

THE GILGIT MANUSCRIPT OF THE SAṄGHABHEDAVASTU

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THE GILGIT MANUSCRIPT
OF THE SAṄGHABHEDAVASTU

Being the 17th and Last Section
of the Vinaya of the Mūlasarvāstivādin

Part I

Edited by
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with the Assistance of
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TUTTI I DIRITTI RISERVATI

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प्राप्ति विद्या की विवरणीयता अवश्यक है। इसके लिए विद्या की विवरणीयता का अध्ययन करना चाहिए। इसके लिए विद्या की विवरणीयता का अध्ययन करना चाहिए। इसके लिए विद्या की विवरणीयता का अध्ययन करना चाहिए। इसके लिए विद्या की विवरणीयता का अध्ययन करना चाहिए।

Specimen of the Gilgit manuscript, leaves 350 *a* and *b*

FOREWORD

The ms. of the Vinaya of the Mūlasarvāstivādin is one of the mss. brought to the knowledge of the learned world by my regretted friend Sir Aurel Stein in Gilgit, and then partially lost. During one of my archaeological missions in Swāt, I came to know by a mere chance that a gentleman in Rawalpindi possessed an old manuscript which had also been shown in an exhibition, I do not remember where, either in Peshawar or Lahore. Then, following that indication, I tried my very best to find the owner of the ms.; it was no easy job, but at last I succeeded in meeting him and in the end to examine the ms. itself. I immediately realized the great importance of the ms. (which, as I soon recognized, contained the Śayanāsanavastu, the Adhikaraṇavastu and the Saṅghabhedavastu), and after bargaining long and strenuously, I succeeded in buying it. I informed at once Dr F. A. Khan, at that time Director General of Archaeology in Pakistan. And I presented the ms. to the Museum of Karachi, asking at the same time for the permission to take it on loan to Italy, not only for publication but also for restoration, because it was in a rather bad condition. But Dr Khan, while acceding to my request of having the ms. lent to the Istituto Italiano per il Medio ed Estremo Oriente, paid me back the amount I had spent for securing it. Later on, I found out that amidst the leaves of the Vinaya, there was also a portion of the Aṣṭādaśasāhasrikā-prajñāpāramitā. I handed over the leaves in question to my friend Edward Conze, who edited them in the book *The Gilgit Manuscript of the Aṣṭādaśasāhasrikāprajñāpāramitā. Chapters 55 to 70 corresponding to the 5th Abhisamaya.* Text and English translation. (Literary and Historical Documents from Pakistan, I, S.O.R. XXVI, Is.M.E.O., Rome 1962).

I asked Dr V. W. Paranjpe who was at that time working at Is.M.E.O., to undertake the transcription of the ms. of the Vinaya, which he did with great care. I started a comparison of the Saṅghabhedavastu with the Tibetan and the Chinese translations; the Tibetan

translation was, with a few exceptions, very faithful; not so the Chinese one. I translated some parts of it, and published them in my book: *Il Trono di Diamante* (Leonardo da Vinci Ed., Bari 1967) but I realized that, committed as I was in pursuing other researches already undertaken, and since a great part of my time was spent every year in the archaeological missions in Pakistan, Afghanistan and Iran, the edition of the Saṅghabhedavastu would have required such a long time that I could not afford to edit it myself. Meanwhile, I received the request of Prof. Waldschmidt to send him the photos of some sections of the ms., to be compared with a corresponding passage in the *Catuśpariṣaṭsūtra*, which he was editing. I complied with great pleasure. Then, as we had the fortune of having with us Dr Tuppil Venkatacharya, now Professor at the University of Toronto, I asked him to revise the transcription of the ms. and to suggest corrections of any eventual mistakes made by the copyist. I am very grateful to him for his valuable cooperation. I subsequently handed the ms. for its critical edition to Prof. Raniero Gnoli, my former pupil when I was teaching at the University, who has already published many works discovered by myself¹. He has also written a very good book on Indian aesthetics² and is now certainly one of the best authorities on the Śaiva Siddhānta of Kashmir³.

Prof. Gnoli gladly acceded to my request and undertook the edi-

tion of the Saṅghabhedavastu, comparing the Sanskrit text with the Tibetan translation.

It is a work which will give rise to many discussions on the problems concerning the relation between the Vinaya of the Mūlasarvāstivādins and other Vinayas, and their interrelation and their sources.

I would like to thank the Director General of the Archaeological Department of Pakistan Dr Mohamed Ishtiaq Khan for having allowed the extension of the loan of the ms. for so many years; it was necessary to do so because there are passages in which the ms. itself more than the photos helps in controlling the readings.

However, I am sure that the edition of this text represents a very important contribution to Buddhist studies.

GIUSEPPE TUCCI

¹ *The Pramāṇavārttikam of Dharmakīrti, the First Chapter with the Auto-commentary, Text and Critical Notes*. S.O.R., XXIII, Roma 1960; *Udbhaṭa's Commentary on the Kāvyālaṃkāra of Bhāmaha. Sanskrit Fragments from Pakistan*. Edited with critical notes. (Literary and Historical Documents from Pakistan, II), S.O.R., XXVII, Rome 1962; *La Tattvajñānasāṃsiddhi*, R.S.O., XLI, 4°, 1966, pp. 335-354.

² *The Aesthetic Experience according to Abhinavagupta*, S.O.R. IX, Rome 1956; 2nd ed. Chowkhamba Sanskrit Series, Benares 1968.

³ I here recall the translation into Italian of the Tantrasāra of Abhinavagupta, *L'essenza dei Tantra* (Torino, Boringhieri 1960); of the Parātrīṃśikā-laghuvṛtti, *La trentina della Suprema* (Torino, Boringhieri 1965); of the Tantrāloka, *La luce delle Sacre Scritture* (Torino, UTET 1972); of the Bhagavadgītā, *Il canto del Beato*, with the commentary of Abhinavagupta (Torino, UTET 1976); in the press in the «Serie Orientale Roma» (S.O.R.) is at last the critical text and the translation of the Parātrīśikāvivaraṇa of Abhinavagupta.

Many papers of R. Gnoli have been published in the «Rivista di Studi Orientali» dell'Università di Roma (R.S.O.) and in «East and West».

GENERAL INTRODUCTION

By RANIERO GNOLI

1 – *The manuscript*

The year 1931 has been a lucky one for the history of Buddhism. About three miles north of Gilgit, in Kashmir, a young shepherd discovered a great number of manuscripts, for the most part in an excellent state of preservation, stored in a chamber underlying the central dome of a ruined stupa. A great number of the manuscripts were taken in charge by the representative of the Kashmiri Government. The first expert who examined them, albeit in a cursory way, was Sir Aurel Stein, who was passing through Gilgit in June 1931, on his return from an archaeological campaign in Central Asia. The Kashmiri Government, however, did not succeed in recovering all the discovered handwritten leaves.

Among those leaves, eleven in number and very large, made of birch bark, were retrieved by Sir Aurel Stein among local inhabitants, and delivered to the British Museum, that after a while submitted them for examination to Sylvain Lévi, who gives the following description: « onze feuillets, paginés en symbole numérique de 40.3 à 50.3, consistant en bandes d'écorce de bouleau de très grand format: 66 sur 12 centimètres, 10 lignes à la page; marge de 4 centimètres; à 20 centimètres de l'extrémité gauche, un carré réservé, au milieu duquel est pratiqué un trou circulaire pour y passer le lien qui réunit les feuillets de l'ouvrage. L'écriture est très belle, caractères du vi^e–vii^e siècle. C'est un groupe de feuillets détaché d'un magnifique exemplaire du Vinaya des Mūlasarvāstivādin's ».

The leaves sent to Sylvain Lévi were published by him in 1932 in the *Journal Asiatique*¹. The greater part of the manuscript that

¹ S. Lévi, Manuscrits Sanscrits provenant de Bamiyan et de Gilgit, *JA*, CCXX/1932, pp. 1-45.

came into the possession of the Kashmiri Government, as already mentioned, was entrusted for publication to Dr Nalinaksha Dutt, who edited it in the four fascicles constituting Vol. III of the Gilgit manuscripts. They were brought to light in the years 1940–50 (Part I, no date; Part 2, 1942; Part 3, 1943; Part 4, 1950)¹. In his Introduction to the said Vol. III, Part 2, p. 1, Dr Dutt writes: “The leaves of the ms. are very large in size, being about 23½” long, and 5” broad... there are ten lines in each page. The ms. reached our hands with several gaps. The leaves were in a confused state. These have been arranged partly by the available leaf marks, and partly with the help of the Tibetan version. The work is an extensive one, covering 423 leaves (read however 523 and not 423, as given by Dutt) ... In Tibetan, this work extends over four volumes covering (407 + 563 + 478 + 470) 1918 leaves² ».

The eventful vicissitudes of this ms. do not come to an end with Dr Dutt's edition. As he himself said, there were “several gaps”. A great many of these leaves, obviously purloined at the time of the discovery of the ms., were found in Pakistan in 1956. The fortunate discoverer was Prof. Giuseppe Tucci, who immediately handed them over the Pakistani Government that, for its part, lent them to the Istituto Italiano per il Medio ed Estremo Oriente (Is.M.E.O.) for publication; the birch bark ms. has now been returned to the Pakistani Government. All of these leaves, extremely brittle, have been restored by the Italian Office for the Restoration of Books (Istituto di Patologia del Libro).

Thus, the part of this ms. that has come down to us begins with leaf 323, and ends with l. 512. In l. 332a, line 3, the Śayanāsanavastu comes to an end; here begins the Adhikaraṇavastu, that extends down to l. 350a, line 5, where the Saṅghabhedavastu (= SBV) has its commencement. A fragmentary leaf, bearing no number, comes from the Bhaiṣajyavastu, and concerns the history of Menḍhaka. The Śayanāsanavastu, the Adhikaraṇavastu, and this last fragment will be published in a forthcoming volume.

¹ The Kāṭhinavastu has been republished by Kun Chang, *A comparative study of the Kāṭhinavastu*, 's Gravenhage, 1957.

² The edition due to Dr Dutt has been recently reproduced in two volumes, in *The Buddhist Sanskrit Texts of Darbhanga*, no. 16, 1967/70, by S. Bagchi.

The SBV that we are publishing here extends from l. 350 a, line 5, to l. 512. Leaves 513–523 have been edited by Dr Dutt, and are here reproduced and revised. The ms. is fairly correct, and omissions and repetitions rarely occur. On two occasions, at l. 380 b and l. 496 a, the copyist has inadvertently omitted to copy an entire leaf. Leaf 397 is badly damaged (no more than one third is preserved), and the eight following leaves are missing (see below, p. 154). However, numerous fragments, in Sanskrit, of the Catuṣpariṣatsūtra (= CPS), that in this part coincides almost literally with the SBV, have been published and integrated, with the help of the Tibetan version, by Prof. E. Waldschmidt¹. Prof. Waldschmidt has been so kind as to allow us to reproduce the portion by him restored, as Appendix II. Leaf no. 422 is followed by no. 422 bis by mistake. Leaf 478 is followed by leaf 480, without any gap in the text. Badly damaged is also l. 512.

The Sanskrit text has been slightly normalized. In the ms., the use of *anusvara* and *visarga* is rather erratic, and occasional confusions have been corrected. R and Ṛ are used rather promiscuously, and we find, often but not constantly, riśi (for ṛṣi), ṭṛ (for tri), grihi (for gṛhi), niśṛtya (for niśṛtya), ritu (for ᶻtu), stryā (for striyā) and so forth. A measure of oscillation is also to be noted with regard to long and short a, chiefly in some verbs, as f.i. upasamkram, that occur promiscuously in the forms upasamkramati and upasamkrāmati. The verb abhinirnam always occurs with short a, (abhinirnamayati). Bhindati (for bhinatti), ahanti (for aghnati), and a few others, are evident prakritisms. Other forms we find promiscuously used are praṇamayya and praṇamya, dvāre and dvāri, te vayam and ete vayam etc. The *sandhi* is rarely observed, and generally I have preserved the reading of the ms., as to the use of the letter m for ṣ or also the use of the *visarga* before a vowel². The punctuation is rather unsystematic. I have noted in the critical apparatus the greatest part of these inconsistencies and variations, that anyhow do not affect the meaning of the text.

¹ See below CPS, p. XXVII.

² In observing the rules of sandhi, the following dictum attributed to Bhartṛhari, is borne in mind: saṃhitaikapade nityā nityā dhätūpasargayoh | nityā samāse väkye tu sā vivakṣām apekṣate ||

For the reader's convenience, I have in some gaps integrated the Sanskrit text with the help of the Tibetan. In many cases, these integrations of mine are merely tentative, and are to be considered as such.

The cipher A at the margin, preceded by an asterisk, indicates the leaves of the Gilgit ms.; the cipher T, at the margin, with no asterisk, indicates the corresponding leaves of the Tibetan version, in the Lhasa edition; the cipher D, at the margin, preceded by an asterisk, indicates the division into Chapters, as adopted by the Tibetan translators. The cipher W, at the margin, preceded by an asterisk, is used in Appendix II to indicate the corresponding pages of the above-mentioned edition of the *Catusparisatstra*, published by E. Waldschmidt. The cipher G, preceded by an asterisk, used in the last part of the SBV (after leaf no. 512), indicates the corresponding pages of Dr Dutt's edition.

2 – *The Vinaya of the Mulasarvastivadin*

The Vinaya of the *Mulasarvastivadin* (= MSV), copied in the above-mentioned ms., is a voluminous compilation, drawn in Sanskrit, that has come down to us, in its entirety, in its Tibetan version. As we shall see, the Chinese version is incomplete.

This Vinaya, in the Sanskrit vulgate recension, faithfully reflected in the Tibetan version, is constituted by the following sections (*vastu*):

1. *Pravrajyavastu*, the admittance in the order.
2. *Poṣadhadhvastu*, the monthly ceremonies of the confession.
3. *Pravāraṇāvastu*, the festivity performed by monks at the end of the rainy season.
4. *Varṣavastu*, the retreat of monks during the rainy season.
5. *Carmavastu*, the use of shoes and other leather objects.
6. *Bhaiṣajyavastu*, the medicaments.
7. *Civaravastu*, the monk's robes.
8. *Kaṭhinavastu*, the distribution of monk's robes.
9. *Kośāmbakavastu*, the disputes among the monks, as f.i. in Kauśambi.
10. *Karmavastu*, the conditions of validity in the ecclesiastical proceedings.

11. *Pāñḍulohitakavastu*, the disciplinary rules assumed in the community.
12. *Pudgalavastu*, the ordinary proceedings against plain offences.
13. *Pārivāsikavastu*, the rules of behaviour during the period of proof, and the *mānāpya*.
14. *Poṣadhadhāpanavastu*, the exclusion of a monk in the ceremony of confession.
15. *Śayanāsanavastu*, residence and furniture.
16. *Adhikaraṇavastu*, the proceedings to settle legal questions.
17. *Saṅghabhedavastu*, the schism of the community.

Concerning the origins and compilation of this Vinaya, there stand two different hypotheses, that we would do well to recall here.

According to one of them, advanced by E. Frauwallner¹, the Vinaya of the MSV is the Vinaya of Mathurā rife with *jātakas* and *avadānas*, which is mentioned by Kumārajīva, at the end of the *Mahāprajñāpāramitopadeśa*². This passage is too important, and should be here reported in its entirety: « We call Vinaya the sins committed by the monks. The Buddha has given the precept: “This should be done, this should not be done. Whoever does this and this, commits such and such a sin”. (The Vinaya) comprises, to say it briefly, eighty sections. Moreover, it consists of two parts. The first one, the Vinaya of Mathurā, includes also the *avadāna* and *jātaka* and comprises eighty sections. The second part, the Vinaya of Chi-pin (Kashmir) has rejected the *jātaka* and *avadāna*; it has accepted only the essentials and forms ten sections. There is, however, a *Vibhāṣā* in eighty sections, which explains it ».

The Vinaya of the MSV, Frauwallner maintains, is the Vinaya of Mathurā, and the one of the SV is the Vinaya of Kashmir³. The prophecy of Kaniṣka and the voyage of the Buddha in north-western India in the *Bhaiṣajyavastu*, the conversion of Kashmir through Madhyantika in the *Kṣudrakavastu*, are later additions and interpolations⁴. Frauwallner, however, does not say when and

¹ E. Frauwallner, *The earliest Vinaya and the beginnings of Buddhist Literature*, SOR VIII, Rome 1956.

² *Ibid.*, pp. 26–27. See also E. Lamotte, HBI, p. 192.

³ *Ibid.*, p. 27.

⁴ *Ibid.*, pp. 27, ff.

why such interpolations have been made in the Vinaya of Mathurā¹.

«The Mūlasarvāstivādins – continues Frauwallner, – represent an independent older branch of the Sthavira... the relationship between the two schools of the Sarvāstivādin and Mūlasarvāstivādin appears to be the following. They were at first two independent communities of different origin. Mathurā is an ancient Buddhist zone and its community goes back at least to the times of the council of Vaiśāli. Gandhāra and Kashmir were converted at the time of Aśoka, starting from Vidiśā. Later on both communities grew into one school through their accepting the theories of the philosophical-dogmatic Sarvāstivāda school; but they never completely lost their individualities »².

E. Lamotte holds a different view. The Vinaya of Mathurā, mentioned by Kumārajīva is not, according to him, the Vinaya of the MSV, but is the ancient Vinaya of Upāli, handed down from patriarch to patriarch till Upagupta, contemporary with Aśoka, who resided just in Mathurā³. The Vinaya of the MSV, proceeds Lamotte, is the Vibhāṣā in eighty chapters that, according to what is stated by Kumārajīva, explains the Vinaya in ten sections; this, as we know,

¹ *Ibid.*, pp. 37, note 1: «How it happened that the mentions of Kashmir were introduced into the texts of the Mathurā school, is an interesting and important question. But its discussion would carry us far beyond the limits of the present investigation».

² The name of Mūlasarvāstivādin only appears at a very late date, and the first to make use of it was I-ching, a follower of this school, in the 7th century; and, as Frauwallner observes: «either it serves (as with I-ching) for indicating the group including the Sarvāstivādin, Kāśyapiya, Dharmaguptaka and Mahīśāsaka (the relationship with the Sarvāstivādin is not clearly expressed in I-ching), or else (as with Vinitadeva and in the Varṣāgrapṛcchā) Sarvāstivādin is employed as group-name, and then Mūlasarvāstivādin is the name of one of the schools forming this group» (*op. cit.*, p. 25). Strictly speaking, we do not know when this name has first appeared, and to which school the compilers of the Vinaya of the MSV considered themselves to belong. The relationship between SV and MSV is far from clear. Be that as it may, the Mūlasarvāstivādin were a community widely spread in several parts of India (Magadha, etc.) and almost the sole one in north Punjab and Kashmir, one of the countries in which it strongly established and developed itself (See A. Bareau, SB, pp. 153–154; E. Lamotte, HBI, p. 602). Fragments of the Vinaya of the MSV have been discovered at Turfan, (see H. Härtel, *Karmavācanā*, Berlin 1956, p. 154).

³ E. Lamotte, HBI, pp. 191, 196.

is the Vinaya of the SV¹. As a conclusion, Lamotte maintains that to the Vinaya of the MSV is not attributable a date prior to the 4th–5th century A.D.².

In the actual stage of our knowledge, it is hard to take side in favour of the one or the other hypothesis. However, one point seems certain to me: the date of the compilation of the Vinaya of the MSV is to be taken back to the times of Kaniṣka, irrespective of which one of the two hypotheses is accepted. It seems to me that two facts are clearly speaking in favour of such a datation: first, the prediction concerning Kaniṣka that, as with all predictions of this kind, acquires sense and reason if contemporary with the sovereign it mentions; in the second place, the very tales concerning north-western India, and Kashmir in particular. In fact, we know, as testified by Hsüan-tsang and others, that Kaniṣka called a council or Buddhist synod, in Kashmir, that yielded the following results: 100.000 stanzas of upadeśaśāstra, to explain the Sūtrapiṭaka; 100.000 stanzas of vinayavibhāṣāśāstra, to explain the Vinayapiṭaka, and 100.000 stanzas of abhidharmavibhāṣāśāstra, to explain the Abhidharma-piṭaka³. On

¹ E. Lamotte decidedly identifies the vibhāṣā with the Vinaya of the MSV: *op. cit.*, pp. 191, 192; *Le Traité*, etc., Vol. III, p. xvii. It would seem that also J. Przyluski was of the same opinion, *La légende d'Aśoka*, Paris 1923, p. ix; «L'énorme Vinaya des Mūla-Sarvāstivādin, tout encombré de jātaka et d'avadāna, n'est peut-être lui-même que l'ancien Vinaya du Cachemire, grossi de sa vibhāṣā et enrichi de fragments empruntés à la littérature de la secte».

² Such is the opinion of Lamotte, that I here report *verbatim* (HBI, p. 727): «La date du Vinaya dont cette section fait partie peut être fixée approximativement. Il contient une prédiction relative à Kaniṣka (T 1448, k. 9, p. 41 b-c), et la façon dont il célèbre les mérites du souverain, ainsi que les splendeurs du stupa de Peshawār suppose déjà le recul de l'histoire. Or, comme on le verra au volume suivant, la tendance actuelle est de retarder l'avènement de Kaniṣka jusqu'au ne siècle p. C. (128 selon J. Marshall, 143 selon Ghirshman). De plus, le Śākyamuni mis en scène par le Vin. des Mūlasarv., n'est plus le sage de Kapilavastu connu des vieux écrits canoniques, mais le 'dieu supérieur aux dieux', célébré par la littérature des Avadāna (ci-dessus, p. 713) et le Mahāyāna. Enfin, Fa hien qui visita l'Inde entre 402 et 411, à la recherche de copies des Vinaya, ne semble pas avoir eu connaissance du Vin. des Mūlasarv., et ce n'est que dans la première décennie du VIII^e siècle que ce dernier fut traduit (partiellement) en chinois par Yi-tsing. Pour toutes ces raisons, on ne peut attribuer à cet ouvrage une date antérieure aux IV^e–V^e siècles de notre ère».

³ On the council of Kaniṣka, see E. Frauwallner, *Die buddhistischen Kon-*

the basis of such a tradition, of the prediction of Kaniṣka, and the description of north-western India and Kashmir, it seems to me it may be affirmed that the Vinaya of the MSV represents the contribution given to the Vinayapiṭaka by the council in question.

This is not all. The Vinaya of the MSV is a source repeatedly drawn by the author of the Mahāprajñāpāramitāśāstra who, as Lamotte says, « vécut certainement à l'époque des Grands Kuṣāṇa »¹. This would make the Vinaya of the MSV go back to earlier times, even earlier, may be, than Kaniṣka himself. In fact, nothing proves that the text which the author of the Mahāprajñāpāramitāśāstra held before his eyes was the one we are actually reading, after the manipulations and additions made at the time of Kaniṣka.

The Vinaya of the MSV is not, in fact, a homogeneous work, marked by a unity of conception, but rather an aggregate of different texts, laid down in different epochs, and subsequently patched up together².

zile, ZDMG, 102, 1952, pp. 250-256; E. Lamotte, HBI, p. 648; Th. Watters, *On Yuan Chwang's travels in India*, London, 1904, pp. 270 ff. The term of *vibhāṣā*, that occurs, f.i., in the expression *vinayavibhāṣāśāstra*, is employed in the Chinese sources in a vague and approximate way. Also the Vinaya of the SV is termed Sarvata(or Sarvāstivādin)-*vinayavibhāṣā*. This term and its translations into Chinese are discussed by Th. Watters, *op. cit.*, pp. 277, 278.

¹ E. Lamotte, *Traité*, Vol. III, pp. xi, xvii, xviii. The Mahāprajñāpāramitāśāstra, attributed to Nāgārjuna, was translated into Chinese, as is well-known, by Kumārajīva, in the first decade of the 5th century. On this work, see in addition to the Introduction by E. Lamotte, the review by P. Demiéville, É. Lamotte, *Le Traité*, etc., JA, CCXXXVIII, 3, 1950, pp. 375-395. The datation, that Lamotte attributes to the Vinaya of the MSV in the *Traité* is apparently different from the one he proposes in the HBI.

² E. Waldschmidt, *Vergleichende Analyse des Catuṣpariṣatsūtra*, in Festschrift Schubring, Hamburg 1951, p. 120, sees in the Vinaya of the MSV: « einen aus jungen und alten Bestandteilen stark gemischten Text ». See also E. Lamotte, HBI, p. 730. A highly elaborated text, in opposition to the plain and almost colloquial style of the largest part of the work is, for instance, the story of Viśvanta (vol. II, p. 119 and following). Nevertheless we see that, in spite of some unavoidable linguistic diversities, the compilers endeavoured to conform as much as possible the text throughout all the work, even though in a purely formal way. A characteristic example of this tendency is the *upasamkram* verb that in the *upasamkrāntah* form replaces, as a rule, all the aorists *upajagāma*, etc. which, on the contrary, recur in the same texts, as they were found out in Central Asia, in a stage consequently preceding their insertion in the Vinaya. The compiling monks

What work may have been carried out, and on which pre-existing material, at the time of Kaniṣka; how and how much may have been drawn from the Vinaya of Mathurā – that, as Lamotte maintains, would be that of Upāli – or from that of the Sarvāstivādin, even granting it was existing at the time, all such elements are unknown to us, and will be a matter for future researches.

Doubtless, as observed by Bareau, the Vinaya of the MSV seems to be marked by more archaic features, not only in comparison with that of the SV, but also with the major part of the other Vinayapiṭaka¹. The fact that the compilers of this Vinaya should have selected Sanskrit (a Buddhist Sanskrit, very correct, and purer than the one used, f.i. by the SV),² far from pointing to the fact that the works of the MSV should belong to a later time with respect to those of the SV and the other Vinayapiṭaka, rather attests, as already observed by S. Lévi, the privileged situation of Sanskrit, as a literary language in Kashmir, at the times when the redaction of the Vinaya is placed³.

must besides have worked rather hastily. To fill up in the Saṅghabhedavastu the gap provoked by the transposition of the passage concerning the conversion of Upatiṣṭha and Kolita in the Pravrajyāvastu, they limited themselves to reproduce anew the whole episode of Anāthapīṇḍada which belonged from the origin to the Śayanāsanavastu (see below, p. xxv). The two stories of Maitrībala and Vajrabhū (II, 18 ff.) are essentially identical. In the Bhaisajyavastu the compilers send back for what concerns the story of Nandipāla Ghaṭikāra (the Ghaṭikarasutta of Majjhima Nikāya) to the Madhyamāgama (nandipālaśūtram vistareṇa yatha madhyamāgame rājasamyuktanikāye, Gilgit ed., p. 217). However, it is fully reproduced in the Saṅghabhedavastu (II, 22).

¹ A. Bareau, *op. cit.*, p. 154.

² See, f.i., E. Lamotte, HBI, p. 653.

³ J. Przyluski, *Le Nord-Ouest de l'Inde*, etc. JA, 1914, II, p. 494 (Introd. by S. Lévi). See also *La Légende d'Aśoka*, ed. cit., p. vi. See, on the use of Sanskrit in Buddhist writings, the pp. by E. Lamotte, HBI, pp. 607 ff.; 645 ff.; I here quote *Le Traité*, Introd. Vol. III, p. xiii: « A l'époque Kuṣāṇa, deux sectes se disputaient le Nord-Ouest: les Mahāsanghika et les Sarvāstivādin. Les premiers représentés à Mathurā et au Kapiśa utilisaient une langue hybride, mêlant du jargon prākrit à du sanscrit correct. Les seconds, issus du tronc sthavirien, avaient résolument opté pour l'usage du sanscrit comme langue religieuse. Ils étaient de loin les plus puissants, et des inscriptions signalent leur présence à Mathurā, Kalwan, Shāh-ji-ki-Dhéri, Zéda, Kurram (soit en Afghanistan, au Punjab et au Sindh), avec des poussées jusqu'à Śrāvasti et Sārnāth ».

This Vinaya must have enjoyed a noticeable fortune also on account of its unusual literary qualities. Jātakas, avadānas, vyākaraṇas, sūtras, tales written in a style both plain and vivid, relieve the dry enumeration of the disciplinary duties, that ruled the life of the Buddhist communities. The major part of the tales of the Divyāvadāna, of the Avadānaśataka¹, and other works that make for edifying reading, at the same time relaxing – as we would say – are all of them inspired by this Vinaya, that has supplied to generations of pious compilers an inexhaustible mine of ways of saying, of titlings, and formulae, that in the course of time turned into stereotyped clichés.

In addition, the Vinaya of the MSV supplied the author of the « Traité de la Grande Vertu de Sagesse » with avadānas, jātakas, and other tales, in a number beyond reckoning².

The literary merits of this work did not escape S. Lévi, although he knew it only through the quotations and the summaries of the Divyāvadāna, etc., and the Tibetan version. He writes thus: « Il s'agit là d'un des chefs-d'œuvre de la littérature sanscrite, à la rédaction duquel une tradition vraisemblable associe le grand nom d'Aśvaghosa³. Un écrivain dont la fougue verbale et l'imagination surabondante évoquent le souvenir de Rabelais, et du meilleur de Rabelais, a pris prétexte des récits ternes et desséchés qui se répetaient dans les couvents à l'appui des prescriptions de la discipline ecclésiastique, pour en tirer une succession de contes qui veulent être édifiants, mais qui sont surtout amusants, pittoresques ou émou-

vants à souhait. Le Vinaya des Mūlasarvāstivādins est une espèce de Br̥hatkathā à l'usage des moines »⁴.

Further still: « L'histoire positive du sanscrit littéraire s'ouvrait jusqu'ici avec l'inscription de Rudradāman à Girnar, et se continuait seulement avec la praçasti de Samudragupta, oeuvre de la fin du IV^e siècle. Nous avons maintenant à notre disposition des œuvres littéraires contemporaines, ou peu s'en faut, de Rudradāman, et qui attestent le haut degré de culture et de raffinement qu'avait atteint dès cette époque la littérature sanscrite. De ce point de vue, la langue du Mūla Sarvāstivāda Vinaya prend, par ses étrangetés même, une importance exceptionnelle; elle montre le sanscrit de Pāṇini entraîné par la circulation de la vie réelle, en voie d'altération normale, sur les confins des pracrûts, et tout prêt à s'y verser, si la vigilance des grammairiens n'avait pas fait un effort énergique, et par l'élaboration de systèmes nouveaux (Kātrantara d'abord, Cāndra plus tard), ramené la langue savante à son niveau consacré »⁵.

The Vinaya of the MSV, the only Vinayapiṭaka translated into Tibetan³, extends for the first four volumes of the bKa'agjur. It was rendered into Tibetan by Sarvajñadeva, Dharmākara, and Vidyākaraprabha (the two latter doubtless Kashmiri), assisted by Lotsava Dpal-gyi-lhun po, in the reign of K'ri sroṇ Ide btsan, between the end of the 8th century, and the beginnings of the 9th century⁴. The translation is quite literal and extremely accurate.

The same cannot be said with regard to the Chinese version, made by I-ching, in the years 700–712 (T 1442–1451), that covers only a few vastu, not without some omissions and inversions, even in the translated parts⁵.

¹ The Avadānaśataka and some parts of the Divyāvadāna were translated into Chinese as early as the third century A.D.

² *Traité*, Vol. III, p. xviii. See above, p. xx.

³ According to tradition, Aśvaghosa lived at the court of Kaniṣka, and took part in the third Council. Paramārtha, in his Life of Vasubandhu, relates that Kaniṣka invited Aśvaghosa to come from Sāheta to the Kashmir Council in order to write the Vibhāṣā. The tradition is well attested, chiefly in the Chinese sources, and S. Lévi remarks: « sur la foi des témoignages si nombreux, où les divergences mêmes attestent l'accord primitif des traditions, il est légitime d'admettre que Kaniṣka et Aśvaghosa sont contemporains » (*JA*, 1896, II, p. 450). In addition, see always S. Lévi in *JA*, II, p. 57 ff.; 1928, II, pp. 193 ff.; more recently, see: F. Wilhelm: Kaniṣka and Kaniṣka-Aśvaghosa and Mātṛceṭa, in *Papers on the Date of Kaniṣka*, ed. by A. L. Basham, Leiden 1968, pp. 337–345; E. Frauwallner, *Die Buddhistischen Konzile*, ZDMG, 102, 1952, pp. 250 ff.

⁴ S. Lévi, *Manuscrits Sanscrits, etc.* (see above, p. xiii), p. 23.

⁵ S. Lévi, *Les éléments de formation du Divyāvadāna*, TP, 1907 (pp. 105–122) pp. 121–122.

³ Dulva 1–4. The parts of the Vinaya connected with the Life of the Buddha, and as a consequence chiefly belonging to the SBV, have been summed up in English by W. Woodville Rockhill, *The Life of the Buddha*, Trübner Oriental Series, London 1884, on the basis of the Tibetan version.

⁴ See J. Naudou, *Les Bouddhistes Kashmiriens du moyen âge*, Paris 1968, pp. 86.

⁵ A brief survey of the Chinese Vinaya texts has been made by A. Ch. Banerjee, IHQ, 1949, pp. 87–94. As S. Lévi remarks: « La date tardive de la traduction chinoise (et subséquemment de la traduction tibétaine) ne doit pas non plus nous entraîner trop vite à tenir l'ouvrage pour récent ». (TP, 1907, p. 155).

3 – *The Saṅghabhedavastu* «Section of the splitting of the community» (by the agency of Devadatta).

The Saṅghabhedavastu constitutes the seventeenth, last and longer section of the Vinaya of the MSV. The “Splitting of the community”, however, is but one of the parts of the vastu, even if the most important, *ex professo*. In the pāli Tripiṭaka it finds its counterpart in the Saṅghabhedakkhandaka, that constitutes the seventh section of the Cullavagga. To this section of the Vinaya there have been aggregated, in the Saṅghabhedavastu of the MSV, three other parts, distinct and independent of each other, that, in all probability, were circulating separately, namely:

1) the history of the world, from its renewal down to the reign of Śuddhodana¹;

2) The Life of the Buddha, from the conception to the Enlightenment²;

3) The events immediately following the Enlightenment, and the foundation of the four assemblies, that is, of the community of monks, nuns, male lay disciples, and female lay disciples. This part corresponds, except for a few alterations and additions, to the Catuṣpariṣatsūtra, a work widely spread; the Sanskrit text, as we have already seen, has been edited by E. Waldschmidt, on the basis of manuscripts found in Central Asia³.

4) In the fourth part, dedicated to the splitting proper (*saṅghabhedā*) due to Devadatta, there are inserted, almost by way of filling in, numberless jātakas, for the most part dedicated to illustrating the relations between the Buddha and Devadatta in former lives.

To these jātakas, at least three suttas are added, that in the Pāli canon belong to the Majjhimanikāya, to the Samyuttanikāya, and the

¹ This part corresponds, partially, to the Aggañña-Sutta, or «Discourse on the beginning of things» in the Dīghanikāya, Vol. III, pp. 80–98. A fragment of the Sanskrit recension of this sūtra (corresponding to pp. 7, l. 11–8, l. 22 of the present volume) found in the oasis of Sorcuq, has been edited by E. Waldschmidt, in *Fragment of a Buddhist Sanskrit Text on Cosmogony*, in *Añjali, Papers on Indoology and Buddhism... presented to O. H. De Alwis Wijesekera*, Peradeniya, 1970, pp. 40–45.

² See below, p. xxv–xxvi.

³ See above, p. xv, n. 1; below, p. xxvii.

Dīghanikāya, respectively: the Ghaṭikarasutta, the Daharasutta, and the Sāmannaphalasutta.

The Vinaya of the MSV – as we have mentioned in passing – is an aggregate constituted by several elements of varying epochs, patched up together. This method of compilation is more particularly evident in the third part of the Saṅghabhedavastu, that, as we have seen, corresponds to the Catuṣpariṣatsūtra.

The Catuṣpariṣatsūtra may be divided into four parts, that cover the following events¹:

- 1 – The events connected with the tree of the Bodhi in Gayā;
- 2 – The first entry of the Buddha in Benares;
- 3 – The conversions in Gayā, after the return from Benares;
- 4 – The conversions in Rājagṛha.

The first three parts are found, identical in their essence, in the SBV, except for some adjunctive episode, that does not appear in the original redaction of the sūtra. The fourth part is different.

The CPS ends abruptly, in the SBV, with the preaching on the non-existence of self, and the conversion of Bimbisāra². This episode is followed by some jātakas, etc., and thence proceeds the narration of the meeting of Anāthapiṇḍada with the Buddha³, which is a *verbatim* repetition of the Śayanāśanavastu⁴.

The independent narration is resumed after several pages, with the meeting of king Prasenajit with the Buddha⁵. The final part of the CPS, concerning the conversion of Upatiṣya and Kolita, *alias* Śāriputra and Maudgalyāyana, is displaced, in the Vinaya of the MSV, in the Pravrajyāvastu, that constitutes the first section of the Vinaya itself. The compilers of the Vinaya have no doubt been led to make this displacement on account of the importance of these two disciples, as well as by the frequency of their interventions, and as consequence of the necessity of supplying the reader, at the very beginning of the work, with news about their history and conversion.

¹ In the following analysis of the CPS, I am following Waldschmidt: *Vergleichende Analyse des Catuṣpariṣatsūtra* (ed. cit.) p. 84, and *Das Catuṣpariṣatsūtra* (ed. cit.), pp. 5–7.

² CPS, ed. cit., Teil III, p. 370.

³ SBV, folios 410 b ff.

⁴ Gilg. Vol. III, part 3, pp. 138 ff.

⁵ SBV, folio 416 a, beginning.

In the second part of the SBV, dedicated as we have seen, to the life of the Buddha, from the conception until the Enlightenment, numerous stanzas and parts undoubtedly belong to a life of the Buddha, that must have circulated independently; we can trace it out in the so-called *Mahāvadānasūtra*, edited by Waldschmidt, on the basis of fragments found in Central Asia.

The parts in which *jātakas* and *avādānas* more abundantly occur are the third and fourth one. The readjustments that the *Vinaya* of the MSV has undergone, are in some cases testified also by *uddānas*; these are mnemonic formulae, often in verse, made up of words, each one hinting at some particular tale, or contents¹. The readjustments undergone by the work are further proved by the fact that in some cases the announced tales do not follow the allusive words². The survival of these *uddānas* in their original form, prior to the alterations undergone by the *Vinaya* itself, is perhaps to be detected in the special veneration in which this kind of indexes were held; they were in fact meant to supply devout persons, as well as artists, with traditional points of reference to the contents of the work, to be depended upon with certainty.

Castel Giuliano, Aprile 1977

¹ E. Waldschmidt, *Das Mahāvadānasūtra*. Ein kanonische text über die sieben letzten Buddhas. Sanskrit, verglichen mit dem Pāli. Nebst einer Analyse der in Chinesischer Übersetzung überlieferten Parallelversionen. Auf Grund von Turfan-Handschriften herausgegeben. Teil I-II., Berlin, 1953, 1956 (ADAW, 1952, Nr. -8, 1954, Nr. 8). Some other fragments of the same sūtra have been published in E. Waldschmidt, *Sanskrithandschriften aus den Turfanfund*, Teil II, Wiesbaden 1968, Nr. 685, pp. 40-56.

² See Dutt, *op. cit.*, II, p. V: «In every chapter, the compiler has tried to give a synopsis (*uddāna*) of the contents for mnemonic purposes, either in prose or verse, as he found convenient. In one or two cases (e.g., pp. 108, 173), the *uddāna* does not fully represent the contents. This was probably due to the changes that the text underwent in the course of revision. In the Pāli *Vinaya* too, this *uddāna* is a characteristic feature, but in it the *uddāna* appears in a more elaborate form, and at the end of a chapter».

ABBREVIATIONS

A	= [see Introd., p. xvi].
ADAW	= Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprachen, Literatur und Kunst [bis Jahrg. 1949: Philosophisch-historische Klasse].
CPS	= Ernst Waldschmidt, Das Catusparisatsūtra, Eine kanonische Lehrschrift über die Begründung der buddhistischen Gemeinde. Text in Sanskrit und Tibetisch, verglichen mit dem Pāli nebst einer Übersetzung der chinesischen Entsprechung im Vinaya der Mūlasarvāstivādins, auf Grund von Turfan-Handschriften hrsg. und bearbeitet. Teil I-III. Berlin 1952, 1957, 1962 (ADAW 1952 Nr. 2, 1956 Nr. 1, 1960 Nr. 1).
D	= [see Introd., p. xvi].
DN	= Dīghanikāya.
Edgerton	= F. Edgerton, Buddhist Hybrid Sanskrit Grammar and Dictionary, Volume 2: Dictionary, New Haven 1953.
HBI	= E. Lamotte, Histoire du Buddhismus Indien des origines à l'ère Śaka, Louvain 1958 (Bibliothèque du Muséon, vol. 43).
JA	= Journal Asiatique.
IHQ	= Indian Historical Quarterly.
Le Traité	= E. Lamotte, Le Traité de la Grande Vertu de Sagesse, de Nāgārjuna (Mahāprajñāpāramitāśāstra), (Tome I, 1944; Tome II, 1949, Tome III 1970; Tome IV, 1976), Louvain.
Mvy	= Mahāyutpatti. Ed. Sakaki. 2 Vols., Tokyo 1926.
MAS	= Ernst Waldschmidt, Das Mahāvadānasūtra, Ein kanonischer Text über die sieben letzten Buddhas. Sanskrit, verglichen mit dem Pāli. Nebst einer Analyse der in chinesischer Übersetzung überlieferten Parallelversionen. Auf Grund von Turfan-Handschriften herausgegeben. Teil I-II. Berlin 1953, 1956 (ADAW 1952, Nr. 8, 1954, Nr. 8).
MN	= Majjhimanikāya.
MSV	= Mūlasarvāstivādin.
RSO	= Rivista degli Studi Orientali.
SB	= André Bareau, Les Sectes Bouddhiques du Petit Véhicule, 1955 Saigon (Ecole Française d'Extrême-Orient).
SBV	= Saṅghabhedavastu.

SOR	= Serie Orientale Roma.
SV	= Sarvāstivādin.
T	= [see Introd., p. xvi].
TP	= T'oung Pao.
W	[see Introd., p. xvi].
ZDMG	= Zeitschrift der Deutschen Morgenländischen Gesellschaft.

N.B. The Pāli texts (Majjhimanikāya, Dīghanikāya, Cullavagga, etc.) are quoted in the ed. of the Pāli Text Society.

*A 350 a,
I. 5;
T 382 b;
D 80

*piṇḍoddānam

sam̄mato devapālaś ca niryūho jirṇo bhadrakaḥ |
parṣat kauṇḍinya ṛddhiś ca kauṣiko bhukpuha ... |
sāviciś ca kataro bhavati paścimāḥ (a) 1 ||

uddānam

mahāsam̄mataḥ 2 simphahanuḥ 3 suprabuddhas (b) 4 tathaivaca |

(a) maṇ pos bkur daṇ lha gyos daṇ | ba gam rñiṇ daṇ bzad po daṇ | ḥk'or
daṇ kam din rdsu ḥp'rul daṇ | kau ūi kas zos daṇ pa daṇ | mnar med lhag gyur
p'yī ma'o | The Tib. transl. reflects a text already badly damaged or corrupted and
probably incomplete.

(b) legs par rab sad.

1 The text is mainly corrupted. The word sammato (A: semato) refers to the first part of the SBV, that is the history of the world. Mahāsam̄mata is the first king (pp. 14 sqq.). With the words devapālaḥ and niryūha the reference is seemingly to the descent from the Tuṣita heaven (pp. 39) and to the withdrawal¹ from the world. The words jirṇo hints possibly to the famous encounters with an old man, etc. (pp. 65). Bhadraka is somewhat mysterious (the monk?). Parṣat refers to the foundation of the Saṅgha, that is the Catuspariṣatsūtra (pp. 121). Kauṇḍinya and ṛddhi refer possibly to the histories relating this personnage and to the magic powers acquired by Devadatta (in the next volume). The word Kauṣika is unclear in this context and bhukpuha(?) surely corrupted (see the Tib. zos daṇ pa daṇ). With the word sāviciś ca the reference is probably to the last part of the SBV, that is the descent of Devadatta to the Avici hell. The following kataro is probably corrupted.

2 Below, p. 14 sqq.

3 Below, p. 31 sqq.

4 Below, p. 31 sqq. A reads suprarūḍhaḥ.

tuśitāś¹ ca dohado² jātiḥ³ chando⁴ 'sito⁵ 'py atha pātri⁶ ||
 kṛmivarmātha baddhāli sahadēvas⁷ tathaiva ca |
 chadanaṁ vaiśalakānirdeśanam prasādanam^(a)⁸ atha ||
 yaśodharā⁹ haṁsaś¹⁰ cāpy atha kalyāṇī^(b)¹¹ gopikā¹² |
 nirdēśanam^(c)¹³ jambū¹⁴ ca mṛgajā¹⁵ saptamah kulo¹⁶ bhār-
 [gavaḥ¹⁷ |
 rājagṛham¹⁸ tapasaś¹⁹ ca ārādo²⁰ duṣkaram²¹ nandā²² |

(a) lhag bcas pa dañ de bcu 'o | yañs pa can du bstan pa dañ | rab sbyin
 dañ, etc.

(b) mk'as ma dañ.

(c) bstan pa dañ.

¹ Below, p. 39.

² Below, p. 43.

³ Below, p. 44.

⁴ Buddha's charioteer, below p. 47 sqq.

⁵ Below, pp. 52 sqq.

⁶ Below, p. 57.

⁷ Buddha's three masters, below p. 58.

⁸ Here the text is mainly corrupted and the Tib. is of no help. As to vaiśalakānirdeśanam cfr. perhaps pp. 58-59. For prasādanam, the Tib. transl. read pradānam (rab sbyin).

⁹ Below, p. 62.

¹⁰ Below, pp. 62, 63.

¹¹ This is the Sārakalyāṇī tree (below pp. 62 sqq.).

¹² Below, p. 64.

¹³ Uncertain reference and perhaps corrupted text.

¹⁴ Below, pp. 76, 77.

¹⁵ Below, p. 78.

¹⁶ Doubtful reference. Saptamah refers possibly to the 7th day predicted by the astrologers (below, p. 79).

¹⁷ Below, p. 93.

¹⁸ Below, p. 94.

¹⁹ Below, p. 96.

²⁰ The reference is to Ārāda Kālāma, etc., below, p. 97 sqq.

²¹ Below, p. 100.

²² Below, pp. 108-110.

kālakaḥ¹ svastikas² tathā mārasya nāśanam kṛtvā³ |
 catuṣparṣac^(a)⁴ ca paścimam ||

Lineage of kings⁵

<arcismantah> potalake ekaśatam;
 arindamaḥ ayodhyāyām catuṣpañcāśat;
 ajitamjayo vārāṇasyām triṣṭiḥ;
 duṣprasaho kimpilāyām caturaśtiḥ;
 brahmadattaḥ hastināpure dvātrimśat;
 hastidattaḥ takṣaśilāyām pañcasahasrāṇi;
 kāliśo urasāyām dvātrimśat;
 nagnajit ajitamjaye dvātrimśat;
 jayadatto kanyākubjāyām dvādaśa;
 jayaseno campāyām aṣṭādaśa;
 nāgadeva tālipye pañcavimśatiḥ;
 naradevah tāmaliptyām dvādaśa;
 sāgaradevah dantapuryām aṣṭādaśa;
 sumatiḥ rājagṛhe pañcavimśatiḥ;
 tamonud vārāṇasyām ekaśatam;
 mahendrasenaḥ kuśāvatyām caturaśtiḥ;
 samudrasenaḥ potalake sahasram;
 tapaṁcaraḥ kusāvatyām caturaśtiḥ;
 mahimukho vārāṇasyām śatasahasram;
 mahipatir ayodhyāyām <sāta>sahasram;
 mahīdharo mithilāyām caturaśtiḥ;
 mahā*devo punar api mithilāyām caturaśtiḥ;

T 383 a

*A 350 b

(a) ḥk'or ni mdo ru bsduś pa'o.

¹ Below, pp. 111-113.

² Below, p. 113. A reads svastinā.

³ Below, pp. 113 sqq.

⁴ The reference is to the Catuṣpariṣatsūtra, below, pp. 121 sqq. A reads kṛtvā taṁ catuṣparṣana pascimam ||

⁵ Below, pp. 16 sqq.

mahādevo nimiḥ ... peyālam ... dṛḍha< rathah> sāṃkāśye sapta-
 saptatiḥ;
 ambariśo nāgasampalo vārāṇasyām ekaśatam;
 kṛkiḥ sujātah potalake ekaśatam;
 karṇa ikṣvākuḥ potalake ekaśatam;
 virūḍhaka ikṣvākvādir gopūrakaḥ kapilavastuni pañcapañcāśatsa-
 hāśrāṇi;
 daśarathaḥ ... peyālam ... <simhahanuh>, simhahanoś catvāraḥ¹,
 <caturbhyah> dvikayuktiḥ².

¹ That is, Śuddhodana, Śuklodana, Droṇodana and Amṛtodana (see below, p. 32).

² They had two sons each (below, p. 32).

*Bhikṣus desire to know
the origin of the Śākyas*

buddho bhagavān kapilavastuni viharati¹ nyagrodhārāme |
 atha sambahulānām kāpilavāstavānām śākyānām saṃsthāgāre^(a) saṃ-
 niṣaṇṇānām saṃnipatitānām ayam evamṛūpo 'bhūd antarākathāsamu-
 dāhāraḥ^(b) | kuto nirjātā bhavantah śākyāḥ, kimagraṇyāḥ^(c) ki-
 manvayāḥ, kaś ca śākyānām paurāṇakulavamśāś ca | sacet kascid
 asmākam upasaṃkramya ivam prcchet «kuto nirjātā bhavantah
 śākyāḥ, kimagraṇyāḥ kimanyayāḥ, kaś ca teṣām^(d) paurāṇah ku-
 lavalavamśa» iti | evam pṛṣṭā vayaṁ kiṃ vyākuryāmaḥ | na ca pu-
 nar jānimaḥ kuto nirjātah śākyāḥ, kimagraṇyāḥ kinianvayāḥ, kaś
 ca teṣām^(e) paurāṇah kulavamśa iti | ete² vayaṁ yena bhagavāṁs
 tenopasaṃkrāmāmaḥ | upasaṃkramya³ bhagavantam etam evār-
 tham paripṛcchāmaḥ, yathā cāsmākam bhagavān vyākaroti tathainām
 dhārayiṣyāmaḥ iti | atha sambahulāḥ kāpilavāstavāḥ śākyā yena
 bhagavāṁs tenopasaṃkrāntāḥ | upasaṃkramya, bhagavataḥ pādau
 śirasā vanditvā, ekānte niṣaṇṇāḥ | ekānte niṣaṇṇāḥ sambahulāḥ
 kāpilavāstavāḥ śākyā bhagavantam idam avocan | ihāsmākam,
 bhadanta, sambahulānām kāpilavāstavānām śākyānālī saṃsthāgāre
 saṃniṣaṇṇānām saṃnipatitānām ayam evamṛūpo 'bhūd antarāka-
 thāsamudāhāraḥ | kuto nirjātāḥ śākyāḥ, kimagraṇyāḥ kimanyayāḥ, kaś
 ca teṣām paurāṇah kulavamśāḥ | sacet kaścid asmā-

T 383 b

T 384 a

(a) ḥadun k'aṇ.

(b) bar skabs kyi gtam ḥadi Ita bu dag gleṇ par byed.

(c) t'og ma ni gaṇ yin.

(d) ša kya rnams kyi.

(e) id.

¹ A: vipārati.

² A: ta evam; eta vayam from Tib. ts'ur bdag cag.

³ upasaṃkramya is not represented in the Tib. version.

kam upasamkramyaivaṁ pṛcchet kuto nirjātā bhavantaḥ śākyāḥ,
 kimagraṇyāḥ kimanvayāḥ kaś ca teṣāṁ paurāṇaḥ kulavaṁśa iti, evaṁ
 pṛṣṭā vayaṁ kiṁ vyākuryāmaḥ | na ca punar jānimāḥ kuto nirjātāḥ
 śākyāḥ kimagraṇyāḥ kimanvayāḥ kaś ca paurāṇaḥ kulavaṁśa iti |
 ete¹ vayaṁ yena bhagavāṁ tenopasamkramāmaḥ | upasamkra-
 mya, bhagavantam etam evārthaṁ paripṛccchāmaḥ yathā cāsmākaṁ
 bhagavān vyākariṣyati tathainaṁ dhārayiṣyāma iti | te vayaṁ etam
 evārthaṁ paripṛccchāmaḥ: kuto, bhagavan, nirjātāḥ śākyāḥ, kima-
 graṇyāḥ kimanvayāḥ, kaś ca śākyānām paurāṇaḥ kulavaṁśa iti |
 atha bhagavata etad abhavat | sacerd aham śākyānām paurāṇaṁ
 kulavaṁśam ārabhya dharmyām kathām kuryām sthānam etad vi-
 dyate yad anyatirthikaparivrājakā evaṁ vadeyuḥ, ātmāslāghi śra-
 mano² gautamo yad icchatī tad vyākarotiti³ | atha ko nu mama
 śrāva*kaḥ pratibalaḥ syād yaḥ śākyānām paurāṇaṁ kulavaṁśam āra-
 bhya bhikṣūnām dharmyām kathām kuryāt; tena khalu samayenā-
 yuṣmān mahāmaudgalyāyanas tasyām eva pariṣadi saṁniṣepo 'bhūt
 saṁnipatitāḥ.

T 384 b

*A 351 a

The Buddha asks Maudgalyāyana to narrate

tatra bhagavān āyuṣmantam mahāmaudgalyāyanam
 āmantrayate « pratibhātu te, maudgalyāyana, śākyānām paurāṇaṁ
 kulavaṁśam ārabhya, bhikṣūnām dharmyām kathām kartum | pṛṣṭhaṁ
 me āvilāyate | tat tāvad āyāmayiṣyāmiti »⁴ | adhvāsayaty āyuṣmān
 mahāmaudgalyāyano bhagavatas tūṣṇimbhāvena | atha bhagavān āyuṣ-
 mato mahāmaudgalyāyanasya tūṣṇimbhāvenādhivāsanām viditvā, ga-
 ṇapuṭām saṁghāṭīm śiras⁵ upanidhāya dakṣiṇapārśvena śayyām
 kalpayati⁽⁶⁾, pāde pādam ādhāyālokasaṁjñī smṛtaḥ saṁprajānan-
 n utthānasamjñām eva manasikurvāṇaḥ | athāyuṣmato mahāmaud-
 galyāyanasyaitad abhavat | yan⁶ nv aham tadrūpaṁ samādhiṁ sa-

(*) snam sbyar bltab ste srias p'aṇs su bcug nas glo gyas pa p'ab ste.

¹ A: etad.

² A: śramāṇā.

³ A: vyāroti.

⁴ See Edgerton, sv. T. ūa rgyab bsñuñ bas re žig de bsal gyi.

⁵ A: śaras.

⁶ A: yanv.

māpadyeyam yathā samāhite citte śākyānām paurāṇaṁ kulavaṁ- T 385 a
 śam avalokayeyam kuto nirjātāḥ śākyāḥ, kim agranyāḥ kim anvayāḥ,
 kaś ca śākyānām paurāṇaḥ kulavaṁśa iti | athāyuṣmān māhamaudga-
 lyāyanas tadrūpaṁ samādhiṁ samāpanno yathā samāhite citte śā-
 kyānām paurāṇaṁ kulavaṁśam avalokayati | adrākṣid āyuṣmān ma-
 hāmaudgalyāyanāḥ śākyānām paurāṇaṁ kulavaṁśam avalokayan yato
 nirjātāḥ śākyāḥ, yadagranayāḥ yadanvayāḥ, yaś ca śākyānām paurāṇaḥ
 kulavaṁśaḥ | dṛṣṭvā ca punas tasmāt samādher vyutthāya purastād
 bhikṣusāṅghasya prajñapta evāsane niṣaṇṇaḥ | niṣadyāyuṣmān ma-
 hāmaudgalyāyanāḥ kapilavāstavāṁś chākyān āmantrayate.

Maudgalyāyana narrates.

The beings in the region of the Ābhāsvara Devas

bhavati, gautamā¹, sa samayo yad ayam lokaḥ saṁvartate;
 saṁvartamāne loke, yadbhūyasā sattvā ābhāsvare devanikāye upa-
 padyante; te tatra bhavanti rūpiṇo manomayāḥ avikalā ahinendriyāḥ
 sarvāṅgapratyāṅgotetāḥ śubhā varṇasthāyinaḥ² svayamprabhā vihā-
 yasaṅgamāḥ prītibhakṣāḥ prītyāhārāḥ³ dīrghāyuso dīrgham adhvā-
 naṁ tiṣṭhanti | tena khalu samayeneyam mahāpṛthivi ekodakā bhavaty
 ekārṇavā⁴ | yaḥ khalu <ekodakāyā>⁵ mahāpṛthivyā ekārṇavāyā upari
 vāyunā sarah saṅgacchati saṁmūrchati⁶ santanoti tadyathā payasaḥ
 pakvasya sītibhūtasya upari vāyunā sarah saṅgacchati saṁmūrchati
 santanoti | evam⁷ ekodakāyā mahāpṛthivyā ekārṇavāyā upari vāyunā
 sarah saṅgacchati saṁmūrchati santanoti | sa bhavati pṛthiviraso var-
 ḡasampanno gandhasampanno rasasampannaḥ; evamṛupo varṇena ta-
 dyathā navanītam; evamṛupo rasena tadyathā kṣaudramadhv anedā-
 kam | bhavati gautamā sa samayo yad ayaṁ loko vivartate; vivarta-
 māne loke tata eke sattvā āyuhkṣayāt karmakṣayāt puṇyakṣayāt ābhāsva-

T 385 b

¹ A: gautamah; Tib. gautamā. This is used as an address to those Śākyas present.

² A: śubhāvarṇaḥ sthāyinaḥ (but Tib. k'a dog bzañ pos gnas pa).

³ A: prītyāhāḥ.

⁴ After ekārṇavā A adds ekodikā.

⁵ See below and the Tib. version c'u ḥba'žig gi.

⁶ A: saṁmūrchitaḥ (but below saṁmūrchati).

⁷ A adds varṇena evaikodakō.

⁸ A reads evam evamṛupo.

*A 351 b rād * devanikāyāc cyutvā ittham¹ āgacchanti mānuṣyāṇām sabhā-
gatāyām | te iha bhavanti rūpiṇo manomayā avikalā ahinendri-
yāḥ sarvāṅgapratyāṅgopetāḥ śubhā varṇasthāyināḥ² svayaṁprabhā
vihāyasaṅgamāḥ prītibhakṣāḥ prītyāhārā dirghāyuṣo dirgham adhvā-
naṁ tiṣṭhanti | tena khalu samayena na sūryācandramasor³ loke
prādurbhāvo bhavati; na nakṣatrāṇām; na kṣaṇalavamuhūrtānām;
na rātrindivasānām; na māśārdhamāsari⁴tusamvatsarāṇām loke
prādurbhāvo bhavati | na stri prajñāyate, na puruṣo⁵ nānyatra
sattvāḥ sattva iti^(a) saṅkhyā gacchatī |

The tasting of the prthivīrasa

athānyatamo lolupajātiyah
sattvāḥ prthivīrasam aṅgulyagreṇāsvādayati | yathā yathāsvādayati
tathā tathā rocyate; yathā yathā rocyate⁶ tathā tathā kavaḍikā-
rāhāropakrameṇa paribhūnkte | adrākṣur anye'pi sattvā tam satt-
vam prthivīrasam aṅgulyagreṇāsvādayamānam; yathā yathāsvādayati
tathā tathā rocyate; yathā yathā rocyate tathā tathā kavaḍikāro-
pakrameṇa paribhuktavān iti | drṣṭvā ca punas te sattvāḥ prthivī-
rasam aṅgulyagreṇāsvādayitum ārabdhāḥ; yathā yathāsvādayanti
tathā tathā rocyante; yathā yathā rocyante tataḥ kavaḍikāropa-
krameṇa paribhuktavantah; yataś ca te sattvāḥ prthivīrasam kavaḍi-
kārāhāropakrameṇa paribhuktās tatas teṣām sattvāṇām^(b) khara-
tvām ca gurutvām ca kāye 'vakrāntam | teṣām yāsau śubhā varṇa-
nibhā sāntarhitā | andhakāraṇaḥ loke prādurbhūtam | dharmatā
khalu gautamā andhakārasya loke prādurbhāvāt sūryācandramasor
loke prādurbhāvo bhavati; nakṣatrāṇām, kṣaṇalavamuhūrtānām, rātri-
divasānām māśārdhamāsari⁴tusamvatsarāṇām loke prādurbhāvo bh-

(a) gžan du na sems can sems can žes bya bai graňs su ḡago 'o.

(b) T. deest.

1 A: itvattham.

2 A: śubhavarṇasthāyināḥ.

3 A: candraśaso.

4 Words like « riši » and « ritu » etc. are found mostly, instead of « ḫsi » and « ḫtu » etc., and these point to the colloquialism of the language here and there.

5 A reads nānānyatra.

6 A: rocate.

vati | te tadbhakṣāḥ tadāhārā dirghāyuṣo dirgham adhvānam tiṣṭhanti | teṣām yo 'lpataram āhāram āharati sa varṇavān bhavati; yaḥ prabhūtaram āhāram āharati sa durvarṇo bhavati; ity āhāradvīmā-
tratām¹ pratitya varṇadvīmātratā prajñāyate | varṇadvīmātratāyām satyām sattvāḥ sattvam avamanyate « haṁbhoḥ sattva varṇavān aham; durvarṇas tvam » iti | teṣām varṇābhīmānīkānām satām teṣām eva pāpakānām akuśalānām dharmāṇām samādānahetoḥ pṛthivi-
raso 'ntarhitah | antarhite pṛthivīrāse te sattvāḥ saṅgamya samā-
gamya śocanti, klāmyanti, paridevante | evam cāhur aho rasa aho rasa iti | tadyathātarhi manuṣyāḥ kiṁcid eva svādu subhojanām bhuktvā tad eva purāṇam akṣarapadavyāñjanam anusmaranta evam āhur aho rasa aho rasa iti | evam te sattvāḥ antarhite, gautamā, pṛthivi-
rāse saṅgamya samāgamya śocanti, klāmyanti, paridevante | evam cāhur aho rasa aho rasa iti | arthaṁ cāsya na jānanti « ayam asya bhāśitasyārtha 'yam asya bhāśitasyārtha » iti |

T 387 a

The appearance of the prthivīparpaṭaka, etc.

antarhite pṛthivi-
rase teṣām sattvāṇām prthivīparpaṭakah^(a) prādurbhūto varṇa-
saṁpanno gandhasaṁpanno rasasaṁpannah; evamrūpo varṇena tад-
yathā karṇikārapuṣpam; * evamrūpo rasena tadyathā kṣaudramadhv¹ *A 352 a
aneḍakam² | te tadbhakṣāḥ tadāhārāḥ dirghāyuṣo dirgham adhvā-
nam tiṣṭhanti | teṣām yo 'lpataram āhāram āharati sa varṇavān bhavati; yaḥ prabhūtaram āhāram [āharati]^(b) sa durvarṇaḥ; ityāhāra-
dvīmātratām pratitya varṇadvīmātratā prajñāyate | varṇadvīmātratāyām satyām sattvāḥ sattvam avamanyate « haṁbhoḥ sattva varṇavān aham asmi; durvarṇas tvam » iti | teṣām varṇābhīmānīkānām satām teṣām eva pāpakānām akuśalānām dharmāṇām samādānahetoḥ pṛthivīparpaṭako 'ntarhitah | antarhite pṛthivīparpaṭake, te sattvāḥ saṅgamya samāgamya śocanti, klāmyanti, paridevante | evam cāhur aho bata³ aho bateti | tadyathātarhi manuṣyāḥ kenacid eva duḥ-

T 387 b

(a) sa ḫag.

(b) za ba.

1 A: āhāramātratām.

2 A: aneḍa.

3 A: bataḥ.

khadaurmanasyena sprṣṭāḥ tāny eva purāṇāy akṣarapadavyañjanāny anuvyavaharanta¹ (a) evam āhur aho bata aho bateti | evam eva te sattvā antarhite pṛthiviparpaṭake² saṅgamya samāgamya śocanti, klāmyanti, paridevante | evam cāhur aho bata aho bateti | arthaṁ cāsyā na jānānty « ayam asya bhāśitasyārtha 'yam asya bhāśitasyārtha » iti |

antarhite pṛthiviparpaṭake teśām sattvānām vanalatā prādurbhūtā varṇasāmpannā, gandhasāmpannā, rasasāmpannā; evamrūpā varṇena tadyathā kadambakāpuṣpam; evamrūpā rasena tad-yathā kṣaudramadhv aneḍakam | te tadbhakṣās tadāhārā dirghāyuṣo dirgham adhvānam tiṣṭhanti | teśām yo 'lpataram āhāram āharati sa varṇavān bhavati; yaḥ prabhūtam āhāram āharati sa durvarṇo bhavatity āhāradvīmātratām pratitya varṇadvīmātratā prajñāyate | varṇadvīmātratāyām satyām, sattvaḥ sattvam avamanyate « haṁbhoḥ sattva³ varṇavān aham; durvarṇas tvam » iti | teśām varṇabhimānikānām satām teśām eva papākānām akuśalānām dharmānām samādānahetoḥ vanalatā antarhitā⁴ |

antarhitāyām^(b) vanalatāyām te sattvāḥ saṅgamya samāgamya śocanti, klāmyanti, paridevante | evam cāhur⁵ apaihi purastād apa-ihi purastād iti [...] (c) evam eva te sattvā antarhitāyām vanalatāyām saṅgamya samāgamya śocanti, klāmyanti, paridevante | evam āhur apaihi purastād apa-ihi purastād iti | arthaṁ cāsyā na jānānty ayam asya bhāśitasyārtha 'yam asya bhāśitasyārtha iti | antarhitāyām, gautamā, vanalatāyām teśām sattvānām akṛṣṭoptam taṇḍulaphalaśāliḥ^(d) prādurbhūta akaṇa atuṣaḥ śuddhaḥ śuciḥ caturaṅguḥ paryavanaddhaḥ | sa sāyaṁ lūnaḥ kālyam pakvaś ca bhavati,

(a) rjes su dran nas, as before, that is anusmaranta.

(b) T. adds: gau ta ma dag, gautamā.

(c) a sentence is missing: dper na da ltar mi rnams aṇa' žig la ts'ig drag poi ts'ar gead par ḥod pa na | s̄hon gi yi ge dañ ts'ig dañ ts'ig ḥbru de dag ūid rjes su zlos ūiñ aṇi skad ces | mdun nas p'ar soñ, etc. See the Aggañña Sutta, 15.

(d) ḥbras sa lui ḥbras bu ts'on bži pa p'ub ma.

¹ A: anuvyavaharantam.

² A adds te after parpaṭake.

³ A: sattvaḥ.

⁴ A: antarhitāḥ.

⁵ apaihi is always found, and not apehi, probably a popular relaxation of the rigidity of the rules of grammar.

T 388 a

T 388 b

prativirūḍhaś ca | kālyam lūnaḥ sāyaṁ pakvaś ca bhavati, prativirūḍhaś ca iti lūno lūnaḥ prativirohaty alūnaś ca prajñāyate¹ | te tadbhakṣās tadāhārāḥ dirghāyuṣo dirgham adhvānam tiṣṭhanti | tataś ca te sattvā akṛṣṭoptam taṇḍulaphalaśāliḥ kavaḍikārāhāropa-krameṇa paribhu*ktavantah | tatas teśām indriyanānātvam prādurbhūtam | ekeśām strīndriyam ekeśām puruṣendriyam | tatra yeṣām strīndriyam yeṣām ca puruṣendriyam te 'nyonyam cakṣusā cakṣur upanidhyāya paṣyanti | ye yathā cakṣusā cakṣur upanidhyāya paṣyanti tathā tathā sampraktāḥ; yathā yathā sampraktās tathā tathāvadirñāḥ; yathā yathāvadirñās tathā tathā vīpratipannāḥ | adrākṣur anye 'pi sattvāḥ sattvam sattve vīpratipannam²; dṛṣṭvā ca punaḥ pāmśum api kṣipanti, loṣṭam api, śarkarā api kapālāny api; evam cāhuh « dhī grāmyasattva^(a) akāryakāraka^(b) dhī grāmyasattva akāryakāraka^(c), katham idāniṁ tvam bhoḥ sattva sattvam dūṣayasi » | tadyathai-tarhi manusyā vadhukeyām udvāhyamānāyām cūrṇam api kṣipanti, gandham api, mālyam api, vastrālāny^(d) api kṣipanti | evam cāhuh « sukhini bhava, vadhukeye sukhini bhava vadhukeye » iti | evam eva te sattvāḥ sattvam sattve vīpratipannam dṛṣṭvā pāmśum api kṣipanti, loṣṭam api, śarkarā^(e) api, kapālāny api | evam cāhuh « dhī grāmyasattva <dhī grāmyasattva akāryakāraka>^(f) katham idāniṁ tvam bhoḥ sattva sattvam dūṣayasi »; iti hi gautamā yat pūrvam adharmasammataṁ tad etarhi dharmasammataṁ; yat pūrvam avinayasammataṁ tad etarhi vi-nayasammataṁ; yat pūrvam garhyasammataṁ tad etarhi praśasyasam-mataṁ | te tam ekāham api pravāsayanti, dvīs triḥ saptāham⁵ api pravāsayanti | yataś ca te sattvās tasmin pāpake asaddharme 'tyar-tham pātakavrataṁ āpānās tatas te udyuktā agārāṇi māpayitum iha vayam akāryam kariṣyāma iha vayam akāryam kariṣyāma iti; agā-ram agāram iti samjñā udapādi | ayam gautamā, purāṇo' grañīr agāre

*A 352 b

T 389 a

T 389 b

(a) sems can ūan pa t'a c'ad.

(b) T. plural.

(c) gos dañ ḥbras yos kyi sa gtor nas.

(d) Cfr. supra and the Tib. transl.

¹ A: abalaś ca. The Tib. gives brñas par yañ mi mñon no.

² A: vīpratipannam.

³ A: dhī grāmyasattvākāryakārakah.

⁴ A: śarkarām.

⁵ A: dvīs triḥ saptāham.

karmāntānām loke prādurbhāvah¹ | yataś ca te dharmeṇa nādharmeṇa tatrāyaṇ dharmaḥ² śreṣṭho jinendrāṇām; te sāyam ca sāyam-āśārthinaḥ śālikāraṇāt samavasaranti prātaś ca prātarāśārthinaḥ³ | athā⁴ nyatāreṇālasajātiyena sattvena sāyamprātikāḥ śālīr ānītaḥ | athānyatarāḥ sattvas tam sattvam idam avocat « ehi tvam bhoḥ sattva śālikāraṇāt⁵ samavasarāma » iti | atha sa sattvas tam idam avocat « pratijānihi⁶ (*) tvam bhoḥ sattva svam śālim; ānīto mayā sāyamprātikāḥ śālīr » iti | atha tasya sattvasyaitad abhavat « etad bata sādhv etad bata suṣṭhu yan⁷ nv aham dvaiyahnikam traiyahnikam yāvat sāptāhikam śālim ānayeyam » iti | sa dvaiyahnikam yāvat sāptāhikam śālim ānītavān | athānyatarāḥ sattvas tam sattvam idam avocat « ehi tvam bhoḥ sattva śālikāraṇāt samavasarāma » iti | atha

T 390 a sa sattvas tam sattvam idam avocat « pratijānihi tvam bhoḥ sattva svam śālim; ānīto mayā sa dvaiyahnikam traiyahnikam yāvat sāptāhikam śālīr » iti | atha tasya sattvasyaitad abhavat « etad bata sādhv

*A 353 a etad bata * suṣṭhu yan nv ardhamāsikam māsikam śālim ānayeyam » iti | so 'ardhamāsikam⁸ māsikam śālim ānītavān | yataś ca te sattvā akṛṣṭoptam taṇḍulaphalaśāliṁ saṃnidhikāraparibhogena paribhuktā⁹ tatas tasya śāleḥ¹⁰ kaṇaś ca tuṣaś ca taṇḍulaṁ¹¹ paryavanahyati; lūno lūno na prativirohaty abalaś ca prajñāyate^(b) | ṣaṇḍavanaṣaṇ-deṣu^(c) vyavasthitāḥ śāliḥ | atha te sattvāḥ saṅgamya samāgamyā ūocanti, klāmyanti, paridevante vayaṇ sma bhavantāḥ^(d) pūrvam

(*) soms śig.

(*) brñas par yaṇ mñon la.

(c) spubs sam yal gai spubs la.

(d) šes Idan dag.

¹ A: prādurbhā.

² In A dharmaḥ is repeated twice, which is perhaps the corrected reading: cf. below, p. 14. In the Tib. transl. dharma is represented once only (but below, p. 14, it is repeated).

³ A: āśārthina.

⁴ A: athānyā.

⁵ A: kāraṇā.

⁶ A: pratijānī.

⁷ A: yatvaham.

⁸ A: sovamāsikam.

⁹ A: paribhuktātastasya.

¹⁰ A: śālaḥ.

¹¹ A: taṇḍu paryavahyati.

rūpiṇo¹ bhavāmo manomayā avikalā ahīnendriyāḥ sarvāṅgaprātyāṅgopetāḥ śubhā varṇasthāyināḥ² (*) svayamprabhā vihāyasaṅgamāḥ prītibhakṣāḥ prītyāhārāḥ dirghāyuṣo dirgham adhvānam tiṣṭhāmaḥ | teṣām asmākam prīthivirasaḥ prādurbhūto varṇasampanno gandhasampanno rasasampannah³ | te vayaṇ prīthivirasaṁ kavaḍīkārāhāropakramēṇa paribhuktā yataś ca prīthivirasaṁ kavaḍīkārāhāropakramē^(b) paribhuktā tato³ asmākam kharatvām gurutvām ca kāye 'vakrāntam; yāsau śubhā varṇanībhā sāntarhitā; andhakāraṇ loke prādurbhūtam | te vayaṇ tadbhakṣās tadāhārā⁴ dirghāyuṣo dirgham adhvānam tiṣṭhāmaḥ | teṣām asmākam yo 'lpam āhāram āhītavān sa varṇavān bhavati; yaḥ prabhūtām āhāram āhītavān sa durvarṇa ity āhāradvīmātratām pratitya varṇadvimātratā⁵ prajñāyate | varṇadvimātratāyām satyām sattvāḥ sattvam avamanyate « haṇbhoḥ sattva varṇavān aham; durvarṇas tvam » iti | teṣām asmākam varṇābhīmānīkānām satām teṣām eva pāpakānām akuśalānām dharmāṇām samādānahetoḥ prīthiviraso 'ntarhitāḥ | antarhīte prīthivirase prīthiviparpaṇakah prādurbhūto varṇasampanno gandhasampanno rasasampannah³ | teṣām asmākam varṇābhīmānīkānām satām teṣām eva pāpakānām akuśalānām dharmāṇām samādānahetoḥ prīthiviparpaṇako 'ntarhitāḥ | antarhīte prīthiviparpaṇake vanalatā prādurbhūtā varṇasampannā gandhasampannā rasasampannā | teṣām asmākam varṇābhīmānīkānām satām teṣām eva pāpakānām akuśalānām dharmāṇām samādānahetoḥ vanalatā antarhitā | antarhitāyām vanalatāyām akṛṣṭoptam taṇḍulaphalaśāliḥ prādurbhūtāḥ akaṇa atuṣaḥ śuddhaḥ ūciḥ catur-aṅgulāḥ paryavanaddhaḥ | sa sāyam lūnah kālyam pakvaś ca bhavati prativirūdhaś ca iti lūnah lūnah prativirohati alūnaś ca prajñāyate sma | te vayaṇ tadbhakṣās tadāhārā dirghāyuṣo dirgham adhvānam tiṣṭhāmaḥ | yataḥ vayaṇ akṛṣṭoptam taṇḍulaphalaśāliḥ sannidhikārapari-bhogena paribhuktavantaḥ | tato 'sya śāleḥ kuṇaś ca tuṣaś ca taṇḍu-

T 390 b

T 391 a

T 391 b

(a) k'a dog bzaṇ pos gnas pa.

(b) bdag cag sai bcud la k'am gyi zas su rim gyis zos te | gaṇ gi ts'e bdag gis sai bcud la k'am gyi zas su rim gyis zos pa dei ts'e.

¹ A reads rūpiṇo 'bhūvam.

² A: śubhā varṇasthāyināḥ. Cfr. above, p. 8.

³ A: paribhuktātoso.

⁴ A: tadāhāra.

⁵ A: mātratām.

lam paryavanahyati | luno luno na prativirohaty abalaś ca prajñaya-
te | sañḍavanaśaṇdeśu vyavasthitah śāliḥ |

*The establishing of lines of demarcation, boundaries, etc.,
the origin of property, and the first king*

yan nu vayam saṅgamya

samāgamya¹ kṣetrāṇi māpayema, sīmāṇi badhnīyāma, maryādāṁ sthāpayema idam tava idam mame; te saṅgamya samāgamya kṣetrāṇi māpitavantah; sīmāṇi ca baddhvantah; maryādāṁ sthāpitavantah | ayam gautamā² purāṇo 'graṇīḥ maryādākarmāntānāṁ loke prādurbhāvo bhavati | tac ca dharmeṇa nādharmeṇa | tatrāyam dharmo dharmah ūreṣṭho jinendrāṇāṁ | athānyatamaḥ sattvaḥ tiṣṭhati sve śālau parakiyam̄ śālim adattam ādatte | adrākṣid anyataraḥ sattvaḥ tam sattvam̄³ tiṣṭhati sve⁴ śālau parakiyam̄ śālim adattam ādadānam; dṛṣṭvā ca punas tam sattvam idam avocat « kasmāt tvam bhoḥ sattva tiṣṭhati sve śālau parakiyam̄ śālim ādatse? gaccha bhos tvam sattva mā bhūya evam kārṣih »; dvir api trir api sa sattvaḥ tiṣṭhati sve śālau parakiyam̄ śālim adattam ādatte | adrākṣit sa sattvaḥ tam sattvam dvir api trir api tiṣṭhati sve śālau parakiyam̄ śālim adattam ādadānam; dṛṣṭvā ca punas tam sattvam idam avocat | « kasmāt tvam bhoḥ sattva tiṣṭhati sve śālau parakiyam̄ śālim adattam⁶ ādatse? » | sa tam ākarṣati, parākarṣati, yāvat parṣanmadhye 'py avatā-rayati « ayam bhavantah sattvaḥ tiṣṭhati sve śālau parakiyam̄ śālim ādatta » iti | atha te sattvās tam sattvam idam avocan « kasmāt tvam bhoḥ sattva tiṣṭhati sve śālau yāvat trir api parakiyam̄ śālim adattam ādatse? gaccha tvam bhoḥ sattva mā bhūya evam kārṣih » iti | atha sa sattvas tān sattvān idam avocat « anenāsmi bhavantah sattvena śāli-kāraṇād ākṛṣṭah parākṛṣṭo yāvat parṣanmadhye api avadhyāyitaḥ⁷ » | atha te sattvās sattvam idam avocan « kasmāt tvam bhoḥ sattva sattvam̄ śālikāraṇād ākarṣasi parākarṣasi⁸ yāvat parṣanmadhye 'py ava-

T 392 a

T 392 b

¹ In A samāgamya is repeated.

² A: gautama.

³ A: tam sattva.

⁴ A: te.

⁵ A: parakiyam̄.

⁶ A: attam.

⁷ A: vyavadhyayataḥ.

⁸ In A parākarṣasi is repeated.

tarayasi; gaccha tvam bhoḥ sattva mā bhūya evam kārṣir » iti | atha teṣāṁ sattvānāṁ etad abhavat « dr̄syante khalu bhavantah śālikāraṇād ākarṣanām api parākarṣaṇām api yāvatparṣanmadhye 'py avatāraṇam | yan nu vayam saṅgamya samāgamya yo 'smākaṇi sattvo 'bhīrūpataraś ca darśaniyataraś ca prāśādikataraś ca maheśākhyataraś ca tam vayam kṣetrāṇām adhipatiṁ sthāpayema, yo 'smākaṇi nigṛhitavyāṁś ca nigra*hiṣyati pragṛhitavyāṁś ca pragṛhiṣyati | yac cāsmākaṇi kṣetreb- *A 354 a hyah saṃpatsyate tato 'smai dharmyāṁ kṣitim anupradāsyāma » iti, te saṅgamya samāgamya yas teṣāṁ sattvo 'bhīrūpataraś ca darśaniyataraś ca prāśādikataraś ca maheśākhyataraś ca tam kṣetrāṇām adhipatiṁ sthāpayanti | evam cāhuḥ « ehi tvam bhoḥ sattva asmān nigṛhitavyāṁś ca nigṛhāṇa; pragṛhitavyāṁś ca pragṛhāṇa; yac cāsmākaṇi kṣetrebhyah saṃpatsyate tatas te vayam dharmyāṁ kṣitim anupradāsyāma » iti | sa teṣāṁ nigṛhitavyāṁś ca nigṛhāṇi pragṛhitavyāṁś ca pragṛhāṇi | yac ca teṣāṁ kṣetrebhyah saṃpadyate tato 'smai dharmyāṁ kṣitim anuprayacchanti; mahājanena saṃmato mahāsaṃmata iti mahāsaṃmato mahāsaṃmata¹ iti saṃjñodapādi | kṣetrāṇām adhipatiḥ kṣatāc ca trāyata iti kṣatriyah kṣatriya iti saṃjñodapādi | dharmeṇa prajā rājñayati, śilavṛttasamudācāreṇa prajñā-vṛttasamudācāreṇeti rājā rājeti saṃjñodapādi | mahāsaṃmatasya gautamā rājño manuṣyāṇām sattvā iti saṃjñābhūt | mahāsaṃmatasya gautamā rājño² <rocaḥ putraḥ; rocasya rājño mānuṣyāṇām ehikā ehikā iti saṃjñodapādi; rocasya, gautamā, kalyāṇāḥ putraḥ; kalyāṇasya rājño mānuṣyāṇām tilakā tilakā iti saṃjñodapādi; kalyāṇasya, gautamā, varakalyāṇāḥ putraḥ; varakalyāṇasya, gautamā, rājño mānuṣyāṇām>^(a) abhrakāṇṭha abhrakāṇṭha iti saṃjñodapādi | varakalyāṇasya upoṣadhaḥ putraḥ | upoṣadhasya gautamā rājño manuṣyāṇām stālajaṅghā³ stālajaṅghā iti saṃjñābhūt | upoṣa-

T 393 a

T 393 b

^(a) bu 'od mdses žes bya ste | gau ta ma dag | rgyal po 'od mdses kyi ts'e mi rnams kyi miñ ts'ur šog ts'ur šog ces bya bar gyur to | 'od mdses kyi bu dge ba žes bya ste | gau ta ma dag rgyal po dge bai ts'e mi rnams kyi miñ sme ba can sme ba can žes bya bar gyur to | gau ta ma dag dge bai bu dge mc'og ces bya ste | gau ta ma dag rgyal po dge mc'og gi ts'e mi rnams kyi miñ, etc.

¹ So the Tib. A reads mahājanena saṃmato mahājanena sammata iti mahājanena saṃmato mahāsaṃmata iti.

² This portion up to abhrakāṇṭha has been restored as a result of comparison with the Tibetan text.

³ A: stālajaṅghā.

dhasya rājño mūrdhni piṭako (⁹) jātaḥ mṛduḥ sumḍuḥ (⁹); tadyathā tūlapicur vā karpāsapicur vā; na kadācid ābādhām janayati | paripākānvayāt sphuṭitaḥ; kumāro jātaḥ, abhirūpo darśaniyah prāśādiko dvātriṁśatā mahāpuruṣalakṣaṇaiḥ samalaṅkṛtaḥ; mūrdhnā jāto ¹ iti mūrdhnāto mūrdhnāta iti samjñodapādi | jātamātraḥ kumāro 'ntaḥpuram̄ praveṣitaḥ | upoṣadhasya rājñāḥ ṣaṣṭiṣrīsaḥasrāṇi | sarvāśām stanāḥ prasrutāḥ | ekaikā kathayati mān dhāpayā mān dhāpayeti (⁹); māndhātā māndhātēti samjñodapādi | yasmin samaye māndhātā rājā rājyaṁ kārayati tasmin samaye manuṣyāḥ cintakā abhūvan tulakā ² upapariṣakāḥ | te cintayitvā tulayitvā upapariṣya pṛthakchilpasthānakarmasthānāni māpayantiti teṣāṁ manujā manujā iti samjñodapādi | itime gautamā ṣaḍrājāno 'mr̄tāyuṣaś cābhūvann aparimitāyuṣaś ca |

antaroddānam:

sattvā ehikās ³ tilakā abhrakaṇṭhās tathaiva ca |
stālajaṅghāś ca manujā ṣaḍete uditāḥ padā |

Lineage of kings

T 394 a

māndhātūr gautamā rājño
<da>kṣiṇe ūrau piṭako jāto mṛduḥ sumḍuḥ ⁴, tadyathā tūlapicur vā karpāsapicur vā; sa na kāmcid ābādhām janayati; paripākānvayāt sphuṭitaḥ | kumāro jātaḥ, abhirūpo darśaniyah prāśādikāḥ dvātriṁśatā mahāpuruṣalakṣaṇaiḥ sama*laṅkṛtaḥ; dakṣiṇād ūror jātaś cāruś cāruḥ iti samjñā udapādi; mahardhikāḥ sa kumāro mahānubhāvah | athedāniṁ caturṣu dvipeṣu rājyaīsvaryādhipatyam̄ kāritavān | cārōr gautamā vāme ūrau piṭako jātaḥ mṛduḥ ⁵ sumḍus tadyathā tūlapicur vā karpāsapicur vā; na kāmcid ābādhām janayati, paripākānvayāt

*A 354 b

(⁹) rmen.

(⁹) ajam ūiñ ūio tu mñen.

(⁹) nā las nu ūes smras pas. Here dhāpayā is a caus. from dhe.

¹ A reaps twice mūrdhnā jāto.

² ms. tilaka.

³ A: ekahastās.

⁴ A: sumḍdvāḥ.

⁵ In similar places in A these two words are some times found with visarga, and some times without visarga.

sphuṭitaḥ; kumāro jātaḥ abhirūpo darśaniyah prāśādiko dvātriṁśatā mahāpuruṣalakṣaṇaiḥ samalaṅkṛtaḥ | vāmād ūror jātaḥ upacārur upacārur iti samjñā udapādi | mahardhikāḥ sa kumāro mahānubhāvo 'pidāniṁ triṣu dvipeṣu rājyaīsvaryādhipatyam̄ kāritavān | upacārur gautamā rājño dakṣiṇe caraṇe piṭako jāto mṛduḥ sumḍus tadyathā tūlapicur vā karpāsapicur vā; na kāmcid ābādhām janayati; paripākānvayāt sphuṭitaḥ; kumāro jāto 'bhirūpo darśaniyah prāśādiko dvātriṁśatā mahāpuruṣalakṣaṇaiḥ samalaṅkṛtaḥ | dakṣiṇāc caraṇāj jātaḥ ¹ cārumāṁś cārumān ² iti samjñā udapādi | mahardhikāḥ sa kumāro mahānubhāvah ity apidāniṁ dvayor dvipayo rājyaīsvaryādhipatyam̄ kāritavān | cārumato gautamā rājño vāme caraṇe piṭako jātaḥ mṛduḥ sumḍus tadyathā tūlapicur vā karpāsapicur vā | na kāmcid ābādhām janayati; paripākānvayāt sphuṭitaḥ; kumāro jāto 'bhirūpo darśaniyah prāśādiko dvātriṁśatā mahāpuruṣalakṣaṇaiḥ samalaṅkṛtaḥ | vāmāc caraṇāj jāta upacārumān upacārumān iti ³ (⁹) <iti> samjñā udapādi | mahardhikāḥ sa kumāro mahānubhāvah apidāniṁ ekasmin dvipe rājyaīsvaryādhipatyam̄ kāritavān | iti hi gautamā mahāsammatasya rājño rocaḥ putraḥ, rocasya kalyāṇaḥ, kalyāṇasya varakalyāṇaḥ, varakalyāṇasya upoṣadhaḥ, upoṣadhasya māndhātā, māndhātūs cāruḥ, cārōr ⁴ upacāruḥ, upacāroś cārumān, cārumataḥ ⁵ upacārumān, ruciḥ, suruciḥ, mucir mucilindah, aṅga angiratho bhṛngō bhagirathah, sagaraḥ sāgaro, mahāsāgarah, śakunir mahāśakuniḥ, kuśa upakuśo mahākuśaḥ, sudarśano mahāsudarśanaḥ, praṇayo (⁹) mahāpraṇayaḥ, praṇādo mahāpraṇādah, prabhaṇkaraḥ pratāpavān, merur merumān merumantaḥ ⁶, arcir arcīsmān arcīsmantaḥ ⁷; arcīsmantasya gautamā rājñāḥ putraprapautṛkayā naptpranaptṛkayā ⁸

T 394 b

T 395 a

(⁹) miñ ūe mdes Idan ūe mdes Idan ūes bya bar gyur to.

(⁹) ūes mdes kyi mdes Idan dañ | mdes Idan kyi ūe mdes Idan | .

(⁹) rab t'ob.

(⁹) only lhun po Idan dañ lhun po yod.

(⁹) T. adds kun nas 'od zer.

(⁹) bu dan ts'a po dañ yañ ts'a dañ sum ts'ai rgyud.

¹ A: jāḥ.

² The form adopted by A is clearly cārumān and not cārumantaḥ, as f.i. in the Mvy 3561 (Tib. mdes Idan).

³ A: jataś carumattaḥ samjñāḥ: cfr. the Tib.

⁴ A: cārupacāruḥ.

potalake nagare ekaśatarājaśatam abhüt; teṣām apaścimakah arindamo nāma rājābhūt¹; arin damayaty arindamaḥ arindama iti saṃjñā udapādi; arindamasya gautamā rājñāḥ putraprapautṛkayā napṭrpranapṭrkayā ayodhyāyām catuhpaṃcāśad rājasahasrāny abhūvan; teṣām apaścimakah ajitañjaya nāma rājābhūt; ajitam jayatīty ajitamjayaḥ² ajitamjayaḥ^{*} iti saṃjñā udapādi | ajitamjayasya gautamā rājñāḥ putraprapautṛkayā napṭrpranapṭrkayā³ vārāṇasyām triṣṭi rājasahasrāny abhūvan; teṣām apaścimako duśprasaho nāma rājābhūt | duśprasahasya gautamā rājñāḥ putraprapautṛkayā napṭrpranapṭrkayā kiṃpilye⁴ nagare caturaśītirājasahasrāny abhūvan; teṣām apaścimako brahmaddatto nāma rājābhūt; brahmaddattasya gautamā rājñāḥ putraprapautṛkayā napṭrpranapṭrkayā hastināpure nagare dvātriṃśad rājasahasrāny abhūvan⁵; teṣām apaścimako hastidatto nāma rājābhūt; hastidattasya gautamā rājñāḥ putraprapautṛkayā napṭrpranapṭrkayā takṣaśilāyām⁶ pañca rājasahasrāny abhūvan; teṣām apaścimakah kāliśo^(*) nāma rājābhūt | kāliśasya gautamā rājñāḥ putraprapautṛkayā⁷ napṭrpranapṭrkayā urasāyām nagaryām dvātriṃśad rājasahasrāny abhūvan; teṣām apaścimako nagnajin nāma rājābhūt | nagnajito gautamā rājñāḥ putraprapautṛkayā napṭrpranapṭrkayā ajitamjaye nagare dvātriṃśadrājasahasrāny abhūvan⁸ | teṣām apaścimako jayadatto nāma rājābhūt; jayadattasya gautamā rājñāḥ putraprapautṛkayā napṭrpranapṭrkayā kanyakubjāyām nagaryām dvādaśārasahasrāny abhūvan; teṣām apaścimako rājā jayaseno nāma rājābhūt; jayasenasya gautamā rajñāḥ putraprapautṛkayā napṭrpranapṭrkayā cāmpāyām nagaryām aṣṭādaśa rājasahasrāny abhūvan; teṣām apaścimako nāgadevo nāma rājābhūt⁹; nāgadevasya gautamā rājñāḥ putraprapautṛkayā napṭrpranapṭrkayā tālipye^(*) nagare pañcavim-

(*) bal bu can.

(*) ta lai p'ren.

¹ A: rājñābhūt.

² In A ajitamjayaḥ¹ ajitamjayaḥ is repeated.

³ A: napṭrkayā. It is found like this in other places also.

⁴ A: kipilye.

⁵ A: abhūt.

⁶ A: takṣaśilāyām.

⁷ A: putrah.

⁸ A: sahasrāṇi bhūvan.

⁹ A: rājābhūvan.

satī rājasahasrāny abhūvan; teṣām apaścimako naradevo nāma rājābhūt; naradevasya gautamā rājñāḥ putraprapautṛkayā napṭrpranapṭrkayā¹ tāmaliptyām^(*) nagaryām dvādaśa rājasahasrāny abhūvan; teṣām apaścimakah sāgaradevo nāma rājābhūt; sāgaradevassyā gautamā rājñāḥ putraprapautṛkayā napṭrpranapṭrkayā dantapuryām^(*) nagaryām aṣṭādaśa rājasahasrāny abhūvan; teṣām apaścimakah sumatī nāma rājābhūt; sumater gautamā rājñāḥ putraprapautṛkayā napṭrpranapṭrkayā rājagṛhe nagare pañcavimśati² rājasahasrāny abhūvan; teṣām apaścimakas tamonudo nāma rājābhūt; tamonudasya gautamā rājñāḥ putraprapautṛkayā napṭrpranapṭrkayā punar api vārāṇasyām T 396 b nagaryām ekaśtarājaśatam abhüt; teṣām apaścimako mahendraseno nāma rājābhūt; mahendrasenasya gautamā rājñāḥ putraprapautṛkayā napṭrpranapṭrkayā kuśāvatyām nagaryām caturaśītirājasahasrāny abhūvan; teṣām apaścimakah samudraseno nāma rājābhūt; samudrasenasya gautamā rājñāḥ putraprapautṛkayā napṭrpranapṭrkayā punar api potalake nagare rājasahasram abhüt; teṣām apaścimakas tapamcaro nāma rājābhūt; * tapamcarasya gautamā rājñāḥ putraprapautṛkayā napṭrpranapṭrkayā punar api kuśāvatyām nagaryām caturaśītirājasahasrāny abhūvan; teṣām apaścimako mahimukho nāma rājābhūt; mahimukhasya gautamā rājñāḥ putraprapautṛkayā napṭrpranapṭrkayā punar api varāṇasyām nagaryām rājaśata)sahasram^(*) abhüt; teṣām apaścimako mahipatir nāma rājābhūt; mahipater gautamā rājñāḥ putraprapautṛkayā napṭrpranapṭrkayā punar apy ayodhyāyām nagaryām śatasahasram^(*) abhüt; teṣām apaścimako mahidharo nāma rājābhūt; mahidharasya gautamā rājñāḥ³ putraprapautṛkayā napṭrpranapṭrkayā mithilāyām nagaryām caturaśītirājasahasrāny abhūvan; teṣām apaścimako mahādevo nāma rājābhūt; mahādevasya gautamā rājñāḥ putraprapautṛkayā napṭrpranapṭrkayā punar api mithilāyām nag-

(*) ta ma lir.

(*) soi groñ.

(*) bum, śatasahasram. See the piṇḍoddānam.

(*) bum.

¹ A: kāyā.

² Numeral adjectives are some times found separately like this, and some times are compounded with the following substantive.

³ A: rājñā.

aryām caturaśtimahādevasahasrāṇī rājarṣaya brahmacaryam acārṣuh^(a); teśām apaścimako nimir¹ nāma rājābhūt; nimer nimagno, dṛḍhanemih^(b), khanur upakhanuḥ khanumān khanumantaḥ sudṛṣṭaḥ^(c) samadṛṣṭaḥ śrutaseno dharmaseno vidito mahāvidito viditasena aśoko vigataśoko dṛḍhaseno jarāsandha^(d) dhundhumāraḥ^(e) aruṇo diśāmpatir eñḍaḥ^(f) saṃkakarakaḥ^(g) ānanda ādarśamukho janakaḥ samjanako janarṣabhaḥ annapānaḥ pracurānnapānaḥ ajito 'parājitaḥ pratiṣṭhitāḥ supratiṣṭhitāḥ mahābalo mahābalavāhanaḥ sumatir dṛḍhavāhanaḥ śatadhanuḥ citradhanuḥ^(h) navatidhanuḥ vijitadhanur dṛḍhadhanur daśarathāḥ śataratho navatirathah nararṣabhaḥ citraratho vicitraratho⁽ⁱ⁾ dṛḍharathāḥ; dṛḍharathasya gautamā rājñāḥ putraprapautṛkayā naptṛprapautṛkayā sāṃkāṣye nagare saptasaptati rājasahasrāṇy abhūvan; teśām apaścimakah ambariṣo^(l) nāma rājābhūt; ambariṣasya gautamā rājñāḥ nāgasampālaḥ^(m) putraḥ; nāgasampālasya gautamā rājñāḥ putraprapautṛkayā naptṛpranapautṛkayā punar³ api vārāṇasyāmī nāgāryām ekaśataṁ rājaśataṁ⁴ abhūt⁽ⁿ⁾; teśām apaścimakah kṛkīr nāma rājābhūt; tena khalu samayena kāṣyapo nāma śāstā loke utpannaḥ; tathāgato 'rhan samyaksam̄buddho vidyācaraṇasampannah sugato lokavid anuttaraḥ puruṣadamyaśārathiḥ śāstā devamanuṣyāñām buddho bhagavān; yasya antike bodhisattvo bhagavān āyat�ām bodhāya praṇigavān;

(a) rgyal po brgyad k'ri bži stoň yaň groň k'yer mi t'i lar draň sroň gi ts'aňs par spyod pa la spyad de |.

(b) sra bai mu k'yud.

(c) gya nom snan.

(d) dga' bas sbyar.

(e) glen bsal.

(f) rñul can.

(g) bde byed, saṃkara.

(h) gžu bcu pa.

(i) Tib. only śin rta k'ra po instead of citra and vicitraratha, but it adds śin rta rgyal: it reads therefore vijitaratha which seems the right reading.

(l) nam mk'ai bdag po.

(m) klu mñam skyoň.

(n) rgyal po brgya t'am pa.

¹ A: nirnāma.

² A: nāgasapālo.

³ A: purapi.

⁴ In A rājaśataṁ is repeated.

dhāya brahmacaryam caritvā tuṣite devanikāye upapannaḥ | kṛker gautamā rājñāḥ sujātaḥ putraḥ; sujātasya gautamā rājñāḥ putraprapautṛkayā¹ naptṛpranapautṛkayā punar² api potalake nagare ekaśataṁ rājaśataṁ abhūt; teśām apaścimakah karṇo nāma rājābhūt.

Story of Gautama, the progenitor of Ikṣvāku

*A 356 a
T 398 a

* karṇasya gautamā rājño dvau gautamo bharadvājaś ca; taylor gautamo naiśkarmyābhīnandi; bharadvājo rājyābhīnandi; sa pitaram paśyati dharmādharmeṇa rājyaṁ kārayantam;³ sa samṛakṣayati « aham api pitur⁴ atyayād rājā bhaviṣyāmy, aham api dharmādharmeṇa rājyaṁ kārayitvā narakaparāyaṇo^(e) bhaviṣyāmi; kim atra prāptakālam agārād anagārikām pravrajīṣe » iti viditvā yena karṇo rājā tenopasaṅkrāntaḥ | upasaṅkramya pādayor nipatya vijñāpayati⁵; tātānūjānihi mām pravrajāmi śraddhayā agārād anagārikām⁶ iti; sa kathayati « putra yasyārthe yajñā ijjyante, homā hūyante, tapāmsi tapyante tat tava karatalagataṁ rājyam; mamātyayād rājā bhāviṣyasi | kimarthaṁ pravrajāsi » | sa kathayati « tātā na śakyam mayā dharmādharmeṇa rājyaṁ kārayitum⁷; tad anujānihi pravrajāmīti »; tato rājñā avaśyam nirbandhaṇ jñātvā anujñātaḥ | tena khalu samayena anyatamasminn āśramapade kṛṣṇadvaipāyano^(b) nāma riṣiḥ pratiwasati⁸; tato gautamaḥ kumāro rājñā samanujñāto hrṣṭatuṣṭapramudita udagraprītaumanasyajāto⁹ yena kṛṣṇadvaipāyano riṣis tenopasaṅkrāntaḥ; upasaṅkramya vinīryāpatha^(c)pādābhivandanaṁ¹⁰

T 398 b

(a) sems can dmyal bar gžol bar ağur bas.

(b) mdog nag.

(c) spyod lam dul bas.

¹ A: putraḥprapautṛkā.

² A: punaḥ.

³ A: rayantam.

⁴ A: aham api tur.

⁵ A: vijñāpayati.

⁶ A: kām miti.

⁷ A: kārayam.

⁸ A: prativasatiḥ.

⁹ A: prīti.

¹⁰ vinīryāpatha.

kṛtvā kathayati^(a), pravrajyārthi pravrajāyasva mām iti | sa tena pravrajitah; kṣṇadvaiśvāno riśih phalamūlāmbubhakṣah; tasyāpi gautama riśih gautama riśih iti samjñā samvṛttā¹ | yāvad apareṇa samaṇena karṇo rājā kālagataḥ²; bharadvājakumāro rājaiśvaryādhipatyē pratiṣṭhāpitah pitryam rājyam kārayati; yāvad apareṇa samaṇena gautamo riśir upadhyāyasya kathayati « upādhyāya na śaknomi āraṇyakābhīr ośadhībhīr yāpayitum; grāmāntam^(b) samavasarāmiti »; sa kathayati « putra śobhanam; grāme vā aranye vā prativasatā riśinā sarvathā indriyāṇi rakṣitavyānīti; gaccha tvam̄ potalasāmantakena³ śākhāparṇakuṭīm kṛtvā vāsaṇi kalpaya »; « evam upādhyāya » ity uktvā gautama riśih potalakasāmantakena śākhāparṇakuṭīm kṛtvā avasthitah; tena khalu samayena potalake nagare bhadrā nāma rūpājivani prativasati; mṛṇālaś^(c) ca nāmnā dhūrtapuruṣaḥ; tena vastrālaṅkāram anupreṣitam paricāraṇāya^(d); sā tadvastrālaṅkāram prāvṛtya samprasthitā; anyatamaś ca puruṣaḥ pañcakārṣapaṇaśatāny ādāyopasthitah; bhadre āgaccha paricāraya iti; sā samplakṣayati » « yadi gamiṣyāmi pañcakārṣapaṇaśatāni lapsye; adākṣṇyam caitad gṛhāgataṁ pratyākhyāyanyatra gamanam » iti; tayā preṣyadārikābhīhitā « gaccha mṛṇālasya kathaya āryā kathayati na tāvad ahaṁ sajjā, paścād āgamiṣyāmiti »; tayāpi tasya gatvārocitam; so 'pi puruṣo bahukaraṇīyah; sa * tām̄ paricārya prathama eva yāme prakrāntaḥ | sā samplakṣayati « mahati velā vartate śakṣyāmy ahaṁ tasyāpi cittagrāham kartum » iti; tayā punar apy asau dārikābhīhitā « gaccha mṛṇālasyārocaya, āryā sajjā samvṛttā, kathaya katarad udyānam⁴ āgacchatv » iti; tayā tasmai gatvārocitam; sa kathayati kṣaṇena tavāryā sajjā kṣaṇenāśajeti; sā dārikā tasyāḥ sāntarā^(e); tayā samākhyātam « āryaputra nāśajā; kiṁ tarhi; tayā tvadiyena vastrālaṅkāreṇānyena puruṣeṇa sārdham paricāritam » iti; tasya yattat kāmarāgaparyavasthā-

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*A 356 b

(a) There the Tib. transl. adds draṇ sroṇ c'en po, that is maharṣe.

(b) groṇ ḥadabs.

(c) pad mai rtsa lag.

(d) des de la dga' mgur spyod pai p'yir gos daṇ rgyan bskur ro.

(e) bu mo de de daṇ rigs mi ḥap'rod pa žig pas.

1 A: samvṛttah.

2 A: kālariṇataḥ.

3 A: sāmantekamna.

4 A: udyāmīmāgacchatv.

nam tad vigatam; vyāpādaparyavasthānam samutpannam; sa samjātāmarṣaḥ kathayati, « dārike gatvā bhadrāyāḥ kathaya, mṛṇālaḥ kathayati amukam¹ udyānam nirgaccheti »; tayā gatvā bhadrāyā ārocitam; tataḥ sā tad udyānam nirgatā; mṛṇālena dhūrtapuruṣenoktā T 399 b « yuktaṁ nāma tava madiyena vastrālaṅkāreṇānyena puruṣeṇa sārdham paricārayitum » iti; sā kathayati « āryaputrāsty eva² mamāparādhaḥ; kiṁtu nityāparādho mātrgrāmaḥ; kṣamasveti »; tatas tena samjātāmarṣeṇa niṣkoṣam asim kṛtvā jīvitād vyaparopitā; tatas tayā preṣyadārikayā mahān kolāḥalaḥ śabdah kṛtaḥ āryā praghātitā āryā praghātiteti; śrutvā samantāj janakāyah pradhāvitaḥ³ yāvat tasminn e-vāśramapade gautamariṣih prativasati; tato' sau mṛṇālo dhūrtapuruṣaḥ samṛtrasto rudhiramrakṣitam asim gautamasya riṣeh purastāc chorayitvā tasyaiva mahājanakāyasya madhyam praviṣṭaḥ; mahājanakāyaś⁴ ca rudhiramrakṣitam asim dṛṣṭvā kathayati « anena pravrajitena bhadrā jīvitād vyaparopitē » | tatas tam gautamariṣim parivārya sañjātāmarṣaḥ⁵ kathayanti « bhoḥ pravrajita riṣidhvajam dhārayasi, idṛśaṁ ca karma karoṣiti » | sa kathayati « kiṁ kṛtam? ⁶ »; te kathayanti « bhadrāyā⁷ te sārdham paricāritaḥ, sā ca jīvitād vyaparopitē »; sa kathayati śāntam^(a), nāham asya karmanāḥ kārīti; sa śāntavāḍy api tena mahājanakāyena paścādbāhugāḍhabandhanabaddho rājñe upanāmitaḥ devānena pravrajitena bhadrāyā sārdham paricāritaḥ, sā jīvitād vyaparopitā iti; aparikṣakā rājānah; kathayati « yady evam gacchata;⁸ enam ūle samāropayata; parityakto 'yam mayā pravrajita » iti | tato' sau pravrajitah karavīramālāsakta-kaṇṭhaṇo nilāmbaravarasanaī puruṣair udyataśastraiḥ samparivārito rāthyāvīthicatvaraśṭngāṭakesu śravapāsukheśy anuśrāvya^(b) dakṣiṇēna

(a) k'o boi sdig pa ži bas.

(b) lam po c'e daṇ ts'oṇ ḥadus daṇ bži mdo daṇ sum mdo rnams su bsgrags pa'i sgor bsgrags te.

1 A: amuṣmin (Tib. ga ge mo).

2 A: astye.

3 A: prabhāvito.

4 A: kāyasya.

5 A: -tāmarṣaḥ.

6 A: kṛta.

7 A: bhadrāya.

8 A: yady evam gacchenam.

nagaradvareṇa niṣkāya jivann eva śūle samāropitaḥ; tasyāśāv upādhyā-
 yaḥ kṛṣṇadvaipāyanaḥ kālena kālam tasyāśramapadam¹ upasaṅkrā-
 mati; yāvad apareṇa² samayenopasaṅkrāntaḥ na paśyati, sa itaś cetaś ca
 samanveśitum³ ārabdho yāvat paśyati śūlasamā*ropitam | sa bāśpa-
 gadgadakaṇṭhaḥ aśruparyākulekaṇṭhaḥ karuṇadinavilambitākṣarama
 kathayati « hā vatsa kim idam? » so 'pi gadgadakaṇṭho marmavedano-
 parodhajanitaviśādaḥ kathayaty « upādhyāya karmāṇi; kim anyad
 bhaviṣyatiti » | sa kathayati « vatsa nāśi kṣata upahato vā »; « tāta kṣato
 'ham kāyena no tu cittena »; « vatsa katham jñāyate »; « upādhyā-
 ya satyopayācanam kariṣye, śrūṇu, yena satyena⁴ satyavacanena
 kṣato 'ham kāyena no tu cittena, tena satyena satyavacanena
 ye Yam upādhyayasya⁵ kṛṣṇavarṇā cchavir iyam suvarṇavarṇā bha-
 vet »; bhāvitādhyāśayo 'sau mahātmā; vacanāvasānasamanantaram
 eva kṛṣṇadvaipāyanasya ṛṣeh kṛṣṇavarṇā cchavir antarhitā; suvarṇa-
 varṇā samvṛttā⁶ | sāmantakena śabdo viṣṭaḥ kṛṣṇadvaipāyan-
 riṣih suvarṇavarṇaḥ samvṛttā iti | tasya suvarṇadvaipāyanaḥ suvar-
 ṣadvaipāyana iti samjñā samvṛttā; sa param⁷ (*) vismayam upagataḥ;
 tato 'sau gautamariṣih kathayati « upādhyāya itaś cyutasya me kā
 gatir bhaviṣyati, kā upapattiḥ, ko' bhisaṁparāya » iti | sa kathayati
 « vatsa brāhmaṇāḥ kathayanti » « aputraśya⁸ gatir nāsti; asti
 tvayā kiṁcid apatyam utpāditam? » « upādhyāya kumāra evāham;
 strītantra aprakṛtiṇāḥ^(b); pitrā rājyanimittam protsāhyamānaḥ pra-
 vrajitaḥ; kuto mamāpatyasamutpattiḥ »; « vatsa yady evam pūrv-
 pabhuktaviśyānusmarāṇam kuru»; « upādhyāya⁹ gāḍhavedanābhya-
 padhatasya me idāniṁ chidyamāneṣu marmasu¹⁰ mucyamāneṣu san-
 hatasya me

(*) de ḥo mts'ar mc'og tu gyur to.

(b) bud med kyi rgyus kyaṇ ma ḥaṣ'al na | .

¹ A: pada is repeated.

² A: yāvadipareṇa.

³ A: samanveśitum.

⁴ A: tyena.

⁵ A: upādhyā.

⁶ A: samvṛttāḥ.

⁷ A: sarasparam.

⁸ Cfr. the hindu memorial verse: aputraśya gatir nāsti svargo naiva ka-
 thāpāna | tasmāt putramukham dṛṣṭvā paścāt bhavati tāpasah || .

⁹ A: kuru kutra upādhyāya.

¹⁰ A: masu.

dhiṣu maraṇaikāntamanasah katham pūrvopabhuktaviśyānusmara-
 ṣam bhavati? » sa tasyopādhyāyah pañcābhijñālābhi¹; tena ṭddhyā ma-
 hān vātavarṣo nirmitaḥ; tasya varṣabindavaḥ kāye nipatiṭāḥ; tataḥ
 śītalasalilavātasparśād vedanā viṣṭambhitā; sa pūrvopabhuktaviśyān^{T 401 a}
 smartum ārabdhaḥ; yāvad asya maithunarāgasamanusmarāṇād²
 dvau śukrabindū sarudhire³ nipatitau; catvāri sthānāny acintānīyāni;
 ātmacintā lokacintā sattvānāṁ karmavipākacintā buddhānāṁ ca
 buddhaviśaya<cintā> iti; tau śukrabindū dve aṇḍe prādurbhūte;
 sūryasyābhuyudgamanakālasamaye sūryaraśmiparipācīte sphuṭite; dvau
 kumārau jātau; tato nātidūre ikṣuvāṭaḥ; tau tatra praviṣṭau; * ta-
 tas sūryaraśmoyo bhāsuratarā jātāḥ; gautamariṣih sūryaraśmipa-
 ritāpitaḥ kālagataḥ; tataḥ suvarṇadvaipāyanariṣir āgataḥ; paśyati
 kālagataḥ; sa śūlasāmantake paśyati aṇḍe sphuṭite; kapālāny ava-
 sthitāni; so 'nusarann itaś cāmūtaś ca ikṣuvāṭam praviṣṭo yāvāt⁴
 paśyati « dvau kumārau »; samanvāhartum pravṛttāḥ; kasyaitau pu-
 trāv iti; paśyati « gautamasya ṛṣeh »; tato 'syā sutarāṇi premā utpannah;
 tena tāv āśramapadaṁ nītvā āpāyitau, poṣitau, samvārdhitau; *tayoś
 ca nāmadheyaṁ vyavasthāpayitū pravṛttāḥ; sūryasyābhuyudgamanakā-
 lasamaye sūryaraśmibhiḥ paripācītau jātau bhavataḥ; tasmāt sūryago-
 trāv iti sūryagotrāḥ sūryagotrā iti samjñā samvṛttā; gautamasya ṛṣeh⁵
 putrau⁶ gautamā gautamā iti dvitiyā samjñā samvṛttā; svāṅginisṛtā
 iti āṅgirasā āṅgirasā iti tṛtiyā samjñā samvṛttā; ikṣuvāṭā labdhā
 ikṣvākā ikṣvākā iti caturthi samjñā samvṛttā; yāvad apareṇa samayena
 bharadvājō rājā aputra eva kālagataḥ; amātyāḥ saṃnipatya samavā-
 yaṁ kartum ārabdhāḥ; bhavantaḥ kam⁷ idāniṁ rājānam abhiṣi-
 cāma iti; apare kathayanti tasya bhrātā gautamo riṣīṇāṁ madhye pra-
 vrajitaḥ; tasyedam kulakramāgataṁ rājyam; tam abhiṣiñcāma iti;
 kṛtasañjalpāḥ suvarṇadvaipāyanasya ṛṣeh sakāśam upasaṅkrāntāḥ; upa-
 saṅkramya pādayor nipatya kathayanti « maharše gautamaḥ kva
 gata » iti; sa kathayati yuṣmābhīr eva praghātita iti; « maharše vayam
 tasya darśanam api na samanusmarāmaḥ; katham praghātayāmaḥ? »

¹ A: pañcābhijñā°, for pañcābhijñā°.

² A: samusmarāṇād.

³ A: °bindūścarudhire (Tib. k'rag dañ lhan cig).

⁴ A: yavat.

⁵ A: riṣai.

⁶ A: putrā (T putrau).

⁷ A: kimadāniṁ.

« aham yuṣmān smārayāmi »; śobhanam; tena te smāritāḥ kathayanti « maharše¹ yady evam alaṁ tasya nāmagrahaṇena; pāpakāry asāv akirtaniyaḥ »; « kiṁ tena pāpakaṭ karma kṛtam? » « idam cedaṁ ca »; « nāsau pāpakarmakāri; adūṣy anapakāry eva yuṣmābhiḥ praghātitaḥ; « katham? » tena vistareṇa yathāvṛttam samākhyātām; te samājātadaurmanasyāḥ kathayanti « maharše yadyevam vayam pāpakarmakāriṇo nāsāv » iti; te caivam ālāpaṇi kurvantī; tau ca dārakau riṣeḥ sakāśam upasaṅkrāntau; amātyāḥ kathayanti « maharše kasyetā dārakau? » kathayati² « tasyaiva putrau »; katham etau samutpannau kā³ vā anayoḥ samjñā; tena sotpattikām vistareṇa samākhyātām; amātyāḥ śrutvāpi param vismayam⁴ upagatāḥ; tais tam riṣim anujñāpya taylor jyeṣṭhaḥ kumāro rājyābhiṣekēṇābhiṣiktaḥ; so 'py aputraḥ kālagataḥ; tato 'sau dvitiyah kaniyān abhiṣiktaḥ; tasya ikṣvākurāja ikṣvākurāja^(a) iti samjñā samvṛttā; ikṣvākor gautamā rājñāḥ putraprapautṛkayā <naptṛpranaptṛkayā> punar api potalake nagare ekaśatam ikṣvākurājaśatam abhūt.

The story of Virūḍhaka

T 402 b teṣām apaścimako virūḍhako nāma ikṣvākurājō 'bhūt; virūḍha-kasya gautamā ikṣvākurājasya catvāraḥ⁵ putrāḥ; ulkāmukhaḥ, karakarṇi, hastiniyamṣaḥ^(b), nūpurakaś ca; tasyāpareṇa samayenā-gramahiṣi kālagatā; sa kare kapolam datvā cintāparo vyavasthitāḥ; amātyāḥ kathayanti «kimartham deva kare kapolam datvā cintā-paras tiṣṭhasiti»⁶; sa kathayati «mamāgramahiṣi kālagatā; katham na cintāparas tiṣṭhāmīti»; deva yadyevaṁ kimartham devasyāgrama-hisi na samanviṣyate; saṁvidyante pratisāmāntakānām⁷ ^(c) rā-

(a) T. only once.

^(b) glaṇ po c'e ḥadul, Mvy 3664.

(c) ཉི 'og gi rgyal po rnams.

1 A: marše.

² A: kathayanti.

3 A: va.

4 A: vismaya nu.

5 A: catvarah.

6 A: tişihatiti.

7 A: pratisamā

jñām duhitaraḥ; *rājā¹ kathayati «ime rājyābhinandinaḥ kumārāḥ; *A 358 a
eṣu saṃvidyamāneṣu pratyaniκabhuṭeṣu ko me duhitaram dāsyati?»
«devaś cittam karotu; vayam samanveṣāmaḥ»; yāvad anyatama-
sya rājñāḥ duhitā abhirupā darśaniyā prāśādikā pratirūpā devītvena⁽⁴⁾;
te tām samupalabhyā tasya rājñāḥ sakāśam gataḥ; taiḥ pārampar-
yeṇa rājño niveditam²; rājñā ājñā dattā īhūyatām iti; tatas te rā-
jñāḥ sakāśam preṣitāḥ; pādayor nipatya kathālāpapūrvakam⁴ niṣa-
ṇṇāḥ; ālāpāvasarapraptā rājānam³ saṃmukham dṛṣṭvā kathayaṇti
«deva svasti svastiti»; rājā kathayati «bhavantaḥ kim yācadhvē?»;
«virūḍhakasyekṣvākurājasyāgramahiṣi kālagatā; tasyārthāya kanyām
bhikṣām^(b)»; rājā kathayati «śobhanam, pratirūpo varāḥ^(c); kiṃtu
samayato 'nuprayacchāmi, yadi me duhituh putro bhavati, tam yadi
rājyaiśvaryādhipatyē pratīṣṭhāpayati»; «deva, evam bhavatu, gacchāmaḥ
devam śrāvayāmaḥ»; tair⁵ gatvā virūḍhakasyekṣvākurājasya yathā-
vṛttam ārocitam; rājā kathayati «bhavanto, naitat pratirūpaṁ jyeṣṭha-
tarān rājyābhinandinaḥ kumārān⁶ pratyākhyāya, kaniyasaḥ pratīṣṭhā-
panam»; «deva, sandigdho 'yam arthaḥ, āniyatām tāvad devi; tayā
sārdhaṇ devaḥ kriṣṭu, ramatām, paricārayatu; na jñāyate kim asau
kumāram janayiṣyatiḥ ūhosvit kumārikām, vandhyā vā bhaviṣya-
tati»; rājā kathayati «bhavanto, yadyevaṁ gacchata»; tataḥ⁷ pra-
tiṣṭā bhavatu»^(d); tair gatvā pratigṛhitā; yāvad rājñā mahatā śrīsa-
mudāyena pariṇītā; sā ca rājño 'bhimatā saṃvṛttā; sa tayā sārdhaṇ
kriṣṭu, ramate, paricārayati; tasya kriṣṭo ramamāṇasya paricāraya-
taḥ kālāntare devi āpannasattvā saṃvṛttā; sā aṣṭānām vā navānām^(vā)
māsānām atyayāt prasūtā; dārako jātaḥ *abhirūpo darśaniyāḥ* prāśā-
dikaḥ; tasya jātau jātimahām kṛtvā nāmadheyam vyavasthāpyate, kim
bhavatu dārakasya nāmeti; amātyā «deva, yasmād ayam ajāta eva

(^a) btsum mo dam par ąts'äl bu yod pa.

(b) sloň říč.

(c) ąt'ab rir bab pai mc'og yin pas ruñ na.

(d) deňs la loňs šig.

¹ In A rājā is repeated.

2 A: nividitam

3 A: *kalāyāpa*.

4 A: rajañam.

5 A: tyai satvā.

6 A: humaram.

⁷ A: gacchatataḥ

rājyam abhinandati tasmād bhavatu dārakasya rājyābhinanditi nāma; sa dārakaḥ aśṭābhyo dhātribhyaḥ anupradattaḥ pūrvavad¹ yāvad āśu var-dhate² hradastham iva pañkajam; tam rājā yauvarājye na pratiṣṭhā-payati; tasya mātāmahena rājñā śrutam; tena tasya dūto 'nupreśitah; sakarkaśam ca likhitam « tvayā pūrvam anujñātam³ eva; yadi yathāpratiññātam karoṣi ity evam kuśalam; no ced yat te balam, viryam, parākramas [...]⁴ tenāvatiṣṭhasva; eṣo 'ham āgataḥ rāṣṭrāpamardam karomiti»; mahābalasamudito 'sau rājā; sa śrutvā vyathitah; amātyān samnipātya pṛcchati « bhavantah, mama tena rājñā evam likhitam; katham atra pratipattavyam? » iti; te kathayanti « deva, abhiṣicyatām rājyābhinandi yauvarājye »; sa kathayati « bhavantah, naitad yuktam jyeṣṭhān rājyābhinindināḥ kumārān pratyākhyāya kaniyaso rājyābhisečanam »; te kathayanti; « deva, udīrṇabala* vāhano 'sau rājā; sthānam etad vidyate yad āgatya niyatam rāṣṭrāpamardam⁵ kariṣyati; abhiṣicyatām rājyābhinandi rājyaśvaryadhipatyē; pravāsyantām kumārā rājyāt »; rājā kathayati « bhavantah katham adūṣiṇo 'napakāriṇāḥ kumārā nirvāsyante »; « deva vayam amātyā hitādhānatatparāḥ^(*) adūṣiṇo 'napakāriṇāḥ pravāsayaṁ; dūsiṇam apakāriṇām pratiṣṭhāpayaṁ; »; rājā apy upekṣya tūṣṇim avasthitah; amātyāḥ samnipatya parasparam samjalpaṁ kartum ārabdhāḥ « bhavanta upāyasamvīdhānam kartavyaṁ yena rājā kumāreṣu vimukhi bhavati »; tatas tair udyānam śodhayitvā citram upacitram^(b)⁶ kāritam; surabhidhūpaghaṭikopanibaddham^(c) āmuktadāmapaṭkalāpam, nānāpuṣ्पavakīrṇam ramaṇiyam; tatas tair amātyais tad udyānam tathābhisaṁskṛtam dūrād dṛṣṭam; te kumārāś capalād udyānābhimukhaṁ samprasthitah; amātyā udvānaśobhām kārayitvā nirgatāḥ; kumāraih prastāḥ kasyedam udvā-

*A 358 b
T 404 a

T 404 b

(*) Iha la sman par bgyi pa lhur len pa legs pas.

(b) ri mo sna ts'ogs bris par.

(c) ūn tu dri ūim poi pog p'or ūe bar bzag.

¹ This refers to the well known cliché: cfr. f. ex. Śayanāsanavastu, p. 134, and below, passim.

² A: vaśyate.

³ A: -jñātām eva.

⁴ After parākramas some words are missing, as tat nirantaram unmūlitam or something so. T has here: kyod kyi mtu dan̄ br̄son ḥagr̄us kyis p'a rol gnon pa gañ yin pa des sdod cig |

⁵ A: -padamardam.

⁶ A: citram pacitram (for citropacitram?).

nam iti; te kathayanti devasya; te pratinivartitum ārabdhāḥ; amātyāḥ kathayanti « kumārāḥ praviśata, kimartham nivartatha » iti; te kathayanti « devakiyam udyānam; kathaṁ praviśāma » iti; amātyāḥ kathayanti « devo vā kriḍet kumāro vā, ko 'tra virodhaḥ »; te praviśya kriḍitum ārabdhāḥ; amātyai rājābhīhitāḥ « deva udyānam śobhanaṁ parikarmikṛtam; kālo devasya draṣṭum » iti; rājā samprasthitāḥ; aśrauṣid udyāne kolāhalāḥ śabdām; śrutvā ca punar amātyān pṛcchati; « bhavanta udyāne kolāhalāḥ śabdāḥ śrūyate; ko 'trāvatiṣṭhate; amātyāḥ kathayanti « deva kumārāḥ »; « yadyevam parityaktā mayā kumārāḥ; amātyāḥ pādayor nipatya kathayanti « deva kṣamyatām kumārāṇām; mā parityajyantām » iti; rājā kathayati evam bhavatv iti; te pravāsayitum ārabdhāḥ rājñāḥ pādayor nipatya kathayanti « deva yadyevam yo 'smābhiḥ sārdham pariṇo gacchati sa yathā na nivāryate tathājñām dātum arhasi; rājñā ājñā dattā; te samprasthitāḥ; anuraktajanapadāḥ te; taiḥ sārdham mahājanakāyah samprasthitāḥ; saptadivasam potalakasya nagaradvāram apāvṛtam sthitam janakāyasya nirgacchataḥ; amātyai rājñe niveditam « deva yadi nagarasya dvāram nāvriyate¹ na cirāt potalakam nirvāsam bhavatiti »; « yadyevam dvārāṇyāvṛṇuta »; tatas te kumārāḥ svakasvakā bhaginir ādāyānupūrveṇa himavatpārśvam nadyā bhagirathyās tiram kapilasya riṣer āśramapadasya nātidūram anuprāptāḥ; te tasmiṇś chākhāparṇakuṭirakāṇi kṛtvā vāsaṁ kalpitavantah; mṛgāṁś ca praghātya praghātya jīvikām kalpayanti; triṣkālām² (*) ca kapilasya riṣer āśramapadam³ upasaṅkrāmanti; abhinavayauvanamadākṣiptāḥ kāmarāgeṇātyarthaḥ bādhyamānāḥ utpāṇḍūtpāṇḍukāḥ kṛṣālakāḥ samvṛttāḥ; yāvad apareṇa samayena kapilena riṣiṇā tathāvidhā dṛṣṭāḥ prastāś ca « kasmād yūyam utpāṇḍūtpāṇḍukāḥ? » te kathayanti « maharše kāmarāgeṇātya bādhyāmahe »; sa kathayati « svakasvakā bhaginīs tyaktvā vaimātṛkābhīr bhaginibhiḥ sārdham vāsaṁ kalpayata »; « labhyam maharše asmābhir evam kartum » « labhyam bhavanto, yathāpitat kṣatriyai rājyaparibhraṣṭaiḥ »; tatas te riṣivacanam pramānam iti kṛtvā kāmarāgādhyavasitāḥ prītiprāmodyajātāḥ vaimātṛkābhīr bhaginibhiḥ sā-

T 405 a

*A 359 a

T 405 b

(*) du gsum du, three times.

¹ A: nāvriyate.

² A: triṣkālām (see Edgerton, s.v.).

³ A: āśramupa-.

dham kriḍanti, ramante, paricārayanti; teṣām tābhīḥ saṅkriḍatām rama-māṇānām paricārayatām putrā duhitaraś ca jātāḥ; te vṛddhiṁ gataḥ.

The cities of Kapilavastu and Devadṛśa

T 406 a

kapilarisih śabdakaṇṭakatvāt dhyānānām cittaikāgratām nārāgayati; sa kathayati « bhavantah avalokitā bhavata; aham anyatra gami-ṣyāmi »; « maharše kimartham? » « cittaikāgratām nārāgayāmi; śabda-kaṇṭakāni dhyānāni »; « maharše tvam ihaiva tiṣṭha; vayam anyatra gacchāmaḥ; kiṁtu bhūbhāgam asmākam anuprayaccha »; « bhavan-tah śobhanam; ṛṣayas te mahātmānah ipsitamanorathasādhakāḥ; tena sauvarṣam bhṛmgāram ¹(^a) ādāya nagarākāreṇa udakadhārāpātair nagaram māpitam ²; kapilena riṣinā teṣām vāsāya vastu parityaktam iti kapilavastu kapilavastu iti samjnā samvṛttā; te tatra vṛddhiṁ gataḥ; mahājanakāyah samvṛttah; sambādhāt vṛddhiṁ na labhante; teṣām cetasā cittam ājñāya devatābhīr anyapradeśa upadarśitaḥ; tais tatra gatvā dvitiyām nagaram māpitam; devadriṣam ³ devadriṣam iti sam-jnā samvṛttā; tatas te saṅgamya samāgamyā samjalpaṁ kartum āra-bdhāḥ « bhavanto yad vayaṁ nirvāsitāḥ tat sadṛśabhāryopādānāt; tad a-smākam na kenacid dvitiyā sadṛśi bhāryā upādātavyā; ekayaiva san-toṣah karaṇiya » iti; te ekām ⁴ eva sadṛśim bhāryām pariṇamayanti; na dvitiyām; athāpareṇa samayena virūḍhako rājā priyān putrān sam-anusmaran amātyān āmantrayate « haṁbhoḥ grāmaṇyas te kumārāḥ kva sāṁpratam? » tair vistareṇārocitam; « devena kenacid adhika-raṇena ⁵(^b) nirvāsitāḥ; te svakasvakā bhaginīr ādāya itaḥ ⁶ pra-krāntāḥ; anuhimavatpārsve nadyā bhāgirathyās tire kapilasya riṣer āśramapadasya nātidūre vāsaṁ kalpayanti; svakasvakā bhaginīḥ pra-tyākhyāya vaimātṛkābhīr bhaginibhīḥ sārdham kriḍanti, ramante, paricārayanti; teṣām kriḍatām ramamāṇānām paricārayatām putrā

(^a) bya ma dum.

(^b) noñs pa ḥa ɿig las, on account of some fault.

¹ A: bṛgāra.

² A: mapita.

³ A: devadriṣam is the reading here.

⁴ A: ekā eva.

⁵ A: kasmiñcid adhikaraṇena.

⁶ A: iti.

duhitaraś ca jātāḥ »; « śakyam grāmaṇyah kumārair evaṁ kartum? » T 406 b « deva śakyam »; atha virūḍhakah ikṣvākurājaḥ pūrvam kāyam abhyu-nnamayya dakṣinabāhum abhiprasāryodānam udānayati; śakyā bata kumārāḥ, paramaśakyā bata kumārā iti; maheśākhyena sattvena vān ni-ścāritā ¹(^a) śakyā bata kumārāḥ; paramaśakyā ¹ bata kumārā iti śakyā iti samjnā samvṛttā.

Successors to Virūḍhaka

apareṇa samayena virūḍhaka ikṣvākurājaḥ kā*la- *A 359 b gataḥ; rājyābhinandi rājye 'bhiṣiktaḥ; so 'py aputraḥ kālagataḥ; ulkā-mukho rājyaiśvaryādhipatyē pratiṣṭhāpitaḥ; so 'py aputraḥ kālagataḥ; <karakarṇi (^b) rājā samvṛttah; so'py aputraḥ kālagataḥ>; hastini-yamso ² rājā (^c) samvṛttah; so 'py aputraḥ kālagataḥ; nūpurako rājā samvṛttah; tasya putra opurakaḥ (^d); opurakasya (^e) gopura-kaḥ, (^f) gopurakasya gautamā rājñāḥ putraprapautṛkayā napṛpranapṛ-kayā kapilavastunagare pañcapañcāśad rājasahasrāṇy abhūvan; te-ṣām apaścimako daśarathaḥ, śataratho ³ navatirathaḥ citraratho bijitarathaḥ, dṛḍharathaḥ, daśadhanuḥ, śatadhanur navatidhanuḥ, vijitadhanuḥ, citradhanuḥ, dṛḍhadhanuḥ; dṛḍhadhanuṣo gautamā dvau putrau simhahanuḥ simhanādī ca; yāvantaḥ khalu gautamā jambūdvipe ⁴ dhanurdharāḥ simhahanus teṣām agra akhyātaḥ; sim-hahanor gautamā catvārah putrāḥ, śuddhodanāḥ, śuklodonāḥ, droṇo-donāḥ, amṛtodonāḥ; śuddhā, śuklā, droṇā, amṛtikā ceti duhitaraḥ; śuddhodanasya dvau putrau, bhagavān, āyuṣmāṇś ca nandaḥ; śuklo-

T 407 a

(^a) ts'ig tu p'yuñ.

(^b) lag rna.

(^c) glāñ po c'e adul.

(^d) gnas ajog.

(^e) T. inserts here gautamā.

(^f) sa k'yim.

¹ Seemingly the Tib. transl. read here śakyā bata, etc. as before (p'od pa yin), and not śakyā bata, etc.

² A sometimes reads as « hastinirāmso »; before it occurred as « hasti-nirāmso » (see p. 50), and this is confirmed by Tibetan.

³ A: daśaratho repeated.

⁴ A: dhīpe.

danasya dvau putrau, āyuṣmāṇś ca tiṣyo, bhadrakaś¹ ca śākyarājaḥ; droṇodanasya dvau putrau, mahānāmā, āyuṣmāṇś cāniruddhaḥ; amṛtodanasya dvau putrau, āyuṣmāṇ ānando devadattaś ca; śuddhāyāḥ suprabuddhaḥ putraḥ; śuklāyāḥ putro māli; droṇāyā² bhāddālī^(*); amṛtikāyāḥ śaivalaḥ bhagavato rāhulaḥ putra iti gautamā rāhule mahāsaṃmatavāṇśaḥ³ pratiṣṭhitāḥ^(*); ucchinā bhavanetri⁴ vikṣiṇo jātiṣaṃsāro nāstidāni punarbhavaḥ ».

Buddha's remarks

T 407 b

atha bhagavān āyuṣmato mahāmaudgalyāyanasya kathāparyavasānam viditvā utthāya niṣaṇṇaḥ; niṣaṇdyāyuṣmantāḥ mahāmaudgalyāyanam āmantrayate⁵ « sādhu sādhu maudgalyāyanā sādhu sādhu khalu tvam maudgalyāyanā, yas tvam bhikṣūṇām purastāc chākyānām paurāṇam kulavaṇśam ārabhya dharmyām kathām kathayasi; punar api tvam maudgalyāyanā abhikṣṇam api tvam śākyānām paurāṇam kulavaṇśam ārabhya dharmyām kathām kathaya; tad eṣām bhaviṣyati⁶ dirgharātram arthāya hitāya sukhāya »; tatra bhagavān bhikṣūn āmantrayate sma « udgrhīta yūyam bhikṣavaḥ, śākyānām paurāṇam kulavaṇśam ārabhya dharmyām kathām dhārayitum^{<grāhayitum>}vācayitum; tat kasya hetoh? arthopasam̄hitā bhikṣavaḥ śākyānām paurāṇam kulavaṇśam ārabhya dharmyā kathā; arthopasam̄hitā brahmacaryopasam̄hitā; yuktam eva^(*) bhikṣavaḥ⁷ śraddhāyā^(*) pravrajitenā kulaputreṇa śākyā-

(*) bzan len.

(*) maṇ pos bkur gyi rgyud ts'ce daṇ Idan pa sgra gcan zin du rdsogs.

(*) klog pai rigs so.

(*) dad pas.

¹ A: bhaddakaś ca.

² A: droṇaya.

³ A: veṣā; the reading given above is on comparison with Tibetan; A reads « rāhulamahā » etc.

⁴ A: bhāvanetri (for bhavanetri see Edgerton, s.v.).

⁵ A: āmayate.

⁶ A: bhaviṣyayata.

⁷ The reading « yuktam eva bhikṣavaḥ śraddhāyā » is on the basis of the Tibetan. A reads as « yāvad aham eva bhikṣavaḥ śraddhā pravrajitenā etc ».

nām paurāṇam kulavaṇśam ārabhya dharmyām kathām dhārayitum¹ grāhayitum vācayitum; atha kāpilavā*stavāḥ śākyā bhagavato bhāsi- *A 360 a tam abhinandyānumoda bhagavataḥ pādau śirasā vanditvā bhagavato 'ntikāt prakrāntāḥ.

Simpahanu's reign

T 408 a

tena khalu samayena kapilavastuni nagare simphahanur nāma rājā rājyam kārayati ḥddhaṁ ca sphitam ca kṣemam ca subhikṣam cākīrṇabahujanamanuṣyam² ca; devadṛṣe nagare suprabuddho rājyam rājā kārayati³ ḥddhaṁ ca sphitam ca kṣemam ca subhikṣam cākīrṇabahujanamanuṣyam ca | suprabuddhasya rājño lumbini nāmāgramahiṣi abhirūpā darśaniyā prāśādikā janapadakalyāṇi; devadṛṣe 'nyatamo gr̄hapatih prativasaty āḍhyo mahādhano mahābhogo vistīrṇaviśālaparigraho vaiśravaṇadhanasamudito vaiśravaṇa-dhanapratispardhi; tasyārāmaḥ puṣpasampannah phalasampannah śāli-sampanno nānāvihaganikūjitaḥ; tasyābhīrāmatayā rājā kālānukālaṁ tatra gatvā sārdham antaḥpureṇa ratikriḍām pratyanubhavati; lumbinyās tam dṛṣṭvā spṛhā utpannā; sā kathayati « deva mama itam⁴ ārāmam anuprayaccheti »; rājā kathayati « gr̄hapisantako 'yam ārāmaḥ; katham anuprayacchāmi; yadi tvam ārāmenārthini anyam tavārthāya śobhanataram kārayāmīti »; tato rājñā suprabuddhena lumbinyā⁵ arthāya tadvīśiṣṭatara ārāmaḥ kāritāḥ; tasya lumbinīvanaṁ lumbinīvanam iti samjñā samyrttā; simphahanor dirgharātram⁶ ayam āśāsakaḥ « aho bata me kule cakravarti utpadyeta » iti; suprabuddhasyāpi rājño dirgharātram ayam āśāsakaḥ « aho bata⁷ me simphahanunā sārdhaṁ sambandhaḥ syād » iti; yāvat tasyāpareṇa samayena devyā sārdhaṁ kriḍato ramamāṇasya paricārayataḥ kālāntareṇa patni āpannasattvā samyrttā; sā aṣṭānām vā navānām vā māsānām atyayāt prasūtā; dārikā jātā abhirūpā darśaniyā prāśādikā sarvāṅga-

¹ In A the line from tat kasya hetoh etc is repeated.

² Here and some lines below the Tibl transl. adds the cliché śāntakalikalahaḍimbaḍamarataskaradurbhikṣarogāpahataḥ śālikṣugomahiṣampannam.

³ A: karayati.

⁴ A: maitad.

⁵ A: lumbinyām.

⁶ A: dīrghatra.

⁷ A: mata me.

T 409 a
 pratyaṅgopetā; tasyā rūpaśobhayā suprabuddho rājā sāntahpuro deva-
 dṛśanivāśi janakāyāś ca param vismayam upagataḥ; sandigdhamanāś¹
 ca samvṛttāḥ «kim iyaṁ dārikā āhosvid viśvakarmanirmiteyaṁ mā-
 yeti»; tasyās triṇi saptakāny ekaviṁśatidivasān vistareṇa jātāyā jāti-
 maham kṛtvā nāmadheyam vyavasthāpyate kiṁ bhavatu dārikāyā
 nāmeti; amātyāḥ kathayanti «deva devadṛśanivāśijanakāyā rathyāvithi-
 catvaraśṛngātakēsu vipravadante; kecit kathayanti dārikā evāsau
 pūrvakarmavipākabhiniśpannā evam² varṇarūpaśobheti; apare ka-
 thayanti³ nāsau dārikā; kiṁtarhi, viśvakarmanirmitā sā māyeti⁴;
 tasmād bhavatu dārikāyā māyeti nāma»; tasyā māyeti nāma kṛtam;
 māyā dārikā aṣṭābhyo dhātribhyo 'nupradattā pūrvavad yāvan mahati
 samvṛttā; sā naimittikair⁵ vyākṛtā; putram janayiṣyaty anekalakṣa-
 ṇasampannam; rājā bhaviṣyati balacakravarti; bhūyo 'py asya kriḍato
 ramamāṇasya paricārayataḥ duhitā * jātā⁶ pratirūpā darśaniyā prā-
 sādikā paramayā varṇapuṣkalatayā samanvāgatā; tasyā janmani
 sarvam tan nagaram udāreṇāvabhāsenāvabhāsitam; na cāsyāḥ śakyate
 sarvathā rūpaśobhām varṇayitum; yathā māyāyās^(a) tasyā api vi-
 stareṇa⁷ jātau jātimahaṁ kṛtvā nāmadheyam vyavasthāpyate⁸;
 kiṁ bhavatu dārikānāmeti; amātyāḥ kathayanti «asyā rūpaśobhā-
 yan māyām⁹ (b) vyatiricya vartate tasmād bhavatu mahāmāyeti;
 sāpy unnitā vardhitā mahati samvṛttā; sā naimittikair vyākṛtā; putram
 janayiṣyati dvātriṁśatā mahāpuruṣalakṣaṇaiḥ samalaṅktam; sa rājā
 bhaviṣyati cakravartī; suprabuddhena rājñā siṁhahanor dūto 'nupre-
 sitaḥ; dve duhitaraū jāte māyā mahāmāyā ca; tatraikā vyākṛtā putram
 janayiṣyati lakṣaṇasampannam; sa rājā bhaviṣyati balacakravartī;
 dvitiyā vyākṛtā putram janayiṣyati dvātriṁśatā mahāpuruṣalakṣaṇaiḥ

(*) T. deest.

(b) sgyu ḗprul bas ḗdi lhag par gzugs bzañ bas de bas na.

¹ A: -mānāś ca.

² A: niśpanna evarqa.

³ A: kathayati.

⁴ A: samāyeti.

⁵ A: maimittikai.

⁶ A: jāsā (for jātā sā or sāpi?).

⁷ A: vastareṇa.

⁸ A: sthāpyite.

⁹ A: mahāmāyām.

samalaṅktam; sa rājā bhaviṣyati¹ cakravartī; anayor yābhipretā
 śuddhodanasya kumārasyārthāyānayeti; siṁhahanunā pratisandeśo
 dattaḥ dvābhyām api kumārasya prayojanam; kiṁtu na dve sadṛśe T 410 a
 bhārye ekasyopasthāpayitavye² iti yaivam³ vyākṛtā putram jana-
 yiṣyati dvātriṁśatā mahāpuruṣalakṣaṇaiḥ samalaṅktam, sa rājā bha-
 viṣyati cakravartī, eṣā tāvat pratiṣṭā; dvitiyāvā arthāya gaṇam
 avalokayiṣyāmi; tena sā pañcaśataparivārā preśitā; tena khalu
 samayena sākyānām pāṇḍavā nāma khaṣāḥ^(a) prativiruddhāḥ; sākyāḥ
 saṁbhūya rājñāḥ siṁhahanoḥ sakāśam upasaṅkrāntāḥ; deva pāṇḍavaiḥ
 khaṣair upadrutāḥ sma, sāhāyyam kalpayeti; sa kathayati bhav-
 anto vṛddho 'ham na śaknomi taiḥ sārdham saṅgrāmayitum»;
 «deva śuddhodanam kumāram anupreṣaya»; «samayato 'nupreṣ-
 yāmi, yadi kumārasya yathābhipretam varam prārthayato 'nupraya-
 cchata»; te kathayanti «deva evam bhavatu prayacchāmaḥ»; rājñā
 caturaṅgam balakāyaṁ dattvā śuddhodanāḥ kumāraḥ preśitāḥ; tena
 te khaṣāḥ hataprahatavidhvastāḥ kṛtāḥ; tataḥ sākyāḥ parituṣṭāḥ siṁ-
 hahano rājñāḥ sakāśam upasaṅkrāntāḥ; «deva kumāreṇa pāṇḍavā
 khaṣāḥ hataprahataḥ vidhvastāḥ kṛtāḥ; parituṣṭā smaḥ; vada kumā-
 rasya kam varam anuprayacchāmaḥ»; «bhavantaḥ sākyaiḥ kriyākā-
 raḥ^(b) kṛtaḥ na kenacid dve sadṛśe bhārye upasthāpayitavye»^(c) iti;
 «deva kiṁ mucyatām kriyākāraḥ?»; sa kathayati «sutarām ba-
 ddhavyo na moktavyaḥ; kiṁtu kumārasyaikaṁ varam anuprayaccha-
 tha, dvitiyām sadṛśim bhāryām upasthāpayitum»; «deva śobhanam;
 evam kriyatām»; tataḥ siṁhahanunā suprabuddhasya lekho 'nupre-
 sitaḥ «avalokito mayā gaṇaḥ; dvitiyām duhitaram anupreṣayeti»;
 tena sāpi pañcaśataparivārā preśitā; śuddhodanena kumāreṇa dve api
 pariṇite.

(*) ri k'rod pa dag.

(b) k'rimś su bcas pa.

(c) sus kyañ mñam pa las c'un ma gžag pur mi bya'o.

¹ A: bhaviṣya.

² A: sthāpayitasyeti.

³ A: yadyevam.

Suddhodana succeeds Siṁhahanu and the descent of the Buddha

*A 361 a yāvad apareṇa samayena siṁhahanū rājā kālagataḥ; kapilavastuni śuddhodano rājā rājyaṁ kārayati riddham ca kṣemam̄ ca subhi-kṣam̄ cākirṇaba*hujanamanuṣyam̄ ca (*); so 'pareṇa samayena mahā-māyādevyā sārdham upariprāśādatatalagato niṣpuruṣeṇa tūryena kri-ḍati ramate paricārayati; dharmatā hy eṣā tuṣitabhavanastho bodhisattvaḥ pañcabhir avalokanair lokam avalokayati, jātyavalokanena deśāvalokanena kālāvalokanena vamśāvalokanena stryavalokanena ca; (1) kena kāraṇena bodhisattvā jātyavalokanam̄ kurvanti? tuṣitabhavanasthasya bodhisattvasyaivaṁ bhavati; kiḍrṣyāṁ jātau bodhisattvā pratisandhim̄ gr̄hṇantīti; paśyati « brāhmaṇakule vā kṣatriyakule vā »; tatra kadācid brāhmaṇā uccakulasam̄matā bhavanti; kadācit¹ kṣatriyāḥ; idāniṁ tu kṣatriyāḥ uccakulasam̄matāḥ, yannv aham̄ kṣatriyakule pratisandhim̄ gr̄hṇiyām²; mā me syur atonidānam̄ pare vaktārah « bodhisattvena garhaṇiyām³ jātau pratisandhir gr̄hita » iti; tathā hi bodhisattvenānādikālinam anākṣepasam̄vartaniyam̄ (*^b) karma kṛtam upacitam; <avandhyaphaladharma-deśikā hi buddhā bhagavantaḥ> (*^c)⁴; anena kāraṇena bodhisattvā jātyavalokanam̄ kurvanti; (2) kena kāraṇena bodhisattvā deśāvalokanam̄ kurvanti? bodhisattvasyaitad abhavat: kiḍr̄si⁵ deśe bodhisattvāḥ pratisandhim̄ gr̄hṇantīti; paśyati yo 'sau deśa ikṣuśālimālāgomaṇiśāmpanno (*^d) bhaikṣukaśatakalilo dasyujanavivarjitaḥ āryajanādhyuṣitaḥ; tasyaivaṁ bhavaty ayan madhyadeśa ikṣuśālimālāgomaṇiśāmpanno bhaikṣukaśatakalilo dasyujanavivarjitaḥ āryajanādhyuṣitaḥ; yannv aham̄ madhyadeśe pratisandhim̄ gr̄hṇiyām; mā me syur atonidānam̄ pare vaktārah, bodhisattvena

T 411 a

T 411 b

(*) as above, p. 33.

(^b) smad par mi ḗgyur bai las.

(^c) T. dañ sañs rgyas bcom ldn ḗdas rnams ni c'os bśad pa ḗbras bu med pa ma yin pas.

(^d) ḗbras dañ bu ram shin dañ ba lañ dañ ma he p'un sum ts'ogs pa.

¹ A: kādācit.

² A: gr̄hṇiyām.

³ A: gr̄hṇayām.

⁴ The same sentence occurs below also.

⁵ A: kiḍr̄si.

pratyanteṣu janapadeṣu pratisandhir gr̄hita » iti; tathā hi bodhisattvenānādikālinam anākṣepasam̄vartaniyam karma kṛtam upacitam; avandhyaphaladharma-deśikā hi buddhā bhagavantaḥ; anena kāraṇena bodhisattvā deśāvalokanam̄ kurvanti; (3) kena kāraṇena bodhisattvāḥ kālāvalokanam̄ kurvanti? bodhisattvasyaitad abhavat; kiḍr̄se kāle bodhisattvā jaṁbüdvipe pratisandhim̄ gr̄hṇanti; utkarṣe vartamanāyām̄ prajāyām aśitivarṣasahasrāyuṣi prajāyām ūrdhvam̄ pratisandhim̄ na gr̄hṇanti¹; apakarṣe śatavarṣāyūṣam̄ manusyānām̄ <prajāyām arvāk pratisandhim̄ na>^(*) gr̄hṇanti; kena kāraṇena² bodhisattvā aśitivarṣasahasrāyuṣam̄ manusyānām̄ ūrdhvam̄ pratisandhim̄ na gr̄hṇanti? aśitivarṣasahasrāyuṣo hi manusyā durudvejyā bhavanti; duḥsamvedyā jaḍā mṛdvindriyāḥ pramattāḥ^(b) sukhabahulāḥ satyānām abhājanabhūtāḥ; apakarṣe 'py arvāg varṣaśatasya pañcakaśāyā udrikta bhavanti; tadyathā āyuḥ-kaśāyāḥ, kleśakaśāyāḥ, sattvakaśāyāḥ, dṛṣṭikaśāyāḥ, kalpakaśāyāś ca; mā me syur atonidānam̄ pare vaktārah pañcakaśāyodrikte kāle bodhisattvena pratisandhir gr̄hita iti; tathāhi bodhisattvenānādikālinam³ anākṣepasam̄vartaniyam karma kṛtam upacitam; avandhyapha*ladharma-deśikāś ca buddhā bhagavantaḥ; anena kāraṇena bodhisattvāḥ kālāvalokanam̄⁴ kurvanti; (4) kena kāraṇena kulāvalokanam̄ kurvanti^(c) bodhisattvasyaivaṁ bhavati kiḍr̄se kule bodhisattvāḥ pratisandhim̄ gr̄hṇantīti⁵; paśyati yat kulam uccasam̄matam, anupākruṣṭacāritram, yāvad āsaptaṇam̄ mātāmahām̄ paitāmahām̄ yugam upādāyeti; tasyaitad abhavat, ayan sākyavam̄śa uccakulasam̄mato yāvan mahāsaṁmatam upādāyānupākruṣṭacāritraś ca, yannv aham̄ rājñāḥ śuddhodanasya kule pratisandhim̄ gr̄hṇiyām; mā me syur atonidānam̄ pare vaktārah pratyavare^(d) kule bodhisattvena pratisandhir gr̄hita iti; tathā hi⁶ bodhisattvenānādikālinam anākṣepasam̄vartaniyam karma

T 412 a

*A 361 b

T 412 b

(*) mi rnams kyi t'se lo mar ḗgrīb pa na brgya t'ub pa man c'ad ñid mts'ams sbyor ba mi len no.

(^b) bag med.

(^c) byañ c'ub sems dpa' rnams rgyu gañ gis rgyud la gzigs par mdsad ce na.

(^d) ñan pa la.

¹ A reads manusyānām̄ sarvaṅgā gr̄hṇanti.

² A: repeats kāraṇena.

³ A: -sattvenānādikālinam.

⁴ A: lokāvalokanam.

⁵ A: gr̄hṇantīta.

⁶ A: tathāha.

kṛtam u<प>aci<त>am; avandhyaphaladharmaśakāś ca buddhā bhagavantah; anena kāraṇena bodhisattvā vamśāvalokanam¹ kurvanti; (5) kena kāraṇena bodhisattvā stryavalokanam kurvanti? bodhisattva-syaivam bhavati; kīdṛṣyā striyāḥ kukṣau bodhisattvāḥ² pratisandhiṁ gṛhṇantī; paśyati yā stri rūpavatī bhavati śilavatī kulavatī kulinā^(*) gṛhṇantī; na ca svārthaḥ hāpayati; tasyaivaṁ bhavati iyam mahā-rayitum; na ca svārthaḥ hāpayati; tasyaivaṁ bhavati iyam mahā-māyā yāvad āsaptamaṁ mātāmaham paitāmaham yugam upādāyānu-pākruṣṭacāritrā rūpavatī śilavatī kulinā kulavardhani; śaknoti bodhisattvam daśamāsamukuṣīnā dharāyitum, na ca svārthaḥ hāpayitum; tathā hi mahāmāyā pūrvabuddheśu kṛtādhikārapraṇidhānā aho batāhaṁ buddhamātā syām iti; mā ca me syur atonidānam pare vaktāraḥ alakṣaṇasampannāyā striyāḥ kukṣau bodhisattvena pratisandhir gṛhita iti; tathāhi³ bodhisattvenānādikālinam anākṣepasamvartanīyam⁴ karma kṛtam upacitam; <avandhyaphaladharmaśikā hi buddhā bhagavantah>; anena kāraṇena bodhisattvā stryavalokanam kurvanti; atha bodhisattvah pañca vyavalo<का>nāni⁵ (b) vyavalokya ṣaṭ kāmāvacarān⁶ devāṁs trir⁷ anuśrāvayati «ito 'ham mārṣāḥ tuṣitād devanikāyāc cyutvā manuṣyeṣu pratisandhiṁ grahiṣyāmi rājñāḥ śuddhodanasyāgramahiṣyāḥ kukṣau; tasya putratvam adhigamyā amṛtam adhigamiṣyāmi; yo yuṣmākam amṛtenārthī sa manuṣyeṣu pratisandhiṁ gṛhṇātu bhūyo madhyadeśa» iti; evam uktās tuṣitakāyikā devā bodhisattvam idam avocan «yat khalu bodhisattva tāraḥ kalikaluṣo lokaḥ krūrasantānaprajā ākulikṛtaś ca jaṁ-jāniyā etarhi kalikaluṣo lokaḥ krūrasantānaprajā ākulikṛtaś ca jaṁ-būdvipah ṣaḍbhīḥ tārkikaiḥ, ṣaḍbhīḥ ānuśravikaiḥ, ṣaḍbhīḥ samāpattiḥ⁸ (c); tatra ṣaṭ tārkikāḥ katame? tadyathā pūraṇaḥ kāṣyapāḥ,

(a) rgod bag can ma yin.

(b) T. om.

(c) sñoms par ajug pa: sampratipattāraḥ?

¹ A: naṁśāvalokanam.

² A: bobhīdhisattvā.

³ A: rathāhi.

⁴ A: samvartanayam.

⁵ A: vyavalonāni.

⁶ A: samgkamāvacarān.

⁷ A: strīnnu-.

⁸ A repeats samāpattiḥ.

maskari gośaliputraḥ, sañjayi vairatīputraḥ, ajitaḥ keśakambaralaḥ kakudah kātyāyano, nirgrantho jñātiḥputraḥ; ṣaṭ ānuśravikāḥ katame? tadyathā kūṭatāṇḍyo brāhmaṇaḥ, śroṇatāṇḍyo brāhmaṇaḥ, cogī brāhmaṇaḥ, brāhmāyur brāhma*ṇaḥ; puṣkarasāri² brāhmaṇaḥ, lohitāyaś ca brāhmaṇaḥ^(*); ṣaṭ pratipattāraḥ katame? tadyathā udraiko rāmaputraḥ; arāḍaḥ kālāmaḥ, subhadraḥ parivrājakaḥ, sañjayi māṇavaḥ, asitariṣiḥ, urubilvākāṣyapaś ca jaṭilaḥ; iha tu bodhisattvāya dvādaśayojanāni dharmāśravaṇārtham āsanaprajñaptih prajñāpyate; asmākaṁ caivaṁ bhavati; yam asmākaṁ tuṣitabhavanastho bodhisattvo dharmām deśayisati tam vayaṁ dharmām śrutvā tathā tathā pratipatsyāmahe; yathāpitadasmākaṁ bhaviṣyati dirgharātram arthāya hitāya sukhāyeti»; evam ukto bodhisattvah tuṣitakāyikān devān idam avocat «tena hi mārṣā sarvavādyāni prahaṇyantām» iti.

T 414 a

Descent from the Tuśitas

tuṣitakāyikābhir devatābhiḥ sarvavādyāni prahatāni; bodhisattvenāpi³ saṅkham āpūryābhihitam «kataro 'tra mārṣāḥ odārikaḥ śabdah?» (b) «saṅkhaśabdo bhagavan»; «yathāyam mārṣāḥ saṅkhaśabdah sarvavādyāny abhibhūyāvasthitah evam evāhaṁ jambūdvipam avatīrya ṣaṭ tārkikān, ṣaṭ ānuśravikān, ṣaṭ ca pratipattrin abhibhūyāmṛtam adhigamiṣyāmi; amṛtena jagat santarpayiṣyāmi; anityatāsaṅkham āpūrayiṣyāmi⁴; śūnyatābherīm⁵ tāḍayiṣyāmiti; nairātmyasimhanāḍam nadiṣyāmī» iti viditvā gāthām bhāṣate:

simhaikaḥ pramathati naikaśvāpadaughān
 vajraiko vilikhati naikaśrṅgaśailān |
 śakraiko vijayati naikadānavendrān^(c)
 sūryaiko vimathati naikam andhakāram⁶ ||

(a) bram ze rgyus brgal; bram ze gnas rdeg; bram ze bzañ ldan; bram ze ts'añs pai ts'e; bram ze pad mai sñoñ po | bram ze dmār po.

(b) lhag pa.

(c) lha ma yin.

¹ A: jñāputraḥ.

² A: puṣkasāri.

³ A: sāṁsattvenāpi.

⁴ A: repeats āpūrayiṣyāmi.

⁵ A: aśūnyatābherīm.

⁶ A runs as follows: simhaikaḥ pramatinaikaśvāpadaughān vajraiko vilikhati

T 414 b

yo yuṣmākam māṛṣā amṛtenārthī sa madhya-
deśe pratisandhim gṛhṇātū; ṣaṭsu mahānagareś iryatha ». Śakrasya
devendrasyaitad abhavat « ayaṁ bodhisattvo bhagavān mahāmāyāyāḥ
devyāḥ kukṣau pratisandhim grahitukāmaḥ; yannv aham asyā ojop-
samhāram^(*) kuryām, kukṣim ca viśodhayeyam »; iti viditvā śakreṇa
devānām indreṇa mahāmāyāyā devyāḥ ojopasamhāram kṛtvān;
kukṣim ca śodhitavān; tatas tuśitabhavanastho bodhisattvaḥ <pāñ-
cā>valokitāni¹ vyavalokya ṣaṭ kāmāvacarān devāms trir anuśrāvyā
gajanadarśanena^(*) rātryā madhyame yāme māhāmāyāyā devyāḥ ku-
kṣim avakrāntaḥ; āha ca

jagatparitrāṇakṛtapratijño
devān² upāmantrya tataś cyuto 'sau |
ikṣvākuvaṁśe praviveṣa³ kukṣim
sandhyābhṛarājim iva bālaśuryah ||

Conception; auspicious signs in the dream

T 415 a

*A 362 b

tathāhi mahāmāyā caturaḥ svapnān paṣyati; (1) sad-
danto me śveto hastināgaḥ kukṣim bhittvā praviṣṭaḥ; (2) upari vihā-
yasā gacchāmi; (3) mahāśailaparvatam abhiruhāmi; (4) mahājanakāyo
me prapāmām karotīti; tayā rajñe śuddhodanāyārocitam; rājñā amā-
tyānām ājñā dattā; bhavantaḥ āhūyatām⁴ svapnādhyāyavidaḥ
naimittikāś ca brāhmaṇā āhūtaḥ; tais ca svapnādhyāyavido⁵ naimitti-
kāś ca brāhmaṇā āhūtaḥ; tato rājñā teṣām svapnāni niveditāni; te
kathayanti⁶ « deva yathā śāstre dṛṣṭam, putram janayisyaḥ dvātrim-
śanmahāpuruṣalakṣaṇaiḥ samalaṅktam; sa ced gṛhi agāram a*dhyāva-
tsyati, rājā bhaviṣyati cakravarti; sa cet keśaśmaśrūṇy avatārya kāśā-

(*) gzi brjid bsgrub par bya.

(b) glaṇ po c'er bstān te.

naikaśrūṇgaśailān | śakraiko vijayati naikadānavendrān sūryaiko vithamati naikan-
dhakāra ||

1 A: bodhisattvan ava^o.

2 A: devam upamantrya.

3 A: vamśapraveṣa.

4 A: āhūyatām.

5 A: svapnādhyāyado.

6 A: kattathayanti. Svapna is found here in neuter also.

yāṇi vastrāṇy ācchādyā samyag eva śraddhayā agārād anagārikām
pravrajīṣyati, tathāgato bhaviṣyaty arhan samyaksambuddho vighuṣṭa-
śabdo loka » iti; antaroddānam:

cyutir devaputro ratanam aṣṭāṅgam śrāntavratamānasam^(a)¹

The Buddha in mother's womb

dharmatā² khalu yasmin samaye
bodhisattvas tuśitād devanikāyāc cyutvā mātuḥ kukṣim³ avakrānto
'tyartham tasmin samaye mahāpṛthivicālo 'bhūt; sarvaś cāyam lokah
udāreṇāvabhāṣena sphuṭo 'bhūt; yā api tā lokasya lokāntarikā andhās
tamaso 'ndhakāratamisrā yatremau sūryācandramasāv evam mahar-
dhikāv evam mahānubhāvāv ābhayābhām⁴ na pratyanubhavataḥ, tā api
tasmin samaye udāreṇāvabhāṣena sphuṭā abhūvan⁵; tatra ye sattvā
upapannās te svakam api bāhuṁ pragṛhitam na paṣyanti; te tayā ābhayā
anyonyaṁ sattvān dṛṣṭvā samjānate anye 'piha bhavantaḥ sattvā
upapannā anye 'piha bhavantaḥ sattvā upapannā iti;

T 415 b

yathaiva megho vipulaḥ susambhṛto
bahūdako mārutavegapreraitaḥ⁶ |
tathopamaṁ kukṣim ivākraman muniś
cirād ghanam sūrya ivābhypāgataḥ ||
avabhāṣayitveha diśaḥ samantataḥ
pṛthak ca lokāntarikās tamovṛtāḥ |
yadākramat kukṣim atulyavikramas
tathā tadāśid iyam atra dharmatā^(b) ||

(*) ac'i ḥap'o, lha daṇ rin po c'e zur bṛgyad dub daṇ žugs bṛtan.

(b) These two stanzas, which are not represented in the Tib. translation,
occur in the MAS, p. 83, with the following variants: mārutavegamūrchiṭaḥ (for
'preraitaḥ); avākraman (for 'ivākraman); śatahradām (for cirād ghanam); avabhā-
ṣayan hi janatām (for avabhāṣayitveha diśaḥ); and yad utkramet kukṣim asaḥya-
saṁnibhas in the last but one pāda.

¹ A: aṣṭāṅgāḥ śāntatrataṁnasam. The words of this uddānam refer to
the next paragraph.

² A: dharmatāyasmatā.

³ A: kukṣinava.

⁴ A: looks like ātmā ābhām.

⁵ See for this passage, Edgerton, s.v. lokāntarikā.

⁶ A: māruvega.

dharmatā khalu
yasmin samaye bodhisattvo bhagavān mātuḥ kukṣāv avakrāntaḥ¹
tasmin samaye śakro devendraś caturo devaputrān mātūr ārakṣakān
sthāpayaty asihastān, prāsaḥastāmś chaktihastān^(a) tomarahastān,
mā kaścid bodhisattvam² viheṭayiṣyati manuṣyo vā amanuṣyo
veti; dharmatā khalu yasmin samaye bodhisattvo mātuḥ kukṣāv asthāt
kośogata evāsthād amrakṣito garbhamalena, juvramalena^(b), rudhi-
ramalena³, anyatamānyatamena vāśucinā^(c) viprakṛtena; tadyathā
maṇiratnaṁ kāśikaratne^(d) upakṣiptam naiva maṇiratnaṁ kāśika-
ratnena lipyate, nāpi kāśikaratnaṁ maṇiratnena; evam eva yasmin
samaye bodhisattvo mātuḥ kukṣāv asthāt kośogata evāsthād amrak-
ṣito garbhamalena, juvramalena, rudhiramalena⁴ anyatamānyata-
mena vā aśucinā viprakṛtena; tadyathā maṇiratnaṁ; dharmatā khalu
yasmin samaye bodhisattvo bhagavān mātuḥ kukṣāv⁶ asthāt tam
enām tasmin samaye mātā sarvam antaḥkukṣigataṁ paripūrṇaṁ pa-
śyati; tadyathā maṇir aṣṭāṅgo^(e) vaiḍūryaḥ śubhro jātimān accho vi-
rasanno 'nāvilah pañcaraṅgike sūtre 'rpitaḥ syāt; tadyathā nile pite
lohitē 'vadāte⁷ māñjiṣṭhe; tam cakṣuṣmān puruṣo dṛṣṭvā jāniyād
idaṁ sūtram ayaṁ maṇiḥ; sūtre maṇir arpitaḥ; evam eva bodhisattvo
yasmin samaye mātuḥ kukṣāv asthāt tam enām tasmin samaye mātā
sarvam antaḥkukṣigataṁ paripūrṇaṁ⁸ paśyati; dharmatā khalu
yasmin samaye bodhisattvo bhagavān mātuḥ kukṣāv asthān nāsyā⁹
tasmin samaye mātā śrāntakāyā vā 'bhūt klāntakāyā vā yaduta bodhi-
sattvam dhārayanti; dharmatā khalu yasmin samaye bodhisattvo bha-

(*) lag na mduṇ daṇ lag na mduṇ t'uṇ.

(^b) ūa ma.

(^c) mi gtsaṇ ba gaṇ yaṇ ruṇ ba sna ts'ogs kyis.

(^d) T. only ka ūi'i ras kyis mi gos pa.

(^e) dper na vaiḍūrya zur brgyad pa bzaṇ poi rigs daṇ ldan pa.

¹ A: kuksāvakrāntaḥ.

² A: bādhisattvam

³ A: rudhiracalena.

⁴ A: rudhiramale.

⁵ A: tāsānyatamena.

⁶ A: avavasthāt.

⁷ A: lohitena vadātena.

⁸ A: pūrṇa.

⁹ A: nāsyā tismimaye.

gavān mātuḥ kukṣāv asthāt tasmin¹ samaye mātā yāvajjivam² pañ-
cavratapadāni samādattavati; yāvajjivam prāṇātipātam prahāya prāṇā-
tipātāt pratīviratā; adattādānam, abrahmacaryam, mṛṣāvādaṁ, surā-
maireyamadyapramādasthānam prahāya surāmaireyamadyapramāda-
sthānāt pratīviratā; prāṇān ahanti³ nādattam ādadau; mṛṣā nāvo-
cat; na madyolupā 'bhūt; abrahmacaryād viratā ca maithunāt
siddhārthamātā; iyam atra dharmatā; dharmatā khalu yasmin samaye
T 416 b
bodhisattvo bhagavān mātuḥ kukṣāv asthān nāsyā⁴ mātā tasmin
samaye puruṣeu mānasam nibaddhvati⁵ yaduta kāmopasāmhi-
tam; na rajyate klešeṣu; na cāsyāḥ kāmahetoḥ paridahyate manah;
na cāsyā mātā puruṣeu mānasam badhnāti⁶ kāmaguṇopasāmhitam.

Pains of childbirth

atha mahāmāyāyā dohada utpannah aho batāham caturbhyo mahā-
samudrebhyah pāniyam pibeyam iti; tayā rajñe śuddhodanāyārocitam;
rājñā śuddhodanena naimittikānām niveditam; kimartham devyā ayam
evaṁrūpo dohada utpannah; naimittikair vyākṛtam « deva devi kumā-
ram janaiṣyati; dvātriṁśatā mahāpuruṣalakṣaṇaiḥ samalaṅktamūrtiḥ
pravrajitvā sakalam jneyārṇavaṁ pāsyati »; rājñābhihitam; yady asyāḥ
mahāsamudrāt pāniyam *na*^(a) diyate, kiṁ tat syāt; vyāṅgam putram
janayet; rājñābhihitam « mama tāvat⁷ śuddhodanasyāvikalāṅgaḥ
putro bhaviṣyatiti »; tena khalu samayena⁸ kapilavastuni⁹ rak-
tākṣo nāma parivrājakas tiṣṭhati indrajale kṛtāvī¹⁰; rājñā tasyāhūya
niveditam; tena tasyā upariprāṣṭatalagatātāyā yāvac caturo mahā-
samudrān darśayitvā pāniyam dattam; tasyā yo dohada utpannah sa

(*) c'u ma blud na.

¹ A: tatosmin.

² A: yāvajjivam.

³ Found only thus, and not otherwise (aghnati).

⁴ A: nāsyā tasmin.

⁵ A: vibaddhvati.

⁶ A: bandha sā.

⁷ A: tāva.

⁸ A: same.

⁹ A: -vastu.

¹⁰ A: kṛtādhī.

T 417 a prativigataḥ; punar apy asyā dohada utpannah aho bata sarvabandhanamokṣah kriyeta; rājñā sarvabandhanamokṣah kṛta iti tasyā yo dohada utpannah sa prativigataḥ; punar apy asyā dohada utpannah aho bata dānāni diyeran puṇyāni kriyeraṇ iti; rājñā dānāni dattāni puṇyāni kṛtāni; tasyā yo dohada utpannah sa prativigataḥ; punar apy asyā dohada utpannah aho batāham udyānāni paśyeyam iti; rājñā udyānāni darśitāni; tasyā yo dohada utpannah sa prativigataḥ; punar apy asyā dohada utpannah aho batāham udyāne tiṣṭheyam iti; rājñā suprabuddhasya lumbini nāmodyānam; tasya śuddhodanena rājñā sandiṣṭam duhitā te udyānaṁ nirgantukāmā, udyānaṁ śodhayeti; tena pauruṣeyāpām ājñā dattā, bhavanta udyānaṁ śodhayateti; tair udyānaṁ śodhitam; tataḥ sā paricārikāsahiyā¹ nirgatā; tatas tayā lumbinivane vicarantyā sapuṣpitaḥ^(a) aśokapādapo drṣṭah; sā tam avalokyāvasthitā² prasavitukāmā;

The birth of the Buddha and the accompanying wonders

*A 363 b

T 417 b yati « bodhisattvamātā hrimati; na śaknoti mahājanaparivṛtā prasavitum; upāyasamvidhānam kartavyam » iti; tena tumulaṁ vātavarṣaṁ nirmitam; tenāsau mahājanakāyah samantād vidrūtaḥ; tataḥ śakro devendraḥ vṛddhadhātrīvarṇam ātmānam³ abhinirmāya mahāmāyāyāḥ purastād avasthitāḥ; sā prasavitum ārabdhā; bodhisattvo nir-gacchaṁś⁴ chakraṇājinaśātikāyāṁ pratigṛhitāḥ⁵; sa garbhavāsapariklāntaḥ^(b); atha bodhisattvasyaitad abhavat madaprāpto 'yam śakro bhaviṣyatī « mayā bodhisattvah praticchita^(c) iti; vidiṭvā vajrasāram ātmānam⁶ adhiṣṭhitāḥ; śakro devendraḥ kaṃpayitum ārabdho bodhisattvenābhihitāḥ; « muñca muñca kauśika apaīhi purastād » iti;

(^a) me tog śin tu rgyas pa.

(^b) The words sa ... pariklāntaḥ are not represented in T.

(^c) blañs so.

¹ see Edgerton's Dictionary on sahīyā.

² A: tamavalevāvā.

³ A: ātmānabhamabhi-.

⁴ A: nargacchan.

⁵ A: °sātiķāprati°.

⁶ A: ātmānāmadhiṣṭhitāḥ.

〈dharmatā khalu〉, yasmin samaye bodhisattvo bhagavān jātaḥ tasmin¹ samaye mahāpṛthivicālo 'bhūt; pūrvavad yāvad anye 'piha bhavantaḥ sattvā upapannā anye 'piha bhavantaḥ sattvā upapannā iti; dharmatā khalu yasmin samaye bodhisattvo bhagavān mātuḥ kukṣer niṣkrāntaḥ koṣogata ivāsir niṣkrāntaḥ amrakṣito garbhamalena juvramalena rudhiramalenānyatamānyatamena vā aśuciṇā viprakṛtena; *dharmatā^(a) *D 82 khalu yasmin samaye bodhisattvo bhagavān mātuḥ kukṣer niṣkrānto nāsyā tasmin samaye mātā niṣaṇṇā vā 'bhūn nipannā vā; sthitaiva sā T 418 a kṣatriyi kṣatriyam prasūtā; dharmatā khalu sāmratajāto bodhisattvaḥ sapta padāni prakṛāntaḥ parigṛhito na kenacit²; caturdiṣam ca vyavalokayati; vācaṁ ca bhāṣate: iyām pūrvā dik pūrvamgamo bhaviṣyāmi nirvāṇāya³; iyām dakṣiṇāyā bhaviṣyāmi kṛtsnasya 〈jagataḥ^(b) 4; iyām paścimā dik, mama paścimām janma bhaviṣyati; iyām uttarā dik, bhavasamsārād uttariṣyāmi iti; tasya śīraḥ upari devāḥ śvetām ca chatraṁ maṇīdaṇḍakām ca cāmaram ca dhārayanti; dharmatā khalu sāmratajātasya bodhisattvasya dve vāridhāre 'ntarikṣāt prādurbhavata ekā śītā ekā uṣṇā ye bodhisattvam snāpitavatye〉; dharmatā khalu sāmratajātasya bodhisattvasya mātūr janayitryāḥ purastān māhad udapānaṁ prādurbhūtam vāriniṣyandi; yato 'syā mātā udakeno-dakākāryam akārṣit; dharmatā khalu sāmratajātasya bodhisattvasya devatā antarikṣāt divyāny utpalāni kṣipanti; padmāni, kumudāni, puṇḍarikāni agarucūrṇāni, tagaracūrṇāni, candanacūrṇāni, tamāla-

(^a) c'os ūid kyis gan gi ts'e byañ c'ub sems dpa' bcom Idan ḥadas yum gyi.

(^b) nub p'yogs yin te | dei skye ba t'a ma ni | 'di yin par 'gyur ro | 'di ni | byañ p'yogs yin te | srid pai mts'o las brgal bar byao | dei dbui steñ nas lha rnams gdugs dkar po dañ | rña yab nor bui yub can dag 'dsin to | c'os ūid kyis | byañ c'ub sems dpa' bltams pai mod la bar sñan las c'u bsil bzīg dañ | c'u dron mo zīg ste | c'u gñis kyi rgyun spyi gtsug gi steñ du 'bab ciñ | des byañ c'ub sems dpa 'k'rus mdzad do | c'os ūid kyis | byañ c'ub sems dpa 'bltams pa'i mod la skrun pai yum gyi mdun du c'u mig c'en po byuñ nas əbab par' gyur te | de la dei yum c'us c'ui bya ba byed do | chos ūid kyis, etc.

¹ A: yasmin.

² See above, p. 41.

³ A: nirvāṇa.

⁴ The text of A is corrupted here and has been restored from T (A: daksīṇīyo bhaviṣyāmi kṛtsnasya ekā uṣṇasya ye bodhisattvam snapitavatyi || dharmatā khalu sampratajātasya, etc.).

patracūrṇāni, divyāni ca māndāravāpi ^(a) puśpāṇi kṣipanti; divyāni ca vādyāni pravādayanti ¹; antaroddānam utpādakośasthitih ^(b) sapta padāni dve vāridhāre, udapānam ^(c) devatā.

yadā śākyamunir bodhisattvo jātaḥ tadā caturṇām rājñām putrā jātāḥ; śrāvastyām arāḍabrahmadattasya ^(d) putro jātāḥ; arāḍabrahmadattasyaitad abhavat mama putrasya janmani prasannaḥ prasanna iva janapadaḥ khyāti; tasmāt bhavatv asya prasenajit iti nāma; rājgrhe nagare mahāpadmasya rājñāḥ putro jātāḥ; tasyaitad abhavat mama putrasya janmani ādityabimbenevodayatā ² ^(e) loko 'vabhāsitaḥ; bimbāyāś ca putraḥ; bhavatv asya bimbisāra iti nāma; kauśāmbyām śatānikasya rājñāḥ putro jātāḥ; tasyaitad abhavat mama putrasya janm^{*}ani ādityenevodayatā ³ loko 'vabhāsitaḥ; bhavatv asyodayana iti nāma; ujjayanyām nagaryām anantanemino rājñāḥ putro jātāḥ; anantanemino rājña ^(f) etad abhavat mama putrasya janmani pradyoteneva loko 'vabhāsitaḥ ⁴; bhavatv asya pradyota iti nāma; tac ca naivam; api sarvam tad bodhisattvānubhāvāt.

*A 364 a

T 419 a

Asita, Nālada and the yakṣa Śākyavardhana

kiśkindhe parvate asito nāma riśih prativasati samvartaniyakuśalo vivartaniyakuśalaś ca; tasya nālado nāma bhāgineyah; sa tasya kālena kālam samvartaniyavivartaniyam ^(g) kathayati ⁵; sa tasya sakāśe pravrajitaḥ; bodhis-

^(a) man dā ra va.

^(b) bltams dañ bžens.

^(c) c'u mig.

^(d) rtsibs kyis ḥp'ur.

^(e) ajig rten ni mai gzugs šar ba ltar snañ žiñ gzugs can mai bu yin pas.

^(f) T. only de (tasya).

^(g) ajig pai gtam dañ ḥc'ags pai gtam.

¹ A: pravādāyanti.

² A reads ādityenevodayatā loko etc.

³ A: ādityenevoyatā.

⁴ A: bhavabhasitaḥ.

⁵ A: cikathaṃyati.

ttvasya bhagavato janmani sarvaloka udāreṇāvabhāsena sphuṭo 'bhūt; tena khalu samayena nālado guhāḥ praviṣya dhyāyati; sa tam ava-

bhāsam dṛṣṭvā asitam uvāca; upādhyāya upādhyāya ^(h)

utpadyante hi kiṃ sarve yugapat bhāskarā iha |
tathāhi saguhā śailā diptā iva gabhastibhiḥ ^(b) ||
asitas tv abravīt tiksṇā bhanoḥ śitā tv iyam̄ prabhā |
tad asmin ^(c) praviṣaty ābhīr nūnam eṣā muniprabhā ||
niṣkrāmati dhruvaṃ kukṣeḥ bodhisattvo mahādyutih |
iyam̄ niṣkrāmatas tasya mahāsattvasya nirmalā |
prabhā kāñcanasaṅkāśā lokeṣu visṛtā triṣu ||

nāladaḥ kathayati « upādhyāya gacchāmo bodhisattvam paśyāmaḥ »; sa kathayati ^{T 419 b} « vatsa idānīm bodhisattvo maheśākhyamaheśākhyābhīr devatābhīr ākīrṇo viharati; sthānam etad vidyate yad vayam avakāśam na lapsyāmahe; yadā bhagavān kapilavastu pravesīto bhavati, nāma cāsyā vyavasthāpitam, tadā vayam darśanāyopasāṅkramiṣyāma » iti; yam eva divasam bodhisattvo bhagavān jātaḥ tam eva divasam rājñāḥ śuddhodanasya chandakapramukhāni ^(d) pañcopasthāyakaśatāni jātāni; cchandikāpramukhāni ^(d) pañcopasthāyikāśatāni ¹ ^(jātāni); pañcahasti-niśatāni prasūtāni; pañcavaḍavāśatāni ² pañcabhir nidhiśatair mukhāny upadarśitāni; prātisimaiś ca koṭṭarājabhiḥ karapratyayā upanibaddhāḥ.

Names of the bodhisattva

amātyai rājñe śuddhodanāya ³ yathāvṛttam samākhyātam; rājā samlakṣayati « mama putrasya janmani sarvārthāḥ sarvakarmāntāś ca pari-pūrṇāḥ; bhavatu kumārasya sarvārthaśiddha iti nāma »; tatra bodhisattvasyedam̄ prathamam̄ ⁴ nāmadheyam̄ vyavasthāpitam̄ ⁵ yaduta sar-

^(a) T. only once.

^(b) aди ltar ri ni p'ug bcas pa | aди ni o'd kyis gsal bar gyur |

^(c) bu geig snañ ba aди dag ni | yan lag reg na aди bsil bas |

^(d) The words chandaka" and chandikāpramukhāni are not represented in T.

¹ A: "pasthikāśatāni.

² A: pañcavaḍavā.

³ A: śuddhodaya.

⁴ A: -sattvasyaidam̄prathamam̄.

⁵ A: vyavasathipitam̄.

T 420 a

vārthaśiddha iti; kapilavastuni nagare śākyavardhano nāma yakṣo naivāsikāḥ; ācaritaṁ śākyānām, yasya kasyacit chākyasya putro vā jāyate duhitā vā sa śākyavardhanasya pādābhivandako niyate; rājñā pauruṣeyānām ājñā dattā «gacchata bhavantah kumāraṇ śākyavardhanasya yakṣasya pādayor nipatya pātayata»¹ iti; evaṁ deva ity amātyā rājñāḥ śuddhodanasya pratiśrutya, bodhisattvam catūratnamayāṁ śibikāṁ āropya kapilavastunagaram praveśayitum ārabdhāḥ; kāpi-lavāstavāḥ śākyāś caṇḍā rabhasāḥ karkasāḥ sāhasikāś ca; te bodhisattvasya praviśato munaya iva sthitāḥ; rājā śuddhodanaḥ samplakṣayati «ime kāpilavāstavāḥ * śākyāś caṇḍā rabhasāḥ kar-kasāś ca kumārasya praviśato munaya ivāvasthitāḥ; bhavatu kumārasya śākyamunir iti nāmeti»; tatra bodhisattvasya dvitīyam nāma vyavasthāpitam yaduta śākyamunir iti; bodhisattvah² śākyavardhanasya yakṣasya bhavaṇasamipam nītaḥ; adrākṣic chākyavardhano yakaśo bodhisattvam bhavaṇasamipam āgataḥ; dr̄ṣṭvā ca punar bhavaṇān nirgamya sarvakāyena bodhisattvasya pādayor nipatitaḥ; janakāyena³ rājñē śuddhodanāya niveditam «deva śākyavardhana eva yakaśo bodhisattvasya pādayor nipatitaḥ» iti; śrutvā ca rājā kāthayati «bhavanto devā api kumārasya pādayor nipatanti; devānām apy ayaṁ devaḥ; tasmāt bhavatu kumārasya devātideva iti nāma» iti; tatra bodhisattvasya tītiyam nāmadheyam vyavasthāpitam yaduta devātideva iti; sāmpratajāto bodhisattvah mātāpitbhyāṁ dhātryai⁴ dattāḥ «ayaṁ te dhātri kumāraḥ kālena kālam udvartayitavyaḥ, ⁵ kālena kālaṇ snapayitavyaḥ, kālena kālaṇ bhojayitavyaḥ, kālena kālaṇ samyak sukhena parihartavyaḥ» iti⁶; tam enaṁ dhātri āttamanāttamanā ubhābhyaṁ pāṇibhyāṁ pratigṛhya, kālena kālam udvar-tayati, kālena kālaṇ snapayati, kālena kālaṇ bhojayati, kālena kālaṇ samyak sukhena pariharati; apidāniṁ ye gandhāḥ sumanojñā-rūpāḥ tair vilipyā, sarvālānkārair alaṅkṛtam pituḥ śuddhodanasyānu-prayacchati; tam enaṁ rājā śuddhodano gṛhitvā, aṅke niṣādyā, punaḥ punaḥ prekṣate harṣajātāḥ.

¹ A: pātayatyevam.

² A: bodhisattvam.

³ A: -kāye rājñā.

⁴ A: dhātryām.

⁵ udvayitavyaḥ.

⁶ A: iti is omitted.

*A 364 b

T 420 b

*A 365 a
T 421 a

Predictions of the naimittikas

dharmaṭā khalu sāmp्रatajātām bodhisattvam mātā-pitarau brāhmaṇānām, naimittikānām, vipañcanakānām copadarśa-yataḥ «kaccid bhavantah samanvāgataḥ kumāro dvātrimśatā¹ mahā-puruṣalakṣaṇaiḥ? yaiḥ samanvāgatasya mahāpuruṣasya dve gati bhavato, nānyā; sa ced gṛhi agāram adhyāvasati, rājā bhavati cakravarti, cāturaṇtām² vijetā, dhārmiko, dharmarājaḥ, saptaratnasamanvāgataḥ; tasyemāny evaṁrūpāni sapta ratnāni bhavanti; tadyathā (1) cakrara-tnam, (2) hastiratnam, (3) aśvaratnam, (4) maṇiratnam, (5) striratnam, (6) gṛhapatiratnam, (7) pariṇāyakaratnam³ eva saptamam; pūrnām cāsya bhavati sahasram putrāṇām śūrāṇām vīrāṇām varāṅgarūpiṇām para-sainyapramardakānām; sa imām eva samudraparyantām mahāpṛthivim akhilām akaṇṭakām anutpiḍām adaṇḍenāśastreṇa dharmeṇa samenā⁽⁴⁾-bhinirjityādhvātsyati; sa cet keśaśmaśr avatārya kāśayāṇi vastrāṇy ācchādyā samyag eva śraddhayā agārād anagārikām pravrajati tathā-gato bhavaty arhan samyaksambuddho vighuṣṭaśabdo loka» iti; «ta-thyām deva samanvāgataḥ kumāro dvātrimśatā mahāpuruṣalakṣaṇaiḥ; yaiḥ samanvāgatasya mahāpuruṣasya dve gati bhavato nānyā; sa cet gṛhi agāram adhyāvasati, rājā bhavati cakravarti, cāturaṇtām⁴ vijetā, dhārmiko dharmarājaḥ pūrvavat yāvat tathāgato bhavaty arhan sam-yaksambuddho vighuṣṭaśabdo loka.

Lakṣaṇas of a mahāpuruṣa

katamāni tāni bhavanto dvā-trimśat⁽⁵⁾ mahāpuruṣalakṣaṇāni? ⁵ yaiḥ samanvāgatasya mahāpuruṣasya dve gati bhavato nānyā; pūrvavat yāvat vighuṣṭaśabdo loka⁶(⁶)

⁽⁴⁾ c'os daṇ mt'un.

⁽⁵⁾ T. om.

¹ some times ṭṛiṁśatā; also gṛhi like grihī etc.

² A: caturānto, which is possibly the correct reading.

³ pariṇāyakaratnam.

⁴ A: caturānto.

⁵ A: mahapuṇānāi.

⁶ This same list occurs, with some variants, in the Mahāvadānaśūtra pp. 101 sqq. where it has been discussed at length by E. Waldschmidt.

T 422 a

(1) supratiṣṭhitapādo deva kumāraḥ; apidānīm^(a) supratiṣṭhitatvāt pādayoḥ samam ākramate mahīm; idam kumārasya mahāpuruṣasya mahāpuruṣalakṣaṇam; (2) adhastāc cāsyā pādatalayoḥ cakre jāte saha-srāre, sanābhike sanemike, sarvākāraparipūrṇe; idam deva kumārasya mahāpuruṣasya mahāpuruṣalakṣaṇam¹; (3) dirghāṅgulir deva kumāraḥ (4) āyatapādāpārṣṇir (5) mṛdu-taruṇapāṇipādaḥ; mṛdu-kamasya pāṇipādaṁ, tadyathā tūlapicur vā karpaśapicur vā; idam deva kumārasya mahāpuruṣasya mahāpuruṣalakṣaṇam; (6) jālinipāṇipādo deva kumāraḥ; jāliny^(b) asya hastayoś ca pādayoś ca, tadyathā abhijātasya haṁ-sarājasya; idam deva kumārasya mahāpuruṣasya mahāpuruṣalakṣaṇam; (7) ucchaṅkhacāro deva kumāraḥ; (8) eṇijaṅghaḥ, (9) anava-natakāyah; anava-namanena kāyena^(c)² ubhau jānumaṇḍalāv āmārṣṭi parāmārṣṭi; idam deva kumārasya mahāpuruṣasya mahāpuruṣalakṣaṇam; (10) kośogata-vasti-guhyo deva kumāraḥ; kośogata-vasti-guhyam tad yathā abhijātasya hastyā-jāneyasya vā aśvā-jāneyasya vā; idam deva kumārasya mahāpuruṣasya mahāpuruṣalakṣaṇam; (11) nyagrodha-pari-maṇḍalo deva kumāraḥ; yāvān kāyena tāvān vyāmena, yāvān vyāmena tāvān kāyena; idam deva kumārasya mahāpuruṣasya mahāpuruṣalakṣaṇam; (12) ūrdhvāṅgaromo deva kumāraḥ (13) ekaikaromah; ekaikam asya roma kāye jātaṁ nīlam, kuṇḍala-jātakam^(d) pradakṣiṇāvartam; idam deva kumārasya mahāpuruṣasya mahāpuruṣalakṣaṇam; (14) su-varṇavaraṇasāṅkāśo deva kumāraḥ; vyāma-prabhaḥ^(e) kāfi-canasa-nibhas tvak; (15) sūkṣmacchaviḥ; apidānīm sūkṣmatvāc cchave rajomalam asya kāye na santiṣṭhate; idam deva kumārasya mahāpuruṣasya mahāpuruṣalakṣaṇam; (16) saptotsadakāyo deva kumāraḥ; saptotsadāḥ³ kāye jātāḥ; dvau hastayor dvau pādayor dvau amṣayor⁴ ekam grīvāyām; idam deva kumārasya mahāpuruṣasya mahāpuruṣalakṣaṇam; (17)

(^a) The words apidānīm are not represented in T.

(^b) ḡbrel ḡdra bas ḡbrel = jālāvanaddha.

(^c) sku mduḍ pa dañ sku bžins bžin du ma blud.

(^d) The word kuṇḍala-jātakam is not represented in T.

(^e) 'od ḡdom gañ ba.

¹ A: purulakṣaṇam.

² A: anava-namaṇkāyena.

³ A: saptāsyotsa.

⁴ A: dvāvamrekam.

citāntarāṁso¹ (^a) deva kumāraḥ, (18) siṁhapūrvārdhakāyo (19) br̥hadījugātraḥ, (20) susamvṛtaskandhah, (21) catvāriṁśaddantaḥ, (22) samadantaḥ, (23) aviraladantaḥ, (24) śukladamṣṭraḥ, (25) siṁhahanū (26) rasarasāgraprāptaḥ; idam deva kumārasya mahāpuruṣasya mahā-puruṣalakṣaṇam; (27) prabhūtatanujihvo deva kumāraḥ; apidānīm prabhūtavāt tanutvāc ca jihvāyā mukhāj jihvām nirṇamayya sarvaṁ mukhamāṇḍalam chādayati yāvat keśaparyantam upādāya; idam deva kumārasya mahāpuruṣasya mahāpuruṣalakṣaṇam; (28) brahma-varo deva kumāraḥ, kalaviṅkamanojñabhbā dundubhisvaranirghoṣaḥ; idam deva kumārasya mahāpuruṣasya mahāpuruṣalakṣaṇam; (29) abhinilane tro deva kumāraḥ, (30) gopakṣmā; (31) uṣṇiśaśirāḥ; (32) ūrṇā cāsyā bhruvor madhye jātā śvetā śāṅkhānibhā pradakṣiṇāvartā; idam deva kumārasya mahāpuruṣasya mahāpuruṣalakṣaṇam; imāni tā^{*}ni deva kumārasya mahāpuruṣasya mahāpuruṣalakṣaṇi, yaiḥ *A 365 b samanvāgatasya dve gati bhavato nānyā; pūrvavad yāvad vighuṣṭaśa-bdo loke; yadi ca kumāro na pravrajīyati rājā bhaviṣyati cakra-varti.

T 422 b

Beauty and other qualities of the bodhisattva

dharmatā khalu saptāhājātasya śākyamuner bodhisattvasya mātā janayitri kālagatā; samanantarakālagatā praṇite trayastriṁśaddevanikāye upapannā; dharmatā khalu śākyamunir bodhisattva abhirūpo darśaniyāḥ prāśādikāḥ; atikrānto mānuṣavarṇam² asaṁ-prāptaś ca divyaṁ varṇam; apidānīm narāś ca nāryāś ca nirikṣamā-nāś tṛptim na gacchanti; mudaṁ labhante; tadyathā jāmbūnadamayi suvarṇāniśkā³ karmāra^(b)parimṛṣṭā ahate pāṇḍukambala upaniṣiptā atyartham bhāsate tapati virocate⁴; evam eva śākyamunir bodhi-sattva abhirūpo darśaniyāḥ prāśādikāḥ atikrānto mānuṣam varṇam asaṁprāptaś ca divyaṁ varṇam; dharmatā khalu śākyamunir bo-dhisattvo mahājanakāyasya priyaś cābhūn manāpaś ca; apidānīm mahā-

T 423 a

(^a) t' al gañ rgyas pa.

(^b) mgar pa.

¹ A: vitāntarāṁsa.

² A: mānuṣavarṇam.

³ A: suvarṇāniśkāda.

⁴ A: varocate.

janakāyam aṃsenāṃsam samparivartayati, tadyathā śāradakaṃ padmaṃ mahājanakāyasya priyaṃ ca manāpam ca; apidānīṃ mahājanakāyas¹ tat pāṇīnā pāṇīm saṃvārayati; evam pūrvavat; antaroddānam:

animiśavipākadharmas ca valgusvaraś ca paṇḍita udyānam² ||

T 423 b dharmatā khalu sāṃpratajāto bodhisattva animiṣan; rūpāṇi paśyan nāsau nimiṣati; tadyathā devās trayastrīmśāḥ; dharmatā khalu sāṃpratajāto bodhisattva pūrvakarmavipākajena divyena cakṣuṣā samanvāgato yenāsu paśyati divā ca rātrau ca samantayojanam; dharmatā khalu sāṃpratajāto bodhisattva valgusvaraś cābhūn madhurasvaraś ca manojñasvaraś ca; tadyathā haimavataḥ śakunako valgusvaraś ca madhurasvaraś manojñasvaraś ca; evam eva sāṃpratajāto³ bodhisattvo valgusvaraś cābhūn madhurasvaraś ca manojñasvaraś ca; dharmatā khalu sāṃpratajāto bodhisattvah paṇḍito 'bhūd vyakto medhāvī tantropamikayā^(a) mīmāṃsikyā prajñayā samanvāgataḥ; apidānīṃ rājñāś ca śuddhodanasyārthādhikaraṇena niṣadaya gaṃbhīram arthatpadavyañjanaṃ prajñayā pratividhyati.

The arrival of Asita and Nālada

T 424 a tato nāladaḥ kathayati « upādhyāya bodhisattvah kapilavastuni praveśitah; nāmatrayam ca vyavasthāpitam; idāniṃ gacchāmo bodhisattvam darśanāya» iti; sa kathayati, evam kurmaḥ; tau saṃprasthitau; bodhisattvānubhāvād rddheḥ parihiṇau; padbhāyām eva kapilavastunagaram⁴ praviṣya rājñāḥ śuddhodanasya grhadvāram gatau; tata asitariṣir dauvārikām puruṣam āmantrayate⁵ « gaccha bhoḥ puruṣa rājñāḥ śuddhodanasya⁶ 6 kathaya, asitariṣir dvāri tiṣṭhati, devam draṣṭukāma iti; tena pravatvā

(a) rgyud las ḥbyuṇ pa.

¹ A: mahājanatas.

² In the MAS, p. 130, this same uddānam is preceded by the words dhātri brāhmaṇa mātā ca abhirūpo manāpatā.

³ A: sāṃprati.

⁴ A: kapilavastuna.

⁵ A: āpatryate.

⁶ A: śuddhodanāya.

viṣya rājñe niveditam; rājā kathayati, praviṣatu ko bhavantam asitaṃ vārayati; sa praviṣṭah; rājñā śuddhodanena satkārapurassaram arghapādyena pūjitaḥ āsane datte niṣaṇṇaḥ; rājñā¹ śuddhodanena kathālāpena² pratīsaṃmodyābhihitō «maharše kim āgamana^{*} *A 366 a prayojitam»; sa kathayati³ <« mahārāja tava putradarśanāya vayam ihāgatāḥ, lokajyeṣṭhasya vināyakasya muner darśanāya»^(b); yadevam muhūrtam^{*} tāvad udikṣasva, suptaḥ kumāro yāvat pratibuddhyata iti; sa kathayati suptam eva paśyāmi; evam kuru; sa paśyati; yāvad bodhisattva animiṣaḥ; rūpāṇi paśyati na nimiṣan; sa gāthām bhāṣate:

hayānām iva jātyānām ardharātrāvāśayinām |
nāhi<ta>kāryānām^(b) nidrā cirām netreṣu tiṣṭhati || iti;

T 424 b tataḥ sāṃpratajāto bodhisattvo dhātryā aṅke gr̄hitvā riṣer upanāmitiḥ⁴; asitena riṣiṇā ubhābhyaṁ pāṇibhyaṁ pratigr̄hitāḥ; muhūrtam nirikṣya kathayati « deva darśitah⁵ kumāro brāhmaṇānām naimittikānām vipañcanakānām? » rājā kathayati darśitah; kiṃ tair vyākṛtam? « rājā bhaviṣyati cakravarti, pūrvavad yāvad vighuṣṭaśabdo loke»; athāsitarisir bodhisattvam⁶ dṛṣṭvā gāthām bhāṣate:

bhraṣṭā matih pārthiva tārkikāṇām
yugāntakāle na hi cakravarti |
ayaṃ tu puṇyottamadharmakośo
buddho bhaviṣyat abhijitya⁷ doṣān ||
avyaktair bhavati hi lakṣaṇair narendro
dvipānām adhipatir iśvaraś caturṇām |
suyuktair⁸ bhavati hi lakṣaṇair munindro
saṃbuddho naravara⁹ dharmacakravartī || iti

(a) rgyal c'en bdag cag ḥdir mc'is pa | k'yod kyi sras ni mt'oṇ bar ḥts'al | ajig rten gtso bo rnam ḥdren pa | t'ub pa de ni mt'oṇ bar ḥts'al.

(b) dgos pa don gñer rnames kyi gñid.

¹ A: rājā.

² A: kalāthālāpena.

³ A reads again from praviṣatu to pādyena.

⁴ A: upanāmitiḥ.

⁵ A: darśiḥ.

⁶ A: bodhisattvo.

⁷ A: avijitya.

⁸ A: avyuktair.

⁹ A: naravaravara.

viditvā ātmana āyuhprakarṣam vyavalokayitum ārabdho bodhi-sattvasya cābhisaṁbodhim yāvat; paśyati bodhisattva ekānnatrimśatko vayasā grīhān¹ nirgamiṣyati; ṣadvarṣāṇī² duṣkaram cariṣyati; tato 'mṛtam adhigamiṣyati; ātmanah paśyaty antaraiva kālakriyām^(*); so 'rūparyākulekṣaṇo vyavasthitah; rājā śuddhodano dṛṣṭvā santrastama-tir gāthām bhāṣate:

T 425 a

narāś ca nāryāś ca hi yaṁ samikṣya
tr̄ptiṁ na gacchanti mudam labhante |
dṛṣṭveha tam pritiκaram śubhāngam
kasmāt sabāspam vadanaṁ maharše³ ||
na me kumārasya bhayaṁ kutaścid
āyuhkṣayo vā samupasthitah syāt |
tat sādhū me kṣipram idam vadasva
tavāśrupātena vikampito 'smi ||

asito 'pi ḥṣir gāthām bhāṣate:

asyopariṣṭād yadi vajravarṣam
nabhaḥpramuktaṁ prapate pracaṇḍam |
mahāmuner naikaśariracālyam
apy ekakām kaṁpayitum samartham⁴ ||
mahāgnayo vāyubalapraveritās
tikṣṇāni ūastrāṇī sudaruṇāni |
viṣam ca ghorā⁵ uragāś ca tikṣṇāḥ
kṣaṇam naṣeyuḥ patitāḥ kumāre ||
bhayārditānām abhayapradātā⁶
audaryabhūmiḥ⁷ karuṇāvihāri⁸ |^(b)

(*) bdag ni bar skabs der ūi bai dus byed par ḥayur bar mi'on nas, etc.

(b) t'ugs rze ūid la gnas gyur gañ lags pa.

1 A: grīhān.

2 A: ṣadvarṣāṇī.

3 A: paharṣe.

4 A: samarthah.

5 A: horam. The correct reading is perhaps ghoram noragāś ca.

6 A: prādātā.

7 A: yodherbabhūvah.

8 A: vivahāro.

kṛtsnasya lokasya bhayaṁ sa hanti
bhayaṁ bhavet tasya kuto narendra ||
sabrahmakāyasya divaukasādyāḥ¹
kurvanti rakṣām satataṁ mahātmanah |
mahātmanām śreṣṭhatamasya loke
bhayaṁ bhavet tasya kuto narendra ||
samprekṣya tu svāmī nr̄pate vipattiṁ
rodimy² aham yena labhe³ na śāntim |
ayam sa sattvottamadharmaśo
yo' haṁ mariṣyāmy⁴ anavāptakāryāḥ ||
te dhanyapuṇyāś ca gatajvarāś ca
ye dharmam asyāpratimānanasya
śroṣyanti dharmam vadatām varasya
śrutvā ca yāṣyanti parām praśāntim ||

T 425 b

Asita's departure

asitarṣiḥ kliṣṭasantānah samplakṣayati « ahaṁ bodhi-sattvasyānubhāvād ṛddheḥ parihiṇah; sayadi padbhyaṁ gamiṣyāmi *mahājanakāyo mām pratarkaiṣyati^{5(a)} rājā ca »; iti viditvā kathayati *A 366 b « deva tavāyam dirgharātram āśāsakah, aho batāsitarṣiḥ padbhyaṁ eva kapilavastu praviṣed iti; so' haṁ padbhyaṁ kapilavastu praviṣṭah; idāniṁ padbhyaṁ eva niṣkramiṣyāmi; ⁶ tvam mārgaśobhām ca kārayeti »; ⁷ rājñā śuddhodanena amātyānām ājñā dattā « gacchata bhavanto nagaraśobhām mārgaśobhām ca kārayata rathyāvithicatvaraśñgātakēṣu ghaṇṭāvaghoṣānām; asitiriṣiḥ padbhyaṁ kapilavastuno nagarān niṣkrāmati; yad vāḥ kṛtyam vā karaṇiyam vā tat kurudhvam » iti; evam devety amātyaiḥ rājñāḥ pratiśrutya kapilavastunagaram apa-

(a) ḥp'ya bar 'gyur ro.

1 A: divosyadivaukasādyāḥ.

2 A: rodipyaham.

3 A: labhe śāntim.

4 A: pariṣyāmi.

5 A: pratikaiṣyati.

6 A: niskramiṣyātvam.

7 A: repeats kārayeti.

T 426 a

gataśkarākaṭhallam¹ vyavasthāpitam, candanavāripariṣiktam sura-
bhidhūpaghaṭikopanibaddham, āmuktapallavadāmakalāpam, ucchrita-
dhvajapatākam; rathyāvīthicatvaraśrīngātakēsu² ghaṇṭāvaghoṣaṇam
kāritam « śrīvantu³ bhavantah kapilavāstavāḥ śākyāḥ; asitarśih
kapilavastuno nagaṛān niṣkrāmati; yad vah kṛtyam vā karaṇiyam vā
kapilavastuno kurudhvam » iti; tato 'sau kliṣṭabuddhiḥ kṛtopacāri rājñā śuddho-
danenāmātyaganaparivṛtenānekaiś ca kāpilavāstavair brāhmaṇagṛhap-
atibhir anugamyamāno madhyamadhyena nagarasya parayā vibhūtyā
kapilavastuno niṣkrāntah; rājānam nivartya yatheṣṭagatipracāratayā
saṃprasthito 'nupūrveṇa kiṣkindham parvatam anuprāptaḥ; sa tam
abhiruhya itaścāmutaś ca paribhraman yathābhipretasthānasamanve-
ṣaṇayā anyatamasmin pradeśe niṣṇapṇah; tatas tena mārgaśramam pra-
tivinodya⁴ dhyānāny utpāditāni; ṛddhiḥ cābhinirhitā⁵; yāvad
apareṇa samayena asitariṣ glānah saṃvṛttah; sa upasthiyate mūlagan-
dha patrapuṣpaphalabhaiṣajyaiḥ; tathāpy asau hiyata eva; tato 'syā
nāladaḥ śarīrāvasthāḥ paricchidya kathayati « upādhyāya yatkīmcid
vayam pravrajitās tat sarvam amṛtārthino 'mr̥tagaveṣīṇah; sa ced upā-
dhyāyenāmṛtam adhigatam asmākam apy amṛtena saṃvibhāgam ka-
rotv » iti; sa kathayati « māṇava aham api yatkīmicit pravrajitah sarvam
tad amṛtārthi amṛtagaveṣiḥ; na ca mayāmṛtam adhigatam; api tu ya
esa śākyānām kumāra utpanna eṣo'mṛtam adhigamiṣyati; amṛtena
esa kṣayāntā nicayāḥ patanāntāḥ samuccrayāḥ |
durlabham darśanam bhavati saṃbuddhānām yaśasvinām ||

T 426 b

ity uktvā

sarve kṣayāntā nicayāḥ patanāntāḥ samuccrayāḥ |
saṃyogā viprayogāntā maraṇāntāḥ hi jīvitam ||

¹ A: śarkakaṭallam.² A: radhyāvidhi.³ A: śrīvantu.⁴ A: prativinādyā.⁵ A: cābhinirhitā.⁶ A repeats gotravādah.⁷ A looks like amṛtārbhaviṣyatiti.⁸ A: bhasate.

ity uktvā kāladharmeṇa saṃyuktaḥ; tato nāladas tasya śarire śarira-
pūjāḥ kṛtvā * vārāṇasim gatvāvasthitāḥ; sa tatra pañcamāṇavakaśatāni *A 367 a
brāhmaṇakān mantrān vācayati; nāladaḥ kātyāyano gotreṇa; tasya
kātyāyanaḥ kātyāyana¹ iti samjnā saṃvṛttā; so' bhisam̄buddhabodher
bhagavataḥ sakāśam upasaṅkramiṣyati; tam bhagavān kātyāyanāva-
vādenāvabodhya² saṃsārakāntārād uttārya atyantaniṣṭhe yoga-
kṣeme nirvāṇe pratiṣṭhāpayiṣyati; tasya mahākātyāyano mahākātyā-
yana iti samjnā bhaviṣyati. T 427 a

Siddhārtha, the Nāgasahasrabala

athāpareṇa samayena śākyamunir bodhi-
sattvo dhātryaṃ sagataḥ suvarṇapāṭryāḥ śālimāmsaudanaṁ bhuṇkte;
sa prabhūtām bhuṇkte; nāvatiṣṭhata iti dhātri āccettum ārabdhā; na
śaknoty āccettum; tayā³ rājñe śuddhodanayā ārocitam⁴; rājā
antaḥpurasahiya āccettum ārabdhāḥ; so 'pi na śaknoti; tato rājñā
amātyāḥ kapilavāstavāḥ ca janakāyāḥ prayuktāḥ; te' pi na śaknuvany
āccettum; tataḥ pañcahastiśatāni yoktritāni⁵; bodhisattvaḥ saṃlakṣa-
yati « mā mameti balam pamsayıṣyanti; yannv aham kuṭīlāṅgulikayā⁶
pāṭrim vidhārayeyam » iti; tena kuṭīlāṅgulikayā suvarṇapāṭri ākṛṣṭā;
tāni ca pañcaśatāni prṣṭhatomukhāni ākṛṣṭāni, na tu taiḥ suvarṇapāṭri
ākṛṣṭā; rājā śuddhodanāḥ saṃlakṣayati « bodhisattvena vāmena pā-
ṇīnā pañcahastiśatāny ākṛṣṭāni; niyatam⁷ ubhābhīyām⁸ pāṇi-
bhyām nāgasahasram⁹ ākrakṣyati; tasmād bhavatu kumārasya
nāgasahasrabala iti nāmeti; antaroddānam: T 427 b

dārakā kriḍanakā caiva vidyā prāsāda eva ca |
haṁso yuddhaṁ sārakalyāni yuddham antaḥpureṇa ca ||

¹ A: kātyāya.² A: bodhya.³ A: taya.⁴ A: ārotaḥ.⁵ Perhaps a mistake for yojitāni. T: btags pa.⁶ A: kuṭīkāvā pāṭrim.⁷ A: niyatim.⁸ A: ubhām ubhābhīyām.⁹ A: nāgasahasram.

bodhisattvaḥ pañcaśataparivāraḥ kṛmivarmaṇo lipyācāryasya lipīm
śikṣānāyopanyastaḥ; kṛmivarmaṇā lipyācāryeṇa bodhisattvasya lipīr
likhitvā dattā; bodhisattvaḥ kathayati jānāmy aham enām iti; tatas
tena dvitiyā tṛtiyā; evam yāvat¹ pañcalipiśatāni likhitvā dattāni;
bodhisattvaḥ kathayati etām apy ahaṁ jāne anyām kathayeti;
kṛmivarmanā kathayati; etāvatyo loke lipayah pracaranti, nāham
anyām jāne iti; tato bodhisattvena svayam eva lipīr likhitvā kṛmī-
varmaṇo dattā; uktaś ca kathaya² kiṁnāmeyeṇā lipīr iti; sa ka-
thayati na jānāmiti; bodhisattvaḥ kathayati «dvayor loke prāduri-
bhāvād iyām lipīḥ prajñāyate, bodhisattvasya cakravartino vā» iti; gaga-
natalasthena brahmaṇābhihitam «evam etat kṛmivarman yathā bodhi-
sattvaḥ kathayati; dvayor eva loke prādurbhāvād iyām lipīḥ prajñā-
yate, bodhisattvasya cakravartino vā» iti; bodhisattveneyam³ lipīr bra-
hmaśvareṇa vācitā; brahmaṇā ca gaganatalasthena sākṣyaṁ⁴ dattam;
brāhmaṇī lipīr brāhmaṇī lipīr iti samjñā samvṛttā; yadā bodhisattvo lipyāḥ
pāram gataḥ bhāddalīnāmā⁵ bodhisattvasya mātulas tena hastigrī-
vāyām śikṣāyām śikṣitāḥ; sahadevo nāmā iṣvastrācāryaḥ; tena pañca-
śataparivāraḥ cchedyām śikṣayitum ārabdhāḥ; bhāddalīnā sahadeva
ucyate «bodhisattvaḥ kāruṇikāḥ^{*} sarvāś śikṣāś śikṣayitavyaḥ; evam
anye kumārāḥ; ayam devadattaḥ krūrakarmā; asya marmavedho na
vyapadeṣṭavyaḥ mā sarvalokaḥ vyāpādayiṣyatiti»; yadā bodhisattvaḥ
sarvaśikṣāś śikṣitāḥ, pañcasu sthāneṣu kṛtāvī samvṛttāḥ, dūravedhe, śa-
bdavedhe, marmavedhe, akṣūṇavedhe, dṛḍhapraharītāyām ca, sāmantak-
ena śabdo viṣṭaḥ śākyānām kumāra utpannah pūrvavad yāvad vighuṣṭa-
śabdo loka iti; tena khalu samayena vaiśälair licchavibhir lakṣaṇasampan-
no⁶ hasti labdhāḥ; te samīlakṣayanti; rājñāḥ śuddhodanasya putro nai-
mittikair vyākṛtaḥ rājā bhaviṣyati cakravartiti; tasyānubhāvād idam hast-

¹ A: yāt pañca pi śatāni.

2 A: kathayati.

३ A: bodhisanaya.

⁴ A: sākṣeyam (T: dbaṇ byas pas).

5 A: bhāddi.

6 A: sampannā.

iratnam utpannam; gacchāmas tasyaiva upanāmayāma iti; te tam
 T 428 b
 hastyalaṅkārair alaṅkṛtya mahatā vibhūtyā samprasthitā anupūrveṇa
 kapilavastv anuprāptāḥ; rājakuladvāre hastinām sthāpayitvā sthitāḥ; dai-
 vāt krūrakarmā devadatto nirgataḥ; tenāsau hastināgas tathālaṅkāra-
 vibhūṣito dṛṣṭāḥ; yato 'syā mahati irstyā samutpannā; irstyāmarṣajātaḥ
 pṛcchati kasyāyam hastināga¹ iti; taiḥ samākhyātam; śākyamuniḥ
 kumāro naimittikaiś cakravarti vyākṛtaḥ; tasyedam² hastiratnam
 vaiśālikena gaṇena preśitam³ iti; devadattāḥ sutarām sañjātāmar-
 ṣaḥ⁴ kathayati « yāvad asau cakravarti na bhavati tāvad yuṣmābhīr
 asya hastiratnam upanitam » ity uktvā⁵ talaprahāreṇāsau hastī jīvi-
 tād⁶ vyaparopitaḥ; yāvat tena pradeśena⁷ nando gacchati; tenā-
 sau dṛṣṭāḥ; sa pṛcchati « bhavantāḥ śobhano' yaṁ hastī kena praghā-
 titāḥ »⁸ taiḥ samākhyātam « devadattena »; sa samṛakṣayati, « nūnam
 atra devadattena balam jijñāsitam, *yannu vayam apy atra balam jijñāsa-
 yemah* »^{9(a)} iti kṛtvā pucche gṛhitvā ekānte sthāpito mā daurgandhyam
 kariṣyatiti; yāvat śākyamunir bodhisattvo nirgataḥ; tenāsau dṛṣṭāḥ;
 sa pṛcchati, kuto 'yaṁ hastī? tair yathāvṛttam samākhyātam; kena
 praghātitāḥ? devadattena; na śobhanam¹⁰; atithinām atithipūjā¹¹ kar-
 tavyā^(b); kasmin pradeśe praghātitāḥ? etasmin; kenāyam atrānītaḥ?
 nandena; samṛakṣayati « nūnam atra tābhyaṁ balam jijñāsitam¹²;
 yannv aham apy atra balam jijñāsayeyam » iti viditvā pucche gṛhitvā
 upariṣṭat prākārasya kṣiptāḥ sapta prākārāḥ, sapta ca parikhā laṅgha-
 itvā patitāḥ¹³; tena patatā gartā¹⁴ kṛtā; hastigartā hastigartā iti

^(a) ma la bdag gyis kyan ḥadi la mt'u sad par byao

^(b) The sentence athitīnām ... kartavyā deest in T.

1 A: hastanāga

2 A: tasyaidam

3 A: preşitah miti.

4 A: sajātā-.

5 A: ityu.

6 A: jivanātā

7 A: pradeše.

⁸ A: praghātah

९ A: jijn̄esitam

10 A: śobham.

11 A: pūjyā.

12 A: vijñāsitar

13 A: patatas

¹⁴ gartā is fou

¹⁴ *gartā* is found here in feminine

saṃjñā saṃvṛtā; tatra śrāddhair brāhmaṇagṛhapatibhiś caityam pratiṣṭhāpitam; adyāpi caityavandakā¹ bhikṣavo vandante; āha cātra

yo devadattena hato gajendro
nandena nītaś ca padāni sapta |
sa bodhisattvena kareṇa dūram
kṣipto bahir loṣṭa ivāntarikṣe || iti ||

T 429 b kumārāḥ kathayanti; gacchāmaḥ; cchedyam kurmaḥ iti; te nirgataḥ; śrutvā śākyamunir bodhisattvaḥ pañcāśataparivāraḥ cchedyam kartum nirgataḥ; kumārāḥ² kalamacchedyaṁ kurvanti; taiś chinnāś chinnāḥ patanti; bodhisattvaḥ āḍhakacchedyaṁ karoti; tena chinnā na patanti; tathaivāvatiṣṭhante; kumārāḥ kathayanti; bhavantaḥ śākyamunir bodhisattvo balavān śrūyate, pañcasu sthāneṣu kṛtāviti; tad ayam chedyam api na jānāti kartum; na cāyam asmatto balavān; tathā hy asmābhiḥ pādapāś chinnās te sarve nipatitāḥ; anena tu ye chinnās te tathaivāvatiṣṭhanta» iti; atha yā devāta śākyamunau bodhisattve abhiprasannā tasyā etad abhavat «ime śākyā³ bodhisattvabalam ajānantaḥ ūlpe ca kṛtāvitaḥ bodhisattvavyāvajñām⁴ kariṣyanti; balam ca pañṣayiṣyanti; tad upāyasamvidhānam kartavyam» iti; tayā tādṛśam vātam utsṛṣṭam, yena sarve te vṛkṣāḥ karkarāyamāṇāḥ⁵ patitāḥ; dṛṣṭvā śākyāḥ paraṇ vismayam āpannāḥ; te vedhyam kartum ārabdhāḥ; teṣām tatra lohā lakṣyāḥ; sapta lohamayāḥ⁶ tālā bheri 〈sūri〉 ca 〈pratiṣṭhāpitāḥ〉; (⁶) devadattena padabandhaḥ kṛtvā nārācaḥ kṣiptaḥ; ekas tālo bhinnaḥ; nandena dvau; bodhisattvena nārācaḥ kṣiptaḥ; sapta tālā bheri sūri ca bhinnāḥ; sa nārācaḥ pātālam praviṣṭaḥ; nāgair uddhṛtaḥ; pāniyam prādurbhūtaṁ svādu⁷; tan mahājanakāyaḥ pātum ārabdhāḥ; śrāddhair brāhmaṇagṛhapatibhiś tatra caityam pratiṣṭhāpitam; adyāpi caityavandakā bhikṣavo vandante.

T 430 a

(*) de rnam s kyis de na 'ben du lcags kyi ta la bdun dañ | rña dañ | p'ag btsugs so.

¹ A: vandandakā.

² A: kumāraḥ.

³ A: ime śā.

⁴ A: bodhisattvavyāvajñā.

⁵ A: karakārāyamāś ca.

⁶ A does not give sūri and pratiṣṭhāpitāḥ; and reads tāla for tālā.

⁷ A: svāduḥ.

Suddhodana's efforts

kumārā rathābhīrūḍhāḥ kapi-
lavastu praviṣanti; naimittikāś ca nagarān niṣkrāmantī; taiḥ śākyamuniḥ kumārō rathābhīrūḍhaḥ praviṣan vyākṛtaḥ; yadyayaṁ dvādaśabhir varṣair na pravrajīyatī, niyatam rājā bhaviṣyati cakravartī; rājñā¹ śuddhodanena śrutam kumārō naimittikair vyākṛtaḥ iti; śrutvā punaḥ pritiप्रमोद्यजाताḥ śākyā² sannipātya kathayati «śrutam me bhavantaḥ kumārō naimittikair vyākṛtaḥ yadi dvādaśabhir varṣair na pravrajīyatī, niyatam rājā bhaviṣyati cakravartī; tad yadi kumārō dvādaśabhir varṣair na pravrajati rājā bhavati cakravartī; te vayam gaganatalavicāriṇāś caturo dvīpān anusamyoṣyāmaḥ³; niveśo 'syā kriyatām»⁴; amātyāḥ kathayanti «deva kumārō 'narthikāḥ kāmair» iti; rājā śuddhodanāḥ kathayati «sarvāḥ kanyāḥ kumārasyopadarśayāmaḥ⁵; yāsyābhipretā⁶ bhaviṣyati, tām antaḥpuram praveṣyayāmaḥ»; apare kathayanti «deva dānābhīruciḥ kumāraḥ; kanyānām alaṅkāro dāpyatām; yāya paritoṣam⁷ janaiṣyati tām antaḥpuram praveṣyayāma» iti; rājā śuddhodanāḥ kathayaty⁸ evam kriyatām; amātyair nānāprakārāṇām ratnavicitrāṇām alaṅkārāṇām rāśir upasthāpitaḥ; tato rājñā śuddhodanena ḡṛhaśobhām nagaraśobhām ca kārayitvā nakṣatrātithimuhūrtair⁹ maṇḍape siṁhāsanam prajñapya śākyamunikumāro niṣāditah; siṁhāsanasamipe ca nānāvicitrāṇām alaṅkārāṇām rāśir vyavasthāpitaḥ; amātyā anyaś¹⁰ ca kāpilavāstava-pradhānasam̄mato janakāyah praviṣṭaḥ; tataḥ sarvakanyāḥ svakulavibhavānurūpeṇa veṣalaṅkāraparicchedena¹¹ praveṣitāḥ; bodhisattvena dānarucitayā tāsām alaṅkāram dattam.

T 430 b

¹ A: rājā.

² A: śākyasan.

³ A: samyoṣyāmaḥ.

⁴ A: kriyatām.

⁵ A: dirśayāmaḥ.

⁶ A: yāsyābhi.

⁷ A: pribhoṣam.

⁸ A: eva kriyatam.

⁹ A: tidhi.

¹⁰ A: anyasya.

¹¹ A: paricchedena.

Yaśodharā

*A 368 b

hitā yaśodharā nāma rūpayauvanavayasānugatā¹; daṇḍapāṇeh śākyasya du-
daṇḍapāṇinā śākyenoktā « putri bodhisattvo 'laṅkāraṁ dadāti »; sā kathayati: tāta
kim asmākam ālaṅkārikam nāsti? « putri na nāsti; kiṁ tu yā * bodhi-
sattvaya² kanyābhīrūcītā tām asau varayati »; tāta varayatu vā
mā vā; api tu sa eva mama bhartā; « putri yadyevam sutarām ganta-
vyam »; gacchataḥ; yaśodharābhīnavavayāḥ, suveṣā, mahājanamano-
nayanāny ākṣipanti sarvās tāḥ kanyāḥ devakanyā ivāvabhāsamānā
praviśya śānteneryāpathena³ bodhisattvaya purastād avasthitā⁴;
bodhisattvena sarvālaṅkārikam⁵ dattam; aṅguliyakam⁶ eva sama-
vaśitam; bodhisattvena tasyās tad upadarśitam; tatas tayā anādikā-
laprakarṣaprapayayā⁷ siṁhāsanasopānakam abhiruhyā bodhisattva-
hastāt svayam ākṛṣtam; amātyāḥ kāpilavāstavaś⁸ ca pradhānasā-
mato janakāyah kathayanti « bhavantah sarvakanyānām⁹ iyam viśi-
ṣṭā; śaknoty eṣā kumārasya cittagrāham kartum; eṣā praveśyatām »
iti; tato rājñā śuddhodanena yaśodharā viṁśatikanyāsaḥasraparivārā
śākyamuṇeh kumārasyāntahpuram praveśitā.

The Sārakalyāṇi-tree, the goose and Devadatta's first quarrel

T 431 b buddhā bhagavanto loka utpadyante tadā sārakalyāṇi nāmā vṛkṣo
jāyate; sa divasena¹⁰ hastaśatām vardhate; yāvac¹¹ cādityo noda-
yati tāvan nakhenāpi chidyate; udite tv āditye śastreṇāpi na chidyate;
agnināpi na dahyate; antarā ca kapilavastu antarā ca devadṛśam,

¹ A: yauvanavatasānagatā.

² A: bodhisattvaya yā.

³ See Edgerton, s.v. ḥryāpatha.

⁴ A: avasthitāḥ.

⁵ A: saṃprava.

⁶ A: aśuliyakam.

⁷ A: °pramāṇanayā (T: mñes pa byas pa).

⁸ A: vāstaś ca.

⁹ A: kanyāmiyam.

¹⁰ A: davasena.

¹¹ A: cāṇityo.

atrāntarā nadi rohakā nāma, tasyāḥ kūle jātaḥ; kālena kālam uda-
kavṛddhyā tasya mūlam śocitam¹ (*); vātavaśāt patitaḥ setuvan²
nadiṁ ruddhvā sthitāḥ; tataḥ suprabuddhasya rājñāḥ anudakena³
deśo naśyati; śuddhodanasyāpy udakena; suprabuddhena rājñā śuddho-
danasya sandiṣṭam « sārakalyāṇi vṛkṣaḥ patitaḥ; rohakām nadiṁ ava-
śṭabhyāvasthitāḥ; kumārā balavantah śrūyante; tad etān⁴ preśayitum
arhasi » iti; rājā śuddhodanāḥ kathayati nāham kumarāṇām ājñām⁵
dadāmiti; chandaḥ kathayati: kevalam devo 'nujānatu; ahaṁ tathā
kariṣyāmi yathā na ca kumārāṇām ājñā⁶ diyate, atha ca punaḥ sva-
yam eva gacchantiti; rājñā⁷ śuddhodanenādhivāsitam; chandena
nadyā rohakāyās tire pratyekam⁸ kumārāṇām udyānāni māpi-
tāni; uktāś ca kumārā gacchāma udyānam; te kathayanti⁹, gac-
chāmaḥ; te pratyekam ratham abhiruhyā udyānam gatāḥ; deva-
dattasyodyānopariṣṭād dhāmso¹⁰ gacchati¹¹; sa devadattena śarena
viddhāḥ; bodhisattvasyodyāne nipatitaḥ; bodhisattvena gṛhitvā viśal-
yiktaḥ; upahāras¹² ca dattāḥ; svastho jātaḥ; devadattena bodhi-
sattvaya sandiṣṭam¹³: mayāyam pūrvaparigṛhito¹⁴ haṁsaḥ, pre-
śayinam iti; bodhisattvena sandiṣṭam « yadaiva mayā¹⁵ bodhāya
cittam¹⁶ utpāditam, tadaiva mayā sarvasattvāḥ parigṛhitā » iti; tatra
devadattasya bodhisattvena sārdham carame bhave tatprathamato
vairūkṣyam utpannam; anyabhaveṣu tu bahuśaḥ; suprabuddhena

T 432 a

(*) brus pa = brkos zin pa (according to Chos kyi grags pas).

¹ In the meaning of “to decay, be putrid, stink” (Williams).

² A: setuva nadi rudhyā.

³ A: anudakena dekena.

⁴ A: etām preśayitum.

⁵ A: kumārāṇām majñā.

⁶ A: na diyate.

⁷ A: rājā.

⁸ A: pratiprati.

⁹ A: katta.

¹⁰ A: devadatrasdyodyāpyopari.

¹¹ A: gati.

¹² A: upanāhāś (Tib. sman).

¹³ A: sandaṣṭam.

¹⁴ A: pūrvvari.

¹⁵ A: meyā.

¹⁶ A: cinttam.

*A 369 a

kumārā udyānabhūmīṃ sārakalyāṇīvksasyāpanayanāya¹ nirgatā iti
 śrutvā mahājanakāyah preṣitah; tattroccaśabdādamahāśabdo * mahāja-
 nakāyasya ca nirghoṣo jātah; bodhisattvaḥ * pṛcchati « bhavantah
 kim esa uccaśabdādamahāśabdo mahājanakāyasya ca nirghoṣa » iti; chan-
 dena yathāvṛttam samākhyātām; bodhisattvaḥ kathayati « yady evaṃ
 gacchāmo 'panayāmaḥ »; bodhisattvaḥ saṃprasthitāḥ sārdham kumā-
 raiḥ; yāvad vivarād āśivīṣo bodhisattvasyābhīmukho nirgataḥ; udāyi-
 nā mā bodhisattvam daṅkṣyatiti² tīkṣṇena śastreṇa madhye chi-
 nnah; tena udāyi śvāsenā dagdhah kṛṣṇībhūtaḥ; tasya kālodāyi
 kālodāyiti³ samījñā samvṛttā; tataḥ kumārāḥ⁴ sārakalyāṇīv-
 kṣam⁵ apanetum pravṛttāḥ; devadattena parikaram baddhvā iṣaccā-
 litah; nandeneṣad utkṣiptah; bodhisattvena tu sarveṇa sarvam upari
 vihāyasā kṣipto dvikhaṇḍo jātah; nadyā rohakāyā ekasmiṃs tire eka-
 khaṇḍo nipaṛitaḥ, dvitiye dvitiyah; bodhisattvaḥ kathayati « bhavantah
 ayam sārakalyāṇīvksah śitavipākah⁶, pittaghnah; gaṇḍagaṇḍam^(a)
 kṛtvā nayata; utpātagaṇḍapiṭakānām pralepaṇ dāsyatha^(b); kumā-
 rāḥ svakasvakān rathān abhiruhyā udyānabhūmeh kapilavastu saṃ-
 prasthitāḥ; purapraveṣe rathābhīrūḍho bodhisattvo naimittikair vyāk-
 tah; yady esa saptadivase na pravrajati, rājā bhavati cakravartiti.

Meeting with Gopikā

T 43

għāt-ġireħ sākyasya gopikā duhitā, uparipräsādatalagatā bodhisattvena dr̊iġtā; sahadaršanāc carthaħ pādānguşt-henāvastabdh niškampo jātaħ; bodhisattvo gopikām nirikṣitum ārabdhaħ; gopikāpi bodhisattvam; bodhisattvaysa hastē nārċaħ; sa tena gopikām paşıyatā cürnikftaħ; gopikayāpi bo-

(a) dum bu dum bur.

(b) bṣil bai rāñ bžin yin pas mk'ris pai nad dañ | šu ba dan | p oñ ming byan
ba la byungs na | si bar ḷgyur gyi | dum bu dum bur byos la k'yor cig.

¹ A: mapenayanāya.

2 A · dhakṣyati.

3 A : kālodāyiyakāloyiti.

A. Kalodaj

4 A: kultato.
5 A: unkohmara

5 A: vrkşahıla pa.
1 E: ētawinēka

⁶ For sitavipaka I seemingly read *svā*.

— 64 —

dhisattvam nirikṣamāṇayā pādāṅguṣṭhenā prāśādatalam chidritam; mahājanakāyena bodhisattvo gopikā ca parasparam nirikṣamāṇau bhāvitādhyāśayau dṛṣṭau; <dṛṣṭvā kathayanti> ^(*) « yādṛśi kanyā Śakṣyat evaiśā bodhisattvasya cittagrāham kartum »; esa vṛttānto rājñā śuddhodanena śrutah; tena *sā* bodhisattvasyāntahpuraṁ viṁśatikan-yāśasraparivārā praveśitā.

Sight of an old man

dharmatā khalu yadā¹ bodhisattva udyānabhūmīm nirgantukāmo bhavati tadā sārathim āmantrayate « aṅga tāvat sārathe kṣipram bhadram yānam yojaya yatrāham abhiruhyodyānabhūmīm niryāsyāmi » <iti; tato bodhisattvah sārathim āmantrayate « aṅga tāvat sārathe kṣipram bhadram yānam yojaya yatrābhiruhyodyānabhūmīm gacchāmi »; evam deveti sārathiḥ śākyamuner bodhisattvasya pratiśrutya bhadram yānam yojayitvā yena śākyamunir bodhisattvas tenopasaṅkrāntah; upasaṅkramya śākyamunīm bodhisattvam idam avocat « yuktaṁ devasya bhadram yānam, yasyedāniṁ devaḥ kālam manyate; atha śākyamunir bodhisattvo bhadram yānam abhiruhya udyānabhūmīm nirgataḥ²; adrākṣic chākyamunir bodhisattvah puruṣam jīrṇam vṛddham mahallakam <kubjam> gopānasivañkam daṇḍam avaṭṭabhyā purataḥ pravepamānena³ kāyena gacchantam; keśāś cāsyā vivarṇā, na yathānyeṣām puruṣāṇām; dṛṣṭvā ca punaḥ sārathim āmantrayate « ka eṣa sārathe puruṣah? jīrṇo⁴ no vṛddho mahallakah kubjo gopānasivañko daṇḍam avaṭṭabhyā purataḥ pravepamānena kāyena gacchatī; keśāś cāsyā na yathānyeṣām puruṣāṇām»; « eṣa, deva, puruṣo jīrṇo nāma»; « ka eṣa sārathe jīrṇo⁴ nāma? »; « anena, deva, puruṣena na cirād eva martavyaṃ bhaviṣyatī; sa eṣa jīrṇo nāma»; « aham api sārathe jarādharmā, jarādharmatām cānatitah? »; devo 'pi jarādharmā jarādharmatām cānatitah⁵; « tena hi sārathe pratini-

T 433 b

*A 369 b

(a) mt'or̥ nas kyan smras pa.

¹ A: khalu bodhisattva.

² Ms reads darṣataḥ; in similar contexts

3 A: pravešapa

⁴ A: ji nāma

T 434 a

vartaya ratham; antahpuram eva gaccha; yad aham antahpuramadhyagata etam artham cintayisyāmiti; jarāṁ kilāham avyativṛtta » iti; pratiniwartayati sārathī ratham; antahpuram eva yāti; tatra svic chākyamunir bodhisattvo 'ntahpuramadhyagataḥ; athāpratitah karuṇāni dhyāyatī; jarāṁ kilāham avyativṛtta iti; āha cātra

puruṣam hi dṛṣṭvā samatitayauvanam
 jirṇam kubjam palitam daṇḍapāṇim |
 athāpratitah karuṇāni dhyāyati
 jarām kilāsmy avyatīrtta² ityasau || iti || (⁹)

atha rājā śuddho-

danaḥ sārathim āmantrayate « kaccit sārathe kumāra āttamanattama-
nā udyānabhūmiṇi nrgata abhirato vā udyāne? »; « no deva »; « tat
kasya heto? » « adrākṣid deva kumāra udyānabhūmiṇi nrgacchan
puruṣam jirṇam vṛddhaṁ mahallakam kubjaṁ gopānasivāṅkam daṇḍam
avaṣṭabhyā purataḥ pravepamānena kāyena gacchantam; keśāś
cāsyā vivarṇā; na yathānyeṣāṁ puruṣāṇām; dṛṣṭvā ca punar mām
idam avocat; ka eṣa sārathe puruso jirṇo vṛddho mahallakaḥ kubjo
gopānasivāṅko daṇḍam avaṣṭabhyā purataḥ pravepamānena kāyena 3
gacchatī; keśāś cāsyā vivarṇā na yathānyeṣāṁ puruṣāṇām iti; tam enam
evam vadāmi; eṣa deva jirṇo nāmeti; sa evam āha; ka eṣa sārathe jirṇo
nāmeti; tam enam evam vadāmi; anena deva, puruṣeṇa na cirān marta-
vyam bhaviṣyati; sa eṣa jirṇo nāmeti; sa evam āha; aham api sārathe
jarādharmā, jarādharmatāṁ cānatita iti; tam enam evam vadāmi;
devo 'pi jarādharmā, jarādharmatāṁ cānatita iti; sa evam āha; tena
hi sārathe pratiniwartaya ratham; antahpuram eva gaccha; yad aham
antahpuramadhyagata 4 etam arthaṁ cintayāmi, jarāṁ kilāham

^(a) This same stanza occurs with some variants in the MAS, p. 119:

puruṣāṇ dṛṣṭveha vyatītayauvanam
 jirṇāturaṁ pālitam dañḍapāṇim |
 athāpratītah karuṇāni dhyāti
 jarāṇ kilāham na upātvīrttaḥ ||

१ अः अथाप्यतितकारुणा.

2 A: kilāsmi vyativṛtta.

3 A: repeats kāyena.

⁴ A: gata netam artham.

avyativṛtta iti; sa eṣa deva kumāro 'ntahpuramadhyagataḥ; athāpratītah karuṇāni dhyāyati, jarām kilāham avyativṛtta »¹ iti.

Suddhodana's anxiety

atha rājñāḥ

śuddhodanasya etad abhavat « mā haiva teṣāṁ brāhmaṇānāṁ naimit-
tikānāṁ² vipañcanakānāṁ ca vacanām bhūtaṁ satyam bhaviṣyati;
mā haiva kumāraḥ keśaśmaśrv avatārya kāśayāṇi vastrāṇy ācchādya
samyag eva śraddhayā agārād anagārikāṁ pravrajiṣyati; yannv ahaṁ
kumārasya bhūyasyā mātrayā pañca kāmaguṇān anupradadyām, apy
evābhirato na pravrajed » iti; atha rājā śuddhodanaḥ śākyamuner
bodhisattvasya bhūyasyā mātrayā pañcakāmaguṇān * anuprayacchaty *A 370 b
apy evābhirato na pravrajed iti; āha cātra

śrutiā hi saṅgrāhakavākyam etac
chuddhodanah śākyamuneh pitāsau |
dadau tadā kāmaguṇān sa ³ pañca
bhūyo rato 'py eva na mām tyajed iti ⁴

T 435 a

Sight of a sick man

dharmata

khalu yadā bodhisattva udyānabhūmīṃ⁵ niryāsyāmi

tadā sārathim āmantrayate «aṅga tāvat sārathe kṣipram bhadram yānaṃ yojaya⁶, yatrāham abhiruhyodyānabhūmīṃ niryāsyāmi» iti; tato bodhisattvah sārathim āmantrayate «aṅga⁷ tāvat sārathe kṣipram bhadram yānaṃ yojaya, yatrāham abhiruhyodyānabhūmīṃ niryāsyā-

¹ A: avyativṛttam iti.

² A: naimittikākanām.

³ A: sam pañca

⁴ Cfr. MAS, p. 121

śrutvā sa samgrāhakavākyam evam
pitā vipaśyisya priyasya bandhumān |
dadau tataḥ kāmaguṇān hi pañca
rato hy asay yeṣu na pravrajeta ||

⁵ A: bhūminirgataḥ.

⁶ A: yoja.

7 A: aga.

*D 83

T 1

T 2b

mi» iti; evam̄ deveti sārathiḥ śākyamuner bodhisattvasya pratiśrutya kṣipram̄ bhadram̄ yānaṁ yojayitvā yena¹ śākyamunir bodhisattvas tenopasaṅkrāntah; upasaṅkramya śākyamuniṁ² bodhisattvam idam avocat «yuktaṁ devasya bhadram̄ yānaṁ, yasyedāniṁ devaḥ kālaṁ manyata» iti; atha śākyamunir bhadram̄ yānam abhiruhyā udyānabhū- miṁ nirgataḥ; adrākṣic chākyamunir bodhisattvaḥ puruṣam utpāṇḍūt- pāṇḍukam̄ kṛśalam̄ durbalakam̄ vyatibhinnendriyam̄ no³ tu niband- haniyam̄ bahujanasya cakṣuso darśanāya; (^a)* dṛṣṭvā ca punaḥ sārathim āmantrayate «ka eṣa sārathe puruṣa utpāṇḍūtpāṇḍukah kṛśalo durba- lako vyatibhinnendriyo no tu nibandhaniyo bahujanasya cakṣuso dar- šanāya? «eṣa deva vyādhito nāma»; «ka eṣa sārathe vyādhito nāma?» «anena deva puruṣeṇa sthānam etad vidyate yad anenaivābhādhenā martavyam̄ bhaviṣyati; sa eṣa vyādhito nāma»; aham api sārathe vyādhidharmā vyādhidharmatāṁ cānatītaḥ? «devo 'pi vyādhidharmā vyādhidharmatāṁ cānatītaḥ»; tena hi sārathe pratinivartaya ratham; antaḥpuram eva gaccha; yad aham antaḥpuramadhyagata etam ar- thaṁ cintayiṣyāmi, vyādhim̄ kilāham avyativṛttā» iti; pratinivartayati sārathi ratham; antaḥpuram eva yāti; tatra svic chākyamunir bodhi- sattvo 'ntaḥpuramadhyagataḥ; athāpratītaḥ karuṇāni dhyāyati, vyā- dhim̄ kilāham avyativṛttā iti; āha cātra

dīṣṭveha rogeṇa viṣaktarūpaṇ
pāṇḍum manuṣyam kṛśam asvatāntram |
athāpratitah karuṇāni dhyāyati
vyādhim kilāsmy⁴ avyatīrtta ityasau || i

atha rājā śuddhodanāḥ sāra-
thim āmantrayate « kaccit sārathe kumāra āttamanāttamanā udyā-
nabhūmīm nirgata abhirato vā udyāne? » « no deva »; « tat kasya he-
toh? » « adrākṣid deva kumāraḥ udyānabhūmīm nirgacchan puru-

(a) skye bo mañ po 'i mig gyis blta mi k'od pa žig gzigs so.

1 A: ycnā.

2 A: śākyamunir.

३ A: notunubandhaniya.

4 A: kilāsmavyatīrtta.

⁵ In the MAS, p. 122, the two last pādas of the stanza run as follows:

athā

vyādhīm̄ kilāham̄ na upātivṛttah̄ ||

şam utpāñḍūtpāñḍukam kṛśälakam durbalakam mlānam vyatibhinnendriyam, no tu nibandhaniyam bahujanasya cakṣuṣā darśanāya; dṛṣṭvā ca punar mām¹ āmantrayate; ka esa sārathe² puruṣa utpāñḍūtpāñḍukah kṛśälako durbalakah mlāno vyatibhinnendriyo no tu nibandhaniyo bahujanasya cakṣuṣā darśanāya; tam enam evam vadāmi: esa deva vyādhito nāmeti »; sa evam āha « ka esa sārathe vyādhito nāma? » tam enam evam vadāmi « anena deva puruṣena sthāna*m etad vidyate yad anenavābhādhenā martavyam³ bhaviṣyati; sa esa deva vyādhito nāmeti »; « sa evam āha: aham api sārathe vyādhidharmā vyādhidharmatāṁ cānatita? » iti; tam enam evam vadāmi « devo 'pi vyādhidharmā, vyādhidharmatāṁ cānatita » iti; sa evam āha « tena hi sārathe pratini-vartaya ratham; antaḥpuram eva gaccha; yad aham antaḥpuramadhyagata etam artham cintayiṣyāmi, vyādhiṁ kilāham avyativṛttā⁴ iti; sa esa deva kumāro 'ntaḥpuramadhyagata apratitah⁵ karuṇāni dhyāyati, vyādhiṁ kilāham avyativṛttā iti »; atha rājñah śuddhodanasyaitad abhavat « mā haiva teṣāṁ brāhmaṇānām naimittikānām vipañ-canakānām vacanām bhūtam satyam bhaviṣyati; mā haiva kumāraḥ keśaśmaśrv avatārya kāṣāyāṇī⁶ vastrāṇy ācchādyā samyageva śrāddhayā agārād⁷ anagārikām pravrajiyatiti⁸; yannv ahaṁ kumārasya bhūyasyā mātrayā pañcakāmaguṇān⁹ anupradāsyāmi; apy evā-bhirato na pravrajed» iti; atha rājā¹⁰ śuddhodanaḥ sākyamuner bodhisattvasya bhūyasyā mātrayā pañcakāmaguṇān anuprayacchaty apy evā-bhirato na pravrajed iti; āha cātra

rūpāṇi śabdāṁś ca tathaiva gandhān¹¹
spraṣṭavyān vai premaṇiyān pradhānān

1 A: māmantryate.

2 A: sarate.

3 A: martamyam.

4 A: avyativrttam iti.

⁵ A: pratītāḥ.

6 A: *kaşāyanıñi*.

7 A: arād.

⁸ A: pravrajisyataiti.

⁹ A: pañcakāmā guṇār anu.

10 A: rājñah.

11 A: śabdāndhāṁ.

dadañ tadā kāmaguṇāṁs tu pañca
bhūyo rato 'pyeva na māṁ tyajed iti¹ ||

Sight of a deceased-man

T 4 a

dharmatā khalu yadā bodhisattva
udyānabhūmīṁ nigrantukāmo bhavati tadā sārathim āmantrayate
«aṅga tāvat sārathe kṣipram bhadram yānam yojaya; yatrāham abhi-
ruhyodyānabhūmīṁ niryāyāmi» iti; tato bodhisattvah sārathim āman-
trayate «aṅga tāvat sārathe kṣipram bhadram yānam yojaya, yatrāb-
hiruhyodyānabhūmīṁ gacchāmi»; evam deveti sārathiḥ śākyamuner
bodhisattvasya pratiśrutya kṣipram bhadram yānam yojayitvā yena
śākyamunir bodhisattvas tenopasaṅkrāntah; upasaṅkramya śākyamu-
niṁ² bodhisattvam idam avocat «yuktaṁ devasya bhadram yānam
yasyedāniṁ devaḥ kālam manyata» iti; atha śākyamunir bodhisattvo
bhadram yānam abhiruhyā udyānabhūmīṁ nigrataḥ; adrākṣic chā-
bhadram yānam abhiruhyā udyānabhūmīṁ nigracchan nānāraṅgair va-
kyamunir bodhisattva udyānabhūmīṁ nigracchan nānāraṅgair va-
straīś cailavitānam vitataṁ, śibikāṁ ca pragṛhitāṁ, ulkāṁ ca purastān
niyamānām, mahājanakāyām ca purastād gacchantam, nāribhiḥ pra-
kirṇakeśābhiḥ³ rudantibhiḥ pṛṣṭhataḥ samanubaddham; dṛṣṭvā ca
punaḥ sārathim āmantrayate «kim etat sārathe nānāraṅgair vastraīś
cailavitānam vitataṁ? śibikā ca pragṛhitā? ulkā ca purastān niyate?
mahājanakāyās ca purastād gacchat? nāryāś ca prakirṇakeśyo rudan-
tyah⁴ pṛṣṭhataḥ samanubaddhā?» iti; «deva eṣa mṛto nāma»; «ka-
eṣa sārathe mṛto nāma?» «eṣa deva puruṣo na bhūyah priyaṁ
mātāpitaraṇ drakṣyati; na putradāraṇ; dāśidāśakarmakarapauruṣey-
am; te 'py enām na bhūyo drakṣyanti; sa eṣa deva mṛto nāma»; «ah-
am api sārathe maraṇadharmā maraṇadharmatām cā*natītah?» «devo
'pi maraṇadharmā maraṇadharmatām cānatītah?»; sa evam āha «tena
hi sārathe pratinivartaya ratham; antaḥpuram eva gaccha; yad aham

T 4 b

*A 371 b

¹ Cfr. the MAS, p. 124:

rūpāṇi śabdāṁś ca tathaiva gandhān
rasān atha sparśaguṇopapannān |
dadau tataḥ kāmaguṇān hi pañca
rato hy asau yeṣu na pravrajeta ||

² A: śākyamunir |

³ A: prakirṇā.

⁴ A: rudantah.

antaḥpuramadhyagata etam arthaṁ cintayiṣyāmi, maraṇam kilāham
avyativṛttā» iti; pratinivartayati sārathī ratham; antaḥpuram eva
yāti; tatra svic chākyamunir¹ bodhisattvo 'ntaḥpuramadhyagataḥ
apratitah² karuṇāni dhyāyati, maraṇam kilāham avyativṛttā iti;
āha cātra³

puruṣam dṛṣṭvā vyapayātacetasaṁ
mṛtaṁ visamjñām gatam āyuṣah⁴ kṣayāt |
athāpratitah karuṇāni dhyāyati
mṛtyum kilāsmī⁵ avyativṛttā ityasau ||⁶

atha rājā śuddhodanaḥ sārathim āmantrayate «kaccit
sārathe kumāra āttamanāttamanā udyānabhūmīṁ nigrata abhirato
vā udyāne?» «no deva»; «tat kasya hetoh?» «adrākṣid deva kumā-
ra udyānabhūmīṁ nigracchan nānāraṅgair vastraīś cailavitānam vita-
tam⁷; śibikāṁ ca grhitām; ulkāṁ ca purastān niyamānām⁸; mahā-
janakāyām ca purastād gacchantam; nāriś⁹ ca prakirṇakeśā ruda-
tiḥ pṛṣṭhataḥ samanubaddhāḥ; dṛṣṭvā ca punar mām¹⁰ āmantrayate:
kim etat sārathe nānāraṅgair vastraīś cailavitānam vitataṁ? śibikā¹¹
ca pragṛhitā? ulkā¹² ca purastān niyate? mahājanakāyāś ca pu-
rastād gacchat? nāryāś ca prakirṇakeśyo rudantyah pṛṣṭhataḥ
samanubaddhā? iti; tam enam evam vadāmi: eṣa deva mṛto nāmeti;
sa evam āha; ka¹³ eṣa sārathe mṛto nāmeti; tam enam evam vadāmi;

T 5 a

¹ A: tatra chikyanir.

² A: °gataḥ karuṇām.

³ A: ahācātra.

⁴ A: āyuṣam.

⁵ A: kilāsmavyativṛttā.

⁶ Cfr. the MAS, p. 126:

puruṣam dṛṣṭiveha vyatitacetasaṁ
mṛtaṁ visamjñām kṛtam āyuṣakṣayam |
athāpratitah karuṇāni dhyāti
maraṇam kilāham na upātivṛttah ||

⁷ A: vititam.

⁸ A: yamāna.

⁹ A: nāryāś prakirṇakeso rudantyah.

¹⁰ A: māmantrayate.

¹¹ A: śibikāṁ ca pragṛhitām.

¹² A: ulkāṁ ca purastān niyate.

¹³ A: ekaṣa.

esa deva puruso na bhuyah priyam mātāpitaram drakṣyati; na putradāram; na dāśidāśakarmakarapauṣeyam; te 'py enam na bhuyo drakṣyanti¹; sa esa deva mṛto nāmeti; sa evam āha: aham api sārathe maraṇadharma? maraṇadharmaṭām cānatitaḥ? ² iti; tam enam evam vadāmi; devo 'pi maraṇadharma maraṇadharmaṭām cānatita iti; sa evam āha: tena hi sārathe pratinivartaya ratham; antaḥpuram eva gaccha; yad aham antaḥpuramadhyagata etam arthaṁ cintayiṣyāmi, maraṇam kilāham avyatīrtta iti; sa esa deva kumāro 'ntaḥpuramadhyagataḥ; athāpratitah karuṇāni dhyāyati, maraṇam kilāham avyatīrtta iti.

T 5 b *atha rājñāḥ śuddhodanasyaitad abhavat «mā haiva teṣām brāhmaṇānām naimittikānām vipañcanaṅkānām vacanām bhūtam satyam bha-viṣyati; mā haiva kumāraḥ keśaśmaśrv avatārya kāṣāyāṇi³ vastrāṇy āchādyā samyageva śraddhayā agārād anagārikām pravrajīṣyati; yanv aham kumārasya bhūyasyā mātrayā⁴ pañcakāmaguṇān anuprada-yām; apy evābhīrato na pravrajed» iti; atha rājā śuddhodanāḥ śākyamunē bodhisattvasya pañcakāmaguṇān anuprayacchati; apy evābhīrato na pravrajed iti; āha cātra*

purottame śrimati tatra ramye
devātidevo daharaḥ samānaḥ | ^(a)
sammodate kāmaguṇair hi pañcabhiḥ
sahasranetra iva nandane vane⁵ ||

Sight of a mendicant

atha śuddhāvāśakāyikānām devānām etad ab-

*A 371 b ha*vat «yadyapi bodhisattvā hetubalinas tathāpi pratyayopasamphāraḥ

^(a) sgron ma dañ mts'uñs pa.

¹ A: drakṣyati.

² A: canatitah.

³ A: kāṣāyāṇi.

⁴ A: matrayā.

⁵ Cfr. the MAS, p. 126:

purottame nagaravare suramye
tadā viṣaṇī daharaḥ samānaḥ |
āmodate, etc.

T 6 a kartavyaḥ yasmāt¹ dhetubalaṁ pratyayabalam apekṣata» iti^(a); taiḥ puruso nirmito muṇḍah kāṣāyavastraprāvṛtah, pātrapāṇir anuveśmānuveśma kulāny upasaṅkrāman; dharmatā khalu yadā bodhisattva udyānabhūmīn nirgantukāmo bhavati tadā sārathim āmantrayate «āṅga tāvat sārathe kṣipram bhadram yānam yojaya, yatrāham abhiruhyodyānabhūmīn² *«niryāśyāmi»* iti; tato bodhisattvāḥ sārathim āmantrayate «āṅga tāvat sārathe kṣipram bhadram yānam yojaya yatrāham abhiruhyodyānabhūmīn³ *nirgacchāmi»*; evam deveti sārathiḥ śākyamunē bodhisattvasya pratiśrutya kṣipram bhadram yānam yojayitvā yena śākyamunir bodhisattvas tenopasaṅkrāntah; upasaṅkrāmya śākyamunīm bodhisattvam idam avocat «yuktaṁ devasya bhadram yānam yasyedānīm devaḥ kālaṁ manyata» iti; atha śākyamunir bodhisattvo bhadram yānam abhiruhya udyānabhūmīn nirgataḥ⁴; adrākṣic chākyamunir bodhisattvāḥ puruṣam muṇḍam kāṣāyavastraprāvṛtām pātrapāṇīm anuveśmānuveśma kulāny⁵ upasaṅkrāmantam; dṛṣṭvā ca punaḥ sārathim āmantrayate «ka esa sārathe puruso muṇḍah pātrapāṇir⁶ anuveśmānuveśma kulāny upasaṅkrāmati? vastrāṇi cāsya vivarṇāni; na yathānyeṣām?» «esa deva pravrajito nāma»; «ka esa sārathe pravrajito nāma»; «esa deva pravrajitah sādhudamaḥ sādhusaṃyamāḥ sādhvarthacaryāḥ, sādhukuśalacaryāḥ, sādhukalyāṇacarya iti vidi-tvā keśaśmaśrv avatārya kāṣāyāṇi vastrāṇy āchādyā samyageva śraddhayā agārād anagārikām pravrajitah; sa esa deva pravrajito nāma»; «tena hi sārathe yenaiṣa pravrajitas tena rathām preraya»; evam deveti sārathiḥ śākyamunē bodhisattvasya pratiśrutya yena sa pravrajitas tena rathām prerayati; atha śākyamunir bodhisattvas tam pravrajitam idam avocat «kasmatvam bhoḥ puruṣa muṇḍah pātrapāṇir anuveśmānuveśma kulāny upasaṅkrāmasi? vastrāṇi⁶ ca te vivarṇāni na yathānyeṣām?» sa evam āha «aham asmi kumāra pravrajito nāma»; «yathā kathaṁ tvam bhoḥ puruṣa pravrajito nāma?» «aham asmi kumāra sādhudamaḥ sādhusaṃyamāḥ sādhvarthacaryāḥ sādhu-

^(a) ḥadi ltar rgyu'i stobs c'en po yañ rkyen byis stobs la ltoṣ so sñam nas.

¹ A: yasmatsahetu°.

² A: abhirudyāyo.

³ A: nirgacchan.

⁴ A: anuveśmākulāni.

⁵ A: pāṇinānū.

⁶ A: vastrāṇya ca.

T 7 a

dharmaçaryaḥ sādhukuśalacaryaḥ sādhukalyāṇacarya iti keśaśmaśrv
avatārya kāśyāṇi vastrāṇy ācchādyā samyageva śraddhayā agārād
anagārikāṁ pravrajitaḥ; evam aham pravrajito nāma»; «sādhu tvam
bhoḥ puruṣa sādhudamaḥ sādhusamyamaḥ sādhvarthacaryaḥ sādhu-
dharmaçaryaḥ sādhukuśalacaryaḥ sādhukalyāṇacarya iti keśaśmaśrv
avatārya kāśyāṇi vastrāṇy ācchādyā samyageva śraddhayā agārād
anagārikāṁ pravrajitaḥ».

*A 372 a

atha śākyamunir bodhisattvah sārathim āmantrayate: tena hi sā-
rathe pratinivartaya ratham; antaḥpuram eva gaccha; yad aham antaḥ-
puramadhyagata etam arthaḥ cintaiṣyāmi; pratinivartayati * sārathi¹
ratham; antaḥpuram eva yāti; tatra svic chākyamunir bodhisattvo
'ntaḥpuramadhyagata etam arthaḥ cintayaty aho batāhaṁ keśaśmaśrv
avatārya kāśyāṇi vastrāṇy ācchādyā samyageva śraddhayā agārād²
anagārikāṁ pravrajeyam iti; atha rājā ūddhodanaḥ sārathim āman-
trayate «kaccit sārathe kumāra āttamanāttamanā udyānabhūmīṁ
nirgato 'bhirato vā udyāne?» «no deva»; «tat kasya hetoḥ?» adrākṣid
deva kumāraḥ udyānabhūmīṁ nirgacchan puruṣam muṇḍam kāśyā-
vastraprāvṛtaṁ³ pātrapāṇim anuveśmānuveśma kulāny upasaṅkrām-
antam; dṛṣṭvā ca punar mām āmantrayate⁴: esa sārathe⁵ muṇḍah
pātrapāṇir anuveśmānuveśma kulāny upasaṅkrāmati; vastrāṇi cāsyā
vivarṇāni na yathānyeśām iti; tam enam evam vadāmi esa deva pra-
vrajito nāmeti; sa evam āha: ka esa sārathe pravrajito nāmeti; tam
enam evam vadāmi esa deva pravrajitaḥ sādhudamaḥ sādhusamyamaḥ
sādhvarthacaryaḥ sādhudharmaçaryaḥ sādhukuśalacaryaḥ sādhukal-
yāṇacarya iti keśaśmaśrv avatārya kāśyāṇi vastrāṇy ācchādyā samy-
ageva śraddhayā agārād anagārikāṁ pravrajitaḥ; sa esa deva prava-
jito nāmeti»; sa evam āha: tena hi sārathe yenaśā pravrajitas tena
rathaḥ preraya; evam deveti śākyamuner⁶ bodhisattvasya prati-
śrutyā yena sa pravrajitas tena rathaḥ prerayāmi; atha śākyamunir
bodhisattvas tam pravrajitam idam avocat «kasmāt tvam bhoḥ puruṣa
muṇḍah pātrapāṇir anuveśmānuveśma kulāny upasaṅkrāmasi? va-

T 8 a

¹ A: sārasārathi.² A: agād.³ A: kākaśāya.⁴ A: māmantrayate.⁵ A: dāvarathe.⁶ A: śākyamunir.

strāṇi ca te vivarṇāni; na yathānyeśām pūruṣāṇām? sa evam āha:
aham asmi *⟨kumāra⟩*¹ pravrajito nāmeti; bodhisattvah prāha: yathā-
kathaḥ tvam bhoḥ puruṣa pravrajito nāmeti; sa evam āha; aham asmi
kumāra sādhudamaḥ sādhusamyamaḥ sādhvarthacaryaḥ *⟨sādhudharma-
caryaḥ⟩* sādhukuśalacaryaḥ sādhukalyāṇacarya iti keśaśmaśrv avatārya
kāśyāṇi vastrāṇy ācchādyā samyageva śraddhayā agārād anagārikāṁ
pravrajitaḥ; evam aham pravrajito nāmeti; bodhisattvah prāha: sādhu tvam
bhoḥ puruṣa sādhudamaḥ sādhusamyamaḥ sādh-
varthacaryaḥ *⟨sādhudharmaçaryaḥ⟩* sādhukuśalacaryaḥ sādhukalyā-
ṇacarya iti keśaśmaśrv avatārya kāśyāṇi vastrāṇy ācchādyā samy-
ageva śraddhayā agārād anagārikāṁ pravrajita iti; tato deva kumāro
mām āmantrayate: tena hi sārathe pratinivartaya ratham; antaḥpu-
ram eva gaccha; yad antaḥpuramadhyagata etam arthaḥ cintaiṣyāmi;
tan² mayā nivartitaḥ *⟨rathaḥ⟩*; kumāro 'ntaḥpuram pravi-
ṣṭaḥ».

Visit to a farming village

rājā samplakṣa-

yati³ «mā haiva teṣāṁ brāhmaṇāṇāṁ naimittikānāṁ⁴ viपañcanā-
kānāṁ vacanāṁ satyāṁ bhūtāṁ bhavisyati; mā haiva kumāraḥ keśaśma-
śrv avatārya kāśyāṇi vastrāṇy ācchādyā samyageva śraddhayā agā-
rād anagārikāṁ pravrajiyati; yannv aham kumāraḥ kārṣagṛāmakāṁ
preṣayeyam; apy eva tatra cittaṁ vinodaye»; iti viditvā śākyamunim
kumāram idam avocat «ehi tvam kumāra kārṣakagrāmakāṁ gaccha; *
karmāntāny avalokaya» iti; tato bodhisattvo jīrṇāturaṁtasandarśanād
udvignaḥ pravrajyām⁵ abhiniviṣṭabuddhiḥ pituḥ śākyasya ūddh-
danasya vacanānukārityā ratham abhiruhyā kārṣagṛāmakāṁ samprā-
sthitāḥ kāyena no tu cittena; tasyāntarmārge pañcabhir nidhiṣatair^(*)
mukhāṇy upadarśitāni; śabdaś ca niscāritaḥ «kumāra vayaṁ tava jñā-
tisantakā nidhayo gr̥hāṇāsmān» iti; bodhisattvah kathayati «tais
tāvan mohaparigrahaḥ kṛtvā kim kṛtam; gaccha^{⟨ta⟩} mama na yuṣmā-
bhiḥ prayojanam» iti; gāthāḥ ca bhāṣate

T 8 b

*A 372 b

^(*) gar gter lha brtogs.¹ The word kumāra, omitted in A, is represented in T.² A: tanmayo.³ A: samplakṣa.⁴ A: niṁittikānām.⁵ A: mibhiniviṣṭa.

yair api kṛtā 'mṛtakathā te 'py asmākam mṛtāḥ kathibhūtāḥ |
vayam api mṛtāḥ pareśām nacireṇa kathibhaviṣyāmaḥ ||

taiḥ punar api śabdo
niścāritaḥ «yady asmākam kumāro na gr̥hṇāti vayaṁ mahāsamudraṁ
viśāma» iti; bodhisattvaḥ kathayati pravīśata yathāsukham iti; te
mahāsamudraṁ pravīśtāḥ; bodhisattvaḥ saṁprasthito yāvat¹ paśyati
kārṣakān uddhūtaśiraskān sphuṭitapāṇipādān² rajasāvacūrṇitagā-
trān; balivardāṁś³ ca pratodavikṣṭasarirān⁴ rudhirāvasiktaprī-
hakaṭipradeśān kṣutpiṇāśramoparudhyamānaprāṇān, pratataniś-
āsoparudhyamānahṛdayān, yutagotpiḍanapragaṭitavraṇā⁵pūyaśonitān,
maksikākṛmisaṅghātabhakṣyamāṇaskandhaprāṇān, halayugavilikhita-
araṇān, lālāśīṅghāṇakaprásrutamukhanāsān, damśamaśakacarmapra-
āṇakākirṇān; dṛṣṭvā ca punar anādikālapuṇyopacayasaṁbhṛtayā
karuṇāyā paryākulikṛtamānāḥ kārṣakān idam avocat «bhavantāḥ
kasya yūyam?» te kathayanti «devasya» sa kathayati «gacchata,
bhavanto, yūyam adyāgreṇādāsā⁶ apreṣyābhujīṣyā yenakāmagamā
sukhasparśam⁷ viharata»; balivardāś ca uktāḥ: «gacchata yūyam apy
adyāgreṇā acchinnaṁgrāṇī tṛṇāni bhakṣayata; anavamarditāni svacchāni
ca pāniyāni pibata⁸ anāvilāni; caturdiśam ca śitalā vāyavo vāntv» iti |

T 9 b

The shadow of the rose-apple tree

tato bodhisattvas tenaiva saṁvegena pituḥ
śākyasya śuddhodanasya karmāntān avalokya yena jambūchāyā teno-
saṇkrāntāḥ; upasaṇkramya jambūchāyāyām niṣadya viviktam <kā-
mair viviktam> pāpakai<r aku>śaladharmaiḥ⁹ savitarkam savicāraṇam
vivekajam pritisukham anāśravasadṛśam prathamaṇ dhyānaṇ samā-
pannah; janakāyo 'pi pariśiṭavṛkṣamūleś avasthito bodhisattvam na

¹ A: yāyavat.

² A: pādā.

³ A: gātrā.

⁴ A: śarīrā.

⁵ A: °vahaṇpūya°. T: rma las rnag, etc.

⁶ adyāgreṇā = from now onwards.

⁷ A: sukhām.

⁸ A: pibatha.

⁹ A is here corrupted. See Mv 1478 and the Tibetan translation.

parityajya gacchati; rājā¹ śuddhodanāḥ samplakṣayati «bodhisattvaś
cirayati; tathāhi bhaktakālasamayo² 'tikrāntāḥ, gacchāmi, paśyā-
mi» iti; sa ratham abhiruhyā kārṣakagrāmakaṁ gataḥ; itaś cāmūtaś ca
bodhisattvam samanveśamāṇo jambūsamipam anuprāptaḥ; tena khalu
samayena pariṇate madhyāhne anyeśām vṛkṣāṇām chāyā prācīnanimnā,
prācīnapravaṇā, prācīnaprāgbhārā; bodhisattvānubhāvāt tu jambū-
chāyā³ bodhisattvasya kāyam na vijahāti; adrākṣid⁴ rājā śuddho-
dānaḥ pariṇate madhyāhne anyeśām vṛkṣāṇām chāyā prācīnanimnā
prācīnapravaṇā prācīnaprāgbhārā⁵; bodhisattvasya <anubhāvāt> tu
jambūchāyā⁶ bodhisattvasya kāyam na vijahāti; dṛṣṭvā ca punar
asyaitad abhavat: mahādhikāḥ kumāro mahānubhāvo yatreḍāṇī
pariṇate madhyāhne anyeśām vṛkṣāṇām chāyā prācīnanimnā prācīna-
pravaṇā prācī*naprāgbhārā⁷, jambūchāyā tu bodhisattvasya kāyam *A 373 a
na vijahāti; tataḥ prasannādhikāraṇī kṛtvā bodhisattvasya pādayor
nipatya, gāthām bhāṣate

idaṁ dvitiyam tava bhūrivṛddhe
pādau namasyāmi samantacakṣo |
yathā ca jāte pṛthivī prakaṇpitā
chāyā ca jambor⁸ na jahāti⁹ kāyam ||

tataḥ prasannādhikāraṇī kṛtvā bodhisattvam paryāṇkād¹⁰ utthāpya
ratham abhiropa¹¹ śmaśānamadhyena kapilavastu saṁprasthitāḥ; bo-
dhisattvena śmaśānamadhyena¹² gacchatā vinilakāni, vipaṭumakāni,
vyādhmātakāni śarīrāṇi dṛṣṭāṇi; tatra sutarām samvigno rathābhīrūḍha
eva paryāṇkam baddhvāvasthitāḥ; tato 'pi rājñā paryāṇkād utthāpitāḥ;
sa saṁprasthitāḥ; kapilavastunagarapraveṣe naimittikair vyākṛtaḥ
yadi kumāraḥ saptame divase na pravrajati rājā bhavati cakravarti» iti;
viditvā rājānaṁ śuddhodanam idam avocan

T 10 a

T 10 b

¹ A: rājñā.

² A: samayo is repeated.

³ A: chāyāyā.

⁴ A: rāje.

⁵ A: prācīnaghārā.

⁶ A: jambūyā.

⁷ A: -nanaprāgbhārā.

⁸ A: jambūś ca.

⁹ A: na vijahāti.

¹⁰ A: paryāṇkād.

¹¹ A: abhiruhyā.

¹² A: śmaśānamagatā.

prādurbhaviṣyanti divākarodaye
 ratnāni sapta nṛpate na samśayaḥ |
 tasmād dhi rakṣām kuru¹ saptarātrīm
 sutasya śobhām yadi draṣṭum icchasi ||
 saptaratneśvaro rājā bhaviṣyati sutas tava |
 praśāsiṣyat adaṇḍena sāgarāntām vasundharām ||
 athavā tyajya vasudhām vanam yāsyati nirbhayaḥ |
 sarvajñatām anuprāpya jagad uttārayiṣyati ||

Meeting with Mrgajā

kālakṣemasya śākyasya
 mrgajā nāma duhitā; tayā vātāyanasthayā bodhisattvam drṣṭvā gāthā
 bhāṣitā
 sukhitā bata sā mātā sukhi cāsyā pitā hy asau |
 nirvṛtā bata sā nārī yasyā bhartā bhaviṣyati ||
 nirvāṇaśabdām śrutvā tu dhyāyi² sa puruṣottamaḥ |
 nirvāṇe śāntatām jñātvā tasmiṁś cittam arocayat ||

tato bodhisattvena saubhāṣīniko³ muktāhāraḥ kṣiptaḥ; bodhi-
 sattvayānubhāvena vātāyanenānupraviṣya tasyā⁴ grīvāyām lagnah;
 praviṣann asau mahājanakāyena drṣṭah; tai rājñe śuddhodanāya vista-
 reṇa samākhyātam; rājñā⁵ śuddhodanena mrgajā⁶ vimśatistriṣa-
 hasraparivārā bodhisattvayāntaḥpuraṁ praveśitā; iti tatra bodhisat-
 tvayā gopikāmrgajāyaśodharāpramukhāni ṣaṣṭiṣṭriṣaḥasrāṇy anta-
 puram⁷ abhūt |

Precautions of Śuddhodana

T 11 a

tato rājā śuddhodanah bhrātṛbhiḥ, droṇodanena,
 śuklodenena, amṛtodanena ca, sārdham ekadhye sannipatya samjal-
 paṇi kartum ārabdhah⁸ « brāhmaṇair naimittikair vipañcanakaiś ca

¹ A: paptarātrīm sa.

² A: dhyāyi tu sa.

³ See Edgerton, s.v. T translates legs par smras pai p'yr.

⁴ A: tasya.

⁵ A: rājā.

⁶ A: mrgajām.

⁷ A: mantāḥpuram.

⁸ A: ārabdhāḥ.

vyākṛtaḥ śākyamunir bodhisattvo yadi saptame divase na pravrajati,
 rājā bhavati cakravartīti; tad asmābhir bodhisattvah sapta rātrindī-
 vasān yatnato rakṣaṇiyah; nagaram suguptam kārayāmaḥ »; tatas taiḥ
 kapilavastunagaram saptabhiḥ prākāraiḥ¹ parikṣiptam, saptabhiḥ
 parikhābhiḥ ca; āyasāś ca kavātāḥ puradvāre dattāḥ; ghaṇṭāś ca susva-
 nāḥ kavāṭeṣu nibaddhāḥ; yāsām udghāṭyamāneṣu² dvāreṣu samantād
 yojanam^(*) śabdaḥ sphurati; bodhisattvaś ca harmyatale nṛtagitavādi-
 tri strībhiḥ cābhīrūpamanoharābhīr upacaryamāṇo 'vasthāpitah; amā-
 tyāś ca turaṅgabalakāyasametā bahiḥ prākārasya³ samantād gul-
 makeṣu sthāpitah; sañcārisamśodhanam kāritam; yat pañcabhiḥ puru-
 ṣaśataiḥ sthāpyate antaḥpuradvāram tāḍṛśam kāritam; yasyodghāṭya-
 māṇasya rājñāḥ śuddhodanasya gṛham śabdena sphurati; taccha-
 vanāḥ antaḥpurajano nagaradvāraniyuktaś ca apramatto 'vati-
 ṣhate⁴ bahiṇagaraniyuktā amātyāḥ paurājanapadāś ca; tan
 mahat� vibhūtyā bodhisattva upariprāśādātalagato niṣpuruṣeṇa
 tūryeṇa viñāvenupaṇavasughosakādinā upagiyamanas tiṣṭhati; rā-
 trau⁵ bahiḥ śuddhodanaś caturaṅgena balakāyena pūrvadvāre
 'vahito 'vatiṣṭhate; dakṣiṇe droṇodanah, paścime śuklodenah⁶,
 uttare amṛtodanah; madhye nagarasya mahānāmā śākyah prāhārikah;
 sa pūrvadvāram gatvā kathayati, ko jāgarti, ko jāgartīti; rājā kathayati:
 ahaṁ jāgarmi; jāgrhi⁷ deva, jāgratas te śreyān iti; viditvā gāthām
 bhāṣate

T 11 b

supto mṛtasamo lokaḥ supto māravaśam gataḥ |
 jāgratiḥa⁸ sadā santas tasmāj⁹ jāgrta jāgrta || iti;

dakṣiṇadvāram gatvā kathayati « ko jāgarti, ko jāgartīti »;
 droṇodanah kathayati « ahaṁ jāgarmi »; « jāgrhi deva, jāgratas te
 śreyān » iti; viditvā gāthām bhāṣate

T 12 a

^(*) dpag ts'ad gcig k'or k'or yug tu (samantād ekayojanam).

¹ A: prākāraiḥ.

² A: yāsāv sūtpāṭyamāneṣu. Cf. infra.

³ A: prākārasya.

⁴ A: vathite.

⁵ A: rātrā.

⁶ A: uklodenah.

⁷ A: jāgrha.

⁸ A: jāgartīha.

⁹ A: tasmājāgrata.

supto mṛtasamo lokaḥ supto māravaśam gataḥ |
supto mṛtyuvaśam prāptaś tasmāj jāgrta jāgrta¹ || iti;

paścimadvāram gatvā kathayati « ko jāgarti ko
jāgartiti »; śuklodanaḥ kathayati « ahaṁ jāgarmi »; « jāgrhi deva,
jāgratas te śreyān » iti; viditvā gāthām bhāṣate;

suptaḥ khalu sadā mattaḥ supto madyādhakaṇ pitvā^(a) |
ataviṣu vaneṣu suptas tasmāj jāgrta jāgrta || iti

uttaram dvāram gatvā kathayati
« ko jāgarti ko jāgartiti »; amṛtodanaḥ kathayati « ahaṁ jāgarmi »;
« jāgrhi deva; jāgratas te śreyān » iti; viditvā gāthām bhāṣate;

śayitam giriṣu śayitam dariṣu
śayitam ca sāgarajaleṣ api |
vṛkṣagreṣv api śayitam
tasmāj jāgrta jāgrta || iti;

madhye catva-
raśīṅgāṭakasya gatvā kathayati « ko jāgarti ko jāgartiti »; niyuktāḥ ka-
thayanti; « vayam jāgrmaḥ »; « jāgrta jāgratām vah śreyān » iti; viditvā
gāthām bhāṣate:

T 12 b

dharmaṁ carata mā 'dharmaṁ satyam vadata māṇtam |
mahat tamo praveṣṭavyam^(b) tasmāj jāgrta jāgrta || iti;

tataḥ prabhātāyām rajanyām mahānāmā śākyo²
rājne śuddhodanāya ārocayati « deva prabhātā rājani; nirgataṁ sap-
tānām rātriṁdivasānām ekaṁ rātriṁdivasam; ṣaḍ rātriṁdivasānām
avaśiṣṭāni » iti; rājā śuddhodanaḥ kathayati « śobhanam; ṣaṇṇām rātri-
ṁdivasānām atyayāt kumāraś cakravartī bhavisyati; vayam gaganatala-
vicāriṇāś caturo dvipān anusaṁyāsyāmaḥ »; ity evam yāvad ekaṁ rā-
triṁdivasam avaśiṣṭam; śakrasya devānām indrasyādhastāj jñānada-
rśanām pravartate; sa gāthām bhāṣate;

(^a) myos ağur bres bos ḥ'ūns pa ḥal. The ḫdhaka is a particulare measure.
See Apte, s.v.

(^b) mun pa c'en por ḥajugs par ḥagur.

¹ A: jāgrata jāgrta.

² A: rākyo.

asau muniś śākyanarendragarbhāḥ
prapūrṇaṣaḍpāramito mahātmā |
prayātukāmo vanam āryakāntam
tapovanam pritikaram muninām || iti |

Disgusting sight in harem

tato bodhisattvasyāntahpurasametasya niṣpu-
ruṣeṇa tūryeṇa kriḍato^{*} ramamāṇasya paricārayata etad abhavat « bha- *A 374 a
viṣyanti me¹ atonidānam pare vaktāraḥ śākyamuniḥ kumāro 'pu-
mān, yena yaśodharāgopikāmṛgajāprabhr̄tini ṣaṣṭiṣr̄isahasrāṇy apāṣya
pravrajita iti; yannv aham yaśodharayā² sārdham paricārayeyam » iti;
tena yaśodharayā³ sārdham paricāritam; yaśodharā āpannasattvā
saṃvṛttā; tasyā etad abhavat; prabhātāyām rajanyām bodhisattvasyā-
rocayiṣyāmi » iti; atha bodhisattvas tasyām velāyām pratityasamutpā-
dayogāt gāthām bhāṣate

nārisahāgāraśayyā apaścimā mamādyeyam^(a) |
nāham punar api vatsye agāre saha yuvatyā || iti;

atha tāḥ striyo⁵ nṛtagitavādi-
trapariśrāntā lālāprasrutavadanā prakirṇakeṣyo vikṣiptabhujavāsa-
saḥ⁶ kāny api kāny apy aślikāni⁷ pralapantyo middham avakrān-
tāḥ⁸; adrākṣid bodhisattvas tā striyah prasrutavadanāḥ prakirṇa-
keṣyah vikṣiptabhujavāsaḥ kāny api kāny apy aślikāni pralapan-
tyah⁹ middham avakrāntāḥ; dṛṣṭvā ca punar asyāntahpure śmaśā-
nasamjnā samutpannā; sa gāthām bhāṣate

vātāhatam kamalaṣaṇḍam ivāpaviddham

(^a) bud med dañ bdag k'yim ḥal pai | t'a ma deñ gi ḥadi yin te.

¹ A: ame.

² A: yaśodharāsārdham.

³ A: yaśidharayā sārdham.

⁴ A: mamādyea.

⁵ A: tāstriyo.

⁶ A: bhuje.

⁷ A: ślikāni.

⁸ A: middhamakrāntāḥ.

⁹ A: pralapanti.

T 13 b

vikṣiptabāhucaraṇam dharaṇitale 'smīn |
keśakulaṁ vivṛtaguhyaκaṭipradeśam̄ 1
dṛṣṭvāpi śākyatanayodvijito 'smī bhāvāt ||
etān śmaśānasadṛṣān vikṛtasvabhāvān
paśyāmi cārurahitān yuvatijanaughān |
kim̄ bho vicetanamatismṛtisamprayukto
yad bālasattvacarito viṣaye ramed yaḥ ||
dhik kāmapaṅkaśaśaktivisāgnitulyān
svapnopamān 2 lavaṇapānaviṣopamāmś ca |
eṣa tyajāmi bhujagendranibhān durantān
kāmān anarthakalikilbiṣahetubhūtān || iti ||

Dreams of Mahāprajāpati, Yaśodharā and Siddhārtha

atrāntare mahāprajā-

patiś caturaḥ svapnān paśyati: rāhuṇā candramasaṁ grastam; pūrvasyām̄ diśy ādityam uditam, tatraivāstamgatam; mahājanakāyam ātmānam̄ praṇāmam̄ kurvantam; hasantam cātmānam̄ (a) 3; yaśodharā aṣṭau svapnān adrākṣit: ātmiyam māṭkāvamśam bhagnam; śriparyāṅkam bhagnam; valayabāhū bhagne; dantamāle viśirṇe; keśaveṇīm srastām; śriyam̄ 4 gṛhān nirgatām; candramasaṁ rāhuṇā grastam; pūrvasyām̄ diśy ādityam uditam tatraivāstamgatam; bodhisattvo 'pi pañca svapnān adrākṣit: mahāpṛthivim ātmano mahāśayanam; sumerum̄ parvatarājām viśvopadhānam; vāmaṁ bāhūm pūrvamahāsamudre 'ntargatam; dakṣinām̄ bāhūm paścimamahāsamudre 'ntargatam; ubhau caraṇau dakṣinamahāsamudre 'ntargatau; sthitīkām tṛṇajātam̄ (b) nābher abhyudgamyā yāvannabha āśadya vyavasthitām; sarvaśvetāmś chakunakān kṛṣṇaśirasāḥ pādayor 5 nipatya yāvajjānumaṇḍalam utthitān; nānāvarṇāmś chakunakān caturdiśām

(a) bdag ḷid dgod ciñ du ba'o.

(b) ḣgroṇ ba žes bya bai rtsa'i rigs.

1 A: kuṭipradeśam.

2 A: sapnopamān.

3 A: hasantam ca dantam ātmānam.

4 A: śriyam.

5 A: pātayor.

āgamya purastād ekavarṇān sthitān; amedhya(a)parvatasyopari ātmānam caṅkramaṇam̄ <kurvantam> (b)!; dṛṣṭvā ca punaḥ prītamanāḥ samlakṣayati « yādṛṣā mayā svapnā dṛṣṭāḥ, na cirād evānuttaram jñānam adhigamiṣyāmi » iti; tato yaśodharayā 2 bodhisattvasya svapnā niveditāḥ « deva adya mayā aṣṭau svapnā dṛṣṭāḥ; māṭkāvamśo bhagnaḥ 3; <śri-paryāṅko bhagnaḥ>; valayabāhū bhagne; dantamāle viśirṇe; veṇi srastā; śri gṛhān nirgatā; candro rāhuṇā grastaḥ; pūrvasyām̄ diśy āditya uditas tatraiva astamgataḥ » iti; bodhisattvo yaśodharām prativinodayan svapnān āviṣkaroti « yat kathayasi māṭkāvamśo me bhagna iti; nanv ayam tiṣṭhati; yat kathayasi śriparyāṅko bhagna iti; so 'pi na bhagnaḥ; eṣa tiṣṭhati; yat kathayasi 4 valayabāhū bhagne iti, svayam eva pratyavekṣasva kim̄ bhagne na veti; yat kathayasi dantamāle viśirṇe 5 iti, etat te pratyātmavedyam; pratyavekṣasva kim̄ viśirṇe na veti; yat kathayasi veṇi srasteti; etat te pratyātmavedyam; pratyavekṣasva kim̄ srastā na veti; yat kathayasi śrir me gṛhān nirgateti; striyo 6 bhartā śrīḥ, tad ahaṁ tiṣṭhāmy 7 eva; yat kathayasi rāhuṇā candro grasta iti; nanv eṣa candramāḥ sākṣat tiṣṭhati; yat kathayasi pūrvasyām̄ diśy āditya uditas tatraivāstamgata iti; tad ayam ardharātro vartate; na tāvad udeti; kuto 'stamgamiṣyati »; evam̄ samjñaptā yaśodharā tūṣṇim̄ avasthitā; bodhisattvaḥ samlakṣayati « yādṛṣāni yaśodharayā svapnāni dṛṣṭāni niyataṁ mayādyaiva gantavyam; tad asyā leśāmśadeśena kathayāmi » iti; tena tasya leśāmśadeśena kathitam; yaśodharā kathayati « deva yatra tvam̄ gamiṣyasi tatra mām̄ neṣyasi » iti; bodhisattvo nirvāṇām̄ sandhāya kathayaty evam̄ bhavatu; yatra yatra gamiṣyāmi tatra tatra tvām̄ neṣyāmi » iti.

(a) mi gtsaṇ.

(b) mi gtsaṇ bas mgos par ac'ag pa'o.

1 Uncertain text. See the Tib. transl.

2 A: yaśodharā; svapna is found both in masculine and neutre gender.

3 After bhagnaḥ A adds here the words na tv iyam tiṣṭhati, not represented in T.

4 A: kathayati.

5 A reads here bhagnā for viśirṇe, which is the correct reading.

6 A: stṛyā.

7 A: tiṣṭhāmeva.

Siddhārtha's renunciation

atha śakrabrahmādayo devā bodhisattvasya cetasā cittam ājñāya yena
bodhisattvas tenopasaṅkrāntah;

uddāmakiśorakasannibhakam
vanavānaragocaracittasamam |
yadi cittam nivartasi kāmaguṇāt (a)¹
tato drakṣyasi jyotir anindyapadam]
uttiṣṭhottiṣṭha sumate tyaktvā niṣkrama medinim |
sarvajñatām anuprāpya jagad uttārayiṣyasi ||

T 15 a

bodhisattvenābhīhitam: nanu paśyasi kauśika

mṛgapatiḥ iva vāgurāvṛto (b) 'ham
dhanurasikhaḍgadharair naraiḥ samarthaiḥ |
hayagajarathasaṅkulair balaughaiḥ
kapilapuraṇam parivāritam samantāt ||
śuddhodanapramukha eṣa hi śākyasaṅgho
hastyāsvayānam abhiruhya suvarmitāṅgah (c) |
prāśādatoraṇavimānatālāntarastho
nānāvidhaiḥ praharaṇair amanāpahastaiḥ ||
antaḥpuragṛhadvāram <bahiḥ dvāraṇ> (d) tathaiva ca |
baddhaṁ ca yantritam caiva samantād rakṣitam tathā ||
ādiṁbaśaṅkhapaṭahasvarabherinādaiḥ
prāśādatoraṇavimānatālāntarasthaiḥ |
hastyāsvayodhakalilaḥ satatāpramatto
māyam vrajed iti hi rakṣati mām janauघah ||

śakraḥ kathayati

pūrvapratijñām samanusmarasva
dipaṅkaravyākaraṇam ca saumya |
duḥkhārditam lokam imam ca bhūyas

(a) gal te ḥodod pai yon tan las bzlog na |

(b) bskor. A reads °bhṛto.

(c) go bgos lus.

(d) de bzin groṇ p'yir sgo dag kyaṇ.

¹ A: kāmaguṇam.

tyaktvā gṛhān niṣkramaṇam kuruṣva ||
vayam tathā kariṣyāmaḥ sabrahmādyā divaukasaḥ |
yad bhavān vighnanirmukto vanam* adyaiva vāsyati || iti;

*A 375 a

bodhisattvaḥ śobhanam ityuktā prītamanāḥ samvṛttih; tataḥ
śakreṇa devendreṇa svāpanam kṛtvā pāñcikasya mahāyakṣasenā-
pater ājñā dattā; mārṣa sopānam upānaya; bodhisattvo harmyatalād
avataratiti; tena sopānam upanītam; bodhisattvo 'vatīṇah; tataḥ
śakreṇa saha kṛtasaṅketo yena chandaka upasthāyakas tenopa-
saṅkrānto yāvat paśyati chandakaṁ gāḍhamiddhāvaṭabdhām;
bodhisattvena yatnam āsthāya prabodhito gāṭhābhir gitena coktaḥ:

uttiṣṭha he chanda mamānayasva
tūrṇam gṛhāt kanthakam aśvaratnam |
yāsyāmy aham pūrvajinopabhuktam
tapovanaṁ tuṣṭikaram muninām ||

chandakaḥ suptapratibuddhalocanah kathayati: deva
nodyānakālaḥ samupasthitas te
vairam na te kenacid asti saumya |
na cāpi śatrus tava kaścid asti
kim ardharātre hi tavāśvakāryam ||

bodhisattvaḥ kathayati

na kadācit tvayā chanda mama vākyam vilopitam |
mā me 'dyā carame kāle vākyam etad vilopaya || iti;

chandah kathayati « kumāra rātrīr¹ iyaṁ bhayabhairavā; nāham aśvam
ānayāmi » iti; bodhisattvaḥ samālakṣayati « uttarād uttare (a) niyatam
janaprabodho bhavati; gacchāmi svayam eva; kanthakam aśvarājām
sajjikaromi » iti; tataḥ svayam eva puradvāram udghāṭya kanthakam
aśvarājām grahitum ārabdhaḥ; sa krodhāgnisampradīpta² iva kṣipati
pādaṁ, vakrayati mukhaṁ, sthānāt sthānam cālayati; nāvatiṣṭhate;
tato bodhisattvena cakrasvastikanandyāvartenānekapuṇyaśatanirjātena
bhūtānām āśvāsanakareṇa kareṇa śīrasī parāmr̄ṣṭa uktaś ca:

T 16 a

(a) lañ dañ yañ lañ kyis.

¹ A: rāṭriyam.

² A: sampradapta.

apaścimaṇi kanthaka bhāram udvahā-¹
 vilambitam^(*) prāpaya mām tapovanam |
 avāpya bodhiḥ na cireṇa tarpaye
 kṛtsnam jagad dhyānavimokṣavṛṣṭibhiḥ ॥ iti;

dharmatā khalu tiryāñco

'py upasāntvyamānā vikṛtiṁ na bhajante; kanthako 'svarājo nirvi-kāro² 'vasthitah; tato bodhisattvah samjātasaumanasyam kanthakam aśvarājam sajjam avasthitam <dṛṣṭvotthitaḥ>³(^b); śakrabrah-mādibhir devaiś catvāro devaputrā bodhisattvam niṣkāsanāya samanu-śiṣya sthāpitah, kūlah, upakūlah, parṇah, śabaraś ca; te bodhisattvenā-bhihitah «bhavantah ko mām neṣyati?» kathayanti «vayam neṣyā-mah»; kiṁ yuṣmākam balam? ekaḥ kathayati «kumāra yāvati pṛthiv-yā mṛttikā tām aham skandhenādāya gacchāmi»; dvitiyah kathayati «yāvac caturṣu mahāsamudreṣu sarittādāgodaṇapāneṣu ca salilam tat sar-vam aham skandhenādāya gacchāmi» iti; tritiyah kathayati «yāvantah pṛthiv-yām parvatās tān aham skandhenādāya gacchāmi» iti; caturthaḥ kathayati «yāvat pṛthiv-yām tṛṇakāṣṭhaṇaśādaṁ tat sarvam aham skandhenādāya gacchāmi» iti; tato bodhisattvena pṛthiv-yām pādo nyastah; te kampayitum api na śaknuvanti; vismayajātah kathayanti «ku-māra nāsmābhīr vijñātam idṛśam ba*laṁ bodhisattvānām iti; yadi vijñātam syān na vayam avasthitā syāma» iti; taṁ kathälāpam śrutvā pūrvabuddhaś chandako bodhisattvasamipam upasaṅkrāntah; tato bodhisattvah⁴ kanthakam aśvarājam adhirūḍhaḥ; chandake 'sva-prṣṭhe lagne kanthako 'svarāja upari vihāyasam abhyudgataḥ: yathāpi tat bodhisattvasya bodhisattvānubhāvena devatānām ca devatānubhā-vena; antaḥpuranivāsinyo devatā bodhisattvaviyogād roditum⁵ āra-bdhah; tāsām rudantinām aśrubindavaḥ kāye pṛthiv-yām ca nipati-tum ārabdhah; chandakah kathayati «kumāra udakabindavo nipatanti; kin tv antaḥpuranivāsinyo devatā madviyogād roditum ārabdhah; tāsām

T 16 b

*A 375 b

T 17 a

(^a) ma t'ogs.

(^b) rta'i rgyal po bṣṇags lhan bltas nas bzeñs so.

1 A: bhārimudvaha avalambitam.

2 A: nirvākāro.

3 A: aśvarājam sajjamvasthitah.

4 A: bodhiḥ.

5 A: ruditum.

rudantinām aśrubindavaḥ kāye nipatantiti»; tataś chandako' śruparyā-kulekṣaṇo dīrgham uṣṇam ca niśvasya tūṣṇim avasthitah; bodhisattvo dakṣiṇena sarvakāyena nāgāvalokitenā¹ vyavalokayati; cintayati ca «iyam ca me paścimā rātrir <yadā> mātṛgrāmeṇa sārdham sahāgāraś-ayyā» iti; bhūyas sa lakṣayati: sa ced ahaṁ pūrvam dvāram apahāyā-nyena dvāreṇa nīrgamiṣyāmi, rājño bhaviṣyat� anyathātvam^(*) carame kāle nāham kumāreṇa vyavalokita<iti>; yāvat paṣyati rājānaṁ śuddho-danam gāḍhamiddhāvāṣṭabdham; sa tam pradakṣiṇikṛtya² kathayati «tāta nāgauravāt, na śuśrūṣābhāvāt^(b)³ gacchāmi; nānyatra jarāma-raṇābhīmarditam lokam⁴ jarāmaranāduḥkhabhayāt parimocayeyam» iti; yāvan mahānāmā śākyo jāgarakajanam pratyavekṣamānas tam pradeśam āgataḥ; paṣyati bodhisattvam gamanābhīmukham; tato bāṣpagadgadakantho 'śruparyākulekṣaṇah kathayati: kiṁ idam prārabdham?» «mahānāman⁵ gamyate»; «kumāra na yuktam etat»; «mahānāman yena mayā tribhiḥ kalpāsaṅkhyeair anekaiś ca duṣka-raśatasahasraiḥ sattvānām arthāya bodhiḥ samupārjitaḥ⁶; mayā kiṁ śākyam gr̥he vastum; eṣa niṣcayaḥ; gato 'smi tapovanam» iti; tato mahānāmā śākyo niṣkaruṇavacanasamudācāraparāhato vikro-ṣṭum ārabdhah; hā kaṣṭam

T 17 b

śākyānām adya sarveśām rājñāḥ śuddhodanasya ca |
 āśā bhaviṣyat� aphalā cintitā yā punaḥ punaḥ ||
 adya śuddhodano rājā putraśokasamarpitaḥ⁷ | (^c)
 ūrdhvabāhū ravam ghoram kariṣyati suduḥkhitah ||
 gopikāmṛgajāyaśodharā sphitam antaḥpuraṁ tathā |
 siddhārthasya viyogena bhaviṣyanti suduḥkhitah ||

(^a) rgyal po mi dga' bar ḷagur ro sñam mo.

(^b) že sa ma mc'is pas.

(^c) gduñs.

1 A: valoketena; see Edgerton, s. v.

2 A: pradakṣiṇikṛtyā.

3 A: śuśrūṣābhāvā.

4 A: loko.

5 A: mahānāmānaṅgamyate.

6 A: samupādāniḥ | yā.

7 A: sapitaḥ.

iti viditvā sasambhramo yaśodharām utthā-
payan kathayati:

esa gacchati siddhārthas tam vāraya patim priyam |
ārodiyasi duḥkhārtā patiśokasamarpitā ||
bhartā prayāti tava durlabhadarśaniyam
paśyādyā¹ paścimam idam patidarśanam te |
kaṣṭam na kaścid api me vacanam dadāty
ārto viraumi niśi nātra mamāparādhah || iti;
tasyaivam vipralapato 'py antaḥpure na kaścit prati-
buddhyata iti

..... (a)

T 18 a

araṇyam vā nirākrandam tathā devair adhiṣhitam² | iti;

*A 376 a māṇo rājñāḥ * śuddhodanasya samipam gatvā rājānam śuddhodanam
prabodhayan kathayati³;

esa gacchati siddhārthas tam balād vinivāraya⁴ |
mā rodiyasi duḥkhārtāḥ putraśokasamarpitāḥ || iti;

daiवāt so 'pi na pratibuddhyate; tataḥ
śakrabrahmādayo devā anekadevatāśatasrasparivṛtā yena⁵ bo-
dhisattvas tenopasaṅkrāntāḥ; upasaṅkramya bodhisattvam parivārya
saṃprasthitāḥ; dakṣinena pārśvena⁶ rūpāvacarā devā śānteryāpa-
thavartināḥ, vāme kāmāvacarā ucchritadhvajapatākair divyair vādyā-
viśeṣair; agrataḥ śakrabrahmādayaḥ svena svenācārvihārena gaga-
natalasthāne cānekāni devatāśatasasrasrāṇi bodhisattvasyopariṣṭād di-
vyāny utpalāni, padmāni, kumudāni, puṇḍarikāni kṣipanti; agarucūr-

(a) Here two pādas are missing. The Tib. transl. runs as follows: des ni di
ltar k'us btab kyan | ḥdi ltar lha rnams byin rlabs kyis | dgon par 'o dod pos
pa bzin | ḥga' yaṇ sad par ma gyur to |

¹ A: pśyādyi.

² A: adhitam.

³ A: katha.

⁴ A not clear; looks like nivāraya rodiyasi etc.

⁵ A: yeno.

⁶ A: pārśvena rūpāvaca.

ṇāni, tagarucūrṇāni^(a), tamālapatracūrṇāni, divyāni māndārakāṇi pu-
ṣpāni kṣipanti; divyāni ca vividhāni vāditrāṇi pravādayanti; cailavikṣe-
pāṁś cākārṣuḥ; āha cātra

prasphoṭanādatumulaṁ hi divaukasāḥ kham
kurvantī hr̄ṣṭamanaso bhramayanti vastram |
stunvanti kecid apare 'pi ca bodhisattvam
ākāśam aṅguliśataiś ca samākṣipanti ||
dvārāṇi kecit pravighāṭayanti
mandārapuṣpāṇy apare kṣipanti |
aśvasya kecic caraṇau gṛhitvā
nirikṣamāṇāḥ sugataṁ vrajanti ||
vāmena gacchantam anuvrajanti
kecit punar dakṣiṇato vrajanti |
mārgaṁ svayaṁ darśayate kuberaḥ
śakras tathā brahmaśahiya eva ||
puraskṛto devagaṇair mahātmā
nakṣatrasaṅghair iva pūrṇacandraḥ |
prayāti hṛṣṭo vanam āryakāntam¹
tapovanaṁ prītikaram munīnām ||

T 18 b

tato bodhisattvaḥ kapilavastuno nagarāt
pratiniṣkrāntaḥ; śakrabrahmādayo devāḥ prītamanasāḥ protsāha-
yanti «māṛṣa ya te 'bhūd dirgharātrām āśāsakaḥ kadāśvid aham
vighnanirmuktas tapovanam gaccheyam iti sa te 'dyā paripūrṇāḥ; yadā tvam anuttarām samyakasamābodhim abhisamābuddhyethās tadā-
smān api samanvāharethā» iti; tathāstv iti pratiṣṭhāya bodhisattvo
dakṣinena sarvakāyena nāgāvalokanena vyavalokya kathayati:

anavāpya param mārgam sarvabuddhanisēvitam |
na punaḥ saṃpravekṣyāmi puram kapilavastv aham || iti
atha bodhisattvo yāmadvayena dvādaśayojanāni samatikramyāśvād
avatīryābharaṇāny avamucya chandakam āmantrayate;
nivartaya chandakāśvam ādāyābharaṇāni ca |

T 19 a

(a) tsan dan.

¹ A: vanagārya |

āha cātra

imam̄ hayam̄¹ hy ābharaṇāni caiva
jñātibhyo me sārathe tvam̄ prayaccha |
aham̄ hi kāmān vipulān prahāya
ihaiva dikṣām upayāmi sāṃpratam ||

atha chandakaḥ sāśrudurdinavadano bodhisattvam uvāca
siṃhavyāghrasamākīrṇe vane gokaṇṭakācīte |
ekākī bandhurahitaḥ katham ārya kariṣyasi || iti;

bodhisattvaḥ kathayati

eko hy ayam jāyate jāyamānas
tathā mriyate² mriyamāno 'yam ekaḥ |
eko duḥkhāny anubhavatiḥa jantur
na vidyate³ saṃsarataḥ sakhaḥ yaḥ ||

chandakaḥ kathayati

adṛṣṭaduḥkhaḥ sukuṇārapādo
hastyāśvayānocito * hā kumāra |
darbhopalākīrṇatalāmī kharāmī mahim
katham samākramya vane bhramiṣyasi ||

*A 376 b

T 19 b

na sauṇamāryam na sukhocitatvam̄
na nāthavattām na kulinabhāvam |
na śauryaviryam na janapriyatvam
avekṣate mṛtyubhayam̄ kadācit ||
āgamiṣyati kṛtvā vā⁴ jarāmṛtyubhayam kila |
akṛtārtha nirāraṇbho nidhanam̄ yāsyatiti vā ||

chandakaḥ

kathayati: deva vṛddho rājā putraśokena kālam kariṣyatiti; tathā⁵

¹ A: hayam ābharaṇāni |

² A: mṛtyate.

³ A: nivadyate |

⁴ A: āgamiṣyati vānyad vā jarā°.

⁵ A repeats tathā bo.

bodhisattvo bodhisam̄bhārasam̄bhṛtatvāt chandakavacanam̄ cittena na karoti; tato bodhisattvena nilotpalasadjśam niṣkośam asim kṛtvā cūḍām apaniya upari upari vihāyasi kṣiptā; śakreṇa devendreṇa gr̄hitvā mahatā satkāreṇa devāṁs trayastrīmśān nītvā cūḍāmaḥaḥ prajñāptaḥ¹; śrāddhair api brāhmaṇagṛhapatibhis tasmin pradeṣe keśagrahaṇam nāma caityam̄ pratiṣṭhāpitam adyāpi caityavandakā bhikṣavo vandante; *bodhisattvaḥ kathayati « kiṃ manyase chandaka? yasyedṛśo *D 84 vyavasāyo na sa punar api gr̄hi agāram adhyāvasetu »? « no deva »; chandakaḥ samṛakṣayati « kṣatriyābhīmāni kumāro, na śakyam anena pratiniwartitum » iti |

Return of Kanthaka and Chandaka

tataḥ kanthako 'śvarājo bodhisattvasya pādau T 20 a
jihvayā nirliḍhe; bodhisattvena cakrasvastikanandyāvartena pā-
ṇīnā parāmṛṣyābhīhitāḥ « gaccha kanthaka so'ham abhisam̄buddha-
bodhir bhavatkṛtajño bhaviṣyāmi » iti; chandako 'py uktāḥ « na tvayā
kanthako 'ntaḥpuram̄ praveśayitavya » iti; evam uktāḥ chandako bā-
pagadgadakantho 'śrūparyākulekṣaṇāḥ kanthakam aśvarājam ādāya
punar bodhisattvam ikṣamāṇaḥ² samprasthitāḥ; tau yām bhūmīm
yāmadvayena gatau tām saptarātreṇa pratinivṛttau; chandakaḥ samṛak-
ṣayati « yugapat *⟨yadi⟩*³ pravekṣyāmo⁴ mahatā vipralāpena nātmānam
sandhārayiṣyāmi^(*) »; tenodyāne sthitvā kanthakaḥ presitāḥ; tena hesi-
tam; tacchabdapratisamvedi antaḥpurajano 'nyaś ca janakāyah sasam-
bhramo nirgato, na paṣyati bodhisattvam; kanthakam⁵ kanṭhe
pariṣvajya roditum ārabdhāḥ; dharmatā hy esā anye prākṛtās tiryagyoga-
nigatāḥ prāṇināḥ samvṛtijñānalābhinaḥ; prāg eva kanthako 'śvarājāḥ;
sa mahājanakāyaviklavaṇ śrutvā antargatenaiva bāṣpeṇoparuddhy-
mānaḥ kālagataḥ; tena viṣrute⁶ anyatamasmin ṣaṭkarmanirate brā-

T 20 b

(*) gal te l'han cig tu doṇ na smre sīags c'en pos bdag ši bar ḡayur ro.

¹ A: prajñā jñāptaḥ.

² A: ikṣyamāṇaḥ.

³ A: yugapat pratyavekṣyāmo.

⁴ Uncertain text. See the Tib. transl.

⁵ A: kanthakānthe.

⁶ Conject. reading. A reads tenādikāyām. Cfr. the Tib. transl. sgra gcan (read can) bram ze, etc.

hmaṇakule pratisandhir gṛhitah; yadā bodhisattvo 'nuttarāṁ samyak-sambodhim abhisam̄bhotsyate tadā tam khaṭumkāśvavādena^(a) avabodhya saṃsārakāntārād uttāryātyantaniṣṭhe yogakṣeme nirvāṇe pratisthāpayiṣyati.

The taking of the Yellow Robes

bodhisattvasya kāśayaiḥ prayojanam utpannam; anupame nagare 'nyatamo gr̄hapatir ādhyo mahādhano mahābhogo vistīrṇaviśalaparigraho vaiśravanadhanasamudito vaiśravaṇadhanapratispardhi; tena sadṛśat kulāt kalatram ānitam; sa tayā sārdham kriḍati ramate paricārayati; tasya kriḍato ramamāṇasya paricāraya*tah putro jātaḥ; evam yāvad daśaputrā jātaḥ; sarvaiś ca pravrajya pratyekā bodhiḥ sākṣat kṛtā; teṣām mātā vṛddhā; sā tebhyaḥ sāṇakāni cīvarāṇy anuprayacchat; tair abhihitā « amba vayaṁ parinirvāsyāmaḥ; nāsmākam etaiḥ prayojanam; kin tu rājñāḥ śuddhodanasya sākyamunir nāma putraḥ kumāro 'nuttarāṁ samyak-sambodhim abhisam̄bhotsyate; tasyaitāni dāsyasi; tatas te mahati phalāvāptir bhaviṣyati »; tyuktvā jvalanatapanavarṣaṇavidyotanapratīhāryāṇi kṛtvā nirupādhiše nirvāṇadhātau parinirvṛtāḥ; tayāpi vṛddhayā tāni cīvarāṇi maraṇakāle duhitur¹ dattāni; yathārvttam cārocitam; sāpy asyā duhitā glānā samvṛttā; tayāpi maraṇāvasthām paricchidya vṛkṣe sthāpitāni; yā devatā tasmin vṛkṣe 'dhyuṣitā sā āyācītā tvayaitāni rājñāḥ śuddhodanaputraṣya dātavyānīti; śakrasya devendrasyādhaṣṭāj jñāna-darśanām pravartate; tena tāni gṛhitvā nitāni; tato jarājīrṇalubdhavarṇam ātmānam² abhinirmāya tāni prāvṛtya dhanurbāṇavyagrapāṇih bodhisattvasya pratimārge 'vasthitāḥ; bodhisattvaś cānu-pūrveṇa tam mārgam pratipannāḥ paśyati lubdhām dhanurbāṇavyagrapāṇim kāśayavastraprāvṛtam; dṛṣṭvā ca punas tam puruṣam āmantrayate « bhoḥ puruṣa etāni sāṇakāni vastrāṇi pravrajitānurūpāṇi; imāni kāśikasūkṣmāṇi gṛhāṇa; mama itāny anuprayaccha » iti; sa kathayati: « kumāra nāham etāny anuprayacchāmi; mā me syur atonidānam pare vaktārah, tvayā rājakumāram jīvitād vyaparopya etāni kāśikasūkṣmāṇi vastrāṇi gṛhitāni » *⟨iti⟩*; bodhisattvāḥ kathayati « bhoḥ puruṣa sa-

*A 377 a

T 21 a

(a) dmu rgod kyi gdams pas.

¹ A: dutur.

² A: lubdhavarṇam ātmānavarṇam abhinirmāya | etc.

rvaloko mām jānīte yādṛśo 'ham śaktisampānnah; kaḥ śaknoti mām jīvitād vyaparopayitum; ko vā śraddhatte tvayāham jīvitād vyaparopita iti; nirviśāṇkaḥ prayaccha » iti; tataḥ śakro devendra bodhisattvasya¹ pādayor nipatya sāṇakāny anuprayacchat; kāśikāni gṛhṇāti; bodhisattvasya tāni sāṇakāni vastrāṇi na kāyapramāṇikāṇi; tasyaitad abhavat « aho bata² me sāṇakāni cīvarāṇi kāyapramāṇikāṇi³ syur » iti; vākpravāhārasamanantaram eva bodhisattvasya tāni sāṇakāni cīvarāṇi kāyapramāṇikāni samvṛttāni; yathāpitad bodhisattvasya bodhisattvānubhāvena devatānām ca devatānubhāvena; bodhisattvāḥ sam-lakṣayati « idānim aham pravrajitāḥ, kariṣyāmi jagato 'nugraham » iti; tatas tāni bodhisattvakāśikavastrāṇi *⟨pratīghrya⟩* śakreṇa deveṣu tra-yastrīmśeṣu kāśikamahāḥ prajñaptāḥ; śrāddhair brāhmaṇaṅgṛhapatibhir tasmin pradeśe kāśayapratigrāhaṇām nāma caityaṇi pratiṣṭhāpitam adyāpi caityavandakā bhikṣavo vandante; tato bodhisattvo muṇḍaḥ kāśayavastraprāvṛtāḥ itaś cāmūtaś ca paryātan bhārgavasya riṣer āśramapadam anuprāptaḥ.

T 22 a

The sage Bhārgava

tasmīmś ca samaye bhārgavariṣiḥ kare kapolam dattvā cintāparo * vyavasthitāḥ; sa bodhisattvēna tathāvidho dṛṣṭāḥ; uktaś ca « maharṣe kim arthaḥ kare kapolam dattvā cintāparas tiṣṭhasi » iti; sa kathayati « mamāśminn āśramapade tālāḥ sauvarṇaiḥ puṣpa-phalair āsan; te yathā paurāṇāḥ samvṛttāḥ » iti; bodhisattvāḥ kathayati « maharṣe yasyānubhāvād etasminn āśramapade tālāḥ sauvarṇaiḥ puṣpa-phalair āsan sa jīrṇāturaṁtasandarśanād udvigno vanam samśritāḥ; yadyasau jīrṇāturaṁtasandarśanād udvignas tapovanam *⟨na⟩* samśrito 'bhaviṣyat tasyaitad udyānam abhaviṣyat »; ity evam ukto bhārgavariṣir bodhisattvāḥ nirikṣitum ārabdhaḥ; tato rūpaśobhām śāntām ca veṣam dṛṣṭvā, ciram nirikṣya kutūhalajātāḥ kathayati « bhoḥ pravrajita mā haiva tvam eva saḥ »; bodhisattvāḥ kathayati « maharṣe vyaktam etat »; tato bhārgavēna vismayotphulladṛṣṭinā bodhisattvas tatprathamata āsanenopanimantritaḥ puṣpaphalaś ca; evam pratisaṁmodito muhūrtam āsthāya kathayati « maharṣe kiyat dūram itaḥ kapilavastu naga-

*A 377 b

T 22 b

¹ A repeats bodhisattvasya... prayacchat.

² A: bāta.

³ A: kāyapramāṇakā.

ram» iti; sa kathayati dvādaśayojanānīti; bodhisattvaḥ samplakṣayati
āsannam¹ kapilavastunagaram, nātrāvasthānam śreyah; śākyāḥ pau-
rāḥ² samkṣobhaḥ kariṣyanti; yannv ahaṁ gaṅgām uttareyam iti ».

Arrival at Rājagrha and Bimbisāra's meeting

sa gaṅgām uttiryānupūrveṇa cārikām caran rājagrham
anuprāptah; kuśalo bhavan bodhisattvas teṣu teṣu śilpasthanā-
karmasthāneṣu karavīrapratapuṭakam kṛtvā śānteneyāpathena rāja-
grham piṇḍāya praviṣṭah; tasmiṁś ca samaye rājā bimbisāra upari-
prāśādatalagataḥ; tenāsau dṛṣṭaḥ prāśādikena abhikramapratikra-
meṇa ālokitavyavalokitena sampiñjitatprasāritena saṅghāticivarpā-
tradhāraṇena piṇḍapātam aṭan; dṛṣṭvā ca punar asyaitad abhavat
« yāvantah pravrajitasamāpannā rājagrhe prativasanti, nāsti kasyacid
evaṁrūpa īryāpathas tadyathāsyā pravrajitasya »; āha cātra

pravrajyām kirtayiṣyāmi cakṣuṣmān prāvrajad yathā |
yathā mīmāṃsamāno 'sau pravrajyām samarocayat ||
saṃbādhoh 'yam gṛhāvāsa āvāso rajasām ayam |
pravrajyābhyavakāśaś ca jñātvāyam prāvrajat tathā ||³
pravrajitvā 'tha kāyena karma pāpam pravarjayan⁴ |
hitvā ca pāpikām vācam ājīvam paryāśodhayat ||
tato rājagrham gatvā magadhānām purottamah |
piṇḍāya⁵ vyāharan nāthah^(*) samprajānan pratismṛtaḥ ||
prāśādasthas tam adrākṣic chreṇiko magadhādhīpah |
prasannacitto dṛṣṭvāthā amātyān idam abravit ||
imam bhavanta ikṣadhwam ākīrṇam varalakṣaṇaiḥ |
āroheṇa ca saṃpannaṇam yugamātram ca paśyati ||
nokṣiptacakṣur medhāvi * nāyam ūnakuloditaḥ |
rājadūtānusamāyāntu vāsam kvopagamiṣyati ||
tataḥ saṃcoditā dūtā anvabdhnaṁś ca pṛṣṭhataḥ |

T 23 a

*A 378 a

(*) mgon po.

¹ A adds iti after āsanna.

² A: purāḥ.

³ A: jñātvāhaṁprāvrajāmtamā.

⁴ A: pāpamevarjayan.

⁵ A looks like paṇḍāyāśyāharanātha.

bhikṣur gamiṣyati¹ kvāyam kutra vāsam upaiṣyati ||
sa piṇḍapātam carati ṣaḍbhīr dvāraih susamvṛtaḥ |
kṣipram pātram pūrayati saṃprajānan pratismṛtaḥ ||
piṇḍapātam caritvātha niṣkramya nagarān muniḥ |
pāṇḍavam abhisārayaty atra vāso bhaviṣyati ||
jñātvā ca vāsopagatam eko dūta upāviṣat |
apare kṣipram āgamya rājña ārocayaṇps tataḥ ||
eṣa bhikṣur mahārāja pāṇḍavasyopari sthitah |
āśino vyāghraśābo vā siṁho vā girigahvare ||
dūtānām vacanam śrutvā ratham āruhya pārthivah |
prāyāsit kṣipram evāśāv amātyaiḥ parivāritaḥ ||
āyānabhūmim niryāya sa yānād avatīrya ca |
padbhyaṁ samupasaṅkramya tathādrākṣit tathāgatam ||
rājā niṣadya saṃmodya kṛtvā saṃrañjanīm kathām |
anuddhatam so 'paruṣam idam artham abhāsata ||
prathamotpatite bhikṣo yauvane samupasthite |
evamtejoguṇopete¹ bhaiṣacaryā na śobhate ||
niveśānāni ramyāni nāriś ca samalaṅkṛtāḥ |
dadāmī te varān bhogān jātiṁ pṛṣṭo vadātmanah ||
santi rājan janapadāḥ pārśve himavato gireḥ |
ākīrṇā dhanadhānyena kausalā iti viśrutāḥ ||
ikṣvākavaḥ² sūryagotrāḥ śākyās tatra nivāsinaḥ |
kṣatriyā me kulaṁ rājan na kāmān prārthayāmy aham ||
praśāsya himām pṛthivim saśailām³

sasāgarām sarvasaṃṛddharatnām |
na yāti tr̄ptiṁ puruṣaḥ kadācīt
kāṣṭhair nidāghe jvalano yathaiva ||
vairaprasyaṅgāṇs tu vadanti kāmān
duruttarāśāranibhān narendra |
duḥkhasya śokasya bhayasya cāpi
mūlam param pṛakṛtabuddhisevyān ||
niṣkrāntamātreṇa mayā tu rājan
kṛtā na kāmeśv abhilāśabuddhiḥ |
vāntān kathām tān punar ādadeyam

T 23 b

T 24 b

¹ A: tejaguṇo-.

² A: ikṣvākavamśaḥ sūryagotrāḥ śākyāstaputranivāsinaḥ.

³ A: saśailām ca.

bhayañkarān dharmasaptnabhūtān¹ ||
 apyeva nānāśikharaprvddhaḥ
 kampeta merur himavāmś ca vātaiḥ |
 na tv eva buddhiṁ mama kāmavegā
 mokṣāśritāṁ kāmpayitum samarthāḥ ||
 loko hy ayam kāmanimagnavāhaḥ² (a)
 saṃsāracakre paribambhramiti |
 trātāham asmiti narendra nānyah
 tam mokṣayiṣyāmi mahābhayebhyah ||
 kāmeṣv ādinavam jñātvā dṛṣṭvā nirvāṇaśāntatām |
 prahāṇāya gamiṣyāmi yatra me ramṣyate manah ||
 rājñā biṃ-

T 24 b bisāreṇābhihitam « bhoḥ pravrajita anena vratena kiṁ prārthayase » ?
 kathayati « anuttarāṁ samyaksam̄bodhim »; rājā kathayati « bhoḥ pravrajita yadā tvam³ anuttarāṁ samyaksam̄bodhim abhisam̄buddhyey-

T 25 a

kathayanti vadām brahmatvam iti; anye kathayanti māratvam iti;
 bodhisattvah samlakṣayati « punarāvartakā hy ete ḫṣaya unmārgapratipannā » iti

Ārāda Kālāma

sa¹ tam mārgam nālam iti kṛtvā^(a) yenārādaḥ kālāmasa teno-
 pasaṇkrāntaḥ; upasaṇkramya ārādaṁ kālāmam idam avocat « sacet
 te ārāda aguru careyam ahaṁ bhavato 'ntike brahmacaryam » iti; sa
 kathayati « na me āyuṣman gautamāguru; vihara tvam yathāsukham »
 iti; bodhisattvah kathayati « kiyanto bhavatā ārādena dharmā adhigatāḥ »? sa kathayati « yāvad evāyuṣman gautama ākiñcanyāyatanam;
 atha bodhisattvasyaitad abhavat; ārādasyāpi kālāmasya² śraddhā,
 mamāpi śraddhā; ārādasyāpi kālāmasya viryam smṛtiḥ samādhīḥ
 prajñā, mamāpi viryam smṛtiḥ samādhīḥ prajñā; ārādena kālāmena
 iyanto dharmāḥ sākṣātkṛtāḥ yāvad eva ākiñcanyāyatanam; kasmād
 aham imān dharmān na sākṣātkariṣyāmi » iti; atha bodhisattvas teṣā-
 m eva dharmāṇām aprāptānāṁ prāptaye anadhigatānāṁ adhigamāya
 asākṣātkṛtānāṁ sākṣātkriyāyi eko vyapakṛṣṭo 'pramatta ātāpi prahi-
 tātmā vyāhārṣid; eko vyapakṛṣṭo 'pramatta ātāpi prahitātmā viharann
 acirād eva tān dharmān sākṣād akārṣit; sākṣātkṛtvā ca punas tān dharmān
 yenārādaḥ kālāmasa tenopasaṇkrāntaḥ; upasaṇkramya ārādaṁ
 kālāmam idam avocat « nanu bhavatā ārādena ime dharmāḥ svayam
 abhijñayā sākṣātkṛtā yāvad evākiñcanyāyatanam »; sa evam āha « tat-
 hyaṁ mayā gautama ime dharmāḥ sākṣātkṛtā yāvad evākiñcanyāya-
 tanam »³; bodhisattvah kathayati « mamāpy āyuṣman ārāda ime dharmāḥ
 svayam abhijñayā sākṣātkṛtā yāvad evākiñcanyāyatanam » iti;
 « (tarhy) āyuṣman gautama yāvat tava tāvan mama; yāvan mama tāvat
 tava; ehy āvām ubhāv apimāṇ gaṇam parikarṣāvah; asmiṁś cārthe
 āvām samasamau sāmānyaprāptau »; athārādaḥ kālāmo bodhisattvasya
 pūrvācārya eva san bodhisattvam paramayā mānanayā mānitavān;
 paramayā pūjanayā pūjitavān; parameṣu cāsyā pratyayeṣu āttamanāś
 cābhūd abhirāddhaś ca; atha bodhisattvasyaitad abhavat: ayam mā*rgo *A 379 a

T 25 b

Hermitage of the sages

grdhraṅkū-

*A 378 b tasya nātidūre ḫṣinām āśramapadam; tatropasaṇkrāntaḥ; teṣām cāravih-
 āratayā^(b) dhyānaparo vyavasthitāḥ; * yadā te ekāpādā⁴ divasasya pra-
 haram avatiṣṭhante, bodhisattvo dvāv avatiṣṭhate⁵; yadi te pañca-
 tapaḥprayogeṇa divasasya praharam avatiṣṭhante, bodhisattvas tenāpi
 yogena dvāv avatiṣṭhate; tatas te vismayam āpannāḥ samjalpaṁ kartu-
 m ārabdhāḥ « mahān ayam śramaṇa » <iti> mahāśramaṇo mahāśramaṇa
 iti samjnā samvṛttā; bodhisattvena te prṣṭāḥ « bhavanto yūyam anena
 vratena kiṁ prārthayatha? » tatraike kathayanti: śakratvam iti; apare

(a) ḫodod par byin gyur nas.

(b) spyod pa daṇ gnas pas.

¹ A: sampannabhbūtān.

² A: looks like nipaṇkavāho.

³ A: yadā tum.

⁴ A: ekāpāde.

⁵ A: apitiṣṭhate.

(a) lam de ni dag pa ma yin no sñam nas.

¹ A: sam tam.

² A: kālāmasyāśraddhā.

³ A: yāvadevakiñcanyāyatanam.

nālam jñānāya, nālam darśanāya, nālam anuttarāyai samyaksambo-
bodhaye.

Udraka Rāmaputra

T 26 a

atha bodhisattvas tam mārgam nālam iti viditvā yenodrako rāmaputras tenopasaṅkrāntah; upasaṅkramyodrakam rāmaputram idam avocat «sacet te udraka aguru careyam aham tavāntike brahmacaryam»; «na me āyuṣman gautamāguru; vihara tvam yathāsukham»; «kiyanto bhavatā udrakeṇa dharmāḥ sākṣātκrtāḥ? «yāvad evāyuṣman gautama naivasamjñānāsamjñāyatanam»; bodhisattvayaitad abhavat «udrakasya rāmaputrasya śraddhā; mamāpi¹ śraddhā; udrakasya rāmaputrasya viryam smṛtiḥ² samādhiḥ prajñā; mamāpi viryam smṛtiḥ samādhiḥ prajñā; udrakeṇa rāmaputreṇa iyanto dharmāḥ sākṣātκrtā yāvad eva naivasamjñānāsamjñāyatanam; kasmād aham imān dharmān na sākṣātκariṣyāmi» iti; atha bodhisattvas teṣām eva dharmāpām aprāptānām prāptaye anadīgatānām adhigamāya asākṣātκrtānām sākṣātκriyāyai eko vyapakṛṣṭo 'pramatta ātāpi prahitātmā vyāhārṣit; eko vyapakṛṣṭo 'pramatta ātāpi prahitātmā viharann acirād eva tān dharmān sākṣādakārṣit; sākṣātκrtvā ca punas tān dharmān yenodrako rāmaputras tenopasaṅkrāntah; upasaṅkramyodrakam rāmaputram idam avocat «nanu bhavatā udrakeṇa ime dharmāḥ svayam abhijñāyā sākṣātκrtā yāvad eva naivasamjñānāsamjñāyatanam»? «tathāyam; mayā āyuṣman gautama ime dharmāḥ sākṣātκrtā yāvad eva naivasamjñānāsamjñāyatanam»; bodhisattvah kathayati «mayāpy āyuṣmann udraka³ ime dharmāḥ svayam abhijñāyā sākṣātκrtā yāvad eva naivasamjñānāsamjñāyatanam» iti; «<tar>hy āyuṣman gautama yāvat tava tāvan mama; yāvan mama tāvat tava; ehy āvām ubhāv apimāṇ gaṇam parikarśavah; asmiṁś cārthe āvām samasamau sāmānyaprāptau»; athodrako rāmaputro bodhisattvaya pūrvācarya eva san tam paramayā mānanayā mānitavān; paramayā pūjanayā pūjitavān; parameṣu cāsyā pratyayeṣv āttamanāś cābhūd abhirāddhaś ca; atha bodhisattvaya etad abhavat «ayam api mārgo nālam jñānāya, nālam darśanāya nālam anuttarāyai samyaksambo-
bodhaye»; atha bodhisattvas tam api mārgam nālam iti kṛtvā prakrāntah.

¹ A: mapāpi.

² A: smṛtiśamādhi-viryam.

³ A: udrakamnime.

The river Nairāñjanā

rājā śuddhodanah putraśokābhībhūto nit-
yam eva bodhisattvam samanveṣaṇāya dūtān preṣayati; tena śrutam
yathā siddhārthaḥ kumāra udrakeṇa rāmaputreṇa sārdham vihṛtya¹ rājagṛhāni niṣkrānto upasthāyakavirahitaḥ paribhramatīti; śrutvā triṇy
upasthāyakānām śatāni preṣitāni; devadṛṣe nagare suprabuddhena
śākyenaivam eva śrutam; tenāpi dve upasthāyakaśate *(preṣite)*⁽⁴⁾ iti;
tatratā bodhisattvah pañcabhir upasthāyakaśataih pariṣṭas tapovane pa-
ribhramati; sa samplakṣayati «tapovanādhyācaraṇa*m ākirṇavīhāratā ca *A 379 b
nālam amṛtādhigamāya²; yannv aham pañcopasthāyakān gr̄hitvā pari-
śiṣṭān preṣayeyam iti; tena mātrpakṣād³ dvau gr̄hitau, pitṛpaksāt
trayaḥ; te tasyopasthānam kurvanti; atha bodhisattvah pañcabhir
upasthāyakaiḥ pariṣṭo gayādakṣiṇē⁽⁴⁾ 4 yenorubilvāsenāyanigrā-
makas tena cārikām prakrāntah; sa itāś cāmutaś ca paribhramann
adrākṣid ramaṇiyam pṛthivipradeśam, prāśādikam vanaṣaṇḍam, na-
dīm⁵ ca nairāñjanām śitalasyandanām sasikatām sūpatirthām hari-
taśādvalavistirṇakūlām nānāvṛkṣopaśobhitām ramaṇiyām; dṛṣṭvā ca
punar asyaitad abhavat «ramaṇiyo⁶ batāyam pṛthivipradeśaḥ⁷,
prāśādikam ca vanaṣaṇḍam, nadi ca nairāñjanā śitalasyandanā sasi-
katā sūpatirthā haritaśādvalavistirṇakūlā nānāvṛkṣopaśobhitā rama-
ṇiyā; aho bata prahāṇārthinā kulaputreṇemām vanaṣaṇḍam niśritya
prahāṇam prāṇidhātum⁸ *<yuktam>*; aham ca prahāṇenārthi;⁹
yannv aham imām vanaṣaṇḍam niśritya prahāṇam prāṇidadhīyām» iti.

T 27 b

^(*) btaṇ.

^(b) ga ya 'i lho p'yogs na.

¹ A looks like vihutyathā.

² A: amṛtādhigamāya.

³ A: mātri-.

⁴ A: dakṣiṇē gayā.

⁵ A: dānim.

⁶ A: maraṇiyo.

⁷ A: prithivi.

⁸ A: prāṇidhātum.

⁹ A: pañenārthi.

Self-tortures and fastings

atha bo-

dhisattvas tam vanaşaṇḍam abhyavagāḥyānyatarad vṛkṣamūlaṁ in-
śritya danteṣu dantān ādhāya, jihvāgram tāluni pratiṣṭhāpya, cetasā
cittam abhigṛhṇāty abhinipiḍayaty abhisantāpayati; tasya cetasā cittam
abhigṛhṇato 'bhiniipiḍayato 'bhisantāpayataḥ sarvaromakūpebhyah sve-
do muktaḥ; tadyathā balavān puruṣo durbalatarām puruṣam udbā-
hukām grhitvā abhinigṛhṇiyād abhinipiḍayed abhisantāpayet, tasya
romakūpebhyah svedo mucyeta; evam eva bodhisattvasya tasmin sa-
maye danteṣu dantān ādhāya jihvāgram tāluni pratiṣṭhāpya cetasā cittam
abhinigṛhṇato 'bhiniipiḍayato 'bhisantāpayataḥ sarvaromakūpebhyah
svedo muktaḥ; ārabdham cāsyā viryam bhavaty asaṁlinam, prasra-
bdhah kāyo bhavaty asaṁrabdhaḥ¹, upasthitā smṛtir bhavaty asaṁ-
mūḍhā, samāhitam cittam bhavaty ekāgram; evaṁrūpām bodhisattva-
syā duḥkhām tivrām kharām kaṭukām amanāpām² vedanām vedayatas
cittam na paryādāya tiṣṭhati; yathāpitad bhāvitativāt kāyasya; tasyaitad
abhadvat « yannv aham bhūyasyā mātrayā vyādhmātakāni <dhyānāni>
dhyāyeyam » iti; bhūyasyā mātrayā vyādhmātakāni dhyānāni dhyātum
ārabdhaḥ; sa vyādhmātakāni dhyānāni dhyāyan, mukhe nāśikāyām
cāśvāsapraśvāsān samniruṇḍaddhi; tasya mukhe nāśikāyām cāśvāsa-
praśvāseṣu saṁniruddheṣv atyartham tasmin samaye śirasi śirovedanā
vartante; tadyathā balavān puruṣo durbalatarasya puruṣasya dṛḍhena
vāratrakeṇa dāmnā śirasy āmreḍakam^(*)³ dadyat, tasyātyartham śirasi
śirovedanā varteran; evam eva bodhisattvasya vyādhmātakāni dhyā-
nāni dhyāyato 'tyartham śirasi śirovedanā vartante; ārabdham cāsyā vi-
ryam bhavaty asaṁlinam; prasrabdhaḥ kāyo bhavaty asaṁrabdhaḥ; upa-
sthitā smṛtir bhavaty asaṁmūḍhā; samāhitam cittam bhavaty ekāgram;
evaṁrūpām bodhisattvasya duḥkhām tivrām kharām kaṭukām amanā-
pām vedanām ve*dayatas cittam na paryādāya tiṣṭhati; yathāpitad bhā-
vitativāt kāyasya; tasyaitad abhadvat « yannv aham bhūyasyā mātrayā vyā-

(a) ſin tu c'yun pai spyi bor lcags kyi p'ur pa rnon bos.

¹ Cf. MN. 36 (p. 242): sāraddho ca pana me kāyo hoti appaṭippassaddho.

² A repeats tīvrām etc. up to vedanām.

³ Sic A. Uncertain meaning. See the Tib. transl.

dhmātakāni dhyānāni dhyāyeyam » iti; tad bhūyasyā mātrayā vyādham-
ātakāni dhyānāni dhyātum¹ ārabdhāḥ; sa vyādhamātakāni dhyānāni
dhyāyan mukhe nāsikāyāṁ² cāśvāsapraśvāsān saṁniruṇaddhi; tasya
mukhe nāsikāyāṁ cāśvāsapraśvāseṣu saṁniruddheṣu atyartham tasmin
samaye

[Here there is a gap of about one leaf due to an error of the scribe. The Tib. transl. that covers this gap has been reproduced below in facsimile, as the Appendix I]

kukṣau kukṣivedanā vartante; tadyathā goghātako vā goghātakāntevāsi vā tikṣṇayā gokartanyā gokukṣīṇ pāṭyet, tasyātyarthaṁ kukṣau kukṣivedanā varteran; evam eva bodhisattvasya tasmin samaye vyādhmātakāni dhyānāni dhyāyato ’tyartham tasmin samaye kukṣau kukṣivedanā vartante; ārabdham cāsyā viryaṁ bhavaty asaṁlinam, prasrabdhaḥ kāyo bhavaty asaṁrabdhaḥ, upasthitā smṛtir bhavaty asaṁmūḍhā, samāhitam cittam bhavaty ekāgram; evamrūpāṁ bodhisattvasya duḥkhāṁ tivrāṁ khāram kaṭukām amanāpām vedanāṁ vedayataś cittam na paryādāya tiṣṭhati yathāpitad bhāvitatvāt kāyasya; tasyaitad abhavat « yannv ahaṁ bhūyasyā mātrayā vyādhmātakāni dhyānāni dhyāyeyam iti; sa bhūyasyā mātrayā vyādhmātakāni dhyānāni dhyātum ³ ārabdhaḥ; vyādhmātakāni ⁴ dhyānāni dhyāyan mukhe nāsikāyāṁ cāsvāsapraśvāsān saṁniruḍḍheś atyartham tasmin samaye kāye kāyaparidāhā vartante; tadyathā dvau balavattarau puruṣau durbalataram puruṣam udbāhukam gr̥hitvā aṅgārakarṣyām ⁽⁴⁾ upanāmayete, tasyātyartham kāye kāyaparidāhā varteran; evam eva bodhisattvasya vyādhmātakāni dhyānāni dhyāyato ’tyartham tasmin samaye kāye kāyaparidāhā vartante; ārabdham cāsyā viryaṁ bhavaty asaṁlinam; prasrabdhaḥ kāyo bhavaty asaṁrabdhaḥ; upasthitā ca smṛtir bhavaty asaṁmūḍhā; samāhitam cittam bhavaty ekāgram; evamrūpāṁ bodhisattvasya duḥkhāṁ tivrāṁ kharām kaṭukām ama-

(*) me doñ gi nañ du.

१ A: dhyāyitum.

² A inserts again mukhe after nāsikāyām

३ आः ध्यायितुम्

⁴ A inserts tasya before vyādhmātakāni.

— 100 —

nāpām vedanām vedayataś cittam na paryādāya tiṣṭhati yathāpitad bhāvitavāt kāyasya; tasyaitad¹ abhavat « yanny aham sarveṇa sarvam anāhāratām pratipadyeya » iti.

Offer of the devatās

atha saṃbahulā devatā bodhisattvasya cetasā cittam ājñāya yena bodhisattvas tenopasankrāntāḥ; upasaṅkramya bodhisattvam idam avocan sacet tvam mārṣa mānuṣyakeṇāhāreṇārttīyase jehriyasi vitarasi² vijugupsase, vayam te sarvaromakūpeṣu divyam ojaḥ kāye upasampharāmaḥ³; tat tvam āśādaya » iti; atha bodhisattvasyaitad abhavat « aham cen manuṣyānām anāhāratām pratijāṇiyām, devatāś ca me sarvaromakūpeṣu di*vyam ojaḥ kāye upasamphareyuh, tac cāhaṁ svikuryām, tan mama syān mṛṣā; yan mama syān mṛṣā tan mama syān mithyādṛṣṭih; mithyādṛṣṭipratyayāc ca⁴ punar ihaike sattvāḥ kāyasya bhedāt param marañād apāyadurgativinipātam narakesūpapadyante; yannv aham devatānām⁵ vacanaṁ sarveṇa sarvaṁ pratyākhyāyālpam stokam̄ katipayaṁ parittam āhāram āhareyam; yadi vā mudgayuṣeṇa yadi vā kulutthayuṣeṇa yadi vā harenukayuṣeṇa » iti.

New strivings

atha bodhisattvasya tasmin samaye devatānām vacanaṁ sarveṇa sarvaṁ pratyākhyāyālpam̄ stokam̄ katipayaṁ parittam āhāram āharataḥ sarvāṇy aṅgapratyāṅgāni mlānāny abhūvan; saṃmlānāni kṛṣāni alpamāṇsāni; tadyathā asitaka^(*)parvāṇi⁶ vā kālakāparvāṇi vā mlānāni bhavanti; saṃmlānāni kṛṣāni alpamāṇsāni; evam eva tasmin

(*) lñum bu asita'i sdoñ bu dañ | kalika'i sdoñ bu.

¹ A: tkasya.

² A: vitarati. I doubt that vitarasi is the correct reading. The Tib. translates as smod par mdsad.

³ A: upasampharās.

⁴ A: pratyayañca.

⁵ A: devatānām.

⁶ A: asikata.

samaye bodhisattvasya alpaṁ stokam̄ katipayaṁ parittam āhāram āharataḥ śirasī śirastvak mlānābhūt; saṃmlānā saṅkucitā saṃparpaṭakajātā; tadyathā alabū¹ vṛntac chinnā mlānāvatiṣṭhate; saṃmlānā saṅkucitā saṃparpaṭakajātā; evam eva bodhisattvasya tasmin samaye alpaṁ stokam̄ katipayaṁ parittam āhāram āharataḥ śirasī śirastvak mlānābhūt; saṃmlānā saṅkucitā saṃparpaṭakajātā; ārabdhām cāsyā viryam̄ bhavaty asaṃplinam; prasrabdhāḥ kāyo bhavaty asaṃrabdhāḥ; upasthitā smṛtir bhavaty asaṃmūḍhā; samāhitam̄ cittam̄ bhavaty ekāgram; evamrūpām bodhisattvasya tasmin samaye ātmopasaṅkramikām̄ duḥkhām̄ tivrām̄ kharām̄ kaṭukām̄ amanāpām̄ vedanām̄ vedayataś cittam̄ na paryādāya tiṣṭhati; yathāpitad bhāvitavāt kāyasya; tasyālpam̄ stokam̄ katipayaṁ parittam āhāram āharataḥ akṣor akṣitārake apagate gaṁbhire gaṁbhīrānugate dūrānu> praviṣṭe; apidānim uddhṛte iva khyāyete; tadyathā gaṁbhīrodake udapāne udakatārakā³ (*) apagatā bhavanti; atyapagatā gaṁbhīrā gaṁbhīrānugatā dūrānupraviṣṭā apidānim ākhyāyikābhīḥ śrūyante; evam eva tasmin samaye bodhisattvasyālpam̄ stokam̄ katipayaṁ parittam āhāram āharataḥ akṣor akṣitārake apagate abhūtām; atyapagate gaṁbhire gaṁbhīrānugate dūrānupraviṣṭe; apidānim uddhṛte iva khyāyete; ārabdhām cāsyā viryam̄ bhavaty⁴ asaṃplinam; prasrabdhāḥ kāyo bhavaty asaṃrabdhāḥ; upasthitā smṛtir bhavaty asaṃmūḍhā; samāhitam̄ cittam̄ bhavaty ekāgram; evamrūpām bodhisattvasya tasmin samaye ātmopakramikām̄ duḥkhām̄ tivrām̄ kharām̄ kaṭukām̄ amanāpām̄ vedanām̄ vedayataś cittam̄ na paryādāya tiṣṭhati, yathāpitad bhāvitavāt kāyasya; tasmin samaye alpaṁ stokam̄ katipayaṁ parittam āhāram āharataḥ pā*ṛṣukāntarāṇy unnatāvānatā abhūvan; tadyathā dvivarṣatrivarṣapratīcchannāyās tṛṇāśālāyā gopānasyā⁵ unnatāvanatā bhavanti; evam eva tasmin samaye bodhisattvasya alpaṁ stokam̄ katipayaṁ parittam āhāram āharataḥ pāṛṣukāntarāṇy⁶ unnatāvanatā abhūvan; ārabdhām cāsyā viryam̄

(*) k'ron ba zab mo'i c'ur skar ma'i.

¹ A bottle-gourd. See Edgerton, s.v. alambu.

² A: ātmopasaṅkramikām̄ kramikām̄.

³ A: gaṁbhīra udaka udopāne udake udakatārakā.

⁴ A: vīram.

⁵ A: gopānasya. See Edgerton, s.v.

⁶ A: pāṛṣukāntarāṇy.

bhavaty asamlinam; prasrabdhah kāyo bhavaty asamrabdhah; upasthitā smṛtir bhavaty asammūḍhā; samāhitām cittām bhavaty ekāgram; evamrūpām bodhisattvasya tasmin samaye ātmopakramikām duḥkhām tivrām kharām kaṭukām amanāpām vedanām vedyataś cittām na paryādāya tiṣṭhati; atha bodhisattvasya alpaṁ stokām katipayam parittam āhāram āharataḥ prīṣṭhavaṁśo 'bhūt tadyathā vartanāveṇī; āniṣādo 'bhūt tadyathā uṣtrapadam; sa ekadā utthāsyāmity avāñmukhaḥ patati; ekadā niṣatsyāmity uttānamukhaḥ patati; sa pūrvam kāyam parigṛhya paścimakām kāyam samsthāpayati; paścimakām kāyam samparigṛhya pūrvakām kāyam samsthāpayati; sa ubhābhyaṁ pāñibhyām kāyam āmārṣṭi; parāmārṣṭi; tasyo-bhābhyaṁ pāñibhyām kāyam āmārjataḥ parimārjato 'pidānīm pratimūlāni romāṇi pṛthivīyām śiryante; tasyaitad abhavat «ayam api mārgo nālam jñānāya, nālam darśanāya, nālam anuttarāyai samyaksam̄bodhaya» iti; atha tisro devatā yena bodhisattvas tenopasañkrāntāḥ; tatraikā evam āha: kṛṣṇaḥ śramaṇo gautama iti: dvitiyā evam āha: naiṣa kṛṣṇo 'pi tu śyāma iti; tṛtiyā evam āha: naiṣa kṛṣṇo nāpi śyāmo 'pi tu madguracchavir iti; bodhisattvasya yā sā subhā varṇanibhā sā sarveṇa sarvam antarhitābhūt.

T 33 a

The three similes

atha bodhisattvasya tasmin samaye aśrutapūrvās tisra upamāḥ pratibhātāḥ; 1) tadyathā ārdraṁ kāṣṭhaṁ sasnehaṁ jala upanikṣiptam syād ārāt sthalāt^(a); atha puruṣa ḗgacched agnyarthī agnigaveṣi; sa tatrādharāraṇyām¹ uttarāraṇīm pratiṣṭhāpya abhimathnan² na bhavyo 'gnīm samjanayitum, tejaḥ prāviṣkartum; evam eva tad bhavati yathāpitad ārdrāt kāṣṭhāt sasnehaḥ; evam eva ye kecic chramaṇā vā brāhmaṇā vā kāmeṣu na kāyena cittena vā vyapakṛṣṭā viharanti, teṣām yaḥ kāmeṣu kāmacchandaḥ kāmasnehaḥ kāmapremā kāmālayaḥ kāmaniyantri³ kāmādhyavasānaṁ *⟨sa⟩* teṣām cittām paryādāya tiṣṭhati; evam eva tad bhavati yathāpitat kāyena cit-

(a) ūlon pa ch'u can žig ch'u nas p'yuñ ste | ūne bar skam la gžag pa dañ |

¹ A: adharāpuṇyām.

² A not clear; looks like pratiṣṭhāpyābadhnana bhavyo' gnim.

³ A: Also kāmaniyanti; see Edgerton s. v.

tena vāvyapakṛṣṭānām¹ viharatām; kiṁ cāpi te imām evamrūpām ātmopakramikām duḥkhām tivrām kharām kaṭukām amanāpām T 33 b vedanām vedyanti; atha ca punas te nālam jñānāya, nālam darśanāya, nālam anuttarāyai samyaksam̄bodhaye iti; iyaṁ tatra bodhisattvasya tasmin samaye prathamā aśrutapūrvā upamā pratibhātā; 2) tadyathā ārdraṁ kāṣṭhaṁ sasnehaṁ sthala upanikṣiptam syād ārāt jalāt²; *⟨atha⟩* puruṣa ḗga*cched agnyarthī agnigaveṣi; sa tatrādharāraṇyām³ uttarāraṇīm pratiṣṭhāpyābhīmathnan na bhavyo 'gnīm samjanayitum, tejaḥ prāviṣkartum; evam etad bhavati yathāpitad ārdrāt kāṣṭhāt sasnehaḥ; evam eva ye kecic chramaṇā vā brāhmaṇā vā kāmeṣu kāyena vyapakṛṣṭā viharanti, na tu cittena teṣām tatra yaḥ kāmeṣu kāmacchandaḥ kāmapremā kāmālayaḥ kāmaniyantri⁴, kāmādhyavasānaṁ sa teṣām cittām paryādāya tiṣṭhati; kiṁcāpi te imām evamrūpām ātmopakramikām duḥkhām tivrām kharām kaṭukām amanāpām vedanām vedyanti; atha ca punas te nālam jñānāya; nālam darśanāya, nālam anuttarāyai samyaksam̄bodhaye iti; iyaṁ tatra bodhisattvasya tasmin samaye dvitiyā aśrutapūrvā upamā pratibhātā; 3) tadyathā śuṣkam kāṣṭhaṁ koṭaram niḥsnehaṁ sthala upanikṣiptam syād ārāt jalāt; atha puruṣa ḗgacched agnyarthī, agnigaveṣi; sa tatrādharāraṇyām uttarāraṇīm pratiṣṭhāpyābhīmathnan bhavyo 'gnīm sañjanayitum tejaḥ prāviṣkartum; evam etad bhavati yathāpitat śuṣkāt kāṣṭhāt koṭarāt; evam eva ye kecic chramaṇā vā brāhmaṇā vā kāyena vyapakṛṣṭā viharanti cittena ca, teṣām yaḥ kāmeṣu kāmacchandaḥ kāmasnehaḥ kāmapremā kāmālayaḥ kāmaniyanti kāmādhyavasānaṁ sa teṣām cittām na paryādāya tiṣṭhati; kiṁcāpi te na imām evamrūpām ātmopakramikām duḥkhām tivrām kharām kaṭukām amanāpām vedanām vedyante; atha ca punas te alam jñānāya, alam darśanāya, alam anuttarāyai samyaksam̄bodhaye⁵ iti; iyaṁ tatra bodhisattvasya tasmin samaye tṛtiyā aśrutapūrvā upamā pratibhātā; yannv ahām ekaṭiphalam⁶ āhāram āhareyam iti; sa ekam tilaphalam āhāram⁷

T 34 a

¹ A: cittēnāvyapakṛṣṭānām.

² A, followed by the Tib. transl. reads, as above, jala upanikṣiptam syād ārāt sthalāt. Cf. MN, 36, p. 241: ārakā udakā thale nikkhittam.

³ A: tatrādharāraṇyām.

⁴ Also some times found as kāmaniyanti.

⁵ A: samyaksam̄bodhāya.

⁶ A: ekaṭiphalam.

⁷ A: āhāram āhāreti.

T 36 b

tisukham prathamam dhyānam upasampadya vihartum; syāt sa mārgaḥ, syāt pratipad alaṁ jñānāya, alaṁ darśanāya, alaṁ anutārāyai samyakṣam̄bodhye; sa tu mayā na sukaram utpādayitum¹ yathāpitat kṛṣṇa durbalenālpasthāmena; yannv aham yathāsukham āśvayām yathāsukham praśvayām, yathāsukham audāram āhāram āhareyam odanakulmāśān; sarpistailābhyaṁ gātrāṇi mrakṣayeyam; sukhodakena ca kāyam pariśīcayam» iti; sa yathāsukham āśvasiti², sukhodakena ca kāyam pariśīcayam» iti; sa yathāsukham āśvasiti², yathāsukham praśvasiti; audārikam āhāram āharaty odanakulmāśān; yathāsukham praśvasiti; audārikam āhāram āharaty odanakulmāśān; sarpistailābhyaṁ gātrāṇi mrakṣayati; sukhodakena ca kāyam pariśīcayati.

The five attendants desert

*D 85

*atha teṣāṁ pañcānām upasthāyakānām etad abhavat «ayam bhavantah śramaṇo gautamaḥ śaithilikāḥ saṃvṛtto, bāhuliko bahu-lajivāḥ, prahāṇavibhrānto ya eṣa idānīm audārikam āhāram āharaty odanakulmāśān; sarpistailābhyaṁ gātrāṇi mrakṣayati; sukhodakena kāyam pariśīcayati; na śakyam anenādhunā kiṃcid adhigantum»; iti viditvā³ bodhisattvam apahāya prakrāntāḥ, anupūrveṇa vāraṇaśīm gatvā ye loke arhantas tān uddiṣya pravrajitāḥ; te pañca samagrāḥ sahitāḥ saṃmodamānā avivadamānā ṛṣiyadane viharanti mrgadāve iti pañcakāḥ pañcakā iti saṃjñā saṃvṛttā.

Nandā and Nandabala

T 37 a

bodhisattvo 'py a-nupūrveṇa kāyasya sthāmaṁ ca balam ca viryaṁ ca saṃjanayya⁴ anupūrveṇa senāyanigrāmaṁ gataḥ; tatra seno nāma grāmikāḥ: tasya dve duhitarau nandā ca nandabala ca; tābhyaṁ śrutam «śākyānām kumāra utpanno 'nuhimavatpārśve nadyā bhāgirathyās tīre kapilasya ṇerāśramapadasya nātidūre: sa brāhmaṇair naimittikair vi-pañcanakair vyāktṛṭaḥ rājā bhaviṣyati cakravarti; sa cābhīrūpo darśanīyah prāśādikāḥ sarvalakṣaṇasampannah sarvajanamanoharaḥ; yā nāri dvādaśavarṣāṇi idam evaṁrūpaṁ vrataṁ samādāya vartate tasyā

¹ A: utpāditum.

² A: āśvasati.

³ A: vidā.

⁴ A: saṃjanaya.

asau bhartā bhavati » iti; puruṣābhiprāyo mātṛgrāmaḥ; tābhyaṁ dvādaśavārṣikāṁ vrataṁ taptam¹; tasya samāptau ṣoḍaśagunītaṁ madhu-pāyasaṁ tapaḥparikhinnāya ḫaye pratipādyate āgantukāya iti śrutvā ca punas tābhyaṁ gosahasram dohayitvā tad eva gosahasram pāyitam; tatas tad eva gosahasram dohayitvā pañcaśatāni pāyitāni; tatas tāni pañcaśatāni dohayitvā tāny eva *(pañcaśatāni)* pāyitāni; *(tataḥ tāni)* pañcaśatāni dohayitvā ardhatṛtyāni śatāni pāyitāni; tatas tāni ardhatṛtyāni śatāni dohayitvā *(tāny evārdhatṛtyāni)* śatāni pāyitāni; tatas tāni ardhatṛtyāni śatāni dohayitvā *(pañcavimśatyuttaram)* śatām pāyitam; tatas tat pañcavimśatyuttaram śatām dohayitvā *(tad eva pañcavimśatyuttaram)* śatām pāyitam; tataḥ tat pañcavimśatyuttaram śatām dohayitvā triṣṭiḥ pāyitā; tatas tām triṣṭiḥ dohayitvā dvātriṁśat pāyitā; tatas tā dvātriṁśat dohayitvā tā eva dvātriṁśat pāyitāḥ; tatas tā dvātriṁśat dohayitvā ṣoḍaśa pāyitāḥ; tatas tāḥ ṣoḍaśa dohayitvā tā eva ṣoḍaśa pāyitāḥ; tatas tāḥ ṣoḍaśa dohayitvā aṣṭau pāyitāḥ; tatas tā aṣṭau dohayitvā tā evaṣṭau pāyitāḥ; tatas tā aṣṭau dohayitvā sphāti-kamayām sthālyām ṣoḍaśagunītaṁ madhu-pāyasaṁ sādhayitum ārabdhā²; śuddhāvāsakāyikā devāḥ saṃlakṣayanti; bodhisattvaḥ idam pāyasaṁ bhuktvā adyaivānuttaram jñānam adhigamiṣyati; tatas tejaupasamhāraḥ kartavya iti taiḥ sadyobalā oṣadhaṇaḥ prakṣiptāḥ; tatra ca kṣire saṃparivartamāne cakrasvastikanandyāvartāni cihñāni drṣyante; tatra ca upago nāmājīvakaḥ paribhramāms tam pradeśam anuprāptaḥ; tena tat pāyasaṁ dṛṣṭam; sa saṃlakṣayati «ya etat pāyasaṁ bhuñkte so 'nuttaram jñānam adhigamiṣyati; yannv aham etat prārthaṇeyam» iti; sa muhūrtam ekānte prakramya sthito yāvad avatāritam iti; sa upasaṅkramya kathayati «kṣuttarṣāśramapiqīto 'smi; māmaitat prayaccha» iti; te kathayataḥ: nānuprayacchāma iti; sa tūṣṇīm prakrāntaḥ; tatas tābhyaṁ sphāti-kamayām² sthālyām ratnamayām pātryām prakṣiptam; śākrasya devendrasyādhastāj jñāna-darśanām pravartate: tasyām avasthāyām brāhmaṇaveśam abhinirmāya tayoḥ purato 'vasthitāḥ; brahmāpy avatirya tasyādūre avasthitāḥ; te śākrāya dātum ārabdhe; sa kathayati «kim mamānu-prayacchatha āhosvid yo mamāntikād viśiṣṭatarah»? «yas tavāntikād viśiṣṭatarah tasyānuprayacchāvaḥ»; «ayam brahmā mamāntikāt prativiśiṣṭaḥ; tad asyānuprayacchatam»; te tasmai dātum ārabdhe;

¹ A: septam.

² A: sphāti-kamayāsthālyām rāratnamayām prakṣiptaḥ.

T 37 b

T 38 a

sa kathayati « kiṁ mamānuprayacchatha āhosvid yo mamāntikāt
 prativiśiṣṭatamah; « yas tavāntikāt prativiśiṣṭatamah »; « amī śud-
 dhāvāsakāyikā devāḥ; ebhyo 'nuprayacchatam »; te tebhyo dātum
 ārabdhe; te kathayanti « kiṁ asmākam anuprayacchatha āhosvid
 yo 'smadviśiṣṭatamah »? « yo yuṣmadviśiṣṭatamah »; te kathayanti
 « ayaṁ bodhisattvo bhagavān nairañjanām abhyavagāhya gātrā-
 ni pariṣicya alpasthāmavattvān na śaknoti pratyuttartum; eso
 'smadviśiṣṭatamah; asmāy anuprayacchatam »; te tasya sakāśam
 samprasthite; tadā devatābhīr arjunaśākhāvanāmitā yām avalambya
 bodhisattvo nadīm nairañjanām uttirya cīvarakāṇi prāvṛtya nadyā
 nairañjanāyās tire niṣaṇṇāḥ; tatas tābhyaṁ satkṛtya tivrenāśayena
 tan madhupāyasam tasmai pratipāditam; bodhisattvenāpi taylor anugra-
 hārthaṇi pratīṣṇghitam; pratīgṛhya kathayati « kiṁ eṣāpi pātri pari-
 tyaktā »? te kathayataḥ « bhagavann eṣāpi parityaktā »; tato bodhisat-
 tvena madhupāyasam paribhujya sā pātri prakṣalya nadyām nairañja-
 nāyām prakṣiptā; nāgaiḥ pratīgṛhitā¹^(*); devānām adhastāj jñānadar-
 śanām pravartate; śakraṇa devānām indreṇa garuḍaveśam abhinirmāya
 nadīm nairañjanām kṣobhavītā, nāgān vitrāsyā, tām pātrīm apa-
 hṛtya, deveṣu trayastriṃśeṣu pātrīmahāḥ prajñaptāḥ; tato nandā nan-
 dabalā bodhisattvenokte « anena dānena kiṁ prārthayatha » iti; te
 kathayataḥ² « bhagavan yo 'sau śākyānām kumāra utpanno 'nuhi-
 mayatpārśve * nadyā bhāgirathyās tire kapilasya ṛṣer āśramapadasya
 nātidüre sa brāhmaṇair naimittikair viपāñcanakair vyākṛtaḥ rājā bha-
 viṣyati cakravarti iti; so'smākam anena kuśalamūlena cittotpādenā-
 nnaparityāgena bhartā bhaved iti; bodhisattvaḥ kathayati; pravrajito
 'sāv anarthikāḥ kāmaītā iti; te kathayataḥ: bhagavan yady anarthī
 kāmaīḥ

praṇitadānāt tu yad asti puṇyaṁ
 sampadyatām tasya yaśonvitasya |
 sarvārthaśiddhasya narottamasya
 sarvārthaśiddhir bhṛśam agrabuddheḥ ||

evam astv ityuktvā bodhisat-
 tvaḥ madhupāyasam paribhujya santarpitaḥ ṣaḍindriyabalasthāma-

^(*) Here the Tib. adds dharmatā khalu.

¹ A: praveśitā (Tib. blaṅs so).

² A: kathayanti.

T 38 b

T 39 a

*A 383 b

prāptāḥ, nadyā nairañjanāyās tire itaś cāmutaś ca niṣadya bhūmiṁ
 paryeṣate; yāvat paṣyati mahāśailam parvatam nānāpuṣpaphalopetam;
 sa tam abhiruhyā viviktāvakāśe pṛthivipradeśe paryāṇkam ābhujya
 niṣaṇṇāḥ; niṣādakālasamanantaram evāsau parvato viṣirṇāḥ; bodhi-
 sattvaḥ samplakṣayati « nūnaṁ mayāpakṣālāni¹ karmāṇi kṛtāni^(*)
 yenāyām parvato viṣirṇāḥ »; devatā bodhisattvasya cetasā cittam ājñāya
 kathayanti « bhagavan na tvayā pāpākāni karmāṇi kṛtāni; api tu
 dharmatā hy eṣā, sarvāpi dvau² pṛthivi na śaknoti dhārayitum yaś
 cocchinnakuśalamūlo yaś cottaptakuśalamūlaḥ; sa³ tvam uttapa-
 kuśalamūlaḥ; naitat bhagavan⁴ bodhisattvānām sthānam; api tu
 nadīm nairañjanām uttiryāmuṣmin pradeśe gaccha vajrāsanam; tatra
 atitānāgatapratyutpannās sarve bodhisattvā niṣadyānuttaram jñānam
 adhigatavantaḥ; adhigamiṣyanti ca » iti; tato bodhisattvo devatopadi-
 šṭena mārgeṇa samprasthitāḥ; tasya caraṇanipātē padmaṁ prādurbhavati;
 caturbhyāś ca mahāsamudrebhyas salilam āgacchati; pad-
 mini prādurbhavati; caraṇanipātē samṛpiditā ceyam mahāpṛthivī
 kāṁsapātrī raṭitum ārabhdā; cāśā mrgāś ca bodhisattvasya prada-
 kṣiṇikurvanti; vātabalāhakā api devaputrā mandamandaṁ pravātum
 ārabdhāḥ; varṣabalāhakā api devaputrā iṣat pravarṣitum ārabdhāḥ;
 bodhisattvaḥ samplakṣayati: yādṛśini me nimittāni prādurbhavanti
 adyaiva mayā anuttaram jñānam adhigataṁ bhaviṣyatiti.

T 39 b

T 40 a

Kālika Nāgarāja

nadyām nairañjanāyām kālikasya nāgarājasya pūrvakarmavi-
 pākajām bhavanam abhinirvṛttam; sa buddhotpāde buddhotpāde cak-
 ṣuṣī pratilabhate; sa raṇantyāḥ pṛthivyāḥ śabdena bhavanād abhyu-
 dgataḥ; paṣyati bodhisattvaṁ dūrād eva dvātriṁśatā mahāpuruṣala-
 kṣaṇaiḥ samalaṅkṛtam, aśityā cānuvyāñjanair virājitagātrām, vyāmapra-
 bhālaṅkṛtam, sūryasahasrātirekaprabhaḥ, jaṅgamam⁵ iva ratna-

^(*) nes par bdag gis las skyon can ūig byas te.

¹ A: pāpākṣālāni.

² A: looks like sarvāṇī dvām.

³ A: sattvaḥ.

⁴ A: bhavaṁ.

⁵ A: jaṅgam iva.

parvataṁ, samantatobhadrakam; sahadarśanāc ca bodhisattvaṁ gāthā-
bhir gitena cābhīṣṭotum ārabdhah:

raṇantiṁ pt̄hivīṁ śrutvā nadi<ṁ> ghoṣasamākulām |
bhavanād udgato nāgo diśas samavalokayān ||
adrākṣid uragaśreṣṭha nāgarājō mahardhikāḥ¹ |
nairāñjanāyās tireṇa āyāntaṁ * lokanāyakam ||
buddhotpādaprabhāvāc^(a) ca cākṣur āśādyā pannagāḥ |
prahṛṣṭacittāḥ sumanā imāṁ giram uvāca ha ||
pūrvakā hi mayā dṛṣṭāḥ te 'pi buddhā mahardhikāḥ |
teṣāṁ tava ca paśyāmi na nānākaraṇām mune^(b) ||
yathokṣipasi pūrvam hi pādam dakṣiṇakām mune |
dakṣiṇiyasya lokasya tvām buddho 'dyā bhaviṣyasi ||
yathā civaravikṣepo yathā caivāvagāhase |
nairāñjanām śītalālām² tvām buddho 'dyā bhaviṣyasi ||
sudṛḍhavikrama vikramase yathā
laḍitagovṛṣavikramavikrama |
sa³ puruṣarṣabha dharmabhr̄tām vara
tvam iha buddhavaro 'dyā bhaviṣyasi ||
nabhasi cāśātaiḥ kriyate yathā
paripatadbhir idām paridakṣiṇām⁴ |
tava śarīram udārodārakṛtī⁵ (*)
avarabuddhavaro 'dyā bhaviṣyasi ||
surabhayaḥ parivānti yathānilās
trasati nāpi gaṇo mr̄gapakṣiṇām |
na⁶ taravāḥ pracaṇtāḥ anileritāḥ
avarabuddhavaro 'dyā bhaviṣyasi ||
tava bhadanta yathā vimalaprabhā

*A 384 a

T 40 b

(*) mt' un.

(b) t'a dad. See Edgerton, s.v.

(c) k' yod sku rgya c'en rgya c'en mds'ad.

¹ A: maharṣivāḥ.

² A: śītalālām.

³ A: simply puruṣarṣabha.

⁴ A: pariparidakṣiṇām.

⁵ A looks like udārasukṛtī.

⁶ A simply taravāḥ.

jvalitakāñcanadiptisamaprabhā |
mukham idam ca virājati varṇavat¹ |
avarabuddhavaro 'dyā bhaviṣyasi ||

antaroddānam:

raṇanty, adrākṣit, buddhaś ca, pūrva, caraṇa, civara, sudṛḍha
cāṣa, anilāś caiva, tava, kṛtvātha te daśa |² (*)

Svastika and Buddha's determination

tato bodhisattvaḥ kālikanāgarājena
samstūyamāno vajrāsanābhīmukhaḥ samprasthitāḥ; sa samplakṣayati:
trṇasamstare niṣadyām kalpayāmīti; tasya trṇaiḥ prayojanam iti śakro
devānām indro bodhisattvasya cetasā cittam ājñaya gandhamādanāt
parvatāt tūlasamsparsānām trṇānām bhāram ādāya svastikāvāsikā-
varṇam ātmānam abhinirmāya bodhisattvasya purastād avasthitā;
bodhisattvaḥ kathayati: bhadramukha diyantām mama itāni trṇānīti;
śakraṇa devendreṇa bodhisattvasya pādayor nipatya sagauraveṇa
dattāni; tato bodhisattvaḥ svastikasya yāvasikāyāntikāt trṇāny
ādāya devatopadiṣṭena mārgeṇa yena bodhimūlam tenopasaṅkrāntāḥ;
upasaṅkramya anākulam asaṅkulam trṇasamstarakām prajñapayitum
ārabdhah; tatas tāni trṇāni pradakṣiṇāni patitum ārabdhāni; bodhi-
sattvaḥ samplakṣayati « yathātāni trṇāni pradakṣiṇām patanti, niyatām
mayādyānuttaram jñānam adhigantavyam »; iti viditvā vajrāsanam abhi-
ruhya suptoragarājabhogapariṇīktām paryāṅkām baddhvā niṣa-
ṇṇāḥ; tūṇū kāyām praṇidhāya pratimukhām smṛtim upasthāpya cit-
tam utpādayati; vācaṁ ca bhāṣate « na tāvad bhetsyāmi paryāṅkām
yāvad aprāpta āsravakṣayāḥ* »; sa na tāvat bhindati³ paryāṅkām *A 384 b
yāvad aprāpta āsravakṣayāḥ.

T 41 a

T 41 b

Māra's mischief

mārasya pāpiyaso dvau dhvajau harṣa-
sthānīyah śokasthānīyaś ca; yāvac chokasthānīyo dhvajāḥ kampitum

(*) k' yod gtogs pa dañ de bṣu 'o.

¹ A: varṇavām.

² References to the previous ten verses.

³ For bhinatti.

ārabdhāḥ māraḥ pāpiyān samplakṣayati: yathaiṣa kampate dhvajah, nūnam anarthena bhavitavyam; sa samanyāhartum pravṛttah yāvat paśyati bodhisattvam vajrāsane niṣaṇṇam; tasyaitad abhavat: ayaṁ śuddhodanaputro vajrāsane niṣaṇṇo yāvan madviṣayam nākrāmati, tāvad asya vighnah kartavyaḥ»; iti viditvā uddhūtaśiraskah, śaṇāśātīniv-asitaḥ^(a), lekhavāhakavarṇam ātmānam abhinirmāya, yena bodhisattvas tenopasaṅkrāntah; upasaṅkramya sasambhramaḥ kathayati: «kimar-tham bhavān niṣaṇṇo 'vatiṣṭhate; kapilavastu nagaram devadattenā-vaṣṭabdhām; antaḥpurām vidhvamsitam; śākyāḥ praghātitā» iti; tatra bodhisattvasya trayah pāpakā akuśalā vitarkāḥ samutpannāḥ; tadya-thā, kāmavitariko, vyāpādavitariko, vihiṁśāvitarkaś ca; tatra yaśodharā-mṛgajāgopikāsu kāmavitarakah, devadatte vyāpādavitarakah, tadanuj-i-viṣu śākyeṣu vihiṁśāvitarkaḥ; bodhisattvasyaitad abhavat «kim arthaṁ me trayah pāpakā akuśalā vitarkāḥ samutpannāḥ»; yāvat paśyati, māraḥ pāpiyān upasaṅkrānto yaduta vyāksepakarmaṇeti; tato bodhi-sattvasya trayah kuśalāḥ samutpannāḥ; tadyathā naiṣkramyavitarakah, avyāpādavitarakah, avihiṁśāvitarkaś ca.

bhūyo māraḥ kathayati: kim arthaṁ tvam bodhimūle niṣaṇṇa iti; bodhisattvah kathayati: anuttaram jñānam adhigamiṣyāmīti; māraḥ kathayati: kumāra kutas tava anuttaram jñānam iti; bodhisattvah kathayati «tava tāvat pāpiyan ekaṁ yajñam iṣṭvā kāmadhātvīśvara-tvam sampannam; prāg eva yena mayā triṣu¹ kalpāsaṅkhyeyeṣ anekāni yajñakoṭini yutaśatasahasrāṇiṣṭāni; sattvānām cār-thāya² śiraḥkaracaraṇayanamāṁsarudhirasutadārahiranyaṣuvarṇādi parityaktam anuttarajñānādhigamāya; so 'ham anuttaram jñānam nādhigamiṣyāmīti kuta etat?» evam ukto māraḥ kathayati «sa tāvat bhavān eva sākṣi yathā mayā ekena yajñena kāmadhātvīśvaratvam prāptam iti; bhavataḥ kaḥ sākṣi; yathā tvayā triṣu³ kalpāsaṅkhyeyeṣ anekāni yajñakoṭini yutaśatasahasrāṇiṣṭāni; sattvānām cār-thāya śiraḥkaracaraṇayanamāṁsarudhirasutadārahiranyaṣuvarṇādi parityaktam anuttarajñānādhigamāyeti?» tato bhagavatā cakrasva-stikanandyāvartena jälāvanaddhena anekapuṇyaśatanirjātena bhitānām

^(a) sha nai smad gyogs bgos pa.

¹ ṭṛkalpa etc.

² A: śirakara etc. (also later).

³ A: ṭṛṣu.

T 42 a

T 42 b

āśvāsanakareṇa kareṇa pṛthivi parāmṛṣṭā «pṛthivi sākṣiṇi yathā mayā^{*} *A 385 a triṣu kalpāsaṅkhyeyeṣ anekāni yajñakoṭini yutaśatasahasrāṇiṣṭāni; sat-tvānām cārthāya śiraḥkaracaraṇayanamāṁsarudhira<sutadāra>hira-nyasuvarṇādi parityaktam» iti; tataḥ pṛthividevatā pṛthivīm¹ udbhidya kṛtāñjalipuṭā śabdām udīrayati: evam etat pāpiyan yathā bhagavān kathayatiti; evam ukte māraḥ pāpiyām tūṣṇīṁbhūto madgubhūtas sra-staskandho 'dhomukho niṣpratibhaḥ pradhyānaparamo vyavasthitaḥ².

sa duḥkhi durmanāḥ samplakṣayati «evam apy aham kurvan na labhe śākyasya śuddhodanaputraṣya avatāram; yannv aham asya bhū-yasyā mātrayā vighnam kuryām» ityuktvā prakrāntah; tatas tena tisro duhitaraḥ preṣitāḥ ṭṛṣṇā ca ratā ca ratiś ca^(a); tā rūpayauvanama-damattā divyavastrālāṅkāravibhūṣitā bodhisattvasya purastāt strīśā-dhyāni vidarśayitum ārabdhāḥ; tato bodhisattvenopāyakauśalena tat-hādhiṣṭhitā yathā vṛddhāḥ samvṛttāḥ; yena māras tenopasaṅkrāntah; māras tās tathāvidhā ḍṛṣṭvā³ viṣaṇṇaḥ kare kapolam dattvā cintā-paro vyavasthitaḥ «ko 'sāv upāyas syād yena śākyasya śuddhodan-aputraṣya tapovighnam kuryām» iti; ṣaṭṭriṁśadbhūtakoṭibalāgram ādāya hastyaśoṣṭramṛgamahiṣavarāhakukkurolukanakulaśākhāmṛgād-yākārāṇām⁴ asitomarabhīndipālacakrakuntakadhanuṣpāśaparaśubhu-suṇḍyādyāyudhānām⁵, svayaṁ cākarṇād dhanuḥ pūrayitvā bodhi-sattvam parivāryāvasthitaḥ; tato bodhisattvas tān anekarūpān bahu-vividhapraharanasahitān ḍṛṣṭvā samplakṣayati «yas tāvat prākṛta-puruṣeṇa sārdhaṇam samṛamṛbham ārabhate, sa pratipakṣam yojayati; prāgevāyam kāmadhātvīśvaro yannv aham pratipakṣam yojayeyam»; iti viditvā tadupaśamanopāyam cintayitum ārabdhāḥ; māraś ca ṣaṭṭriṁśatbhūtakoṭisahito bodhisattvasyopari kuntakacakratomarabhīndipāla-śarādi nikṣeptum ārabdhāḥ; tato bodhisattvo maitriṁ samāpnanāḥ; tāni cāsyā praharaṇāni divyāny⁶ utpalapadmakumudapuṇḍarīkāṇi bhūtvā bodhisattvasya samantāt patitum ārabdhāni; tato māra upari vihāyasam abhyudgamyā pāmsuvarṣam varṣitum ārabdhāḥ; tad api

T 43 a

T 43 b

^(a) sred ma dañ | dga' byed ma dañ | dga' spyod ma mnags te.

¹ A: devatāmudbhida.

² yasthitaḥ.

³ A: tām tathāvidhām ṣṭvā.

⁴ A: śāmṛga.

⁵ A: kanaka instead of kuntaka.

⁶ A: divyānām.

divyāni māndārakāṇi puṣpāṇi bhūtvā bodhisattvasyopari nipatitum ārabdhāṇi; tato māreṇa viśavāyur utsṛṣṭah upalavarṣaś ca; śuddhāvāsakāyikābhīr devatābhīs tato bodhisattvasyopari parṇikākuṭīr abhinirmitā; upalavarṣeṇāpi viśavāyusametena bodhisattvasya na kiñcīt kṛtam iti; māraḥ samṛlakṣayati « kiyac cirām mayā parivārya avasthātavyam; śabdakaṇṭakāni dhyānāni; bodhivṛkṣam sphāti kamayam abhinirmāya gacchāmi; tasya patrāṇi nityam śabdaṁ kariṣyanti; tenāsyā cittaikāgratā na bhaviṣyati »; iti viditvā bodhivṛkṣam sphāti kamayam abhinirmāya śrotrāvadhānatatparo 'vasthitāḥ; bodhi*patrāṇi sphāti kamayāni muhur muhuḥ svanitum ārabdhāṇi; bodhisattvāśabdakaṇṭakatvād dhyānāṇam cittaikāgratām nāśadayati; śuddhāvāsakāyikā devāḥ samṛlakṣayanti « bodhisattvāḥ sphāti kabodhipatrani-svanāc cittaikāgratām nāśadayati; upāyasamvidhānam kartavyam » iti; tatas taiḥ patraṇi vidhāritam; tathāpi¹ mārabalāṇi tiṣṭhaty eva; śuddhāvāsakāyikā devāḥ samṛlakṣayanti: ayaṁ māraḥ pāpiyāṁś cirām bodhisattvāṇi viheṭhayiṣyati; iti viditvā tan mārabalāṇi cakravāṭasyo-pariṣṭāt kṣiptam iti.

Experiences of supernatural powers

T 44 b nadyā nairañjanāyās tire bodhinīmūle yuktāḥ satatājā ṣaṭpūrṇāyā
 bodhipakṣeṣu dharmeṣu bhāvanāyogam anuyukto viharati; sa rātryā
 prathame yāme riddhiviṣayajñānasākṣatkriyāyām abhijñāyām cittam
 abhinirñamayati; so 'nekavidham ḥddhiviṣayaṁ <p>ratyanubhavati³;
 eko bhūtvā bahūdhā bhavati; bahudhā bhūtvā eko bhavati; āvirbhā-
 vatirobhāvām jñānadarśanām pratyānubhavati; tiraḥ kudyām tiraḥ-
 śailām tiraḥ prākāram asajjamānena kāyena gacchati, tadyathā ākāśe;
 pṛthivyām unmajjananimajjanām karoti tadyathā udake; udake abhi-
 nnasroto gacchati, tadyathā pṛthivyām, ākāśām paryāmkena krāmati
 tadyathā pakṣi śakuniḥ; imaū vā punaḥ sūryācandramasau evāmma-
 hardhikāv evām̄mahānubhāvau pāṇīnā āmārṣti parimārṣti³; yāvat,

^(*) rtag tu bya ba dañ | ağrus skyoñ dan İdan šin.

1 A: tathāhi.

² See Edgerton, s.v. nipaka and the Tib. translation.

³ See for the abhijñākarmāṇi Mv, 215-228.

brahma^{loka}m kāyena vaśe¹ vartayati; bhūyo māraḥ samlakṣayati: śabdakaṇṭakāni dhyānāni; yannv ahaṁ dūrastha eva śabdaṁ kuryām iti; tena ṣaṭtriṁśatbhūtakotiparivārena mahābhaya^{bhāra}vāśabda utsṛṣṭah; bodhisattvenāpi tadāvaraṇāyā² dvādaśayojanāni kadalivānam nirmitaṁ yenāsau śabdaḥ parāhataḥ śrūyate; bodhisattvaḥ samlakṣayati « yannv ahaṁ divyaśrotrajñānasākṣāt^{kriyāyām} abhijñāyām cittam abhinirṇamayeyām, yena yān śabdān ākāṇkṣāmi śrotum tān śṝnomi, divyān³ api mānuṣān api »; iti viditvā divyaśrotrajñānasākṣāt^{kriyāyām} abhijñāyām cittam abhinirṇamayati; sa divyena śrotreṇa viśuddhenātikrāntamānuṣeṇa ubhayān śabdān śṝnoti mānuṣān apy amānuṣān api, ye 'pi dūre, ye 'py antike.

Reasoning within, and enlightenment

tato bodhisattvah samlakşayati: şatrimşatbhūtakoṭiparivārasya <mārasya> kena mamāntike cittam pradūṣitam, kena neti katham etaj jñāyate iti; tasyaitad abhavat: cetaḥpariyājñānasākṣatkriyābhijñāyā iti; sa rātryā madhyame yāme cetaḥpariyājñānasākṣatkriyāyām abhijñāyām cittam abhinirṇamayati; parasattvānām parapudgalānām vitarkitam, vicāritam manasā mānasam yathābhūtam prajānāti; sarāgaṁ cittam sarāgaṁ cittam iti yathābhūtam prajānāti; vigatarāgaṁ cittam vigatarāgaṁ cittam iti yathābhūtam prajānāti; sadveṣam vigatadvēṣam, samohaṁ *vigatamohaṁ, saṅkṣiptam vikṣiptam, līnaṁ pragṛhitam, uddhatam anuddhatam, avyupaśāntam vyupaśāntam, asamāhitam samāhitam, abhāvitam bhāvitam, avimuktam cittam, avimuktam cittam iti yathābhūtam prajānāti; savimuktaṁ cittam <savimuktaṁ cittam> (^a) iti yathābhūtam prajānāti; tasyaitad abhavat « eṣām mārakīṃkarāṇām ko me anyasyām jātāu māṭṣaṃbandhah pitṛṣaṃbandhah; ko vā vadha-kaḥ, pratyarthikaḥ, pratyamitra iti; katham etaj jñāyata » iti; tasyaitad abhavat: pūrvanivāsānusmṛtijñānasākṣatkriyāyām abhijñayeti; sa rātryā madhyame yāme pūrvanivāsānusmṛtijñānasākṣatkriyāyām abhijñāyām cittam abhinirṇamayati; so'nekavidhaṁ pūrvanivāsaṁ samanusmarati; tadyathā ekām api jātim, dve, tisraś, catasraḥ, pañca, ṣaṭ, sapta, aṣṭau,

(a) In T savimuktam cittam is repeated twice.

¹ A: kayena vaye.

² A: tamāvaraṇāya.

3 A: dinapi.

T 46 B

T 47

*A 386 h

nava, daśa, viṁśatīm, triṁśatīm, catvāriṁśatīm, pañcāśatīm, jāti-sahasram api, jātiśatāny anekāny api, jātisahasrāny anekāny api, jāti-śatasahasrāni, saṁvartakalpam api, vivartakalpam api, saṁvartav-
vartakalpam api, anekān api saṁvartakalpān, anekān api vivar-
takalpān, anekān api saṁvartavivartakalpān samanusmarati; ami
nāma te bhavantah sattvāḥ yatrāham āsam evamnāmā, evamjātyāḥ,
evamgṛgotraḥ, evamāhāraḥ, evam sukhaduḥkhaḥ pratisamvedi, evamdir-
ghāyuh, evamcirasthitikāḥ, evamāyuhparyantah; so'ham tasmāt sthānāc
cyutah amutropapannah tasmād api cyutah amutropapannah; tasmād
api cyuta ihopapanna iti; sākāraṁ soddeśam anekavidhaṁ pūrvanivā-
saṁ samanusmarati; tasyaitad abhavat: eṣām mārakīmkarāṇām ke
apāyagāmināḥ, ke neti; katham etaj jñāyate? tasyaitad abhavat: cyutu-
papādajñānasākṣātkriyāyām abhijñāyati; sa rātryā madhyame yāme
cyutupapādajñānasākṣātkriyāyām abhijñāyām cittam abhinirṇamayati;
sa divyena cakṣuṣā viśuddhenātikrāntamānuṣyakeṇa sattvān paśyati,
cyavamānān¹ api, upapadyamānān api, suvarṇān api, durvarṇān api,
hinān api, praṇītān api, sugatān api gacchato, durgatān api gacchato;
yathākarmopagān sattvān yathābhūtān prajānāti; ami nāma te bhavan-
taḥ sattvāḥ kāyaduścaritena samanvāgatā vāñmanoduścaritena sa-
manvāgatā āryānām apavādakā mithyādṛṣṭayah; mithyādṛṣṭikarma-
dharmasamādānahetoḥ taddhetutatpratyayaṁ kāyasya bhedāt param
maraṇād apāyadurgativinipātam narakeṣu prapadyante; ami vā punar
bhavantah sattvāḥ kāyasucaritena samanvāgatā vāñmanassucaritena
samānām anapavādakāḥ samyagdṛṣṭayah; samyagdṛṣṭi-
karmadharmasamādānahetos taddhetutatpratyayaṁ kāyasya bhedāt pa-
ram maraṇāt sugatau svargaloke deveśūpapadyante; tasyaitad abhavat:
ami bhavantah sattvāḥ kāmāśraveṇa bhavāśraveṇāvidyāśravena* ca
saṁsāre saṁsaranti; tat kāmāśravo bhavāśravo'vidyāśravaś ca; yathā
prahiyante tat kathaḥ jñāyata iti; tasyaitad abhavat: āśravakṣayajñā-
nasākṣātkriyāyām abhijñāyati; sa yuktaḥ sātatyē n<ai>pakyē saṁbo-
dhipaṅkṣeṣu dharmeṣu bhāvanāyogam anuyukto viharann āśravakṣaya-
jñānasākṣātkriyāyām abhijñāyām cittam abhinirṇamayati; sa idaṁ
duḥkham āryasatyam iti yathābhūtām prajānāti; ayam duḥkhasamu-
dayaḥ, ayam duḥkhanirodhaḥ, ayam duḥkhanirodhagāminī pratipade
āryasatyam² iti³ yathābhūtām prajānāti; tasyaivam jānata eva-

¹ A: vyathamānān (Tib. ལྡି' ས୍ପୋ).

² A: pratipadāsatyam.

³ A: ayathābhūtam.

paśyataḥ kāmāśravāc cittam vimucyate; bhavāśravād cittam vimucyate; **〈**avidyāśravāc cittam vimucyate**〉**; vimuktasya vimuktam eva jñānaradarśanam bhavati, kṣinā me jātir, uśitam brahmacaryam, kṛtam karaṇiyam, nāparam asmād bhavam prajānāmiti; iti tatrābhisaṁ buddhabodhir bhagavān kṛtakṛtyah, kṛtakaraṇiyah, tejodhātum saṁmāpannah.

T 47 b

Māra's defeat, and mischievous rumour

yadā bodhisattvena ṣaṭṭriṁśadbhūtakoṭiparivāraṁ māraṁ maitreṇ
 āstreṇābhinirjitya anuttaraṁ jñānam adhigataṁ, tadaṁ mārasya pāpiyaso
 hastād dhanuh srasto, dhvajaḥ patitaḥ, bhavanam ca kampitam; tato
 māraḥ pāpiyān ṣaṭṭriṁśadbhūtakoṭiparivāro duḥkhi, durmanā, vipra
 tisārī, tatraivāntarhitāḥ; mārakāyikābhīr devatābhīḥ kapilavastunagare
 ārocitam: śākyamunir bodhisattvo duṣkaracaryām caritvā vajrāsanam
 abhiruhyā tṛṇasamstare kālagataḥ iti; yat śrutvā rājā śuddhodanāḥ
 antaḥpurakumārāmātyagaṇasahāyo mahatā duḥkhadaurmanasyena san-
 taptaḥ, kapilavāstavaś ca janakāyah; gopikā mrgajā yaśodharā ca
 bodhisattvaguṇānusmarāṇāt mūrchitāḥ prthivyām nipatitāḥ; jalāva
 sekapratyāgataprāṇās tā antaḥpurajenena sāntvyamānā¹ aśruparyā
 kulekṣaṇā muhur bāṣparodhagadadasvarā vipralapantyo 'vasthitāḥ
 tām vipratipattiṁ drṣṭvā buddhābhiprasannābhīr devatābhīr ārocitam
 na śākyamunir bodhisattvāḥ kālagataḥ, api tu tenānuttaraṁ jñānam
 adhigatam² iti.

T 48 a

Rāhula and Ānanda

yat śrutvā rājā śuddhodanaḥ saparivāraḥ kapilavāstavaś ca jana-kāyah param harṣam upāgatāḥ; anuttarajñānādhigame ca bhagavataḥ yaśodharāyāḥ putro jātaḥ; amṛtodanasya ca putro jātaḥ; rāhuṇā candro grastāḥ; atha rājā śuddhodanaḥ tāṁ saṃpattiṁ dṛṣṭvā hrṣṭa-tuṣṭapramudita udagraprītisaumanasyajātaḥ saṃvṛttāḥ; tena kapila-vastunagaram apagatapāṣāṇaśarkarakāṭhallaṁ vyavasthāpitam³, candanavāripariṣiktam surabhidhūpasphaṭikopanibaddham āmuktapaṭṭa-dāmakalāpam ucchṛtadhvajapatākam nānāpuṣpāvakirṇam ramaṇiyam;

¹ A: santvyamāno.

² A: adhigatimiti.

³ A: vyavasthatam

- T 48 b caturṣu nagaradvāreṣu dānaśālā māpitā madhye ca śṛṅgātakasya (a); tataḥ pūrvanagaradvāre śramaṇabrahmaṇacarakaparivrājakādīnavānā-thakṛpaṇavanipakayācanakebhyo dānāni dattāni; dakṣiṇe paścime uttare madhye śṛṅgātakasya * dānāni diyante; punyāṇi kriyante (b);
- *A 387 a yaśodharāyāḥ putrasya nāma vyavasthāpyate; antaḥpurajanaḥ kathayati: asya janmani rāhuṇā candro grastāḥ; tasmād bhavatu dārakasya rāhula iti nāmeti; amṛtodanasyāpi tathaiva dānāni dattvā puṇyāni rāhula iti nāmeti; yo'yaṁ yaśodharāyāḥ putro jātaḥ naiṣa śākyamuneh puṭrah; iti śrutvā yaśodharā vyathitā; tatas tayā bodhisattvasya vyāyāmaśilāyām āropya (c) kriḍāpuṣkariṇyās tīre sthitayā satyopayācanām saha kṛtam: yady ayam bodhisattvena jātas tathāsyām puṣkariṇyām saha śilāyā plaveta; no cen nimajjeta; ityuktvā udake prakṣiptaḥ; sa tūla-picuvat saha śilāyā plavitum ārabdhāḥ; rājā śuddhodanas tad atyad-bhutaṁ <śrutvā> (d) mahājanakāyaparivṛto bodhisattvasya kriḍāpuṣkariṇigato yāvat paśyati rāhulabhadraṁ bodhisattvasya śilāyām (e) niṣaṇṇām tūlapicuvad udake plavamānam; dṛṣṭvā ca punaḥ hrṣṭatu-ṣṭapramudita udagrapṛitiṣaumanasyajātaḥ sahasā puṣkariṇīm avatirya rāhulabhadraṁ kumāram aṁśenādāya vyutthitaḥ.
- yadā bhagavatā ṣaṭtriṁśadbhūtakotiparivāram māram maitreṇā-streñābhinirjitya anuttaram jñānam adhigatam, atyartham tasmin samaye mahāpṛthivicālo 'bhūt; sarvaś cāyām loka udāreṇāvabhāsenā sphauto 'bhūt; yā api tā lokasya lokāntarikā andhās tamaso'ndhakā-ratamisrā yatremau sūryācandramasāv evaṁmahardhikāv evaṁmahā-nubhāvāv ābhāyā ābhām na pratyānubhavataḥ, tā api tasmin samaye udāreṇāvabhāsenā sphauto abhūvan; tatra ye sattvā upapannās dvitīyā gāthām bhāṣate 2
- (a) groṇ k'yer gyi sgo bži daṇ | sum mdo rnams su yaṇ sbyin gtoṇ gi k'aṇ pa btsigs so.
- (b) bsod rnams dag byed do.
- (c) de nas des byaṇ c'ub sems dpa'i paṇ ts'ad kyi p'a boṇ la žon nas rol.
- (d) t'os nas.
- (e) paṇ ts'ad kyi p'a boṇ la.
- ¹ The words svakam api ... na paśyanti are omitted also in Tib. See supra, p. 41.
- ² A: ābhāyā ābhām.

anyonyaṁ sattvān dṛṣṭvā samjānate; anye'piha bhavantaḥ sattvā upapannā anye'piha bhavantaḥ sattvā upapannā iti; antaroddānam:

cātuṣparṣikāṁ dahara<ḥ> pitāputrasamāgamaḥ |
śākyānām caiva pravrajyā gaṅgāpāla (a) namostu te ¹ ||

Two Devatas

atha dvayor brahmakāyikayor devatayor <brahma-loke nivāsinor> (b) etad abhavat: ayam buddho bhagavān urubilvāyām viharati; nadyā nairājanāyās tire bodhimūle (c) acirābhisaṁbuddhabodhis tejodhātu-samāpannah saptaḥam ekaparyāṇkena atināmayati; na cainaṁ kaścit piṇḍakena pratipādayati; yan nu vayam enām gatvā pratyekapratyekam gāthābhīr abhiṣṭuyāma iti; atha dve brahmakāyike devate tadyathā balavān puruṣaḥ sammiñjitam vā bāhūm prasārayet, prasāritam vā sammiñjayet, evam eva dve brahmakāyike devate brahma-loke antarhīte bhagavataḥ purataḥ pratyāṣṭhātām; ekāntasthīte dve brahmakāyike devate (d); ekā gāthām bhāṣate:

uttīṣṭha vijitasamgrāma
sārthavāhānigha vicara loke |
deśaya sugata varadharmaṁ
bhaviṣyanti * dharmaratnasyājñātāraḥ ||

T 50 a
*A 387 b

dvitīyā gāthām bhāṣate 2

uttīṣṭha vijitasamgrāma
parṇalopānigha ³ vicara loke |
cittam hi te suviśuddham
pañcadaśyām śāśiva paripūrṇaḥ ||

(a) duṇ skyoṇ, that is śāṇkhapāla.

(b) ts'aṇs pai jig rten na ḥdug pa.

(c) Deest in T.

(d) The sentence ekāntasthīte, etc. deest in T.

¹ In the following paragraph there is the beginning of the so-called Catuspariṣatsūtra (see the Introd., ch. 3). The word dahara hints to the Sanskrit version of the Daharasutta p. 182. The meeting of the Buddha with Śuddhodana is described at p. 187 sqq., the conversion of the Śākyā at p. 194; and the story of Gangāpāla, at p. 209.

² A: dvitīyām.

³ Perhaps a mistake for garvalopā° (Tib. ḥa rgyal). See W, p. 76.

ityuktvā tatraivāntarhitē; atha bhagavāṁs tasmāt samādher vyutthāya tasyāṁ velāyāṁ gāthāṁ bhāṣate:

yac ca kāmasukham loke yac cāpi divijam sukhām |
tṛṣṇākṣayasukhasaitat kalām nārhati śoḍāśim ||
nikṣipy hi guruṁ bhāraṁ nādadita param punaḥ |
bhārasya duḥkham ādānaṁ bhāranikṣepaṇam sukhām ||
sarvāṁ tṛṣṇāṁ viprahāya sarvasaṁskārasaṁkṣayāt 1 |
sarvabhāva(²)parijñānān na gacchati 2 punar bhavam ||

Trapuṣa and Bhallika

T 50 b vimuktipritisukhasaṁvedī buddho bhagavān saptāham ekaparyañ-
kena atināmayati; na cainaṁ kaścit piṇḍakena pratipādayati; tena
khalu samayena trapuṣabhallikau vaṇijau pañcamātraiḥ śakaṭāśataiḥ
sārdham anuvyavaharamāṇau, tasminn eva mārge adhvapratiपannāv
abhūtām; atha trapuṣabhallikayor vaṇijor anyatamāyāḥ purāṇamitrā-
mātyajñātisālohitāyāḥ devatāyāḥ etad abhavat: ayaṁ buddho bhagavān
urubilvāyāṁ viharati nadyā nairañjanāyās tire bodhimūle acirābhisaṁ-
buddho vimuktipritisukha<prati>saṁvedī saptāham ekaparyañkenātī-
nāmayati; na cainaṁ kaścit piṇḍakena pratipādayati; tam trapuṣabhallikau
vaṇijau tatprathamataḥ pratipādayetām; tat syāt trapuṣabhallikayor
vaṇijor dirgharātram arthāya hitāya sukhāya; yannv aham svayam eva-
sukyam āpadayeya yaduta bhagavataḥ piṇḍapātapradānasya hetor iti;
atha sā devatā sarvāṁ karvaṭakam udāreṇāvabhāṣena sphāritvā trapu-
ṣabhallikau 3 vaṇijāv idam avocat: vaṇijau vaṇijau ayaṁ buddho bha-
gavān urubilvāyāṁ viharati nadyā nairañjanāyās tire bodhimūle acirābhisa-
ṁbuddho vimuktipritisukhapratisaṁvedī; saptāham ekaparyañkenāti-
nāmayati; nainaṁ kaścit piṇḍakena pratipādayati; tam yuvāṁ tatpra-
thamataḥ piṇḍakena pratipādayatam 4; tad yuvayor bhaviṣyati dir-
gharātram arthāya hitāya sukhāya; ityuktvā sā devatā tatraivāntarhitā;

(¹) dños po, that is bhāva.

¹ A repeats saṁskāra.

² A reads sarvopadhīn parijñānāt gacchanti.

³ A: vaṇijām idam.

⁴ A: pratipādayatām.

atha trapuṣabhallikayor vaṇijor etad abhavat: na batāvaro ¹ (²) buddho
bhaviṣyati; nāvaraṇaṁ dharmākhyānam; yatre dāniḥ devatā api tasya
bhagavata autsukyam āpadyante yaduta piṇḍapātapratipādanahetoḥ;
iti viditvā prabhūtaṁ madhu ca manthāś ca ādāya yena bhagavāṁs
tenopasaṁkrāntau; upasaṁkramya bhagavataḥ pādau śirasā vanditvā
ekānte 'sthātām; ekāntasthitau trapuṣabhallikau vaṇijāv idam avoca-
tām: ihāvābhāyāṁ bhadanta bhagavantam uddiṣya prabhūtaṁ madhu
ca manthāś ca ānitāḥ; tān bhagavān pratigṛhṇātvā anukampām upādāya
iti; atha bhagavata etad abhavat: na mama pratirūpam syād yad aham
pāṇau piṇḍapātaṁ pratigṛhṇīyām, tadyathā anyatirthikāḥ; yannv aham
samavāhareyam kutra pūrvakaiḥ samyaksambuddhaiḥ piṇḍapātaḥ
pratigṛhito hitāya prāṇinām iti; devatā bhagavata ārocayanti: pātre
bhadanta pūrvakaiḥ samyaksambuddhaiḥ piṇḍapātaḥ pratigṛhito hi-
tāya ² prāṇinām iti; bhagavato'pi samavāhṛtya jñānadarśanām pra-
vartate pātre pūrvakaiḥ samyaksambuddhaiḥ piṇḍapātaḥ pratigṛhito
hitāya prāṇinām iti; tatra bhagavataḥ pātreṇa pātrakāryam ³ (⁴) utpan-
nam; atha catvāro mahārājā bhagavataḥ pātreṇa pātrakāryam utpannam
iti viditvā anyatamasmāt pāṣāṇaparvatāc catvāri śailamayāni ⁴ pātrāṇy
amanuṣyakṛtāny amanuṣyaniṣṭhitāny (⁵) ⁵ acchāni śucinī niṣprati-
gandhāny ādāya, yena bhagavāṁs tenopasaṁkrāntāḥ; upasaṁkramya
bhagavataḥ pādau śirasā vanditvā ekānte tasthuḥ; ekāntasthitāś catvāro
mahārājā bhagavantam idam avocan: iha asmābhīr bhadanta bhaga-
vataḥ pātreṇa pātrakāryam utpannam viditvā anyatamasmāt pāṣāṇa-
parvatāc catvāri śailamayāni pātrāṇy amanuṣyakṛtāny amanuṣyani-
ṣṭhitāni acchāni śucinī niṣpratigandhāni ānitāni; tāni bhagavān
pratigṛhṇātvā anukampām upādāya iti; atha bhagavata etad abhavat: sa ced
aham ekasya mahārājasyāntikād ekaṁ pātraṁ pratigrāhiṣyāmi ⁶,
trayānām bhaviṣyati cetaso'nyathātvam; sa ced dvayor, dvayor bhavi-
ṣyati cetaso'nyathātvam; sa cet trayānām ekasya bhaviṣyati cetaso'

(¹) mc'og ma.

(²) lhuṇ bzed kyi dgos pa byuṇ do |

(³) zin.

¹ A: vanvaro.

² A: hitāyi.

³ A: pātrakārye.

⁴ A: patrāni.

⁵ A: °niṣṭhitāni.

⁶ A: pratigrāhiṣyāmi.

nyathātvam; yannv aham caturñām̄ mahārājānām̄ antikāc catvāri pā-
trāni pratigrhya ekam̄ pātram adhimucyeyam iti; atha bhagavām̄s catur-
ñām̄ mahārājānām̄ antikāc catvāri patrāni pratigrhya ekam̄ pātram
adhimuktavān̄ iti; *tatra bhagavatā trapuśabhallikayor¹ vanijor antikāt
piṇḍapātaḥ pratigrhito hitāya prāṇinām̄ iti; tatra bhagavān trapu-
śabhallikau vanijāv idam avocat: etau² yuvām̄ vanijau buddham̄ śara-
ñām̄ gacchatā<m>; dharmam̄ śarañām̄ gacchatā<m>³; yo'py asau
bhaviṣyatī anāgate 'dhvani saṅgho nāma tam api śarañām̄ gacchatā<m>;
etāv āvām̄ bhadanta buddham̄ śarañām̄ gacchāvā<ḥ>, dharmam̄ śara-
ñām̄ gacchāvāḥ, yo'py asau bhaviṣyatī anāgate'dhvani saṅgho nāma
tam api śarañām̄ gacchāvāḥ; atha bhagavām̄s trapuśabhallikayor vani-
jos tad dānam anayā abhyanumodanayā abhyanumodate

yadarthaṁ diyate dānam tadarthāya bhaviṣyatī |
sukhārthaṁ diyate dānam tat sukhāya bhaviṣyatī ||
sukho vipākaḥ puṇyānām abhiprāyaḥ ca siddhyati⁴ |
kṣipram̄ ca paramām̄ śāntim̄ nirvṛtim̄ cādhigacchati ||
parato ye upasargā⁵ devatā mārakāyikāḥ |
na śaknuvānty antarāyam̄ kṛtapuṇyasya kartu vai⁶ ||
sace hi sa vyāyamate āryaprajñāyā tyāgavān⁷ |
duḥkhasyāntakriyāyai sparśo * bhavati vipaśyataḥ⁸ (*))||

*D 86

T 52 b

*A 388 b

atha trapusabhallikau vanijau bhagavato bhāśitam abhinandya anu-
modya bhagavataḥ pādau śirasā vanditvā bhagavato 'ntikāt prakr-
āntau.

(* gal te ḥap'ags pai šes rab p'yir | gtoṇ ldan de ni ḥabad byed na | sñug bsñal
t'a mar byed pa dag | rnam par mt'oṇ žiñ reg par ḥagyur |

¹ A: trapusibhallakyor.

² A: eta.

³ A adds: dharmam̄ saṅgham̄ śarañām̄ gacchata.

⁴ A: abhiyāḥ prasidhyati.

⁵ A: parato mayā upasargā.

⁶ A looks like kartupāḥ.

⁷ A: sacetsavaidhyāyamate āryaprajñāyā. See the Tib. translation.

⁸ This is the text of A: cfr. W, p. 90 (duḥkhasyāntakriyā yaiva sambhavati
vipaśyataḥ). It is the verse to read "ntakriyāyaiva sparśo bhavati paśyataḥ?

The Buddha's ailment, and Māra's mischief again

atha bhagavān trapuśabhallikayor vanijor antikāt piṇḍapātam
ādāya yena nadi nairañjanā¹ tenopasaṅkrāntaḥ; upasaṅkramya nadā
nairañjanāyās tire niṣadya bhaktakṛtyam^(a) akārṣit; tatra madhv api
vātikam^(b), manthā api vātikāḥ, tena bhagavato vātābādhikam̄ glānyam
utpannam; atha māraḥ pāpiyān bhagavato vātābādhikam̄ glānyam
utpannam̄ viditvā, yena bhagavām̄s tenopasaṅkrāntaḥ; upasaṅkramya
bhagavantam idam avocat: parinirvātu bhagavān, parinirvāṇakāla-
maya iti²; atha bhagavata etad abhavat: māro batāyām̄ pāpiyān upa-
saṅkrānto yaduta vyākṣepakarmanī; iti viditvā māraḥ pāpiyām̄sam
idam avocat: na tāvat pāpiyān³ parinirvāsyāmi, yāvan na me śrāvakāḥ
pañditā bhaviṣyanti vyaktā medhāvināḥ, alam utpannotpannānām̄
parapraprādakānām̄ saha dharmeṇa nigrahitāraḥ, alam svasya vādaya
paryavadāpayitāraḥ bhikṣavo bhikṣuṇyāḥ upāsakā upāsikāḥ, vaistā-
rikaḥ ca me brahmacaryāḥ bhaviṣyati bāhujanyaḥ pṛthubhūtaḥ
yāvad devamanuṣyebhaḥ samyaksuprakāśitam iti; atha mārasya pāpi-
yāsa etad abhavat: na parinirvāsyati bata śramaṇo gautamaḥ; iti viditvā
duḥkhi durmanā vipratisārī tatraivāntarhitaḥ.

T 53 a

T 53 b

Haritaki brought by Śakra

atha śakro devendro bhāgavato vātābādhikam̄ glānyam utpannam̄
viditvā, yasyā jambvā nāmnā jambūdvipāḥ prajñāyate tasya nātidūre
mahad dharitakivanam, tato varṇa<gandha>^(c) rasopetā haritakir ādāya
yena bhagavām̄s tenopasaṅkrāntaḥ; upasaṅkramya bhagavataḥ pādau
śirasā vanditvā ekānte asthāt: ekāntasthitāḥ śakro devendro bhaga-
vantam idam avocat: iha mayā bhadanta bhagavato vātābādhikam̄
glānyam utpannam̄ viditvā yasyā jambvā nāmnā jambūdvipāḥ prajñāyate
tasya nātidūre mahad dharitakivanam, tato mayā varṇagandharasopetā

^(a) žal zas.

^(b) rluṇ sloṇ.

^(c) dri (see infra).

¹ A: nairañjanās tena.

² A: °kālasamayasya.

³ A: na tavavat pāpiyān.

haritakya ānitāḥ; tā bhagavān paribhuṇktām; bhagavatā paribhuktā vātam cānulomayiṣyanti; vātābādhikām glānyam vyupaśamayiṣyantīti; tā bhagavān paribhuktavān; bhagavatā paribhuktā vātam cānulomitam; vātābādhikām glānyam vyupaśāntam; tena bhagavataḥ kṣemāṇiyataram cābhūd yāpaniyataram¹ ca.

Mucilinda Nāgarāja

T 54 a atha bhagavān yathāsukham ramyam bodhimūle vihṛtya, yena mucilindasya nāgarājasya bhavanam, tenopasaṅkrāntah; upasaṅkramya anyatarad vṛkṣamūlam niśritya niṣaṇṇāḥ paryāṅkam ābhujya r̄jum kāyam praṇidhāya pratimukham smṛtim upasthāpya; tena khalu samayena mucilindasya nāgarājasya bhavane sāptāhika² akālameghaḥ samupāgataḥ; atha mucilindo nāgarājaḥ sāptāhikam akālamegham samupāgataṁ viditvā bhavanād abhyudgamyā saptakṛtvāḥ kāye kāyam veṣṭayitvā, upari mahāntam phaṇam kṛtvā asthāt; mā^{3*} bhagavata imam saptāham śitam bhaviṣyati; mā uṣṇam mā damśamaśakavātātapaśarīṣpasam̄sparśāḥ kāyam paritāpayiṣyanti⁴; mucilindo nāgarājo tam vigataṁ sāptāhikam^(*) viditvā⁵ bhagavataḥ kāyena kāyam udveṣṭya aṅgadakunḍalavicitramālyābharaṇāulepano bhūtvā yena bhagavāṁs tenāñjaliṁ praṇamayya bhagavantam idam avocat: mā bhagavata⁶ imam saptāham śitam abhūt, mā uṣṇam, mā damśamaśakavātātapaśarīṣpasam̄sparśāḥ kāyam paritāpitavantaḥ; atha bhagavāṁs tasyām velāyām gāthām bhāṣate

T 54 b sukho vivekas tuṣṭasya śrutadharmaśya paṣyataḥ |
avyābādhasukham loke prāṇibhūteṣu saṃyamāḥ ||
sukham virāgataḥ loke kāmānām samatikramaḥ |
asmiṁnasya yo vinaya etad vai paramam sukham⁷ ||

(*) žag bdun gyi dus ma yin pai sprin c'ags pa med par rigs nas , that is sāptāhika akālamegha vigata iti viditvā.

¹ A: reads kṣamaniyataraś and yāpaniyataraś.

² A: sāptāhikasyaka.

³ A: tadā (cfr. W, II, 98).

⁴ A: paritāpayiṣyati.

⁵ A: vitamgatam̄sāptāhikam iti viditvā.

⁶ A: māgavataḥ.

⁷ A: pamaṇ sukham.

Cognizance of pratityasamutpāda

atha bhagavān yathābhīramyam mucilindasya nāgarājasya bhavane vihṛtya, yena bodhimūlam tenopasaṅkrāntah; upasaṅkramya prajñapta eva tr̄nasāṁstarake niṣaṇṇāḥ, paryāṅkam ābhujya, r̄jum kāyam¹ praṇidhāya, pratimukham smṛtim upasthāpya saptāham ekaparyaṇ-kenātināmayati, idam evam dvādaśāṅgam pratityasamutpādam anulompratigomam vyavalokayan, yaduta asmin sati idam bhavati; asyot-pādād idam utpadyate; yadutāvidyāpratyayāḥ saṃskārah; saṃskāra-pratyayaṁ vijñānam; vijñānapratyayaṁ nāmarūpam; nāmarūpapratyayaṁ ṣadāyatanaṁ²; ṣadāyatanapratyayāḥ sparśāḥ; sparśapratyayaā vedanā³; vedanāpratyayā tṛṣṇāḥ; tṛṣṇāpratyayaṁ upādānam; upādāna-pratyayo bhavaḥ; bhavapratyayā jātiḥ; jātipratyayā jarāmaraṇaśoka-paridevaduḥkhadaurmanasyopāyāsā ami bhavanti; evam asya kevalasya mahato duḥkhaskandhasya samudayo bhavati; yaduta asminn asati idam na bhavati; asya nirodhād idam niruddhyate; yaduta avi-dyānirodhāt saṃskāranirodhāḥ⁴; saṃskāranirodhād vijñānanirodhāḥ; vijñānanirodhān nāmarūpanirodhāḥ; nāmarūpanirodhāt ṣadāyatana-nirodhāḥ; ṣadāyatana-nirodhāt sparśanirodhāḥ; sparśanirodhād veda-nānirodhāḥ; vedanānirodhāt tṛṣṇānirodhāḥ; tṛṣṇānirodhād upādāna-nirodhāḥ; upādānanirodhāt bhavanirodhāḥ; bhavanirodhājātinirodhāḥ; jātinirodhājātinirodhāḥ; jarāmaraṇaśokaparidevaduḥkhadaurmanasyopāyāsā niruddhyante⁵; evam asya kevalasya mahataḥ duḥkhaskandhasya nirodho bhavati.

atha bhagavāṁs tasyaiva saptāhasyātyayāt tasmāt samādher vyut-thāya tasyām velāyām gāthā bhāṣate

yadā ime prādurbhavanti dharmā
ātāpino dhyāyato brāhmaṇasya |
athāsyā kāṅkṣā vyapayānti sarvā
yadā prajānāti sahetudharmam ||
yadā ime prādurbhavanti dharmā
ātāpino dhyāyato brāhmaṇasya |

T 55 a

T 55 b

¹ A: kākāyam.

² given twice.

³ A: devanā.

⁴ A: saṃskāranirād vijñāna etc.

⁵ A: niruddhyānte.

athāsyā kāñkṣā vyapayānti sarvā
 yadā prajānāti sahetuduhkam ||
 yadā ime prādurbhavanti dharmā |
 ātāpino dhyāyato brāhmaṇasya |
 athāsyā kāñkṣā vyapayānti sarvā
 yadā kṣayam vedanānām upaiti ||
 yadā ime prādurbhavanti dharmā |
 ātāpino dhyāyato brāhmaṇasya |
 athāsyā kāñkṣā vyapayānti sarvā
 yadā kṣayam pratyayānām upaiti ||
 yadā ime prādurbhavanti dharmā |
 ātāpino dhyāyato brāhmaṇasya |
 athāsyā kāñkṣā vyapayānti sarvā > 1
 yadā kṣayam āsravānām upaiti ||
 yadā ime* prādurbhavanti dharmā
 ātāpino dhyāyato brāhmaṇasya |
 avabhāsayam tiṣṭhati sarvalokaṁ
 sūryo yathaivābhuditō 'ntarikṣe ||
 yadā ime prādurbhavanti dharmā
 ātāpino dhyāyato brāhmaṇasya |
 vidhūpayaṁs 2 tiṣṭhati mārasainyaṁ
 buddho hi samyojanavipramuktaḥ ||

*A 389 b

T 56 a

atha bhagavata etad abhavat: adhigato me dharmo gambhīro
 gambhīrāvahāśo durdṛśo duravabodhaḥ; atarkyo 'tarkyāvacaraḥ 3
 sūkṣmo nipiṇḍapāṇḍitavijñavedaniyah; tam ced ahaṁ 4 pareśām ārocaye-
 yam; tam ca pare na vijñayuh; sa mama syād vighātaḥ; syād bhramah;
 cetaso 'nudaya eva; yannv aham ekāki aranye pravane 5 dṛṣṭadharma-
 sukhavihārayogam anuyukto vihareyam iti; tatra bhagavata alpotsuka-
 vihāratāyām cittam krāmati, na dharmadeśanāyām; atha brahmaṇah 6
 sabhāpater etad abhavat: vinaśyati batāyam lokaḥ; praṇaśyati batāyam
 lokaḥ, yatreñānīm kadācīt karhicīt tathāgatā arhantah samyaksam budd-
 lokaḥ,

¹ See W, II, 108 and the Tib. transl.

² A looks like vidhūyasyasamīns tiṣṭhati.

³ A: atarkyāvacarasūkṣma etc.

⁴ A: tam cāham.

⁵ A: prathane.

⁶ A: brāhmaṇah.

hā loke ¹ utpadyante, tadyathā udumbarapuṣpam; tasya cādyā bhagava-
 ta alpotsukavihāratāyām cittam krāmati, na dharmadeśanāyām; yannv
 aham enām gatvā adhyeśayeyam; atha brahmā sabhāpatis, tadyathā ba-
 lavān puruṣaḥ sammiñjitaṁ vā bāhum prasārayet, prasāritaṁ vā sam-
 miñjayet, evam eva brahmā sabhāpatis brahma-loke antarhitah; sa bha-
 gavataḥ purastāt pratyasthāt; atha brahmā sabhāpatis tasyām velāyām
 gāthām bhāṣate

T 56 b

prādurbabhūva magadheṣu pūrvam
 dharmo hy aśuddhaḥ samalānubaddhaḥ |
 apāvṛṇiṣva amṛtasya dvāram
 vadasya dharmam virajonubaddham ||

bhagavān aha;

kṛcchrena me adhigato 'khilo brahman pradālyā vai ² |
 bhavarāgaparittair (^a) hi nāyam dharmā susam̄buddhaḥ ||
 pratisrotonugāminam mārgam gambhiram atidurdṛśam |
 na drakṣyanti rāgāraktās tamaskandhena nīvṛtāḥ ||

Brahma's request for Dharmadeśanā

santi bhadanta sattvā loke jātā, loke vrddhās tiksñendriyā api,
 madhyendriyā api, mṛdvindriyā api, svākārāḥ, suvineyā, alparajaso
 'lparajaskājātīyā, ye'śravaṇāt saddharmasya parihiyante; tadyathā
 bhadanta utpalāni vā, padmāni vā, kumudāni vā, puṇḍarikāni vā udake
 jātāny, udake vrddhāny, ekaṭyāni udakād abhyudgatāni tiṣṭhanti; eka-
 tyāni samodakāni; ekaṭyāni udakanimagnakośāni tiṣṭhanti; evam eva
 santi bhadanta sattvā loke jātā, loke vrddhās tiksñendriyā api, madhyen-
 driyā api, mṛdvindriyā api, svākārāḥ, ^(su)vineyāḥ, alparajaso 'lparaja-
 skājātīyā ye 'śravaṇāt saddharmasya parihiyante; deśayatu bhagavān
 dharmam; deśayatu sugato dharmam; bhaviṣyanti dharmaratnasyājñā-
 tāraḥ; atha bhagavata etad abhavat: yac cāham svayam eva buddhacak-

(^a) ts'aṅs pa da ni ts'egs c'en gyis | skyon rnambs bcom nas rtogs gyur pa | srid
 dañ c'ags pas.

¹ A: lokaḥ.

² See W, II, 114: kṛcchreṇa me adhigataḥ khilā brahman pradālitāḥ, etc.

*A 390 a
ṣuṣā lokam vyavalokayeyam iti; atha bhagavān svayam eva buddhacak-
ṣuṣā lokam vyavalokayati; adrākṣid bhagavān svayam eva buddhacak-
ṣuṣā lokam vyavalokayan santi sattvā loke jätā, loke vṛddhās, tīkṣṇen-
driyā api, madhyendriyā api, mṛdvindriyā api, svākārāḥ, suvineyāḥ, alpa-
rajaso 'lparajaskajātīyā, ye* 'śravanāt saddharmasya parihiyante; dṛṣṭvā
ca punar asya sattveṣu mahākaruṇā 'vakrāntā; atha bhagavāms tasyām
velāyām gāthām bhāṣate

T 57 b
apāvariṣye amṛtasya dvāram¹
ye śrotukāmāḥ praṇudantu kāṅkṣāḥ |
viheṭhaprekṣi pracuram na bhāṣe^(*)
dharmam praṇitam manujeṣu brahmaṇ ||

atha brahmaṇāḥ sabhāpater etad abhavat: deśayiṣyati bata bhagavān
dharmam, deśayiṣyati bata sugato dharmam; iti viditvā hṛṣṭatuṣṭaprā-
mudita udagrāprītaumanasyajāto bhagavataḥ pādau śirasā vanditvā²
bhagavantam triḥ³ pradakṣiṇikṛtya tatraivāntarhitah.

Death of Ārāda Kālāma

T 58 a
atha bhagavata etad abhavat: kasya nv aham tatprathamato
dharmam deśayeyam iti; atha bhagavata etad abhavat; yan nv aham
ārāḍasya kālāmasya tatprathamato dharmam deśayeyam, yo mām
pūrvācārya eva san paramayā mānanayā mānitavān, paramayā pūjanayā
pūjītavān, parameṣu ca pratyayeṣv āttamanāś cābhūd abhirāddhaś ca;
devatā bhagavata ārocayanti: saptāhakālagato bhadantārāḍah kālāma
iti; bhagavato 'pi samanvāhṛtya jñānadarśanam pravartate; saptāha-
kālagata ārāḍah kālāmaḥ; atha bhagavata etad abhavat; mahati bate-
yam⁴ jyānir ārāḍasya kālāmasya kālakriyāyā; sumahati bateyam
jyānir ārāḍasya kālāmasya kālakriyāyā, ya imam dharmavinayam
nāśrauṣit; sace aśroṣyad⁵ ajñāsyat sa imam dharmavinayam iti;

(*) klan ka mi btsal mdo tsam bṣad par bya.

¹ A: dvāmṛtaṃ.

² A: vandi vanditvā.

³ A: tr̄h.

⁴ A: batāyam.

⁵ A: aśrauṣyan nājñāsyat.

atha bhagavata etad abhavat: kasya nv aham tatprathamato dharmam
deśayeyam iti.

Death of Udraka Rāmaputra

atha bhagavata etad abhavat; yannv aham udrakasya rāmaputrasya
tatprathamato dharmam deśayeyam, yo mām pūrvācārya eva san para-
mayā mānanayā mānitavān, paramayā pūjanayā pūjītavān, parameṣu
ca pratyayeṣv āttamanāś cābhūd, abhirāddhaś¹ ca; devatā bhagavata
ārocayanti; abhidoṣakālagato bhadanta udrako rāmaputraḥ; bhag-
avato 'pi samanvāhṛtya jñānadarśanam pravartate; abhidoṣakālagata
udrako rāmaputraḥ; atha bhagavata etad abhavat: mahati bateyam
jyānir² udrakasya rāmaputrasua kālakriyāyā; sumahati bateyam jyānir³
udrakasya rāmaputrasya kālakriyāyā, yo mama imam dharmavinayam
nāśrauṣit; sa ced imam dharmavinayam⁴ aśroṣyad ajñāsyat⁵ sa imam
dharmavinayam iti.

Buddha starts for Vārāṇasi

atha bhagavata etad abhavat: kasya nv aham tatprathamato dharmam
deśayeyam iti; tasyaitad abhavat: yannv aham pañcakānām
bhikṣūṇām tatprathamato dharmam deśayeyam iti; ye mām pūrvam
duḥkhaphrahāṇayogam anuyuktam viharantam satkṛtyopastuḥ⁶ pre-
mñā ca gauraveṇa ca; atha bhagavata etad abhavat: kutra tv etarhi
pañcakā bhikṣavo viharanti iti; adrākṣid bhagavān divyena cakṣusā
viśuddhena atikrāntamānuṣeṇa pañcakān bhikṣūn; vārāṇasyām viha-
ranti ṣivadane mṛgadāve; dṛṣṭvā ca punar yathābhīramyaṁ bodhimūle
vihṛtya yena vārāṇasi kāśinām nigamas tena cārikām prakrāntah.

T 58 b

Upagu Ājīvika

tena khalu samayena upagur Ājīvikas tasminn eva *mārge adhva- *A 390 b
pratipanno 'bhūt; adrākṣid upagur Ājīvako bhagavantam pratipannam

¹ A: anabhirāddhaś ca.

² A: jāni.

³ A: jyāni.

⁴ A repeats dharmavinayam.

⁵ A: aśrauṣya nājñāsyat.

⁶ A: sakṛtya.

mārge; dṛṣṭvā ca punar evam āha: viprasannāni te āyuṣman gautama indriyāni; pariśuddho mukhavarṇa<ḥ> paryavadātaś chavivarṇaḥ; kas te āyuṣman gautama śāstā; kam vāsy uddiṣya pravrajitaḥ; kasya¹ vā dharmam̄ rocasiti; atha bhagavāṁs tasyāṁ velāyāṁ gāthā bhāṣate

na me sti kaścid ācāryaḥ sadṛśo me na vidyate |
eko'smi loke saṃbuddhaḥ prāptah saṃbodhim uttamām ||
sarvābhībhūḥ sarvavid asmi loke

sarvaiś ca dharmair iha nopaliptaḥ |
sarvañjaho vitatṛṣṇo vimuktaḥ |
svayaṁ hy abhijñāya kam uddiṣeyam ||
kam uddiṣeyam asamo hy atulyaḥ
svayaṁ pravaktā adhigamya bodhim |
tathāgato devamanuṣyaśāstā
sarvaiś² ca sarvajñabalair upetaḥ ||
aham asmy arhan loke aham lokeṣv anuttaraḥ |
sadevakeṣu lokeṣu aham mārābhībhūr jinaḥ ||

jina ity āyuṣman gautama <kam> vadasi;

jinā hi mādṛśā jneyā ye prāptā āśravakṣayam |
jītā³ me pāpakā dharmās tenopagu⁴ jino hy aham ||

kutra tvam āyuṣman gautama gamiṣyasi?

vārāṇasim̄ gamiṣyāmy āhantum̄ dharmadundubhim |
dharmacakraṁ pravartayitum̄ yal lokeṣv apravartitam̄ |
na hi santaḥ prakāṣante viditvā lokaparyāyam |
ājñānirvṛtabuddhās^(a) te tīrṇā lokaviṣaktikām ||

sādhv⁵ āyuṣman gautama jinah; ityuktvā upagur ājivakah mārgād apakrāntaḥ.

(a) kun mk'yen sañś rgyas ži gyur pa |

¹ A: kasya vo.

² A: sarveś ca.

³ A: vigatā me pāpakadharmā.

⁴ A: paga jinohyatam.

⁵ A: syād (Tib. legs so).

T 54 a

The five Bhikṣus

atha bhagavan kāsiṣu janapadeṣu¹ cārikām̄ caran vārāṇasim̄ T 59 b

anuprāptaḥ; tena khalu samayena pañcakā² bhikṣavo vārāṇasīyām̄ viharanti ṣivadane mṛgadāve; adrākṣuh pañcakā bhikṣavo bhagavantaṁ dūrata eva; dṛṣṭvā ca punar anyonyaṁ samprastastuḥ; kriyākāram cākārṣuh; ayam sa bhavantah śramaṇo gautama āgacchatī śaithiliko³ bāhuliko bahulājivaḥ prahāṇavibhrāntaḥ; sa etarhy audārikam āhāram āharati odanakulmāśān; sarpistailābhyaṁ gātrāni mrakṣayati; sukhodakena ca kāyaṁ pariśīncati; so'smābhīr upasaṅkrānto nābhivādyah, na vanditavyo, na pratyutthātavyo, notthāyāsanenopani-mantrayitavyo nānyatra prāg evāsanāni⁴ prajñapya; idam syād vaca-niyyaḥ: saṃvidyante āyuṣman gautama āsanāni; sa ced ākāṅkṣasi ni-śida iti; yathā yathā bhagavān pañcakān bhikṣūn darśanāyopasaṅ-krāmati tathā tathā pañcakā bhikṣavo bhagavatas tejaś ca śriyam ca gauravaṁ ca asahamānā utthāyāsanād eke bhagavato'rthe āsanām̄ prajñapayanti; eke pādodakam̄, pādādhiṣṭhānam̄ caikānte upanikṣi-panti; eke pratyudgamyā cīvarakāni pratīghṛṇanti; evam cāhuḥ: etu bhagavān gautama; svāgataṁ bhavate gautamāya; niśidatu bhagavān gautama prajñapta evāsane; atha bhagavata etad abhavat: cyutā bateme mohapuruṣā svasmāt kriyākārād; iti viditvā prajñapta eva āsane niṣaṇṇaḥ; tatrasvit pañcakā bhikṣavo bhagavantam atyartham̄ nāmavādena gotravādena āyuṣmadvādena⁵ samudācaranti; tatra bhagavān pañcakān bhikṣūn āmantrayate sma: mā yūyaṁ bhikṣavas ta*thāgatam atyartham̄ nāmavādena⁶ gotravādena āyuṣmadvādena⁷ *A 391 a samudācarata; mā vo 'bhūd dīrgharātram anarthāyāhitāya duḥkhāya; tat kasya hetoḥ? yaḥ kaścid bhikṣavaḥ tathāgatam atyartham̄ nāmavādena gotravādena āyuṣmadvādena samudācarati; tat tasya bhavati mohapuruṣasya dīrgharātram anarthāvā ahitāya duḥkhāya; ta⁸ evam

¹ A: janapade.

² A: pañcikā.

³ A: sauthiliko.

⁴ A: praty āsanāni.

⁵ A: yuṣmadvādena.

⁶ A: nāmavedena.

⁷ A: āyuṣmadvādena.

⁸ A: sta.

T 60 b
āhuḥ: tayā tāvat tvam āyuṣman gautama pūrvikayā¹ īryayā caryayā duṣkaracaryayā kiñcid² adhigatavān uttaram manuṣyadharmaṁ³ alaṁ āryaviśeṣādhigamam jñānam vā, darśanam vā, sparśavihāratām vā; kutah punar yaś tvam etarhi śaithiliko bahulajivāḥ prahāṇavibhrāntaḥ sa tvam etarhy audārikam⁴ āhāram āharasy odanakulmāśān; sarpistailābhyaṁ gātrāṇi mrakṣayasi; sukhodakena ca kāyaṁ pariśīṇcas; nanu yūyaṁ bhikṣavaḥ paśyatha⁵ tathāgatasya pūrveṇāparam mukhasya vā viprasannatvam, indriyāṇām <vā> nānakaraṇam? ta evam ūhuḥ: evam etad āyuṣman gautama.

The middle course of conduct

tatra bhagavān pañcakān bhikṣūn āmantrayate sma: dvāv imau bhikṣavo 'ntau pravrajitena na sevitavyau, na vaktavyau, na paryupāsitavyau; katamau dvau; yaś ca kāmeṣu kāmasukhālayānuyogo hīno grāmyaḥ prākṛtaḥ pārthagjanikāḥ; yaś cātmaklamathānuyogo duḥkho 'nāryo 'narthopasāmhitāḥ; ity etāv ubhāv antāv anupagamya asti madhyamā pratipac cakṣukaraṇī jñānakaraṇī upaśamasāmvar-tāni abhijñāyaiva sambodhaye nirvāṇāya saṃvartate; madhyamā pratipat katamā⁶? āryāṣṭāṅgo mārgaḥ; tasya samyagdṛṣṭih, samyak-saṅkalpaḥ, samyagvāk, samyakkarmāntaḥ, samyagjivāḥ; samyagyā-yāmaḥ, samyaksmṛtiḥ, samyaksamādhiḥ⁷; aśakad bhagavān pañcakān bhikṣūn anayā saṃjaptyā saṃjñapayitum; dvau ca bhagavān pañcakānāṇi bhikṣūnām pūrvabhakte avavadati; trayo grāmaṇī piṇḍāya praviśanti; yat trivargo 'bhinirharati tena ṣaḍvargo yāpayati; triṇś ca bhagavān pañcakānām bhikṣūnām paścādbhakte avavadati; dvau grāmaṇī piṇḍāya praviśataḥ; yad dvivargo 'bhinirharati tena pañca-vargo yāpayati; tathāgataḥ pratiyatyeva kālabhojī⁽⁸⁾.

(8) sāna dro ḥadus k'o nar gsol ba yin no.

¹ A: pūrvikayayā.

² A: nikiñcid.

³ A: maraṣyadharmanalam ārya°.

⁴ A: audārikām āhāram aharatasyo°.

⁵ A: paśyataḥ.

⁶ A: pratipatkamā.

⁷ samādhiraḥ.

The four Noble Truths

tatra bhagavān pañcakān bhikṣūn āmantrayate sma: (1) idam duḥkham āryasatyam iti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniṣo manasi kurvataś cakṣur udapādi; jñānam vidiyā buddhir udapādi; ayam duḥkhasamudayaḥ, ayam duḥkhanirodhaḥ; iyam duḥkhanirodhaṁgāminī pratipat āryasatyam iti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniṣo manasi kurvataś cakṣur udapādi jñānam vidiyā buddhir udapādi; tat khalu duḥkham āryasatyam abhijñayā parijñeyam mayeti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniṣo manasi kurvataś cakṣur udapādi, jñānam vidiyā buddhir udapādi; tat khalu duḥkhasamudayaṁ āryasatyam abhijñayā sākṣātkartavyam mayeti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniṣo manasi kurvataś cakṣur udapādi, jñānam vidiyā buddhir udapādi^{*A 391 b}; tat khalu duḥkhanirodham āryasatyam abhijñayā sākṣātkartavyam mayeti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniṣo manasi kurvataś cakṣur udapādi, jñānam vidiyā buddhir udapādi; tat khalu duḥkhanirodhaṁgāminī pratipad āryasatyam abhijñayā bhāvayitavyam mayeti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniṣo manasi kurvataś cakṣur udapādi, jñānam vidiyā buddhir udapādi.

T 62 a
tat khalu duḥkham āryasatyam abhijñayā parijñātaṁ mayeti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniṣo manasi kurvataś cakṣur udapādi, jñānam vidiyā buddhir udapādi; tat khalu duḥkhasamudayaṁ āryasatyam abhijñayā prahīṇam mayeti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniṣo manasi kurvataś cakṣur udapādi, jñānam vidiyā buddhir udapādi; tat khalu duḥkhanirodhaṁgāminī pratipad āryasatyam abhijñayā bhāvitaṁ mayeti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniṣo manasi kurvataś cakṣur udapādi, jñānam vidiyā buddhir udapādi; tat khalu duḥkhanirodhaṁgāminī pratipad⁴ āryasatyam abhijñayā bhāvitaṁ mayeti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniṣo manasi kurvataś cakṣur udapādi, jñānam vidiyā buddhir udapādi; yāvac ca

¹ A: prahātavyaṁ tavyaṁ.

² After udapādi there is in A the repetition of the words: tat khalu duḥkhanirodhaṁgāminī pratipad āryasatyam abhijñayā prahātavyaṁ mayeti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniṣo manasi kurvataś cakṣur udapādi, jñānam vidiyā buddhir udapādi.

³ A: āryasatim.

⁴ A: pratipat.

T 62 b

mama bhikṣava eṣu¹ caturṣvā āryasatyev evam̄ triparivartam dvādaśākāram na cakṣur² udapādi, na jñānam̄ <na> vidyā na buddhir udāpādi, na tāvad aham̄ asmād bhikṣavah̄ sadevakāl lokāt, samārakāt, sabrahmakāt, saśramaṇabrahmaṇikāyāḥ prajāyāḥ sadevamānuṣyā mu-

kto niṣṭo visam̄yukto vipramukto viparyāsāpagatena³ cetasā bahulaṁ vyāhārṣam; na tāvad aham̄ bhikṣavah̄ anuttarām̄ samyaksambodhim abhisam̄buddho 'smity adhyajñāsiṣam; yataś ca mama bhikṣava eṣu abhisam̄buddho 'smity adhyajñāsiṣam; tato'ham̄ asmāt sadevakāl lokāt pādi, jñānam̄ vidyā buddhir udapādi, tato'ham̄ asmāt sadevakāl lokāt samārakāt sabrahmakāt, saśramaṇabrahmaṇikāyāḥ⁵ prajāyāḥ sadevamānuṣyā mukto niṣṭo visam̄yukto vipramukto viparyāsāpagatena cetasā bahulaṁ vyāhārṣam⁶; bhikṣavah̄ anuttarām̄ samyaksambodhim abhisam̄buddho 'smity adhyajñāsiṣam.

The name of Ajñātakaunḍinya

T 63 a

asmin khalu dharmaparyāye bhāṣyamāne āyuṣmata ājñātakaunḍinya nyasya virajo vigatamalam̄ dharmeṣu dharmacakṣur utpannam, aśiteś nyasya devatāsaḥsrāṇām; tatra bhagavān̄ āyuṣmantam kauṇḍinyam āmanca devatāsaḥsrāṇām; ājñātakunḍinya dharmaḥ? ājñātaḥ bhagavann̄ ājñātrayate sma: ājñātas te kauṇḍinya dharmaḥ? ājñātaḥ sugata ājñāta; <ājñāto> ājñātas te kauṇḍinya dharmaḥ? ājñātaḥ sugata ājñāta; āyuṣmatā kauṇḍinyasya āyuṣmatā kauṇḍinyena dharma iti tasmād⁷ āyuṣmataḥ kauṇḍinyasya ājñātakaunḍinya ity adhivacanam; ājñāta āyuṣmatā kauṇḍinyena dharma iti.

Proclamation of Dharmacakra

bhaumā yakṣāḥ śabdam udīrayanti, ghoṣam̄ anuśrāvayanti « etan̄ mārṣā bhagavatā vārāṇasyām̄ ṛṣivadane mṛgadāve triparivartam⁸ dvādaśākāram dharmyam̄ dharmacakram̄ pravartitam, apravartyam̄ śramaṇena vā devena vā māreṇa vā brahmaṇā vā kenacid vā nena vā brāhmaṇena vā devena vā māreṇa vā brahmaṇā vā kenacid vā

¹ A: esa.

² A: cakṣūdapādi.

³ A: viparyāsāpagatena.

⁴ A: āryasatyevan̄ triparivartam.

⁵ A: saśramaṇī⁹.

⁶ A: vahārṣam.

⁷ A: tāsnād.

⁸ A: triparivartam.

loke <sahadharmataḥ> bahujanahitāya bahujanasukhāya lokānukampāyai arthāya sukhāya devamanuṣyānām iti divyāḥ kāyā abhivardhiṣyante¹, āśurāḥ kāyāḥ parihāsyante » iti; bhaumānām̄ yakṣāṇām̄ śabdam śrutvā antarikṣāvacarā yakṣas <tam anuśrāvayanti² cāturmāhārājaka-

ikā devāḥ³ trāyastriṁśā yāmās tuṣṭā nirmāṇaratayaḥ⁴ paranirmitava-

śavartino devāḥ; tena kṣaṇena, teṇa lavaṇa, tena muhūrtena, tena kṣa-

ṇalavamuhūrteṇa yāvad brahmaṇalokam̄ śabdo 'gamat; brahmakā-

yikā devāḥ śabdam udīrayanti; ghoṣam̄ anuśrāvayanti « etan̄ mārṣā bha-

gavatā vārāṇasyām̄ ṛṣivadane mṛgadāve triparivartam dvādaśākāram dharmyam̄ dharmacakram̄ pravartitam apravartyam̄ śramaṇena brāhmaṇena vā devena vā māreṇa vā brahmaṇā vā kenacid vā punar loke sahadharmataḥ bahujanahitāya bahujanasukhāya lokānukampāyai ar-

thāya hitāya sukhāya devamanuṣyānām iti divyāḥ kāyā abhivardhiṣyante; āśurāḥ kāyāḥ parihāsyanta » iti; pravartitaḥ bhagavatā vārāṇasyām̄ ṛṣivadane mṛgadāve triparivartam dvādaśākāram dharmyam̄ dharmacakram̄ iti; tasmād asya dharmaparyāyasya dharmacak-

rapravartanam ity adhivacanam.

*A 392 a
T 63 b

The Buddha explains the four Noble Truths

tatra bhagavān̄ dvir api pañcakān̄ bhikṣūn̄ āmantrayate sma: catvārimāni bhikṣava āryasatyāni; katamāni catvāri? duḥkham̄ āryasatyam̄, duḥkhasamudayo duḥkhanirodho duḥkhanirodhagāmini pratipad āryasatyam̄; 1) duḥkham̄ āryasatyam̄ katamat? jātir duḥkham̄, jarā duḥkham̄, vyādhir duḥkham̄, maraṇam̄ duḥkham̄, priyaviprayogo duḥkham̄, apriyasaṃprayogo duḥkham̄, yad apicchan paryeṣamāno na labhate tad api duḥkham̄; saṅkṣepataḥ⁵ pañca ime upādānaskandhā duḥkham̄; tasya pariṇāyai āryāṣṭāṅgo mārgo bhāvayitavyaḥ; 2) duḥkha-

samudayam̄ āryasatyam̄ katamat? ṭṛṣṇā paunarbhavikī nandīrāgasaha-

gatā tatra tatrābhīnandī; tasyāḥ prahāṇāya āryāṣṭāṅgo mārgo bhā-

vayitavyaḥ; 3) duḥkhanirodham̄ āryasatyam̄ katamat? yad asyā eva ṭṛṣṇāyāḥ paunarbhavikyāḥ nandīrāgasaha-

gatā tatra tatrābhīnandī;

T 64 a

¹ A: abhivardhiṣyanti.

² Ex conject. See W, 156.

³ A: divās.

⁴ A: nirmāṇarayaḥ.

⁵ A: saṃpaktṣepataḥ.

T 64 b

vyupaśamaḥ astaṅgamaḥ; tasya sākṣātkriyāyi āryāśṭāṅgo mārgo bhāvayitavyaḥ; 4) duḥkhanirodhagāminī pratipad āryasatyaṁ katamat? āryāśṭāṅgo mārgaḥ; tadyathā, samyagdṛṣṭih, samyaksaṅkalpaḥ; samyagvāk, samyakkarmāntah; samyagajivah; samyagvyāyāmaḥ; samyaksmṛtiḥ; samyaksamādhiḥ; so’pi bhāvayitavyaḥ.

asmin khalu dharmaparyāye bhāsyamāne āyuṣmata ājñātakauṇḍinyaśyānupādāyāśravebhyaś cittam vimuktam; avaśiṣṭānām tu pañca-kānām bhikṣūnām virajo vigatamalaṁ dharmeṣu dharmacakṣur utpan-nam; tena khalu samayena eko *loke* ^(a) arhan bhagavāṁś ca dvitiyah¹; tatra bhagavān avaśiṣṭān ² pañcakān bhikṣūn āmantrayate sma: rūpam bhikṣavo nātmā; rūpam ced bhikṣavaḥ ātmā syān na rūpam ābādhāya duḥkhāya saṃvarteta; labhyeta ca rūpasyaivam me rūpam bhavatu, evam mā bhūd iti; yasmāt tarhi bhikṣavo rūpam anātmā tasmād rūpam ābādhāya duḥkhāya saṃvartate; na ca labhyate rūpasyaivam me bhavatu, evam mā bhūd iti; vedanā saṃjñā saṃskārā vijñānam bhikṣavo nātmā; vijñānam cet bhikṣavaḥ ātmā syān na vijñānam ābādhāya *duḥkhāya* saṃvarteta; labhyeta ca vijñānasyaivam me vijñānam bhavatu, evam mā bhūd iti; yasmāt tarhi bhikṣavaḥ vijñānam anātmā, tasmād vijñānam ābādhāya duḥkhāya saṃvartate; na ca labhyate vijñānasyaivam me vijñānam bhavatu, evam mā bhūd iti;

T 65 b

*A 392 b

T 65 b

kim manyadhve bhikṣavo, rūpam nityam vā *<anityam vā?* anityam idam bhadanta; yat punar ⁴ anityam duḥkham vā tan na vā duḥkham? duḥkham idam bhadanta; yat punar anityam duḥkham? vipariṇāmadharmi ⁵; api nu tac chrutavān āryaśrāvaka ātmata upagac-chet etan mama, eso’ham asmy, esa me ātmeti? no bhadanta; kim manyadhve bhikṣavo vedanā saṃjñā saṃskārā vijñānam nityam vā anityam vā? anityam idam bhadanta; yat punar anityam *<duḥkham?* vā tan ⁶, na vā duḥkham? duḥkham idam bhadanta; yat punar anityam *<duḥkham?* vipariṇāmadharmi; api nu tac chrutavān āryaśrāvaka ātmata upagacched etan mama, eso’ham asmy, esa me ātmeti? no bha-

^(a) ajig rten na.

¹ A: na dvitiyah.

² A: avaśiṣṭānām.

³ A: bhavatvermā.

⁴ A: yaṭpuranityam.

⁵ A: vipariṇāmadharma.

⁶ A: tānnavā.

danta; tasmāt tarhi bhikṣavo yat kiñcid rūpam atitānāgatapratyut-pannam ¹ adhyātmam vā bāhyam vā audārikam vā sūkṣmam vā hīnam vā pranītam vā yad vā dūre yad vā antike tat sarvam naitan mama, naiśo’ham ² asmi, naiśa me ātmeti; evam etat yathābhūtaṁ samyakprajñayā draṣṭavyam; *<evam yā kācid vedanā yā kācit saṃjñā ye kecī saṃskārā* yat kiñcid vijñānam atitānāgatapratyutpannam adhyātmam vā bāhyam vā audārikam vā sūkṣmam vā hīnam vā pranītam vā yad vā dūre yad vāntike tat sarvam naitan mama, naiso ’ham asmi, naiśa me ātmeti; evam etat yathābhūtaṁ samyakprajñayā draṣṭavyam; ³ yataś ca bhikṣavaḥ śrutavān āryaśrāvaka imām pañca upādānaskandhān naivātmato nātmiyataḥ samanupaśyati; sa evam samanupaśyan na kiñcil loka upādatte; anupādadāno na paritasyati aparitasya ātmaiva ⁴ parinirvāti; kṣīṇa me jātiḥ; uṣitaṁ brahmacyaram; kṛtaṁ karaṇiyam; nāparam asmād bhavaṁ prajānāmīti; asmin khalu dharmaparyāye bhāsyamāne avaśiṣṭānām pañcakānām bhikṣūnām anupādāyāśrave-bhyaś ⁵ cittāni vimuktāni; tena khalu samayena pañca loke ’rhanto, bhagavāṁś ca ṣaṣṭha iti.

T 66 a

The conversion of Yaśas, son of Agrakulika

tatra bhagavān vārāṇasyām viharati nadyā vārakāyās tire; tena khalu samayena vārāṇasyām yaśā agrakulikaputraḥ prativasati; divā-divase strimayena tūryeṇa kriḍitvā ramitvā paricārya śrāntakāyah klān-takāyah prāgbhārakāyah pratiyat� eva ^(a) middham avakrāntah; tā api striyah śrāntakāyāḥ klāntakāyāḥ prāgbhārakāyāḥ pratiyat� eva middham avakrāntah; adrākṣid yaśā agrakulikasya putraḥ sarātram eva su-ptapratibuddhaḥ sarvās tā striyo vilālikā ⁶ vinagnikā vikeśikā vikṣipta-bhujāḥ kāny api kāny api vīralapantyāḥ; dṛṣṭvā ca punar asya sve ‘ntaḥpure śmaśānasamjñā avakrāntā; atha yaśā agrakulikaputro mahāśayanād avatīrya śatasahasram maṇipādūkāyugam prāvṛtya ^(b)

^(a) myur du (quickly, soon).

^(b) rin po c’ei lhām brgya stoṇ ri ba zuṇ gcig gon nas.

¹ A: pratyunmatpanyan.

² A: neśo’ham.

³ See W, II, p. 168 and the Tib. transl.

⁴ A: ātmameva.

⁵ A: āśraveścittāni.

⁶ Vedi supra, p. 81 lālāprasrūtavadanā, etc.

T 66 b yenāntahpuradvāram tenopasañkrāntah; upasañkramya apasvaram akārṣit¹: upadruto 'smi māṛṣā upaśto 'smi māṛṣā iti^(a); tasyāmanuṣyā^(b) dvāram vivṛṇvanti; śabdaṁ cāntardhāpayanti; atha yaśā agrakulikaputro yena niveśanadvāram tenopasañkrāntah; upasañkramyāpasvaram akārṣit: upadruto 'smi māṛṣā upaśto 'smi māṛṣā iti; tasyāmanuṣyā dvāram vivṛṇvanti; śabdaṁ cāntardhāpayanti; atha yaśā agrakulikaputro yena nagaradvāram tenopasañkrāntah; upasañkramyāpasvaram akārṣit:

*A 393 a upadruto 'smi māṛṣā upaśto 'smi māṛṣā <iti>; tasyāmanuṣyā dvāram vivṛṇvanti; śabdaṁ cāntardhāpayanti; atha yaśā agrakulikaputro yena nadī vārakā tenopasañkrāntah; tena khalu samayena bhagavān nadyā vārakāyās tire bahir vihārasyābhavakāśe cañkrame¹ cañkramyate yadbhūyasā yaśasam² evāgrakulikaputram³ āgamayamānah; adrākṣit yaśā agrakulikaputro bhagavantam nadyā vārakayās tire cañkrame cañkramyamānam dūrata eva; dṛṣṭvā ca punar apasvaram akārṣit: upadruto 'smi śramaṇa, upaśto 'smi śramaṇa <iti>; atha bhagavān yaśasam agrakulikaputram idam avocat:

T 67 a ehi kumāra; idam te sthānam anupadrutam; idam anupasṛṣṭam iti; atha yaśā agrakulikaputraḥ śatasahasram maṇipādūkāyugam nadyā vārakāyās tire ujjhitvā, nadīm vārakām pratyuttirya yena bhagavāms tenopasañkrāntah; upasañkramya bhagavataḥ pādau śirasā vanditvā ekānte asthāt; atha bhagavān yaśasam agrakulikaputram ādāya yena svo vihāras tenopasañkrāntah; upasañkramya prajñapta evāsane nyasiyat; niṣadya bhagavān yaśasam agrakulikaputraṇ dharmaṇyā kathayā sandarśayati <samādāpayati> samuttejayati saṃpraharśayati; yāsau⁴ buddhānām bhagavatām pūrvakālakaraṇīyā dharmyā kathā tadyathā dānakathā, śilakathā, svargakathā, kāmānām āsvādādina-vasaṅkleśavyavadānanaiśkramyapraviveka anuśamṣavyavadānapakṣyān dharmān vistareṇa saṃprakāśayati; yadā cainām bhagavān adrākṣid dhṛṣṭacittam kalyacittam muditacittam vinivaraṇacittam bhavyam pratibalaṁ sāmutkarṣikīm dharmadeśanām ājñātum, tadā

(a) grogs po bdag ni gtses so | grogs po bdag ni ūams so. See infra.

(b) mi ma yin.

¹ A: cakrame.

² A: yaśam.

³ A: putrom.

⁴ As to this cliché, cfr. W, II, 178, note 2 and the Introd., ch. 3.

yāsau buddhānām bhagavatām sāmutkarṣiki dharmadeśanā, tadyathā duḥkham samudayo¹ nirodho mārgaś catvāry āryasatyāni vistareṇa² saṃprakāśayati; tadyathā³ śuddhaṁ vastram apagatakālakam rañjanopagam raṅge prakṣiptam samyag eva raṅgam pratigṛhṇātī; evam eva yaśā agrakulikaputras tasminn evāsane niṣaṇṇāś catvāry āryasatyāny abhisameti; tadyathā duḥkham samudayam nirodhām mārgam.

atha yaśā agrakulikaputro dṛṣṭadharmā p्रāptadharmā viditadharmā paryavagāḍhadharmā tirṇakāṇkṣas tirṇavicitkitso 'parapratyayo 'nanyaneyāḥ śāstuś ūāsane dharmeṣu vaiśāradayaprāptaḥ utthāyāsanād ekāṁśam uttarāsaṅgam kṛtvā yena bhagavāms tenāñjaliṁ praṇamayya bhagavantam idam avocat: abhikrānto 'ham bhadanta, abhikrāntah; eṣo'ham bhagavantam ūaraṇam gacchāmi dharmam ca bhikṣusaṅgham ca; upāsakaṁ ca mām dhāraya adyāgreṇa yāvajjivam prānopetam ūaraṇāgatam abhiprasannam.

T 68 a

Yaśas's father becomes a lay-disciple
and Yaśas an Arhat

*adrākṣid anyatamāvaruddhikā sarātram⁴ eva suptapratibuddhā *D 87 yaśāḥ kumāro mahāśayane⁵ na dṛṣyate iti; dṛṣṭvā ca punar yenāgrakuliko ḡṛhapatis tenopasañkrāntā; upasañkramyāgrakulikam ḡṛhapatiṁ idam avocat: yat khalv ārya jāniyā yaśāḥ kumāraḥ sve mahāśayane na dṛṣyate⁶ * iti; atha agrakulikasya ḡṛhapater etad abhavat: māhaiva *A 393 b kumāraś corair vā dhūrtair vā svāpateyakāraṇāt⁷ (* bahir niṣkāsito bhaviṣyati; iti vidiṭvā caturdiśam aśvadūtān preṣayati; svayam eva pradīpikāhastaiḥ puruṣaiḥ sārdham yena nadī vārakā tenopasañkrāntah; adrākṣid agrakuliko ḡṛhapatir nadyā vārakāyās tire śatasahasram maṇipādūkāyugam ujjhitam; dṛṣṭvā ca punar asyaitad abhavat: mā-

(* nor gyi p'ir.

¹ A: saṃmudayo.

² A: vistareṇa na.

³ A: tadyatā.

⁴ A: satrarāṭram eva.

⁵ A: mahāśayene.

⁶ A repeats from dṛṣṭvā ca to iti.

⁷ A: svāpante.

haiva¹ kumāraś corair vā dhūrtair vā niṣkāsitaḥ²; tathā hi nadyā vārakāyās tire śatasahasram maṇipādukāyugam ujjhitam; māhaiva kumāro 'nena tīrthena nadīm vārakām uttīrṇo bhaviṣyati; tathā <hi> śatasāhasram maṇipādukāyugam nadyā vārakāyās tire³ ujjhitam; iti viditvā tenaiva tīrthena nadīm vārakām uttīrya yena bhagavāṁs tenopasāñkrāntah; adrākṣid bhagavān agrakulikam gṛhapatis dūrād eva; dṛṣṭvā ca punar asyaitad abhavat: yannv aham tadrūpān ṛddhyabhisamṣkārān⁴ abhisamṣkuryām yathāgrakuliko gṛhapatir asminn evāsane niṣāṇo yaśasam kumāram na paśyed iti; atha bhagavān tadrūpān ṛddhyabhisamṣkārān abhisamṣkaroti yathāgrakuliko gṛhapatis tasminn evāsane niṣāṇo yaśasam kumāram na paśyati; athāgrakuliko gṛhapatir yena bhagavāṁs tenopasāñkrāntah; upasāñkramya bhagavantam idam avocat: kaccit bhagavān yaśasam kumāram <adrākṣit>? tena hi gṛhapate niṣida sthānam etad vidyate yad asminn evāsane niṣāṇo yaśasam kumāram drakṣyasi; athāgrakulikasya gṛhapater etad abhavat: nūnam ca bhagavatā yaśāḥ kumāro dṛṣṭo bhaviṣyati; tathāḥi bhagavān⁵ evam āha, tena hi gṛhapate niṣida sthānam etad vidyate yad asminn evāsane niṣāṇo yaśasam kumāram drakṣyasi; iti viditvā hrṣṭatuṣṭapramudita⁶ udagrapṛitisau manasyajāto bhagavataḥ pādau śirasā vanditvā ekānte nyaśidat; ekānte niṣāṇam agrakulikam gṛhapatiṁ bhagavān dharmiyayā kathayā sandarśayati, samādāpayati, samuttejati sampraharṣayati; yāsau buddhānām bhagavatām pūrvakālakaraṇiyā dharmyā kathā, tadyathā dānakathā śilakathā svargakathā kāmānām āsvādādinavaṣṭapleśavyavadānanaiśkramyapraviveka anusamṣavyavadānapakṣyān dharmān vistareṇa samprakāśayati; yadā cainam bhagavān adrākṣid hrṣṭacittam kalyacittam muditacittam vinivaraṇacittam bhavyam pratibalaṁ sāmutkarṣikī dharmadeśanām ājñātūm, tadā yāsau buddhānām bhagavatām sāmutkarṣiki⁷ dharmadeśanām tadyathā duḥkham samudayam nirodhām mārgam catvāry āryasatyāni vistareṇa samprakāśayati; tadyathā śuddham vastram apagatakālakam⁸ rañjanopagam raṅge prakṣiptam samyageva raṅgam

T 68 b

T 69 a

T 69 b

¹ A: nahaiva.

² T adds, as before, svāpateyakāraṇād bahir.

³ A: taire.

⁴ A: samṣkārāṇi.

⁵ A: bhagavānyemā.

⁶ A: tuṣṭatuṣṭa.

⁷ A: samutkarṣikam.

⁸ A: apagatakālako.

pratigṛhṇāti, evam evāgrakuliko gṛhapatis tasminn evāsane niṣāṇaś catvāry āryasatyāny * abhisameti: duḥkham samudayam nirodhām *A 394 a mārgam; tasmin khalu dharmaparyāye bhāṣyamāne agrakulikasya gṛhapater virajo vigatamalam dharmeṣu dharmacakṣur utpannam; āyuṣmataś ca yaśasam sarvālañkāravibhūṣitasyānupādāyāśravebhyaś cittam vimuktam; atha bhagavāṁs tān ṛddhyabhisamṣkārān pratiprasrabhya tasyām velāyām gāthām bhāṣate:

alaṅkṛtaś cāpi caretā dharmam
dāntaś sāntaḥ samyato brahmačāri |
sarveṣu bhūteṣu nidhāya daṇḍam
sa brāhmaṇaḥ sa śramaṇaḥ sa bhikṣuḥ ||

T 70 a

Tena khalu samayena ṣaṭ loke arhantaḥ, bhagavāṁs ca saptamaḥ; adrākṣid agrakuliko gṛhapatir yaśasam kumāram tasminn evāsane niṣāṇam; dṛṣṭvā ca punar yaśasam kumāram idam avocat: ehi kumāra niveśanaṁ gamiṣyāvo mātā te śrāntakāyā klāntakāyā paridevatatiti¹; atha bhagavān agrakulikam gṛhapatim idam avocat: kim manyase gṛhapate yenāśaikṣeṇa jñānena aśaikṣeṇa darśanena catvāry āryasatyāny abhisamitāni, tadyathā duḥkham, samudayo, nirodho, mārgaḥ, api nu sa punar api gṛhī agāram adhyāvāseta? sannidhikāra-paribhogena^(a) vā kāmān paribhuñjita iti? no bhadanta; yathā khalu tvayā gṛhapate ūaikṣeṇa jñānena ūaikṣeṇa darśanena catvāry āryasatyāny abhisamitāni, duḥkham, samudayo, nirodho, mārgaḥ; evam eva kumāreṇa aśaikṣeṇa jñānena aśaikṣeṇa darśanena catvāry āryasatyāny abhisamitāni, tadyathā duḥkham, samudayo, nirodho, mārgaḥ iti; lābhā bhadanta yaśasā kumāreṇa sulabdhā² yena aśaikṣeṇa jñānena aśaikṣeṇa darśanena catvāry āryasatyāny abhisamitāni, tadyathā duḥkham, samudayo, nirodho, mārgaḥ; sādhu bhagavān yaśasā kumāreṇa paścācchramanena^(b) yenāgrakulikas³ tenopasāñkrāmed anukampām upādāya; adhvāsayati bhagavān agrakulikasya gṛhapates tūṣṇīṁ bhāvena; athāgrakuliko gṛhapatir bhagavatas tūṣṇīṁbhāvenādhivāsa-

^(a) gsog ḥajog. See Mvy 8416.

^(b) slad bzin ḥbraṇ̄ paṇ̄ dge sbyoṇ̄. See Edgerton, s.v., and Mvy 8740.

¹ A: paridevatatiti.

² For this expression, see Edgerton, s.v. lābhā.

³ A: yenāgrakulam.

nām viditvā bhagavataḥ pādau śirasā vanditvā bhagavato'ntikāt pra-
krāntaḥ.

Yaśas's mother and wife become lay-disciples

atha bhagavāṇs tasyā eva rātrer atyayāt nivāsyā pātracivaram
ādāya āyuṣmatā yaśasā paścācchramenēna yenāgrakulikasya gṛhapater
niveśanām tenopasaṅkrāntaḥ; tena khalu samayena āyuṣmato yaśaso
mahallikā purāṇadvitiyā ca madhyamāyām dvāraśālāyām āsthātām
<yad>bhūyasā bhagavantam āgamayamāne; adrāṣṭām¹ āyuṣmato ya-
śaso mahallikā purāṇadvitiyā ca bhagavantam dūrata eva (a)¹;
dṛṣṭvā ca punar bhagavato'rthe āsanām prajñāpayataḥ; evam cāhatuh²;
etu bhagavān; svāgataṁ bhagavate; niśidatu bhagavān prajñāpta eva
āsane; niśaṇo bhagavān prajñāpta evāsane; athāyuṣmato yaśaso
mahallikā purāṇadvitiyā ca bhagavataḥ pādau śirasā vanditvā ekānte
niśaṇne; ekānte niśaṇnām āyuṣmato yaśaso mahallikām purāṇadvitiyām
ca bhagavān dharmyayā kathayā sanda*ṛśayati, samādāpayati,
samuttejayati, sampraharṣayati; yāsau buddhānām bhagavatām
pūrvakālakaraṇīyā dharmyā kathā, tadyathā dānakathā śilakathā svarg-
akathā kāmānām āsvādādinavasaṅkleśavyavadānanaīskramyapraviveka
anuśāmsavyavadānapakṣyān dharmān vistareṇa samprakāśayati; yadā
caite³ bhagavān adrākṣid dhṛṣṭacitte kalyacitte muditacitte vinivara-
ṇacitte bhavye pratibale sāmutkarṣikī dharmadeśanām ājñātum,
tadā yāsau buddhānām bhagavatām sāmutkarṣiki dharmadeśanā,
tadyathā duḥkhām samudayo nirodho mārgaś catvāry āryasatyāni,
<vistareṇa> samprakāśayati; tadyathā śuddhaṁ vastram apagatakāla-
kām rañjanopagām raṅge prakṣiptam samyag eva raṅgam pratigṛhṇāti.
evam eva āyuṣmato yaśaso mahallikā purāṇadvitiyā ca tasminn evā-
sane niśaṇne catvāry āryasatyāny abhisamitavatyau; tadyathā duḥkhām
samudayo nirodho mārgaḥ; athā āyuṣmato yaśaso mahallikā purāṇadvitiyā
ca dṛṣṭadharme prāptadharme vidiτadharme paryavagāḍhaharme

(a) bcom Idan ḥadas la yañ dañ yañ du bsu bai p'yr bar sgo na sdod do | ts'e
dañ Idan pa grags pai ma dañ | c'uñ ma gñis kyis bcom Idan ḥadas rgyañ riñ po nas
mt'oñ no.

¹ A: adrākṣit.

² A: āhahatu.

³ A: cainam.

tirṇakāṅkṣe tirṇavicikitse aparapratyaye ananyaneye śāstuś śāsane
dharmeṣu vaiśāradyaprāpte utthāyāsanād ekāṁśam uttarāsaṅgam
kṛtvā yena bhagavāṇs tenāñjaliṁ praṇamaya bhagavantam idam
avocatām: « abhikrāntे āvāṁ, bhadanta, abhikrānte; ete āvāṁ bhaga-
vantam śaraṇam gacchāvo, dharmām ca bhikṣusaṅgham ca; upāsike
ca āvāṁ dhārayādyāgreṇa yāvajjivam¹ prāṇopete² śaraṇāgate abhi-
prasanne; tena hi bhadanta ihaiva bhaktakṛtyam kriyatām »; adhvā-
sayati bhagavān āyuṣmato yaśaso mahallikāyāḥ purāṇadvitiyāś ca
tūṣṇīmbhāvena; athā āyuṣmato yaśaso mahallikā³ purāṇadvitiyā ca
bhagavatas tūṣṇīmbhāvena adhvāsanām vidiτvā bhagavantam sukho-
paniṣaṇṇam śucipraṇītena khādaniyabhojanīyena svahastam santar-
payataḥ, sampravārayataḥ; anekaparyāyeṇa śucinā prāṇītena khādaniyabhojanīyena
svahastam santarpaṇa sampravārya bhagavantam bhuk-
tavantam vidiτvā dhautahastam apanītaपātraṁ nīcataram āsanam
gṛhitvā bhagavataḥ purastān niśaṇne dharmaśravaṇāya; athā bha-
gavān āyuṣmato yaśaso mahallikām purāṇadvitiyām ca dharmyayā
kathayā sandarśya samādāpya samuttejya sampraharṣya utthāyāsanāt
prakrāntaḥ; yena svo⁴ vihāras tenopasaṅkrāntaḥ; upasaṅkramya
prajñāpta evāsane niśaṇṇaḥ.

bhikṣavaḥ samśayajatāḥ sarvasamśayacchettāraṁ buddham bha-
gavantam pṛcchanti: kiṁ bhadanta āyuṣmatā yaśasā⁵ karma kṛtam
yasya karmaṇo vipākena antaḥpuramadhyagatasya svasminn antaḥpure
śmaśānasamjñā utpannā; sarvālaṅkāravibhūṣitena ca bhagavato 'ntike
arhatvam ca sākṣatkṛtam; yaśasā evam bhikṣavaḥ karmāṇi kṛtāny
upacitāni labdhāsamṛbhārāṇi parinatapratyayāny oghavat pratyupasthi-
tāny avaśyambhāvini; * ya<śasā karmāṇi upacitāni> ko'nyaḥ pra-
tyanubhaviṣyati; na bhikṣavaḥ karmāṇi kṛtāny upacitāni bāhye pṛthi-
vidhātau vipacyante, nābdhātau, na tejodhātau, na vāyudhātau; api
tu upātteṣ eva skandhadhātvāyataneṣu karmāṇi kṛtāni vipacyante,
śubhāny aśubhāni ca;

na pranaśyanti karmāṇi api kalpaśatair api |
sāmagrīm prāpya kālaṁ ca phalanti khalu dehinām ||

¹ A: yāvajjivam.

² A: prāṇopetam śaraṇāgatam.

³ A repeats mahallikā purāṇadvitiyā ca.

⁴ A: svam vihāram tonopa°.

⁵ A: yeśesā.

Previous birth of Yaśas

bhūtāpūrvam bhikṣavaḥ vārāṇasyām nagaryām nātidüre riṣih prativasati sma maitryātmakah kārunikah sarvasattvahitavatsalah; tena piṇḍapātam pravīsatā mṛtakunapam dṛṣṭam; asatpratibaddhe-neva^(a)¹ cittena piṇḍapātam praviṣṭah; piṇḍapātam caritvābhāgataḥ^(b); yāvat paśyati tam mṛtakunapam² vilinibhūtam vyādhmātakam ca; tasyaivāgrataḥ sphuṭitam; tena tatraiva vairāgyam utpāditam; tata ihāntaḥpure pratyayo dattaḥ.

kim manyadhve bhikṣavaḥ? yo'sau riṣir eṣa evāsau yaśāḥ kumāraḥ tena kālena tena samayena; yad anena tatra vairāgyam utpāditam te-naitarhi antaḥpuramadhyagatasya pratyayo dattaḥ; iti hi bhikṣavaḥ ekāntakṛṣṇānām karmaṇām ekāntakṛṣṇo vipākah; ekāntaśuklānām ekāntaśuklo vyatimiśrāṇām vyatimiśraḥ; tasmāt tarhi bhikṣavaḥ ekāntakṛṣṇāni karmāṇi apāsyā vyatimiśrāṇi ca ekāntaśukleś eva karmasv ābhogaḥ karaṇiyāḥ; ity evam vo bhikṣavaḥ śikṣitavyam^(c).

T 73 a

Yaśas's four brothers are converted and become Arhats

aśrauṣur vārāṇasyām dvitiya agrakulikaputras tṛtyaś caturthaḥ pañcama agrakulikaputraḥ, pūrṇo, vimalo, gavāmpatiḥ su**<**bāhuś ca « yaśā agrakulika**>**putraḥ keśaśmaśrv avatārya kāśyāṇi vastrāṇy āchādya samyageva śraddhayā agārād anagārikām pravrajita »³ iti; śrutvā ca punar eṣām etad abhavat: na batāvaro buddho bhaviṣyati, nāvaraṇam dharmākhyānam; yatreḍāṇi yaśā agrakulikaputras tāvat taru**<**ṇaḥ tāvat sukhaiṣi**>**^(d) keśaśmaśrv avatārya kāśyāṇi vastrāṇy āchādya samyageva śraddhayā agārād anagārikām pravrajitaḥ; yannu

^(a) žen pai sems.

^(b) slar log pa.

^(c) T adds here the following words: bcom Idan ḥadas kyis de skad ces bka' stsal pa dañ | dge slon de dag yi rañs te | bcom Idan ḥadas kyis gsuñs pa la mn̄on par bstod do, that is: idam avocad bhagavān; āttamanās te bhikṣavo bhagavato bhāṣitam abhyandan.

^(d) ūñ tu gžon pa | ūñ tu bde pa ḥodod ba yañ. See infra.

¹ A: sadatpratibaddhena.

² A looks like mṛtaḥ.

³ A: prajitaḥ.

vayam api keśaśmaśrv avatārya kāśyāṇi vastrāṇy āchādya samyageva śraddhayā agārād anagārikām pravrajemeti; atha dvitiyo'grakulikaputraḥ **<**tṛtyaś ca**>**turthaḥ pañcamo'grakulikaputraḥ pūrṇo, vimalo, gavāmpatis, subāhur, vārāṇasyām niṣkramya yena bhagavāṁs tenopasaṅkrāntāḥ; upasaṅkramya bhagavataḥ pādau śirasā vanditvā ekānte tasthuḥ; ekāntasthitā dvitiyo'grakulikaputraḥ tṛtyaś caturthaḥ pañcamo'grakulikaputraḥ pūrṇo, vimalo, gavāmpatis, subāhur, bhagavantam idam avocan: labhemahi vayam bhadanta svākhyāte dharmavinaye pravrajyām upasampadaṁ bhikṣubhāvam; carema vayam bhagavato'ntike brahmacaryam¹; labdhavantas ta āyuṣmantah svākhyāte dharmavinaye pravrajyām upasampadaṁ bhikṣubhāvam; evam pravrajitā ekākino vyapakṛṣṭā apramattā ātāpiṇaḥ prahitātmāno² vyāhārṣuḥ; ekākino vyapakṛṣṭā apramattā ātāpiṇaḥ prahitātmāno viharanto yadarthaṁ kulaputrāḥ keśaśmaśrv avatārya kāśyāṇi vastrāṇy āchādya samyage***<**va śraddhayā agārād anagārikām pra**>**vrajanti tad anutaram brahmacaryaparyavasānam dṛṣṭa eva dharme svayam abhijñayā sākṣātktvā upasampadya pravedayante: kṣinā no jātir, uṣitam brahmacaryam, kṛtaṁ karaṇiyam, nāparam asmād bhavaṁ prajāni-ma iti ājñātavanta āyuṣmanto 'rhanto **<**babbhūvuh**>** suvimuktacittāḥ³; tena khalu samayena daśa loke 'rhanto, bhagavān ekādaśamah.

T 73 b

*A 395 b

The conversion of fifty young men

aśrauṣur vārāṇasyām pañcāśad utsadotsadā grāmikadārakāḥ, prathamo 'grakulikaputro, dvitiyas, tṛtyaś caturthaḥ, pañcamo'grakulikaputro, yaśāḥ, pūrṇo, vimalo, gavāmpatiḥ, subāhuḥ keśaśmaśrv avatārya kāśyāṇi vastrāṇy⁴ āchādya samyageva śraddhayā agārād anagārikām pravrajitā iti; śrutvā ca punar eṣām etad abhavat: na batāvaro buddho bhaviṣyati; nāvaraṇam dharmākhyānam; yatreḍāṇi prathamo'grakulikaputro, dvitiyo yāvat pūrṇo vimalo gavāmpatiḥ subāhur tā**<**vat taruṇās**>** tāvat sukhaiṣiṇaḥ^(a) keśaśmaśrv avatārya kāśyāṇi vastrāṇy āchādya samyageva śraddhayā agārād anagārikām

T 74 a

^(a) The expression tāvat ... sukhaiṣiṇaḥ is not represented in T.

¹ A: brahmacāryam.

² A: prahitātmā.

³ A: vāvimuktacittāḥ. See the next page.

⁴ A: vastrāchādya.

pravrajitāḥ; yannu vayam api keśaśmaśrv avatārya kāśayāṇi vastrāṇy ācchādyā samyageva śraddhayā agārād anagārikāṁ pravrajemeti; atha pañcāśad utsadotsadā grāmikadārakā vārāṇasyāṁ niṣkramya yena bhagavāṁs tenopasaṅkrāntāḥ; upasaṅkramya bhagavataḥ pādau śi-raśā vanditvā ekānte tashthuḥ; ekāntasthitāḥ pañcāśad utsadotsadā grāmikadārakā bhagavantam idam avocan: labhemahi vayaṁ svākhyāte dharmavinaye pravrajyāṁ upasampadāṁ bhikṣubhāvam; carema¹ vayaṁ bhagavato² 'ntike brahmacaryam; labdhavantas ta āyuṣmantas svākhyāte dharmavinaye pravrajyāṁ upasampadāṁ bhikṣubhāvam; evampravrajitāḥ te āyuṣmanta ekākino vyapakṛṣṭāḥ apramattā ātāpi-naḥ prahitātmāno <vyahārṣuḥ; ekākino vyapakṛṣṭāḥ apramattā ātāpi-naḥ prahitātmāno> viharanto yadarthaḥ kulaputrāḥ keśaśmaśrv avatārya kāśayāṇi vastrāṇy ācchādyā samyageva śraddhayā agārād anagārikāṁ pravrajanti tad anuttaram brahmacaryaparyavasānam dṛṣṭa eva dharme svayam abhijñayā sākṣātkṛtvā upasampadāya pravedayante; kṣīṇā no jātir, uṣitaṁ brahmacaryam, kṛtaṁ karaṇiyam, nāparam asmād bhavam̄ prajānima iti ājñātavanta āyuṣmanto 'rhanto babhūvuḥ suvimuktacittāḥ; tena khalu samayena şaṣṭir loke arhanto bhagavān ekaśaṣṭitamah³ iti.

The Buddha goes to the village Urubilvā

tatra bhagavān vārāṇasyāṁ viharati ṣivadane mṛgadāve; tatra bhagavān bhikṣūn āmantrayate sma: mukto 'ham, bhikṣavaḥ, sarvapāśebhyo ye divyā ye ca mānuṣāḥ; yūyam̄ api bhikṣavo muktāḥ sarvapāśebhyo ye divyā ye ca mānuṣāḥ; tato bhikṣavaś cārikāṁ prakramiṣyāmo bahujanasukhāya lokānukampāyai arthāya hitāya sukhāya devamanuṣyāṇām; mā ca vo dvāv ekena gamiṣyatha; aham̄ api yenorubilvāsenāyanigrāmakas tena cārikāṁ prakramiṣyāmi; atha mā*^(a) pāpiyasa etad abhavat; ayam̄ > śramaṇo gautamo vārāṇasyāṁ viharati ṣivadane mṛgadāve; evam̄ śrāvakān dharmāṁ deśayati: mukto 'ham bhikṣavaḥ sarvapāśebhyo ye ca divyā ye ca mānuṣāḥ; yūyam̄ api bhikṣavo muktāḥ sarvapāśebhyo ye ca divyā ye ca mānuṣāḥ; yāvad aham̄ api yenorubilvāsenāyanigrāmakas tena cārikāṁ prakramiṣyāmīti; yannv aham̄ asyopasaṅkrameyaṁ yaduta vyākṣepakarmaṇi; atha māraḥ

¹ A: careyam aham.² A: bhagavato bhagavatatti.³ A: ekaśaṣṭimah.

pāpiyāṁ māṇavakavarṇam ātmānam abhinirmāya yena bhagavāṁs teno<upasaṅkrāntāḥ; upasaṅkramya bhagavato'ntike tiṣṭhan gāthāṁ bhā>ṣate:

amukto muktasamjñi san kiṇi mukto'smīti manyase |
mahābandhanabaddho'si na me śramaṇa mokṣyase ||

atha bhagavata etad abhavat: māro batāyaṁ pāpiyāṁ upasaṅkrānto yaduta vyākṣepakarmaṇi; iti viditvā gāthāṁ bhāṣate:

⟨mukto'ham sarvapāśebhyo ye divyā ye ca mānuṣāḥ |
evam̄ jānihi> pāpiyan nihatas tvam ihāntaka ||

atha mārasya pāpiyasa etad abhavat: jānāti me śramaṇo gautamaś cetasā cittam; iti viditvā duḥkhi durmanā vipratīśāri tatraiva antarhitāḥ; tatra bhagavān bhikṣūn āmantrayate sma: <mukto'ham bhikṣavaḥ sarvapāśebhyo ye divyā> ye ca mānuṣāḥ; yūyam̄ api bhikṣavo muktāḥ sarvapāśebhyo ye divyā¹ ye ca mānuṣāḥ; carata bhikṣavaś cārikāṁ bahujanahitāya pūrvavad yāvad aham̄ api yenorubilvāsenāyanigrāmakas tena cārikāṁ <prakramiṣyāmi; evam̄ bhadanta iti bhikṣavo> bhagavataḥ pratiśrutya janapadacārikāṁ prakrāntāḥ.

atha bhagavān yathābhīramyam vihṛtya yenorubilvā senāyanigrāmakas tena cārikāṁ prakrānto 'nupūrveṇa cārikāṁ caran senāyanigrāmakam anuprāptāḥ; atha bhagavān yena kārpāsavanaṣaṇḍāḥ teno-pasaṅkrāntāḥ; upasaṅkramya anyatarad vṛkṣamūlam niṣṛitya niṣaṇṇo divāvihārāya.

Sixty Gentlemen become lay-disciples

tena khalu samayena şaṣṭir bhadravargiyāḥ pūgāḥ bahiḥ senāyanigrāmakasya divādivase strīmayena tūryeṇa kriḍānti ramante paricā-rayanti; teṣāṁ kriḍatām̄ ramamāṇām̄ paricārayatām̄ anyatarā strī samayām̄ virāgya^(a) niṣpalāyitā; atha şaṣṭir bhadravargiyāḥ pūgāḥ tām̄ strīyām̄ samanveśamāṇā yena kārpāsavanaṣaṇḍas tenopasaṅkrāntāḥ; upasaṅkramya adrākṣuḥ şaṣṭir bhadravargiyāḥ pūgā bhagavantam anyatarad vṛkṣamūlam niṣṛitya <niṣaṇṇam̄ prāśādikām̄ prasādaniyam>² T 76 a śāntendriyam̄ śāntamānasām̄ paramēṇa cittadamavyupaśamena sa-

^(a) dam bcas pa dral te bros so.¹ A: ye divyāya divyā.² See W, III, 222.

manvāgataṁ suvarṇayūpam iva śriyā jvalantam; dṛṣṭvā ca punar¹
yena bhagavāṁs tenopasaṅkrāntāḥ²; upasaṅkramya bhagavantam idam
avocan: kaccid bhagavān striyam adrākṣit; <kim punar vaḥ kumārakāḥ
tayā striyā?> iha vayaṁ bhadanta³ şaṣṭir bhadravargiyāḥ pūgāḥ bahiḥ
senāyanigrāmasya divādvīse strīmayena tūryeṇa⁴ kṛidāmo ramāmo pa-
ricārayāmaḥ; teṣām asmākam kṛidatām ramamāṇānām⁵ paricārayatām
anyatamā <stri samayam virāgya niśpalāyitā; te> vayam⁶ tām̄ striyam̄
samanveśāmahe; kim manyadhve kumārakāḥ? kim varam̄ yo vā striyam̄

*A 396 b

T 76 b

samanveśāte, yo vā ātmānam? kim⁷ asmākam bhadanta stri*kariṣyati;
idam⁸ evāsmākam varam̄ yad vayam ātmānam samanveśemahi; tena
hi kumārakā niśidantu; <dharmaṁ vo deśayiṣyāmi; atha şaṣṭir bha-
dra>vargiyāḥ pūgāḥ bhagavataḥ pādau śirasā vanditvā ekānte niṣapnāḥ;
ekāntaniṣapnān̄ shaṣṭip̄ bhadravargiyān̄ pūgān̄ bhagavān̄ dharmayā
kathayā sandarśayati samādāpayati samuttejayati sampraharśayati;
yāsau <buddhānām̄ bhagavatām̄ dharmyā kathā; tadyathā> dānakathā
śilakathā svargakathā kāmānām āsvādādinavasaṅkleśavyavādāna-
naiśkramyapraviveka⁹ anuśāmsavyavādānapakṣyān¹⁰ dharmān vi-
stareṇa samprakāśayati; yadā caitān¹¹ bhagavān adrākṣid dhṛṣṭacittān
muditacittān <kalyacittān vinivaraṇacittān bhavyān pratibā>lān sā-
mutkarṣikīm dharmadeśanām ajñātum, tadā yāsau buddhānām bhaga-
vatām sāmutkarṣiki dharmadeśanā, tadyathā duḥkhaṁ samudayo
nirodho mārgaś catvāry āryasatyāni vistareṇa samprakāśayati; tadyathā
śuddhaṁ vastram apagatakālakam rañjanopa<gam̄ raṅge prakṣiptam
samyag eva raṅgam pratigṛhṇāti; eva>m eva shaṣṭir bhadravargiyāḥ
pūgāḥ eṣv evāsaneṣu niṣapnāś catvāry āryasatyāny abhisamayanti;
tadyathā duḥkhaṁ samudayaṁ nirodhaṁ mārgam; atha shaṣṭir bhadra-
vargiyāḥ pūgāḥ dṛṣṭadharmaṇāḥ prāptadharmaṇo vidiṭadharmaṇāḥ
<paryavagāḍhadharmānas tīrṇakāṇ>kṣā tīrṇavicikitsā aparapratyayā

¹ A: puryena.

² A: tena pasaṅkrāntāḥ.

³ A: bhadanti.

⁴ A: kuryeṇa.

⁵ A looks like ramamāṇasyanā.

⁶ A: yan tā stryam̄.

⁷ A: kim̄ masmākam.

⁸ A: imameva.

⁹ A: prativivekanusamṣa°.

¹⁰ A: pakṣyādharmān.

¹¹ A: caite.

ananyaneyā śāstuś śāsane dharmeṣu vaiśāradyaprāptā utthāyāsanebhya T 77 a
ekāṁsam uttarāsaṅgam̄ kṛtvā yena bhagavāṁs tena añjaliṁ praṇa-
mayya bhagavantam idam avocan: abhikrāntā <varaṁ bhadantābhī-
krāntāḥ; ete vayaṁ> bhagavantam̄ śaraṇam̄ gacchāmo dharmam̄ ca
bhikṣusāṅgham̄ ca; upāsakām̄¹ ca asmān² dhārayādyāgreṇa yāvajī-
vam̄ prāṇopetān̄ śaraṇāgatān³ abhiprasannān; atha shaṣṭir bhadravar-
giyāḥ pūgā bhagavato bhāṣitam abhinandyā anu<modya bhagavataḥ
pādau śirasā vandi>tvā bhagavato'ntikāt prakrāntāḥ.

Conversion of the brahmin Deva

tena khalu samayena kapilavastuni devo nāma brāhmaṇaḥ pra-
trivasaty ādhyo mahādhano mahābhogo⁴ bhagavataḥ purāṇo ḡṛhapatis
sakhā; asau pareṇa samayena jñātikṣayam̄ <dhanakṣayam̄ ḫddhikṣayam̄
gataḥ; yadā bhagavatā> ṣaṭṭrimśatbhūtakotiparivāraṁ māraṁ vidrāya
anuttaram̄ jñānam adhigatam, tadā devo brāhmaṇaḥ patnyā sārdham̄
senāyanigrāmakam anuprāptah; devena brāhmaṇena śrutam bhagavata
anuttaram̄ jñānam adhiga<tam; śrutvā ca tasyaitad abhavat: katham̄
punar a>ham bhagavantaṁ piṇḍakena pratipādayeyam iti; sa patnim̄
āmantrayate: bhadre bhagavatā anuttaram̄ jñānam adhigatam; sa ca
bhagavāṁs cakravartikule jātaḥ; sa idāniṁ senāyanigrāmakam piṇḍa-
pātam̄ <carati>

..... <sā katha>⁵ yati: āryaputra tathā bhavatu; devena brā-
maṇasakāśe patnībandhakam sthāpayitvā pañcakārśapaṇa

..... <devena
brāhmaṇena ḡṛ>haptisakāśād alaṅkāraṁ yācitvā patnyā anupradat-
taḥ; atha devo brāhmaṇaḥ sapatnikāḥ sucī<m̄ praṇītaṁ khādanīya-
bhojanīyam̄ samudāniya yena bhagavāṁs tenopasam̄krāntāḥ; upasaṅ-
kramya bhagavantam idam avocat; adhivāsayatu me bhagavān śvo
'ntargṛhe bhakteṇa; a>dhivāsayati bhagavān devasya brāhmaṇasya
tūṣṇīṁbhāvena; atha bhagavān yena devasya brāhmaṇa<sya niveśanam̄

¹ A: upāsakaṇi.

² A: mām̄ dhāraya.

³ A: śaraṇagam̄.

⁴ A: bhogo.

⁵ The leaf 397 is fragmentary and only a part of it has been preserved (about
30 akṣara per line, instead of 85–90). In the restoration of the missing part I
have followed W, III, 403–408; 230–235. See the Tib. transl. in the App. III.

T 78 a tenopasamkrāntaḥ; upasamkramya prajñapta evāsane nyaśidat; atha devo brāhmaṇaḥ sukhopaniṣannam bhagavantaḥ viditvā sapatnī> kaḥ śucinā praṇitena khādaniyabhojanīyena svahastaṁ tarpayataḥ sampravāraya<taḥ; anekaparyāyena śucinā praṇitena khādaniyabhojanīyena svahastaṁ samptarpayitvā sampravārayitva bhagavantaḥ bhuktavantaḥ viditvā dhautahastaṁ apanitapātraṁ> nicataram āsanam gṛhitvā bhagavataḥ purastān niṣaṇṇau¹ dharmaśravaṇāya; atha bhagavān de<vasya brāhmaṇasya daksinādeśanām kṛtvā prakrāntaḥ iti; devo brāhmaṇas tac chrutvā> duḥkhi durmanāḥ saṃvṛttāḥ; atavim samprasthitaḥ kuto’ham alaṅkāraṁ dāsyāmiti; nānyatrātmānam

..... tada paśyati>tam alaṅkāraṁ; sa tam gṛhitvā gṛham āgataḥ; deva paśyāmiti <patni> duḥkhadaurmanasyāhatā gṛ<ha>m <viśodhayati suvarṇaka-laśam diptimantaḥ paśyati yathāpitad buddhasya buddhānubhāvena devatānām ca devatānubhāvena; devas tām pṛcchati: bhadre> kim etad? iti; sā kathayati: āryaputra mayā suvarṇakalaśo dṛṣṭaḥ; so’pi kathayati: bhadre, ma<yāpi so’laṅkāro dṛṣṭaḥ; tāv atyartham bhagavati prasādajātau tathā cābhīprasannau; tato bhagavatā tādṛśi caturāya-satyasaṃprative>dhikī dharmedeśanā kṛtā; yathā devena brāhmaṇena sapatnikena viṁśatiśikhārasamu<dgataḥ dṛṣṭiśailaṁ jñānavajrena bhitvā śrotraāpattiphalaṁ sākṣatkṛtam>.

Conversion of Nandā and Nandabalā

<atha bhagavāms tasyā eva rātryā atyayāt pūrvāhne nivāsyā pātraciva>ram ādāya senāyanigrāmaṇi piṇḍaya² prāvikṣat; atha bhagavata <etad abhavat³: kasya nv aham senāyanigrāmake tatprathamato dharmāṇi deśayeyam; atha bhagavata etad abhavat: yan nv aham nandāyāś ca nandabalāyāś ca> * grāmikaduhitroḥ tatprathama<to dharmāṇi> deśayeyam, ye mām duḥkhaprahāṇayogam anuyu<ktaṁ viharantaḥ satkṛtyopasthatuḥ premnā ca gauraveṇa ca; atha bhagavān yena nandāyāś ca nandabalāyāś ca grāmikaduhitro niveśanām tenopasamkrantaḥ; adrāṣṭām ca nandā ca nanda>balā ca grāmikadu-

T 78 b

*A 397 b

¹ A: niṣaṇṇo.

² A: tena piṇḍaya.

³ A: bhagavataḥ || senā.

hitaraū bhagavantaḥ dūrata eva; dṛṣṭvā<ca> punar bhagavato ’rthāya-sanaṁ prajñapa¹<yataḥ evaṁ cāhataḥ: niṣidatu bhagavān prajñapta evāsane; nyaśidat bhagavān prajñapta evāsane; atha nandā ca nandabalā ca grāmikadu>hitaraū bhagavatpādau śirasā vanditvaikānte niṣanne; ekāntaniṣanne² nandām ca <nandabalām ca grāmikaduhitaraū bhagavān dharmyayā kathayā saṃdarśayati samādāpayati samuttejayati saṃprahaṛśayati yāsau buddhānām bhagavatām pūrvakālakaranyā dharmī ka>thā tadyathā dānakathā śilakathā svargakathā kāmā-nām āśvādādinavasamkleśavyavadāna<naiṣkramyapraviveke anuśam-savyavadānapakṣyān dharmān vistareṇa saṃprakāśayati; yadaite bhagavān adrākṣid dṛṣṭacitte kalyacitte muditacitte> vinivaraṇacitte bhavye pratibale sāmutkarṣikīm dharmadeśanām ajñātūm tada yāsau bu<ddhānām bhagavatām sāmutkarṣiki dharmadeśanā tadyathā duḥkhaṁ samudayo nirodho margaś catvāry āryasatyāni vistareṇa saṃprakāśayati; tadyathā> śuddhaṁ vastram apagatakālakaṁ rañjanopagam raṅge prakṣiptam samyag eva raṅgam pratigṛhṇāti, evam <eva nandā ca nandabalā ca tasminn evāsane niṣaṇne catvāry āryasatyāni abhisamayatas tadyathā duḥkhaṁ samudayaṁ nirodhaṁ mārgam; atha> nandā ca nandabalā ca grāmikaduhitaraū dṛṣṭadharme prāptadharme paryavagāḍhadharme <tirṇakāmīkṣe tirṇavicikitse ‘parapratyaye ‘nanyane ye śāstuh śāsane dharmeṣu vaiśāradyaaprāpte; utthāyāsanād ekāmīśam uttarāsaṅgam kṛtvā yena bhagavāms tenāñjaliṁ prāṇamya bhagavantam idam avocat>ām: abhikrānte āvām³ bhadantābhikrānte; ete āvām bhagavantaḥ śaraṇam <gacchāvō dharmāṇi ca bhikṣusaṅgham ca; upāsike cāvām dhārayādyāgreṇa yāvajjivam prāṇopete śaranagate ‘bhīprasanne; atha nandi ca nandabalā ca grāmikaduhitaraū bhagavanta>m idam avocatām; tena hi bhadanta ihaiva bhaktakṛtyam kriyatām; adhivāsayati bhagavān <nandāyāś ca nandabalāyāś ca grāmika-duhitroḥ tūṣṇīmbhāvena; atha nandā ca nandabalā ca grāmikaduhitaraū bhagavatas tūṣṇīmbhāvenādhivāsanām viditvā> sukhopaniṣan-naṁ bhagavantaḥ viditvā śucinā praṇitena khādaniyabhojanīyena svahastaṁ samptarpayataḥ <saṃpravārayataḥ; śucinā praṇitena khādaniyabhojanīyena svahastaṁ samptarpayitvā saṃpravārayitvā bhagavantaḥ bhuktavantaḥ viditvā dhautahastaṁ apanitapātraṁ nicatarakam āsanam gṛhitvā bhagavataḥ pūrato niṣaṇne dharmaśravaṇāya.

T 79 a

T 79 b

T 80 a

¹ A: prayapa ...

² A: °niṣaṇṇām.

³ A: ete āvām.

[The ff. of the manuscript between 398 and 405 are missing. Some fragments in sanskrit concerning this portion of the Saṅghabhedavastu have been edited and restored with the aid of the Tibetan translation by Prof. Ernst Waldschmidt, Das Catuṣpariṣatsūtra, ed. cit., vol. III, Vorgang 23, 18–27 c 3 (pp. 235–337)]. The portion restored by Prof. Ernst Waldschmidt has been reproduced below as the Appendix II].

Bimbisāra's visit to the Buddha

T 101 b <tā devatā punar avocan « mahārāja na te pāpam karma kṛtam »;
 A 406 a api tu> yaiḥ sārdhaṁ tvayā sāmavāyikāni karmāṇī kṛtāni teṣāṁ
 ye kecit sannipatitāḥ kecid adyatvepi janapadair amuśmin¹ karmāntān
 kārayantas tiṣṭhanti; tān śabdāyeti; rājñā taddeśanivāsino janakāyās
 sarve āhūtāḥ; tato rājā bimbisāro dvādaśabhi rathasahasrair aṣṭā-
 daśabhiḥ ca peṭakāśvasahasrair^(*) anekaiś ca māgadhakair brāhma-
 nagṛhapatīśatasahasraiḥ sārdhaṁ rājagṛhān niryāti bhagavato'ntikāṁ
 T 102 a bhagavantam darśanāyopasaṅkramitum paryupāsanāyai; tasya yāvati
 yānasya bhūmis tāvadyānena gatvā yānād avatīrya padbhyām evārā-
 mām prāvikṣat; yadantarā rājā māgadhaḥ śreṇyo bimbisāro bhaga-
 vantam adrākṣit tadantarāt pañcakakudāny apaniya uṣṇīṣam, chatram,
 D 89 khadgaṁ, maṇibālavyajanam^(b) citre copānahau, yena bhagavāṁs
 tenopasaṅkrāntāḥ; upasaṅkramya ekāṁsam uttarāsaṅgam kṛtvā yena
 bhagavāṁs tena añjaliṁ praṇamayya trir ātmāno nāmadheyam anuśrā-
 vayati: rājāham asmi bhadanta māgadhaḥ śreṇyo bimbisāraḥ; rājāham
 asmi bhadanta māgadhaḥ śreṇyo bimbisāraḥ; evam etan mahārāja,
 evam etat; rājā tvam mahārāja māgadhaḥ śreṇyo bimbisāraḥ; rājā
 tvam mahārāja māgadhaḥ śreṇyo bimbisāraḥ; niṣida tvam mahārāja
 T 102 b yathāsvake āsane; atha rājā māgadhaḥ śreṇyo bimbisāro bhagavataḥ
 pādau śirasā vanditvā ekānte niṣaṇṇāḥ; eke māgadhakā brāhmaṇagṛh-
 patayo bhagavataḥ pādau śirasā vanditvā ekānte niṣaṇṇāḥ; eke bhaga-
 vatā sārdhaṁ saṃmukhaṁ saṃmodaniṁ saṃrañjanīm vividhāṁ ka-

(*) žabs ḡbrīṇ ba rta pai ts'ogs k'ri brgyad stoṇ.

(b) nor bui rña yab.

¹ See W, III, p. 410, n. 7. Here the text of A is corrupted. The Tib. transl. gives: k'a cig ni yul ljoṇs gžan ga ge mo žes bya ba dag na las kyi, etc. Read ye kecid anye 'pi janapade 'muśmin?

thāṁ vyatisārya ekānte niṣaṇṇāḥ; eke yena bhagavāṁs tenāñjalim
 praṇamayya ekānte niṣaṇṇāḥ; eke bhagavantam dūrād eva dr̄ṣṭvā
 tūṣṇīm ekānte niṣaṇṇāḥ.

Urubilvākāśyapa and the Buddha confront

tena khalu samayena āyuṣmān urubilvākāśyapas tasyām eva par-
 ṣadi sanniṣaṇṇāḥ¹ sannipatitāḥ; atha māgadhakānāṁ brāhmaṇagṛh-
 patināṁ etad abhavat: kiṁ nu mahāśramaṇa urubilvākāśyapasya jaṭi-
 lāsyāntike brahmacaryāṁ caraty? āhosvid urubilvākāśyapa eva jaṭilo
 mahāśramaṇasyāntike brahmacaryāṁ carati? atha bhagavān māgadha-
 kānāṁ brāhmaṇagṛhapatināṁ cetā cittam ājñāya āyuṣmantam uru-
 bilvākāśyapāṁ gāthābhīr gitena praśnām pṛcchati sma:

dr̄ṣṭveha kiṁ tvam urubilvavāsin
 agnīn ahāśīr² vrataṁ eva cārṣam |
 ācakṣva me kāśyapa etam arthaṁ
 kathaṁ prahiṇām hi tavāgnihotram ||
 annāni pānāni tathā rasāṁś ca³
 kāmān striyaś caiva vacanti hāike |
 tāvan malān upadhu samprapaśyan^(*)
 tasmān na iṣṭe na hute rato 'ham ||
 na te' tra kāmeṣu mano rataṁ cet⁴
 anneṣu pāneṣu tathā raseṣu |
 kathaṁ nu te devamanuṣyaloke
 rataṁ manaḥ kāśyapa brūhi pṛṣṭah ||
 dr̄ṣṭvā padaṁ nirupadhi śāntam agryāṁ
 ākiñcanyaṁ sarvabhāveṣ asaktam |
 ananyathībhāvam ananyaneyam
 tasmān na iṣṭe na hute rato'ham ||
 yajñair vratair agnibhiś cāpi mokṣah
 ity apy abhūn me manaso vitarkah |
 andho'smi jātimaraṇānusāri

T 103 a

(*) de dag t'abs k'yis dri mar rab mt'oṇ ste |

¹ A: sanniṣaṇṇāmsa.

² A: ahāśīd.

³ This stanza is the answer of Urubilvākāśyapa.

⁴ This stanza is uttered by the Buddha.

*A 406 b anikṣmāno'cyutam uttamam * padam ||
 paśyāmidānīm tad asaṃskṛtam padam
 sudeśitam nāgavareṇa tāyinā |
 mahājanārthāya munir vināyakas
 tvam udgato gautama satyavikramah ||

bhagavān āha

svāgataṁ te vyavasitaṁ ^(a) ¹ naitad duścintitaṁ tvayā |
 pravibakteṣu dharmeṣu yac chreṣṭhaṁ tad upāgama ||
 samvejaya kāsyapa parṣadam ² iti |

The twin miracle of Urubilvākāsyapa

T 103 b atha āyuṣmān urubilvākāsyapo bhagavatā kṛtāvakaśas tadrūpam samādhiṁ samāpanno, yathā <svasminn āsane 'ntarhitah> ^(b) samāhite citte pūrvasyām diśi samabhyudgamya ³ caturvidham ⁴ iryāpatham kalpayati; tadyathā, cañkrāmyate, niśidati, tiṣṭhati, śayyām kalpayati; tejodhātum api samāpadyate; tejodhātusamāpannasya āyuṣmata urubilvākāsyapasya vividhāny arcimṣi kāyān niścaranti; tadyathā nilāni, pitāni, lohitāny, avadātāni, māñjishthāni, sphāṭikavarṇāni; yamakāny api prātiḥāryāni vidarśayati; adhahkāyah prajvalati; uparimāt kāyāc chitalā vāridhārā syandate; uparimāt kāyāh prajvalati; adhahkāyāc chitalā vāridhārā syandate; yathā pūrvasyām diśi evam dakṣiṇasyām, paścimāyām, uttarasyām diśi; iti caturdiśam ⁵ caturvidham ṛddhiprāti-hāryām vidarśya tān ṛddhyabhisaṃskārān pratiprasrabhya yena bhagavāms tena añjaliṁ praṇamayya bhagavantam idam avocat; śāstā me bhagavān śrāvako'ham bhagavataḥ; śāstā me bhagavān śrāvako 'ham bhagavataḥ; evam etat kāsyapa, <evam etat kāsyapa>, śrāvakas tvam mama ⁶ śāstā te'ham kāsyapa; śrāvakas tvam mama; niśida tvam

(a) rtog.

(b) rañ gi stan gyi nañ du mi snañ bar gyur ciñ.

¹ Ex: conject. A reads navasita and W (III, 346) tavāsitam.

² A: parṣad.

³ A: diśim abhydgamya.

⁴ A: mamama.

⁵ A: caturdiśam.

⁶ A: caturvidham.

kāsyapa yathāsvake ¹ āsane; athāyuṣmān urubilvākāsyapo bhagavataḥ pādau śirasā vanditvā ekānte niṣaṇṇah; atha māgadhakānām brāhmaṇagrāhapatinām etad abhavat: na haiva mahāśramaṇa urubilvākāsyapasya jaṭilasyāntike brahmacaryam carati; api tu urubilvākāsyapa eva jaṭilo mahāśramaṇasyāntike brahmacaryam caratītī.

The sermon of the Buddha on the production and passing away by dependence

tatra bhagavān rājānam māgadhām śreṇyām bimbisāram āmantrayate: rūpam mahārāja utpadyate'pi; vyayate'pi ²; tasyotpādo'pi ³ veditavyah, vyayo'pi; vedanā samjñā saṃskārā vijñānam mahārāja utpadyate'pi; vyayate'pi; tasyotpādo'pi veditavyah ⁴, vyayo'pi; rūpasya mahārāja kulaputra utpādavyayadharmaṭam veditvā tad rūpam parijānāti; vedanāyāḥ samjñāyāḥ saṃskārāyām vijñānasya mahārāja T 104 b kulaputra utpādavyayadharmaṭam veditvā tad vijñānam parijānāti; rūpam mahārāja* kulaputra ⁵ parijānan nopaiti, nopādatte, nādhitiṣṭhati, nābhiniśati ātmā me iti; vedanām samjñām saṃskārān vijñānam mahārāja kulaputra parijānan nopaiti, nopādatte, nādhitiṣṭhati, nābhiniśati ātmā me iti; rūpam mahārāja kulaputra anupāyantam anupādadānam <an>adhitīṣṭhantam <an>abhinivīśantam anātmamamāyamānam ⁶ aprameyam asaṅkhyeyam nirvṛtam iti vadāmi; vedanā samjñā saṃskārān vijñānam mahārāja kulaputra anupāyantam anupādadānam anadhitīṣṭhantam anabhinivīśamānam ⁷ anātmamamāyamānam aprameyam asaṅkhyeyam nirvṛtam iti vadāmi; atha māgadhakānām brāhmaṇagrāhapatinām etad abhavat: sati ⁸ khalu rūpam anātmā, vedanā samjñā saṃskārā vijñānam anātmā; atha ko nv asau bhaviṣyatī ātmā vā sattvo jīvo vā jantur vā poṣo vā pudgalo vā manujo vā mānavo vā kartā vā kārako vā janako vā samjanako vā utthāpako vā samut-

*A 407 a

T 105 a

¹ A: niśida tvam yathāyathāsvake.

² A: cyavate pi vyayate'pi vyayate'pi.

³ A: utpāde'pi.

⁴ A: utpādo vidyate. The correction is confirmed by the Tib. translation.

⁵ Sic below too (and not kulaputraḥ): see W, III, p. 352.

⁶ A: abhitīṣṭhantam abhinivīśantam amamāyamāyamānam.

⁷ A: manabhinivīśamānam amāyamānam.

⁸ The reading sati (Tib. gal te, that is yadi) is found in the Bimbasārasūtra too, cfr. W, Sūtras, pp. 18, 125.

thāpako vā vadako vā vedako vā <pratisamvedako vā>^(a), yo na jantur nābhūn, na bhaviṣyati; nāpy etarhi vidyate; yas tatra kṛtākṛtānām kalyāṇapāpakānām karmaṇām vipākaṁ pratisamvedayate; ya imāṁś ca skandhān nikṣipaty anyāṁś ca skandhān pratisandadhāti.

The sermon of the Buddha on the unreality of the Self

atha bhagavān māgadhadhākānām brāhmaṇagṛhapatīnām cetasā cittam ājñāya bhikṣūn āmantrayate sma; ātmā ātmeti bhikṣavo bālo 'śrutavān pṛthagjanah prajñaptim anupatito na cātrāsty ātmā nātmiyam vā; duḥkhām idam bhikṣavaḥ uptadyamānam uptadyate; duḥkhām idam niruddhyamānam niruddhyate; saṃskārā uptadyamānam uptadyante; niruddhyamāna niruddhyante; tān hetūṇs tān pratyayān pratiyā sattvānām saṃskārasantatiḥ pravartate; saṃskārasantatipratisandhiḥ T 105 b khalu bhikṣavas tathāgato viditvā sattvānām cyutypapādaṁ prajñāpayati; paśyāmi aham bhikṣavo divyena cakṣusā viśuddhenātikrāntamānuṣeṇa sattvān; paśyāmi cyavamānān apy upapadyamānān api, suvarṇān api, durvarṇān api, hinān api, praṇitān api, sugatim api gacchato¹, durgatim api gacchataḥ; yathākarmopagān sattvān yathābhūtān prajānāmi; ami bhavantah sattvāḥ kāyaduścaritena samanvāgatā vāñmanoduścaritena samanvāgatā āryānām apavādakāḥ, mithyādṛṣṭayāḥ, mithyādṛṣṭikarmadharmaśamādānahetos taddhetutatpratyayam kāyasya bhedāt paraṁ marañād apāyadurgativinipātaṁ narake-^{*A 407 b} śūpapadyante; ami vā punar bhavantah sattvāḥ kāyasucaritena* samanvāgatā vāñmanassucaritena samanvāgatā āryānām anapavādakāḥ samyagdṛṣṭayāḥ samyagdṛṣṭikarmadharmaśamādānahetos taddhetutatpratyayam kāyasya bhedāt sugatau svargaloke deveśūpapadyante; evam cāham bhikṣavo jānāmy evam paśyāmi; na cāham evam vadāmy ayaṁ me ātmā vā sattvo vā jivo vā jantur vā poṣo vā pudgalo vā manujo vā mānavo vā kartā vā kārako vā janako vā samjanako vā utthāpako vā samutthāpako vā vadako vā vedako vā pratisamvedako vā, yo na jantur nābhūn na bhaviṣyati, nāpy etarhi vidyate; yas tatra kṛtākṛtānām kalyāṇapāpakānām karmaṇām vipākaṁ pratisamvedayate; imāṁś ca skandhān nikṣipaty anyāṁś ca skandhān pratisandadhāti, nānyatra dharmasaṅketat; tatrāyaṁ dharmasaṅketo yadutāmin satidam bhavati;

(a) kun nas ts'or pa po.

¹ A: gacchanto.

asyotpādād idam uptadyate; yadutāvidyāpratyayāḥ saṃskārāḥ; saṃskārapratyayam vijjñānam; vijjñānapratyayaṁ nāmarūpam; nāmarūparatyayaṁ ṣaḍāyatanaṁ; ṣaḍāyatanapratyayaḥ sparśaḥ; sparśapratyayā vedanā; vedanāpratyayā ṭṛṣṇā; ṭṛṣṇāpratyayam upādānam; upādānapratyayo bhavaḥ; bhavapratyayā jātiḥ; jātipratyayā jarāmarāṇaśokaparidevaduḥkhadaurmanasyopāyāsāḥ saṃbhavanti; evam asya kevalasya mahato duḥkhaskandhasya samudayo bhavati; yadutāmin satidam bhavati; asya nirodhād idam niruddhyate; yadutāvidyānirodhāt saṃskāranirodhāḥ; saṃskāranirodhād vijjñānanirodhāḥ; vijjñānanirodhān nāmarūpanirodhāḥ; nāmarūpanirodhāt ṣaḍāyatanañanirodhāḥ; ṣaḍāyatanañanirodhāt sparśanirodhāḥ; sparśanirodhād vedanāñanirodhāḥ; vedanāñanirodhāt ṭṛṣṇāñanirodhāḥ; ṭṛṣṇāñanirodhād upādānanirodhāḥ; upādānanirodhād bhavanirodhāḥ; bhavanirodhāj jātinirodhāḥ; jātinirodhāj jarāmarāṇaśokaparidevaduḥkhadaurmanasyopāyāsā niruddhyante; evam asya kevalasya mahato duḥkhaskandhasya nirodho bhavati; iti hi bhikṣavo duḥkhāḥ saṃskārāḥ; śāntam nirvāṇam; hetusamudayād¹ duḥkhasamudayaḥ; hetunirodhād duḥkhānirodhāḥ; chinnam vartma^(a)² na pravartate; apratisandhi niruddhyate; esa evānto duḥkhasya; tatra bhikṣavaḥ kaḥ parinirvṛto nānyatra duḥkhām, tan niruddhaḥ T 106 a tad vyupaśāntam, *tac chītibhūtam; śāntam idam bhikṣavaḥ padam yaduta sarvopadhipratiniḥsargah, ṭṛṣṇākṣayo virāgo nirodho nirvāṇam.

The conversion of Bimbisāra

tatra bhagavān dvir api rājānam māgadham śreṇyam bimbisāram āmantrayate: kiṁ manyase mahārāja rūpaṁ nityam vā anityam vā? anityam idam bhadanta; yat punar anityam duḥkhām vā tan na vā duḥkhām? duḥkhām idam bhadanta; yat punar anityam duḥkhām vipariṇāmadharmi; api nu tac chrutavān āryaśrāvaka ātmata upagacched etan mama, eso'ham asmi, esa me ātmeti? no bhadanta; kiṁ mahārāja vedanā saṃjñā saṃskārā vijjñānam nityam vā anityam vā? anityam idam bhadanta; yat punar anityam duḥkhām vā tan na vā duḥkhām; duḥkhām idam bhadanta; yat punar anityam duḥkhām vipariṇāmadharmi; api nu tacchrutavān āryaśrāvaka ātmata upagacched etan

(a) rgyun bcad pas.

¹ A: hetusamudayāḥ.

² A reads apratisandhin or apratisandhir. Cfr. W, III, 362, note 4.

T 107 b mama, eṣo'ham asmi, eṣa me āmeti? no bhadanta; tasmāt tarhi te mahārāja yat kiṃcid rūpam atitānāgatapratyutpannam ādhyātmikam vā bāhyam vā odārikam vā sūkṣmam vā hinam vā praṇitam vā, yad vā dure, yad vā antike, tat sarvam naitan mama naiṣo'ham asmi, naiṣa me āmeti evam etad yathābhūtam samyakprajñayā draṣṭavyam; tasmāt tarhi mahārāja yā kācid vedanā samjñā saṃskārā yat kiṃcid vijñānam atitānāgatapratyutpannam ādhyātmikam vā, bāhyam vā, odārikam vā, sūkṣmam vā, hinam vā, praṇitam yā, yad vā dure, yad vā antike, tat sarvam naitan mama, naiṣo'ham asmi, naiṣa me āmeti evam etad yathābhūtam samyakprajñayā draṣṭavyam; evamdarśi mahārāja śrutavān āryaśrāvakaḥ rūpād api nirvidyate; vedanāyāḥ samjñāyā saṃskārebhyo vijñānād api nirvidyate; nirviṇṇo virajyate; virakto vimucyate; vimuktasya vimuktam eva jñānadarśanam bhavati; kṣīṇā me jātir, uṣitaṁ brahmacaryam; kṛtaṁ karaṇiyam, nāparam asmād bhavaṁ prajānāmiti.

T 108 a samjñāyā saṃskārebhyo vijñānād api nirvidyate; nirviṇṇo virajyate; virakto vimucyate; vimuktasya vimuktam eva jñānadarśanam bhavati; kṣīṇā me jātir, uṣitaṁ brahmacaryam; kṛtaṁ karaṇiyam, nāparam asmād bhavaṁ prajānāmiti.

asmin khalu dharmaparyāye bhāṣyamāne rājño māgadhasya śreṇyasya bimbisārasya virajo vigatamalam dharmeṣu dharmacakṣur utpannam; aśīś ca devatāsaḥsrānām, anekeśām ca brāhmaṇagṛhapaṭiśatasahaśrānām; atha rājā māgadhaḥ śreṇyo bimbisāro dṛṣṭadharmaḥ prāptadharmaḥ viditadharmaḥ paryavagāḍhadharmaḥ tīrṇakāṅkṣas tīrṇavicikitso 'parapratyayo 'nanyaneyah śāstuś sāsane dharmeṣu vaiśāradyaprāpta utthāyāsanād ekāṁsam uttarāsaṅgam kṛtvā yena bhagavāṁ tenāñjaliṁ praṇamayya bhagavantam idam avocat: abhikrānto'ham bhadantābhikrāntaḥ; eṣo'ham bhagavantaṁ śaraṇam gacchāmi, dharmam ca, bhikṣusaṅgham ca; upāsakam ca mām dhārayādyāgreṇa yāvajjivam prāṇopetam, śaraṇāgatam, abhiprasannam; āgacchatu bhagavān rājagṛham; ahaṁ * bhagavantam upasthāyāmi yāvajjivam cīvaraṇīḍapātāśayanāsanaglānapratyayabhaiṣajyapariṣkāriḥ sārdhaṁ bhikṣusaṅgheneti; adhvīsayati bhagavān rājño māgadhasya śreṇyasya bimbisārasya tūṣṇīmbhāvena; atha rājā māgadhaḥ śreṇyo bimbisāro bhagavatas tūṣṇīmbhāvena adhvīsanām viditvā, bhagavataḥ pādau śirasā vanditvā, bhagavato'ntikāt prakrāntaḥ!.

*A 408 b bhikṣavaḥ saṃśayajātāḥ sarvasaṃśayacchettāraṁ buddham bhagavantaṁ papracchuh: kiṃ bhadanta rājñā māgadhena śreṇyena bimbisāreṇa saparivāreṇa karma kṛtaṁ, yasya karmaṇo vipākena bhagavato'ntike satyadarśanam kṛtam iti; bhagavān āha: bimbisāreṇaiva

bhikṣavo rājñā saparivāreṇa karmāṇi kṛtāny upacitāni labdhasaṃbhārāṇi pariṇatapratyayāny oghavat pratyupasthitāny avaśyambhāvini; rājñā bimbisāreṇa saparivāreṇa karmāṇi kṛtāny upacitāni ko'nyaḥ pratyānubhaviṣyati; na bhikṣavaḥ karmāṇi kṛtāny upacitāni bāhye pṛthividhātau vipacyante, nābdhātau, na tejodhātau, na vāyudhātau api tūpātteṣv eva skandhadhātvāyataneṣu karmāṇi kṛtāni vipacyante śubhāny aśubhāni ca;

T 109 a na praṇāsyanti karmāṇy api kalpaśatair api |
sāmagrīm prāpya kālam ca phalanti khalu dehinām ||

The story of the king Krki

bhūtapūrvam bhikṣava atite 'dhvani aranābhī nāma sāstā loka udapādi vidyācaraṇasampannah sugato lokavid anuttaraḥ puruṣadamyasārathiḥ sāstā devamanuṣyāṇām buddho bhagavān; sa sakalam buddhakāryam kṛtvā nirupadhiše nirvāṇadhātau parinirvṛtaḥ; tasya mahājanakāyena śarire śarirapūjām kṛtvā viviktāvākāśe pṛthivipradeṣe mahān stūpaḥ pratiṣṭhāpitaḥ; tena khalu samayena kṛkir nāma rājā cakravarti aṣṭādaśabhir bhaṭabalāgrakoṭibhir upari vihāyasā anuśāmyān ! (*) tasya stūpasya samīpam anuprāptah; buddhābhīprasannābhīr devatābhīs tasya cakraratnam vidhāritam !); kṛki rājā samplakṣayati: yathaitac cakraratnam avasthitam, māhaiva me puṇyapariṣṭayah syād iti; tasya devatābhīr ārocitam: mahārāja na te puṇyapariṣṭayah; kintv aranābhē samyaksam̄buddhasya etasmin pradeṣe stūpam; tenedam cakraratnam avasthitam; na tasyopariṣṭād gacchati; tataḥ kṛki rājā aṣṭādaśabhir bhaṭabalāgrakoṭibhiḥ sahāvatirno yāvat paśyati stūpam asaṃmr̄ṣtam; tena saparivāreṇa sammr̄jya gandhair mālyair dhūpaiś cūrṇair vādyaiḥ pūjām kṛtvā pādayor nipatya saparivāreṇa praṇidhānam kṛtam: yan mayā evaṇvidhe sadbhūtadakṣiniye kārāḥ kṛtāḥ, anenāham kuśalamūlena evaṇvidhānām guṇānām lābhi syām; evaṇvidham eva sāstāram ārāgāyeyam, mā virāgāyeyam iti; kiṃ manyadhive bhikṣavo yo'sau tena kālena, te*na samayena *A 409 a kṛkir nāma rājābhūc cakravarti saparivāra eṣa evāsau rājā bimbisāraḥ tena kālena tena samayena; yad anena aranābhes samyaksam̄buddhasya

(*) steñ gi nam mk'aṇ las yul rgyu ba na.
(*) t'ogs.

¹ A: anusam̄yāyan.

¹ This is the end of the Catuṣpariṣatsūtra according to A. See the Introd., ch. 3.

stūpe saparivāreṇa pūjā kṛtā, tasya karmaṇo vipākena anekāni kalpa-kotīni yutaśatasahasrāṇi divyamānuṣam ca prativiśiṣṭam sukhānubhūtam; yat praṇidhānam kṛtam evamvidhānam guṇānām lābhī syām iti, tena mamāntike saparivāreṇa satyadarśanam kṛtam; yat praṇidhānam kṛtam evamvidham eva śāstāram ārāgayeeyam, mā virāgayeeyam iti; aham asmi bhikṣavo aranābhīna samyaksam̄buddhena samasamam̄^(*) samajavaḥ, samabalaḥ, samadhuraḥ, samasāmānya-prāptaḥ, śāstā ārāgito na virāgitah; iti hi bhikṣava ekāntakṛṣṇānām karmaṇām ekāntakṛṣṇo vipākah, ekāntaśuklānām¹ ekāntaśuklo, vyatimiśrānām ca vyatimiśrāṇi ca, ekāntaśukleṣv eva karmasv ābhogaḥ karaṇiyah; ity evam vo bhikṣavaḥ sīkṣitavyam.

bhikṣavaḥ samśayajātāḥ sarvasamśayacchettāraṁ buddhaṁ bhagavantaṁ papracchuḥ: kiṃ bhadanta āyuṣmatā urubilvākāśapena karma kṛtam, yena pañcabhiḥ prātihāryaśatair vinitah; nadigayākāśapau tu alpakṛcchreṇa vinitāv iti; bhagavān āha: ehir eva bhikṣavaḥ karmāṇi kṛtāny upacitāni labdhasam̄bhārāṇi pūrvavad yāvat phalanti khalu dehinām.

The story of the three sons of a Gṛhapati

bhūtapūrvam bhikṣavaḥ asminn eva bhadrake kalpe vimśatitarasasahasrāyusi prayājām kāsyapo nāma śāstā loka udapādi tathāgato 'rhan samyaksam̄buddho vidyācarāṇasampannah sugato lokavid anuttaraḥ puruṣadamayasārathiḥ śāstā devamanuṣyānām buddho bhagavān; sa vārāṇasinagarim upaniśritya viharati ṛṣivadane mṛgadāve; sa sakalam buddhakāryam kṛtvā indhanakṣayād ivāgnir nirupadhišeṣe nirvāṇadhātau parinirvṛtaḥ; tasya kṛkinā rājñā sarvagandhakāṣṭhaiś citām citvā śārirām dhyāpitam; sā citā kṣireṇa nirvāpitā; tāny asthini catūratnamaye kumbhe prakṣipya viviktāvakāśe pr̄thivipradeṣe śārirāḥ stūpaḥ pratiṣṭhāpitaḥ, yojanam ucchrāyeṇa ardhayojanam vistāreṇa; tena khalu samayena vārāṇasyām anyatamo gṛhapatir āḍhyo mahādhano mahābhogo vistīrṇaviśālaparigraho vaiśravaṇadhanasamudito vaiśravaṇadhanapratispardhi; tena sadṛśat kulāt kalatram ānitam; sa

(*) mñam pas mñam.

¹ A without ekāntaśuklānām.

tayā sārdhaṁ krīdati ramate paricārayati; tasya krīdato ramamāṇasya paricārayataḥ kramaśāḥ trayāḥ putrā jātāḥ; yāvad asau gṛhapatir glānyam patitaḥ; sa upasthiyate mūlagandhapatrapuṣpaphalabhaiṣajyaiḥ; na cāsau vyādhīr upaśamam gacchati; sa kāladharmaṇā samyuktah; tatas taiḥ putrair nilapitalohitāvadātair vastraiḥ * śibikām alaṅkrtya smāśānam nītvā dhyāpitaḥ; śokavinodanam¹ kṛtvā pituś ca pitṛkāryāṇi dravyavibhāgasāñjalpam² kartum ārabdhāḥ; jyeṣṭho bhrātā kathayati: dravyam vibhajāma iti; tau kaniyāṁsau bhrātarau necchataḥ; sa nirbandhaṁ kartum ārabdhāḥ; tau kathayataḥ: yady evam pāralaukikam pathyadanaṁ gṛhṇīmaḥ; paścād vibhāgam kariṣyāma iti; sa kathayati: kiṃ kurmaḥ? tau kathayataḥ: kāsyapasya samyaksam̄buddhasya pūjām iti; sa duḥśraddadhbāṇaḥ; tena kṛcchreṇa pratijñātām^(*); tatas te kāsyapasya samyaksam̄buddhasya pūjām kṛtvā praṇidhānam kartum ārabdhāḥ; dvābhyām evam praṇidhānam kṛtam: anena kuśalamūlena yo 'sau bhagavatā kāsyapena samyaksam̄buddhena uttaro nāma māṇavo vyākṛtaḥ bhaviṣyasi tvam māṇava varṣaśatāyusi prajāyām śākyamunir nāma tathāgato'rhan samyaksam̄buddha iti, tasyāvām śāsane pravrajeva³ viśesam cādhigacchāva⁴ iti; tayoḥ praṇidhānam śrutvā sa jyeṣṭho bhrātā pādayor nipatya praṇidhānam kartum ārabdhāḥ; aham khatumko duḥśraddadhbāṇaś ca; anena kuśalamūlena mamāpy asau śākyamuniḥ pañcabhiḥ prātihāryaśataiḥ vinīyat, pravrajayet; pravrajitaś ca viśesam adhigaccheyam iti; kiṃ manyadhve bhikṣavaḥ yo'sau jyeṣṭho bhrātā khaṭumkāḥ duḥśraddadhbāṇaḥ esa evāsau urubilvākāśapāḥ; yau tau kaniyāṁsau bhrātarau etāv etau nadigayākāśapau; tatpraṇidhānavāśād urubilvākāśapāḥ pañcabhiḥ prātihāryaśatair vinītaḥ; nadigayākāśapau tu alpakṛcchreṇa vinitau.

The story of Kalandakanivāpa

yadā rājā bimbisāraḥ kumāro bhavati, tadā rājagṛhe 'nyatamo gṛhapatih; tasyārāmaḥ puṣpaphalasalilasampannah; sa tatrātyartham

(*) des bka' ḥak'or du k'as blaṅ so.

¹ A: vinodane.

² A: °vibhāgamśāñjalpam.

³ A: pravrajema.

⁴ A: adhigacchāma.

T 112 b

adhyavasitaḥ; yāvad bimbisāreṇa bahirnirgatena tad udyānam dṛṣṭam; so 'tyartham adhyavasitaḥ kathayati: gṛhapate prayaccha mama itad udyānam iti; sa nānuprayacchat; punar apy upapradānēbhīhitah^(a); sa kathayati: kumāra¹, kāmam aham deśaparityāgam kuryām, na codyānam dadyām iti; bimbisāraḥ kumāraḥ kathayati: gṛhapate smar-tavyam te vākyam; yadā aham rājā bhaviṣyāmi, tadā svayam eva grahiṣyāmiti; sa kathayati: yadā tvaṁ rājā bhaviṣyasi, tadā aham rājagṛhāt prakramiṣyāmiti; bimbisāraḥ kumāro hum iti kṛtvā prakrāntaḥ; yāvad apareṇa samayena mahāpadmo² rājā kālagataḥ; bimbisāraḥ kumāro rājye pratiṣṭhāpitah; tena tad udyānam haṭhāt gṛhitam; sa gṛhapatir hṛdrogam patitaḥ, tasminn udyāne atyartham adhyavasi-taḥ, kālagataḥ; sa tatraiva āśivīsa utpannah; sa rājño 'bhikṣṇam ran-dhrānveṣaṇatataḥparo 'vatiṣṭhate^(b); yāvad rājā bimbisāraḥ saṃprāpte vasantakālasamaye puṣpīteṣu pādapeṣ antaḥpurasahiyaś tad udyānam nirgataḥ; sa tatra niṣpuruṣeṇa antaḥpurajanena sārdhaṁ ratikṛdām pratyanubhūya middham avakrāntaḥ; puṣpaphalolupo mātṛgrāmaḥ samantāt paryātum ārabdhaḥ; ekā stri khaḍgaṁ gṛhitvā rājñā ārak-ṣikā sthāpitā^(c);

*A 410 a

..... * rājñāḥ puṇyānubhāvāt kalandakā nāma pakṣinah; tais tam āśivīṣam parivārya kalakalāśabdaḥ kṛtaḥ; yantra śrutvā asidhā-riṇyā striyā khaḍgena jīvitād vyaparopitaḥ; santrastayā ca mahān śabdaḥ kṛtaḥ; tato rājā santrasto vibuddhaḥ kathayati, kim etad iti; tayā striyābhīhitam: deva eṣa āśivīṣaḥ devaṁ daśṭum³ abhisam-pra-sthitah, kalandakaiḥ pakṣibhiḥ kolāhalaśabdaḥ kṛtaḥ, mayā jīvitād vyaparopita iti; rājñās tām avasthām pratiśrutyā kumārabhaṭabalā-graḥ rājagṛhanivāśi janakāyaḥ sannipatitaḥ; antar⁴ bahis tad udyā-nam mahatā kolahalaśabdena kṣobhitum ārabdhām; prajāvatsalo

T 113 a

(a) lan gnis lan gsum du yañ smras na yañ ma byin nas | yañ smras pa rin sbyin no.

(b) The words sa tatraiva up to avatiṣṭhate are not represented in the Tib. translation.

(c) Here some words are missing in A: de nas sbrul gdug pa des rgyal poi drun na sgra mi grag par rig nas rgyal po la gzuñ bai p'yr ts'añ nas byuñ ste c'as so | rgyal poi bsod nams kyi, etc.

¹ A: kāmām aham.

² Father of Bimbisāra.

³ A: daśṭumobhi^o.

⁴ A: sānta^o.

rājā; bhūyasā antaḥpurajanakāyo 'śruparyākuleksaṇo vyavasthitah; tato rājā kathayati: bhavantaḥ yo rājānam kṣatriyam mūrdhābhīṣiktam jīvitēnāccchādayati, kas tasya vara iti; janakāyaḥ kathayati: upārdhaṁ rājyasyeti; rājā kathayati: bhavantaḥ kalandakaiḥ pakṣibhir mama jīvitam dattam; tad ebhyo dattam upārdhaṁ rājyasya iti; amātyāḥ kathayanti: deva pakṣīṇa ete tiryagonigatāḥ; kim eṣām upārdharāj-yena; yasmīn¹ ete veṇuvane prativasanti tatraiṣām nivāpaḥ prajñā-pyatām iti; rājā kathayati: evam kriyatām iti; tad udyānam veṇuvan-apariveṣṭitam; amātyais teṣām veṇuvanasāmantake nivāpaḥ prajñap-taḥ; tasya veṇuvanaṁ kalandakanivāpa iti samjñā samvṛttā; rājño bimbisārasya mātula ājivikānām madhye pravrajitaḥ; tena tad udyā-nam tasmai nivāsāya dattam.

T 113 b

Bimbisāra presents Veṇuvana to the Buddha

yāvad bhagavān magadheṣu janapadeṣu cārikām caran rājagṛham anuprāpto 'nyatamasmin vr̄kṣamūle 'vasthitah; aśrauṣid rājā māga-dhaḥ śreṇyo bimbisāraḥ, bhagavān māgadheṣu janapadeṣu cārikām caran rājagṛham anuprāpto 'nyatamasmin vr̄kṣamūle 'vatiṣṭhatiti; śrutvā ca punar mahatyā rājāḍḍhyā, mahatā rājānubhāvena, rājagṛhān niṣkramya yena bhagavāṁs tenopasaṅkrāntaḥ; upasaṅkramya bhaga-vataḥ pādau śirasā vanditvā ekānte niṣaṇṇah; ekāntaniṣaṇṇam rājānam māgadhaḥ śreṇyam bimbisāraṁ bhagavān ramyayā kathayā sandar-śayati, samādāpayati, samuttejayati, saṃpraharṣayati; anekaparyāyeṇa dharmyayā kathayā sandarśya samādāpya samuttejya saṃpraharṣya tūṣṇim; atha rājā māgadhaḥ śreṇyo bimbisāra <utthāyāsanād ekāṁśam uttarāsangam kṛtvā yena bhagavāṁs tenāñjaliṁ praṇamayya bhagavantam idam avocat; adhivāsayatu me bhagavāṁś śvo 'ntargṛhe bhakteṇa sārdhaṁ bhikṣusaṅghena: adhivāsayati bhagavān rājño māgadhasya śreṇyasya bimbisārasya tūṣṇimbhāvena; > atha rājā māgadhaḥ śreṇyo bimbisāro bhagavatas tūṣṇimbhāvenādhwāsanām viditvā, bhagavataḥ pādau śirasā vanditvā² utthāyāsanāt prakrāntaḥ; rājā māgadhaḥ śreṇyo bimbisāras tām eva rātriṁ śuci praṇītam khā-daniyabhojanīyaṁ samudāniya kalyam evotthāyāsanāni prajñāpaya udakamaṇin pratiṣṭhāpya bhagavato dūtena kālam ārocayati: samayo

T 114 a

¹ A: yasmīnneti.

² A: vanditvāyāsanāt.

*A 410 b bhadanta; sajjaṁ bhaktam yasyedāniṁ kālaṁ manyate iti; atha *
 bhagavān pūrvāhne nivāsyā, pātracivaram ādāya bhikṣuṇāparivṛto
 bhikṣusaṅghapuraskṛto yena rājño māgadhasya śreṇyasya bimbisā-
 rasya nivāsas tenopasaṅkrāntah; upasaṅkramya purastād bhikṣusaṅ-
 ghasya prajñapta evāsane niṣaṇṇah; atha rājā māgadhaḥ śreṇyo bim-
 bisāraḥ sukhopaniṣaṇṇam buddhapramukham bhikṣusaṅgham vīditvā
 T 114 b śucinā praṇitena khādaniyabhojaniyena svahastam santarpayati, sam-
 pravārayati; anekaparyāyeṇa śucinā praṇitena khādaniyabhojaniyena
 svahastam santarpaṇya sampravārya, bhagavantam bhuktavantam vīditvā
 dhautahastam apanitapātraṁ sauvarṇam bhṛṅgāram gṛhitvā tad udyā-
 nam bhagavate niryātayati: idam bhadanta veṇuvanam, kalandaka-
 nivāpam; atra bhagavān viharatu yathāsukham¹ iti; tathā sthavirair
 api sūtrānteśūpanibaddham, bhagavān rājagṛhe viharati veṇuvane
 kalandakanivāpa iti.

Anāthapiṇḍada meets the Buddha

T 115 a tena khalu samayena bhagavān rājagṛhe viharati veṇuvane kalandakanivāpe; rājagṛhe 'nyatamo gṛhapatiḥ; tena bhagavān gṛhe upani-
 mantritaḥ sārdham bhikṣusaṅghena; tasmiṁś ca samaye anāthapiṇḍado
 gṛhapatiḥ rājagṛham anuprāptah kenacid eva karaṇiyena; sa tasya
 gṛhapater niveśane rātrīm vāsam upagataḥ; atha sa gṛhapatiḥ sarā-
 tram evothāyantarjanam āmantrayate: uttiṣṭhata² āryā uttiṣṭhata
 bhadramukhāḥ; kaṣṭhāni pāṭayata; samidham³ prajvālayata; bhaktaṁ
 pacata; sūpikam pacata; khādyakāny ullādayata; pratijāgṛta maṇḍa-
 lavāṭam iti; athānāthapiṇḍasya gṛhapater etad abhavat: kiṁ punar
 asya gṛhapater āvāho vā bhaviyatī, vivāho vā, rāṣṭram vā, śrenī vā,
 pūgā vā parṣado vā rājā <vā> anena māgadhaḥ śreṇyo bimbisāraḥ śvo
 'ntargṛhe bhaktena nimantrito bhaviyatī; iti vīditvā tam gṛhapatim
 idam avocat: kiṁ punas te gṛhapate āvāho vā bhaviyatī vivāho vā
 rāṣṭram vā śrenī vā pūgā parṣado vā rājā vā te māgadhaḥ śreṇyo bim-
 bisāraḥ śvo'ntargṛhe bhaktenopanimantritaḥ? na me gṛhapate āvāho,
 na vivāho, na rāṣṭram, na śrenī, na pūgā, nāpi parṣado, nāpi rājā
 māgadhaḥ śreṇyo bimbisāraḥ śvo'ntargṛhe bhaktenopanimantritaḥ;
 api tu buddhapramukho bhikṣusaṅgho 'ntargṛhe bhaktenopaniman-

¹ A: yathāsukham iti tathāsukham iti.

² A: samitīm.

³ From this point onwards up to p. 181, l. 16 the Saṅghabheda-vastu repeats verbatim the Śayanāsanavastu, p. 138, l. 6 seq.

tritaḥ; anāthapiṇḍadasya gṛhapater buddha ity aśrutapūrvam ghoṣam
 śrutiṁ sarvaromakūpānī āhṛṣṭāni; sa āhṛṣṭaromakūpas tam gṛhapatim
 idam avocat: ka esa gṛhapate buddho nāma; asti gṛhapate śramaṇo
 gautamaḥ śākyaputraḥ śākyakulāt keśaśmaśrv avatārya kāṣāyāṇi va-
 strāṇy ācchādya samyag eva śraddhayā agārād anāgarikām pravrajitah;
 so'nuttarām samyaksam̄bodhim¹ * abhisam̄buddhaḥ; sa esa gṛhapate
 buddho nāma; ka esa gṛhapate saṅgo nāma; santi gṛhapate kṣatriya-
 kulād api kulaputrāḥ keśaśmaśrv avatārya kāṣāyāṇy <vastrāṇy> ācchā-
 dya samyag eva śraddhayā <agārād anāgarikām> tam eva bhagavan-
 tam pravrajitam anupravrajitāḥ; brāhmaṇakulād api vaiśyakulād
 api śūdrakulād api kulaputrāḥ keśaśmaśrv avatārya kāṣāyāṇi vastrā-
 ny ācchādya samyag eva śraddhayā <agārād anāgarikām> tam eva
 bhagavantam pravrajitam anupravrajitāḥ; sa esa gṛhapate saṅgo
 nāma; śvāḥ sa mayā buddhapramukho bhikṣusaṅgho 'ntargṛhe
 bhaktenopanimantritaḥ; kutra² gṛhapate sa bhagavān etarhi viharati?
 asminn eva rājagṛhe śītavane śmaśāne; labhyam gṛhapate so'smābhīr
 bhagavān draṣṭum; tena hi gṛhapate āgamaya tāvat tvam; sthānam
 etad vīdyate yad ihāgataṁ śvo drakṣyasi; anāthapiṇḍado gṛhapatis
 tam rātrīm buddhālambanayā smṛtyā middham avakrāntah; so 'pra-
 bhāte prabhātāsamjñī yena śivikādvāram^(a)³ tenopasaṅkrāntah; tena
 khalu samayena śivikādvāram rātryā dvau yāmau vivṛtam tiṣṭhati,
 pūrvakam paścimakam ca, māhaiva āgantukānām gamikānām ca dūtā-
 nām vighāto bhaviyatīti; yāvāt paśyati śivikādvāram vivṛtam tiṣṭhati;
 sālokena ca sphuṭam; tasyaitad abhavat: nūnam prabhātā rajāḥ;
 tathāhi śivikādvāram vivṛtam tiṣṭhati; iti vīditvā tenaiva ālokena
 nāgarān⁴ niṣkrāntah; samanantarāniṣkrāntasya cāsya ya ālokaḥ so'nta-
 rhitaḥ; andhakāram prādurbhūtām; tasyābhūd bhayam; abhūc chām-
 bhītātām; abhūd romaharṣaḥ; māhaiva kaścid vihetayen manuṣyo vā
 amanuṣyo vā dhūrtako vā asamprāptam^(b) vā syāt prabhūtām kula-

(a) Iho sgo.

(b) The sentence asamprāptam up to kulaśulkam is not represented in T; however it occurs in Śayanāsanavastu too, where it is translated as follows: gñod
 mañ po yañ ma son par ap'rog par mi aqyur grañ sñam du bsam ste (f. 294 a,
 l. 5). Gñod is kulaśulkam (Mvy 6797).

¹ A: sam̄bodhidhim.

² A: kutra sa gṛhapate sa.

³ A: śivikādvāram (but below śivikādvāram). See Edgerton, s.v. śivikādvāram.

⁴ A: narā.

T 116 b ūlcam¹ iti; viditvā pratinivartitukāmo madhuskandhasya devaputrasya sthaṇḍilam pradakṣiṇikaroti, namaskaroti ca; atha madhuskandhadevaputrasya etad abhavat: adyaivānāthapiṇḍadena gṛhapatinā satyadarśanam kartavyam; adyaivāyam buddham bhagavantam apāya anyadevatā namaskāram kariṣyati; iti viditvā yāvacca śivikādvāram yāvacca² śītavanam śmaśānam atrāntarād udāreṇāvabhāsenāvabhāsyā³ anāthapiṇḍadam gṛhapatim idam avocat: abhikrama gṛhapate, mā pratikrama; abhikramatas te śreyo bhavati, na pratikramataḥ; tat kasya hetoh

śatam aśvā śatam niṣkāḥ śatam aśvatarirathāḥ |
nānāvittasya sampūrṇāḥ śatam ca vaḍavārathāḥ ||
padāvihārasyaikasya (⁹) kalām nārhanti⁴ ṣoḍaśim |

abhikrama gṛhapate, mā pratikrama; abhikramatas te śreyo <bhavati>, na pratikramataḥ; tat kasya hetoh?

śatam haimavatā nāgāḥ suvarṇamaṇikalpitāḥ |
īśādantā mahākāyā vyūḍhavanto mataṅgajāḥ ||
padāvihārasyaikasya kalām nārhanti⁴ ṣoḍaśim |

*A 411 b abhikrama gṛhapate, mā pratikrama; abhikra*matas te śreyo bhavati; na pratikramataḥ; tat kasya hetoh

śatam kāmbojikākanyāḥ āmuktamaṇikuṇḍalāḥ |
suvarṇakeyūradharāḥ niṣkagrīvāḥ⁵ svalaṅktāḥ ||
padāvihārasyaikasya kalām nārhanti⁶ ṣoḍaśim |

abhikrama gṛhapate, mā pratikrama; abhikramatas te śreyo bhavati, na pratikramataḥ; athānāthapiṇḍado gṛhapatis tam devaputram idam

(⁹) gom pa (see Edgerton, s.v. vihāra).

¹ A: asamprāptam vāsyāt prabhūtam kuśakam. The reading vāsyāt is uncertain: perhaps vāsmāt or cāsmāt. The reading of the correspondent passage in the Śayanāsanavastu, p. 140, is asamprāptam cāsmāt prabhūtam kulaśuklam. But see the Tib. transl.

² A: yāvaca.

³ A: avabhāsenavasyā.

⁴ A: nārghati.

⁵ A: niṣkagrīvā^⁹.

⁶ A: nārghanti.

avocat: kas tvam bhadramukha; aham asmi gṛhapate madhuskandho nāma mānavāḥ, tavaiva purāṇo gṛhasakhaḥ; soḥam śāriputraudgalyāyanayor bhikṣvor antike cittam abhiprasāya <kālagataḥ> cāturma-hārājikeṣu deveśūpapannāḥ, asminn eva śivikādvāre naivāsikāḥ; tasmād aham evam vadāmi: abhikrama gṛhapate mā pratikrama; abhikramatas te śreyo bhavati, na pratikramataḥ iti; athānāthapiṇḍadasya gṛhapater etad abhavat: nāvaro buddho bhaviṣyati, nāvaraṇa dharmākhyānam, yatreñāṇi devatā api autsukyam āpadyante tasya bhagavato dārśanāya; iti viditvā yena śītavanam śmaśānam tenopasaṅkrāntah; tena khalu samayena bahir vihārasyābhyavakāśe bhagavān caṅkrame caṅkramyate yadbhūyasā anāthapiṇḍadam gṛhapatim āgamayamānah; adrākṣit anāthapiṇḍado gṛhapatir bhagavantam dūrād eva; dīṣṭvā ca punar yena bhagavāṁs tenopasaṅkrāntah; upasaṅkramya bhagavantam gṛhapatiḥ pratisammodanayā pratisammodate: kaccid bhagavān sukham śāyita iti; atha bhagavāṁs tasyām velāyām gāthā bhāsate;

sarvathā vai sukham śete brāhmaṇaḥ parinirvṛtaḥ |
lipyate yo na kāmair hi vipramukto nirupadhiḥ ||
chitveha sarvam āśaktim vinīya hrdayajvaram |
upaśāntaḥ sukham śete śāntiprāptena cetasā ||

T 117 a

atha bhagavān anāthapiṇḍadam gṛhapatim ādāya vihāram praviṣya prajñapta evāsane niṣaṇnah; anāthapiṇḍado¹ gṛhapatir bhagavataḥ pādau śirasā vanditvā ekānte niṣaṇnah; ekānte niṣaṇnam anāthapiṇḍadam gṛhapatim bhagavān dharmyayā kathayā sandarśayati samādā-payati <samuttejyati>, sampraharṣayati; yāsau buddhānām bhagavatām pūrvakālakaraniyā dharmyā kathā, tad² yathā dānakathā śilakathā svargakatha kāmānām āśvādādinavasaṅkleśavyavādānanaiśkramyapariveke anuśamsavyavādānapakṣyān dharmān vistareṇa samprakāśayati; yadā cainaṁ bhagavān adrākṣit hrṣṭacittam kalyacittam muditacittam vinivaraṇacittam bhavyam pratibalaṁ sāmutkarṣikīṁ dharmadeśanām ājñātum, tadā yāsau buddhānām bhagavatām sāmu-tkarṣiki³ dharmadeśanā tadyathā duḥkham samudayo nirodho mārgaś catvāry āryasatyāni vistareṇa samprakāśayati; athānāthapiṇḍado gṛhapatis tasminn evāsane niṣaṇṇāś catvāry āryasatyāny abhisameti; ta-

T 117 b

T 118 a

¹ A: anāthapiṇḍadam.

² A: dadyathā.

³ A: sāmutkarṣikīṁ dharmadeśanām.

dyathā duḥkham samudayo nirodho mārgaḥ¹; tadyathā śuddhaṁ vastram apagatākālakam̄ raijanopagam̄ raṅge prakṣiptam̄ samyag eva raṅgam̄ pratigṛhṇati, evam evānāthapiṇḍado gṛhapatis tasminn eva āsane niṣaṇṇaś catvāry āryasatyāny abhisameti; tadyathā duḥkham̄ samudayo nirodho mārga iti; anāthapiṇḍado * gṛhapatir dṛṣṭadharmaṁ prāptadharmaṁ viditadharmaṁ paryavagāḍhadharmaṁ tirṇakāñko tirṇavickitsah̄ aparapratyayo 'nanyaneyah̄ śāstuś² śāsane dharmeṣu vaiśāradyaprāptaḥ utthāyāsanād ekāṁsam uttarāsaṅgam kṛtvā, yena bhagavāṁs tenāñjaliṁ praṇamayya bhagavantam idam avocat: abhikrānto'ham̄ bhadantābhikrāntah̄; eṣo'ham̄ bhagavantaḥ śaraṇam̄ gacchāmi dharmam̄ ca bhiṣusāṅgham̄ ca; upāsakam mām̄ ca dhāraya adyāgrena³ yāvajīvam̄ prāṇopetaṁ śaraṇāgatam abhiprasannam; atha bhagavān anāthapiṇḍadam̄ gṛhapatim idam avocat; kinnāmā tvam̄ gṛhapate? aham asmi bhadanta sudatto nāmnā; api tv anāthebhyaḥ piṇḍakam anuprayacchāmi; tato⁴ mām̄ anāthapiṇḍado gṛhapatir anāthapiṇḍado gṛhapatir iti janah̄ sañjānite; kutobhūmakas tvam̄ gṛhapate? asti bhadanta prācineṣu janapadeṣu śrāvasti nāma kosalā-nām̄ nigamaḥ^(*); tatrāham̄ prativasāmi.

Anāthapiṇḍada invites the Buddha to Śrāvasti

āgacchatu bhagavān śrāvastim; aham̄ bhagavantam upasthāsyāmi yāvajīvam̄ cīvarapiṇḍapātaglānapratyayabhaiṣajyapariṣkāraiḥ sārdham̄ bhiṣusāṅghena; santi gṛhāpate vihārāḥ⁵ śrāvastyā? no bhadanta; yatra gṛhāpate vihārāḥ santi tatra bhikṣava ḡantavyam̄ gantavyam̄ vastavyam̄ manyante⁶; āgacchatu bhagavān; aham tathā kariṣyāmi yathā śrāvastyām̄ vihārā bhaviṣyanti; bhikṣavaś ca ḡantavyam̄ gantavyam̄ vastavyam̄ maṇṣyanta iti; adhvāsayati bhagavān anāthapiṇḍadasya gṛhāpates tūṣṇīmbhāvena; anāthapiṇḍado gṛhāpatis bhagavatas tūṣṇīmbhāvenādhivāsanām̄ vidiṭvā bhagavataḥ pādau śirasā

(*) groṇ k'yer.

¹ A: mārgam.

² A: without śāstuḥ.

³ A: dhārayatāgrena.

⁴ A: manāthapiṇḍado.

⁵ A repeats santi gṛhāpate vihārāḥ.

⁶ A: manyante.

vanditvā bhagavato'ntikāt prakrāntah̄; tato 'syā yāvad rājagṛhe kṛtyam̄ vā karaṇiyam̄ vā tat sarvam̄ kṛtvā pariprāpya yena bhagavāṁs tenopasaṅkrāntah̄; upasaṅkrāmya bhagavataḥ pādau śirasā vanditvā ekānte niṣaṇṇah̄; ekāntaniṣaṇṇo'nāthapiṇḍado gṛhāpatir bhagavantam idam avocat: anuprayaccha me bhagavan bhikṣum sahāyakam yena sahāyakena bhagavato'rthāya vihāram̄ kārayāmīti; bhagavān samālakṣāyati: katarasya bhiṣor anāthapiṇḍado gṛhāpatis̄ saparivāro *śrāvastinivāsi* ca janakāyo> vidheya¹; paṣyati śāriputrasya bhiṣoh̄; tatra bhagavān āyuṣmantam śāriputram āmantrayate: saṃpanvāhara śāriputra anāthapiṇḍadam̄ gṛhāpatim *śrāvastivāram* *śrāvastinivāsi* nam̄ ca janakāyam iti; adhvāsayati āyuṣmāmś chāriputro bhagavatas tūṣṇīmbhāvena; athāyuṣmāmś chāriputro bhagavataḥ pādau śirasā vanditvā bhagavato'ntikāt prakrāntah̄.

Śāriputra leaves for Śrāvasti

athāyuṣmāmś chāriputras tasyā eva rātrer atyayāt² pūrvāhne nivāsyā pātracīvaram ādāya rājagṛham̄ piṇḍāya prāvikṣat; rājagṛham̄ piṇḍāya caritvā kṛtabhaktakṛtyah̄ paścādbhaktapiṇḍapātpratikrānto yathāparibhuktam̄ śayanāsanam̄ pratiśamayya, samādāya pātracīvaram, yena śrāvasti tena cārikām̄ prakrāntah̄; athānāthapiṇḍado gṛhāpatis̄ prabhūtaṁ śambalam^(*) ādāya³ ekaikarātrinivāsenā śrāvastim anuprāptaḥ; sa pravīśann eva śrāvastim ārāmeṇā* rāmam udyāne-^{*A 412 b} nodyānam upavanenopavānam caṅkramam anucaṅkramyamāṇo suvicarann evam āha: kataraḥ sa pṛthivipradeśo bhaviṣyati śrāvastyā nātidūre nātāyanne divā alpākirṇo 'lpavilāpo rātrāv alpaśabdo 'lpanirghoṣah̄ alpadāmśamaśakavātātapasarisṛpasparśah̄, yatrāham̄ bhagavato'rthāya vihāram̄ māpayiṣyāmīti; adrākṣid anāthapiṇḍado gṛhāpatir jetasya kumarasyārāmam̄ śrāvastyā nātidūre nātāyanne divā alpākirṇam alpavilāpam rātrāv alpaśabda^{m 3} alpanirghoṣam alpa>daṁśamaśakavātātapasarisṛpasparśam; dṛṣṭvā ca punar asyaitad abhavat: atrāham̄ bhagavato'rthāya vihāram̄ māpayiṣyāmīti; sa pravīśann eva svam̄ niveśanam̄ yena jetaḥ kumāras tenopasaṅkrāntah̄; upasaṅkrāmya jetaṁ kumāram idam avocat: anuprayaccha me kumāra ārāmam;

(*) lam rgyags.

¹ A: vineya.

² A: atyayot.

³ The preserved text of the Śayanāsanavastu extends up to this point.

ahaṁ tatra bhagavato'rthāya vihāram kārayāmi iti; sa kathayati: na me gṛhapate sa ārāmaḥ; kintu udyānam tan mameṭi; dvir api trir apy anāthapiṇḍado gṛhapatir jetām kumāram idam avocat: anuprayaccha me kumāra ārāmam; ahaṁ tatra bhagavato'rthāya vihāram māpayāmiti; aparityakto <gṛhapate>^(a) me ārāmaḥ koṭisamīstareṇāpi^(b);

T 120 b *D 90 *punar apy anāthapiṇḍado gṛhapatir jetām kumāram idam avocat:

kṛtārgho'si kumāra ārāmasya; praticcha hiraṇyasya varṇam; mamārāmaḥ; kaḥ kṛtārghaḥ? tvam kṛtārghaḥ; tau kṛtārgho na kṛtārgha iti vivādām āpannau, yena vyāvahārikapuruṣāḥ tena samprasthitāḥ; atrāntare caturñām lokapālānām etad abhavat: ayām anāthapiṇḍado gṛhapatir udyukto bhagavato 'rthāya vihāram māpayitum; sāhāyyam asyānuṣṭheyam iti; tato vyāvahārikapuruṣam ātmānam abhinirmāya arthādhikaraṇe niṣaṇṇāḥ; anāthapiṇḍado gṛhapatir jetāś ca kumāro vyāvahārikasakāśam upasaṅkrāntau; athānāthapiṇḍako gṛhapatir vyāvahārikapuruṣāñām etam arthaṁ vistareṇa nivedayati; te kathayanti:

T 121 a kṛtārgho'si kumāra ārāmasya; praticcha suvarṇam: gṛhapatēr ārāma iti; sa tūṣṇim avasthitāḥ; anāthapiṇḍado gṛhapatih śakaṭair bhāraīḥ mūṭaiḥ piṭakair^(c) uṣṭrair gobhiḥ gardabhaiḥ prabhūtaṁ suvarṇam abhinirhṛtya, sarvam jetavaṇām samstartum ārābdhah; na parisamāpyate; tiṣṭhate evānāstirṇaḥ kaścit pṛthivipradeśaḥ; tataḥ anāthapiṇḍado gṛhapatir etam arthaṁ cintayan muhūrtam tūṣṇim asthāt:¹ katarat tan nidhānam bhaviṣyati? nātistokaṁ, nātiprabhūtaṁ yena ayam anāstirṇaḥ pṛthivipradeśaḥ āstariṣyati; na ca punar gopayitavyo bhaviṣyati; jetāḥ kumāraḥ samplakṣayati: nūnam anāthapiṇḍadasya gṛhapatēr vipratisāraḥ, kasmād ārāmakāraṇād iyantām mahāntām dhanaskandhaṁ parityajāmi; iti viditvā anāthapiṇḍadam gṛhapatim idam avocat: sa cet te ha gṛhapatēr vipratisāraḥ praticcha suvarṇam; mamaivārāmaḥ; na me kumāra vipratisāraḥ; api tv aham etam evārtham anucintayan muhūrtam tūṣṇim avasthitāḥ; katarat tan nidhānam bhaviṣyati? nātistokaṁ nātiprabhūtaṁ, yenāyam anāstirṇaḥ pṛthivipradeśaḥ āstariṣyati; na ca punar gopayitavyo bhaviṣyati; atha jetasya kumārasya etad abhavat: na batā*varo buddho bhaviṣyati; nāvaraṇam dharmākhyānam; yatreḍānim ayaṁ gṛhapatir ārāmakāraṇād iyantām

*A 413 a T 121 b

(a) k'ym bdag.

(b) gser bye ba bṣibs kyaṇ mi gtoṇ ḥo.

(c) ūṇ rta daṇ rgva daṇ gzeb dan.

¹ A: avasthāt.

mahāntām dhanaskandhaṁ parityajati; iti viditvā anāthapiṇḍadam gṛhapatim idam avocat: anuprayaccha me gṛhapatēr anāstirṇaḥ pṛthivipradeśam; atrāhaṁ bhagavato 'rthāya dvārakoṣṭhakam māpayāmi; anāthapiṇḍado gṛhapatir jetasya kumārasya anāstirṇaḥ pṛthivipradeśam anuprayacchati: yatra jetāḥ kumāro bhagavato 'rthāya dvārakoṣṭhakam māpayati.

Obstruction by the Tirthyas

athānāthapiṇḍado gṛhapatir bhagavato'rthāya vihāram māpayitum ārabdha iti tivradveṣaparyākulikṛtamanaśas tirthyāḥ te saṃbhūya yenānāthapiṇḍado gṛhapatēr tenopasaṅkrāntāḥ; upasaṅkramya kathayanti: mā tvam gṛhapatēr śramaṇasya gautamasya arthāyātra vihāram kāraya; kiṁ kāraṇam? asmābhir nagarāṇi bhājītāni; śramaṇasya gautamasya rājagṛham; asmākaṁ śrāvasti; sa kathayati: bhājītāni yuṣmābhir nagarāṇi, na tu madiyaṁ svāpateyam; yasyābhipretam tasya dharmaskandhaṁ kārayāmiti; te rājñāḥ sakāśaṁ gatāḥ; tatrāpy anāthapiṇḍadēna parājītāḥ; dhvāṅkṣās tirthyā avikṭavadanāḥ kathayanti^(a): gṛhapatēr na te kāmakāram anuprayacchāmāḥ; śramaṇasya gautamasyāgraśrāvakaḥ āgataḥ; sa yady asmān vādena parājayate, kāraya vihāram iti; sa kathayati: śobhanam; āryaśāriputraṁ tāvad avalokayāmiti; athānāthapiṇḍado gṛhapatir yenāyuṣmān śāriputraḥ tenopasaṅkrāntāḥ; upasaṅkramyāyuṣmataḥ śāriputrasya pādau śirasā vanditvā ekānte niṣaṇṇāḥ; ekāntaniṣaṇṇo 'nāthapiṇḍado gṛhapatir āyuṣmantām śāriputram idam avocat: tirthyā bhadanta śāriputra evam āhuḥ: gṛhapatēr na te kāmakāram anuprayacchāmāḥ; śramaṇasya gautamasya agraśrāvaka āgataḥ; sa yady asmān vādena parājayate, kāraya vihāram iti; katham atra pratipattavyam iti; āyuṣmān śāriputraḥ samplakṣayati: kiṁ eṣām santi kānicit kuśalamūlāni uta na santiti; paṣyati, santi; kasyāntike pratibaddhāni; mamaiva; punaḥ samplakṣayati: kiṁ etāvanta eva mama pratibaddhā vineyā āhosvid anye*pi vādena vineyāḥ santiti; paṣyati, santi; kiyaccireṇa sannipatiṣyanti; paṣyati, saptāhasyātyayād iti; samanvāhṛtya kathayati: gṛhapatēr evaṁ bhavatu; kiṁ tu saptame divase; tato'nāthapiṇḍado gṛhapatih prītiprāmodyajāto yena tirthyāḥ tena upasaṅkrāntāḥ; upa-

T 122 a

T 122 b

(a) mu stegs spyi brdol can mu cor smra ba rnams kyis smras pa.

*A 413 b sañkramya tirthyān¹ idam avocat: bhadanta āryaśāriputraḥ kathayati: śobhanam, evam bhavatu; kiṃ tu saptame divase iti; te samṛakṣayanti; dvābhyaṁ atra kāraṇābhyaṁ bhavitavyam; athavāsau niṣpalāyitukāmaḥ; athavā pakṣam̄ samanveṣṭukāmaḥ; kiṃ atra prāptakālam; vayam api pakṣam̄ samanveṣāmaha iti; te pakṣam̄ samanveṣṭum̄ ārabdhāḥ; taiḥ pakṣam̄ samanveṣamānai raktākṣo nāma parivrājako dṛṣṭaḥ; sa tair uktaḥ: tvam̄ asmākaṁ sabrahmacāri; śramaṇasya gautamasyāgraśrāvako 'smābhīr vāde*nāhūtaḥ; sa pakṣam̄ samanveṣate; tvam̄ asmākaṁ sāhāyyaṁ kalpaya; kiyatā kālena? itaḥ saptame divase; śobhanam, evam bhavatu; yadā yuṣmākaṁ sannipāto bhavati tadā mamārocayitavyam; tirthyāḥ ūṇkitodvignamanaso divasānudivasaṁ pakṣam̄ samanveṣayante; divasāṁś ca gaṇayanti.

The Tirthyas and Śāriputra contest

T 123 a yāvat saptame divase anāthapiṇḍadena ḡṛapatinā vistirṇāvakāśe pṛthivipradeśe āsanaprajñaptih kāritā; āyuṣmatāś ca śāriputrasyārthāya simhāsanam̄ prajñaptam; nānādeśanivāsinas tirthyāḥ sannipatitāḥ; śrāvastivivāsi janakāyah anekāni ca tatsāmantanivāsini prāṇiṣatasaha-srāṇi, kānicir kutūhalajātāni, kānicit pūrvakaiḥ kuśalamūlaiḥ samco-dyamānāni; tata āyuṣmān śāriputro 'nāthapiṇḍadena ḡṛapatinā saparivāreṇa sampruraskṛto vādimaṇḍalam² praviṣya vineyanam abhisamikṣya smitapūrvam̄ samaśānteneryāpathena simhāsanam abhiruhyu niṣaṇṇah; sarvaiva sā parṣad avahitacetskā āyuṣmantam̄ śāriputram abhisamikṣamāṇā niṣaṇṇā.

Defeat of the Tirthyas

tata āyuṣmān śāriputras tirthyān āmantrayāmāsa: bhavantaḥ kiṃ tāvat kariṣyatha? āhosvid vikariṣyatha?³ te kathayanti: vayaṁ kurmaḥ; tvāṁ vikuru; āyuṣmān śāriputraḥ samṛakṣayati: yady aham kariṣyāmi; sadevako'pi loko na ūkṣyati vikartum; prāg eva raktākṣaḥ parivrājakaḥ; iti viditvā raktākṣam̄ parivrājakam̄ idam avocat: tvam̄ kuru, ahaṁ vikariṣyāmīti; sa indrajale kṛtāvī; tena supuṣpitaḥ

¹ A: tirthyām.

² A: vādīvaṇḍalam.

³ A: āhosvikariṣyatha.

sahakārapādapo nirmitaḥ; āyuṣmatā śāriputreṇa tumulo vātavarṣa utsṛṣṭaḥ; yenāsau samūla utpātya itaś cāmutaś ca vikirṇo yogijanānām¹ apy aviṣayibhūtaḥ; tatas tena padminī nirmitā; āyuṣmatā śāriputreṇa kalabhabhasti nirmitaḥ; tena sā samantān marditā; tena saptaśiṣo nāgo nirmitaḥ; āyuṣmatā śāriputreṇa garudo nirmitaḥ, yenāsāv apahṛtaḥ; tena vetādo nirmitaḥ; āyuṣmatā śāriputreṇa mantraiḥ kilitaḥ; kuprayukto vetāda ātmavadhāya cetayate; sa tasyaivopari pradhāvitaḥ; tato 'sau bhitas trastaḥ samṛvigna āhṛṣtaromakūpaḥ āyuṣmataḥ śāriputrasya pādayor nipatitaḥ: ārya śāriputra trāyasya śaraṇāgato'smiti; tata āyuṣmatā śāriputreṇa mantrā utkilitaḥ; sa vetādo vyupaśāntaḥ; tasyāyuṣmatā śāriputreṇa dharmo deśitaḥ; sa prasādajātaḥ kathayati: labheyāham āryaśāriputra svākhyāte dharmavinaye pravrajyām upa-sampadāṇi bhikṣubhāvam; careyam aham āryaśāriputrasyāntike brahmaṇyam iti; āyuṣmatā śāriputreṇa sa pravrājitaḥ upasampāditaḥ; avavādo dattaḥ; tenodyacchamānena ghaṭamānena vyāyacchamānena sarvakleśaprahāṇād arhatvam̄ sākṣatkṛtam; arhan samṛvṛttāḥ; traīdhā-tukavitarāgaḥ samaloṣṭakāñcana ākāśapāṇitalasamacitto vāsicanda-nakalpo vidyā*vidārītāṇḍakośo vidyābhijñāpratisamṛvitprāpto bhava-lābhalobhaparāṇmukhaḥ, sendropendrāṇām devānām pūjyo mānyo 'bhivādyāś ca samṛvṛttāḥ; tataḥ sā parṣat vismayotphullalocanā samṛvṛttā; āyuṣmati śāriputre 'bhiprasannā kathayati²: mahān āryaśāriputreṇa vādivṛṣabho nigṛhitaḥ; iti viditvā āyuṣmataḥ śāriputrasya mu-khe' valokikāḥ samṛvṛttāḥ^(*); tata āyuṣmatā śāriputreṇa tasyāḥ parṣadaḥ āśayānuśayaṁ dhātum̄ prakṛtiṁ ca jñātvā tādṛṣī caturāryasatyasamprativedhiki dharmadeśanā kṛtā; yām̄ śrutvā anekaiḥ satvasahasraiḥ mahān viseṣa āgataḥ⁴(^b); kaiścic chrāvaka bodhau cittāṇi utpāditāni; kaiścit pratyekāyām̄ bodhau; kaiścid anuttarāyām̄ samyakṣaṇam̄ bodhau; kaiścic charaṇagamanaśikṣāpadāni gr̄hitāni; kaiścit srotaāpattiphalam̄ sākṣatkṛtam; kaiścit sakṛdāgāmiphalam; kaiścid anāgāmiphalam; kaiścit pravrajya sarvakleśasamprahāṇād arhatvam̄ sākṣatkṛtam; yad-bhūyasā sā parṣat buddhanimnā, dharmapravaṇā, saṅghaprāgbhārā,

T 123 b

T 124 a

*A 414 a

T 124 b

(*) gdoṇ du Ita bar gyur te.

(^b) k'yad par c'en po t'ob ste.

¹ A: janāmapy.

² A: kathayanti.

³ A: mukhāvalokikāḥ samṛvṛttāḥ.

⁴ A: viśetai – gataḥ.

vyavasthāpitā; tirthyāḥ samplakṣayanti: na śakyam asmābhīr ayam
 vāde¹ nigrahītum; upāyasāṃvidhānaṃ kartavyam; atraiva bhṛtikāya
 karma kurmaḥ; tataś chidram labdhvā baiṣeṇainām^(a) praghā-
 tayāma² iti; te sarve saṃbhūya anāthapiṇḍadasya gṛhapateḥ sakāśam
 gatvā kathayanti: gṛhapate tvayāsmākaṃ sarvāṇi vṛttipadāni^(b) samuc-
 chinnāni; tad anukampām kuru; tvadiyavihāre bhṛtikāya karma kur-
 maḥ; ciram vayam atra avasthitāḥ; mā deśaparityāgaṃ kurma iti;
 anāthapiṇḍadaḥ kathayati: āryaśāriputram tāvad avalokayāmi; sa
 yenāyuṣmān śāriputras tenopasaṅkrāntaḥ; upasaṅkramyāyuṣmantām
 śāriputram idam avocat: <ārya>, tirthyāḥ kathayanti,asmākaṃ
 tvayā sarvāṇi vṛttipadāni samucchinnāni; tad anukampām kuru; tvadiye
 vihāre bhṛtikāya karma kurmaḥ; ciram vayam atrāvasthitāḥ; mā
 deśaparityāgaṃ kurma iti; āyuṣmānś chāriputraḥ samanvāhartum
 pravṛttitāḥ: kiṃ teṣām santi kānicit kuśalamūlāni āhosvin na santi iti;
 paṣyati, santi; kasyāntike pratibaddhāni; mamaiveti; samanvāhṛtya
 kathayati: gṛhapate evam bhavatu, ko'tra virodha iti; te tasmin vihāre
 bhṛtikāya karma kartum ārabdhāḥ; āyuṣmatā śāriputreṇa latāvā-
 rikāḥ^(c) puruṣo raudro nirmitaḥ; sa tat karma kārayitum ārabdhāḥ;
 āyuṣmān śāriputraḥ teṣām vinayakālaṁ jñātvā tatsamipe vṛkṣamūla-
 syādhastāc caṅkramyamānas tiṣṭhati; sa tair dṛṣṭaḥ; te samplakṣayanti,
 ayam asya kāla⁴ praghātayitum pravivikte tiṣṭhatiti; te tasya sakā-
 śam upasaṅkramya parivārya avasthitāḥ; āyuṣmān śāriputraḥ samplak-
 ḷayati: kiḍṛṣena cittena ete matsakāśam upasaṅkrāntā iti; yāvat paṣyati
 vad hakacittena; tenāsa latāvāriko nirmaita utsṛṣṭaḥ; tena te 'bhi-
 drutā gacchata karma kuruteti; te kathayati: ārya śāriputra pari-
 trāyasva; sa kathayati: āyuṣman gaccha; viśrāmyantu⁵ tāvad iti; te
 samplakṣayanti: idṛśo's्य ayam mahātmā; vayam asya vad hakacittāḥ;
 eṣo'smākaṃ maitracittaḥ iti viditvā abhiprasannāḥ; tata āyuṣmatā

^(a) bgags te (vighnena, pratibandhena, etc.). As to baiṣka, cf. veṣka, veṣṭa, a noose, band, etc.

^(b) ats'o bai gži.

^(c) lcags l'ogs, that is lohadhārika. The reading of A is probably corrupted (lohāvārika?)

¹ A: vādena gṛhitum.

² A: praghātayāmi.

³ A: latāvarikāḥ (but below latāvārikāḥ).

⁴ A: kāla iti.

⁵ A: visrāmyantu.

śāriputreṇa teṣām āśayānuśayam dhātum prakṛtiṃ ca jñātvā tādṛśi
 caturāryasatyasamprativedhī dharmadeśanā kṛ*tā yām śrutvā viṃśati- *A 414 b
 śikharasamudgataṃ satkāyadṛṣṭiśailaṃ jñānavajreṇa bhītvā srotaāpat-
 tiphalam sākṣatkṛtam.

Conversion of the Tirthyas

te dṛṣṭasatyāḥ kathayanti: labhema<hi> vayaṃ śāriputra svā-
 khyāte dharmavinaye pravrajyām upasāmpadām bhikṣubhāvam;
 carema vayaṃ bhadantaśāriputrasyāntike brahmacaryam iti; te āyu-
 smatā śāriputreṇa pravrājītā upasāmpādītāḥ; avavādo dattaḥ; tair
 yuṣyamānair, ghaṭamānair, vyāyacchamānair idam eva pañcagaṇḍa-
 kaṃ samṣāracakram calācalām viditvā sarvasaṃskāragatiḥ śatana-
 patanavikiraṇavidhvamsanadharmaṭayā parāhatya sarvakleśaprahāṇād
 arhatvām sākṣatkṛtam ity arhantaḥ¹ samvṛttāḥ; traidhātukavitarāgāḥ
 samaloṣṭakāñcīnaā ākāśapāṇītalasamacittā vāśīcandanakalpā vidyā-
 vidāritāñḍakośā vidyābhijñāpratisaṃvitprāptā bhavalābhālobhasatkā-
 raparāṇmukhāḥ sendropendrāṇām devānām pūjyā mānyā abhivādyāś
 ca samvṛttāḥ.

T 126 a

Construction of Vihāras

tatra āyuṣmatā śāriputreṇa vihārasūtram ekānte gṛhitam; anāthapiṇḍadenāpi gṛhapatinā ekānte gṛhitam; āyuṣmān śāriputraḥ smitaṃ
 prāviṣkartum ārabdhāḥ; anāthapiṇḍado gṛhapatih kathayati: nāhetva-
 pratyayam āryaśāriputra tathāgatā vā tathāgataśrāvakā vā smitaṃ
 prāviṣkurvanti; kaḥ āryaśāriputra hetuḥ? kaḥ pratyayah smitasya
 prāviṣkaraṇāya? evam etad gṛhate, evam etat; nāhetvapratyayam
 tathāgatā vā tathāgataśrāvakā vā smitaṃ prāviṣkurvanti; tvayā ceha
 sūtram gṛhitam; tuṣite devanikāye sauvarṇam bhavanam abhinirvṛttam;
 tato 'nāthapiṇḍado gṛhapatir vismayotphullalocanaḥ kathayati: ārya-
 śāriputra yady evam, tena hi punaḥ sūtram prasāraya bhūyasyā mā-
 trayā; cittam abhiprasādayāmiti; āyuṣmatā śāriputreṇa tat sūtram
 gṛhitam; anāthapiṇḍadena gṛhapatinā bhūyasyā mātrayā tivreṇa pra-
 sādavagena cittam abhiprasāditam; yena prasādajātēna samanantaram
 eva tat sauvarṇam bhavanam catūratnamayam samvṛttam; āyuṣmatā
 cāsyā śāriputreṇa niveditam; tato'nāthapiṇḍadena gṛhapatinā uttarot-

T 126 b

¹ A: arhansamvṛttāḥ.

T 127 a tarapratyddhapuṇyasantatinā śoḍaśamahallikā vihārā māpitāḥ; ṣaṭtiś ca kuṭikāvastūni; śoḍaśamahallikān vihārān māpayitvā ṣaṭtiṁ ca kuṭikāvastūni sarvopakaraṇaiḥ pūrayitvā yenāyuṣmān śāriputras tenopasaṅkrāntah; upasaṅkramyāyuṣmantam śāriputram idam avocat: kiyatpramāṇair āryaśāriputra prayānakair bhagavān adhvānam gacchati; tad yathā gṛhapate rājā cakravarti; kiyatpramāṇai rājā cakravarti; daśakrośakair gṛhapate rājā cakravarti prayānakair adhvānam gacchati; tato 'nāthapiṇḍadena gṛhapatinā yāvac ca śrāvasti yāvac ca rājagṛham atrāntarād vāsakān parisaṅkhyāya parikramaṇakā māpitāḥ; dānaśalā kāritā; kālārocakaḥ puruṣaḥ sthāpitah; chatradhvajapatākāśobhitāś candanavāripariṣiktāḥ surabhidhūpaghaṭikopaniabaddhāś^(*) toraṇāḥ kāritāḥ; kālikāni yāmikāni^(b) ca bhaiṣajyāny upasthāpitāni.

Messenger to the Buddha

tataḥ saṃbhṛtasamabhāro 'nyatamam puruṣam āmantrayate: ehi tvam bhoḥ puruṣa; yena bhagavāms tenopasaṅkrāma; upasaṅkramyāsmākaṁ vacanena bhagavataḥ pādau vanditvā alpābādhataṁ¹ ca precha alpātāṇkatāṁ ca, laghūttihānatāṁ ca yātrāṁ ca, balam ca, sukhām ca anavadya*tāṁ ca, sparśavihāratām ca; evam ca vada, āgacchatu bhagavān śravastim; ahaṁ bhagavantam upasthāsyāmi yāvajjivām cīvaraṇīḍapātāśayanāsanaglānapratyayabhaiṣajyapariṣkāraiḥ sārdham bhikṣusaṅghena^(it); evam ārya iti sa puruṣo 'nāthapiṇḍadasya gṛhapateḥ pratiśrutya yena rājagṛham tena saṃprasthitah; anupurveṇa rājagṛham² anuprāptah; tato mārgaśramam prativinodya yena bhagavāms tenopasaṅkrāntah; upasaṅkramya bhagavataḥ pādau śirasā vanditvā ekānte 'sthāt; ekāntasthitah sa puruṣo bhagavantam idam avocat: anāthapiṇḍado bhadanta gṛhapatir bhagavataḥ pādau śirasā vandate; pūrvavad yāvat sparśavihāratām ca; sukhi bhavatu bhoḥ puruṣa anāthapiṇḍado gṛhapatīs tvam ca; anāthapiṇḍado bhadanta gṛhapatir evam āha: āgacchatu bhagavān śravastim; ahaṁ bhagavantam upasthāsyāmi yāvajjivām cīvaraṇīḍapātāśayanāsanaglānapratyayabhaiṣajyapariṣkāraiḥ sārdham bhikṣusaṅgheneti; adhvāsa-

^(a) shin tu dri žim poi pog p'or dag ūne bar bkod.

^(b) dus kyi dañ t'un ts'od kyi. See Mvy 9436–37 and Edgerton, s.v. yāmika.

¹ See for these terms Mvy, 6284–88 and Edgerton, s.v. laghūttihānatā.

² A: saṃprasthitah manuprāptah.

tya li bhagavāms tasya puruṣasya tūṣṇīmbhāvena; atha sa puruṣo bhagavatas tūṣṇīmbhāvenādhivāsanām viditvā bhagavataḥ pādau śirasā vanditvā bhagavato'ntikāt prakrāntah.

The Buddha arrives at Śrāvasti

T 128 a tato bhagavān dānto dāntaparivārah, śānto śāntaparivārah, mukto muktaparivārah, āśvasta āśvastaparivārah, vinito vinitaparivārah, arhann arhatparivārah, vitarāgo vitarāgaparivārah, prāśādikāḥ prāśādikaparivārah, ṣabha iva gogaṇaparivṛtaḥ, gaja iva kalabhaparivṛtaḥ, simha iva daṇḍītrīgaṇaparivṛtaḥ, haṃsa iva haṃsagaṇaparivṛtaḥ, suparṇīva pakṣīgaṇaparivṛtaḥ, vīra iva śiṣyagaṇaparivṛtaḥ, suvaidya ivāturagaṇaparivṛtaḥ, śūra iva yodhaṇaṇaparivṛtaḥ, daiśika ivādhvāgaṇaparivṛtaḥ^(a), sārthavāha iva vaṇīgaṇaparivṛtaḥ, śreṣṭhīva parijanaparivṛtaḥ, koṭṭarāja² iva mantrīgaṇaparivṛtaḥ, cakravartīva putrasaḥasraparivṛtaḥ, candra iva naṣṭaṭragaṇaparivṛtaḥ, sūrya iva raśmisaḥasraparivṛtaḥ³, dhṛtarāṣṭra iva gandharvagaṇaparivṛtaḥ, virūḍhaka iva kumbhāṇḍaṇaparivṛtaḥ⁴, virūpakṣa iva nāgagaṇaparivṛtaḥ, dhanada iva yakṣagaṇaparivṛtaḥ, vēmacitrīva asuragaṇaparivṛtaḥ, śakra iva tridaśagaṇaparivṛtaḥ, brahmēva brahmakāyīkaparivṛtaḥ, stimita iva jala<ni>dhiḥ, sajala iva jaladharah, vimada iva gajapatiḥ, sudāntair indriyair asaṃkṣobhityāpathapracāraḥ, dvātriṁśatā mahāpuruṣalakṣaṇaiḥ samalaṅkṛtaḥ⁵, aśītā cānuvyāñjanair virājītagātraḥ, vyāmaprabhālaṅkṛtamūrtih, sūryasahasrātirekaprabhah, jaṅgama⁶ iva ratnaparvataḥ, samantatobhadrako, daśabhir balaiś, caturbhir vaiśāradyaīs, tribhir āvenīkaiḥ smṛtyupasthānair mahākaruṇyā ca samanvāgataḥ, mahatā bhikṣusaṅghena, anāthapiṇḍadena⁷ gṛhapatinā śrāvastinivāsinā ca mahājanakāyena, anekaiś ca devatāśatasahasraī anugamyamānah, *śrāvastinagarīm anuprāptah; yadā ca bhagavatā śrāvastiṁ nagarīm

T 128 b

^(a) lam mk'an mgron poi ts'ogs kyis bskor.

¹ A: adhvāsatī bhagavāṣayati bhagavāms.

² See Edgerton, s.v.

³ See Edgerton, s.v.

⁴ A: raśmibhiḥ parivṛtaḥ (cfr. Tib. ūne ma'od zer stoñ, etc.).

⁵ A: samalaṅktam aśītā cānuvyāñjanair virājītagātram.

⁶ A: jaṅgamīva.

⁷ Anāthapiṇḍada and other residents of Śrāvasti probably joined the Buddha on the outskirts of the city.

praviśatā sābhisaṃskāram nagarendrakile^(a) dakṣināḥ pādo nyastaḥ tadā ṣaḍvīkāraḥ pṛthivīkampo jātaḥ; iyam mahāpṛthivi calati, saṃcalati, saṃpracalati; vyathate, pravyathate, saṃpravyathate; pūrvo digbhāga unnamati; paścimo 'vanamati; paścima unnamati; pūrvo'vanamati; dakṣina unnamati; uttarō'vanamati; uttara unnamati; dakṣinō'vanamati; anta unnamati; madhyo'vanamati; madhya unnamati; anto'vanamati; sarvaś cāyam loka udāreṇa avabhāṣena sphuṭaḥ saṃvṛttah

T 129 a sārdhaṁ lokāntarikābhiḥ; antarikṣe ca devadundubhayas¹ tāḍit-ā<ḥ>; gaganatalasthā devatā <bhagavata> upariṣṭād di divyāny utpalāni kṣeptum ārabdhāḥ; padmāni, kumudāni, puṇḍarikāṇy, agarucūrṇāni, tagarucūrṇāni, candanacūrṇāni, kuṇkumacūrṇāni, tamālapatrāni, divyāni ca māndārakāṇi puṣpāṇi <kṣipanti> cailavikṣepāṁś cākārṣuḥ.

Effects felt following Buddha's arrival

bhagavataḥ purapraveṣe imāny evamvidhāścaryāṇy abhūvan; apārāṇi ca; saṃkṣiptāni viśālibhavanti; nicāny uccāni bhavanti; ucāni samāni bhavanti; hastināḥ krauñcanti; aśvā heṣante; ṛṣabha nardanti; gṛhagatāni² vividhāni vāditrabhāṇḍāni svayam nadanti; andhāś cakṣuṇṣi pratilabhante; badhirāḥ śrotoram; mūkāḥ pravyāharanāsamarthā bhavanti; pariśiṣṭendriyavikalā indriyāṇi pratilabhante^{3(b)}; madyamadākṣiptā vimadibhavanti; viṣapāyitā nirviṣibhavanti; anyonyavairiṇo maitrīḥ pratilabhante; gurviṇyaḥ svastinā prasūyante; bandhanabaddhā mucyante; adhanā dhanāni pratilabhante; imāni cānyāni ca bhagavataḥ purapraveṣe adbhuṭasatasasrāṇi prādurbhavanti.

The Jetavana

tato bhagavān evamvidhena mahatā satkāreṇa śrāvastiṁ praviṣṭah; praviṣya purastād bhikṣusaṅghasya prajñapta evāsane niṣaṇṇaḥ; anāthapiṇḍado gṛhapatih suhṛtsaṃbandhibāndhavajanaparivṛtaḥ sauvar-

(a) sgroṇ k'yer kyi sgoi t'em pa la. For indrakīla, see Edgerton, s.v.

(b) dbaṇ po ma ts'aṇ ba rnam̄s ni dbaṇ po rnam̄s yoṇs su ts'aṇ par gyur to.

¹ A: devadundubhis.

² A: gṛhagatā nividhāni dhāditra.

³ Sic A, but the expected reading is indriyavikalāḥ paripūrnendriyāṇi pratilabhante (See Mvy 6309).

ṇam bhṛṅgāram ādāya vāridhārām pātayitum ārabdhaḥ; sā na prapataḥ; anāthapiṇḍado gṛhapatir durmanāḥ saṃlakṣayati: mā mayā kānicit sāpakṣälāni karmāṇi^(a) kṛtāni syur iti; bhagavān āha: na tvayā gṛhate kānicit sāpakṣälāni karmāṇi kṛtāni; api tv etasmin pradeṣe sthitena tvayā pūrvakāṇām samyaksaṃbuddhānām ayam eva pradeśo niryātitah; anyasmin pradeṣe sthitvā <pātaya; tenānyasmin pradeṣe sthitvā>^(b) pātītā; bhagavān pañcāṅgopetena svareṇa svayam eva jetavanam udghoṣayati; udghoṣyamāne jetavane jetaḥ kumāraḥ saṃlakṣayati: aho bata bhagavān mamāpi tatprathamato nāmodgrahaṇam kuryād iti; bhagavatā jetasya kumārasya cetasā cittam ājñāya tatprathamato nāmodgrahanam kṛtam: idam bhikṣavo jetavanam anāthapiṇḍadasyārāmaḥ; iti śrutvā jetaḥ kumāro'tīva prasannāḥ mama bhagavatā tatprathamato nāmodgrahaṇam kṛtam iti; tatprītiprāmodyajātēna tad dravyajātām¹ bhagavato'rthāya catūratnamayaḥ dvārakoṣṭhakam kāritam; tathā saṅgitikāraḥ api sthaviraḥ sūtrānta upanibaddham: *bhagavān śrāvastyām *A 416 a viharati jetavane 'nāthapiṇḍadasyārāme iti.

T 130 a

King Prasenajit meets the Buddha

aśrauṣid rājā prasenajit kauśalaḥ śramaṇo gautamaḥ kauśaleṣu janapadeṣu cārikām̄ caran śrāvastiṁ anuprāptaḥ; śravastyām viharati jetavane anāthapiṇḍadasyārāme; sa khalu bhagavān gautamo 'nuttarām samyaksaṃbodhim abhisam̄buddho'smyt ātmānaṁ pratijānita iti; śrutvā ca punar yena bhagavāṁs tenopasaṅkrāntaḥ; upasaṅkrāmya bhagavatā sārdhaṁ saṃmukhaḥ saṃmodanīm saṃrañjanīm vividhāṁ kathāṁ vyatisārya ekānte niṣaṇṇaḥ; ekāntaniṣaṇṇo rājā prasenajit kauśalo bhagavantam idam avocat « śrutanī me bho gautama bhavān gautamo 'nuttarām samyaksaṃbodhim abhisam̄buddho'smyt ātmānaṁ pratijānita iti; ye te bho gautama evam āhuḥ kaccit te evam vyākurvāṇā, no ca bhavantaḥ gautamam abhyācakṣate, nātisaranti; uktavādinaś ca te bhavato gautamasya <dharma-vādinaś ca dharmasya> cānu-dharmaṁ vyākurvanti? na ca teṣām kaścid āgacchet parataḥ sahadharmeṇa vādānuvādām garhāsthāniyo dharmāḥ»; « ye te mahārāja evam

T 130 b

(a) las ūes pa daṇi bcas. See, for apakṣāla, Edgerton, s.v.

(b) sbreṇīs ūig | des p'yogs gžan ūig tu ḥadug nas sbreṇīs pa daṇi.

¹ In the Śayanāsanavastu (ms) the reading is sarvenaiva tena dravyajātēna.

āhus tathyata evam vyākurvānā no ca mām abhyācakṣate, nātisaranti; uktavādinaś ca te dharmavādinaś ca dharmasya cānudharmam vyākurvanti; na ca teṣāṁ kaścid āgacchet parataḥ sahadharmeṇa vādānu-vādām garhāsthāniyo dharmāḥ; tat kasya hetor? aham asmi mahārāja anuttarām samyaksambodhim abhisambuddhaḥ »; kim cāpi bhavān gautama evam āha; api tu nāhaṁ bhavato gautamasya śraddhādeyo gacchāmi; tat kasya hetor? ye tāvad ime, bho gautama, vṛddhavṛddhāḥ, śramaṇabrahmaṇāḥ, tad yathā pūraṇāḥ kāśyapo, maskari gośaliputraḥ, sañjayi vairāḍiputraḥ, ajitaḥ keśakambalaḥ, kakudaḥ kātyayano, nir-grantho jñātiputraḥ, te tāvan nānuttarām samyaksambodhim abhisam-buddhā sma ity ātmānaṁ pratijānate? ¹ kutaḥ punar bhavān gautamo dharmaś ca jātyā, navakaś ca pravrajayā?

T 131 a

The four small ones²

bhagavān āha: catvāra ime mahārāja dahrā nāvamantavyāḥ; na paribhavitavyāḥ; katame catvāraḥ? kṣatriyo, mahārāja, dahro nāvamantavyāḥ, *<dhaho>* na paribhavitavyāḥ; uraga, mahārāja, dahro nāvamantavyāḥ, dahro na paribhavitavyāḥ; agnir, mahārāja, stoko nāvamantavyāḥ, stoko na paribhavitavyāḥ; bhikṣur, mahārāja, dahro nāvamantavyāḥ, dahro na paribhavitavyāḥ; tat kasya hetor? dharmaś cāpi bhikṣur bhavati arhan^{3(a)} mahardhiko; mahānubhāvah; idam avocat bhagavān; idam uktvā sugato hy athāparam etad uvāca śāstā:

T 131 b

kṣatriyam vyañjanopetam abhijātam yaśasvinam |
dharmaś tam nāvajānīyān nainām paribhavet budhaḥ⁴ ||
sthānaṁ hi rajyate rājan yad rājyaṁ prāpya kovidāḥ |
kṣatriyo daṇḍam ādadhyāt tasmāt tam praṇamet bhṛśam ||
tasmāt tam nāvajānīyād rakṣan jīvitam ātmanāḥ |
samyak cainaṁ parihareshām sampaśyann artham ātmanāḥ ||
grāme vā yadi vāraṇye yatra paśyet bhujāṅgamam |

(a) dgra bcom.

¹ A: pratijānante.² This is the sanskrit version of the Daharasutta (Samyutta Nikāya, I, 3, 1).³ A: aha.⁴ A: parihareshām (Tib.: zil mi mnan, that is na paribhavet).

dharmaś tam nāvajānīyān nainām paribhavet budhaḥ ||
uccāvaceṣu varṇeṣu nāgaś carati haiṣīṇām¹ |
āsādyā bālān dahati narān nāriś² ca naikaśāḥ ||
tasmāt tam nāvajānīyād rakṣan jīvitam ātmanāḥ |
samyak cainaṁ parihareshām sampaśyann artham ātmanāḥ ||
prabhūtapakṣo jvalanāḥ kṛṣṇavartmā hutāśanāḥ |
stokām tam nāvajānīyād yān nainām paribhavet budhaḥ ||
stokām bhūtvā bahrur bhavaty upādānena pāvakaḥ |
tejasā dahati kṣipram grāmāṁś ca nagarāṇi ca ||
tasmāt tam nāvajānīyād rakṣan jīvitam ātmanāḥ |
samyak cainaṁ parihareshām sampaśyann artham ātmanāḥ ||
yam agnir dahate dāvam grāmāṁś ca nagarāṇi ca |
jāyante pallavās tatra ahorātrānvayāḥ kvacit³ ||
yas tarhi śilasampannām bhikṣum āsādyā dāhyate^(a) |
na tasya putrā pautrā vā dāyādaṁ na sa vindati ||
na cirāt tālamastakavād uddāyādā bhavanti te^(b) |
tasmāt tam nāvajānīyād rakṣan jīvitam ātmanāḥ ||
samyak cainaṁ parihareshām sampaśyann artham ātmanāḥ ||
kṣatriyam vyañjanopetam uragām³ pāvakaṁ tathā ||
bhikṣum ca śilasampannām nainān paribhaved budhaḥ ||
tasmāt tān nāvajānīyād rakṣan jīvitam ātmanāḥ |
samyak cainān parihareshām sampaśyann artham ātmanāḥ ||

atha rājā prasenajit kauśalo bhagavato bhāṣitam abhinandya anumodya bhagavataḥ pādau śirasā vanditvā bhavato'ntikāt prakrāntaḥ.

Udāyin brings messages from Śuddhodana and his own conversion

tatra buddho bhagavān śrāvastyām viharati jetavane anāthapiṇ-dadasyārāme; rājñā prasenajitā kauśalena rājñāḥ śuddhodanasya

¹ ts'ig gyur pa.² ta lai mgo ni bcad pa bžin | riñ por mi t'ogs rabs kyañ ḥc'ad | According to Mvy 9134 tadyathā tālo mastakacchinnaḥ (dper na śin ta lai mgo bcad pa bžin) is one of the marks distinguishing an ill-natured bhikṣu. As to uddāyāda, see Edgerton, s.v. and Mvy 6972.³ haiṣīṇām is not represented in the Tib. transl. and the text is perhaps corrupted (the Pāli recension of the sūtra reads tejasī, tejasā and tejasī too).² A: narā nāryāś ca.³ A: vyañjanopetam mugaram.

*A 416 b

T 132 a

T 132 b

lekho'nupreśitaḥ: deva diṣṭyā vardhasva; putreṇa te amṛtam adhigatam; amṛtena jagat santarpayati iti; śrutvā rājñā śuddhodanena dūto'nupreśitaḥ; sa tatraiva pravrajitaḥ; dvitiyo dūto'nupreśitaḥ; so'pi tatraiva pravrajitaḥ; svākhyātattvād dharmavinayasya (⁹) yan yan ¹ dūtam anupreśayati, sa tatraiva pravrajati; rājā kare kapolam datvā cintāparo vyavasthitah: yan yan eva dūtam preśayāmi sa tatraiva pravrajati svākhyātattvād dharmavinayasya;

udāyinā dṛṣṭa uktaś ca: deva kasyārthe tvam kare kapolam datvā cintāparas tiṣṭhasiti; sa kathayati: udāyin katham aham na cintāparo bhavāmi? yadā sarvārthaśiddhaḥ kumāro duṣkarāṇi carati tadāham vṛttāntavāhakān puruṣān preśayāmi; te samāgatyārocayanti; anena cānena <ca> vihāreṇa sarvārthaśiddhaḥ kumāro viharatīti ²; idānīm aham vṛttāntavāhakān ³ puruṣān preśayāmi na kaścid vṛttāntam gṛhitvā āgacchati; udāyi kathayati: deva aham gacchāmi; vṛttāntam gṛhitvā āgamiṣyāmīti; rājā śuddhodanaḥ kathayati: udāyin yo gacchati <sa> śāsanasaṃpatīm dṛṣṭvā tatraiva tiṣṭhati; sthānam etad vidyate yat tvam api tatraiva gatvā sthāsyasiti; udāyi kathayati, deva āgamiṣyāmīti; tato rājñā śuddhodanena svayam eva lekho likhitah:

garbhāt prabhṛty upādāya bhavān saṃvardhito mayā |

kleśagnisāṃprataptena jinavikṣah̄ praropitaḥ ||

tasya te 'dyā vivṛddhasya śiṣyaśākhāpraśākhinah̄ |
anye sukhena modante vayaṇi duḥkhasya bhāginaḥ ||

yenāsi vṛkṣaka ivāṅkuramātrapakṣah̄ ⁴

saṃvardhito śiṣur apatyam idam mameti |

prāpte tanujā viṣayasya phalopabhoge ⁵
tasmin guṇair aphalato na tavāsti dainyam (⁶) ||

yadāsi prathamaṇ jāta pratijñātām tadā tvayā |
kṛtvā svakāryam̄ sumahat kariṣye jñātyanugraham ||

(⁹) legs par gsuṅs pai c'os ədul ba ñid la.

(⁸) sñiñ rje.

¹ A: yo yo dūto.

² A: vihāreṇa viharati.

³ A: vāhikām̄.

⁴ A: mātramātrapekṣah̄. The meaning is not clear to me and the Tib. is of no aid: gañ gis k'yod ni ljon šiñ lcug p'ran mts'uñ tsam na.

⁵ A: viṣasya.

tat te 'vāptam̄ padam̄ *śāntam̄ kuruṣvāgamane matim |
anukampām̄ upādāya mama jñātigaṇasya ca ||

*A 417 a

udāyi lekham̄ gṛhitvā saptame divase śrāvastim anuprāptaḥ; mārga*-śramam̄ prativinodya bhagavatsakāśam̄ upasaṅkrāntaḥ; upasaṅkramya lekham̄ upanāmayati: bhagavan rājñā śuddhodanena lekho'nupreśita iti; bhagavatā svayam eva gṛhitvā vācitaḥ; vācayitvā lekha ekānte sthāpitaḥ; udāyi kathayati: kiñ bhagavān gamiṣyati kapilavastv iti; bhagavān kathyati; gamiṣyāmy udāyinn iti; udāyi bhagavataḥ pūrvam̄ atīva kṛtapraṇayah̄; sa tenaiva pūrvakeṇa prāṇayena kathayati: yadi bhavān na gamiṣyati, aham̄ balān neṣyāmīti; atha bhagavān asyām utpattau gāthā bhāsate:

T 133 b

yasya jālini viṣaktikā ṣṭhā na kvacid asti netrikā ¹ |
tam̄ buddham̄ anantagocaram̄ apadām̄ kena padena neṣyasi ||
yasya jālini viṣaktikā ṣṭhā na kvacid asti netrikā |
tam̄ buddham̄ anantagocaram̄ apadām̄ kena padena neṣyasi ||
yasya jitam̄ nopaciyate jitam̄ asya nānveti kathaṁcid eva (⁹) |
tam̄ buddham̄ anantagocaram̄ apadām̄ kena padena neṣyasi ||
yasya jitam̄ nopaciyate jitam̄ asya nānveti kathaṁcid eva |
tam̄ buddham̄ anantagocaram̄ apadām̄ kena padena neṣyasi ||

T 133 a

sa uttare pratibhānam̄ alabhamānaḥ kathayati: bhagavan gacchāmi; rājñāḥ śuddhodanasya kathayāmīti; udāyinn evaṇvidhā buddhadūtā bhavanti; udāyi kathayati, bhagavan kīḍśā bhavanti; pravrajitāḥ; tvam̄ api pravrajeti; bhagavan mayā rājñāḥ śuddhodanasya pratijñātām̄ āgamiṣyāmīti; bhagavān āha: udāyin yathāpratijñātām̄ kuru; pravrajitvā gaccha; tathā hi bhagavatā bodhisattvabhūtena mātāpitror ācāryopādhyāyānām̄ gurūṇām̄ gurusthāniyānām̄ ca dharmyā ājñā na kadācīt prativyūḍhapūrvā; udāyi kathayati: bhagavan yady evaṇ pravrajāmīti.

T 134 a

Udāyin made a monk

tatra bhagavān āyuṣmantam̄ śāriputram̄ āmantrayate: pravṛājaya śāriputra udāyinam̄; tadāsyā bhaviṣyati dirgharātram̄ arthāya hitāya

(⁹) ajig rten ma bcom cuṇ zad yod min pas.

¹ These two gāthās are given twice in the MS.

T 134 b sukhāyeti; evam bhadanta ity¹ āyuṣmān śāriputro bhagavataḥ pratiśrutyā udāyinām pravrājitaḥ upasampāditah; vistareṇa cāsyā āsa-mudācārikam ārocitam idam te karaṇiyam iti; adyāgreṇa te udāyin² mātṛgrāmeṇa sārdham ekāgāre śayyā na kalpayitavyeti; evam bhadantety udāyi āyuṣmataḥ śāriputrasya pādau śirasā vanditvā prakrāntaḥ; yena bhagavāṁs tena upasaṅkrāntaḥ; upasaṅkramya bhagavataḥ pādau śirasā vanditvā bhagavantam idam avocat: bhagavan kapilavastu gamiṣyāmiti.

Instructions to Udāyin

bhagavān āha: udāyin gaccha; na te sahasaiva rājakulaṁ praveṣṭavyam; dvāre sthitvā vaktavyam, śākyabhikṣur āgata iti; yadi kathayanti praviṣeti, praveṣṭavyam; praviṣṭasya yadi kathayanti, santy anye'pi śākyabhikṣava iti, vaktavyam santiti; yadi kathayanti sarvārthaśiddhasyāpi kumārasya evamvidha eva veṣa iti, vaktavyam evamvidha eveti; na ca te rājakule vastavyam; yadi kathayanti sarvārthaśiddhaḥ kumāro rājakule vāsam na kalpayatiti; vaktavyam, na kalpayatiti; yadi pṛcchanti kutra vāsam kalpayatiti, vaktavyam aranye vihāre vā; yadi pṛcchanti ka evamvidho vihāra iti, jetavanākāreṇa likhitvā darśayitavyam; yadi pṛcchanti, āgamiṣyati sarvārthaśiddhaḥ kumāra iti, vaktavyam *āgamiṣyati; kiyaccireṇa ? saptāhasyātyayad iti.

*A 417 b

Udāyin returns

T 135 a sa kathayati: bhagavan gacchāmiti; bhagavān āha: gaccheti; vacasā mahipatinām samṛddhyati^(a), cittena devānām, cittotpādena tathā samṛddhyati³ dhyāyinām sarvam iti, sa bhagavatā tathādhiṣthito yathāyusmān udāyi tatkaṇād eva kapilavastu nagaram gataḥ; āyuṣmata udāyinaḥ bhagavato 'ntike tīvraḥ prasādo jātaḥ; sa rājakuladvāre sthitvā kathayati, bhavanta rājño nivedayata śākyabhikṣur āgata iti; te kathayanti: kim anye'pi santi śākyabhikṣavaḥ; bhavantah santi; tai rājño niveditaṁ, śākyabhikṣur āgata iti; rājā kathayati:

(a) grub ḥayur žiñ (siddhyati, perhaps better).

¹ A: bhagavatety.

² A: te udāyina te.

³ A: samṛddhyante.

praviṣatu; sa praviṣṭaḥ; rājñā śuddhodanena dṛṣṭa uktaś ca; udāyin pravrājito 'si? <deva> pravrājito'smi; nanu bhavatābhīhitam āgamiṣyāmiti, tat katham etat; udāyi kathayati; deva uktam bhagavatā nedrśā buddhadūtā bhavantīti; so'haṁ svākhyātavād dharmavinayasya pravrājitaḥ; api tv¹ ahaṁ svaśraddhayā pravrājitaḥ; rājñā sarvāṅgair anupariṣvajya prajñapta evāsane niṣādītaḥ; tadartham ca pāniyam parisrāvitam; mūlaphalāni kalpitāni; śucināhāreṇa² bhojitaḥ; āyuṣmatā udāyinā paramopāśamadamatthityuktena yathānuśasanividhānena paribhuktam; rājā tam upalakṣya vismayam āpannah kathayati: kiṁ kumārasyāpy evamvidha upaśamaḥ? udāyi kathayati: deva alpa-mātram mamopāśamaḥ; yathākatham^(a) sumerusrasapavat, samudragoṣpadavat, ādityakhadyotavat, ākāśasavivaravat³; rājā śuddhodanaḥ kathayati: udāyin sarvārthaśiddhasyāpi kumārasya evamvidha eva veṣaḥ? evamvidhaḥ; śrutvā rājā śuddhodanāḥ mūrchitaḥ pṛthivyām nipatito mahatā jalaprakṣepeṇa pratyāgataprānaḥ kathayati: udāyin āgamiṣyati sarvārthaśiddhaḥ kumāra iti; udāyi kathayati, āgamiṣyati: kiyaccireṇa? saptāhasyātyayat; rājā śuddhodanāḥ amātyān āmantrayate; bhavanto rājakulaṁ śodhayata, antaḥpurāni ca; sarvārthaśiddhaḥ kumārā āgamiṣyati; udāyi kathayati: deva na bhagavān antaḥpure vāsam kalpayati; rājā kathayati: kutra vāsam kalpayati? udāyi kathayaty aranye vihāre vā; rājā kathayati: ka evamvidho vihāra iti; āyuṣmatā udāyinā jetavanākāreṇa likhitvā darśitaḥ; tato rājā amātyān āmantrayate; bhavanto nyagrodhārāme jetavanākāreṇa śodaśamahallakān vihārān māpayata; şaṣṭim ca kuṭikāvastūni; evam devety amātyā rājñāḥ pratiśrutyā nyagrodhārāme jetavanākāreṇa ṣoḍaśamahallakān vihārān māpitāḥ; şaṣṭim ca kuṭikāvastūni.

T 135 b

T 136 a

The Buddha leaves for Kapilavastu

tatra bhagavān āyuṣmantam mahāmudgalyāyanam āmantrayate: gaccha maudgalyāyana bhikṣūnām ārocaya, bhagavān kapilavastu samprasthitāḥ; yo yuṣmākam utsahate pitāputrasamāgamaṁ draṣṭum sa civārāṇi pratigṛhṇātu; evam bhadantety āyuṣmān mahāmaudgalyā-

(a) dper ji lta bu.

¹ Read api nv aham?

² A: śucirācāreṇa.

³ A: ākāśasavivaravat.

yano bhagavataḥ pratiśrutya bhikṣūṇām ārocayati: bhagavān āyuṣmantah kapilavastu gamiṣyati; yo yuṣmākam utsahate pitāputrasamāgamaṇam draṣṭum sa cīvarakāṇi pratīghñātv iti; tato bhagavān dānto dāntaparivāraḥ śanto śāntaparivāraḥ ... (repeat from p. 179, l. 4, to 23) ... mahākaruṇayā ca samanvāgato, *‘mahatā’* bhikṣusaṅghena sārdhaṇ rohakāṇ anuprāptaḥ; aśrauṣid rājā śuddhodanāḥ sarvārthaśiddhaḥ kumāro rohakāṇ nadim anuprāpta iti; śrutvā ca punah rājñā śuddhodanena kapilavastunagaram apagatapāśāṇaśarkarakatthallaṇ vyavasthāpitam; candanavāriṇipariṣiktam, vividhasurabhidhūpaghaṭikāsamalaṅkṛtam, āmuktapaṭṭadāmakalāpam, yāvac ca rohakā nadī yāvac ca nyagrodhārāma atrāntarān mahati mārgaśobhā kāritā; vistirṇāvakāśe pṛthivipradeṣe āsanaprajñaptir vicitrā kāritā; tatra rohakāyāṁ nadyāṁ kecid bhikṣavo hastau nirmardayanti; kecid dantakāśṭhami visarjayanti; kecit snānti; kāpilavāstavaiḥ śākyaiḥ śrutiṁ, sarvārthaśiddhaḥ kumāra āgata iti; śrutvā ca punah sarve nyagrodhārāmaṇ nirgatāḥ; kecit pūrvakaiḥ kuśalamūlaiḥ sañcodyamānāḥ, kecit kṛtakutūhalajātāḥ jñāsyāmaḥ kiṁ pitā putrasya pādābhivandanaṇ karoti, āhosvit putraḥ pitur iti; *atha bhagavata etad abhavat: sacer ahāṇ kapilavastu padbhyāṁ pravekṣyāmi māninaḥ^(a) śākyā aprasādaṇ pravedayiṣyante: prabhūtaṇ ca sarvārthaśiddhaṇ kumāreṇa tapovanam gatvāvāptam; yo hi nāmānekaṇ devatāśatasahasraṇ anugamyamāṇa upari vihāyasā niṣkramya iyantaṇ kālaṇ duṣkaraśatasahasraṇi caritvā amṛtaṇ adhigyma idāniṇ padbhyāṁ praviṣṭa iti.

Magical exploits

atha bhagavāṇ tadrūpaṇ samādhīṇ samāpanno yathā samāhite citte pūrvasyāṁ diśy upari vihāyasam abhyudgamyā caturvidham īryāpathaṇ kalpayati; tadyathā caṇkramyate, tiṣṭhati, niṣidati, śayyāṁ kalpayati, tejodhātum api samāpadyate; tejodhātusamāpannasya bhagavato buddhasya vividhāṇy arcīmṣi kāyān niṣcaranti, nilāni, pitāni, lohitāny, avadātāni, māṇjiṣṭhāni, sphāṭikavarṇāni; yamakāny api prātiḥāryāṇi vidarśayati; adhaṅkāyāḥ prajvalati; uparimāt kāyāc chitalā vāridhārā syandante; uparimāt kāyāḥ prajvalati; adhaṅkāyāc chitalā vāridhārā syandante; yathā pūrvasyāṁ diśy evaṁ dakṣiṇasyāṁ, paścimāyāṁ, uttarasyāṁ diśītī caturdiśam caturvidham ṛddhiprātiḥāryāṁ

^(a) na rgval can.

vidarśya tān rddhyabhisampkārān pratiprasrabhya saptatālamātre ‘vasthitāḥ, *‘saptatālamātre’*)^(a) bhikṣavaḥ, ṣaṭsu bhagavān, ṣaṭsu bhikṣavaḥ; pañcasu bhagavān, api pañcasu bhikṣavaḥ; caturṣu bhagavān, api caturṣu bhikṣavaḥ; triṣu bhagavān, api triṣu bhikṣavaḥ; dvayor bhagavāṇ¹, dvayoh bhikṣavaḥ; tālamātre bhagavāṇ, tālamātre bhikṣavaḥ; saptapauruṣe vyavasthito bhagavān, saptapauruṣā bhikṣavaḥ^(b); ṣaṭsu bhagavān, ṣaṭsu bhikṣavaḥ; pañcasu bhagavān, pañcasu bhikṣavaḥ; caturṣu bhagavān, caturṣu bhikṣavaḥ; triṣu bhagavān, triṣu bhikṣavaḥ; dvayor bhagavān, dvayor bhikṣavaḥ; sādhikapauruṣe *‘bhagavān, sādhikapauruṣe’*² bhikṣavaḥ; pṛthivyāṁ rājñāḥ śuddhodanasya tathāvidhaṇ prātiḥāryam drṣṭvā bhikṣutvāṁ ca sam-moho jātāḥ; na jānīte kataro ’tra bhagavān iti; tata āyuṣmantam udāyinām āmantrayate: udāyin bahavo ’tra kāṣayavāsasaḥ pravrajitāḥ; kata-raḥ kumāraḥ? āyuṣmān udāyi bhagavantam upadarśayann āha:

eso 'sau bhagavān bhavāntakaraṇaś³ citteśvaro nāyakaḥ
 eṣa kleśaniṣūḍano dinakaras tattvārthaśandarśakah |
 eṣa prāptamanoratho daśabalaḥ sarvatra pāraṅgataḥ
 putras te nṛpate vibhāti vimalaḥ paśyādyā dharmeśvaraḥ ||

atha rājā śuddhodanas tathāgatasyāvanamatkāyena⁴ pādābhivandanaṇ karoti; gāthāṁ bhāṣate:

idam tṛtyaṇ tava bhūribuddhe
 pādau namasyāmi samantacakṣoḥ |
 utpadyamānasya mahi prakampitā
 jambvāś ca chāyā na jahāti kāyam ||

^(a) *‘saptatālamātre’* is omitted in T, who points to a text bhikṣavaḥ ṣaṭsu, bhagavān ṣaṭsu; bhikṣavaḥ pañcasu, bhagavān pañcasu, etc., up to tālamātre bhikṣavaḥ (without tālamātre bhagavān); saptapauruṣe vyavasthito bhagavān, and so on.

^(b) The Tib. points to a text: saptapauruṣe vyavasthito bhagavān, saptapauruṣā bhikṣavaḥ etc., up to dvayor bhagavān, sādhikapauruṣe bhikṣavaḥ, sādhikapauruṣe bhagavān with the final addition of bhikṣavaḥ.

¹ A: bhagavāṇ ca.

² Cp. supra, the note (b).

³ A: bhagavān bhavān bhavāntakaraṇaḥ.

⁴ A: °ānavatkāyena. Tib.: lus btud nas.

tataḥ śākyāḥ śākyāyanikāś¹ ca rājānam śuddhodanam bhagavataḥ pādayor nipatitam dṛṣṭvā aprasādām pravedayante: katham idānīm pitā putrasya pādābhivandanaḥ karotiti; rājā śuddhodanah śākyān śākyāyanikāś¹ ca samjñāpayann evam āha: na mayā bhavanta idānīm sarvārthasiddhasya kumārasya pādābhivandanaṁ kṛtam; yadāpi sarvārthasiddhasya kumārasya janmani mahān pṛthivicālo 'bhūt sarvaś cāyam loka udāreṇāvabhāsenā sphauto 'bhūt; yā api tā lokasya lokāntarikā andhās tamaso 'ndhakāratāmisrā yatremau sūryacandramasau evam mahardhikāv evam mahānubhāvāv ābhayā ābhām na pratyanubhavataḥ, tā api tasmin samaye udāreṇāvabhāsenā sphautā abhūvan; tatra ye sattvā upapannās te tayā ābhayā anyonyam sattvam dṛṣṭvā samjñāne anye'piha bhavantas *sattvā upapannā anye'piha bhavantas sattvā upapannā iti; tadāpi mayā bodhisattvasya bhagavataḥ pādābhivandanaṁ kṛtam; yadāpi sarvārthasiddhaḥ kumāro mama karmāntān anusam्यān jambūchāyāyām niṣadya viviktaṁ kāmair viviktaṁ pāpākair akuśalair dharmaiḥ savitarkaṁ savicāraṁ vivekajam pritisukham anāsravasadṛṣam̄ prathamam̄ dhyānam upasampadaya viharati, anyeśām̄ ca vṛkṣānām̄ chāyā prācīnanimnā <prācīnapravaṇā> prācīnaprāgbhārā, jambūchāyā bodhisattvasya kāyam na vijahāti, tadāpi mayā tadāścaryādbhutadharmaṇī varjitamatinā bhūyo bhagavataḥ pādau śirasā vanditau; idānīm trir api bhagavataḥ pādau vande yataḥ³ evam vadāmi

idaṁ tṛtīyam̄ tava bhūribuddhe
pādau namasyāmi samantacakṣoḥ |
utpadyamānasya mahi prakampitā
jambvāś ca chāyā na⁴ jahāti kāyam || iti;

atha bhagavān tān ṛddhyabhisamkārān pratiprasrabhya anekaśatasahasrām parṣadam abhyavagāhya purastād bhikṣusaṅghasya prajñapta evāsane niṣaṇṇaḥ.

Suddhodana's questions and Buddha's replies

atha rājā śuddhodanah bāṣpoparuddhyamānahṛdayo 'śruparyāku-lekṣaṇo bhagavantaḥ gāthābhīr gitena praśnam̄ pṛcchati:

¹ A: śākyānikāś ca.

³ A: vandayataḥ.

⁴ A: na vijahāti.

bhavaneṣu mahārheṣu vasitvā paitṛke gṛhe |
sabhaveṣu aranyeṣu ekāki vasase katham ||

bhagavān āha:

āryāvāseṣu daśasu vasāmi manujādhipa |
vasanti munayo yatra nirmuktā gṛhabandhanāt ||

rājā prāha:

dantakāñcanapādeṣu (^a) āstirneṣu sukheṣu ca |
paryaṅkeṣu śayitvātha samstare śayase katham ||

bhagavān āha:

vimuktiśayane ramye bodhyaṅgakusumākule |
rājan svapimi niḥsaṅgaḥ paridāhavivarjitaḥ (^b) ||

rājā prāha:

hastyāśvarathayānena gatvā vīra svake gṛhe |
sakaṇṭakām̄ vasumatīm̄ padbhyām̄ ākramase katham ||

bhagavān uvacā:

ṛddhipādarathenāhaṁ samyagvyāyāmadāyinā |
vicarāmi mahīm̄ kṛtsnām̄ akṣataḥ kleśakaṇṭakaiḥ ||

rājā śuddhodanah prāha:

prāvṛtaḥ kāśikair vastraiḥ pūrvam̄ vīra virājase |
kāśayaparuṣaiḥ vāsam̄ kathaṁ vahati te tanuh ||

bhagavān āha:

hrivastraṁ mama saṅghāti rājan prāvaraṇam̄ mama |
prāvṛtā yena śobhante sānte hi munayo vane ||

rājā śuddhodanah prāha:

purā hi tvam̄ kāñcanabhājanasthaṁ
śālyodanam̄ naikarasopannam |

(^a) bso gser gyi rtsab can.

(^b) In the Tib. translation are here inserted the following four stanzas sauvarṇarajataih kumbhaiḥ (below, p. 193), śuddhā nadī (below, p. 193), haricandalaliptaṅgaḥ (below, p. 193), and śilam ābhāraṇam̄ hy agryam̄ (below, p. 193).

bhuktvā vibho piṇḍapātaṁ hi bhuṅkṣe¹
lūhaṁ² kathaṁ kaṇṭham upaiti te'dya ||

bhagavān āha:

agraṁ hi me dharmarasena bhojyam
naiśkramayayuktasya samāhitasya |
āhāratṣṇām hi vihāya sarvām
lokānukampārtham ahaṁ carāmi ||

rājā prāha:

mṛdvikāśarkarārasaṁ pītvā kaṇṭhasukham bahu |
kathaṁ pibasi toyāni taptāni kaluṣāni ca ||

bhagavān āha:

ahaṁ dharmarasam sukhyam pibāmi manujādhipa |
yaṁ pītvā sarvapānāni viśavat pratibhānti me ||

T 141 a rājā śuddhodanah prāha:

purā hi tvam̄ harmyavimānavāsi
prāśādapṛṣṭheṣu yathārtaveṣu |
ekākinas te vasato vane'dya
kathaṁ bhayaṁ nāviśate subuddhe ||

bhagavān āha:

yad gautamā sarvabhayasya mūlam
te me malāḥ sānuśayāḥ prahināḥ |
so'haṁ viśoko'hy abhayaṁ vasāmi
na me bhayaṁ svalpam apīha kiṃcit ||

*A 419 b * rājā śuddhodanah prāha:

purā hi tvam̄ snānagṛhe suramye
snātaḥ sadā snānavarair viśiṣṭaiḥ |
ekākinam̄ tvā vanavāsayuktam
ihādyā kah snāpayate munindraḥ ||

bhagavān āha:

¹ A: bhuṅkte.

² See Edgerton, s.v. lūkha (Tib. p'al ba gsol ba).

dharma hrado gautama śilatirtho hy
anāvilas sadbhīr api praśastāḥ |
snātvā yasmin vedaguṇair manuṣyā
anārdragātrāḥ prataranti pāram ||

rājā śuddhodanah prāha:

sauvarṇarājataiḥ kumbhaiḥ
snātvā vīra svake gṛhe |
kathaṁ snāyasi toyeṣu
tapteṣu kaluṣeṣu ca ||

bhagavān āha:

śuddhā nadi gautama puṇyatirthā
hy anāvilā sadbhīr api praśastāḥ |
snātvā¹ yasyām̄ vedaguṇair manuṣyā
anārdragātrāḥ prataranti pāram ||

rājā śuddhodanah prāha:

haricandanaliptāṅgaḥ kāśikottamasamvṛtaḥ |
śobhase tvam̄ purā vīra tair viyukto na śobhase ||

bhagavān āha:

śilam ābharaṇam̄ hy agryam̄ śilam evānulepanam |
kim̄ mamommādajanakaiḥ suvarṇamaṇikuṇḍalaiḥ ||

rājā śuddhodanah prāha:

kutah paribhavo jātaḥ kutaś ca bhavabhirutā |
nirvedo vā yato jātaḥ pṛṣṭa ācakṣva tan mama ||

bhagavān āha:

yataḥ paribhavo mahyaṁ yataś ca bhavabhirutā |
nirvedo vā yato jātaḥ śṛṇu tvam̄ kathayāmi te ||
jarā vyādhīś ca mṛtyuś ca yadi na syād idam̄ trayam |
mamāpi sumanojñeṣu viṣayeṣu ratir bhavet ||

rājā śuddhodanah prāha:

T 140 a,
4th line

T 141 a,
5th line

T 141 b

sādhu vīra sujāto 'si śākyānām kulanandanaḥ |
 aśṭābhīr lokadharmais tvaṁ yad evaṁ¹ nopalipyase ||
 tataḥ prahṛṣṭo vikasatprasāda<ḥ>
 pradakṣinām saṅgham ṛṣiṁ ca kṛtvā |
 munindrapādau śirasā praṇamya
 sthitāḥ samantāt sugataṁ nirikṣya ||

aīha rājñāḥ² śuddhodanasya etad abhavat: lābhā me sulabdhā yasya
 me putreṇa evamvidhā guṇaganā adhigatāḥ³.

Conversion of the Śākyas

tato bhagavatā nyagrodhārāme tasyāḥ parṣadaḥ aśayānuśayaṁ
 dhātum prakṛtiṁ ca jñātvā tādṛśi dharmadeśanā kṛtā yām śrutvā
 śuddhodanapramukhaiḥ saptasaptatyā śākyasahasraiḥ srotaāpattiphalaṁ
 sākṣātkṛtam sthāpayitvā⁴ rājānaṁ⁵ śuddhodanam; devadattaḥ
 pāpeccho mānābhīmāni; tena satyadarśanam na kṛtam; sa krodhapa-
 ryavasthitāḥ kathayati: yan nv aham apidṛśim anvāvartaniṁ māyām
 jānlyām; aham api sarvam lokam anvāvartayeyam iti; sa kṛtapraṇaya-
 saumukhyaiḥ śākyair abhihitāḥ, alaṁ devadatta mā maivām vocaḥ;
 mahardhiko bhagavān mahānubhāva iti; sa tūṣṇīm avasthitāḥ; brah-
 māvarte udyāne tathāvidho dharmo deśitaḥ yaṁ śrutvā droṇodanapra-
 mukhaiḥ sātṣaptatyā śākyasahasraiḥ srotaāpattiphalaṁ sākṣātkṛtam
 sthāpayitvā rājānaṁ⁶ śuddhodanam; devadattas tathaiva paribhā-
 sate; rohitake udyāne tathāvidho dharmo deśito yaṁ śrutvā amṛtoda-
 napramukhaiḥ pañcasaptatyā śākyasahasraiḥ srotaāpattiphalaṁ sāk-
 ṣātkṛtam sthāpayitvā rājānaṁ śuddhodanam; devadattas tathaiva
 paribhāsate; avaśiṣṭāyāḥ⁷ parṣadaḥ kaiścic chrāvakabodhau cittāny
 utpāditāni; kaiścit pratyekāyām bodhau, kaiścid anuttarāyām samyak-
 sam̄bodhau; kaiścit srotaāpattiphalaṁ sākṣātkṛtam; kaiścit sakṛdāgā-
 miphalaṁ; kaiścid anāgāmiphalaṁ; kaiścit pravrajya sarvakleśaprahā-

T 142 a

¹ A: yad idam (T: jil ta bur yañ mgos so).

² A: rājāśuddhodanasya.

³ A: adhitā.

⁴ See Edgerton, s.v. (T: ma gtogs).

⁵ A: rājāśuddhodanam.

⁶ A: rājāśuddhodanam.

⁷ A: avaśiṣṭā parṣadaḥ.

ṇād arha*tvaṁ sākṣātkṛtam¹; kecid buddham śaraṇaṁ gatāḥ; kecid² *A 420 a
 dharmam; kecit saṅgham; yadbhūyasā sā pariṣad buddhanimnā dhar-
 mapravaṇā saṅghaprāgbhārā vyavasthāpitā.

The pride of Śuddhodana

atha rājñāḥ śuddhodanasya etad abhavat: pūrvam bhagavān susu-
 rāsurasya jagataḥ pūjyaś cābhūn mānyaś cābhūd abhivādyāś ca; idā-
 nīm manuṣyapūjito na devapūjita iti; athānyatamaḥ śākyakumāro gā-
 thām bhāṣate:

T 142 b

santarpiteyaṁ janatā maharše
 saddharmavṛṣṭyā vadatām vareṇa |
 uddhṛtya ghorād vinipātamārgāt
 loko 'hy ayam mokṣapathe niyuktaḥ || iti;

rājā śuddhodanāḥ atihāṣṭat satyāni na paśyati, mamaiva ekasya putra
 evam̄mahardhiko mahānubhāva iti; bhagavān samplakṣayati: kiṁ kāra-
 naṁ rājā śuddhodanāḥ satyāni na paśyati; tasyaitad abhavat; atihā-
 ṣeṇa mamaivaikasya putra evam̄mahardhika evam̄mahānubhāva iti;
 sarvathā madāpanayo 'syā kartavya iti; dvābh्याम् kāraṇābh्याम् sa-
 tyāni na dṛṣyante atilinatayā audbilyena ca; tad asya līnaṁ cittam
 audbilyam ca; yan nv aham asya līnaṁ santatim apanayeyam audbilyam
 ceti; tatra bhagavān āyuṣmantam mahāmaudgalyāyanam āmantrayate:
 samanvāhara maudgalyāyanā rājānaṁ śuddhodanam; evaṁ bhadā-
 ntety āyuṣmān mahāmaudgalyāyanō bhagavataḥ pratiśrutyena rājā
 śuddhodanas tenopasāṇīkrāntaḥ; adrākṣid rājā śuddhodanāḥ āyuṣmantam
 mahāmaudgalyāyanam dūrād eva; dṛṣṭvā ca punar āyuṣmantam
 mahāmaudgalyāyanam idam avocat: etu bhadanta mahāmaudgalyāyanā,
 svāgatam bhavate mahāmaudgalyāyanā; niṣidatu bhadanta mahā-
 maudgalyāyanāḥ prajñapta evāsane; niṣanṇaḥ āyuṣmān mahāmaudga-
 lyāyanāḥ prajñapta evāsane.

T 143 a

athāyuṣmān mahāmaudgalyāyanas tadrūpaṁ samādhiṁ samāpanno
 yathā samāhite citte sve āsane'ntarhitaḥ pūrvasyām diśy upari vihāyasam
 abhyudgamya caturvidham īryāpatham kalpayati; tadyathā caṇkra-
 myate, tiṣṭhati, niṣidati, śayyām kalpayati; tejodhātum api samāpa-

¹ A: satkṛtam.

² A: keśid.

T 143 b

dyate; tejodhātusamāpannasya āyuṣmato mahāmaudgalyāyanasya vivi-
dhāny arcīṃsi kāyān niścaranti; tadyathā nilāni pitāni lohitāny ava-
dātāni māñjiṣṭhāni sphatikavarṇāni; yamakāny api prātiḥāryāni vidar-
śayati; adhaḥ kāyah prajvalati; uparimāt kāyāc chitalā vāridhārā syan-
dante; uparimāt kāyah prajvalati; adhaḥkāyāc chitalā vāridhārā syan-
dante; yathā pūrvasyām diśy evam dakṣināsyām paścimāyām uttarā-
syām diśiti caturdiśam caturvidham ṛddhiprātiḥāryām vidarśya tān
ṛddhyabhisamkārān pratiprasrabhya prajñapta evāsane niṣaṇṇah.

atha rājā śuddhodanah āyuṣmantamahāmaudgalyāyanam idam
avocat: santi mahāmaudgalyāyanā anye'pi bhagavataḥ śrāvakā evam-
mahādhikā evam mahānubhāvā iti; santi mahārāja; gāthām ca bhāṣate:

mahānubhāvās traividyaś cetaḥparyāyakovidāḥ |
kṣīṇāśravās tathārhamto bahavaḥ śrāvakā muneḥ ||

*A 420 b

atha rājñah śuddhodanasya etad abhavat: na khalu mamaiva ekasya
putra evam mahādhika evam mahānubhāvah; api tu sānty anye'pi
pravrajitā evam mahādhī*kā evam mahānubhāvā iti; tasya yad audbi-
lyam abhūt tat prativigatam; atrāntare bhagavatā laukikam cittam
utpāditam: aho bata Śakrabrahmādayo devā āgaccheyuh; śuddhāyām
devaparṣadi dharmam deśayeyam iti; dharmatā khalu yasmin samaye
buddhā bhagavanto laukikam cittam utpādayanti tadā kuntapiplakā
api prāṇinas tasmin samaye bhagavataś cetasā cittam ājānanti; prāgeva
Śakrabrahmādayo devāḥ; yasmiṁs tu samaye lokottaram cittam utpā-
dayanti tasmin samaye mahāśrāvakaḥ api bhagavataś cetasā cittam
<n>ājānanti; kaḥ punar vādaḥ Śakrabrahmādayo devāḥ; kuta eva
kuntapiplikā api prāṇinah.

T 144 a

The Buddha teaches to the Gods

atha śakrasya devendrasya etad abhavat: kimartham bhagavatā
laukikam cittam utpāditam iti; tasyaitad abhavat: śuddhāyām deva-
parṣadi dharmam deśayitukāma iti; tena viśvakarmaṇo devaputraḥ rā-
jñāna dattā; nirmiṇu viśvakarman nyagrodhārāme catūratnamayaṁ
kūṭāgāram, vicitrām cāsanaprajñaptim; bhagavān śuddhāyām deva-
parṣadi dharmam deśayitukāma iti; param bhadram bata kauśika iti;
viśvakarmā devaputraḥ śakrasya devendrasya pratiśrutya nyagrodhā-
rāme catūratnamayaṁ kūṭāgāram nirmiṇoti, vicitrām cāsanaprajñaptim;
tatratā catvāro mahārājāś caturśu dvāreṣv avasthitāḥ, dhṛtarāṣṭro,
virūḍhakaḥ, virūpākṣaḥ, kuberaś ca; pūrvasmin dvāre dhṛtarāṣṭra

aṅgadakuṇḍalavicītramālyābharaṇavibhūṣitaḥ, dakṣine virūḍhako di-
vyālaṅkāravibhūṣitaḥ, paścime ca virūpākṣo nānāratnavibhūṣitaḥ,
uttare kuberaḥ sarvālaṅkāravibhū�itaḥ; tataḥ śakro devendra nyagro-
dhārāme mahatīm vibhūtim kārayitvā yena bhagavāṁs tenopasaṅ-
krāntaḥ; upasaṅkramya bhagavata etam artham vistareṇārocayati;
tato bhagavān śakrādibhir anekair devatāśatasahasraiḥ parivṛtaḥ kūṭā-
gāram praviṣya mahatīm devaparṣadaḥ purastān nānāratnavibhūṣite
śimphāsane niṣaṇṇah; atha āyuṣmān mahāmaudgalyāyano rājānaṁ
śuddhodanam ādāya yena bhagavāṁs tenopasaṅkrāntaḥ; upasaṅkra-
myāyasmān mahāmaudgalyāyanaḥ praviṣṭaḥ; rājā śuddhodano dhṛta-
rāṣṭreṇa devarājena nivāritaḥ, tiṣṭha <tiṣṭha> mahārāja mā pravikṣaḥ¹;
kiṁ kāraṇam? bhagavān śuddhāyām devaparṣadi dharmam deśayati;
nātra mānuṣamātrasya praveśo'stiti; atha rājā śuddhodanah dakṣi-
ṇam dvāram gataḥ; virūḍhakena devarājena dṛṣṭvābhihitāḥ: tiṣṭha
tiṣṭha mahārāja mā pravikṣaḥ; ² rājā śuddhodanah kathayati: kas
tvam bhadramukha; aham asmi mahārāja virūḍhakaḥ; bhagavān
śuddhāyām devaparṣadi dharmam deśayati; nātra manuṣyaprave-
śo'stiti; atha rājā śuddhodanah paścimam dvāram gataḥ; virūpākṣena
devarājena dṛṣṭvābhihitāḥ: tiṣṭha tiṣṭha mahārāja, mā pravikṣaḥ²;
rājā śuddhodanah kathayati, kas tvam bhadramukha; virūpākṣaḥ
kathayati; aham asmi mahārāja virūpākṣaḥ; bhagavān śuddhāyām
devaparṣadi dharmam deśayati; yatra manuṣyabhūtasya na praveśo
labhyate; atha rājā śuddhodana uttaram dvāram gataḥ; vaiśravaṇena
mahārājena dṛṣṭvā abhihitāḥ, tiṣṭha tiṣṭha mahārāja mā pravikṣaḥ²;
rājā śuddhodanah kathayati, kas tvam bhadramukha; *vaiśravaṇaḥ^{*A 421 a}
kathayati, aham asmi mahārāja vaiśravaṇaḥ; bhagavān śuddhāyām
devaparṣadi dharmam deśayati; nātra manuṣyabhūtasya praveśo
labhyata iti.

atha rājñah śuddhodanasya spṛhā utpannā; aho batāham bhaga-
vantam śuddhāyām devaparṣadi dharmam deśayantam paśyeyam iti;
tato rājñah śuddhodanasya yāsau linā santatiḥ sā prativigatā; bhagavān
samplakṣayati: rājā śuddhodano yadi mām na paśyati, sthānam etad
vidyate yad uṣṇam śoṇitam chardayitvā^(*) ³ kālam kariṣyati; tad

(*) skyugs nas.

¹ A: pravekṣyasi.

² A: pravekṣi.

³ A: chandayitvā.

T 144 b

T 145 a

*A 421 a

T 145 b upāyasamvidhānam kartavyam iti; bhagavatā yat tat catūratnamayam kūṭāgāram tat sphatikamayaṁ nirmitam; yena rājā śuddhodana anāvṛttaṁ buddhaśariram paṣyati; dṛṣṭvā ca punaḥ prītiprāmodyajātaḥ bhagavataḥ pādau śirasā vanditvā ekānte niṣaṇṇah.

The Buddha teaches to Śuddhodana

atha rājñāḥ śuddhodanasya¹ āśayānuśayaṁ dhātum prakṛtiṁ ca jñātvā tādṛśī caturāryasatyasamprativedhikīṁ dharmadeśanāṁ kṛtavān, yāṁ śrutvā rājñā śuddhodanena viṁśatiśikharasamudgataṁ satkāyadṛṣṭisailam jñānavajreṇa bhītvā srotaāpattiphalam sākṣatkṛtam; sa dṛṣṭasatyas trir udānam udānatvāt: idam asmākam bhadanta na mātrā kṛtam; na pitrā, na rājñā, na devatābhīḥ, na pūrvapretaiḥ, na śramaṇabrahmaṇaiḥ, nānyena svajanabandhuvargeṇa, yad bhagavatā asmākam kṛtam; ucchośitā rudhirāśrusamudrāḥ; laṅghitā asthiparvataḥ; pihitāny apāyadvārāṇi; vivṛtāni svargamokṣadvārāṇi; pratiṣṭhāpitā devamanuṣyeṣu²; āha ca:

T 146 a
yat kartavyam suputreṇa pituḥ pratyupakāriṇā |
tat tvayā kṛtam asmākam cittam mokṣaparāyaṇam ||
durgatibhyāḥ samuddhṛtya³ svarge mokṣe ca te vayam |
sthāpitā suprayatnena sādhu te duṣkaram kṛtam |
vaṇijā iva lobhena svargalobhena te vayam |
lambhitā nātha vātsalyād bhavabhogābhilāśināḥ ||

atha rājā⁴ śuddhodanah utthāyāsanād ekāṁsam uttarāsaṅgaṁ kṛtvā yena bhagavāṁ tenāñjalim praṇamayya bhagavantam idam avocat: adhvāsayatu me bhagavān śvo'ntarghe bhaktena, sārdham bhikṣusaṅghena; adhvāsayati bhagavān rājñāḥ śuddhodanasya tūṣṇīmbhāvena; atha rājā⁵ śuddhodano bhagavatas tūṣṇīmbhāvena adhvāsanām viditvā bhagavataḥ pādau śirasā vanditvā bhagavato'ntikāt prakrānto viditvā bhagavataḥ pādau śirasā vanditvā bhagavate?

advyāpī? avocat: kumāra rājyābhisekas te prāptaḥ; praticcha rājyam; kasyārthe?

yato bhagavataḥ sakāśāt satyāni dṛṣṭāni; katarasmin divase? adyaiva;

¹ A: rājāśuddhodanasya.

² A: smā.

³ A: samuddhritya.

⁴ A: rājñā.

⁵ A: rājñā.

T 146 b mayā¹ yam eva divasaṁ bhagavatā nyagrodhārāme dharmo deśitas tam eva divasaṁ saptasaptatyā śākyasahasraiḥ sārdham satyāni dṛṣṭānīti; evam droṇodano rājyam praticchety uktaḥ; sa kathayati: yadā bhagavatā brahmāvarte udyāne dharmo deśitas tadā ṣaṭsaptatyā śākyasahasraiḥ sārdham satyāni dṛṣṭānīti; evam amṛtodano rājyam praticchety uktaḥ sa kathayati, mayāpi yadā bhagavatā rohitake udyāne dharmo deśitas tadā pañcasaptatyā śākyasahasraiḥ sārdham satyāni dṛṣṭānīti; yadyevam idāniṁ kaṇī rājye pratiṣṭhāpayāmaḥ; *te kathayanti; *A 421 b bhadrikāṁ śākyarājam iti; taīḥ saṁbhūya bhadrikāḥ śākyarājo rājyaiśvaryādhipatyē abhiṣiktaḥ.

Dedication of Nyagrodhārāma

atha rājā śuddhodanas tām eva rātriṁ śuci praṇītaṁ khādaniyabhojanīyam samudāniya kalyam evotthāya āsanakāni prajñāpya udakamaṇīn pratiṣṭhāpya bhagavato dūtena kālam ārocayati: samayo bhadanta; sajjam bhaktam; yasyedāniṁ bhagavān kālam manyate iti; atha bhagavān pūrvāhne nivāsyā pātracivaram ādāya bhikṣuganaparivṛto bhikṣusaṅghapuraskṛto yena rājñāḥ śuddhodanasya bhaktābhīsāras² tenopasaṅkrāntaḥ; upasaṅkramya purastād bhikṣusaṅghasya prajñapta evāsane niṣaṇṇah; atha rājā śuddhodanah sukhopaniṣaṇṇam buddhapramukhaṁ bhikṣusaṅgham viditvā śucinā praṇītena khādānīyabhojanīyena svahastaṁ santarpayati, saṁpravārayati; anekaparyāyeṇa śucinā praṇītena khādānīyabhojanīyena svahastaṁ santarpaṇa saṁpravārya bhagavantaṁ bhuktavantaṁ viditvā dhautahastam apanītapatram sauvarṇam bhṛṅgāram gṛhitvā bhagavate nyagrodhārāmam niryātitavān; bhagavatā ca pañcāṅgopetena svareṇa dakṣinā ādiṣṭā³:

ito dānād dhi yat puṇyam tac chākyān upagacchatu |
prāpnuvantu padam nityam ipsitān vā manorathān || iti;

tatra bhagavān kapilavastuni viharati nyagrodhārāme; tathā sthavirair api sūtrānta upanibaddham, bhagavān kapilavastuni nyagrodhārāme iti; bhagavān kapilavastuny avasthitāḥ ekaṁ divasaṁ rājakule bhuktāḥ, ekaṁ divasam antaḥpure.

¹ This is the reply of Śuklodana.

² See Edgerton, s.v.

³ See Edgerton, s.v.

The Śākyas follow the Buddha

T 147 b

rājñā śuddhodanena jaṭilā pravrajitāḥ bhikṣavo ¹dṛṣṭāḥ; śānteryā-pathatvāc cittaprāśādikā no tu kāyaprāśādikāḥ kaṣṭais tapovrataviśeṣaiḥ karṣitaśarirāḥ; dṛṣṭvā ca punar asyaitad abhavat: kiṁ vāpi me jaṭilāḥ śānteryāpathatvāc cittaprāśādikāḥ no tu kāyaprāśādikāḥ; kathaṁrupeṇa parivāreṇa bhagavān śobheta; samṛakṣayati, śākyaparivāreṇaiti; tataḥ sarvaśākyān sannipātya kathayati; bhavanto yadi sarvārthaśiddhaḥ kumāro na pravrajito 'bhaviṣyat, ko 'bhaviṣyat? rājā cakravarti; yūyam ke 'bhaviṣyata? anuyātrikāḥ; idāniṁ sarvārthaśiddhaḥ kumāro 'nuttaro dharmarājaḥ; kasmān nānuyātrikā bhavatha; deva kiṁ pravrajāmaḥ? pravrajata; kiṁ sarva eva? kulaikikayā; evaṁ kurmaḥ; rājñā śuddhodanena kapilavastunagare ghaṇṭāvaghoṣaṇam kāritam; rājā evaṁ samājñāpayati mama viṣayanivāsibhiḥ śākyaiḥ kulaikikayā pravrajitavyam iti.

Aniruddha and Mahānāman

T 148 a

*A 422 a

droṇodanasya dvau putrau aniruddho mahānāmā ca; taylor mahānāmā kṛṣikarmāntānuṣṭhāne atyartham abhiyuktaḥ; aniruddhas tu upariprāśādatalagato niṣpuruṣeṇa tūryeṇa kriḍati ramate paricārayati; mahānāmā mātṛā abhihitāḥ: putra rājñā ghaṇṭāvaghoṣaṇam kāritam śākyaiḥ ² kulaikikayā pravrajitavyam iti; sa tvam̄ pravraja; sa kathayati, nāham̄ pravrajāmi; yas te priyah putraḥ sukhāśinas tiṣṭhati tam̄ pravrajaya; putra puṇyamahēśākhyo ^{3*}(a) 'sau sattvo; mā tena saha spardhām̄ kuru; amba tvam̄ tasyābhiprasannā yenāsau puṇyamahēśākhyah; adya tasyāmba mā kiṁcīt preṣaya; jñāsyāmi kiṁ punyamahēśākhyo na veti; putra evaṁ bhavatu; pratyakṣikaromi; tayā riktaḍīharikābhi<ḥ> peṭakam̄ ^(b) pūrayitvā ūklenā vastreṇa ācchādyā mudrālakṣitam kṛtvā preṣyadārikāyā haste preṣitāḥ; sandiṣṭā, yadi pṛcchet kiṁ atreti, vaktavyam̄ na kiṁcid iti; sā tam ādāya samprasthitā;

(a) bsod nams kyi dban t'añ c'en po can.

(b) gzeb stoñ pa rdse'u yis bkañ nas.

¹ A: bhikṣavosṭāḥ.

² A: śākyā°.

³ See Edgerton, s.v. maheśākhyā.

śakrasya devendrasya adhastāj jñānadarśanam̄ pravartate; sa samṛakṣayati: yena nāma upāriṣṭāḥ pratyekabuddhaḥ piṇḍakena pratipāditah; tasyādyā kathaṁ bhojanena vighāto bhaviṣyatiti; bhojanopasamṛhāro'sya kartavya iti; tenāsau petako nānāsūpikarasavyañjanopetasyāhārasya pūritāḥ; yāvad asau dārikā tam ādāya aniruddhasya sakāśam̄ gataḥ; tadā tenoktā dārikā, kiṁ atreti; sā kathayati, kumāra na kiṁcid iti; aniruddhaḥ samṛakṣayati: priyo 'ham̄ mātuḥ; kiṁ asau riktaṁ preṣayiṣyatiti; nūnam̄ atra nāma <na>kiṁcid bhojanam̄ prakṣiptam; paṣyāmi tāvad iti samudghātitam; sarvam̄ tad udyānam̄ anekopakaraṇasura-bhigandhasampūrṇam̄ vyavasthitam; ghrātvā aniruddhaḥ param̄ vismayam̄ upagataḥ; mātṛbhakto 'sau; tena mātūr agrapiṇḍapātāḥ ^(c) preṣitāḥ; sandiṣṭāḥ ca amba pratidivasam̄ idṛśam̄ nakīm̄cinnāma bhojanam̄ preṣayitum arhasiti; sāpi dṛṣṭvā param̄ vismayam̄ upagataḥ; tayā mahānāmno darśitam; putra dṛṣṭam̄ te? amba dṛṣṭam̄; tan na tvam̄ mayā pūrvam̄ evoktaḥ puṇyamahēśākhyas sa satvamanuṣyasu-bhagaḥ; mā tena saha spardhām̄ kuruṣveti; sa kathayati: amba puṇyamahēśākhyo vā bhavatu mā vā; nāham̄ pravrajāmiti; yataś ca mahānāmā ¹ sarvāvasthaṁ nādhivāsitavān pravrajyām, tatas tayā aniruddho'bhihitāḥ: putra rājñā ghaṇṭāvaghoṣaṇam kāritam: śākyaiḥ kulaikikayā pravrajitavyam iti; sa tvam̄ kiṁ pravrajasi, āhosvid gṛhe tiṣṭhasiti; sa kathayati: amba pravrajyāyām̄ ko 'nuśāmsaḥ? ka ādinavaḥ? gṛhāvāse ko 'nuśāmsaḥ? ka ādinavaḥ? putra pravrajyā sampadyamānā nirvāṇāvāhikā bhavati; vipadyamānā ² devamanuṣyāvāhikā bhavati; gṛhāvāsaḥ samyakpratipālyamāno devamanuṣyāvāhakaḥ; apratipālyamāno narakatiryakpretāvāhakaḥ; amba yaḥ pravrajyāyām̄ ādinavaḥ, sa gṛhāvāse anuśāmsaḥ; tasmād alam̄ gṛhāvāsena; anujāñihī; pravrajāmiti; sā kathayati: putra śobhanam̄, evaṁ kuru; aniruddhasya bhadrikaḥ śākyarājo vayasyakaḥ; sa tasya sakāśam̄ gataḥ; tena khalu samayena bhadrikaḥ śākyarājo viṇām̄ sārayati; tasya viṇām̄ sārayataḥ tantrī cchinnaḥ; svaraḥ svarāntaram̄ gataḥ; aniruddho viṇāyām̄ kṛtāvī; tena yathānusvaraṁ nimittam udgr̄hitam ^(b); sa dvāre sthitvā dauvāri-kaṁ puruṣam āmantrayate: gaccha bhoḥ puruṣa, bhadrikasya rājño nivedaya aniruddho dvāre tiṣṭhati devam̄ draṣṭukāma iti; dauvārikeṇa

(a) zas kyi p'ud.

(b) des sgra ci ḥdra bar gyur pai rtags bzuñ nas.

¹ A: mahānāmā.

² A: vipacyamānā.

*A 422 b

gatvā bhadrikasya śākyarājasya niveditam: deva aniruddho dvāre
tiṣṭha*ti devam draṣṭukāma iti; sa kathayati: praviśatu bhavān ani-
ruddhaḥ; ko bhavantam aniruddham vārayati; sa praviṣṭaḥ; rājñā
pariṣvajya niṣāditaḥ; uktaś ca kiyaṁ ciram tavāgatasyeti; sa kathayati;
yadā tava viñām sārayatas tantri chinnā; svaro svarāntaraṁ gata iti;
sa param vismayam āpannah kathayati: viñāyām bhavān kṛtāvi;
bhadrikaḥ śākyarājaḥ kathayati: kumāra kim āgamanaprayojanam;
aniruddhaḥ kathayati: deva rājñā śuddhodanena ghaṇṭāvaghoṣanam
kāritam: śākyaiḥ kulaikikayā pravrajitavyam iti; tad avalokito bha-
va (*); pravrajāmiti; rājā kathayati, yady evam aham api pravra-
jāmiti; sampradhārayāveti; adya tvam ihaiva vāsam <upagaccha; sa
ihaiva vāsam> upagataḥ (*): śayyākarmāntikena śayyāyām jvaragan-
dhikāni (*) vastrāṇy ācchāditāni; puṣpāṇi cāvakīrṇāni; aniruddhaḥ
śayyāniṣāṇṇah; tasya mallikāvṛntam (*) adhastād avasthitam; sa
sparśapratisamvedi kathayati: kim atrādhastāc chilāputrakas (*)
tiṣṭhatiti; te pratyavekṣitum ārabdhāḥ; mallikāvṛntam¹ <dṛṣṭvā>
te param vismayam āpannah; aniruddho rātrau duḥkhham suptah;
prabhātāyām rajanyām rājñābhihitam: kaccid aniruddhaḥ sukham
supta iti; sa kathayati: deva na sukham supta iti; rājñābhihitam,
kimartham; aniruddhaḥ kathayati; deva jvaragandhāni vastrāṇi
prajñaptāni; puṣpāṇi cāvakīrṇāni; puṣpavṛntaiḥ kāyo drūyate; rājñā
śayyākarmāntika² āhūyoktaḥ: kimartham tvayā jvaragandhāni va-
strāṇi prajñaptāni; śayyākarmāntikenābhihitam: mama bhāṇḍāgārikena
anupradattāni; rājñā bhāṇḍāgārika āhūyoktaḥ: kimartham tvayā jva-
ragandhikāni vastrāṇy anupradattāni; sa kathayati; deva mama tantu-
vāyenānupradattāni; rājñā tantuvāya āhūyoktaḥ; kimartham tvayā
jvaragandhikāni vastrāṇy anupradattāni? tantuvāyah kathayati: deva
vastre üyamē kiṁcic cheṣam; tan mayā jvaritenā utam; rājā kathayati:
kumāra katham tvayā viñātām; sa kathayati, uṣṇasparśapratisamve-
danāt; jvaragandhena ca; rājā param vismayam āpannah kathayati:

(*) mk'yen par mdsod cig (see Mvy, 6603).

(*) gal te de ltar na k'o bo yañ rab tu ḡbyuñ stc gros bya ba yod kyis k'yod
de riñ ḡdi ñid du gnas t'ob cig | des de ñid du gnas btob bo.

(*) rims bga gi dri can.

(*) me tog gi rtса ba.

(*) rdo p're'u.

¹ A: malikāvṛtam.

² A: karmāntikam āhūtāḥ.

T 149 b

bhavanta aniruddho bhavati śākyasubhagaḥ; tato bhadrikena śākyā-
rājenābhihitāḥ: yady aham (*) pravrajāmi, devadattaḥ śākyānām rājā
bhaviṣyati; sa śākyānām anartham kariṣyati; yannu vayaṁ sarve
saṁbhūya devadattam protsāhayāma iti.

Devadatta entrapped

sa bhadrikena śākyarājenāhūtaḥ; tataḥ sarvaiḥ saṁbhūyābhihitāḥ:
devadatta vayaṁ sarve pravrajāmaḥ; tvam kim kariṣyasi; devadattaḥ
saṁlakṣayati: yadi vakṣyāmi na pravrajāmiti bhadrikaḥ śākyarājaḥ na
pravrajīṣyati; tad upāyasamvidhānena enān vipralambhayāmi; api nu
mayā yam eva divasaṁ bhagavatā nyagrodhārāme ḥddhiprātiḥāryam
vidarśitam tadaiva me buddhir utpannā, yathaivānena anvāvartinyā
māyayā mahājanakāyo 'nvāvartitāḥ, tathaiva mayā anvāvartitavyāḥ;
iti viditvā kathayati: deva yūyam pravraja*tha; aham kimartham
tiṣṭhāmiti; bhadrikaḥ śākyarājaḥ saṁlakṣayati: mṛṣāvādiko'yam; pra-
tijñāyām sthāpayitvā mahājanakāyah pratisamviditaḥ kartavya iti;
tato rājñā tasya tad vacanam patrābhilikhitaḥ kṛtvā kapilavastuni
nagare ghaṇṭāvaghoṣanam kāritam: śrīṇvantu bhavantāḥ kapilavastu-
nivāsinaḥ paurā, bhadrikarevatāniruddhadevattapramukhāni pañca-
śākyāsatāni pravrajīṣyanti; śrutvā bhavadbhiḥ prāmodyam utpādayi-
tavyam iti; śrutvā devadattasya mahad duḥkhadaurmanasyam utpan-
nam; yadi mayā viñātām abhaviṣyat bhadrikaḥ śākyarāja niścayena
pravrajed iti, na mayā pratijñātām abhaviṣyat; idāniṁ yadi na pravrajī-
ṣyāmi, mṛṣāvādika iti kṛtvā rājyam api na lapsye; sarvathā kim atra
prāptakālam; pravrajāmi; pravrajita eva rājyam kārayiṣyāmīti.

*A 422
bis, a
T 150 b

Ordination of five hundred Śākyas

atha rājñāḥ śuddhodanasya etad abhavat: apaścimām śākyānām
vibhūtim paṣyāmiti; tena tan nagaram apagatapāṣāṇaśarkarakatthallam
vyavasthāpitam, candanavāripariṣiktam ucchritadhvajapatākam āmuk-
tapaṭṭadāmakalāpam surabhidhūpaghaṭikopanibaddhaṇi nānāpuṣpāva-
kirṇam ramaṇiyam; tataḥ anekaśākyāsatāsaḥasraparivāraḥ nagaradvāre
siṁhāsane niṣāṇṇah; śākyastriyāḥ śākyakumāryāś ca kutūhalajātā
gavākṣavātāyanavedikāsv avasthitāḥ, śākyānām vibhūtim draṣṭukāmāḥ

T 151 a

(*) Tib. adds gžon nu (that is, yady aham kumāra pravrajāmi, etc.).

nānādeśabhyāgataś ca janakāyaḥ rathyāvithicatvaraśringātakeṣu; naimittikā brāhmaṇā vipañcanakā āhūtāḥ śākyaparikṣām̄¹ prati, ko'trā-rādhakaḥ ko na veti; atha śākyā mātāpitrāv avalokya hārakaṭakakeyū-rādyalaṅkāravibhūṣitāḥ² pratyekapratyekam̄ ratheṣ abhiruhya nīrgantum ārabdhāḥ; pūrvam̄ bhadrikaḥ śākyarājō nīrgataḥ; naimittikair dṛṣṭaḥ; te kathayanti: eṣa tāvad ārādhako bhaviṣyatiti; evam̄ revatāni-ruddhaprabhṛtayo nīrgatāḥ; te'pi naimittikair vyākṛtaḥ; tato devadatto nīrgataḥ; tasya nīrgacchataḥ śyenakena śakunakena cūḍāmaṇir apahṛtaḥ; naimittikair dṛṣṭaḥ; te kathayanti: yādīśam asya nīmittam̄ nīyatam̄ ayaṁ sāstari prahṛtya narakaparāyaṇo bhavatiti; kokālikakhaṇḍa-dravyakaṭamorakatiṣyasamudradattānām̄ nīrgacchataṁ khareṇa vāśitam̄^(a); te'pi naimittikair vyākṛtaḥ: ete'pi mahāśrāvakeṣu vāgduścaritaṁ kṛtvā narakaparāyaṇā bhaviṣyanti iti; upanandasya hastiskandhā-bhīrūḍhasya itaś cāmutaś ca vyavalokayato muktāhāraḥ patitaḥ; sa hastiskandhād avatīrya gṛhitāḥ; so'pi vyākṛtaḥ: anenātyantalobhān nārakeśūpattavyam̄ iti; tatas teṣām̄ śākyānām̄ bhadrikānīruddhadē-vadattapramukhāni pañcaśakyaśatāni udyānayātrāpratispardhayā śo-bhayā yena bhagavāṁs tenopasaṅkrāntāni; bhagavān samplakṣayati: sace ahaṁ śākyān ehibhikṣukayā³ pravrājayiṣyāmi kecid ārādhakā bhaviṣyanti, kecid anārādhakāḥ; ye anārādhakās teṣām̄ bhaviṣyaty anyathātvam; sarvaś caihibhikṣus caramabhavikaḥ⁴; yannv ahaṁ sarvān eva bhikṣūn *jñapticaturthena⁵ karmaṇā pravrājayeyam upasampādayeyam; iti viditvā bhikṣūn āmantrayate: pravrājayata bhikṣavaḥ kāpilavāstavān śākyān, upasampādayata jñapticaturthena karmaṇā iti; evam bhadanteti te bhikṣavo bhagavataḥ pratyāśrauṣuḥ.

Upālin. the barber

T 152 a
*A 422
bis, b

śākyānām̄ upāli nāma kalpakaḥ rājñā śuddhodanena teṣām̄ pravrājataṁ keśāvaropakaḥ preśitaḥ; bhadrikasya śākyarājasya keśān avatārayan so 'śrudurdinavadano bāśpoparuddhyamānahṛdayo muhur

^(a) boñ bui skad grag nas.

¹ A: śākyaparikṣāyām̄ pratikotra etc.

² A: harṣa^o (Tib. do šal).

³ See Edgerton, s.v.

⁴ See Edgerton, s.v.

⁵ See Edgerton, s.v. and Mvy 8754.

niśvāsaparāyaṇaḥ keśān avatārayati¹; bhadrikaḥ śākyarājaḥ kathayati: upālin kimartham̄ rodiṣi? sa karuṇadīnavilambitair akṣaraiḥ kathayati: deva mayā jambūdvipapradhānānām̄ puruṣānām̄ upasthānaṁ kṛtvā, idānīm̄ prākṛtapuruṣānām̄ upasthānaṁ kartavyam̄ bhaviṣyati; kāmaṇ prāṇaviyogaḥ, na yuṣmābhiḥ parityaktasya jīvitam̄ iti; bhadrikaḥ śākyarājaḥ kathayati: alam̄ upālin darśitas tvayā svāmībhaktyanurāgaḥ; niyaccha śokam; ahaṁ tathā kariṣyāmi yathā prākṛtapuruṣānām̄ upasthānaṁ² na kariṣyasi; iti viditvā tenaikasmin pradeṣe paṭakaḥ prasāritaḥ, śākyakumārāś ca abhihitāḥ: śṛṇvantu bhavantaḥ kumārā eṣo 'smākam upāli kalpakaḥ kṛtopasthānaḥ; tad asya jivikānimittam̄ alaṅkāram̄ paṭe sthāpayata; nāsmābhiḥ punar agāre vastavyam̄ iti; tair hārārdhāhārakaṭakakeyūrakuṇḍalānām̄³ nānāratnapratyuptānām̄ alaṅkāraviśeṣānām̄ paṭake mahān rāsiḥ kṛtaḥ; upālinā teṣām̄ anupūrveṇa keśāvaropanaṁ kṛtam; te snātum gatāḥ; sa samplakṣayati: ime tāvat kumārāḥ kulavibhavaya uvanopetāḥ sphītāny antaḥpurāṇi⁴, sphītāni kośakoṣṭhāgārāṇy apāsyā pravrajitāḥ; aham asminn alaṅkāramātṛe sakto 'nayena^(a) vyasanam̄ āpatsye; yady⁵ ahaṁ na nīcakulotpannah syām, aham api svākhyāte dharmavinaye pravrajyodyujyeyam̄, ghaṭeyam̄, vyāyaccheyam, oghānām uttarāṇāya, yogānām samatikramāṇāyeti.

dharmatā hy eṣa yathā buddhā bhagavantas tri rātreḥ, trir diva-sasya buddhacakṣuṣā lokāṇ vyavalokayanti, evam̄ mahāśrāvakaḥ api; adrākṣid āyuṣmān śāriputraḥ upālinām̄ kalpakaṁ ativa samvignam; dṛṣṭvā ca punar yenopāli kalpakaṁ tenopasaṅkrāntaḥ; upasāṅkramya upālinām̄ kalpakaṁ idam avocat: kasmāt tvam̄ upālin ativa⁶ samvignaḥ kare kapolam̄ dattvā cintāparas tiṣṭhasiti; sa kathayati: katham ahaṁ bhadanta śāriputra na cintāparo bhavāmi yatreḍāṇim amī kumārāḥ kulavibhavaya uvanopetāḥ sphītāny antaḥpurāṇi sphītāni ca kośakoṣṭhāgārāṇy apāsyā pravrajitāḥ; aham asminn alaṅkāramātṛe sakto 'nayena vyasanam̄ āpatsye? yady ahaṁ na nīcakulotpannah syām aham api svākhyāte dharmavinaye pravrajya udyujyeyam̄⁷, ghaṭeyam̄,

^(a) ts'ul ma yin pas.

¹ A: avatarayan.

² A: upasthane.

³ A: "rdhāhāraḥarṣaṭaka".

⁴ A: antaḥpurāṇi.

⁵ A: adyatv aham.

⁶ A: navanītavat.

⁷ A: udyojeyeyam.

vyāyaccheyam oghānām uttaraṇāya, yogānām samatikramaṇāyeti; āyuṣmān śāriputraḥ kathayati: bhadramukha nedam munindrapravacanām jātiśārakām, na gotrasārakām, na śutasārakām; api tu pratipattisārakām idam munindrapravacanam*; na jātikulagotrāṇi parikṣante tathāgatāḥ; karmāni tu parikṣante cirakālakṛtāṇī¹ api; sa ced ākāṅkṣasi svākhyāte dharmavinaye pravrajyām upasampadām bhikṣubhāvam, ehi bhagavatsakāśam gacchāva; pravrājyiṣyati te bhagavān iti; *tenādhivāsitam.

*A 423 a

*D 92

Upālin ordained

athāyuṣmān śāriputraḥ upālinām kalpakam ādāya yena bhagavāṁs tenopasañkrāntaḥ; upasañkramya bhagavataḥ pādau śirasā vanditvā bhagavantam idam avocat: ayam bhadanta upāli ākāṅkṣate svākhyāte dharmavinaye pravrajyām upasampadām bhikṣubhāvam; tato bhagavān pravrājyatū, upasampādayatū, anukampām upādāyeti; sa bhagavatā ābhāṣitaḥ ehi bhikṣo cara brahmacyaram iti; bhagavato vāco'vasānasamanantaram² eva muṇḍaḥ samvṛttāḥ, saṅghāṭiprāvṛttaḥ, pātrakarakavyagrahastāḥ,³ saptāhāvaropitakeśaśmaśruḥ, varṣaśato-pasampannasya bhikṣor iryāpathenāvasthitāḥ; āha cātra:

T 153 b

ehiti coktaḥ sa tathāgatena
muṇḍaś ca saṅghāṭiparītadehaḥ |
sadyaḥ praśāntendriya eva tashau
nepathyito⁴ buddhamanorathena ||

T 154 a

śākyāḥ pravrajitāḥ yathāvṛddhikayā sāmīcīm kāryante; bhadrikena śākyarājena sāmīcīm kurvatā upālināḥ pādau pratyabhijñātau, tato mukhaḥ vyavalokitam; sa kathayati: bhagavān eṣa upāli; kim asyāpi mayā pādayor nipatitavyam iti; bhagavān āha: vatsa mānaprahāṇāya pravrajyā; tavaiśa vṛddho nihatamadamānaḥ; nipateti; sa tasya pādayor nipatitaḥ; ṣaḍvikāraḥ pṛthivikampo jātaḥ; iyam mahāpṛthivi calati, saṃcalati, saṃpracalati; vyathate, pravyathate saṃpravyathate; pūrvā dig unnamati; paścimāvnamati; paścimā unnamati; purvā avanamati; dakṣiṇā unnamati; uttarā avanamati; uttarā unnamati; dakṣiṇā avana-

¹ A: krtāṇi api.

² A: vācāvasana².

³ See Edgerton, s.v. karaka.

⁴ tashunnepacchito. See Edgerton, s.v.

mati; madhya unnamati, anto'vanamati; anta unnamati, madhyo'vanamati; evam anupūrveṇa nipatitāḥ; devadatto na nipateti; bhagavān kathayati: vatsa mānaprahāṇāya pravrajyā, nipateti; sa kathayati; tava kiṁ vidyate? nāham asya pādayor nipatāmiti; sa na nipatatiti tatra devadattena bhagavatas tatprathamataḥ ājñā prativyūḍhā.

bhikṣavaḥ samśayajātāḥ sarvasaṁśayacchettāraḥ buddhaḥ bhagavantaḥ papracchuḥ; paśya bhadanta bhadrikena śākyarājena upālino vandanāyām kṛtāyām ṣaḍvikāraḥ pṛthivikampo jātaḥ iti; bhagavān āha: na bhikṣava etarhi, yathātītēpy adhvany eṣā¹ dharmatā; yo'sau pādayor nipatitaḥ, ṣaḍvikāraś ca pṛthivikampo jātaḥ; tac chrūyatām.

Sundara, the student, and Bhadrā, the harlot

bhūtapūrvaḥ bhikṣavo vārāṇasyām nagaryām brahmaṇatto nāma rājā rājyaḥ kārayati, ṛddhaḥ ca sphītaḥ ca kṣemāḥ ca subhikṣam ca ākīrṇabahujanamanuṣyaḥ ca; tena khalu samayena vārāṇasyām nagaryām bhadrā nāma rūpājivini prativasati; sundaraś ca nāmnā māṇavakah; sa tasyāḥ sakāśam upasañkrāntaḥ kathayati: bhadre āgaccha paricārayāma iti; sā kathayati; santi te pañca kārṣaḥ*paṇaśatāni; sa kathayati, na santi; gaccha, pañca kārṣaṇaśatāni gṛhitvā āgaccha; tasya vibhavo nāsti; sa tasyām atyartham adhyavasitaḥ; kālena kālaḥ nānāvicitrāṇi puṣpāṇi, phalāṇi copanāmayati; tasyās tasminn anunaya utpannah; yāvad apareṇa samayena vārāṇasyām parvā pratyupasthitāḥ; sarvā striyo vastramālyālaṅkāravibhūṣitāḥ svakasakeśu kriḍāratiharśabahulā avatiṣṭhante; tā dṛṣṭvā sundaro māṇavaḥ paritasati; bhadrā rūpājivinī saṃplaksayati: adya vārāṇaseyā manuṣyā vastrālaṅkāravibhūṣitā svakasvakābhiḥ strībhiḥ sārdhaḥ paricārayiṣanti; sundaro māṇavakah mayā sārdhaḥ paricārayiṣati; sā caivam cintayati; sundaraś ca māṇavakas tam pradeśam anuprāptah; sā tam dṛṣṭvā pūrvopakārasañjanitasaumanasyā kathayati: māṇava gaccha; sugandhāni puṣpāṇi ādāyāgaccha; mayā sārdhaḥ paricārayiṣasati; sa naṣṭopalabdhaprāṇa iva vismayāvarjitasantatiḥ prakrāntaḥ; tasyā rūpayauvanacāturyaguṇān vikalpayan madāviṣṭaḥ kṛtsnām rātriṁ jāgaritaḥ; prabhātāyām rajanyām atyarthamiddhaparyākulikṛtanayanas tāvat supto yāvad ādityodaya iti; sarvopayogāya lokena yadā sarvāṇi puṣpāṇi uccitāni tadaḥ pratīvibuddhaḥ; puṣpanimittam itaś

T 154 b

*A 423 b

T 155 a

¹ A: eṣāsyā dharmatā ya pādayor.

cāmūtaś ca paribhramati; nārāgayati; śiriṣapuṣpāny ādāya tasyāḥ
sakāśam upasañkrāntah; sā gāthām bhāṣate:

alaso 'jinadhāry akarmaśilo
baṭukah sundarako nirardhamāṣaḥ |
paripuṣpitapādape'dya kāle
pradadāty eṣa hi yač chiriṣapuṣpam ||

iti viditvā kathayati: gaccha anyāni puṣpāny ādāyāgaccheti; kāmān
khalu pratisevamānasya saṃyojanāny upacayām gacchantīti sa pravī-
dhakāmarāgo grīṣmaṇām paścime māse vyabre dine vigatabalāhake,
sthite madhyāhnasamaye, nagarād ativiprakṛṣṭadeśeṣv aranyeṣu vak-
trāparavaktrām^(*) gāyan puṣpāny uccinoti; rājā ca brahmadatto mṛga-
T 155 bvadhāya nigrataḥ; sa tīkṣṇārkaraśmisantāpitaḥ chāyāyāḥ śitalām pra-
deśam anuprāptah; tasya gītaśabdām śrutvā gāthām bhāṣate:

ūrdhvām tapati ādityaḥ adhastād dahati vālukā |
kasmād gāyasi gātrāṇi na te dahati ātapaḥ || iti;

sundarako'pi gāthām bhāṣate:

na mām tāpayaty ādityaḥ saṅkalpās tāpayanti mām |
kāryākāryāṇi loke'smiṁs tāpayanti tu nātapaḥ || iti;

rājā samṛlakṣayati: nūnam ayaṁ māṇavaḥ śaityakathāsu krtāvī, yena
sthite madhyāhnasamaye puṣpāny uccinotiti; sa tenābhīhitah: kuru
māṇava śaityām tāvat kathām; śīṇomīti; sa samṛlakṣayati; nūnam asya
rājñāḥ śarīradāhāḥ, yenaivam vadatiti; tena tasya vicitrā śaityakathā
kṛtā, yām śrutvā rājñāḥ śarīradāhāḥ prativigataḥ; rājā abhiprasannāḥ;
amātyān pṛechati; bhavanto yo rājño kṣatriyasya mūrdhābhīṣiktasya
jīvitam anuprayacchati, tasya kah pratyupakāraḥ? deva upārdharājyam;
tatas sa rājñā abhihitah; māṇava adya rājakule vāsam kalpayasva;
T 156 aupārdharājyam te prayacchāmi iti; tasya rājakule praṇītaṁ śayanāsa-
nam dattam; sa tasmin śayitaḥ bhadrām anusmṛtya cintayati; tad
upārdharājyam grīṇāmi yatra bhadrā rūpājivini iti; bhūyaḥ samṛlak-
ṣayati: kidṛśah sa rājā yatra upārdharājyam bhuṇkte; yannv aham
*A 424 aenam jīvitād vyaparopayeyam iti; punaḥ samṛlakṣayati: *alam anena
rājyena yat rājānam¹ praghātya iti; gāthām ca bhāṣate:

(*) mgo ḥdren pa dañ dkyus ma dag.

¹ A: yo rājānam.

aprāpte arthatarṣaḥ prāpte cārthe na tarṣaviniyṛttiḥ |
aprāpte ca vighātas tasmād arthe matir anarthāya || iti

yāvat prabhātā rajani samvṛttā, sa vīpratisārajātaḥ śayanād avatiryā
krīṣṇajinam āstiryā bhūmau śayitaḥ; prabhātāyām rajanyām rājā
kathayati: bhavantaḥ śabdāyata tam māṇavam; upārdharājyam tasmai
anuprayacchāmiti; rājadūtā gatāḥ paṣyanti; mahāśayanād avatiryā
bhūmau śayitaḥ; dṛṣṭvā ca punar aprasādaṁ pravedayanto rājñāḥ
sakāśam gatāḥ kathayanti: deva nāśāv arhati rājyam; rājā kathayati,
kimartham? te kathayanti: deva yo hi nāma praṇītaṁ śayanāsanam
apahāya bhūmau krīṣṇajine śayitas tasya hinādhimuktasya kiṁ rājyenetī;
rājā kathayati: bhavantaḥ sa prājñāḥ, kāraṇenātra bhavitavyam;
śabdāyata iti; tair asau śabdītaḥ: rājñā pṛṣṭhaḥ: bho māṇava kimartham
tvam mahāśayanāsanād krīṣṇajine śayita iti; tena yathāvṛttam rājñe
samākhyātām; tataḥ kathayati: deva anujānīhi pravrajāmiti; rājā
kathayati: samayato 'nujānāmi; yadi pravrajītvā kiñcid guṇagānam
adhigacchasi mamārocayitavyam iti; tena pratijñātām evam bhavatv
iti; tatas tena śāntām pradeśām gatvā anācāryakeṇa anupādhīyāyakena
pratyekabodhir anugatā; sa pratyekabuddhaḥ samṛlakṣayati; mayā
tasya rājñāḥ pratijñātām; gacchāmi tām pūrvikām pratijñām nirvā-
tayāmi iti; sa rājñāḥ sakāśam gatvā uparivihāyasam abhyudgamya jvala-
natapanavarṣaṇāvidyotanapratīhāryāṇi kartum ārabdhaḥ; rājā tasya
pādayor nipatya gāthām bhāṣate:

paṣyālpakalpaprabhavam vipākam
mahān višeṣo hy upagena labdhāḥ |
lābhāḥ sulabdhā bata māṇavena
yat prāvrajat kiṁ kuśalam gaveśi ||

Gangāpāla, the barber

rājño brahmādattasya gaṅgāpālo nāma kalpakah; tenāsau sun-
daraproktām¹ gāthām grāhitaḥ; uktaś ca: gaṅgāpāla bhūyo bhūyaḥ
mām etām gāthām smārāyiṣyasi; gaṅgāpālaḥ kalpakah svāśilpe
atyarthām kṛtāvī; sa yadā rājño brahmādattasya śmaśrukarma karoti
tadāsau middham avakrāmati; ricchaṭayā² prabodhyate; prabuddhaś
T 157 a

¹ That is, sundarāya proktām.

² See Edgerton, s.v. ricchaṭā and acchaṭā (Tib. se gol gyis).

ca gaṅgāpālam vareṇa pravārayati, vada kam̄ te varam anuprayac-chāmiti; sa kathayati, deva viññāpayisyāmiti; yadā gaṅgāpālo rājānam gāthām smārayati tadā rājñāḥ kāmakathāyām api cittam̄ na krāmati; prāgeva kāmādhyācaraṇe; so'ntaḥpuraṁ na vyavalokayati; antaḥpuri-kāḥ kleśamaddāviṣṭāḥ gaṅgāpālasya kathayanti: mātula yadā te devo vareṇa pravārayati, tadā vaktavyam, yadi me devo'bhiprasannaḥ tad asyā gāthāyā arthaṁ vistareṇa saṃprakāśayed iti; rājñā tasyā gāthāyā artho vistareṇa saṃvibhaktāḥ; sa saṃvignaḥ pādayor nipatya kathayati: deva kṛtopasthāno 'ham; pravrajāmy agārād anagārikām iti; rājā kathayati: yadi pravrājitaḥ kiñcid guṇagaṇam adhigamiṣyasi¹ mama ni-vedaiṣyasi; sa kathayati: deva evaṁ bhavatu nivedayi*ṣyāmiti; sa gatvā ṛṣīnām madhye pravrajitaḥ; tena pañcābhijñāḥ sākṣātkṛtāḥ; tasyaitad abhavat: mayā rājño brahmadattasya pratijñātām; gacchāmi, tām pūrvikām pratijñām niriyātayāmiti; sa yena rājā brahmadattas tena upasaṅkrāntaḥ; upasaṅkramya upari vihāyasam abhyudgamyā jvala-natapanavarṣaṇavidyotanaprātiḥāryāṇi kartum ārabhaḥ; asti pṛthag-janasya ṛddhir āvarjanakari; sa pādayor nipatya kathayati: ārya tvayā evaṁvidhaguṇaṇā adhigatāḥ? adhigatāḥ; rājā brahmadattaḥ gaṅgā-pālasya ṣeḥ <pādayor nipatati>^(a), ṣaḍvikāraḥ pṛthivikampo jātaḥ; mātā cāsyā gāthām bhāṣate:

etat te devāmravaṇam brahmadattasya dhimataḥ |
pravibhajya² hi yatraiṣa prāvrajat³ kṣurabhāṇḍikam || iti;

rājā brahmadatto mātaram anusaṁjñapayan gāthām bhāṣate:

mā vocata gaṅgapālam evaṁ
kiñcin maunapadeṣu śikṣamāṇam |
tasyaiṣa hi duṣkarasya kartā
yatkṛtvā⁴ pṛthubuddhayo bhavanti ||
tapasā hy abhibhūya sarvapāpam
tapasā cāpy abhibhūya sarvalokam |
tapasā hy abhibhūya karmabhāṇḍam
tapasā bhāti na väcyā eṣa kiñcit || iti;

^(a) rkaṇ pa la gtugs.

¹ A: adhigamya.

² A: praviṣajya (Tib. bzag nas).

³ A: prāvrajam.

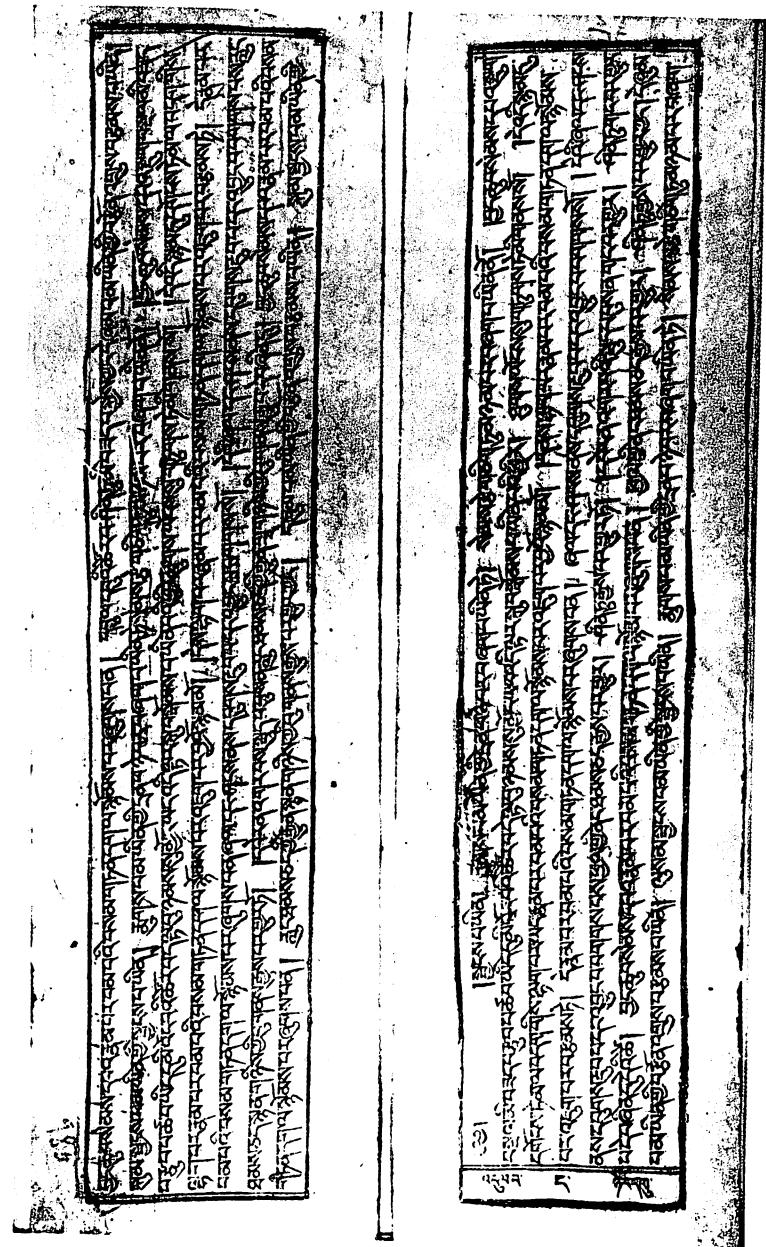
⁴ A: yatkṛtā.

kim̄ manyadhve bhikṣavo yo'sau tena kālena tena samayena brahma-datto nāma rājābhūd eṣa eva sa bhadrikaḥ sākyarājaḥ; yo'sau gaṅga-pālanāmā ṣeṣir eṣa evāśāv upāli; tadāpi bhadrikena sākyarājena brahmadattabhūtena upālino gaṅgapālaṛṣibhūtasya praṇāme kṛte ṣaḍvikāraḥ pṛthivikampo jātaḥ; etarhy api bhadrikena sākyarājena upālinah pravrajitasya praṇāme kṛte ṣaḍvikāraḥ pṛthivikampo jāta iti.

T 158 a

APPENDIX I

*The Tib. transl. of the passage omitted by the copyist at leaf 380 b
(see above, p. 101), (bKa'qgyur, Dulva, Na, leaves 28 b-30 a,
Lhasa's edition).*



APPENDIX II

Conversion of Nandā and Nandabalā

(continuation of p. 154)

atha bhagavān nandām ca nandabalām ca grāmikaduhitarau
dhārmyayā kathayā sandarśayitvā samādāpayitvā samuttejayitvā sam-
raharśayitvotthāyāsanāt prakrāntah. T 80 a

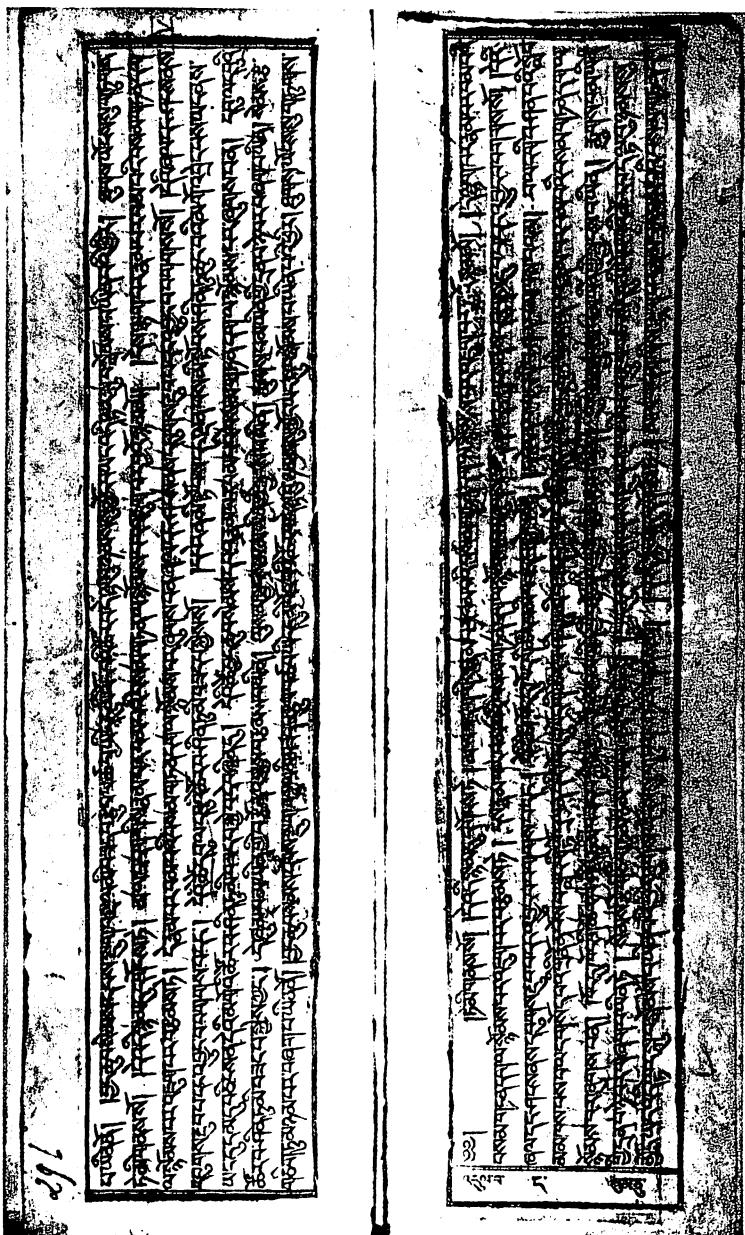
Marvellous deeds of the Buddha before Urubilvā Kāsyapa

a) *The Buddha subdues a nāga*

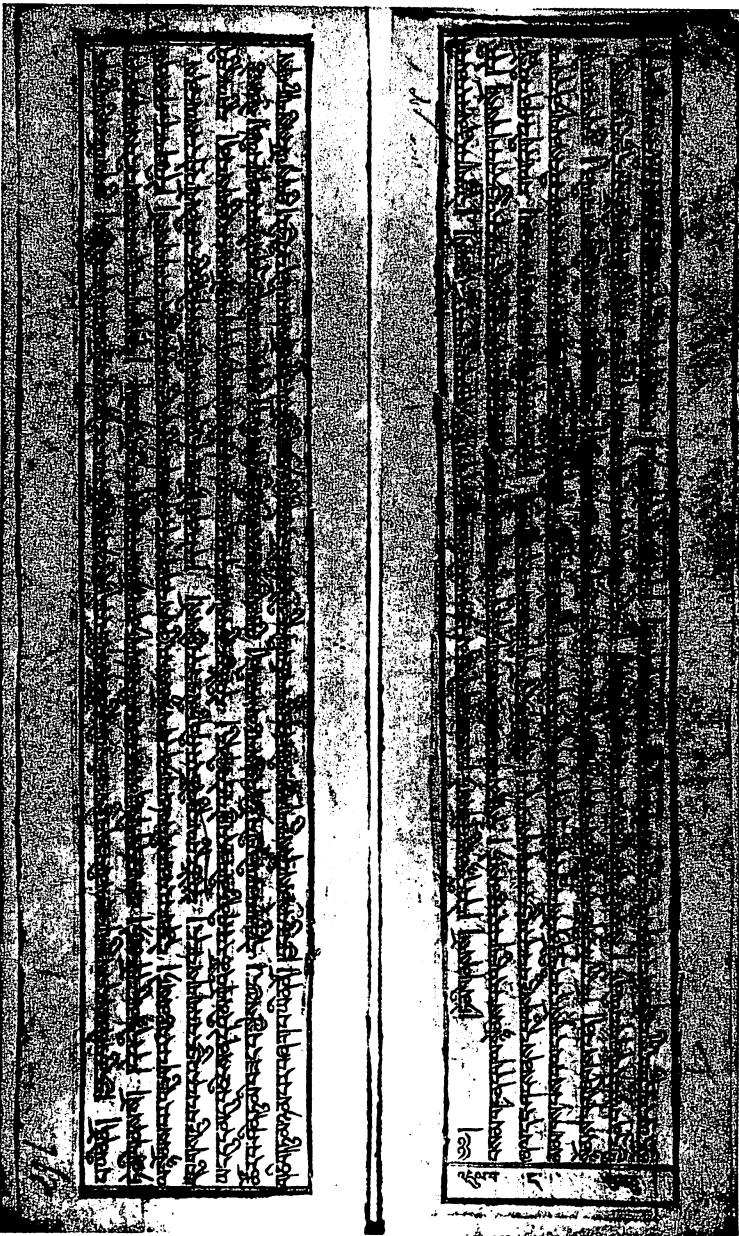
*atha bhagavataḥ senāyanagrāmakāt prakramyaitad abhavat: astiha *W 236
magadheṣu janapadeṣu kaścic chramaṇo vā brāhmaṇo vā suśilaḥ
saṃmato yam aham anvāvartayeyam yasmin me 'nvāvṛtte 'lpakṛcchreṇa
mahājanakāyo 'nvāvartiṣyate; tena khalu samayenorubilvākāśyapo
jaṭilo jirṇo vṛddho mahallakah; sa viṁśatīvaraśāśatiko jātyā māgadha-
kānām manusyānām satkṛto gurukṛto mānito pūjito 'rhan saṃmataḥ;
pañcaśataparivāro nadyā nairañjanāyās tira āśramapade śāmyate;
atha bhagavata etad abhavat: ayam urubilvākāśyapo jaṭilo jirṇo ma-
hallakah pūrvavad yāvac chāmyate; yannv aham urubilvākāśyapam
jaṭilam anvāvartayeyam yasmin me 'nvāvṛtte 'lpakṛcchreṇa mahājan-
akāyo 'nvāvartiṣyate; *atha bhagavān yenorubilvākāśyapasya jaṭila-
śāśramapadam tenopajagāma; adrākṣid urubilvākāśyapo jaṭilo bha-
gavantaṁ dūrata eva; dṛṣṭvā ca punar bhagavato 'rthāyāsanām pra-
jñapya bhagavantam idam avocat: āgaccha mahāśramaṇa, svāgataṁ
mahāśramaṇa; mahāśramaṇaś ciracirasya paryāyam akārṣid ihāga-
manāya; niśidatu mahāśramaṇaḥ prajñapta evāsane; nyaśidat bhagavān
prajñapta evāsane; athorubilvākāśyapo bhagavatā sārdham saṃmo-
danīm saṃrañjanīm vividhām kathām vyatisāryaikānte nyaśidat;

T 80 b

*W 238



29 b-30 a



29 b-30 a

APPENDIX II

Conversion of Nandā and Nandabalā

(continuation of p. 154)

atha bhagavān nandām ca nandabalām ca grāmikaduhitarau
dhārmyayā kathayā sandarśayitvā samādāpayitvā samuttejayitvā saṃp- T 80 a
raharśayitvotthāyāsanāt prakṛntah.

Marvellous deeds of the Buddha before Urubilvā Kāśyapa

a) *The Buddha subdues a nāga*

*atha bhagavataḥ senāyanagrāmakāt prakramyaitad abhavat: astiha *W 236
magadheṣu janapadeṣu kaścic chramaṇo vā brāhmaṇo vā suśilaḥ
saṃmato yam aham anvāvartayeyam yasmin me 'nvāvṛtte 'lpakṛccreṇa
mahājanakāyo 'nvāvartiṣyate; tena khalu samayenorubilvākāśyapo
jaṭilo jirṇo vṛddho mahallakah; sa viṁśatīvarṣaśatiko jātyā māgadha-
kānām manuṣyāṇām satkṛto gurukṛto mānito pūjito 'rhan saṃmataḥ;
pañcaśataparivāro nadyā nairañjanāyās tira āśramapade śāmyate;
atha bhagavata etad abhavat: ayam urubilvākāśyapo jaṭilo jirṇo ma- T 80 b
hallakah pūrvavad yāvac chāmyate; yannv aham urubilvākāśyapam
jaṭilam anvāvartayeyam yasmin me 'nvāvṛtte 'lpakṛccreṇa mahājan-
akāyo 'nvāvartiṣyate; *atha bhagavān yenorubilvākāśyapasya jaṭila- *W 238
syāśramapadam tenopajagāma; adrākṣid urubilvākāśyapo jaṭilo bha-
gavantam dūrata eva; dṛṣṭvā ca punar bhagavato 'rthāyāsanām pra-
jñapya bhagavantam idam avocat: āgaccha mahāśramaṇa, svāgataṁ
mahāśramaṇa; mahāśramaṇāś ciracirasya paryāyam akārṣid ihāga-
manāya; niśidatu mahāśramaṇaḥ prajñapta evāsane; nyaśidat bhagavān
prajñapta evāsane; athonorubilvākāśyapo bhagavatā sārdham saṃmo-
danīm saṃrañjanīm vividhām kathām vyatisāryaikānte nyaśidat;

T 81 a ekāntaniṣaṇṇam bhagavān urubilvākāśyapam jaṭilam idam avocat: yadi te kāśyapa agurv aham tavāgnīyāgāra ekarātriṃ vihareyam; na me mahāśramaṇa aguru; api tu tatrāśivīśo nāgaḥ prativasati; mā te sa viheṭhayiṣyati; aṅga tvam kāśyapa anujānihi na me sa viheṭhayiṣyati; sacen mahāśramaṇa na te viheṭhayati tatra mahāśramaṇa vihara yathāsukham eva;

*W 240 *atha bhagavān bahir agnyāgārasya pādau prakṣalya agnyāgāram praviṣya nyaśidat paryāṇkam ābhujya ṛjum kāyam prāṇdhāya prativukhām smṛtim upasthāpya; adrākṣid āśivīśo nāgo bhagavantam dūrata eva; dṛṣṭvā ca kroḍhānubhāvena dhūmayati; bhagavān apy ḥddhyānubhāvena dhūmayati; athāśivīśo nāgaḥ kroḍhānubhāvena prajvalitaḥ; bhagavāṁś ca tejodhātusamādhiṁ samāpannah; athāśivīṣasya nāgasya kroḍhānubhāvena bhagavataś ca ḥddhyānubhāvena sarvo 'gnīyāgāra ādiptaḥ pradiptaḥ samprajvalita ekajvālibhūto dhyāyati; adrākṣid urubilvākāśyapo jaṭilo rātryāḥ pratyūṣasamaye nakṣatrāṇi vyavalokayamāṇah sarvam agnyāgāram ādiptaḥ pradiptaḥ samprajvalitam ekajvālibhūtam dhyāyantam; *dṛṣṭvā ca tasyaitad abhavat: tathā prāśādiko mahāśramaṇaḥ; mā haivāśivīṣeṇa nāgena bhas-mikṛto bhaviṣyati; hā kaṣṭam mama vacanam nāśrauṣit; atha bhagavata etad abhavat: dharmadeśanārthāya urubilvākāśyapasya jaṭilasya sapariṣatkasya yanv aham tadrūpān ḥddhyabhisam̄skarān abhisam̄skuryām yathāśivīṣasya nāgasya tejasā tejaḥ paryādadyām na cāsyā kāyah klāmyeta dāntam ca tam kṛtvā pātreṇādāya urubilvākāśyapasya jaṭilasya prayaccheyam; atha bhagavān tadrūpān ḥddhyabhisam̄skarān abhisam̄skaroti yathā samāhite citte āśivīṣasya nāgasya tejasā tejaḥ paryādadāti na cāsyā kāyah klāmyati; dāntam ca tam kṛtvā pātreṇādāya yenorubilvākāśyapo jaṭilas tenopajagāma; *adrākṣid urubilvākāśyapo jaṭilo bhagavāṁtaḥ dūrata eva; dṛṣṭvā ca bhagavantam idam avocat; jivasi mahāśramaṇa; jivāmi kāśyapa; kim nu te mahāśramaṇa pātre: yasya te kāśyapa āśivīṣasya nāgasyanubhāvena tavāgnīyāgār sa mayā dāntaḥ kṛtvā pātreṇānītaḥ; aṭhorubilvākāśyapasya jaṭilasyaitad abhavat: āścaryaṁ yāvan maharddhiko mahāśramaṇo mahānubhāvah; api tv aham apy arhan.

*W 242 T 81 b *tredānīm bhagavān urubilvākāśyapasya jaṭilasyāśramapade viharati vanagulmake; atha te māṇavakā agniḥ paricaritvā nirvāpayitukāmā na śaknuvanti nirvāpayitum; atha te māṇavakā yenorubilvākāśyapo jaṭilas tenopajagmuḥ; upetyorubilvākāśyapāṇ jaṭilam idam avocan: iha vayam upādhyāyāgnīḥ paricaritvā nirvāpayitukāmā na śaknumo nirvāpayitum; *aṭhorubilvākāśyapasya jaṭilasyaitad abhavat: mahāśramaṇo 'smākaṁ sāmantake prativasati mā haiva tasyānubhāvo bhaviṣyati; aṭhorubilvākāśyapo jaṭilo yena bhagavāṁś tenopajagāma; upetya bhagavantam idam avocat; ihāsmākaṁ mahāśramaṇa te māṇavakā agniḥ paricaritvā nirvāpayitukāmā na śaknuvanti paricaritvā nirvāpayitum; tasya me etad abhavat: mahāśramaṇo'smākaṁ sāmantake prativasati mā haiva tasyānubhāvo bhaviṣyati; *prajvalatu kāśyapāgnīḥ; prajvalatu mahāśramaṇa; atha so 'gnīḥ svayam eva prajvalito yathāpitad buddhasya buddhānubhāvena devatānām ca devatānubhāvena; aṭhorubilvākāśyapasya jaṭilasyaitad abhavat: āścaryaṁ yāvan maharddhiko mahāśramaṇo mahānubhāvah; api tu aham apy arhan.

b) *The Buddha hinders the lighting of the fires of Kāśyapa's students*

*W 246 *tredānīm bhagavān urubilvākāśyapasya jaṭilasyāśramapade viharati vanagulmake; tena khalu samayenorubilvākāśyapasya jaṭilasyāśramapade pañca māṇavaśatāni agniḥ paricaranti; ekaikas triṇy

agnikuṇḍāni samkṣepeṇa pañcadaśāgnikuṇḍaśatāni; atha te māṇavakā agniḥ prajvālayitvā paricartukāmā na śaknuvanti prajvālayitum; atha te māṇavakā yenorubilvākāśyapo jaṭilas tenopajagmuḥ; upetyorubilvākāśyapāṇ jaṭilam idam avocan: iha vayam upādhyāyāgnīḥ prajvālayitvā paricartukāmā na śaknumoḥ prajvālayitum; *aṭhorubilvākāśyapasya jaṭilasyaitad abhavat: mahāśramaṇo 'smākaṁ sāmantake prativasati mā haiva tasyānubhāvo bhaviṣyati; aṭhorubilvākāśyapo jaṭilo yena bhagavāṁś tenopajagāma; upetya bhagavantam idam avocat; ihāsmākaṁ mahāśramaṇa te māṇavakā agniḥ prajvālayitvā paricartukāmā na śaknuvanti prajvālayitum; tasya me etad abhavat: mahāśramaṇo'smākaṁ sāmantake prativasati mā haiva tasyānubhāvo bhaviṣyati; *prajvalatu kāśyapāgnīḥ; prajvalatu mahāśramaṇa; atha so 'gnīḥ svayam eva prajvalito yathāpitad buddhasya buddhānubhāvena devatānām ca devatānubhāvena; aṭhorubilvākāśyapasya jaṭilasyaitad abhavat: āścaryaṁ yāvan maharddhiko mahāśramaṇo mahānubhāvah; api tu aham apy arhan.

c) *The Buddha hinders the extinction of the fires of Kāśyapa's students*

*tatredānīm bhagavān urubilvākāśyapasya jaṭilasyāśramapade viharati vanagulmake; atha te māṇavakā agniḥ paricaritvā nirvāpayitukāmā na śaknuvanti nirvāpayitum; atha te māṇavakā yenorubilvākāśyapo jaṭilas tenopajagmuḥ; upetyorubilvākāśyapāṇ jaṭilam idam avocan: iha vayam upādhyāyāgnīḥ paricaritvā nirvāpayitukāmā na śaknumo nirvāpayitum; *aṭhorubilvākāśyapasya jaṭilasyaitad abhavat: mahāśramaṇo 'smākaṁ sāmantake prativasati mā haiva tasyānubhāvo bhaviṣyati; aṭhorubilvākāśyapo jaṭilo yena bhagavāṁś tenopajagāma; upetya bhagavāṁtaḥ idam avocat; ihāsmākaṁ mahāśramaṇa te māṇavakā agniḥ paricaritvā nirvāpayitukāmā na śaknuvanti nirvāpayitum; tasya me etad abhavat: mahāśramaṇo 'smākaṁ sāmantake prativasati mā haiva tasyānubhāvo bhaviṣyati; *nirvātu kāśyapāgnīḥ; nirvātu mahāśramaṇa; atha so 'gnīḥ svayam eva nirvātu yathāpitad buddhasya buddhānubhāvena devatānām ca devatānubhāvena; aṭhorubilvākāśyapasya jaṭilasyaitad abhavat: āścaryaṁ yāvan maharddhiko mahāśramaṇo mahānubhāvah; api tv aham apy arhan.

d) *The Buddha hinders the lighting of Kāśyapa's fire*

*W 252 *tatredānīm bhagavān urubilvākāśyapasya jaṭilasyāśramapade viharati vanagulmake; *tena khalu samayenorubilvākāśyapo jaṭilo 'gnīm prajvālayitvā paricartukāmo na śaknoti prajvālayitum; *athorubilvākāśyapasya jaṭilasyaitad abhavat; mahāśramaṇo 'smākaṁ sāmantake prativasati mā haiva tasyānubhāvo bhaviṣyati; athonubilvākāśyapo jaṭilo yena bhagavāṁs tenopajagāma; upetya bhagavantam idam avocat; ihāhaṁ mahāśramaṇāgñīm prajvālayitvā paricartukāmo na śaknomi prajvālayitum; tasya me etad abhavat; mahāśramaṇo 'smākaṁ sāmantake prativasati mā haiva tasyānubhāvo bhaviṣyati; *prajvalatu kāśyapāgnih; prajvalatu mahāśramaṇa; atha so 'gnih svayam eva prajvalito yathāpitad buddhasya buddhānubhāvena devatānāṁ ca devatānubhāvena; athonubilvākāśyapasya jaṭilasyaitad abhavat; āścaryam yāvan maharddhiko mahāśramaṇo mahānubhāvaḥ; api tv aham apy arhan.

*W 254

*W 256

T 83 b

e) *The Buddha hinders the extinction of Kāśyapa's fire*

*W 252 *tatredānīm bhagavān urubilvākāśyapasya jaṭilasyāśramapade viharati vanagulmake; tena khalu samayenorubilvākāśyapo jaṭilo 'gnīm paricarya nirvāpayitukāmo na śaknoti nirvāpayitum; *athorubilvākāśyapasya jaṭilasyaitad abhavat; mahāśramaṇo 'smākaṁ sāmantake prativasati mā haiva tasyānubhāvo bhaviṣyati; athonubilvākāśyapo jaṭilo yena bhagavāṁs tenopajagāma; upetya bhagavantam idam avocat; ihāhaṁ mahāśramaṇāgñīm paricarya nirvāpayitukāmo na śaknomi nirvāpayitum; tasya me etad abhavat; mahāśramaṇo 'smākaṁ sāmantake prativasati mā haiva tasyānubhāvo bhaviṣyati; *nirvātu kāśyapāgnih; nirvātu mahāśramaṇa; atha so 'gnih svayam eva nirvāto yathāpitad buddhasya buddhānubhāvena devatānāṁ ca devatānubhāvena; athonubilvākāśyapasya jaṭilasyaitad abhavat; āścaryam yāvan maharddhiko mahāśramaṇo mahānubhāvaḥ; api tv aham apy arhan.

*W 254

*W 256

T 84 a

f) *The Buddha sets fire to the fire-house of Kāśyapa*

*W 258 *tatredānīm bhagavān urubilvākāśyapasya jaṭilasyāśramapade viharati vanagulmake; athāpareṇa samayenorubilvākāśyapasya jaṭilasya sarvo 'gnyāgāra ḍiptah pradiptah samprajvalita ekjavālibhūto dhyāyati;

tam urubilvākāśyapaḥ sapariṣatko mahatā janakāyena sārdham udyato na śaknoti nirvāpayitum; athonubilvākāśyapasya jaṭilasyaitad abhavat: mahāśramaṇo 'smākaṁ sāmantake prativasati, mā haiva tasyānubhāvo bhaviṣyati; athonubilvākāśyapo jaṭilo yena bhagavāṁs tenopajagāma; upetya bhagavantam idam avocat: *jānihi mahāśramaṇa, ihāsmākaṁ mahāśramaṇa sarvo 'gnyāgāra ḍiptah pradiptah samprajvalita ekjavālibhūto dhyāyati; tam aham sapariṣatko mahatā janakāyena sārdham udyato na śaknomi nirvāpayitum; tasya me etad abhavat: mahāśramaṇo 'smākaṁ sāmantake prativasati mā haiva tasyānubhāvo bhaviṣyati; nirvāpaya kāśyapāgnyāgāram; nirvāpayitu mahāśramaṇa; atha so 'gnyāgāraḥ svayam eva nirvāto yathāpitad buddhasya buddhānubhāvena devatānāṁ ca devatānubhāvena; athonubilvākāśyapasya jaṭilasyaitad abhavat; āścaryam yāvan maharddhiko mahāśramaṇo mahānubhāvaḥ; api tv aham apy arhan.

*W 259

T 84 b

g) *The four heavenly kings visit the Buddha*

*tatredānīm bhagavān urubilvākāśyapasya jaṭilasyāśramapade viharati vanagulmake; atha tam rātriṁ catvāro mahārājāno 'tikrāntavarṇā abhikrāntāyāṁ rātryāṁ yena bhagavāṁs tenopajagmuḥ; upetya bhagavatpādau śirasā vandityaikānte nyaśidan; teṣām ayam eva rūpaātmabāhas tadyathā caturṇām agnikandhānām ḍiptānāṁ pradiptānāṁ ekjavālibhūtānāṁ dhyāyatām; adrākṣid urubilvākāśyapo jaṭilo rātryāḥ pratyūṣasamaye nakṣatrāṇi vyavalokayamāno bhagavataḥ purastāc catvāro mahānto 'gniskandhā ḍiptah pradiptah samprajvalitā ekjavālibhūtā dhyāyanti; athonubilvākāśyapasya jaṭila āśramapadam anvāhiṇḍya yena bhagavāṁs tenopajagāma; upetya bhagavantam idam avocat: *ihāhaṁ mahāśramaṇādrākṣam rātryāḥ pratyūṣasamaye nakṣatrāṇi vyavalokayamāno mahāśramaṇasya purastāc catvāro mahānto 'gniskandhā ḍiptah pradiptah samprajvalitā ekjavālibhūtā dhyāyanti; dṛṣṭvā ca punar me etad abhavat; mā haiva mahāśramaṇo 'py agniṁ paricarati tathā hy asya purastāc catvāro mahānto 'gniskandhā ḍiptah pradiptah samprajvalitā ekjavālibhūtā dhyāyanti; nāhaṁ kāśyapa agniṁ paricarāmi; na agniṁ paricariṣye; api tu imāṁ rātriṁ catvāro mahārājāno 'tikrāntavarṇā abhikrāntāyāṁ rātryāṁ yenāhaṁ tenopasamkrāntāḥ; upetya mama pādau śirasā vanditvā

*W 260,

*D 88

*W 262

T 85 a

ekānte nyaśidān; teśām ayam eva rūpaātmabhāvas tadyathā caturñām agniskandhānām ādiptānām pradiptānām saṃprajvalitānām ekajvālibhūtānām dhyāyatām; athonubilvākāsyapasya jaṭilasyaitad abhavat āścaryām yāvan maharddhiko mahāśramaṇo mahānubhāvah; api tv aham apy arhan.

h) Śakra visits the Buddha

*W 264 *tatredāniṁ bhagavān urubilvākāsyapasya jaṭilasyāśramapade viharati vanagulmake; atha tāṁ rātriṁ śakro devendra 'tikrāntavarṇo 'bhikrāntānyām rātryām yena bhagavāṁs tenopajagāma; upetya bhagavatpādau śirasā vanditvaikānte nyaśidat; tasyāyam eva rūpaātmabhāvas teśām eva caturñām agniskandhānām uttare atikrāntataraś ca praṇitatarāś ca; adrākṣid urubilvākāsyapo jaṭilo rātryāḥ pratyūṣasamaye nakṣatrāṇi vyavalokayamāno bhagavataḥ purastān mahān agniskandha ādiptaḥ pradiptaḥ saṃprajvalita ekajvālibhūto dhyāti; *athorubilvākāsyapasya jaṭilasyaitad abhavat; mā haiva mahāśramaṇo 'py agniṁ paricarati tathā hy asya purato mahān agniskandha ādiptaḥ pradiptaḥ saṃprajvalita ekajvālibhūto dhyāti; athonubilvākāsyapo jaṭila āśramapadaṁ anvāhiṇḍya yena bhagavāṁs tenopajagāma upetya bhagavāṁtam idam avocat; ihāhaṁ mahāśramaṇādrākṣam rātryāḥ pratyūṣasamaye nakṣatrāṇi vyavalokayamāno mahāśramaṇasya purato mahān agniskandha ādiptaḥ pradiptaḥ saṃprajvalita ekajvālibhūto dhyāti; dṛṣṭvā ca punar me etad abhavat; mā haiva mahāśramaṇo 'py agniṁ paricarati tathā hy asya purato mahān agniskandha ādiptaḥ pradiptaḥ saṃprajvalita ekajvālibhūto dhyāti; *nāhaṁ kāśyapa agniṁ paricarāmi; na mayāgnih paricaritaḥ; api tu tāṁ rātriṁ brahmā sabhāpatir atikrāntavarṇa atikrāntānyām rātrau yenāhaṁ tenopasamkrāntaḥ; upetya mama pādau śirasā vanditvaikānte nyaśidat; tasyāyam eva rūpaātmabhāvas teśām eva caturñām agniskandhānām uttare atikrāntataraś ca praṇitatarāś ca; athonubilvākāsyapasya jaṭilasyaitad abhavat; āścaryām yāvan maharddhiko mahāśramaṇo mahānubhāvah; api tv aham apy arhan.

i) Brahmā visits the Buddha

*W 264 *tatredāniṁ bhagavān urubilvākāsyapasya jaṭilasyāśramapade viharati vanagulmake; atha tāṁ rātriṁ brahmā sabhāpatir atikrāntavarṇo 'bhikrāntānyām rātryām yena bhagavāṁs tenopajagāma; upetya bhagavatpādau śirasā vanditvaikānte nyaśidat; tasyāyam eva rūpaā-

mabhāvās teśām eva paṃcānām agniskandhānām uttare atikrāntataraś ca praṇitatarāś ca; adrākṣid urubilvākāsyapo jaṭilo rātryāḥ pratyūṣasamaye nakṣatrāṇi vyavalokayamāno bhagavataḥ purastān mahān agniskandha ādiptaḥ pradiptaḥ saṃprajvalita ekajvālibhūto dhyāti; *athorubilvākāsyapasya jaṭilasyaitad abhavat; mā haiva mahāśramaṇo 'py agniṁ paricarati tathā hy asya purato mahān agniskandha ādiptaḥ pradiptaḥ saṃprajvalita ekajvālibhūto dhyāti; athonubilvākāsyapo jaṭila āśramapadaṁ anvāhiṇḍya yena bhagavāṁs tenopajagāma upetya bhagavāṁtam idam avocat; ihāhaṁ mahāśramaṇādrākṣam rātryāḥ pratyūṣasamaye nakṣatrāṇi vyavalokayamāno mahāśramaṇasya purato mahān agniskandha ādiptaḥ pradiptaḥ saṃprajvalita ekajvālibhūto dhyāti; dṛṣṭvā ca punar me etad abhavat; mā haiva mahāśramaṇo 'py agniṁ paricarati tathā hy asya purato mahān agniskandha ādiptaḥ pradiptaḥ saṃprajvalita ekajvālibhūto dhyāti; *nāhaṁ kāśyapa agniṁ paricarāmi; na mayāgnih paricaritaḥ; api tu tāṁ rātriṁ brahmā sabhāpatir atikrāntavarṇa atikrāntānyām rātrau yenāhaṁ tenopasamkrāntaḥ; upetya mama pādau śirasā vanditvaikānte nyaśidat; tasyāyam eva rūpaātmabhāvas teśām eva paṃcānām agniskandhānām uttare atikrāntataraś ca praṇitatarāś ca; athonubilvākāsyapasya jaṭilasyaitad abhavat; āścaryām yāvan maharddhiko mahāśramaṇo mahānubhāvah; api tv aham apy arhan.

j) The Buddha reads Kāśyapa's thoughts

*W 265 *tatredāniṁ bhagavān urubilvākāsyapasya jaṭilasyāśramapade viharati vanagulmake; tena khalu samayenorubilvākāsyapasya jaṭilasyāvasatthe saptāhiko yaññāḥ pratyupasthitāḥ; athonubilvākāsyapasya jaṭilasyaitad abhavat; saceđ māgadhakā manusyā jāniyur evaṃmaharddhiko mahāśramaṇa evaṃmahānubhāvah sthānam etad vidyate yad asyaiva kārā kartavyā manyeran na tathā mama; aho bata mahāśramaṇa idam saptāham evānyatra viprakrameta; atha bhagavān urubilvākāsyapasya jaṭilasya cetasā cittam ājñāya tat saptāham evānyatra viprakrāntaḥ; tat khalu saptāham urubilvākāsyapasya jaṭilasya mahām lābhasatkāraḥ prādurbhūtaḥ prabhūtam khādaniyabhojanīyam saṃpannam mahājanakāyaś ca vaše vṛttāḥ; athonubilvākāsyapasya jaṭilasya tasya saptāhasyātyayād etad abhavat; aho tat saptāham me mahām lābhasatkāraḥ prādurbhūtaḥ prabhūtam khādaniyabhojanīyam saṃpannam mahājanakāyaś ca vaše vṛttāḥ; aho bata mahāśramaṇa āgacchet so 'piṭaḥ paribhumjita; atha bhagavān urubilvākāsyapasya jaṭilasya cetasā cittam ājñāya yenorubilvākāsyapo jaṭilas tenopaja-

gāma; adrākṣid urubilvākāśyapo bhagavantam dūrata eva; dṛṣṭvā
 ca punar evam āha; āgato 'si mahāśramaṇa; āgato 'smi kāśyapa;
 kasyārthaṁ tvam̄ mahāśramaṇa tat saptāham evānyatra viprakrāntaḥ;
 nanu te kāśyapa etad abhūd yadi māgadhakā manuṣyā jāniyur evaṁma-
 hardhiko mahāśramaṇa evaṁmahānubhāvaḥ sthānam etad vidyate yad
 asyaiva pūrvavad yāvad aho bata mahāśramaṇa idam saptāham evā-
 nyatra viprakrameta; evam̄ mahāśramaṇa; ahaṁ tava cetasā cittam̄
 ājñāyānyatra viprakrāntaḥ; kasyārthaṁ tvam̄ mahāśramaṇa āgataḥ;
 nanu te kāśyapa tasya saptāhasyātyayād etad abhavad aho tat saptā-
 ham me mahām̄ lābhasatkāraḥ prādurbhūtaḥ prabhūtam̄ khādaniya-
 bhojaniyam̄ saṁpa*nnam̄ mahājanakāyaś ca vaše vṛttaḥ; aho bata
 mahāśramaṇa āgacchet so 'pitaḥ paribhūmijita; evam̄ mahāśramaṇa;
 ahaṁ tava cetasā cittam̄ ājñāyāgataḥ; paribhūktām̄ mahāśramaṇo
 yathāsukham eva; athonurubilvākāśyapasya jaṭilasyaitad abhavad āśca-
 ryam yāvan mahardhiko mahāśramaṇo mahānubhāvaḥ; api tv aham
 apy arhan.

k) *The Buddha procures fruits of Jambu, etc.*

*tatredāniṁ bhagavān urubilvākāśyapasya jaṭilasyāśramapade viha-
 rati vanagulmake; athonurubilvākāśyapo jaṭilo bhagavantam idam avocat:
 tena hi mahāśramaṇāsmākaṁ sāmantake prativasa; ahaṁ te yātrādharm-
 īna; adhivāsayati bhagavān urubilvākāśyapasya jaṭilasya tūṣṇīm-
 bhāvena; athonurubilvākāśyapo jaṭilo bhagavato 'rthāya bhojanam̄
 pratipādayitvā yena bhagavāṁs tenopajagāma; upetya bhagavantam
 idam avocat; samayo mahāśramaṇa sadyo bhaktam̄ yasyedāniṁ ma-
 hāśramaṇaḥ kālaṁ manyate; tena hi kāśyapa gaccha; eṣa āgacchāmi;
 atha bhagavān aciraprakrāntam urubilvākāśyapam̄ jaṭilaṁ viditvā ya-
 syā jaṁbūhā nāmnā jaṁbudvīpaḥ prajñāyate tato jaṁbūpeśinām̄ varṇa-
 gandharasopetānām̄ pātrapūram̄ ādāya yenorubilvākāśyapasya jaṭi-
 lasyāśramapadām̄ tenopajagāma; upetya prajñapta evāsane nyaśidat;
 *tataḥ paścād āgata urubilvākāśyapo jaṭilaḥ; adrākṣid urubilvākāśyapo
 jaṭilo bhagavantam̄ āśramapade niṣaṇam̄; dṛṣṭvā ca punar evam āha:
 āgato 'si mahāśramaṇa; āgato 'smi kāśyapa; kin nu te mahaś-
 ramana pātre; ihāham aciraprakrānte tvayi tadrūpam̄ samādhiṁ
 samāpanno yathā samāhite citte yasyā jaṁbūhā nāmnā jaṁbudvīpaḥ
 prajñāyate tato jambūpeśinām̄ varṇangandharasopetānām̄ pātrapūram̄
 ādāyāgataḥ; sacer ākāṅkṣasi paribhuñkṣva; paribhuñktām̄ mahā-
 śramaṇo yathāsukham eva; athonurubilvākāśyapasya jaṭilasyaitad abha-
 vat: āścaryam yāvan mahardhiko mahāśramaṇo mahānubhāvaḥ;

api tv aham apy arhan; *yathā jambūpeśinām̄ tathāpi āmalakapeśi-
 nām̄; uttarakurudvīpaṁ gatvā akṛṣoptānām̄ taṇḍulaphalaśālinām̄ pātra-
 pūram̄ ādāya yenorubilvākāśyapasya jaṭilasyāśramapadām̄ tenopajag-
 gāma; upetya prajñapta evāsane nyaśidat; tataḥ paścād āgata urubilvā-
 kāśyapo jaṭilaḥ; adrākṣid urubilvākāśyapo jaṭilo bhagavantam̄ āśra-
 mapade niṣaṇam̄; dṛṣṭvā ca punar evam āha; āgato 'si mahāśramaṇa;
 āgato 'smi kāśyapa; kin nu te mahaśramana pātre; ihāham aciraprakrā-
 nte tvayi tadrūpam̄ samādhiṁ samāpanno yathā samāhite citte utta-
 rakurudvīpaṁ gatvā akṛṣoptānām̄ taṇḍulaphalaśālinām̄ pātrapūram̄
 ādāya āgataḥ; sacer ākāṅkṣasi paribhuñkṣva; paribhuñktām̄ mahā-
 śramaṇo yathāsukham eva; athonurubilvākāśyapasya jaṭilasyaitad abha-
 vat: āścaryam yāvan mahardhiko mahāśramaṇo mahānubhāvaḥ;
 api tv aham apy arhan.

*W 278-
282

T 89 b

l) *Šakra supplies the Buddha with water*

tatredāniṁ bhagavān̄ urubilvākāśyapasya jaṭilasyāśramapade viha-
 rati vanagulmake; athonurubilvākāśyapo jaṭilo bhagavato 'rthāya bhoja-
 naṁ pratipādayitvā yena bhagavāṁs tenopajagāma; upetya bhagavantam̄
 idam avocat; samayo mahāśramaṇa sadyo bhaktam̄ yasyedāniṁ ma-
 hāśramaṇaḥ kālaṁ manyate; atha bhagavān̄ pūrvāḥne nivāsyā
 pātracivaram̄ ādāya yenorubilvākāśyapasya jaṭilasyāśramapadām̄ teno-
 pajagāma; upetya prajñapta evāsane nyaśidat; *athonurubilvākāśyapo
 jaṭilaḥ sukhopaniṣaṇṇam̄ bhagavantam̄ viditvā śucinā praṇītena khā-
 daniyabhojaniyena pātraṁ pūrayitvā pratipāditah; atha bhagavān̄
 urubilvākāśyapasya jaṭilasyāntikāt piṇḍapātām̄ ādāya anyatarasmīm̄
 pradeśe bhaktakṛtyam akārṣit; tatra bhagavata udakenodakākāryam
 utpannam; atha śakro devendro bhagavata udakenotpannam udaka-
 kāryam viditvā bhagavataḥ purataḥ pāṇīnā pṛthivīm parāhanti; tatra
 mahad udapānam̄ prādurbhūtaṁ vāriviṣyandi; yato bhagavān̄ udaka-
 kāryam akārṣit; adrākṣid urubilvākāśyapo jaṭila āśramapade caṇkra-
 man mahad udapānam̄ prādurbhūtaṁ vāriviṣyandi; dṛṣṭvā ca tasyaitad
 abhavat: na idam pūrve udapānam̄ mayā dṛṣṭam; etarhi udakaṁ kuta
 āgatam; *athonurubilvākāśyapo jaṭilo yena bhagavāṁs tenopajagāma;
 upetya bhagavantam idam avocat: jānihi mahāśramaṇa; ihāham āśra-
 mapade caṇkramann adrākṣam̄ mahad udapānam̄ vāriviṣyandi; dṛṣṭvā
 ca mama itad abhavat: na idam mahāśramaṇa pūrve udapānam̄ mayā
 dṛṣṭam; etarhi udakaṁ kuta āgatam; atra tava kāśyapa antikāt piṇḍa-
 pātām̄ ādāya anyatarasmīm̄ pradeśe bhaktakṛtyam kṛtvā mama udake-

*W 284

T 90 a

*W 286

T 90 b nodakakāryam utpannam; atha śakro devendro mama udakenotpannam udakakāryam viditvāśmin pradeśe pāṇīnā pṛthivīm parāhamti; atra mahad udapānam prādurbhūtaṁ yato 'ham udakenodakakāryam akārṣam; pāṇikhātā nāma kāśyapa eṣā puṣkariṇī; athonubilvākāśyapasya jaṭilasyaitad abhavat: āścaryam yāvan maharddhiko mahāśramaṇo mahānubhāvah; api tv aham apy arhan.

m) *An arjuna-tree inclines the branch*

*W 288 *tatredānīṁ bhagavān urubilvākāśyapasya jaṭilasyāśramapade viharati vanagulmake; atha bhagavān sāyāhne pratisaṁplayanād vyutthāya yena pāṇikhātā puṣkariṇī tenopajagāma; upetya pāṇikhātāyāḥ puṣkarīnyās tire ekāntam cīvarakāṇy upanikṣipya pāṇikhātām puṣkariṇīm abhyavagāhya gātrāṇi pariṣicya pāṇikhātāyāḥ puṣkariṇyā uttartukāmo yena kakubhavṛkṣas tena bāhuṇi prasārayati; tataḥ sā mahati kakubhaśākhā natā yām avalambya bhagavān pāṇikhātāyāḥ puṣkariṇyā uttirṇah; adrākṣid urubilvākāśyapo jaṭila āśramapadam anvāhiṇḍam te mahatyau pāṣāṇaśile; dṛṣṭvā ca tasyaitad abhavat: naite mahatyau pāṣāṇaśile pūrve abhūtām; kena te etarhy ānite; atha urubilvākāśyapo jaṭilo yena bhagavāṁs tenopajagāma; upetya bhagavantam idam avocat: *jānihi mahāśramaṇa; ihāham āśramapadam anvāhiṇḍann adrākṣam pāṇikhātāyāḥ puṣkariṇyās tire mahati kakubhaśākhām natām; dṛṣṭvā ca mamaītad abhavat: naite mahāśramaṇa pūrve kakubhaśākhā namati; na ko mahati kakubhaśākhām namayati; athonubilvākāśyapo jaṭilo yena bhagavāṁs tenopajagāma; upetya bhagavantam idam avocat: *jānihi mahāśramaṇa; ihāham āśramapadam anvāhiṇḍann adrākṣam pāṇikhātāyāḥ puṣkariṇyās tire mahati kakubhaśākhām natām; dṛṣṭvā ca mamaītad abhavat: naite mahāśramaṇa pūrve kakubhaśākhā namati; mā kascin mahati kakubhaśākhām namayati; ihāham kāśyapa sāyāhne pratisaṁplayanād vyutthāya yena pāṇikhātā puṣkariṇī tenopajagāma; upetya pāṇikhātāyāḥ puṣkarīnyās tire ekāntam cīvarakāṇy upanikṣipya pāṇikhātām puṣkariṇīm abhyavagāhya; gātrāṇi pariṣicya pāṇikhātāyāḥ puṣkariṇyā uttartukāmo yena kakubhavṛkṣas tena bāhuṇi prasārayāmi; tataḥ sā mahati kakubhaśākhā namati yām avalambya pāṇikhātāyāḥ puṣkariṇyā aham uttirṇah; bāhugṛhito nāma kāśyapa eṣā kakubhāḥ; athonubilvākāśyapasya jaṭilasyaitad abhavat: āścaryam yāvan maharddhiko mahāśramaṇo mahānubhāvah; api tv aham apy arhan.

n) *Śakra makes the washing of clothes possible*

*W 292 T 91 b *tatredānīṁ bhagavān urubilvākāśyapasyāśramapade viharati vanagulmake; tena khalu samayena bhagavataḥ śāṇakāni pāmsukūlāni saṁpānnāni; atha bhagavata etad abhavat: kutra nv ahaṁ śāṇakāni

pāmsukūlāni praviṣīṁceyam; atha khalu śakro devendro bhagavataś cetasā cittam ājñāyānyatarasmāt pradeśām mahatiṁ pāṣāṇaśilām ādāya yena bhagavāṁs tenopajagāma; upetya bhagavāntam idam avocat iha bhagavān śāṇakāni pāmsukūlāni praviṣīṁcatu; tatra bhagavataḥ śāṇakāni pāmsukūlāni praviṣīktāni; *atha bhagavata etad abhavat: kutra nv ahaṁ śāṇakāni pāmsukūlāni śocayeyam; atha khalu śakro devendro bhagavataś cetasā cittam ājñāyānyatarasmāt pradeśān mahatiṁ pāṣāṇaśilām ādāya yena bhagavāṁs tenopajagāma; upetya bhagavantam idam avocat: iha bhagavān śāṇakāni pāmsukūlāni śocayatu; *tatra bhagavataḥ śāṇakāni pāmsukūlāni śocitāni; adrākṣid urubilvākāśyapa āśramapadam anvāhiṇḍams te mahatyau pāṣāṇaśile; dṛṣṭvā ca tasyaitad abhavat: naite mahatyau pāṣāṇaśile pūrve abhūtām; kena te etarhy ānite; atha urubilvākāśyapo jaṭilo yena bhagavāṁs tenopajagāma; upetya bhagavantam idam avocat: jānihi mahāśramaṇa; ihāham āśramapadam anvāhiṇḍann adrākṣam mahatyau pāṣāṇaśile; dṛṣṭvā ca mamaītad abhavat, naite mahatyau pāṣāṇaśile pūrve abhūtām; kena te etarhy ānite? iha mama kāśyapa śāṇakāni pāmsukūlāni saṁpānnāni; tasya me etad abhavat: kutra nv ahaṁ śāṇakāni pāmsukūlāni praviṣīṁceyam; *atha khalu śakro devendro mama cetasā cittam ājñāyānyatarasmāt pradeśān mahatiṁ pāṣāṇaśilām ādāya yenāham tenopajagāma; upetya mām idam avocat: iha bhagavān śāṇakāni pāmsukūlāni praviṣīṁcatu; tatra mayā śāṇakāni pāmsukūlāni praviṣīktāni; tasya me etad abhavat: kutra nv ahaṁ śāṇakāni pāmsukūlāni śocayeyam; atha khalu śakro devendro mama cetasā cittam ājñāyānyatarasmāt pradeśām mahatiṁ pāṣāṇaśilām ādāya yenāham tenopajagāma; upetya mām idam avocat: iha bhagavān śāṇakāni pāmsukūlāni śocayatu; tatra mayā śāṇakāni pāmsukūlāni śocitāni; yakṣāḥṛtā nāma kāśyapa eṣā mahati pāṣāṇaśilā; athonubilvākāśyapasya jaṭilasyaitad abhavat: āścaryam yāvan maharddhiko mahāśramaṇo mahānubhāvah; api tv aham apy arhan.

o) *Buddha's command on the element water*

*tatredānīṁ bhagavān urubilvākāśyapasya jaṭilasyāśramapade viharati vanagulmake; tena khalu samayena nairājanāyā mahodakavāḥāḥ prādurbhūtaḥ; atha bhagavān sādhikapauruṣenodakaskandhena pariṣipto reṇuhate 'bhyavakāśe caṅkramati; athonubilvākāśyapasya jaṭilasyaitad abhavat: tathā prāśādiko mahāśramaṇaḥ; mā haivodakavāḥena hṛto bhaviṣyati iti mahāśramaṇam samanveṣiyāmity ekavṛkṣi-

T 93 a kām nāvam adhirohan bhagavamtam samanvesati; adrākṣid urubilvā-
kāsyapo jaṭilo bhagavantaṁ sādhikapauruṣenodakaskandhaṇa parik-
ṣiptam reñuhate 'bhyavakāśe cañkramaṇtam; dṛṣṭvā ca punar bhaga-
vantam idam avocat: jivasi mahāśramaṇa; jivāmi kāsyapa; adhiroha
mahāśramaṇa; adhirokṣyasi mahāśramaṇa ekavṛkṣikām nāvam; adhi-
rohāmi kāsyapa; *atha bhagavata etad abhavat: yannv aham tadrūpān
ṛddhyābhisaṁskārān abhisam̄skuryām yathā samāhite citte yathoda-
kam eva ekavṛkṣikām nāvam adhiroheyam; atha bhagavān tadrūpān
ṛddhyābhisaṁskārān abhisam̄karoti yathā samāhite citte yathodakam
eva ekavṛkṣikām nāvam adhirohati; a thorubilvākāsyapasya jaṭila-
saitad abhavat: āścaryam yāvan maharddhiko mahāśramaṇo mahā-
nubhāvah; api tv aham apy arhan.

Conversion of Urubilvākāsyapa and of his five hundred students

atha bhagavān urubilvākāsyapasya jaṭilasya cetasā cittam ājñāya
urubilvākāsyapam jaṭilam idam avocat: naiva tvam kāsyapārhan
naivārhattvaphalasākṣikriyām samāpanno naivājānāsy arhattvamār-
gam; a thorubilvākāsyapasya jaṭilasyaitad abhavat: jānāti me mahā-
śramaṇaś cetasā cittam; iti vidiṭvā bhagavantam idam avocat: labheyā-
ham mahāśramaṇasyāntike pravrajyām upasampadam bhikṣubhāvam;
careyam aham mahāśramaṇasyāntike brahmacaryam; *atha bhagavān
urubilvākāsyapam āmantrayate: avalokitā te kāsyapa pariṣan no śra-
maṇa; tena hi kāsyapa pariṣadaṁ tāvad avalokaya; pariṣadavalokan-
am eva sādhu yathāpitat tvādṛṣṭānām yaśavinām jñātamanuṣyānām;
a thorubilvākāsyapo jaṭilo māṇavakān āmantrayati; aham māṇavakā
mahāśramaṇasyāntike brahmacaryam cariṣyāmī; bhavantaḥ kiṁ ka-
riṣyanti; yat kiñcid vayam upādhyāya prajānīmaḥ sarvam tad upā-
dhyāyam āgamyā; sacerd upādhyāyo mahāśramaṇasyāntike brahma-
caryam cariṣyati te vayam upādhyāyam pravrajitam anupravrajiṣyāmaḥ;
tena hi yūyaṁ māṇavakā etāny ajināni valkalāni dañḍakamaṇḍalūni
srugbhājanāni nadyām nairañjanāyām prakṣipata; *evam upādhyāya;
iti te māṇavakā ajināni valkalāni dañḍakamaṇḍalūni srugbhājanāni
nadyām nairañjanāyām prakṣipya yenorubilvākāsyapo jaṭilas tenopa-
jagmuḥ; upetyorubilvākāsyapam jaṭilam idam avocat: upādhyāya
evam asmābhiḥ kṛtam; asti kiñcit karāṇiyam; a thorubilvākāsyapo
jaṭilas pañcaśatam jaṭilamāṇavakān ādāya yena bhagavām tenopa-
jagāma; upetya bhagavantam idam avocat: avalokitā me mahāśramaṇa
pariṣat; labheyāhaṁ svākhyāte dharmavinaye pravrajyām upasampa-

dam bhikṣubhāvam; careyam aham mahāśramaṇasyāntike brahma-
caryam; labdhavān urubilvākāsyapo jaṭilo bhagavato 'ntike brahma-
caryam; sā evāsyāyuṣmataḥ pravrajyābhūd upasampad bhikṣubhāvah;

*Conversion of Nadi- and Gayākāsyapa
with their two hundred and fifty students*

*tena khalu samayenorubilvākāsyapasya jaṭilasya nadigayākāsyapau *W 308
bhrātarāv ardhatṛīyaśatapariṇārau nadyā nairañjanāyā adhastādbhā-
genāśramapade śāmyete; adrāṣṭām nadigayākāsyapau bhrātarāv aji-
nāni valkalāni dañḍakamaṇḍalūni srugbhājanāni nadyām nairañjanāyām
uhymānāni; dṛṣṭvā ca kāsyapayor etad abhavat: mā hāvāvayoḥ sabrah-
macāriṇām kaścid evādinavō bhaviṣyati rājato vā caurato vā agnito
vā udakato vā; yannu cāvām sabrahmacāriṇo 'nveṣeva; atha nadiga-
yākāsyapau bhrātarāv anveṣantāv urubilvākāsyapam yenorubilvā-
kāsyapasya jaṭilasyāśramapadaṁ tenopajagmatuḥ; tena samayenorubilvā-
kāsyapo jaṭilo muṇḍaḥ saṃghātīprāvṛto bhagavataḥ purato niṣaṇṇaḥ
dharmaśravaṇāya; *apaśyatām nadigayākāsyapau bhrātarāv urubilvā- *W 310
kāsyapam jaṭilam muṇḍam saṃghātīprāvṛtaṁ bhagavataḥ purato
niṣaṇṇam dharmaśravaṇāya; dṛṣṭvā corubilvākāsyapam jaṭilam idam
ūcatuḥ: etat kāsyapa varām nedam; idam kāsyapau varām naitat;
atha nadigayākāsyapayor etad abhavat: na batāvaro buddho bhaviṣyati
nāvaraṇam dharmākhyānam yatreḍānim urubilvākāsyapo jaṭilo jirṇo
vṛddho mahallakah sa viṁśatitarṣaśatiko jātyā māgadhakānām manu-
ṣyānām satkṛto gurukṛto mānito pūjito 'rhan saṃmataḥ sa mahāśra-
maṇasyāntike dvir api pravrajyām upagataḥ; yannv āvām api mahā-
śramaṇasyāntike brahmacaryām careva; *iti vidiṭvā bhagavantam idam *W 312
avocatām: labhevyah āvām mahāśramaṇa svākhyāte dharmavinaye
pravrajyām upasampadam bhikṣubhāvam; careva āvām mahāśrama-
ṇasyāntike brahmacaryam; avalokitā vām kāsyapau pariṣat no mahā-
śramaṇa; tena hi kāsyapau pariṣadaṁ tāvad avalokayatām; pariṣad-
avalokanam eva sādhu yathāpitad yuṣmadvidhānām yaśavinām jñāta-
manuṣyānām; atha nadigayākāsyapau bhrātarau yena svakīyāśramas
tenopajagmatuḥ; upetya svakān māṇavakān idam avocatām: āvām
māṇavakā mahāśramaṇasyāntike brahmacaryam cariṣyāvah; bhavantaḥ
kiṁ kariṣyanti; *yat kiñcid vayam upādhyāyau prajānīmaḥ sarvam tad
upādhyāyāv āgamyā; sacerd upādhyāyau mahāśramaṇasyāntike brahma-
caryam cariṣyatas te vayam upādhyāyau pravrajitāv anupravrajiṣyā-
maḥ; yasyedānim māṇavakā kālām manyadhvē; atha nadigayākā-

śyapau bhrātarāv ardhatṛtiyaśataparivārau yena bhagavāṁs tenopajag-matuḥ; upetya bhagavantam idam avocatām; avalokitā nau mahā-śramaṇa pariṣat: labhevahy āvāṁ mahāśramaṇasyāntike pravrajyāṁ upasāmpadāṁ bhikṣubhāvam; carevāṁ mahāśramaṇasyāntike brahmaṇyam; labdhavantau nadīgayaṁkāśyapau bhrātarau bhagavato 'ntike brahmaṇyam; sā evānayor āyuṣmatoḥ pravrajyābhūd upasāmpad bhikṣubhāvah.

The sermon at Gayāśīrsa

*W 316

*atha bhagavāṁs tad jaṭilasahasraṇaṁ pravrājayitvopasāmpādayitvā yathābhīramyam urubilvāyāṁ vihṛtya yena gayā tena caryāṁ prakrāntaḥ; anupūrveṇa caryāṁ caran gayām anuprāptāḥ; viharati gayāśīrse caitye sārdhaṁ bhikṣusahasreṇa sarvaiḥ purāṇajaṭilaiḥ; tatra bhagavāṁs tad bhikṣusahasraṇaṁ tribhiḥ prātiḥāryair avavadaty ḥddhiprātiḥāryenādeśanāprātiḥāryenānuśāsaniprātiḥāryeṇa; tatredam bhagavata ḥddhiprātiḥāryam; *atha bhagavāṁs tadrūpam samādhiṁ samāpanno yathā samāhite citte svasminn āsane 'ntarhitāḥ pūrvasyāṁ diśy upari vihāyasam abhyudgamyā caturvidham iryāpathaṁ kalpayati cañkrāmati tiṣṭhati niṣidati śayyāṁ kalpayati; tejodhātum api samāpadyate; tejodhātum samāpannasya buddhasya bhagavato vividhāny arcīṣi kāyān niscaranti nilāni pitāni lohitāny avadātāni māmjiṣṭhāni sphati-kavarṇāni; *yamakāni ca prātiḥāryāni vidarśayati; adhaḥ kāyah prajvalati; uparimāt kāyāc chitalā vāridhārāḥ syandante; uparimāt kāyah prajvalati; adhaḥ kāyāc chitalā vāridhārāḥ syandante; evam dakṣiṇāsyāṁ paścimasyāṁ uttarasyāṁ diśy; atha caturdiśam caturvidhaṁ vividham ḥddhiprātiḥāryam vidarśayitvā tān ḥddhyabhisamṣkārān pratiprasrabhya purastād bhikṣusaṅghasya prajñapta evāsane nyaśidat; idam tatra bhagavata ḥddhiprātiḥāryam; tatredam bhagavata ādeśanāprātiḥāryam; yuṣmākaṁ bhikṣavaś cīttam evaṁ; mana idam; vijñānam idam; vitarkayedam mā vitarkayedam; manasikurutedam; mā manasikurutedam; prajahatedam; mā prajahatedam; idam kāyena sākṣatkṛtvopasāmpadya viharata; idam tatra bhagavata ādeśanāprātiḥāryam; tatredam bhagavato 'nuśāsaniprātiḥāryam; *sarvaṭi bhikṣava ḫdiptam; kiñ ca sarvam ḫdiptam; cakṣur ḫdiptam rūpaṁ cakṣurvijñānam cakṣuḥsaṁsparṣaḥ; yad api cakṣuḥsaṁsparṣapratyayam ḫdyātmam utpadyate vedayitaṁ sukhāṁ vā duḥkham vā aduḥkham asukham vā tad apy ḫdiptam; evam śrotraṁ ghrāṇaṁ jihvā kāyo mana ḫdiptam; ḫdiptāṇi manovijñānam manaḥsaṁsparṣaḥ; yad api manaḥsaṁparṣa-

pratyayam adhyātman utpadyate vedayitaṁ sukhāṁ vā duḥkham vā; aduḥkham asukham vā tad apy ḫdiptam; kenādiptam; rāgāgninā dve-śāgninā mohāgninā; ḫdiptam jātijarāvyaḍhimaraṇaparidevaduḥkhadaur-manasyopāyāsaiḥ; ḫdiptam duḥkheneti; idam tatra bhagavato 'nuśāsaniprātiḥāryam; asmiṁ khalu dharmaparyāye bhāṣyamāne tasya bhikṣusahasrasyānupādāyāsrevebhyaś cīttam vimuktam.

The first announcement of the birth of a great Men

T 96 a

*W 318

*W 320

T 96 b

*W 322

T 97 a

*atha bhagavān gayāyāṁ gayāśīrse caitya eva viharati sārdham *W 324 bhikṣusahasreṇa sarvaiḥ purāṇajaṭilaiḥ sarvaiś cārhadbhiḥ kṣīṇasravaiḥ kṛtakṛtyaiḥ kṛtakaranīyair avahṛtabhārair anuprāptasvakārthaiḥ parik-ṣīṇabhvasaṁyojanaiḥ samyagājñayā suvimuktacittaiḥ; aśrauṣū rājño T 97 b māgadhāsya śraīṇasya biṁbasārasya pauruṣeyā janapadān anvāhiṇ-dantaḥ; śākyānām kumāra utpanno 'nuhimavatpārśve nādyā bhāgirāthyās tire kapilasyarśer āśramapadasya nātidüre; *sa brāhmaṇair nai-mittair vivañcanair vyākṛtaḥ; sacec agāram adhyāvatsyati rājā bhavi-ṣyati cakravarti cāturantyāṁ vijetā dhārmiko dharmarājā saptaratna-samanvāgataḥ; tasyaivamrūpāni septa ratnāni bhaviṣyanti tadyathā cakraratnam hastiratnam aśvaratnam maniratnam strīratnam gr̄hapatiratnam pariṇāyakaratnam eva saptamam; pūrṇam cāsyā bhaviṣyati sahasraṇam putrāṇām śūrāṇām virāṇām varāṇgarūpiṇām parasainya-pramardakānām; sa imāni samudraparyantām mahāpr̄thivim akhilām akaṇṭakām anutpātām adaṇḍenāśastreṇa dharmeṇa samenābhīnirjītyādhyavatsyati; *sacet keśaṁśaṛūṇy avatārya kāṣāyāni vastrāṇy *W 326 ācchādyā samyag eva śraddhayāgārād anagārikām pravrajis�ati ta-thāgato bhaviṣyaty arhan samyaksambuddho vighuṣṭaśabdo loke; śrutvā ca punar yena rājā māgadhaḥ śraīṇyo biṁbasāras tenopajagmuḥ; upetya rājānām māgadhaṁ śraīṇyaṁ biṁbasāram idam avocan: yat khalu deva jāṇiyāḥ; iha vayam aśrauṣma devasya janapadān anvāhiṇdantaḥ; śākyānām kumāra utpanno 'nuhimavatpārśve nādyā bhāgirāthyās tire kapilasyarśer āśramapadasya nātidüre; sa brāhmaṇair naimittair vivañcanair vyākṛtaḥ; sa ced agāram adhyāvatsyati rājā bhaviṣyati cakravarti cāturantyāṁ vijetā pūrvavād yāvat pariṇāyakaratnam eva saptamam; pūrṇam cāsyā bhaviṣyati sahasraṇam putrāṇām pūrvavād yāvat dharmeṇa samenābhīnirjītyādhyavatsyati; sacet keśaṁśaṛūṇy avatārya kāṣāyāni vastrāṇy ācchādyā pūrvavād yāvat *arhan samyaksambuddho vighuṣṭaśabdo loke; tam devo ghā- *W 327

T 98 b tayatu; m * * *¹ grāmaṇya sākyānām kumāra utpanno 'nuhimavatpārśve nadyā bhāgirathyās tire kapilasyarṣer āśramapadasya nāti-
dūre pūrvavad yāvat sace āgāram adhyāvatsyati rājā bhaviṣyati cakra-
vartī pūrvavad yāvat dharmeṇa sameṇābhinirjityādhyavatsyati; pūr-
vavad yāvat sa cet keśaśmaśrūṇy avatārya kāṣāyāṇi vastrāṇy acchādy-
samyak eva śraddhayāgārād anāgārikām pravrajishyati tathāgato bha-
viṣyati arhan samyaksam̄buddho vighuṣṭaśabdo loke; tam devo gha-
ṭayitu; m * * *¹ mā grāmaṇya evam̄ vocata; tat kasya hetoḥ; *grā-
maṇya sākyānam kumāra utpanno iti pūrvavad yāvat sa cet rājā bha-

*W 328 viṣyati cakravartī anuyātrakā asya bhaviṣyāmaḥ; atha rājā māgadhaḥ śraiṇyo bimbasāra upari prāśādatalagataḥ pañcāyācanavastūny āyā-
cate: aho batāyām mama vijite tathāgata upadāyētārhan samyaksam-
buddho vidyācaraṇasampannaḥ sugato lokavid anuttaraḥ puruṣada-
myasārathiḥ śāstā devamanuṣyānām buddho bhagavān; tam cāham
darśanāyopasaṅkramayeyam; upasaṅkrāntasya ca me dharmaṁ deśa-
yet; tañ cāham dharmaṁ ājāni*yām; ājñātadharmaṣya ca me śikṣām̄

*W 329 prajñāpayet; yac cāham tām śikṣām̄ samādāya vaseyam; tatra bhaga-
vān bhikṣūn āmantrayate: eṣa bhikṣavo rājā māgadhaḥ śraiṇyo bim-
basāra upari prāśādatalagataḥ pañcāyācanavastūny āyācate: aho ba-
tāyām me vijite tathāgata upadāyētārhan samyaksambuddho vidyāca-
raṇasampannaḥ sugato lokavid anuttaraḥ puruṣadamysārathiḥ śāstā
devamanuṣyānām buddho bhagavān; tam cāham darśanāyopasaṅkra-
mayeyam; upasaṅkrāntasya ca me dharmaṁ deśayet; tam cāham
dharmaṁ ājāni*yām; ājñātadharmaṣya ca me śikṣām̄ prajñāpayet;
yac cāham tām śikṣām̄ samādāya vaseyam.

The Buddha in Magadha. The invitation of Bimbisāra

*W 330 *aśrauṣū rājño māgadhasya śraiṇyasya bimbasārasya pauruṣeyā
T 99 b janapadān anvāhiṇḍantah: sākyānām kumāra utpanno 'nuhimavat-
pārśve nadyā bhāgirathyās tire kapilasyarṣer āśramapadasya nāti-
dūre; sa brāhmaṇair naimittair vivañcanair vyākṛtaḥ pūrvavad yāvad vighu-
ṣṭaśabdo loke; *sa keśaśmaśrūṇy avatārya kāṣāyāṇi vastrāṇy acchādy-
samyag eva śraddhayāgārād anāgārikām pravrajitaḥ; so 'nuttarām̄
*W 331 samyaksam̄buddhim abhisam̄buddho gayāyām viharati gayāśirṣe caitye
sārdham bhikṣusahasreṇa sarvaiḥ purāṇajatilaiḥ sarvaiś cārhabhiḥ

kṣīṇāśravaiḥ kṛtakṛtyaiḥ kṛtakaraṇiyair avahṛtabhārair anuprāptasva-
kārthaiḥ parikṣṇabhasamyojanaiḥ samyagājñayā suvimuktacittaiḥ;
śrutvā ca punar yena rājā māgadhaḥ śraiṇyo bimbasāras tenopajagmuḥ;
upetya rājānaṁ māgadhaḥ śraiṇyam bimbasāram idam avocan: *yat *W 332
khalu deva jāniyāḥ; iha vayam aśrauṣma devasya janapadān anvāhiṇḍa-
ntah; yaḥ sākyānām kumāra utpannah pūrvavad yāvad vighuṣṭaśabdo
loke; sa keśaśmaśrūṇy avatārya kāṣāyāṇi vastrāṇy acchādyā samyag T 100 a
eva śraddhayāgārād anāgārikām pravrajitaḥ; so 'nuttarām̄ samyaksam-
bodhim abhisam̄buddho gayāyām gayāśirṣe caitye eva viharati sārdham
bhikṣusahasreṇa sarvaiḥ purāṇajatilaiḥ sarvaiś cārhabhiḥ kṣīṇāśr-
vaiḥ kṛtakṛtyaiḥ pūrvavad yāvate samyagājñayā suvimuktacittaiḥ; tan
devaḥ paryupasita; evam̄ devaḥ * * *¹ bhaviṣyati; *atha rājā māgadhaḥ *W 333
śraiṇyo bimbasāro 'nyatamaṇi puruṣam āmantrayate: ehi bhoḥ puruṣa
yena bhagavāṁs tenopasaṅkrama; upetyāsmākam̄ vacanena bhagavataḥ
pādau śirasā vandasva; alpābādhatām ca pṛccchālpātāñkatām ca laghūt-
thānatām ca yātrām ca balām ca sukham̄ cānavadyatām ca sparśa-
vihāratām ca; evam̄ ca vada: āgacchatu bhagavān rājagṛham; aham̄
bhagavantaṁ yāvajjivam upasthāsyāmi cīvarapiṇḍapātāśayanāsanā-
glānapratyayabhaiṣajyapariṣkāriḥ sārdham bhikṣusaṅghena; *evam̄ *W 334
deveti sa puruṣo rājño māgadhasya śraiṇyasya bimbasārasya pratiśrutyā
yena bhagavāṁs tenopajagāma; upetya bhagavatpādau śirasā vanditvai-
kante nyaśidat; ekāntanisaṇṇaḥ sa puruṣo bhagavantam idam avocat:
rājā bhadanta māgadhaḥ śraiṇyo bimbasāro bhagavatpādau śirasā
vandaty alpābādhatām ca pṛcchaty alpātāñkatām ca pūrvavad yāvad
sparśavihāratām ca; sukhi bhavatu puruṣa rājā māgadhaḥ śraiṇyo
bimbasāras tvam̄ ca. T 100 b

The visit of Bimbisāra. Urubilvākāśyapa and the Buddha

*rājā bhadanta māgadhaḥ śraiṇyo bimbasāra evam̄ vadati: āgac- *W 335
chatu bhagavān rājagṛham; aham̄ bhagavantaṁ yāvajjivam upasthā-
syāmi cīvarapiṇḍapātāśayanāsanāglānapratyayabhaiṣajyapariṣkāriḥ sār-
dham bhikṣusaṅghena; adhivāsayati bhagavāṁs tasya puruṣasya
tūṣṇīmbhāvena; atha so puruṣo bhagavatas tūṣṇīmbhāvenādhivāsanām̄
viditvā bhagavatpādau śirasā vanditvā bhagavato 'ntikāt prakrāntah;
*atha bhagavān mahatā bhikṣusaṅghena sārdham bhikṣusahasreṇa sar- *W 336

¹ Gap in W (p. 327).

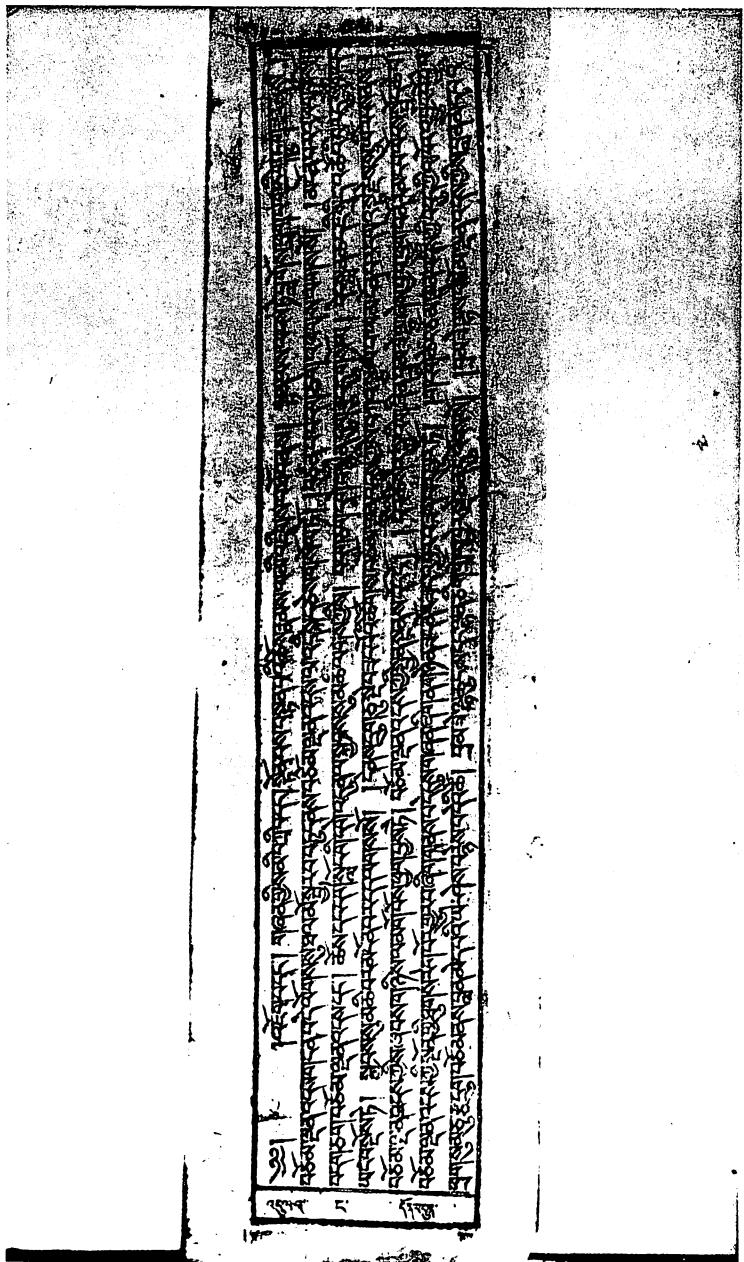
¹ Gap in W (p. 332).

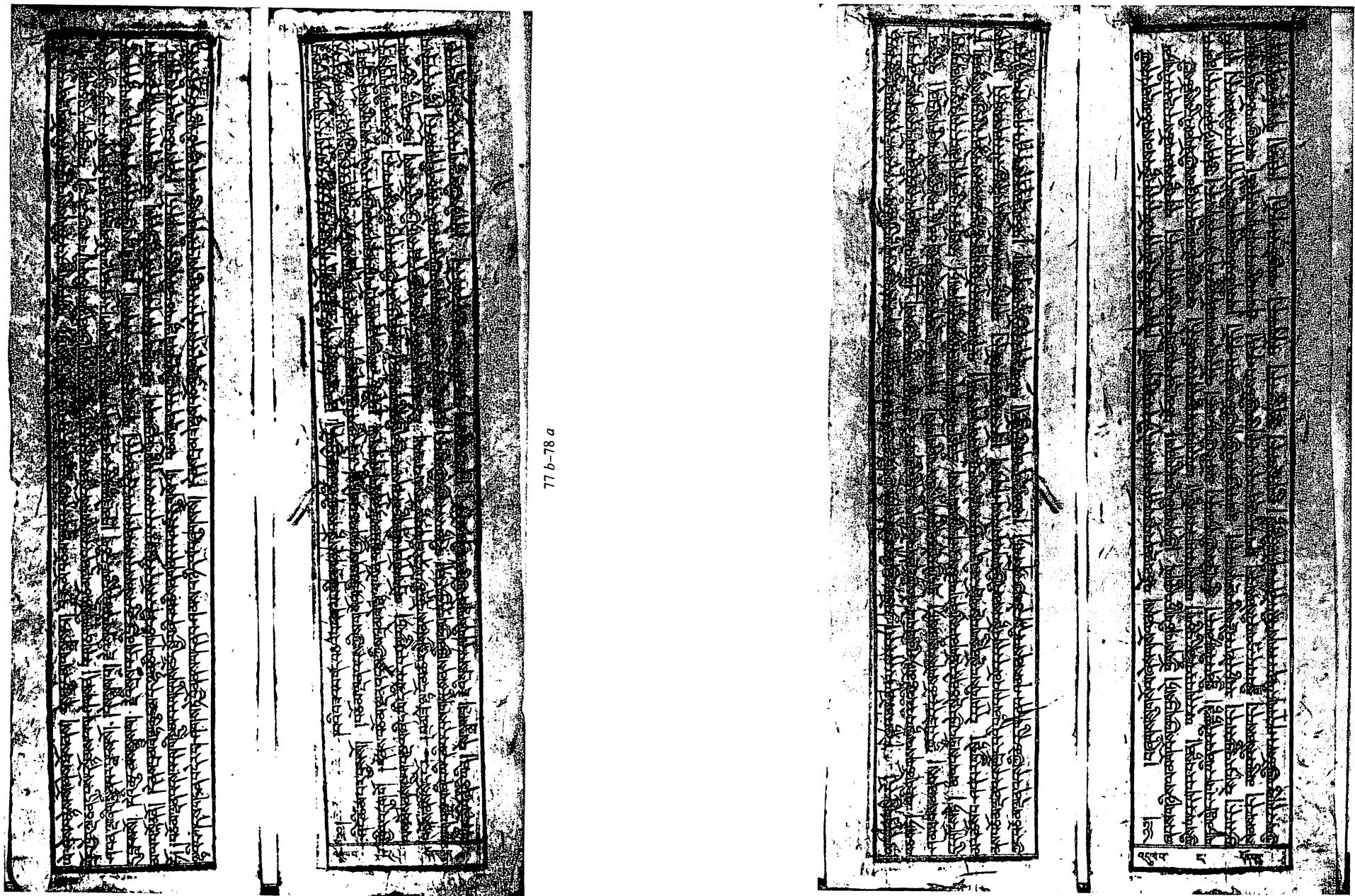
T 101 a vaiḥ purāṇajaṭilaiḥ sarvaiś cārhadbhiḥ kṣīnāśravaiḥ kṛtakṛtyaiḥ kṛta-karaṇiyair avahṛtabhārair anuprāptasvakārthaiḥ parikṣīnabhasamyojanaiḥ samyagājñayā suvimuktacittair māgadheṣu janapadeṣu caryāṁ caran yena yaṣṭivanaṁ supratiṣṭhitō māgadhakānāṁ caityas tena caryāṁ prakṛntaḥ; atha bhagavān supratiṣṭhitam caityam anuprāpto yaṣṭivane supratiṣṭhitē viharati māgadhakānāṁ caitye; aśrauṣid rājā māgadhaḥ śraīṇyo bimbasāraḥ; bhagavān mahatā bhikṣusaṅghena sārdham bhikṣusahasreṇa sarvaiḥ pūrvavad yāvat samyagājñayā suvimuktacittair māgadheṣu janapadeṣu caryāṁ caran yena yaṣṭivanaṁ supratiṣṭhitō māgadhakānāṁ caityas tenānuprāpto yaṣṭivane viharati māgadhakānāṁ caitye¹

APPENDIX III

The Tib. transl. of the damaged leaf 397 and of the eight missing leaves 398–405 (see above, pp. 151–154, and the Appendix II), (b Ka'qgyur, Dulva, Ŋa, leaves 77 a–101 b).

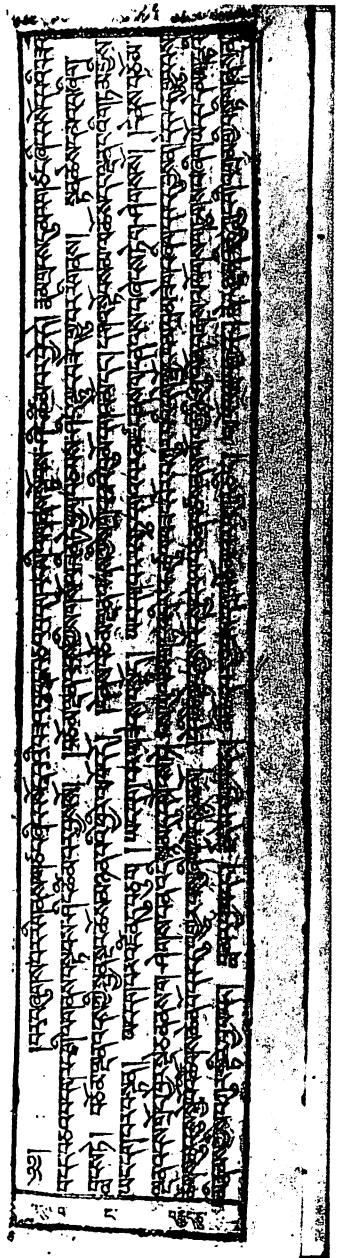
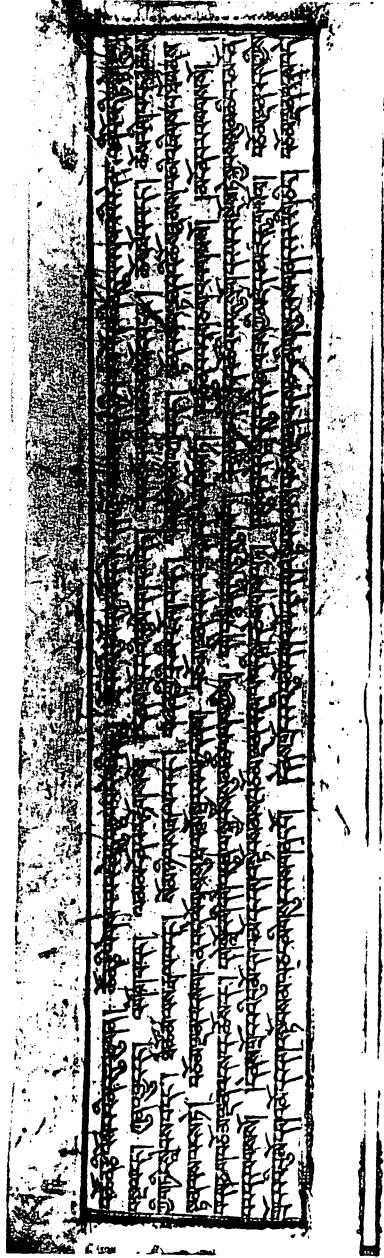
¹ There follow some lines left untranslated by W (pp. 409–410).



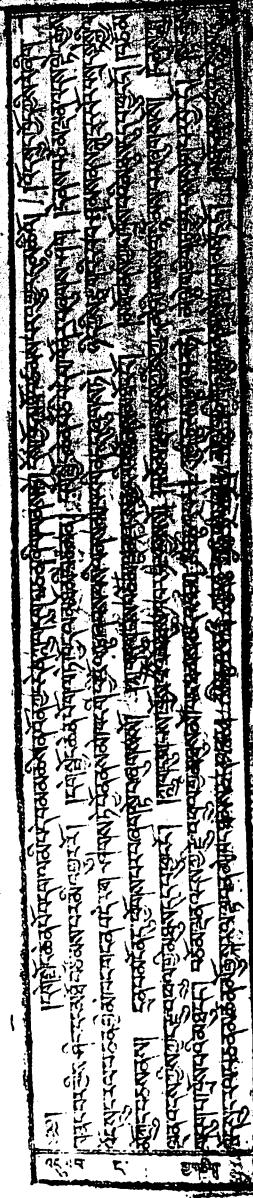
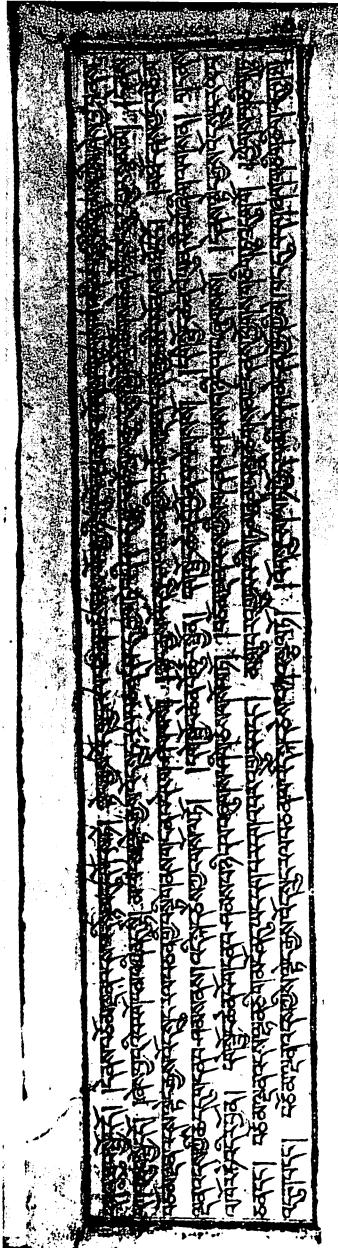


77 b-78 a

78 b-79 a



79 b-80 a

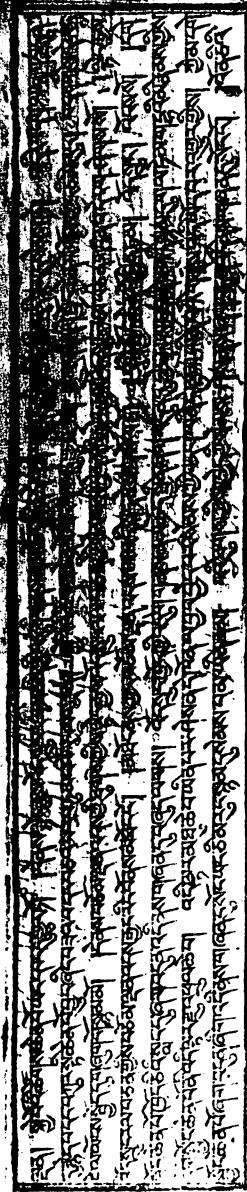


80 b-81 a

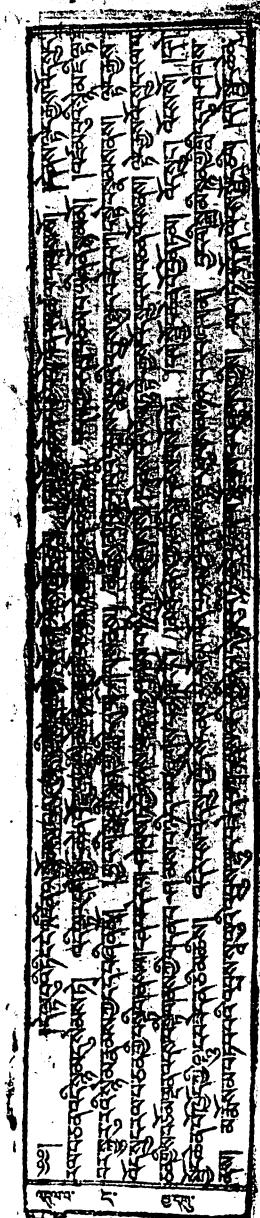
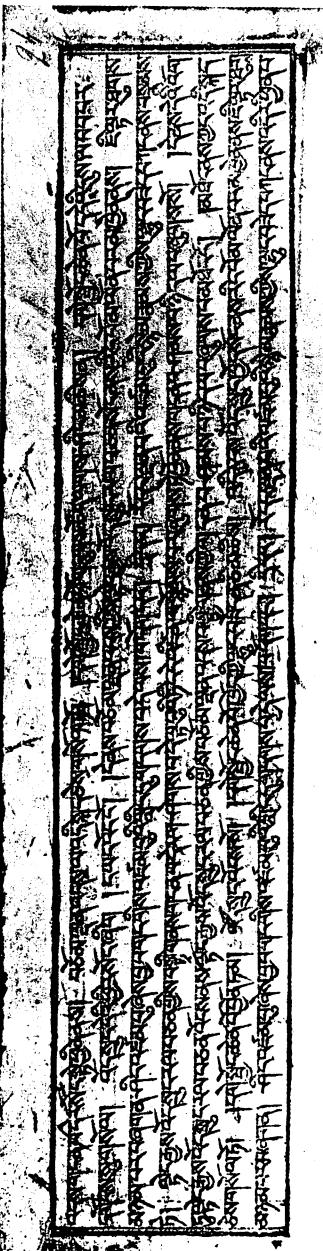
त्रिविक्रीलाल द्वारा लिखा गया इसका अनुवान है।

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१०८
प्राप्ति विषये विशेषज्ञता विकास करने की उम्मीद है। इसके अलावा विभिन्न विषयों पर विशेषज्ञता विकास करने की उम्मीद है। इसके अलावा विभिन्न विषयों पर विशेषज्ञता विकास करने की उम्मीद है।

93 b-94 a

94 b-95 a

96 b-97 a

卷之三

97 b-98 a

98 b-99 a

