 has the same tradition as the present passage that the tree was the Sāl tree.
5 Reading sattā for karā, as in Vol. I, p. 215 (text).
7 Reading hāṭpam as in Vol. I, p. 215, (text) and in the MSS. The text has hāṭpam.
8 Reading sāmāndarika for karā, as in Vol. I, p. 215 (text).
"To-day, O queen, you will give birth to him who crushes old age and disease, a noble youth of immortal stock, honoured and beloved in heaven and on earth, a benefactor of devas and men."

"Do not give way to anxiety, for we shall render tendance to you. Only tell us what is to be done, and lo! it is all done."

Then the Four Great Lords of the world with their thick celestial tresses of hair, attended by their retinues, quickly foregathered there, and drew near to the queen from the right. And all the deva hosts hovering in the air as they attended Māyā, carrying fragrant garlands in their hands, and with their attendant escorts, presented a bright array.

Again, a Bodhisattva’s mother is not delivered as she lies or sits down, as other women are, but in a standing position. And the Bodhisattva, mindful and thoughtful, issues from his mother’s right side without doing her any harm.

For the Supreme of Men are born from their mother’s right side; it is here that all the valiant men abide when in their mother’s womb.

Why is not that side of the Conqueror’s mother rent as she gives birth to the Best of Men, and why does no pain ensue?

Tathāgatas are born with a body that is made of mind, and thus the mother’s body is not rent, nor does any pain ensue.

Tired with his stay in the womb, the Bodhisattva takes seven strides.

As soon as he is born he takes seven strides over the earth, surveys the regions of it and laughs a loud laugh.

Now listen to what the tradition says as to why he takes seven strides and not eight or six.

When the Sage, the benefactor of the whole world, was tired with his stay in the womb, he stepped forth eagerly, as it was his last sojourn there.

When he had taken his seven strides a throng of devas came floating down, and the Sage was taken up by the Lords of the world in their arms.

Then there fell a drizzling rain of celestial blossoms mingled with the powder of the coral-tree and thick with that of the celestial sandal-wood.

For a long time the exultant devas diffused the most divine incense to grace the splendour of the supremely Intelligent One.

I shall here tell, too, the tradition, the edifying doctrine as to why the Peerless Man surveys the regions of the world.

He finds not among beings, whether devas or men, one whose birth was like his, whose conception was like his.

As shining gold is the side of the Conqueror’s mother of whom the Omniscient One is born into his last existence.

As soon as he was born this was the thought that occurred to the supremely Eloquent One: "Is there anyone who is my equal in intelligence?"

"Are there any who are irkṣa by the course of recurrent birth as I am?" It is for this purpose, to have this doubt resolved, that the Kinsman of the Sun scans all the regions of the world.

Then the Prince of Speakers, surveying the regions, spies (thousands of koṭis of devas, and this is why he laughs.

As soon as he is born the devas of Māra’s world say to him, "Thou wilt become a wealthy universal king over the four continents".

But he laughs at that, and says, "You do not know me for what I am. For I shall become the Supreme of Men, all-knowing and all-seeing.

And teachers are agreed upon this eventuality, for thus was the teaching of the lion-hearted men well proclaimed.

The hero, whom his mother bore as she stood supporting

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1 Reading yasā, as in Vol. i, p. 219 (text). for yadā.
2 Arītyā. See Vol. i, p. 174, n. 3, where arītyai should be corrected into arītyevai.
3 Cērya. Vol. i, p. 219 (text) has pāṭena, "by the snare."
4 See Vol. i, p. 175, n. 1.
5 Text has me (sic) for is = ārya.
6 Viṃkam. Vol. i, p. 220 (text) has viṣṭa, i.e. "distinguished teachers are agreed upon this (elam)."
7 A number of verses inserted from another source or tradition.
her body by the flowering Sāl tree,¹ him, the peerless Conqueror, do I extol.

May the Sugata just now born stand² on the earth with even feet.³ He has taken seven strides and scanned all the regions.

And as he walked along a fan and a sunshade of their own accord⁴ followed him, lest gadflies and gnats should alight on the body of the Omniscient One.

As soon as the Sugata was born devas first received the Conqueror, and afterwards men bore the Peerless One in their arms.

The devas welcomed the Sugata who displayed the thirty-two marks of excellence, (23) and afterwards men bore the Peerless One in their arms.

The lights of men were dimmed, because the world was bathed in radiance as soon as the Sugata, the torch-bearer of men and devas, was born.

As soon as the Sugata was born his folk ran in quest of water. And lo! wells full of water, brimming over, flowed right before their eyes.

Two pitchers of water appeared, one of cold, the other of warm water, wherewith they bathed the golden body of the Sugata.

Again, because of the Bodhisattva's power, immediately after the Sugata was born there appeared amid the four million continents⁶ a twig of the holy fig-tree,⁷ the very finest of earth's produce. In the middle of the island⁸ there appeared, through the Bodhisattva's power,

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¹ See n. 3, p. 116.
⁴ Literally, "relaxed," "untied," anodaddha from an-as-a-nah. The corresponding term in Vol. 1, p. 221 (text) is anandhā, which Senart renders, "n'éprouve aucune fatigue."
⁵ Literally "in the midst of the four hundred kōpis of continents," caturmāṇāṃ dvāpatiḥśaṭiḥāṇaṃ madhye. This enumeration of continents seems to be unknown elsewhere.
⁶ Avatāra. The Ficus religiosa.
⁷ This is a reminiscence of the story of the miraculously appearing island in the account of the birth of Dipaṃkara. See Vol. 1, p. 173, p. 176, n. 2, and p. 182, n. 16.

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a forest of sandal-wood trees which became a source of delight and enjoyment to the Bodhisattva.

Then thousands of devas and thousands of Apsaras bearing fragrant garlands came to do honour to the Bodhisattva. One deva asks another, "Whither do you go?" And the other replies:

"She, the consort of the king, is about to give birth to that peerless offspring who is bright like the flower of the blossoming lotus. Here on earth he will win the highest good, overcoming Mara and his power. It is to this hero that I repair.

(24) "His body is untouched by the impurities of the womb, even like the exquisite lotus that is born in the mud of pools. Beautiful as the newly risen sun he excels the immortals in Brahmā's heaven."

Then¹ as soon as he was born in a family of the Sākyans, the Wise One took seven mighty strides. Scanning the regions of the world he laughed aloud, and said, "This, at length, is my very last existence".

And many devas held up in the sky a glittering sunshade inimitably studded with gems and pearls and outshining all others in splendour, and waved garlands of the coral-tree.

They held up in the sky a fair and golden sunshade gleaming like a shell in the sunlight, whilst they waved cunningly-fashioned fans in their hands as they hailed the Conqueror.

Two pitchers of water speedily appeared in the sky, one fragrant, pleasantly warm, agreeable and beneficial to men, the other healthful, invigorating and icy-cold.

Then on Meru's summit devas of various kinds took off their robes that were scented with all sorts of perfumes, and, standing in long ranks on all sides, (25) vigorously waved them. Six times did they make the firm earth quake.

Devas in their mansions,² resplendent in gold and silver and gems, to the sound of musical instruments looked on the Conqueror's auspicious birth. They lit up the sky with its moon, sun and stars.

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¹ Apparently a set of verses from yet another account of the Buddha's birth. They are also introduced into the account of the Buddha Dipaṃkara's birth. See Vol. 1, p. 176.
Immediately after the Bodhisattva was born five-hundred Sakyans young men with Sundarananda¹ at their head, five-hundred maidens with Yasodharā² at their head, five-hundred men-servants with Chandaka³ at their head, five-hundred horses with Kaṭṭhaka⁴ at their head, five-hundred elephants with the young elephant Candana⁵ at their head, and five-hundred stores of treasure appeared. Five-hundred kings sent messengers to greet him.

Then King Suddhodana gave orders, saying, "Now take the queen hence". In what will the Bodhisattva be conveyed? In a jewelled palanquin made by the deva Viśvakarma.⁶ Who will bear this palanquin? The Four Great Lords are standing by, and they say, "We will carry (26) the elect of beings". The Bodhisattva climbs into the palanquin along with Māyā, his mother. Śakra, the lord of devas, and Great Brahmā form an escort.

King Suddhodana gave orders to his ministers, saying, "Now lead the child, who is the strength of the Sakyans, to the temple to worship at the feet of the goddess Abhaya".¹ In obedience to the king’s command his ministers do so, saying, "We shall make him bow his head at the feet of the goddess Abhaya". But when they came into the presence of the goddess it was his feet and not his head that the young child put forward,¹ while the goddess Abhaya bowed her own head instead at the child’s feet.

Against his will the Hero, the great Saviour of the world, the Teacher of kings entered the shrine. But when they would

¹ Or Nanda, simply, son of Suddhodana and Mahāprajāpati, end, therefore, half-brother of Gotama.
² Who became Gotama’s wife.
⁴ His horse. See Vol. 1, ibid.
⁵ His elephant, which is not named in the Pali texts.
⁶ The Vedic creator or architect of the universe here becomes a deva famed for his handiwork.
⁷ See Vol. 1, p. 177, n. 2.
⁸ Literally, "his feet appeared," pāda prādhobhātā.

1 See Vol. 1, pp. 13, 20 f., and passim.
2 Uthāpantyā gañā. Senart cites B.R. s.v. utthāpant ric, "beschlies-sender Vars."
³ Reading narañāsaka for ‘tambaha’. See Vol. 1, p. 90, n. 3. The use of this epithet in the present context would seem to support the explanation suggested in the note referred to.
⁴ I.e. "successful in all things."
⁵ See Vol. 1, p. 178, n. 2.
⁶ I.e., the brahmans, among whom the experts would normally be sought.
yet. Men like the immortals stand at your gates and crave admittance.

"Because of their full clear eyes, their soft voices, their tread like that of elephant in rut, doubt arises in me whether these be men and not sons of the immortals.

"As they walk about the dust of the earth does not soil their noble feet. No footprints of theirs are seen on the ground—this, too, is a marvel.

"Stately and quiet are their gestures, noble their bearing, and controlled the range of their vision. They give great delight to all who behold them.

"And why? Because such are not the forms of ordinary men. Humans do not have such majesty as you say these have."

Then the door-keeper returned to the Mahāśvaras, and, bowing with joined hands uplifted, joyfully and cheerfully did them obeisance, and said,

"His majesty is pleased, sirs, that you should at his behest enter the valiant king's palace that is fit to be a stronghold of the devas."

When they heard this the eight-thousand Mahāśvaras entered the royal palace of the head of his unconquered race. And Śuddhodana, a stately and well-built figure, seeing the Mahāśvaras when they were still some way off, rose up with his court to meet them.

The valiant king addressed them, saying, "I bid you all a hearty welcome. For we are pleased with your appearance, your calm, your self-control, and your strength.

(29) "Here are our most honourable seats. Pray be seated at once, sirs, to give pleasure to us."

Then they who were rid of conceit, pride and arrogance, and were blameless in deed, sat down on these seats the feet of which were bright and glittering with many a gem.

After waiting a while one of them addressed the king, saying, "Let your majesty hear what the cause of our coming hither is.

"A son is born to you, O king, who is wholly faultless in body and who is judged fair by all the world and possesses to perfection the marks of excellence.

"For we, skilled in the science of signs, can recognise the marks of virtue and of vice. If it is not hard for you, we would see him who bears the marks of a Great Man."

The king replied, "Come, see my son, whose good name is secure, who brings joy to devas and men, and who possesses the marks of excellence to perfection."

Then taking in his arms the Virtuous One, swathed in delicate and soft gaily-coloured wool, he brought him whose eloquence is clear into the presence of the noble Suras.

When the Mahāśvaras observed from a distance the dignified approach of the Daśabala, they were thrilled with joy and bowed their heads crowned with glittering diadems to the ground.

Then they said to the king, "Great profit have you well

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1 Bhavi sarvātām. The form bhavi is inexplicable, although Senart does not remark on it. The corresponding passage in Vol. i, p. 225 (text), has sarva sarvatām, which would seem to suggest that bhavi hides some form (? contracted) of bhāvantā, "you." Two MSS. read bhāva. As a verb bhāvi could be construed as a 2nd aorist, 3rd sing., which might allow of some such rendering as "there has been a welcome to (you) all," or, giving it a potential or optative force "Let there be a welcome." But it seems better to put bhāva down to a scribal error, and to regard it as a truncated form inadvertently copied from the bhavatām directly below it in the next line.

2 Suryapadadeśa. See Vol. i, p. 120, n. 2.


4 See Vol. i, p. 36, n. 1; but here the word is a mere honorific title for these devas.

5 See Vol. i, p. 31, n. 2.
gained, O mighty king, in that there has been born in your family a Great Man who possesses the thirty-two marks. These are—

He has feet with level tread.
He has designs of wheels on the soles of his feet.
He has long toes and fingers.
He has broad and projecting heels.
He has sharply arched feet.
(30) His legs are like the antelope’s.
His body is divinely straight.
He can touch his knees with his hands when standing erect.
His male organ is encased in a sheath.
His body is proportioned like the banyan-tree.
His hands and feet are soft and tender.
His hands and feet are webbed.
His body is perfectly formed.
The down on his body grows in single hairs, one to each pore.
The down on his body grows straight upwards.
He has a smooth skin.
He has a [ ] skin.
He has the gait of a swan.
There is no hollow between his shoulder-blades.
His body has the seven convex surfaces.
He has an excellent sense of taste.
His skin is the colour of gold.
He has the bust of a lion.
He has regular teeth.
His eye-teeth are perfectly white.
His bust is equally rounded.
His tongue is long and slender.
His voice is like that of Brahmā.
His eyes are blue.
His eyelashes are like a cow’s.
Between his eyebrows he has a hairy mole.
His head is shaped like a royal turban.

Such is the Saviour with the thirty-two marks of excellence.

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1 Ujjeni was the capital of Avanti, “one of the four continents in the time of the Buddha, being also mentioned among the sixteen great jana-padas. It is identical with the Greek Ozeni, about 77° E and 23° N.” (D.P.N.)

2 In the Pali texts Asita, the “Buddhist Simeon,” was the chaplain of Simhahanu, father of Sudhodana, and also the latter’s tutor. See D.P.N., where reference is made to E. J. Thomas: The Life of Buddha (pp. 38 ff.) on the growth of the Asita legend. But the Mahāv., like Lal. Vist., has confused with this residential chaplain a Himalayan recluse known as Asita Devala (see below, p. 35).

3 The hymns and prayers of the Vedas.

4 The standard religious treatises.

5 Ruccha is for Sk. rūka. The Pali form of the latter is lākha, which, as well as the alternative form lāka, is found several times in the Mahāv. also. But the manuscript evidence has decided Senart to print ruccha.

6 Vākitakena (= bākitakena or bākirakena) [margina], “in the way outside of, or other than, the Buddhist way,” hence “unorthodox” from the Buddhist point of view, with especial reference to the Brāhmānic religion and asceticism.

7 Dhāra. See Vol. i, pp. 183 ff.


9 Nephew of Asita, by whom he was warned to prepare himself to profit by the Buddha’s enlightenment.
At the birth of the Bodhisattva he saw the quaking of the earth and the great radiance. He heard the entrancing and divine sounds of song and music. He saw the celestial showers of blossoms raining down, and thousands of kōtis of devas and thousands of Apsarases carrying celestial garlands and perfumes as they hovered behind and in front on the aerial paths. He saw hundreds of other wonders besides and was thrilled at the sight. He asked himself, "What is to become of Jambudvipa today? By whose power is the earth shaken today (31) and means of his deva-eye sounds of song and music to be poured forth, celestial musical instruments to be heard, devas and deva-maidens to be seen, celestial flowers to rain down, thousands of moons and suns to be seen, no fire to blaze in the thousand hells, become possessed of extreme bliss. This is what he saw with his means of seeing the boy at the right place and it was through his power and majesty that these hundreds of wonders were manifested. And Asita said, "What is Asita the seer, eager to behold his son." Here at the door of King Suddhodana, who was virtuous, powerful and mighty, and it was through his power and majesty that these hundreds of wonders were manifested. And Asita said, "I shall go and see the boy at the right place and time."

When he was sure that it was the proper time and occasion for seeing the boy, he, attended by his numerous pupils, travelled through the air by means of his magic power and reached the city of Kapilavastu. There he stood at the door of King Suddhodana's palace. The ministers and door-keeper on seeing him rose up to meet him, and asked, "Lord, what is your wish? What is the object, what is the purpose of your coming?" The seer replied, "Here at the door of Suddhodana is Asita the seer, eager to behold his son."

The door-keeper reported this to the king, saying, "Asita the seer wishes to see your son." When King Suddhodana heard of the coming of the seer Asita, who was renowned, learned and distinguished, he said to the door-keeper, "Let the seer come in." The door-keeper ran and reported this to the seer, saying, "Let his reverence enter."

The seer came in. The king, with his court, on seeing him rose up and said, "We greet you, sir. Pray be seated." The seer hailed the king and sat down. Then the king asked, "Lord, what is the reason for your coming?" The seer replied, "I wish to see your son."

At that time the boy had achieved a tranquil concentration, and they thought he was asleep. So the king said to the seer, "Lord, wait a little. Just now the boy is asleep." The seer replied "Your majesty, the boy is not asleep." The king went close up in front of the boy (32) and saw that he was awake. He marvelled at the seer, and concluded that he must be a seer of great power.

The king then gave instructions that the boy be brought in to the seer. And the boy, borne on a soft rug of antelope skin, was brought in. The seer, perceiving even from a distance the marks of a Great Man on the boy's body, lifted his joined hands to his head and rose up. He greeted the boy reverently and inspected his thirty-two marks of a Great Man.

Afterwards in the palace the seer heard the report that the boy was to become a universal king, for the diviners had so foretold. But the seer thought to himself, "This boy will not become a universal king. He will become a Buddha in the world." For the seer saw that those marks were such as belonged not to a universal king but to a Buddha. "He will become a Buddha in the world," said he, "But I ere long shall reach my allotted span, and I shall not behold this jewel. I shall not hear his preaching of the dharma. I shall not see his excellent company of disciples." And the seer cried and wept.

The king, with his court, on seeing Asita the seer weeping, became distressed, and asked him, "Why, Lord, do you weep on seeing the boy? I hope that you do not see any misfortune awaiting him. When he was born the earth quaked six times, and a radiance appeared in the world. He was adored by thousands of devas. There were showers of celestial blossoms, and the sounds of thousands of celestial instruments being played poured forth. When the boy was born there were also born in Kapilavastu five hundred other boys, five hundred girls, five hundred bondsmen and bondswomen, five hundred elephants, and five hundred horses. Five hundred stores of treasures were revealed, and five hundred kings sent messengers with greetings. And there were other marvels and wonders.
besides. And yet you, sir, weep on seeing the boy. Assure me, therefore, that you do not see any misfortune awaiting him."

The seer replied, "Your majesty, (33) it is not that I see any misfortune for the boy. At some time or other, in some place or other such Great Men do appear in the world. For your son stands revealed as a Great Man. He will preach the dharma which confers calm, and will work as a Buddha. And so, your majesty, it is because I see this great misfortune of my own that I weep."

And the seer, having explained one by one, the four meanings of the marks, proclaimed, "He will become a Buddha in the world," and then went his way.

Put aside all hindrances, and calmly listen to me as I relate how Asita the seer wept at the birth of the Śākyan child.²

There was a great seer, Asita by name, who dwelt in the region of the Vindhyas. His wealth of merit was assured. He was high-minded, and sprung from great Kapila's head.²

He was proficient in the āraṇyakas and Sāstras, and master of the five branches of the higher knowledge. He dwelt on Kailāsa's summit, like a lord of wealth, albeit a lord of a cave.

He abode at the head of a forest glade, living austeroity on roots and wild fruits, along with his pupil Nālaka and many others.

He ensued the path of the ten moralities, happy in his calm and self-control, and exhorted others. He was a seer who had attained the perfection of all good qualities,¹ and was endowed with the perfection of morality.

On a time there was shed a rich radiance, and the uttermost ends of the world were gladdened and amazed. All beings became extremely blessed, and the earth shook.

And the seer as he sat there saw flowers of the coral-tree and celestial blooms from heaven fall on the surface of the earth. (34) Asita saw the sky bespangled with hundreds of jewels, and thousands of deva maidens running along the paths of heaven.

In the grottoes of the mountains he heard the sweet musical strains of the Kinnaris,³ which checked the mountain streams as they ran between the banks, their waters laden with flowers.

He beheld a rich radiance all around in the ten quarters, like the splendour of the newly-risen sun in all its might. When he had seen these and many other marvels, Asita in his astonishment became thoughtful.

"Why now," thought he, "does the great earth quake, and why do drums roar in the paths of heaven? Why is the world bathed in radiance, and why do flowers rain down?"

"The moon and sun shine not, and the dark-blue water of the ocean trembles; the flower-strewn waves look like an expanse of lotuses."

"And all these fair trees are laden with blooms out of season, and give forth at the same time the sweet fragrance of flowers and fruits."

"To-day no fire blazes in the thousand hells, nor do the dismal regions between the worlds know aught of affliction."

"Nor do hunger and thirst arise in the body as before. My heart is glad. What, I wonder, is toward to-day?"

"Why now is this exceeding loud laugh raised in the

¹ See below, p. 40.
² A metrical version of the Asita legend.
³ Mahākapila-uttamāyagamhi. Literally, "sprung from the hair (utama-māda, cf. Pali) of great Kapila." The legend here seems to be peculiar to the Mānav. Senart compares the birth of Kriṣṇa and Balarāma from two hairs of Hari's head. It is worth noting also that Asita's home is put in the Vindhyas, and not the Himalayas, the usual home of ascetics and seers, including Kapila himself (see Vol. 1, pp. 296 ff.). Immediately below, however, Asita himself is said to dwell on Kailāsā (Kailāśa), a range of the Himalayas.

² Evidently for the usual āraṇyakas, "forest" treatises.
³ Rucakṣam śrīttim. See p. 27, n. 5.
⁴ See Vol. 1, p. 3, n. 4.

¹ Reading sarvaguna for darṣaṇa. So Senart.
² The text has kālpačāpa, but this word appears in Senart's index at the end of vol. 3 with a question mark. Possibly the meaning is simply "flowers that last a kāla," hence "celestial." Cf. kālpavrikṣa, Pali kalpanukkhā, the name of a tree in Indra's heaven. (See Vol. 1, p. 118.)
³ Female Kinnaris. See Vol. 1, p. 54. Mount Kailāśa is again mentioned as the home of the Kinnaras on p. 97 (text).
⁴ Na vibhānti, Senart's conjecture for impossible MS. readings like navayāt, navavatāt, and navaratāt.
⁵ Uttarāyana, "upper cover," or, perhaps, pāda-mātārāyana means a "surface bluer than (literally 'beyond ') the lotus."
THE MAHVASTUĀ

eastern quarter? Why do deva maidens hurry with sandalwood powder in their hands? (35) "What mighty man has to-day been born in Jambudvīpa? Through the glory of what glorious man is such great might revealed?

"Of whatsoever else in the world such things are a sign, 'tis certain that such portents occur at the birth of Buddhas."

He hears hosts of immortals from the skies alighting on the earth, and saying, "The Saviour of the world is born. He will become a Buddha who is his own guide." Enraptured, then, at hearing the hosts of devas in the air proclaiming, "To-day, the Buddha, a scion of heroes, has been born in the world," the seer, with his deva eye, surveyed the whole of Jambudvīpa, and saw that a son was born to Śuddhodana in the clan of the Śākyans.

And when he had seen all this, the rumour of enlightenment arose in the regions, and the sound of the Buddha's name went abroad. (And he said) "I shall see him in due time."

They, carrying hatchets in their hands, wearing black robes of antelope skin and cloaks of black fibre, came bearing fruits and water. The seer travelled through the unsupporting air in the path of the wind. By calling forth his magic power he arrived at Kapilavastu in an instant.

At the foot of the Himalayas he descried a delightful city bathed in sunlight, and impregnable to foes. Verily it was as delightful as a city of the Three-and-Thirty devas. And the seer entered this city in order to see the Śākyan.

He entered the city which was radiant and whose markets were busy in selling and buying. It was thronged (36) by joyful people, happy warriors on horseback, on elephants, in chariots and on foot.

With cheerful heart he approached and entered its bright gates—the abode of Śuddhodana, an abode like that of the king of the devas.

He saw the upper chamber of the palace, with the fair windows of its gables and attics open, gleaming like a brilliant mountain-top in the sky.

On the front of the mansion were pinnacles resplendent with silver, and its corners gleamed like the flame of the sacrificial fire.

The inner apartments were fair like pellucid shells. They sparkled like brilliant little suns or like moon-shaped ornaments.

There were seen rays like lightning flashes thrown out by the well-wrought panels of beryl and by the rows of house-bolts.

There were seen arched portals of gold like burning fire,

1 Lacuna in the text, which is obviously to be filled in by an adjective of such meaning to go with namasā.

2 Harmiya, Vedik harmiya, BSk. harmika (Divy. 244). Here it is compounded with paśāka, "terrace."

3 This is a difficult compound. gaṇāḥ (Pali gaṇahā, Mhs. ix. 15, 17), literally "ox-eye" denotes "a window" especially a dormer or attic window in a gable. Vāra is, of course, a mere conventional epithet, "fair." Sarāṇa, "refuge," has also the meaning of "private apartment" or "closet" (see M.W.). And as the allusion here is to the upper story of the palace (Asita, besides, was coming in from the air) it may be rendered "attic." But paśāhā "cage" can only be rendered "window" on the analogy of its use in Pali in the compound sthapāhāra ("lion-cage") to denote "window," and apparently a dormer or attic window especially. (See Mhs. xxvi, 16; J. 377: Dkā. 1.191). Vibuddhā "blossomed" is taken in the sense of "opened out."

4 Literally "like made moons," kṛīḍā va candrānī, or, following a suggestion by Miss I. B. Horner, "like shaped moons," which may equally be understood as alluding to ornaments in the shape of moons, whether crescent or full. Senart doubts the reading, however, and as an alternative for kṛīḍā, one may tentatively suggest hāntā, "like lovely moons." Although the compound sthapāhāra might seem to refer to the actual window especially, it is better to make the allusion to be sun-shaped ornaments "little suns." For oriental ornaments of these shapes, see Isaiah 3:18, where the word translated "candle," is possibly to be taken instead as the equivalent of the Arabic χαμάν "little suns."

5 Literally "colours," varāṇāi.

6 Literally "spread," sapā, from sap "to streu."
like the clear sun, that flashed like moon-shaped ornaments. Everywhere ruling elephants, like monsoon clouds, like clouds that yield rain, come forth adorned with star-like ornaments.

Everywhere kittens fall down suddenly, for they are frightened by the peacocks that strut about.

Everywhere cuckoos in aviaries sweetly call; everywhere parrots and sārikas flutter about like ropes of pearls.

(37) It was a fair citadel built square to all points of the compass, and well laid out, impregnable to foes, and thronged by wearers of the sacred cord.

On the ground with its heaps of jewels and piles of other splendours a lion sits and starts frightened by the peacocks that strut about.

Animals, but was well supplied with slaves and courtesans: parrots and peacocks, like monsoon clouds, like stars fixed, flutter about like ropes of pearls.

The palace was crowded with servants and hundreds of carriages, full of nobles, and pervaded with a sweet fragrance, and crowded with eunuchs in red-and-white garments, did Asita enter.

The palace was crowded with servants and hundreds of carriages, full of nobles, and pervaded with a sweet fragrance, as the recluse reached the door unhindered.

Crowding the hall, he saw women standing still or moving about, holding scimitars in their hands, and exceeding fair to look upon as they gossiped.

**Notes:**

1. Miss I. B. Horner points out that in Indian mythology these life-giving clouds are thought of as elephants, which once had wings and roamed the skies.
3. The text has suvānīdham from su-ap-eyad, but in his note Senart discusses the form suvaṇṇādham, "bien percé," i.e. with loopholes. But he doubts the correctness of the reading. It has, therefore, been thought better to emend into svaradhātam, on the analogy of svaradhūta in Vol. 1, p. 9 (text), "divided," "laid out." Cf. svaradhūta in Pali (A. 1, 141, M. 3, 167).
4. This stanza is very obscure. "Lion" is sīka (Pali for siṁka). The obscurity is worse if Sīka is taken as a proper name, for there is no one in the story to whom the name can be referred. Viṣṇu of the text, which could only be construed as "(the sun) which had entered" (i.e. past part. pass. for active) has been emended into dvijaṃ, "which had been seen." The Māv. almost invariably prefers the compound pra-vīś to the simple vīś. The form vālāsīkā is found in Vol. 1, p. 348 (text). See note p. 294 of translation.
6. Name of a Brahman clan.
7. See Vol. 1, p. 298.
8. Name of a Brahman clan.
9. Senart explains the first word with reference to Pali osaraṇaṭṭha given by Childers as meaning "resort" (here "hall"). Bhārata is used figuratively, being applied to what fills instead of to that which is filled or "laden."
And when he had taken him in his arms and seen that he bore the thirty-two marks of a Great Man as well as the lesser characteristics, he wept and sobbed. 1

Seeing his eyes welling with tears King Śuddhodana asked him, "What, I pray you, is this sadness that has come over you on seeing the child?"

"I want to hear, brāhmaṇa, why you weep on seeing him who, on the day he was born, took seven strides to the north."

"Why do you weep, brāhmaṇa, on seeing him, on the day of whose birth devas stood in the air carrying sunshades and fans?"

"I want to hear, brāhmaṇa, why you weep on seeing him, on the day of whose birth the whole world was bathed in radiance."

"I want to hear, brāhmaṇa, why you weep on seeing him, on the day of whose birth two springs of water welled up in the sky."

"I want to hear, brāhmaṇa, why you weep on seeing him, on the day of whose birth devas scattered powder of the coral-tree."

"I want to hear, brāhmaṇa, why you weep on seeing him, on the day of whose birth the inanimate earth quaked."

"I want to hear, brāhmaṇa, why you weep on seeing him, on the day of whose birth the dark-blue water of the salt ocean trembled."

"I want to hear, brāhmaṇa, why you weep on seeing him, on the day of whose birth drums roared in the sky."

"I want to hear, brāhmaṇa, why you weep on seeing him, on the day of whose birth five hundred Sākyan lads were also born."

"I want to hear, brāhmaṇa, why you weep on seeing him, on the day of whose birth five hundred Sākyan maidens were also born."

"I want to hear, brāhmaṇa, why you weep on seeing him, on the day of whose birth five hundred bondsmen were born for me."

1 The text has akṣaṇḍaṭalamaṇo, which can only mean "like Ākṣaṇḍaṭa," i.e. "the Destroyer," an epithet of Indra. Even if there were a well-known episode in which Indra wept, the simile would be very forced and unnatural. Ākṣaṇḍaṭala samāna has, therefore, been emended into Ākṣaṇḍaṭa phasamāno, literally, "being with tears in his throat," i.e. "sobbing."
"He will become a Buddha, omniscient, with power over all things in his well-proclaimed dharma and Discipline. But I am old, and hence I weep.

"And yet I have no fear of death. For how can a man be born and not die? I weep because I shall not see the peerless Buddha.

"Verily, I have no fear of death. For how can a man be born and not die? I weep because I shall not see the Sangha with its ocean of virtues.

"Verily, I have no fear of death. For how can a man be born and not die? I weep because I shall not see the Sangha with its ocean of virtues.

"Verily, I have no fear of death. For how can a man be born and not die? I weep because I shall not see the peerless Buddha.

"Verily, I have no fear of death. For how can a man be born and not die? I weep because I shall not see the Sangha with its ocean of virtues.

"I weep because he who, himself awakened, will awaken this race of men so long lulled to sleep by material joys, now stands revealed when I am old.

"I weep because he who, himself released, will release this race of men bound in the fetters of passion, now stands revealed when I am old.

"I weep because he who, himself released, will release this race of men bound in the fetters of folly, now stands revealed when I am old.

"I weep because he who, himself healthy, will also render others healthy, now stands revealed when I am old.

(42) "I weep because he who, himself griefless, will also render others griefless, now stands revealed when I am old.

"I weep because he who, himself free from pain, will also render others free from pain, now stands revealed when I am old.

"These fortunate men and devas will see the King of dharma setting his wheel a-rolling in the city of Kāśi. But I am old and therefore I weep.

"These fortunate men and devas will see the ambrosia shared among the noble throng. But I am old and therefore I weep.

"Sickness, old age and death are great stumbling-blocks to men. Now a comforter has arisen. But I am comfortless and therefore I weep."

When the seer had pitifully and tremulously uttered these many lamentations, he lauded the excellent, self-controlled Man whom he had just seen.

"I have come eastwards," said he, "seeking the Supreme Man, for rare is the appearance of Buddhas who tame the untamed."

Then he walked round the Bodhisattva several times keeping him on his right. To the king he said, "I am going. Let your majesty safeguard my well-being."

[When he had returned home he said to Nārāda:]

"When you hear news of the Buddha go to the presence of the Supreme Guide. Live the good life and let his words be your counsel.

"So be it," said Nārāda when he heard these words.

(48) He embraced the religious life and became the foremost of his class, an Arhat who had shaken off his lusts.

Sing the praises of the kinsman of Kātyāyana, who is

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1 Literally "stumbling-block makers," antarāṣṭhadhāra. The rendering of antarāṣṭha as "stumbling-block" is due to Lord Chalmers (Furth. Dial. 1, 99). It has been adopted also by Miss I. B. Horner in Book of the Discipline (3, 21), where she has a valuable note on the word.

2 Karuṇāyantā, which must be taken in a middle sense.

3 Vepitā, see preceding note.

4 Alapītā bahāni.

5 Cf. Vol. 1, pp. 42, 43, 93, 96, 190, 224; Sn. 559, 560, 998.

6 The text here has snigdhabhavatim bhamāndetu. The former word, as Senart remarks, gives neither sense nor a suitable measure. The translation above has been based on a tentative emendation into snīghāsvaritam, "an easy or comfortable way of life." Cf. the use of snīgha in the phrase pṛciṣṭhāti to the health of.

7 Not only does the following verse, in the MSS, come before the farewell address to the king, but it contains nothing to indicate that the words were spoken to Nārāda—we are left to infer this from the next verse. Not only is there this textual anomaly, but also the strange intrusion of Nārā (for whom see below p. 95, n. 52) into the Asita story. For, as has been seen (p. 27) Asita's nephew whom he exhorted to accept the coming Buddha's teaching was named Nālaka. Lal. Vist. calls him Nāradatta.

8 See Vol. 1, p. 1, n. 4.

9 So is Nālaka called Kātyāyana in the Tibetan version.
named Nārada, a son of the Conqueror, who dwelt in the wood, the elder who has passed completely away.1

Sing the praises of him who is released and rid of attachment to existence, who is utterly at peace and free, with every remnant of existence destroyed—the elder who has passed completely away.

The Bodhisattva was proclaimed by Asita to be destined to become a Buddha on each of four grounds. What four? The clearness, the regularity, the fundamentalness and the unimpaired excellence of his characteristics.

Exalted Buddhas have eighty secondary characteristics.5 They have their nails long, copper-coloured, and glossy. Their fingers are rounded, beautiful and regular. Their veins have no knots and are concealed. Their ankles are concealed and compactly formed. They have even and level feet. Exalted Buddhas have perfect sexual organs. Their radiance extends shaped, and well-knit, and soft as cotton. The lines on their hands are deep, unbroken and undimmed. Their limbs are soft, flawless, superb, well-proportioned. Their knee-caps are curved. Exalted Buddhas have round bellies curve well-squared heads. Their hair bears the figures of a red colour. Their tongues are soft, slender and red. Exalted Buddhas have voices like the sound of an elephant's bell, are lovely, large and regular. Their nails are deep, unbroken and even teeth. Their noses are high but not too large. Their eyes are dark like the dark-white lotus. Exalted Buddhas have dark, glossy eyebrows and large equal ears without defect. Exalted Buddhas have their faculties unimpaired, unmarrined and well-controlled. They have most exceptionally proportioned foreheads. Their hair is dark, thick, shiny, carefully combed, growing without a break or interruption, soft, glossy and fragrant, with its tips curled. They have well-shaped heads and their hair bears the figures of the Svastika, Nandyavarta and Muktiika signs.

1 Utsada, see Vol. I, p. 6, n. 1. Dhsg. has utsāha-kaśāra-ta "having vigorous limbs," while Mvyut. (No. 30) has utsadāqātra with protuberances on their limbs.

2 Uccha. This meaning is given in M.W. with a (?)

3 Reading either abhāguna "not crooked" as in Dhsg., or abhaguna "unbroken," as in the text.

4 Text has abhaguna, again. Lal. Vist. has ajīhna and Mvyut. anupāra.

5 Pariṇātā. This is synonymous with the following acchīma. Lal. Vist. and Mvyut. have anupāra.

6 Or, "like the dark and white lotus," the pupil being black and the ball white. See Dhsg, n. p. 58 of "Anecdotz Ozoeniasia" edition.

7 Aparītā. Partīta is Bsk. corresponding to Pali partita "small," "little," "inferior." According to the P.E.D., "The Bsk. form may be a re-translation of Pali partita, which may correspond to Sk. prarīpta, pp. of pra-ric, meaning "that which is exceeded," i.e. "left (over or behind)."

8 Byūtī, "turned in different directions," "parted (?)" so interpreted by Senart on the analogy of Pali partita, which may correspond to Sk. prarīpta, the text meaning "that which is exceeded," i.e. "left (over or behind)."

9 Literary "like the bimba," the fruit of the tree Monodrica monadelpha, which, when ripe, is of a red colour.

10 Reading abhāguna, or "unbent," "not crooked," which would make this characteristic correspond with No. 15, ajīhna-pādekkha in Lal. Vist., p. 160 (Lefmann’s edition).

11 Abhāguna. It would seem better to read abhāguna, "unbent," "not crooked," which would make this characteristic correspond with No. 15, ajīhna-pādekkha, in Lal. Vist., p. 160 (Lefmann’s edition).

12 Literally "like the bimba," the fruit of the tree Monodrica monadelpha, which, when ripe, is of a red colour.

13 Abhyāyadāna, "not beyond their (due) compass," abhi having the force of ati. Cf. nāthāyāta next page, and nāthāyātavacanatā in Dhsg. (i.e.)
These are the eighty secondary marks on the body of the infinitely wise Buddha, and with the body of the deva who is above all devas, the Supreme Man, is always adored. Since there are on his body the thirty-two praiseworthy marks and the eighty secondary characteristics, and since his radiance extends a full fathom, (45) how, verily, can the wise not have faith in him as the Conqueror?

If a man were to have the merits of all beings a hundred-fold he would not acquire for his body a single one of these characteristics.

GOTAMA'S YOUTH

King Śuddhodana, his women-folk and a young boy were out walking in the pleasure grounds. As the Bodhisattva strolled in the pleasure grounds he came to tilled lands where he saw some ploughs at work. These ploughs threw up a snake and a frog. The young boy took the frog to eat, but threw away the snake. The Bodhisattva saw this, and became deeply stirred by the sight.

Pleasure, the body and life itself are burnt out together. Now I shall attain deathless release from existence. For I can not check my exertion, which is like the flow of the ocean's water on the sea-shore.

The Bodhisattva was sitting in the shade of a rose-apple tree in the forenoon, and the shade did not leave him as the sun's rays moved round. He stayed there immersed in the first meditation, which is accompanied by applied and sustained thought.

Devas recited verses in reply:

It is the son of the Sākyan king, the scion of a kingly race. Adorned with his many radiantly beautiful and excellent marks, he is resplendent like the newly risen sun. Here alone in the wood, absorbed in meditation, is the prince. This power of magic is the sign of him who is blessed with hundreds, yea, kōṭis of good qualities. For he is the true light that has appeared in the blinding darkness. He will attain that dharma which will comfort the world of life.

The Great Sage has appeared in a world that was scorched by the fire of lusts. He will attain that dharma which will gladden the world of life.

Through the wild wastes of the ocean of sorrow a goodly course has been found. He will attain that dharma which will lead men across the world of life.

1 The first line of this stanza is very corrupt and Senart has practically substituted for it a line of the parallel passage in Lal.Vist. (p. 128, Lefmann).
2 For the word trasastra (p. 117) translates "extrêmement... étendu"; two of the Mhvu. MSS, have respectively tenakastra sasthāvāra and tenakastrastosasmāhāvāra. These readings would seem to suggest that the original text described Mount Meru as the home of animal and plant life, trasa sthāvāra (Pali tasākhāvāra), in addition to precious stones. It is also worthy of note that the same MSS. have for the word restored as guja, "elephant," the word jangama, the very synonym which at Mhvu. 1. 207 replaces trasa in the compound trasasthāvāra. But tenaka and tenaika seem beyond the possibility of emendation.
3 The forest of Vṛindā near Mathurā.
4 Literally, "whose sign is this power of magic," kasya lakṣmy nivarteti riddherbalam.
The three-fold world was lost in the wilderness of recurrent birth. He, with his vision, will point out the most excellent Way.

During the long night the sons of men were bound to the way of rebirth. But he, the king of dharma, will set their fetters loose.

(47) When men are abused they yearn for a brave champion. In council they yearn for a wise man, and at meal-times they love to honour a dear friend.1

When it was time to eat the king asked for the boy, “Where will the boy take his food?” asked he. When they heard the king, chamberlains, eunuchs, grooms and dwarfs ran out in all directions in search of the boy. A chamberlain saw the boy meditating in the shade of the rose-apple tree, and though the sun’s rays moved on the tree’s shadow did not leave the boy. Seeing this, the chamberlain was amazed, and thought that the boy was greatly blessed in that a lifeless thing like the shadow of a tree was not willing to leave him. 2

The chamberlain reported this to King Suddhodana, saying,

The orb of the darkness-dispelling sun goes round, O king, but the rose-apple tree’s shade does not leave Siddhartha, the possessor of the pure, noble and best marks, as he meditates in the shadow of it, immovable as a mountain.

When the king had heard the chamberlain he went to the boy and saw him in the shade of the rose-apple tree. In his amazement the king said:

He is like the sacrificial fire on a mountain top, like the moon amid the starry host. The sight of him shining like a lamp as he lingers there immersed in meditation, stirs my whole frame with joy.

And he said, “Blessed surely is he to whom unconscious

1 This verse, a sort of adage as Senart says, is introductory to what follows, having no connexion with the preceding verses.

2 Literally, “the unconscious shadow does not leave him,” acastāṇā, chāyā na jaḥāti.


When the Exalted One had gone forth, had awakened to the unsurpassed perfect enlightenment and had set rolling the excellent wheel of dharma, it came to the ears of the monks that when as a boy he was distributing jewels to the young women, Yasodhara had bashfully caressed him. A monk asked the Exalted One, “How, Lord, was it that Yasodhara bashfully caressed thee when thou wast a boy?” The Exalted One replied, “Monks, verily, that was not the first occasion for Yasodharabashfully to caress me. There was another occasion.” The monks asked, “Was it so, Lord?” And the Exalted One replied, “Yes, monks.”

3 Or “hugged,” allinā, literally “adhered, clung to.” (On form see p. 413 n. 1). Cf. the Pali formula altiyati helāyati mamāyati mamāyati, e.g. M. 1. 260, altiyatha helāyatha, “hug and cherish” (Lord Chalmers), and S. 3. 190, where the translation renders the first two verbs by “delight in and be amused by.”

4 This Jataka is so called in the colophon (p. 64, text), but none of the various meanings of mañjari would seem to make it an appropriate title. Most likely the word should be emended into matisar, “miser,” (Pali maccharin). For the theme of the story is the vice of miserliness, and, apart from the nidāṇa, this Jataka closely corresponds with the Pali Sudhākhaṇa Jātaka, No. 535 Fausböll (J. 5. 382 ff.), which has the same characters and practically identical gāthās.
Once upon a time, monks, long ago, in the city of Benares in the province of Kāshi there was a brāhmaṇ of the Kauśika[1] clan. He, seeing the peril of sensual delights, went forth to the Himalayas to embrace the life of a seer. There in the Himalayas, on the banks of the Ganges, he built himself a hermitage, and, by long devotion to the practice of vigilance after the brāhmaṇ way,[2] he achieved the four meditations and realised the five branches of the higher knowledge. (49) He could touch the moon and sun,[3] and was, in short, a seer of great power and might. But he had not the virtue of generosity.

Now a relative[4] of his died and was reborn among the Gandharva devas as a Gandharva named Pañcaśikha. In his life as a deva he remembered Kosika. “I wonder,” said he, “in what region Kosika spends his life, or is he dead?” He concentrated his mind on the matter, and then saw that Kosika had embraced the life of a seer and was dwelling in a hermitage in the Himalayas on the banks of the Ganges, but that he had not the virtue of generosity.

Pañcaśikha therupon acquainted Sakka, lord of the devas, with this, saying, “He who, when I was a human being, was a kinsman dear to and beloved by me, has now embraced the life of a seer and dwells in the Himalayas on the banks of the Ganges. But he has not the virtue of generosity. For his sake let us go and urge him into the way of charity.”

Then for the sake of the seer Kosika, Sakka together with Candrama and Sūrya,[5] Mātali, his charioteer,[6] and the deva

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1. The text throughout refers to him as “the Kauśika,” i.e. a member of the Kauśika clan, but it simplifies translation to speak of him as “Kosika,” that is, to call him by his clan name. In the Pali Jātaka the corresponding character is Kosiya or Maccharikosiya (“the miserly Kosiya”). Kosika (Kosiya) was the name of a brāhmaṇ clan, several members of which are named in the Pali texts (See D.F.N.). There was one actually living in Gotama’s time who from his miserliness was dubbed Maccharikosiya, the exact name of the mythical character in the Sudkhābhojana Jātaka.

2. Yāhikahena mārgena. See p. 27, n. 6.

3. This is one of the riḍḍhās (riḍḍha) at S. 5. 282, etc.

4. Ṛṣabha, Pali Rāta. But in the Pali version Kosiya is Parāśikha’s son and successor. In that version, too, all the other characters are mutually related. Kosiya was the fifth in descent from the wealthy householder who was reborn as Sakka, and whose successive descendants were reborn as Canda, Suriya, Mātali and Pañcaśikha.

5. Devas of the sun and moon respectively, in Pali Canda and Suriya. See preceding note.

I neither buy nor yet do I sell. I have no store of food at all. The food I have is scanty; 'tis but a small measure of grain, and not enough for four.

Sūrya said:—

"Vain is the sacrifice and vain the desire\(^1\) of him (51) who, when a guest is seated with him eats his food without sharing it.

I tell you, Kośika, to eat only after sharing. Thus will you enter on the noble path. He finds no happiness who lives for himself.

Mātali, too, arrived, and Kośika said:—

I neither buy nor yet do I sell. I have no store of food at all. The food I have is scanty; 'tis but a small measure of grain, and not enough for five.

Mātali said:—

"Real is the sacrifice and realised is the desire of him who, when a guest is seated with him, only eats his food after sharing it.

I tell you, Kośika, to eat only after sharing. Thus will you enter on the noble path. He finds no happiness who lives for himself.

Śakra too arrived, and Kośika said:—

I neither buy nor yet do I sell. I have no store of food at all. The food I have is scanty; 'tis but a small measure of grain, and not enough for six.

Śakra said:—

As one who sacrifices to the Sarasvati and to deep Gayā\(^2\)

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\(^1\) Reading samāhita, as in J., for samāhita of the text.

\(^2\) The text here is very unsatisfactory. As printed it reads, Sarasvatīm

That is, as the Commentary suggests, sacrifice to a stream or pool brings its reward only for the Analogy of the Pali, Mātali’s sacrifice. (For Mātali’s gāthā, but merely the idea that charity is as effective as such Mātali’s gāthā, may be put in the mouth of Sakka as Pañcaśikha. But there does not seem to be much merit in being awakened by music; one need not be a musician. It would seem, therefore, that the text of J. is here defective.

Śakra replied:—

Candra and Sūrya, they are here, and this one is Mātali, the charioteer of the devas. I am Śakra, the lord of the Three-And-Thirty devas. And this one here is Pañcaśikha. The labour,\(^3\) the drum and sounds of tambourine wake up from sleep him\(^4\) whose food and drink Pañcaśikha receives, and when he awakes he rejoices.\(^5\)

In our former lives,\(^6\) you were our kinsman, but now you

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\(^3\) Pāpiṣvara—a musical instrument played with the hand.


\(^5\) I.e. in the music. The allusion here is to the musical abilities of Pañcaśikha, the commentator. (See D.P.N. for references.) He pays, that is to say, for any hospitality given him with music. For once, the Mhva. is fuller and clearer than J. The latter reads:—

Pāpiṣvarā mutūgā ca murajālambarāṇī ca sutram etam pābodhenti, paśibhūdāhā ca nandati.

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Here the labours, etc., awake Pañcaśikha, which is the exact opposite of what the Mhva. says. J. introduces the verse as being Sakka’s eulogy of Pañcaśikha, but there does not seem to be much merit in being awakened by music; one need not be a musician. It would seem, therefore, that the text of J. is here defective.

\(^6\) Senart assumes a lacuna before these words, and remarks on the co-incidence that both here and previously (p. 49, text) a lacuna occurs precisely where reference would be expected to be made to Pañcaśikha’s transformation into a dog. But as has already been suggested, the latter lacuna is obviated by a transposition of the text, although we would still be left without an explicit statement regarding this transformation. As for the second of Senart’s lacunas, a comparison with J. would seem to suggest that, if it really exists, it does not represent the omission of a reference to Pañcaśikha’s being changed into a dog. Really, however, we have to do not with lacunas, but with the discorncering brevity of the prose connecting the gāthās, which are left to tell the story themselves. In view of the abruptness with which the gāthās are introduced, the second lacuna need be no more than the omission of Pañcaśikha āha. But even this assumption is unnecessary, and the following verses may equally well be put in the mouth of Śakra, the speaker of the preceding verses. For, according to J., Śakra was as much of a jātīm ("kinsman") of Kośika as Pañcaśikha was.
are a sinful miser. We are come hither out of compassion for you, to prevent you from passing in sin to hell.

They who are misers, given to wrath and sin, (53) who scorn the brähman and the recluse, after their lives of evil deeds pass at death to hell.

But those who in this world wisely and cheerfully make gifts to brähmans and recluses, after their lives of virtue here pass at death to a state of bliss.

Kośika replied:

Now this very day I shall begin to live a life of virtue and make gifts to brähmans and recluses. I shall give them meat and drink. I would not even drink ambrosia without first sharing it.

As I thus give at all times, all my wealth will soon be spent. Hence I shall pass to a state of bliss, having cast away these inordinate desires of mine.

On the lordly height of fair Mount Gandhamādana the daughters of the lord of devas lived in care-free joy.

Thither came a noble seer universally honoured,6 carrying in his hands a flowering bough of the goodliest of trees.

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5 One of the five mountain ranges that encircle Anotatta.

6 Sees D.P.N.

2 Another instance of the abrupt introduction of gāthās without any introductory prose. In J., however, we are told of how Kośika retired to the Himalayas where he lived to old age. In the meantime Sakka’s four daughters, Hope, Faith, Glory and Honour came to Mount ManosiLa in TavatiDa, where Nārāda, a brähman seer, had gone to rest for the day. The nympha asked him for a branch of the flowering coral-tree which he held in his hand.


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1 Literally, “of us,” mo. See Senart’s note Vol. 1, p. 601, where instances are given of the use of this form for nom. acc. and gen. pl. But we should, perhaps, here read no, as in J.

Senart’s text here is sharply at variance with that of J., and, to judge from the readings of the two MSS. which he gives in the appendix, with the MS. tradition of the Mhvu. itself. His reading is tākīhām sadanānāmā eva māriṣa. “Let them give the branch, we pray; let it be so, sir.” But as J. makes it clear and as the context demands, dādasm (3 pl. aorist in the two MSS. referred to read respectively tām ki tākām dādā sarvajaṁgamaṁ mā and tām ki tākām dādā sarvajñgamāṁ mā. Sarvaja (i-am) tāmarī is obviously reminiscent of the sabajata in J., dādā to sabajata tvihantu. Without a collation of all the MSS. however, it would be unwise to attempt the restoration of the line as a whole, and satisfactory sense may be obtained by merely reading dādāt for dādasm. I.e. “Let our worthy friend give and be = You, worthy friend, give, and you will be.”

4 I.e. the spokesperson of the four sisters. Senart’s note, in which he claims the sense of offer for the middle yadosama, shows that he misunderstood the whole passage.

5 Senart prints prabhāti (let her take) in brackets as it is a substitute for the MSS. reading of which he cannot make anything. It is probable, however, that ā la is the MSS. reading sa ā la is a remnant of a reading which corresponded to tíśyathāka in J. This latter form is tie on, “wear,” which itself is sometimes found shortened into pinakya, with either ā or ā, and the translation has been made on this supposition.

6 Literally “a sound of anger,” krodhaśabda.

7 Paramārthadātā. This epithet sounds out of place here. J. has parānapāpakoṣṭa占地面积 greatly stirred.”

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154 “Give us this bough, worthy friend,” said they, “and you will be to us as Sakka himself is.”

The brähman looked on her as she begged, and then made a reply that stirred up a dispute. “I have no need of these flowers,” said he, “let her who is best of you tie them on.”

“Yo, brähman,” said they, “are the one to consider this matter. You, sir, decide which of us is best. To whomsoever of us you give the branch, she will be accounted the best of us.”

“Ye fair-limbed maidens, such talk is unseemly. What brähman is there who would speak such an invidious word?”

Go to the lord of creatures and question him, for he will know who of you is the best.”

Then they, aware of the highest good, proud and desirous of the palm of beauty, went and spoke to the lord of the Three-and-Thirty. “Sire,” said they, “decide who of us is the best.”
"By eating of this you will destroy\(^1\) twelve evils, namely hunger, thirst, discontent, old age, fatigue, (66) anger, enmity, strife, calumny, cold, heat and sloth. It is the supreme essence."

[Košika said :—]

"O Mātali, it is not seemly for me to eat alone. Though formerly I held that to eat without sharing was the ideal conduct, I no longer approve of eating alone.\(^2\) For he who eats without sharing does not find happiness.

"Betrayers of friends,\(^3\) brigands, violators of women, and robbers, with these, misers are classed as equal. I would not taste the ambrosia without first sharing it."

The four maidens, his own daughters, Faith, Hope, Glory and Honour,\(^5\) in shining splendour were sent by the king of the devas to the hermitage where Košika dwelt.

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\(^1\) Literally, "destroy," imperative, if, that is, the lacuna in the text ... \(\ldots\) his is to be supplied by \(\text{yājāti} \). \(\text{J.}\) has \(\text{kantī} \).

\(^2\) Reading \(\text{śakti-nāma} \) (with \(\text{bhūkṣa} \text{nāma} \) understood. See references in \(\text{P.E.D.} \)) for \(\text{bānaya} \text{nāma} \) of the text, which, as Senart's translation shows, gives an incongruous sense.

\(^3\) The text has \(\text{mitrām opāyikam} \), which is obviously incorrect. The corresponding passage in \(\text{J.} \) (5. 397) enumerates four classes of evil doers, to which misers are added as a fifth. That the \(\text{Maṃv} \) also intends the same would seem to be indicated by the presence of the numeral adjective \(\text{pātām} \) in two MSS. \(\text{Mitram opāyikam} \), "a suitable friend," therefore, cannot possibly be the right reading. Senart says that it was suggested to him by one MS. (L); but a better clue to the right conjectures seems furnished by another MS. (c), which has \(\text{mitra opārītikāna} \). The latter would suggest the \(\text{Pali prāpātātī} \text{cā }\) \(\text{pātāti} \), causative of \(\text{pātātinī} \), in BŚK. \(\text{prāpātātīya} \) (\(\text{Divy.} \) 417), "to destroy," "ruin." The sense, therefore, would be satisfied by a form of the causative of \(\text{bat} \), perhaps \(\text{opātātī} \) (= \(\text{āsūpatātī} \), "those who ruin or betray friends." But it is not safe to make a definitive emendation without collating all the MSS. It is to be noted, further, that for the reading of the text \(\text{ye (a)} \) \(\text{paharantir artham} \), "robbers," two MSS. have \(\text{ye svapantii artham} \), where the verb seems to be an echo of the \(\text{Pali sappanti} \) in \(\text{J.}'s\) \(\text{sappantii} \text{suśāte }\) "curse holy men."

\(^4\) Literally "eat," "nāte for nāte from nā-\(\text{ā}, \) "to eat," and not as \(\text{Senart}\) says from \(\text{nā} \) "to destroy" \(\text{J.}\) has \(\text{nāṣmīy} = \text{nā-āṣmīy} \), indic. pres. mid. of \(\text{asați} , \) "to eat," in sense of future.

\(^5\) The text reads \(\text{sūkham pī ādāya pratīgahārkkām} \), "(the maidens) bringing the ambrosia that was worthy of \(\text{Ye} \) \(\text{yājātītā} \) \text{prahārākāhām} \), (the maidens) bringing the ambrosia that was worthy of acceptance." But it was not they who brought the ambrosia to Košika; it had already been brought by Mātali, and they themselves were come to ask for a share of it. The translation, \(\text{guna} = \text{fū} \), the corresponding verse of which names the four maidens thus \(\text{Ādā na Saddhā ca Sīr Hīrt tātā} \). The four corresponding Sk. names, though not in the same order, could plausibly be substituted for the text reading. \(\text{Sūkham} \text{and ādāya, at any rate, readily suggest Ādāhā and Ādā, and perhaps the whole verse originally read, Ādāhā ca Ādā ca liīt Hīrt tātāh.} \)
When Kośika, the devout and thoughtful seer, saw the four maidens standing in radiance and unsupported, each in her own quarter of the heavens, he addressed them each in turn.

“O goddess that standest in the east like the star of healing with thy slender-waisted body all golden, I implore thee to tell me who thou art.”

[Glory said:]

“I am Glory, revered of men, always serving the great and seeking their success. I am come before you, O wise man, to ask you to regale me with ambrosia.”

[Kośika replied:]

“Though a man be endowed with virtue, character, wisdom and skill in all he does, [without thee he achieves nothing]. This is not well done by thee.

“Again, a man that is lazy, unskilled, ill-favoured and ugly to boot, helped by thee, O Glory, becomes rich and successful, and orders the well-born man about like a slave.”

[Kośika next addressed Faith:]

“Thou that art radiant and splendid with glory as thou standest over against the pleasant north-east, with thy golden slender-waisted body, prīthivee me what goddess thou art.”

1. Tāra-vāra osadhi. See references in P.E.D. (v.o osadhi).
2. Kāñcana-devīvārā. For vedi J. has vellī, and the Commentary explains the compound word as “kāñcana-rāpaka-sadissattra,” body like a form of gold. It is interesting to note, however, that velli at J. 6. 456, of the right kind of faith has been instanced in the first half

3. Read vedi as velli = some part of dress.
4. The last pada but one of this stanza is wanting. What is printed in its place is the duplicate of the third pada of the next stanza. The missing pada is supplied in translation from J. “tavā viññāna na labhanti kāñcana. Pāda is misplaced as the concluding pada of the next stanza, tadd. The last pada is misplaced as the concluding pada of the next stanza, tadd.

5. Reading jātīmantam bi for jātīmanuyā (sic) of the text.
6. In J. Hope is the next to be addressed.

[Faith replied:]

“I am Faith, revered of men, always serving the great and seeking their success. I am come before you, O wise man, to ask you to regale me with ambrosia.”

[Kośika said:]

“His wife may be of high degree, honourable, chaste and devoted, but yet a man may leave her, daughter of a good family though she be, and put his faith in a slave-girl.

“Through faith men at times display morality, learning and self-control. But when faith is at fault, has it not the appearance of a destroyer? This that thou dost is not well done.

“I tell it to thy face. I know thee for a fool and a gambler. Such an one as thou does not deserve a seat or water, not to speak of ambrosia. Begone, thou dost not please me.”

[Kośika next addressed Hope:]

“Thou that standest with thy slender-waisted golden body like the star of healing when night wanes and the sun rises, prīthivee me what goddess thou art.”
"Like a straying doe, driven off and separated (from the herd) through fear of the (hunter's) arrow, thou turnest thy timid eyes to me. Gentle-limbed goddess, what comrade seest thou here? Art thou not afraid of being alone?"

[Hope replied:]

"No friend of mine has come hither. I am a goddess from Masakhasāra. I am Hope, come hither to ask for ambrosia. (69) O, wise man, do you therefore regale me with ambrosia."

[Kośika said:]

"In hope the husbandmen till their fields, and sons and wives gather to help them. But rain destroys their work or lightning comes to blight it. This that thou doest is not well done. "In hope men embark on ships in quest of wealth, and cross the seas. But they sink with their ships, or else they miserably escape with their lives, losing all their gains. "I tell it to thy face. I know thee for a fool and a gambler. Such an one as thou does not deserve a seat or water, not to speak of ambrosia. Begone, thou dost not please me."

[Kośika then addressed Honour:]

"Who art thou that art seen [ ] draped in clusters

1 The text has sara (=ara) bhāya varjīṭa, which Senart translates "jetée en proie au sarabha." It is difficult, however, to see the point of throwing a myrēṣa as prey to a sarabha, practically one deer to another. Seeing that an authority like Senart overlooked the possibility of it, the translator is diffident in making what seems to him the obvious conjecture that sarabhāya hides a form of sara (or sara-), "fear of an arrow," perhaps the ablative sarabhāya (for sarabhāya). At any rate, this gives a more plausible sense and has been adopted for the translation. It is, moreover, fairly close to the reading of J., saracapāradhārīnī virādikī "missed by one holding a bow and arrow," i.e. by a hunter. 2 Senart leaves a lacuna here, reading [ ] pravāraṃsi devatā, but as one MS. reads masakhasāra prā the whole pāda has been restored as masakhasāraprabhāvajamātavatā devatā, which makes it identical with J., masakhasāraprabhāvajamātavatā devatā. Masakhasāra was a name given to Trāyṣastraṃḍa (Ṭaṭavatīṣṭha). See D.P.N. 3 Alambe, literally "on what supports them," if, that is, this is the right reading, of which Senart is not sure. Anyhow the translation here given would seem preferable to what Senart proposes for Alambe tatra stādani, "ils sont uniquement appliqués à ce but," à savoir, gagner de l'argent. J. has te tathā stādani alō ṣhādā. 4 Lacuna in text.
my retreat. I would honour thee with all good things. Although I refused before to share this ambrosia, there is enough of it for thee and me."

This retreat was strewn with divers flowers and echoed to the sweet notes of birds. The fair-complexioned Honour then entered the retreat which was well-watered and abounding in fruits and roots.

Here many tree-tops were in bloom such as the sāl tree, the piyāl, the bread-fruit, the tinduka, the śobhānjana, the lodhra [4], the trumpet-flower tree, and the fragrant musclindaka.8

By the entrance were the jujube-tree, many tamālas, the holy fig-tree, the banyan-tree, and the glomerous fig-tree, the tilaka, the kadamba, the campaka, and plants of rice and millet.10

61 There a couch was laid, made of fragrant kuṣa grass and covered with deer-skin. Kośika said to Honour,11 "Pray, lovely one, sit down in comfort on this couch."

And as she sat on the couch of kuṣa grass, Kośika, in matted hair and antelope's skin, with his own hands brought her what she wished,13 the ambrosia on freshly gathered leaves, and gladly1 the great seer presented her with the ambrosia.2

She joyfully took the gift at once and in elation addressed the matted-haired recluse, saying, "O Kośika, great is the honour which you have shown me. Now I go to wait on the Three-and-Thirty."

Proud of the honour paid her by Kośika she came to the Three-and-Thirty, eager for the prize. And when she had come thither she said to the hundred-eyed Śakra, "Here is the ambrosia. This is my meed of victory, O Vāsava!13"

The messenger Mātali was there, having returned earlier, and now stood before the assembly of the devas. To him [Śakra] said, "Go again and inquire for what reason Honour won4 the ambrosia."

And Mātali took out his chariot from its place.5 (62) It was a golden chariot, of refined gold, flashing like the sun, and adorned with divers golden images.

There were elephants, monkeys, tigers and leopards instinct with life,6 and antelopes wrought of beryl appeared there as well.7 All were splendid, brilliant and beautiful, like previous stones and beryl.

Below was a manes8 and above was a kupsa9, and the chariot was also adorned with crescents of gold. And as

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1 Diósptvros embryōpētēris.
2 Hyparantika moringa.
3 Also rodrha, Pall lodda. Symphloos racemosa.
4 Lacuna in text, but no more than a conjunction seems lacking.
5 Pāṭalā. Bignonia suaveolens.
6 Barringtonia acutangula.
7 "A species of tree with beautiful flowers, so-called either because it is similar in some way to the sesamum plant, or because it is used as an ornament on the forehead." (M.W.)
8 Neuclea cordifolia.
9 Michella champaka.
10 The text has ṣrastiśā cīyamaka tatra taṅgilā, literally "(a kind of) small-grained rice, millet (Pancum frumentaceum), and (rice) grain (or, "a vermiufe plant "). The allusion is obviously to certain plants, not to grain, but there is no means of ascertaining what particular kinds of rice-plant are meant. Hence the paraphrase above.
11 This pāḍa is too corrupt for solution, and even as restored by Senart —āṭhakūrtu pāḍa niṣṭha—does not admit of a coherent translation. The translation given above is of part of the corresponding pāḍa in J. (p. 407), Hīrīm ead abraśi. The haraḷe of our text would seem to suggest that originally the pāḍa contained the word Hīrīm, if not also ead. In any case, the assumed translation fits in with the next pāḍa, which is practically identical with the corresponding one in J.
12 Reading jāfājinaṁāhārin for jāfāyamān dhanaṁ.
13 Reading yad itikamāṇāya for jayetiitamāṇāya.

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1 Literally "in haste," tvārīto. See next note.
2 Our text here reads sādhyābhāśi tvārīto mahāśamunī, but this is obviously incorrect. For the reply of Honour is given a little further on, when she is said to be actually holding the gift in her hands. It is a simple matter to amend this pāḍa into sādhyābhāśi tvārīto mahāśamuni, on the analogy of J.'s sudābhāśātvārīto mahāśamuni.
3 Name of Śakra (Indra). Several explanations are given of the title. See D.F.N.
4 Abhilabdhe, aorist. If this form is inadmissible, Senart would suggest the past part. abhilabdā in an active sense.
5 (a)nārādā, i.e. where the charioteers "alighted" and the chariots were kept.
6 Literally "went," gatā. The participle is taken to imply that the pictures or images were realistic and the animals depicted instinct with movement. Cf. J. māgēthā ... yuddhāyudā, "Here antelopes and deer are seen as if prepared to fight."
7 U-pāgāti, see preceding note.
8 Two inexplicable words. J. affords no clue to their interpretation.
9 Suvaṁca, which the translation (5, p. 217) renders "peacocks of gold," although the Commentary explains by suvaṁca, māyā candākā eṭha rāthis. The verse passages in J. trans. are too often poor guides for construing the text, accuracy being sacrificed for the sake of poetic style.
he mounted this finest of chariots Mātāli made the great earth rejoice in all its ten quarters.

The whole earth quaked, with its snakes, rocks, forest trees and oceans. Quickly and speedily he came to the retreat where Kośika abode.

Then Mātāli [said . . .] “I am his messenger. The Razer of Strongholds asks you on what score you think that Honour is better than Glory, Faith and Hope.”

[Kośika replied . . .] “O Mātāli, Glory appears to me a partial jade. Faith again, O charioteer of the devas, is fickle, and Hope, it seems to me, is prone to break her word.

“But Honour is gracious and completely pure. When men in the van of the battle have lost all heart and are sore bestead, are dispersed, and assaulted by arrows, Honour checks the inmost thoughts of their hearts.

“Honour is best among men, O Mātāli. She is desirable to the young and to the old. She turns the foeman’s rage to love. She checks the inmost thought of the heart.”

“Who established this belief in you, Kośika? Was it mighty Indra or Sahāmpati? O kingsman of Indra,” 10

1 Lacuna.
2 See p. 59, n. 1.
3 Lacuna in text. As, however, the epithets applied to the others correspond in both J. and our text, it is justifiable to supply here the Sk. equivalent of the addâ of J., viz. ardâ, “moist, soft.” The expression “partial jade” is borrowed from J. trans.
4 A paraphrase selected to suit the context, rather than an exact translation of pravartijitâ, a conjecture of Senart’s, which he admits to be very doubtful. For it demands a strained application of the technical sense of pravartijit, “to place in or on the fire” (in a sacrifice), from which Senart would deduce the meaning of “mis au feu,” “éprouve.” The MSS. have the sense “cause to be afflicted with guilt,” and this, though a corruption of the purport of pravartijit, would suit the context, and is unmetrical. Could not the pravartijit which would suit the context be pravartijitam, “driven away” right reading, however, be the causative form pravartijit (from the fight), i.e. fleeing?
5 Reading vipādu amānā for vipādayamānā, which is Senart’s conjecture for vīpādayamānā of the MSS, but which he admits is an expression “d’excessive flatitude.”
6 Reading sarair upadratā for surabhī upadrutā. Senart is at pains to prove that surabhī can mean “humile” or “resigned.” Mahālākā. According to P.E.D., mahālākā is a distorted mahāriyaka > ayya > ayya > allaha.” Both mahālāka and mahālākā are found in the Mhav., e.g. 1. 262, 392; 3. 206, 285. At 3. 265 mahālākā is a feminine form.
7 Reading drisīm for drīsam. Senart leaves a lacuna for the verb, but this may be supplied in translation from odāki ( < o = avo + dā of the corresponding pāda in J., which is otherwise identical with our text.
8 A name for Brahmā or Mahābrahmā deva. (See DPN.)
9 See p. 49, n. 4. Kosika is a well-known name of Indra.

THE GODHĀ JĀTAKA

Indra longs for you, O younger brother of the companionship of his state.” 1

Then Kośika, casting off his corporeality, endowed with virtue and without an equal, and having acquired rich merits in his retreat, on the dissolution of his body passed to the joys of heaven.

It may be again, monks, that you will think that at that time and on that occasion the seer of the Kauśika clan named Nārada, was somebody else. You must not think so. And why? I, (64) monks, at that time and on that occasion was the seer of the Kauśika clan named Nārada. Again, monks, you may think that somebody else was at that time and on that occasion the daughter of Śakra, lord of the devas, named Honour. But you must not think so. And why? Because it was Yaśodharā here who at that time and on that occasion was the daughter of Śakra, lord of the devas, named Honour. Then, too, did she bashfully caress me as she did on that other occasion.

Here ends the Mahājātaka.

THE GODHĀ JĀTAKA

The monks asked the Exalted One, “How was it, Lord, that Yaśodharā could not be satisfied? For when as a young man thou wast distributing ornaments among the maidens

1 Tarcyia bhāvasaharāsānuja (voc.), but the last compound is suspect. The apparatus criticus, however, affords no help to bring the pāda nearer the corresponding one in J., which reads ajivena sam Indusakanyatām vajīti “to-day enter into fellowship with Indra.” Perhaps we should read accordingly “emā vajra. Sakarā is, of course, the BSk. equivalent of Pali sahaṇyatā.
3 Asadyūpañhāta. So interpreted by Senart.
4 This implies that the brāhmaṇ man who has throughout been referred to by his clan name Košika (Kauśika) had as his personal name Nārada. But in J. the latter is the name of the seer who first caused the dispute between the four nymphs by offering a branch of the Pārīchattaka tree to the best of them. He is identified with Śrīputta, not with the Buddha as here, while Kośika (Kauśika) is identified with an unnamed dānapati bhikku, “a monk of lordly generosity.”
5 J., 3. 106. (Pausboll, 333.)
6 This nidāna is out of place, as the incident on which it is based comes later in the story of Gotama’s youth. See p. 73 (text.)
and didst give Yaśodhārā a necklace worth a hundred-thousand pieces, she said, ‘Is it just this much that I deserve?’ And thou didst then give her a finger-ring worth another hundred thousand pieces; but even so she was not satisfied. How was it that Yaśodhārā could not be pleased and satisfied?”

The Exalted One replied, “That was not the first time, monks, that Yaśodhārā here was displeased. There was another occasion also when she was displeased.

Once upon a time, monks, long ago, in the city of Benares, in the province of Kāśi, there reigned a king named Suprabha. He had a son named Sutejas, who was virtuous, powerful, secure, sociable, not forward in speaking, but of good address; he was courted and respected by the ministers, the commander-in-chief and every headman of villages.

The thought occurred to the king: “Here are all the people attracted by the virtuous qualities of the young prince. Some day they will kill me and put him on the throne.” So the king banished the prince.

And the prince with his wife made a hut of grass and leaves in a forest clearing in the Himalayas, and lived on roots, fruits and water, eating the flesh of deer and wild hogs when they were fortunate to get it. Once when the prince was absent from the retreat a cat killed a fat lizard, threw it down in front of his wife and went away. She would not touch the lizard with her hands.

The young prince returned to the retreat bringing roots and fruits and saw there that frightful fat lizard. He asked the princess where the lizard came from. She replied, “It was brought by a cat.” The prince asked, “Is this lizard not cooked?” She replied, “I accounted it no better than cow-dung, and so I did not cook it.” The young prince said, “This is not uneatable; men eat it.” And he skinned the lizard, and when it was cooked hung it on the branch of a tree.

His wife took a pitcher and went to fetch water. “I am going,” she said, “to fetch water, then I shall prepare a meal.” She saw that the lizard when cooked was good in colour and smell, appetising and fresh, and she coveted it. But the prince thought with regard to his wife: “The princess was not willing to touch even with her hands this lizard when it was uncooked. When, however, it is ready cooked she is glad to eat of it. If she had any love for me she would have cooked the lizard when I was gone to gather fruits. So I will not share the lizard with her, but will eat it all myself.”

He consumed the lizard when the princess was gone to fetch water. She returned carrying a pitcher of water and asked the prince, “Sir, where is the lizard?” The prince replied, “It has escaped.” The princess then reflected: “How could a lizard which had been cooked and tied to a branch of a tree escape?” And the king’s daughter came to the conclusion that the young prince did not love her, and sorrow entered her heart.

All beings will die, for the end of life is death. According to their deeds so will they reap a good or a bad reward. The evil-doers will go to hell, the good to heaven. Others who have advanced in the Way will pass entirely away rid of the āsravas.

Now King Suprabha succumbed to the fate of mortals. The ministers thereupon fetched the young prince Sutejas from the forest and consecrated him to the throne of Benares. Everything which King Sutejas possessed he laid at his queen’s feet. Everything in his realm which he considered a treasure, he brought to her. All the exquisite raiments, jewels, necklaces and half-necklaces he brought to her. But he could not

1 *Niwāla*, “not blown upon by the wind,” i.e. protected.
2 *Suhaasampasa*, “of agreeable touch.”
3 *Pārvādāpin*, “allowing others to speak before him,” on the analogy of *pāvāngama*, Pali *pubbāngama*, “allowing to go before.”
4 *Vaihara*, “bulky, gross.” See *P.E.D.*, which refers to this passage of the *Mhu*, and cites a root *vaṭṭa* given at *Dhān* 133 in meaning *thālattāvha* i.e. “bulkiness.”
5 *Gomaya ti hritoḥ*, a reading which Senart adopts “faute de mieux.”

1 *Alāha*, negative of *lāha*, BSk. for Vedic *rākhya*, Pali *lāha* “rough,” “coarse,” “unpleasant,” etc. See *P.E.D*. The form *lāha* is found at *Mhu* 3. 120, 178, 304.
2 Literally, “made become or developed the Way or Path,” *mārgaṃ bhūtātaḥ*
3 Literally, “was bound to (by) the condition of temporality or mortality,” *kālakarmaṇaṃ saṃsyuhā.***

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THE GODHĀ JĀTAKA

and cooked the lizard, and when it was cooked hung it on the branch of a tree.

His wife took a pitcher and went to fetch water. “I am going,” she said, “to fetch water, then I shall prepare a meal.” She saw that the lizard when cooked was good in colour and smell, appetising and fresh, and she coveted it. But the prince thought with regard to his wife: “The princess was not willing to touch even with her hands this lizard when it was uncooked. When, however, it is ready cooked she is glad to eat of it. If she had any love for me she would have cooked the lizard when I was gone to gather fruits. So I will not share the lizard with her, but will eat it all myself.”
not satisfy her, for the affair of the lizard still rankled in her heart.

Then King Sutejas reflected: “I have shown the queen every good disposition; I have shown her every fondness, but I cannot please her.” So he said to her, “Lady, I have shown you every good disposition; I have shown you every fondness, but I cannot please you. I do not understand why this should be so.” Let the queen speak.

The queen replied to King Sutejas with a verse:

Even to-day, my lord, I still bear in mind that behaviour of yours in the forest, when, though you had a bow in your hand and a quiver at your side, a cooked lizard hanging from a branch of a tree escaped from you.

The king replied:

Honour him who honours you; share with him who shares with you. Share not with him who shares not. Serve not him who does not wish you well.

Forsake him who forsakes you; have no friendship with him. A bird which sees that a tree has lost its fruit looks out for another. For the world is wide.

It may be again, monks, that you will think that at that time and on that occasion somebody else was the king named Sutejas. But you must not think so. And why? Because I at that time and on that occasion was the king of Benares named Sutejas. You may think that the chief queen of King Sutejas was somebody else. But you must not think so. For Yasodhara here, monks, was the chief queen of King Sutejas. At that time, too, she was displeased and could not be satisfied. And on this other occasion she was displeased and could not be satisfied.

Here ends the Jātaka of the Lizard.

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1 *Kim atra antaram?* Cf. Pali *kim antaram = kim kāraṇā?*

8 The text has *satatam na gaccha,* “always do not go” = “never go” (ae. to him.) This seems rather a weak expression, and, though there is apparently no MS. justification for doing so, *satatam* has been emended into *sakkitām*—“do not enter into friendship.”

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THE GIFT OF A NECKLACE TO YASODHARA

The monks asked the Exalted One, “Was it when the Exalted One was a young man distributing jewels to the maidens in the park, that he gave so many to Yasodhara?” The Exalted One replied, “No, monks, this was not the first time,1 that I gave a number of jewels to Yasodhara.” The monks asked, “Was there another occasion?” The Exalted One replied, “Yes, there was another occasion.”

Once upon a time, monks, long ago, in the city of Benarest, in the land of Kāśī, there reigned a king who was virtuous, and mighty, who treated his subjects kindly,2 who was generous, and possessed a great army, treasury, and many beasts of burden. His kingdom was flourishing, rich, peaceful, well-supplied with food, and thickly peopled (68) with happy subjects. Punishment with the scourge and the sword had been abolished. Thieves were held in check and commerce thrived. That king had five-hundred women in his court. She who was the king’s chief queen was, above all the other women of his court, lovely, beautiful, accomplished, devout, and skilled in all the arts.

The king frequently distributed garments and jewels to the women of his court. He had a necklace worth a hundred thousand pieces. In the middle of it was a precious stone in which could be seen the four great continents of Jambudvipa, Pūrvardeha, Aparagodāniya and Uttarākuru,3 as well as Sumeru, the monarch of mountains. This precious jewel in the middle of the great necklace was worth several hundred thousand pieces.

While the king was distributing the jewels he asked the queen, “Lady, you attract me very much. By what means do you attract me so?” And the queen4 replied in a verse:

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1 *Na idāntaṁ eva.*

2 Or, “who controlled his subjects (well),” *sangriptāparivaṇa.* Generally *sangripta* = “well-restrained” or “governed” is used in this formula.


4 Text has *heta* (sic) for *deva.*
Gestures, wanton behaviour, the excitement of sensuous attraction—by these three, O king, are fickle men stirred up.

It may be again, monks, that you will think that at that time and on that occasion that king of Kāsi was somebody else. Indeed, you must not think so. And why? Gracious Yasodharā here was at that time and on that occasion the king of Kāsi. You may think that at that time and on that occasion the king of Kāsi's chief queen was somebody else. That, again, you must not think. And why? Gracious Yasodharā here was at that time and on that occasion the king of Kāsi's chief queen. Then, too, did I make her many gifts.

Here ends the Jātaka of the Gift of a Necklace to Yasodharā.

**YASODHARĀ AS A TIGRESS**

When the Bodhisattva had renounced the protection of his remonstrating, sobbing and tearful parents, (69) his rule as a universal king and his life in his comfortable home, and had gone forth from home into the homeless state, then did Devadatta address Yasodharā, saying to her, "My brother has become a recluse. Come, be my chief queen." But she would not consent, because she yearned so much for the Bodhisattva. Sundarananda also said to her, "My brother has become a recluse. Come, be my chief queen." But she would not consent, because she yearned so much for the Bodhisattva.

When the Bodhisattva had set rolling the wheel of dharma, he went to the Himalayas, the monarch of mountains, (69) saying to her, "My brother has come to the Himalayas. And when she had reached the Himalayas, the monarch of mountains, she waited there for the other four-footed animals. So they said, "Who, now, shall be appointed king of the four-footed animals?" And they decided thus: "Whosoever among us on the seventh day from this will be the first to reach the Himalayas, the monarch of mountains, shall become king of the four-footed animals." They made a rendezvous, and thence they raced for the Himalayas, the monarch of mountains. A tigress, outstripping all the others, was the first to reach the Himalayas, the monarch of mountains. And when she had reached the Himalayas, the monarch of mountains, she waited there for the other four-footed animals. And in due course all the four-footed animals reached the Himalayas, the monarch of mountains. There they saw the tigress waiting for them.

And when the four-footed animals (70) saw the tigress they were aggrieved and vexed. "We have been beaten by a tigress," said they. "And yet nowhere are females kings. Everywhere males are kings. Let us see to it that we do not break our promise, and yet have a male for king."

And they spoke to the tigress, saying, "Lady, whom you choose as mate shall be king of the four-footed animals." A bull caressed the tigress and said to her, "Lady, choose me for mate. I bring good luck in affairs of the world. With my orude the temples of the gods are smeared and by its attraction by excitement," (especially with an object of sight). Even after "sensuous gesture, wanton behaviour, the excitement of sensuous attraction"—by these three, O king, are fickle men stirred up.

1 Literally "sensuous attraction by excitement," nimitāsya grāhānam hastakālāhena. For nimitāsya grāhāna, cf. Pali nimittāgāhā, "entranced with" (especially with an object of sight). See references in P.E.D.

2 Not in J.

3 The text has hastakāla = hasta-uktam, of which Senart remarks, "Je ne puis m'expliquer hastakta que dans le sens générique de 'prêt,' primitivement annoncé d'après [les signes de] la main (?)". This is obviously a mistake. Apart from a meaning of 'prêt' this word has a sense of 'control,' or 'protection.' In these circumstances expect bodhisattva "when it was said by the B." We should not break our promise, and we should not do this to the monks. They asked the Exalted One, "How is it, Lord, that Yasodharā though wooed by both Sundarananda and Devadatta will not have them, but desires the Exalted One so much?" The Exalted One replied, "Monks, this is not the first time that Yasodharā was wooed by both Sundarananda and Devadatta, but rejected them because of her great desire for me. There was another occasion also when she was wooed by them, but refused them because of her great desire for me."

Once upon a time, monks, long ago, there was a gathering of all four-footed animals at the foot of the Himalayas. And they said, "We have no king. Let a king of the four-footed animals, therefore, be appointed." And they agreed that it would be a very good thing to appoint a king of the four-footed animals. So they said, "Who, now, shall be appointed king of the four-footed animals?" And they decided thus: "Whosoever among us on the seventh day from this will be the first to reach the Himalayas, the monarch of mountains, shall become king of the four-footed animals."

So they made a rendezvous, and thence they raced for the Himalayas, the monarch of mountains. A tigress, outstripping all the others, was the first to reach the Himalayas, the monarch of mountains. And when they saw the tigress they were aggrieved and vexed. "We have been beaten by a tigress," said they. "And yet nowhere are females kings. Everywhere males are kings. Let us see to it that we do not break our promise, and yet have a male for king."

And they spoke to the tigress, saying, "Lady, whom you choose as mate shall be king of the four-footed animals." A bull caressed the tigress and said to her, "Lady, choose me for mate. I bring good luck in affairs of the world. With my orude the temples of the gods are smeared and by its attractions by excitement," (especially with an object of sight). Even after "sensuous gesture, wanton behaviour, the excitement of sensuous attraction"—by these three, O king, are fickle men stirred up.

1 Literally "that nothing of ours be false," yathā asmakam na alikham bhaveya. Alīka, like Pali, for Sk. alīka, "false," "contrary," "disagreeable."
means their transactions are carried out." The tigress replied, "I could not wish you for mate, for you are always broken and fastened to ploughs and carts."

An elephant also approached the tigress and said to her, "Lady, I am strong and big in body and invincible in fights. Take me." But the tigress replied, "No, for when a lion roars you will not stop even to ease yourself, but run away."

Then a lion, the lord of beasts, caressed the tigress and said to her, "Lady, choose me for mate, the whole crowd of animals stand in awe of me." And the tigress replied, "Lord of beasts, I bow before you and accept you."

There was a great concourse of four-footed animals and they said: "Here are we without a king. Who then shall be made king over us?"

"Whosoever seven days hence will be the first to reach the Himalayas, the monarch of mountains, he will be made king."

Lions, tigers, deer, elephants, bulls and wolves failed to win the race and be the first to reach the mountain.

It was a tigress who came first to the stately, lovely and gigantic Himalayas. There she was, waiting for the other four-footed animals.

And when these arrived, there they saw the tigress. (71) Seeing her they were aggrieved. "Lo," said they, "we are beaten by a female.

"Females cannot be kings. But let us not break our promise. Whosoever the tigress shall choose for mate, he shall be made king."

"By means of my ordure," said a bull, "the due affairs of the gods are carried out. Therefore, lady, choose me for mate."

The tigress replied:—

"I would not choose for mate one who is continually busy with ploughs and carts and always tired out, since he would live in the world of men."

An elephant said:—

"I have others in my train. I am invincible in fight, a sturdy elephant. Therefore, lady, choose me for mate."

The tigress replied:—

"When the lion roars you are scared and run away, even though at the moment you may be easing yourself. I could not have such a one for mate."

A lion said:—

"I am a lion with regular well-formed shoulders, and I range the mountains at will. All herds of beasts stand in awe of me. So, lady, choose me for mate."

(72) The tigress replied:—

"I would choose for mate one like you endowed with all sterling qualities and independent as a mountain. I bow before you and accept you."

It may be again, monks, that you will think that at that time and on that occasion that lion, king of beasts, was somebody else. You must not think so. And why? I, monks, at that time and on that occasion was that lion, king of beasts. You may think that at that time and on that occasion the bull was somebody else. Indeed you must not think so. And why? Sundarananda here, monks, at that time and on that occasion was that bull. It may be again, monks, that you will think that at that time and on that occasion that elephant was somebody else. Indeed you must not think so. And why? Devadatta here, monks, at that time and on that occasion was that elephant. It may be again, monks, that you will think that at that time and on that occasion that tigress was somebody else. But she was Yasodharā here. Then, too, when wooed by these she would not have them because of her great yearning for me. And now, also, when wooed by them she will not have them because she yearns so much for me.

Here ends the Jātaka of Yasodharā as a Tigress.  

1 An allusion to the magic use of ordure in primitive religious rites.
2 Reading आराजाहास्य for आराजाहास्य (sic).
3 Not in J.
When the Bodhisattva was distributing jewels to the maidens in the park, Yasodhara came last of all when the beautiful things had all been given away. And when the young prince saw Yasodhara he kept his gaze fixed on her. He took off the costly necklace which he wore and which was worth a hundred-thousand pieces and gave it to Yasodhara. With a smile she said, "Is this all that I am worth?" The young prince, laughing, took off from his finger, his finger-ring, which was worth a hundred-thousand pieces, and gave it to her. And when he had thus distributed the jewels among the maidens he went to the palace.

The king asked his ministers, "On which of the maidens did the young prince fix his gaze?" They replied, "Your majesty, it was on the Sakyen Mahānāma’s daughter, named Yasodhara. It was on her that the eyes of the young prince fell."

Thereupon the king sent a message to Mahānāma requesting him to give his daughter to his son Sarvarthasiddha. But Mahānāma sent a message back to say, "I can not give Yasodhara to the young prince. Because the lad has grown up among the women he has not advanced at all in the arts, in archery, in elephant-riding, in handling bow and sword, and in kingly accomplishments. In short, the prince has made no progress at all."

When King Śuddhodana heard this he was distressed. "It is," said he, "just as Mahānāma says. Out of too much affection for him I have not trained the lad in any art." And sorrowfully the king entered his palace. The young prince saw his father and asked him, "Why are you sorrowful?"

The king replied, "Let be, son. What is that to you?" "Nay, father," said the lad, "I certainly must know the reason for it." And the king seeing the young prince so much concerned, and being pressed for an answer, informed him of the cause of his sadness, saying, "This is what the Sakyen Mahānāma told me when I asked him to give his daughter to you. ‘Your son,’ said he, ‘has grown up among the women. He has nowise been trained in the arts, in archery, in skill with elephants, chariots and bows. I shall not give my daughter to him.’"

On hearing this the young prince said to his father, "Be not vexed, father. Cause a proclamation to be made in the towns and provinces that the prince will on the seventh day from this hold a tournament. Let all come (74) who are skilled whether in knowledge of the arts, in archery, fighting, boxing, cutting, stabbing, in speed, in feats of strength, in the use of elephants, horses, chariots, bows and spears, or in argument."

When King Śuddhodana heard this he was pleased, and he caused a proclamation to be made in the city of Kapilavastu and in the country that the prince would on the seventh day hold a tournament. All who were skilled in knowledge of the arts or in archery were to come. Messengers were also sent to other places to announce that on the seventh day Prince Sarvarthasiddha, the son of Śuddhodana, was holding a tournament, and that all who were skilled were to attend.

Thus the people hurried out from Kapilavastu, and the people from the provinces came too. From other places, also, men imbued with curiosity came to see the prowess of the young Sakyen princes and to see the feats of strength of Prince Sarvarthasiddha. And so many thousands had gathered together, and the princes hurried out from Kapilavastu.

Now an elephant which had been roaming outside the city entered Kapilavastu. It was sixty years old and endowed with perfect strength. Just then Devadatta was going out of Kapilavastu to the place of the tournament, mounted on a fine elephant. The straying elephant rushed at him. Devadatta, enraged, gave the sixty year old elephant one blow with the palm of his hand, and it fell dead there just at the city gate. And Devadatta, having killed the elephant, went out by the city gate.

1 Literally, “give an exhibition” dāsakāma dāsuṣṭa.
2 The text has balāhakśa, which is Senart’s doubtful reading of the MSS, but which is an inexplicable word to him. A plausible emendation is balākṣāra, “use of force.” In a parallel context immediately below the word used is balaparākrama.
3 Uṣavālīkarṣu from uṣavālīka.
A great crowd of people including Prince Sundarananda had come to the spot. The latter asked someone, "Ho, sir, what is this mass of men doing at the city gate?" The man replied, "This elephant was killed with one blow of the hand (75) by Devadatta as he was hurrying out. And now the elephant blocks the city gate. Devadatta could not drag it away, but passed on by leaping over it."

Then Sundarananda alighted from his chariot and dragged the elephant seven paces. When the crowd of people saw this, they cried, "Bravo! Behold the strength of Prince Sundarananda who has dragged the elephant seven paces from the gate and gone past it." The Bodhisattva in great majesty came on the scene and asked, "What is this great crowd of people doing at the city gate?" They replied, "O prince, Devadatta was going out from Kapilavastu and a roaming elephant came in at the gate and rushed at him. In anger Devadatta with one blow of his hand slew the elephant, which fell blocking the city gate. But Devadatta was not able to drag it away from the city gate and he went past by leaping over it. Sundarananda, however, dragged it seven paces. And now here is all this people packed in a dense crowd. How can they go out?"

At that time and on that occasion Kapilavastu was surrounded by seven walls. The Bodhisattva alighted from his chariot and with his own native strength he hurled the elephant out of the city over the seven walls. When they saw the prowess of the Bodhisattva several thousands of devas and men cried "Bravo!" And the Bodhisattva went out. So, too, did King Suddhodana with his Sakyan retainers and the Sakyan Mahānāma.

Then an exhibition was given by Prince Sarvārthasiddha at which he displayed his feats in all the arts. There was no one to equal him either in fighting or in boxing. In the last competition they shot arrows. In a space ten kos long there were seven palm-trees. These seven palm-trees had been erected at intervals of a kos. At the far end of the palm-trees a drum was hung up. (76) One man shot through the trunk of one palm-tree, another through the trunk of two. Devadatta’s arrow pierced the trunks of two palm-trees and stuck in the third. Sundarananda’s arrow pierced the trunks of three palm-trees but fell to the ground between the third and the fourth.

Thereupon the Bodhisattva fetched the bow of his grandfather, King Sīhāhānu, of the race of devas. And he threw down the bow in the middle of the arena, saying, "Whosoever can draw this bow let him have it." All the men tried this bow in their hands but no one was able to draw it. All the Sakyan princes tried, the Koliyan princes tried, the Licchavi princes tried, and other princes also tried, but no one was able to draw the bow.

Then the Bodhisattva seized the bow. After honouring it with a fragrant garland out of reverence for his grandfather, he drew the bow. And as the bow was being drawn all Kapilavastu heard the sound, and devas and men cried "Bravo!"

With one arrow the Bodhisattva shot through the seven palm-trees and the drum, the arrow then entering the earth. Devas and men cried "Bravo!" A celestial shower of blossoms was poured down from heaven by thousands of devas. When they saw the prince’s feat of strength and the force of his intelligence, and realised that he was fully trained in strength, efficiency and wisdom, the whole kingdom of Sakya, and other kings as well, rejoiced. For great was the good fortune

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1 Literally "exhibition," niḍārāna.
2 Bāṣa vidiyanti. Vidiyanti is from viyāḍh on the analogy of Pali viyāhita, which is both active and passive. We might expect here bāṣa, i.e., "they shot with arrows," But as viyāḍh "to pierce" is especially used in the sense of "to shoot," sc. with arrows, bāṣa may be legitimately nominative as the subject of vidiyanti taken as a passive form. Cf. Vol. I, p. 11, n. 3.
4 Literally "to fill," pāraṇaṃ. Cf. Semitic (Hebrew and Syriac, e.g.) use of root ml" to be full," causative "to fill," for "to draw" a bow.
5 Miss I. B. Horner has called the translator’s attention to an article by A. K. Coomaraswamy, entitled "the Symbolism of Archery," in Ars Islamica Vol. 10 (1934), where allusion is made to a similar competition in archery in the Mādāhārāman (1. 16 ff.). There, also, the arrows of the winner, Arjuna, not only penetrate the target, but pass through and hit the ground.
6 Riddhi—not necessarily "magic power" here.
won by the Śākyans and King Śuddodana to whom such a Great Man had been born.

When the Bodhisattva had gone forth from home, had awakened to the unsurpassed perfect enlightenment and had set rolling the excellent wheel of dharma, (77) the monks heard of this performance. And they said to the Exalted One, "With the Exalted One the long-lost fist of the Śākyans was found! again." The Exalted One replied, "Monks, it was not then only that I recovered the long-lost fist of the Śākyans. There was another occasion also."

**The Story of Dharmapāla**

The Exalted One said:—

Once upon a time, monks, long ago, in the city of Benares, in the province of Kāśi, there ruled a king named Brahmadatta. He had put down all opponents and enemies and his province was well controlled. He was liberal, generous, virtuous, mighty, powerful and wealthy, having many beasts of burden. His realm was thriving, prosperous, peaceful and well-supplied with food, and was thickly peopled.

That king had a household priest named Brahmayus, who was master of the three Vedas, the indexes, the ritual and of the fifth branch of study, that is, traditional lore, and was perfect in phonology, etymology and grammar. As a teacher he was expert in the Brāhmanas and Vedas, and also in the

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1. Literally "was known" jāta. That is, before Siddhārtha none of Simhahanu’s descendants had had the strength of hand to draw the bow. Simhahanu’s descendants had had the strength of hand to draw the bow.
2. Compare, for the general theme and the language of some of the verses, the Mahādhammapāla Jātaka (J. iv. 50 ff).
3. Literally "traditional lore as a fifth," tiḥakṣapakama, see Vol. 1, p. 231.
4. Neither of these two obviously a textual error for nighaṇṭa. Pali nighaṇṭa. Neither of these two obviously a textual error for nighaṇṭa.
5. Pali passages gives the terms in the same order as they are in the corresponding Pāli formula, which, besides, includes perfection in "the science of ponding". The Mṛgūv. would seem to be too partisan to allow these latter assumptions, so characteristic of a Buddhist adept, to be shared by brāhmans.
6. Analpaka "not little," "not wanting," which bears out the meaning given to the corresponding Pāli term anāvayo in P. E. D., though the etymology of the latter remains doubtful.

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1. *Anuparītta*, past part. of anu-parītta.
2. Senart prints the causative form adhyātpi, though two MSS. have a form based on the radical. The causative is met with elsewhere in the Mṛgūv. in the sense of the primary form. For "h" in the future suffix, cf. kāhi, Vol. 2, p. 41, and such Pāli forms as ehi from i, and kehi, kesi, for bhavīyati.

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sāstras. He was generous and charitable and lived in accordance with the path of the ten moralities. He had a young son named Dharmapāla.

Then Brahmayus reflected: "It is time for my son Dharmapāla to study the Vedas, but it is not proper for him to do so under me. Being familiar with his father he will not study. I shall place him in a guru’s household. In his hermitage in the Himalayas this brāhman, who is perfect in the Vedas, is teaching five-hundred brāhman youths to recite the Vedas. Therefore Dharmapāla, entrusted to his care, will learn the Vedas by heart."

Now not far from this hermitage there was a large pool of water, and in this pool dwelt a water demon, who time and again destroyed people bathing there. The young brāhman Dharmapāla often bathed in this pool.

The thought occurred to his tutor: "There in the pool of water dwells a water demon who destroys men, and this Dharmapāla, the priest’s son (78) is wont to bathe in that pool of water. Now if he should be devoured by the water demon whilst bathing there, the priest would be wroth with me and ask me why I did not keep him from the pool of water.”

The tutor, thereupon, called the young Dharmapāla and said to him, "Do not bathe in that pool of water, in which there dwells a cruel demon, lest you be devoured by him.”

In that pool of water there also dwelt a mighty Nāga with a great retinue. And the son of that Nāga king was friendly with the young brāhman Dharmapāla, and liked talking and chatting with him. He carried the young brāhman away into the dwelling place of the Nāgas. And there the young Nāga enjoyed talking and chatting with the young brāhman, and the young brāhman Dharmapāla, in his turn, explained the path of the ten moralities.

Now a certain young brāhman of the same age as Dharmapāla, and resembling him, was going into the village by the
same road, and he bathed in that pool. He was killed by the water demon. His half-devoured body was seen floating on the surface of the water by another young brāhmaṇ. The latter returned to the hermitage and told the tutor that Dharmapāla had been devoured by the water demon. The brāhmaṇ, with all his five-hundred students, went to the pool and there saw a young brāhmaṇ’s body half devoured by the water demon. When they saw him they all cried out. They dragged him out of the water, arranged a funeral pile and burnt him to ashes. The brahman’s bones were seen on the surface of the water by another young boy, and in our family young boys have not previously died.” And the brāhmaṇ Brahmayus addressed Dharmapāla’s tutor in verses:

(79) None of us harms a living soul, nor takes what is not his. None of us sins in deed or thought. We all shun what is not upright. Therefore it is that none of us dies young.

There is never any anger among us; never are we enraged. We do not in rage vent our anger. Therefore it is that none of us dies young.

We listen to the dharma of the bad and of the good, but we take no delight in the dharma of the bad. We ignore the bad and take delight in the good. Therefore it is that none of us dies young.

Again and again we give numerous gifts, and a beggar is never unwelcome to us. And when we have given our gifts, we do not regret them. Therefore it is that none of us dies young.

1 Reading śramaṇa for śramaṇa of the text, which may be a copyist’s error due to the proximity of śramaṇa, “hearing” in the next pada but one.
2 Dharmacarya, here for the usual brahmacarya. On the identity of Brahman and dhamma (dharma) see Miss I. B. Horner’s article Early Buddhist Dharma in Artibus Asiae, xi, pp. 115 ff.
3 Literally “not siding with others,” ananyapāṭhika.
Verily dharma protects him who lives by dharma, as a large umbrella protects us in time of rain. My Dharmapāla was guarded by dharma. These are the bones of another. It is well with my boy.

The brāhman and his company were fed, and then dismissed, by the brāhman Brahmayus. He returned to his hermitage and there he saw the young Dharmapāla. And they all marvelled that the priest should be so certain. And why? I, monks, at that time and on that occasion was the brāhman named Brahmayus. Again, monks, and on that occasion was somebody else. But you must not think so. It may be that you will think that the son of the brāhman Brahmayus at that time and on that occasion was the long-lost fist of the Sākyans. You must not think so. Rahula here at that time and on that occasion (82) was the son of Brahmayus, named Dharmapāla. And on that occasion (83) was the son of Brahmayus, named Dharmapāla. Then, too, was I certain of Dharmapāla's safety, just as on this other occasion I was certain that I had the long-lost fist of the Sākyans.

Here ends the Dharmapāla-Jātaka.

THE ARROW THAT WAS SHOT FAR

The monks said to the Exalted One, "The arrow of the Exalted One was shot far." The Exalted One replied, "Monks, that was not the first occasion on which I shot an arrow thus far." "Was there another occasion, Lord?" The Exalted One replied, "Yes, monks."

Once upon a time, monks, long ago, in the city of Benares, in the land of Kāśi, there ruled a king, who was powerful, wealthy, rich in beasts of burden, virtuous and majestic. His realm was extensive, for his sway extended as far as

1 Pali Takṣaśilā, "the capital of Gandhāra. It is frequently mentioned as a centre of education, especially in the Jātakas." (D.P.N.)
2 Literally "four-limbed (caturanga) army," i.e., infantry, cavalry, charioteers, and warriors on elephants. For a definition of the four divisions see V. 4. 105.
3 Literally "foot-board," pāḍapāḷaka.
4 Muñisambandha.
5 Literally, "the birch-bark which had been made to speak," bhūrjāṃ vādaṃ.
6 Osakka, cf. Pali osakha = "o + sakhati " surround," from Pali sakh = Sk. prak, cf. Māgadhi osakhi; but sometimes, as here, confused with stṛ, cf. Pali osappati and Sk. apasaarpiti." (P.E.D., s.v.).
7 The text has no negative, na, but the sense demands one.
8 Dravaṇa.
Then too did I shoot an arrow far, just as I did on this other occasion. Verily, you must not think so. And why? I, monks, at that time and on that occasion was that king of Kāśi. Then too did I shoot an arrow so far, just as I did on this other occasion.

Here ends the Sarakṣepā-Jātaka.1

AMARA

The monks said to the Exalted One, "It was by means of his skill that the Exalted One won Yaśodharā." The Exalted One replied, "This was not the first occasion on which I won Yaśodharā by means of my skill. There was another occasion also." The monks asked, "Was there another occasion, Lord?" The Exalted One replied, "Yes, monks."

Once on a time, monks, long ago, there was a village half a yojana2 from Mithilā3 called Yavakacchaka. Just outside Yavakacchaka was a smiths' village. The daughter of the head smith there, named Amarasā, was amiable, comely, clever and of ready speech. The son of the overseer of Yavakacchaka, named Mahauṣadha, was amiable, comely, virtuous and of great power. As he was crossing a field in the country he saw the smith's daughter walking along and carrying some food. (84) Mahauṣadha asked her, "Lady, I pray you, who are you? What is your name?" Amarasā replied, "My name is where the Tathāgata is." Mahauṣadha asked, "Lady, who are your parents?" She replied, "Those who . . ." Mahauṣadha asked, "Lady, where are you going?" She replied, "I am going . . ." Mahauṣadha asked, "In what direction, lady?" She replied. . . ."

Then the extremely clever Mahauṣadha addressed Amarasā the smith's daughter in a verse:

Surely Amarasā is your name, and you are a smith's daughter. In my mind I know4 the truth, your home is to the south.

Now this young girl had her head and two eyes, all three of them, well smeared with ointment. Her clothes were spruce, and in her hand she had a pot containing a little rice-gruel.

Then the extremely clever Mahauṣadha addressed Amarasā, the smith's daughter, in a verse:

Why is your head and why are your eyes so well smeared with ointment? Why are your clothes so spruce? And why have you so little rice-gruel?

And Amarasā, the smith's daughter replied to the wise Mahauṣadha in a verse:

My head is well oiled and the ointment glistens, my...

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1 This Jātaka closely resembles the last part of the Asadisa Jātaka in J. 2. 86 ff.
3 See Vol. I, p. 239, n. 2.
4 I.e., "the home of the immortals." Amarasā. Cf. the riddle in J. 6. 364, sāmi aham attānāgata va starah va yaṁ n'āthī samānāmikā, "my name is that which neither is, nor was, nor ever shall be," which Mahosadha interprets by replying, lohe amaram nāmu n'āthī, tama Amarasā nāma bhavissati, i.e., there is nothing in the world immortal, and your name must be Amarasā.
5 Literally "whose are you?" Keśam tvam?
6 The text here is very corrupt. It reads yohi oṣīṇa teṣām aham, "I belong to those by whom oṣīṇa". Senart can make no sense out of this last word, and there is nothing in the apparatus criticus which could suggest a conjecture. It obviously hides an expression which enigmatically describes the occupation of a smith, for, as the verse passage immediately below shows, it is from this reply that Mahauṣadha deduces that Amarasā was a smith's daughter.

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1 This passage again is corrupt, for the text, yacchāram tana gachchāmi, makes no sense. One MS. reads yacchākham which may be a corruption of Yavakacchaka, i.e. "I am going to Y." But this sounds too straightforward a reply among the other riddles, though there need not be a riddle in this particular reply. In the verse following Mahauṣadha draws three conclusions from Amarasā's replies, namely, as to the girl's name, her father's occupation and the direction in which her home lies. For the text as may therefore read yena kṣetram tana gachchāmi, "I am going to the field" i.e. our field, or home. The next question, then, kahāgam "whither going?" i.e. in what direction, draws out the enigmatic reply samāḥāyānām tama kahāgāmi. Unfortunately, the first of these two words is hopelessly corrupt, but, from Mahauṣadha's interpretation of the reply in the verse, kṣetram vo daśinādāni, "Your home is to the south or right," it must conceal some expression which could be interpreted in such a sense. Cf. below p. 83.
2 The difficulties in the text of this story are probably due to the fact that it is based on two separate Jātakas. The theme as a whole is that of Jātaka 387 (J. 3. 281 ff), where, however, both the Bodhisattva and his bride-to-be are unnamed. Mahauṣadha and Amarasā appear by name in an episode in Jātaka 546 (J. 6. 364 ff), but there Mahauṣadha assumes the guise of a tailor, and Amarasā is the daughter of an impoverished merchant turned ploughman. This latter circumstance may give plausibility to the emendation suggested above yena kṣetram tana gachchāmi.
3 See preceding note.
4 Reading prajānāma for prajānāsī,
Then, monks, the wise Mahāvāsādha addressed Amārā, the smith's daughter, in a verse:

Your father is thirty years old, your grandfather is ...,1
and you are ten years of age. Thus, my girl, do I gather.

Mahāvāsādha asked:

Where is he gone, Amārā, at whose absence your mother is unhappy and disconsolate, and is seeking him high and low?

Then, monks, Amārā, the smith's daughter, replied to the wise Mahāvāsādha in a verse:

Where the dead breathe, and the burnt is burned again,
and kin is struck by kin, thither is my father gone.

(86) Then, monks, the wise Mahāvāsādha replied to Amārā to eat.1
Then, monks, Amārā, the smith's daughter, replied to the wise Mahāvāsādha in a verse:

Where the meal and the gruel3 are, and the twin-leafed Judas trees.4 Go by the hand wherewith I eat, not by the hand wherewith I eat not.6

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1 Nēladyako, an unknown word, but possibly representing a corruption of a compound ending in -āsak, "aged."
2 Senant, the same word as for "breath" above.
3 Senant prints saptābhāranaḥ, but has to say that ahiranga is a word unknown to him. On the basis of Amārā's riddle in J. 6. 365, however, it would seem justifiable to emend our text into yena saūta viḍāgaḥ which would correspond exactly to the Pali yena saūta bilāga. The Commentary explains satū by satūpānayaḥ and kāṇḍīyoḍaṇṇaṃ, "cake-shop" and "gruel-shop." Viḍāga is the plant Embelia ribes, or we may read viḍāga, the plant Erice paneurilulata, either of which forms, according to the P.E.D., may be the origin of the Pali bilāga, "sour gruel."
4 Pālita, "Butea frondosa."
5 Reading vrasati for vrasati.
6 Senant's text is yena aṭāśi na tena vrasati na tena aṭāśi. He says of aṭāśi (aṭāśi) that it is obviously corrupt. It obviously hides, however, some form of aṭāśi to eat." Cf. the corresponding Pall at J. 6. 365 Yenaḍāmāni from ad. to eat. The translation has, therefore, been made on the tentative restoration of the line into yena aṭāśi tena vrasati na yena na aṭāśi.
This is the way to Yavakacchaka; if you are clever find it.\(^1\)

Then, monks, the wise Mahauṣadha replied to Amarā, the smith’s daughter, in verse:

*Where the sparse barley grows and the ebony tree is in bloom, this way I’ll take and go to Yavakacchaka.*

Then, monks, Amarā, the smith’s daughter, replied to the wise Mahauṣadha in a verse:

*Go, brahmā, along that way, there you will eat food.*\(^5\)
*Sons thrive on their fathers; you will eat of their flesh.*

Then, monks, the wise Mahauṣadha replied to Amarā, the smith’s daughter, in verse:

*The shoots thrive on the bamboo though it is but dry wood. I shall eat of their flesh. Thus I’ll go to your house.*\(^6\)

\(^{(87)}\) Then, monks, Amarā, the smith’s daughter, addressed the wise Mahauṣadha in a verse:

*Stick, brahmā, since there will be a sacrifice going on in our house. My mother will be offering a great sacrifice to the king of devas.*\(^7\)

Then, monks, the wise Mahauṣadha addressed Amarā, the smith’s daughter, in a verse:

*Whatever sacrifice your mother will be performing to the king of devas, I shall take part in it. And so I’ll go to your house.*

Then, monks, the wise Mahauṣadha asked her parents to give him Amarā, the smith’s daughter, to wife. But Amarā’s parents replied, “We shall not give our girl to one who is not a smith.”

Now, monks, the wise Mahauṣadha was perfectly skilled in all the crafts. And he asked himself, “What is the most delicate piece of work that smiths do? Why, needles. The smith who can make needles is a master craftsman.” So Mahauṣadha made needles and enclosed them in a sheath. In the one sheath seven needles were enclosed. And all the eight needles were only one needle.\(^1\) And that one needle was really eight needles.

Mahauṣadha took the needle to the smiths’ village to offer it for sale. Coming to the streets he called out, “Needles to sell! Who’ll buy?”

*Flawless, well-made, sharp of point, and smooth needles do I sell in the village of the smiths. Buy of me.*

\(^{(88)}\) When the girl heard Mahauṣadha’s cry she ran out, and addressed him in a verse:

*Knives are made here, and arrows and lances. Needles as well are made here, and fish-hooks too.*
*You are drunk, fellow, or else out of your mind, if you wish to sell needles in a village of smiths.*

Then the wise Mahauṣadha addressed Amarā, the smith’s daughter, in a verse:

*It needs a skilful man to sell needles in a village of smiths, for master craftsmen know when a job is well or badly done.*

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\(^{1}\) I.e., so fine were the needles that the sheath containing them was fine enough to form a needle itself.

\(^{2}\) Or “wild,” kadakkha, “having a bad name.”

\(^{3}\) Kovikāra = Kovilāra, Baulhinia variegata, also one of the trees in heaven. See Vol. I, p. 27.

\(^{4}\) Reading imam for nāman, as Senart suggests. Amarā’s directions both here and on p. 84 point to the right, not to the left (ātma).

\(^{5}\) It’s a job is well or badly done.

\(^{6}\) I.e. Indra. Note the strange use of the instrumental devaṛājena to denote the recipient of the sacrifice. In the next verse we have the regular genitive devaṛījasya.

\(^{7}\) I.e., from nī-kṛṣṇa, “not rough.” (see P.E.D. and J. trans. p. 728.) But the Commentary’s gloss—paṭalasa va ‘tacakasa va oṣadina va abhāvamsa—would seem to make it “flawless.” A better translation of the Pali. It is only with diffidence, however, that it is suggested that nīkṣaṭakakaccha in our text conceals some compound of khaṭa.\(^1\)

\(^{8}\) I.e., from nī-kṛṣṇa, “not rough.” (see P.E.D. and J. trans. p. 728.) But the Commentary’s gloss—paṭalasa va ‘tacakasa va oṣadina va abhāvamsa—would seem to make it “flawless.” A better translation of the Pali. It is only with diffidence, however, that it is suggested that nīkṣaṭakakaccha in our text conceals some compound of khaṭa.

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If, lady, your father knew that these needles were made by me, he would invite me to take you and all that is in your father's house.

Then, monks, Amarā, the smith's daughter, addressed her father in a verse:

Listen, father, to what this skilled man is saying. He is a smith's son, an adroit and clever maker of needles.

Then, monks, the father of Amarā, the smith's daughter, when he saw the needle, was amazed. He took his daughter with him and addressed the wise Mahauṣadha in a verse:

Never have I heard of, never have I seen such needles. I am well pleased with your work, and I give you this girl of mine.

The Exalted One said, "It may be again, monks, that you will think that at that time and on that occasion the wise Mahauṣadha was somebody else. You must not think so. Why? I, monks, at that time and on that occasion was he who was named Mahauṣadha. It may be again, monks, that you will think that at that time and on that occasion the head man of the smiths' village was somebody else. But you must not think so. And why? This Śākyan here, Mahānāma, was at that time and on that occasion the head man of the smiths' village. It may be again, monks, that you will think that at that time and on that occasion the village smith's daughter named Amarā was somebody else. You must not think so. And why? Yaśodhāra here, monks, at that time and on that occasion was the smith's daughter. Then also did I win her by my skill just as I have done on this occasion.

Here ends the Jātaka of Amarā the smith's daughter.

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The monks said to the Exalted One, "It was by using his energy that the Exalted One won Yaśodhāra."

Once upon a time, monks, long ago, in the city of Vāravālī there dwelt a brāhmaṇ who was master of the three Vedas, the indexes, the ritual, and the fifth branch of study, that is, traditional lore, and skilled in phonology, etymology and grammar. As a teacher of the Brāhmaṇas and Vedas he taught the Vedas and mantras to five hundred young brāhmaṇs. This brāhmaṇ had a daughter named Śīrī, who was amiable, beautiful and endowed with perfect and pleasant beauty of complexion.

Now this brāhmaṇ, who was a preceptor, received a message from one who was having a sacrifice performed in a town beyond the sea. "Come yourself," said the message, "or send someone. I'll requite you."

The brāhmaṇ asked his five hundred pupils, "Who of you will venture to go to a town beyond the sea, to a certain merchant there? To him who will go I shall give my daughter Śīrīkā."

There was a young brāhmaṇ there who was clever, active and energetic, and he was deeply in love with Śīrī. He was ready to venture, and said "Master, I will go." And when the master had given him a letter he went on board a ship and departed.

In due time he reached the town beyond the sea, and handed the letter to the merchant. When the merchant had read the master's letter he gave the young man precious stones, gold and silver, and dismissed him. The latter left
the town beyond the sea as soon as he could and embarked on a ship for Vāravāli. In due time he arrived there. When he was about to step from the ship on to a landing boat,1 in the crush his parcel fell into the sea.

The young brāhmaṇ reflected, “After I have with so much effort brought this parcel from that town beyond the sea, it falls into the sea as I am stepping on board the landing boat. By what means can I recover this prize? There is no other means but for me to drain the sea.” He took a large copper bucket,2 and came to the sea-shore. He let down the bucket at the edge of the sea and tucked up his tunic at the waist.

Some devas of the sea disguised as brāhmaṇs came on the scene and asked, “What is this for?” The young brāhmaṇ replied, “I am going to drain (91) the sea.” The brāhmaṇs replied, “The sea can not be drained.”

The young brāhmaṇ said:

“Days and nights are long, O Brahmā devas,3 and this bucket is big. For a skilful and diligent man, Sirī is not hard to win.”

List to the tale of the energy of the Best of Men,4 his power, his fortitude, and his enterprise, when as a brāhmaṇ youth in a former life he crossed the sea to win this prize.

Then when his treasure was lost and he was about to drain the ocean dry,5 [he prayed to the devas of the sea]. “Do all ye can,” [said he], “that I may recover my treasure. Be not needless, lest you come to harm.”6

The Suvarṇa7 devas, Asuras, Yakṣas and Rākṣasas and all beings that dwelt in the sea were terrified, so that the heaped up waters gave forth a loud roar and shout. Then a female deva emerged in terror from the sea and looked about her in all directions. And she saw a young brāhmaṇ daring to drain and exhaust the ocean.

She came out of the water and standing before him asked, “Young man, what do you seek from the sea? (92) Tell us, and we shall give it to you, lest we suffer misfortune and be destroyed.”1

“O devā,” said he, “I have lost my treasure here, and I am trying to recover it by drawing off the water. For that purpose I would drain all the great ocean.”

“Many foolish men live in the world who are utterly confused as to what is good and right. As for you, young man, how can you be fully intelligent when you seek a thing so hard to find in the world?”

“If eighty-four pūgas2 of water were withdrawn it would make no perceptible difference.3 Below the surface there is endless water.4 How can you drain it all away?

“Many streams flow into the ocean and ceaseless rain falls upon it. The ocean is the home of mighty beings.5 How can the law6 be annulled?”

“You who in your folly commit this wrongful act ere long will be distressed in limb. You cannot drain the ocean as though it were a pool. Young man, this deed does not become you.”

(93) “O devā, I know the reason why you upbraid and admonish me. If the ocean were effaced it would no longer scoop out a channel for its stream nor uproot trees. No

1 Pratīṇāṇā, a word otherwise unknown, but the context implies that it means a small boat used for landing from a big ship.
2 Vaddhaka, but there is neither in Sk. nor in Pāli another instance of this word in this sense. It is to be noted, however, that M.W., gives as one of the meanings of vaddhat (from the same stem vaddh) that of "water-jar of particular shape." On the next page the form used is vaddhā.
3 Brahmā, vocative pl. of brahmā = a brahmā deva.
4 I.e. the Bodhisattva.
5 Literally "and he said "I will drain," etc.
6 I.e., they would suffer if, to recover his treasure, he would have to drain off the watery element in which their home was.
7 See Vol. 1, p. 165, n. 2.

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1 Reading vihāyanāṇā pl., instead of "mānas, sg.
2 Pāga, "mass," "quantity" can also be used of a "volume," as of water. B.R. cites vāraṇāsa "Regenmengen." 84 is one of many symbolic figures for an indefinite or infinite number.
3 Literally, "it is not known by this," na tena jātāya.
4 The text here reads anantaṭṭhā, which Senart interprets as "des êtres vivants sans nombre." Pāṇin is Pāṇa from pāṇa = Sk. pāna. But anantā does not ordinarily connote "number" except with a noun of multitude, and anantaṭṭhā would more naturally mean "having endless life," or in the plural, as here, "those having endless life." Pāṇi has, therefore, been emended into pāṇa "drink" = "water." The sense then is that the expanse of water visible on the surface is large enough, but it is nothing to the volume of the water beneath the surface.
5 Cf. V. 2, 238, A. 4, 199, Udāna 53-44.
6 Dharmadānīka, the law, namely, against taking life.
7 Utsaryati, so explained by Senart, who, however, makes no comment on the strangeness of the form of this word. We should expect utṣārtyati—causal passive with parasmai suffix.
longer would there be an obstacle against reaching the shore beyond.  

"I shall not from indolence abandon my treasure. Having won the prize I shall not abate the energy wherewith I won it. Let the beings of the sea do this my bidding. This and nothing else I would declare.  

I would not desist even before a raging fire; I would overturn the earth and moon and stars."

The devas then reflected, "We must restore this treasure to the young man lest he drain the whole ocean. Here, take this precious treasure, and depart, young man, as one who has made a prosperous journey."  

Always do the energetic have success in life, but adversity is the lot of the lazy. And the young man by virtue of his energy went his way in possession of his prize.

The Exalted One, the Master, calling to mind a former abode and a former life related this jātaka to his monks.

After a discussion of the skandhas, the dhātus, the āyatanas and the ātman, the Exalted One explained the meaning of this jātaka.

(94) When of yore I lived in one of my existences which have neither beginning nor end, then was I the young brahman and Yaśodharā was Śīrī. Thus understand its meaning, thus bear this jātaka in mind.

1 The whole stanza is rather obscure. The text, however, seems to be in order, except that we should read chinmasāgara for sāgara.  

2 Tathā bhaveyam na tathā bhaveyam "I would say this, I would not say that." But the reading may be suspected.  

3 Literally "whose ship has been successful," siddhayānapātra.

4 I.e., respectively, "sensory elements," "bodily or physical elements," "elements of sense-perception" and "self" or "soul."  

5 Anavāparasmān samāra. The adjective anavāparasa as an epithet of samāra occurs several times in the Māw. (I. 34; 2. 94, 237; 3. 67, 273) and also at Divy. 197. The P.E.D., which cites the last only as a BSāk. instance, describes the word as a wrong Sanskritisation of Pali anamāraka. The derivation of the Pali word is uncertain, and the P.E.D. bases its definition of it on the usage, namely, "whose beginning and end are alike unthinkable" (ana-mat (from mani) -agga). The coiners of the BSāk. form also would seem to have the same idea of the meaning of anamāraka (if, that is, they were working from that form), for anamāraka literally means "without a bottom (beginning) or top (end)." Mrs. Rhys Davids at K.S. 2. 118 renders the Pali as "incalculable is the Beginning," which may suit the context when the samāra of the Buddha is alluded to, but is hardly correct etymologically.

1 Literally "by fatigue," khađena.

8 Hathinīpura in Pali. This city is famous as being the home of the leading figures in the epic Mahābhārata.
distinguished, accomplished and dutiful to his mother and father. He had been appointed heir to the throne by his father Subāhu, and with the ministers he supervised the government of his father's thousands of cities.

King Subāhu, relinquishing the burden of his kingly duties, resorted to the pleasant terrace of his palace and sat down to take his ease. Now King Subāhu had as neighbour a king named Sucandrima, who was of the same age as he, and with whom he had close associations. This king ruled in Simhapura, and he was virtuous, majestic, powerful, and wealthy, possessing many beasts of burden.

King Sucandrima was making preparations for a great sacrifice. He said, “I shall offer a sacrifice with every kind of animal.” He issued orders to all the hunters in his domain, saying, “I shall offer a sacrifice with every kind of animal. So bring together all living things that live on land, those without feet, those with two, those with four and those with many.” He gave instructions to the fishermen also, bidding them supply all living things that lived in the water.

The wishes of devas are fulfilled by their thoughts, those of kings by the word of command, those of rich men are speedily fulfilled, and those of the poor are fulfilled by their labours.

At the king’s word of command the hunters and fishermen brought together all living things on land and in the water. They constructed a large enclosure in which they shut in all the land animals. They collected the fishes and confined them in a tank. Every kind of living thing was there, except that there was no Kinnari.

And when the sacrificial enclosure of King Sucandrima had been put in readiness with all things necessary, the king

bathed his head, took off his clothes and went naked to the upper terrace. There with the incense of sweet-smelling flowers he offered worship. With joined hands raised he bowed to the four quarters and said, (96) “I invite to the sacrificial enclosure all seers of the Exalted One who are masters of the four meditations, of the five branches of the higher knowledge, who are great in magic and can travel through the air, wherever they may be, in the east, south, west or north.”

Then all the seers who had achieved the four meditations, were masters of the five branches of the higher knowledge, were great in magic and had great power, paid heed to the summons and by their magic power came to the sacred enclosure flying through the air. And King Sucandrima, seeing these seers come to the sacrificial enclosure, in his joy and gladness and satisfaction bowed at their feet and said to them, “Let your lordships survey the sacrificial enclosure and see if it is complete or not.” The seers did so, and said to the king, “Your majesty, the sacrificial enclosure is entirely complete, except for one thing lacking.” The king asked, “What is lacking?” The seers replied, “Sire, it lacks a Kinnari.”

Then King Sucandrima said to the hunters, “These worthy seers say that the sacrificial enclosure lacks a Kinnari. So go, and make every effort to bring me a Kinnari.” And the hunter who was pre-eminent among the thousands of hunters for energy, strength and courage was urged by the whole crowd of hunters. “You,” said they, “are competent, and you can bring back a Kinnari.” And that hunter, thus urged by the other hunters and by King Sucandrima, took his bow and quiver of arrows and went up into the Himalayas.

There in the Himalayas he saw a seer’s pleasant retreat, which was well supplied with roots, leaves and fruits. He approached the seer, bowed at his feet and remained standing. The seer bid him welcome, saying, “You are welcome. Pray sit down on this couch.” The seer talked pleasantly to the hunter, and, as was the custom of seers, offered him fruit and water. And the hunter ate the fruit, drank the water and sat down.

1 Three towns of this name (i.e. Sihapura) are named in the Pali texts (see D.P.N.). That in our text, would appear to be the one situated in Lāla (modern Gujarāt) to the north of Kalinga.

2 Niṣāda, properly, the name of aboriginal Indian tribes described as fishermen, hunters, and robbers, and considered a very low caste. In J. 4. 304, niṣāda is “robber.”

3 This stanza has occurred at 1. 298, (text) q.n.

4 I.e. a female Kinnara, see Vol. 1, p. 54 n. 1.

5 Yaśāvāja. In Pali this takes the form yaśāvāja, “sacrificial pit,” although J. 6. 219 has yaśāvājana, and Kern, ToL., suggests that this latter form should be read in all instances. (See F.E.D., s.v.).
While he was in the seer's presence the hunter heard such sweet singing as he had never heard before. He asked the seer, "Sir, whose is this pleasant song? (97) Is it that of one of the deva or Nāga maidens?" The seer replied, "This is not the singing of deva maidens nor of Nāga maidens, but of the Kinnaris."

Then the hunter questioned the seer, "Sir," said he, "I hear the singing, but I do not see the singers. Where are they singing?" The seer replied, "On the northern side of this retreat there is a large lotus-pond where there are at all seasons sweet smelling lotuses of every colour. Thither the daughter of Druma, king of the Kinnaras, named Manohara, is wont to go from mount Kālāsā to disport at the lotus-pond, accompanied by many Kinnaras and Kinnaris."

The astute hunter artfully questioned the seer. "Sir," said he, "I have heard that there are some human beings who play and disport with the Kinnaris. How have the Kinnaris got into the power of those humans?" The seer replied, "They are bound by a spell, and they cannot disappear." The good-natured seer told all this thoughtlessly, and he did not suspect that the hunter was after a Kinnari.

Then the hunter having saluted the seer proceeded to the lotus-pond where the daughter of Druma, king of the Kinnaras, was disporting. And the Kinnaris, being absorbed in their singing and playing of the pipes, did not observe the hunter. Manohara was outstanding there for beauty and voice. Standing near enough for her to hear him the hunter bound Manohara with this spell:

You are the glorious daughter of King Druma, king of the Kinnaras. By this spell stand still; you are bound, Kinnari.

As you are the daughter of King Druma, brought up by King Druma, by this spell, good Manohara, do not move a step.

Thus Manohara was caught by the hunter by means of a spell, and she had not the power of disappearing. But the other Kinnaras and Kinnaris all disappeared.

(98) The hunter took Manohara to Sirphapura, where she was put in the sacrificial enclosure. When King Sucandrima as well as the large crowd, saw the Kinnari, he was well pleased with the hunter, who received a rich reward. Bound in fetters Manohara was thus led to Sucandrima's city of Simhapura, which was become a city of brāhmans, and taken to the sacrificial enclosure.

When King Sucandrima had got everything completely ready for the sacrifice, he sent a messenger to King Subāhu at Hastināpura, saying, "I am performing a great sacrifice with every kind of animal. Come and enjoy yourself." King Subāhu, however, sent his son, saying to him, "Go to Simhapura. King Sucandrima is going to perform a great sacrifice. Go and enjoy it."

Prince Sudhanu came to Simhapura, as well as several hundred other kings. Among them all Prince Sudhanu was pre-eminent for beauty, splendour, escort, and perfume. He entered the sacrificial enclosure escorted by several hundred kings. In the sacrificial enclosure he saw many thousands of living things, both land and water animals. He saw the Kinnari, too.

As soon as Prince Sudhanu saw the Kinnari he conceived a noble love for her, and she conceived a love for Sudhanu. As the Exalted One said in a verse in one of his discourses:

By living together in the past and by kindness in the present, so this love is born, as a lotus is born in water.

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1 Achāda. For this sense of the word, see vol. 3, p. 35 (text).
2 Simhapura, being, of course, a "city of lions"; but it was now filled with brāhmans on occasion of the great sacrifice.
3 Literally "a noble love fell on him" nipatitam.
4 Senart prints sarvāntam = sarva-anta which is his conjecture for sarvam tam of the MSS. The latter is also the reading of the verse in Pali as Senart found it in Minayeff's Grammaire Pāli (Guyard's trans., p. xxxiii). But Senart argues that a stronger epithet is required with premaṃ to correspond to udāra in the prose passage immediately above, and he claims that sarvāntam premaṃ can denote "une inclination impérieuse, soudaine, irrésistible." The Pali verse is to be found subsequently printed in J. 2, 235 (= 3, 148, 183), and it would seem much better to adopt the reading found there evam tam jāyate, or, alternatively, the reading evam sanjāyata of the version of the same stanza as it is given in our text below p. 168. This has been adopted for translation.
So they fell in love with each other at first sight.

Prince Sudhanu asked King Sucandrima, "Why are all these thousands of living beings confined in the sacrificial enclosure?" The king replied, "With these I am offering a sacrifice; there will be plenty to eat, both of solid and of soft food."

The prince (99) asked "What profit is there in this sacrifice? What good will come of it? What good will come of a sacrifice that consists in slaughtering all these living things?" The king replied, "All these living beings who will be slain in this sacrifice will go to heaven. And as for me, I shall be reborn in heaven a number of times equal to the number of beings I shall slay in this sacrifice."

The prince replied, "Your majesty, is not this a wrong view? For the highest rule of dharma is not to cause harm. To take life is not dharma; to abstain from stealing is dharma. To steal is not dharma; to abstain from stealing is dharma. To go astray after sensual pleasures is not dharma; to abstain from going astray after sensual pleasures is dharma. To drink intoxicating liquor and spirits is not dharma; to abstain from drinking intoxicating liquor and spirits is dharma. To tell lies is not dharma; to abstain from telling lies is dharma. To slander is not dharma; to abstain from slander is dharma. Ignorance is not dharma; right belief is dharma. The path of the ten wrong actions are reborn in hell. Those who follow the path of the ten right actions are reborn in heaven. In the present instance the path taken by your Majesty is not the path to heaven; it is the path that leads to hell."

1. Nirgada, so interpreted by Senart after B.R. s.v. gada - "obstacle." But as he points out a passive verb, e.g. kriya is needed with the instrumental case, and possibly nirgadam here hides some corruption of such a verb. It is tempting to suggest that the allusion is to the nirgada sacrifice, or sacrifice of the house unbarred - (see p. 224, n. 7), and that nirgada is either to be emended into nirgada or else to be regarded as a synonym of it. Certainly the festivities described in the next sentence are in keeping with a religious rite of such a nature.

2. Akimst.

3. Sambhinna pralapa "mixed or indiscriminate talk." The P.E.D. s.v. palapa has an interesting note pointing out that P. Com. takes palapa in this sense as identical with palapa = Vedic palana "chaff," and is followed by Trenchner Notes, 63. Cf. also Milm. trans., ii, 63, "chaff as frivolous talk." For a similar list of things which are "not-dharma" see A. s. 258, where the expression corresponding to sambhinna pralapa is samphapalapa.

4. Pāṇisvaraya— a player on the pāṇisvara, Pali pānisara, a kind of musical instrument played with the hand, (7 tabour). Cf. n. r p. 49.

5. Supply khyani as subject of nivartanti.

When King Sucandrima heard this exposition of the dharma by Prince Sudhanu, he and all the other kings, as well as the great crowd, were pleased. And after hearing it, he let out all the living things, both land and water animals.

(100) Manohara, the Kinnarī, clung to Prince Sudhanu. She had no thought for the world of the Kinnarīs because of her love for Sudhanu. And Sudhanu, in his turn, no longer had any thought for the delights of sport, because of his love for Manohara.

Following Prince Sudhanu's instructions King Sucandrima offered an unobjectionable, blameless sacrifice. Several thousand recluses, brähmans, beggars and wayfarers were given food and drink, and clothed with garments. When the sacrifice was over, Prince Sudhanu with Manohara mounted on an elephant's back, and in great pomp, circumstance and splendour left Simhapura for Hastinapura.

When the young prince entered the city of Hastinapura it was gaily bedecked. Awnings were stretched over it. It was carpeted with bright cloth, draped with festoons of fine cloth; it was sprinkled and swept, made fragrant with incense and strewn with flowers. In all directions there were mimes, dancers, athletes, wrestlers, minstrels and drummers. So Prince Sudhanu, along with Manohara, in great pomp and circumstance entered Hastinapura mounted on an elephant's back. The prince dismissed all the royal maidens and amused himself with Manohara alone. The thousand duties in King Subāhu's sixty-thousand cities were neglected; several thousand tasks were abandoned.

The citizens and provincials made representations to King Subāhu. "Your majesty," said they, "Prince Sudhanu is completely bemused by Manohara, the Kinnarī. He does not
administer the affairs entrusted to him. His duties as a ruler are neglected and several thousand tasks in the sixty thousand cities are abandoned."

King Subāhū called Prince Sudhanu to him and said to him, "My son, my subjects are protesting loudly. They say that you do not attend to affairs as you did before, but that you spend your time bemused with Manoharā. My son, send this Kinnarī away. (101) Let her go.

But the prince, caught in the toils of his desire for Manoharā, would not let her go. Again and again did his father say to him, "My son, send this Kinnari away. I will have royal maidens brought to you instead,1 as many as you will say." The prince, however, in spite of repeated appeals by his father refused to send her away.

The ministers, too, repeatedly reported to King Subāhū, saying, "Your majesty, Prince Sudhanu bemused by the Kinnarī Manoharā does not perform his duties as ruler, and many royal duties are neglected." The king ordered his ministers to place the prince in confinement, and the ministers at the king's command did so. But with the prince in confinement the household lost its good fortune,2 and all its luck vanished. King Subāhū himself bade Manoharā go to Nirati,3 the city of the Kinnaras. "Manoharā," said he, "go. I bid you, go where the pleasant and cool woodlands are, to the presence of your mother and father."

Then, arrayed in all her finery, she came out of the palace. And as she did so several thousands of Sudhanu's women wept in sorrow for Manoharā. In Hastinapura the citizens had many royal duties neglected." The king ordered his ministers to place the prince in confinement, and the ministers at the king's command did so. But with the prince in confinement the household lost its good fortune, and all its luck vanished. King Subāhū himself bade Manoharā go to Nirati, the city of the Kinnaras. "Manoharā," said he, "go. I bid you, go where the pleasant and cool woodlands are, to the presence of your mother and father."

Then the hunters said:—

Prince Sudhanu has women from among the Kurus and Pañcālas. He takes his joy with them; he will not remember you.4

Manoharā replied:—

I can draw Sudhanu with a glance and a smile. Though one be grown as big as an elephant I'll still have power to hold him.

She gave the hunters a finger-ring which she wore, worth a hundred-thousand pieces and a garland of tālīsa,5 saying, "If Prince Sudhanu comes after me looking for me, give him

outstretched hands, and honoured with fragrant garlands by thousands of women and escorted by a great crowd of people. Having at length left Hastinapura she dismissed the crowd, and, turning towards the north where the Himalayas, the monarch of mountains, stood, she made her way thither. But she turned back now and then to look down towards Hastinapura and Sudhanu.

Now up there in the Himalayas, on the banks of the river Sutlej, two hunters happened to be hunting for deer. One hunter (102) was named Utpalaka, the other Mālaka. From afar they saw Manoharā the Kinnarī coming, decked out in all her finery, richly anointed, and carrying unwithered fragrant garlands. But ever and again she kept turning to gaze backwards. They recognised her as a Kinnari, and bowing before her with their joined hands raised they asked her,

You go on and look round; you look round and go on. Why, lady, do you look round, and whither are you going?

Manoharā replied:—

I yearn for two things, [my lord] and the home of the wild men. I look down towards Sudhanu, and yet I would fain get to Nirati.

Then the hunters said:—

I can draw Sudhanu with a glance and a smile. Though one be grown as big as an elephant I'll still have power to hold him.
these tokens and greet him in my name. You are to say to him, 'Return hence, you are on a difficult road (108) beyond the haunts of men.' For it is my destiny to live apart from men.'

When she had thus instructed the hunters, Manoharā crossed the river Sutlej without touching it even with the soles of her feet.

When King Subahu learnt that Manoharā had gone he sent for Prince Sudhanu, who was embraced by his father and mother. "Son," they told him, "think no more of the Kinnarī. You have a numerous harem, and I shall even get thousands of other women besides. With these divert, delight and amuse yourself. What is the Kinnarī to you? You are a human being."

Thus did the king comfort the prince, and he gave orders to his ministers, saying, "Have the prince's dwelling decorated." To the women he gave instructions, saying, "See that you delight the prince well, so that he will no longer think of Manoharā."

At the king's command the prince's house was so decorated that in every respect it could be styled a celestial mansion. In the seven entrance-halls jars of aromatic powders were placed, and unhusked grain and all the other things which are considered marks of good fortune in the world. Thousands of brāhmans were posted at the prince's door, and another large number of people watched over the prince.

When his father had thus comforted the prince he dismissed him. "Go home," said he, "do your act of worship, bathe and anoint yourself. Then, decked out with garlands and jewels, divert, enjoy and amuse yourself, and administer the royal affairs." Having been thus instructed by his father Prince Sudhanu was dismissed.

After he had left the palace, with one devoted companion, Vasantaka, he went out from Hastināpura and turned his steps towards the Himalayas, the monarch of mountains, in quest of Manoharā. The prince gave no thought to his father's sixty-thousand rich cities (104), the villages and provinces, and his spacious harem. So much did he grieve for Manoharā and remember her.

When1 he observed the king's lamentation2 then did he renounce everything, and set out wearing garments that were unwashed and soiled.

He took with him one devoted and loving attendant, and turned his face towards the monarch of mountains; to the Himalayas he wended his way.

Ere long he came to the pleasant mountain slopes of the Himalayas, and there he espied the two hunters, Uppalaka and Mālaka.

He saw, too, the stream of Sutlej ever clear and limpid as crystal. . . .

The Sutlej, with its pleasant and cool stream flowing gently, freshly and nobly along, rolled on between verdant banks. It could carry on army on its bosom. 

Sudhanu said, "Hunters, did you see a woman of dusky complexion pass by, richly anointed, and carrying a fragrant unwithered garland?"

They replied, "She whom you seek went by a long time ago. She crossed the river, and by this time she has reached the Himalayas.

"She forewarned us, saying, 'If a man, named Sudhanu, should come after me, (105) O hunters, give him this token."

"Give him this finger-ring of mine and this garland of sweet-smelling tālīsa. He is my husband, lord and master."

"O hunters, greet my lord in my name. Bid him return to Hastināpura. For it is my destiny to live in continence apart from him'."

Joyfully he seized the garland and took hold of the ring, and said, "I'll go to my death or to reunion with Manoharā."

The two hunters answered Sudhanu, "Now," said they, "

1 A metrical version of part of the tale.
2 The text here is doubtful.
3 Called Uppalaka in the prose version above.
4 Lacuna.
5 Called Vahanti in the prose version above.
6 Lacuna.
7 Akṣatani. • Māngalasāmmatāni.
They saw other signs as well. Forces courants par les rochers sur lesquels elle se brise."

On the path, and some hanging on the branches of trees. Such a description is definitely at variance with what has been previously said of the stream.

"Literally putting (tying) on herself the hanging down flowers," Ayamasya puspanikara (for *nikaram of the text, the nom. masc. is wanted).

The farther they penetrated into the Himalayas the more numerous were the precious stones they saw. They saw mountains with peaks of gold; they saw mountains with peaks of silver. They saw smiths working in iron, copper and brass. They saw mountain peaks of zinc; they saw mountains of antimony and mountains of red arsenic. They saw couples of Kinnaras disporting themselves. And many hundreds of other marvels and wonders did they see. In all directions could be heard the sound of Kinnaras singing, the roars of lions, tigers and bears, and the cries of various other wild beasts. They heard the cries of Yaksas, Rakshasas, Pisacas, and Kumbhândas. They saw hundreds of medicinal herbs of various kinds, and they saw wizards.

As they proceeded on their way they espied the retreat of the seer Kâśyapa, which was well supplied with plentiful roots, leaves, flowers and fruits, was shaded by thousands of trees and well watered. They entered the retreat, and there they saw the seer Kâśyapa, venerable and distinguished, seated with his attendants. They saluted the seer (107) and his attendants, and stood before them.

The seer thought to himself, "This illustrious prince must needs be good and virtuous, seeing that he has come to this retreat. It is a place that is not easily reached." He greeted the prince, saying, "Welcome, prince, pray be seated. Here are couches." The prince and his companions sat down. The seer set before them fruits that were as sweet as pure honey, and water.

When the prince had eaten the fruits and drunk the water, the seer asked him, "On what business does the well-to-do and prosperous prince come?"

The prince replied, "Sir, did you see a beautiful woman pass by?" The seer answered, "Yes, I saw her. She came and stayed in this retreat. Then she bowed at my feet and went on along the mountain slopes. So let your highness turn back from this retreat. It was an arduous toil for the prince to come even as far as this place. But what will it
be like for him to go still farther on a path untrodden of men? Turn back therefore.” But the prince said, “Sir, I cannot turn back. By that same way by which Manoharā has gone will I go too.” The seer said: “The ways of Kinnaris are different from the ways of men. Even birds cannot penetrate1 into the ways of the Kinnaris. How much less can men? Birds, too, somehow come to this place. Where the Kinnaras go rejoicing and realise their life of joy, that place, O prince, is unapproachable to the footsteps of men. Therefore turn back from this retreat. Your father is lord of sixty-thousand cities. Should not the prince divert and amuse himself by taking part in noble means of enjoyment? He cannot go to this unapproachable place.” The prince, however, replied, “I’ll either die or see her.”

(108) Now the seer was a highly gifted man, of great kindness of heart, and compassionate. He thought to himself, “If the prince goes to this inaccessible place, he will certainly perish.” So he said, “Prince, for this night stay3 here in the hermitage until the monkeys come to this place. The leader of their herd is devoted to me, and constantly comes to make obeisance to me and bring me fruits sweet as fresh honey. I shall make a request of this king of the monkeys, and he will guide you to the city, called Nirati, of Druma, king of the Kinnaras.” The prince stayed for the night. When the dawn was breaking he heard a sound as of a lion running by. He asked the young companions of the seer, “Whom did I hear running by?” One of them replied “That was the sound of the king of monkeys running by. At this time of day he regularly brings fruits sweet as fresh honey, and running from thicket to thicket comes to bow at our master’s feet.”

The prince rose up eagerly and noted where the noise made by the running monkey came from. And then he saw the king of the monkeys come passing from one thicket to another.

The king of the monkeys, then, took the prince and his three companions on his back, and left the hermitage. Passing from mountain peak to mountain peak and from forest to forest, ere long he reached the city of Druma, king of the Kinnaras, (109) on the summit of mount Kailāsa. And on the summit of mount Kailāsa he saw the city, named Nirati, of Druma, king of the Kinnaras.

This city was finely constructed entirely of gold. It was surrounded by a thousand parks, and by lotus-pools adorned with all the precious stones, having steps made of planks of beryl and ornamented with all the precious stones, and railings of the seven precious stones around them; they were covered with fragrant blue, red, yellow and white lotuses and enclosed in gem-studded banks. Boats gleaming with various jewels floated on them, bright as spring, and other various kinds of skiffs sailed on them as well. The city was embroidered by thousands of woods full of variegated flowers, leaves and fruits, and beautified by the atimukta1, campaka, vārṣika2, the Arabian jasmine,3 the great-flowered jasmine,4 the double jasmine5 and the yūlikā.6 Here and there they saw thousands of couples of Kinnaras disporting themselves. Some played on pipes7 and others on various other kinds of musical instruments, and others sang in sweet voices around Manoharā. Within the city could be heard the hundred sounds of musical instruments and the sweet strains of singing.

And then, as they stood there without the city of the king of the Kinnaras, in a grove, they saw a group of Kinnaris, who were comely, beautiful, gaily adorned and splendidly

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1 Sambhuṇantī, see Vol. 1, p. 35, n. 3.
2 Literally, “It is either death or she will have to be seen,” maraṇam eva śa vā pātyāmyaḥ.
3 viśīnāmēti, Pali viśīnāmeti = vi- ati- nāmeti = “to spend” (time, etc.).
4 Jasminum Sambac.
5 Mallikā.
6 Sūmanā.
7 Jaladardāraka (cf. Jaladārākha in M.W. = water-pipe, or kind of musical instrument.) See also p. 97 (text).
arrayed, coming with golden pitchers in their hands to draw water at the pool where Sudhanu stood.

Sudhanu asked them, "What festival is on in the city, that there is such great rejoicing?" They replied, "To-day is no festival nor holiday. But the daughter, named Manoharā, of Druma, king of the Kinnaras, who was enticed away by men, has after many years come back again. And at her coming Druma, the king of the Kinnaras, and all (110) his city rejoice. Hence all this merry-making."

Sudhanu asked, "Where is this water to be taken?" They replied, "Manoharā is going to have a bath so that the smell of men shall be removed from her."

The prince put the finger-ring in the last pitcher, in such a way that it was not seen by the Kinnarīs.

Manoharā had her bath, and as she bathed the finger-ring fell out of the pitcher on to her lap. When she saw the finger-ring she recognised it. She thought to herself, "Prince Sudhanu has come to seek me. He was delicately brought up! How can he have got to this inaccessible place?"

Then in great haste she put on her clothes. Weeping and sobbing she threw herself at her parents' feet and said to them, "He who in Jambudvīpa was my husband has come. He is named Sudhanu, and is a prince, the only son of King Subāhu." But Druma, the king of the Kinnaras, did not believe her. "My daughter," said he, "it is not possible for humans to come here." Manoharā replied, "Not so, father, for he has manifestly come." Druma, king of the Kinnaras, asked, "Did you see him yourself, or did you hear of him from another?" She replied, "I have neither seen him myself nor have I heard of him from another. But as I was bathing Sudhanu's finger-ring dropped into my lap."

Druma, king of the Kinnaras, called for the water-carriers and asked them, "When you had gone to fetch water, where did you see a man?" They replied, "Your majesty, we saw a comely and beautiful Kinnara youth with three companions

1 Subhumā. The alternative variant form in Pali is sukhumā. Senart explains the latter form as a secondary derivative from Pali sukkhuma, Sk. sāhā, "fine," "subtle," etc. The Sk. form subhumā has been influenced by a false etymology, su + hūmā.

2 Pattiyati, cf. Pali pattiyāyati, denominative from pattiya for *pratiya, paccaya, Sk. prati- i "go towards," "believe," etc.

on the edge of a lotus-pool." He thought to himself, "This is evidently Manoharā's prince. How was he able to come to this place?"

Then he asked his daughter, "Manoharā, shall I bid prince Sudhanu enter the palace?" She replied, "Yes, father. Let him enter. He has come hither because of his love for me, (111) and on my account he is very much out of favour and respect with his father, at whose hands he suffered imprisonment and punishment. But he would never give me up. When prince Sudhanu was confined in his house by King Subāhu, I was sent away. As soon as he was released he set out after me."

Druma, the king of the Kinnaras, gave orders to his ministers, saying, "Quickly have the city decorated, including the royal palace and the asuras' lotus-pools. Have an awning stretched out and bright flowers strewn around; have the city draped with streamers of fine cloth; have it sprinkled and swept, strewn with garlands of flowers and drenched with sweet-smelling water. Let all my chief men in the city and army, with chariots beflagged and banded, go out to meet my son-in-law."

All the king's commands were carried out by his ministers and a reception arranged with great pomp. Manoharā also, clothed in a costly mantle and splendidly adorned with all sorts of ornaments, went out to meet him, accompanied by several thousand Kinnaras and to the accompaniment of thousands of musical instruments. When she saw Sudhanu she bowed at his feet and touched them with her face and hair.

Thus with great splendour and pomp Sudhanu was led into the city of Druma, king of the Kinnaras, and into the royal palace. There he was welcomed, embraced, and comforted by King Druma. "This city," said the king to him, "which is all made of gold, encircled by thousands of parks, and infinitely fair, is yours. Here, with my daughter Manoharā, divert, enjoy and amuse yourself."

Now when Sudhanu had lived in the city of the Kinnaras for many years, diverting, enjoying, and amusing himself, he
began to feel a desire to return home.¹ "Manoharā," said he, "you know that I am the only son of my parents, dear to and beloved of them. Because of my love for you (119) and without asking my parents' leave, I abandoned everything and made a voluntary renunciation, and came here. And now it is many a year since I have come here to live. Therefore, tell your mother and father that I am going back to Hastināpura."

Manoharā reported this to her parents. Druma, king of the Kinnaras, asked Sudhanu, "Are you going back to your parents?" The prince replied, "If, sire, you approve, I shall go." Druma said, "I will let you go." Now the Yakṣas who were called Yambhakas² were under the authority³ of the Kinnaras, and the king gave them orders, saying, "Conduct my son-in-law, his attendants, and Manoharā, to Hastināpura, and take with you an abundant supply of all kinds of precious stones." And they lifted up Prince Sudhanu, his attendants, and Manoharā, as they were lying asleep, and bore them and an abundant supply of precious stones from the city of the Kinnaras. They carried them to Hastināpura, where they set them down in a royal park. At daybreak, Prince Sudhanu woke up and heard the roar of the drum and the noise of the people in Hastināpura. He asked himself, "How was I brought to Hastināpura?" Then he recognised the royal park, the bejewelled palanquins as though specially placed there,⁴ and Manoharā and his three companions, and the abundant treasure. He was glad to have come to his dear city.

King Subhāhu had caused a very strenuous search to be made for the prince after he had left Hastināpura. And when he failed to find him he said, "My son must have died in his quest for Manoharā." So the king had ordered funeral rites to be performed for the dead Prince Sudhanu. And all the people in the place had also thought that Sudhanu was dead.

Then the park-keepers hurried out of the city to hoist flags in the royal park by the main gate. (119) And when they reached the park they saw Sudhanu, Manoharā and the three companions, the jewelled palanquins, and the great heap of precious stones. When they had seen all this they hurried back again and entered Hastināpura. The people asked "Is all well?" They replied, "All is well. For Prince Sudhanu has come back." And the people were delighted to hear this.

The park-keepers proceeded to the royal palace and made their report to King Subhāhu. "Your majesty," said they, "all hail! Prince Sudhanu has come." The king and all his court rejoiced on hearing this, and a generous reward was given to the park-keepers.

King Subhāhu, his ministers and attendants, the queen, Sudhanu's mother, and all the women of the court ran out to the park to see the prince. And all the citizens did so, too, when they heard of the arrival of Prince Sudhanu and Manoharā. There was a solid mass of people⁵ hurrying out from Hastināpura to the royal park to see the prince and Manoharā.

When Sudhanu saw his mother and father he bowed his head at their feet, and Manoharā, when she saw her parents-in-law, did likewise. The prince, with Subhāhu his father, mounted a richly caparisoned elephant clothed in a net-work of gold, and with great royal pomp, splendour and magnificence entered Hastināpura.

Thus let all men, abandoning folly, be united with all those dear to them, as on this occasion Sudhanu was united with the Kinnarī.

The Exalted One said, "It may be again, monks, that you will think that at that time and on that occasion the prince named Sudhanu was somebody else. You must not think so. And why? I, monks, at that time and on that occasion was the prince named Sudhanu. It may be again, monks, that you will think that at that time and on that occasion the king named Subhāhu was somebody else. That, too, you must

¹ Literally "he experienced or felt that he should return home," samā-varantyam (for saṃvarantyam of the text) anubhavitvā.
² These do not seem to be mentioned elsewhere, nor can their name be etymologically explained.
³ Literally, "Doers of the orders of," agatiṭhāras.
⁴ Literally "like appointed (seats)" yathā praṭīkṣaptāni.
⁵ Antaro janasya nāsti, see above p. 98, n. 4.
not think. And why? King Suddhodana here, monks, at that time and on that occasion was the king named Subahu.

You may think that at that time and on that occasion the mother of Sudhanu was somebody else. You must not think that. And why? Queen Māyā here, monks, at that time and on that occasion was Sudhanu's mother. It may be again, monks, that you will think that at that time and on that occasion Sudhanu's attendant named Vasantaka was somebody else. You must not think so. And why? Chandaka here, monks, at that time and on that occasion was Sudhanu's attendant. You may think that at that time and on that occasion the hunter named Uppalaka was somebody else. You must not think so. And why? Rahula here, monks, was the hunter named Uppalaka. You may think that at that time and on that occasion the hunter named Malaka was somebody else. You must not think so. And why? The elder Ananda here, monks, at that time and on that occasion was the hunter named Malaka. You may think that at that time and on that occasion the seer named Kasyapa was somebody else. You must not think so. Why? The elder Mahā-Kasyapa here, monks, at that time and on that occasion was the seer of the Kasyapa clan living in the Himalayas. You may think that at that time and on that occasion the king of the monkeys in the Himalayas was somebody else. You must not think so. And why? Kālātha here, monks, the king of steeds, at that time and on that occasion was the king of monkeys in the Himalayas. You may think that at that time and on that occasion Manohara was somebody else. You must not think so. And why? Yāsodhara's mother here, monks, at that time and on that occasion was the mother of Manohara. You may think that at that time and on that occasion Manohara was somebody else. You must not think so. And why? Yāsodhara here, monks, at that time and on that occasion was Manohara the Kinnari. Then, too, it was after much fatigue that I won her.

(115) He whose eloquence is brilliant and profound, whose learning is great, who destroys the lusts and crushes his opponents, he, monks, shines in his teaching of the Self-becoming One as the full-orbed moon shines in the sky.

Here ends the Kinnari Jātaka.

THE GREAT RENUNCIATION

The Exalted One, fully enlightened and having attained the end he had set out to achieve, was staying at Śravastī and teaching devas and men. Giving a detailed account of the event he thus addressed his monks.

I was delicately,2 most delicately brought up, monks. And while I was being thus delicately brought up my Śākyan father caused to be built for me three palaces, for the cold, the warm and the rainy seasons, where I might divert, enjoy and amuse myself.

I was delicately, most delicately brought up, monks. And while I was being thus delicately brought up, my Śākyan father caused to be constructed in those palaces gabled upper rooms, plastered inside and outside, free from draught, with close-bolted doors3 and well-fitting casements, fumigated with incense and embroidered with strips and braids of coloured cloth and with festoons of flowers, where I might divert, enjoy and amuse myself.

I was delicately, most delicately brought up, monks. And while I was being thus delicately brought up, my Śākyan father caused to be made in those upper rooms couches of gold, silver and precious stones, spread with sixteen fleecy covers,4 white blankets,5 counterpanes of many colours,6

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1 See Vol. i. p. 5. n. 5.
2 Sukumāra, see p. 106, n. 1.
3 Reading niśāpārañāgaṇī for niśāparārañṇāgānī of the text. Two MSS. have the reading niśāpārgaṇī, and the prefix ni- has probably dropped by haplography, the preceding word ending in -ni. For the second word cf. Pali phassákappa, A. i. 101 and M. i. 76.
4 Goñika, BSk. = Pali goñaka, 'a woollen cover with long fleece.'
5 Reading pañākarañṇām for pañākā of the text, cf. D. i. 7.
6 Citrāsaraṇām, cf. Pali citrāka, D. i. 7. Perhaps we ought to read citrāka, as the analogy of the other terms would seem to require a substantive as first part of the compound.
woollen coverlets embroidered with flowers, with crimson and red pillows at either end, and with white rugs, that I might divert, enjoy and amuse myself.

I was delicately, most delicately brought up, monks. And while I was being thus delicately (116) brought up, my Śākyan father caused awnings to be made over these couches to ward off dust and light, so that I might divert, enjoy and amuse myself.

I was delicately, most delicately brought up, monks. And while I was being thus delicately brought up, my Śākyan father provided me with various kinds of ointment, namely of aloe, sandalwood, black gum and the tamāla leaf, so that I might divert, enjoy and amuse myself.

I was delicately, most delicately brought up, monks. And while I was being thus delicately brought up, my Śākyan father provided me with various garlands, namely, of the Benares cotton and of fine wool, that I might divert, enjoy and amuse myself.

I was delicately, most delicately brought up, monks. And while I was being thus delicately brought up, my Śākyan father had made for me various kinds of garments, namely, of fine Benares cotton and of fine wool, that I might divert, enjoy and amuse myself.

I was delicately, most delicately brought up, monks. And while I was being thus delicately brought up, my Śākyan father provided me with various means of conveyance, elephants, horses, boats and palanquins, that I might divert, enjoy and amuse myself.

I was delicately, most delicately brought up, monks. (117) And while I was being thus delicately brought up, my Śākyan father provided me with numerous riding-rugs, namely, of lion skin, tiger skin, leopard skin and white wool, and merrily flapping flags, that I might divert, enjoy and amuse myself.

I was delicately, most delicately brought up, monks. And while I was being thus delicately brought up, my Śākyan father caused to be made for me gardens, each facing one of the four points of the compass, that I might divert, enjoy and amuse myself.

I was delicately, most delicately brought up, monks. And while I was being thus delicately brought up, my Śākyan father caused to be made for me gardens, each facing one of the four points of the compass, that I might divert, enjoy and amuse myself.

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I was delicately, most delicately brought up, monks. And while I was being thus delicately brought up, my Śākyan father caused to be made for me gardens, each facing one of the four points of the compass, that I might divert, enjoy and amuse myself.

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I was delicately, most delicately brought up, monks. And while I was being thus delicately brought up, my Śākyan father caused to be made for me gardens, each facing one of the four points of the compass, that I might divert, enjoy and amuse myself.
father caused to be built in those gardens, each facing a point of the compass, high, great, and lofty palaces that I might divert, enjoy and amuse myself.

I was delicately, most delicately brought up, monks. And while I was being thus delicately brought up, this thought occurred to me: "Now this life at home is too full of hindrances. The way of religious life is in the open air. It is not possible for one living at home to live the holy life that is utterly bright, blameless, pure and clean. Let me then, now go away from home into the homeless state."

Then, monks, against the wishes of my sobbing and weeping parents, I left my ship that was in my hands. And, now, being a wanderer from home into the homeless state, I withdrew towards the city of Vesālī and reached it.

(118) Now at that time in the great city of Vesālī there dwelt Āraḍā Kālāmā, who was honoured, revered, respected, worshipped and praised by three hundred disciples. To his Jain disciples he preached as his doctrine the dharma of what is to be doubted. He exhort them thus: "See, see;

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1 Or "confined" samabhāka, cf. Pali śīl.
2 Aḥyayahālaṃ pavaśayā, cf. Pali abhākōsā pavaśajjā, D. 1, 62, etc. Dīla translates "Free as the air is the life of him who has renounced all worldly things."

3 Reading samhālitikha "polished like a mother-of-pearl," for samhālikha; Pali samhālikhita in the same sense, e.g. A. 5. 204. Samhālikha would more naturally be the adjectival form corresponding to Pali sallakha, "austerne penance." But the sense of "bright" is required here.

4 Ālāka, see note 1, p. 63 above.
5 Reading hastatvaṃ ( = Pali hathatthā) for hastothaṃ of the text. See above p. 66 for a similar emendation of hastotha, a word which Senart confuses is inexplicable to him. We could, perhaps, render, "my power and my universal kingship."

6 See Vol. i. p. 208, n. 2.
7 Pali Ālāra Kālāma. See D. P. N. for references.
8 Jinaśravahā, though the usual BSk. term for a Jain was nirgratā (Pali nigantha).

9 Āśākhaṇḍavahāraṇāvya dharmāṃ deśatāti. Sakārātā in this sense seems to be found only here and immediately below in the definition of Udāka Rāmaputra's teaching. From its adjectival meaning of "having or keeping in common a vow or promise," it may be assumed that it means "communal devotion," hence "belief of a sect or school," or "dogma." At M. 1. 164 Āraḍā says that the final aim of his teaching is to realise "the sphere of nothingness" ākāśābhājyata. The same theory of Āraḍā's is also mentioned in Asvaghosa's Buddhacariya, xii. 63. In neither of the two latter works is there any allusion to "a dogma of what is to be doubted (or feared)." The doctrine of Gotama's second teacher Udāka Rāmaputra is identical in all three texts. But there does not seem to be any MS. justification for emending āśākhaṇḍava into ākāśaṇḍayatana, and so bring the Mhav. into line with the other two texts as regards the teaching of Āraḍā also.

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renounce, renounce." And his disciples responded, "We see, we see; we renounce, we renounce, and the others."

Then, monks, the thought occurred to me: "What now if I were to practise the holy life as a disciple of Āraḍā?" So I went to Āraḍā Kālāma and said to him, "I would wish to lead the holy life as a disciple of the venerable Āraḍā."

When I had thus spoken, Āraḍā Kālāma replied, "Do so, O Gotama. Such is this doctrine and rule, that, should a young noble practise the holy life in faith, he would attain to states of virtue."

This thought came to me, monks: "I, too, have will, strength, and energy. Let me then set out to win and realise this dharma." And by abiding solitary, diligent, earnest, resolute and secluded I was not long in comprehending and realising this dharma.

Then, monks, I went to Āraḍā Kālāma and said to him, "Is the dharma understood, realised, preached and preserved by the venerable Āraḍā just this?" And Āraḍā replied, "Even so, Gotama, just this is the dharma which I have understood, realised, preached and preserved."

When he had thus spoken I replied to Āraḍā Kālāma and said, "Then, O Āraḍā, I, too, have understood and realised this dharma."

Then, monks, Āraḍā Kālāma said to me, "Therefore, O Gotama, (119) the dharma that I know, the worthy Gotama knows, and the dharma that the worthy Gotama knows, I, too, know. Let us then both jointly understand and realising this dharma."

Then, monks, Āraḍā Kālāma said to me, "Therefore, O Gotama, (119) the dharma that I know, the worthy Gotama knows, and the dharma that the worthy Gotama knows, I, too, know. Let us then both jointly understand and realising this dharma."

But, monks, this dharma of Āraḍā does not issue for him who practises in the utter waning of ill. So I said "Let me then seek farther." And so, monks, in this frame of mind, I set out for the city of Rāja-ribha, reached it and stayed there.

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1 Literally "in or under Āraḍā, Āraḍā."
2 Dharma and Vinaya.
3 Vyapakāpīta, BSk., cf. Pali vāpakāṭha which may be 'a retranslation of it.' (See P. E. D.).
Now at that time in Rājagriha there dwelt Udraka Rāmaputra, who was honoured, revered, respected and worshipped by seven hundred disciples. He preached to his Jain disciples as his doctrine the dogma concerning the sphere of what is neither consciousness nor unconsciousness. He exhorted his disciples thus, “See, see; renounce, renounce.” And his disciples responded, “We see, we see; we renounce, we renounce, we and the others.”

Then, monks, the thought occurred to me: “What now if I were to practise the holy life as a disciple of Udraka Rāmaputra?” So, monks, I went to Udraka Rāmaputra and said to him, “O Udraka, I would wish to live the holy life as your disciple. Will the worthy Udraka allow me?” When I had thus spoken, Udraka replied, “Then live here, O Gotama, dwell here, O Gotama. Such is this doctrine and rule of mine that, should a young noble (120) practise the holy life diligently, earnest, resolute and secluded in order to attain and realise this dharma, I was not long in understanding and realising it. Then, monks, the thought occurred to me, “I, too, have will, strength, and energy. Let me then abide solitary, diligent, earnest, resolute and secluded in order to attain and realise this dharma.” And so, monks, by abiding solitary, diligent, earnest, resolute and secluded in order to attain and realise this dharma, I was not long in understanding and realising it.

Then, monks, I went to Udraka Rāmaputra and said to him, “Is the dharma understood, realised, preached and prescribed by the worthy Rāma just this, namely, the sphere of what is neither consciousness nor unconsciousness?”

When I had thus spoken, monks, Udraka Rāmaputra replied, “Even so, O Gotama, the dharma understood, realised and prescribed by the worthy Rāma is just this, namely, the sphere of what is neither consciousness nor unconsciousness.”

So, monks, I said to Udraka Rāmaputra, “Then, O Uddaka, I, too, have understood and realised this dharma.”

Then, monks, Uddaka Rāmaputra said, “Therefore, O Gotama, the dharma that the worthy Rāma knows the worthy Gotama knows, too. So now let the worthy Gotama also take charge of this seminar.” In this way, monks, would Udraka Rāmaputra show me the highest honour and commendation, for, finding that I held such a belief, he would make me a teacher on an equal footing with him himself. But, then, monks, the thought occurred to me: “This dharma of Rāma’s does not issue for him who practises it in the utter waning of ill. Let me then seek farther.”

And, monks, being disinclined to that belief I set out for the city of Gayā, reached it, and stayed there.

(121) While I stayed on Mount Gayaśīrṣa there were revealed to me the three similitudes, which I had not heard of in former lives, which, indeed, had never been heard of, which were unknown to me, and were, indeed, unknown before. What were the three?

All the worthy recluses and brāhmans who live with their bodies and minds not withdrawn from the pleasures of sense, and whose thoughts of these, their fondness for them, their feverish longing for them and their attachment to them have not been subdued, though they undergo unpleasant, cruel, bitter, and severe feelings which assail their souls and their bodies, are yet incapable of the state of “further men,” of knowledge, insight and enlightenment. Just as if a man needing a fire, looking for it, searching for it, should go and, standing in water, should rub with a damp fire-drill a wet piece of wood full of sap. He could not kindle a spark nor produce a flame. In just the same way, though these worthy recluses and brāhmans undergo unpleasant, cruel, bitter and severe feelings which assail their souls and their bodies, they are incapable of the state of “further men,” of knowledge, insight and enlightenment.

Thus then, monks, there was revealed to me while staying on Mount Gayaśīrṣa the first similitude, which I had not

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1 Pali Uddaka Rāmaputra. See D.P.N. for references.
2 Navasamjñāna sarvajñatana—sahavatāya dharmaṁ delaiva. For saha-vatāya, see note above, p. 114.
3 So spelt here.
heard of in former lives, which, indeed, had never been heard of, which was unknown to me, and was, indeed unknown before.

The thought came to me, monks, that all the worthy recluses and brāhmans who live with their bodies withdrawn from the pleasures of sense, but not so their minds, and whose thoughts of them, their fondness for them, their feverish longing for them and their attachment to them have not been subdued, though they undergo unpleasant, bitter, cruel and severe feelings which assail their souls and their bodies, are yet incapable of the state of "further-men," of knowledge, insight and enlightenment. Just as if a man needing a fire, looking for it, searching for it, should go and, though standing on dry ground, rub a wet and sappy piece of wood with a damp fire-drill. He could not kindle a spark nor produce a flame. In the same way all those recluses and brāhmans who live with their bodies withdrawn from sensual pleasures, but not so their minds, and whose thoughts of them, their fondness for them, their feverish longing for them and their attachment to them have not been subdued, though they undergo unpleasant, bitter, cruel and severe feelings which assail their souls and their bodies, are incapable of the state of "further-men," of knowledge, insight and enlightenment. Just as if a man needing a fire, looking for it, searching for it, should go and, though standing on dry ground, rub a wet and sappy piece of wood with a damp fire-drill. He could not kindle a spark nor produce a flame.

This then, was the second similitude which was revealed to me when I stayed on Mount Gayāśīrṣa, which I had not heard of in former lives, which, indeed, had not been heard of before, which was unknown to me and were, indeed, not known before.

The thought came to me, monks, Just as if a man needing a fire, looking for it, searching for it, should go and, though standing on dry ground, rub a wet and sappy piece of wood with a damp fire-drill. He could not kindle a spark nor produce a flame. In the same way all those recluses and brāhmans who live with their bodies withdrawn from sensual pleasures, but not so their minds, and whose thoughts of them, their fondness for them, their feverish longing for them and their attachment to them have not been subdued, though they undergo unpleasant, bitter, cruel and severe feelings which assail their souls and their bodies, are incapable of the state of "further-men," of knowledge, insight and enlightenment. Just as if a man needing a fire, looking for it, searching for it, should go and, though standing on dry ground, rub a wet and sappy piece of wood with a damp fire-drill. He could not kindle a spark and produce a flame. In the same way all those recluses and brāhmans who live with their bodies withdrawn from sensual pleasures, but not so their minds, and whose thoughts of them, their fondness for them, their feverish longing for them and their attachment to them have not been subdued, though they undergo unpleasant, bitter, cruel and severe feelings which assail their souls and their bodies, are incapable of the state of "further-men," of knowledge, insight and enlightenment. Just as if a man needing a fire, looking for it, searching for it, should go and, though standing on dry ground, rub a wet and sappy piece of wood with a damp fire-drill. He could not kindle a spark and produce a flame.

These then, monks, were the three similitudes which were revealed to me when I stayed on Mount Gayāśīrṣa, which I had not heard of in former lives, which, indeed, had not been heard of before, which was unknown to me and were, indeed, not known before.

The thought came to me, monks, Just as if a man needing a fire, looking for it, searching for it, should go and, though standing on dry ground, rub a wet and sappy piece of wood with a damp fire-drill. He could not kindle a spark and produce a flame. In the same way all those recluses and brāhmans who live with their bodies withdrawn from sensual pleasures, but not so their minds, and whose thoughts of them, their fondness for them, their feverish longing for them and their attachment to them have not been subdued, though they undergo unpleasant, bitter, cruel and severe feelings which assail their souls and their bodies, are incapable of the state of "further-men," of knowledge, insight and enlightenment. Just as if a man needing a fire, looking for it, searching for it, should go and, though standing on dry ground, rub a wet and sappy piece of wood with a damp fire-drill. He could not kindle a spark and produce a flame.

Then, monks, with this in view, I withdrew towards Uruvilvā, the village of Senāpati, and reached it. There I saw woods that were delightful, lovely, sequestered, remote from turmoil, remote from men, and growing in seclusion amid charming lakes. Round about were herdsman’s villages, not too far away nor yet too near, but accessible; a level tract and the river Nairāñjana with its pure water flowing still and clear between beautiful banks.

When I saw all this my mind became exceedingly calm, and

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1 Reading ārāmaṁ kāśyām, etc., as above p. 121.
I said to myself, "I have had enough of faith, (124) as I am a young noble who has wandered forth to strive. Let me then, here and now, do some striving of my own."

So, monks, I restrained and curbed body and mind with thought. And as I thus restrained and curbed body and mind with thought, perspiration poured out of my armpits and fell hot and steaming to the ground. From my face and my brow the perspiration poured out and fell hot and steaming to the ground. Just as when a smith's forge is blown a loud and great roar through mouth and nostrils, there rushed through both my ears a loud and great roar. Just as when a smith's forge is blown a loud and great roar through mouth and nostrils, there rushed through both my ears a loud and great roar. From my face and my brow perspiration poured out and fell hot and steaming to the ground. Just as, monks, when a strong man has restrained and curbed body and mind with thought, perspiration poured out and fell hot and steaming to the ground.

Then, monks, I said to myself, "Let me now practise the breath-holding meditation." So, monks, I stopped breathing in and out through the mouth and nostrils. And when I thus stopped breathing in and out through the mouth and nostrils, a loud and great roar rushed within both my ears. Just as when a strong man has seized a weaker man by the neck and restrains and curbs him, so, monks, as I restrained body and mind with thought, the perspiration poured out from my armpits, face and brow and fell hot and steaming to the ground.

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in a braid of hair\(^1\) curving this way and that were my spinal vertebrae, \((126)\) curving this way and that. Just as in the last month of summer the stars reflected far down, deep in the water of a well appear dim to the sight, so my eyes, buried far down deep in their sockets, could only with difficulty be seen. Just as an autumnal gourd plucked when unripe becomes withered, shrivelled and shrunk, so did my scalp become withered, shrivelled and shrunk. I would try, monks, to grasp the front part of my body, but it would be my backbone that I held in my grasp. I would try, monks, to stand erect, and immediately I would tumble forwards in a heap. Then, monks, having after vain endeavour\(^2\) stood up well and properly, I would chafe my rib-like limbs with my hands. But then the hairs on my body, rotten at the roots, fell off.\(^3\)

All this became known\(^1\) in the provinces and hamlets, and women and men talked about it, now saying that the recluse Gotama was black, now that he was dark brown, and now that he had the sallow colour of a \textit{madgura}.\(^5\) So ruined by my austere abstinence was the wonted bright and pure complexion of my body.

Then, monks, I said to myself, "There are some worthy recluses\(^8\) and brāhmans who prescribe purity on a diet of rice. They feed on rice and ground rice, drink rice-gruel, and in short subsist on various kinds of rice concoctions. Let me now then make my meal one single grain of rice."

And, monks, while I thus fed myself on one single grain of rice, this body of mine became exceedingly lean. Like the joints of creeping plants\(^6\) did my limbs, great and small, become. Just as \((127)\) in a tumble-down stable the rafters within on both sides are uncovered and stand revealed and disclosed,

\footnotesize\begin{itemize}
  \item \textit{Vaṭṭana-sūla}. The corresponding Pali \((M. 1. 80)\) has \textit{vaṭṭanā-sūla}. \textit{Vaṭṭana} is found only in this compound, which means "a line or chain of balls." But the Pali form is uncertain wherever it is found. (See \textit{P.E.D.} for references.) Perhaps the \textit{Mkh.} form is here the more correct, \textit{vaṭṭana} (= \textit{spīṭana}) being simply "turning" and defined by \textit{unatāvānā} "up and down," "this way and that."
  \item \textit{Abhisaṁskāraṇa.}
  \item \textit{Śrīyensu}, pass. of \textit{sīt.}
  \item Text \textit{fiṭam.} \textit{sic for \textit{fiṭalām.} On page 127 a variant reading is \textit{fiṭalā} (\(\!\)).
  \item "A species of fish," "a kind of sheat-fish." The corresponding term in \textit{M. 1. 240} is \textit{mangula," "sallow." (See \textit{P.E.D.}) Lord Chalmers translates "dusky like a fish."
  \item Cf. \textit{M. 1. 80.}
  \item See p. 121 n. 4.
\end{itemize}
I fell forwards in a heap. And when, after vain endeavour, I did stand erect well and properly, I would chafe my rib-like limbs with my hand. But then, monks, the hairs on my body, rotten at the roots, fell off.

Now all this became known¹ in the herdsman's villages around, and women and men talked about it, now saying that the recluse Gotama was black, now that he was dark-brown, and now that he had the sallow colour of a madgura. So ruined by my austere abstinence was the wonted bright and pure complexion of my body.

Then, monks, I said to myself, "Those worthy recluses and brahmans who undergo unpleasant, bitter, cruel, and severe feelings which assail their souls and their bodies do so to gain perfection, but in no wise do they attain it. Those worthy recluses and brahmans who have in the past undergone, as well as those who now undergo, unpleasant, bitter, cruel and severe feelings which assail their souls and their bodies, have done so, and do so, to gain perfection, but in no wise have they attained it.

"Neither I, also, with all this practice of austerities am aware of the state of "further men," which enables one to realise the distinct achievement² of truly Aryan knowledge and insight. This is not the way to enlightenment. But I remember how, long since, before I had gone forth to the religious life, I was seated cross-legged on the ground in my Śākyan father's garden in the cool shade of a rose-apple tree. There I entered and abode in the first meditation³, which is aloof from sensual desires and from sinful and wicked tree. There I entered and abode in the first meditation³, which is aloof from sensual desires and from sinful and wicked

states of mind, is accompanied by applied and sustained thought, is born of solitude and is full of zest and ease. Could this, I wondered, be the way to enlightenment?"

And, monks, while I was thus indulging that memory,⁴

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¹ Jitāṁ again! See note above p. 122.
² Visādhigama, Pali visādhigama.
³ Dhāyunā, Pali jhāna, see Vol. I, p. 183 f., and notes there, especially on the minor differences between the Mahā and Pali descriptions.
⁴ The text, as printed, reads, tasya me bhikṣavo vasato ladanaśūri viṣāhaṇam. Senart can make no sense out of vasato; but the whole phrase should, probably, be amended on the analogy of the corresponding Pali phrase at M. i. 246, tassa mayham salānarī, read, therefore, tasya me bhikṣavo eva smṛtyasa ladanaśūri viṣāhaṇam, "while I was thus mindful the knowledge followed." It is easy to see how vasato could arise from an original eva satassā (Pali for smṛtyasa).
there came to me as a result the conviction that this was the way to enlightenment. But this way could not be won when the body was emaciated, weak, distressed and fasting. So I said to myself, “Let me now, then (131) take a hearty meal [of boiled rice and junket "]1.

[At that time some devas were] on a visit to me [and they said] “You can live in full consciousness in spite of this hard striving,4 for we shall make you absorb divine strength through the pores of your hair.”

Then, monks, I said to myself, “Now I have at all times approved of complete abstention from food, and women and men in the herdsmen’s villages around take it that the recluse Gotama is an abstainer. And yet these devas, although themselves intent upon and devoted to austerity,8 would infuse divine strength in me through the pores of my hair.” Thus I would be guilty of a deliberate falsehood. And as, monks, I abhor deliberate falsehood, I decided that I would avoid it, loathing it as I did, and that I would rebuff those devas, and take a hearty meal of what I liked.

And so, monks, I made a meal of soup of beans, pulse,6 and peas. Then, after I had gradually won back power and strength of body, I received sweet milk-rice from Sujatā,7 the daughter of a village overseer, and at night, towards daybreak,8 I made my way to the river Nairafijana. When I had cooled my limbs in the river Nairaṇjana I went to Svastika Yāvasika.9 I begged of him a handful of grass, and

1 Lacuna in text, but odanaḥkalīyā supplied after M. 1, 247, odanakumāraṃ.
2 Lacuna in text, but devatā konti evamākṣaṃ can be supplied from the text below.
3 Pratīṭa, Pali paṭīṭa, but, Senart prints with a (!).
4 Lāka “coarse,” “hard,” austere, etc., + prāhāma = Pali padhāna. See note above, p. 53.
5 Lāhādāmukhā lāhāhīprassānā.
7 In the Pali texts the daughter of Senāni, a landowner of the village of Senāni, near Uruvelā. In the Pali tradition (J. 1, 68, f.) she is said to have brought the offering to Gotama under the impression that he was the god of the banyan-tree, to whom she had vowed a meal of rice-milk in return.
8 Nāgananḍhālāsanasaya. Although difficult to explain, nāgananḍit as epithet of night must mean something similar to nāmānukṣit (Pali id.), which we have already met with in Vol. I, p. 229 (text), and which occurs again below pp. 133, 264 (text).
9 The Sottihya of J. 1, 70. See D.P.N. for further references.

Then made my way to the bodhi tree. In front of the bodhi tree I made a couch with some straw on the top, and then walked round the bodhi tree three times, keeping it to my right. Then I sat down cross-legged, facing the east, holding my body upright before it,1 and set up mindfulness in front of me.2

Thus, monks, I entered and abode in the first meditation, which is aloof from sensual pleasures and from sinful and wicked states of mind, is accompanied by applied and sustained thought, is born of solitude, and is full of zest and ease. Through the suppression of applied and sustained thought, through inward tranquillity, and through fixing my mind on one point, I entered and abode in the second meditation, which is free of applied and (132) sustained thought, is born of concentration and is full of zest and ease. Becoming indifferent to the passion of zest I abode mindful and self-possessed, experiencing in my body that ease of which the Āryans say, “He that is indifferent and mindful dwells at ease.” Thus I entered and abode in the third meditation. Putting away ease, putting away ill, routing the feelings of satisfaction and dissatisfaction which I was wont to feel, I entered and abode in the fourth meditation, which is utter purity of equanimity and mindfulness and is aloof from ease and ill.

Then, monks, with heart thus composed [purified, cleansed,3 without blemish, rid of the lusts, supple, ready to act, firm and unperturbed, I, in the first watch of the night turned and applied my mind to the acquirement of the sight of the deva-eye].4 With my deva eye, clear-sighted beyond the range of human vision, I beheld beings passing away and coming to birth again, beings fair and foul, beings fortunate and unfortunate, beings high and low. I recognised how

1 Purimaṃ kāyaṃ práṇidhāya, i.e. before (purimaṃ) the tree.
2 Pratimukhāṃ smṛitiṃupasthāpayitaḥ = Pali purimukham satim upāsthāpatā. See e.g. S. 1, 170; M. 3, 89; Manual of a Mystic, 1, and Vibh. 252. The last says that the phrase means putting mindfulness (sati) either at the tip of the nose or in the image of the mouth (nāstākṣāgā na mukhānimitā s), and Miss I. B. Horner, in a note to the translator, suggests that it means squinting slightly with the eyes turned towards the tip of the nose, which would restrict the field of vision.
3 The passage in brackets represents a lacuna in the text, but the translation is supplied from the repetition below, and parallel passages elsewhere.
4 See Vol. I, pp. 125, 201 n.
beings fared in accordance with their karma. Here were beings who had been addicted to evil conduct in deed, who scoffed at the Āryans and held wrong beliefs. And in retribution of the karma of wrong belief, for that cause and reason, they were, after separation from the body at death, reborn in the hells, in states of woe, misery and desolation. Here, again, were beings given to good conduct in deed and in thought, who were not scoffers of the Āryans, and who held right beliefs. And these, according to the karma of right belief, for that cause and reason, were, after separation from the body at death, reborn in a state of bliss in heaven among the devas.

Then, monks, with heart thus composed, purified, cleansed, without blemish, rid of the lusts, supple, ready to act, firm and unperturbed, I, in the middle watch of the night, turned and applied my mind to the knowledge and discernment of recollecting my former lives. I called to mind my various lives in the past, for example, one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, hundred and a thousand; I called to mind many a kalpa of the world's evolution, many a kalpa of its dissolution, and many a kalpa of both evolution and dissolution. There, such and such was my name, such and such my clan, my family, my diet, the term of my life, and the joys and sorrows I experienced. Then from that life I passed away, and was reborn in such and such a place. Thence passing away I was reborn in this world. Thus did I recall to mind my various lives in the past in all their details and features.

Then, monks, with heart thus composed, purified, cleansed, without blemish, rid of the lusts, supple, ready to act, firm and unperturbed, I, in the last watch of the night, towards break of day in the flush of dawn, awoke by insight that came in a flash of thought, to all that an elephant-man, a lion-man, a bull-man, a terrible man, a sterling man, a lotus of a man, a white lotus of a man, a true man, a superman,

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The Dreams of Śuddhodana

Now Śuddhodana had a dream:—

"My son, in a dream I saw an elephant emerging from a bath of precious stones, all covered in a net-work of jewels. In the middle of the city it stayed in its course, and then, trembling ran out of the city through the night.

And when I saw this in my dream I was moved to great laughter, and unrestrained weeping too. My body trembled and was disturbed by torments and inward fevers. (134)

For what, I wondered, might be toward that day?

Then the Guardians of the World said to the chief of men, "Fear not, O king, but be thrilled with joy. Come, hear what the true significance of your dream is. It means that one is arisen who will bring an awakening to the great multitude."

"He, the possessor of great virtue, renouncing his kingdom, his four female companions and his prosperous folk, heedless of its fair power, will undoubtedly go away from your fair city. Let this be known.

"By his going forth he will overcome the many forms of ill. That is the true meaning of your laughing in your dream."

That was the true meaning of your laughing in your dream.
His aunt, too, had a dream:

His aunt said, "My boy, who art beautiful as a mass of gold, in my dream I saw a noble bull, white, with an exceeding lovely hump, with an extra horn, whose very motion spoke of love, and it was sleek of body.

"The bull bellowed most sweetly, and ran out of Kapilavastu, taking the path his heart was bent on. There is none that can beat his bellowing when he bellow—the noble bull that is like a heap of gold, replete with goodness, intelligent in his ways, and devout, a noble lion-man renouncing his folk and leaving his city, desires the state of a bull-man.

"He, the great seer of clear vision, points out the deathless, immutable, pure conduct, and compassion beyond compare."  

The lords of the devas said to the piteously weeping king, "Do not weep, you whose affection brings joy to the house of Śākya. I shall tell you the truth without guile. Stir up within you the bliss that is born of joy.

"O valiant king, he who is of exceeding pure conduct, replete with goodness, intelligent in his ways, and devout, a noble lion-man renouncing his folk and leaving his city, desires the state of a bull-man.

"He, the great seer of clear vision, points out the deathless, immutable, pure, unshakable and peerless nirvana. When they hear the roar of the lion-man, crowds of unbelievers will wander forth in its direction."

Yasodharā, too, had a dream:

Then Śāhūla's mother, with her heart bound in a passion that was greater than friendship, said, "My lord, hear how I, too, saw a charming vision to-day, and may its realisation also be so to me.

"For, O lord of men, in a moment a cloud engulfed Suddhodana's palace all around, and a flash of lightning accompanied by thunder and a downpour of rain, repeatedly lit up the three worlds.

"The cloud, holding an ocean of water, with a soft rumbling sound, shedding rain that was cool and incomparably pure and clear, rained down though it was the summer season. And Sahāmpati also was rendered inwardly glad.

"Then Brahmā came and said to Śāhūla's mother, "Listen, be not cast down. This significant dream portends the realisation of your wish. Quickly, therefore, recover your joy.

"This lovely-eyed son of Suddhodana, like a cloud raining on the three worlds, will bring relief to those who are scorched by the great fires of passion, by bringing to birth immovable dharma, and compassion beyond compare."

The Bodhisattva, also, had five great dreams, which he interpreted to the monks at Śrāvastī after he had attained to the supreme enlightenment.

Monks, said he, before the Tathāgata had awakened to the full enlightenment he saw five great visions in dreams. What five?  Monks, before the Tathāgata had awakened to complete enlightenment he dreamt that this great earth was a vast bed to him. Sumeru, monarch of mountains, was his pillow. His left arm rested in the eastern ocean, his right in the western, and the soles of his two feet in the southern. This, monks, was the first great vision the Tathāgata saw before he had awakened to enlightenment.

(137) When the Tathāgata, monks, as yet had not awakened to enlightenment, he dreamt that this great earth was a vast bed to him. Sumeru, monarch of mountains, was his pillow. His left arm rested in the eastern ocean, his right in the western, and the soles of his two feet in the southern. This, monks, was the second great vision the Tathāgata saw before he had awakened to enlightenment.

When the Tathāgata, monks, as yet had not awakened to enlightenment, he dreamt that this great earth was a vast bed to him. Sumeru, monarch of mountains, was his pillow. His left arm rested in the eastern ocean, his right in the western, and the soles of his two feet in the southern. This, monks, was the third great vision the Tathāgata saw before he had awakened to enlightenment.

When the Tathāgata, monks, as yet had not awakened to enlightenment, he dreamt that this great earth was a vast bed to him. Sumeru, monarch of mountains, was his pillow. His left arm rested in the eastern ocean, his right in the western, and the soles of his two feet in the southern. This, monks, was the fourth great vision the Tathāgata saw before he had awakened to enlightenment.

When the Tathāgata, monks, as yet had not awakened to enlightenment, he dreamt that this great earth was a vast bed to him. Sumeru, monarch of mountains, was his pillow. His left arm rested in the eastern ocean, his right in the western, and the soles of his two feet in the southern. This, monks, was the fifth great vision the Tathāgata saw before he had awakened to enlightenment.
This, monks, was the fourth great vision the Tathāgata saw before he had awakened to enlightenment.

When the Tathāgata, monks, as yet had not awakened to enlightenment, he dreamt that he walked to and fro over a great mountain of dung without being soiled by it. This, monks, was the fifth great vision the Tathāgata saw before he had awakened to enlightenment.

When the Tathāgata, monks, as yet had not awakened to enlightenment, he dreamt that this great earth was his high vast bed. Sumeru, monarch of mountains, was his pillow. His left arm rested in the eastern ocean, his right in the western, and the soles of his feet in the southern. Now when the Tathāgata awoke to perfect enlightenment, then was this great dream fulfilled.

Then with regard to the vision of the grass called kṣṭrikā growing out of his navel and rearing to the sky, which the Tathāgata saw before he had awakened to enlightenment. The Tathāgata, monks, with his higher knowledge of this world, (138) of the world beyond, of the deva world, of Māra's world, of Brahmā's world, and of the race of recluses, brāhmans, devas and men, in the Deer Park at Risha-patana in Benares set rolling the incomparable wheel of dharma which is thrice-revolved and twelve-fold and has never been set rolling by any recluse, brāhman, deva, or by Māra or anyone else. Again was he in the world with the dharma which consists of the four Aryan truths, namely, the Aryan truth of ill, the Aryan truth of the origin of ill, the Aryan truth of the cessation of ill, and the Aryan truth of the way that leads to the cessation of ill.

And monks, when the devas of earth heard the proclamation of such dharma by the Tathāgata they raised a shout, saying to one another, "Lo, friend, in the Deer Park at Risha-patana in Benares, the Exalted One has set rolling the incomparable wheel of dharma, which is thrice-revolved and twelve-fold and has never been set rolling by any recluse, brāhman, deva, or by Māra or anyone else. Once more is he in the world with the dharma of what ill is, the origin of ill, the cessation of ill, and the way that leads to the cessation of ill." This was the fulfilment of that great vision.

With regard, monks, to the vision seen by the Tathāgata before he had awakened to enlightenment, wherein reddish creatures with black heads stood covering him (139) from the soles of his feet up to his knee-caps. Now, monks, there is a large number of people who have performed acts of service to the Tathāgata, and these on the dissolution of the body at death, will be reborn in the happy bourn, in heaven among the devas. This is the fulfilment of that vision.

With regard, monks, to the vision seen by the Tathāgata before he had awakened to enlightenment, wherein four vultures of different colours came flying through the air from the four quarters, and, having kissed the soles of the Tathāgata's feet, went away all white, these four colours, monks, correspond to the four castes. What four? Kṣatriyas, brāhmans, vaśiyas and śūdras. Those of them who live the holy life steadfastly under the Tathāgata realise deliverance of heart and emancipation through wisdom. This is the realisation of that great vision.

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1. Trisparivordham dvādalabhāraṁ. At V. 1, 11 tiparivordham dvādasābhāraṁ are epithets of nāgadassanaṁ, "knowledge and insight," i.e. into the four Aryan truths, and are to be explained by the number and character of the precedent conditions to, or stages in, the acquirement of that knowledge and insight. Nāgadassanaṁ is practically equivalent in this connection to dharmakāra, a symbol of the dharma.

2. Cf. also V. 3, 18 f.

3. Akṣepy, Pall abhāpa, a gerundive of kṣep.

With regard, monks, to the vision seen by the Tathāgata before he had awakened to enlightenment, wherein he walked to and fro over a mountain of dung without being soiled by it. Now the Tathāgata while he tarries in the east is there honoured, revered, esteemed, worshipped, and respected. He receives the requisites of robes, almsbowl, bed, seat and medicines for use in sickness. He is free from attachment and infatuation, and his heart is untainted. While he tarries in the south the Tathāgata is there also honoured, revered, esteemed, worshipped and respected. He receives the requisites of robes, almsbowl, bed, seat and medicines for use in sickness. He is free from attachment and infatuation, and his heart is untainted. While he tarries in the west he is there also honoured, revered, esteemed, worshipped and respected. He receives the requisites of robes, almsbowl, bed, seat and medicines for use in sickness. He is free from attachment and infatuation, and his heart is untainted. While the Tathāgata tarries in the north, he is there also honoured, revered, esteemed, worshipped and respected. He receives the requisites of robes, almsbowl, bed, seat and medicines for use in sickness. He is free from attachment and infatuation, and his heart is untainted. While the Tathāgata tarries in the north, he is there also honoured, revered, esteemed, worshipped and respected. He receives the requisites of robes, almsbowl, bed, seat and medicines for use in sickness. He is free from attachment and infatuation, and his heart is untainted. While the Tathāgata tarries in the north, he is there also honoured, revered, esteemed, worshipped and respected. He receives the requisites of robes, almsbowl, bed, seat and medicines for use in sickness. He is free from attachment and infatuation, and his heart is untainted. While the Tathāgata tarries in the north, he is there also honoured, revered, esteemed, worshipped and respected. He receives the requisites of robes, almsbowl, bed, seat and medicines for use in sickness. He is free from attachment and infatuation, and his heart is untainted.

That, monks, is the realisation of the great vision the Tathāgata saw before he had awakened to enlightenment.

Thus did the Exalted One speak, and the enraptured monks rejoiced at what he said.

(140) Here end the five great visions of Śuddhodana.3

THE GREAT RENUNCIATION AGAIN4

Now the thought occurred to the Bodhisattva: "It is difficult for me to live the holy life that is utterly bright,6 blameless, pure, and clean, while I dwell at home. Let me then go forth from home into the homeless state."

So the Bodhisattva told the king that he was going to take up the religious life. The king replied:

Pray do not do so, my lotus-eyed and charmingly beautiful son. Great grief would I suffer if I were bereft of you.

Your mother as well as I would go to unwelcome death. What sort of special bliss is this then, that for its sake you would leave me, your people and your kingdom?

For all the regions look wild, all being tracts of earth which are now cold, now hot, and infested by gadflies and mosquitos. You will be affrighted in the fearful woods where are wild beasts that slay and the terrible cries of jackals.

Meanwhile, with the thought of achieving deliverance constantly in mind, live the way your father lived, my son, and be content, as long I as live or as long as she, your mother, will live. For seeing you go away, of a certainty I will die.

(141) The king then sent a message to five hundred kings, saying, "Come, the prince is eager to leave home." They came and in many ways they implored the prince not to leave home.

But the Bodhisattva said to the king, his father, and the other kings, "If your majesty will give me an assurance on four points, I promise you, sire, that I shall not leave this fair city." The king replied, "I will assure you on the four points. Quickly tell me what they are, or soon the life-breath will leave me."

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1 I.e., to which you are going.
2 Paryākula ma dīlādā pratibhānti sarve, where mi is unintelligible. Is it a mistake for hi, "for"?
3 Traso. Or read trāso "(there is) terror." Two MSS. have trāsas and trāsas, respectively.
4 Nītyāntara manasa hītanokṣabuddhī: The first word is difficult, but Senart says that the reading appears certain. He, however, takes nītya "permanent" as the equivalent of nivṛtta and antara as meaning "obstacle," and translates "appelant à l'idée de la délivrance ton esprit (jusqu'à présent) tenu à l'écart du nivṛtta." This is somewhat strained, and it seems simpler to keep to the literal sense of nītya and antara.
5 Nītyāntara, "observing," Pali nisamma.
6 Pratibhānti dhārātā "be a surety." Below on the same page we have the regular form pratibhā.
The prince said:

"Now I am in my youth; let old age never come upon me. Now I am in health; let disease never come upon me. Now I am in life; let death never come upon me. Now I am in joyous prosperity; let adversity never come upon me."

Then the hosts of devas cried "Bravo! bravo! Hail, hail, Great Being, hail incomparable Man."

Brahma's company were all thrilled, elated, filled with joy and gladness at these eloquent words.

But King Suddhodana, stung by sorrow's shaft and with his eyes full of tears, said to the Bodhisattva:

"My son, you know yourself why this is not possible. Old age, disease, death and misfortune are not in my province."

The prince said:

"Come then, let your majesty assure me on three points. Then there will be for you no separation at all from me."

(142) The king replied:

"I give you, son, an assurance on these points. Therefore turn away the desire of your heart and stay with him who speaks to you."

The prince said:

"Let the modes of the pleasures of sense which are enjoyed by devas; let them be always agreeable, and permanently pleasant. Assure me of this. Let Apsarases, wearing fine anklets, ornaments and jewels, sing in the air around me, sweetly, intellignetically, exquisitely, sweetly, joyously, and harmoniously."

1 Dukkhakalyana. Cf. the use of saIla in Pali. See P. E. D. where reference is made to the seven stings enumerated at Nā. 59, rāgasāla, dosa, moha, māna, dīthi, soka, and kathan-kathā.
2 Praithbhā, the abstract noun from praitibhā, praitibhāka, above.
3 Māle udāharato bhasa. But the text is very doubtful. Senart says of it, "bhasa est si faible et cet emploi de udāharati si forcé, que je ne crois guère à l'exactitude du texte."
4 Kāma-guṇa, usually five, i.e., the pleasures provided by the five senses. See above p. 113.
5 Madhurañc repeated. Senart suggests that the correct reading here or on its first occurrence would be a word denoting "song.
6 Or "playfully." saIla = saIlañca metri causa. So Senart. Should we take the word as being saIla, "flowing," i.e. eloquently?
The prince said:

"Enough of this dallying. Assure me on one point only. Then shall I live on in pleasant Kapilavastu."

The king replied:

"I shall then, my son, I shall assure you on the one point. Speak quickly and acquaint me with what you have in mind."

The prince replied:

"Even while I dwell in this fair worldly palace, let my heart, freed of all hindrances, be in my own power."

Thereupon devas, Yaksas, Gandharvas and Danavas and the crowds of Nagas and Rakshasas cried out, "Behold the dharma!"

"Behold of a sudden there have been clearly manifested the consummate words of him whose eloquence is perfect and whose desire is for the highest good."

Then the dejected king said to the prince, "I have no control over that," and he shed a flood of tears.

The Bodhisattva, making a solemn utterance that brought joy to devas and men, (144) and at the same time addressing his father, said:

"O chief of princes, I shall go and find the deathless! that knows no old age or disease, is free of disaster and fear and unconditioned.

"O king, I must attain for myself what is permanent, blissful, and fair. There is no doubt of this. So though you let me go, be of good courage."

Then King Suddhodana, seeing what the prince was thinking about in the rose-apple tree's shade, embarked upon a sea of

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1 Literally, "enough of (being) a long time," alam cirena.
2 Omitted in text.
3 Brhati upagatam maya saha. Senart interprets upagatam on the analogy of abhyupagata = cittamabhyupagata, e.g. Vol. 1, p. 72; maya saha = along with me, i.e. speak (and) share with me.
4 See Vol. 1, p. 37.
5 See Vol. 1, p. 78.
6 Reading nātavanto for nātравanto of the text. Two MSS. have nātравasto.
7 Amṛtaṁ, i.e. Nirvāṇa. For this description of Nirvana, cf. M. 1. 167.
8 See p. 37.
9 Senamāna sāmato, where sāmato is the equivalent of sāmany.
10 See Vol. 1, p. 75.
For he has no passion for the joys of any of the senses. Ere long he will break all the bonds of craving and leave none remaining. He will go off to the forest.

King Suddhodana, having heard this from the female deva, with downcast countenance and stricken with grief, went to the prince and said to him, "Why have you come in here with downcast countenance and stricken with grief? Can it be that you have witnessed some affliction of body or have discovered any loss of wealth, or that the fear of an enemy has come over you? Tell me quickly, my son, what the meaning of this is."

The prince replied, "Yes, father, I do see affliction of the body. Disease presses close upon health, and death upon life. And, father, I consider an old man as but another dead man. All the samskaras\(^5\) pass away, and the tumbling mountain stream, the things that are solid as the best iron, the cycle of the seasons, and life itself all pass away. Death comes on. Father, it is this affliction of the physical body that I see. Yes, father, I see the decay of wealth. Everything is empty, void, vain, illusive, deceptive and false. Wealth has no permanence.\(^1\) I see this decay of wealth, father. Yes, I see the fear of an enemy's army, the fear of the corruption of the constituents of the visible creature,\(^1\) the cutting off of hands, ears, and heads, and the various and divers ills which in one way or another befall this body. This fear of an enemy's army do I see, father." King Suddhodana replied, "Enough, my son, think no more of that. At present you are of tender age, in the bloom of youth. Go and perform your royal duties. You have a spacious harem of young women. With these divert, enjoy and amuse yourself, and set not your heart on leaving home to become a recluse."

The prince answered, "If you offer me eight boons, then, father, I will no longer harbour this intention in my mind." The King said, "Tell me quickly, my son, what these eight boons are, which you wish for. If they are within my power or strength, then will I grant them to you. Why, my son, I'll abandon my kingdom rather than not grant a boon of yours."

The prince replied, "Grant me, father, these eight boons: that old age does not overtake my youth; that disease does not overtake my health; that death does not take away my life; that I shall not be bereft of your company; that this harem of women like the Apsarases and my numerous kinsfolk do not disappear;\(^2\) that this kingdom and realm experience no reverse or any other evil vicissitude; that those who at my birth were invited to partake of ambrosial joy should all have their lusts quelled, and that for me there be an end of birth, old age and death."

King Suddhodana replied, "My son, whence have I such might and power that I could grant eight boons such as these? My son, the long-lived kings of yore, Kings Mahâsammata.\(^3\)

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1. The text has supartiitam bhâvavaiyyati. Senart, citing Childers s.v. parîtta, assumes that the allusion is to a dhamma (dhâma) so called. It is true that parîtta is applied to the first dhâma at Dkvs. 181, but it is only by way of a descriptive adjective, "limited" or "restricted." It is far from certain, therefore, that the allusion is to a particular mode of meditation. Parítta may quite as well refer here to citta. At A. I. 249 we are told that a man who has not developed his body, morality, thought and wisdom (abhâviññhâyo abhâvâstiro abhâvâcittatâtâbhâvâtapihato) is parítta "limited" or "finite," while he who has done so is aparítta. Cf. also M. 2. 202, aparîtta ca ma cittaṁ bhavassati appamânam subhâvayataṁ, a passage which tempts one to think that our text should be emended to read aparîtta [cittam] subhâvayaya. The A. passage referred to says that the man who has so developed himself is also mahâatâ as well as aparîtta, so that an alternative supposition is that supartiitam in our text refers to ātma. But whatever substantive is to be understood, the omission of it is very strange. (The translator is indebted for these suggestions to Miss I. B. Horner.)


3. The application of the same terms to both father and son is rather awkward.

4. Jhâna mîrâjanam. Senart says that one could conceivably emend the second word into mîrâjânam, but then one would have to make the unlikely assumption that the two participial adjectives jhâna and mîrâja were the equivalent of the abstract nouns jhâna and mîrâja, "old age has death as its end."


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1. Dharmasamshâra.

2. Vippavaoseyya. The context shows that this must mean something like "disappear," but it is not easy to see how a compound of vi- (to enter) (here causative for primary), even granting a wholly negative force to the prefix vi-, can have this sense. The reading may be regarded as highly doubtful. The sense of the context could be secured by the simple emendation into vippavaoseydr from vippavasati (Pali vippavasati) "to be away from home," "be absent," hence "to disappear." This suggested emendation is due to Miss I. B. Horner, who compares V. 3, 197, iãti vacana vippavaoseyya "(if a monk) should be separated from his three robes." See Her Book of the Discipline, 2, pp. 13, 14.

The founder of the Ñâkyan royal family. See Vol. 1, p. 293.
and be excited, disturbed, and intoxicated by it.” The king said, “What is your awareness of a woman like? The prince said, “It is an awareness of contrariety.” The king said, “My son, what is your awareness of contrariety like? The prince said, “It is that of this body which comes and goes where it is fixed; where it stands, sits down; where it is active, is quiet; where it is an external thing, it is void, inactive, strong or weak, a delusion, and untrustworthy—such do they say is the whole totality of things.” King Suddhodana said, “If you are not excited by beauty, are you not then as a man excited by a woman’s beauty? What is your view of things?” The prince said, “This, namely, (148) that I characterise the round of life as a play, which, with consciousness as the machine and the feelings as the actors produces its various scenes. The three-fold stage is the condition of men in the different six spheres of existence. There enter upon the stage craving and fond affection, and hundreds of deep-seated lusts. From an infinite time past this play goes on, deceiving, entangling, and destroying. There is no man or body of men who has not been beguiled and deceived by the samshāras, and so it was among our elders. So, father, lift up your heart, for I shall end this play of recurrent life, and I shall enter the citadel of calm and of Nirvana.

1 Reading kampeya for halpeya.
2 Literally, "it is like this body," yathāyam kāyo.
3 The adjectives here become neuter.
4 Sarvameva dhammaṁyaṁ. But as kāya in the sense of physical body is the topic in this passage, it may be better to read, with one MS., sarvākāyaṁyaṁ, "the state or condition of every body.
5 The reading adopted for translation is based on MSS. C. and B. The text has himiṇāṁ nisparṣena rajaṁ, "therefore (wherefore) you are excited by a woman," which is against the context. The reading adopted is himiṇāṁ puruṣaṁ na nisparṣena rajaṁ. Nisparṣa is usually an adjective (see, e.g., Vol. 1, p. 183, n. 2) and it is easy to assume that here it qualifies rāpa understood from the preceding clause.
7 Vijñāna.
8 Gaṇa, Vol. 1, p. 95, n. 4.
9 Kledalādharmān gūbṭhātā, "the profundity of hundreds of lusts."
11 Literally, "(follows) one after the other," parśpam. But there is no verb of any kind!
13 Pāḍārthāṁ gurumāneṣu.
14 Cf. Mūla. 333.
which old age and death do not assail. And so I shall follow the path followed by former Tathāgatas, Arhans and perfect Buddhas.”

The king said, “My son, here you have a mansion like the abode of a deva. Your palace is magnificent, and you yourself are beautiful, laden with the marks of excellence and with merit. How is it then, my son, that you find no pleasure here, but desire to leave home and abandon the city?”

The prince said:

With a mind awed by the spheres of existence listen, father, while I tell you why I find no pleasure.

Old age and disease, and the enemy death as the third, oppress me; that is why I find no pleasure.

If my self could have continual ease; if my self knew not the power of ill; if there were not all this that rests upon what is conditioned, there would be no reason why I should not find pleasure.

The body is like a serpent’s slough; in the body is a serpent’s year. The skandhas are like a foe. Then why should I find pleasure?

If the body were not like a serpent’s slough; if in it there were no serpent’s year, then there would be no reason why I should not find pleasure.

If there were no birth, old age and death, then there would be no reason why I should not find pleasure in the round of existence.

If one’s lodging were not in the village of the void; if

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1 Cf. S. 2, 106, evam eva kūhām addassam puṇṇaṃ maggam puṇṇāḥ-
jasam pudbhākeh samāsambuddhehi anuvātam... tam anugacchām.
2 Reading, with one MS., antaprāparum for antaraparam of the text.
3 Saṃskritapratyayam. Saṃskritī is Pali sankhāta, “made up,” “con-
tioned,” and therefore transient and impermanent.
4 Literally, “then why should I have no pleasure?” atha kasya mamāḥ
(= mamāḥ = mama) rati na khāve.
5 Kāyē ca sarpaṃsā. This figure is obscure. It would be feasible to
emend into kāyo ca sarpaṃsā, “the body is like a serpent,” but this would
give merely a weakened repetition of the preceding simile. Besides, in the
repetition on the next page we have tatra (There in = the body) sarpaṃsā.
Probable the allusion is to the hibernating habit of the snake.
6 See Vol. I, p. 58, n. 3.
7 This pāda contains too long a lacuna for translation.
8 No doubt with reference to the figure in S. 4, 174, sūtaṃ gāmo ti kho
bhikkhava cattam ajjhatikānaṃ adātinānanaṃ, “the empty village, brethren,
is a name for the personal six-fold sense-sphere.” Cf. Pīsm. 484.

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When he could not by any means dissuade the prince, King Śuddhodana reflected thus: “Since I cannot by any means dissuade the prince, what if I were to display to him all the maidens in Kapilavastu and see whether the heart of the prince would find delight in someone or other of them?”

(150) The Bodhisattva told his father that he was going out to the park. Then King Śuddhodana gave orders to his ministers, saying, “See that all the way from the royal palace to the park is sprinkled and swept, overhung with an awning, bordered by bright cloth, draped with festoons of fine cloth, made fragrant with incense, and strewn with heaps of flowers. Here and there place receptacles for holding incense and garlands, and station dancers, mimes, athletes, wrestlers, minstrels and drummers and thus provide pleasant sights, sounds and scents, so that the prince on his way from the city to the park may not see anything that is unpleasant.”

At the king’s word of command the ministers prepared the way from the royal palace to the prince’s park in the manner ordered by the king. At intervals they stationed men to see that there should stand in front of the prince as he went to the park no old man or one advanced in years, no one diseased or one-eyed, or lame, no one suffering from leprosy, the itch, scab or eruption on the skin, and that nothing unpleasant should stand before him. Thus, as the prince rode out to the park in a costly equipage glittering with the seven precious

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1 Śīyapratyada.
Reading na kvacījanatāyām kanyānām, etc., for kvacījanatāyāh
kanyānām kumārasya cittam abhirame. Senart doubts the correctness of
the text reading and is forced to render, “non sans quelque violence,”
as “pour voir si dans toute la population il n’y aurait pas une jeune fille
dont s’imagine le prince.” The suggested emendation, besides retaining
the intrinsically force of abhirame, allows the straightforward rendering given
above.
stones, in great royal pomp, magnificence and splendour, royal servants went as an escort on his left and on his right and took care that the prince should see nothing unpleasant.

While the prince, thus seeing pleasant sights, hearing pleasant sounds, smelling pleasant scents and receiving on both sides, on the left and on the right, a hundred thousand salutations and showers of various powders, was on his way from Kapilavastu to the park, Gaṅgikāra the potter, who had become a Śuddhāvāsa deva, and other Śuddhāvāsa devas conjured up before him an old man. This old man was advanced in years, of great age, a man who had lived his life and had passed his prime. He was hoary-headed; his body was all blotchy. He was bent like the rafters of a roof; stooping forward (151) he tottered along with the aid of sticks.

The Bodhisattva saw this man and was about to ask him, for he was an old man whose life was spent. Let us go on to the park, and let your royal highness divert, enjoy the five pleasures of old age. Verily, when old age is seen to be the lot of every man that is born what can there be to you? For he is an old man whose life is spent. Let us go on to the park, and let your royal highness divert, enjoy the five pleasures of old age. Verily, when old age is seen to be the lot of every man that is born what can there be to you? For he is an old man whose life is spent. Let us go on to the park, and let your royal highness divert, enjoy the five pleasures of old age. Verily, when old age is seen to be the lot of every man that is born what can there be to you? For he is an old man whose life is spent. Let us go on to the park, and let your royal highness divert, enjoy the five pleasures of old age. Verily, when old age is seen to be the lot of every man that is born what can there be to you? For he is an old man whose life is spent. Let us go on to the park, and let your royal highness divert, enjoy the five pleasures of old age. Verily, when old age is seen to be the lot of every man that is born what can there be to you? For he is an old man whose life is spent. Let us go on to the park, and let your royal highness divert, enjoy.

The charioteer replied, “O prince, what is the man you ask about to you? For he is an old man whose life is spent. Let us go on to the park, and let your royal highness divert, enjoy the five pleasures of sense.” But the prince said, “My dear charioteer, mark this. We too are liable to old age. We have not passed beyond liability to old age. Verily, when old age is seen to be the lot of every man that is born what pleasure can there be to a discerning man?” And he added, “Charioteer, turn the chariot round. No more going to the park for me.”

The prince returned and came to his home. King Śuddhodana asked his ministers, “Sirs, why has the prince returned instead of going on to the park?” The ministers replied, “Your majesty, the prince after he had set out saw an old man, who had become a Śuddhāvāsa deva, and other Śuddhāvāsa devas conjured up before him an old man. This man had swollen hands and feet. His face was jaundiced. His belly was dropical and on his dropical, protruding navel thousands of flies were feeding. He was a loathsome and disgusting sight.

When the Bodhisattva saw this man he asked his charioteer, “O my dear charioteer, tell me who this loathsome man is.” The charioteer replied, “O Prince, what is the man you ask about to you? For he is an old man whose life is spent. Let us go on to the park, and let your royal highness divert, enjoy.

The king then said to himself, “I must see to it that what was proclaimed of the prince by Asita the seer must not come to pass.” And he gave instructions to the king’s harem, saying, “Divert, delight and amuse the prince well with dance and song and music, so that he may find pleasure at home.” And thus there was as beautiful singing in the prince’s harem as in the world of devas. Yet the prince was not attracted by the singing. So much did his memory dwell on the old man.

On another occasion the prince said, “I am going out to the park.” The king said to his ministers, “Provide pleasant sights and sounds, so that the prince as he goes out to the park may see nothing unpleasant.” So at the king’s word of command the ministers prepared the way from the royal palace (152) to the prince’s park as the king had ordered. Here and there they stationed men to see to it that on his way to the park there should stand before him no old man or one advanced in years, no one diseased or one-eyed or lame, no one suffering from leprosy, the itch, scab or eruption on the skin, and that nothing unpleasant should stand before him. So, as the prince in great royal pomp, magnificence and splendour proceeded to the park in a costly equipage glittering with the seven precious stones, royal servants went as an escort on his left and on his right to ensure that he should not see anything unpleasant.

While the prince, thus seeing pleasant sights, hearing pleasant sounds, smelling pleasant scents, and receiving on both sides, on the left and on the right, a hundred thousand salutations, was on his way from Kapilavastu to the park.

1 See Vol. 1, pp. 265 ff.
2 See Vol. 1, p. 28, n. 5.
3 Fashioned (miraculously), nirmita, often used in this sense.
4 Adhvagata, BSk. = Pall adhvaṅgata.
5 Praśkalati, BSk. = Pall pakkhalati, Sk., prakhalati.
6 Reading hina for hinārā.

1 Dakodaśika. The corresponding term in Lāl. Vist., 228, is udarākula i.e. “swollen belly.” Daha, as in Pall, is “an aphoristic from combinations like stodaka, which was taken for stō-daha.” (See P.E.D.)
with his jaundiced complexion, his swollen hands and feet, his blotched face, and with thousands of flies feeding on his dropsical, exuding navel?" The charioteer replied, "What is the man you ask about to you? His life is near spent with disease. Let us go on to the park and there let his highness divert, enjoy and amuse himself." But the prince said, "My dear charioteer, mark this. We too are liable to disease; we have not passed beyond liability to disease. Verily, when old age and disease are seen to be the lot of every man born, what pleasure can there be for a discerning man? (153) Disease means the loss of beauty, the crushing of strength, the destruction of the faculties, the rise of sorrows, the end of joy, concentration on the senses, the cessation of dharma, and preoccupation with things pertaining to the body. Who that drinks up the world and, being beautiful, swallows it, does not shudder at disease?" And he added, "Charioteer, turn the chariot round. No more going to the park for me."

The prince therefore returned and entered his house. King Suddhodana asked his ministers, "Sirs, why has the prince turned back instead of going on to the park?" The ministers replied, "Your majesty, the prince saw a diseased man, and so turned back and will no longer go to the park."

The king said to himself, "I must see to it that what was proclaimed of the prince by Asita the seer does not come to pass." And he gave orders to the harem, saying, "Divert, delight and amuse the prince well with dance and song and music so that he may find pleasure at home." And thus the singing in the prince's harem was as beautiful as that in the abode of the devas. But the prince was not attracted by the singing, so much did his memory dwell on the old man and the diseased man.

On another occasion the prince asked permission of his father, saying, "Father, I am going to the park to have a... look at it." The king gave orders to his ministers, saying, "The prince is going out to the park. Adorn the park, prepare the way and decorate the city. Have all the way from the royal palace to the prince's park sprinkled and swept, overhung with an awning, bordered by bright cloth, draped with festoons of fine cloth, made fragrant with incense, and strewn with heaps of flowers. Here and there place receptacles for flowers, and dancers, mimes, athletes, wrestlers, minstrels and drummers. Provide pleasant sights, sounds and scents so that the prince on his way to the park may not see anything unpleasant, whether an old man, or a diseased man, or a one-eyed man, or a lame man, or one suffering from leprosy, the itch, scab or eruption on the skin, or one who is blind and withered." At the king's word of command (154) the ministers made preparations as the king had ordered. On the left and on the right, men were stationed to form an escort and prevent the prince on his way to the park from seeing anything unpleasant. Thus, riding in an equipage glittering with the seven precious stones, overhung by a canopy, draped with festoons of fine cloth, coated with a network of gold, with banners flying, to the accompaniment of the merry sound made by the horses' hoofs that were like red coral, and with flags and pennons aloft, the prince, with his ministers and attendants, in great royal majesty, pomp, splendour and effulgence, and receiving from both sides, the left and the right, a hundred thousand salutations, went out from Kapilavastu to the park.

Then Ghaṭikāra the potter, who had become a Sudhāvāsa deva, and other Sudhāvāsas devas conjured up before the prince a dead man. This dead man was placed on a litter and was borne by his relatives, who sobbed, wept, dishevelled their hair, beat their breasts and made piteous lamentation. When he saw the dead man, the prince asked his charioteer, "My dear charioteer, tell me, do I not see a man here, who is placed on a litter and is borne by his relatives who sob, weep, dishevel

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1 Bhimamukhavartto, "broken complexon of the face."
2 This is a free translation of an unusual expression, citraśrayānām nidhi, "the receptacle of (= what holds) the heart and body" i.e. "the feelings and sensations." Another unusual expression, gāthāvalūnam griham, "the home of the things which pertain to the limbs or body." Senart refers to Burnouf: Introduction à l'historie du buddhisme indien, p. 449, for explanation of the terms āśīra and āśītā and renders "le réceptacle de la pensée et de sens... la demeure des corps et des sensations."
3 Another unusual expression, sakhuraprajāvā, "with a merry sound (made by) a hoof that was of coral." In our text sannandīghūṇa is often found as an epithet of rañka, "chariot," but sakhuraprajāvā must obviously allude to the horse drawing it, for no part of a chariot can be called khara. On p. 420 (text) sakhuraprajāvā is an epithet of nāga, "elephant," though it is applied almost in the next sentence to rañka; but it is assumed in the note on that passage that this is due to a copyist's error.
their hair and beat their breasts?" The charioteer replied, "Prince, this is a dead man being carried out to the cemetery by his relatives, who sob, weep, dishevel their hair and beat their breasts." The prince said, "My dear charioteer, mark this. That man no more will see his father or mother, brother or sister, kinsman, friend or blood-relations, or fair Jambudvipa." The charioteer replied, "No, prince. That man will no more see his mother or father, brother or sister, or kinsmen, friends and blood-relations, or fair Jambudvipa."

The prince then said:

Death is common to you and to me. It knows neither friend nor foe. Like the seasons, it comes round in its turn, invincible and inevitable.

(155) It takes no account of high or low, of rich or poor.¹ Intrepid like the sun, it goes along its course.

The charioteer said:

Pleasures success, royal prosperity, joy, honour, these are the things you should ask for, the chiefest things in the world. What is it to you that you have seen frightful death, the root of which is sickness and suffering, and which is the destruction of men?

The Bodhisattva said:

He who has seen an old man, a diseased man and a dead man, and does not shudder at the round of rebirth, is to be grieved for as dull-witted, as a blind man who has lost his way.

The prince then said, "My dear charioteer, mark well. We too are liable to death. We have not passed beyond liability to death. Verily, when old age, disease and death are recognised to be the lot of every man that is born, what pleasure can there be for the discerning man? Turn the chariot round. No more going to the park for me."

And so the prince returned once more and entered his house. And King Suddhodana asked his ministers, "Why has the prince turned back again instead of going on to the park?"

The minister replied, "Sire, the prince saw a dead man borne on a litter by his relatives, who sobbed, wept, dishevelled their hair, beat their breasts and piteously wailed, as they bore him to the cemetery. He was moved by the sight, and so turned back."

King Suddhodana said to himself, "I must see to it that the word spoken by those soothsaying brāhmans,¹ who said that the prince would leave home as a recluse, does not turn out true." And he sent a messenger to the prince's harem to bid the eunuchs and chamberlains to divert the prince well with dance and song and music, so that the prince should find pleasure. So the officials of the harem sought to delight the prince well with dance and song and music, but the prince's heart and mind were not there nor anywhere else. So well did he remember the old man, the diseased man and the dead man.

On another occasion again the prince asked permission of his father, saying, 'Father, I am going out to the park to have a look at it.' The king replied, "As you please, my son." He then gave orders to his ministers, saying, "Adorn the park and make it like the Nandana grove of the lord of devas. Decorate the city. Have the way from the royal palace to the prince's park sprinkled and swept, overhung with an awning, bordered by bright cloth, draped with festoons of fine cloth, made fragrant with incense and strewn with heaps of flowers. Here and there place receptacles for flowers and incense, and dancers, mimés, athletes, wrestlers, minstrels and drummers. See that all sights, sounds and scents be pleasant, so that the prince on his way from Kapilavastu to the park may see nothing that is unpleasant, whether an old man, or a diseased man, or a dead man, or a blind man, or a one-eyed or lame man, or one suffering from leprosy, the itch, scab, or eruption on the skin. Thus do."

At the king's word of command, the ministers saw to it that everything was done as the king had ordered. Here and there were stationed men to ensure that the prince on his way from Kapilavastu to the park should not see anything that was unpleasant. So, riding in an equipage glittering with the seven

¹ Reading niśākānāthan for niśhavantam.

¹ See Vol. I, p. 164, n. 4. The text here has nimittika for naimittika.

¹ Yasya ... kālam manyase. See Vol. I, p. 269, n. 1.

precious stones, coated in a network of gold, well decorated.

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made by the horses' hoofs that were like red coral, and flags
with a flying banner, to the accompaniment of the merry sound
and pennons aloft, the prince, accompanied by his ministers
and attendants, with great royal majesty and splendour, with
great effulgence, magnificence and splendour, went from
Kapilavastu to the park.

And as he was on his way Ghatikāra the potter, who had
become a Śuddhāvāsa deva, and other Śuddhāvāsa devas con-
jured up (187) to stand before the prince a wanderer who wore
the yellow robe, whose faculties were under control, who had
mastered the four postures,1 who did not look before him
farther than a plough's length 2 in the crowded royal street of
Kapilavastu. The prince saw this wanderer and his mind grew
calm at the sight. "Behold," he said, "the wisdom of one who
has become a wanderer."

When he had seen him, the prince asked the wanderer, "Noble
sir, with what object did you become a wanderer?" The
wanderer replied, "O prince, I became a wanderer for the
sake of winning self-control, calm, and utter release."

When the prince heard the words of the wanderer he was
filled with joy, and said:

"Verily, now, a wanderer who, conspicuous by his flow-
ing yellow robe, crosses the crowded royal street, his body
covered by mire, dust and dirt, is like the red goose3 in a
thicket of reeds."

Mrīgī,4 a Śākyan woman, was the mother of Ānanda. When
she saw the prince going out from Kapilavastu in such glory
and splendour, she praised him in verse:

Blessed verily is your mother and blessed, too, your father.
Blessed also is the woman whose husband you will be.5

When the Bodhisattva heard the sound of the word
Nirvana,6 his mind grew calm with the thought of Nirvana, it
took its stand on it and aspired after it.7

"When he heard the sound of the word Nirvana, he listened
with rapt attention.8 Having caught a glimpse of the in-
comparable Nirvana, he meditated on it, having nothing
more to fear.9

While the prince thus pondered on Nirvana, he neither looked
at nor spoke to the Śākyan lady Mrīgī. And at this she was
peeved and said to herself, "I have sung the praises of the
prince in the midst of all this multitude, yet he does not deign
even to look at me."

King Śuddhodana caused a door named Śadvālaka to be
made which needed five hundred men to open6 it. (158) The
noise made when it was opened could be heard for a yojana
all round. He stationed five hundred kings around the city.
He had the vessels for anointing made ready, saying, "I shall
anoint the prince on a holy day."

But the Bodhisattva reflected, "On that holy day I shall go
forth from home." And the Śuddhāvāsa devas said to him,
"O Great Man, when it was the due time thou didst leave the
Tuṣita devas; when it was the due time thou didst come down
into thy mother's womb; when it was the due time thou
wast born. And now has the time come for thee to leave thy
home, O Great Man, who art gifted with the knowledge of the right
occasion.7 The great multitude longs for thee as the anxious
husbandman longs for a big cloud of rain."

1 Iriyāpathasampanno. See Vol. I, p. 18, n. 5.
3 Vinasahare kapilajñamārga. Literally" the crowded path of one related to Indra, i.e. royal" = jana-vikrtre aindramārga. But the reading is very doubtful and Senart admits
that it is not close to the phrase is obviously related to .and expres-
sion immediately above, janamahapeti. The whole phrase is obviously related to and practically synonymous with the prose
expression immediately above, janamahapeti kapilajñamārga.
4 Čakravāha, see Miln. 401, where there is a chapter extolling the qualities
of this bird.
5 Literally, "he took up his hearing in (listening to) Nirvana," nirvāṇa
śatamāda.
6 Aḥutohāyam, adverbial accusative, "with no fear from anywhere."7
7 Literally, "was opened by five hundred men," pāpaparīta, passive of pāpaparīti, corresponding to Sk. apāpajñati.
8 Reading kālajñātāsampanno for kālaṁijñāna which does not seem to make
sense here. Kālaṇ, Pali kālāṇa, "knowing the fit time" is one of
the attributes of a "cakravartin" king (A. 3. 148) and of a good man,
A lord of the devas recited a verse:

"Reflect perfectly, O Bodhisattva, for so do the knowing ones reflect. In the way thou dost reflect, O wise man, it is clear that you have the root of goodness."

A great lord of the devas recited a verse:

"Go forth from home, O great hero, go forth, great sage. For the sake of the whole world, awaken to the immortal Way."

Great Brahmā said, "If, O Great Man, thou wilt not leave home to-day, seven days hence the seven treasures of kingship will be produced and thou wilt become a universal king over the four continents, triumphant, just, a king of justice, possessing the seven treasures. These seven treasures will appear from the sky, to wit, the treasure of the wheel, of the elephant, of the horse, of the jewel, of the woman, of the householder, and of the counsellor. And thou wilt have a full thousand sons who will be valiant, brave, comely, overpowering the armies of their enemies, and noble. Thou wilt hold and occupy these four great continents, to wit, Jambudvīpa, Pūrvavideha, Aparagodāni, and Uttarakuru, all bounded by sea and mountain.

Rāhula, passing away from Tuśita, entered his mother's womb at the hour of midnight. The Bodhisattva woke up and saw the women asleep. One was clasping a vīṇa, another a venu, another a nākula, another a sughoṣa, another a candisaka, another a sambhārīkā, another a mahati, another a vīṇācīkā, another a dāhakkāyaka, another a vallaka, another a mridanga, another a mukunda, another a pāṇava, another a jharjharaka, another an ālīna, and another a parivādini. One had her hand at her throat, another her head on a drum, another her head on her neighbour's shoulder, another embraced her neighbour, and another had her limbs sprawling left and right. From the mouth of some, saliva trickled.

And when the Bodhisattva saw them one and all lying on the floor in the harem there arose in him an awareness of the burial ground. He rose up from his squatting position and took from the chest his fine clothes of Benares cloth. His servant Chandaka waited on him. "Chandaka," said he, "bring me my horse Kaṇṭhaka." Chandaka replied, "O prince, it is now midnight. What need of a horse is there at such a time? Thou hast a mansion like the abode of Kuvera. So be happy in it. Why dost thou call for a horse? Thou hast a harem of women as fair as the Apsarases. Be happy in it. Why dost thou call for a horse?" Thus at that time did Chandaka expostulate in various ways. "O prince," added he, "this is no time for a horse. (160) This is the time for lying on royal beds. What need is there of a horse just now?"

The prince replied, "Chandaka, now is the time I need a horse. So bring me Kaṇṭhaka."

The thought occurred to Chandaka, "Since the prince calls

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1. This verse is rather obscure. It would be less so if we could read vītarakhayā for the imperative vītarakha, but as Senart points out, the metre is against the change.
3. According to J. 1. 60, AA. 1. 82 Rāhula was born on the day his father went away.
4. As it is not possible without elaborate research into musical matters, if even then, to discriminate between many of these musical instruments, and as, moreover, the dictionaries do not know some of their names, it has been thought advisable to give all the names in their original form, with the definition given by the dictionaries, where available, in a footnote. The vīṇa or Indian lute is, of course, well known.
5. Flute or reed-pipe.
for Kanthaka at this time of night, it must be that he intends to leave home while his people are peacefully asleep." So as he was bringing round Kanthaka, he cried out at the top of his voice so that the king and all the people in Kapilavastu might be awakened. But no one woke up at the cry of Chandaka. For the devas had laid a heavy sleep on all the people, both those within and those without the city.

Kanthaka, too, as it was being brought to the Bodhisattva, neighed loudly, thinking that King Suddhodana and all the people would be awakened by the sound of its neighing. But though the sound could be heard for a yojana all round, no one was awakened.

A thousand koṭis of devas assembled at Kapilavastu bringing fragrant garlands in honour of the Bodhisattva's going forth. And when the Bodhisattva had mounted Kanthaka, the prince of steeds, devas in the sky rained down a shower of flowers of the coral tree, of the great coral tree, of the mahajjūśika, of the bhīṣma, of the great bhīṣma, of the samantagandha, of the pārijāta, flowers of celestial gold and silver, flowers of celestial gems, celestial powders of sandal-wood, of aloe-wood, of keśara and of tamāla leaves, and celestial, cool and scented wafer. For sixty yojanas around Kapilavastu there was a heap of celestial flowers as high as the knees, and for sixty yojanas around everything became cleansed by the celestial scented water. Thousands of koṭis of celestial notes were sounded. There were celestial choruses and thousands of Apsarases shouted (161) and sang. The Four Great Lords took hold of Kanthaka's hoofs.

On hearing Kanthaka, the horse Pelavaka, which was born at the same time, ran out to see if it was their equal in speed. There was also a Yāka who had been born at the same time as Chandaka and was named Supratīṣṭhita, and he and his company of five hundred opened the door Śadvālaka and suppressed the noise.

Thus the Bodhisattva, leaving behind him his great army of elephants, cavalry and footsoldiers, his great stores of wealth, his great sovereignty and his great family, went forth from home into the homeless state. The Bodhisattva, oppressed by birth, went forth from home into the homeless state in order to attain the way that leads beyond birth. Oppressed by death, he went forth from home into the homeless state in order to attain the way that leads beyond death. Oppressed by sorrows and tribulations, he went forth from home into the homeless state in order to attain the way that leads beyond tribulations.

And, monks, it was not when he was worn out with decay that the Bodhisattva went forth from home into the homeless state, but it was when he was in the prime and perfection of his youth. Again, monks, it was not when he was worn out by disease and decay that the Bodhisattva went forth from home into the homeless state, but it was when he was in the prime and perfection of his health. Again, monks, it was not when he was worn out by the loss of wealth (162) that the Bodhisattva went forth from home into the homeless state, but he left behind him a great store of riches. Again, monks, it was not when he was worn out by the loss of his kinsmen that the Bodhisattva went forth from home into the homeless state, but he left behind him a large family of relations.

The rocks shook, the waters rippled, the ocean, hitherto calm, tossed. Devas scattered celestial powder of the sandal-wood, of the aloe-wood, of keśara and of tamāla leaves, and showers of garlanded flowers. This great earth trembled, shook, and

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1 Pallānayanta = paryānayanta from pari-ā-m. So Senart.
2 Mandārava, but here the spelling is maṇḍārava.
4 Unknown, but cf. rocana, the name of various flowering trees.
5 "Name of a celestial flower."
6 Unknown.
7 Name of a tree and its flowers in the Mvyut.
8 BSk. form of the Pali pārixaḥati, the coral tree Erythra Indica, a tree in Indra's heaven. In Vol. I, p. 267 (text), the form pārijāta is found. (See note Vol. I, p. 221).
9 Reading akardamam "tree from dirt" for kardamam (sic) of the text.
10 See Vol. I, p. 25, n. 3.

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1 Yadi na samajavo tena bhavāmi. But there is no verb on which this clause can properly depend, nor even an ki to mark the "reported speech." The whole sentence, as Senart points out, is of doubtful correctness.
2 Upāṣṭa BSk. Pali. id.
3 It would appear that this part of the narrative has been inserted from another source, namely from one of the many accounts of his history given by the Buddha himself to the monks. Up to this point the narrative has been recounted by an independent narrator.
4 Parījātakā parījāta. Parījātaka here and in the compounds below must be taken as an abstract noun. We should expect the form pārijātaka, as in Pali, with the sense of "loss," "decay," "poverty."
quaked violently six times through the might of the Bodhisattva. There was manifested in the world a great, infinite and sublime radiance. And the regions between the worlds, regions of blackness lapped in blackness, of gloom lapped in gloom, dark unfathomed regions where the moon and sun, powerful and majestic though they be, with all their brilliance cannot make their brilliance penetrate, with all their light cannot make their light manifest, suddenly become suffused with this radiance. And the beings who had been reborn there exclaimed to one another, "Lo, there are other beings reborn here." Now all those beings were for that instant, for that moment immersed in bliss. Even those reborn in the great hell of Avici excelled the splendour of devas, of Nāgas, and of Yaksas. The realms of Māra were eclipsed, without radiance, lustre or joy. Shattered, they fell a kos, two kos, three. Shattered, they fell even for yojanas. (163) Their standards, too, fell, and wicked Māra was unhappy, discomfited, remorseful, tormented by the sting within him.1

Again, monks, while the Bodhisattva was going forth, the eastern quarter of the world became exceeding bright and pure. And so did the southern quarter, the western and the northern, and the regions below and above.8 The moon and sun at their rising, in their course, and at their setting became exceeding bright and pure. The constellations and the stars became exceeding bright and pure. The abodes of the devas became exceeding bright and pure. The abodes of the devas, devas, of the Paranirmitavasāvartin devas. The abodes of the devas, devas, of the Paranirmitavasāvartin devas. The abodes of the devas, devas, of the Paranirmitavasāvartin devas. The abodes of the devas, devas, of the Paranirmitavasāvartin devas. The abodes of the devas, devas, of the Paranirmitavasāvartin devas. The abodes of the devas, devas, of the Paranirmitavasāvartin devas. The abodes of the devas, devas, of the Paranirmitavasāvartin devas. The abodes of the devas, devas, of the Paranirmitavasāvartin devas. The abodes of the devas, devas, of the Paranirmitavasāvartin devas. The abodes of the devas, devas, of the Paranirmitavasāvartin devas. The abodes of the devas, devas, of the Paranirmitavasāvartin devas. The abodes of the devas, devas, of the Paranirmitavasāvartin devas.

And so did the southern quarter, the western and the northern, eastern quarter of the world became exceeding bright and pure. Mara was unhappy, discomfited, remorseful, tormented by the sting within him.1

Again, monks, while the Bodhisattva was leaving home, all the Nāga lords and kings, whether born of eggs, or of the womb, or of moisture, or without the intercourse of parents, formed a great four-fold army of warriors on elephants, cavalry, charioteers and infantry, and thus escorted the Bodhisattva as he went forth from home into the homeless state.

As the Bodhisattva went on, the goddess of the city stood before him, and sorrowfully said:

O Nāga, O Nāga, look at me. O lion, O lion, look at me.
O most elect of beings, look at me; O leader of the caravan, look at me.

On his way from Kapilavastu the Lion-man, he who brought joy to the Sākyans, looked down towards the fair city and made this solemn utterance:

Though I were to fall into hell and get poisoned food to eat,
I shall not again enter this city before I have won beyond old age and death.

This, monks, was how the Bodhisattva accomplished his going forth. The Bodhisattva, welcomed by thousands of devas and by the Four Great Kings, rode twelve yojanas south-

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1 This passage has already occurred in Vol. 1, p. 41 (text), where see notes (Vol. 1, p. 35).
2 The text repeats the whole sentence in each case.
3 See preceding note.
4 Nagaradeva. She appears also in Lal. Vist., 272.
wards from Kapilavastu to the district of the Mallas, to a place named Anomiya, not far from the hermitage of the seer Vasiṣṭha. There the Bodhisattva and Chandaka stopped. The Bodhisattva (165) handed over to Chandaka his jewels, his horse Kanthaka and his gem-studded sunshade and bade him greet his father, Mahāprajāpati Gotami and all his kinsmen. "Tell them," said he, "that I'll come again when I have done my duty and set rolling the noble wheel of dharma." Chandaka said, "Dost thou not yearn for thy mother and father?" The Bodhisattva replied:—

"O Chandaka, from what you say, I perceive you are at fault. I leave my people because I aim at release, because my mind is bent on release. How in the life of a son could there again be separation from one's beloved kinsmen?

"If there were for us no death, no birth, no disease and old age and such things; if one had not to renounce what is desirable; if one had not to have recourse to what is unpleasant; if one's hopes were not unfulfilled; if one's happiness were not fickle, then there would be pleasure in the various spheres of man's life."

Chandaka said, "Verily, sir, all those skilled in the scriptures have pronounced about thee that thy destiny is to become ruler of the four continents. Is that not true?" The Bodhisattva replied, "O Chandaka, tell me what else did those skilled soothsayers pronounce? Now is the time to tell the truth if you have any regard for me." Chandaka replied, "Well, I'll tell thee. This was the second alternative. If, said they, the Bodhisattva leaves the world and becomes a wanderer, he will become an all-seeing destroyer of the passion for existence."

The thought occurred to the Bodhisattva, "How can I become a wanderer with this tuft of hair on the crown of my head?" So the Bodhisattva cut off the tuft with his knife. And that tuft was taken up by Sakra, the lord of devas, and received worship in Trāyastriṃśa (166) where the cūḍā festival is observed.

At the same time, Kanthaka licked the Bodhisattva's feet but he went on his way unheeding.

I sing the praises of the going forth, how the Seer went forth from home. Seeing an old man and a dead man, the Sage was greatly moved.

Deeply stirred, the greatly wise and discerning one saw the peril in the world and went forth into the homeless state. He left behind him mother and father and a host of kinsmen, and went away from Kapilavastu riding on his horse Kanthaka.

And when he abandoned his horse and Chandaka, he thereby sundered the ties that bound him to his home. Renouncing all this, he went on without regret.

Now when the Bodhisattva had gone away, Chandaka and Kanthaka returned from Anomiya, a place not far from the hermitage of the seer Vasiṣṭha. Chandaka handed over the jewels to King Sudhodana and gave the message of greetings to him, to Mahāprajāpati Gotami and to other relations. But he had no message for Yasodharā.

The monks heard of this after the Exalted One had set rolling the wheel of dharma, and they asked him, "How was it that the Exalted One went away heedless of Yasodharā?" The Exalted One replied, "That was not the first time that I went away heedless of her. There was another occasion." The monks asked, "Was there another occasion, Lord?" The Exalted One replied, "Yes, monks."
śyāmā jātaka

Once upon a time, monks, long ago, there was in the northern country a city, named Takṣaśilā, where there lived a merchant, named Vajrasena, who traded in horses. He went from Takṣaśilā to Benares, taking some horses with him to sell. Now as he was on his way he and the rest of the caravan was attacked by brigands near Benares. All the traders were beaten and killed and the horses stolen. But the leader of the caravan hid himself behind the body of a dead man and so was not killed. When the brigands, assuming that the caravan-leader had been slain, went off with their plunder, Vajrasena the horse-dealer, by following a water-course, entered Benares and lodged in an empty house.

Now in the night thieves broke into the king’s palace in the city of Benares and seized a large amount of property. In the morning the ministers saw that the king’s palace had been broken into, and they reported the matter to the king. “Your majesty,” said they, “the royal palace has been broken into.” The king ordered them to examine the palace. They did so and saw that much property had been stolen. They informed the king, saying, “Your majesty, much property has been stolen from the palace.” The king ordered his ministers to track down the thieves. And they, at the king’s command, immediately started to hunt for the thieves in Benares. All houses were searched, including temples and empty houses.

In the course of their search the king’s servants came to the empty house where Vajrasena the horse-dealer, who had been beaten by brigands, was lying. He, wearied out by a fatiguing journey, a wakeful night, and anxiety, had fallen asleep, and though the sun was up he had not awakened. The king’s men who were looking for the thieves saw him lying there with his limbs and clothes drenched in blood and having money on him. And they said amongst themselves, “This is the thief who robbed the king’s palace.” One of the king’s servants prodded him with his foot and made him stand up. “Stand up, you pilfering rogue,” said he, “without a doubt you are the thief who marauded the king’s palace.”

Then the horse-dealer, in fear and trembling, stood up and asked what the matter was. They replied, “There’s no doubt it was you, pilfering rogue, who marauded the king’s palace.” He said to them, “Gentlemen, calm yourselves. I am not a thief, but a horse-dealer.” They replied, “We know a horse-dealer when we see one, but we know that you are a pilfering rogue.” And in spite of his protests, he had his hands tied behind his back and was taken before the king. “Here he is, sire,” said they. “He was caught sleeping in an empty house.” The king was enraged and passed a terrible sentence. “Go,” he ordered, “take him to the Atimuktaka cemetery and impale him alive.”

So, having his hands securely bound behind him, given intoxicants to drink and having a halter round his neck, to the accompaniment of the harsh noise of a beaten drum, and surrounded by executioners armed with knives, swords and hatchets, and by thousands of people, he was led out and came to the street of the courtesans. There the leading courtesan Śyāmā lived. She was wealthy, opulent and rich, having abundant gold and silver to live upon, and plenty of female and male slaves and hirelings.

Now this leading courtesan Śyāmā saw the merchant being led out to his execution. And as soon as she saw him, she fell in love with him. As has been said by the Exalted One:

By living together in the past and by kindness in the present, love is born as surely as the lotus in the water. 

By living together, by a look, or by a smile, thus is love born in man and beast.

*(168) When it enters the mind and the heart becomes glad,*

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1 The theme, with some interesting variations of detail, is that of the Pali *Kagavaraśāstra* (No. 318 in Fausböll). Pali *Takṣaśilā*, capital of Gandhāra, and 120 yojanas from Benares. The road between the two places passed through jungles infested by robbers. It was already in pre-Buddhist times an educational centre. See *D.P.N.* for details and references.

2 Bhāṣa for bhāṣa.
even the intelligent man always succumbs to it, for it means that there has been acquaintance in the past.

That courtesan had been in love with the horse-dealer during a thousand lives. Therefore it was that exceeding great love was born in her. She said to herself, “If I do not win this man, I shall die.” So she at once said to a female slave of hers, “Here you, go and tell those executioners from me that I shall give them a large quantity of gold if they will not put this man to death. Another man will come along of the same complexion and appearance. Let them take him and put him to death.” The slave went and spoke to the executioners as she had been instructed. The executioners answered, “Very well, let it be so.” Then they went on their way to the cemetery.

Now at this time there was at the courtesan’s house an only son of a merchant, who had bought access to the house for twelve years, of which ten had passed and two were left. As he said:

Nobles have a hundred arts, brähmans two hundred, kings a thousand, but a women’s arts are countless.

Then Śyāmā the courtesan, in the presence of the merchant’s son, set aside some food and condiments. The merchant’s son asked her, “Śyāmā, what is this for?” She replied, “Sir, when I saw that man who is to be executed, pity arose in me. So I said to myself, ‘I’ll take him some food myself.’” The merchant’s son said, “No, don’t go yourself. Send a slave.” She replied, “Who knows whether the slave will give it or not? I shall take it and give it myself.”

Then the merchant’s son (170) said, “Bring me the food. I shall go, so that you do not have to go yourself.” But she displayed still more wiles, and said, “Not so. You, sir, must not go. I shall go.” The merchant’s son said, “No, don’t you go. I’ll go.” The courtesan said, “Let it be as you wish, sir. Either I go or you go.”

1 Literally “will go,” gacche.
2 Literally “there will be (= will have been) acquaintance in the past,” saṃvediṣe vai kare bhavet.
3 Kṛṣṇataṁśiṁhā, “the slaughter-house of Yama (Kṛṣṇa),” but Senart is far from satisfied with his restoration of the text here.

Thus the merchant’s son took the food and set out. The courtesan said to a slave, “Go, and when the merchant’s son has been executed take the other man and hide him until the sun sets, so that no one may see him.”

By this time all the people had turned back, and the executioners had reached the cemetery when the merchant’s son came up carrying the food. He handed the food to the man who was to be executed. Then the executioners put the merchant’s son to death, and the horse-dealer was set free. He was secretly taken by the female slave to the courtesan’s house.

Then the horse-dealer was at once rubbed with perfumes, bathed, clothed in costly garments, and laid on a sumptuous couch, and fragrant garlands and food were brought him. He gave himself up wholly to the pleasures of the senses. And the two of them diverted, delighted and amused themselves.

Now the former merchant’s son had been coming there for ten years. When he was executed the full fee for the other two years was contributed by his parents. And when the horse-dealer saw what was going on he was filled with anxiety, and his countenance turned pale. He did not enjoy his food but vomited it, for he feared lest he too would be destroyed in the same way as the former merchant’s son.

Then the courtesan questioned the horse-dealer. “Although, sir,” she said, “you have been here some time, I have not seen you happy and enjoying yourself. What do you miss? What do you wish for? Whatever you have a desire for, that shall you have.”

The horse-dealer replied, “My own city of Takṣaśīlā is bright with parks and lotus-pools, and there the people often go out in festive array to enjoy themselves in the parks. I mind me of those parks, of the amusements in them and in the pools.”

The courtesan answered, “Sir, here in Benares, too, there are parks and lotus-pools, and pleasant gardens full of flowers and fruits. If you have a wish to go to a park, I’ll come out to play there.” He replied, “Very well, let us go out.”

1 Or “anointed,” uccāpito, a BSk. form of the past participle passive of the causative of u-sadd, “to anoint.” Cf. the Pali substantive uccaḍhana.
2 Paricāpito, BSk. for parićāpito, causative past part. pass. from pari-dhā, Chadhāti as in Pali, for chardayati and chiḍaṭi.
Then the courtesan had a certain park sprinkled and swept. She put the horse-dealer in a closed carriage, and, taking with her solid and soft food, drink, perfumes and garlands, she set out, attended by her slaves. Vajrasena, the merchant, said to the courtesan, "Surround the lotus-pool with screens so that we can play the water-game privily without anyone seeing us." The thought occurred to the courtesan: "What the young gentleman says is right. We shall play privily and no one will see us." So the courtesan had the lotus-pool surrounded with screens. Then they two alone played the water-game and enjoyed and amused themselves.

Then the thought occurred to the horse-dealer: "If I do not get away to-day, I shall never again be able to do so." Then he produced the drink and gave her to drink, saying to himself, "When she is drunk, then I shall be able to escape." The courtesan thought: "He is regarding me with love and is giving me to drink." Now as she went on drinking she became intoxicated. (172) Then the horse-dealer said to the slaves, "Go, sit down by the vessels. We are going to play the water-game in private." The slaves went and sat apart by the vessels, while they two went down to the pool to play the water-game.

Then the horse-dealer clasped Śyāmā by the neck and held her under water for an instant. Then he lifted her out. Śyāmā took it that the young gentleman was playing a water-game. Vajrasena the horse-dealer clasped Śyāmā and held her under the water again and again, a little longer each time. And Śyāmā grew faint. Finally he kept her under the water long enough to render her unconscious.

Vajrasena then thought: "Śyāmā here is dead. Now is my chance to escape." So, thinking that Śyāmā was dead, he mounted the stairs of the lotus-pool, and, having looked about him, escaped without anyone seeing him.

Then the slaves thought among themselves: "The gentleman and the lady should be tossing the water about as they play in the pool. But we do not hear any sound of their playing. Let us go and see how it is." They approached the lotus-pool and saw Śyāmā lying as if dead on a step of the pool. Somehow, they revived her. The slaves held her for a moment with her head downwards so that all the water in her ran out through her mouth.

As soon as she recovered Śyāmā asked her slaves, "Where is the young gentleman?" They replied, "Lady, the young gentleman is nowhere to be seen. It must be that he has run away." She said, "Hurry, let us go to the city." So she came to the city.

(173) Then Śyāmā the courtesan immediately summoned some candālas and said to them, "I’ll give you sufficient gold to live on. I want you to bring me a newly dead man not yet bitten by carrion." They replied, "We’ll bring one without fail." They went to the cemetery, and, without being seen by anyone, brought away a newly dead man who had not been bitten. She gave the candālas their reward and dismissed them.

Śyāmā bathed the dead man with scented water, rubbed him with perfumes, clothed him in rich garments, and put him in a shroud securely wound. Then she bade the slaves, "With one voice make lamentation and cry out, ‘The young gentleman is dead, the young gentleman is dead.’" And the slaves made lamentation in the way they had been instructed by Śyāmā. A great crowd of people heard the lamentation in Śyāmā the courtesan’s house that the merchant’s son was dead. And the parents of the young merchant heard that their only son was dead. They and all the relatives came weeping to the courtesan’s house. The dwellers in the Street of the Courtesans also sat around.

The parents said, "Remove this shroud. We would have a

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1 A candāla was a member of the lowest and most despicable class of society, of a mixed caste, being the offspring of a śākra and a brahman woman.

2 Literally "put him in a camum and had him well-bound." The precise meaning of camum here is uncertain. (Camā means the vessel into which the soma juice is received from the press.) Senart assumes the meaning "coffin," but this meaning hardly suits the context below where the young man’s parents, wishing to have a view of the dead body, request the bystanders’ apakaraṇāt atam camum, “remove this camum.” On page 174 we have the expression apakaraṇum camum, “to draw back the camum.” The translation "shroud" is adopted merely because it seems to suit the context better.
last look at our son." But then the thought occurred to the courtesan: "If they remove the shroud, then they will find out, and I shall be torn to pieces."¹ So she said to them, "Do not remove the shroud." They asked, "Why?" She replied, "When the young gentleman was ill, I said to him, 'Go to your parents' house.' But he replied, 'It is many years since I have gone there, and I'll not go now. When I am well again, I shall go to see my parents.' Now when he was not getting well but was being consumed by disease he enjoined me, saying, (174) 'When I am dead, do not show me to my parents or to my relatives. Do me this favour.' And I promised the young gentleman, saying, 'Sir, I shall not show you when you are dead to your parents or to your relatives.' I would rather put an end to my life than let the young gentleman's body be seen again. Therefore, if you remove the shroud I shall destroy myself. Such was the promise I made the young gentleman when he died."

The merchant thought, "It must be as she says. For she was very dear to and beloved of my son, seeing that he would not give her up even when he was dying, while she was devoted and kind to our son. Now our dear son is dead. It is no use to draw back the shroud from him if we cannot have our son that is dead." And the merchant gave orders, saying, "Do not remove the shroud. Let it be as our son wished when he died." Then with great honour he went out of the city and held her back, she ran to the funeral pile, intending to throw herself on it.

In the meantime the courtesan wailed piteously, grieved and cherished our son, just as she was loved and cherished by him. What if we were now to take Śyāmā out, and I shall be torn to pieces."²

The parents of the young merchant thought, "This Śyāmā the courtesan loved and cherished our son, just as she was loved and cherished by him. What if we were now to take Śyāmā to our home,³ where she will serve to remind us of our son."² And so, having obtained permission from the king's court,⁴ the merchant took Śyāmā to his home.

And she, putting off her jewels and gold, dressed all in white, and with her hair in one plait, sat mourning for Vajrasena the horse-dealer. The thought occurred to the parents of the merchant's son: "She is grieving for our only son." (175) And the merchant and his wife treated Śyāmā as their son.

Then one day some actors came from Taksāsīlā to Benares.⁴ The young actors came to the merchant's house to beg for alms. Śyāmā noticed the northern accent of these young actors and asked them, "Where do you come from?" They replied, "We are from the northern parts." She asked, "From what place?" They replied, "From Taksāsīlā." She asked, "Do you know a merchant in Taksāsīlā named Vajrasena, who is a horse-dealer?"⁶ The young actors replied, "Yes, certainly."⁶ She asked, "Can you do me a favour?" They replied, "Certainly we can. What do you want done?" She replied, "Recite these verses in the presence of the merchant:

Silken-clothed Śyāmā, whom you did clasps too tightly in your arms among the blossoming sāl-trees,⁷ sends you greeting.

In due course the young actors came to Taksāsīlā, and, going to Vajrasena, they recited:-

Silken-clothed Śyāmā, whom you did clasps too tightly in your arms among the blossoming sāl-trees, sends you greeting.

1 "Introduce her to our home," grikṣaṇa pravāsāya: The verb here must be a misprint for pravasayāna, the causative of pravāsīt. Cf. the past part. pravāsītīs immediately below.
2 "will be (as a) sight of our son," putrasya darsanam bhavīyati, i.e. the king’s authority was needed to promote Śyāmā from a low to a higher caste.
3 From this point the details of the story correspond more closely to the Pali Kaññavatājataka.
4 Text has yonaṃ(?) pratyabhijānatha yuyalp... tretṣhipturo... yonam = yonanam, "a Greek," is, of course, impossible. Senart suggests that the word hides some particles like bho naam, "ah! I then." Better, perhaps, would be bho tam, "Ah! you know him then." The nom. tretṣhipturo could then be explained as in partial apposition to tam = "(I mean) the merchant's son." It cannot be the direct object of pratyabhijānaha.
5 Āma, Pali and BSk.
6 This seems to be an echo of the Pali or some other version where Śyāmā was strangled in a thicket of kaññavera bushes, and not left to drown as in our story.

¹ Chindisyaṃ, with Pali Ātman ending. In the next sentence "you" is the Pali tūnya, as also on the next page.
² Vārīṇī = vārīṇa.
³ Ātmanamaupasamkhrameyyaṃ. Senart cites Tattirīya Upaniṣad, ii, 8, ātmanamaupasamkhramati, "to enter into true ātman," ss. "to die."
⁴ Alabhāntyo artha, "an object not to be had" = "not worth having."
When he had heard this couplet, Vajrasena the merchant called out to the young actors in verse:

(176) Those who are overcome by passion and are eager to retaliate do not lie down in comfort. Grateful men do not lie down in comfort; those who are addicted to vengefulness do not lie down in comfort.

I cannot believe you any more than if you were to say the wind could carry off a mountain. How can this woman who is dead send me greeting?

The young actors replied:

The woman is not dead, and she longs for none but you. She wears her hair in one plait, and is distraught in her longing for you.

Vajrasena the merchant said:

She should not take me whom she does not know in exchange for one she knew for so long, an inconstant man for a constant one. I will go still farther away from here lest she take another in exchange for me.

It may be, monks, that you will think that at that time and on that occasion the horse-dealer named Vajrasena was somebody else. You must not think so. And why? I, monks, at that time and on that occasion was the horse-dealer named Vajrasena. You may think that at that time and on that occasion the courtesan named Śyāmā in the city of Benares was somebody else. You must not think so. And why? Yasodhara here, monks, at that time and on that occasion (177) was the chief courtesan named Śyāmā in the city of Benares. Then, too, was I indifferent to her, just as on this other occasion.

Here ends the Śyāmā Jātaka.

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1 Kṛitānubhāram prātikartukāhām. Cf. Pali kācānubhāha (J. 2. 209).
2 The text has simply vālo vā giriṃvālo. J. 3. 62 gives the similitude with greater explicitness. Here again, however, the rendering of gāthās in English verse in J. trans. is very inadequate; it is not even a paraphrase, but merely a summary.
3 The text has nirūpam (nir-mā, to fashion). This should obviously be emended into nīminīyā. Cf. Pali nīminī and nīminīyā in the corresponding gāthā (J. 3. 63), which are from nīminā, to exchange for. This in form corresponds to Sk. nīminā (nī-mi), but in meaning is influenced by nī-mā. Cf. Sk. nīmaiya—”barter,” “exchange.”
4 The context requires the change of adhrunam adhrunenga into adhrunamādhrunenga, as at J. 3. 63.
5 Cf. Campēyya Jātaka (J. 4. 454 ff.).
6 Rendered serpent king in J. trans. Cf. Vol. 1, p. 35, n. 4. “Nāga” is retained here, to give greater verisimilitude to the tale, for the “serpents” to all intents and purposes behave like human beings, and the use of “Nāga” avoids repeated allusion to their real character.
7 Usatadabulasamacayo. On usata see Vol. 1, p. 6, n. 1.
8 The text enumerates them.
9 Literally “keeping (making) three-fold,” triśrītva.
fourteenth, and the fifteenth, he kept the fast¹ at the cross-roads. He abode in freedom,² observing the eight rules of a layman.³

(178) Once, when the Nāga king was keeping the fast⁴ at the cross-roads he was seen by a snake-charmer. And thus it was that Campaka, the Nāga king, was caught at the cross-roads by the snake-charmer, thrown into a snake-basket, and there he lay. But the Nāga king was not wroth at the snake-charmer, and though thus put away the powerful and mighty king had no desire to burn Benares and its provinces to cinders.⁵

There he lay in his basket home of the Nagas. If, then the Nāga king had explained to his retinue certain signs. "If," said he, "any harm should come to me while I am keeping the fast at the cross-roads, these signs of it will appear in the home of the Nagas. If the trees and fragrant lotuses in the home of the Nagas wither, know by this sign that the king of the Nagas has been caught. If the leaves of the trees become sere and the lotus-pools dry up, know by this sign that the king of the Nagas has been killed."

So when Campaka, the king of the Nagas, was held captive by the snake-charmer in his snake-basket, these signs appeared in the home of the Nagas. Then the Nagas, male and female, on seeing these signs in the home of the Nagas, all sorrowed because their king had been captured. What then? Any one of them had the power to rescue the Nāga king from the hands of the snake-charmer, and yet none of them would do so. And the reason for this was that the Nāga king had previously enjoined upon his retinue, saying, "If, while I am observing the fast, anyone should seize and capture me, you are not to show him any unkindness or unpleasantness.¹¹ For this is my supreme vow."

Then the chief queen of the Nāga king, with a company of sixteen thousand female Nagas, went to Benares and told King Ugrasena, who was seated on the terrace, of the capture of the Nāga king and of the circumstances of it. When King Ugrasena heard (179) the female Nāga praising the worth of the Nāga king he was delighted. The king said to the Nāga maiden, "Stay here or go to your own home until trustworthy messengers shall seek out the Nāga king and return here." The female Nāga replied, "Your majesty, you can only deliver the Nāga king by compensating the snake-charmer with the gift of a village or with gold. You cannot do so by royal command."

The king replied, "So be it, O Nāga. I shall compensate the snake-charmer with the gift of a village or of gold; I shall certainly release Campaka, the Nāga king." Then the Nāga maiden said to Ugrasena, the king of Kāši, "Campaka, the Nāga king, and his sixteen thousand females put themselves under your protection, O king." And when she had thus spoken the Nāga maiden went away.

King Ugrasena sent out messengers in all directions, telling them, "Campaka, the Nāga king, was caught while observing the fast by a snake-charmer. Fetch him."

The desires of devas are fulfilled by their minds; those of kings by their word of command; those of rich men speedily, and those of poor men by their own work.⁶

In accordance with King Ugrasena's command, the messengers brought to him the snake-charmer and the Nāga king. The king compensated the snake-charmer with a village and gold, and Campaka, the Nāga king, was set free.

¹ Uposadham uposati. ² Literally "with body released or let go," osiyatāya. Cf. Pali osaṭṭhadāyo uragocaritā, "let the snake go free." (J. 4. 460.) ³ Aṣṭāṅgasamāmāgata. In the Pali texts this is an epithet of uposatha, the fast itself (e.g., Sn. 407 f.), as it is also in BSk. texts of upanisa (= uposadha, see next page). But our text seems definitely to apply it to the personal subject of the sentence. Uposadha is so qualified, as on the fast day Buddhist laymen were required to observe the ṣīhāpapātī (ṣiṭṭhapātī). It is only in this connexion that these precepts are given as eight. They are usually five or ten in number. See Vol. I, p. 168, n. 1. ⁴ Upanisa samādatta. For upanisa see preceding note. With samādatta, Cf. Pali use of samādīyati. For the incident cf. V. 1. 87, where Gotama says to the Nāga who wanted to attain human status, gaccha tuva na ga taith eva cittuddassanam pannarasa atthikamiyo ca pakkhasa uposattham upanisa. (The translator owes this reference to Miss I. B. Horner, who remarks that the Mṅhu. allusion to the cross-roads is "striking and odd.") ⁵ In the Pali version there is a preliminary story telling how the Bodhisatta had died and had been reborn as the Nāga king. There we are also told of the tortures inflicted on him by way of taming him; but he would not risk the loss of his virtue by exerting his power and wreak vengeance on his captor.

¹ Apriya vipriya. Much less, the Buddhist moralist implies, are you to do him actual bodily harm. ² Lacuna in text of a word or phrase on which the genitive depends. ³ Text has imperative, mocchi. ⁴ This couplet occurs several times in the Mṅhu. See Vol. I, p. 213, n. 1.
Immediately on his release Campaka, the Nāga king, became again like a deva king, and the abode of the Nāgas became as before, like an abode of devas. And when the people of the Nāga king saw their home as it formerly was they became glad and joyful, for it meant that the Nāga king had been set free.

Now the Nāga king was sitting on the same couch with Ugrasena, king of Kāśi, and said to him, “Your majesty, I wish that you and your court would see my realm.” The king replied, “You Nāgas are bitterly venomous and fierce. I cannot come to the Nāga realm.” The Nāga king said to him, “Your majesty, whosoever of us does violence to you who have just now proved a benefactor to us, let him fall with his entire body into a great hell; (180) let him fall to hell alive. The earth, with the moon and stars, will collapse and the rivers turn back in their channels—verily I speak the truth—before I forget your good deed.” The king replied, “Let it be as the Nāga king wishes. I shall come to the realm of the Nāgas.” And King Ugrasena gave orders to his ministers, saying, “Let the chariots, elephants, horses and various carriages be got ready. We go to visit the realm of the Nāgas.” On the word the ministers hurried to carry out the king’s command. The king, attended by his ministers and his retinue and an army in chariots, mounted the same carriage as Campaka the Nāga king. With great royal pomp and magnificence and to the people’s shouts of bravo! and the roar of drums and the blare of trumpets, he left the city of Benares and went to the realm of the Nagas. He proceeded in his carriage as far as the ground allowed, and then, with his retinue, went on foot into the realm of Campaka the Nāga king.

Then he saw the realm of Campaka, the Nāga king, which was like the abode of devas, beautified by thousands of trees bearing flowers and fruits, decked out in variegated garlands, adorned with bejewelled lotus-pools covered with bright lotuses of various colours, and containing bejewelled upper rooms and terraces with pillars of beryl and roofs of white coral. The king of Kāśi was led by Campaka, the Nāga king to a bejewelled couch.

1. Literally “became having the attributes of,” dmārāvājīṣya samārāḥ.
2. Reading fīsŝe for fīssam.
3. The text names them.
The king said:

Your heart is aflame. Your senses disturbed, 1 and the tears stream from your eyes. What have you lost? What do you seek by coming here? Briefly tell me this.

The Nāga maiden replied:

A man came and seized for his livelihood him whom they call a fiery serpent, him whom they call a Nāga. Sire, deliver him, my husband, from his bonds.

The king said:

How can one believe that such a fiery, strong and stalwart Nāga should have been caught, 1 that an unrivalled and invincible serpent should fall into the hands of a begging tramp?

The Nāga maiden replied:

The Nāga king went each fourteenth, fifteen and eighth day of the half-month to the cross-roads, and while he tarried there in freedom he fell into the hands of a begging tramp.

Thus you should believe that the Nāga, fiery, strong and stalwart though he be, the unrivalled, invincible serpent, was caught and fell into the hands of a begging tramp.

The king said:

Be seated or stand, O Nāga maid, or go to your own home, until the messengers whom I'll bid to go 3 and fetch him, shall find your glorious Nāga mate.

1 Viśāta, for BSk. viśāta = Sk. viśāta.

2 Yāsamāna, a rather unusual application of this verb, which ordinarily means ' to beg for.' If it is the right reading here, it may, as Senart suggests, be intended as antithesis of vaṃśakasya (BSk. = Pali vaṃsibhāka). But perhaps, āyam yāsamāna in our text should be emended into āpācāyamāna "honouring" as in the Pali version. Cf. āpācāyaka (Vol. 1, 198 text), which is BSk. for Pali āpācāyaka.

3 Senart, however, takes gṛhīta as = migriṛṭa, " qui a réprimé le Nāga, qui a dissimulé sa force et son apparence de Nāga," and assumes that oṣīṣṭhāḥ in the next stanza refers to this, i.e., that it means " having abandoned or let go (the normal powers of) his body." But oṣīṣṭhāḥ seems rather to mean " free" or " in freedom." See n. 2. p. 192. above.

4 Reading gudā for gato. Ntyādin hi, " let him be brought " quote the words of the king's command.

1 Puṇārthiḥko, i.e., no violence is to be used in his behalf as this would mar his chance of winning merit. J. trans. has for puṇārthiḥko, " that will win merit for thee." This rendering is neither grammatically correct, nor is it in keeping with the context.

2 Reading līḍḍa (Pali = Sk. rauḍra), " hunter," for labdham of the text.

3 Reading catusāda (catu:uṭadā) for catu:uṭata, " four hundred " of the text. J. trans. renders the Pali catusāda, " four-cushioned." For uṭadā see Vol. I, of this translation, p. 6, n. 1.
Then King Ugrasena said to his ministers:

Let the gleaming royal chariots be got ready and the well-trained Kambodian horses. See that the elephants be harnessed in their trappings of gold. I go to see the abodes of the Nāgas.

His ministers replied:

Now are the gleaming chariots ready, and the well-trained Kambodian horses. The elephants have now been harnessed in their trappings of gold. The king can set out in all his pomp.

Thus did the king set out with his fourfold army, attended by his friends and counsellors, and followed by his folk. (186) Drum and tabor, cymbal and conch, and the lute as well, were played in honour of King Ugrasena. And forth he went with all his might, honoured amid a host of women.

When the king of the Kāśis came to the abode of the Nāga king, he saw that the Nāga king's realm was like that of the devas.

The king of the Kāśis saw that the abode of the Nāga king was full of mangoes and rose-apple trees, and was a haunt of many cuckoos.

Everywhere and at all seasons the forest trees were in bloom and wafted fragrant scents in the Nāga king's abode.

There were well-fashioned lotus-pools with stairs of gold and silver, and covered over with red and white and blue lotuses, the haunt of various birds.

Terraces with columns of beryl and roofs spread with white coral did the king of Kāśi see in the abode of the Nāga king.

And when the king of Kāśi entered the abode of the Nāga king he went to lie on a splendid couch of gold and silver.

When the Nāgas saw that he had come with Campaka, the Nāga king, with joined hands raised they bowed before their king and the king of Kāśi.

And a Nāga maiden asked, "When you were among your foes, how did you dispel thirst and hunger?"

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1 Literally, "See our abode," *pāya mo niśetanaṃ*. The corresponding Pali (J. 4, 452) has *passeyyam mo niśetanaṃ*—"I'll go to see my home." But the Mha. seems to have the more correct reading, as the subsequent context shows that a request was made to the king that he should visit the abode of the Nāgas.

This must be the sense, but the text is *amāūra tuhya kriṣṇa na jāne, "like us is not grateful, etc."* This is not intelligible, and it looks as though we should, following the corresponding Pali (J. 4, 463), emend into *ya tādārṣaṃ, etc."* who is not grateful to you for such a deed.

2 Kamoja (Kambojaka) "One of the sixteen Mahājanapadas which, with Gandhāra, belonged, not to the Majjhimadesa but, evidently, to the Uttarāsthā. It is often mentioned as the famous birthplace of horses, e.g. DA. 1. 124; AA. 1. 399; Vism. 332; also J. 4. 454." (O.P.N.)
(187) The Nāga king replied:—

I had such food and drink as was proper to dispel my hunger and thirst. And this king of Kāśi soon set me free from my bonds.

Then the sixteen thousand Nāga maidens extolled Ugrasena, the king of Kāśi:—

Joy then, O king of Kāśi, to you and all your folk, as joy is ours this day in seeing once again our serpent lord. Joy, then, to you, O king, and to all your folk, as joy is ours this day in common with our lord.

I give the king five hundred cartloads of pearls mingled with beryl. When they are spread on the floor of your palace they will cover earth and dust.6

Then the king, seeing such a women's hall made like a mansion of the devas, will amuse himself with the throng of women and rule over the prosperous city of the Kāsīs.

King Ugrasena said:—

Well clothed in upper garment of cotton, you could live there in inimitable beauty and in possession of celestial pleasures. Why then should you live on the ground?8

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1 Reading dādāmi for dādāsi of the text.
2 This stanza and the next are obviously, even without the evidence of J., misplaced here. They should come at the end of the story where the king is given a parting gift. Also, Senart has been unfortunate in his construction of the text. Dādāsi for dādāmi has already been noted. His last couplet of the first stanza reads anta: puru bhāmi samāstārī hi niśkarman teśiṃati ntrarāja, which could only mean “the floor of your palace is of great expanse and without dirt, O energetic king of the water.” Senart is under the mistaken impression that the reference is to the king of the Nāgas. But the sense is easily restored by emending the last line (following the Pali at J. 4. 468) into niśkarman bheṣyati ntraj ca, “it (the floor) will be without earth and without dust” i.e. it will be covered by the jewels. Two MSS. actually have bheṣyati and bhavīyati respectively. For bhāmi samāstārā the Pali has bhāmiyāṃ santharatu, and the participle samāstrā would suit our text better, but there is no MS. evidence to guide the restoration here. For the special use of samātri (Pali santkarati) to denote “covering with layers” or “spreading in layers,” see Miss I. B. Horner: Book of the Discipline, 2, pp. xxii ff. Meanwhile, bhāmi samāstārā may be interpreted as “the floor a couch (for the pearls)” = “the floor spread with the pearls.”
3 The corresponding Pali (J. 4. 456) reads differently, having instead of teṃ put qualified by singular adjectives, the plural third pers. f. tā with correspondingly inflected adjectives, and pāvanti instead of pāpenta. This gives the sense that the Nāga maidens were thus beautifully decked and covered with their king with drink. This latter sense would seem to be more apposite, but there is no MS. justification, apparently, for the emendation of the MS. text, however slight that would need to be.
4 I.e., referring to his living as a serpent on the ground.

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(188) The Nāga king replied:—

Not otherwise can one become a human being or life under the free air of heaven be devised.1 I seek birth as a human being, that is why I practise austerities.2

King Ugrasena reflected:—

Now that I have seen how Nāgas, male and female, long for the life of human beings, what fair deed shall I perform that will make me safe from a state of woe?3

The Exalted one, the Master, calling to mind a former abode, a former birth, related this Jātaka to his monks. The Exalted One explained the subject-matter of it in a discussion of the skandhas, the dhātus, the āyatanas and the āṭman.4

“When of yore I lived one of my lives in the round of rebirth that has no beginning or end, then was I Campaka, the powerful Nāga king, and Yaśodhara was the Nāga maid. Thus understand the Jātaka.”

Rid of old age, fear and grief, he told his monks of this birth of his, of all his many and infinite sufferings, his long suffering and down in the past.

The Exalted One said, “Then, monks, as the Nāga I was caught by the snake-charmer for the sake of my flesh, but was set free through the instrumentality of Yaśodhara. And when I was a horse-dealer in Benares, then also was I set free by her.”

Here ends the Jātaka of Campaka, the Nāga king.

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1 As distinct, that is, from the subaqueous life of a Nāga.
2 Here, again, the first two lines differ from the Pali (J. 4. 457), but not so much as to conceal that both derive from a common original. The Pali reads Jāminda nāžhātra manussahā suttāt ca saṃvijñātā samyama ca, “O king, nowhere but in the world of men can purity and control be found.” Two MSS. of the Mahāvīravatī, in reading samyama for saṃgama would seem to imply that the Pali is nearer the original.
3 Literally, “that goes beyond a state of woe” apāyasaṃātikramam.
4 See n. 4, p. 90 above.
GOTAMA'S EARLY WANDERINGS

(189) When the Bodhisattva had gone away, Chandaka turned back from the place Anomiya, and he and Kaṇṭhaka came to Kapilavastu. When King Suddhodana heard that Chandaka had arrived bringing with him Kaṇṭhaka, the sunshade and the jewels, he ran out of his palace to the hall outside the gates, accompanied by his women. And Yaśodhara threw her arms around Kaṇṭhaka's neck, wept, and said, “O Kaṇṭhaka, where have you taken the prince? What offence have I given you and Chandaka that you should take the prince away when I was sleeping blissfully? I and the sixty thousand women of the palace are bereaved.” Chandaka replied, “What wrong have we done? For when the prince was leaving home I called out in a loud voice and Kaṇṭhaka neighed loudly, but there was none of you who woke up. Thousands of koftas of devas gathered in the air.

The prince has been taken to a place called Anomiya, in the country of the Mallas, not far from the hermitage of the seer Vasiṣṭha. He gave his garments of Benares cloth to a hunter in exchange for a yellow garb. He himself cut off the lock of hair on the top of his head with a knife, and this lock he gave to the lord of devas.

Then the prince gave us his jewels, and we returned. And thus did he enjoin me. ‘Greet my father for me,’ said he, ‘and my aunt and all my kinsfolk.’ And I shall come, when I have done my duty and fulfilled my mission.” Yaśodhara, the sixty thousand women of the palace and the whole kingdom of the Sakyans wept and wailed, and all departed, each to his own home.

When Chandaka entered the royal palace, regal and choice food and drink were brought him. As for Kaṇṭhaka, sweetmeats mixed with honey were set before him, and other regal solid and soft food were heaped up before him. But Kaṇṭhaka did not eat them. (190) He remembered the Bodhisattva, and shed tears all the time. Some women of the palace with their regal and costly garments of cloth, silk and wool wiped Kaṇṭhaka's tears. Others stroked his head, others his neck, others his back, others his shoulders, others his forelimbs, others his joints, others his tail, and others his hoofs. Some held morsels steeped in honey to his mouth, others fodder of various kinds, others dung,1 others sweetmeats, others regal drinks in vessels of gold and silver studded with precious stones. But Kaṇṭhaka would not feed. He starved through grieving for the Bodhisattva, and died because he could not see him. When he died his body was honoured by King Suddhodana with royal magnificence.

Immediately after death Kaṇṭhaka was reborn among the Trayaṣṭrīṇḍa devas, becoming the son of the deva Śīkhaṇḍi, and named Kaṇṭhaka. He was a deva of great might and power, and excelled all the other thousands who had been reborn before him as devas in the ten deva attributes of length of life, complexion, happiness, authority, retinue, form, voice, smell, taste and touch.2

When the Exalted One had set rolling the excellent wheel of dharma and was occupied with spreading his doctrine,3 Mahā-Maudgalyāyana went on a visit to the world of devas. While he was there he saw the deva, Kaṇṭhaka, and having seen him he addressed him in verse.4

(191) As the moon on its fifteenth day, accompanied by its constellations, lights up all quarters, while the stars disappear from the sky, So does this celestial home of thine in the city of the devas, flashing in its beauty, gleam like the sun. Well-fashioned is the floor thereof, and bright with crystal and pearl and crimson gem, and no dust can be raised from it. Thy pleasant terraces are of beryl, gold, crystal and silver, with upper rooms of graceful form. Not far from the terraces are finely fashioned lotus-pools, with stairs of beryl strewn with golden sand.

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2 Mo, corrected by Senart from mām. He, however, takes it for nominative subject of the verb. But it would seem better to take it as genitive, object of datāt. Cf. Vol. I, p. 290, n. 2. The whole sentence is mo humaṁa abharaṇāṁ datāṇa nivartīti.
4 This is the theme of Vv. 81, also, but there are notable differences in the two texts.
On their banks grow stately trees, with branches shooting high, rising up from the sky towards Brahmā’s citadel. Stirred by the wind, they sway in all directions.1

On their banks grow stately trees, with branches shooting high. All the four quarters are gay with flowers and resound to the sweet songs of birds.

Every part is covered with red and white and blue lotuses and is fragrant with the scent of various flowers.

Sixty Apsaras dance, each with a musical instrument,2 and as these celestial maidens dance in the grove a celestial sound is heard as from a flock of female birds.

Thou takest thy joy among heaven’s throng on a couch fitted with precious stones, its feet of gold, well made and well fashioned.

Resplendent as Brahmā art thou on this couch with its feet of gold and fitted with precious stones, as thou lookest out on the four quarters.

And as thou reclinet on this couch with its downy cushions, celestial maidens arrayed in finery fan thee with chowrie fans.

For thee do these crowds of Apsaras gaily decked in net-work of gold wave their arms, dance and harmoniously sing.

Some of the Apsaras here sing and play on their instruments, and others dance to the accompaniment of the harmonious music.

Others, all over the place, make gentle noise with their hands and feet. From the hair of others are wafted divine scents.

This abode of thine is made beautiful by celestial maidens who are fairer than the lotus. Ah, it is an abode enshrined in gold and adorned by Apsaras.

What deed didst thou perform in any of thy previous lives? By what deed of merit dost thou enjoy this reward?

By what holy living, by what self-control, by what deed of merit dost thou rejoice in heaven’s company?

How didst thou come by this dazzling power and this beauty?

By what deed of merit dost thou illumine all the quarters?

I ask thee, O deva, tell me of what karma this is the fruit.

And the deva, thus questioned by Maudgalyāyana himself, in reply thus made answer to the elder—so have I heard.

I dwelt in Kapilavastu, the chief city of the Sākyans, with its cluster of high buildings and castles, and many a strong gateway.

In the home of the Sākyans’ chief, crowded with horses, elephants and chariots, with its gates of firm bolts and panels, and pinnacles of lizards’ heads.1

In this well-built, populous city, I was the steed of Suddhodana’s son, and was born the same time as he.

And when the Best of Men left home and took to a wanderer’s life, then did he speak and utter a most perfect speech. (194) And as soon as I heard this speech, thrilled and stirred, I obediently carried the Supreme of Men.

We came to a land of strangers, and at sunrise he left me and Chandaka and went on his way unheeding.

With my tongue I licked his feet with their tawny nails, and I wept as, looking up, I saw the Supreme of Men going away.

At the thought that no longer should I see the renowned son of the Sākyans, cruel pangs assailed me, and I resolved to die.

And in virtue of that, I now dwell in this mansion that is most excellent, thronged with fair women, and filled with pinnacled buildings.

If, sir, you should go into the presence of the Sākyan lion, greet the Supreme of Men in Ka1Jthaka’s name.

And I, too, would love to salute the Supreme of Men. Verily, good is it to behold such mighty seers.

Tis thus that I won the radiance of this life, its glory and its strength, this magic power, and this divine company.

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1 Reading sarvadwitiyaṁ for “dītiā.
2 Literally “On (to, with) each single musical instrument,” ekamekasmutthāyāsmitaṁ. For ārya see Vol. I, p. 135, n. 2.
3 Bāhā, Pali for bāhu.
4 Barth compares the Makkaras at Bharhut.
As for the fair karma that I stored up of yore, I am now enjoying the fruit of it.

All the joys that are dear to the mind are now my lot. Devas pay me worship, and I am honoured\(^1\) of them.

(195) Set your hearts on him who is outstanding\(^2\) among those deserving of offerings. Thus it is seen that a fair karma was accumulated by one who was merely a horse.\(^3\)

Here ends the exposition of Kaṭṭhaka in the Mahāvastu-Avadāna.

Then, in the confines of the forest retreat, the Śudhāvāsa devas created a hunter garbed in yellow. And the Bodhisattva saw him.

Then did he see in the forest retreat a hunter clothed in yellow. He went up to him and said, "Take my two robes of Benares cloth and give me your yellow garb." The hunter took the two robes of Benares cloth and gave him his yellow garb.

And when he had taken the suit of yellow cloth he became glad and elated, and he said, "This, now, is the excellent, prudent way for me to win the uttermost good."

The Bodhisattva entered the forest where dharma was taught,\(^4\) the retreat of the seer Vasiṣṭha. And when Vasiṣṭha the seer saw the Bodhisattva he wondered who he might be. Was he a man, a deva, Śakra, or Brahmā that, with the radiance of his body, he should flood this grove of penance? All the young Brāhmaṇ students, when they saw the Bodhisattva, hurriedly ran each to his own hut, fetched fruits of various kinds and drink, and then went to meet the Bodhisattva.

There he saw the aged, the greatly wise, the best of seers, named Vasiṣṭha after his clan, and went up to him.

He saw him with matted hair like a flame ruddy amid dark smoke, (196) seated calmly like the windless ocean.

The Śākyan hero, whose self was the dharma,\(^5\) appeared before the sage and, bidden to enter, went into his retreat.

When the sage, profound as ocean and mighty as the Himalayas, saw the son of the Śākyan king, he wondered

Who this might be, glorious of form, dazzling more than the lightning's flash, all golden, gleaming like a smokeless, blazing fire.

Broad-chested was he, with mighty arms, and admirable hands and fingers; compact was his belly, slender his figure; his carriage that of an antelope, and his hips were prominent.\(^3\)

He was like a pillar of gold, and his eyes flashed like a bull's. His bust was like that of a tiger, his feet and hands like the lotus.\(^6\)

His body was bright with the marks won by the virtues of a hundred lives, as the moon is bright among the stars.

There were no befitting bright ornaments on his limbs; these characteristics alone adorned the body of the great-souled one.

As the true son of Meru's circle\(^5\) moved on stately as an elephant, the earth suddenly re-echoed to the tread of his feet.

With his tender, deep and resonant voice, he was capable of ordering effectively all the three worlds.

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\(^1\) Reading upacāta for upacāta, "stored up," which makes no sense here and may be due to its occurrence in both the preceding and the following stanzas.

\(^2\) Literally "such" tādṛśam. We should expect the locative tādṛśe in apposition to tasmin. Senart renders tādṛśam, "comme moi," i.e. as a sort of adverbial accusative, but this would seem to leave daksīṇeyya without syntactical connexion with the rest of the sentence. The accusative word may plausibly be explained as due to the distance between it and the word to which it is in apposition, the indirect object coming to be felt as a direct object.

\(^3\) Adopting Senart's conjecture that rākṣabhūtena (= by a rākṣa or rākṣasa) should be changed to avabhūtena.

\(^4\) Dhammāropya, an unusual compound.

\(^5\) Dharmātmā, another unusual compound.

\(^6\) Jotimāṇa, a Prakrit form for jyoti. So Senart.

\(^7\) In these stanzas we have a rough and ready description of the greater and lesser characteristics of a Mahāpuruṣa. See Vol. 1, pp. 180, ff. and Vol. 2, pp. 40 f.

\(^8\) The text here is corrupt. The stanza ends padmapādakaro nagha: The last word is printed with a question mark, and is otherwise known only in the compound nagaṁhāra (see B.R.). It gives no sense here. The metre is against reading karānakho, which would give the sense of "the nails on his hands and feet were like the lotus."
"By all these secondary and principal characteristics which I have enumerated, (197) he is marked as the supreme lord of all beings in the three worlds.

"With the radiance that flows from his entire body he fills all this grove of penance like the rising sun.

"Endowed as he is with the eighty minor characteristics and the thirty-two marks of excellence, this dazzling young man is like Sanatkumāra."

The great seer went up to the young man so endowed with all the marks, the most charming of all beings, saying "I'll question him."

"Young man," said he, "thou art like a Gandharva, like the moon, like an offspring of a deity. Why and with what purpose art thou come to this grove of penance?"

He, the king's son, the son of all that is, replied in words that were concerned with truth, but gentle and affectionate in tone,

"I am a scion of Ikṣvāku's family, the son of King Suddhodana. But I have left the world and renounced the kingdom, intent on release.

"For I saw the world oppressed by many ills, birth, disease, old age, and other ills, and so I left home for the sake of release.

"Where everything knows no becoming, where everything ceases, where everything is stopped, that region do I seek."

When this had been spoken, then did the great seer reply to the prince of speakers, the son of the Śākyans' king,

1 Sarvasaṃuccāraya, a tautological compound, samuccāraya itself meaning "body," see Vol. 1, p. 134, n. 1. Here it is ablative, with dī a (dī).
2 One of the four sons of Brahmā and oldest of the progenitors of mankind.
3 Adopting one of Senart's conjectures, supplying iti after pariṇāśayam and taking upāgāmya as being for upagāme, an example of the orthography ya for e which Senart finds also on the preceding page. Although the preceding passage starts as oratio obliqua dependent on vismita abhā, "wondered," before the end it imperceptibly passes into direct speech.
4 The text has sarvabhadāntāmāya, which might conceivably mean something like "(in words, girā) consonant with all reality" (literally "were the self of all things.") But such an epithet is hardly appropriate to gir, and Senart is forced to interpret it as "qui pénétre, qui va à tous les êtres," an interpretation which seems to ignore -ātma altogether. Miss I. B. Horner makes the interesting suggestion that we should read sarvabhadāntāmāya and take it, in spite of the -ā, to be in apposition to priyātāmāya, "the king's son."
5 The great seer penetrated into the abode he set out for, and another messenger quickly went back and told the king.

"Your majesty," said he, "the monk is on Pāṇḍava, eastwards from here. He is seated at the foot of a tree, calm and composed.

"He is like as a panther, bright as a tiger on a mountain ridge, like a lion in a mountain fastness—a mighty lion, king of beasts, is he."

"O thou that art greatly blessed with such conduct, with such behaviour that has won the marks of excellence, and with wisdom, there is nothing that thou wilt not attain to."

(198) Then the Bodhisattva went to Veśāli and attached himself to Arāḍa Kālāma. But perceiving that his was not the way of deliverance, he left him and went to Rājagriha.

He who was covered with the fair marks of excellence went to Rājagriha, and, living in a mountain fastness in Magadha, went about for alms.

Śrēṇiya, king of Magadha, from his terrace saw him. He was gladdened at the sight, and said to his ministers,

"Sirs, behold him who is covered with the fair marks of excellence. Tall and stately he is, but looks before him no farther than a plough's length."

"Thoughtful, with his uplifted gaze, he is not born of an ignoble family. Let royal messengers follow on his trail to see to what abode he goes."

And the messengers so enjoined followed behind on his trail to see whither the monk would go, to what home he would make his way.

When he had completed his round for alms, the sage left the town. He made for Pāṇḍava, and there would his abode be found.

Understanding that he had come to his home, one of the messengers went in after him, and another quickly went back and told the king.

"Your majesty," said he, "the monk is on Pāṇḍava, eastwards from here. He is seated at the foot of a tree, calm and composed.

"He is like as a panther, bright as a tiger on a mountain ridge, like a lion in a mountain fastness—a mighty lion, king of beasts, is he."
Thereupon the king hurriedly spoke to his ministers,
"(199) Quickly make the way clear. We go to see the Best of Men."

And the royal servants of high rank and renown quickly cleared the way, saying, "The king himself is coming this way."

The Bodhisattva replied:
"Teach me the dharma, O Gotama, that hearkening to it I may pass on to heaven."

"O king, my country is on the slopes of the Himalayas. Endowed with wealth and strength, I dwelt among the Kosalas. I am an Adityan by clan and a Śākyan by family. But I went away from my home, going not to seek pleasures but to renounce them and leave my rich home."

[The king said:]
"So be it, then. Go thou on to gain release. And when thou hast won enlightenment, then come hither again. (200) Teach me the dharma, O Gotama, that hearkening to it I may pass on to heaven."

The Bodhisattva replied:

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1 Padasā, instrumental of the consonantal(-) declension, pados. Cf. Pall.
2 Adopting Senart’s very tentative conjecture of rājam adhikam saṁ-yakam for the MS. reading rājma atidhokan sa ealaka, which is untranslatable.
3 Adopting Senart’s conjecture of another name of Sūrya (Surya), the sun. It was also the gotra name of the Śākyans. (D.P.N.)
4 Sprisāhi. Cf. Pall phusati in sense of “to gain.”

When the Bodhisattva was with Udraka Rāmaputra, he perceived that his was not the way of deliverance. So he left him and came to Gayā. And on Mount Gayāśīrṣa the three similitudes appeared to him. Thence he went to Uruvilvā, which he entered in quest of alms. Kāśyapa Pūraṇa had also come thither for alms.

Putting aside all hindrances, listen all ye with attentive mind and hear how the glorious Bodhisattva resorted to the haunts of former Buddhas.

Having gone to live the religious life with Ārāda and Udraka and not finding satisfaction in their retreat, he went on towards the south, to the land resorted to by former Conquerors.

Begging for alms on the way, he, bright as an ornament of gold, reached Uruvilvā. In course of time, he came to the house of a village overseer which was crowded with men and women.

The village overseer had a daughter named Sujaṭā, who was accomplished and well brought up. And when she saw the prince, she was stirred by the passion of love. She shed tears as she stood before him reverently and respectfully, and she spoke to the prince, saying, "Noble sir, depart not to-day. O thou whose face is like the full moon, do not leave this place utterly and for ever. My eyes can never have enough of gazing upon thee, O valiant one."
"O thou that art lovely and brave, bearing the beautiful
marks and wearing fine jewels, why dost thou pass on when
my heart is utterly blind with unrequited love?"

Then she heard the voices of female devas in the sky saying
"Verily, he is the son of King Suddhodana from Kapilavastu."

But she, eager to have him in sight, ran out of the village
and lauded his many virtues, telling how the noble man was
exiled from kith and kin.

A crowd of women with her wept, and followed after him
whose beauty was golden. And she piteously bewailed him
who was going to roam the forest.

"Fortunate," said she, "will the wild beasts and their
herds be, and the devas, the lords of the woods, who will behold
the valiant man roaming the glades with the gait of a lordly
swan.

"With limbs like delicate flowers, and feet sheer jewels the
colour of the lotus leaf, how wilt thou walk over difficult
ground tangled with kuśa-grass and leaves?

"Thou wast brought up on savoury dainty foods, thy body
thrived on divers fine essences. How wilt thou live on a diet of
roots and fruits and leaves in the forest with its tumbling
mountain streams?

"Having been wont to sleep on a bed with feet of ivory and
gold, with fine coverlets, and strewn with flowers, how wilt
thou live on a ground strewn with kuśa-grass and leaves?

"O noble man, in thy home thou wast wont to listen to the
music of drum and tabour, (202) but now wilt thou hear the
harsh, dreadful and roaring snort of the angry elephant.

"Mayst thou find a spot well furnished with roots and
leaves and fruits, and a haunt of beasts that are gentle. O
forest-wanderer, may the rock not torment thee when thou art
thirsty and hungry.

1 This is inconsistent, for we have already been told that Gotama had sent
his jewels home by Chanda. But this is only evidence that this version
is from another tradition.
2 Note disagreement of genders in sarvandhahaste kriṣayam.
3 Literally "(the heart) of me unsatisfied," atriṣṭaṁ ma.
4 Bhāṣāntām, an irregular form, demanded by the metre, qualifying
dwālañām. One MS. reads narārap ta bhāṣāñāṁ, but na-bhūgañānāṁ and the
context show that the allusion is to devas.
5 Nirjharavanā, "forest of cascades."
the weight of their burden, like calf-bearing cows with the weight of their bellies.1

Here are flowering kimśuka2 trees, in a row in the forest, like desirable large-eyed women, with upper garments of saffron, in their teacher's house.

Here is a flowery spot covered with freshly-blown flowers, like a newly wedded bride lying at her ease, decked out in clusters of jewels.

Here are creepers with prickly thorns, bearing the marks of the hoofs of deer, buffalo and boar, and soaked by the blood of beasts slain by the mountaineer's arrow.

Here are flowering clusters of jewels. Here are creepers with prickly thorns, bearing the marks of the hoofs of deer, buffalo and boar, and soaked by the blood of beasts slain by the mountaineer's arrow.

Here is a flowery spot covered with freshly-blown flowers, like a newly wedded bride lying at her ease, decked out in clusters of jewels.

Here in this forest of trees does he abide who yearns for the welfare of all beings, should seek the welfare of all creation equally with his own. [For he said], "Even though I have to endure the ills of all men for a measureless kalpa, while seeking the release of them one by one, I shall lead across all beings. On this I am resolved."

Then, when the choice being had lived a life of austerity in the forest for six years to secure the fading away of his karma, he came to recognise that the way he was on was not the way of release.

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1 But there is a lacuna in the text, and the interpretation must remain doubtful.
2 "A tree bearing beautiful red flowers, Butea frondosa."
3 Gajaharamamchikara, unless it is to be taken more literally "a multitude of elephant skulls."
4 Kāśī gale of the text do not seem to make sense, and should probably be emended into kvāndale, "on the surface of the earth."
5 Vipāś, sing. verb with pl. subject.
6 See Vol. 1, p. 84, n. 2.
"A prince of that city, the son of the Śākyan Śuddhodana has left his people, renounced his kingdom, and gone into the forest.

"For six years he has been a wanderer in the wild and fearful forest of penance. By this gift to him my vow is fulfilled."

"May my purpose prosper through the life of austerity which the excellent man seeks. May I, too, go along that way with the most excellent Great Man."

Thereupon a celestial voice came out of the sky saying, "O Sujātā, this is he, the wise man sprung from the Śākyan royal house.

"Terrible austerities of various kinds, and hard to accomplish, which dried up his blood and his flesh, did he go through in the forest of penance."

"But now he has abjured those useless practices, and is marching on towards that fair tree where former perfect Buddhas attained the incomparable enlightenment."

Then Sujātā wept for joy, and trembling raised her joined hands to the Vañjant Man and said to him,

"I have seen, O lotus-eyed one, that thou hast arisen from thy grim austerities in the terrible forest, and seeing this, my heart which had been stricken with grief feels joy again."}

"It is six years since the beds I have slept in have brought me ease, for I was tormented by the arrow of grief as I thought of thy austerities."

"But now the whole kingdom, thy people, thy father, thy loved ones and thy aunt will be glad and joyful when they hear that thy penance has been clearly known to all.

"Partake of this sweet milk-rice and become the destroyer of the conduit that formerly irrigated existence, and attain immortality, the griefless state, in a grove in the king's domain.""

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GOTAMA'S EARLY WANDERINGS

The Light of men declared to her, "For five hundred births you were my mother. In some future time you will be a Pratyekabuddha, vowed to a Conqueror's life."

Here ends the prediction made to Sujātā in the Mahāvastu-Avadāna.

(207) Then the Bodhisattva, having finished his alms round, left the village of Senāpati in Uruvilvā, with his bowl full of cakes of various kinds. But Kāśyapa Pūraṇa left with his bowl containing only leavings of food. The Bodhisattva asked him, "Venerable Kāśyapa, have you received any alms?" And Kāśyapa replied to the Bodhisattva in a verse:

Praskandoka, Balākalpa, Ujjangala and Jangala, in these wicked villages I received not a single piece of alms.

The Bodhisattva replied to Kāśyapa Pūraṇa in verse:

Praskandoka, Balākalpa, Ujjangala and Jangala, by these kind villages, see, my bowl is loaded.

When the Bodhisattva, against the wishes of his sobbing and weeping parents left home, King Śuddhodana sent out men with instructions to bring him constantly daily tidings of the prince. Therefore news of him came to the king, when the prince went to Anomiya to the retreat of the seer Vasiṣṭha; when he left the retreat of the seer Vasiṣṭha and went to Vesālī; when he joined Ārāḍa Kālāma at Vesālī; when he left Vesālī and went to Rājagriha; when he joined Udaka Rāmaputra at Rājagrīha; when he was offered bounteous wealth by Śreniya Bimbisāra; when he left Rājagrīha and went to Mount Gayāśīra; when he left Mount Gayāśīra and went to the wood on the Uruvilvā bank of the Nairāñjanā; when he strove his harsh austerities in the wood at Uruvilvā; and when he strove his striving—on all these occasions news came to him.

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2 See Vol. I, p. 40, n. 3. Here the synonym pratyekajina is used.
3 I.e. the village overseer referred to above as the father of Sujātā. See p. 156, n. 7.
4 Atrihiṇikāma ṁtareṇa. Cf. Pali anatirīta, of food which is not the leavings of a meal, i.e. fresh food.
5 Four villages belonging to Uruvilvā, mentioned only here.
6 Prahāṇa for pradhāna. Cf. above p. 120, n. 2.
7 This is a summing up made in translation; in the text the statement "news came to him" is repeated after each clause.
When the Bodhisattva was practising the "breath-holding meditation" and to his great discomfort had stopped inhaling and exhaling through his nostrils and through the inner passages of both ears, those men said among themselves, "The prince is dead, for he neither exhales nor inhales." And they came to Kapilavastu and told King Suddhodana. "Your majesty," said they, "the prince is dead." But the king did not believe it, and he asked the men, "How do you know that the prince is dead?" They replied, "Your majesty, the prince is dead as a result of his severe austerities and meagre diet. He no longer inhales and exhales, but lies like a log of wood. We thought that, as the prince neither inhales nor exhales and his body was lean and frail, he was dead.”

Then King Suddhodana said to himself, "Such honour was paid to the prince by thousands of devas when he came down to his mother's womb, and when he moved in the womb; in such a wonderful manner was he born in the Lumbini groove, and as soon as he was born he took seven strides over the ground, surveyed the quarters of the world, laughed a loud laugh and uttered the words, I am foremost in the world, the best, the most excellent, to be worshipped of devas and men; such strange marvels were seen at his birth, for this inanimate earth quaked and thousands of devas worshipped him; and such good fortune attended his leaving home, that a Great Man like this cannot be short-lived. It can be that the prince will prove to be immersed in calm concentration, as a recluse, when he sat cross-legged in the cool shade of the rose-apple tree. It is because of this that the men conclude that the prince is dead." Then he said to the men, "Go to the prince. He is not dead, but is immersed in calm concentration. (209) And bring me tidings of the prince daily.”

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THE SYAMAKA JATAKA

So they went again to Uruvilvā, entered the forest of penance and saw the prince in good health, breathing again and come out of his concentration. And they marvelled at the understanding of King Suddhodana.

The monks heard of this incident when the Exalted One had set rolling the noble wheel of dharma, and they asked him, "How was it, Lord, that, when King Suddhodana heard from these men in reply to his question that the prince was dead, he would not believe?" The Exalted One replied, "Indeed, monks, that was not the first time that King Suddhodana hearing that I was dead did not believe. There was another occasion also when, hearing that I was dead, he did not believe." The monks asked, "Was there another occasion, Lord?" The Exalted One replied, "Yes, monks, there was another occasion."

THE SYAMAKA JATAKA

Once upon a time, monks, long ago, in the city of Benares in the province of Kaśi, there was a certain brāhmaṇ. For forty-eight years he had lived a chaste life of celibacy and had learnt the Vedas by heart. And when he had thus lived a chaste life of celibacy for forty-eight years and learnt the Vedas by heart, he said, "It is not right for one to be without offspring in this world.” So he took a wife and begat a child. Then he said to himself, "I have enjoyed the sensual pleasures of men. Now it is time for me to take up the life of a recluse."

The brāhmaṇ acquainted his wife with this, saying, "Good

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1 Literally, "hearing of me, that I was dead." 2 Manantarena hālagatō ti śrutā. Manantarena would normally mean "after me," a meaning inadmissible here. Senart refers to an earlier instance where antara denotes "obstacle," and argues that this meaning and that of "after" combine to give the sense of "interposition." Manantarena therefore, he says, means "sans ma disparition." But there seems to be no room for this idea alongside hālagatō, and it would be simpler to take antaraṇa as a variant of antaram in the sense of "on account of," with regard to." Below, the expression is replaced by mama hārayena and mama arthāya.

2 A traditionally prescribed period of training, see Ṛṣistambha 2, 12 f. (= S.B.E. ii, 7), and other references in a footnote at G.S., 3, 164.

3 Literally, "There is no dharma of (= for) one without offspring," nāsti anapātyasya lokesvāhīn dharma.

4 Pariḥkṣhatā mānusyaḥ kāmā. Cf. f. 1:138, bhūtā h BCE pana me mānusakah kāmā.
wife, I tell you that I intend taking to the religious life." She replied, "Who will take care of our brāhmaṇ son? Who will take care of me? If you are bent on taking up the religious life, I, too, will take up the religious life. I, too, will live a life of austerity. I, too, will live a life of chastity. Just as you will live a life of austerity, so will I do also." The brāhmaṇ replied, (210) "So be it. Do you, too, take up the religious life." And so they left Benares.

In the Himalayas there was a retreat called Sāhaṇjana.⁸ There a great seer named Gautama dwelt, with a company of five hundred. He had mastered the four meditations and attained the five super-knowledges.

Now the brāhmaṇ accompanied by the brāhmaṇ went to the retreat Sāhaṇjana and lived the religious life with the seer Gautama. And the brāhmaṇ also took up the religious life. Then not far from that retreat he constructed another retreat and built a hut of straw apart. And so they lived in that retreat, after the manner of brahman rec1uses,⁴ in endeavour, application and exertion. They experienced the meditations and super-knowledges; mastered the four meditations and attained the five super-knowledges. They became blessed, given to severe mortifications and living a holy life. When the seer brought in any kind of roots or fruits, such as kodrava,⁶ syāmaka,⁶ millet,⁷ hemp,⁸ prāṣādika,⁹ green vegetables, or radish, he shared them with Pāraga, who had already become pregnant. (When the child was born) they asked each other "What name shall we give to this child?" And they said "This child is swarthy of complexion, so let his name be Āyamaka." Then the parents gave the name Āyamaka to the child.

The child was brought up there in the retreat. In due time as the child grew up and was able to walk he played about with the young animals. Blessed seers are kindly disposed and wild beasts and birds stand in no fear of them. And that hermitage was graced by thousands of wild beasts and birds. When the young of the wild animals sucked their mothers' teats, then did Āyamaka likewise suck a wild animal's teat. Whatever animal he associated with, that animal would suckle him like her own offspring. (211) Thus Āyamaka, the seer's child, grew up in that retreat along with the young beasts and birds. Wherever the young beasts and birds went, therither did Āyamaka, the seer's son, go with them. And the young beasts and birds loved to play with the seer's son. When the seer's son was lying in the hut, then many young beasts and birds of various kinds came to lie down at the door of the hut until Āyamaka, the seer's son, should come out. Then they would run about the hermitage. Āyamaka loved to play with the beasts and birds in the hermitage and the beasts and birds loved to play with Āyamaka. And when the seer's son was lying down anywhere in the hermitage the young of the beasts, the beasts themselves, and the birds would sit down to watch over him. When the young beasts and the birds wanted to run off they would arouse Āyamaka, the seer's son, with their snouts and beaks. And so the seer's son grew up in the hermitage with the young beasts and birds.

When the seer's son had grown up he was clothed and covered with the skins of wild animals. Whatever kinds of roots or fruits there were in the hermitage, kodrava, syāmaka, cinnaka,⁠¹ millet, hemp, prāṣādika, vegetables and radish, he fetched and brought them to his parents. He brought them water and wood and constructed huts of grass and leaves. He scoured and swept the hermitage. He attended to⁸ his parents with the greatest respect. He would first serve his mother and father and only then would he himself eat. From the time that⁸ the seer's son reached years of discretion⁴ he never took (212)
food himself before giving some to his parents. Time passed agreeably, desirably, pleasantly, happily, with the seer’s son waiting on his parents.

Now as they went on living in that hermitage the parents grew old, frail of body, blind, and had to be led by others. They were unable to make provision of food, nor go for water, nor enter their huts of leaves and grass. But Śyāma the seer’s son went on tending his parents when they were advanced in years, old, weak and blind, with every useful service. He lived following the path of the ten virtues. The seer’s son was gracious, pleasing of aspect, serene because of his good karma,1 thoughtful of his parents, living the chaste life of celibacy, observing strict austerity, content with a solitary2 bed and chair, blessed and dear to devas, Nāgas, Yakṣas, Rākṣasas, Piśācas, Kumbhāṇḍas, Kinnaras and Kinnarīs, wild beasts and birds, dear, in fact, to all creatures. Wherever the seer’s son went to gather roots or leaves or flowers or fruits, he was always accompanied by beasts and birds, devas and Nāgas, Kinnaras and Kinnarīs.

One day he took his pitcher and, attended by beasts and birds, devas and Nāgas, Kinnaras and Kinnarīs, went to a mountain stream to fetch water. There he filled his pitcher.

Now the king of Kāsi, named Peliyakkha,4 who was powerful, possessing great wealth and many beasts of burdens, was out hunting and chasing a deer on a horse swift as the wind. He outstripped his army and no one else had reached that spot. As the Exalted One says in the Dharmapada,5

1 See Vol. 1, p. 3, n. 4.
2 Śubhena karmāṇaḥ abhinirvittam.
3 Prānta, BSk. in meaning of Pali.
4 Pali Peliyakkha. See D.P.N. According to some this is a form of the name Felix.
5 This verse is not found in the Pali Dharmapada, but there were special versions of this work in BSk. Mhev. 1, 132 and 3, 91 quotes Dharmapada verses identical with those in the Pali Canon. At 3, 156 we have another quotation, which is not in the Pali, while on pp. 434 ff., of the same vol. a whole sarga (Sahasarāraga) of the Dharmapada is quoted containing 24 verses as against the 16 of the Pali Sahassa-sarga. The kernel of both the Pali and the BSk. versions must have consisted of the same collection of verses, but the latter were subsequently much enlarged, and they circulated widely in Central Asia, Tibet and China. See Winteritz: A History of Indian Literature, Vol. 2, p. 237.

(213) The deer was lost there in the forest glade. There in the forest glade the king heard the noise of Śyāma the seer as he was carrying his pitcher of water from the mountain stream. And he reflected, “That is the noise made by the deer. No men move about in this forest.” So he shot an arrow in the direction of the noise made by the seer Śyāma as he was carrying the pitcher of water. And the arrow pierced the heart of the young seer and poisoned him. The beasts and birds hearing the whirr of the poisoned arrow and scenting him who was shooting by sound,6 fled in all directions.

Śyāma the seer put down his pitcher on the river bank and cried piteously. “Deer and boars,” he said, “are slain for their flesh; lions, tigers and leopards for their skins; yaks for their bushy tails; elephants for their tusks; and partridges and pheasants are killed to provide delicacies. But as for me, no use can be made of my flesh, nor of my skin, hair and teeth. For what purpose then are we three,7 inoffensive, innocent and guiltless as we are, thus killed by one arrow? Ah, what blazing injustice! 8

While the young seer Śyāma thus lamented, the king of Kāsi came to the spot and saw the blessed young seer, in his garb of hide and bark and with his hair matted, as he wailed and wept. When the king saw that he had shot the young seer, he was frightened and terrified lest the seer, with an imprecation, should reduce him, his city and his province to ashes. He therefore dismounted from his horse and, prostrating himself before the young seer, said to him, “Lord, it was in

1 Cf. A. 2. 33, bilaṁ bīḷāsyāṁ pavisanti, dakaṁ dakaśāyāṁ pavisanti, vanāṁ vanāşyāṁ pavisanti, acabāṁ pabhīthin bhajanti.
2 The allusion here is obscure. No sect of this name is known. Senart suggests that there is a connection between the name and that of the Vibhāgīyas, or treatises on the Pāṭimokkha rules of the Vinaya, i.e. that the Vibhāgīyas were especially devoted to or versed in these rules. But Miss I. B. Horner’s suggestion (communicated to the translator) looks more feasible, namely that the Vibhāgīyas were connected with the Vibhajjavādins. She refers to Mahābhodhiyana, p. 95, vibhajjavādāṁ mūlaṁ daśitaṁ, vibhajjado ii’ ca saucitāni.
3 Saśadaśhagandhena.
4 Implying that by his death his parents, too, would perish.
5 Literally “How injustice blazes,” yathā samprajñavāla adharmo.
ignorance that I shot that arrow, for I thought that I was shooting at a deer. I crave your reverence's pardon. Those tear-drops that fall to the ground will burn the whole of Jambudvīpa, (214) how much more foolish men like me? But why your reverence says that by one arrow three persons were killed, that I do not understand. Your reverence is but one person, not three. How is it that three persons are killed by this one arrow?"

The young seer replied, "Your majesty, my parents are old, advanced in years, frail of body and blind, though they are holy and blessed, worthy of offerings in this world and in the world of devas. But they are dependent on others and I was their attendant. I always gave them their share of food first, and then I ate myself. I did everything that had to do with the care of them. And now there is none at all to look after them. Therefore, when I perish, they, too, perish. With me dead, there is no life for them. It is for this reason that I say that by that one arrow three people were killed."

The king of Kāsi said to the illustrious young seer Śyāma, "Quite unwittingly I shot you in the heart with a sharp poisoned arrow, and now I know that you have no chance of life. But let that pass. I make you a promise and will faithfully keep it. I will leave my prosperous and rich kingdom, and go and look after your venerable parents. As you did care for them, so will I care for them."

The young seer replied, "Your majesty, because of that the sting of grief has been withdrawn from my heart. As you have made this promise, treat my venerable parents in accordance with your vow. O mighty ruler, great merit will then be yours. Your majesty, as you have undertaken to serve and tend these blessed ones, take this pitcher of water and go along this footpath to my parents' retreat. Greet them for me, and say to them, 'The illustrious Śyāma greets you. Your only son is dead, but you must not grieve nor weep for him. He who is born into this world of life must inevitably die; it is impossible to abide in it permanently. Neither weeping nor mourning for him can ensure (215) his escape from the results of the deeds he has himself committed. Death is not peculiar to me alone; it is the lot of every creature. Therefore, grieve not nor mourn for me. There must needs come parting and separation from all dear and loved ones. Your majesty, as you have vowed to do by my venerable parents, so do."

Having thus instructed him, the young seer succumbed and died. When the king saw that the young seer was dead, he cried and wailed. Then, drying his tears, he took the pitcher of water and went to the hermitage along the footpath pointed out to him by the illustrious Śyāma.

As soon as the king of Kāsi left, the illustrious Śyāma was surrounded by hundreds and thousands of beasts and birds, by devas, Nāgas, Yakṣas, Kinnaras, Kinnarīs, and other creatures. And when they had gathered round the young seer, they made a great lamentation and raised a great shout. "Now," said they, "let the evil-doer who brought harm to you who were innocent, blameless and harmless, go from darkness to darkness, from ways of woe to ways of woe." The whole forest, all the mountain streams, and the hermitage re-echoed to the shout of these creatures and were filled with the cries of the beasts and birds.

When the parents of the illustrious Śyāma heard these creatures and the beasts and birds they fell to thinking, "What," said they, "is happening to-day? Never before have we heard such shouts from these creatures, nor such cries from the beasts and birds. May it not be that the illustrious Śyāma has been hurt by a lion, or a tiger, or by some other beast of prey? What are these omens? How our hearts are disquieted! How our eyes well with tears! " And ill at ease in body and mind, they thought about the illustrious Śyāma.

The king of Kāsi reached the hermitage, whence hundreds of beasts and birds, (216) raising cries of terror, fled. The seers were still more terrified. The king made his horse fast to the branch of a tree and, carrying the pitcher of water, approached the parents of the illustrious Śyāma. "I greet you, sir," said he. With joy they asked him, "Who are you?"

1 Kimanga puṇa: asmadvidhānām bālānām. The genitive is not easily explained here. The accusative would be expected in correlation with Jambudvīpa, as in the corresponding verse passage on p. 223 of text.
2 Dakṣinīya. See Vol. 1, p. 61, n. 3.
3 Literally, "everything bounded by the care of them," upaśāsana-paryantam sarvam.

1 Cf. M. 3. 180, tayā v' etam pāpaṃ kammapahalā, tvāhēva etam vipākaṃ pārisamvedissati. Similarly A. 1. 139.
king replied, "Sir, I am the king of Kāśi, named Peliyakṣa. I doubt, sir, whether there is much comfort in this grove of penance which is haunted by beasts of prey and unfrequented by men. Does it produce roots and fruits? Are krodava, śyāmaka and vegetables easily procured? Does the body know no sickness? Has the body no contacts with gnats, mosquitoes, and snakes?" They replied, "Your majesty, of a truth we dwell in comfort here in the forest, though it is haunted by beasts of prey and is unfrequented by men. In this retreat, roots and leaves and fruits are obtained without difficulty. The body knows no sickness and has no contacts with gnats, mosquitoes and snakes. Can it be, now, that your citizens and provincials enjoy happy and inviolate peace in your palace, among your princes and ministers, in your army, in your treasure-house and granaries? Do not hostile kings molest you? Does the deva send rain in due season? Do your crops prosper? Is your kingdom peaceful, well-supplied with food, and secure?" The king replied, "Of a truth, sir, my people enjoy happy and inviolate peace in the palace, among my princes and ministers, in my army, in my treasure-house and granaries. Hostile kings do not molest me. The deva sends rain in due season and the crops prosper. My kingdom is peaceful, well-supplied with food, and secure."

Then they said, "Your majesty, pray be seated on these chairs until the illustrious Śyāmaka, who has gone to fetch water, returns. He will bring you fruit and water."

When the seers had thus spoken, the king burst into tears. Then they said, "Your majesty, why does your majesty weep?" The king replied, "Sir, the illustrious Śyāmaka who, you say, will come and offer me fruit and water, (217) is dead. He handed me this pitcher of water and sent you his greetings and a message, saying, 'You must not grieve nor weep for me. Nothing is gained by him who is grieved and wept for. Everyone who is born must inevitably die. Death is not peculiar to me alone; it is the lot of every creature to die and pass away. And there is no escape from the results of the deeds a man has himself committed.'"

Then they asked, "Your majesty, how did the illustrious Śyāmaka come by his death?" The king replied, "I was out hunting, and chasing a deer on a horse swift as the wind. I came to a place close to the water where the illustrious Śyāmaka was filling his pitcher. And there, in a thicket of the forest, I lost the deer. I heard the sound of the illustrious Śyāmaka carrying his pitcher, and I said to myself, 'There is the deer moving in the water.' Hearing the noise of its movement, I shot a poisoned arrow in the direction of the noise. The arrow struck the heart of the illustrious Śyāmaka, and the young seer died.'"

When they heard the king they cried, sobbed and wailed with tear-stained faces. "Your majesty," said they, "dear and boars are slain for their flesh; lions, tigers and leopards for their skins; elephants for their tusks, and partridges and pheasants to provide delicacies. But for us, neither our flesh, nor our skins, nor our hair, nor our teeth are of any use. So why are we three harmless, innocent and inoffensive people killed thus by one arrow?"

The king of Kāśi fell at the feet of the seers and craved forgiveness. "Sir," said he, "these tears of yours that fall to the ground will burn the whole of Jambudvīpa, how much more foolish men like me? I will abandon my kingdom, my people and my kinsfolk (218) and come to serve you. Just as the illustrious Śyāmaka waited on you, so will I wait on you."

Then they said, "We are blind and have lost our sight. We cannot go to that place without a guide. Let your majesty lead us to the place where the illustrious Śyāmaka lies. By means of an incantation we will restore the young seer to life, and by means of an incantation we will destroy the poison that was intended for the deer."
The king reflected, "How blessed these seers must be, that they have the power to restore him to life." Then he said, "I will lead you sir, to where the illustrious Śyāmaka is."

They put their hands on the king's shoulder and thus went to the place. Pāragā, the mother of the illustrious Śyāmaka, clasped the seer's head to her bosom, wiped his mouth with her hand, and vended her grief in varied cries and lamentation. "Bereft of the illustrious Śyāmaka," said she, "the hermitage will be desolate, the goddess of the wood will go away wailing piteously, and so will the beasts and birds, when they fail to see the illustrious Śyāmaka, wail piteously and leave the hermitage."

The seer said, "Pāragā, do not weep, nor grieve. What does it avail him that he is wept and grieved for? Now we have observed stern austerity and have lived a life of chastity. We have the power to restore him with an incantation. Let us pronounce that incantation, destroy the poison and restore him to life." So they destroyed the poison by means of an incantation, saying, "Son, as you did never harbour unjust thoughts of others, but were kind-hearted to all creatures, so let this poison which is in you be destroyed. Son, as you never took food yourself before giving some to your parents, so let this poison which is in you be destroyed. Son, as you always guarded your parents virtuously and sincerely, (219) so let this poison which is in you be destroyed." Then the young seer, through the power of his parents and the influence of the incantation and in virtue of his own well-spent life, stood up yawning, like a man rising from his bed.

The Exalted One said, "It may be again, monks, that you will think that at that time and on that occasion the young seer Śyāmaka was somebody else. You must not think so. And why? I, monks, at that time and on that occasion was the young seer named Śyāmaka. You may think, too, that the seer who was the father of Śyāmaka, was somebody else. King Śuddhodana here was at that time and on that occasion the father of Śyāmaka. You may think that at that time and on that occasion the mother of Śyāmaka, who was named Pāragā, was somebody else. But she was Queen Māyā here."

1 These words are not in the story itself, as given above.

2 A metrical version of the same Jātaka, which, apart from the introductory matter, is obviously a ballad of pre-Buddhistic origin.

3 Lokottara see Vol. I pp. xii, 3, 45, 76, 125, n. 3, 132, 174. n. 1.
The merit which a Bodhisattva pursues and attains, that was the pure meritorious dharma in conformity with which he lived.

He himself lived the faultless, stainless and pure holy life, which is hard of achievement by the lazy, and also urged others to strive after it.

He was a hero who tended his parents and devotedly cared for them. He lived a life of holiness, observing his vow of chastity.

(221) And this was a resolve he made for the sake of his dear and beloved parents, saying, "Verily, I must not be remiss, for they are blind and have to be led by others."

"Gathering roots and fruits I shall, with love, respect and honour tend my venerable parents, who are ill, old, and advanced in years."

"I will provide my parents with food and drink, with medicine for their sickness, with clothes and with beds to sleep on." And to his parents then the Bodhisattva said, "Let it not be so; you must not be anxious as long as I am here to attend to you."

Then Kriṣṇa, clothed in bark, said to him, "Let not this sin be yours. Let not creatures be terrified by you as you wander away from the path."

"Let the king of beasts and the mighty elephant stray in quest of gory flesh, but do not let creatures be terrified of you."

1 Kuttika for kusumā, Pali kusumā.
2 Or "zealously," toram, a use of the word which Senart found in the edicts of Piya Dasi. Cf. use of tibbam in Pali.
3 Or "must not delay," prapañcatayava, cf. Pali prapañceti.
4 Ma kicca bhave, which would seem to suggest that an incident of the original poem has been omitted here.
5 Literally, "the dark and fair one," syāma-sundari. Here, again, there seems to be an omission of some incident in the original, possibly the arrival of Kriṣṇa on the scene when Śyāma was on the point of going hunting. If syāma-sundari does not allude to Kriṣṇa, it must be taken as meaning "the fair Śyāma[k]a," But then there would be no means of identifying the person represented by tvam the object of the verb anaca. Kriṣṇa appears in the Pali texts, though only faintly in the figure of Vāsudeva who is styled kapa (= kriṣṇa) and kesava, as in Jātaka No. 454. (J. 4, 84. Cf. J. 6, 421.) But not every Kapa in the Pali texts is necessarily connected with the legend of Kriṣṇa, not even the Kapa of the Amūthi-Sutta (D. 1, 87 ff.), in spite of what Winternitz, op. cit., 2. p. 37, says. See also p. 119 ibid. and footnote 2 there.
6 Prakṣentu, causal for the radical form. But the reading is doubtful.
7 Tukyaṃ, dative for genitive.

With the young animals he dwelt in the pleasant retreats.

Like an animal the young seer dwelt with the animals in the forest.

And while he thus dwelt in that retreat, in calm and self-control and renunciation, and out of kindness and pity feeling compassion for the world,

There came on the scene the king of Kāśi, a mighty and powerful lord of men, who terrified the beasts and birds in the retreat.

Within the forest the king espied troops of deer, and when he had seen them, he hurriedly drew his bow and fixed an arrow.

(222) He chased the deer, borne on a horse swift as the wind, a horse wholly excellent, with its mane flying as it raced along.

Just then the young seer, having come there with his pitcher to fetch water, had gone down to the stream which flowed from the hills, while the beasts and birds were affrighted.

And the king, in great fury pursuing the deer with his bow drawn, did not in his fury perceive the young seer.

He fixed a sharp arrow to his bow, aiming it at the deer, but hit Śyāma instead, and he, friendly though he was, fell stricken by the poison-smeared shaft.

And when he was struck he cried out, "By whom am I, inoffensive as I am, and my mother and father, all three of us, thus struck by one arrow? Again does injustice blaze forth.

"Elephants are slain for their tusks and deer for their flesh; yaks for their bushy tails and leopards for their skins."

"But as for me, I have no tusks, nor hide, nor hair, nor flesh. Why then should we, inoffensive as we are, be shot?"

When he heard these words the king went up to the young seer and sought to appease him and craved his forgiveness, saying, "Lord, I shot you quite unwittingly.

"This arrow was not fixed and aimed at you. I was

1 Sandaka, from sandhātī BSk. and Pali for Sk. sandadhātī; used in this sense also at J. 4, 239, 258.
2 Sandhātī, past part. of sandhātī, see preceding note.
3 Sandhātī, Sk. corresponding to sandhātī (see above). Senart, however, prefers the meaning "intentional" here. But there does not seem to be any valid reason for thus varying the sense of the word in similar contexts. If "aimed against you " is not justifiably supplied, perhaps the sense can be secured by emending tvam of the following tvamadhato asi into tukyaṃ, i.e. "the arrow was not fixed for you."

P
quite unaware that you were struck. So grant me pardon
for thus unwittingly doing you harm.

"And as for your lamenting that three people were shot
by this one arrow (223), explain this to me, O holy man,
tell me the meaning of it."

Then the Bodhisattva, feeling pity for his dear and beloved
parents, spoke these words in reply:

"Long have my old and aged mother and father lived the
holy life. And I was their guide and stay in their blindness.

"Now a destitute death awaits them. That is why, O king,
I grieve. Without my care, they will die a destitute death.

"It is for this reason that I say that three people were killed
by that one arrow. Still if we are somehow taken under
your care we shall not all be lost."

The king of Kāśi, being keen-witted, was thus made aware
of his meaning, and, making a low obeisance to the young
seer, he said,

"I shall fall down to hell for that I have slain a harmless
seer. For those who have slain such men cannot evade the
hells.

"And your tear-drops, the tear-drops of a being of extreme
purity, will burn the whole world. How much more foolish
men like me?

"What I say is the truth. If by my death life could be
yours, I would sacrifice my breath of life. But that is not
possible.

"You, O seer, have been pierced in the heart by a sharp
poisoned arrow. I know that your life
was thus killed. I have removed the bitter burning arrow
of grief.

"So, O glorious one, I make you a promise, and do you believe
me? (224) For truth, when it is established in this
world of life, is the highest good."

1 Reading kārayaṇam for kāraṇaṃ of the text.
2 A lacuna in this line makes an exact translation conjectural. The text has kītak teṣām poṣiyanto na hato ... bhaviṣyam. Senart renders "mo-
yenant que tu me réconfortes de cette façon, la mort ne sera plus rien.
But the translation given above is nearer to the text, though
poor."
3 I am not afraid of death, and a thing like this is
no ill for me. This salutary lesson have I learnt,
that death is no wise avoidable in the world.
4 "This was the grief that stung me, that my blind and aged
parents should be destitute and suffer great sorrow. But this
concern of mine is over now that I have heard you.

(225) "Then do you, who bring prosperity to Kāśi, take
heed that you have made a promise to Śyāma. By that
promise you will see to the care of my venerable parents."
"Wise men extol this serving of the old and weak as a thing of great profit. For, O king, three results issue from it."

"Merit there will be, and glory and fame, and the root of virtue. Go, O king, ask their commands and serve them."

"So be it," said he, when he had heard this, disconsolately wiping his tears. And when he saw that Śyāma was dead, the king of Kāśi set out.

And as soon as the king of Kāśi had gone, many herds of beasts and flocks of birds, and devas gathered round Śyāma.

When they saw him lying insensible where he had fallen on the river-bank, they cried and said,

"Now may he who designed this wicked deed against you who were sinless, go from darkness into darkness, from ways of woe to ways of woe."

The cry of these creatures echoed in the air and over the earth, the winds blew it onwards. In apprehension, the seer exclaimed, "Alas, what is wrong?

"I fear lest harm has come to the young seer, since I hear so many piteous cries like these and repeated sounds of wailing."

"The winds bear evil tidings. There is a dire note in the cries of the birds. My heart leaps from its wonted place, and my whole body is ill at ease."

(226) While these anxious thoughts passed through his mind, he who was named Peliyaśa came to the hermitage. Then were the birds and beasts scared. Terrified they fled in all directions. The devas perceiving them seized with fear were still more terrified themselves when they saw the unexpected sight.

For no human or demon ever came anywhere to these regions. And the crowds of beasts and birds were never struck with fear when they saw the young seer.

1 Literally, "There are three limbs of it, "trii pi tasyāsti aṅgāni.

2 I.e. Śyāma's father.

3 Literally, "are seen," dhriyante.

4 The reading here is doubtful. Senart's text is hridayam ca vyuthathāna, where vyūththāna evidently represents a form of the past participle of vi-ad-udāthā, perhaps showing the influence of a Prakrit form. Even so, and apart from the matter of agreement in form with hridayam, the regular form of the compound should be sthānavyuthām. The reading of MS. B. vyūththām sthān would seem to be better, especially if we can emend sthāna into sthānā (= sthānād, "from its place"). That this was the idea expressed by whatever was the original text is confirmed by the reading of another MS., cṣṭām sthānād.

8 So here for Peliyaśa.

THE SHYAMAKA JĀTAKA

Without a doubt, thought they, it must be a great, fearsome and terrible being at the sight of which the herds of beasts and flocks of birds are scared.

When the king had found them he went up to the mother and the father who were disquieted at the absence of their son, and, his murderer though he was, he addressed them with sweet words.

They replied, "Welcome to you, whence do you come? Or whose messenger are you? We are blind, bereft of sight, and Śyāma has gone to fetch water."

The king said, "I, who am named Peliyaśa, had gone out of the city of Kāśi with my host to hunt, and was pursuing a deer in the chase."

"Most excellent king," said they, "does the deer send you rain in due season and make your crops to grow?" He replied "My palace is free from sickness, and so are my princes and my troops. In my cities and my provinces there is peace, and my subjects are loyal. My enemies do not thrive, and all my treasure goes on increasing.

"In my provinces just protection for recluses and brāhmans is fostered and never fails, and with reverence I bestow my gifts on them."

"In this forest of yours, too, infested though it be by robbers, tigers and many a beast of prey, none, like creatures who have strayed from the right way, do you harm."

"Abundance of flowers and fruits and plenty of shyamaka and herbs can be easily gathered. And the body knows but little sickness."

"Our lad," replied they, "has not gone far, so pray sit down on this bed of leaves which belongs to him who is good and righteous and exceeding gracious of heart."

Then the king, weeping, spoke out the word that to that family of ascetics was as poison, calamitous and life-destroying.

"The holy, righteous and just young seer of whom you..."
The meaning of the second verse in this stanza is obscure. The text, which seems to be free of uncertainties, reads, 

\[ \text{tām mama aṣya varśaraṇa na játu ektātāṃ duḥkhayāt} \].

This verse is part of a larger context discussing the lives of the King of Kaśi and his family. The verse refers to the king's understanding of the meaning of the second verse in this stanza, and how it relates to his life and actions. The text is a Jātaka, a type of Buddhist narrative, and it provides insights into the ethical and moral aspects of the king's life.

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1 Mṛigavā/a. See p. 207, n. 4.
2 Ex o rtho (an)ayena jāto.
3 Literally, "association due to separation from you." tvāy vinābhasaṃbhavaṃ.
4 Pūrṇam, i.e. before anyone else can adequately fill Śyāma’s place.
5 The meaning of the second verse in this stanza is obscure. The text, which seems to be free of uncertainties, reads, tām mama aṣya varśaraṇa na játu ektātāṃ duḥkhayāt. Tām is taken as correlative of yam in the preceding verse, aṣya as potential (= Pali asa), while na is commonly used after a comparative in the sense of "than." Senart, "non sans hésitation," translates thus: "Aussi bien des malheurs seraient plus que celui-là préférables pour moi: il ne saurait jamais y en avoir un pareil." Perhaps, after all, there is a serious flaw in the text.
(230) Then he rose up yawning, the poison within him gone, through the power of his parents and of his own well-spent life.

When the king saw him raised by that spell he shuddered to the roots of his hair. He fell down at his feet and craved forgiveness.

The Bodhisattva said to him, "May you be blessed in your chariots, your army, your queen, your cities, villages and provinces.

"Behold, you who are the stay of Kāśī, what the result of reverence shown to mother and father is, and how the poison was dispelled by the power of my own good conduct.

"Those who have parents should render them obedience, respect and reverence, if they would go to heaven."

"Honour your mother and father by bringing them all the jewels here in Jambudīpā. One should not oppose one's parents. So, O king, your parents will not oppose you.

"Have compassion on them as the ancient teachers of the world. These divine people should be honoured as devas; those who honour their parents know no sorrow."

She who was the mother at that time is now Māyā. The father of the Exalted One at that time is now King Śuddhodana. He who because of his great power was raised up by that spell was the Bodhisattva (231), for the Exalted One was then Śyāma.

He who was the king at that time was Ananda, a relative and a servitor of the Exalted One during many thousand lives.

The latter was not yet perfect Buddha nor had the former broken his bonds. But even then the result of the Exalted One's dharma in one of his former lives was real.

Here ends the Śyāma-Jātaka.3

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1. Sajagam, sic for svargam.
3. Granthā, usually referred to and enumerated as the four bodily ties or knots (kāyagāntha), viz., abhirāja (covetousness) tudhāda (ill-will) sthitaparāmāsa (delusion in the sufficiency of good works) and idamacādbhinīesa (inclination to dogmatise). See P.E.D. for references.
4. Not in J.
As a bird cannot reach the limit of the sky, and as the water in the sea is an immeasurable mighty mass,
so it is not possible, even with every word there is, to tell the limits of the virtues of the Lights of the World,¹ the Buddhas, the kinsmen of the sun.

His unwonted skin clung to his back. All his limbs collapsed; there was no strength left in him.²

When he sought to grasp the front of his body, it was his back that he held in his grasp; when the Seer tried to stand up he precipitately fell forwards.

When the four devas³ saw the weak body of the Hero, they exclaimed, "The Seer is dead; there is no strength left in him."⁴

While the Pre-eminent of men was practising such grim austerities, the worlds of devas, Asuras and men were seized with wonder.

(233) When King Śuddhodana heard from the men whom he questioned of the grim austerities which the prince was undergoing, he, Mahāprajāpati the Gotamid, Yaśodharā, and all the kingdom of Sākya were filled with longing that now at last the prince would quietly abandon them. Yaśodharā, too, reflected: "It is not right nor fitting that, while a noble son is suffering, living a hard life, lying on a couch of grass and subsisting on coarse fare, I should be eating royal food at the royal palace, drinking royal drinks, wearing royal clothes, giving up her royal beds, and making herself beds of straw." So she ate scantly fare, wore common clothes and had her bed made of straw.

When the Exalted one, after setting rolling the noble wheel of dharma, was staying at Rājagriha with a company of

² The text—na ca vīryata sansati—is defective here, for, although "o" of vīryata may be shortened metri causa, no sense can be derived from sansati. Senart suggests that na ca vīryam aya śiptate would suit the context, although vīryata has been changed to vīryatī, which is the reading of one MS. however, vīryato has been shortened to vīryatī, which is the reading of one MS. where the phrase recurs below. This would leave sansati as the only difficulty, where the phrase recurs below. This would leave sansati as the only difficulty, when he suggests

³ See Vol. I, p. 3.
⁴ See D.P.N., where the Mānu. reference should be ii. 231.)

They left Kapilavastu and came to Rājagriha. Going up to the Exalted One, they imparted to him the exhortation of King Śuddhodana and all his family. And the Exalted One, with his sense of due time, season and occasion, knew that the time season and occasion were come for visiting his native place. The Exalted One spoke to Chandaka and Kālodāyin, asking them, "Will you take up the religious life?" They replied, "We were bidden by King Śuddhodana to do whatever the Exalted One tells us." And though they saw neither there nor elsewhere⁵ any yellow robes (234) which they could put on when taking up the religious life, they consented and said to the Exalted One, "Lord, we will take up the religious life."

The Exalted One then pronounced over them the formula of ordination of "Come, monks,"⁶ saying to them, "Come, monks, Chandaka and Kālodāyin, and live the religious life under the Tathāgata." And when the formula of "Come, monks" had been pronounced over them, every mark, emblem, safeguard⁷ and usage of a layman disappeared from their persons, and there came to view three cloaks; a bowl was brought, their hair became fixed of its own accord,⁸ and their way of deportment established—in short, the admission and ordination of the venerable Chandaka and Kālodāyin as monks was exactly that of monks who had been ordained a hundred years.

The venerable Uḍāyin⁹ said to the Exalted One, "Lord, Yaśodharā was passionately devoted to the Exalted One. While the Exalted One was living a hard life in the forest of penance, Yaśodharā, too, was living on scanty fare, wearing common clothes, giving up her royal beds, and making herself beds of

¹ Son of one of Śuddhodana's ministers. The Mānu. seems to be the only text which makes Chandaka accompany him on this mission. (See D.P.N., for explanation of both names.)
² See D.F.N., for explanation of both names.
straw." The monks asked the Exalted One, "How, Lord, was it that Yasodharā was devoted to the Exalted One?" The Exalted One replied, "Monks, that was not the first time that Yasodharā was devoted to me. She was devoted to me on another occasion also." The monks asked, "Was there another occasion, Lord?" The Exalted One replied, "Yes, monks."

Once upon a time, monks, long ago, in a certain forest there lived a deer named Siriprabha, who was comely, handsome, well-built of body, with red hooves and legs and shining eyes. He had charge of a herd of five hundred deer. And this king of deer had a chief queen who was passionately devoted and attached to him; not for an instant was she separated from him.

There was a certain hunter named Nilaka who set snares for the deer in that part of the forest. As Siriprabha, accompanied by that great herd of deer was roaming in that part of the forest, he was caught. And all the deer and does, on seeing their king caught, fled. But one doe, being devoted and attached to the king, stayed behind and did not run away.

The doe addressed Siriprabha in verse:

"Make valiant effort to escape, O Siriprabha, make a valiant effort, O king of deer, before that hunter comes who set the snare. Rend these snares of leather. I shall have no joy apart from you."

Then, monks, Siriprabha, the king of deer, replied to the doe in verse:

"I am making a valiant effort to escape, but I cannot, and fall back violently to the ground. These stout thongs of leather cut my feet. Good dame, you will find delight with another lord in pleasant glades and hills and woods."

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1 This is Jātaka No. 359 (Fausboll).
2 Oddita, past. part. of Pali oddati, either a variant of udasi with the special sense of "to lay (snares)"); or, more likely, a causative form ava (= o) + di = It "to stick to," etc. See P.E.D.
3 Vīkrama, from vikramati, which connotes at the same time, "effort," "courage" and "escape" (vi).
4 Vāratraka, Pali vāratthaka, from varatta (cf. Vedic varatri), "strap," "thong," "strip of leather."
"O hunter, may you and all your folk rejoice, as this day rejoice on seeing the great deer set free."

The Exalted One, the Master, calling to mind a former abode of his, a former existence, related this Jātaka to his monks.

The Exalted One explained this tale with reference to the skandhas, the dhātus, the āyatanas and the ātman.1

When of yore I lived in one of my lives which had no beginning or end,2 I was Sīrīprabhā, and Yāsodharā the doe.

Ananda was the hunter. Thus understand this Jātaka.

Thus, with old age, fear and grief cast away, he related to his monks this birth of his, his boundless great suffering, his faring up and down in the past.

Here ends the Jātaka of Sīrīprabhā the deer.3

THE TEMPTATION BY MĀRA

Now while the Bodhisattva was living his life of austerity in the forest of penance near Uruvilvā, on the banks of the river Nāraṇjñāṇā, wicked Māra approached him and said, "What wilt thou gain by this striving?" Go and live at home. Thou wilt become a universal king. Perform the great sacrifices, the horse-sacrifice, the human sacrifice, the "throwing of the peg,"8 the "house-unbarred,"7 the "red-lotus" and the "white-lotus" sacrifices.8 If thou wilt have performed these sacrifices,

1 Durabhāsambhānas (sic) for durabhāsambhānas, for which see Vol. I, P. 35, n. 3. The corresponding Pāli (Sn. 429) is durabhāsabhānas.

2 Anavāda-puṇya-pārīkha brahmacaryandāna, where brahmacaryandāna is used in the specific Buddhist sense. Sn. (428) is different here, having caroto ca te brahmacaryaṁ. ... pākāśām etayate pākāśām, "while you live a brahma student's life, you will heap up plentiful merit," i.e. brahmacarya is used in the orthodox Hindu sense. Perhaps our text is at fault; pārīkha is certainly suspect. The verse below is nearer to Sn.

3 Prabhāṇa, where prabhāṇa is the Pali pākita, past. part. of pādahati. For prabhāṇa see p. 120, n. 2. The translation has been adopted from Minor Anthologies, III.

4 I.e. Māra. For explanation of the epithet see Vol. I, p. 65, n. 3.

5 Brahmacarya. See n. 2.

6 Durabhāsambhūna. See n. 1.

7 Tām lātha idānān Māram Bodhisattvo (a)dhivāksamayē, perhaps we should emend the first three words to tām lāthaiddānaṁ, "to Māra speaking this," as in Sn. 430, for this gives a simpler text.

8 Kṣīṇa-bhūnas. Cf. M. I. 337, where Māra is called Kaṭha, "the dark one."
"I do not think that I am immortal, for life has death as its end. Relying on my holy life, I shall go thither whence there is no return.

(239) "The wind can dry up the streams of the rivers; why may I not dry up my blood by my resolute exertion? The body dries up, and its gall, phlegm and humour; let the flesh and blood also presently waste away.

"While the flesh is failing the mind becomes more tranquil; there come to be greater mindfulness, zeal and concentration. He who lives thus and has reached the highest plane is not this broken body; look rather at the purity of his being.

"I have will, zeal, and wisdom. I see none in the world who could keep me from my striving.


I am disgusted with life at home.

"Therefore, keeping mindful, self-possessed and free of attachment [4],

"Now here I am, having by my struggle made the minds of others to grow, and having by my strength pierced the jungle of passions I have achieved what I should be achieved."

"From beneath the bodhi-tree, before I yet had won my immortal state, I saw Māra's mailed hosts approaching with their banners flying.

(240) '"(And I said), I shall advance to the fight; I shall not retreat to manoeuvre for position. By and by I will repel this host.'

1 Literally, 'the blood of whom I am resolute,' mama ārthaṁ samāyam. For the sentiment cf. S. 2. 28; A. 1. 50; M. 1. 81. With prahātām cf. PaI. 325.

2 Sn. and Mh. differ considerably here.

3 Lacuna.

4 Lacuna.

5 There is nothing in Sn. which corresponds to these last four verses. In vanaṃ bhindita there is a play on the two meanings of vana, 'wood' and (in Pali) 'lust,' 'desire.' See Vol. I, p. 73, n. 2. Cf. also Dh. 283, vanam chindatha.

6 The reference to the bodhi-tree shows that these verses are not in place here. The temptation by Māra described in the rest of the text is that undergone by the Buddha when he was still practising austerities in the forest; that which he underwent under the bodhi-tree forms another episode and is described, e.g., in J. 1. 71 ff., A. II. 239 f.

7 Nākaṃ sthānārthāmpāvita, 'I shall not go within (?) for the sake of position.' Sn. 442 has ma maṃ pādāya, 'lest he move me from my place.' But the Mh. tradition is definitely in favour of the text reading, for one MŚ. has sthānārthāya viśy and another sthānārtham vipo (?).

1 Reading arati for ārati of the text. N.B. The Royal Danish Academy's A Critical Pali Dictionary cites this passage as having arati.

2 Bhātīya has a masc. substantive, as at Sn. 437 (cf. for abhūtā in text).

3 Literally, 'plunged there,' prajāpātīatra. Sn. 443 has na saṃsanti, which E. M. Hare (Woven Cadences, p. 64) renders 'go astray.'

4 This is Namuci's mailed and banded host. Many a recluse and brahman are seen in the thick of the fray.

5 A craven does not overcome this host, even if he does he will rue it. But I will destroy it as easily as water destroys an unbaked vessel of clay.

6 Winning control over thy shafts, making mindfulness my good servant, living with an access of zeal, I will win over even thy own disciples.

7 Foolish, stupîd people give themselves to indolence, but I will go, in spite of thee, to the place where ill ceases.'

Then, overcome with grief, Māra's lyre slipped from his armpit, and the disconsolate fiend forthwith vanished from sight.
When the Bodhisattva, dismayed at the thought of this deliberate falsehood, shrinking (241) from such a deliberate falsehood, had rebuffed the devas by saying "Enough of that," and had taken some pleasant and appetizing food, then the fine group of five disciples left him in disgust, saying, "The recluse Gotama has lapsed from his concentration, become remiss, and is once more taking a quantity of appetizing food."

And during the six years that the Bodhisattva was living his life of hardship Māra was ever at his back seeking and watching for a chance to tempt him. But though he pursued him closely for six years, he did not get a chance, did not get an opportunity, and did not get access to him, and in disgust he went away.

Him, whom Māra at no time could overcome any more than the winds can overcome the Himalayas, him, the repeller of death, do the worlds of devas and men adore.

The monks asked the Exalted One, "Did the Exalted One live a life of hardship from a desire for release?" The Exalted One replied, "That was not the first time, monks, that I lived a life of hardship from a desire for release." The monks asked, "Was there another occasion, Lord?" The Exalted One replied, "Yes, monks, there was."

Once upon a time, monks, long ago, in the city of Benares, in the province of Kāśi, a fowler used to catch birds in the forests with nets and snares. Shutting them up in cages, he fed them with corn and water, and when he had made them plump he sold them at a good price.

The sagacious bird understood that the fowler did not give them corn and water from a desire for their welfare, but from a desire for his own profit, and that when they were fattened they were sold at a good price.

(242) "So," said the bird, "I shall so act that no one will buy and no one will pay any attention to me and choose me. I'll take just as much food as will keep me from dying but will not make me fat." The bird thus ate so much food and drank so much water as did not fatten it but still kept it from dying.

A man who bought birds came along, and that bird was standing behind the door of its cage. The bird fancier put his hand into the cage and felt the bird all over, but did not find much flesh on it. He weighed it and found that it was not heavy. So he took the other birds, which were fat and heavy, to his home, and left it behind, thinking that the bird was lean and sick and that no one would take it. The fowler, too, saw this, and said, "It must be that this bird is sick. But if this sick bird is set at liberty, it will eat more corn and drink more water. Then when it is fattened, it can be sold. I must see to it that this bird does not infect the other birds with sickness. I will take it out of its cage and keep it out. It will get separate corn and separate water, and the moment it is fat enough it will be sold."

The sagacious bird, too, won the fowler's confidence. When he opened the door of the cage to give the birds corn or water, the bird would enter the cage even without his knowing it. And also when he was absent (243) it would enter the cage of itself. When it wished to get out of the cage it would hop out itself. No one stopped it because it was considered to be a sick bird.

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1 Faussböl 118, J. 1. 434 f.
2 See p. 126.
3 Bhadra. Ironic.
4 Avatāra, BSk. in the sense of Pali otāra, "approach to, access, chance, opportunity," only in these senses in the Māra myth; hence the word connotes "chance to tempt." See P.E.D. for further details. Sk. avatāra, "descent" in the sense of "incarnation," is very much later.
5 Āśambhāpa, Pali ārammaṇa.
6 Abhinivesalama.
7 Vṛddha-vṛddha, from vṛddh, "to increase." Senart cites Hemacandra, 4. 364, for an example of the same form in Apabhraṃśa.

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1 Khaḍḍhika, passive of khaḍḍhati, Pali, "a dialect form supposed to equal Sk. khaṭṭati, cf. Pāk. khaḍḍhāti, to pull, tear, khaḍḍhā, pit, dug-out." (P.E.D.)
2 Niśkhaṭṭhaha. Possibly the more correct reading would be niśkhaṭṭhaha, and Senart suggests that the root is kṛṣi, "to drag," and compares khaḍḍhati, above p. 72, n. 1. Cf. also Pali niśkhaṭṭhāti. But the "n" still requires explanation.
3 Pāṭihāra, Pali (also pāṭhāhha) the diaeresic form of paccāha, "several," "distinct," "single." See P.E.D.
Now as it hopped in and out of its open cage in the manner of a weak bird, people paid no heed to it, regarding it as a sick bird. And when it realised that the fowlers trusted it, it started to take more corn and drink more water, so that it could escape and fly far away. So when it became sure that it was time for it to escape, it rose up in the air, and, hovering above its cage, spoke this verse to the other birds.

The unrejlecting man does not attain distinction. See how by distinction of thought I am freed from my prison.

And when the bird had recited this verse, it flew away from the fowler’s place and returned to the forest.

The Exalted One said, “It may be again, monks, that you will think that at that time and on that occasion the sagacious bird was somebody else. You must not think so. And why? I, monks, at that time and on that occasion, was the sagacious bird. You will think that at that time and on that occasion the fowler was somebody else. You must not think so. And why? Wicked Māra at that time and on that occasion was the fowler. Then also did I desire austerities from a desire to be released from the cage of Māra the fowler.

Here ends the Sakuntaka-Jātaka.

KACCHAPA-JĀTAKA

(244) The monks said to the Exalted One, “By means of his unique intelligence the Exalted One, when he was a bird, escaped after he had fallen into the hands, into the power, and into the cage of Māra.” The Exalted One replied, “On another occasion, also, did I, by means of my unique intelligence escape after I had fallen into the hands, the power, and the basket of Māra.” The monks asked, “Was there another occasion, Lord?” The Exalted One replied, “Yes, monks.”

1 Viṣṇamadhiγacchati. Cf. BSk. viṣṇadhiγama.
2 Not in J., but the tortoise story at S. 4. 177 f. bears some resemblance to it.

Once upon a time, monks, long ago, near the city of Benares, in the province of Kāśi, there was a river called Paripatārika. On its bank was a field belonging to a florist. Now it happened on a time that the florist came to the field to pick flowers. With his basket full of flowers for making into wreaths he hurried off in the direction of the village.

Just then a tortoise came out of the water and started eating cow-dung not far away from the florist. It was seen by the florist, who reflected, “This tortoise will make me to-day a fine pot-full.” So putting his basket of flowers on one side he caught the tortoise and put it in his basket.

But then the tortoise spoke to him in a human voice, saying, “Look, I am plastered with mud, so be careful that the mud will not spoil your flowers. Wash me in the water, therefore, then put me in the basket. In that way the flowers will not be spoilt.” The florist looked at it, and said, “This, truly, is a fine tortoise. I’ll go round and wash it in the water, and then these flowers will not be spoilt by the mud on it.”

As soon as it was in its native element the tortoise stretched out its four limbs and its neck, and slipped out of the florist’s hands. It plunged into the river and came up again to the bank not far away and addressed the florist in verse:

(245) The Paripatārika is clean, but through delving in the earth on its banks as hard as I could, I am covered with mud. Wash me, florist, and put me in your basket.

And, monks, the florist replied to the turtle in verse:

The king has heaped much wealth on me; I have acquired

1 Otherwise unknown.
2 Or “wreath-maker,” mālāhāra.
3 Mālāhāra mālāṣayata taṃ usam vanamālamāgataḥ. The words mālāṣaya eva are untranslatable, unless mālāṣaya = mālāṣya, and the meaning is “the wreath maker of a wreath.” Perhaps, however, the right reading should be—and this suits the context—mālāṣya evaḥ arthaḥ (or arthāya), “for the sake of a wreath.”
5 Literally, “its limbs with its neck (proboscis) as the fifth,” snātiḥ-pācamaṣṭi angāni. Snātiḥ is taken as = snāta.
6 Paripatārika, above.
7 Palla, Pali paṭa, Class Sk. and BSk. paṭa, paṭtī, and paṭa, BSk. variant paṭā, e.g. Mh. 2. 405.
the three precious things in abundance. There, my fine tortoise you will be happy in my basket of garlands.

But, monks, the tortoise replied in verse to the florist:

**The king may have heaped much wealth on you; you may have acquired the three precious things in abundance. You yet are talking like a drunkard: go and eat your fine tortoise in oil.**

The Exalted One said, "It may be again, monks, that you will think that at that time and on that occasion that fine tortoise was somebody else. You must not think so. And why? I, monks, at that time and on that occasion was the florist. You may think that at that time and on that occasion the florist was somebody else. You must not think so. And why? Wicked Mara here, monks, at that time and on that occasion was the florist. Then, too, did I by my unique intelligence slip out of the florist's hands, and now also have I escaped from the control of Mara by my unique intelligence."

Here ends the Kacchapa-Jataka.

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**THE MARKATA-JATAKA**

"Further, monks, these were not the only occasions that I escaped from his control. On another occasion, also, did I do so."

(246) The monks asked, "Was there another occasion, Lord?" The Exalted One replied, "Yes, monks."

Once upon a time, monks, long ago, there was a great forest near the sea-coast, a forest made beautiful by divers groves, with trees of various colours laden with flowers and fruits, including fig-trees. In this forest there was a monkey, lord of a large herd of monkeys. With this herd he lived in that forest, which was peaceful and secluded, the haunt of many hundreds of wild beasts and birds, but unfrequented by man.

Now the king of the monkeys happened to be perched on a tall, thickly branched and foliaged fig-tree, and eating figs. And a large crocodile emerged from the sea and came to the spot, and lay down on the beach. The king of the monkeys saw him, and when he had seen him he felt pity for him. "Where," he asked himself, "can these water creatures who live in the sea get flowers and fruits? What if I were to give him figs from this tree?" So he threw down from the fig-tree some plump, ripe, lovely and luscious figs, and the crocodile ate them as they fell. The crocodile came again and again to the spot where the monkey was, and every time the monkey threw him figs from the fig-tree. The monkey and the crocodile thus grew to be fond of each other.

The crocodile's wife, missing her husband, began to fret. "It must be," thought she, "that my lord has taken another mistress. So he leaves me and goes to lie with her." And she asked her husband, "Where do you lie down when you are away from me?" The crocodile replied, "Yonder, on the shore, in a place where there is a great forest. There I have a monkey friend, (247) and with him I lie down and chat."

Then the female crocodile thought, "As long as that monkey lives, so long will my lord go to him, and lie down and chat with him. So I'll have that monkey killed, and then my lord will no longer go to that place." And she lay down and pretended to be ill. The crocodile asked her, "My dear, what is the matter? What ails you? What would you like? Tell me what I can give you, just say the word." She replied, "Sir, I have a longing for the heart of a monkey. If I get the heart of a monkey, I'll live; if not, I'll die." He said to her, "Be sensible. How can a monkey be found in the sea? If you have a desire for anything living in water I'll get it for you." But she replied, "I have no desire for anything but for the heart of a monkey. If you wish me to live, you'll get me that." He tried again and again to appease her. "Be sensible, my dear," said he, "how can a monkey be found in the sea?" She replied, "Bring me the heart of that

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1 Fausbøll, No. 208, Sūsumārājātaka. J. 2. 158 ff.

2 Fausbøll, No. 208, Sūsumārājātaka. J. 2. 158 ff.
monkey friend of yours on the sea-shore." He said, "Be sensible. That monkey is my comrade and friend. How can I tear his heart out?" But she replied, "If you cannot get me the heart of the monkey I cannot go on living."

The crocodile, being completely under the sway of his wife, said, "I live in the water, while the monkey lives on land and in the forest. Where he goes there is no way for me. How shall I manage to bring you the heart of that monkey?"

But, as the wise have said:

Nobles have a hundred wiles, the brāhmans two hundred.
The wiles of kings are a thousand; those of women without number.

(248) The female crocodile said to him, "These monkeys feed on fruits and are very fond of them. So say to the monkey, 'My friend, go to the shore across the sea. There you'll find divers trees of various kinds laden with clusters of flowers and fruits, the mango, the rose-apple, the breadfruit, the bhavya, the pālevata, the kṣīraka, the tīnduka, and the fig-tree. Come then, I'll guide you, and you shall feast on these variegated fruits.' Then when he is in your power, kill him, and bring me his heart."

The crocodile assented, and said, "I'll bring you the heart of that monkey. Be reassured, and do not fret any more lest you be sorry for it."

Having thus consoled his wife the crocodile went to the place where the king of the monkeys dwelt in the forest. He was seen by the latter, who was delighted to see him, and asked him, "My friend, how is it you have been so long in coming to visit me? Had you no leisure, or were you troubled by illness?" The crocodile replied, "Friend, I had leisure, and I was not ill. But I have been on a visit to the shore across the sea." The monkey asked him, "What was the farther shore like?" The crocodile replied, "My friend, the shore across the sea is delightful; it is adorned with thousands of varied trees laden with goodly fruits, the mango, the rose-apple, the breadfruit, the bhavya, the pālevata, the citron, the tīnduka, the pīyal, the madhuka, the kṣīraka and many other fruit-bearing trees, which are not to be found here. If you are willing, come, we will go there to enjoy those variegated fruits."

Now when the monkey, who lived on fruits and was fond of them, heard of those variegated fruits, there grew up in him a desire to go to that sea-shore. And he said to the crocodile, (249) "As I am a land animal how can I go across the sea?"

The crocodile replied, "I'll take you across. You can get on my back, lie down there, and hold on to my head with both hands." The monkey said, "Very well, I'll go if you think it's all right."

The crocodile replied, "Come down, I'll take you.

Then the monkey came down from the fig-tree, got on the crocodile's back and held on with both hands to his head. And the crocodile, carrying the monkey, started to cross the sea. But he had not gone far when he shook off the monkey into the water. The monkey asked him, "Why do you shake me off into the water?"

The crocodile replied, "My friend, you do not know for what purpose I have brought you. It is because my wife has a longing for a monkey's heart. It is to get a monkey's heart that I have brought you along. Friend, my wife will eat your heart. That is why I have brought you."

The monkey said, "I left my coveted heart on the fig-tree so that I could cross the sea lighter and not be too heavy a burden. Therefore, since it is your task to get a monkey's heart, let us turn back here, and then I'll bring down the monkey's heart from the fig-tree and give it to you."

The crocodile believed what the monkey had told him, and, taking him up once more, he turned back and in a short while came to the place in the forest which they had left. Then the monkey leapt from the crocodile's back and climbed into the fig-tree. The crocodile said, "Friend, come down and bring that heart from the fig-tree with you."

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1 Bhavya, see Vol. 1, p. 205, n. 2.
2 Pīyal, the tree Diospyros embolyperis (P.E.D.). B.R. has pālevata = pālevata, a particular tree.
3 Name of a plant = kṣīraka, "a creeper."
4 Pippila, the holy fig-tree, Ficus Religiosa. The monkey's fig-tree was the udumbara, Ficus Glomerati.
5 The Buchanania latifolia, in Bengal called Pīya or Pīyal.
6 The Bassin latifolia.
7 Gamya, impersonal passive, unless we read ganyam te, "you must go."
8 Karkariya, Senart assumes this to be a protuberance on the animal's head shaped like a "vase." karkari.
9 Yadi maness, but this verbal form is very strange if from man. Perhaps we should read māṇiṇi, "if you will lead (take) me out."
But, monks, the monkey replied to the crocodile in verse:

You are fat and grown up, but you have no wit. Fool, do you not know that there is nobody anywhere without a heart?

(250) One should not disclose one's secret purpose before one's task is done. Clever people get to know of it, like the monkey on the sea.

None of those mangoes, rose-apples and breadfruit, which are across the sea, for me. This ripe fig is enough for me.

The Exalted One said, "It may be, monks, that you will think that at that time and on that occasion the monkey living in the forest on the sea-shore was somebody else. You must not think so. And why? I, monks, at that time and on that occasion was the monkey living in the forest on the sea-shore.

You may think that the crocodile in the sea at that time and on that occasion was somebody else. You must not think so. And why? Wicked Mara here at that time and on that occasion was the crocodile in the sea. Then, too, did I, after I had fallen into his hands and power, escape from his control by my unique intelligence. And now also have I got out of the control of this wicked Mara."

Here ends the Markata-Jataka.

THE ŠAKUNTAKA-JĀTAKA (2) 3

The monks said to the Exalted One, "See, Lord, how the wicked Mara followed closely upon the heels of the Exalted One when he abode in the forest of penance practising austerities, and how he aimed at and sought an opportunity to tempt him, but, not getting the opportunity, retired in disgust." The Exalted One replied, "Monks, that was not the first time that wicked Mara followed closely on my heels, aiming at and seeking an opportunity to tempt me, and, not getting it, retired in disgust." The monks asked the Exalted One, "Was there another occasion, Lord?" The Exalted One replied, "Yes, monks."

Once upon a time, monks, long ago, near the city of Benares, in the province of Kāsi, (251) a Fowler set snare and scattered bait in the forest to catch birds. Then he went to one side and sat down where he could get a view of the snare.

In that part of the forest there was a sagacious bird who had charge of a great flock of birds. Through the unique intelligence of its master, the flock of birds increased in number; it did not dwindle. He protected the birds from fowlers, from canḍālas, from hunters, from cats and jackals, from polecats and mongoose.

Now when the Fowler had gone away, that bird, roaming in that part of the forest with his great flock of birds, came to the spot where the Fowler had set his snares and scattered his bait. And as they moved about the birds scented the smell of sesame, rice, kodrava and svāma. Scenting the smell of the bait, they looked here and there. At last they saw it; they could see it there all around them.

The birds reported this to the master of the flock. "Master," said they, "in this place there are grains of sesame, rice, kodrava and svāma, let us go and eat." But the bird replied to them, "Do not go. This is a tract of the forest. Grain, whether of rice, kodrava or svāma does not naturally grow here. These and other grains grow in fields, not in a forest tract. Now what has happened here is that fowlers have set a snare and scattered bait in order to catch birds. Do not go near, but go wherever I go."

The Fowler had caught sight of that great flock of birds in the forest. So he moved day by day from one place to another. 

1 Odāna, see p. 222, n. 2.
2 The text has kāla-pāla, "the noose of Yāma or death." J. has śa-la-pāla, "hair-noose," a reading found in our MSS. also at some places. The simple sense of "snare" is adequate for translation, whatever reading be adopted.
3 Members of a very low caste, see p. 157, n. 1.
4 The text has bhanga-kula, which is an unknown word. Senart suggests that the reading of one MS. may point to a form mungusahula. Even so, we would have two words (the other being nahuha) denoting the same animal. The translation given must be regarded as only approximately correct.
5 See p. 200, n. 6.
6 See p. 200, n. 5.
Wherever he noticed the birds going, there day by day did he set his snares (253) and scatter bait. And all the time and everywhere the bird who was master of the flock kept the birds from the snares and the bait. Thus they steered clear of the snares.1

The fowler grew weary as he followed the master of the flock through the forest in order to spread his bait. Tormented by hunger and thirst, he said to himself, “Presently these birds will be caught; in a moment they will be caught; they will fall into the snares.” But the birds, following behind their master, went all round the snares, and although they saw the bait, they did not step on to the ground where there were a bait and a snare. By always walking away from the snares and bait they kept themselves safe.

So the fowler, as he pursued the flock day after day through the forest, was tormented by hunger and thirst. His mouth was dry and his lips were swollen. He was tortured by the cold when it was cold and scorched by the heat when it was hot. He was burnt by the hot winds, and every evening tired out he went home baffled, with his hands sore.

But seeing the flock of birds again he forgot his weariness,2 and he constantly went chasing after the flock of birds, setting snares and scattering bait. And all the time and during so many years of my wandering about has a single bird from that great flock fallen into my hands. What trick can be my snares?” And he said to himself, “What now if I were to cover myself with leaves and twigs and so entice these birds into my snares?”

Then, monks, in the last month of summer, in spite of being tormented by the hot winds (254) and suffering from hunger and thirst, the fowler covered himself with leaves and twigs, and set out to drive that big flock of birds to the place where the snares were. And, monks, those birds saw the fowler when he was some way off, moving about under the cover of the twigs of trees, and they reported this to the master of the flock, saying, “Master, here is a tree moving about round the flock.”

And thus, monks, the master of the flock addressed the birds in verse:—

In the forest I have seen āsvakarṇa-tree, vibhitakas,3 karṇikāras,4 mucilindas5 and ketakas.6 But these grow

1 Reading, with two MSS., as for na of the text.
2 Text applies tuṣyantā, “parched” to both “hunger” and “thirst.”
3 Parvīśṭhīta, participle from parvīṣṭ Pali = parvīṣṭ. On p. 254 (text) we have both parvīṣṭayita and samparvīṣṭhita.
4 Khijjita, BSk. past participle of khijjati, passive of khit. Cf. khijjanta, below same page.
5 Reading with one MS. akhiijjana for akhiijjantam of the text, “not being wearied.”
6 A kind of flowering tree. Cl. mucilindaka, p. 58, n. 6.
standing still. Here is a tree that moves. It cannot be a real tree; there must be something else here.

Then, monks, that Fowler, tormented by the hot winds in the last month of summer, exhausted, broken and crushed, on that occasion spoke this verse:

This is an old partridge that has come here after breaking out of its cage. He is wise to snares, goes his way and speaks like a man.

The Exalted One said, "It may be again, monks, that you will think that at that time and on that occasion the master of the flock of birds, that persuasive and sagacious bird, was somebody else. You must not think so. And why? I, monks, at that time and on that occasion was that Fowler. Then also did he set snares and nets for me, lay his bait, and follow closely on my heels for a long time, aiming at and seeking an opportunity to tempt me, and not getting one, retire in disgust. And then, too, when for six years was practising austerities in the forest of penance Wicked Mara here, monks, at that time and on that occasion spoke this verse:

If you give yourself up, then you shall hear the verse." When he heard the hunter's words the king of the deer was gladdened, and he said to himself, "If in return for this perishable state I can hear a wise saying, I shall have received a great benefit." And to the hunter the king of deer said, "For the sake of that wise saying, I give myself up. Let me hear it quickly and without delay." Sakra, lord of devas, was pleased at the deep respect for dharma shown by the king of the deer, and he said to him, "The mire and dust on the feet of good men like these is better than a mountain of gold. For the mire and dust on the feet of good men conduces to the decrease of sorrow, a mountain of gold to
company of five hundred monks. Once when the night was well advanced\(^1\) the devas Nanda, Sunanda, Sumanas, Iśvara, Mahēśvara\(^2\) and many others of the Śuddhāvāsa devas, of surpassing beauty, irradiating the whole of Mount Gridhrakūṭa with their splendour, came to the Exalted One. They bowed their heads at his feet and then stood to one side, respectful and deferential,\(^3\) with their robes arranged over one shoulder and joined hands outstretched, thus doing homage to the Exalted One.

To the deva Nanda, thus standing on one side, came this mental reflexion: “Well would it be if the Exalted One should now give his monks the discourse\(^4\) called Avalokita, which was given of yore by former Tathāgatas, Arhans and perfect Buddhas. Having heard and received it from the lips of the Exalted One, they would hold it for truth. This would be for the benefit and welfare of the multitude, out of compassion for the world, for the sake of the great multitude, for the benefit and welfare of devas and men.

The Exalted One in silence consented.\(^5\) Then the devas Nanda, Sunanda, Sumanas, (258) Iśvara and Mahēśvara, seeing the silent consent of the Exalted One, bowed their heads at his feet, went round him three times by the right, and disappeared.

Then when the night was past the Exalted One came to his company of monks and sat down on his own especial seat. And when he was seated he spoke to his monks, saying, “Last night, monks, the devas Nanda, Sunanda, Sumanas, Iśvara and Mahēśvara, of surpassing beauty, came to the Tathāgata when the night was far spent, irradiating the whole of Mount Gridhrakūṭa with their splendour. They bowed their heads at his feet, stood to one side, respectful and deferential, with their robes

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\(^{1}\) Senart prints atiḥrāntaye rājasye, on the authority of the MSS., but in a note says that the right reading should be abhiḥrāntaye. This is borne out by Pall texts where the whole expression several times recurs, e.g. M. 1. 142, abhiḥrāntaye rājasye abhiḥkhamantavane, etc., an expression which illustrates two of the four senses which tradition gave to the word. (See P.E.D.)

\(^{2}\) Only one of these names appears in the Pall texts, viz. Nanda at S. 1. 62, but the occasion is not identical, and there is no reason to think that the same deva is referred to in the two passages. For Mahēśvara, see Vol. I, pp. 178, 218, 220.

\(^{3}\) Sapratītika, see Vol. I, p. 137, n. 1.

\(^{4}\) Pṛjñāpana, Pall: pṛjñāpana, “answer, explanation, exposition,” etc.

\(^{5}\) Abhūdāvati, Pall; BSk. abhūdāvati.
arranged over one shoulder, thus doing homage to the Tathāgata. And, monks, while the deva Nanda thus stood on one side, this mental reflexion occurred to him, ‘This discourse called Avalokita was given of yore by former Tathāgatas, Arhans and perfect Buddhas."

Then, monks, the deva Nanda said to the Tathāgata, ‘Lord, this discourse called Avalokita was given of yore by former Tathāgatas, Arhans and perfect Buddhas. Would it be if the Exalted One also now gave it to the monks. For the monks, hearing it from the lips of the Exalted One, would hold it for truth. This would be for the benefit and welfare of the multitude, out of compassion for the world, for the sake of the great multitude, and for the benefit and well-being of devas and men.’

“Out of pity, monks, the Tathāgata silently intimated his consent to the deva Nanda. Then, monks, when the devas Nanda, Sunanda, Sumanas, Iśvara and Maheśvara saw the Tathāgata silently consenting, they were thrilled, joyful, elated, delighted, glad and happy. They bowed their heads at his feet, went round him three times by the right, and then disappeared.”

Thereupon the monks said to the Exalted One, ‘Well would it be if the Exalted One related this matter to the monks, who, hearing it and receiving it from his lips, would hold it for truth.’

When this had been said, the Exalted One spoke to his monks, saying, ‘Listen, monks, to the discourse which is called Avalokita. Listen well, be attentive, and I shall tell it.’ ‘Very well,’ said the monks, in obedience to the Exalted One. Then the Exalted One said to his monks:—

Monks, when the Bodhisattva standing on this shore surveys the shore beyond, the antecedent conditions of the survey being actually present, devas who have great power worship the Tathāgata with the highest worship and honour him with the highest honour. And the Śuddhāvāsa devas acquire the eighteen grounds for rejoicing.1

What eighteen? The Śuddhāvāsa devas get a ground for rejoicing in that the Great Recluse has knowledge of his associations in his former lives.2 They get grounds for rejoicing in that he has knowledge of his former births,3 in that he attains excellence and pre-eminence in the world; in that he has the suitable birth,4 the lovely birth, the foremost birth, the best birth, the highest birth, the birth consequent on his former vow;5 in that he has reliance, a support and stay,6 and the necessary conditions;7 in that the Recluse will teach the changeless dharma, the dharma of the way out,8 the transcendental dharma, the unique, the beneficially glorious,9 the profound and clear dharma, the dharma that in all respects is perfect and pure. These are the grounds for rejoicing that the Śuddhāvāsa devas have.

When, monks, the Bodhisattva from this shore (260) surveys the shore beyond, the antecedent conditions of the survey being actually present, devas who have great power worship the Tathāgata with the highest worship and honour him with the highest honour, while the Śuddhāvāsa devas get these eighteen grounds for rejoicing. And the devas of Indra, of Brahmā and of Prajñāpati11 get a great ground for rejoicing.

Now, monks, as long as the Bodhisattvas are not yet endowed with perfect steadfastness of deed, speech and thought, as long as they are not endowed with all attributes, so long, monks,12

1. Aṣṭadāsa āmadantyāya dharmān. There is no mention elsewhere of these particular eighteen dharmas.
2. Literally, ‘is gifted with a former association,’ pārṇayagampanna, a former existence. Cf. Vol. i. p. 267 (p. 222 trans.). Tathāgatasya pārunyagampanna, as pūbhakamma. Here, however, the context requires that it be given the meaning of ‘knowledge (or memory) of associations in former lives.’ Pāṇḍitaptasampanna, literally ‘endowed with former births,’ the implication is that he has ‘knowledge’ of them. Utpāda, ‘arising,’ in these expressions, denotes ‘karmic’ birth, of course, not birth simply.
3. Reading, as Senart suggests, yugya = yugya-utpāda for yuga.
4. Prajñāpati, i.e. the conditions for attaining enlightenment.
5. Note ayam with neuter siddhārt, and so below.
6. Note pratyaśruti with pl. subject.
7. Abhinivakṣi, hence, presumably, the name Avalokita for the discourse.
10. Gamakṣa, cf. V. 1. 4; S. 1. 136; D. 2. 36; M. 1. 167, etc.
11. Pulaka, one of the kings of the devas, apparently ranking second

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See p. 274, n. 7.

Note: Mahāvīśvāmaṇa, dharmaṇi samudāgacchamanehi.

Note: Mahālakṣmi devi, cf. mahāsahhā devatā, V. 1. 228, Ud. 88, D. 2. 87.

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1. Note agam with neuter svādha, and so below.

2. Note pratyaśruti with pl. subject.

3. Abhinivakṣi, hence, presumably, the name Avalokita for the discourse.

See p. 274, n. 7.

4. Abhinivakṣi, hence, presumably, the name Avalokita for the discourse.

See p. 274, n. 7.

do Bodhisattvas fail to go to or stand or sit in that spot of earth, where, when they have settled in it, they overthrow the great Yakṣa, overcome his great host, cross the great flood, and achieve incomparable control over tameable men; incomparable supremacy in the world; incomparable endurance; unequalled consistence of words and deeds; unequalled good fortune; the idea of the great castes; the idea of the origin of the births of all creatures; relief from the burden of existence; the discharge of duty; a state of heart like the earth, water, fire and air; a state of heart like catskin, the soft kācīlinda; a certain soft substance or material.

2 I.e. Māra.
3 Camu. in its third meaning as given in BR. For another meaning, see p. 167, n. 2.
4 Literally, ‘the drivership of tameable men,’ puruṣadamyasārathī, the abstract of puruṣadamyasārathan. See Vol. I, p. 65, n. 3.
6 Reading asamadhu atii for asamamadhu atii, ‘unequalled sweetness.’ Cf. Pali illamadhu atii, etc.
7 Or, ‘(object of) perception,’ āramba (ārambaṇa next page), Pali ārambāṇa. Senart decides in favour of this form, although in Vol. I (p. 9) he was content with indicating the influence of the Pali form by merely printing ā for n. The MSS. vary between āl- and ār-. (Miss I. B. Horner, in a note to the translator suggests that ārambāna here is possibly synonymous with ālambana in the sense of some kind of yogic exercise, and that some sort of superconscious knowledge is implied, akin, perhaps, to deva sight.)
8 This has obviously to be supplied in translation. In the repetition on p. 262 (text) ārambāṇa actually appears in the text, although it is not easily construed there.
9 Possibly referring to the births described at V. 4. 6 as ukhathājātī, khatiyajjātī, bhūtajjātī.
11 Prithivatmacalitī, i.e. firm like the solid earth. Cf. M. 1. 127, pāthavatmanena cetāt. The appropriate adjective in each of these similes corresponding to ‘firm’ here can be easily supplied in thought.
12 Reading virāgabhāsta (bhasta Pall for bhāstrā) or virāgāhāstra, ‘a bag of catskin’ for virāgāhstra, ‘frightened by a cat’! To interpret the text reading Senart assumes that there is an allusion to some fable of a mouse and a cat, as e.g. the fourth fable in Hitopadesa 2, and that the immobility of the recluse’s state of heart is compared to that of a mouse frightened by a cat. But it would be a strange simile which left out the crucial word ‘mouse.’ For the softness of catskin in similes see Thag. 1135; tam harisāmi yathā bilārohaḥstam. Cf. M. 1. 128. In the repetition the text has viśāvatastatamāṃha, where stambha seems to support Senart’s interpretation, but there is no certainty that his reading of the MSS. is correct here.
13 A certain soft substance or material.
14 Literally, ‘bed,’ āyatā.
15 Atmavīrasabhi, ‘bull-selfness.’
16 The sequence of these expressions is not so logical as on the previous page.
17 Viśāvatas (sic) here for viśāvatastatamāṃha in the same phrase above.
18 Senart does not print the repetitions here and in the sequel.
19 Saṃvartamāṃha loka. See Vol. I, p. 43, n. 3.
20 Fivartamāṃha loka. See ibid.
hand. In its pools grow bright lotuses of various colours. That spot of earth, monks, is renowned, remarkable, and resorted to by powerful people. It is impregnable and invincible. Again, monks, in that spot of earth there is no one like wicked Mara or any of his minions going about looking for a chance to tempt people. It is favoured by devas. That spot of earth, monks, becomes spoken of as a throne in the circle of the earth. It is like a diamond. Grasses grow in that spot of earth which are four inches broad, are dark-blue and soft, like a peacock's neck, pendulous and curling. And, monks, all who are universal kings decide upon that place and no other for a monument.

Thus then, monks, that spot of earth in which Bodhisattvas settle and destroy the great Yakṣa, etc., has sixteen characteristics.

Then, monks, when the Bodhisattva had done with practising austerities at Uruvilvā and had taken a drink of mead from Sujātā, the village overseer's daughter, he came to the river Nairanjana. On the banks of the river Nairanjana he cooled his limbs and drank the mead given him by Sujātā, the village overseer's daughter. He let the copper vessel be carried away by the river, and then he prepared there a place of rest by day, and began to reflect on his course of action.

Then, monks, at night, towards daybreak, the Bodhisattva went to the river Nairanjana. Having cooled his limbs in the river Nairanjana, he set out for the bodhi-tree. On his way between the river Nairanjana and the bodhi-tree the Bodhisattva,

1. The text names them.
2. The text has devanāma agrihito, "not seized by devas." Agrihito obviously does not make sense and requires emendation into anygrito or sangrīkito.
3. Abhilakṣana of the text is inexplicable. The translation assumes that it is a mistake for some compound of lambana, e.g. abhi- or pralambana.
4. Tam prīthitopredaṇa adhisthihanti nāmyatra cetiyārtham. But Senart's interpretation is different: "ne se reposent pas en ce lieu si ce n'est pour venir l'adorer."
5. In J. 1. 70 ff., the vessel was carried up-stream and this was interpreted by the Bodhisattva as a sign that he would attain enlightenment that day. The story goes on to say that the vessel sank into the palace of the Nāga king Mahākāla (see below), where it struck against the vessels which had been used by the three former Buddhas, thus announcing to the Nāga king that a new Buddha had arisen.
6. Sāmrāṭi pratisambhuta nitiya, for netiyo of the text; so Senart. Literally "he got mindfulness of conduct," but this is not the usual sense of niti.
8. See p. 126, n. 9.
9. Lancada, see Vol. 1, p. 90, n. 3.
10. I.e., he remembered that the Bodhisattva was intending to go on to the bodhi tree.
11. Vibhrantam. Vibhrantu has the double sense of "advancing," and of "making an effort." Hence the adj. vibhranta (Pali vikāra) "heroic," "valiant," with which it is coupled in this passage.
13. Pāveotpāda, "former birth," or previous appearances," and so in a different sense from pāveotpāda, "former birth" elsewhere in this passage.
went this way, and he awakened to the unsurpassed perfect enlightenment. O Great Recluse, do thou also go this way, and thou, too, shalt to-day awaken to the unsurpassed perfect enlightenment. The Exalted One, the Great Recluse Kāśyapa also went this way, and he awakened to the unsurpassed perfect enlightenment. O Great Recluse, do thou, too, go this way, and thou shalt to-day awaken to the unsurpassed perfect enlightenment."

When this had been said, monks, the Bodhisattva said to Kāla, the Nāga king, “Thus, O Kāla, thus O Nāga, will I to-day awaken to the unsurpassed perfect enlightenment.” (266) Then, monks, Kāla, the Nāga king, addressed the Bodhisattva as he went, in appropriate and fitting verses.

As Krakucchanda went, and Konāhamuni and Kāśyapa, so goest thou, mighty hero; this day thou wilt become Buddha. 

O Man Supreme, from the way thou raisest thy right foot, without a doubt, mighty hero, this day thou wilt become Buddha.

From the way the earth resounds like a beaten vessel of brass, without a doubt, mighty hero, this day thou wilt become Buddha.

From the way my world of jet-black night is filled with radiance, without a doubt, mighty hero, this day thou wilt become Buddha.

From the way my place of rest is filled with splendour, O wise one, without a doubt, mighty hero, this day thou wilt become Buddha.

From the way the winds blow and the trees sway and the biras warble, this day thou will become Buddha.

Such is the appearance of Buddhas, such are the bright circumstances of enlightenment; without a doubt, mighty hero, this day thou wilt become Buddha.

From the way the earth's surface is covered with flowers, O wise one, without a doubt, mighty hero, this day thou wilt become Buddha. As five hundred peacocks greeted thee from

1 Sānukya BSk., Pali sānuṇa.
2 Literally, “adorned enlightenment,” bodhi alambhitā.
3 Menḍā, printed with a question mark. The metre does not permit of mandala, unless the ca is dropped.
4 Yathā. In the preceding verses this has been rendered “from the way that,” because no previous allusion has been made to these particular portents.
acquire unsurpassed immortality. Pushing on thus greatly valiant, he came to the bodhi-tree. He made his bed of straw neatly in front of the bodhi-tree. Then he went round the bodhi-tree three times by the right, in memory of the former Buddhas.1 Afterwards he sat down with his legs crossed, holding his trunk erect and facing directly to the east, and set up mindfulness before his face.2

Again, monks, as soon as the Bodhisattva was seated he conceived five thoughts. What five? The thought of peace, of well-being, of purity and beneficence, and the thought that that day he would awaken to the unsurpassed perfect enlightenment. As soon then, monks, as the Bodhisattva was seated he conceived these five thoughts.

Then, monks, wicked Māra, wretched, discomfited, consumed by the sting within him, went up to the bodhi-tree, at one time sang his loud song and at another waved his garment. The Bodhisattva paid no heed.

Then, monks, wicked Māra, wretched, discomfited, consumed by the sting within him, leapt8 towards the Bodhisattva and laughed his ten-fold laugh of derision. And how, monks, did wicked Māra, wretched, discomfited, consumed by the sting within him, laugh his ten-fold laugh of derision? By saying, "O Great Recluse, I have great magic and great power, thou wilt not, Recluse, escape from me." (269) I have great majesty, Senart, and Recluse, thou wilt not escape from me. Thou art a human Recluse, thou wilt not escape from me. I have great army, Recluse, thou wilt not escape from me. I am a great conqueror, Recluse, thou wilt not escape from me. Thou art a human

1 I.e. the three former ones of the kalpa, Krakuchchanda, Konākamuni, and Kātāyuṇa.
2 See p. 127, n. 2.
3 Viya . . . viya, properly Pall = iya, can only have this force here, i.e. now . . . now.
4 Literally, "held out a great waving of his garment." mahācālābhayaṃ prayāccha. Cf. Pall cāla-ubhaya, "waving of garments " (as signs of applause). Senart, however, in his Introduction renders the phrase by "agitè la grande écharpe."
5 Sammāsāgamāno. This form is too persistent in the MSS. to allow of any other reading being conjectured. Senart explains the kṣu as "une fausse restitution pour skā (or skātu)," possibly influenced by the intensive eṣubhāyaṃ.
6 This is the force of the prefix a- (= ud or avo) in ēkase. Cf. Pall ābhāsati.
7 The text repeats after each statement, "wicked Māra . . . . derision."
8 This is a stock description of the physical body, see e.g. D. 1. 76, M. 1. 500. Vidvamśana, "destruction," BSk. = Pall vidvamśana. Cf. vidvamśita, Vol. 1. p. 10, n. 3.
9 Or Pṛthu, Vedic patronymic. First anointed sovereign of men, introduced arts of husbandry; enumerated among the Rṣis, and said to be the author of Rig-Veda x. 148.
10 Nyāyandasāmīpyuh. Cf. Pall nisinda.
ANANGA-JĀTAKA

(271) The monks asked the Exalted One, “See, Lord, how the house of the householder Jyotiska is blessed with such prosperity, while his wealth is out of the common. He is honoured and illustrious. He has been admitted into the Order and ordained, and has won freedom from the lusts. Lord, of what deed on the part of the householder Jyotiska is this the fruit?” The Exalted One replied:

Once upon a time, monks, ninety-one kalpas ago, there was a king named Bandhuma. And, monks, the capital city of King Bandhuma was called Bandhumatī. The description of a universal king's city is to be applied to it in detail.

King Bandhuma, monks, had a son named Vipaśyin. Now Vipaśyin was a Bodhisattva, who went to a certain place, going forth as a wanderer from home into the homeless state, and awoke to the unsurpassed perfect enlightenment.

Once King Bandhuma sent a message to the exalted Vipaśyin, saying, “Come, Lord, to thy native place, out of pity for me.” Then, monks, the exalted Vipaśyin, on receiving the message, came to his native place accompanied by sixty-eight thousand arhans.

Now at that time and on that occasion there was in the capital city of Bandhumatī a merchant, named Ananga, who was rich and wealthy, with plentiful means for a luxurious life. Somehow or other the householder Ananga heard that the exalted Vipaśyin was coming with sixty-eight thousand arhans. And the thought occurred to him: “What now if I were to be the first of all to go and bow at the feet of the Exalted One?” So Ananga the householder, in a great hurry, hastened to meet the Exalted One and bow at his feet.

Ananga the householder saw the Exalted One coming when he was still some way off, gracious and so on up to attended by his company of monks. (272) Then Ananga the householder approached the Exalted One and so on up to and said to the Exalted One, “Consent, Lord, to be entertained by me for three months, thou and thy company of monks, and so on up to (and the Exalted One) silently (intimated his consent).

Somehow or other, King Bandhuma also, heard that the exalted Vipaśyin was coming with his great company of monks, sixty-eight thousand arhans, and so on up to adorn the city, and so on up to with great royal power, and so on up to he saw him, gracious, and so on up to he invited him, and so on up to “Your majesty, I have accepted the householder Ananga’s invitation to be entertained by him for three months, I and my company of monks.”

When the king heard this he fretted. “Ananga the householder,” said he, “without asking or obtaining permission, without showing me due respect, went to the Exalted One and extended him an invitation. That is not well.”

To the Exalted One the king said, “Let the Exalted One eat with me one day, and with him the next.” The Exalted One replied, “If Ananga consents, that may be possible.” Then the king sent a message to Ananga, and so on up to “has come.” The king said, “You have reached and come to the end of your term of life, O householder, if you go against the king’s pleasure. You invited him without consulting me. You did not know that he who was coming was Vipaśyin, my son. Give up the idea of entertaining for three months the Exalted One and his company of monks.” The householder replied, “I did not mean to be disrespectful to your majesty.

1 There is no apparent reason for the introduction of this story here. It is not to be found in J., but the history of Jyotiska (see below) is given in Divy. (p. 273 ff.), where his wealth, prosperity and piety are described in detail, and, as here, lead the monks to ask the Buddha what deed Jyotiska had performed in a former life to merit such good fortune. The reply, as here, is the recital of this Jātaka.
2 Pali Jōti or Jōtiya. The story of Jōtiya is mainly post-canonical (chiefly in DkA). See D.P.N. for references.
3 I.e., the father of the Buddha Vipaśyin.
4 Prabhālācitropakahāraṇa.
5 Ekanavatime kalpe. Cf. D. 2. 2.
6 See D.P.N. for references.
7 I.e., Yakava, indicating that the words are to be supplied from stereotyped passages.
8 Lacuna for yakava.
9 Anuvadakatā. Avaloketā is taken as equivalent to Pali apaloketi which may denote “to ask or obtain permission.” See, e.g., V. 4. 225 and VA. 910, where anapaloketā is explained by anāpucchā and anāpucchitā, respectively.
10 Miss F. B. Horner, in a letter to the translator, remarks that Vipaśyin’s refusal to accept the king’s invitation after he had been invited by the householder, is in keeping with the regulation at V. 3. 66, whereby monks were not allowed to accept lodging (senāsana) elsewhere than where they were invited. The same regulation applied to meals, see V. 4. 77.
Besides, your majesty has more merit than I, and, moreover, I invited the Exalted One thinking that I would be doing what your majesty wished."

Then the thought occurred to Bandhuma, "If I say, 'FORAGE, householder,' he will not obey me; nor will the exalted Vipasyin be pleased with me, nor will he accept my invitation." Reflecting thus he said to the householder, "In that case I shall entertain him in turn with you. Let him be my guest one day, and yours the next." Ananga replied, "Very well, there is no reason why that should not be managed." And so it was arranged that the entertaining should be done by the king on one day and by Ananga the next.

Now whatever hospitality was given by the king on one day, the householder Ananga invariably improved on it the next. Then King Bandhuma spoke to his prime minister, "Chief," said he, "the resources of Ananga the householder are greater than mine, and thus it is that he succeeds better than I at entertaining. When he sees what the king has done on one day he goes and does better the next. Therefore, chief, something must be done that will hinder him from doing this." But nothing could be done until of the three months only two days were left, the fourteenth day of the month when it was the king's turn to entertain, and the fifteenth when it was the householder's.

Now King Bandhuma had a park, named Munihata, which was large, spacious, cool, fragrant, pleasant and beautiful. On the last day, that is, the fourteenth, he had all this park sprinkled and swept, hung with festoons of bright cloth, fumigated with incense and strewn with heaps of flowers. For the last day, that is, the fourteenth, he had all this park made from a sandal-wood tree. Four young attendants all decked out in finery fanned each monk with an all-white chowrie fan which had its handle of gold and silver. On one side and in front young maidens, all decked out in finery, compounded ointments from mixtures of scents worth a hundred thousand pieces. Behind, lordly elephants gaily caparisoned and covered with a net-work of gold held up pure white sunshades.

The king issued an order that throughout Bandhumatt and for an area of twelve yojanas around it no one should sell sticks. "Whoever buys (274) or sells them," said he, "see that he is punished. Under this restriction what will the householder do? How will he cook his food under such a restriction? No one must sell and so on up to punished, and so on up to thus restricted. He will not be able to prepare his curry. Whence can the householder get lovely garden seats, and so on up to whence will he get elephants?"

When Ananga the householder heard of this turn of events, his heart pierced by the arrow of chagrin, he entered upon a sea of reflection, and sat down. Miserably he pondered and reflected, "If in this way I cannot get wood, I still may be able to get sticks. And if I cannot get that much for preparing curry, I shall prepare other fine and exquisite dishes. I shall have no park of sandal-wood trees like this nor special seats like these. I shall not have four young men and four young women as attendants. And I shall have no lordly elephants." And so he fretted.

Then because of the power of his merit, Śakra, lord of the devas came and stood before him, saying, "O householder, do not fret. Provide a meal. Get a meal ready. Everything will be forthcoming. I will make special seats. I will construct a fine and decorated pavilion." The householder asked,
"Who art thou, sir?" Śakra replied, "O householder, I am Śakra, lord of the devas."

The householder joyfully cooked his dish over a fire of sandal-wood. He brought a bowl of ghee and sesame oil, and, taking some out as one takes the grass bhadramusta out of water, he prepared the meal.

Śakra, lord of the devas, ordered the deva Viśvakarman, saying, "Present the Exalted One and his company of monks with a great pavilion and excellent seats." "So be it, sire," replied Viśvakarman, and so on up to Viśvakarman obeyed.

(275) The deva Viśvakarman constructed by magic8 a great pavilion and a grove of sixty-eight thousand palm-trees, the leaves, fruits and flowers of which were of silver when the trunk was of gold, and so on up to4 of beryl when the trunk was of ruby and so on up to he made special seats for each monk. Four devas all decked out in finery stood on the left and the right of each holding fans of peacocks’ tails. Four deva maidens all decked out in fine made of the seven precious stones, with its handle of beryl. And the elephant Eravāna itself held a sunshade over the Exalted One. The pavilion was covered knee-deep with celestial flowers and gentle breezes blew through it. As the palm grew was stirred by the wind there arose a celestial sound, and so on up to they announced to the Exalted One that it was time for the meal, and so on up to he entered. The Exalted One sat down, and the householder sent a message to the king, saying, "Come, your majesty. To-day is the last day. Let us wait upon the Sangha together."

The king mounted his fine carriage and set out. When he arrived and entered the pavilion and saw such a varied display, he wondered that this marvel had been produced by the power of the householder’s merit.

Now a villager happened to be carrying a bowl of curds as an offering. He was asked to sell it for five hundred purāṇas. The villager was perplexed when he saw this. . . 2 (276) The villager asked, "What is the meaning of this?" They replied "The exalted Viśāyin with sixty-eight thousand arhans is being served with food." The villager reflected: "Rare is the appearance in the world of Tathāgatas and so on up to perfect Buddhas. What now if I myself were to wait upon the Buddha and his company of monks with this bowl of curds?" So he waited upon the whole company, asking them for all he desired.3

Then King Bandhumā and Anangaṇa the householder waited upon the Exalted One and his company of disciples with all that lavish display. And when the Exalted One had finished eating, washed his hands and put away his bowl, the householder expressed his vow, saying, "As I am one who has such a fullness of merit from self-sacrifice in making meritorious gifts and such a fullness of goodness may I partake of a celestial happiness that is unique, and may I win the favour of such a unique Master. May he teach me the dharma. May I understand it, and, abandoning the world, may I be free of the lusts."

1 Grānālīha. Senart refers to Hemasandra, 2. 163.
2 The rest of this passage is left untranslated. It is made up of incipient statements cut short by yāvad, that is, it purports to be a summary of some stock passage. But nothing like it has occurred in the Mhu., and the clues are too slight to enable a parallel passage in Pali texts to be traced. The passage is as follows: mā tāvad ime (276) (yāvad) abhisayantam eva taśri rajā bandhumā anvāpyaśāya tattam eva tato yātārūhita nīcāya iti (285) tattam abhisayantam bhūvyaśi. The question marks and the brackets are Senart’s. The translation of this sentence is conjectural. The text merely repeats part of the fragmentary passage already alluded to—sarasasāmyaḥ yāvad artham yācitā tatam eva.
3 Literally, "overflow," abhisyanda, Sk. = Pali abhisyana = Sk. abhisyanda, from sayanda, "to flow."
5 Reading, as Senart tentatively suggests, sukhamāsāhyā nāma for sukkhyādāhāram of the text, an emendation which is supported by the analogous use of asādhāram in the very next sentence.
6 Aṛāgyam from ārāgya, a distortion from Pali āra ṭhiti (see P.E.D.).
THE MAHĀVASTU

The Exalted One said, "It may be, monks, that you will think that at that time and on that occasion the merchant named Anānaga was somebody else. You must not think so. This householder Jyotisaka at that time and on that occasion was the householder named Anānaga, and so on up to his vow has been entirely successful."¹

THE FIRST AVALOKITA-SUTRA (cont.)

Then wicked Māra, wretched, discomfited, consumed by the sting within him made his sixteen great lamentations.² And how, monks, did wicked Māra, wretched, discomfited, consumed by the sting within him make his sixteen great lamentations? By saying, "Alas, that Gotama the Recluse should overcome me who have such great magic power. (277) Alas, that Gotama the Recluse should overcome me who have such great influence. Alas, that Gotama the Recluse should overcome me who have such great majesty. Alas, that Gotama the Recluse should overcome me who have such great splendour. Alas, that Gotama the Recluse should overcome me who have such great courage. Alas, that Gotama the Recluse should overcome me who have such great fortitude. Alas, that Gotama the Recluse should overcome me who have such great strength. Alas, that Gotama the Recluse who is a mere human should overcome me who am a deva. The body of Gotama the Recluse was born of a mother and a father, it depends on his belly, is a heap of boiled rice and is subject to rubbing, massaging, sleep, dissolution and disintegration and destruction, while my body is made of mind; alas, that Gotama the Recluse should overcome me. All these brave and heroic perfect men do not know how to throw off their mortal coil;³ alas, that Gotama the Recluse should overcome me. Verily, just as I was thinking that to-day I should overcome Gotama the Recluse, he speedily made an end of all respect for me; alas, that Gotama the Recluse should overcome me. My army collapses; alas, that Gotama the Recluse should overcome me. My limbs fail me; alas, that Gotama the Recluse should overcome me. All the devas who were in my domain are now the intimate companions⁴ of Gotama the Recluse; alas, that Gotama the Recluse should overcome me.

Thus then, monks, did wicked Māra, wretched, discomfited, consumed by the sting within him, make his sixteen great lamentations.

Then, monks, the Bodhisattva, fearless, undismayed, free from fright and terror (279) conceived an Āryan pride for thirty-two reasons.⁵ And how, monks, did the Bodhisattva, fearless, undismayed, free from fright and terror conceive an Āryan pride for thirty-two reasons? (By being able to say)⁶ "The Bodhisattva aspires after the great good, the perfect good, the sublime good, the pure good, the unchangeable good, the supreme good, the beneficent good, the excellent good, the unique good, the good, which is a way of escape,⁷ the transcendental good, the unique good, the beneficent good, the future good." (By being able to say) "There is no ease which I have not sacrificed to acquire that good, there is no ease in the transcendental world⁸ which I have not sacrificed to acquire that good; there is no suffering in the world which

¹ Literally, "‘do not know the throwing off of their humanity,’ mānucya-paryasa parinikṣepam na pi jñānti, i.e. cannot become devas. ² Abyantara pariśāra. For this sense of abhyantar Senart compares Divy. 254, 255. ³ Literally "An Āryan pride of thirty-two kinds," dvātriṃstākārasamān-vāgatam āryamānaṃ. ⁴ Supplied from uṣ understood in most of the clauses, but expressed in a few. After each clause the text repeats "the Bodhisattva... pride." ⁵ Nairatāpikham artham. See p. 245, n. 8. ⁶ Lokottara. See Vol. I, p. 3, n. 1, et al. ⁷ avyādhyāya. Cf. Pali avyādha "either from a + * ṣyādhyāya or more likely from a + * ṣyādhyāya] free from oppression, not hurting, kind." (P.E.D.) The Māv form seems to support the latter alternative. ⁸ Lokottaraloke.
I have not grasped to acquire that good; there is no pleasure in the world which I have not sacrificed to acquire that good; there is not a beautiful thing in the world which I have not sacrificed to acquire that good; there is no sovereignty in the world which I have not sacrificed to acquire that good.” The Bodhisattva conceived an Aryan pride not because of a delight in sensual pleasures, but he did so, saying, “Rid of all the samskāras I shall attain a state beyond all the samskāras.” The Bodhisattva conceived an Aryan pride because he was endowed with a knowledge of former births, with the excellent birth, with the birth in which he had made his vow, because he was endowed with reliance, behaviour, support, and with the necessary conditions. The Bodhisattva conceived an Aryan pride because he could say, “My resolution is firm, and now possessed of all good qualities I shall not break this resolution as I did of yore. I am stout and steady of heart, and I shall attain that state which can be attained only by one who is the Great Tree, of infinite intelligence. Again, with the highest degree of energy I shall attain the highest state; for I have the highest degree of energy. I shall

reach that state on reaching which I shall do good to the great multitude.”

Thus, then, monks, did the Bodhisattva, fearless, undismayed, free from fright and terror, conceive an Aryan pride for thirty-two reasons.

Then, monks, the Bodhisattva, fearless, undismayed, free from fright and terror displayed his five-fold Aryan smile. And how, monks, did the Bodhisattva, fearless, undismayed, free from fright and terror display his five-fold Aryan smile? It was as follows, to wit, it was based on will, energy, mindfulness, concentration and wisdom. Thus then, monks, did the Bodhisattva, fearless, undismayed, free from fright and terror display his five-fold Aryan smile.

Then, monks, the Bodhisattva, fearless, undismayed, free from fright and terror made the four-fold survey of an Aryan great lion. And how, monks, did the Bodhisattva, fearless, undismayed, free from fright and terror make the four-fold survey of an Aryan great lion? As follows, to wit, he surveyed, without agitation, without terror, without fear, without fright. Thus then, monks, did the Bodhisattva, fearless, undismayed, free from fright and terror make the four-fold survey of an Aryan great lion.

Then, monks, the Bodhisattva, fearless, undismayed, free from fright and terror yawned the four-fold yawn of an Aryan great lion. And how, monks, did the Bodhisattva, fearless, undismayed, free from fright and terror yawn the four-fold yawn of an Aryan great lion? As follows, to wit, he yawned without fear, without agitation, without terror, but he did inspire terror in Mara and his host. Thus, then, monks, did the Bodhisattva, fearless, undismayed, free from fright and terror, yawn the four-fold yawn of an Aryan great lion.

Then, monks, the Bodhisattva, fearless, undismayed, free from fright and terror, coughed the cough of a great lion. And how, monks, did the Bodhisattva, fearless, undismayed, free from fright and terror cough the cough of an Aryan great lion? As follows, to wit, he coughed without fear, without agitation, without terror and without dismay. This then, monks, was the Bodhisattva’s cough of an Aryan great lion. All the people in the great system of three thousand worlds heard the noise of it. Thus then, monks, did the Bodhisattva, fearless,
undismayed, without fear and terror, cough his four-fold
cough of an Aryan great lion.

Then, monks, wicked Mara, wretched, discomfited, consumed
by the sting within him (282) armed his great four-fold army
and advanced to the bodhi tree. Standing in front of the
Bodhisattva he let out a great shout, a resounding cry.1 "Seize
him," cried he, "take him away, slay him, ye hosts of Mara.
May it go well with you." Then, monks, the Bodhisattva,
fearless, undismayed, without fear and terror drew out his
golden arm from beneath his robe, and with his webbed2 and jewel-like
right hand, which had copper-coloured nails and a bright streak,
and which was the colour of lac, was soft like cotton to the
arm from beneath his robe, and with his
right hand, which had
ko#s
his couch, and thrice he stroked the ground. And as he did so,3
this great earth roared and echoed deeply and terribly. Just
terrible noise resounds and re-echoes, so, monks, did this great
Bodhisattva with his right hand stroked his head; thrice he stroked
his couch, and thrice he stroked the ground. And Mara’s hosts, magnificent and well­
dismayed; shuddering with terror they scattered and dispersed.

Then, monks, wicked Mara, wretched, discomfited, consumed by the sting
within him, stood on one side deep
wicked
within him, stood on one side deep
friends,” said he, “who are guilty of misconduct in deed, speech and thought, who are slanderers of Aryans and holders of wrong views, because they have contracted the karma of heresy, for that cause and that reason, on the dissolution of the body at death are reborn in the desolate ways, in bournes of ill, in ruin, in hells. On the other hand, friends, those of good conduct in deed, speech and thought, who do not slander Aryans, who hold right views, because they have contracted the karma of right views, for that cause and that reason, on the dissolution of the body at death are reborn in heaven among the devas.”

Thus with his deva eye, excelling the human eye in clearness, he saw beings passing away and reborn, beings fair and foul, beings mean and noble, all reaching a state in accordance with their karma.

Then, monks, the Bodhisattva, fearless, undismayed, free from fright and terror, in the middle watch of the night turned and applied his mind to the memory and knowledge of his former lives. He recalled to mind many different former lives, from fright and terror, in the middle watch of the night turned and applied his mind to the memory and knowledge of his former lives. He recalled to mind a kalpa of the world’s dissolution, a kalpa of the world’s evolution, a kalpa of both dissolution and evolution, indeed several kalpas of dissolution, several kalpas of evolution, several kalpas of both dissolution and evolution. (He remembered thus: “At such and such a time I was named so and so. I was of such and such an ancestry, belonging to such and such a family. I ate such and such food. I had such and such an end to my life, and I experienced such and such ease and ill.” Thus did he recount his different former existences in all their details and particulars.

Then, monks, the Bodhisattva, fearless, undismayed, free from fright and terror, in the last watch of the night, towards daybreak, in the flush of dawn woke up to all that the "true
as the result of consciousness, individuality; as the result of individuality, the six functions of sense; as the result of the six functions of sense, contact; as the result of contact, feeling; as the result of feeling, craving; as the result of craving, grasping; as the result of grasping, coming-to-be; as the result of coming-to-be, birth; as the result of birth, old age, death, grief, lamentation, ill, despair and tribulation. In such a way comes to be the arising of this whole great mass of ill. [But he understood also] that from the cessation of ignorance comes the cessation of the saṃskāras; from the cessation of the saṃskāras that of consciousness; from the cessation of consciousness that of individuality; from the cessation of individuality that of the six functions of sense; from the cessation of the six functions of sense that of contact; from the cessation of contact that of feeling; from the cessation of feeling that of craving; from the cessation of craving that of grasping; from the cessation of grasping that of coming-to-be; from the cessation of coming-to-be that of birth; from the cessation of birth that of old age, death, grief, lamentation, ill, despair and tribulation. In this way there comes to be cessation of this whole great mass of ill. All the saṃskāras are impermanent, ill; all things are without a self. This is the calm, the exalted, the true and the unchangeable state, namely, the rejection of every basis of existence, the quelling of all the saṃskāras, the dissolution of phenomena, the end of craving, and passionlessness, cessation, nirvana.

(286) Then, monks, on that occasion the Tathāgata breathed forth this solemn utterance:—

Fair is the reward of the righteous; his desire is fulfilled. Quickly does he pass to perfect peace, to nirvana.

1 Nāma-rāpa, "name and form."
2 Ayatana, a term which, as applied to perception, denotes the interrelation of sense-organ and sense-object. It is not easy to render the term by one word in English, but "function" may be regarded as approximately exact, inasmuch as the sense-organ only functions in the presence of the corresponding sense-object. See P.E.D. for references to discussions of this term.
3 Upādāna.
5 Cf. A. 1. 133 and H. 44.
6 Sāropadhipratīti; sāsa, cf. Pali sabbatādihipatiṁsarga. For upādhi see Vol. i, p. 199, 2, where the synonymous term upādī is used.

Whatever assaults the deva hosts of Māra make against him they can not put an obstacle in the way of the virtuous.

The hindrances that arise in the way of a man of deficient virtue do not arise in the way of the virtuous. The latter's concentration becomes strong through his accumulation of merits. Whatever the virtuous man aims at, whether in the world of devas or among saintly men, he succeeds in his aim. Or if he aims at nirvana, the immovable griefless way where all ill is quelled, he wins it.

"With little difficulty" (said the Bodhisattva), "I have attained the uttermost enlightenment. By my knowledge and energy I have escaped ill; I have laid down my heavy burden and won omniscience. Māra is cast down, with all his host; he is reduced to cinder, come to his end, while I stand under this incomparable bodhi tree."

For seven days while he sat on his solitary seat thousands of köpis of devas paid him honour. Over that seat they scattered powder of the sandal-wood tree and flowers of the coral tree. Above it celestial musical instruments struck up and played. Then devas from above scattered down powder of the celestial sandal-wood tree; of the celestial aloe-wood, of the celestial keśara, of celestial tamāla. They showered down flowers of the celestial coral tree, of the celestial great coral tree, of the karkārava, of the great karkārava, of the rocamāna, of the great rocamāna, of the bhūṣma, of the samantagandha, of the manjūśaka.
of the great manjūśaka, celestial flowers of the pārijāta,\(^1\) flowers of gold,\(^2\) (287), of silver, of all precious jewels. There appeared in the sky thirty thousand celestial and bejewelled sunshades\(^3\) shading the Conqueror’s body, which was like a rock overlaid with precious stones, like a tope of gold, blessed with the root of virtue acquired in several kōtis of kalpas.

Then, monks, a large number of Śuddhāvāsa\(^4\) devas approached the Bodhisattva, and, having bowed at his feet, stood to one side. Reverentially and deferentially\(^5\) they arranged their robes over one shoulder and raised their joined hands, thus doing homage to the Tathāgata. And, monks, as they thus stood on one side the numerous Śuddhāvāsa devas roared at wicked Māra eighty times.\(^6\) What eighty? (They roared at him saying) “O wicked one, didst thou not consider these things and say to thyself?" Verily, I shall not see again anyone among devas or men renouncing Gotama the Recluse. Let me then go away in disgust\(^8\) with Gotama the Recluse.\(^9\) Here are all the devas of my domain become the intimate companions of Gotama the Recluse. Beings like him have knowledge of former lives.\(^10\) Beings like him are near to nirvana.\(^11\) Beings like him are endowed with radiance. Beings like him have faultless conduct. Beings like him have experience of descent into the womb.\(^12\) (288) Beings like him have experience of standing in the womb.\(^13\) Beings like him have experience of birth. Beings like him come to be born in a (noble) family. Beings like him have the (thirty-two) marks of the great manjūśaka, celestial flowers of the pārijāta,\(^1\) flowers of gold,\(^2\) (287), of silver, of all precious jewels. There appeared in the sky thirty thousand celestial and bejewelled sunshades\(^3\) shading the Conqueror’s body, which was like a rock overlaid with precious stones, like a tope of gold, blessed with the root of virtue acquired in several kōtis of kalpas.

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1. Kristādhihāra.
2. Kāravarnassampanna.
5. Abhirāhasampanna. Abhirāha is BSk. The P.E.D. referring to this passage cites the form abhirāhaka which is the n. of one MS. At Mīn. 356, the only Pali reference in the P.E.D., the word has its literal sense of "climbing," "mounting." The translation, however, assumes that there is a connexion between the use of the word in our text and the expression at Thag. 766 (p. 75) where nādiya abhirāhakam is synonymous with "entering on the way" (magga).
6. Yāpanāsya, so rendered by Senart, who remarks that the suffix -ka, as often in BSk., has an abstract force.
7. Cārītra, Pali cārittā.
8. Reading, with Senart, that remarks the suffix -ka, as often in BSk., has an abstract force.
10. Literally, "are endowed with a former association," pārvayogasampīnaṇṇa. For pārvayoga see p. 245, n. 2. The translation of sampīnaṇṇa, "endowed with," has to be varied occasionally in the following sentences to procure better readability in English.
11. Nirvāṇasasātiḥa. Cf. Dh. 372; S. i. 33; 4-74.
to enlightenment. Beings like him are endowed with exertion. Beings like him are endowed with energy. Beings like him are endowed with mindfulness. Beings like him are endowed with concentration. Beings like him are endowed with wisdom. Beings like him are endowed with emancipation. Beings like him are endowed with the knowledge and insight of emancipation. Beings like him are endowed with readiness of speech. Beings like him are endowed with (powers of) exposition. Beings like him are endowed with (the ability to) teach the faultless dharma. Beings like him are endowed with knowledge and insight. Beings like him are endowed with (powers of) protection. Beings like him have knowledge of a former birth. Beings like him have a best birth. Beings like him have a lovely birth. Beings like him have an excellent birth. Beings like him have a pre-eminently birth. Beings like him are endowed with reliance. Beings like him are not enumerated in the dharma. Buddhist texts, or forming the basis of the pāramitās, does definitely occur in the older texts. More frequent than or quasi-Sanskrits, as Har Dayal maintains (p. 378). The corresponding item in the list on p. 259 (text) is upādāna and in p. 246, upārāda, and, perhaps, the word should be emended into one of these.

**Upasamhānakāsūla.** The parallel passages pp. 259, 280 (text) have upalambhasampampa. Kuśalā, "skillful," can thus be taken here as practically synonymous with sampampa, "endowed with.”

**Sambhāra.** Beings like him secure triumph over the armies of their foes. (293) Beings like him are endowed with self-dependence. Beings like him are endowed with the law of self-dependence. Beings like him are endowed with the excellent perfect law. Beings like him have the achievement of merit to their credit.

**Beaut**y. Beings like him are endowed with the excellent and perfect accomplishment of beauty.

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1. **Upacaya.** It is not likely that this word has here the technical sense it has in the expression nāpassa upacaya, “integration of form” (see Cp’d. 253, Dks. trsl. 195). The corresponding item in the list on p. 259 (text) is upādāna and on p. 280, upārāda, and, perhaps, the word should be emended into one of these.
2. **Upasamhānakāsūla.** The parallel passages pp. 259, 280 (text) have upālambhasampampa. Kuśala, “skillful,” can thus be taken here as practically synonymous with sampampa, “endowed with.”
3. **Sambhāra.** Beings like him secure triumph over the armies of their foes. (293) Beings like him are endowed with self-dependence. Beings like him are endowed with the law of self-dependence. Beings like him have the achievement of merit to their credit.
4. **Beauty.** Beings like him are endowed with the excellent and perfect accomplishment of beauty.
and for the good and welfare of devas and men and the Great Beings, the Bodhisattvas. The great world of dharma\(^1\) will be established\(^2\) and comfort assured."\(^3\)

And on that occasion the monk Viśuddhamati recited these verses:

\[
\text{How, O Light of the world, infinite, free of passion, didst thou cross the Nairaṅjaṇā for the sake of all living beings?}
\]

\[
\text{Declare, O mighty hero, Tathāgata, great seer, what portents there were as the Best of Men crossed over.}
\]

\[
\text{How, O Light of the world, was the throne of bodhi adorned for thee? This I beseech thee to tell me, O good and beneficent one.}
\]

\[
\text{And, O Monument of the world, tell how thou didst win the supreme enlightenment, and how thou didst smite the Son of Darkness\(^4\) and his host.}
\]

\[
\text{O Self-dependent, True Being, without superior, declare what thy ten powers\(^5\) are. . . .}
\]

"With\(^6\) the power of thy magic thou didst illumine the ten quarters of the world, O Caravan-leader, O Great Seer, honoured a hundred times over by men and gods.\(^7\) Thou dost stride like a king of swans, white as snow, pure, of Dhṛitaraṣṭra’s family of swans,\(^8\) the best of Suras whose body knows no weariness. Thou dost wander from region to region, ranging through the hosts of devas, Asuras, Nāgas, Yakṣas and the abodes of the gods,\(^9\) making their golden pillars look dull. Just as a disk of gold excels a burnt pillar\(^10\) so does the Master excel the whole world. Thou art a flower in bloom; thy body is studded with the marks of excellence as the sky is overlaid

\(^{1}\) Dharmaloha.
\(^{2}\) Literally "made," hṛta.
\(^{3}\) Literally "given," daśata bhavati.
\(^{5}\) Lokasya cetāya.
\(^{6}\) Kṛṣṇabandhu, i.e., Māra.
\(^{8}\) Lacuna.
\(^{9}\) Viśuddhamati’s eulogy continued in prose.
\(^{10}\) Maru.
\(^{11}\) Referring to the family of khamśas, "swans" or "geese" to which belonged Dhṛitaraṣṭra (Dhataratthā), king of the khamśas (see D.P.N.).
\(^{12}\) Yatikāva dāgdhāṁ shādāṁ svarṇāsāṁ abhīdhaśati. The simile is obscure.
with stars. There is no limit to the hundreds of thousands of merits that accrue from calling on the name of the Sugata but once. There is none equal to thee in the whole world; how much less a superior one? So dost thou light up all the ten regions all around, as the sun in the sky. Thy body, O Daśabala, freed from what is gross, is adorned with the thirty-two marks of excellence as with a coat of mail, and is bright like the moon in the month of Karttika. As thousand-rayed stars are the Master's eighty-four followers, by whom the Exalted One's voice, perfect in its thousand tones and endowed with five qualities, and his speech are comprehended. From the Exalted One's mouth there breathes the scent of sandal-wood. He maintains the immeasurable, limitless and infinite Buddha-fields. He cures the barrenness of malice and folly. If all the three thousand worlds were filled with mountains of mustard seed, it might be possible, by taking them one by one, to count the seed. But it is not possible to count all the infinite, numberless creatures in the ten regions who smell and perceive the sandal-wood scent of the Exalted One. Thou art in a state of forbearance; thou art wise, unequalled, a hero with great compassion, majestic and powerful, a healer of beings, a saviour, untarnished, worthy of the offerings of those who come to thy refuge, a most eminent Conqueror, a Self-dependent One. Who can ever have enough of praising thee? So measureless is thy power. May we come to the place of unending beauty, where passion is stilled, where the heart is at peace, to the refuge, to thee\textsuperscript{a} the victor, the invincible. It may be possible for a traveller to reach the limit of the air and of the sea; it is not possible to reach the limit of the measure of the Conqueror's power. So instinct with power is the perfect Buddha. I beseech thee, Lion, Lord of men, the Daśabala, the Infinite One, O hero, whose passion is stilled, explain to me in answer to my request what the heart at peace through knowledge is, and a pure world free from attachment.\textsuperscript{b}

For thousands of kotis of kalpas, for an infinite, unthinkable time, the Omniscient One, the supreme of bipeds, fared in quest of the good.

He ensued charity, morality, forbearance, and the meditations, and practised wisdom in former lives for many a hundred kotis of kalpas.

The gleam of fiery gems, of flashes of lightning in the sky and of the stars became broken.\textsuperscript{c}

There is no deva, nor Nāga, nor Yakṣa, nor Kumbhāṇḍa, nor Rākṣasa, whose body is like thine, O Leader of men.


\textsuperscript{a} Kṣiṣi pārā na vidyati, see Vol. i, p. 98, n. 2.

\textsuperscript{b} October-November. Here spelt Kārttika.

\textsuperscript{c} This sentence is so corrupt that it could justifiably be omitted in translation. The translation offered is based on Senart's attempt at restoration, which he admits is far from satisfactory. His correction of paneapūra into paneapūpe seems to be justified by the allusion in Vol. i, p. 315 (text) to the five qualities of the Buddha's voice.

\textsuperscript{1} See Vol. i, p. 93 ff.

\textsuperscript{2} Literally "allays," sameti = sameti.

\textsuperscript{3} Khila, emended into khilā; or, better perhaps, joined into a compound khiladosamsham. For this use of khila, literally "fallow-land," cf. its similar use in Pali, e.g. S. 5. 57, where the khilas are three in number, vāga, "passion" being added to the above two, and M. 1. 101, where allusion is made to the five astollhā.

\textsuperscript{4} See Vol. i, p. 93 ff.

\textsuperscript{5} Khiladosamsham. For this use of khila, literally "fallow-land," cf. its similar use in Pali, e.g. S. 5. 57, where the khilas are three in number, vāga, "passion" being added to the above two, and M. 1. 101, where allusion is made to the five astollhā.

\textsuperscript{6} Khila, emended into khilā; or, better perhaps, joined into a compound khiladosamsham. For this use of khila, literally "fallow-land," cf. its similar use in Pali, e.g. S. 5. 57, where the khilas are three in number, vāga, "passion" being added to the above two, and M. 1. 101, where allusion is made to the five astollhā.

\textsuperscript{7} Kāntībhāmi.

\textsuperscript{8} These epithets are vocative case in the text.

\textsuperscript{9} Tva, causative of kṣip, an extension of the use of this form to denote "to pass, to spend" of time.

\textsuperscript{10} Reading buddhām, etc., accusative, for the nominative in the text, and assagām for assagati, which Senart naturally prints with a (?).

\textsuperscript{11} Jñānavarṇa, "of crooked colour."

\textsuperscript{12} Literally "pleasure-producing," sukhajanana, sc. for those who behold them.

\textsuperscript{13} Samrocate, "choose," "find pleasure in." Cf. Pali samrocate.
dark-blue hair on the Exalted One's head is neatly arranged. O Śākyan Lion, thy neck gleams like a golden shell, as though dividing the body of the Conqueror. The body of the Exalted One, with its bust like a lion's, cannot be broken up. Thou illumine all the regions of the world. O thou whose eloquence is inimitable, O thou peerless sea (of eloquence), make us realise the maturing of our karma as thou speakest these words. The whole world does homage to thee, turned towards thee in entreaty with joined hands raised."

When the monk Viśuddhamati had thus spoken the Exalted One said to him, "Good is it for you, O monk, yea, good is it for you that you think that the Tathāgata should be asked this favour. Brilliant is your readiness of speech, O monk, and good is your reflection in that this occurred to you. So, too, the fruits of karma become clear for these young gentlemen who will master this exposition of the dharma. They will not fall into the power of wicked Mara. Neither human beings nor demons will have a chance (of harming) them. And why? Because these monks, these beings, on behalf of whom you ask this concerning the Bodhisattvas, the Great Beings, have laid up a noble root of goodness. It is for the good of all beings,

1.

... lobha yathā svuññadhātū. Cf. Thg. 262 (p. 148), sanna-kampūtta vā (to be emended into -kambu-r śiva, see J.P.T.S. 164, p. 76) sōbhātā ... guñā.

8. The text here cannot be correct. It reads yathā oṣadā (v.l. oṣadāya) ca jina sanā, which might be rendered, "it (thy neck), O Conqueror, is like the oṣadā." But no substantive oṣadā is known. Dr. W. Stede, who very kindly allowed the translator to consult him on this passage, made the ingenious suggestion that oṣadā (ōṣadāya) should be read oṣadā (ōṣadāya) and interpreted as "a contaminated samprāśraṇa of oṣadāya (sva = so, combined svar, and then oṣa) from root dha, 'to divide.'" With the insertion of khāya, dropped through the influence of -hāya (or better, perhaps, with the substitution of it for sva), we get the rendering, "the (neck) as though dividing the Conqueror's body."' Dr. Stede, of course, does not claim that this emendation is absolutely certain. But it would definitely seem to be on the right lines, for we need with the second yathā in this sentence a verbal expression corresponding more or less to sōbhā with the first. (See preceding note.)

9. Simhārhasāparā. One of the "32 marks," see Vol. 1, p. 138, n. 6, where the corresponding Pali is stha-puññadhākāya. The word for body here, as several times in our text, is simabhāva.

1. Literally, "split," abheda.


2. Reading pratibhaṇḍa = bhāki, impersonal, for "bhāki, "to appear" (to the mind), seem good." Cf. the substantive pratibhāna.

3. Pratibhaṇḍa, the personal use of the same verb.

1. Or "clansmen," kulaśāstra.

2. Aṣava, see p. 225, n. 4.


... the corresponding several times in our text, is... to the mind), seem good." Cf. the substantive pratibhāna.

When I came down from Tuṣita, the abode of devas, and, in the form of a white six-tusked elephant, entered the womb of the king's chief queen, then did the three thousand worlds quake.

Then did rich golden radiance light up the three thousand worlds, even the highest heaven above, when the Conqueror, self-possessed, entered the womb.

Sakra with his hundred thousands, and kotis from Brahmas's realm came to pay him constant homage by day and by night, nor did they ever go away without being dismissed.

A hundred thousand musical instruments played in the sky above, which was thronged by all the devas. They let fall celestial powder of sandal-wood, and others held banners and sunshades in their hands.

(They)3 showered down fair celestial flowers of the blue lotus, bees and peacocks, and golden garlands, when the Conqueror, self-possessed, entered the womb.

When the Buddha, the quintessence of being, was born the lord of devas in elation brought him an especial garment, bright, silken, and gleaming like the gold of Jambūnāda.3

And when the Bodhisattva stood on the ground he joyfully took seven strides and said (299) "Lo, I will put an incomparable end in the world to old age that brings death in its train."


2. There is a lacuna in the text here, representing the subject of the verb pravarsati, "rained or showered down."

3. Name for the gold said to be found in the river Jambū (Jambū), a fabulous river rising in Mount Meru. (M.W.)
Then did the earth quake six times, and a radiance was shed in all directions around. Celestial voices sang in the sky, and eighty thousand devas appeared.

The devas showered down from the sky celestial powder of sandal-wood, golden and bright. The devas, joyful and thrilled, bestrewed the Bodhisattva with flowers of the coral-tree.

When the world's Bodhisattva was twenty-nine years old and had reached maturity, he renounced his kingdom and the seven fair treasures, and put on the yellow robe. The wise Bodhisattva left his home, and for six years lived a life of austerities. He entered the domain of Magadha, and there a village chieftain's daughter saw him.

Exultantly the Bodhisattva took the golden vessel, the pitcher, which sparkled with gems, was perfectly formed and entirely beautiful, and then the Seer rinsed (his mouth).

She tendered him strength-giving food that was exquisitely flavoured and fragrant of smell. Then greatly stirred she formed a resolution saying, "May I become a Buddha accoutred with the (thirty-two) marks. Abandoning this base state of desire, may I live the pure, untarnished holy life. May I renounce the pleasures of sense, the source of ill, the root of passion, and follow after the Buddhas who have destroyed defilement and are rid of the lusts."

And when, happy in her heart, Senāpati's daughter had spoken these verses, she held out her joined hands in adoration of the Bodhisattva, wept and said:

"Great gain has Bimbisāra well won, my Lord; he has gained freedom from grief and has knowledge of increase. (800) For in his kingdom there stands to-day the Bodhisattva who will win the incomparable enlightenment.

"After eating the food I gave him, Krakuchanda, the self-dependent one, went on to the tree, the monarch of all that grows, irradiating the ten quarters around like a sacrificial post made of Jāmbunāda gold.

"And he who was named Konaka and was greatly worthy of offerings, went on to the bodhi throne after eating my food, sublime of heart, immoveable, unshakable, his body covered with the thirty-two marks.

"He, too, who was then named Kāśyapa, whose body was like Jāmbunāda gold, the wise one, the essence of being, self-dependent, went on to the noble tree, the monarch of all that grows, after he had eaten my food.

"And all the matchless ones, worthy of offerings, that will be in some auspicious kalpa, wise, with defilements destroyed and rid of the lusts, may I be able to worship them all by reason of my incomparable enlightenment. No other desire whatsoever is mine."

And the devas in the sky bestrewed the Bodhisattva, with sandalwood powder while Senāpati's daughter, moved with joy at the great gain she had won, spoke (these) words.

And Sujātā, conceiving a pure love for the Bodhisattva, again recalled to mind her former lives, and said, "Thousands of kotis of nayutas of Buddhas ate my food and went on to the foot of the bodhi tree."

When the Bodhisattva had come to the river Nairājinā he stopped for a moment. With the even soles of his feet he made the earth to tremble. And on that occasion the great earthquake was terrifying, hair-raising. For by that great

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1 Maru.  
2 Jagad.  
3 Paripācatā. Causative for radical.  
4 I.e. of a universal king or Cakravartin. See Vol. I, p. 41.  
5 I.e. Sujātā. For this episode see p. 126.  
6 Aṣṭāngasūtra, "having eight parts or corners," i.e. being complete. Cf. use of aṣṭaṁśa in Pali, "having perfect symmetry."  
7 Chanda. For examples of women, after, of course, a change of sex, becoming Buddhas, see Lotus c. 11 and the Kāraṇḍavyūha, both cited by E. J. Thomas, op. cit., pp. 183, 193.  
8 Igībhāva.
earthquake the great system of three thousand worlds was made level like the palm of the hand. And Sumeru, the monarch of mountains, the mountains of Cakravāḍa and Mahācakravāḍa, the seven mountain-ranges, Nimmindhara, Yugandhara, Iṣāndhara, Khadiraka, Aṣvakaṇṭha, Vinataka and Sudaśana, within the continent, and other Kāla mountains subsided to the ground (301) through the power of the Bodhisattva. The great oceans were violently and perceptibly stirred. Again, on that occasion the great system of three thousand worlds was covered with hundreds of thousands of lotuses of Jambūnāda gold, the size of a cartwheel, with hundreds of thousands of leaves like dark-blue beryl, with white coral flowers, (and) yellow 8 sirigarbhas. And a great radiance in the form of a checker-board appeared, and in this radiance the terrible hells became tranquil. All the denizens of hell became happy. All those reborn as brutes became happy. All the inhabitants of Yama's world became happy and friendly towards one another, through the power of the Bodhisattva. Unable to endure the radiant glory of the Bodhisattva, they all came to the bodhi throne carrying flowers, garlands, perfumes, sunshades, banners, musical instruments, incense and ointments. Again, on that occasion, in the countless, infinite Buddha-fields, Bodhisattvas of exceeding loveliness stood in the sky above, fashioning celestial garments and carrying celestial blue, red and white lotuses. Again, on that occasion, this great system of three thousand worlds (302) from the surface of the earth up to the highest abode, was filled with hundreds of thousands of lotuses of Jambūnāda gold, the size of a cartwheel, with stalks of dark-blue beryl, and myriads of filaments yellow like the acacia gem, and by the arrival of Bodhisattvas, Nāgas, Yakṣas, Asuras, Garuḍas, Kinnaras and Mahoragas. Then the Bodhisattva crossed the river Nairāṇiṇā in front of the great host of devas. And on that occasion eighty koṭis of sunshades made of Jambūnāda gold appeared and stood above the Bodhisattva.

1. Generally Meru in Vol. I (p.s. Index), a mountain in the centre of the world. In Pali also called Sineru, Hemameru and Mahāmeru (D.P.N.). Each Cakravāḍa has its own Sineru surrounded by the seven mountain ranges named here. These names are also given in Divy. 217, and are practically identical with the Pali names.
2. For Sīrgarbha, name of a precious stone, see BR. But see p. 283, n. 6.
3. Literally, "one radiance (though they were) were without radiance," ebhāsābhāsa abhāṣī. Literally, "of the attained personality of the Bodhisattva," bodhisattvasa ātmakāvustaramanavāpṝṇām.
6. For Sīrgarbha, name of a precious stone, see BR. But see p. 283, n. 6.
7. Literally, "rearranged in eight compartments," aṣṭapadaviniḥbāha. Senart compares the expression "sirgāraṇābhiṣṭapādaśāstra" with "sirgāraṇābhiṣṭapādaśāstra" which occurs several times in the Lōdī, and which Burnouf (p. 363-4) renders "qui contient des enceintes tracées en forme de damiers avec des cordes d'or," and Kern (S.B.E. xxi, p. 233), "showing a checkerboard divided by gold threads into eight compartments." Cf. aṣṭapada, V. 3. 180; D. 1. 6.
8. Yāmalaukika.
and eighty kotis made of silver, eighty kotis made of emerald, eighty kotis made of "elephant stone,"* eighty kotis made of ruby, and eighty kotis made of gems. And eighty kotis of Nāgas, each Nāga attended by eighty kotis of Nāgas carrying red jasmine approached the Bodhisattva and worshipped him, because of the merit they had acquired of yore.

Then Kāla, the Nāga king, attended by his people, rose up from his dwelling-place, approached the Bodhisattva, bowed his head at his feet, extended his joined hands towards him, and, gazing at him, addressed him in verses.  

When the Bodhisattva, confident in his quest for enlightenment, came to the Nairāṇjanā he reached the foot of the bodhi tree,

In which flocks of various birds were singing; which was encircled by fair plants and laden with noble flowers and fruits up to the number of three thousand.

Where those Lights of the world,* Krakuchchanda, Konākamuni, and the great seer Kāśyapa, came and achieved enlightenment,

(303) To that place has come this Light of the world, the world's Guide, he who is the foremost seer of the Sākyans, kinsmen of the sun.  

The hosts of devas all rejoicing and exhilarated made this earth a billowy cloud of flowers.

The Śuddhavāsa devas coming from their own abodes, gathered together and reverently adored the Bodhisattva, the Guide of the world.

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1 * Hāstigarbha. This and other compound names of precious stones are analytically rendered when the corresponding English name cannot be ascertained.

2 Not the verses immediately following, which are a traditional account of the marvels attending the attainment of bodhi. The appearance of Kāla is, of course, an incident in this episode.

The whole passage is remarkable for the number of verbal forms in -ṣ, which the context shows must be taken as aorist. They are interspersed with normal aorist forms. This verbal form is used indifferently as singular and plural.

3 Lokaprodhyota.

4 * Reading Ādityabandhanām for vādiya*, either figuratively, as above, or literally "kinsmen of Āditya" (= the sun), Pali Adicca, clan name of the Sākyans. The epithet is often applied to the Buddha, cf. p. 19.
and of Kāśyapa, the Conqueror, Tathāgata, pre-eminent of men.

"The feet of these great seers were level of soles, covered with network designs, well-formed, coloured like the essence of lac, and adorned with designs of wheels. The soles of their feet were bright with swastikas.

"Lifted with the toes ever turning to the right, the feet of the saviours of the world lit up the bright earth as they moved along.

"Unfettered of feet were these saviours even as thou art; their ankles and toes when chafed did not shine."

(305) "The feet of the saviours of the world who wandered over the bright earth had long toes, copper-coloured nails, network designs and (other) characteristics."

"Their legs were like the antelope's, their knees and well-covered ankles were the colour of acacia; thus were the benefactors of the world.

"The arms of those great seers were like elephants' trunks, their busts like those of lions, like the banyan tree in circumference.

"The sheen of their golden skin was like burnished gold. Without bending their bodies they could touch their knees with their hands.

"Their waists were rounded and full like that of the king of beasts; their male organs were enclosed in a sheath like that of a royal steed.

"Their conduct was clean." Their knees were well-knit.

Deep navels had the Buddhas of old, the great seers.

"Unsoiled by dust or powder were the bodies of those great seers; smooth of skin were those saviours. And so is the Lord.

"They had the hairs on their bodies growing straight upwards in rows, with each hair separate, dark-blue, growing towards the right. So has the Lord, the Saviour of the world.

"Well-rounded were their shoulders, and their eyebrows, just as those of the Valiant One are. The saviours had divinely straight limbs; these were their characteristics.

"Their upper and lower arms were snake-like, thickening gradually. Such were the hosts of Nārāyaṇa, and such is the Lord.

(306) "Long and copper-coloured nails had they, like the summit of mount Kailāsa. Exceeding brilliant were their bodies with their signs and marks.

"Their waists were like shells, gradually thickening. These saviours had the jaws of a lion, and they had the most delicate sense of taste.

"Forty rounded teeth had these great seers. Their teeth were gleaming white, just as the Lord's are.

"They could cover their faces with their long slender tongues; with them they licked the tips of their two ears and their noses.

"Eight qualities had the voice of those great seers, who had full perception of the truths that are to be known by all living beings.

"Their voice was divine." their voice was like the cuckoo's
cry. The sound of their voice was like that of a drum; their voice was agreeable.11

"As the golden thousand-rayed lotus2 gleams, so did gleam the faces of the saviours, the kinsmen of the sun.

"Long and dark-blue were the eyes of the great seers; their prominent noses shone like golden sacrificial posts.

"Between the eyebrows of the high-born great seers were bright moles, soft as cotton.

"Their faces were great (orbs of) fire, like the moon when it is full,3 (807) or like fiery gems; all regions were lit up by them.4

"Dark-blue was their hair, and soft like kācilinda,5 every hair turned to the right; so too is that of the Lord, the Saviour of the world.

"The saviours had turbans on their heads,6 just as the Lord has. Their heads could not be looked on by Suras and Asuras.

"The Buddhas with their rays excelled the greatly splendid ones,7 as the moon is excelled in splendour by the king of light.8

And when he9 had seen these and other signs, and all the marks of the Bodhisattva, he spoke these words:—

"Since these devas have emerged to do thee honour, there is no doubt, Great Hero, that this day thou wilt become a Buddha.

"With the weapon of wisdom in thy hand, thou wilt calmly rend the fetters of Māra, the conduit that leads to existence.10

"To-day, O Supreme of Men, having attained enlightenment, thou wilt throw off the fever of passion that remains anywhere lurking in the lusts.10

1 Premāntya, BSk, Pall premāntya.
2 faleruha, "growing in water." faleruha is the name of a plant = kūmbhā, "a small shrub used in medicine, a kind of moon plant." (M.W.)
3 Literally, "at the full month," pāramāntye.
4 Literally, "shone because of it," tāya, Pall instrumental and abative of sa, though there is no feminine substantive in the sentence to which the pronoun can be referred.
6 Umpātāra, the translation at Vol. 1, p. 183, "their heads were shaped like a turban," would not, in view of the next sentence, seem appropriate here.
7 Sc. the devas.
8 I.e. Kāla.
9 Bhavaneśvī.
10 Literally, "covered in the lusts," kilesaporivāsa.
**THE MAHĀVASTU**

"And inasmuch as no other radiance at all shone,¹ and the heavenly mansions were paled,² and the earth quaked six times, this day thou wilt become one who is incomparably worthy of offerings.

"And inasmuch as the devas exultantly waved their garments when the terrible ranks of Mara were broken, and held up sunshades, flags and banners, I have no doubt that to-day thou wilt become a Buddha.

(809) "And inasmuch as drums sweetly resounded through the sky thus entirely filled with their garments, and the hosts of devas rained down flowers, thou wilt become a Self-becoming One in the world of men and devas.

"And inasmuch as thousands of exultant devas in the sky reverently³ extolled thee, thou wilt become a Buddha, of golden radiance, unique, worthy of offerings, the most eloquent of men."

Then the Bodhisattva approached the foot of the bodhi tree. And at that moment the bodhi throne became entirely draped in festoons of fine cloth. Above it were banners and flags. It was adorned with a koti of sunshades. It was decorated with strings of gems, and it was fragrant with incense. Around it were trees of jewels; it was draped all over with robes, and sprinkled with sandal-wood powder. It sparkled with a sea of jewels.

On that occasion several hundred thousands of devas took up their places in the sky above, and with incense in their hands⁴ adored the Bodhisattva. They adored the Bodhisattva with sunshades, banners and flags in their hands; with celestial lotuses;⁵ with celestial sandal-wood powder; with celestial powder of gems; with celestial flowers; gazing at him steadily they adored the Bodhisattva. And thus some devas saw the bodhi tree as a tree of gold. Others, according to their disposition,⁶ saw it as a tree of silver; others as a tree of beryl; others as a tree of the seven precious stones, and others as a tree of a hundred thousand precious stones. And, according to their disposition, other devas saw the bodhi tree as a tree of red sandal-wood; others as a tree of aloe and sandal-wood; others (310) as a tree made of the jewel desirable to one or the other;¹ others as a tree of yellow sandal-wood; others as a tree of the lion sandal-wood, and others as a tree of the succulent sandal-wood.² And, according to their disposition, some devas saw the bodhi tree as a tree of iron sandal-wood;³ others as a tree of celestial aloe and sandal-wood; others as a tree of precious gems. Other devas saw the bodhi tree adorned with every jewel; others saw it sparkling with precious gems; others saw it adorned with celestial blue beryl; others saw it sparkling with gems of white coral; others with gems of emerald; others with gems of "elephant-stone;" others with gems of "full-moon" stones; others with "beautiful moon" stones; others with "sunshine" stones; others saw it sparkling with crystal; others saw it adorned with "valiant-sun" stones; others with "moonshine" stones; others with "brilliant-light" stones; others with "lightning-flash" stones; others with precious stones scintillating in all their parts; others with precious stones gleaming like pearls; others with precious stones of irresistible light;¹ others with a mass¹⁰ of precious stones as a tree of crystal; others as a tree of emerald; others as a tree of the seven precious stones, and others as a tree of a hundred thousand precious stones.

¹ *Parāparasya nāśacakaratnamasyam.
² ? Rasacandana.
³ *Girisāracandana. B.R. and M.W. give giriśara as meaning "iron."
⁴ Hastigārtha. See p. 284, n. 1.
⁵ Lacuna in text.
⁶ "Brilliantly effulgent," but this is applicable to any precious stone.
⁷ *Amsātāmagārha.
⁸ Samanlacaandra, a stone in which one is supposed to see the full moon.¹¹
⁹ ? Sucandra.
¹⁰ Sāryobhāṣa.
¹¹ ? *Sāryamānāda, but it is possible that this is a mistake for sāryakānta "sun-loved," the name for a certain crystal which gave out heat when exposed to the sun. See p. 297.
¹² Candrabhāṣa. Perhaps another name for candrakānta, analogous with sāryakānta. Cf. also candrapala, taśāmapi, and taśākānta.
¹³ ? Jyotispabhāsa.
¹⁴ ? Vidyupabhāsa.
¹⁵ Samanta-sālaha, "with light all round."
¹⁶ Mukti-prabhāha māpiraṇaḥ.
¹⁷ Aputākataprabhāha māpiraṇaḥ.
stones; others with precious gems that were the choicest in the whole world; others with precious gems of sakrābhilagnā; stones with leaves of precious stones; (311) others with gems of "snake-stone"; others with the candana-prabhā; others with "red-eye stone"; others with precious gems of gajapāti; others with gems of mahesavaradantā; others with rasakas; others with precious gems of gomadaka; others with precious gems of "hare-stone"; others with precious gems of lālāṭkā; others with precious gems of śīrgarbha; others with gems of tālīka. With them and other precious stems did they see the bodhi tree adorned. Those devas, whose root of virtue in consequence of this will be ripened, until they win the supreme enlightenment, viewed the bodhi tree in accordance with their root of virtue. For they (variously) saw the bodhi tree adorned with strings of blue, red or white pearls; or with necklaces having golden threads; or with ear-rings; or with signet-rings; or with armlets; or with bracelets; or with anklets; or with tīaras; or with ornaments for the hands; or with wristlets; or with wreaths or jewels of fine cloth, or of flowers; or with bands of gold for the upper arm, necklaces of jewels, ornaments of gold for the neck, wreaths of coral-flowers, strings of swan figurines or of lion figurines, diamonds or svastikas. With these and other celestial adornments did they see the bodhi tree adorned.

Those devas whose root of virtue started when they beheld the bodhi-tree, saw it adorned with the adornment befitting their state. Different devas saw the bodhi tree adorned with different adornments, as they have been related.

Then some devas saw the bodhi tree one yojana high; others saw it five yojanas high; others ten; (312) others twenty; others thirty; others forty; others fifty; and others one hundred. The height of the bodhi tree as seen by them was in proportion to their knowledge. Some devas saw the bodhi tree one thousand yojanas high. Other devas, who in the course of their long lives had served former Conquerors, saw the bodhi tree a hundred thousand yojanas high. Other devas, who had won escape by means of the root of virtue which they had acquired, saw the bodhi tree as high as the highest heaven.

Then some devas perceived at the foot of the bodhi tree a throne of all the precious stones, which was celestial, many yojanas high, draped in celestial cloth, covered with a network of gold, and adorned with a network of tinkling ornaments. Other devas perceived the throne a hundred thousand yojanas high; others one thousand; others two hundred and fifty; others two hundred; others fifty; others forty; others thirty; others twenty; others ten; others four; others three; others two, (313) and others one. Other devas perceived the throne at the foot of the bodhi tree to be three kos high, others two, and others one. Other devas perceived the throne to be seven palm-trees high; others six; others five; others four; others three; others two, and others one. Other devas perceived the throne at the foot of the bodhi tree to be as high as seven men; others as high as six men; others as high as five; others as high as four; others as high as three; others as high as two, and others as high as one.

Then the beings who had gross dispositions perceived the Bodhisattva to be seated on a mat of straw, and said, "While

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1 The name of a precious stone in Meyu. 134. See B.R.
2 Uragarbha.
3 Or, "sandal-wood-bright stones."
4 Lālīṭkā.
5 "Keeper of elephants," "stately elephant." Cf. hastigarbha, 284, n. 1.
6 "The lord's tooth."
7 An inexplicable name. Rasaka ordinarily means "broth." 1
8 Cf. Pall gomataka, "a precious stone of light red colour."
9 Śaṅkā, "hare."
10 Lālāṭkā is an "ornament worn on the forehead." (M.W.); possibly this precious stone was so called because of its use in or as such an ornament.
11 See p. 282, n. 7.
12 Tālīka is "a kind of ornament." (B.R.). Cf. tālapatra (ibid.), "a kind of ear-ornament." Tālīka, of the text, may, or may not, be connected with this word.
13 Paripacciyatī, from Pali pacc. paripaccati.
14 Sāhadāna, "perceived," "saw," the aorist of the present historic sābhāvanāti, translated "saw" in the preceding passage.
15 ? Mudrādhātika.
16 ? Avāpa.
17 Hamsadāma and simhalasā. Such ornaments are often found depicted in Buddhist architecture.
THE MAHAVASTU

he is seated on this mat of straw, the Bodhisattva will awaken to the supreme perfect enlightenment.’

Then, again, in the presence of the world of devas, men and Asuras, the Bodhisattva approached the bodhi tree, and went round it thrice, keeping it to the right. Recalling to mind former Tathāgatas he sat down cross-legged, holding his body erect, and set up mindfulness before his face. Thereupon, as the Bodhisattva was seated at the foot of the bodhi tree, his countenance shone, glowed and gleamed, just like the orb of the sun that diffuses its light through the great system of three thousand worlds. In his splendour all the great system of three thousand worlds was surpassed by the splendour of the Bodhisattva.

Then the devas, including those of the highest heaven, above, saw the Bodhisattva seated. So, too, the devas of earth saw him who was the Bodhisattva. So, too, the devas of the sky, including the Caturmaharajika devas, the Trāyastriṁśa devas, the Yāma devas, the Tuṣita devas, the Nirmānaṇa devas, the Paranirmitavāsavartin devas, and the devas in the abode of Māra saw the Bodhisattva on the throne. Likewise the Brahma devas and those in Brahma’s retinue, the devas who were priests of Brahmadeva, the Mahā-Brahmadeva, the Ābhā devas, the Ābhāsva devas, the Śūbha devas, the Paritāśubha devas, the Āpramāṇaśubha devas, the Subhakṛitisna devas, the Bṛihatphala devas, the Āvīrha devas, the Atapadeva.

Then wicked Māra perceived that his own power was eclipsed and that the whole great system of three thousand worlds was turning towards the Bodhisattva. The Great Being reflected on this, and said, ‘I shall not awaken to the supreme perfect enlightenment until I vanquish wicked Māra who has come in arms with his host, so that it may be well understood of men that Māra has been quelled by him who has won enlightenment, and that the Bodhisattva has attained firmness, strength, force, and magic power.’ Learning of me they will produce the thought of the supreme perfect enlightenment.’

Then wicked Māra, unhappy, discomfited, pierced by the shaft of grief, and considering the Bodhisattva to be a rival

devas, the Sudaśana devas, and the devas of Akaniṣṭha saw the Bodhisattva on his throne. And all those beings standing on the confines of the great system of three thousand worlds, who were endowed with the root of virtue, saw the Bodhisattva on his throne. Those who had planted the root of virtue through rendering service to former Conquerors, and had thoroughly mastered the world of desire, did not see or become aware of Māra, as, through the power of the Bodhisattva, they honoured and worshipped him.

But wicked Māra perceived that his own power was eclipsed and that the whole great system of three thousand worlds was turning towards the Bodhisattva. The Great Being reflected on this, and said, ‘I shall not awaken to the supreme perfect enlightenment until I vanquish wicked Māra who has come in arms with his host, so that it may be well understood of men that Māra has been quelled by him who has won enlightenment, and that the Bodhisattva has attained firmness, strength, force, and magic power.’ Learning of me they will produce the thought of the supreme perfect enlightenment.’

Then wicked Māra, unhappy, discomfited, pierced by the shaft of grief, and considering the Bodhisattva to be a rival

1 “Because of broken beauty, colour or light,” jihnavāraṇa. See p. 277, n. 3.
2 Akanīṣṭha.
3 Bhūmaṇa deva. See Vol. 1, p. 34, n. 2.
4 For these devas see Vol. 1, p. 28 and notes; also D.P.N. and W. Kierf’s Kosmographie.
5 Brahmapurohīti deva, devas inhabiting the lowest but one of the Brahma worlds. See D.P.N.
6 Those occupying the highest place in the Brahma worlds. See D.P.N.
7 Brilliant ‘devas in general.
8 See Vol. 1, p. 44, n. 1.
9 A group of Brahma devas, including the Paritāśubha, the Āpramāṇa- (Appamāna-) Śūbha, and Subhakṛitisna (Subhakritha).
10 Pali Vehapphala, “one of the Brahma worlds of the Rūpaloka plane.” (D.P.N.)
11 Pali Avīra. “Their world ranks among the five foremost of the Rūpa- worlds, the Suddhāvāsā.” (D.P.N.)

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king,1 equipped his army of four arms, which occupied2 an area of several yojanas, and advanced to the bodhi tree to see the Bodhisattva. But he could not bear to look on the Bodhisattva and his gaze wavered, for fear that3 the latter would show his face with all the power that was his. If this great adamantine system of three thousand worlds were great mountains, the Bodhisattva would shake this system as though it were the tiniest atom of dust, and would hurl about the countless elements of the world so that not one tiniest atom of dust should meet with another.

But then the Bodhisattva saw in Māra's host many who had the roots of virtue. For these, seeing that the Bodhisattva was possessed of such magic and marvellous power, had turned through seeing this circumstance that the Bodhisattva had the roots of virtue. For these, seeing that the Bodhisattva had the roots of virtue. For these, seeing that the Bodhisattva would shake this system as though it were the tiniest atom of dust, and would hurl about the countless elements of the world so that not one tiniest atom of dust should meet with another.

And on that occasion the Exalted One spoke this verse4:

*As a Self-becoming One, the king of the Sākyans, the utterly pure being, lovely like a disc of Jāmbūnada gold, and rid of all the lusts, stood at the foot of the bodhi tree.

The regions of the world were bathed in radiance, while Māra became terrified and distressed. (316) "Verily," said he, "what will become of me? I find no joy in this mansion of mine.

"Once all those ethereal mansions were finest palaces of sandal-wood, of crystal and coral, with strings of gold. May I not have to leave this place to-day.

"The abundant windows were bright half-moons; the chambers within were overlaid with white coral. There was the incomparable radiance of the world's sun. But what will happen to-day?

"The diadem has been torn from my head, and to-day my fair radiance is departed. My Apsaras have stayed their chorus. May I not have to leave this place to-day.

"As the mansions of the sky1 have their light broken2 by Jāmbūnada gold, so are these mansions, these celestial mansions eclipsed3 now that the Bodhisattva has appeared."

And Māra saw the Exalted One, the Self-becoming, seated like an irresistible lion, (317) the essence of purity, the choicest of the world's beings. He shone like a pillar of Jāmbūnada gold.

Devas stood in the sky, wearing necklaces of pearls, sparkling with golden shells, and lovely. Enraptured they brought strings of golden ornaments and bedecked the bodhi tree of the Exalted One.

On the bodhi tree were bright svastikas and half-moons interspersed with figurines of lions.4 Joyfully the devas brought gems of "lightning-flash stones," wherewith they bedecked the bodhi tree.

They brought gems of "moon-stone,"8 of "sun-crystal,"7 of "sun-stone,"7 and bedecked the bodhi tree of the Exalted One.

They brought gems gleaming like pearls, resplendent and lovely to behold, and rejoicing, glad and enraptured they bedecked the bodhi tree of the Exalted One.

They brought precious gems of "full-moon stones,"9 in a rope of jewels glittering and lovely. (318) They brought precious gems of gomedaka,10 and bedecked the bodhi tree of the Exalted One.


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1 Literally, "caused an awareness of a rival king to be present in the Bodhisattva," pratirājasyāsajñānā bodhisattva upasthāpetād. The translation follows Senart's interpretation of the phrase, but it might, perhaps, be equally well rendered by "showed himself to the Bodhisattva as a rival king."
2 Harīta. It does not seem necessary to regard this as a Prakrit form of kharīdā, as Senart does.
3 Saced.
5 Not the verse (or verses) following, which is rather yet another account of the incidents attending enlightenment, including the assault by Māra.
6 Vimāna.
7 Mā cautsikya. Mā with fut. indic. to express negative wish, an extension of its use to express negative purpose. Cautsikya is either for cautsikyam with the "i" elided before the following te, or a Prakrit form, cf. Pali Atm. ending -sama. It can hardly be the conditional tense.
8 Vyome vimāna. Sc. the sun and moon. The figure is somewhat obscure, but apparently the allusion is to the distortion of light as reflected by gold.
9 Krītauva. The frequency of the expression jīva-va. "of crooked beauty or light," in these verses is remarkable.
10 Jayma, here, perhaps, for jīva-va. Otherwise, "awry" simply.
3 Simhātā. See p. 291, n. 17.
6 Sārabhā. See p. 291, n. 11.
7 Vairocana.
9 See p. 292, n. 8.
Others brought precious gems of bright "red-eye stones"¹ and pure gems of śirigarbha² . . .³ and bedecked the bodhi tree of the Exalted One.

They brought gleaming coral,⁴ bright and beautiful mahēś-vara⁵ gems and karketana⁶ gems, and bedecked the bodhi tree of the Exalted One.

With dark-blue, white and red pearls, bright and beautiful, did they, enraptured and thrilled, bedeck the bodhi tree of the Exalted One.

They brought precious gems of jyotika⁷ which outshone in splendour the moon and sun; they brought precious gems of viśesapraṣṭa.⁸

Clear-eyed and rejoicing, standing in the sky full of magic power, they brought⁹ bright and beautiful "nāga stones,"¹⁰ and bedecked the bodhi tree of the Exalted One.

Thousands of Brahmās came to the bodhi throne, (319) and the deva Śakra, lord of the Guhyakas,¹¹ too; the devas who had seen former saviours of the world came to bow before the Self-becoming One.

The Ābhāsvara devas came, the Śubha devas, the Subhakṛisna devas . . .,¹² the Brihatphala devas, the Aṭaṇa devas, the Sudarṣana devas and the Akanisṭha devas, and bedecked the bodhi tree of the Exalted One.

The whole bodhi tree was covered over and shed a thousand infinite rays. The whole Buddha-field was ablaze with celestial gems and outshone all the thousand¹³ world systems.

¹ Lokākṣa. Cf. p. 294, n. 2.
² See p. 292, n. 7.
³ Lacuna.
⁴ Raḥjang. Senart supports his reading here by citing raḥjang given in B.R. as meaning "coral."
⁵ Cf. mahēstvaradanta, p. 296, n. 6.
⁶ Cf. Sk. karka, Pali kakka, "a precious stone of a yellowish colour." (P.E.D.)
⁸ Meaning something like "(a stone) of distinction."
⁹ Reading griya for guhya of the text. Although the latter could be explained as another form of the name of the Guhyakas who are mentioned a little later on, a verb is required here to govern nāgaṃarṣṭam in the acc. As for the short second syllable resulting, there are other instances of it in this verse passage. Our text also has many instances of the gerund in -ya when the verb is uncompound.
¹¹ See Vol. 1, p. 84, n. 2.
¹² Lacuna.
¹³ Reading sahasraṃ for sahāṃ.
dwell on the earth as a king over the four continents, and 
treat wealth with contempt.1

"Viewing the regions thou hast won, proud and of infinite 
power, thou dost surpass in radiance8 thousands of devas, 
as a disk of gold surpasses a burnt-out pillar.

"O Choicest Being, thy body covered with the thirty-two 
marks glitters. Abiding diligent on thy throne thou shalt 
shine5 and rule4 over men as fathers over their sons.

"Thou shalt control5 under thy sovereignty the four 
continents. But here thou wouldst have no dominion. With 
the magic power at thy command thou shouldst go forth into 
the world. I shall be thy disciple, like an only son.

"Sporting with a thousand women, (322) like a king of the 
devas possessed of glory and magic power, I shall grant thee 
the seven treasures. O Wise One, become a universal king.

"Thou shalt have a thousand sons, brave, heroic, powerful, 
comely of limb, rulers of the armies of their foes, and 
and thou shalt conquer this world up to the confines of ocean.

"And now behold how these many daughters of Māra6 
carrying flowers of fair sandal-wood stand in the sky in front 
of us, clothed in pure garments and accomplished in music 
and the arts.

"With lutes, cymbals, tabours, conch-shells, flutes, 
trumpets," sambhārikas,8 nakulakas,9 and kimphalas,10

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1 Ratnā paribhānā. If this sense of the verb is the right one here, we 
would at first sight expect the negative mā, "do not disdain"; as it stands 
the meaning must be that as a king the Bodhisattva would have so much 
wealth that he would not need to desire more. But, perhaps, the verb 
is to be taken in another of its senses, "to encompass."
2 Abhā, instrumental for abhayā.
3 Sobha, subjunctive.
4 Praśā, optative.
5 Vasi, optative. These three verbs express a "wish" or "modified 
command," which in English can be rendered by the future indicative.
6 As Senart remarks in his Introduction (p. xxxii, note) the appearance 
of Māra's daughters here is not appropriate to the context; it is an 
interpolation, badly placed, from the story of the Buddha's temptation by 
Māra's daughters after their father had failed.
8 A conjecture by Senart, the only merit of which, he says, is that it fits 
the metre. He has given it the same form at its occurrence on p. 159 (text) 
as the name of some unidentified musical instrument.
9 For nāhula, see p. 154, where its occurrence in Lal. Vist. 252 is referred to.
10 There does not seem to be any reference elsewhere to a musical instrument 
of this name.

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THE SECOND AVALOKITA-SŪTRA

they now1 sing in chorus5 at the foot of the tree.

"Other (devas) stand floating in the air and shower down 
powder of the fair sandal-wood and of the precious stone of 
Jambūnāda. They are all the same.

O prince, take thy joy in thy superb palace, amid the 
sounds of bravoes, of drums, conch-shells and cymbals. Enjoy 
flowers, perfumes, and ointments, (323) and there I will be 
thy attendant.

"The wheel, the elephant, the lovely-manned horse, the rare 
jewel beryl,3 the excellent woman, the armed treasurer, the 
counsellor—these treasures are thine.

O prince, dwelling under thy rule, I shall be eager to listen 
to thy gentle speech, and when I have hearkened to thy words 
I shall be happy. In that state I shall not speak untruth.

"Taking my stand on the truth I should win me a lovely 
body, distinguished, covered with marks of excellence. Then 
(should I) appear radiant with signs and characteristics, 
O thou that art covered with the marks of excellence."

The Bodhisattva, as he looked out at all the regions around, 
uttered this consummate speech in his entrancing and sweet-
sounding voice. "Listen, Yakṣa," said he, "to the words 
I speak.

"I shall become a king of the whole world when I have 
awakened to the enlightenment, which is self-control, peace, 
and calm. My sons shall be those alert men who will hearken 
to me and do my bidding.

"And when I have got to know the four bases of 
magic power, the right standard of meditation, and have

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1 The text has tada = tādā, "then," which is further proof that the passage 
is interpolated. The context requires "now."
2 Upagāyavāna, pass. in mid. sense.
3 The "jewel," which was the fourth of the Cakravartin's "seven treasures," 
does not seem to be specified elsewhere.
4 I.e., Māra.
5 See p. 142, n. 3.
6 Siddhāpāda, Pali iddhipāda. "They are the making determination 
in respect of concentration on purpose, on will, on thoughts and on investigation." (P.E.D.)
7 Dhyānapratāpa.
attained\(^1\) the all-knowing truths, I shall be triumphant over the regions of the world.

"The pleasures of the senses are despicable, without happiness, and the discerning man will see no profit\(^6\) therein. For that is the way to the hell of the brutes, to the world of Yama with its many ghosts.

"Those whose desires are wrong, who delight in lust, are utterly sunk in darkness, are without sight and bereft of light — such are the men who pursue sensual desire.

"It is a foul-smelling, fetid, ignoble thing. Pure men take no delight therein. The fool may turn\(^3\) his own peculiar thoughts thereto, but the wise man will not set his heart thereon.\(^4\)

"As when during a thunderstorm\(^8\) the lightning strikes a field of luxuriant ripe rice, (325) so because of sensual pleasures do states of the highest good become fruitless.

"Worldlings,\(^9\) indeed, pursue what is base; blind and unawakened they are excited by passion; they are excited because their minds are unawakened. The Bodhisattva will not allow himself to feel the craving of desire.

"As when at the dissolution of a Buddha field,\(^8\) while the sun blazes in the sky, its genial heat turns to cinders and ashes, so do states of purity destroy desires of sense.

"As when a prince has got rid of his foe he can enjoy freedom, glory and prosperity, so may one who does not pursue the base delights of the senses win the good proclaimed by the Conqueror.

\(^1\) Alāpītāñjo, the past part. pass. must here be taken in an active sense, unless we read 'prāptā. The participle in teṣā with compound verbs, though against classical Sk. usage, is found in Pāli.

\(^2\) Anisampā. On the score of metre Senart prefers this Pāli form to the BSk. distortion anusamsā found in the MSS. But see p. 337, n. 5.

\(^3\) Naye. Although there seems to be no parallel for such a use of the verb mit, "to lead," Senart says that, on the evidence of the MSS, this is the most probable reading, and he therefore prefers to use some form of the verb janayati, "to beget,"

\(^4\) Literally, will not beget a "will" or "wish" for, na janayi echandaṃ. Jānayi is aor., in opt. sense, of jānati (= janeti, as often in Pāli).

\(^5\) Alaminiccañham, adv. acc., "(during) the wheel of a thunderbolt." Varā is rather out of place here. Assuming hiatus instead of an elision in the line, we could read alaminiccañharam, which would correspond to Pāli asaminiccañhā, apparently used in the sense of "fall of the thunderbolt" at S. 2. 229, D. 3. 44. 47. (See P. E. D.)


\(^7\) Literally, "will (may) not beget." Jana, opt. of janeti.


\(^9\) Mśnāśu, ab. s. of mśna, to pursue. The participle in -ṣa, used in the sense of "pursuer," is aor., in opt. sense, of mśnati, to pursue, which is a form of the verb praptvā. Hence 137, p. 44, 47. Senart assumes here and below (p. 333 text) a stem prapatī, falling forward, as synonymous with durgati.

\(^{10}\) Trividham, sc. in act, thought, and word.

\(^{11}\) Reading sāhpạṃ for śaḥpạ.
and rid of the lusts, and having, after many a koti of kalpas, developed forbearance, his person becomes distinguished.

"In former lives I was of flawless virtue and endowed with calm, ever alert, making clean the manifold endless Way, and to-day I will win the noble supreme enlightenment." Then Sārthavāhā, Māra's son, who was well-disposed to the Exalted One, and alert, stood in front of his father and spoke to him. "Listen, father," said he, "to the words I speak. Do not breed distrustful hate."

"When this peerless, virtuous man was born, the earth with its rocks shook six times (328). The ten quarters of the world were all lit up. Celestial musical instruments gave forth music without anyone playing them. "Devas held up celestial sunshades, and the Buddha-field was overspread with banners and flags. Throngs of gods and hosts of devas waved their garments. Noble men became alert.

"He will become the eye of the whole world, a light dispelling the darkness. He will scatter the darkness shrouding those who are in misery. Do not, in thy feeble understanding, nurture distrust of him.

"For he will become a shelter for the whole world, a protection, an island, a refuge, and a rest. Those men and devas who put not their trust in him pass to the terrible hell of Avīcī.

"He is without a peer in the world, worthy of offerings. He is ever beneficent and compassionate to the world. When all men and women realise this they will become blessed here in all the world.

"But he who nurtures a mind distrustful of him who is endowed with merit, who has shed his passions, the Sākyan

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1 The introduction of this name, known also in LaL. Vist. as Māra's son, unduly prolongs the pāda, and it is likely that, as Senart says, it is a later interpolation, the subject of the sentence being originally merely the sa kriṣṇa bandhu of the next pāda. The latter is usually an epithet of Māra himself, but as Kṛiṣṇa by itself often stands for Māra, in this context Kriṣṇa-bandhu must be taken as Māra's son.

2 Doṣaṁ apraśādaṁ.

3 'Unstruck,' agraśītā.

4 Marugāṇā.


7 Pañcāpya (and pañcāya), Pali and BSk. With this passage cf. S. 4. 315 f.
"As the beautiful, bright and sweet-smelling flower but rarely1 grows on the flowering fig-tree, just so do these Buddhas, who have shed their passions and are rid of the lusts, only appear after many of kalpas.

"It is out of pity that I would have my unbelieving2 father who has gone wrong in morals,3 believe.4 For it is the nature of sons to act so. I am compassionate, not unfriendly.

"It would be easier5 for a man who climbed to the summit of Sumeru (331) and thence threw himself down to the ground, to ensure safety for his body when he fell, than it would be for one who showed unkindness to the Bodhisattva.

"It would be easier for a feeler-minded man who fell into a trench full of glowing coals to ensure safety for his body when he fell, than it would be for one who showed unkindness to the Bodhisattva.

"It would be easier for a man who should take a sharpened and whetted knife, put it in his mouth and withdraw it, to ensure his safety and win good luck than it would be for one who dealt harshly with the Bodhisattva.

"It would be easier for a man who should walk on a road set with razors for a thousand or a kotis of years to ensure his safety and have good luck, than it would be for one who dealt harshly with the Bodhisattva.

"It would be easier for a foolish man who drank molten copper to ensure his safety, though his stomach were

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1 "Rarely" is not in the text here, but is supplied from the frequent comparison between the rarity of the flowering of this tree (udumbara) and the rarity of the appearance of Buddhas. See e.g. Vol. 1, p. 90.
5 The comparison in the text is expressed by the simple expedient of setting the two statements side by side, and negativing the second. Thus dīnapān मुहृदेयः . . . saukhyam labhaya, "he could throw himself and win safety" . . . na aśāboḥ kuṭihā, "(but) not having done unkind things." At first sight the negative clause would seem to be conditional in force, i.e. that a man could perform dangerous deeds in safety if he had not been unkind to the Buddha. But the interpretation offered in the translation is more appropriate to the context than to see here an allusion to the miracle-working power of faith. His son is concerned with warning Māra of the dangers consequent upon attacking the Bodhisattva.
thoughts. For the great Leaders of Caravans\(^1\) are hard to assault. My father would emerge discomfited, wretched, in misfortune, in ruin, in rags from the dust-heap.

"But as for those who beget love and reverence for him and those who go to his refuge, they all, ere long, leaving this plane of woe, will attain agelessness and grieflessness."

Then Janisuta,\(^2\) of great understanding, brought bright and charming flowers in his hands and showered them on the choicest Being in the whole world. He said to his father (334) "He could reduce all thy army to ashes.

"As when a blind man, having got a treasure, would have no joy because he could not see it,\(^3\) so having known\(^4\) him who is greatly worthy of offerings, thou, Son of Sloth, dost breed distrust of him.

"As a foolish man who, when a shower of gold in pieces the size of a dice rains upon him in his house, should be incensed and go out, saying, 'I'll be killed,' just so is my father who will not abide the Great Seer.

"As a man who, having gained a mansion of sandal-wood, sweetly-scented, bright and lovely, should step out of it and fall into a pit, so is my father who will not abide the Great Seer.

"As a man who should rise up from his seat in a bejewelled, bright and radiant mansion and, going out, should fall into a trench of burning coals, so is my father who will not abide the Great Seer.

"As a man who, having got a palace of Jambunada gold, bright and beautiful, should wander forth and fall into the sea, so is my father who will not abide the Great Seer.

"As a man who should take off his necklace of gold (335) from his neck and wear a copper one when he goes abroad, just so, Son of Sloth, having known the Seer who is worthy of offerings, thou dost breed distrust of him.

"As a man who should refuse a goblet of ambrosia and in his folly drink a goblet of poison, just so dost thou, having

known him who is greatly worthy of offerings, in thy sloth, breed distrust of him.

"As a man who, having bright dark-blue eyes, should himself pluck them out, so dost thou, Son of Sloth, having known the Sage who is worthy of offerings, breed distrust of him.

"O Mara, guard thy mindfulness. Accept this fair celestial string of pearls,\(^5\) which illumines the quarters of the world with its radiance. Do not, father, breed distrust of him.

"(See) how he with his bright beauty lights up this whole world, pervading Meru and Great Cakravāda; how he is like a mighty rock in mid-ocean.

"(See) how he, standing at the foot of the tree has outshone the devas on Sumeru summit. It is not through pursuing sensual pleasures that he stands there. O Son of Darkness, do not breed distrust of him.

"There is, father, no being in the three worlds (336) who can be as virtuous as he. As the lord of light that can not be looked at, so is the Sage seated at the foot of the bodhi tree.

"Like the Conqueror Kārabucchaṇḍa who sat at the foot of the tree irradiating the four quarters, so is his body covered with the marks of excellence. Do not, father, breed distrust of him. "And he, the World-saviour who was named Konāka and who with his clear sight dispelled the darkness and irradiated the quarters with his glory, sat here at the foot of the tree. And he who was named Kāśyapa, all-seeing and worthy, sat here, and woe be upon a hero to the supreme enlightenment.

"They who in auspicious kalpas were saviours of the world, having attained enlightenment, who were sages, devas of devas, of old sat here at the foot of the tree and woke up as heroes to the blest\(^6\) supreme enlightenment.

"Four thousand Conquerors of old sat here at the foot of the tree, the lord of all that grows. Future beneficent saviours of the world, also, will here attain the noble supreme enlightenment."

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\(^1\) Sārthaṅkā, sc. Buddhas.
\(^2\) Another son of Mara, apparently mentioned only here.
\(^3\) "There would not be joy in it not being seen," apāyamāne na bhaveya toṣa.
\(^4\) It is strange that Senart should have read doṣa here for toṣa, which suits the context and is the reading of at least one MS.
\(^5\) "Received" labdhava.

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\(^1\) Apacinohi. Cf. Pali apacināli in the second of its two senses, when it = apacayati.
\(^2\) I.e. the Bodhisattva.
\(^3\) "Surpassed," abhīhāvi, aor.
\(^4\) Budhyanśi, aor. 3rd. sg. Cf. budhyanṛṣṭ in the next verse.
\(^5\) Siva.
and continued to nourish his jealousy and wrath. Being evil-minded and infatuated he bred his mistrust still more. 

Arming hundreds of kōṭiṣ of his followers, Māra prepared his great host. Eager then to frustrate the enlightenment, in his folly he nourished his evil thoughts.

Thousands of nayutas of kōṭiṣ of Yākṣas, Nāgas, Asuras, men and Mahoragas, and sons of Gandharvas, powerful and strong, approached the tree, the lord of all that grows. With a huge and dreadful rock in his hands (339), armoured and mailed, most frightful of aspect, Māra hurled his lightning and threw a thunderbolt as he advanced to the noble lord of trees.

Carrying swords, arrows, hatchets, knives and sharp-edged razors, with banners flying and with shouts of triumph they advanced against the Lion (and) against the lord of trees.

Lions and tigers, horses and elephants, oxen and bulls, asses and other equine creatures, and serpents stretching out their venomous fangs advanced against the Bodhisattva.

Others carried huge firebrands in their hands; their heads were all lit up, their forms distorted, appearing flat and broken of nose. Māra's army stood at the foot of the bodhi tree.

There were thousands of chariots near the bodhi tree, with banners and flags and joy-drums, glittering with their network, and making clear music. For there were joy-drums at the top of the standards, too.

Thirty yojanas all around swarmed with thousands of terrible Yākṣas. Above in the sky, too, in all directions (340) were Yākṣas of most frightful aspect.

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1 Varanāmadheyo. We should expect ā̄heyām to agree with gāthām. No work of this title, 'Great Mindfulness,' is otherwise known. Senart in his Index refers to Vol. I, p. 199 (text), but the word mahaśrī in these would seem to be a common substantive, simply 'great mindfulness' (Vol. I, p. 157), and not necessarily any particular embodiment of 'dōkma.'

2 Apparent̄ly mentioned only here.

3 Lacuna of the second pāda, and the first being left an imperfect sentence or clause is left untranslated.

4 Dīśa for dīś or dīśām.

5 Tām = him, sc. Māra.

6 Čālīśam, act. (caus.) inf. in pass. sense. But munim, which is in apposition to mahāmā, is acc., or else the m is an insertion to avoid hiatus.

7 A saddhāika, 'unbelieving,' a half-Pali, half-Sk. formation from traddhā, cf. Pali pres. part. saddhāna. On p. 330 (text) occurs the Sk. form aśraddhāhāna.
Grasping his whetted and sharpened knife the Son of Darkness advanced a furrow's length, and out of his evil heart he thus spoke to the Bodhisattva. "Arise speedily from thy seat," said he.

"Thirty yojanas all around are swarming with thousands of terrible Yakṣas. Thou canst not, monk, escape anywhere. To-day, I shall rend thee as I would a stalk of reed."

Then did the Bodhisattva give utterance to a speech that was perfect, gentle and sweet-sounding. "Though all these beings be Māra's creatures, they cannot stir a hair of mine."

[Māra replied:]

"Thou art all alone, Monk, as thou standest at the foot of the tree. Thou hast no host like this of mine. Through whose power should Māra's army not be able to stir a hair of thine?"

[The Bodhisattva replied:]

"In charity, in morality, in forbearance, in energy, in meditation, in the highest wisdom, and in infinite becoming for many kotis of kalpas, there is none equal to me in all the world.

"Abiding in love and in compassion (341), living the life that leads to enlightenment for the sake of men, when I have awakened to enlightenment I shall win a Buddha's knowledge and I shall set men free.

"In my former lives, O Son of Darkness, I was of flawless virtue for infinite yuyutas of kotis of kalpas, steadfast, unbreakable as a diamond. I am he that to-day will attain the noble supreme enlightenment.

"However great thy army be, O Son of Darkness, and though all of them be under thy control and authority, though they stand in armed ranks like Cakravāla's range, they cannot stir a hair of mine.

"Outward signs are devoid of reality; my vow has been made clear. In me there is no awareness of being... no awareness of Māra, nor of harm, and as I am thus conditioned, thou hast no power over me, thou evil one.

"I have no awareness of form, nor of sound, nor of taste, nor of smell, nor of touch. As I am thus conditioned thou canst not do aught to me, Māra.

"I have no awareness of the skandhas nor of the elements. But I have made clear my awareness of what is within. As the firmament is without existence, so is the nature of all phenomena."

(342) Then the Bodhisattva with his bright and webbed right hand struck the ground. The whole world quaked six times and there was a fearful roar.

As if a man should take and beat a clear-sounding vessel of metal, just so did the whole world resound when the Bodhisattva struck the earth.

Māra's host became terrified then, and in their panic they fled for many a yojana, nor cast a look in any direction, when they saw the Buddha like the king of rays.

Some flew over the ground in their chariots, like clouds rumbling in the sky. Like elephants floundering in the sea, so were all Māra's stricken hosts.

Devas showered celestial flowers and poured down powder of sandal-wood. Spreading over thirty yojanas all around they sprinkled flowers of the coral-tree on the Bodhisattva.

Thousands of devas in the sky waved saffron garments; some threw strings of pearls; others praised him in verse and song, while the discomfited Son of Darkness brooded in silence.

After a full seven-days the ill-starred host of Māra had, blinded and ignorant of direction, with difficulty reached the verge of a wood, while the Buddha shone like the king of rays.

Hundreds of chariots were dashed to pieces against one
another, and now they saw the great earth heaving. They fashioned for themselves changed bodies, and assailed the noble lord of trees. But they did not achieve the forms of the heroes of old, they were all forms cowed with fear.

Like a bird with broken wing on the ground, so lay the Son of Darkness on the surface of the earth. For a full seven-days he, with his might and his host, bewildered and dazed, had not the strength to move.

The devas assuming material form, all in harmony and thrilled with joy poured down a stream of sandal-wood powder, the size of a dice, celestial and rare. Devas in the sky raised up thousands of nayutas of kotis of flags. (344) The Buddha-field was filled with banners and streamers, when the Bodhisattva struck the ground.

Celestial music fell on the air, and there were celestial choruses of devas: devas in the sky poured down a rain of flowers, when the Bodhisattva struck the ground.

And all the trees that grew on the earth blossomed with flowers of an infinitely pervading scent. "Empty are all external signs; my vow has been made clear." Such was the spontaneous cry he made.

In the deva mansion that stands above the clouds, in the Nāga's mansion in the sea, and in the strongholds of the Asuras there were entrancing sounds when the Bodhisattva struck the ground.

When the Bodhisattva shed forth the rays from the palm of his good and bright hand they fell on the whole world, excepting the hells, the world of the brutes and Yama's worlds.

When they saw the earth quaking, kotis of Māra's followers fell to the ground. They saw the Sage who had achieved enlightenment like a thousand moons in the sky.

1. Pāṭhyātu i.e. pāṭyā, m. 3rd sg. for pl. + tu. One MS. has pāṭyāntu, which is impossible here.
2. Pūrṇānta rāpam.
5. Senart, seems to misunderstand this passage. He takes śapetavā, "excepting," to mean "leaving," and supplies as the subject of prāparitā, "fell on," satavā, "beings." Hence his translation, "alors quittant les enfers ou la condition animale, les êtres, du monde de Yama, revinrent dans tout l'univers."

(345) One after the other they strove to rise, but all the more were they stretched out on the ground. Like gaily-coloured clothes thrown from the sky, such, then, was Māra's host.

The noble Bodhisattva, without a tremor, rid of fear, an incomparable field of merit, who had of old practised the noble highest dharma, shone in the world like the king of rays.

"This is ill," (declared he), "this is the arising of ill. This is the cessation of it and the best Way. When this exists, that appears; when this is destroyed that disappears.

"Ignorance is the cause of the make-up of coming-to-be. This becomes the cause of consciousness. Because of consciousness there will come to be individuality. This becomes the cause of the six faculties of sense. These six faculties of sense thus result in contact. And contact will become the cause of the feelings. He who feels becomes avid with craving. Because of craving there comes to be grasping.

"Because of grasping men pass from one life into another. Hence there come to be birth, old age, death and sickness. (346) Sorrows come to be, and lamentations, troubles, ill, and despair."

When the Bodhisattva had investigated the dharma of

1. The Pratītya-samutpāda (paṭicca-samutpāda) formula shows some interesting variations here when compared with the expression of it in other texts, including the Mahāvīra itself (see p. 267 f.). Instead of avyāpārayata samutpāda (avipāyata paccayata samkhāra) we have avipāya hetu bhava-samkhāra-sāyaya. Similarly spaṁsa (phassa) is the hetu of the vedanā. The causal relation is expressed in other instances by prātyaya (paccaya), and in two instances this is used substantially as a predicate, whence it appears to be regarded as a synonym of hetu. In another instance prātyaya in the ace. is used as the final member of a compound, with adverbial force, "because of," "as a result of," "conditioned by," etc., as hetu is in two instances.
3. Jāna, a synonym for viśākha, which is used to resume the "chain" in the next line. The use of this synonym would seem to emphasise that viśākha, although rendered by "consciousness," is not a merely passive condition but represents the activity of the embryo life in getting acquainted with things. But this activity is too elemental, as yet, to be called "cognition," which is sometimes used to render viśākha.
4. Dhana.
5. Nāmarūpa, "name-and-form."
6. Śaḍayatana, "the six controls (of the senses)" for the usual śadāyatanā, see p. 268, n. 2.
8. Bhavatī samāsaranī.
9. The text has dyās, which Senart prints with a (?). It leaves the line one syllable short. Read vajīśa, the usual term in this formula.
Again, monks, when the Tathāgata had awakened to the unsurpassed perfect enlightenment, for a full seven-days he sat alone cross-legged. Then devas of earth, devas of sky, Caturmahārājika devas, Trāyastrimśa devas, Yāma devas, Tuṣita devas, Nirmāṇarati devas, Paranirmitavasāvartins devas, Mahābrahma devas, Brahmā devas, devas who were priests of Brahmā, Ābhā devas, Parittābhā devas, Apramāṇābhā devas, Abhāsva devas, Subha devas, (349) Apramāṇaśubha devas, Subhakṛṣṇa devas, Vrihatphala devas, Avrīha devas, Atapa devas, Sudrīṣā devas, and the Akanīṣṭha devas, for a full seven-days honoured, revered, worshipped, and adored the Tathāgata on his noble bodhi throne. And for a full seven-days the whole universe of three thousand worlds became one vision of splendour.

On that occasion the Exalted One uttered these verses:

For a full seven-days the perfect Buddha, the monument of koṭis of them, hundreds of nayutas, but one cannot tell the lustre of the Conquerors.

"It might be possible to know the system of three thousand worlds up to the highest heaven, the whole earth, trees, wind and fire, (348) and count the grasses, creepers, herbs and seeds, but it is not possible to dim all the lustre of the Buddha."

"It might be possible, by piercing the firmament a hundred or a thousand times, to determine the highest point of the sky and all the hundreds of four-quarters, but it is not possible to dim all the lustre of the Buddha."

"It might be possible to count all beings, the hair on their bodies and the hair on their heads, and their bodies, those which have been and those to come, but it is not possible to dim the lustre of the Conquerors."

"Beings who have heard of such great worth as this, will devoutly remember the Saviour of the world. Ease will be theirs when they have left the spheres of woe, and ere long long enlightenment will be honoured of them."

1 Pratītyadvaram.
2 Literally 'the shout the knowledge of which was fixed' or 'knowledgeable shout.'
3 Pāṇḍrāpta, or 'had won perfection.' See p. 397, n. 3.
4 Literally 'the element of being.'
6 Sarvāvanti, fem. of sarvāvant, BSk. = Pali sabbāvant.
THE MAHĀVASTU

of the whole world, after awakening to the supreme enlighten-
ment did not rise from his seat.

Thousands of kotis of devas assembled in the sky, and for
a full seven-nights poured down a shower of blossoms.

Blue lotuses, red lotuses, campaka,1 and white lotuses,
lovely, thousand-petaled and brilliant, did the devas pour
down.

And Māra was then confounded and with his staff he wrote
on the ground, "Vanquished am I by the deva of devas,
by the mighty Śākyan lion."

The Trāyastrireśa devas, the Yāma devas, the Tusita devas,
the Nirmāṇarāti2 devas, the Paranirmitavāsavarin devas,
devas who still abide in a world of sensuous delights,

Scattered in the sky celestial showers of blossoms, red sandal-
wood, celestial aloe, and campaka. The Buddha-field
blossomed with a rain of flowers the size of a dice.

Thousands of kotis of Brahmas assembled in the sky
poured down a fine powder of celestial red sandal-wood.

With the devas of earth were self-luminous Suhddhavāsā
devas; every place, from one quarter to another, swarmed
with devas.

The fire was filled with sunshades, flags and banners, (350)
as they paid highest honour to the glorious perfect Buddha.

A rich radiance was shed wherewith the Buddha-field was
suffused. The highest parts of the world systems became the
colour of fire.

The hells became tranquil everywhere in the Buddha-field;
burning coals were cooled, and the denizens became happy.

Those beings in hell who had worked out their hellish
penalty of woe were forthwith reasserted among the devas.

1 See Vol. 1, p. 172, n. 4.
2 Tāpi, in the text. But the reading of one MS., tāpi(ta), would seem
to confirm Kern’s statement (S.B.E., xxxi, p. 25, n. 1) that "the form tāpi
given in the dictionaries as an epithet of Buddha is but a misread tāpi,
and further that this is radically the same with Pali tāti (tādin)." Burnouf
derives it from a supposed Sanskrit tāyin, and translates it by "protector"
(ibid.). But the identification with Pali tādin, "such," "of such good
qualities" easily explains the use of BSk. tāyin, in the sense of "so great," "mighty," etc. The word tāyin occurs elsewhere in the Ma., three times, for
example, immediately below (p. 351, text). It is especially frequent in the
Lotus.

The word nirmitehi, as the next are denoted by Paranirmitā.

THE SECOND AVALOKITASUTRA

In Saññīva, Kālasūtra, Taṇana, Pratāpana and Raurava
the fire was quenched by the rays of the Saviour of the world.

In Avici and in Sanghāda and in the separate hells,
everywhere was the fire quenched by the rays of the Saviour
of the world.

In all the separate hells that are in the world-systems, the
fire was quenched by the rays of the Saviour of the world.

Those who in the sphere of the brutes were wont to feed on
harm to one another.

The bodhi tree was adorned with sunshades, banners and
flags, and covered with minarets3 fashioned by devas.

All around on the ground away froma the bodhi throne
were stumps of trees, thorns, potsherds, gravel and pebbles.

But the bodhi throne was surrounded by bejewelled ground
which the devas of the Buddha-field had fashioned here.

(351) Thousands of devas stood on the ground carrying
the devas of the Buddha-field had fashioned here.

All the ground beneathb was covered with lotuses, the colour
of Jāmbūnada gold, which sprang upa through the power
of the Buddha.

And the beings who were diseased, afflicted and helpless
became whole and happy, bathed in the rays of the Buddha.

Those blind from birth gained sure sight and were able
to see things. They spoke to one another of the mightyc one
who had gained enlightenment.

Passion, hate and folly were allayed when enlightenment
was won by the Śākyan Lion, the great Seer.

Palaces and fair mansions, gabled and delightful, all turned
towardsd the mighty Bodhisattva.

All men and women and Kinnaras in the Buddha-field
turned towards the mighty Bodhisattva.

1 Pratyeka.
2 Kuśagareha, or "by gabled buildings." Nirmātā, "fashioned," is for
nirmiṣṭi, etc.
3 Heṣṭa, "below," but it must have here the modified meaning given
in the translation.
4 Dīpamakara.
5 Heṣṭā. Pali for heṣṭa.
6 Udātta for udgataki. Cf. n. 1.
7 Tāyin. See p. 318, n. 2.
8 Tālomukha.
Devas, male and female, deva sons and beautiful deva maidens all turned towards the bodhi tree of the great Seer.

Nāgas, Gandharvas, Yakṣas, Kumbhāṇḍas and Rākṣasas all turned towards the bodhi tree of the great Seer.

Young boys and young girls, lying abed or sitting down, all stood and faced; towards the bodhi tree of the great Seer.

All gems of precious stones, celestial and rare, (352) ornaments of devas, turned thitherwards.

The jewels of Nāgas, Yakṣas, Piśācas and Rākṣasas all turned towards the bodhi tree.

Anklets, bracelets and armlets turned towards the place where hung the saffron garments of the Buddha who had won enlightenment.

Men's strings of pearls, and lovely necklaces worn round the neck, and the adornments of human beings turned towards the immovable bodhi tree.

Strings of pearls, brilliant ornaments, earrings of gems, chains of gold and signet rings turned towards the immovable bodhi tree.

All the inconceivable beings in the Buddha-field, wittingly or unwittingly, turned towards the immovable bodhi tree.

Cool winds, fragrant and delightful, blew all around the buddha-field of the Mighty One who had gained enlightenment.

All the devas in the Buddha-field, Nāgas, men, Asuras, Kinnaras, and Yakṣas gazed upon their Guide.

Carrying censers, and all made happy by him, they worshipped the Light of the world as he stood on the bodhi throne.

With their joined hands uplifted they adored him and extolled him in verse. (353) They paid worship to the Buddha as they stood near the bodhi throne.

All beheld him seated there, the light-bringing Saviour of the world. No one perceived him standing at a distance, even of a fathom's length.

No one in the world saw the Buddha from behind, but all the quarters saw him face to face.

No one saw the Guide of the world from the left or from the right, but all saw the great Hero, straight in front.

Forthwith incense was burnt in the Buddha-field, and all the farthest ends of the Buddha-fields were filled with its scent.

It is not possible to count all the kotis who saw the glory of the Buddha as they stepped towards the bodhi tree.

Grass and wood, herds and trees, all were turned towards the bodhi tree of the great Seer.

Who, having heard of such marvellous signs displayed by the Guide of the world, would not be glad? Who but a minion of Māra?

All the glory that was the mighty Buddha's when he won enlightenment, could not be declared, even in the words of one gifted with magical powers of speech.

When those who saw the perfect Buddha as he stood on the bodhi throne and worshipped him, heard of the signs they were glad because they understood.

And monks who are firmly established in morality will feel a fine rapture when they have heard this sutra.

(354) There will be joy for those who are endowed with forbearance and a gentle disposition, who are active of body and mind, and are desirous for knowledge of the Buddha.

There will be joy for those who, awake to the supreme enlightenment, comfort men by saying that they will deliver them from liability to re-birth.

There will be joy for those who have honoured previous Buddhas, best of the twice-born, when they hear this sutra of the great Seer.

Those who refreshed the needy with food and drink will do reverence to the Buddha when they hear this sutra.

1 The plural is remarkable here. It can only be a touch of poetic exaggeration. For each Buddha had one, and only one, Buddha-field. See Vol. 1, pp. 95 ff.
2 *Idrīśānādharṇa.*
3 Or "of one speaking with magic," riddhi bhāṣatas.
4 Literally, "body of morality," sthānakhandha. Pali sīla khandha. "all that belongs to moral practices, body of morality as forming the first constituent of the five khandhas." (P.E.D.) These khandhas, which the Pali texts enumerate as three, sthānakhandha, samādhi, pātab, or as five, by adding rūpaddhatu- and viññāna, are to be distinguished from the five khandhas (shabdhas) or "elements of sensory existence." (See Vol. 1, p. 58, n. 3.)
5 *Mociṣyā japadudāta* following the suggestion of Senart's that by supplying *iti* (understood) these words will be the actual words spoken by each, "I shall deliver," etc.
6 *Dvajasaṅgatama,* a strange epithet of the Buddhas. Possibly it should be emended into the more usual dhvajaṣaṅgatama, "best of bipeds."
Those who succoured the poor with their wealth will do reverence to the Buddha when they hear this sūtra. Those who of old reared fine topes to the Buddhas will rejoice when they come to know the fairest palaces\(^1\) of all.

Those who of old\(^2\) maintained the true dharma of the Saviour of the world and renounced gain and reputation will rejoice.

Those whose lives are no more to be re-compounded\(^3\) and who are rid of karma that demands requital, the beloved\(^4\) of the Saviour of the world, will render him great honour.

There will be rapture for those who, having seen the benevolent perfect Buddha, the Best of bipeds, will render him great honour.

There will be rapture for those who, having seen the Lion, the great Nāga, the monument of the world, will do him great honour.

(855) There will be rapture for those who, eager for knowledge of the Buddha, will render honour to the banner of the Saviour of the world.

There will be rapture for those who, having seen the Buddha, the light-bringer, the invincible, will render him great honour.

There will be rapture for those who, having seen the god Guide, the Light of the world, will revere him with infinite honour.

There will be rapture for those who, when they see the two Saviours of the world, the Tathāgatas named Kusuma,\(^5\) will revere them.

There will be rapture for those who, when they see Maru, the perfect Buddha, Best of bipeds, choice of speakers, will revere him.

There will be rapture for those who, when they see Puṣpa, supreme Buddha, Best of bipeds, will pay him the highest homage.

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1 Reading, with one MS., prāsādā for prasādā. "Palaces" here, of course, denoting the truths of Buddhism, much in the same way as ratana, "jewel," is used. Besides, prasādā seems required to form an antithesis to cetiṇḍā.

2 Puluvan = pārāman.

3 Aṣamśhrātāyūṣ, "whose life is uncompounded," i.e. with no saṃskāras to condition or cause another rebirth. Cf. aṣuṣaṃskāra, Vol. 1, p. 99, n. 1.

4 Orasa, Pall. Sk. aurasā, "being in the breast." (urt.)

5 These future Buddhas seem to be alluded to only here.

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There will be terror for those who, being avaricious, setting value on reputation and relying on false knowledge, hear this sūtra with little heed.

There will be no distress for those who, though they delight in society\(^1\) and dwell amid the crowd, have heeded the seclusion of the Buddha.

Even the immoral, when they have heard the Buddha speaking thus, will turn to the Light of the world, and render him eager reverence.

There will be joy for the future valiant and blessed Bodhisattvas who have been proclaimed by the Buddha.

(856) Those who will never lapse from knowledge of the Buddha will be blessed, when they hear this sūtra.

Those who, trained with submissive minds in knowledge of the Buddha, have revered, honoured and worshipped former Buddhas, choice beings and lords of men, will be enraptured when they hear of the beauty\(^6\) of the Best of Men.

And those who are perfectly and entirely pure, endowed with hundreds of kūtis of good qualities; those who, rejoicing in the Sugata's teaching, uphold\(^7\) the dharma when it is breaking up.

And those who are constant and devout,\(^5\) and are not scurrilous and loose of talk,\(^8\) nor given to pride, will be enraptured when they hear of the beauty of the noble Conqueror.

Those who do not forsake the knowledge of a Buddha; those whose peerless, infinite enlightenment is without a flaw, and those who abide in unremitting devotion, will be enraptured when they hear of the beauty of the noble Conqueror.

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Monks, when of old the Tathāgata was living his career as a Bodhisattva, he rose above the world through being endowed

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1 Sangemikā, BSk. and Pali.

2 Reading, with the MSS., varanam for varo; and so twice below on the same page.

3 Dheṣi, "habitual" aorist, 3rd sg. for pl.


5 There is a lacuna before anubaddha, which is evidently the final member of a compound word. The translation adopts Senart's suggestion that the compound can be restored by reading evam-anubaddha.

with four moral states.\footnote{Catuṣṭhi dharmah samanāgata.} What four? Flawless morality,\footnote{Śīlaśankhāra. See p. 321, n. 4.}  a heart benevolent\footnote{Hita.} to all beings, and a heart devoted\footnote{Ohita, Pali. BSk. generally has avahita or apahita, but the Mhu. has ohita. Both hita and ohita are, of course, from the same root dhā.} to all beings. Endowed then with these four moral states, monks, the Tathāgata, when he lived his career as a Bodhisattva, attained an omniscience of this kind.

Then, on that occasion, the Exalted One uttered these verses:

\begin{quote}
Morality is the best treasure in the teaching of the Saviour of the world. Neither gold nor silver is the wealth extolled by the monk.

Let him who stands faithfully by the Master’s teaching honour morality. The immoral man is driven far away; he is not a disciple of the Buddha.

The Best of bipeds, the Saviours of the world, the great Heroes, who are endowed with the thirty-two marks, look upon those who have kept their morality flawless.\footnote{Dwelling in his forest home, zealous for love and morality, valiant and at ease—this is the treasure of the recluse.}

Desiring little, and content with little, valiant and self-composed, conscientious and scrupulous—this is the treasure of the recluse.

For all monks are truly moral when they have broken the ensnaring net of craving and developed the seven bodhyangas—this is the treasure of the recluse.

The sage with no passion for existence develops the void and the calm; manifold ills have no reality for him—this is the treasure of the recluse.
\end{quote}

\footnote{\textsuperscript{3} The second is lost in a lacuna, though one MS. retains the ending citratāya (sic for citratīya).}

\footnote{\textsuperscript{4} Hita, Pali.}

\footnote{\textsuperscript{5} Ohita.}

\footnote{\textsuperscript{6} The construction here is awkward. The words pālīyanti rakṣātāvā do not readily give the above translation, although the context seems to demand it. Senart can only construe by taking pālīyantī to be passive. But even then the construing into "they are seen to have kept" (or "as having kept") is by no means certain.}

\footnote{\textsuperscript{7} Utsuka, Pali ussuka.}

\footnote{\textsuperscript{8} hirt-ottappasampanna. For ottappa see Vol. 1, p. 87, n. 1. Hirt and ottappa are often associated. See P.E.D. for references.}

\footnote{\textsuperscript{9} See p. 142, n. 3.}

\textsuperscript{1} This stanza is identical, word for word, with one at II. 67, except that the latter has viṭṭalābhā for citta, and this reading has been adopted here also. Cf. S. I. 126, where cittam is probably to be emended into viṭittam.

\textsuperscript{2} Literally, "made bright by morality," śīla sobhita.

\textsuperscript{3} Dadamo na višrayati. But the correctness of the text may be doubted, especially as, by strict monastic rules, a monk would have nothing to give. Apart from dadamo, it might be possible to render "the monk is made to shine by his morality (and his light) is not dimmed" (vihanyati). Miss I. B. Horner, however, makes the interesting suggestion that the virtuous monk’s charity or gift is that of dharma. She cites A. 1. 91 and II. p. 98, where two kinds of gifts are specified, that of material things and that of dhamma.

\textsuperscript{4} Dāgha, a Prakrit form, according to Senart, for dāha, Pali dāha. See his note Vol. 1, p. 388.

\textsuperscript{5} "Goes to," gacchati.
THE MAHAVASTU

into too much affection which leads to the bourne of ill.3

(359) The moral man has few desires and few cares, but is content with virtue. He wins concentration quickly and goes on to win serenity.3

With his morality guarded the monk becomes confident; nor is he blinded when he has seen the disciples of the Conqueror.

For the monk who has made his morals clean can, being self-possessed and mindful, recollect his former lives during thousands of kotis of kalpas.

It is as a result of his morality that the great Hero, the monument of the whole world, can observe the Brahman-world. Through his pure morality his deva-eye is made clear. No place anywhere in the Buddha-fields is beyond his range of vision.

With morality well attained, the infinite Tathāgata, the Guide, knows the passing away and coming-to-be of all beings. The moral man will fare through the world alert and energetic; it is not hard for him to get to hear the pleasing sound of the Buddha's name.7

The moral man becomes dear and pleasing to men, everywhere honoured, revered, and esteemed, pure of heart and sinless.

THE SECOND AVALOKITA-SūTRA

Through his pure morality a man can see one passing away to the highest brilliant mansion, the resort of throngs of Apsaras.

Through his pure morality a man can see one passing away to the bright peak of Sumeru, the abode of the Trāyastrīṁśa devas.

Through his pure morality he can see the Yāma devas, and that celestial city which is crowded by Apsaras.

(360) Because of his perfectly pure morality he sees the Tuṣita devas; he sees their bright bejewelled mansions.

Because of his perfectly pure morality he sees the Nirmāṇarati devas, the devas (named) Sunirmīta, makers of their own adornments.8

Because of his perfectly pure morality he sees the shining Paramirmitavasavatī devas standing in their own mansions. Because of his perfectly pure morality he sees the abode of Māra, covered with a canopy of jewels and crowded by throngs of Apsaras.

Through fixing his mind on morality he sees the Brahman devas and their mansion of Jāmbūnada gold begirt with jewels.

The moral monk sees the devas in Brahman's train, and the devas who are his priests, standing in their mansions. The moral monk sees in their mansions the devas who are Brahman's attendants and the Mahā-Brahman devas. Endowed with morality he sees the Abha devas and their magnificent bejewelled mansions. The moral monk sees the powerful Śubha devas, the Subhakṛṣṭa and the Apramāṇābhā devas. Through keeping his morality pure he sees the Parītāsūba devas, and thousands of devas standing in the material world.

1. Literally, "on," loc. case.
2. With allusion to the meaning of the name Nirmāṇarati, "delighting in their own creations." Sunirmīta was the name of a king of these devas (see Vol. I, p. 165, n. 4). He is here, as usually, styled devaputra, "deva-son." But the distinction between deva and devaputra seems hardly worth while making, as even the highest devas are sometimes called devaputras. The distinction has been generally ignored throughout this translation. The pluralising of the names and persons of devas is a feature of Buddhist literature.
3. Māra here is not so much the "Evil One" of Buddhist theology as one of the sammaitdevi of the conventional religion.
4. See p. 294, n. 5.
5. Brahmāpārśva.2
6. Prāśādām gacchati.
7. Literally, "his eye is not destroyed," na tasya kanyate caṣṭam. The explanation is obscure, unless the allusion is, as the sequel would seem to show, to his being able to see more than the objects immediately around him.
10. Literally, "the Buddha-sound is not hard for him to win," na tasya dullabho bhūti buddhāgūḍha. Cf. V. 2, 155, ghoṣo ṗt kha eso dullabho lokasmin yaḥ tām buddho buddhā ti.
12. The moral monk sees the powerful Śubha devas, the Subhakṛṣṭa and the Apramāṇābhā devas.
13. Through keeping his morality pure he sees the Parītāsūba devas, and thousands of devas standing in the material world.
14. Endowed with morality he sees the Abha devas and their magnificent bejewelled mansions.
15. The moral monk sees the powerful Śubha devas, the Subhakṛṣṭa and the Apramāṇābhā devas.
16. The moral monk sees the powerful Śubha devas, the Subhakṛṣṭa and the Apramāṇābhā devas.
17. Through keeping his morality pure he sees the Parītāsūba devas, and thousands of devas standing in the material world.
18. The moral monk sees the powerful Śubha devas, the Subhakṛṣṭa and the Apramāṇābhā devas.
Through his perfectly pure morality he sees the Vrihatphala devas, the Ayruha devas, the Atapca devas, the Sudarśana devas and the Sudarśana devas. (361) Through his perfect morality he even sees the Sudhāvāsa devas.

The monks who have kept their morality shining see those who have passed entirely away there as fire has been quenched by water.

He who has the marks of distinction was always unblemished in morality in his former lives. Thus he comes to be the Daśabala, the Master, and his body sparkles with the marks of excellence.

Always alert in morality and in concentration did the Conqueror fare for countless kalpas in the past. So does he become the lord of dharma in the world, like as the sun is the lord of light.

Thus practising pure morality for infinite countless kalpas, the Sugata is adorned and shining with the marks. From his mouth blows the scent of sandal-wood.

Ever keeping in view these good qualities and guarding the morality commended by the Conqueror, abide in the forest with exultant hearts. Those who honour the excellent Sage are exalted.

The Buddhas seen of old were Caravan-leaders, who had stilled their passions, were revered and honoured and self-dependent. (362) They begat the desire for the noble enlightenment. When they heard of these good qualities the Bodhisattvas were exultant.

Again, monks, the Tathāgata is pure in morality, in concentration, in wisdom, in emancipation, in the knowledge of emancipation, in forbearance, in sweetness of disposition, in love, and in compassion. And, monks,² the Tathāgata being thus perfectly pure, it is not possible to determine the merit of him who shall render him honour with flowers, garlands, perfumes, flags and banners, music, and ointments. His body of merit cannot be exhausted otherwise than by one of the three careers³ until the end of it comes in Nirvana. And why? Because, monks, as the Tathāgata is infinite in all good qualities, so, monks, offerings made to the Tathāgata are infinite, unending, inconceivable, incomparable, immeasurable, illimitable and ineffable. Again, monks, it is all the same if one shall worship the Tathāgata when he is still living and shall revere him, esteem him and honour him with flowers, perfumes, garlands, sunshades, flags, banners, music, incense, ointments, food, drink, carriages and clothes, or if he shall honour him when he has utterly passed away by laying over him a wreath of mustard flowers.⁴

And on that occasion the Exalted One uttered these verses⁵—

_He who, having turned his thoughts to enlightenment for the sake of all living things, reverentially salutes the tope of the Saviour of the world, becomes everywhere in all his lives as he foars on the way to enlightenment, mindful, thoughtful, virtuous and assured._

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1. Bhikṣo, not voc. sg. for pl., but more likely a Prakrit form of the plural bhikṣavah. The form is used four times in this short prose passage, among about an equal number of the regular plural form.

2. I.e. the three yānas of Mahāyāna Buddhism—trāvahayaṇa, pratyeke-buddhayāṇa and Buddhayaṇa.

3. Literally, 'as long as Nirvana the end of it is not,' yāvanti parinirvāṇaṃ tasya paryantah.

4. Reading sassyaphulla for "phala "mustard-fruit ".

5. These verses contain some passages practically identical with passages in the Avalokita-sūtra quoted by Śaṅdive in Śikṣā-saṃcaya (pp. 298 ff. ed. Bendall, pp. 270 ff. trans. Bendall and Rouse). This fact coupled with the similarity of the subject shows that both Śaṅdive and the Mhvu. were quoting from a work which at one time circulated under some title like Avalokita-sūtra or Avalokana-sūtra. But the Mhvu. shows far greater elaboration of detail, and we may accordingly go further than Wintenitz (History of Indian literature), who says (Vol. 2, p. 245 n.) " though the text in the Śikṣā-saṃcaya agrees in the main with that of the Mahāyāna, there are nevertheless such striking divergencies of particular passages, that it cannot possibly be an extract from the Mahāyāna," and say, rather, that in the Mhvu. we have a much enlarged version of a work which retains more of its original character and scope in the version quoted by Śaṅdive. The other two extracts in the Mhvu., (that called here " the first Avalokita-sūtra") and in the Śikṣā-saṃcaya (pp. 89 ff.), respectively, have nothing in common.

6. Abhipradhāśīnām karoti, lit. " keep to one's right in going round, approaching, or leaving," a form of reverential salutation.
(363) He becomes everywhere in all his lives honoured of devas, Nāgas, Yakṣas, and Rakṣasas, who reverentially salutes a tope.

He avoids the eight inopportune times which I have pointed out, and achieves that one brilliant time when a Buddha appears.

He becomes endowed with beauty, adorned with marks of excellence, blessed with fair complexion, and high-minded.

He who, on seeing the Light of the world, honours him again and again, becomes rich and wealthy, virtuous, and free from envy.

He is not confounded by appearances as he has perceived the unsubstantiality and emptiness of them. He speedily wins trust and is well versed in the dharma.

He is reborn in wealthy and prosperous merchants' families.

He becomes most charitable, brave, freely generous, and not miserly.

Whatever distinguished magnificent families there be in Jambudvīpa, amongst them is he reborn as a hero; he avoids base families.

He who has reverentially saluted a tope becomes everywhere an affluent householder, ablaze with splendour and glory, and honoured.

He becomes an affluent brāhman, wise and learned; an affluent noble, wealthy and rich.

He becomes, too, a righteous king, a lord in Jambudvīpa, governing it and the whole mountain-girt earth besides.

He becomes a mighty universal king, a sovereign possessing the seven treasures. (364) Firmly established in his realm he worships the Buddha again and again.

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1 For these four see Vol. I, p. 165, n. 4-7.

2 See p. 358, text (p. 325). The eight inopportune or unseasonable times, akñā (Pali akñā), are enumerated at D. 3. 263. On p. 287 ibid. they are given as nine.

3 Ārāgati, elsewhere in the Mbh., as in BSk. generally, ārāgaditī, a distortion of Pali ārādheti. In Vol. I, p. 132 (text, p. 104, trans.) Senart prefers the form ārādheti in spite of the evidence of the MSS. for the BSk. form. There and elsewhere in the Mbh. the verb has the correct Pali meaning of “to win the favour of.” Here, however, it follows the second meaning of the Pali verb, viz. “to attain,” a meaning due to confusion of ārādheti with ārābhāeti.

4 Anīṣa, partially assimilated to Pali anīṣukhī (Sk. anīṣyu-kā).

5 Dharmeti.

6 Nairātmya, “soullessness.”

7 Sānyāda.
He shall have a celestial lotus-pond full of perfect water, with a floor of golden sand bestrewn with beryl and crystal.

And when, full of wisdom, he has completed his enjoyment of celestial prosperity, he passes away from the deva world and becomes a man of wealth.

In virtue of his root of merit he wins the favour of the Tathāgata. Ardent and watchful he worships the Best of bipeds.

He who has worshipped the Highest of bipeds is not overcome by passion, nor yet carried away by hatred; nor does he ever become infatuated.

When he has worshipped the Saviour of the world he becomes in all his lives free of passion, hatred and folly, and has his faculties under control.

He who has placed garlands on a monument, becomes at all times honoured, for thousands of kotis of lives, for hundreds of nayutas of lives.

He who has placed garlands on a monument, becomes even a universal king, and the lord Sakra; and a Brahmā in the Brahmā world.

He who has placed a festoon of fine silk on a monument of the Saviour of the world, (366) prospers in all his aims, both among devas and among men.

He avoids base families and is not reborn among them. But he becomes wealthy and affluent, a sovereign in Jambūdvīpa.

He who has rendered worship to a Tathāgata becomes everywhere distinguished in beauty, in riches, in complexion and in magic power.

He has a memory of former lives and is not carried away by passion. He understands the depravity of sensuous desires and takes to the holy life.

He who has worshipped the Best of bipeds is not overcome by forms, by sounds or by tastes, and does not commit a wicked deed.

1 Reading astāngavarisampārṇām for astāngavara of the text. A substantive is required as the second element of the compound. Two MSS. have "jala," "water." Cf. also Śākṣāsamuccaya translation (p. 274) "full of eight qualities of water." (The Sanskrit text is not available.) Astānga, however, does not necessarily imply eight actual qualities, but is, as often, used in the general sense of "perfect." See p. 280, n. 6.

2 Arāgeti. See p. 330, n. 2.

Neither is he carried away by smell and touch, but becomes mindful and thoughtful, if he has worshipped the Guide.

Robber kings do not seize the wealth of one who has worshipped the Tathāgata, nor does fire destroy it.

He who has given the Guide of the world a festoon of fine silk and flowers, does not experience grief and the sting of grief.

He who has worshipped the Light of the world becomes everywhere in all his lives immune from grief and oppression, a powerful universal king.

He has well-knit hands and feet and wins splendour of frame; he is endowed with beauty, who has worshipped the Saviour of the world.

He eschews the evil deed as he fares on the way to enlightenment. He beholds the Best of Men who are so very rare in the world.

(367) Having enjoyed well-being for thousands of kotis of kalpas, for hundreds of nayutas of kalpas, full of wisdom he awakens to the supreme enlightenment.

Having made a booth of festoons over the relics of the Saviour of the world he becomes a powerful king with a loyal retinue.

He renounces those evil states which are renounced by Āryans, and ensues the good states which are commended by Buddhās.

He becomes beloved and cherished, honoured and esteemed, by devas and Nāgas and all the wise men in the world.

Powerful, with a great and brilliant retinue, he honours the Best of bipeds, the invincible perfect Buddha.

Whatever household he, glorious with the glory of merit, is born in, that family becomes honoured in kingdom and town.

1 Reading sōkasilākām (= the usual sōkasāla) instead of sōkavisāragām of the text, which would give the inappropriate sense "(he does not go to grief) and freedom from the passion of grief." The reading sālānīyam of two MSS. would seem to suggest the above emendation readily.

2 Su-ghaṭita. This past part. must be referred to ghaṭita (ghāti), "to fasten together," etc., and not to ghūṣta, "to rub," "touch," "shake," "strike," etc. Cf. Pali ghaṭīna (f) "combining," (z) "striking," which is thus referable to both stems.

3 Sāthī (sic) for sāthitam (kulaṃ).
Whosoever turns his thoughts towards enlightenment and makes a booth of garlands, his becomes the good fortune which has been extolled by Buddhas.

He does not become hunchbacked, nor lame and bald; but he walks steadily, adorned with the thirty-two marks, wherever he is reborn.

When he sees needy folk he succours them with his wealth, and inviolable he fares on the way of enlightenment.

In his highmindedness having renounced the earth he becomes sublime of heart, and never is he cast down.

He who has stepped towards enlightenment goes on his way renouncing sons, daughters and lovely and good wives.

Not forward of speech, but handsome of face and good to look on (369) he is not assailed by jealousy or conceit at any time.

He who has stepped towards enlightenment is free from envy, kindly disposed, perfect in forbearance, benevolent and endued with good qualities.

A rare treasure is he in the world. Blameless is he and worthy of offerings who has stepped towards enlightenment.

It would be easier for an infant to count the stars in the twinkling sky than it would be to tell in words the limit of this man's virtues.

It would be easier to know the thoughts, past, present and future, of all creatures, than to tell in words the limit of this man's virtues.

It would be easier for an infant to count the stars in the four great oceans, than it would be to tell grains of sand and the thousands of this man's virtue.

It would be easier to count in a moment the hairs of all creatures in the six realms in the universe, than to tell this man's virtues.

It would be easier for him who, in his folly, maltreats Bodhisattvas.

When he passes away he shall go to the terrible and fearful Avīci, where with his huge body he undergoes bitter sufferings.

He is reborn there with a body a yojana in length, and in all his vast extent he is tormented by fire.

There are five thousand heads on his body, and in each head fully five hundred tongues.

On each tongue's tip hundreds of sword-blades are fixed. This is the terrible torment he undergoes; this is the fruit of his karma.

When he passes away from Avīci he goes to Taśaṇa and Pratāpāna, and there the witless man suffers for his former misdeeds.

Verily, it is not easy for him who, in his folly, maltreats the sons of Buddha, to recover birth as a human.

For hundreds of thousands, for hundreds of nayutas of lives he undergoes bitter sufferings. And that is the cause of his torment.

There is a terrible poison, corrosive and devouring the marrow, awaiting him (370) who has maltreated the mighty sons of Buddha.

He suffers hunger and thirst; this is the fruit of evil karma.

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1 Parāñāṭī, "allowing others to speak first." See p. 62, n. 3.
2 Triyadhvacitta.
3 Jaga—vocalic declension of jagat.

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1 Se = aṣya.
2 Aviddāra, Pali.
3 An echo of the primitive belief that "shades" of the dead were larger than the bodies of the living. Here it is also implied that the greater the size of the victim the more numerous the torments to which he could be submitted.
4 Reading phalānām for kalanām, "ploughshares," though the monstrous size of the victim does make it possible that the latter is correct. Still, one MS. has phalā." The latter, of course, can itself mean "ploughshare" (= phala) as well as a "blade" or "point" of a weapon.
And even when he has got something to eat he does not ever
enjoy it to his satisfaction.
Passing thence, in Yama's world he is denoue by huge
carrion. No refuge does he ever win who has maltreated
monks.
Passing thence, again, when his time is done, and coming
to the world of men, he is blind from birth, witless, mad and
insane.
His speech is unintelligible, untruthful, and evil in sound.
And when he passes away from the world of men he forthwith
goes to a sphere of woe.
He who, in his folly, has maltreated the sons of Buddha,
ever sees a Buddha for thousands of kotis of kalpas.
He who affords the sons of Buddha just protection\(^1\) in his
home, avoids every sphere of woe and quickly passes to the
heavenly bourne.
He becomes rich and affluent, powerful and assured,
endued with mindfulness and wisdom, blessed and free from
distress.
And when the Lights of the world have passed to Nirvana,
he\(^2\) adores the Buddha's topes again and again whenever he
sees them.
Who, hearing such truths\(^3\) spoken by the Buddha will not
again and again show trust in the sons of the Buddha?
Whoso will honour thousands of Buddhas, yea, hundreds of
nayutas of them, for as many kalpas as there are grains of
sand in the Ganges,
And whoso will support the true dharma preached by the
Saviour of the world, when it is breaking up,\(^4\) (371) for even
one night or day, will be distinguished in merit.
He\(^5\) becomes honoured and established in knowledge of the
Buddha; and the Buddhas, too, are honoured when the
dharma which is breaking up, is supported.
Whoso guards the teaching of the Master when the true
dharma is breaking up, never comes to harm for thousands of
kotis of kalpas.

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1 Pratibhita, "shouting against."
2 Literally, "seen in former annihilation or suppression," pramaniruddha-
drishta.
3 See p. 330, n. 1.
4 PraJāsū, for prajāsta.
5 Amulasā: so also on next page. Either a mistake or a different BSk.
version of Pali anusamsa, the usual one being anusamsa. See p. 302, n. 2.
6 Here Daśabudālakrin, "possessor of the ten powers."
They shall tell of the dharma of the noble Conqueror to those in Nirvana. (373) They uphold it with faith out of respect for them, and lay their gifts on countless monuments and honour the Sangha out of respect for the Exalted One.

When the teaching of the noble Conqueror is breaking up they uphold the way of the noble dharma of the Master. He who neglects to perform this fair and noblest deed shall not come to a fair end.  

All beings shall become saviours of the world, all-seeing, with passions stifled and the lusts destroyed. For thousands of nayutas of kotis they shall tell the praise of an offering of flowers to the noble Conqueror.

At all times he eschews the wicked deed and exultantly practises the excellent dharma. And when he has for a very long time pursued the good in his various lives, he becomes a peerless Buddha in the world.

Serene of heart and abandoning lusts, hear me as I tell the praise of him who takes a speck of incense finer than a grain of mustard and burns it at the shrines of the Blessed One.

He walks in virtue through the regions of the world, immune from sickness, firmly devout, and alert. As he goes his ways he guides the worlds and becomes dear to and beloved of men.

(374) When he has attained a kingdom, as a powerful and wise universal ruler, of golden beauty, adorned with the marks of excellence, he worships the Conqueror. And at all times he receives fragrant perfumes.

For him there is no physical or mental pain. In his various lives he escapes lonely fortunes. He becomes rich, prosperous, and affluent. He fares through all the worlds successful in everything.

1 The subject becomes singular again here.
2 "To those passed away" nirmidham.
3 Dhammanettī for dhammaneti. Cf. Pali dhammanettī.
4 Kālakarma, a substantive corresponding to kālam kṛṣ, " to die."
5 Reading puspadāne for puspadāna.
6 Prakāri—aorist (habitual); this form frequently occurs in the following stanzas.
7 To judge from the translation (p. 271) these adjectives are accusative in agreement with jinam, "conqueror," in the corresponding passage of the Sīkṣā-samuccaya (p. 301).
Whenever noble families there be in Jambudvīpa, wealthy, high-minded and possessing great riches, amongst them is his rebirth.¹ (376) He escapes birth in low families which are poor.

No being who acknowledges his sovereignty becomes depraved of heart. He censures⁵ the evil deeds of others and becomes pure in morality and always alert. He is not miserly nor avaricious.² He becomes freely generous and wins grieflessness. He does not induce others to live for profit.³ He becomes of good repute and is always praised.

When he sees the Buddha, the great Caravan-leader, glad at heart he ever honours him with sunshades, flags and banners, incense and garlands, always living the un tarnished holy life.

Revered and honoured in the world of men, among the devas he wins a celestial noble mansion, charming, bright and beautiful, bedecked with jewels, precious stones and crystals. He wins bright sovereignty on Meru's summit. All devas become his pupils and bow before him. By teaching the dharma he fills them with joy. Never does he become in the least negligent.⁶

Passing away thence he will, in the world of men, become a noble universal ruler, the foremost of kings. No man whatsoever treasures whatever noble families there be in the world of mortals he goes to the old place of former Conquerors, and there he awakens to ageless, deathless and griefless enlightenment.

¹ Tasya bhavatopapatti. The latter word can only be interpreted as a corrupt abbreviation of bhavati upapatti. Two MSS. have bhagavato², which is neither metrical nor agreeable to the context.
² Garahati, Pali id., Sk. gahati.
³ The text has andagrihita, and the MS. evidence seems to be decisive on this reading. But the word gives no appropriate sense. Anugrihita, the word which first suggests itself as an alternative, is not suitable, on the score either of metre or of meaning. A better reading, which has been adopted for translation, is anugrijha, on the analogy of Pali anugrijha, "not greedy of." This word fits in well with the other adjective in the clause, amalasarim.
⁴ Na nityakartham janaayati so pareṣām.
⁵ Na ākaśa. Pali id., Sk. varṣām.
⁶ Na Kāla. Pali id., Sk. yuddha. The allusion is to the belief that all Buddhas attain enlightenment in the same place.

When a man has given a flag to the Choicest of beings whose passion is quelled, it is not long before he wins the reward for it. He becomes rich in treasure and incomparably wise, and his retnue will be proud.

Having won wealth he shares it and makes use of it. He knows no fear or dejection of spirits. He progresses through his villages and realm a contented king, and never does he harbour a wicked thought against them.

He becomes a distinguished wealthy merchant, a householder owning wonderful treasures, a king's son, a minister, or even a powerful universal ruler.

He avoids all base families, achieving birth in the very best family,¹ which is distinguished for wealth. He becomes ever alert and his heart is rid of attachments.² He shuns sensuous delights as he would a pot of excrement.

³ He wins pre-eminent beauty and the opportune times,³ and becomes a lord in the foremost family. His following becomes loyal, and he is honoured of men.

He does not occasion a sting of grief in the hearts of others, but is always serene and alert. Neither fire nor weapon has any effect on him. He is always looked up to, and virtuous.

Being virtuous he does not live in indolence. As a man he is always mindful and becomes well-controlled and heart-free.⁴

Active of body, he becomes distinguished, pure of heart, exalted, and truthful. He shall bring joy to those beset by fear, and he shall live as a refuge and a haven for others.

Established in the body of the great knowledge and having rendered great service to mankind,⁵ verily he shall go to the bodhi throne at the tree which is the lord of all that grows, and there, without a peer, he shall awaken to the excellent supreme enlightenment.

¹ Literally, "a gem of a family," kularatā. Cf. Mān. 262, dussaratā, "a very fine garment."
² Anāgacitā.
⁴ There is a lacuna here which prevents a certain interpretation of the remainder, na tasya ... dharmanyata, "there is no end of his dharma." (7) One MS. has dhanasya, "of his wealth."
⁵ One MS. has cāritvā, which makes one think that the correct reading here should be cāritvā bahu- (or jana-) kāpyādāriktaḥ, "having fared for the sake of the multitude." But the metre is against this.
made of the cloth that is found in the bright deva-world, it would be easier to destroy all such glory than the glory of one who has held one light over the Buddha's tope. Among the devas there are celestial and wondrous jewels, and also among Nāgas, Asuras, men and Mahoragas; it would be easier to destroy all such glory than the glory of one who has held one light over the Buddha's tope.

If the earth were full of all the divine perfumes that are to be found in the world of men and devas, it would be easier to destroy all such glory than the glory of one who has held one light over the Buddha's tope.

It would be easier to know the limits of the points of the compass and of the intermediate points and say "So great is the sphere of space," (381) than it would be to tell the limit of the body of merit of one who has held one light over the Buddha's tope.

A sunshade was given by one who had put his trust in the Best of Men, to him the exalted among the devas, the supreme Buddha, the devout, the Valiant Man, lest the sun should scorch the body of the Buddha. I am he who performed that noblest duty. A hundred thousand times have I been Śakra among the devas. A hundred thousand times, too, have I been Brahmā in the Brahmā-world, for that I gave a sunshade to a Conqueror.

A hundred thousand times and more have I been a universal ruler, exercising sway over all the regions of the world. I have been a wealthy merchant with abundant stores, and a rich and virtuous householder...

Twenty kotis of supreme Sugata did I study. I revered them and honoured them with beds and couches. . . . I sprinkled their dwelling-places with perfumes. I dispelled

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1 See Vol. 1, pp. 95 ff.  
2 Ačhati, Pali id., Sk., āṣati, āṣede.  
3 Senart admits a lacuna in the text, the MS. reading being phālikamū ("bhu") fo. He suggests that the first part of this may be for phālika, "crystal." Sk. svaḥāka, but the rest remains obscure.  
4 Sāhālokhadhātu, so interpreted in BR., where Meṣuṣ, 81 and Lotus 400 are cited. According to the same authority sahī is "die Erde die Alles ertragende." The same word appears in Sahāṃpati, a name of Brahmā or Mahā-Brahmā, see p. 60, n. 9.  
6 Literally, "in the point of the compass and the intermediate points," dīśā vidīśā.  
7 In these stanzas the Buddha cites his own past deeds as examples of meritorious actions.  
8 Aḥu, must, as Senart says, here be equivalent to āsīm (or āsi, the form in the next line). This, he says, is hardly probable, but the Mkh. form may be due to metrical lengthening of the Pali (Prakrit) form ahu, which is sometimes a variant for the 1st pers. akhum.  
9 Literally, "were studied by me," āgamita for āgamīta, which is the reading of one MS.  
10 Lacuna.  
11 Phālā.  
12 See p. 342, n. 4.
all foul scents and warded off from them heat and cold. He was glad and most elated in heart as I did them honour with bright and lovely adornments, and (388) placed a sunshade over the shrines of the Conquerors.

Bright does the person of him become and covered with the thirty-two marks of excellence. His body always sparkles with these as a magnificent pillar of gold. His body is also covered with the lesser characteristics and is lovely as a body of Jambunada gold.

He becomes possessed of the super-knowledges, and a foremost physician, as he farrs on the courses of the Conqueror. Never does his wealth fail. He becomes revered and honoured of devas.

Never does he delight in the enjoyment of sensual pleasures. Pure in morality, he always lives the holy life. He wanders forth and takes up life in the forest. He is assiduous in meditation and attains distinction.

Never is there any falling off in meditation, and never does he abandon the thought of enlightenment. Abiding in love and always elated of heart is he who has placed a sunshade on the Conqueror's shrines.

The stings of grief do not prevail over him who has honoured the Valiant Man with music. He becomes pleasant-voiced in the world of men, and his tones become pure.

He becomes keen of hearing and exalted of heart, (388) clear of sight and thoughtful. He becomes gifted with a good sense of smell, who has played on an instrument of music at the Conqueror's shrines.

The slender beauty of his tongue becomes lily-like, as a crimson and red lotus, like that of the devas, as it utters its lovely sound.

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1 Hosi in text, to be emended into homi (historic present), and so with karoti below in the same stanza.
2 Yvasjana. See p. 40.
3 Sivatsaprapta. Cf. vireshadigama, p. 135, n. 2.
4 Dhyamahani. Sivatsamuccaya seems to read jhama. See translation, p. 75.
5 Srotendriya. Sota here must be understood as a wrong Sanskritisation of Pali sota (Sk. srotas), "channel," "passage," "aperture," etc., from sru, "to flow," taken as equal to nasasota, "nostril." We thus have the "faculties" (indriyas) in their usual order, sight, hearing, smell, to be followed by taste (tongue).
6 Praulda = prabala, e.g. in prabala phoada, "red lotus flower."
7 Jata, but Sivatsamuccaya has a word for "serpent" here. See translation p. 273.
8 Said, for example, of a frog," fottnote ibid.
9 Lacuna in text.
10 Gata for gata.
11 RaJas (Pali rajo and raJai), "dust" in its figurative or moral sense.
12 Dharmam karitvah karikavadharma. Karikara is inexplicable, although the MSS. seem to be agreed on the reading. The second element of the compound could be taken as kara, "service," but kara remains inconstant. Perhaps the whole compound is synonymous with karatva, or even to be emended into it. "Karanyadharma would mean "a duty to be done." The translation given is tentative only, but it seems to suit the context.
sickness. He who has offered kārṣi at the Conqueror’s shrines becomes exulted of men.

He becomes flawless in morality, firm in meditation, enjoying the service (of others and) influential wealth. He who has offered kārṣi at the Conqueror’s shrines exercises great command over men.

When he sees agreeable women he bethinks him of the cemetery, (385) He is not agitated by desires of sense nor is he excited in heart. He who has offered kārṣi at the Conqueror’s shrines utterly abandons all wish for gain.

He shall not cause distress in the hearts of others. He shall not find his joy in the enjoyment of food. He who has offered kārṣi at the Conqueror’s shrines does not become poor nor diseased.

No faction becomes unfriendly to him. He always loyally adores the Buddhas, the Buddha, the dharma and the Conqueror’s disciples, who has offered kārṣi at the Conqueror’s shrines.

If many thousands of boundless Buddha-fields were entirely filled with Jambūnāda gold, it would be easier to destroy all such glory than the glory of one who has offered but one drop of oil at the Conqueror’s tope.

At all times he becomes self-controlled and never does he wander about a creature of impulse. Whole of hand and whole of foot does he become who has offered kārṣi at the Conqueror’s shrines.

He abandons every wrong way which leads to the bournes of manifold ill. For him who has offered kārṣi at the Conqueror’s shrines the way to heaven shall be made clear.

It is not possible to destroy the body of merit of him who, turning his thought to the Saviour of the world, (386) shall offer at the Conqueror’s shrines a single drop of oil, even a hundredth part of a drop.

If a man should, to win merit, take bricks and carry them to the shrines of the Exalted One, never will the smell of him be unpleasant; his body shall have the fragrance of sandalwood.

He who has cleansed a tope of the Supreme Man, becomes for thousands of nayutas of koṭis of kalpas magnificent of frame and clean of limb, clear of voice, and possessing the marks of excellence.

He who has cleansed a tope of the Supreme Man wins a noble fragrant mansion, celestial, charming, of fair sandalwood, and there he never experiences craving.

He who has cleansed a tope of the Supreme Man wins thousands of koṭis of Apsarases, lovely and sweet-scented, but never does he feel lust for them.

He who has cleansed a tope of the Supreme Man wins the noblest perfect gardens, gleaming with the water of lotus-pools and gay with celestial lotuses.

(387) He who has cleansed a tope of the Supreme Man shall hear the devas talk of dharma, (as they say) "All the components of life are ill and unstable. The gift of the noble Benefactors must be accepted."

Overcoming old age he goes to heaven, and no more does he pass thence to a bourn of ill. He who has cleansed a tope of the Supreme Man sees the Buddha in the world of mortals.

He who has cleansed a tope of the Supreme Man adjudges the talk of the devas to be good, and, as a deva, sets up many a tope for the Buddha. And then when he has fulfilled his time he arises in the world of mortals.

He who has cleansed a tope of the Supreme Man, remembers, as soon as he is born, the Buddhas whom of yore he worshipped and honoured for infinite kalpas. He remembers their names, their number and their dharma.

1 An unknown word, though the MSS. seem to be agreed on the form both here and in the immediate sequel, where it recurs several times. It is very likely a foreign word and so left apparently undeclined, for it should be accusative case. Senart suggests a connection with kārṣāpana (see Vol. I, p. 32, n. 1). One is also reminded of Pali kātsa, a loan word from Tamil denoting a certain measure.

2 From (in) women he begets an awareness of the cemetery. Imasāna-sahāyāni janayati igitāhāru. Igitāhā is here taken as a Dk. from (tem. pl.) for igitā, "desirable," etc., which seems to suit the context better than igitāhā (= igitāhā) "brick (for the sacrificial altar)"; this latter word occurs on p. 386 (text).

3 Sakaloka = sakkaloka. See p. 60, n. 9.
He who with an anointing offers distinguished, sweetly-fragrant worship to the Exalted One fares successful in all the world, receiving the best, for that he has given the best of perfumes.  

(388) And when the Conqueror’s teaching is breaking up he does not arise here in Jambudvīpa. But at that time he who has anointed a tope with perfume walks about in heaven.  

He eschews all foul and disgusting pleasures of sense, being permanently established in the body of morality. He who has anointed a tope with perfume, ever here lives the holy life.  

When he passes hence to heaven, he counts his immense gains in thousands. He who has anointed a tope with perfume does good to many devas.  

And when men become prosperous, benevolent, gentle and kind, then he who has anointed a tope with perfume stands again in Jambudvīpa.  

Escaping all ways of desolation, he wins access to the Conqueror. Joyful does he become, happy and amiable, who has anointed a tope with perfume.  

Distinguished in speech does he become, and pleasant of tone, dear to, beloved and revered of men. (389) Tranquil is the well-being of him who has anointed a tope with perfume.  

Whoso has anointed a tope with perfume becomes, too, a virtuous householder, and even a Buddha, light-bringer, lord of dharma.  

He who, exultant, joyful and eager, has placed a necklace of gems on the shrines of the Conqueror, becomes a king, with the marks of excellence, a powerful, honoured universal ruler.  

He shall receive a mansion of gems, bright and pleasant, of wondrous beauty, and fair to behold, the very best of palaces, made of precious stones, and studded with costly cornices.  

He wins a magnificent royal city full of women and of men, level, well built and well laid out, with abundant wealth in the deep country around.  

Well supplied with food, peaceful, cleared of rough stones, stream with flowers, covered with festoons of bright cloth, full of charming sounds, lovely to behold, (390) well guarded within, and standing among fields of thriving rice;  

(A city having) pleasant parks echoing with sweet cries, sparkling with net-work, with spacious entrances, gaily hung with flags and banners, and covered with sunshades, altogether a lovely sight.  

Therein are no thieves, no knaves and no rogues. In that realm people do not tamper with the wealth of others. Gifted with the right deportment they are always friendly disposed towards their domain.  

Then the virtuous man goes to the devas, and in the heavens he is thus questioned: “What fair deed shall we perform, and how shall we lead our lives when we go hence to the world of mortals?”  

Quickly he shall reach the Buddhas who are worthy of offerings, and when he sees them he adores the Saviours of the world. When he has performed his act of adoration he begets the wish for enlightenment, and so the Buddhas, who are rid of passion, proclaim of him:—  

“He becomes possessed of great knowledge and great power, established in a state of distinction, the foremost of beings. He who has given one trustful thought to the Exalted One shall for a thousand kalpas escape the bournes of ill.”  

“This is what I announce and speak. Let none harbour doubt of what I say, (391) lest, losing his knowledge of the

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1 Sphuṭa vedīkā, or “surrounded by railings,” but sphuṭa is “filled with” or “covered with” rather than “surrounded by.” For vedīkā see Vol. 1, p. 353, n. 2.  
2 Prabhālabhogam bahuo samantā.  
3 Upāpeita = upāpamna in meaning. See Senart’s note in Vol. 1, p. 628, on this form which is also found in Lal. Vist., and has an analogous form in Maṇḍūkya,  
4 Taryāpta. See Vol. 1, p. 18, n. 5.  
5 Literally “in their domain,” vijīte.  
6 Hataraja for hatarajā.  
7 Imu for imam, which is the reading of one MS.
Buddha, afterwards in the Aūcī he become wretched and miserable.

He who brings network coverings to the shrines of the Light of the world who is a great field of merit, in his alertness escapes the net of Maōa and becomes a king of men, a Daśabala, free of the lusts.

In his alertness he escapes states of desolation, and always reveres the Buddha, who is rid of passion. He always becomes a strong universal ruler. To the world around he goes as a virtuous man.

Among the devas he becomes an honoured lord of devas. Quickly he shall win there the span of life of devas, their glory, their beauty, their ease and matchless sovereignty.

He shall win the sight, the hearing, the smell and the touch which the devas have. He shall be looked up to, and mighty, and will not feel a craving for pleasure with the Apsarases.

Passing away thence he comes to the world of men, where he becomes fragrant of body and distinguished in beauty. He who has spread a net on the Conqueror's shrines never experiences loss.

(392) He becomes valiant, firmly devout, alert, and takes no delight in the enjoyment of pleasures of sense. He who has spread a net over the Conqueror's shrines, withdrawing from the world becomes high-minded.

He escapes all inopportune times; for him are the special opportune times. He who has spread a net over the Conqueror's shrines pays incomparable worship to the Buddhās.

1 Cf. Vol. i, p. 276, n. 2.
2 Hatarajaja, for hatarajam.
3 For these attributes of the devas cf. Vol. 1, p. 25.
4 Choretvii, from chorayati (caus. of chor), "to inlay," "veneer," "set with mosaic ornaments" [MW]. Senart cites Lal. Vist. 153, 284 (cf. Divy. 6), where the verb means "to leave," and assumes that the idea conveyed by the verb here is that of bringing a net and "leaving" it as a pious offering. But it is more likely that the verb is meant to convey the mosaic-like effect of a net spread on a monument. The past part. chorita has the meaning of "coated" or "spread." There certainly must be more implied in the use of the verb than the simple idea of "giving," which Senart says should be the translation of it. It is to be noted that on some of its occurrences in this passage the s.1. is chādetvii, "having covered."
5 Ĉaitreya, a participial form corresponding to the adjectival caitreya. The use of caitreya and its related forms in the Mahāyāna (e.g. pp. 107, 173 text) shows that it was felt to be a formation from caitreya, "to go away from," the world (Pali nikkhama) rather than from nis-kāma, "freedom from desire." See Senart's notes pp. 443, 59r of Vol. 1, and cf. P.E.D. s.v. nikkhamma.
who, gladly, joyfully and eagerly has thrown away drooping flowers from the Conqueror’s tope.

He becomes tall and stately of body, always performing the noblest fair deeds. The noble supreme enlightenment is not far off for him who throws away withered flowers from the Conqueror’s tope.

He who, begetting a wish for enlightenment into the highest truth, shall sprinkle sandal-wood powder on the Guide, becomes ever worthy of honour in the world, and amiable, happy and glorious.

All the world bows to him as to its king, devas,纳gas, men and Mahoragas. Henceforth, a hero, he rules all the thousands of flourishing worlds under his sovereignty.

Those who dwell in the world under his rule abide in knowledge of the excellent wisdom. Passing beyond all sins, they practise the dharma among devas and men. His retinue becomes loyal, virtuous, mindful and intelligent. He fares through the whole world enjoying confidence. He brings people joy, for that is his wish.

His rich voice becomes resonant and clear. In giving his commands to men he is friendly and gentle in tone. No one shall think of lording it over him. He becomes looked up to by the multitude.

He has affability, generosity, beneficence, and a sense of the common good of the people. He who shall reverently bow before a tope of the Conqueror does not shout out and give way to rage.

No more does he fall into a desolate way. He avoids base

1 The text has choveta, but this can hardly be the right reading. The context definitely requires a verb of the sense given in the translation, and neither the literal sense of chovayati nor the derived one assumed by Senart above (see p. 350, n. 4) fits here. For there can be no merit in either spreading or placing (giving) faded flowers. It seems necessary, therefore, to read chardete from chardayati, Pali chadjeti, "vomit," "throw away."


3 Literally, "no one shall beget (the wish of) sovereignty over himself," ma tasya ko pi jatam hiranyam (Pali issaryam).

4 These are the four sangrahavastāni (Pali sangrahavatthāni). See Vol. I, p. 4, n. 5. In Vol. I the fourth term is samāsukādākhātā, which was translated as "equanimity in prosperity and adversity." In the present instance, however, it is samānārakātā, and thus identical with the fourth term in Pali texts. It is also found in Lal. Vst. 30. The meaning given to this word in the P.E.D. "sensus communis or feeling of common good" seems to be confirmed here by its being qualified by bahujanasya, "of the multitude."

families in all the world. He who reverently salutes a tope of the Buddha becomes rich with abundant stores.

And when he is gone to the deva-world he becomes a lord of devas. When he becomes a man, he is a king. He never suffers loss who reverently salutes a tope of the Buddha.

Never shall he speak an irrelevant word, but he always utters the well-spoken speech. People cannot have enough of his speaking, (but are eager) that he should utter even but one fair word.

(396) When he has fulfilled his time he sees the Conqueror. He shall dwell in a royal city that is full of pleasant sounds. Standing on Indra’s column with flowers in his hands, he shall eagerly shower them on the Saviour of the world.

He sees the Conqueror in his own home, eating his food and speaking of the dharma. Full of faith he reveres the Conqueror. Taking a bowl he approaches the Guide.

The Conqueror, knowing his thoughts and his noble conduct, accepts the bowl from him. In the deva-world glory shall be his, and in the world of men he shall be distinguished, without a peer and worthy of offerings.

Knowing that the bowl has been accepted by the Sugata, he is thrilled and filled with joy. Then looking to the deva-world he forms this resolution:

“May I set free beings who are in great misery. May I be an eye to the blind in all the world. Having won the light may I dispel the gloom and darkness. May I lead across the beings who have not crossed.

“May I in my emancipated state set free the unfree. Having attained the calm, the noble supreme enlightenment, may I fare without a tremor through the whole world. Having awakened to the knowledge may I release those in misery.”

(397) Aware of this vow, for what was in his heart was known to him, the Conqueror smiled, and proclaimed “Thou wilt become a Buddha, a Saviour of the world.”

1 Literally, “are unsatisfied with,” adritpa (for adritpa).


3 Grihastha for grihastha.

4 Or “unconditioned,” asamkṛta, Pali asamkhata, i.e. free of the samkhara, or the components of life producing rebirth.

5 Compare this with the usual Māhu formula expressing the mission of the Buddha. See Vol. I, p. 34, etc., and cf. M. I. 235, D. 3. 54 f.
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So spoke the Exalted One, and Viśuddhamati, the monk, and the world of devas, men and Asuras were elated, and rejoiced at his words.

Here ends the sūtra called Avalokita, a supplement\(^1\) of the Mahāvastu.

THE FINAL DEFEAT OF MĀRA

When the heroic Bodhisattva came to the river Nairodhana, then did Kāla,\(^2\) the great Nāga, all alone, begin to reflect.

"How," thought he, "this great earth resounds like a beaten pan of metal! Without a doubt a great hero is about to appear in the world."

Hearing the great earth, filled with gladsome noise, resound, he emerged from his lair and looked out all around him.

And as the great Nāga looked out he saw the peerless Supreme Man, like a blazing fire-brand, or like lightning among the clouds.

The Lion-man went on his way along the banks of the Nairodhana, unhurried and undisturbed,\(^3\) bright as a sacrificial fire. Then Kāla the Nāga extolled the Lord.

Elated and filled with joy and happiness he adored the Bodhisattva, and uttered these verses:

"Thou art like the great and glorious Saviours of the world whom I saw of yore. I have no doubt of this.

(398) "From the way thou liftest up thy right foot, as thou scankest the regions around, O Supreme of Men, to-day thou wilt become Buddha.

"From the way this earth resounds like a beaten pan of metal, there is no doubt, Great Hero, that to-day thou wilt become Buddha."

The son of earth's highest king hies him to the clear full stream and plunges in. Emerging he anoints himself and approaches the seat of former Buddhas.

Renouncing\(^4\) this great earth, the four continents with their mountains, as though they were but a tuft of grass, (399) the Lion-man begs some grass of Svastika,\(^5\) so that seated thereon he might attain the noble enlightenment.

Eagerly Svastika gave him who was like a disc of gold a handful of grass that was like soft cotton, and he took it in hands that were like soft cotton.

Then the Bodhisattva pushed on with the valour of a lion\(^6\) to acquire unsurpassed immortality. He pushed on valiant as a Nāga, a bull, a swan, a curlew; irresistibly valiant; valiant in his noblest birth; valiant in his best birth; valiant in his knowledge of his former births;\(^7\) valiant in his fitting

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\(^1\) Parīśāra, cf. the use of the same term to denote "the last book of the Vinaya Pitaka (the "Accessory"), the Appendix, a sort of résumé and index of the preceding books" (P.E.D.). Only, in the present instance the supplement is foisted into the middle of the work.

\(^2\) Two if not three different versions of the episode of Kāla have already been given in the first and second Avalokita-sūtras. Here is yet another and distinct version.

\(^3\) Anigha. See p. 339, n. 1.

\(^4\) Yāhka. See p. 250, n. 4.
birth,$^{1}$ valiant in virtue of the former birth in which he made his vow, $^{2}$ valiant as one who routs his foes; invincibly valiant; (400) valiant as a Great Man; valiant as one without attachments; valiant in his high-mindedness; valiant in his nobility; valiant in his fearlessness; valiant as a Beneficent One bringing light; he pushed on valiantly to triumph in the great conflict and to grasp supreme immortality.

Then as the Bodhisattva thus pushed on, there moved round him from the right five hundred vānas $^{4}$ birds, five hundred flamingoes, five hundred curlews, five hundred peacocks, five hundred pheasants, and five hundred maidens. Kāla, the Nāga king, saw this, and when he had seen it he again said to the Bodhisattva, "Go, Great Recluse, go, Great Recluse. The way thou comest, O Great Recluse, is the way the exalted Great Recluse Krakucchanda came, and he awakened to the incomparable perfect enlightenment. To-day, O Great Recluse, thou too comest along that way, and to-day thou shalt awaken to the incomparable perfect enlightenment. Along the way thou comest, O Great Recluse, is the way the exalted Great Recluse Krakucchanda came, and he awakened to the incomparable perfect enlightenment. Thou, too, O Great Recluse, comest along that way, and to-day thou, too, wilt awaken to the incomparable perfect enlightenment. Along the way thou comest, O Great Recluse, the exalted Great Recluse Kāśyapa came and he awakened to the incomparable perfect enlightenment. Thou, too, comest along that way, O Great Recluse, and to-day thou wilt awaken to the incomparable perfect enlightenment."

Then Kāla, the Nāga king, extolled the Bodhisattva as he went to the bodhi throne, in these verses: $^{5}$

(401) Then when Kāla had seen him who had lived in mastery for thousands of kalpas, for thousands of kotis of kalpas, he addressed the foremost of the Sākyans as he moved on.

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1. Reading yugotpāda for yugot. See p. 245, n. 4.
2. See p. 245, n. 5.
3. The text repeats all the details.
4. An unknown bird. The reading seems certain here and below.
5. The quotation does not commence strictly at the right place, for the verses themselves start with an introduction to the eulogy.
"Inasmuch as the earth is everywhere covered with flowers—for it is at the arising of Buddhas that it becomes so adorned.

"Inasmuch as five hundred vāna birds salute thee from the right, there is no doubt, O Great Hero, that to-day thou wilt become Buddha.

"Inasmuch as five hundred falcons salute thee from the right, there is no doubt, O Great Hero, that to-day thou wilt become Buddha.

"Inasmuch as five hundred flamingoes salute thee from the right, there is no doubt, O Great Hero, that to-day thou wilt become Buddha.

"Inasmuch as five hundred curlews salute thee from the right, there is no doubt, O Great Hero, that to-day thou wilt become Buddha.

"Inasmuch as five hundred peacocks salute thee from the right, there is no doubt, O Great Hero, that to-day thou wilt shine forth after crushing Māra's host.

"To-day, O Destroyer of lusts and intoxication, having by means of knowledge eradicated the āsāras from thy heart, thou wilt gain enlightenment, and come to cease to exist.

"To-day, there will be no challenger to thee and the dharma." So did Kāla, the great Nāga, the noblest and best of serpents, gladly and reverently speak and say, "To-day thou wilt become Buddha."

The Bodhisattva approved and said, "Even so, O great Nāga, even so, O great Nāga, to-day I shall awaken to the perfect enlightenment"

The Lord of bipeds, his body braced with joy and gladness, spoke to Kāla and said, (404) "To-day, O Kāla, thy word proves true. To-day I shall attain the supreme enlightenment.

"Even this great earth shall be mountainless, the moon shall fall from the sky, sooner than I shall fail to get there. Be joyful, O king of serpents.

"The wind shall cease to blow on Meru's summit, earth

With his face set towards a Conqueror's perfection (408) he approached the seat of former Buddhas. At the auspicious time, the Light of the world drew near to the noblest tree.

And Kāla, the Nāga king, extolled the Bodhisattva when he had reached his throne:

1 Literally "with gentle webs," mṛidāḥ iḍālī. Senart, however, interprets with reference to the interlacing of the stalks of the straw as it was arranged to form a bed.

2 Literally, "the āsāra(tainted) heart," sāsāvam cītām. Cf. Pali sāsa, e.g. D. 3. 112, iḍāhī yā sāsāna "super-normal power which is concomitant with the mental intoxicants." (Dial. 3. 106.)

3 With reference to the mterlacing of the stalks of the straw as it was arranged to form a bed.

4 One speaking against," pratīthāhā.


6 Vīrācana, Pali id., from vīdham, intransitive use, "blow itself out."
and sky shall meet, sooner than one such as I, who have
reached my throne, shall fail to attain immortality."

Seated there athwart the foot of the tree\textsuperscript{1} he made this solemn
utterance:——

"To-day, when the night passes away, I will destroy\textsuperscript{2} the
root of all existence leaving not a trace behind."

When Kāla had praised the perfect Buddha with the
thirty-two marks, he saluted him from the right and forthwith
went away.\textsuperscript{3}

As the Bodhisattva was seated there he won the five aware­
nesses,\footnote{\textsuperscript{4} namely, awareness of the past, of calm,
of ease, of the impossible, and, finally, the supreme awareness that he would
that day awaken to the unsurpassed perfect enlightenment.
He also mastered the four rules of polity,\footnote{\textsuperscript{6} namely, those relating
to conciliation, punishment, dissension and gifts. Then wicked
Māra flew through the air to where the bodhi tree was,
and standing in the air he adored the Bodhisattva with his joined
hands raised. But the Bodhisattva addressed wicked Māra in
these verses.

(405) "Thou standest in the aery sky, eager and alert like
the king of beasts, with thy hands joined in adoration and
veneration. Thou dost here venerate him who is worthy to
be adored."

[Māra replied :]

"Lo, I am a lord, the wise sovereign of all creatures,
knowing ease and ill, and understanding the cause of them
in the world.

"So that thou, O glorious Hero, mayst have good health
in the days of thy youth, enjoy the pleasures of men and live
in thy father's house.

\textsuperscript{1} tiryām va drumavarasya samīte, "across near the tree," tiryām being
interpreted as = Pali tiryām, Sk. tiryāc. Or, is tiryām here = "a bird"
(animal) ? If so, the meaning would be = "like a bird," qualifying gīrām
pramūcā.

\textsuperscript{2} Ohanāni, Pali from ud-han.

\textsuperscript{3} These two verses are misplaced here; they should come at the end
of Kāla's eulogy on the preceding page.

\textsuperscript{4} This group of five samjñās does not seem to be mentioned in Pali texts.

\textsuperscript{6} This sentence, as Senart observes, is obviously an interpolation here.
He compares Yājñavalkya 1. 343.

\textsuperscript{1} Puśkara. See p. 224, n. 8.
\textsuperscript{2} Nirvāgina. See p. 224, n. 7.
\textsuperscript{3} The line is incomplete. Kāmanām, with which it ends is also obviously
incorrect, but suggests an original kāmanām.
\textsuperscript{4} The text has kruhi, which is inexplicable, and is probably a contaminated
form affected by the next word harahi. It has been assumed in the translation
the original word was some form of tru.
\textsuperscript{5} Ts. acc. dependent on verbal notion in anāpeka. But the identical
expression in the next stanza could be rendered "I am indifferent to them,”
i.e. is can there be acc. pl. of 3rd pers. pronoun, referring to kāma. But here
the antecedent substantive is fem. sg.
\textsuperscript{6} Lacuna. The simile of the elephant breaking its bonds is found also
at Sn. 29 and Thīg. 301.
and am on my way to a fair city."

Again did Māra fly through the air to where the bodhi tree was and stood in the air. The Bodhisattva said to him, "Who art thou?" And Māra replied:

"I am the lord who intoxicates devas and men. The fair Suras and Asuras who dwell in my domain, though caught in the cage of recurrent birth, are overcome by intoxication, and, drunk with pleasure, escape the snare of death."

But he who had vision of the highest good, the great Seer on his throne, replied to Māra with melodious speech. His words perfectly befitted one who was endued with an ocean of virtue and (407) had the tone of the bull-voice of the "Bull-Man."

"Brave in heart art thou," said he, "if thou art lord over thyself. If thou art lord over sensual desires, then art thou truly without a lord.

"The sons of the kings of men are sick with love of women. Men with diadems of pendant gems and jewels fall in the mire.

"Then on the backs of these men, the great lords who have thus succumbed, wanton women fall, who, caught in the impulse of their desire, passion and intoxication, laugh; and at that moment these women are become the slaves of Yama.

"Thou who art fallen under the thraldom of women vaunted thy sovereignty. Behold how thou art deluded. There is no sovereignty for him who is afflicted by sensual desires. There neither has been nor will be. Of this I am certain.

"I am he who this day has in fight vanquished thee and thy power. When the rising sun begins to shine I shall become Buddha. For, O Dark One, none has sat on this throne in his last incarnation fails to arise as a Buddha."

Māra said, "Why roarest thou as thou sittest at thy ease by the fair tree? For dōst thou not yet see here, with their thousand warlike crests, the armed hordes of Piśācas, with many a Rāṣasasa and many a Yakṣa, (408) a glad host of four arms, equipped with many a magical device?"

The Bodhisattva replied:

Were nayutas of koṭis of Māras assembled, a gathering of able heroes in a pent-up flood, I would not move a hair because of them, much less because of thee, thou Son of Darkness. Go thy way. Why dost thou prate to no purpose?

Māra thus rebuffed by the Bodhisattva went to his own abode and related the matter to his retinue. "This Bodhisattva, my friends," said he, "who is seated beneath the bodhi tree is desirous of awakening to the unsurpassed perfect enlightenment. He must be removed from his throne lest the multitude of men desert my dominion."

Then his son named Janisūta spoke, and said, "Father, do not hinder him. Let him awaken to the unsurpassed perfect enlightenment. I have learnt what his conception was like, what his birth and what his leaving home, and how he came to the bodhi throne and sat there. To-day he will awaken to the unsurpassed perfect enlightenment. There is no being or collection of beings capable of stopping the Bodhisattva from winning the unsurpassed perfect enlightenment."

Seated like an invincible lion is he at the foot of the tree, irradiating all the world. No good will it ever be to us if thou assauldest a seer like him.

He is endued with morality, forbearance, and austerity, and has reached the most perfect of all states. (409) Such is he with his banner raised, that, like an elephant, he will rive all his bonds.

Do thou regard this supreme one of all bipeds. He shines like the moon when it is full. How can such a design succeed? Senseless is he who undertakes to do such harm.

No one would go down a trench of burning coals; no one would touch a snake with his hand. The blind man frightened by dogs behind him falls unseeing into a hidden well.
So are these people deficient in intelligence. No wise counsel is theirs who are so disposed, who, unbelieving and unseeing, fall upon such a pure pasture.\(^1\)

If thou dost not heed these words now, thou wilt remember them when thou hast strayed from the right way and art wandering through the four regions of the earth like a vagrant jackal.

Kāla, his minister, spoke these verses:

Everyone who follows his own haughty design, without sense or wit, falls into folly (410), like Jānīṣuṭa here, my lord, who, ill-advised, gives improper counsel.

Then Māra having donned his great armour came near to the Bodhisattva. But he was routed by the mere sound of the Bodhisattva’s cough. Again did Māra don his great armour, and he drew near to the Bodhisattva at the foot of the bodhi tree with his great army of four arms, including Kumbhāṇḍas, Yakṣas, and Rākṣasas. Making the whole ground for thirty yojanas around to throb, he mounted his chariot, to which a thousand horses had been yoked, carrying a dazzling bow, armoured and mailed, with banners and flags flying, to the accompaniment of many drums, tabours, kettledrums, cymbals and trumpets, and attended by an army of frightful and monstrous beasts which made a rumbling clamour. Some of these beasts had the faces of horses, others of buffaloes, others of rams, others of goats, others of deer, others of lions, others of tigers, others of panthers, others of bears, others of dogs, others of hogs, others of cats, others of ravens, others of cocks, others of vultures, and others of eagles. Some were headless trunks, others were one-headed, others many-headed, others two-headed. Some were eyeless, others one-eyed. Some were without hands, others without feet. Some were without arms, others had ten arms. Some carried knives, others swords, others hatchets, others spears,\(^8\) others

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\(^1\) Gocara. Perhaps the rendering should be extended into a paraphrase, “one whose pasture is pure.” Cf. the similar use of gocana in Pali, e.g. Dh. 22, ariyāṇam gocana rād, “finding delight in the pasture of the good,” and ib. 92 winohko yessam gocana, “whose pasture is liberty.”

\(^8\) Bhindīpāla, Sk. bhindīpāla, Pali bhīndivāla, Prk. bhīndimāla and *cāla. See P.E.D. for references.
Others hovering in the air brandished wheels with blades on their rims. In the sky was the clash of weapons making a frightful thunderous din.

But the Bodhisattva, endued with the roots of virtue acquired during several kotis of kalpas, thrice stroked his head, and thrice his bent knee. Then he struck the earth with his right hand, a gem of a hand, marked with a bright streak, beautified by being painted with the essence of lac, soft like cotton to the touch, and with copper-coloured nails. And the earth thus struck reverberated. Deeply and distinctly it resounded and re-echoed. Just as a vessel of metal made in Magadha when beaten on a mountain-top resounds and re-echoes deeply, so the earth when struck by the Bodhisattva's hand. 1 And Māra's army as it reverberated was split, torn, broken up, 2 and turned away. Their elephants, horses and chariots collapsed; their feet, hands and weapons collapsed. They lost their direction, fell over the banks of the Nairanjana. Some fell on their left side, others on their right, others on their backs, others on their feet, others on their knees, others on their heads, and others on their faces. In fear and terror they cried out to one another.

He, the Lord of bipeds, struck the earth with a hand soft as cotton. (413) The earth with the sea and the rocks shook. By him was the host of Namuci broken.

Then, because of the might of the Bodhisattva, Māra left the neighbourhood of the bodhi-tree. And as he fled, many a horse and elephant and warrior plunged down the banks of the river named Nairanjana.

With his horsemen, chariots, and armour fallen and crushed, Māra, together with the hordes of Rākṣasas, ignorant of their direction, fell over the banks of the Nairanjana, and all their weapons were lost.

The demon's host, terrified by the might of magic power, stampeded for many a thousand yojanas. Then, though they were still not without fear, and trembled, (they cried out to one another), "We are fortunate to be alive and out of danger."

A deva went to the deva-world and said:

"Not in a hundred years would it be possible to tell the nature of the True, Supreme Man, who has gone to the banks of the Nairanjana. What I shall relate is merely by way of example.

"I saw one who shone like the gold of Jāmbūnada, with a radiance a fathom's length, 3 and with his body bright with the marks of excellence. Travelling all alone he set out for the Nairanjana and the bodhi-throne.

"Each time he set his feet, which were like lotus-petals, on the ground, the earth joyously quaked with many a glad rumble.

"I saw the hosts of Māraassemble from all sides, a thousand kotis of Yakṣas. They caused me fear and my heart did tremble. But they did not produce a quiver in him who is the essence of being.

"Even on earth his true nature was not known, but all around a thousand kotis of devas proclaimed, "He will become a Conqueror," (415) and in exultation they waved their garments about.

"I saw five hundred partridges, peacocks, flamingoes, cuckoos and sparrows: varied were their songs as he set out towards the Nairanjana and the bodhi-throne.

"I saw a path fashioned by the immortals, which led to the Nairanjana and the bodhi-throne, a path of incense, flowers and garlands, bright with blossoms and fragrantly scented.

1 The text repeats the description of the hand given above.

2 Literally, "spoke out." "The victory is the prince's," supplying iti with ude catrayantavījaya pārthivasya.

3 Reading vyānaprabha for vyoma of the text. Cf. Pali vyānaprabha,
“When Māra had been routed and his power utterly broken, the Bodhisattva, in the first watch of the night, purified his sight. In the middle watch the vanquisher of Māra brought to mind his life in previous existences.

“When the sun rose, the Saviour of the world, he who had destroyed the passion for existence, being perfect master of the conditions of Buddha-hood, attained the noble enlightenment to which former Buddhas had awakened.”

In the last watch of the night, in the flush of dawn, towards daybreak, he awakened to all that the Man, the True Man, the Great Man, the Bull-man, the Real Man, the Heroic Man, the Elephant-man, the Lion-man, the Leader of men, the Red-lotus Man, the White-lotus Man, the Blue-lotus man, the Sterling Man, the Terrible Man, the peerless Driver of tameable men, the Valiant Man, the Courageous Man, the Solitary Man, (416) the Diligent Man, the Ardent Man, the Secluded Man, the Resolute Man, the Man who abides in the right way, the Elephant-man, the Lion-man, the Leader of men, the Red-man, the Diligent Man, the Ardent Man, the Secluded Man, the Resolute Man, the Man who abides in the right way.

Then waves of blossoms of divers colours, bright and fragrant, rained down, released from the hands of devas, to salute the king of devas.

TO HIM WHOSE ENERGY IS BEYOND COMPARE, LIKE IRON,
WHOSE GREAT SPLENDOUR OF BIRTH IS LIKE A FLAME,
MAKE OBEDIENCE; TO HIM, THE HONOURED OF DEVAS AND MEN, THE INVINCIBLE.

When these things become manifest to a zealous and contemplative brāhmaṇ, all his doubts disappear, since he understands things and their causes.

This is (the formula of) the arising of things from a cause given in direct order.

(417) When these things become manifest to a zealous and contemplative brāhmaṇ, the host of Māra is shattered, as the sky is irradiated by the sun.

And when the Exalted One first attained enlightenment he made this solemn utterance:

Blessed is the fruition of merits; the desire (of the meritorious) is fulfilled. Quickly he attains perfect calm and complete release.

1 Chinnamvarimana na varitai. Cf. S. 4, 53 chinnanātuma, where the Com. explains nātuma as being for tañcātañcāma. Hence the translation.

2 Senart prints vyañyanati, which he interprets as being from vi-apa-eti apparently regarding the first n as excrescent. But it is better to emend this verb, into vyapayanti, which would correspond to the Pali vopayanti (vi-apa-eti) of the same stanza as found at V. 1. 2.

3 Senart prints pratityasamutpāda: Cf. V. 1. 1. This is obviously an interpolated remark by a scholiast who remembered that in V. the stanza just quoted followed the statement of the pratityasamutpāda, but who did not realise that his context was different.

4 Pratiloma: pratityasamutpāda: See preceding note.

5 This stanza as it occurs in V. 1. 2 is slightly different—vidhāpayanti tillhati...Mārasenam—“he stands dispelling the host of Māra.”

6 See preceding note.

7 For this passage cf. Vol. 1, p. 185, and notes.

8 For the applicability of śukā, “dry,” and śraṇati, “flow,” to the āśravaś see Vol. 1, p. 49, n. 2.
in the world from becoming will find no way out from it. So I declare. Again, monks, all those who say that there is release in the world from becoming are not free from it. So I declare. The arising of ill is consequent on there being a substrate of existence. With the entire destruction of this substrate, monks, there is no arising of ill. Behold this wide world, given to ignorance, becoming, not free from the arising of becoming. All the becomeings that arise in the whole extent of it are impermanent, liable to ill and to change. This is the truth as seen by perfect wisdom. When the craving for becoming is destroyed, there is no longer any delight in it and the utter cessation of craving is Nirvana. There is no further becoming for him who has passed to Nirvana. Māra is overcome; the battle is won; the foe defeated, and all becoming is transcended.

The Exalted One, perfectly enlightened, had fully realised the end for which he had striven. Wicked Māra, with all his might and his host, had been routed, by the mere sound of his coughing, at the foot of the bodhi tree. When he had thus awakened (419) to the unsurpassed perfect enlightenment, had set rolling the noble wheel of dharma, and had gathered together a great following, he stayed at Rāja griha, teaching devas and men, respected, esteemed, revered, honoured and venerated. He had won the highest gain and honour. He was in possession of the monk's requisites of robe, bowl, bed, seat, and medicines

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1 Bhava. Miss I. B. Horner calls the translator's attention to a striking parallel to this passage in Ud. 31. The two passages are so similar that they must be directly from the same source. The Māhu text, also, generally supports the emendations which Woodward, on the basis of Netti, and the Cavya, makes in the Ud. text. (See Verses of Upiṣṭi, 40). But his emendation of vibhavatāpya bhīnandati into vibhavām nā bhīnandati, which gives the obscure rendering "he joys not in its slaying," should be still further emended into bhavām na abhinandati, "he joys not in becoming," as in the Māhu.


3 Bhāsā. The translation is conjectural only. Senart adopts the "simple" reading apatyakha, which, he says, has taken the place of a lectio difficilior, upatyagā. He admits that apatyakha cannot be correct (the compound apa-tyaj is not found), but he cannot suggest a better reading. Possibly, upatyagā hides some form of upa-ata-gā, "to escape." i.e. (cf. Pali upacca-gā), which might have been mistaken for a compound of tyaj.

4 For this passage, with the exception of the allusion to Māra, cf. Vol. I, p. 29.
for use in sickness. There, spotless like a lotus in water, he exorted those already possessing merit to acquire further merit, consolidated in fruition those already partaking of it, and confirmed memories of past lives in those already partaking of them. He gave a bounteous share of ambrosia to devas and men, and enabled hundreds of thousands of kośis of beings to attain immortality. He raised them up from the great abyss, from their evil plight, from the wilderness of the round of rebirth, without beginning or end, in hells and so forth, and established them in repose, bliss, tranquillity, steadfastness, fearlessness, in Nirvana. He converted people from all lands, the people of Anga and Magadha, of Kāśi and Kośala, of Kuru and Pañcāla, of Ceti, Vatsā and Masyā, of Śrīrasena, of Aśvaka and of Avanti. He was one who manifestly excelled in knowledge. A Self-becoming One, he abode in deva states; a Conqueror, he abode in a Conqueror's states; an expert, he abode in an expert's states, and an Omniscient One, he abode in the states of an Omniscient One. He had gained control over his thoughts, and, in short, the Buddha abode in whatever states appropriate to an Exalted One that he desired.

THE KUṢA-JĀTAKA

When the monks had heard this exposition of how wicked Māra with his might and his host had been routed by the Exalted One at the foot of the bodhi tree by the mere sound of his cough, they said to him, "Behold, Lord, how wondrous a feat of the Lion-man, of him who has curbed pride and anger. it was, that by a mere cough of the Exalted One Māra and the flower of his army should have been defeated. By one single

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1 Āvarjyātāti, cf. Pali āvajjñati.
2 Drīṣṭoparākrama.
4 This is Pali Ḫākha No. 53 (f. 5, 978 ff.). The Mahāvastu version differs considerably from the Pali. It is far more circumstantial and detailed. The metrical version which follows at the beginning of Vol. 3 shows greater agreement with the Pali.
5 The added compound īṣṭomaraṇāyaṇa, "with arrows and axes in their hands," is, as Senart remarks, an obvious gloss.
6 The text adds sathurapratamālāy, "with hoofs like coral," which is obviously due to an error of the scribe in inadvertently re-writing a word which had occurred a few lines earlier.
their ear-rings, and arrayed in all kinds of finery; sixty thousand couches of gold, silver and ivory; sixty thousand vessels of gold and sixty thousand of silver, and sixty thousand treasuries. Twenty thousand brāhmans always sat at his table. He had abundant wealth in his treasury and granary, abundant female and male slaves, servants, ministers and army officers, and an abundant supply of engines of war and bowstrings.

Now in the bed-chamber of King Subandhu there appeared a large clump of sugar-canes. In the middle of this clump of sugar-canes there appeared one cane more splendid than all the rest, excelling the others in strength, colour, brilliance and foliage. When King Subandhu saw this he wondered, and embarked upon a sea of thought. "What is this a portent of?" pondered he. "Is it a good omen or a bad one?" He summoned the brāhmans, the household priests and the royal advisers, and told them about it. "Sirs," said he, "in my bed-chamber there has appeared a large clump of sugar-canes. In the middle of the clump there is one cane more splendid than all the rest, excelling the others in colour, brilliance and foliage. Examine it, sirs, and ascertain what it is a portent of? Is it a good omen or a bad one? Now do what you have to do."

Then the brāhmans, household priests and royal advisers examined the clump of sugar-canes, and saw that it was marvellous, lovely, beautiful and pleasant to look on. When they had seen it they greeted King Subandhu with cries of "Victory to the king!" and said to him, "Good luck and increase to your majesty. It is a good omen that has appeared in your palace. From that clump of sugar-canes a young prince will issue who will be virtuous, powerful, mighty, unassailable, irresistible, invincible, charming and beautiful in the eyes of devas and men. Let this be acceptable to your majesty."

The brāhmans were regaled and entertained by King Subandhu with an exquisite feast of solid and soft food, given a large quantity of gold and dismissed.

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1 Lañcaka, corresponding to kalyāṇa above. For lañcaka, see Vol. I, p. 90, n. 2.

2 Utsanga, interpreted by Senart as a "large number," after BR, which cites Lat. Vist. 168, 16. But utsangāṃ kṛtva seems a strange expression for "giving a large number," and, perhaps, we should render "made their laps full of gold" (hīranyasuvamāsa) i.e. "filled their laps with gold."

3 Otherwise unknown.

4 Sukhavāryopakalātā, cf. Pali pokkharātā.

5 Māladandaṅga = daṇḍanāla.

6 Sarṣitra, "honoured."

7 Anuṣṭāram, "comme il convenait pour le personnage" (Senart).
was born of a sugar-cane, let his name then be Ikṣvāku."¹

They reported to the king and said to him, "Your majesty,
(423) this boy was born of a sugar-cane, let his name then be
Ikṣvāku."² King Subandhu was delighted on hearing the boy's
name from the brāhmans, and the name was fixed on him. Others
also were delighted on hearing the boy's name.

King Subandhu entertained those brāhmans with a plentiful
supply of solid and soft food, gave them a large quantity of gold
and dismissed them.

King Subandhu appointed four competent nurses to attend
the boy. One of them anointed³ him and lulled him to sleep,⁴
another suckled him, another washed away the faeces and urine
from him, and the fourth carried him in her arms. Thus
perfectly waited on and cared for by the four nurses Prince
Ikṣvāku grew apace, like a lotus⁵ on the banks of a pool. As
has been said by the Exalted One,

The righteous man grows like the banyan tree on a fertile
soil; but the unrighteous becomes stunted⁶ like a tree planted
in the roadway.

And so the lad grew up. When he was seven or eight years
old he was taught reading, writing, calculation,⁷ numeration,⁸
reckoning with the fingers,⁹ mnemonics,¹⁰ riding the elephant

¹ I.e. from Ikṣu, "sugar-cane." Pali Okkāka. Not, of course, identical with the Ikṣvāku who was the progenitor of the Sākyans. See Vol. I. p. 77, 293 ff. In the Pali Kusa-jātaka this preliminary folk-tale of the birth of Ikṣvāku (Okkāka) is wanting.
² Udavatī, Umasubhatī. Cf. Sk. udavatana.
³ Supatī, cs. of supati from sappha.
⁴ The text names lotuses of four different colours.
⁵ Viruyati, "grows badly," but Senart considers that the true reading is viśukhiya, "is cut off," on the analogy of praṇāya (see p. 323, n. 4).
One MS. reads viṣukhiya.
⁶ Samkhya.
⁷ Gana.
⁸ Mudrā. For discussions as to the meaning of this word here, as well as of the two in the preceding two notes, see T. W. Rhys Davids at Dial. 1. 21 and I. B. Horner, Book of the Discipline, 2. 176. It may be worth recalling here, as possibly giving a clue to the meaning, that in Pāli, r. 1. 135 mudrā is the name of a kind of writing (lipi). In the translation (p. 107) it was left untranslated, with a reference to Senart's suggestion that the meaning was "écriture des sceaux," i.e. a special kind of writing for use on seals, as the Chinese, for example, also had. Mīla. 79, also, seems to connect mudrā (mudda) with writing, when it says that memory arises from it, for by his training in lipi a man knows what syllable follows another. Woodward Verses of Uplī, p. 38, renders mudda by "craft of signs manual" and adds in a note that "undoubtedly the ancient Indian practice of bargaining by signs is meant."
⁹ Dhārana, "learning by heart," see Mīla. 79. Cf. dhārāṇāhī, "repeaters of the scriptures" (ibid.).
¹⁰ Sutastigamagriktī. Cf. gupagrihī, "attached to merit" (MW.).
¹¹ Sukhassāmāsā, "easy to live with."
¹² Paranāpāno, see p. 62, n. 3.
¹³ Dhārābalāγa, "hired troops."
¹⁴ This gāhā, without the last line, is found at S. 1. 97.

and the horse, using bows and bamboos, running, jumping,
racing, swimming, archery, fighting, cutting, stabbing, leading
an army, and king-craft. At all times he was resolutely devoted
to virtue,¹ dutiful to his mother, respectful to recluses and
brāhmans, politely rising up from his seat to greet them. He
had graciousness and gentleness. He was not coarse and surly,
but modest and sociable;² not forward in talking,³ but pleasant-
spoken. He was beloved by the king, (424) the queen, the
women of the palace, the ministers, all the army,⁴ the house-
hold priests, the merchants, town and country people, and even
rival kings. He was dear and charming. He enjoyed good
health, and had a regular and perfect digestion, a digestive
warmth neither too hot nor too cold. He was destined to live
to a great age, the term of his life being eighty-four thousand
years. As has been said by the Exalted One,

All¹ beings are doomed to die, for life has death as its end.
They will pass on in accordance with their karma, reaping
the reward of virtue or of sin.

Those whose deeds are evil will go to hell; the virtuous
will go to heaven. Others who have cultivated the Way will
go on to final release, rid of all the āśravas.

Now when King Subandhu, after ruling his kingdom right-
ously for a long time, was eighty-four years of age, he, being
subject to the conditions of time, died. Prince Ikṣvāku suc-
ceded to the throne, and as king of Benares and the sixty thou-
sand cities of his father he quelled violence and put down rivals
and foes. He was free from troubles, had devoted subjects, and
was powerful and mighty, having a great army and a large
harem of many thousands of women. But all of these last
were without offspring; not one had a son or daughter.

Then King Ikṣvāku, after reigning some time, embarked on
a sea of reflection. "I have a wide realm," reflected he, "and
an extensive harem, yet I have no son. I fear that I will go
on being childless until I die. Then this country will be invaded
by enemies." King Ikṣvāku consulted with his household priest. "How may I have a son?" he asked him. The household priest replied, "Your majesty, you must let out the women of your harem three times a fortnight, on the eighth, the fourteenth and fifteenth days. Then you will have a son and the family of Ikṣvāku will become extensive."

When King Ikṣvāku had heard these words of the household priest, he kept Alindā his chief queen in the palace, but let out all the other thousands of women three times a week. "Go," said he to them, "let each of you take your pleasure with whatever man she likes." So, from the king's court there gladly streamed out, like coy does, many thousands of women, decked out in their finery. They went up to various doors. Some chattered as they sought to allure, others laughed, and others went about chasing men. All men were reeling and all were bewildered. And in King Ikṣvāku's city the men were agitated and bewildered by these mistresses of the king.

Then a certain man of the family of Subandhu, being related to it by birth, who, in his life as a human being, had been of good behaviour in deed, speech and thought and had lived following the path of the ten virtues, passed away from the world of men and was reborn among the devas of Trāyāstrimśa, as a king's son named Śakra. Reflecting, he asked himself, "I wonder among what group King Subandhu is sojourning? Is he living or is he dead?" Then he realised that King Subandhu was dead, and that his son named Ikṣvāku was reigning in his stead. He saw that his household priest had counselled an unjust, unseemly and improper course to King Ikṣvāku, advising him to let out his harem three times a fortnight in order that he might have descendants.

Then Śakra, the lord of devas, disguised himself as a brāhmaṇa who was decrepit, aged, senile, advanced in years, and past his prime. His body was covered with wrinkles, his head hoary, and his limbs black with freckles. He came to King Ikṣvāku's door and said, "I want to see Ikṣvāku." The door-keeper went into the palace and reported this to the king. (426) "Your majesty," said he, "there is a brāhmaṇa at the door who wants to see the king." King Ikṣvāku replied, "Give a welcome to the brāhmaṇa and let him come in." And the door-keeper led the brāhmaṇa into the palace.

When the king saw the old brāhmaṇa he stood up and said, "I bid you welcome, brāhmaṇa. Pray sit down, here is a seat for you." The brāhmaṇa hailed the king and went in. The king then asked him, "From what land do you come, O brāhmaṇa? What do you seek? What is your pleasure? What can I give you?"

The brāhmaṇa replied, "Your majesty, I am come from a far land, having heard of your noble fame and repute. And I have heard, too, that King Ikṣvāku three times every fortnight lets out the women of his harem in the hope of getting descendants. And so, O king, I have come from that far land in order to get a woman. Therefore provide me with a woman." When the king heard the brāhmaṇa's words he was pleased and glad, and he called to the chamberlain. "Ho, there, chamberlain," said he, "make haste to show my harem to this brāhmaṇa. Give him whatever woman pleases him." The chamberlain led the brāhmaṇa into the harem, into the midst of several thousands of women, and said, "Brāhmaṇa, here is the harem of King Ikṣvāku. Whatever woman is desirable to you, take her and go."

Now of all those many thousands of women, she who was King Ikṣvāku's chief wife, the queen named Alindā, and who had never gone out of the harem, was the one chosen by the brāhmaṇa. "Let her be mine," said he. But the queen wept and said "This brāhmaṇa is old enough to be my grandfather or great-grandfather, or even a still more remote ancestor. King Ikṣvāku is loyal to his vow and he will not let me go to serve and wait on this brāhmaṇa."

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2. *Strīkāhaṇa*, a misprint for *strījayātena*, which is the form on pp. 425, 426.
3. *Trīṣkāhaṇa*, the A.S. are *trīṣkṛtiya* and *trīṣkāta*.
5. *Lobhayya*, causal potential = aorist, and sg. for pl. The metrical version (Vol. 3, p. 1 text) has *lobhenti*.
6. There are plenty of allusions in our text to the belief that good men could be reborn in the person of a god of the old pantheon.
Alinda’s hunchbacked garland-maker was there twining garlands. The hunchbacked woman (427) railed at the brahman and said, “Brahman, you are decrepit, aged and senile, yet you desire a tender woman. No tender woman would touch you with either hand or foot. Go to. What have you to do with Queen Alinda? King Ikṣvāku will not let her go.”

The brahman answered the hunchbacked woman and said, “You are an idle dame, hunchback, go on twining your garlands. I am dear to Queen Alinda, as neither you nor others are.”

Queen Alinda had another slave whose duty it was to grind face-powder. And she, too, railed at the brahman and said to him, “Brahman, you are decrepit, aged and senile. You will make the bed-clothes smell with a foul smell. The queen has no desire to see you, not to speak of touching you. Go away. What is Queen Alinda to you? Besides, King Ikṣvāku will not let her go.” But the brahman replied to the slave, “You are an idle dame. Get on with grinding face-powder. I am dear to Queen Alinda, as neither you nor others are.”

Then Queen Alinda said, “This brahman shall by no means carry me off.” She sobbed loudly and wept. And while the queen wept her attendants, too, wept, so that there was a loud noise of wailing in the harem. King Ikṣvāku, who was on the upper terrace, heard the loud and great wailing in the harem, and he questioned the eunuchs and chamberlains, saying, “Ho, there, what is this noise of wailing women that I hear?” The eunuchs and chamberlains answered and said, “Sire, Queen Alinda has been chosen by that brahman, and he says, ‘King Ikṣvāku has given me the choice to take whatever woman pleases me. So let this one be mine.’ And so Queen Alinda weeps, and as she weeps, her attendants, too, set up their wailing.”

When he had heard them say this he entered his harem and railed at the brahman. “You are a decrepit and aged old man,” said he. “If you wish to eat and drink permanently in the palace, I shall let you do so. But what can you have to do with Queen Alinda? Choose another woman.”

The brahman replied, “Your majesty, (428) it is true that I am decrepit and aged and afflicted with a cough. Every now and then I faint. I have not the strength to get up myself, and thus I wet my bed. So give her to me, and she will serve me and wait on me. May it not be that my lord Ikṣvāku, having given me the choice of a woman, should afterwards go back on his word. For then I should go and tell people that my lord Ikṣvāku breaks his promises.”

The king replied, “O brahman, I do not break my promises. Nor do I go back on my word when I have offered a gift. But you are decrepit and aged, while the queen here is tender and delicate, and so she can not desire you. My harem is crowded with many thousands of women. Take the woman that pleases you. Have your pleasure with her, and she shall wait on you.” But the brahman answered and said, “Enough, your majesty. Let her be mine, who proudly stands there, faultless of limb and bashful of look. Let her be mine who proudly stands there, faultless of limb, with eyes like a doe’s. Let her be mine who proudly stands there, faultless of limb, bathing her face with tears. Talk no more to me, your majesty, of your harem. Let this queen be mine. She will set me on my feet, wait on me and serve me. Let not my lord Ikṣvāku go back on his word after giving me the choice of a woman, and so on as above as far as I will go and tell people, etc.”

The king answered as before as far as “You are decrepit and aged, etc.” Then “Here is this common hunchback, eager for love, though she be but a slave. Let her be yours. Take her where you will, and she will wait on you.” But the hunchback said, “Your majesty, this brahman is malodorous and wrinkled and hoary-headed. He has the nasty smell of the jujube flower, and he stinks like a goat. I’ll kill myself by taking poison, if your majesty gives me to him. Or I’ll secretly do away with this tottering dotard.”

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1 Gāhyāti. Senart explains this (and guhā, next page) as being equivalent in sense to graniḥatā (and granitaḥ), from graniḥ, “to tie.” He cites in support anaguh from Vol. 1, p. 304, and the sense given to udghah in BR.
2 Piṣṭhā from piṣṭa.
3 Varnaḥa.
4 Praṣṭaṃ = spraṣṭaṃ.

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1 Kāṣanaka, from kāśa, “cough.”
2 Literally, “grants requests falsely (or deceitfully),” mithyāyacyanam karoti.
3 Mandam prakaṣṭaḥ, cf. Pali mandākṣa, which Halāyudha gives as = “bashful” (see P.E.D.).
Then the brāhman said:—

(429) “I’ll be at enmity with all the hunchbacks that cumber the earth, just because this common hunchback wants to kill me.”

“Talk no more, your majesty, of this hunchback. Let the queen be mine. She will serve me and wait on me. My lord, do not go back on your word after you have given me the choice of a woman, or I shall go and tell people that you break your promises.”

The king replied, “O brāhman, I do not break my promises, nor do I go back on my word when I have offered a gift. Yet you are a decrepit old man, while the queen is tender and handsome, and gasping, passing water over the place, he firmly held her along and embraced her now and again. Panting and gasping, passing water all over the place, he firmly held the weeping and genuinely sick queen. In utter despondence she was dragged out of Rajagriha, banished and made disconsolate.

In poor Iskāvāku he was delighted, glad and pleased. He embraced Queen Alindā, brought her to the entrance and fell over her. Loud laughter arose among the thousands of women. “The queen has gotten her a fine handsome man,” said they. But the brāhman seized the sobbing and tearfully protesting queen by the hand, drew and dragged her along and embraced her now and again. Panting and gasping, passing water all over the place, he firmly held the weeping and genuinely sick queen. In utter despondence she was dragged out of Rājagriha, banished and made disconsolate.

In a poor hamlet outside the city-walls the brāhman had constructed a crazy and rickety shed, and in it he had arranged grass and leaves on a rickety couch and placed a broken pitcher of water. Into this shed Queen Alindā was made to enter, her garments spoilt and ruined, her jewels broken and torn off, as were all other marks of elegance. (430) And she who had never touched the ground with her feet, had her shoes wrenched off, and her bare feet were broken and torn.

Then the brāhman sat down in the rickety shed and said, “Lady, dress yourself smartly.1 Wash my feet, and then your own. Then delight me. When I am delighted, it will mean a boon for you,2 lady. Delight me perfectly with joys, lady. Delight me with talk, lady. Delight me with dallying, lady.” And so for the queen the whole night was spent in listening to his crying, “Now delight me, delight me; raise me up, put me in bed, put me in bed.”

But when the night was past and the sun rose, Śakra stood before her in his own form, his celestial body adorned with bracelets and ear-rings, and shining with sublime beauty. He became the king of devas, wearing fine and bright ear-rings, and as he emitted his radiance the whole shed was lit up with his splendour. Queen Alindā, seeing Śakra, the lord of devas, thus in his own form was intoxicated with passion. “What was I about,” said she to herself, “that I did not take my pleasure with him?”

Śakra, the lord of devas, offered Queen Alindā the choice of a boon.

I am Śakra, the lord of devas, the sovereign of Trayastrīmiṣa. Choose a boon of me, lady, whatever you wish for in your heart.

Then Queen Alindā, raising her joined hands inadoration of Śakra, lord of the devas, said to him, “Śakra offers me the choice of a boon. My reply is that I choose the boon of a son.” Indra gave her a medicinal pill, saying, “Stir this in water and swallow it. Then you will have a son, who will be like a lion, strong, and able to crush his foes. In prowess

1 The turn of this sentence in the original is passive, for ākhadvatī, “draw” (from hṛṣ, see p. 229, n. 1) the predicate of Alindā, must be taken in a passive sense. Kajfiṣajiyati, “drag,” is explicitly passive, though the form is doubtful, there being no other example, except kajñayaṃ immediately below, of a form kajñ corresponding to kaṭ. Lagati, “embrace,” is the usual Pali form of lagnati, “to stick,” but here apparently the double g “was wrongly taken to mark a passive form.

2 Reading na-dāloga gāyantam for dālopa gānita of Senart’s text, which he admits is a “pāsa allier,” necessitating as it does not only a neuter sense for vahati in asrāki vahanteh (I read sarvanteh) but also the sense of “to drip” for gānita. For dālo gāyantī cf. Pali ēlana dālo—“preference of illness.” Two MSS. have nādāna. Senart’s rendering of his text is, “toute inondée dans ses lamentations de larmes qui se précipitent.”

3 The mention of Rājagriha here is strange, for Iskāvāku was king in Benares.

Sunivattha for sunivāstra (Pali sunivattha) which latter form is found in one MS. and in the metrical version in vol. 3, p. 6 (text).

4 Literally, “I delighted (am) a boon to you,” varante ramio ahām, in which phrase Vol. 3, p. 6, has the more correct form rāmīṣa.
there will be no one in the world equal to him. But he would be ill-favoured of complexion and form, because you did not provide me with the thrill of love.” And Indra, (431) having granted this boon to Queen Alindā, caused the rickety old shed to disappear and rejoined the company of the devas in Trāyastriṃśa.

Queen Alindā tied up the medicinal pill in a corner of her garment and entered the palace, her countenance like the lotus and her senses unruffled. The king questioned the queen, saying, “Did you have pleasure as you lay abed at night? Did you experience the joys of dallying? That man was Indra, who had come here in the disguise of Trayastrīpta.

The queen replied, “So,” said she, “of all the numerous harem it is I who will have a son.”

King Ikṣvāku, from a distance, saw Queen Alindā come in by the entrance hall, with her countenance like the lotus and her senses unruffled. The king questioned the queen, saying, “Your countenance is like the lotus and your senses unruffled. Did you have pleasure as you lay abed at night? Did you experience the joys of dallying? Or did you find a noble and good man?” The queen replied, “Sire, how could I have pleasure as I lay abed, or experience the joys of dallying? That man was Indra, who had come here in the disguise of a brāhmaṇ. The whole night was spent with him crying ‘Raise me up, put me back in bed.’ And when the night was passing into day, at sunrise, he threw off his brāhmaṇ’s garment and entered the palace, her countenance like the lotus and So, saha-sāvitrī. I am Śakra, lord of the devas, sovereign of Trāyastriṃśa. Choose a boon of me, lady, whatever you wish for in your heart.’

‘Thereupon, sire, I asked for the boon of a son, saying to him, ‘Grant me the boon of a son.’ And Śakra gave me a medicinal pill, bidding me stir it in water and swallow it. Then I should have a son who would sit on the throne.”

The queen questioned her slaves, saying, “What has become of the medicinal pill?” The slaves replied, “Your majesty, your pill was seized by the king, who ground it on a millstone and gave it to his four hundred and ninety-nine brāhmaṇ queens to drink on a blade of kūsa grass.”

Then Queen Alindā poured a drop of water on the millstone and by means of a blade of kūsa grass drank it with the tip of her tongue. The queen too thus conceived, and so the five hundred became pregnant.

The five hundred queens were delivered after nine or ten months. Four hundred and ninety-nine princes were born to them, who were beautiful, handsome, noble of appearance, and endowed with a perfect beauty of complexion. A son was born to Alindā also, but he was ugly, repulsive, thick-lipped, thick-headed, thick-footed, pot-bellied, and black, the colour of a heap of soot.

The eunuchs and chamberlains reported this to the king. “Your majesty,” said they, “four hundred and ninety-nine queens have been delivered of four hundred and ninety-nine

1 The text here and in the next paragraph speaks of five hundred queens or ladies as being given the drink. The number, of course, was four hundred and ninety-nine, and it would seem that the term refers to one less,” has been inadvertently dropped out. This prefix is found below with the numeral giving the number of the princes born to them, ekānā-pāñcakṣjetra. Eṇa, pratyekāināḥ, or ātīta, “to eat or drink (only as little as) with a blade of grass.” (P.E.D.) The meaning here too is, of course, “a tiny portion,” but as the word kūsa has a significance in the sequel, the full literal translation is given.

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princes, who are beautiful and handsome, but to Queen Alindā has been born a son who is ugly and repulsive, thick-lipped, thick-headed, thick-footed, pot-bellied, and black, the colour of a heap of soot.” (433) When King Ikšvāku heard this he was enraged and distressed, and he said, “Seeing that I did not give any of the pill to the queen to drink, so as to prevent her having a son, how comes it that a son is born to her?” The eunuchs and chamberlains replied, “Your majesty, after you had ground that pill on the millstone, the queen poured a drop of water on the stone and by means of a blade of kuṣa grass drank it with the tip of her tongue. That is how a son has been born to the queen.” The king said, “Let the queen’s son never stand before me. I have no wish to see such a son.”

But when King Ikšvāku heard of the beauty of the four hundred and ninety-nine princes he was glad and joyful. Merry birth festivities were celebrated for seven days in honour of the beautiful princes, but none in honour of Alindā’s son. He distributed food and drink, solid and soft edibles, clothes, perfumes, garlands and ointments. Sesamum oil, ghee, pounded with

Another Kusumakusa, another Drumakusa, another Indrakusa, another Mahakusa, another Rānakusa, another Kronikusa, another Mahakusa, another Vamcakusa, another Koṅicakusa, another Mayurakusa, and so on; all were given names compounded with kuṣa. But to Queen Alindā’s son, the name Kuṣa simply was given.

(434) Then King Ikšvāku gave to all the four hundred and ninety-nine princes children’s toys of various kinds, but he did not give a toy to Kuṣa, Queen Alindā’s son. So Kuṣa, when he desired a toy, took those of his brothers, and when he had done

playing and amusing himself with them he gave them back. In the same way King Ikšvāku gave to those princes carriages of various kinds to play with, right royal elephant-carriages, horse-carriages and chariots. But he gave no carriage to Kuṣa. When Kuṣa wanted a carriage, whether an elephant-carriage, a chariot, a war-chariot, a horse-carriage, a team-carriage, a palanquin, a war-chariot, a half-galli, a winged car, or an aerial car, he took those of his brothers and rode in them. Then he gave them back, saying, “Why should I keep them?”

And so the princes grew up. When they reached years of discretion at the age of seven or eight they were taught reading, writing, calculation, numeration, reckoning with the fingers, mnemonics, riding on elephants and horses and in chariots, the use of the bow and the bamboo, running, racing, swimming, archery, fighting, combat, cutting, stabbing, and striking, and leading an army in battle, and in every way established and trained in kingship. But no one taught the arts to Prince Kuṣa. Yet by his own intelligence, wisdom and energy he became more expert than all his brothers and the rest of the people. Prince Kuṣa was expert in archery and excelled everybody in every other art.

Then the thought occurred to King Ikšvāku: “Let me now test these five hundred princes to see who will become king after me.” So King Ikšvāku caused (435) five hundred sweetmeats to be made. One large sweetmeat was placed in the middle and covered by the other sweetmeats. “I will know,” said he, “that he who picks out the large sweetmeat will become king after me.” When King Ikšvāku had thus prepared the pile of sweetmeats he summoned the five hundred princes and said to them, “When I give three claps with my hands quickly take the sweetmeats one by one from the pile.” Those other princes all came first, and after them came Kuṣa. It was he, of all his brothers, who by plunging in his left and right hand, was the one to pick out the large sweetmeat.

1 Syandamānīhā, Pali sandamānīhā.
2 The word gallī is not found in the dictionaries, and there is no means of knowing what sort of carriage is meant by the word. No carriage of this name is mentioned in the lists of carriages in Nal. 145 and Mud. 296. Words approximating in form to gallī are goḍī, “a draught ox” and gali, “a draught animal.”
3 Mudrā, see p. 376, n. 8.
4 Literally “at three claps of the hand,” trāthā dātalāt.
King Ikṣvāku thought, "This Prince Kuśa will become king after me. But he is ill-favoured, ugly, thick-lipped, thick-headed, thick-footed, pot-bellied, and black, the colour of a heap of soot. He is unlovely and repulsive to look on. Who will endure him as king? So let me now test these princes again a second time. I shall have them brought before me at meal-time. I shall know that he who will be the first of them to take his food, will become king after me."

Then King Ikṣvāku, at meal-time, summoned the five hundred princes and made them sit down. Food was brought in. The other princes waited to be served with food, but Prince Kuśa took his food on the floor and made a heap of food on the floor with whatever eatables he wanted. He took the condiments to put on them and ate his meal laid out on the floor. King Ikṣvāku reflected, "This Prince Kuśa will become king after me. He will be sovereign of the earth, for that he took his food laid out on the ground."

King Ikṣvāku questioned his household priest a second time, saying to him, "Master, which of these princes will become king after me?" The priest replied, "Your majesty, it is this Prince Kuśa who will become king after my lord. He has the marks of a king."

When King Ikṣvāku (436) heard the priest he became distressed. "What means is there," thought he, "whereby this Prince Kuśa shall not become king after me? Let me now secretly bury large treasures in hidden places in various parts of the royal palace. He who, after I am dead, will find out, discover and dig up these treasures, will become king. Thus, perchance, some other prince will become king."

King Ikṣvāku then buried a great treasure in hidden places in different parts of the royal palace without anyone seeing him. Being advanced in years and near to his death he gave instructions to his ministers, saying to them, "My ministers, whosoever of these five hundred princes will, after I am dead, find out, discover and dig up these treasures, him shall ye consecrate to the throne. There is a treasure within, and a treasure without. There is a treasure that is neither within nor without. There are four treasures underneath the four royal halls. There is a treasure in the water, and a treasure in the ocean. There is a treasure at the joining, and a treasure at the releasing. There is a treasure in a tree-top and on a mountain. There is a treasure where the sun rises and where the light-bringing orb goes to rest. Where the devas live their happy lives, there, too, is a treasure laid. My ministers, what prince soever, without being shown, will find out and dig up these treasures, him shall ye consecrate to the throne. So shall he become king." Then King Ikṣvāku, being subject to the conditions of time, died.

After their father's death, the five hundred princes quarrelled among themselves about the throne, each saying, "I am the king, I am the king." But, owing to their righteous character, they did not harm one another. Then the ministers spoke to them, saying, "Princes, do not quarrel. There are instructions for you from King Ikṣvāku. (437) When your father was about to die he gave us a message, and he who will understand his father's message will become king."

The princes replied, "Ministers, tell us what the message given you by our father was." And so the ministers related to the five hundred princes the message of King Ikṣvāku. "There is a treasure within," said they, "and a treasure without. There is a treasure that is neither within nor without. There are four treasures beneath the four royal halls. There is a treasure in the water, and a treasure in the ocean. There is a treasure at the joining and a treasure at the releasing. There is a treasure in a tree-top, and a treasure on a mountain-top. There is a treasure where the sun rises, and a treasure where the light-bringing orb goes to rest. Where the devas live their happy lives, there also is a treasure laid. O princes, this was the message left you by your father. Whosoever of you will find and dig up these deposited treasures will become king."

The four hundred and ninety-nine other princes neither knew nor understood what the treasures mentioned were. But Kuśa, with his great intelligence and reflective power understood the whole matter clearly. And he said, "I shall now explain to you my father's words, and I shall dig up all the treasures

1 Yojana. These two words have to be rendered here in their general or root sense, otherwise there will be no riddle. Their special senses will become apparent when the riddle is solved.
which you have mentioned. When my father said that there was a treasure within he meant that a treasure was laid in the palace doorway within the threshold." The ministers had this place dug up and a great treasure was found.

"When my father said that there was a treasure without, he meant that a treasure was laid outside the threshold." The prince had this great treasure also dug up.

"When my father said that there was a treasure which was neither within nor without, he meant that a treasure was laid in the doorway beneath the threshold." The prince had this great treasure also dug up.

(438) "When my father said that there were four treasures beneath the four royal halls, he meant that there were four treasures laid under the four legs of King Ikṣvāku's chamber couch, fitted with four legs of gold, which served him as a bed." The prince had these great treasures also dug up.

"When my father said that there was a treasure in the water, he meant that a treasure was laid in the lotus-pool which is in the royal park Ásokavanikā." There also from the pleasure pool the prince had a great treasure drawn up.1

"When my father said that there was a treasure in the ocean, he meant that a treasure was hid in the pool of King Ikṣvāku's bathing-place." The prince had this great treasure also dug out of the pool.

"When my father said that there was a treasure at the joining, he meant that a treasure was laid where animals were yoked to the carriage2 of King Ikṣvāku, whether an elephant-carriage, a horse carriage, or a team carriage." The prince had that great treasure also dug up.

"When my father said that there was a treasure at the releasing, he meant that a treasure was laid in the place where they tend the animals and where they were unyoked3 from King Ikṣvāku's carriage, whether an elephant carriage, horse carriage or team carriage." The prince had this great treasure also dug up.

1 Ukhṣādhāhita, from ut-kadh, "to draw out." In the other instances the verb is utkhanāpita, from utkhanati, "to dig out."
2 Literally, "when the carriage is yoked," yasmin pradeśe yānām yujvati.
3 Pārīṣayaṅga, the word used in the riddle has the special sense of "yoking."
4 Literally, "where the carriage is set free," yānām mucasit, hence mucasana of the riddle.

"When my father said that there was a treasure in a tree-top, he meant that where the tip of the shade of the great tree by King Ikṣvāku's reception-room1 falls at sunrise, and where its last shadow falls at sunset, there too had a treasure been laid." The prince had these two great treasures also dug up.

"When my father said that there was a treasure on the mountain, he meant that a treasure was laid beneath the slab of stone where King Ikṣvāku's paint and ointment for bathing the head were mixed." The prince had this great treasure also dug up.

"When my father said that there was a treasure where the sun rose, he meant that a treasure was laid where Ikṣvāku my father was born of a sugar-cane." (439) The prince had this great treasure also dug up.

"When my father said that there was a treasure where the light-bringing sun goes to rest, he meant that a treasure was laid where King Ikṣvāku died." The prince had this great treasure also dug up.

"When my father said that there was a treasure where the devas live their happy lives, he meant that there was a treasure laid where the five hundred princes had food served4 them by King Ikṣvāku." The prince had this great treasure also dug up.

Thus all the great treasures were dug up by Prince Kuśa. The ministers, the other princes, the priests, the brāhmaṇa royal tutors, the army officers, and all the town and country people marvelled at the treasures dug up by him. "Behold," said they, "the great intelligence and reflective power of Prince Kuśa, for wherever a great treasure was laid in the palace of King Ikṣvāku, all of it was discovered and dug up by Prince Kuśa. He will be king."

But the ministers thought among themselves, "Before Prince Kuśa hears this from others let us set one more test by some other means." And they spoke to the princes, saying, "Princes, whosoever of you will be the first to worship all the gods and then ascend the throne, he will become king."

Then the four hundred and ninety-nine princes mounted

1 Darśanañālī.2 Parīṣayapītā, causative of pari-nis. The solution of this riddle hangs on the secondary sense of deva as a title of honour, e.g., of a prince.
carriages of various kinds and in quick haste rushed to all the temples of the gods to worship them. But Prince Kuśa approached the golden throne of consecration, raised his joined hands to the four quarters in adoration of the gods and in honour of former kings. Then he reverently saluted the throne and ascended it.

Then, indeed, was Kuśa acknowledged by the princes, ministers, army officers (440) and town and country people to be the most clever one, and he was consecrated king. He was hailed as king by the sixty thousand cities, the town and country people, the royal ministers and the princes. This, then, was how Prince Kuśa won the throne.

When King Kuśa had ascended the throne he showed his mother, Queen Alindā, every mark of respect, honour, reverence, esteem and homage. And when he had thus ruled his kingdom with justice for a long time, he, on a certain occasion, appealed to Queen Alindā, his mother, saying, “Mother, bring me a wife to be my chief queen, who will be lovely and beautiful above all other women.” Queen Alindā replied, “My son, who will give you, who are ill-favoured in beauty, a lovely and beautiful wife? I shall bring you as wife one who is ill-favoured like you and who will thus not be a contrast1 to you.” King Kuśa said, “Mother, if you bring me an ill-favoured wife, I shall not touch her with a hand or with a foot. Bring me a lovely and beautiful wife. Mother, I have neither seen nor heard of an ill-favoured king, or indeed any king, who could find pleasure in an ill-favoured woman. So, mother, bring me a handsome wife.”

Queen Alindā replied and said, “My son, wives and husbands live together happily when they are equal in beauty, for then they are not jealous of each other. A beautiful wife reproaches an ill-favoured husband, and a handsome husband an ill-favoured wife. My son, I shall bring you a wife that is suitable to you, one ill-favoured in beauty, who will not reproach you.” But King Kuśa said, “Mother, I will have nothing to do with an ill-favoured wife. Bring me a wife who is unlike me in appearance.” Queen Alindā replied, “My son, who will give

1 Literally, “will not make a contrast,” uttāsana na karipyati. For this sense of uttāsana, cf. its use in rhetoric to denote “giving prominence to any subject by comparison or opposition” (MW).
Sudarśanā as his wife. Now King Kuśa is a distinguished man, as he rules over sixty thousand cities."

King Mahendraka thought to himself, "Connexion with such a man will be worth while," and to the brāhmans and messengers he said, (442) "Sirs, King Kuśa now becomes my friend. I give him my daughter to wife." The brāhman then bought some sweetmeats, and, having summoned the other brāhmans, asked them to choose some. "Friends," said he, "King Mahendraka here offers his daughter Sudarśanā as wife to King Kuśa. So, friends, offer him this water." And the brāhmans and messengers did as the brāhman told them. They then addressed King Mahendraka and took their leave.

In due time they reached Benares. The brāhmans and messengers reported to the ministers and councillors that King Mahendraka was going to offer his daughter to some friend. I give him my daughter to wife," said he, "such a man will be worth while." And the brāhmans, priests, and royal tutors, in obedience to King Kuśa, equipped an army of four divisions and set out with great splendour and magnificence.

After they had set out this thought occurred to Queen Alindā: "What means can there be," she thought, "whereby Sudarśanā, a king's daughter, shall not know what King Kuśa is like in complexion and form?" And it was this that she decided on: "Let me now," said she, "provide an inner chamber where King Kuśa may divert, enjoy and amuse himself with his wife, without, however, her knowing what King Kuśa is like." And Queen Alindā prepared such an inner chamber which was plastered inside and outside, draped with festoons of fine cloth, made fragrant with incense, and strewn with garlands of flowers. Here King Kuśa could divert, enjoy and amuse himself with his wife.

In due course the ministers, councillors, brāhmans, priests and royal tutors came to the city of Kanyakubja in the province of Śūraserā. They went to King Mahendraka, hailed him, and standing before him said "Your majesty, your son-in-law Kuśa enquires after your health and that of your court. He asks you to give him your daughter Sudarśanā to be his wife, as your majesty promised." King Mahendraka saluted and greeted the ministers, councillors, brāhmans, priests and royal tutors, and gave them regal and costly clothes, ornaments and food. The ministers and councillors tarried there for some days, and then they addressed King Mahendraka, saying, "Your majesty, we have come a long way. Give us the bride, and let us go." Then King Mahendraka, with great royal splendour (444) and magnificence, and to the accompaniment of shouts of "bravo" and "hurrah" from the great
crowd of people and the beating of drums, kettledrums and tabours and the blowing of trumpets, performed the rite of giving the bride, and gave his daughter Sudarṣanā to be the wife of King Kuṣa. And the ministers and priests performed the rite of taking the bride, addressed King Mahendraka and departed.

In due course they reached the park in Benares. Thence Sudarṣanā, a king’s daughter, was led with great honour and pomp into the city of Benares and into the royal court. She came to her mother-in-law, Queen Alinda, and, having bowed at her feet, stood in front of her. When Queen Alinda saw her daughter-in-law she was delighted, pleased and glad.

Now in the dark inner chamber King Kuṣa sat diverting, delighting and amusing himself with the king’s daughter Sudarṣanā, with the aid of costly means of joy and pleasure. But as the king’s daughter Sudarṣanā was diverting, delighting and amusing herself with King Kuṣa in the dark inner chamber this thought occurred to her: “The family of Ikṣvākū to which King Kuṣa belongs,” thought she, “is prosperous, wealthy, at peace, rich in food, and an unfailing mine of precious stones. But this bed-chamber of ours is dark, and no lamps are lit in it. We do not see each other with our eyes. I do not know what King Kuṣa is like in complexion and form, nor does King Kuṣa know me and what Queen Sudarṣanā is like. I do not understand the reason why no lamps burn in our bed-chamber either night or day.”

Then Queen Sudarṣanā privily questioned King Kuṣa, saying, “Sire, this royal family is prosperous, wealthy, and an unfailing mine of precious stones, but in this bed-chamber of ours no lamps are lit by night or by day. We so live together in darkness and do not see each other with our eyes. I do not know what my husband is like, nor does my lord know me and what Queen Sudarṣanā is like. I do not understand the reason why no lamps are lit in our bed-chamber.” King Kuṣa replied, “Lady, I, too, do not know why the lamps are not lit in our bed-chamber. But my mother will know, ask her.”

So Queen Sudarṣanā, a king’s daughter, at dawn of day when King Kuṣa had gone out, attired herself and put on her jewellery. She approached Queen Alinda and bowed at her feet. And when she had thus bowed to her mother-in-law Sudarṣanā said, “Madam, this royal family is prosperous, rich, and an unfailing mine of precious stones. Yet in our bed-chamber no lamps are lit by day or by night, so that we live together in darkness and do not see each other with our eyes. What reason is there that the lamps should not be lit in our chamber?” Queen Alinda, the queen-mother, replied, “Sudarṣanā, my daughter, you both, husband and wife, are sublimely beautiful. I have seen none other like you. The object is, therefore, that you should not see each other’s sublime beauty and become distraught. Besides, I have made a covenant with the gods that you do not see each other’s sublime beauty and become distraught. Besides, I have made a covenant with the gods, whereby we do not see each other for a long time, twelve years after my daughter-in-law Sudarṣanā has a son or daughter. This is our family custom.”

Sudarṣanā, a king’s daughter, replied, “It was indeed a wicked covenant that you made with your gods, whereby we should not see each other for a long time.” Alinda, the queen-mother said, “What can I do? I must keep my covenant with the gods, so that you do not see each other’s sublime beauty and become distraught.” Thus, then, was Sudarṣanā, a king’s daughter, persuaded by Alinda, the queen-mother.

Some time afterwards Sudarṣanā, a king’s daughter, prostrated herself before her mother-in-law and appealed to her, saying, “Madam, I wish to see my husband.” Alinda, the queen-mother, replied, “Let me, my daughter. In good time you shall see him.” But Sudarṣanā appealed to her again and again. “Madam,” she said, “I should like to see him just once.” Then the thought occurred to Alinda, the queen-mother: “Sudarṣanā, a king’s daughter, is anxious to see Kuṣa. If I do not dispel it her curiosity will become too

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1 Vivāhadharma.
2 Vivāhadharma, but we should expect āvāhadharma. See n. 3, p. 395.
3 Pratyuṣṭāṣṭi, an unusual form from prati ut-stāḥ, which Senart, however, thinks should be retained. Usually the verb means “to rise from one’s seat as a mark of respect.”
4 Mahārahei upahkogapavibhogsī.
5 Kītrīlā me Sudarṣanā. Me, here and immediately below, is strangely placed, unless it is a mistake for se = asya, “does not know what his Sudarṣanā is like.”
6 Antaram, “the obstacle against,” but, as Senart suggests, the true reading may be hāragam as in the repetition below.

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1 se = asya: Cl. p. 13, n. 5.
great.” So she said, “Sudarśanā, my daughter, very well. To-morrow I shall show you King Kuśa in his reception-chamber. A view of the king has been granted to the people.”

Then Queen Alindā spoke to King Kuśa, saying, “My son, Sudarśanā here, a king’s daughter, is anxious to see you. But you are ill-favoured in beauty, and I fear that when she sees what you are like there will be a change of heart in her. Therefore pretend that the handsomest and fairest of these five hundred princes is the king. Make him sit on the throne, and he will have to be pointed out to Sudarśanā as being King Kuśa. Thus Sudarśanā will believe that King Kuśa is of such appearance, and not turn her heart away from him.”

King Kuśa replied, “Mother, let this be done.”

Now of those princes the handsomest and fairest was Kuśadrūma. So he, arrayed in regal and costly clothes and jewels in the manner of a king, was led to the throne in the royal reception-chamber, under the pretence that he was the king. All the other princes also were arrayed and decked out, and led in, each to his throne. The ministers, priests, army officers, merchants, citizens, villagers, country people and the royal retainers all sparkled like the attendants of a deva. When his brother, Prince Kuśadrūma, had taken his seat on the throne, King Kuśa took a sunshade and held it over his left side.

Then Queen Alindā, with Sudarśanā her daughter-in-law, and attended by many hundreds of other queens came out of the palace and stood at the window. Alindā, the queen-mother, (447) pointed out Prince Kuśadrūma as he sat on the throne to her daughter-in-law Sudarśanā. “Sudarśanā, my daughter,” said she, “that is your husband. Look at him.” And Sudarśanā, seeing Prince Kuśadrūma seated on the throne, rejoiced in her heart, and said, “Great has been my good fortune in that I have such a comely, handsome and fair husband, who excels the whole royal entourage in beauty.” Sudarśanā, a king’s daughter, then continued her survey of the whole assembly until her keen woman’s perception caught sight of the royal sunshade-bearer. And when she saw him her heart was repelled, and she became distressed and grieved. She said to her mother-in-law, Alindā, the queen-mother, “Madam, King Kuśa is radiant, and the princes are good and fair. The royal assembly shines like an assembly of the devas. But this sunshade-bearer is unsightly; he does not befit such a king who is like the son of a deva. This sunshade-bearer is a monstrosity, thick-lipped, thick-headed, thick-footed, pot-bellied, and black, the colour of a heap of soot. The whole glory of the royal assembly is marred by the sunshade-bearer. Is there in this wide realm no other man who could bear the king’s sunshade? If my husband is willing to do something to please me, then he will not allow this sunshade-bearer to stand in his presence, but will have another man to bear his sunshade.”

Queen Alindā replied, “Sudarśanā, my daughter, do not talk so. His form does not matter. For though he is ill-favoured in appearance, in moral qualities he is high-minded, virtuous, truthful, righteous, meritorious, strong, and able to defeat rival kingdoms. It is through his might that no enemy has done harm to us in our sixty thousand cities, and in our villages and provinces. It is through his might that we all live in comfort.” In this way Sudarśanā (448) was persuaded by Queen Alindā.

But Sudarśanā then talked privily with King Kuśa. “Sire,” said she, “is there not in your wide realm some other man who could be your sunshade-bearer? The sunshade-bearer you now have is unsightly. If you wish to do something to please me, then send1 this sunshade-bearer away and appoint another man.” The king replied, “Do not thus revile the sunshade-bearer. What does his form matter? If a man has moral worth, what matters his form? This sunshade-bearer has the moral qualities of being high-minded, good and strong, and through his might no enemy can do harm to these sixty thousand cities.” So Queen Sudarśanā was persuaded by King Kuśa also.

Now King Kuśa, too, in his turn was anxious to see his queen, Sudarśanā, and he appealed to his mother, Queen Alindā. “Mother,” said he, “I have a longing to see Queen Sudarśanā.” Queen Alindā replied, “My son, you are ill-favoured in beauty.  

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2 Simhapāñjara, Pali sthāpañjara. Sc. of the reception-chamber.
3 Sahasrāsaññīdatta, “perception (equal to that) of a thousand women.”
If Sudarśanā learns that King Kuśa is like this in complexion and form, it is certain that she will kill herself by some violent means.” King Kuśa said, “What can be done? Some means must be devised whereby I may be able to see Sudarśanā without her knowing who I am.” Queen Alindā replied, “My son, here is a way. When Sudarśanā, the king’s daughter, with the other queens and all the women of the court, goes out to the park to look at the lotuses, then do you too, dressed simply, go to the park, step down into the lotus pool up to your neck and stay there with your head concealed by the lotus leaves. I shall so arrange matters that Sudarśanā herself will come down the steps of the lotus pool to gather lotuses just at the spot where you stand. Because Sudarśanā dotes on flowers and leaves you will see her as you desire to do.”

(449) Now it then happened that florists brought into the royal palace some lotuses which were fragrant and in full bloom, and garlands of various kinds. When Sudarśanā saw these blossoming lotuses she appealed to her mother-in-law, Queen Alindā, saying, “Madam, I wish to see the ponds where these blossoming lotuses grow.” Alindā, the queen-mother, replied, “Very well, my daughter, you shall see all the ponds. Let us set out.”

Then Queen Alindā informed King Kuśa, saying, “My son, so that you may know, I tell you that Sudarśanā, the king’s daughter, with the women of the court, intends to go out to see the ponds. If you wish to see her, go out to the park, simply dressed, and stand in a place where Sudarśanā may not see you and learn that you are King Kuśa.”

So King Kuśa, in obedience to his mother, at dawn of day went to the park simply clad in ordinary clothes, and sat down waiting for the women. He went down the steps of the pool at the place where there were most lotuses, and sat there concealing himself among the lotus leaves. Then all the women came out. As the Nandana1 grove is made gay when filled with thongs of Apsarases so was this park made gay by the king’s women.

When Queen Sudarśanā saw those blossoming and charming lotuses in the pools, she said to the other queens, “Ladies, come, let us gather lotuses from the pools.” The queens replied,

1 A park of the devas. See Vol. 1, p. 27, n. 1.
embraced by a water-demon, and I came near being devoured by him. But I was rescued by the women of the court. Your majesty, the water-demon in the lotus-pool was exactly like your sunshade-bearer. I should think that they were born of the same mother.” King Kuṣa then said to her (451) “My lady, you must not go out again to see the lotus-pond. I, too, was nearly devoured by a water-demon.”

Then at the time of the mango harvest the royal mango growers brought to the palace mangoes of various kinds. When Queen Sudarṣaṇā saw these various mangoes she appealed to her mother-in-law, Alindā the queen-mother, saying, “Madam, I want to see the mango-groves.” Alindā, the queen-mother, replied, “Very well, my daughter, you shall see them. To-morrow I will take you out to the mango-groves.”

Alindā, the queen-mother, summoned the mango growers and gave them instructions. “To-morrow,” she said, “Sudarṣaṇā, the king’s daughter, with the women of the court will be coming out to see the mango grove. Therefore have the grove cleaned and swept, drape the trunks of the trees in green cloth, adorn the grove with festoons of bright cloth, make it fragrant with incense and strew it with heaps of flowers.”

The keepers of the park in obedience to Alindā the queen-mother decorated that part of the park where the mango-grove was.

Queen Alindā next informed King Kuṣa, saying, “My son, so that you may know, I tell you that to-morrow Sudarṣaṇā, the king’s daughter, with the women of the court, will be going out to see the royal mango-grove. If, as I think you are, you are eager to see Sudarṣaṇā, the king’s daughter, then go, simply dressed in ordinary clothes, to the mango-grove and stand there in such a place where Sudarṣaṇā may not discover that it is King Kuṣa who is there.” Following his mother’s instructions he went, simply dressed in ordinary clothes, and stood beneath the finest mango of all in the whole grove.

Then Sudarṣaṇā, attended by the women of the court, with great royal splendour and magnificence and riding in brilliant royal chariots, set out for the mango-grove. Sudarṣaṇā

1. Manāsmy = manāgaṇami.
2. Me simply, in the text. It may be explained as an ethic dative. A similar instance occurs in Vol. I, p. 131. (Translation, “as far as I am concerned,” p. 103.)

Meanwhile Queen Sudarṣaṇā with the others strolled up and down the mango-grove, picking the fine mangoes, eating the fruit and gathering various flowers. She came to the middle of the grove where King Kuṣa was sitting. Then King Kuṣa jumped out from beneath the mango tree and embraced Queen Sudarṣaṇā when she was looking the other way. She was frightened and terrified, and thought that she had been seized by a demon of the forest. She cried out, “Help, help. I have been violated.” When the women ran off this way and that. “King Kuṣa,” said they, “is diverting, enjoying and amusing himself with Queen Sudarṣaṇā in the mango-grove. But Sudarṣaṇā will go on saying ‘Help, help. Run, women, I am being devoured by a demon of the forest.’”

When the women knew that King Kuṣa had diverted, enjoyed and amused himself with Sudarṣaṇā as much as he wanted, they returned to the place with armfuls of flowers. And the hundreds of queens threw handfuls of flowers over King Kuṣa and cried out, “Fie on you, demon, fie on you demon.” So King Kuṣa let go of Queen Sudarṣaṇā and returned to the palace. Her retinue then gathered round Queen Sudarṣaṇā and made the bali offering. They then said, “The censer is burning; the evil is allayed and done with. Hurrah! You have escaped alive from the demon.”

Then Queen Sudarṣaṇā with the other queens spent the day in the mango-grove, diverting, enjoying and amusing themselves as they wished, and in the evening they returned to the palace. Sudarṣaṇā entered King Kuṣa’s bed-chamber. (453)
King Kuśa said to her, “The queen went out to see the mangoes, but she did not bring me any. She does not love me therefore.” The queen replied, “Your majesty, how could I have any mangoes? I had gone out to see the mangoes, but I was embraced by a demon of the forest and came near being devoured by him. But I was rescued from his clutches by the women of the court. And, your majesty, the demon of the forest was very much like both your sunshade-bearer and the demon in the lotus-pool. I should think all three were born of the same mother; they are all so much alike.” The king said, “My queen, do not go to see the mango-grove again. I, too, was nearly devoured there by a demon of the forest.”

On another occasion, again, did Queen Sudarśanā appeal to her mother-in-law, Alindā, the queen-mother, saying, “I have a desire to see King Kuśa’s troop of elephants. I hear that King Kuśa has a large troop of sixty thousand elephants.” Alindā, the queen-mother, replied, “Very well, my daughter, you shall go out to-morrow to see the royal elephant troop.”

Then Alindā, the queen-mother, summoned the mahout and gave him instructions. “To-morrow,” she said, “Sudarśanā, the king’s daughter, with the women of the court, will be going out to view the stable of the king’s elephants. So have the elephants and their stable decorated.” The mahout, in obedience to the command of Alindā, the queen-mother, had the sixty thousand elephants decked out in all sorts of ornaments. They were covered with network of gold, and had gay favours on their tusks and trunks, while their hoofs were like coral. The elephant stable was cleaned and swept, strewn with heaps of flowers, hung with festoons of bright cloth and made fragrant with incense.

Next Alindā, the queen-mother, informed King Kuśa, saying

1 The text has me vanapītacana āilingitā, where me is untranslatable, and its correctness may be questioned.
2 I pratimokā. Possibly this is the same word as pratimodaka in Vol. 1, p. 195. (Trans. p. 154. n. 6), where the allusion is to certain decorative features of a city gate. Were it not for the fact that the MSS. readings at the present place seem to suggest pratimoka or pratimadaka as the more probable form, one would be inclined now to accept Senart’s suggestion in Vol. 1 that the word is a derivative from pratimad (Caus. pratimodaya—“to make glad,” etc.). At least the context here makes it clear that the allusion is to trimmings put on the elephants’ tusks and trunks (dantapati-mokāni, kumbānpratimokāni). But the MSS. here make the word still more obscure by having the syllable ke or ka between the ti and mo.

1 Mellehi. Although the repetition below has mellehi, “forget it,” Senart is inclined to retain mellehi, which is also found on p. 448 (text) of the present volume, while the related form, mellehi, occurs in Vol. 1, p. 308 (text). See Vol. 1, p. 308.
and strewn with heaps of flowers." The grooms in obedience to the command of Alindā the queen-mother, decorated the sixty thousand horses with all sorts of trimmings, cleaned and swept the stable and strewn it with heaps of flowers.

Next Alindā, the queen-mother, informed King Kuśa. "Kuśa, my son," she said, "so that you may know, I tell you that Sudarśanā, the king's daughter, with the women of the court, will be going out to view the royal stable. If you are eager to see her then go, simply dressed, to the stable and stand there in such a place that Sudarśanā may not know that it is King Kuśa who is there." So King Kuśa in obedience to his mother's instruction, at dawn of day disguised himself as a groom, scattered hay for the horses and sat down to wait for Sudarśanā.

In the meantime Sudarśanā, the king's daughter, together with her mother-in-law, Alindā, the queen-mother, and all the women of the court set out for the stable riding in bejewelled palanquins. Sudarśanā stepped out of her palanquin and, attended by several hundred queens, entered the stable. And King Kuśa stood behind the horses contemplating Sudarśanā.

Queen Sudarśanā, after strolling about the stable with the other women, was leaving to go back to the palace when King Kuśa hit her in the back with a piece of fresh and steaming horse-dung. And her royal garments were soiled by it.

Sudarśanā, the king's daughter, said to her mother-in-law, Alindā, the queen-mother, "Madam, that groom must be flogged. Is it possible that she who is King Kuśa's chief wife (456) should be pelted by a groom with horse-dung?" Alindā, the queen-mother, answered, "My daughter, forget it. These royal grooms are inviolate. So what can we do?"

On yet another occasion did Sudarśanā appeal to her mother-in-law, Alindā, the queen mother. "Madam," she said, "I have a desire to see King Kuśa's collection of chariots. I have heard that King Kuśa has a large collection of sixty thousand chariots." Alindā, the queen-mother, replied, "Very well, my daughter, to-morrow you shall go out to view King Kuśa's collection of chariots."

Then Alindā, the queen-mother, summoned the keepers of King Kuśa's chariots and gave them instructions. "To-morrow," she said, "Sudarśanā, the king's daughter, together with the women of the court, will be going out to view King Kuśa's collection of chariots." And the chariot-keepers, after hearing the queen-mother's words, on the next day1 got ready the sixty thousand chariots, which, draped in skins of lion, leopard and tiger and in white cloth, moved with a merry rattling, with banners, flags and pennons flying.2

Next Alindā, the queen-mother, informed King Kuśa. "My son," she said, "so that you may know, I tell you that to-morrow Sudarśanā, the king's daughter, with the women of the court, will be going out to view the royal collection of chariots. If you are eager to see her, then go, simply dressed, to the chariot shed and stand there in such a place that Sudarśanā may not know that it is King Kuśa who is there."

Sudarśanā, the king’s daughter, with Alindā the queen-mother and all the women of the court set out for the chariot shed riding in royal chariots. In the meantime King Kuśa, in obedience to his mother's instructions, at dawn of day went to the chariot shed simply dressed in the guise of a chariot-keeper, and sat down among the chariots to wait for Sudarśanā.

Sudarśanā, the king's daughter, left her chariot and, accompanied by several hundred queens, entered the chariot shed. After strolling about the chariot shed with the other queens, she was leaving to go back to the palace when King Kuśa hit her in the back with a piece of fresh and steaming cow dung. (457) Her royal garments were soiled by it. Sudarśanā, the king's daughter, said to her mother-in-law, Alindā, the queen-mother, "Madam, that chariot-keeper should be flogged. Is it possible that she who is King Kuśa's chief wife should be pelted by him with cow dung?" Alindā, the queen-mother, replied, "My daughter, forget it. This royal chariot-keeper is inviolate. He is the guardian of the king's store of chariots. So what can we do?" And Sudarśanā was appeased by Alindā, the queen-mother.

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1 *Aparajjakāto* from Pali *aparajju* (= Sk. *apareddyu.)* + suffix *ka + atas*, adverbial suffix of *time.*

2 The translation of *sahuraṇgravaḷāṇī,* "with hoofs like coral," is omitted as being out of place. It must obviously be referred to the thousands of horses (*alasahasārasāni*—implied), but coming as it does in a series of epithets describing the chariots it is practically impossible to render. Its presence is due to the careless application of a stereotyped formula to a context in which it is not wholly appropriate. Cf. p. 373, n. 4.
On another occasion a fire broke out in the royal elephant-stable, a great blazing conflagration. Thousands of elephant-keepers and the mahouts, and a large crowd of other people rushed to the elephant-stable to put out the fire but they were not able to extinguish the flames. All the women of the court were frightened and terrified by the fear of fire, being afraid that it would burn the royal palace also. They all ran away from the neighbourhood of the elephant-stable and sat waiting to see who could put out the blaze. The great crowd strove until they were tired, but they were not able to extinguish the blazing conflagration, nor was the crowd able to throw down the thick, bulky and burning roofs of the elephant stables.

Meanwhile King Kuśa was strolling up and down outside the city. One of the ministers went to report to him, saying, "Your majesty, so that you may know, I tell you that a fire is blazing in the royal elephant stable." When he heard this, King Kuśa mounted an elephant and came at a gallop, attended by his retinue, to the elephant stable. All the women of the court saw the king rushing in. And as he rushed in, by his sole effort the blazing roof, (458) sides, and joints of the walls were thrown away from the elephant stable. He also cut off with his hand and at one stroke the bonds of those elephants which were tied with thongs. He threw out the elephants which had been overcome by the fire, flinging them to one side away from the danger of fire.

Thus the burning elephant stable was instantly extinguished by King Kuśa, and the whole troop of elephants rescued from the fire. Countless thousands witnessed this display of energy and bravery by King Kuśa, and gave vent to thousands of cries of "bravo!" The women of the court witnessed the manly bravery of King Kuśa, and in their gladness and joy all exclaimed, "Behold the strength and bravery of King Kuśa."

Then a hunchbacked woman gladly and impulsively calling "King, king," shouted at King Kuśa:

Seated on his throne, strong, rich in splendour, and mighty, he illuminates all the world around him, like the moon in the sky.

Like Kāmadeva, red-eyed like the partridge, he shines; the powerful valiant king has rescued the elephants.

King Kuśa was pleased with the hunchbacked woman and offered her the choice of a boon.

'Tis a good hunchbacked dame who praises the king. I will give you four garments of Benares cloth.

Now when Sudarśanā heard the hunchbacked woman speak the praises of Kuśa, she thought to herself, "It must be King Kuśa (459) whom this woman is praising." When she saw that King Kuśa was of such complexion and form, she was stricken in her heart, and became distressed and grieved. "Alas!" said she, "that my husband should be like this, ill-favoured in complexion, repulsive, thick-lipped, thick-headed, thick-footed, pot-bellied, black, like a heap of soot. There is no difference at all between him and an ogre." And in her anger with the hunchbacked woman she said:—

Can we not cut off with a sharp sword the tongue of this woman who sings the praises of the king?

The hunchbacked woman sought to appease Queen Sudarśanā with the verse:—

1 Or, perhaps, "croaked at," the verb being samravañi. Possibly the use of this particular verb is to be explained by the description of the voice of the hunchbacked woman in the corresponding Jātaka in Fall, bhujāgajijhāpat gajjī, "shouting aloud with the harsh voice of a humpback." (Jl. p. 298.)

*ṣṭhīka and one of them also *ṣaptika. See p. 384, n. 2. Two MSS. have

*ṣṭhīka and one of them also *ṣaptika. See p. 384, n. 2. Two MSS. have

*ṣṭhīka and one of them also *ṣaptika. See p. 384, n. 2. Two MSS. have

*ṣṭhīka and one of them also *ṣaptika. See p. 384, n. 2.
Kings can hold over one the threat of prison or of death. So I tell his praise to safeguard my own life.

When Queen Sudarśanā had seen that King Kuśa was like that, ugly and hideous, she no longer found joy in the king's court which hitherto had been so delightful, like a home of the devas, and so full of good things. She had no desire for food and drink. "I will not eat or take nourishment," said she. "What is life to me, since I have to live with an ogre?" And Sudarśanā, the king's daughter, appealed to her mother-in-law, Alindā, the queen-mother, saying, "Madam, let me free. I will go back to Kanyakubja, to my mother and father. If you do not let me go I will presently do violence to myself and kill myself.

Alindā, the queen-mother, reflected, "It is better that this king's daughter lives than that she should die." So she said, "My daughter, go where you wish."

(460) So Sudarśanā, the king's daughter, followed by a hunchbacked woman, mounted her horse-carriage, left Benares and set out on her journey. In due course she came to Kanyakubja, to her mother and father. Meanwhile, when King Kuśa entered his bed-chamber in the evening, he could not find Queen Sudarśanā. Search was made for her all over the palace, but she could not be found anywhere. And King Kuśa fretted, sorrowed and grieved at not finding Sudarśanā. From all his numerous harem he refused to take another woman.

When he learnt that Queen Sudarśanā, followed by the hunchbacked woman, had gone to her people's place, King Kuśa appealed to Alindā, his mother, saying, "Mother, I, too, will go to Kanyakubja, to Mahendra, the king of the Madrakas, and my father-in-law, and bring back Queen Sudarśanā." Alindā, the queen-mother, on hearing Kuśa her son saying that he would go to Kanyakubja, was overcome by love for her son and regard for the kingdom, and she staggered, collapsed and fell to the ground, filled with sorrow for her son. "Behold," she said, "the harm I did through my ill-luck. When I sought out Sudarśanā, the daughter of Mahendraka, king of the Madrakas at Kanyakubja, and brought her here, I did not know how things would turn out for my son, King Kuśa."

Then Alindā, the queen-mother, spoke to her son, saying, "My son, you are the son of King Ikṣvāku. You have been delicately nurtured and brought up in comfort. The country people feed on barley meal, dress in woollen clothes, and draw a bare sustenance from their daily toil. How will you fare as you travel among them?" King Kuśa replied. "Mother, I shall earn my living as I go along by dancing, singing, playing, and by various other arts and means. Do not worry, mother."

King Kuśa thus appeased his mother and established his brother Kuśadruma on the throne, saying to him, "My brother, (461) rule over these sixty-thousand cities, with the villages and the provinces. These sixty-thousand elephants, decked out in all their trappings, covered with net-work of gold, and having hoofs like coral are for you. And so are the sixty-thousand horses, all of them fleet steeds from Sindh decked out in all sorts of trimmings, and these sixty-thousand chariots, draped in skins of lion, tiger, leopard and in white cloth, and moving with a merry sound with sunshades, banners and flags aloft, all are conveyances for you. Guard this realm until I shall come back." Next King Kuśa gave instructions to his ministers, saying, "This young prince, Kuśadruma, will be your king until I come. Bear this in mind, and so govern the kingdom in righteousness and protect the citizens and the country people."

After he had thus instructed his ministers, put his brother, Kuśadruma, on the throne, and taken courteous leave of his mother, King Kuśa took his lute and set out towards the north. Earning his living by various means as he went on his way to his father-in-law in Kanyakubja, he in due course reached the district of Kanyakubja. In a certain village there he came to a house, and an old woman gave him lodging in a shed. Now in that village a festival was in progress, and the old woman said to King Kuśa, "My son, there is a festival in the village here. Go to the middle of the village, and there you can get something to eat and drink. Then when you have fed come back here."

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1 So for Mahendraka, here.
2 A ho mama mandabhāgyyāya anartham, literally, "Behold the harm of me unfortunate."
King Kuśa in obedience to the old woman went to the middle of the village. There he so played on his lute and sang his songs that all the villagers approved of him. And the people being thus pleased gave him a milk-bowl\(^1\) full of various eatables, a large water-jug\(^2\) of gruel, a dish of curds and various (462) condiments. King Kuśa carried all this food to the old woman's shed. When the old woman saw the food she was glad. "For," said she, "the minstrel will have one meal here, and in the early morning he will move on. The remains of the food will last me for two or three months." But as he chattered with the old woman King Kuśa ate up half of the food that was in the milk-bowl. The old woman saw it. "Now," said she, "he will presently give me the remainder of the food." But King Kuśa was hungry and ate up all the food in the milk-bowl; not a mouthful was left. Then the old woman thought to herself, "Now that the minstrel has eaten all the food in the milk-bowl, he will be satisfied. He will not be able to eat the sweetmeats\(^3\) in the water-jug also, and thus there will be enough to last me for a long time." But King Kuśa was hungry after his travel, and ate up the jugful of sweetmeats, the dish of curds and all the condiments. Nothing was left for the old woman.

The old woman was filled with despair. She cried out "Help, help! Come, run to my aid. An ogre in human form\(^4\) has come into my house and is going to devour me." But King Kuśa said, "Mother, why do you cry out? What are you doing? Are there no ugly people in the village also? Do not be afraid, nor cry out. I will stay here to-night and to-morrow I will be on my way." And King Kuśa rose up in the early morning\(^5\) and set out. In due course he reached Kanyakubja, (463) where he entered a garland-maker's booth. "I shall settle down\(^1\) at the master garland-maker's," said he, "live here, and so become an expert at his craft."

Now at that garland-maker's booth there were being made neck-garlands, fragrant crests, and wreaths for the king. And King Kuśa made such neck-garlands, fragrant crests, and wreaths, so well and cleverly fashioned, so pretty and so shapely, that all the garland-makers were amazed when they saw them. "Look," said they, "what a fine master this is, what a brilliant craftsman, who makes such neck-garlands, fragrant crests, and wreaths, so well and cleverly made, so pretty and so shapely, that we have never seen their like before." And King Kuśa inscribed all with his name so that Sudarśanā should know they were the handiwork of King Kuśa.

Then these neck-garlands, fragrant crests, and wreaths were taken to the palace and handed to Sudarśanā, "Look, Sudarśanā," said they, "at these bouquets; how well made they are, how pretty, how cleverly fashioned and how variegated." And Sudarśanā had taken the finest of the neck-garlands, crests and wreaths, and was on the point of putting them on\(^6\), when she saw the name of Kuśa. She thought to herself, "These are the handiwork of King Kuśa. He must have come here as an ordinary person."\(^3\) But Sudarśanā rejected those made by King Kuśa and selected others crudely made.\(^4\) Her mother, her sisters and the women of the court remonstrated\(^6\) with her, saying, "Sudarśanā, why do you reject these finest neck-garlands, crests and wreaths and choose others crudely made?" She answered them, saying, "I want none of those. Let me have this." But she revealed her secret reason for this to no one.

Thus King Kuśa derived no profit from his stay at the garland-maker's. So he left (464) and settled at a master potter's, where various earthenware vessels were made for the king's household. There King Kuśa made earthenware vessels which were so well and cleverly fashioned and so shapely, that

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1. Gopītaka. The word is also found, apparently in this sense, in Divy. 70. Alimda (v.l. alimdha), which Senart can only explain by assuming that it is connected with alinga, "a small vessel for water." (B.R.)

2. Modaka. Above, however, the jug was said to be full of "gruel." odana.

3. Avidhāvidham. See p. 401, n. 4.

4. Reading praveṣitahāyo mamasyarāpena, "his body invested with a human form," for praveṣitahāyo, etc., "his body made to enter." At the same time, it is strange (but inexplicable), that the past part. praveṣita should appear once more in such close proximity to the interjection adhāna. See P. 401, n. 5.

5. Adopting Senart's conjecture of pratyaṣāsahāle for pratyaṣāsāloa.

6. Literally, "(saying) I shall put them on," abandhāmi iti.


8. Prabhūtahānu, "simple, natural or crude ones."

9. Literally, "she was spoken to," evacati, pass. of vac.
all the potters were amazed when they saw them. “Look,” they said, “what a fine master this is, what a smart craftsman who has made these vessels which are so well and cleverly fashioned and so shapely that we have never seen their like before.” On every one of them King Kuṣa had carved his name as a mark, so that Sudarśanā should know it was the handiwork of King Kuṣa.

These vessels were taken by the female slaves of the court into the palace and handed to Sudarśanā. “Look, Sudarśanā,” said they, “at these vessels: how lovely and fine they are, and how well and cleverly fashioned. Take the one that pleases you.” And Sudarśanā was on the point of taking the finest and most beautiful of all the vessels when she saw the name of Kuṣa on it. She thought to herself “This is the work of Kuṣa.” She therefore rejected it and selected others crudely made in their place. Her mother, her sisters and the women of the court remonstrated with her, saying, “Vessels as fine as these have never before been brought into the palace. Why do you not choose these fine vessels?” She answered them, saying, “I do not want that. Let me have this.” But she revealed the secret reason for this to no one.

King Kuṣa thus derived no profit from his stay at the potter’s. So he left and settled at a laundryman’s, where the clothes of the palace women, including those of Sudarśanā, were washed. Now King Kuṣa recognised Sudarśanā’s clothes and he washed them. He rinsed them so well and washed them so clean and spotless, that the laundrymen were amazed when they saw them. “Look,” said they, “what a fine master and what a smart workman it is who has washed and rinsed these clothes so well and made them so clean and spotless, that we have never seen their like before.” King Kuṣa wrote his name in ink on them as a mark, so that Sudarśanā should know it was the work of Kuṣa.

These clothes were then brought by the household slaves to the palace. Those which belonged to the queens were delivered to them. The women saw how clean, pure and spotless the clothes of Sudarśanā were. They marvelled and said that Sudarśanā’s clothes, being the brightest of all, well washed, pure and spotless, were worth a double or treble liquid used for marking linen (below p. 468, text), which has once the v.l. rdhyāpana. See p. 414, n. 2.

1 Or ayakha, or appaḥa—an unidentified article.

2 Or “tables,” phelaka. Cf. Divy. 504, phela (?) = “table.”

3 Unidentified.
name in ink on the edge of the garment, and learnt it was Kuṣa's work. After that she would not take them herself; but two of her attendants said, "Let us two take them."

Now all the women of the court handed over the fee for washing their own clothes to the slaves. But Sudarśana was not willing to pay for washing hers. Her mother, her sisters and the women of the court remonstrated with her, saying, "Sudarśana, seeing that your clothes are so well washed and cleaned and all are excellent, why do you not pay him the washing fee?" Sudarśana replied, "Why do you worry? It will be given him some other time."

Thus King Kuṣa did not derive any profit from his stay at the dyer's. So he left and settled with a master maker of bowls. There at the king's command various kinds of eating and drinking bowls of gold and silver, inlaid with precious stones, were made for the use of the court. King Kuṣa made such lovely and well-fashioned eating and drinking vessels of gold and silver, inlaid with precious stones, that there was no bowl-maker who could make their like. And when the bowl-makers saw such bowls (468) they were amazed. "See," said they, "what a fine master, what a smart craftsman it is who makes such bowls of precious metals, that we have never seen their like before." And on them all King Kuṣa inscribed his name as a mark, so that Sudarśana should know that they were the handiwork of Kuṣa.

When all the royal gold and silver bowls were finished the master bowl-maker delivered them to King Mahendraka. When the latter saw the bowls which had been made by King Kuṣa, he was amazed and concluded that such bowls, inlaid with precious stones, had been made by an expert master. King Mahendraka handed over the precious vessels to the eunuchs and chamberlains, saying to them, "Go in to the court and let the queen and my daughter Sudarśana first have those which they like, and then offer them to the other queens and the women of the court." The eunuchs and chamberlains took the precious bowls into the women's apartment and delivered them to the chief queen. "Your majesty," said they, "these precious vessels were sent by the king. Your majesty and your daughter Sudarśana are first to take those which you like, then the others are to be given to the other queens and the women of the court."
Her mother, her sisters, the women of the court, the eunuchs and chamberlains said to Sudarśanā, ‘‘Sudarśanā, these precious bowls for eating and drinking were sent by your father. Do you first choose those which you like, then it will be allowed to the other queens and all the women of the court to choose.’’ And Sudarśanā was about to select the finest of all, which was well-made, well-finished and shapely, when she saw on it the name of Kuśa. She thought to herself, ‘‘This is the handiwork of Kuśa.’’ So she rejected it and chose others of crude workmanship. Her mother, her sisters, (470) the women of the court, the eunuchs and the chamberlains remonstrated with her, saying, ‘‘Sudarśanā, why do you reject such beautiful precious bowls, the finest of all, and select others crudely made?’’ She replied, ‘‘I do not want this, let me have that.’’ But she revealed the secret of it to no one.

Thus King Kuśa derived no profit from his stay with the master bowl-maker. So he left and settled at a master goldsmith’s. There by the king’s command golden ornaments of various kinds were made for the court, such as, tiaras, sandals, chaplets, screens, furbelows, jewelled ear-rings, baskets, strings of pearls, mirrors, bracelets, rings, girdles, slippers, rings for toes and fingers. And King Kuśa made such fine ornaments of gold, so magnificent, superb, well made, well-finished, refined, purified, delicate, pliable and resplendent, that all the other goldsmiths were amazed when they saw them. ‘‘See,’’ said they, ‘‘what a fine master, what a smart craftsman it is who has made these ornaments of gold; so well fashioned, finished and shapely are they that we have never seen their like before.’’ And on all of them King Kuśa engraved his name as a mark, so that Sudarśanā should know that they were the handiwork of Kuśa.

When all the ornaments had been finished by the goldsmiths (471) they were brought1 to King Mahendraka. And when that king saw the ornaments made by King Kuśa he was filled with wonder. ‘‘See,’’ said he, ‘‘what well-fashioned, well-finished and brilliant ornaments these are. They have been made by an expert master.’’ King Mahendraka handed the ornaments to the eunuchs and chamberlains, saying, ‘‘Go and give these to the chief queen and to Sudarśanā to make their choice first, and afterwards to the other queens and all the women of the court.’’

The eunuchs and chamberlains took the ornaments into the king’s court and delivered them to the chief queen and Sudarśanā. ‘‘Your majesty,’’ said they, ‘‘these golden ornaments have been sent by the king. Do you and your daughter Sudarśanā first choose what you like. Afterwards they will be given to the other queens and all the women of the court.’’

Sudarśanā was about to select the most brilliant, well-made, well-finished and shapely ornament, when she saw on it the name of Kuśa. She thought to herself, ‘‘This is Kuśa’s handiwork.’’ So she rejected it and chose those crudely and unskilfully made. Her mother, her sisters and the women of the court remonstrated with her, saying, ‘‘Sudarśanā, why do you so perversely reject the finest of all the golden ornaments, which are well-made, well-finished and shapely, and the work of an expert master, and choose those which are crudely and unskilfully made?’’ Sudarśanā answered, ‘‘I do not want that. Let this be mine.’’ But she did not reveal the secret of it to anybody.

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1 Allāpti, part. of allāpeti or allāpayati, the BSk. form of the causative of alluyati, ‘‘to cling to,’’ Sk. Allāpayati, Pali allāpajēti cf. allama, p. 413 n. 1. Found several times in the Māvou. At its first occurrence, i. 311, it has been rendered (r. 259) by ‘‘clung,’’ though ‘‘brought’’ would suit the context just as well.
Thus King Kuśa derived no profit from his stay at the goldsmith's. So he left and settled at a master-jeweller's. There at the king's command (472) various kinds of jewellery were made for the women of the court, such as necklaces of pearls, gems, beryl, shell, stone, red coral, crystal, white coral and ruby, necklaces of sixty-four strings, jewelled ear-rings, jewelled nets, tiaras, bracelets, bangles and girdles. King Kuśa made such well-fashioned, well-finished and shapely jewellery that all the jewellers were amazed when they saw it. "See," said they, "what a fine master, what a smart craftsman it is who makes such well-fashioned, well-finished and shapely jewellery that we have never seen the like before." And on all the articles King Kuśa carved his name as a mark, so that Sudarśana should know that they were the handiwork of Kuśa.

When the ornaments had been finished by the jewellers they were brought to King Mahendraka. And the king was filled with wonder when he saw those made by Kuśa. "See," said he, "what a fine master, what an expert craftsman is here."

King Mahendraka handed the ornaments to the eunuchs and chamberlains. "Go," said he to them, "give these ornaments to the chief queen and Sudarśana to choose what they like first, and then give them to the other queens and all the women of the court." And the eunuchs and chamberlains took the ornaments to the court and delivered them to the chief queen and Sudarśana. "Your majesty," said they, "these ornaments have been sent by the king. Do you and your daughter Sudarśana select what you like. Afterwards they will be given to the other queens and to all the women of the court."

Sudarśana was about to select the finest of all the ornaments, which was well-fashioned, well-finished and shapely, when she saw on it the name of Kuśa. She thought to herself, "This is the handiwork of Kuśa." (473) So she rejected it and chose others more crudely and unskilfully made. Her mother, her sisters, the women of the court, the eunuchs and chamberlains remonstrated with her, saying, "Sudarśana, why do you so perversely reject such jewels, which are well-fashioned, well-finished and shapely, and choose those which are crudely and

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1 Or "of forty strings," ardha-kārā, "half-necklaces."
2 Reading, as Senart suggests, maṇiśākara for maṇi-vākāla of the text. Cf. Piśāka, the equivalent of Sk. vāgūrā (vāgūla).

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unskilfully made?" Sudarśana answered, "I do not want them. Let me have this." But she did not reveal the secret to anybody.

Thus King Kuśa did not derive any profit from his stay at the jeweller's. So he left and settled with a master maker of shell bracelets. There at the king's command various ornaments and vessels of shell and ivory were made for the women of the court, such as bracelets of ivory, boxes for eye-salve, caskets of ivory, ointment boxes in fantastic shapes, vessels of ivory, furbelows of ivory, foot-ornaments of ivory, simāhakas, armlets of shell, sofas of shell, vessels of shell for holding oil, perfume and paint, mats of shell, lids of shell, necklaces of shell, girdles of shell, vocalas of shell, palanquins of shell, and coverings of shell. And King Kuśa made various articles and ornaments of ivory and shell which were so well-fashioned, well-finished and shapely that all the workers in shell and ivory were amazed when they saw them. "See," said they, "what a fine master and what a smart craftsman it is who makes such ornaments and articles of shell and ivory that we have never seen their like before." And on all of them King Kuśa carved his name (474) as a mark, so that Sudarśana might know they were the handiwork of Kuśa.

When all the ornaments had been finished by the workers in shell and ivory as the king had ordered, they were delivered to King Mahendraka. When the king saw the excellent, brilliant, skilled and superb handiwork of Kuśa, he was amazed. "See," said he, "what we have here made by a clever master."
The princes, ministers and king's retainers observed the articles made by Kuśa, and when they had seen them they, too, were amazed, and said they were the work of an expert master.

King Mahendra handed over the ornaments and vessels to the eunuchs and chamberlains. "Go," said he to them, "into the women's quarters and let the chief queen and Sudarśanā my daughter first choose what they like. Then let the other queens and the women of the court have their choice." The eunuchs and chamberlains took the ornaments and vessels into the women's quarters and delivered them to the chief queen. "Your majesty," said they, "these ornaments and vessels of shell and ivory have been sent by the king. Do you and your daughter Sudarśanā first take what you like. Then a choice will be given to the other queens and all the women of the court."

When Sudarśanā saw the ornaments and vessels of shell and ivory she observed one which was better made and fashioned, the work of a fine master, and chose others which were crudely and unskilfully made. Her mother, her sisters, the women, the eunuchs and chamberlains remonstrated with her, saying, "Sudarśanā, (475) why do you so perversely reject these which have been made by a fine master and are the loveliest of all, well-fashioned, well-finished and shapely, the work of a fine master, and choose others which are crudely and unskilfully made?" Sudarśanā answered, "I want none of those; let me have this." But she did not reveal the secret to anybody.

Thus King Kuśa derived no special advantage¹ from his stay with the worker in shell and ivory. So he left and settled with a master machine-worker.² There at the king's command various kinds of machine-made³ staffs were produced for the women of the court. Various toys were made by machine, and fans. Fans in the form of palm-leaves¹ were machine-made, fans in the form of peacocks' tails,⁴ and footstools and couches with machine-made legs. Mahāśālīkas⁵ and bracelets were made by machine. Various artificial⁶ birds were made by machine, such as parrots, sārīkas,⁷ cuckoos, geese, peacocks, woodpeckers, ducks, morambas,⁸ and pheasants. Vessels for holding sesame oil were made by machine. Various kinds of artificial fruits were made by machine, such as bhavyas,⁹ pomegranates, citrons, fruit of the vīrasena,⁸ grapes, mangoes, rose-apples, figs, elephant-tree apples, coconuts,⁸ breadfruit, fruit of the kṣirika,¹⁰ of the niña,¹¹ of the kadamba,¹² and dates.¹³ Such were the various machine-made articles produced there.

King Kuśa produced (476) such machine-made articles, so well-fashioned, well-finished and shapely, that all the machine-workers were amazed when they saw them. "See," said they, "what a fine master, what a smart craftsman it is who has made such well-turned⁴ articles, so well-fashioned, well-finished and shapely, that we have never seen their like before." And on all of them King Kuśa inscribed his name as a mark, so that Sudarśanā should know they were the handiwork of Kuśa.

When all the articles had been finished by the machine-workers, they were delivered to the king. And Mahendra, king of the Madrakas, was amazed when he saw the articles which had been made by Kuśa. "See," said he, "how well-fashioned, well-finished and shapely are these things made by a fine master." The king then handed the articles to the

¹ Viśeṣa is here used for artha, which is the word employed in this formula elsewhere.
² Jantra, sū for jantra². Senart explains jantra as a prakritising form for yantra. The MSS. vary between jantra and yantra.
³ Jantramātā. Mātā is obscure. Senart suggests that it is "une dérivation prakritisante" from mrīṣa, part. of mrī, hence "polished." Possibly it is equivalent to " turned," as by a turner on his lathe. But in the absence of definite indication as to the exact mechanism, it is safer to render by a general expression like "machine-made."

⁴ An unidentified article.
⁵ There is no word corresponding to this in the text, but its insertion in the translation is obviously necessary.
⁷ Unknown species of birds, but most likely related to peacocks, mayāra, mora. Senart suggests that the true reading is moraka = "peacock."
⁹ Or the āruka, "a medicinal plant of cooling properties growing in the Himalayas."

¹¹ Māhāshālīka. Sk. tālaśālī, tālaśālintaka.
¹² Morahastaka. Pali morahattha.
¹³ Various kinds of birds were made, such as parrots, sārīkas, cuckoos, geese, peacocks, woodpeckers, ducks, morambas, and pheasants. Vessels for holding sesame oil were made by machine. Various kinds of artificial fruits were made by machine, such as bhavyas, pomegranates, citrons, fruit of the vīrasena, grapes, mangoes, rose-apples, figs, elephant-tree apples, coconuts, breadfruit, fruit of the kṣirika, of the niña, of the kadamba, and dates. Such were the various machine-made articles produced there. 

¹⁵ "The tree Nauclea Cadamba, a species of Aśoka tree" (M.W.).
¹⁶ According to M.W. the same as the preceding, but the P.E.D. identifies it as Nauclea cordifolia.
¹⁷ See Vol. I, p. 252, n. 3.
When all the articles of cane had been finished as ordered, they were brought to the king. And he sent them by the hands of the eunuchs and chamberlains to the women's quarters, where they were delivered first to the chief queen and Sudarśanā. “These,” said they, “are sent to you by the king. Do you first select what you like. Then a choice will be given to all the women of the court.” The chief queen chose what she liked, and then said to Sudarśanā, “Now do you choose the articles of cane which please you.” But when she saw that the finest, the most superb, the best wrought, the most exquisite articles of cane, which had been made by King Kuśa and were the marvel of the people, were inscribed with Kuśa's name, she rejected them, and chose others crudely made. (478) Her mother, her sisters, the women of the court, the eunuchs and chamberlains remonstrated with her, saying, “Sudarśanā, why do you reject the fine and superb articles of cane, and choose others crudely made?” She answered, “I do not want those; let me have these.” But they did not know the secret reason why she did not choose those regal articles.

Thus King Kuśa did not derive any profit from his stay with the worker in cane. So he left and went to the kitchen of Mahendraka, king of the Madrakas, where he joined the chief cook, saying to him, “I will stay here and do whatever task you order. I am skilled at work like this.” The chief cook appointed King Kuśa to his kitchen and gave him instructions, saying, “Now get on with your work.” There in the royal kitchen King Kuśa prepared such varied kinds of meat, condiments, herbs, and victuals, whether sour, salt, acid, pungent, astringent or sweet, that all the royal cooks never saw such cooking before. And in all his life Mahendraka, king of the Madrakas, had never before tasted such flavour.

When Mahendraka, king of the Madrakas, entered the refectory, he could not have enough of eating the varied and exquisite kinds of meat, condiments, herbs and victuals, whether sour, salt, acid, pungent, astringent or sweet, which had been cooked by King Kuśa. The king was amazed and questioned the chief cook, saying, “Here, tell me, what cook

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1 Literally, “a master of the vāruṇas,” vāruṇāṁ maḥattaraka. Vāruṇa here seems to be for vāruṇa, “a low mixed caste (one of the seven low castes called Antya-ja, whose occupation is splitting canes” (M.W.). Vāruṇa itself denotes “an artisan of a particular class (placed among Mlecchas or barbarians)” (M.W.)
2 ? Pālaka.
3 ? vatramāthika.
4 ? vatrapoṭhaka. ? sic for “poṭhaka.”
5 These six flavours (rasa) are also mentioned at Miśn. 56.
6 Bhaktagra, BSk., Fall bhattagga.
was it who cooked my food to-day? In all my life I have never tasted with my tongue such excellent flavour.” And the chief cook respectfully informed the king, saying, “Your majesty, a stranger has been appointed as cook in the kitchen. It was he who cooked your majesty’s food.”

(479) The king thought to himself, “This skilful cook must be made welcome in every way. He must be kindly treated, so that he will never leave.” And the king gave instructions to the chief cook, saying, “Here, chef, bring in the cook who prepared my food to-day, so that I may see him.” So when the king entered the refectory the chief cook presented King Kuṣa to him, saying, “Here is the cook who prepared your majesty’s food.” Mahendraka, king of the Madrakas, saw that King Kuṣa was ugly, repulsive, thick-lipped, thick-headed, thick-footed, pot-bellied, and black, the colour of a heap of soot. Seeing this the king was amazed. “Ah! I not so,” he exclaimed, “he is really beautiful, though his exterior is un­couth. He has such an understanding of flavouring and a delicate sense of taste.” A generous allowance was duly

Then Mahendraka, king of the Madrakas, gave instructions to the eunuchs and chamberlains, saying to them, “Ho, men, let this cook boldly enter the women’s quarters and let him become a plaything of the women.” So King Kuṣa boldly entered the palace, while the women said, “This man has been given us by the king to be a plaything.” And the women boldly played with him, made sport with him, mounted on his back, and made him carry them in various other ways.

Sudarṣanā suddenly saw King Kuṣa (480) being ridden by

1 Rasāgra. Cf. Pali rasagga, which, however, is only used in combination with agita and aggin. For the BSk. form corresponding to the latter see p. 287, n. 7. 2 Ālabhā, a form arising from confusion of the two stems labh and lamb. 3 Literally, “enter with un­closed door.” 4 Prīśhinany āruhīti, not as Senart renders, “le prenez sur le dos.” 5 Literally, “in various (means of) carrying,” mānāvūkhiāye. 6 Rasagra. Cf. Pali rasagga, which, however, is only used in combination with agita and aggin. For the BSk. form corresponding to the latter see p. 287, n. 7. 2 Ālabhā, a form arising from confusion of the two stems labh and lamb. 3 Literally, “enter with un­closed door.” 4 Prīśhinany āruhīti, not as Senart renders, “le prenez sur le dos.” 5 Literally, “in various (means of) carrying,” mānāvūkhiāye.
The queen said:—

O stately lady, swart of complexion, with firm hips and a slender waist, I am distraught for love of you. I have no desire for my throne.

O lady of the well-developed bosom, though I know what land I came from I wander distraught over the earth. O lady, of the soft fawn-like glance, I am mad with love.

Kuśa replied:—

When a man wins a lady whether she loves him or loves him not, men praise his success. He who fails is a sorry fellow.

The queen said:—

You can gratify even a thousand women in one night. But through loving one woman only you incur great misery.

The king replied:—

I have no wish to cut you up, O lady of the fine hips and slender waist, whole as you are will you become my wife.

The queen said:—

If what the prophets say be true, you can cut me to pieces ere I become your wife.

The king replied:—

Speak not so, O lady of the fine hips and slender waist. Even recluses win bright renown among us by their chaste living.

For, lady, they shine in this world by virtue of their well-spent lives, and are reborn in heaven in Tridāsa, where they enjoy the pleasures of sense.

This I tell you, O lady of the fine hips and slender waist, no other man is your lord but Kuśa of the lion voice.

The queen said:—

You are out of your mind, since you desire one who does not desire you. O king, you love one who does not love you. This is not the mark of a wise man.

Kuśa replied:—

You can gratify even a thousand women in one night. But through loving one woman only you incur great misery.

The king replied:—

I have no wish to cut you up, O lady of the fine hips and slender waist, whole as you are will you become my wife.

The queen said:—

Talk not of my chaste life; it is worth nothing to you. You will make love elsewhere, to a lioness or a jackal.
The queen said:—

You might as well dig a hole in the rock with the wood of the karnikâra tree, catch the wind in a net, as desire one who does not desire you.

You desire me, but | do not desire you; you love me, but | do not love you. Go back to your kingdom. Why do you weary yourself?

The king replied:—

This is no weariness for me, it is but living a chaste life. Somewhere or other, lady, you will become my wife.

The queen said:—

Let this chaste life of yours be regarded as worthless. Go, woo a lioness, a jackal, or even an ass.

Then Kuša, the son of a king, the heroic, the invincible in combat, since he was noble and wise, spoke these words:—

(484) If I go away, O lady of the fine hips and slender waist, I will first bind you with fetters. What will your people do?

The queen said:—

You must not sin against that dharma you once upheld. Bearing that dharma in mind how can you wish to bind me?

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1 The text reads karnikâra ca karnikâm. Senart explains the latter word as = Pali karnika, "the corner of the upper story of a palace or pagoda," and assumes that the point is that the wood of the karnikâra tree (see Vol. 1, p. 186, n. 2) is useless for this purpose. The line reads pâgâne khanasê kâpam karnikâra ca karnikâm, and on Senart’s supposition the literal translation would be, "you dig a hole in the rock and a house in (or in) with the karnikâra." This obviously does not make sense, and even if it did, it would not present a figure of vain toil. It is always possible to cut a hole in a rock, given the right tool. The latter part of the line has therefore been emended into karnikâraya dârând, as in the corresponding Pali (J. 5. 305), "with the wood of the k. tree," the obvious implication being that it would be useless to try and cut a hole in the rock with a tool made of this wood.

2 Yâng vrikshapraśāha. The participle vriñka, "raised," is unusual in this applied sense. The right reading, perhaps, is audâra Bh. = udâra. There is no parallel to this passage in J., but cf. the epithet applied to Kuša at J. 5. 305, sikhra-prâpâha, which the Comy. explains as = uñcâra-prâpâha. The MSS. are very uncertain here.

3 Reading aparâdyam for aparâyam of the text, as in the repetition in Vol. 3, p. 19. Senart made this restoration independently of Vol. 3, at the same time emending tam eva into tam na.
to another." When the seven kings heard this statement of Mahendraka, king of the Madrakas, they were enraged and furious, and each with his own troops, they invested the city of Kanyakubja.

Mahendraka, king of the Madrakas, entered the city, closed the gates, and prepared to endure a siege. And he thought to himself, "Now I am beleagured by these seven kings. All of them are mighty and powerful, and I am not equal to giving them battle. If I give my daughter to one of them, the other six kings will be offended. What then am I to do?" In his anger King Mahendraka reproached his daughter Sudarsanā, saying, "Why did you run away from your husband and come here? For now, because of you, I am besieged by seven kings. If any of the seven offers me violence I will cut you up into seven pieces, and give a piece to each of the seven kings."

When Sudarsanā heard her father's words, she became alarmed, terrified and distressed. She appealed to her mother, saying, "Mother, if these seven kings, contending with one another for me, will attack, then burn my bones to ashes and collect them, and make a shrine for me. And at the entrance to the shrine you will plant a karmikāra tree. Then when the summer is past and the first rainy month is come, that tree will be laden with flowers and be as beautiful as gold. Then you will remember me, and say, 'Such was the beauty of my dear Sudarsanā' ."

When the chief queen heard the words of her daughter Sudarsanā, she became alarmed, terrified and distressed. Sobbing and weeping she exclaimed, "How can I live without my daughter?"

Sudarsanā thought to herself, "So courageous, strong and valiant is King Kuśa that these seven kings cannot give him battle. Let me then plead for my life with King Kuśa." So Sudarsanā went to King Kuśa, talked pleasantly to him about various things, and then said to him, "Your majesty, thus does my father threaten me. If, he says, these seven kings cause him any harm, then he will cut me up into seven pieces and give a piece to each of them." King Kuśa conversed with Sudarsanā and then said to her, "In loving you I have, it seems, done you a great injury. What will you do to me?"

Thus did King Kuśa sit and talk with Sudarsanā. And the talk was heard by Sudarsanā's mother, and after she had heard it she also saw King Kuśa. "Who may this be," she asked, "whence is he come? Is he a minstrel, a trader, a currier, a barber, a caṇḍāla, or a pukkasa, who thus dares to reprove and threaten my daughter?" But Sudarsanā raised her joined hands to her mother and said to her, "Mother, do not talk so. This man is neither a musician, nor a trader, nor a slave, nor a currier. He is the eldest of the five hundred sons of King Ikṣvāku, and called Kuśa. Do not, mother, think that he is a slave."

Gleaming white like a shell and thronged by women is this nobleman's rich court, and yet you deem him a slave.

Furnished with vessels of gold and teeming with women is this nobleman's rich court, and yet you deem him a slave.

He has sixty thousand cities. Thriving, prosperous and peaceful is this nobleman's rich court, and yet you deem him a slave.

He has sixty thousand elephants with trimmings and housings of gold. With their long tusks these mighty beasts issue forth.

Ridden by village chiefs armed with swords and lances. Rich is this nobleman's court, and yet you deem him a slave.

He has sixty thousand chariots, moving with a joyous sound, decorated, made of iron, well-wrought, covered with leopard's skin,

1 The reason for their anger is clearer in the Pali version, for there we are told that Sakka (Sakra) had sent a message, purporting to be from Mahendraka himself, to each king separately, inviting him to come and take Sudarsanā. It was only when they met before Kanyakubja that they realised that they had all come in quest of one and the same lady.

2 Literally, "sat down besieged," orudha āsati.

3 Elūka = elūka, elūka or ελυκα, "a sanctuary filled with relics." Cf. Vol. i, p. 154, n. 7.

4 Reading tiḍanā, "having tusks as long as a plough-pole," for tiḍanta of the text. For the term see references in P.E.D., s.v. tiḍanā.
And ridden by village chiefs armed with bows and in armour. Rich is this nobleman's court, and yet you deem him a slave.

He has sixty thousand horses, the best of thoroughbred steeds, (488) having girths of gold and bejewelled bits.

And ridden by village chiefs carrying nets, and armed. Rich is this nobleman's court, and yet you deem him a slave.

Twenty thousand brāhmans always eat at the king's table, and day and night they are ever honoured and esteemed. Rich is this nobleman's court, and yet you deem him a slave.

Five hundred princes abide there, all knowing father and mother. Rich is this nobleman's court, and yet you deem him a slave.

He has sixty thousand treasuries, a father and a great-grandfather . . . where the king and lord of men named Kuśa is. In beauty and energy there is not his equal in the world.

Sudarśana's mother, the chief queen, when she heard these words, was delighted that she had such a son-in-law who was endowed with all good qualities. And she related her daughter's words to Mahendraka, king of the Madrakas. "Your majesty," said she, "that you may know, I tell you that King Kuśa has arrived here." But the king on hearing these words of the queen was alarmed and agitated, and his hair stood on end. He said, "Lady, how mad, how demented you are, when you say that King Kuśa has arrived. What is King Kuśa like? Where did you see King Kuśa?" The queen replied, "Your majesty, I am not mad nor demented. Assuredly, King Kuśa is he who cooks the food in your kitchen, and is the plaything of the women in your harem."

When the king heard this he was still more alarmed, agitated (489) and distressed. He said, "Have I not trouble enough in that seven kings keep me beleaguered? And now there is the trouble that the great King Kuśa has come here incensed with Sudarśana. In his anger with me he will cause trouble within the city when I ride out." And Mahendraka, king of the Madrakas, thus alarmed and frightened, went into the women's quarters. He held out his joined hands to King Kuśa and begged for his pardon, saying, "Forgive me, your majesty, if I have done you any wrong." But King Kuśa assured his father-in-law, saying, "Be not afraid. There is no need for you to ask pardon of me."

Then Mahendraka, king of the Madrakas, instantly led King Kuśa to the bathroom, and had his hair and beard trimmed by barbers. He was anointed with fragrant oil worth a hundred pieces, bathed with royal bathing powders, rubbed with royal ointments and dressed in royal finery. Wearing strings of pearls he was led to the same seat as his father-in-law and was entertained with music played on the five musical instruments.

Then was heard the high loud-sounding roar of the armies of the seven kings. And King Kuśa questioned his father-in-law, saying, "Your majesty, why do I hear the uproar and shouting of a great concourse of men?" The king replied, "Seven kings are investing this city on Sudarśana's account, and I am besieged. The shouting is that of the armies of the seven kings."

King Kuśa consoled his father-in-law, saying, "Be not afraid, your majesty, I shall contrive that these seven kings will submit to us and do our bidding." And King Kuśa thus instructed his father-in-law. "Your majesty," said he, "have the ears of all these mighty elephants, of all the horses, of all the quadrupeds, and of all the people stopped with wax, lest they hear my lion-roar and your own forces be scattered." Then King Kuśa climbed on the back of a mighty elephant, and, having had the city gate opened, he rode out attended by a great crowd. He gave vent to his lion-roar, and as he roared his lion-roar all the seven kings with their might and their hosts were vanquished. They were captured alive, and, with their arms securely bound behind them, were brought to his father-in-law, Mahendraka, king of the Madrakas. All the seven mighty kings fell at the feet of Mahendraka, king of the Madrakas. "Hail, your majesty," said they, "we come to you for refuge and we are ready to do your bidding."

1 Satapāha . . . tāla. See P.R.D. for references.

2 Upāsiṣṭhīvī, a hybrid passive form; cf. Pali upāṣṭhīvī and upāṣṭhāvī.

3 Pāṇḍūrgaṇī sūrya. See Vol. i, p. 155, n. 2.

4 Madhuśīthaka, "a kind of poison" (M.W.). But madhuśīthaka at V. 2, 116 is "beeswax."

5 Bhajīṣyati, fut. pass. of bhajī. One MS. has bhajīṣyanti.
Mahendraka, king of the Madrakas, asked his son-in-law Kuśa, "My son, what is your pleasure that I should do with these seven kings? As you bid me so shall I do." King Kuśa replied, "Your majesty, in your harem you have a number of daughters. It is meet that they should all be married. Now these seven kings are all of them noble, and have great forces, wealth and wide realms. Therefore, your majesty, dower your seven daughters with a thousand pieces of gold and give a daughter to each king. Thus these seven kings will become your sons-in-law and will be powerful partisans of yours. All rival kings, seeing that you have a great army and following, will be submissive and obedient to you, and no hostile king will stand up to you." Mahendraka, king of the Madrakas, replied, "Very well, my son. I shall do as you bid me." And Mahendraka, king of the Madrakas, dowered each of his seven daughters with a thousand pieces of gold, and with great royal pomp and ceremony gave a daughter to each king. Thus sons and grandsons were secured as allies. The seven kings were sent by Mahendraka, king of the Madrakas, with great honour and respect each to his kingdom. "Go, my friends," said he, "and rule each over his own realm."

(491) After these kings had been sent away, King Kuśa stayed on for some time. Then he addressed his father-in-law Mahendraka, king of the Madrakas, saying, "Your majesty, I announce to you that I too am going back to my own land." Mahendraka, king of the Madrakas, replied, "My son, do not go. I owe my life to you, and my whole kingdom was rescued from danger by you. I am old, advanced in years, of great age, and my youth is past. I am your father and you are my son. Govern this kingdom and do not go away." King Kuśa said, "Your majesty, I have been here a long time. My kingdom is unsettled and my mother is anxious. I declare to you that I am going." Mahendraka, king of the Madrakas, replied, "It is very much against my will that you go." King Kuśa said, "It is very much against my own will also that I go."

Then Mahendraka, king of the Madrakas, summoned his daughter Sudarśanā and told her of this. "My daughter," said he, "your husband, King Kuśa, is a most valiant man. So strong and powerful is he that through him you and I and the whole kingdom were saved from danger, and all the kings submit to him. Sudarśanā, my daughter, be worthy of King Kuśa, your husband. Serve him with affection and honour." Sudarśanā reverently assented to her father's exhortation.

Mahendraka, king of the Madrakas, with great pomp and ceremony, gave his daughter Sudarśanā to King Kuśa. And the latter, attended by an army of the four divisions, elephants, cavalry, chariots and infantry, was sent back to his own kingdom. "Go, my son," said Mahendraka, "back to your own kingdom."

On his way back to his kingdom King Kuśa stayed in the grove of a place which was furnished with parks, and where there was a large lotus-pond. While he was bathing in the lotus-pond King Kuśa saw his reflection in the water and realised how ugly, hideous and repulsive he was. He looked again, and seeing how unlovely his body was he said to himself, "Verily, there is good reason why Sudarśanā, daughter of Mahendraka, king of the Madrakas, should despise me for my misshapen, ugly and repulsive body." (492) Let me now then destroy myself." And he decided to kill himself. But Sakra, lord of the devas, in his home in Trāyastrīṃśa became aware that King Kuśa was intending to kill himself. And Śakra thought, "This King Kuśa is in the way of becoming a Bodhisattva who will confer welfare and happiness on all beings. But he intends to kill himself because he is ugly and hideous, and then he will be of no use to the world."

And Śakra, lord of the devas, bringing with him the celestial gem called jyotirāsa which was in the centre of the celestial gem called jyotirāsa which was in the centre of the celestial 1 Literally, "having had (made) them adorned with a thousand (pieces of) gold," śvarnaśakrasramagandham hetuḥ.
2 Literally, "light-flavour." It is better to leave the term untranslated in order to preserve the identity of the gem. To render by "magic gem" or a similar expression would be merely describing it, and that in vague terms, while to the narrator it was known as a very special stone which went by this name. The Pali jyotirāsa occurs in Mūn. 118 (Trans. in S.B.E. 35. 117—"wish-conferring gem," which is a literal rendering of the definition given in DkA. 1. 108—sabkāmadānum maṇipatam.) But it is not exactly a "wishing-gem" in the present context. The Skt. jyotirāsa occurs Rām. 2. 94-6 and MBh. 4. 24. The "magic" jewel given to Kusa by Sakra in J. is called verocana (J. 5. 310) which is obviously related in meaning to jyotirāsa. In J., however, the jewel is a talisman only, protecting Kusa in the fight. There is no hint that it was used to transform Kusa's appearance.

2*
single rope of red pearls, appeared in the sky and spoke to King Kuša, saying, "Your majesty, do not lay violent hands on yourself. But fasten on your head this single rope of pearls with the jyotirasa gem in it. When you have this tied on you there will be in the whole of Jambudvīpa none equal to you in complexion and form. If you wish to recover your former complexion and form, then hide this single rope of pearls with the jyotirasa gem in your dress, and your complexion and form will be as before."

After King Kuša had bathed in the lotus-pond, anointed himself with ointments and donned his royal garments, he fastened the single rope of pearls on his head. Then he contemplated his face in the lotus-pond to see if there was any difference. And as he thus contemplated himself he discovered that he was lovely and beautiful. For complexion and form, his like had never been seen in Jambudvīpa. When King Kuša saw himself so exquisitely beautiful, he became glad and elated. "No more," said he, "will Sudarśanā, the daughter of Mahendraka, king of the Madrakas, despise me, or any one else deem me ugly."

King Kuša was standing in front of his own doorway and was about to enter when he was stopped by the porters. "Who are you, fellow," they asked him, "who would have the impudence to enter the king's palace? Do you not know that King Kuša is difficult of access and hard to appease. Take care you do not presently find yourself in trouble and misfortune." King Kuša replied, "I am your master. I am King Kuša." The porters said, "Do we not know King Kuša and what he is like? It would be a piece of good luck if King Kuša were like this. For then we, as well as the whole kingdom and the family of Iśkvāku would be blessed with the greatest of blessings in having a king of such beauty, endowed with such lovely, beautiful and perfect complexion and form." King Kuša thought to himself, "This man does not recognise me." And he hid the single rope of pearls with the jyotirasa jewel in his dress. Then the door-keeper saw King Kuša in his own form, and, alarmed and terrified, he fell down at his feet. "Your majesty," said he, "we did not know that you were the king."

King Kuša entered the palace and approached the queen. But she too stopped him and said, "Who are you, fellow, whence do you come, who would have the impudence to enter the royal palace? Do you not know that it is not safe to enter the harem of King Kuša? Do not venture into the palace, lest you find yourself in trouble and misfortune." King Kuša replied, "Madam, I am your husband. Know that I am King Kuša." The queen said, "You are not my husband. You are not King Kuša. Do I not know what King Kuša is like in complexion and form? It would indeed be a piece of good luck if King Kuša were like you in complexion and form, for then I should be blessed with the greatest of blessings."

King Kuša then hid the single rope of pearls with the jyotirasa in his dress, and resumed his former appearance in complexion and form. Sudarśanā said, "Your majesty, why do you display this trick of illusion?" King Kuša replied, "Madam, this is no trick of illusion. On the contrary, I was contemplating doing away with myself when Śakra, lord of the devas, gave me this single rope of pearls with the jyotirasa jewel in it, saying, 'Your majesty, do not kill yourself, but fasten this single rope of pearls with the jyotirasa jewel in your dress. You will then have your old appearance back.' It is thus a favour done me by Śakra, lord of the devas." Queen Sudarśanā said, "I, too, have had a favour conferred on me by Śakra, lord of the devas, in that he has made you like this in complexion and form." And the queen added, "Your
majesty,” said she, “never hide the single rope of pearls with the jyotirasa gem. Let such sublime beauty be yours at all times. You will thus be more acceptable to the whole kingdom and to all the people.” And so King Kuśa retained this complexion and form, and went on his way like a deva.

Then the four hundred and ninety-nine princes in Benares, the ministers and officers heard that King Kuśa was coming, and they all went out to meet him. King Kuśa came riding on a stately elephant and accompanied by an army of four divisions. Now the princes and army officers did not recognise King Kuśa, and they inquired of one another, saying, “Who can this king be who comes and who is so comely, beautiful, dignified, with noble complexion and form, and mounted on an elephant? We do not see King Kuśa.”

King Kuśa thought to himself, “They do not recognise me.” So while riding on the elephant he hid the single rope of pearls with the jyotirasa gem in his hand, and forthwith he resumed his former appearance of complexion and form.

The four hundred and ninety-nine princes, the ministers and the army officers on seeing King Kuśa in his own form were alarmed and terrified. They fell at his feet and said to him, “Hail, your majesty, we did not (495) know that it was our king.” Then King Kuśa explained matters to his brothers, the ministers and the army officers. “Friends,” said he, “Śakra, lord of the devas, gave me this single rope of pearls with the jyotirasa gem, saying, ‘Tie it on your head and there will be none like you in complexion and form.’” The princes, ministers and army officers said to the king, “We have had a great favour conferred on us by Śakra, lord of the devas, in that your majesty’s complexion and form have been made like this.”

And so King Kuśa came to Benares with great royal magnificence and splendour and possessed of a noble complexion and form. He entered the royal palace where he greeted Alinda the queen-mother, bowed at her feet and stood before her. Now Alinda the queen-mother did not recognise King Kuśa. She asked, “Where is my son, where is King Kuśa?” King Kuśa replied, “Mother, I am your son. I am King Kuśa.” But the queen-mother said, “You are not my son. You are not King Kuśa. Surely King Kuśa has been killed by some-body or is dead, for he does not appear. Alas! I shall die unprotected since I have lost my son.”

Then King Kuśa, seeing his mother lamenting so, put away the single rope of pearls with the jyotirasa gem in his dress, and resumed his former complexion and form. Alinda the queen-mother was glad when she saw her son in his old complexion and form. She asked him, “My son, how is it you came to have such complexion and form?” King Kuśa replied, “Mother, Śakra, lord of the devas, gave me a single rope of pearls with a jyotirasa gem in it. When I tied this on me my complexion and form became as you saw just now.”

Alinda the queen-mother was delighted, glad and pleased. She said, “I have seen my son with such nobility of complexion and form as I could wish him to have.” And all the women of the court, also, seeing King Kuśa’s nobility of complexion and form were delighted, glad and pleased.

Thus, whenever King Kuśa tied on the single rope of pearls with the jyotirasa gem (496), which had been given him by Śakra, lord of the devas, he became like a deva, and whenever he hid it in his hand he resumed his former complexion and form. So King Kuśa ruled at Benares with illustrious success and prosperity, triumphant over rivals and foes.

And on that occasion the Exalted One recited the following verse before the Four Assemblies and the rest of the multitude.

_All the affairs of the virtuous man turn out successful, as happened to King Kuśa who was re-united with his wife and his people._

It may be, monks, that you will think that the king named Kuśa at that time and on that occasion was somebody else. You must think otherwise. For at that time and on that occasion I was King Kuśa. You may think that at that time

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1 Reading _yam for vo_.
2 _Tato me pinaddho etena—The reading can hardly be correct, as the participle agrees neither with _dhāvallaka_ nor with _rātanam_. Perhaps we should read _api pinaddhena_, instr. absolute, which would well fit in with the syntax.
3 Literally, _became like that_, _edhi sametito_.
4 _i.e., the assembly of monks, nuns, laymen and laywomen devotees, as at A. 2. 132. Another set of four assemblies is also mentioned in the Pali texts, viz. nobles, brāhmans, householders, and ascetics. (D. 3. 236). But the former group is the one more likely alluded to here, as it appears in a similar context in _J._, e.g., _J._ 1. 40.
and on that occasion Mahendraka, King of the Madrakas, was somebody else. You must not think so, for he was this Śākyan, Mahānāma. You may think that Alindā the queen-mother was somebody else. You must not think so, for she was Queen Māyā. You may think that Sudarśanā was somebody else. You must not think so. She was Yaśodharā here. You may think, monks, that he who was chief of the seven kings and named Durmati was somebody else. You must not think so, for he was wicked Mara, and the other kings were his henchmen. Then, too, was wicked Mara with his might and his host routed by the noise of my cough, just as he has now, with his might and his host, been routed at the foot of the bodhi tree by the noise of my cough.
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