

THE GILGIT MANUSCRIPT OF THE SĀNGHABHEDAVASTU

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THE GILGIT MANUSCRIPT
OF THE SAṄGHABHEDAVASTU

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

Part II

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TUTTI I DIRITTI RISERVATI

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R E M A R K

The volume Gilgit Buddhist Manuscripts (Facsimile Edition), Śata-Pitaka Series, Volume 10 (6), New Delhi August 1974, containing the folios of the Vinaya published by N. Dutt, came to my knowledge after the publication of the first volume only. It has permitted me to compare on the original manuscript the last ten folios of the Saṅghabhedavastu (ff. 513–523), already published by N. Dutt (see the Introd. to the first vol., p. xv). Moreover, in the Facsimile Edition of the Viṇayavastu there is a fragmentary, unidentified folio, left unpublished by Dutt, and transcribed by the late Prof. Raghu Vira. This folio (no. 1051 and Preface, pp. 3–6) belongs to the Saṅghabhedavastu, and, precisely, is the folio no. 398 of our ms. (see the first vol., p. 154)¹. I have transcribed it anew and published in this second volume as the App. IV. The other fragments, not published by N. Dutt, and reproduced in the above mentioned work, do not belong to the Saṅghabhedavastu.

Between the first and the second part, the reader will note some instability in the use of punctuation. This is due to the fact that, in the course of the work (which, for various reason was begun many years ago and resumed by me in the 1975 only), I decided to change the dandas into semicolons, and to eliminate the quotation-marks. The text of the first part was however already in proofs and therefore it would have been difficult and expensive to modify it according to the new criteriums adopted by me. I hope that the reader will excuse me for this incongruency, which, however, does not affect in any way the text, and address his criticism to other and more substantial faults.

RANIERO GNOLI

*Castel Giuliano
February 1978*

¹ Wrongly, to this fragmentary leaf, has been added another fragment, which in fact has nothing to do with it and belongs seemingly to the Pravrajyāvastu.

ABBREVIATIONS

(To be added to the list of Abbreviation of Part I, pp. xxvii–xxviii)

MPS = Ernst Waldschmidt, Das Mahāparinirvāṇasūtra, 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 1950–1951. (ADAW 1949, Nr. 1, 1950 Nr. 2 und 3).

DA = Divyāvadāna. Ed. E. B. Cowell, R. A. Neill. Cambridge 1886.

Waldschmidt, Turfan II = Ernst Waldschmidt, Sanskrithandschriften aus den Turfanfunden. Teil I: unter Mitarbeit von Walter Clawiter und Lore Holzmann hrsg. und mit einer Einleitung versehen. Teil II: Faksimile-Wiedergaben einer Auswahl von Vinaya und Sūtrahandschriften nebst einer Bearbeitung davon noch nicht publizierter Stücke im Verein mit Walter Clawiter und Lore Sander-Holzmann zusammengestellt. Teil III: Die Katalognummern 802–1014, unter Mitarbeit von Walter Clawiter und Lore Sander-Holzmann herausgegeben. Wiesbaden 1965, 1968, 1971. (Verzeichnis der orientalischen Handschriften in Deutschland, Im Einvernehmen mit der Deutschen Morgenländischen Gesellschaft hrsg. von Wolfgang Voigt, Bd. X, 1.2.3.).

AŚ = Avadānaśataka. Ed. J. S. Speyer. BBu III, 1906–1909.

MV = Mahāvastu–Avadāna. Ed. E. Senart. 3 Vols. Paris 1882–1897.

O. Franke, etc. = R. Otto Franke, Dīghanikāya (in Auswahl übersetzt), Göttingen–Leipzig 1913.

uddānam:

kaundinyo nandipālaś ca modakā udakam pibet |
pūpako madhvāsiṣṭho vinayāgram gaṇitena ca ||
karakah kalabhuś caiva viśvabhug vanarathena ca |
chatram kiṭāśirāmaītṛi tathā ghaṇṭena ghoṣitā || **

yadā āyuṣmatā kaundinyena sarvakleśaprahāṇād arhatvam sāk-
ṣātkṛtam <iti> bhagavatā saṅghāṭidhvajadhāriṇām agro nirdiṣṭah, tadā
bhikṣavaḥ samśaya jātāḥ sarvasamśayacchettāram buddham bhagavan-
tam papracchuḥ: kiṃ bhadanta āyuṣmatā kaundinyena karma kṛtam
yena bhagavatā saṅghāṭidhvajadhāriṇām agro nirdiṣṭah?

bhagavān āha: kaundinyena bhikṣavo bhikṣuṇā karmāṇi kṛtāny upacitāni labdhasaṁbhārāṇi pariṇatapratyayāny oghavat pratyupa-
sthitāny avaśyabhāvini; kaundinyenaiva karmāṇi kṛtāny upacitāni
ko'nyaḥ pratyānubhaviṣyat? na bhikṣavaḥ karmāṇi kṛtāny upacitāni
bāhye pṛthivīdhātau vipacyante, nābdhātau, na tejodhātau, na vāyudhā-

T 158 b

** The words of this uddānam are not in the expected order neither in the sanskrit text nor in the Tib. transl. According to the present text, the succession should be: 1) Kaundinya (p. 1 ff.), 2) Karaka (that is the mount Karakacchedaka, p. 2), 3) Kalabhuḥ (the story of Kṣāntivādin, p. 4), 4) Viśvabhuk (the story of the two merchants, p. 11), 5) Dhanaratha (p. 13), 6) chatram (the story of Saṁ-
dhāna, etc., p. 14), 7) kiṭah (the story of the tortoise, p. 16), 8) śirā (the story of Vajrabāhu, p. 18), 9) maitrī (the story of Maitrabaśa); 20) Nandipāla (p. 22),
11) modakā (the pastries of Yaśodharā, p. 30), 12) ghaṇṭena ghoṣitā (the story of the great thief, p. 32), 13) udakam pibet (the story of Śaṅkha and Likhita (p. 43),
14) pūpakaḥ (the story of the beggar, p. 44), 15) the story of Madhvāsiṣṭha (p. 47), 16) the episode of Upāli, who is the foremost among those who know
the Vinaya, p. 51) the mathematical exploit of Ānanda (p. 56). Probably this confusion is due to the changes that the text underwent in the course of revision.
The Tib. transl. runs as follows: kau ḥdi nya dañ ril pai dbyibs | t'ams cad sgrol
nor ṣin rta dañ | gdugs dañ srin bu ki ta ka | byams pai dril sgros bcug pa dañ |
dga' skyon la du btuñ ba dañ | snum ḥk'ur gnas ḥjog sbrañ rtsi can | ḥdul ba
ḍasim mc'og bgrañ pao |

tau; api tūpätteṣv eva skandhadhātvāyataneṣu karmāṇi kṛtāni vipacyante śubhāny aśubhāni ca;

na praṇāyanti karmāṇy api kalpaśatair api |
sāmagrīm prāpya kālam ca phalanti khalu dehinām ||

Story of Kaṇḍinya

bhūtapūrvam bhikṣavaḥ asminn eva bhadrake kalpe varṣasaha-
srāyusi prajāyām kāśyapo nāma samyaksambuddho loka udapādi,
vidyācaraṇasampannaḥ sugato lokavid anuttaraḥ puruṣadamayārathīḥ
*A 425 a
śāstā devamanuṣyānām buddho bhagavān; *sa vārāṇasīm nagarim
upaniśritya viharati karakacchedake parvate; yāvad apareṇa samayena
kāśyapaḥ samyaksambuddhaḥ pūrvāhne nivāsyā, pātracivaram ādāya
vārāṇasīm praviṣati; pañcamātrāṇi ca goṣṭhikāsatāni nirgacchanti;
T 159 a
adrākṣus te goṣṭhikās tam¹ buddham bhagavantam dvātrimśatā mahā-
puruṣalakṣaṇaiḥ samalaṅkṛtam², aśity cānuvyāñjanair virājitagatram,
vyāmaprabhālaṅkṛtam, sūryasahasrātirekaprabham, jaṅgamam iva rat-
naparvatam, samantatobhadrakam; sahadarśanāc ca prasādajātāḥ
sañjalpam kartum ārabdhāḥ: bhavanto 'smābhīr asya sakāśe pravrajī-
tavyam iti; teṣām evaṁ kṛtasaṅketānām kecīn mahāsamudram ava-
tīrṇāḥ; kecid deśāntaram gatāḥ; kecīt kāladharmeṇa samyuktāḥ; so-
daśajanāḥ pariśiṣṭāḥ; te kara<ka>cchedakam parvataṁ gatvā kāśy-
pasya samyaksambuddhasya sakāśe pravrajitāḥ; te tatra dhyānādhya-
yanayogenāvasthitāḥ; yāvad apareṇa samayena kāśyapaḥ³ samyak-
sambuddhaḥ sakalam⁴ buddhakāryam kṛtvā indhanakṣayād ivāgnīḥ
ṛṣividane mṛgadāve nirupadhiše nirvāṇadhātāu parinirvṛtaḥ; teṣām
devatābhīr ārocitam: bhavantaḥ kāśyapaḥ parinirvṛtaḥ; saptāhapari-
T 159 b
nirvṛtasya cāsyā śāsanam antarhitam; kiṁ yūyam aphalakāmbukā⁵
puratas tiṣṭhata iti; te śrutvā akṛtakāryatvān mahatā duḥkhenābhī-
hatāḥ; pañca sahaśravaṇāḍ eva karakacchedakāt parvatād avatīrya
vārāṇasīm praviṣṭāḥ; ṣadhbhis tenaiva samvegena vīryam avalambya
pratyekabodhiḥ sākṣāt kṛtā; pañca paścād avatīrya vārāṇasīm prave-

¹ A: te.

² A: samalaṅkṛtya.

³ A: kāśyapasamyaksambuddhasya.

⁴ sakālam.

⁵ A: aphalakāmbumām (Tib.: ḥbras bu med pa sbun pa ḥdrū).

ṣṭum ārabdhāḥ; yāvac chakaṭasārtho nirgacchati; ekasya śākaṭikasya
balivardā durbalāḥ; sa tān pratodayaṣṭyā bhūyo bhūyas tāḍayati; dur-
balaprāṇatvān na śaknuvanti gantum; sa ca śākaṭikas tasya śakaṭa-
sārthasyāgrato yāyi; sa tair bhikṣubhir uktāḥ: bhoḥ śākaṭika taveme
balivardā durbalāḥ; kim etān pratodayaṣṭyā bhūyobhūyas tāḍayasi?
yadi na śaknuvanti gantum, visrabdhagatipracāratayā pṛṣṭhato 'nugac-
cheti; sa kathayati: mamāgrato gacchato na śākyam anena śakaṭa-
sārthena sārdham gantum; yady aham pṛṣṭhato 'nugacchāmi, nūnam
ayam śakaṭasārtho chorayitvā¹ gacchatīti; te śākaṭikasyāntike asadvī-
kalpasañjanitavaimukhyāḥ parasparam kathayanti: bhavantaḥ kāśyape
samyaksambuddhe parinirvṛte vayaṁ vilambitā ity anenāsmākam eṣā
codanā kṛtā; yannu vayaṁ vīryam ārabhemahi; iti viditvā gāthām
bhāṣante:

yady apy antarhito dharmāḥ kāśyapasya mahāmuneḥ |
vīryam na sraṃsayiṣyāmaḥ samyaksambuddhadeśitam ||
parikṣayam na yāyanti yady apy asmākam āśravāḥ |
śrāvakāgrā bhaviṣyāmaḥ śākyasiṁhasya tāyinaḥ || iti;

te vārāṇasīm praviṣya <piṇḍapātām cari>tvā punar api karakacche-
dakam parvataṁ gatvā dhyānādhyanayogenāvasthitāḥ; teṣām cat-
vāraḥ kālagatāḥ; eko'vaśiṣṭāḥ; sa utsuka udānam udānayati: ayam eva
sa karakacchedakah parvato yatra mayā kāśyapaḥ² samyaksambuddhaḥ
paryupāsitaḥ; dṛṣṭāś ca tasya vimśatibhikṣusahasrānām ekaḥ *sakala-
jambūdvipe³ 'pi saṅghāṭidhvajadhārīti; sa praṇidhānam kartum
Ārabdhāḥ: yan mayā bhagavati kāśyape samyaksambuddhe yāvadāyur
brahmacaryam caritam; na kaścid guṇagaṇo'dhigataḥ; anenāham
kuśalamūlena yo'sau bhagavatā kāśyapena samyaksambuddhena uttaro
nāma māṇavo vyākṛtaḥ, bhaviṣyasi tvam māṇava varṣaśatāyuṣi prajā-
yām śākyamunir nāma tathāgataḥ arhan samyaksambuddhaḥ iti; T 160 b
tasyāhaṁ śāsane pravrajya tatprathamataḥ sarvakleśaprahāṇād ar-
hatvam sākṣāt kuryām; mām ca bhagavān śākyamuniḥ saṅghāṭidhvaja-
dhārīnām agraḥ nirdiśed iti.

kim manyadhve bhikṣavaḥ? yo 'sau tena kālēna tena samayena
bhagavataḥ kāśyapasya samyaksambuddhasya parinirvṛtasya vimśati-

¹ See Edgerton, s.v.

² A: kāśyapasya.

³ A: sakalajambūdvipeti saṅghāṭidhvajadhārīti.

bhikṣusahasrānām sakalajambūdvipe eko bhikṣur avaśīṭah saṅghāti-dhvajadhāri, yena tatkarakacchedake parvate praṇidhānam kṛtam, esa evāsau kaunḍinyo bhikṣuh; tatpranidhānavāśād etarhi bhagavatā saṅghātihvajadhāriṇām agratāyām nirdiṣṭah; iti hi bhikṣavaḥ ekāntakṛṣṇānām karmaṇām ekāntakṛṣṇo vipākah, ekāntaśuklānām ekāntaśuklah, vyatimiśrānām vyatimiśraḥ; tasmāt tarhi bhikṣavaḥ ekāntakṛṣṇāni karmāṇy apāsyva vyatimiśrāni ca, ekāntaśukleśv eva karmasv ābhogaḥ karaṇiyāḥ; ity evam vo bhikṣavaḥ śikṣitavyam.

T 161 a yadā bhagavatā āyuṣmatāḥ kaunḍinyasya ākāryākārya^(*) dharmo deśitāḥ, ājñātas te kaunḍinya dharmāḥ? ājñāto bhagavan; ājñātas te kaunḍinya dharmāḥ? ājñātas sugata, iti, tadā bhikṣavaḥ samśayajātāḥ sarvasamśayacchettāram buddhaḥ bhagavantam papracchuh: kiṁ bhadanta āyuṣmatā ājñātakauṇḍinyena karma kṛtam yenāsyā bhagavatā ākāryākārya dharmo deśitāḥ, ājñātas te kaunḍinya dharmāḥ? ājñāto bhagavan; ājñātas te kaunḍinya dharmāḥ? ājñātas sugata iti; bhagavān āha: kaunḍinyenaiva bhikṣavo bhikṣuṇā karmāṇi kṛtāny upacitāni labdhāsamābhārāṇi pūrvavad yāvat phalanti khalu dehinām.

*Story of Kāśisundaraka (Kṣāntivādin)
(concerning a previous birth of Kaunḍinya)*

T 161 b bhūtapūrvam bhikṣavo vārāṇasyām nagaryām brahmadatto nāma rājā rājyaṁ kārayati, ṛddham ca sphitam ca kṣemam ca subhikṣam ca ākīrṇabahujanamanuṣyam ca; so'pareṇa samayena devyā sārdham kṛdati ramate paricārayati; tasya kṛdati ramamāṇasya paricārayataḥ devi āpannasattvā samvṛttā; aṣṭānām vā navānām vā māsānām atyayāt prasūtā; dārako jātaḥ, abhirūpo darśaniyah prāśādikah sarvāṅgaprātyāṅgopetah; tasya jātau jātimahām kṛtvā nāmadheyam vyavasthāpyate, kiṁ bhavatu dārakasya nāmeti; amātyā ūcuḥ: deva ācaritaṁ madhyadeśe yo'bhirūpo bhavati darśaniyah prāśādikah sa sundaraka ity ucyate; ayam ca dārakah abhirūpo darśaniyah prāśādikah, kāśirājasya ca putraḥ; bhavatu dārakasya kāśisundaraka iti nāmeti; tasya kāśisundara iti nāmadheyam vyavasthāpitam; kāśisundaraka dārakah aṣṭābhyo dhātribhyo dattah; dvābhyaṁ aṅgadhātribhyam, dvābhyaṁ kṣiradhātribhyām, dvā*bhyām maladhātribhyām, <dvābhyaṁ>kṛḍānikābhyaṁ dhātribhyām; aṣṭābhīr dhātribhir unniyate, kṣireṇa,

^(*) yañ dañ yañ du rmed pa mdsad.

dadhnā, navanitena, sarpiṣā, sarpirmaṇdena; anyaiś cottaptottaptair upakaraṇavišeśair¹ āśu vardhate hradasthām iva paikajam.

bhūyo'pi rājñāḥ kṛdati ramamāṇasya paricārayataḥ devi āpannasattvā samvṛttā; sā aṣṭānām vā navānām vā māsānām atyayāt prasūtā; dārako jātaḥ; yasminn eva divase jātaḥ tasminn eva divase vārāṇasyām paurājānapadānām mahān kalir^(*) utpannah; tasyāpi jātimahām kṛtvā nāmadheyam vyavasthāpyate, kiṁ bhavatu dārakasya nāmeti; antaḥpurajanaḥ kathayati: deva asya janmani vārāṇasyām paurājānapadānām mahān kalir abhūt; tasmād bhavatu dārakasya kalibhūr iti nāmeti; rājā² brahmadattaḥ dharmādharmeṇa rājyaṁ kārayati; kāśisundarah kumāraḥ paśyati pitaram dharmādharmeṇa rājyaṁ kārayantam; dṛṣṭvā ca punar asyaitad abhavat: aham api pitur atyayād rājā bhaviṣyāmi; aham api dharmādharmeṇa rājyaṁ kārayitvā naraka-parāyaṇo bhaviṣyāmi; yannv aham agārād anagārikām pravrajeyam iti; sa pitus sakāśam upasaṅkrāntah; pādayor nipatya kathayati: tāta anujāniṣva, pravrajāmy agārād anagārikām iti: sa kathayati: putra yasyārthe yajñā ijjante, homā hūyante, tapāṁsi tapyante, tat tava karatalagatam rājyaṁ; kasyārthe rājyaṁ apāsyva pravrajāsiti; sa gāthām bhāṣate:

varam vane valkalaciravāsasā
phalāśinā vyāḍamṛgaiḥ sahoṣitam |
na rājyahetu vadhabandhatādanam
budhena kartum paralokabhīruṇā || iti;

rājā kathayati: yat khalu kumāra jāniyās tvam asmākam ekaputrakah priyo manāpah kṣānto 'pratikūlaḥ; maraṇena te vayam akāmakā viyujyema^{3(b)}; na tu jivantam parityakṣyāmaḥ; kāśisundarah kumāraḥ kathayati: tāta saced anujāṇasyasity evam kuśalam; no ced anujāṇasyasi, adya na bhokṣye, na pāsyāmiti; tatra kāśisundarah kumāraḥ ekam api bhaktacchedam⁴ akārṣid, dvau, trin, yāvad ṣaḍ bhaktacchedān akārṣit; atha rājā brahmadattaḥ kāśisundaram kumāram idam avo-

T 162 a

T 162 b

^(*) t'ab mo.

^(*) nā ūi bar gyur na mi ədod bžin du k'yod dañ əbral grañ.

¹ See Edgerton, s.v. uttapa.

² A: rājñā.

³ A: maraṇena te makāmakā viyujyema.

⁴ See Edgerton, s.v.

cat: yat khalu tāta kumāra jāniyā duścaram brahmacaryam, duśkaram¹ prāvivekyam, durabhiramam ekatve, durabhisam̄budhāny² aranya-vanaprasthāni, prāntāni śayanāsanāny³ adhyāvastum, duḥkham ekākino’raṇye vāsaḥ; yāvajjivam te vyāḍamṛgaiḥ saha vastavyam; yāvajjivam te paradattabhojino bhavitavyam; yāvajjivam te mānuṣakebhyaḥ kāmebhyaḥ āvaraṇam kartavyam; yāvajjivam te mānuṣikābhyo ratikriḍābhyā āvaraṇam kartavyam; ehi tvam tāta kumāra ihaiva sthito yauvarājyaṁ kāraya; kāmāṁś ca paribhuṅkṣva; dānāni ca dehi; puṇyāni ca kuru; evam ukte kāśisundaraḥ kumāras tūṣṇim.

T 163 a

atha rājā brahmadattaḥ antahpuram amātyān paurohitāṁś codyojayati: aṅga tāvad bhavantaḥ kumāram utthāpayata; evam devety antahpurāmātyapaurohitā yena kāśisundaraḥ kumāras tenopasaṅkrāntāḥ; upasaṅkramya kāśisundaram kumāram idam avocan: yat khalu* tāta kumāra jāniyās, tvam hi sukumāraḥ sukhaiṣi; na tvam jñātā duḥkhasya; duścaram brahmacaryam; duśkaram prāvivekyam, durabhiramam⁴ ekatve, durabhisam̄budhāny aranya-vanaprasthāni, prāntāni śayanāsanāny adhyāvastum, duḥkham ekākino’raṇye vāsaḥ; yāvajjivam te vyāḍamṛgaiḥ⁵ saha vastavyam; yāvajjivam te paradattabhojino bhavitavyam; yāvajjivam te mānuṣakebhyaḥ kāmebhyaḥ āvaraṇam kartavyam; yāvajjivam te mānuṣikābhyo ratikriḍābhyā āvaraṇam kartavyam; ehi tāta kumāra ihaiva sthito yauvarājyaṁ kāraya; kāmāṁś ca paribhuṅkṣva; dānāni ca <dehi; puṇyāni ca> kuru; tair evam ukte kāśisundaraḥ kumāras tūṣṇim.

*A 426 b

T 163 b

atha rājā brahmadattaḥ kāśisundarasya kumārasya pāṁsukriḍanakāmātyaputrān paurohitaputrān anyāṁś ca kumārān udyojayati: aṅga tāvat kumarakāḥ kāśisundaram kumāram utthāpayata; athāmātyaputrāḥ purohitaputrāḥ kumārāś ca rājño brahmadattasya pratiśruty, yena kāśisundaraḥ kumāras tenopasaṅkrāntāḥ; upasaṅkramya kāśisundaram kumāram idam avocan: yat khalu somya kumāra jāniyās tvam hi sukumāraḥ sukhaiṣi; na tvam jñātā duḥkhasya; duścaram brahmacaryam; duśkaram prāvivekyam; durabhiramam ekatve; durabhisam̄budhāny aranya-vanaprasthāni, prāntāni śayanāsanāny adhyāvastum; duḥkham ekākino’raṇye vāsaḥ; yāvajjivam te vyāḍamṛgaiḥ

¹ A: duśkakam.

² Perhaps a mistake for durabhisam̄bhūṇāni (see Edgerton, s.v.).

³ See Mvy 2988 and Edgerton, s.v. prānta.

⁴ A: duratiśamam (see supra).

⁵ A: sahavassahavastavyam.

saha vastavyam; yāvajjivam te paradattabhojino bhavitavyam; yāvajjivam te mānuṣakebhyaḥ kāmebhyaḥ āvaraṇam kartavyam; yāvajjivam te mānuṣikābhyo ratikriḍābhyā āvaraṇam kartavyam; ehi tvam somya kumāra ihaiva sthito yauvarājyaṁ kāraya; kāmāṁś ca paribhuṅkṣva; dānāni <ca> dehi; puṇyāni ca kuru; evam ukte kāśisundaraḥ kumāras tūṣṇim.

T 164 a

athāmātyaputrāḥ purohitaputrāś ca yena rājā brahmadattas tenopasaṅkrāntāḥ; upasaṅkramya rājānaṁ brahmadattam idam avocan: anujānihi deva somya kāśisundaram kumāram; kiṁ¹ hi mr̄tena kariṣyasi? vijñāprāśastā hi pravrajyā; saced abhiramṣyase², jīvantam enām drakṣyasi; noced abhiramṣyase³, punar āvartikā hi ṣayo bhavanti; kānyā putrasya gatir, anyatra mātāpitṛbhyām.

rājā brahmadattaḥ kathayati: kumārakā yady evam, anujñāto bhavatu; athāmātyaputrāḥ purohitaputrāḥ kumārakāś ca yena kāśisundaraḥ kumāras tenopasaṅkrāntāḥ; upasaṅkramya kāśisundaram kumāram idam avocan: yat khalu somya kumāra jāniyāḥ, anujñāto si rājñā pravrajyāyai, yasyedāniṁ kālaṁ⁴ manyase;

T 164 b

atha kāśisundaraḥ kumāraḥ maṇḍānupūrvīṁ⁵ kṛtvā kāyasya sthāma ca balam ca viryam ca sañjanya vārāṇasyāḥ ca niṣkramya ṣiṇāṁ madhye pravrajitaḥ; tenodyacchamānenā, vyāyacchamānenā, kāmeṣu vairāgyam kṛtvā maitri samadhigatā; so’tyantam sattveṣu dayāvān samvṛttāḥ; tasyaitayā matryā vyāḍamṛgā apy āśramapade viśvāsam āpadyante; nāparādhyante; tasya kṣāntivādi kṣāntivāditi samjñā samvṛttā; yāvad apareṇa samaye*na rājā brahmadattaḥ kālagaṭaḥ; kalabhū⁶ rājye pratiṣṭhāpitaḥ; sa dharmādharmeṇa <rājyam> kārayati; kṣāntivādi ṣiḥ kathayati: upādhyāya mamānnapānābhivarjitam⁷; na śaknomy⁸ āranyakābhir oṣadhibhir yāpayitum; grāmāntam samavasarāmiti; kathayati: vatsa grāme vāraṇye <vā> vasato ṣiṇo rakṣitavyāṇy evendriyāṇi; gaccha vārāṇasīśāmantakam; gatvā sākhāparṇakuṭirakāṇi kṛtvā vāsām kalpayeti; sa upādhyāyāl labdhānūjño vārā-

*A 427 a

¹ A: kiṁci.

² A: abhiramṣyase.

³ A: abhiramṣyate.

⁴ A: kumāram.

⁵ A: maṇḍānupūrvīṁ. See Edgerton, s.v. (Tib. bcud kyi k'u bas rim).

⁶ A: Some times the word is spelt as kalibhū, and some times as kalabhū.

⁷ A: °abhivardhitam (Tib. bdag gis lus ni k'a zas dañ btud bas skyes pas).

⁸ A: na śaknomy arāṇye.

ṇasīm gatvā śāntavīhārasamanveṣaṇayā itaś cāmūtaś ca paribhramann
anupūrveṇa pituḥ santakam¹ udyānam gataḥ; tena tasmin paryatata
śāntaḥ pradeśo dṛṣṭaḥ; sa tatrāvasthitāḥ.

T 165 a
yāvad apareṇa samayena kalabhuḥ rājā samprāpte vasantakālasa-
maye sampuṣpiṭeṣu pādapeṣu haṃsakrauñcamayūraśukaśārikākoki-
lajīvañjivakkonnādite vanaṣaṇḍe antaḥpurasahilyaḥ udyānabhūmiṁ nir-
gataḥ; sa tatrōdāne sukham anubhuya khedam āpanno middham
avakrāntaḥ; puṣpaphalalolupo mātṛgrāmas tasminn udyāne itaś ca
amutaś ca paribhramitum ārabdhāḥ; yāvat paśyanti kṣāntivādinam
ṛṣiṁ ekānte śānteryāpathē niṣaṇṇam; dṛṣṭvā ca punar gauravāpyāita-
cittasantatyāḥ tasya ṛṣeh praṇānam kṛtvā parivāryāvasthitāḥ; kṣānti-
vādi ṛṣis tās striyo śāntatareṇeryāpathēna dharmam deśayitum ārab-
dhāḥ; yāvat kalabhuḥ rājā nigrāklamam prativenodya prabuddho na²
paśyati antaḥpurajanam; sa khaḍgam ādāya yuvatijanam samanveṣi-
tum ārabdhāḥ; yāvat paśyati kṣāntivādinam riṣiṁ parivārya avasthi-
tāḥ; dṛṣṭvā ca punar iṛṣyājanitakrodhaparyākulikṛtātmabhāvāḥ tasya
riṣeh sakāśam upasaṅkrāntaḥ; mātṛgrāmo rājñāḥ sakāśam avasthānam
dṛṣṭvā santrasto vīrutāḥ; rājā sāvaṣṭambhaḥ kṣāntivādinam uvāca:
T 165 b bhoḥ puruṣa, kas tvam? sa kathayati: kṣāntivādi; kalabhuḥ rājā ka-
thayati: mayi vīkupite³ kṣāntivādinam ātmānam pratijānīṣe? idāniṁ
kṣāntivādi vā bhavān na veti tena tasya hastau chinnau; bhūyaḥ pṛcchati,
ko bhavān iti; sa kathayati, kṣāntivādi; tena tasya pādau chinnau; sa
chidyamāneṣv aṅgapratyāṅgeṣu gāthāḥ bhāṣate:

yadi tilaśatam api kṛtvā kṣepṣyase kāyam urvīyām
na tyajāmi kṣāntim tilaśato’pi cūrṇitagātraḥ |
yasya mama śubhā maitri cetasi paribhāvitā sadā kṣāntim
tām notsahe vihantum sutam iva sutavatsalā janani ||

sa evam gāthābhīr gitena rujam vinodya praṇidhānam kartum
ārabdhāḥ: yathaiṣa rājā kleśābhīnivīṣṭabuddhir mamākāryākārya^(a)
aṅgapratyāṅgāni chinatti; <tathāḥam kṣānti>^(b)sauratyasamanvāgate-

(a) yañ dañ yañ du rmas nas.

(b) de bzin du bdag bzod pa dañ des pa dañ.

¹ See Edgerton, s.v.

² na syat.

³ A: mayi avikupite.

na kuśalamūlena kleṣagaṇam¹ ātmiyam abhinirjitya anuttarāyām sam-
yaksambodhau abhisambuddhaḥ syām; tataḥ prajñāśastrēṇā<sya>^(a)āk-
āryākārya tatprathamataḥ kleśān pramālayeyam iti².

atha yā devatā kṣāntivādī abhiprasannā sā samplakṣayati: anena
kalirājena ayam ṣeṣ adūṣy anapakāri karacaraṇaśūnyo³ vyavasthā-
pitāḥ; yannv aham asya vairam niryātayeyam; iti viditvā tīvreṇa^{*} pary-
avasthānena kṣāntivādīnaḥ purastād gāthāḥ bhāṣate:

kalabhuḥ saputradāraḥ sabandhuvargam sapaurajānapadam |
kṛtsnam ca jivalokam ājñāpaya nāśayiṣyāmi || iti;

so’pi gāthāḥ bhāṣate:

karacaraṇanāśavikalām kṛtam mama śarīram ākulam yena |
tasyāpi pāpam aṇv api necchāmi kutaḥ punar adūśino jagataḥ ||

tato yā devatā vārāṇasyām⁴ itis tata itaḥ ṣeṣṭā^(b); müṣikāḥ śalabhāḥ
śukāḥ prabalaḥ samvṛttāḥ; devo na varṣati; janakāyo mriyate; rājñā
naimittikā āhūya pṛṣṭāḥ: bhavantaḥ kimartham devo na varṣati?
müṣikāḥ śalabhāḥ śukāḥ prabalaḥ samvṛttāḥ; janakāyaś ca mriyate
iti; te kathayanti: deva devatāprakopa iti; yā devatā kṣāntivādīno
ṛṣer abhiprasannā sā kūpītā; tayā eṣā itiḥ ṣeṣṭā iti; rājā kathayati:
bhavantaḥ katham atra pratipattavyam iti; naimittikāḥ kathayanti:
deva balimālyopahāreṇa⁵ devatāḥ prakupitā ārādhyante; balimālyo-
pahāraḥ kṛtvā kṣamāpayitavyā sa ca riṣir iti; tato rājñā vārāṇasyām
ghaṇṭāvaghoṣaṇam kāritam: śṛṇvantu bhavanto vārāṇasīnvāsinaḥ
paurāḥ, udyānanīvāsini devatā kṣāntivādīno ḗṣer abhiprasannā; tayā
itir utsṛṣṭā; yena devo na varṣati; müṣikāḥ śalabhāḥ śukāḥ prabalaḥ
samvṛttāḥ; janakāyaś ca mriyate; tad yuṣmābhīr itivyupaśamārthaḥ
śvo balimālyopahārasametair udyānam gatvā tasyāḥ pūjā samvidhā-
tavyā iti.

(a) dei.

(b) de nas vārāṇasai lha gaṇ yin pa des yams kyi nad dañ byi ba dañ, etc.

¹ A: gaṇḍam (Tib. ḷon moṇs pa'i ts'ogs rnam bcom nas).

² The text has been here restored from the Tib. translation. A: anuttarāyām samyaksambuddhaḥ syām samjñānāt prajñāśastrēṇā ... pramālayeyam.

³ A: °sulo (Tib. p'ral te).

⁴ A: tato yāvad devatāyā. Perhaps read tayā for tata itaḥ.

⁵ A: malimālyopahāreṇa.

T 167 a janakāyas tām eva rātrīm balimālyopahāram samudāniya tad udyānām gataḥ; rājā cāntaḥpurasahiyaḥ; tato janakāyena śramaṇa-brāhmaṇakṛpaṇavaniṇapekhyo dānāni dattvā devatāsthāne ca mahatīm pūjām kṛtvā sā devatā kṣamitā; tato rājā ṛṣeh kṣāntivādinaḥ sakāśam gatvā pādayor nipatyā kṣamayitum ārabdhāḥ: kṣamasva me maharše yan mayā viṣayādhyavasitenā krodhaparyākulikṛtamatinā tavāparād-dham iti; kṣāntivādi kathayati: kṣāntam mahārāja; <yathā>kathām jñāyate? sa gāthām bhāṣate:

gātreṣu vahasi śastram maitri me sarvasattveṣu¹ |
yadi samṣayo 'tra bhavatām paśyata² rudhiram prasannam³ me|| iti;

tasya tad rudhiram parāvṛtam; pāpakarmakāri sa rājā prātiḥāryasan-darśanenāpi na śraddhatte; sa bhūyaḥ kathayati, kṣamasva maharše; kṣāntam mahārāja; yathākathām jñāyate? tato bodhisattvaḥ chinnāny aṅgapratyāṅgāni yathāsve sthāne sthāpayitvā satyopayācanayā gāthām bhāṣate:

chidyamāneṣu gātreṣu tvayā⁴ rājan yathā na me |
āghāto'sti susūkṣmo<pi> syān me kāyas tathā purā || iti;

tasya satyopayācanayā śariraṁ yathāpuram samvṛttam; tato rājā vismayotphullalocano gāthām bhāṣate:

aho vrataṁ idam siddham aho dharmas svanuṣṭhitah |
chidyamāneṣu gātreṣu yasya te nāsti vikriyā ||

T 167 b rājā kalabhūḥ sāntaḥpurāmātyapaurajānapadaḥ tasya ṛṣeh pādau śirasā vanditvā prakrāntah.

*A 429 a⁵ kim manyadhve bhikṣavo yo'sau <tena kālena tena*samayena> kṣāntivādi ṛṣir aham eva sa; yo'sau kalibhū rājā eṣa evāsau kauṇḍin-yabhiṣur; yan mayā tasyāntike maitracittam utpādyā praṇidhānam kṛtam, anenāham kuśalamūlēnāsyā ākāryākārya kleśān chedayeyam⁶ iti;

¹ Tentatively emended. A reads vahati and maitre (however vahati can be explained as an absolute locative, i.e. tvayi vahati).

² paśyati.

³ The Tib. read ḥṣag pa, that is prasyandan, which is perhaps the correct reading.

⁴ A: tvayi.

⁵ Because an error in the numeration, the leaf 427 is followed by the leaf 429.

⁶ A: dolayeyam. Read dālayeyam?

tatprāṇidhānavāśād etarhi tathāgatena asya ākāryākārya dharmo deśi-taḥ; ekāntakṛṣṇānām ekāntakṛṣṇo vipākaḥ, pūrvavad yāvad evam vo bhikṣavaḥ śikṣitavyam.

yadā bhagavatā aśitir devatāsaḥsraṇi dharmarasena samṛghya satyeṣu pratiṣṭhāpitāni¹ tadā bhikṣavaḥ samṣayajātāḥ sarvasamśayac-chettāram buddhaḥ bhagavantaḥ papracchuḥ: paśya bhadanta bhagavatā aśitir devatāsaḥsraṇi dharmarasena samṛghya satyeṣu pratiṣṭhāpitāni; bhagavān āha: na bhikṣava etarhi yathātite 'py adhvani mayaitāni aśitir vaṇiksaḥsraṇi āmiṣeṇa² samṛghya pañcasu vratapadeṣu pratiṣṭhāpitāni; tac chrūyatām.

The story of the two merchants

bhūtapūrvam bhikṣavo dvau sārthavāhau abhūvatām viśvabhuḥ suyātraś ca; ekaikaś ca catvāriṁśadvāṇiksaḥsaparivāraḥ; tatra su-yātro naiṣkramyābhinandi; sa riṣinām madhye pravrajitaḥ; tenaikāki-nā viryam āsthāya anācāryeṇānupādhyāyakena saptatrimśadbodhi-pakṣyān dharmān sammukhikṛtya pratyekabodhiḥ sākṣākṛtaḥ; tasya te sārthikā sārthavāham apaśyantaḥ itaś cāmutaḥ ca samanveṣitum ārabdhāḥ; yadā sarvathā nārāgayanṭas tadāni<m> viśvabhujaḥ sār-thavāḥasya sakāśam gataḥ; kathayanti: sārthavāha, so 'smākam sārthavāho 'navalokya prakrāntaḥ; samanviṣṭo 'smābhīr nārāgitaḥ; katham atra pratipattavyam? iti; sa kathayati: tiṣṭhata, mā kāh-libhavata³; samanveṣāmaḥ sārthavāha<m> iti; tato viśvabhuḥ sārtha-vāha aśityā vaniksaḥsraiḥ parivṛtaḥ suyātraṁ sārthavāhaṁ saman-veṣitum ārabdhāḥ udyānāvasatha⁴ tapovaneṣu; sa tena drṣṭaḥ pṛṣṭaś ca: kasmāt tvam sārtham apahāya pravrajita iti; kāyiki teṣām mahātmanām dharmadeśanā na vacīki; tenāsau sārthavāhaḥ sapari-vāro jvalanātapanavaṇasānavidyotanapratīhāryair āvarjitaḥ; tena tāny aśitir vaniksaḥsraṇi āmiṣopasamhāropasamhātāny uktāni: asmai kārān kuruta; asmai kārāḥ kṛtā niyataḥ phaladāyakā bhavantī; T 168 b taiḥ tasminn anekāḥ kārāḥ kṛtāḥ.

kim manyadhve bhikṣavo yo'sāv viśvabhuḥ sārthavāha aham eva

¹ See above, Part I, p. 132.

² See Edgerton, s.v. (Tib. zaṇ ziṇ gis).

³ See Edgerton, s.v. kāhala.

⁴ A: udyānāvasatha^o. On āvasatha see Mvy 5503 (Tib. ḥdug gnas).

sa tena kālena tena samayena; yāni vaṇiksahasrāny etāny eva tāny
aśitir devatāsahasrāni; tadāpy etāni mayāmiṣenopasamṛ̥tya pañcasu
vratapadeṣu pratiṣṭhāpitāni; etarhy api etāni mayā saddharmaraseno-
pasamṛ̥tya satyeṣu pratiṣṭhāpitāni; iti hi bhikṣavaḥ ekāntakṛṣṇanām
karmāṇām ekāntakṛṣṇo vipākaḥ ekāntaśuklānām ekāntaśuklaḥ vya-
timisrāṇām vyatimiśraḥ yāvad evam vo bhikṣavaḥ śikṣitavyam.

yadā bhagavatā pañcakā bhikṣavaḥ samsārakāntārād uttārya
indriyalabodhyaṅgaratnaiḥ samvibhaktāḥ saddharmarasena sam-
tarpitāḥ, tadā bhikṣavaḥ *samśayajātāḥ sarvasamśayacchettāram bud-
dhām bhagavantam papracchuḥ: paśya bhadanta bhagavatā pañcakā
bhikṣavaḥ samsārakāntārād uttārya saddharmarasena samtarpitā
iti; bhagavān āha: kim atra, bhikṣava, āścaryam yad idāni mayā
vigatarāgeṇa vigatadveṣeṇa vigatamohena parimuktena jātijarāvyādhi-
maranaśokaparidevaduḥkhadaurmanasyopāyāsaiḥ sarvajñena sarvākā-
rajñena sarvajñānajñeyavaśiprāptena pañcakā bhikṣavaḥ samsārakān-
tārād uttārya saddharmarasena samtarpitāḥ; yat tu mayāpi atite
'dhvani sarāgena sadveṣeṇa samohenāparimuktena jātijarāvyādhi-
maranaśokaparidevaduḥkhadaurmanasyopāyāsaiḥ sārthavāhabhūtena
pañcakāḥ kāntāramārge kṛcchrasaṃkātaśaṃbādhaprāptāḥ salilam vinā
prāṇair viyujyamānā devatāyācanām kṛtvā māhendreṇa salilavarṣeṇa
samtarpitāḥ; tac chrūyatām.

The story of the thirsty caravan

bhūtapūrvam bhikṣavaḥ viśvabhuṇ nāma sārthavāhāḥ pañcavaṇik-
śataiḥ sārdham samvivaharann alpasalilakāntāramargam pratipannaḥ
T 169 b anupūrveṇa vindhyātavīm samprāptāḥ; teṣām tatra sarveṇa sarvam
salilam parikṣṇam; vaṇiksārthaḥ salilavirahāt pratisaṃkhyāne sam-
prasthitāḥ; pañca tu vaṇijaḥ salilam alabhamānā atyarthām kāhalib-
hūtāḥ; viśvabhuḥ sārthavāhas tān tathāvidhān dṛṣṭvā kāruṇyād
ākampitahṛdayo ुrdhvamukho devatāyācanām kartum ārabdhāḥ:
śrīṇvantu bhavantaḥ śivavaruṇakuberavāsavādyā devā yena satyena
satyavacanena mama sarveṣu samapratīttā dayā anena satyena saty-
vacanena māhendro devo varṣatu; bodhisattvānubhāvena māhen-
drām bhavanam ākampitam; śakrasya devendrasyādhaſtāj jñānarad-
śanam pravartate; sa samplakṣayati: kena māhendram bhavanam
ākampitam? paśyati bodhisattvānubhāvāt; tena tathāvidhām māhen-
drām varṣam utsṛṣṭam yenāsau vaṇiksārthaḥ samtarpitāḥ kāntāramā-
rgam samatikrāntāḥ.

kim manyadhve, bhikṣavaḥ, yo 'sau viśvabhuḥ sārthavāhāḥ
aham eva sa tena kālena tena samayena; ye te pañca vaṇijaḥ salilav-
rahād atyarthām kāhalibhūtā eta eva te pañcakā bhikṣavaḥ; tadāpy
ete mayā salilena samtarpya kāntāramārgād uttāritāḥ; etarhy api
mayā ete saddharmarasena samtarpya samsārakāntārād uttāritāḥ.

T 170 a

yadā bhagavatā pañcakā bhikṣavaḥ samsārakāntārād uttārya in-
driyalabodhyaṅgaratnaiḥ samvibhaktāḥ, tadā bhikṣavaḥ samśayajātāḥ
sarvasamśayacchettāram buddham bhagavantam papracchuḥ: paśya,
bhadanta, bhagavatā pañcakā bhikṣavaḥ samsārakāntārād uttārya
indriyalabodhyaṅgaratnaiḥ samvibhaktāḥ; bhagavān āha: kim
atra bhikṣava āścaryam yad idāni mayā vigatarāgeṇa vigatadveṣeṇa
vigatamohena parimuktena jātijarāvyādhimaraṇaśokaparidevaduḥkh-
daurmanasyopāyāsaiḥ sarvajñena sarvākārajñena sarvajñānajñeyava-
śiprāptena pañcakā bhikṣavaḥ samsārakāntārād uttārya indriyalab-
odhyaṅgaratnaiḥ *samvibhaktāḥ; yat tu mayā atite 'dhvani sarā-
geṇa sadveṣeṇa samohenāparimuktena jātijarāvyādhimaraṇaśokapari-
devaduḥkhadaurmanasyopāyāsaiḥ sārthavāhabhūtena ete svajivita-
rityāgena mahāsamudrād uttārya ratnaiḥ samvibhaktāḥ; tac chrūya-
tām.

*A 430 a

T 170 b

The story of the merchant Dhanaratha

bhūtapūrvam, bhikṣavo, dhanaratho nāma mahāsārthavāho ba-
bhūva; pañcabhiḥ sārthavāhaiḥ sārdham mahāsamudram samprasthi-
taḥ; te tasya ¹ sārthavāhasya anyonyakathālāpasaumukhyā anyonyak-
tapraṇayā samvṛttāḥ; yāvad anupūrveṇa samudratāram anuprāptaiḥ
pratyekam vahanāni sajjikṛtāni; avataraṇakāle tair dhanarathāḥ
sārthavāho 'bhihitāḥ: sārthavāha vayam tvayā vinā dhṛtiṁ na labh-
mahe; sa kathayati: yady evam ihaivābhīruhataḥ ² vahanāni mucyan-
tām iti; te tatrābhīruḍhāḥ, vātaś cotthitāḥ; samprastānām dhanara-
thaḥ kathayati: bhavanto mā bibhīta; yadā vahanaṁ vināśam upaiti
tadā mama <kanṭhe> lageta (^a), aham vo uttārayiṣyāmi iti; kuśalā bha-

(^a) mgul du ąjus śig dañ.

¹ A: tena tasya (Tib.: de rnams dañ, etc.).

² Sic A, for abhirohata.

T 171 a vanti bodhisattvā teṣu teṣu śilpasthānakarmasthāneṣu; tena mahārhāni ratnāni kakṣāyām upanibaddhāni; yānapātrām vipannam; te sārthavāhasya lagnāḥ; te tena śrāntakāyena Iṣajīvitāvaśeṣena samudratirasamprāpitāḥ; taiś cāsau sthalaprāptaiḥ pratimuktaḥ; so 'tyantaniṛutsāhaḥ kālagataḥ; tair asau jalāt sthalam uttāritaḥ; yāvat paśyanti kakṣopanibaddhāni mahārhāni ratnāni; te tāny ādāya prakrāntāḥ.

kim manyadhe bhikṣavaḥ? yo 'sau dhanaratho nāma sārthavāha aham eva sa tena kālena tena samayena; ye te pañcakā bhikṣavaḥ tadāpy ete mayā mahāsamudrād uttārya ratnaiḥ samvibhaktāḥ; etarhy api mayā samsārakāntārād uttārya indriyalabodhyaṅgaratnaiḥ samvibhaktāḥ.

*D 93 *yadāyuṣmān ājñātakauṇḍinyo vṛddhānte¹ niṣidati, tadā parṣadām chatrikṛtya niṣidati; bhikṣavaḥ samśayajātāḥ sarvasaṁśayacchet-tāram buddham bhagavantam papracchuh: kim bhadanta āyuṣmatā ājñātakauṇḍinyena karma kṛtam yasya karmano vipākena chatrikṛtya parṣadām niṣidati? bhagavān āha: kauṇḍinyena bhikṣavo bhikṣuṇā karmāṇi kṛtāny upacitāni labdhasaṁbhārāni pūrvavad yāvat phalanti khalu dehinām.

*The story of Saṁdhāna, the householder
(concerning a previous birth of Kauṇḍinya)*

bhūtapūrvam bhikṣavo vārāṇasyām nagaryām saṁdhāno nāma gṛhapatih prativasaty ādhyo mahādhano mahābhogo vistirnaviśala-parigraho vaiśravaṇadhanasamudito vaiśravaṇadhanapratispardhī; tena khalu samayena vārāṇasyām brahmaddatto nāma rājā rājyaṁ kārayati ṛddham ca sphitam ca kṣemam ca subhikṣam cākīrṇabahujanamānuṣyam ca; yāvan naimittikair dvādaśavarṣikā anāvṛṣṭir ādiṣṭā; brahmaddattena rājñā svaviṣaye ghaṇṭāvaghoṣam kāritam: śrīṇvantu bhavanto madviṣayanivāsinaḥ paurāḥ; naimittikair dvādaśavarṣikā anāvṛṣṭir ādiṣṭā; tad yeṣām yuṣmākam dvādaśavarṣikam annapānam asti tair madviṣaye vastavyam; anyair nānādikṣu viprakramitavyam; dvādaśavarṣasamatikrame punar āgantavyam iti; tataḥ saṁdhāno gṛhapatih *koṣṭhāgārikapuruṣam āmantrayate: bhoḥ puruṣa asti koṣṭhāgāre dvādaśavarṣikam annapānam iti; sa kathayati: ārya

T 172 a bhaviṣyati iti; <tataḥ saṁdhāno gṛhapatih saparivāro niṣaṇṇaḥ>^(*); janakāyah samantād vidrūtaḥ; mahad¹ durbhiṣam prādurbhūtam kṛcchraḥ kāntāraḥ durlabhaḥ piṇḍako yācanakena²; asati budhānām utpāde pratyekabuddhā loke utpadyante hinadinānukampakā prāntāśayanāsanabhaktā ekadakṣiṇiyā lokasya; tena khalu samayena vārāṇasyām nātidüre anyatamasminn āśramapade pañca pratyekabuddhaśatāni prativasanti; yadā durbhiṣākālamityubhayaḥ hito janakāyah samantād vidrūtaḥ tadā teṣām piṇḍakā sa-mucchinnāḥ; te sarva eva saṁbhūya saṁdhānasya gṛhapateś sakāśam upasamkrāntāḥ kathayanti: gṛhapate, asmākam pañcānām pravrajitaśatānām piṇḍakena yogodvahanam³ kuruṣva iti; sa kathayati: koṣṭhāgārikam tāvad avalokayāmi iti; sa koṣṭhāgārikam āmantrayate: asti bhoḥ puruṣa asmākam koṣṭhāgāre annapānam <yad asmākam syād>⁴ eṣām ca pañcānām pravrajitaśatānām dvādaśavarṣāṇi iti; sa kathayati ārya bhaviṣyati iti; saṁdhānena gṛhapatinā pañcānām pravrajitaśatānām piṇḍaka upanibaddha iti; śrutvā aparāṇi pañca pratyekabuddhaśatāni saṁdhānasya gṛhapateḥ sakāśam upasamkrāntāni; upasamkrāmya saṁdhānam gṛhapatim idam avocan: gṛhapate asmākam pañcānām pravrajitaśatānām piṇḍakena yogodvahanam kuruṣva iti; sa kathayati: āryakā dattam eva yuṣmākam kim bhūyah prārthayata iti; te kathayanti gṛhapate anye te vayam anye iti; sa kathayati: ārya<kā>, yady evaṁ koṣṭhāgārikam tāvad avalokayāmi iti; sa koṣṭhāgārikam puruṣam āmantrayate: bhoḥ puruṣa asti asmākam koṣṭhāgāre annapānam yad asmākam syād asya ca pravrajitasahasrasya dvādaśavarṣāṇi iti; sa kathayati: bhaviṣyati iti; tena te pratyekabuddhā uktā: āryakā tiṣṭhata; ko yuṣmākam bhaktakāla iti; te kathayanti: gṛhapate apariṇato madhyāhnāḥ; tataḥ saṁdhānena gṛhapatinā dānaśālā māpitā dānādhishthāyikāḥ puruṣa<ḥ> sthāpitaḥ kālārocakaś ca; te pratidinam āgamya bhaktakṛtyam kurvanti; tasya pratyekabuddhasahasrasya yaḥ saṅghasthaviraḥ so 'tiva prāśādikāḥ chatrākāraśirās tām parṣadām chatrikṛtyā-vatiṣṭhate; saṁdhānasya gṛhapater duhitā tasya saṅghasthavirasya

T 172 b

(*) de nas k'yim bdag sdums byed ąk'or daň bcas pa ni ądug go.

¹ A: mahān.

² See MPS, II, p. 192 (13, 7) and below, p. 68, etc..

³ See Edgerton, s.v.

⁴ Restored from Tib. See below too.

¹ See Edgerton, s.v.

T 173 a chatrākāraśiraskatām varṇapuṣkalatām dṛṣṭvātivābhīprasannā; yāvad
apareṇa samayena bhaktakāle devo varṣitum ārabdhāḥ; tataḥ tayā dār-
ikayā saṅghasthavirasya mūrdhni chatram dhāritam; bhuktasya ca pāda-
yor nipatyā praṇidhānam kṛtam: anenāham kuśalamūlena evamvidhān-
ām guṇānām lābhi syām yādṛśo 'yam āryaḥ yathā cāyam chatrikṛtya
parṣadi niṣannāḥ evam aham api chatrikṛtya parṣadam niṣideyam¹ iti;

*A 431 a kim manyadhve bhikṣavaḥ? yāsau saṃdhānasya gṛhapater duhitā
eṣa evāsau *kaunḍinyo bhikṣuh; yad anena kumārikābhūtena prati-
yekabuddhasaṅghasthavirasya chatram vidhārya pranidhānam kṛtam
evamvidhānām guṇānām lābhi syām chatrikṛtya ca parṣadam niṣideyam
iti, tad etarhi sarvakleśaprahāṇād arhatvam sāksātkṛtam chatrikṛtya
ca parṣadam avasthitah; iti hi bhikṣavaḥ ekāntakṛṣṇānām karmaṇām
ekāntakṛṣṇo vipākah pūrvavad yāvad evam vo bhikṣavaḥ śikṣitavyam.

yadā bhagavatā ājñātakauṇḍinyam āgamyā aśitir devatāsa-
rāṇi saddharmarasena saṃtarpitāni tadā bhikṣavaḥ saṃśayajātāḥ
sarvasaṃśayacchettāraṁ buddhaṁ bhagavantam papracchuḥ: paśya
bhadanta bhagavatā āyuṣmantam ājñātakauṇḍinyam āgamyā aśitir
devatāsa-ḥasrāṇi saddharmarasena saṃtarpitāni; bhagavān āha: kim
atra bhikṣava āścaryam yad idāni mayā vigatarāgeṇa <vigatadve-
ṣeṇa> vigatamohena parimuktena jātijarāvyādhimaraṇaśokaparideva-
duḥkhadaurmanasyopāyāsaiḥ sarvajñena sarvākārajñena sarvajñānaj-
ñeyavaśiprāptena ājñātakauṇḍinyam āgamyā aśitir devatāsa-ḥasrāṇi
dharma-ḥasena saṃtarpitāni? yat tu mayā atite 'dhvani sarāgeṇa sadve-
ṣeṇa samohenāparimuktena jātijarāvyādhimaraṇaśokaparidevaduḥkh-
adaurmanasyopāyāsaiḥ vinipatitaśarireṇa tiryagyonāv upapannena aśi-
tikiṭasahasrāṇi kauṇḍinyam kiṭikibhūtam āgamyā svarudhireṇa sa-
m-
tarpitāni; tac chrūyatām.

*The story of the tortoise
(concerning a previous birth of Kaṇḍinya)*

bhūtāpūrvam, bhikṣava, aniyatarāśyavasthito bodhisattvo mahā-
samudre kacchapeśūpapannas teṣām adhipatir babhūva; yāvat pañca-
vanikṣatāni mahāsamudrayānapātrām^{2(a)} pratipādya mahāsamudram

(a) rgya mts'oi gru bo c'e.

1 A: niṣideyam.

2 A: mahāsamudram yānapātrām.

avatīrṇāni; tato nānāratnasamgraham kṛtvā pratiniṣṭtāni; yāvad
vahanam makarena matsyajātēnāyena vyasanam āpāditam; tatra
mahān kolāhalo jātāḥ; tacchabdaśravanāt kacchapo mahāsamudrād
utthitāḥ; sa teṣām sakāśam upasamkramya kathayati: alam bhava-
tām viṣādena mama pr̄ṣṭham abhiruheta¹ aham vas tārayiṣyāmi
iti; te naṣṭopalabdhaprāṇāḥ sarve kūrmapr̄ṣṭham abhirūḍhāḥ; sa tān
ādāya samudratirābhīmukhaḥ samprasthitāḥ; atyantabhārāvaṣṭabdhō
'pi viryam āsthāya viṣādam nāpadyate; sa śrāntakāyah teṣu saṃkī-
reṣu grīvām abhiprasārya suptāḥ; tasya nātīdure kiṭikānām naga-
ram^(b); tasmād ekā kiṭikā paribhramanti gandham ghrātvā tasya
sakāśam upasamkrāntā; tatas tamā mahatpramāṇākāravikāram dṛṣṭvā
tvaritagatipracāriki kiṭikānagaram abhigatā; <sva>svasamjñayā^(b)
kiṭikāḥ prabodhya aśitih kiṭikāsaḥasrāṇyā ādāya kacchapasakāśam
gatā; tataḥ tamā suptam mṛṭam iva niṣeṣṭaprāṇam bhakṣayitum
ārabdhāḥ; yadāsyā sthūlam māṃṣam bhakṣayanti śramaparikhinno
gāḍhamiddhāvaṣṭabdhō na cetayate; yadā tu marmasthāneṣu māṃ-
ṣam bhakṣayanti tadā prabuddhāḥ paśyati kiṭikābhīḥ sarvam śarīram
ākīrṇam; sa samlakṣayati: yadi kāyam calayiṣye *vā sampariva-
rtayiṣye vā niyatam etāḥ praghātayiṣyāmi; kāmam prāṇaviyogo na tu
prāṇoparodhāḥ; iti viditvā chidyamāneṣu marmasu mucyamāneṣu
saṃdhiṣu prāṇidhānam kartum ārabdhāḥ: yathā mayā etāni aśitir
kiṭikāsaḥasrāṇi māṃṣarudhireṇa saṃtarpitāni, tāny evam aham anā-
gate 'dhvani anuttarām samyaksam<bodhim abhisam>buddhya
saddharmasena² santarpayeyam iti.

kim manyadhve bhikṣavaḥ? yo 'sau kacchāpādhipatir aham eva
sa tena kālēna tena samayena; yo 'sau kiṭikānām mārgoddeśika eṣa
evāsau kaunḍinyo bhikṣuh; yāni tāni aśitir kiṭikāsaḥasrāṇi tam āgamyā
māṃṣarudhireṇa saṃtarpitāni, tāny aśitir devatāsa-ḥasrāṇi; tadāpy etāni
mayā svarudhireṇa saṃtarpitāni; etarhy apy etāni mayā saddharmasena
saṃtarpitāni; iti hi bhikṣavaḥ ekāntakṛṣṇānām iti yāvad evam
vo bhikṣavaḥ śikṣitavyam.

yadā bhagavatā pañcākā bhikṣavaḥ saddharmasena saṃtarpya
saṃsārakāntārād uttāryātyantani<ṣṭhe> yogakṣeme nirvāṇe prati-

(a) ts'an.

(b) raṇ raṇ brdas.

1 Sic A, for abhirohata.

2 A: etām saddharma°.

ṣṭhāpitā tadā bhikṣavaḥ samśayajātāḥ sarvasamśayacchettāraṁ bud-dham bhagavantam papracchuḥ: paśya bhadanta bhagavatā bhikṣavaḥ saddharmarasena saṃtarpya samsārakāntarād uttāryātyanta-niṣṭhe yogakṣeme nirvāṇe pratiṣṭhāpitāḥ iti; bhagavān āha: kim atra bhikṣavaḥ āścaryam yad idāni mayā vigatarāgena vigatade-ṣena vigatamohena parimuktena jātijarāvyādhimaraṇaśokaparideva-duḥkhadaurmanasyopāyāsaīḥ sarvajñena sarvākārajñena sarvajñānaj-ñeyavaśprāptena pañcakā bhikṣavaḥ saddharmarasena saṃtarpya samsārakāntarād uttāryātyantaniṣṭhe yogakṣeme nirvāṇe pratiṣṭhā-pitāḥ? yat tu mayā atite 'dhvani sarāgena sadveṣea samohenāpari-muktena jātijarāvyādhimaraṇaśokaparidevaduḥkhadaurmanasyopāyā-sair ete svarudhireṇa saṃtarpya pañcasu vratapadeṣu pratiṣṭhāpitāḥ; tac chrūyatām.

The story of the king Vajrabāhu

bhūtapūrvam bhikṣavaḥ vārāṇasyām nagaryām vajrabāhur nāma rājā rājyam kārayati ḫddham ca yāvad ākīrṇabahujanamanuṣyam ca; sa rājā śrāddho bhadraḥ kalyāṇāśayaḥ ātmahitaparahaṭipati-pnaḥ kāruṇiko mahātmā dharmakāmaḥ prajāvatsalaḥ sarvapradāḥ sarvaparityāgī niḥsaṅgaparityāgī ca mahati tyāge vartate; tenātyan-tam maitriḥ svabhastā; trir divasasya maitriṁ samāpadyate; tasya maitriṁ samāpadyamānasya yācanakajano vihanyate; tenāmātyānām ajñā dattā: bhavanto vārāṇasyām caturṣu nagaradvāreṣu dānaśālā māpayitvā śramaṇabrahmaṇakṛpaṇavaṇipakādhvagayācanakebhyo yo yenārthi tasmai tad anuprayacchata iti; evam deva ity amātyā rajño vajrabāhor pratiṣrutya vārāṇasyām caturṣu nagaradvāre-ṣu dānaśālā māpayitvā annapānavastrāsayanāsanahiraṇyasyuvarṇa-muktāvaiḍuryaśāṅkhaśilā¹ pravāḍajātarūparajatāśmagarbhamusāragal-b-alohitikādakṣināvartādidravyasambhärenāvasthitāḥ yācanakajanaṁ sa-ṃtarpanāya; yāvad āpareṇa *samayena vaiśravaṇena rājñā adaka-vattāyām² rājadhānyām pañca yakṣā ojohārā nirvāsitāḥ; itaś cāmu-taś ca paribhramanto vārāṇasim anuprāptāḥ; te gopālakān paśupā-lakān tṛṇahārakān kāṣṭhahārakān pathājivān utpathājivāmś ca ma-nuṣyān dṛṣṭvā kathayanti: bhavanto³ na yūyam asmān bibhita?

T 176 a

*A 432 a

¹ See Edgerton, s.v.

² Sic A, for adakavatyām.

³ A repeats bhavanto.

iti; bhavantaḥ kimartham bibhimaḥ yeṣām asmākaṁ rājā maitryāt-makaḥ kāruṇikaḥ sarvasattvahitādhyāśayena trir divasasya maitriṁ samāpadyate? iti; tataḥ te brāhmaṇaveṣam ātmānam abhinirmāya vārāṇasyām caturṣu dānaśālām pratyavekṣya vajrabāhūm rājānam maitryā vyutthitam jñātvā vinitaveṣadhāriṇo rajñaḥ sakāśam upasamkrāntāḥ; upasamkramya jayenāyuṣā ca rājānam vardhayitvā ūcuḥ: deva bubhukṣitāḥ smāhāreṇa anugrahaḥ kuruṣva iti; rājñā amātyān āhūyoktāḥ: bhavanta etān brāhmaṇān praṇitenāhā-reṇa saṃtarpayata iti; te kathayanti: māṃsarudhirabhakṣā vayam iti; rājñā amātyā abhihitā: bhavanto yadi māṃsasya *⟨na⟩* saṃbhavo 'sti (^a) rudhirasya vā vithyā (^b) dharmaṇyāyalabdham rudhiram prayac-chata iti; te kathayanti: sadyohatarudhiramāṃsabhakṣakā vayam; sadyohatena māṃsarudhireṇānugrahaḥ kuruṣva iti; rājā saṃlakṣa-yati: kutaḥ sadyohatasya māṃsarudhirasya saṃbhavaḥ parasya piḍām akṛtvā? yannv aham ebhyaḥ svarudhiram anuprayaccheyam iti; tato vaidyān āhūya kathayati: bhavanto mama sarvāṇigikam śirāvedhaḥ kuruta; yācanakajanaṁ saṃtarpayiṣyāmi iti; vaidyāḥ kathayanti: na vayam prākṛtapuruṣānām arthāya devasya śa-re ūstraṁ nipātayāmaḥ; kuśalāḥ bhavanti bodhisattvās teṣu teṣu śilpa-sthānakarmasthāneṣu; tena svayam eva pañcasu gātreṇu ūstrānipā-taḥ kṛtaḥ; tataḥ svarudhireṇa saṃtarpya teṣām tādṛśi dharmadeṣanā kṛtā yām ūrutvā te yakṣāḥ pañcasu vratapadeṣu pratiṣṭhāpitāḥ.

T 176 b

⟨kim manyadhve bhikṣavaḥ? yo 'sau vajrabāhur nāma rājā aham eva sa tena kālena tena samayena; ye amī pañca yakṣā ojohārās te evāmi pañca bhikṣavaḥ; tadāpy ete svarudhireṇa saṃtarpya pañcasu vratapadeṣu pratiṣṭhāpitāḥ (^c)>; etarhy apy ete mayā saddhar-marasena saṃtarpya samsārakāntarād uttāryātyantaniṣṭhe yogakṣeme nirvāṇe pratiṣṭhāpitāḥ.

T 177 a

yadā bhagavatā pañcakā bhikṣavaḥ saddharmarasena saṃtarpya samsārakāntarād uttāryātyantaniṣṭhe yogakṣeme nirvāṇe pratiṣṭhāpitāḥ tadā bhikṣavaḥ samśayajātāḥ sarvasamśayacchettāraṁ buddham bhagavantam papracchuḥ: paśya bhadanta bhagavatā pañcakā bhikṣavaḥ

(^a) gal te ša dañ k'rag gi ḥbyor pa med na, etc.

(^b) ts'oñ dus nas.

(^c) dge sloñ dag ji sñam du sems | dei ts'e dei dus kyi rgyal po rdo rjei dpuñ pa žes bya bar gyur pa ni ūa ūid yin no | mdañis ḥp'rog pai gnod sbyin lha po gañ dag yin pa de dag ni lha sdei dge sloñ ḥdi dag ūid yin te | de na yañ ūas ḥdi rnams rañ gi k'rag gis ts'im par byas nas brtul žugs lhai gži rnams la bkod do.

T 177 b saddharmarasena samtarpya saṃsārakāntarād uttāryātyantaniṣthe yogakṣeme nirvāṇe pratiṣṭhāpitāḥ iti; bhagavān āha: kim atra bhikṣavaḥ āścaryam yad idānim mayā vigatarāgena yāvat sarvajñeyavaśiprāptena pañcakā bhikṣavaḥ saddharmarasena samtarpya samsārakāntarād uttāryātyantaniṣthe yogakṣeme nirvāṇe pratiṣṭhāpitāḥ; yat tu mayātite 'dhvani sarāgena pūrvavad yāvat duḥkhadaurmanasyopāyāsaiḥ ete svarudhireṇa samtarpya pañcasu vratapadeṣu pratiṣṭhāpitāḥ; tac chrūyatām.

The story of Maitrabala

*A 432 b bhūtapūrvam bhikṣavo vārāṇasyām nagaryām maitrabalo nāma <rājā> rājyaṁ kārayati ṛddham ca yāvad bahujanamanuṣyam ca; maitry-ātmakah kāruṇiko mahātmā sarvasattveṣu dayāvān; *yāvad apareṇa samayena vaiśravaṇena rājñā aḍakavattāyām rājadhānyām pañca ojohārā yakṣāḥ kasmīṃcid eva aparādhe pravāsitāḥ; te tam janapadam anvāhiṇḍya¹ vārāṇasim anuprāptāḥ; teṣām na kaścid balimālyopahāraṇam kurute; taiḥ prakopam āpannair itir² utsṛṣṭā; vārāṇasyām janakāyo mriyate; amātyai rājne maitrabalāya niveditam: deva vārāṇasyām ativa janakāyo mṛta iti; rājñā teṣām ājñā dattā: gacchata vārāṇasyām evam ghaṇṭāvaghoṣaṇam kārayata, bhadanto rājā maitrabalaḥ samājñāpayati, aham sarvasattvahitādhyāśayatatpareṇa manasā rātrindivam atinamayāmi; tad yuṣmābhīr api sarvasattvānugatā maitri manasi kartavyā; evam vaḥ śāntir bhaviṣyatiti; te sarvasattvānugatām maitriṁ manasi kartum ārabdhā; ojohārā yakṣā vārāṇasīṣmantakena paribhramitum ārabdhāḥ; praveśam na labhante; te praveśam alabhamānā gopālakām paśupālakām ṭṛṇāhārakām kāṣṭhahārakām pathājivān utpathājivāmś ca muṣyān dṛṣṭvā pṛcchanti: bhavanto na yūyam asmad³ bibhīta? iti; te kathayanti: na bibhīmaḥ; kim kāraṇam? vayaḥ hi yad rājā maitrabalaś cintayati tac cintayāmaḥ; kim maitrabalo rājā cintayati? sarvasattvānugatām maitriṁ; te samplakṣayanti: idam atra kāraṇam yena vayaḥ idānim avatāram⁽⁴⁾ na labhāmaha iti; te vārāṇasyām dvāreṇa

T 178 a

T 178 b

(4) glags.

1 A: te tām janapadānvāhiṇḍya.

2 A: vīti (Tib. yams kyi nañ).

3 A: asmadbhyo.

dvāram paribhramanti: kadācit rājānam maitrabalaṁ drakṣyāmaḥ iti; yāvad apareṇa samayena maitrabalo rājā bahir udyānāya saṃprasthitāḥ; tatas te brāhmaṇaveṣam ātmānam abhinirmāya sānteryāpathena rājānam upasamkramya jayenāyuṣā ca vardhayitvocuḥ: deva bubhukṣitā sma; āhāreṇānugrahaṇam kuruṣva iti; rājñā amātyā āhūyuktāḥ: bhavanta etān brāhmaṇān praṇitenāhāreṇa samtaripayata; te kathayanti: deva māṃsarudhirabhakṣā vayam iti; rājñā amātyā abhihitāḥ: bhavanta yadi māṃsasya <na> saṃbhavo 'sti rudhirasya vā vithyā dharmanyāyalabdham māṃsaṁ rudhiram ca prayacchata iti; deva sadyohatarudhiramāṃsa-bhakṣā vayam sadyohatena māṃsenānugrahaṇam kuruṣva iti; rājā samplakṣayati: kutas sadyohatasya māṃsarudhirasya saṃbhavaḥ parasya piḍām akṛtvā; yannv aham ebhyaḥ svarudhiram anuprayaccheyam iti; tato vaidyān āhūya kathayati: bhavanto mama sarvāṅgikam śirāvedham kuruta iti yācanakajanam samtarpayiṣyāmi iti; vaidyāḥ kathayanti: deva na vayaḥ prākṛtapuruṣāṇām arthāya devasya śārīre śāstram nipātayāmaḥ; kuśalā bhavanti bodhisattvās teṣu teṣu śilpasthānakarmasthāneṣu; tena svayam eva pañcasu gātreṣu śāstranipātāḥ kṛtaḥ; tataḥ svarudhireṇa samtarpya teṣām tāḍṛśī dharmadeśanā kṛtā yām śrutvā te yakṣā pañcasu vratapadeṣu pratiṣṭhāpitāḥ.

kim manyadhve bhikṣavaḥ? yo 'sau maitrabalo nāma rājā 'bhūd aham eva sa tena kālena tena samayena; ye te pañca ojohārā yakṣā* ete eva te pañcakā bhikṣavaḥ; tadāpy ete mayā svarudhireṇa samtarpya pañcasu vratapadeṣu pratiṣṭhāpitāḥ⁽⁴⁾; etarhy apy ete mayā saddharmarasena samtarpitāḥ saṃsārakāntarād uttāryātyantaniṣthe yogakṣeme nirvāṇe pratiṣṭhāpitāḥ.

*A 433 a T 179 b yadā bhagavatā ṣadvarṣāṇi duṣkaram caritam, anuttarā samyak-sambodhir abhisambuddhā, vārāṇasyām gatvā dharmacakraṁ pravartitam, pañcakā vinītā upapañcakāḥ⁽⁵⁾ ṣaṭṭibhadravargiyāḥ pūgāḥ, bhikṣubahutvam jātam, tadā bhikṣavaḥ saṃśayajātāḥ sarvasaṃśaya-chettāram buddham bhagavantam papracchuḥ: kim bhadanta bhagavatā karma kṛtam yasya karmano vipākena ṣadvarṣāṇi duṣkaram caritam; bhagavān āha: tathāgatenaivaitāni bhikṣavaḥ pūrvam anyāsu jātiṣu karmāṇi kṛtāny upacitāni labdhasaṃbhārāni pūrvavad yāvat phalanti khalu dehinām.

(4) ba rtu la žugs lhāi gži rnams la bkod do.

(5) lhā sde dañ | ūnāi sde dañ. Seemingly, Yaśā and the brothers.

The story of Nandipāla the Potter

T 180 a

bhūtapūrvam¹ bhikṣavo vaibhiṇīgī nāma grāmanigamo 'bhūd
ṛddhaś ca sphītaś ca bahujanamanuṣyaś ca; vaibhiṇīgīyām bhikṣavo
grāmanigame nyagrodho nāma brāhmaṇamahāśālah prativasati, ādhyo
mahādhano mahābhogaḥ sphītaḥ, vaibhiṇīgīm paribhuñkте sotsadām
satrṇakāśṭhadakām kṛkinā rājñā brahmadeyām dattām²; nyagrodhasya
khalu bhikṣavo brāhmaṇamahāśālasya uttarō nāma mānava 'ntevāsi
upeto mātṛtaḥ pitṛtaḥ samṣuddho gṛhiṇyām³ anākṣipto jātivādena
gotravādena ca yāvad āsaptamaṁ mātāmahapaitāmaham yugam upā-
dāya (⁴); adhyāpako mantradharo trayāṇām vedānām pāramgataḥ sa-
nighāṇukaiṭabhānām sākṣaraprabhedānām itihāsapāñcamānām sādṛśo
vyākarakaḥ, abhirūpo darśanīyah prāśādikāḥ; nyagrodhasya brāhma-
ṇamahāśālasya pañcamatrāṇi mānavaśatāni brāhmaṇakān mantrān
vācayanti; vaibhiṇīgīyām bhikṣavo grāmanigame nandipālo ghaṭi-
karaḥ prativasati; buddhe 'bhiprasanno dharme saṅghe 'bhiprasannāḥ;
buddham śāraṇam gato dharmam saṅgham śāraṇam gataḥ; buddhe
ekāntiko dharme saṅghe ekāntikāḥ; buddhe niṣkāṇko nirvicikitso
dharme saṅghe niṣkāṇko nirvicikitsaḥ; duḥkhe samudaye nirodhe
mārge niṣkāṇko nirvicikitso dṛṣṭasatyā āgataphalābhisaṁitavām nik-
ṣiptaparṇamusalo na⁴ svahastam pṛthivīm khanati na khanayati; nā-
nyatra, yat tad bhavati dakaprurugnam vā mūṣikotkīrā vā tataḥ kāyena
mr̄ttikām samṝtya niṣprāṇakenodakena tīmayitvā bhājanāni kṛtvā
ekāntam upanikṣipy evam āha: eta āryā eta bhadramukhā tilān vā
taṇḍulān vā mudgaprabhṛtin vā māṣaprabhṛtin vā ekānta upanikṣipy
yo vā yena bhājanenārthī sa tad⁵ ādāya prakrāmatu iti; sa tasmād
andhau mātāpitaraū bibharti; kāṣyapam samyaksam̄buddham kālēna

T 180 b

(⁴) The Tib. transl. is here slightly different: p'a dañ | mai rigs dañ Idan pa |
mo p'yogs nas dga pa | mes poi p'yogs dañ | p'yi moi p'yogs zuñ bdun rgyud
kyis bzuñ ste | rigs la gtam gyis ma p'og ba.

¹ The following story is the sanskrit version of the Ghaṭikarasuttam, MN,
81 (see also MV, I, 319 sqq.).

² See for this and the following expressions, DA, 620.

³ A: gṛhiṇyām.

⁴ A: °musalena. This and the following expressions occur also below,
p. 26, q.v.

⁵ A: tam.

kālam piṇḍakena pratipādayati; uttarasya māṇavasya mitram suhṛd
vayasyako ca nandipālo ghaṭikaro yena kāṣyapaḥ samyaksam̄buddhaḥ
tenopasamkrāntaḥ; upasam̄kramya kāṣyapasya samyaksam̄buddhasya
pādaū śirasā vanditvā ekāntaniṣaṇṇaḥ; ekānta*niṣaṇṇaṁ nandipālam^{*A 433 b}
ghaṭikaram kāṣyapaḥ samyaksam̄buddhaḥ dharmayā kathayā sam-
darśayati samādāpayati samuttejayati sampraharṣayati; anekaparyāyena
dharmayā kathayā samdarśya samādāpya samuttejya sampraharṣya
tūṣṇim; atha nandipālo ghaṭikāraḥ kāṣyapasya samyaksam̄buddhasya
pādaū śirasā vanditvā utthāyāsanāt prakrāntaḥ; tena khalu sama-
yena uttarō māṇavaḥ sarvaśvetam vaḍavāratham abhiruhyā sauvar-
ṇena daṇḍakamaṇḍalunā dhāryamānena māṇavakagaṇaparivṛto mā-
ṇavakagaṇapuraskṛto vaibhiṇīgīyān niryāti; bahir vaibhiṇīgīyāḥ
brāhmaṇakān mantrān vācayitukāmaḥ adrākṣid uttarō māṇava nand-
ipālam ghaṭikaram dūrād eva; dṛṣṭvā ca punar evam āha: kutas
tvam somya nandipāla etarhy āgacchasi? ito 'ham somya uttara
etarhy āgacchāmi kāṣyapam samyaksam̄buddham paryupāsya; ehy
āvām somya uttara gamiṣyāvāḥ, kāṣyapam samyaksam̄buddham
paryupāsiyāvāhe; alām somya nandipāla kāṣyapena samyaksam̄-
buddhena dṛṣṭenālām paryupāsitena; tat kasya hetoh; kutas tasmin
muṇḍake śramaṇake bodhiḥ; bodhir hi paramaduṣkarā; mā tvam
somya uttara evam vada: kutas tasmin śramaṇake bodhiḥ; bodhir
hi¹ paramaduṣkarā; api tu buddhaḥ sa bhagavān, buddhāś cā-
nena sarvadharmā iti; dvir api trir api nandipālo ghaṭikaraḥ utta-
ram māṇavakam idam avocat: ehy āvām somya uttara gamiṣyāvāḥ;
kāṣyapam samyaksam̄buddham paryupāsiyāvāhe iti; dvir api trir
api uttarō māṇava nandipālam ghaṭikaram idam avocat: alām
somya nandipāla kāṣyapena samyaksam̄buddhena dṛṣṭeṇā alām
paryupāsitena; tat kasya hetoh? kutas tasmin muṇḍake śramaṇake
bodhiḥ; bodhir hi paramaduṣkarā; mā tvam somyottara evam
vada kutas tasmin muṇḍake śramaṇake bodhiḥ; bodhir hi parama-
duṣkarā²; api tu buddhaḥ sa bhagavān, buddhāś cānena sarvadha-
rmā iti; atha nandipālo ghaṭikara uttarasya māṇavasya ratham
abhiruhyā uttarām māṇavam idam avocat: ehy āvām somya uttara
gamiṣyāvāḥ; kāṣyapam samyaksam̄buddham paryupāsiyāvāhe iti;
athottarasya māṇavasyaitad abhavat: na batāvaro buddho bhavi-

T 181 a

T 181 b

¹ A: bodhiḥ.

² A: duṣkareti.

syati; nāvaram dharmākhyānam; yatre dāni nandipālo ghaṭikaro
 dirgharātram acaṇḍo 'rabhaso 'karkaśa 'sāhasikāḥ yāvat keśagra-
 haṇam apy agamat iti viditvā nandipālam ghaṭikaram idam avocat:
 somya nandipāla ato 'pi yāvat¹; somya uttara, ato' pi yāvat;
 ato 'pi yāvat somya nandipāla; ato 'pi yāvat, somya uttara;
 tena hi somya nandipāla muñica, gamiṣyāvah, kāśyapam samyaksam-
 buddham paryupāsiyāvah; athottaro māṇavo nandipālaś ca gha-
 ṭikaraḥ ratham abhiruhyā yena kāśyapaḥ samyaksambuddhas tenop-
 samkrāntau; tayor yāvati yānasya bhūmis tāvad yānena gatvā yānād
 avatīrya yena kāśyapaḥ samyaksambuddhas tenopasamkrāntau; upa-
 samkramya kāśyapasya samyaksambuddhasya pādau śirasā vanditvā
 ekānte niṣaṇṇau; ekāntaniṣaṇṇo nandipālo ghaṭikaraḥ kāśyapam
 samyaksambuddham idam avocat: ayam bhadanta uttaro * māṇavo
 na buddhe 'bhiprasanno na dharme na saṅghe 'bhiprasannaḥ; sādhv
 asya bhagavān tathā dharmām deśayet yathā uttaro māṇavo buddhe'
 bhiprasidē dharme saṅghe 'bhiprasidet iti; adhivāsayati kāśyapaḥ
 samyaksambuddho nandipālasya ghaṭikarasya tūṣṇimbhāvena; atha
 kāśyapaḥ samyaksambuddha uttaram māṇavam dharmyayā kathayā
 saṃdarśayati samādāpayati samuttejyatī sampraharṣayati; anekā-
 paryāyeṇa dharmyayā kathayā saṃdarśya samādāpya samuttejya
 sampraharṣya tūṣṇim; athottaro māṇavo nandipālam ghaṭikaram
 idam avocat: kasmāt² tvam, somya nandipāla, *{svā}*khyātam
 dharmavinayam śrutvā na pravrajasi samyag eva śraddhayā agārād
 anāgārikām? na tvam, somya kumāra, jāniṣe yathāham andham
 mātāpitaram bibharmi, kāśyapam samyaksambuddham kālēna ca
 kālam piṇḍakena pratipādayāmi; pravraja *{tvam}* somya nandipāla
{mā} vā^(a); aham tāvat pravrajīṣye *{iti}*; atha nandipālo
 ghaṭikaraḥ kāśyapam samyaksambuddham idam avocat: ayam
 bhadanta uttaro māṇava ākāṇkṣati svākhyātē dharmavinaye
 pravrajyām upasampadām bhikṣubhāvam; tam bhagavān pravṛajyatū-
 pasampādayatu anukampām upādāya iti; adhivāsayati kāśyapaḥ

^(a) des pa dga' skyoṇ k'yod rab tu byuṇ yaṇ ruṇ ma byuṇ yaṇ ruṇ.

¹ See on this expression MN, 81 (vol. II, p. 47, last line): yāvetadohi pi
 samma Ghatikarāti; yāvetadohi pi, samma Jotipāla (Neumann transl. "Gar so
 sehr drangt es dich, bester Ghaṭikāro? Gar so sehr drangt es mich, bester Jotipālo".

² A: yasmāt.

T 182 a

*A 434 a

T 182 b

T 183 a

samyaksambuddho nandipālasya ghaṭikarasya tūṣṇimbhāvena; atha
 nandipālo ghaṭikaraḥ kāśyapasya samyaksambuddhasya tūṣṇimbhā-
 venādhivāsanām viditvā kāśyapasya samyaksambuddhasya pādau
 śirasā vanditvotthāyāsanāt prakrāntah; atha kāśyapaḥ samyaksam-
 buddhaś *{a}*ciraprakrāntam *{nandipālam ghaṭikaram}* viditvā uttarām
 māṇavam pravrājya upasampādyā yathābhīramyām vaibhīdingyām
 vihṛtya yena vārāṇasi kāśinām nigamas tena cārikām prakrāntah;
 anupūrveṇa cārikām caran vārāṇasim anuprāptah; vārāṇasyām viha-
 rati ḥivadane mrgadāve.

aśr*{auṣit* kṛki rājā} kāśyapaḥ samyaksambuddhaḥ kāśiṣu
 janapade cārikām caran vārāṇasim anuprāpto vārāṇasyām viharati
 ḥivadane mrgadāve iti; śrutvā ca punar vārāṇasyāḥ niṣkramya
 yena kāśyapaḥ samyaksambuddhas tenopasamkrāntah; upasam-
 kramya kāśyapasya samyaksambuddhasya pādau śirasā vanditvā
 ekānte niṣaṇṇah; ekāntaniṣaṇṇam kṛkiṁ rājānam kāśyapaḥ sa-
 myaksambuddho dharmyayā kathayā saṃdarśayati samādāpayati
 samuttejyatī sampraharṣayati; anekaparyāyeṇa dharmyayā kathayā
 saṃdarśya samādāpya samuttejya sampraharṣya tūṣṇim; atha kṛki
 rājā utthāyāsanād ekāṁśam uttarāsaṇगam kṛtvā yena kāśyapaḥ sa-
 myaksambuddhaḥ tenāñjaliṁ praṇamayya kāśyapam samyaksam-
 buddham idam avocat: adhivāsayatu me bhagavān śvo 'ntarghe
 bhakteṇa sārdham bhikṣusaṅghena iti; adhivāsayati kāśyapaḥ sa-
 myaksambuddhaḥ kṛkiṇo rājñas tūṣṇimbhāvenādhivāsanāt
 prakrāntah; atha kṛki rājā tām eva rātrīm śuci praṇītam khādanīya-
 bhojanīyam samudāniya kālyam evotthāyāsanakāni praṇapya udaka-
 maṇīm pratiṣṭhāpya * kāśyapasya samyaksambuddhasya dūtena *A 434 b
 kālam ārocayati: samayo bhadanta sajjam bhaktam yasyedāni
 bhagavān kālam manyate iti; atha kāśyapaḥ samyaksambuddhaḥ
 pūrvāhne nivāsyā pātracīvaraṁ ādāya bhikṣugāparīṣṭo bhikṣu-
 gaṇapuraskṛto yena kṛkeḥ rājño bhaktābhīras tenopasamkrāntah;
 upasamkramya purastād bhikṣusaṅghasya prajñapta evāsane niṣaṇ-
 nah; atha kṛki rājā sukhopaniṣṇam buddhapramukham bhikṣu-
 saṅgham viditvā śucinā praṇītena khādanīyabhojanīyena svahastam
 saṃtarpayati sampravārayati; anekaparyāyeṇa śucinā praṇītena khā-
 danīyabhojanīyena svahastam saṃtarpya sampravārya kāśyapam
 samyaksambuddham bhuktavantam viditvā dhautahastam upanīta-
 patram sauvarṇam bhṛngāram ādāya kāśyapasya samyaksambud-

T 183 b

T 184 a

*A 434 b

T 184 b

dhasya purato 'sthād āyācamānah: adhvāsayatu me bhagavān traīmāśin cīvarapiṇḍapātaśayanāsanaglānapratyayabhaiṣajyapariṣkāraiḥ sārdham bhikṣusaṅghena; aham bhagavato 'rthāya pañca vihāraśatāni māpayiṣyāmi; pañca mañcapīṭhavṛṣikocavabimbopadhāna¹caturaśra-kaśatāni kārayiṣyāmi; anena caivamṛūpena parṇopagūḍhena śalinā bhagavantam upasthāsyāmi bhikṣusamgham ca; alam, mahārāja, kṛtam etāvad yāvad eva cittam abhiprasannam; dvir api trir api kṛki rājā kāśyapaḥ samyaksambuddham idam avocat: adhvāsayatu bhagavān traīmāśin cīvarapiṇḍapātaśayanāsanaglānapratyayabhaiṣajyapariṣkāraiḥ sārdham bhikṣusaṅghena; aham bhagavato 'rthāya pañcavihāraśatāni māpayiṣyāmi pañca mañcapīṭhavṛṣikocavabimbopadhāna caturaśra-kaśatāni kārayiṣyāmi; anena caivamṛūpena parṇopagūḍhena śalinā bhagavantam upasthāsyāmi bhikṣusamgham ca; dvir api trir api kāśyapaḥ samyaksambuddhaḥ kṛkim rājānam idam avocat: alam mahārāja kṛtam etāvad yāvad eva cittam abhiprasannam;

T 185 a

atha kṛki rājā kāśyapaḥ samyaksambuddham idam avocat: asti kaścid bhagavan yo 'py evamṛūpa upasthāyakaḥ tadyathā aham etarhy? asti mahārāja, tavaiva vijite vaibhiṇgi nāma grāmanigamah; tatra nandipālo nāma ghaṭikaraḥ prativasati; sa buddhe 'bhiprasanno dharme saṅghe 'bhiprasannaḥ; buddham śaranaṁ gato dharmaṁ saṅgham śaraṇam gataḥ; buddhe ekāntiko dharme saṅghe ekāntikaḥ; buddhe niṣkāṃkṣo² nirvicikitso dharme saṅghe duḥkhe samudaye nirodhe mārge niṣkāṃkṣo nirvicikitso; dṛṣṭasatyे āgataphalo 'bhisamitavān; nikṣiptapāraṇamusalaḥ sa na svahastam pṛthivīṁ khanati na khānayati; nānyatra³, yat tad bhavati daka-prarugnam vā mūśikotkīrā vā⁴ tataḥ kāyena mr̄ttikām samṝhya niṣprāṇakenodakena tīmayitvā bhājanāni kṛtvākāntam upanikṣipyāivam āha: eta āryā eta bhadramukhā, tilān vā taṇḍulān vā mudga-prabhṛtin vā māśaprabhṛtin vā ekānta upanikṣipyo yo vā yena bhājanenārthi bhavati sa tad⁵ ādāya prakrāmatu; sa tasmād andham mātāpitaram bibharti, mām ca kālena kālam piṇḍakena pratipādayati;

T 185 b

¹ See Edgerton, s.vv.

² See Edgerton, s.v. (Tib. yid gṇis dañ t'e ts'om med pa).

³ The Tib. transl. read anyatra and put a danḍa after khānayati. See on this passage, MN, 81, vol. II, p. 51 and MV, I, 326, 20.

⁴ A: 'tkirodhovā.

⁵ A: tam.

ekam aham¹ mahārāja samayaṁ vaibhiṇgiṁ grāmanigamam upaniṣitya viharāmi; so 'ham pūrvāhne nivāya patracivaram ādāya vaibhiṇgiṁ² grāmanigamam piṇḍāya prāvikṣam; *sāvādānam² *A 435 a vaibhiṇgiṁ piṇḍāya caran ye nandipālasya ghaṭikarasya niveśanam tenopasamkrāntaḥ; upasamkramya śanair mandamandam argaḍam ākoṭayāmi; tena khalu samayena nandipālo ghaṭikarāḥ bahir nirgato 'bhūt kenacid eva karaṇiyena; aśrauṣṭām nandipālasya ghaṭikarasyāndhau mātāpitārāv argaḍasyākoṭanaśabdām; śrutvā ca punar evam āhatuh: ka esa ārya<ḥ> ka esa bhadramukhaḥ śanair mandamandam argaḍam ākoṭayati? tāv aham evam vadāmi: aham kāśyapaḥ samyaksambuddhaḥ piṇḍakenārthi; tāv evam āhatuh: praviśatu ārya<ḥ> praviśatu bhadramukha ete kuṇḍalikāyām kulmāśāḥ piṭhirikāyām ca sūpikam; saced ākāṅkṣasy ātmanā gṛhitvā paribhuṇkṣva; bahirgata te upasthāyaka iti; so 'ham mahārāja uttarakauravam samayam adhiṣṭhāya svayam eva kuṇḍalikāyāḥ kulmāśān piṭhirikāyāś ca sūpikam gṛhitvā bhuktavān; tataḥ paścād āgato nandipālo ghaṭikarāḥ; adrākṣin nandipālo ghaṭikarāḥ kuṇḍalikāyām *'kulmāśān'* piṭhirikāyām ca sūpikam paribhuktam; dṛṣṭvā ca punar andhau mātāpitārāv idam avocat: amba tāta kenaite kuṇḍalikāyām kulmāśāḥ piṭhirikāyām ca sūpikam paribhuktam; tāv evam āhatuh: iha te somya nandipāla *'a'* ciranirgatasyāśrauṣva argaḍakasyākoṭanaśabdām; śrutvā ca punar evam vadāvah: ka esa ārya<ḥ> ka esa bhadramukhaḥ śanair mandamandam argaḍam ākoṭayati? sa evam āha: aham kāśyapaḥ samyaksambuddhaḥ piṇḍakenārthi; tam enam evam vadāvah: praviśatu ārya praviśatu bhadramukha; ete kuṇḍalikāyām kulmāśāḥ piṭhirikāyām sūpikam; saced ākāṅkṣasy ātmanā gṛhitvā paribhuṇkṣva; bahirgatas te upasthāyakaḥ; tena te kuṇḍalikāyām kulmāśāḥ piṭhirikāyām ca sūpikam paribhuktam bhaviṣyati; atha nandipālasya ghaṭikarasyaitad abhavat: lābhā me sulabdhā yasya me kāśyapaḥ samyaksambuddhaḥ kule 'tyartham viśvasto viśvāsam āpannah iti viditvā tenaiva pritiprāmodyena saptāham ekaparyaṇ-kenātināmayati ardhamāśam cāsyā satatasahagatā smṛtiḥ kāyam na vijahāti; sāvyuccinnā kāye vartate; saptāham mātāpitroḥ; yathā kuṇḍalikāyāḥ kulmāśam, piṭhirikāyāś ca sūpikam evam kuṇḍikāyā odanam piṭhirikāyāś ca sūpikam; ekam imam ma-

T 186 a

T 186 b

¹ A: ayam.

² See Edgerton, s.v. (Tib. rim kyis).

hārāja samayaṁ vaibhiṇīgim grāmanigamam upaniśitya aham
 varṣā upagataḥ; tasya mama tatprathamavarṣiṇā devena vihāro
 'bhivṛṣyate; tena khalu samayena nandipālasya ghaṭikārasyāveśana-
 śalā navatṛṇapraticchannā 'bhūt; so 'ham upasthāyakān bhikṣūn
 āmantrayāmi: gacchata yūyam bhikṣavo nandipālasya ghaṭikārasyā-
 veśanaśālām navatṛṇapraticchannām avacchādya¹ mama vihāram
 chādayata; te mama om iti pratiśrutya nandipālasya ghaṭikārasya
 navatṛṇapraticchannām āveśanaśālām avacchādayanti; tena khalu
 samayena nandipāla ghaṭikaro bahirnigato 'bhūt kenacid eva kara-
 niyena; aśrauṣṭām nandipālasya *ghaṭikarasyāndhau mātāpitarāv āveśa-
 naśālāyām avacchādanaśabdām; śrutvā ca punar evam āhatuh: ka
 esa ārya<ḥ> ka esa bhadramukho nandipālasya ghatikarasya navatṛṇa-
 praticchannām āveśanaśālām avacchādayati? te evam āhur: vayam
 bhikṣavah kāsyapasya samyaksam̄buddhasyopasthāyikāḥ; kāsyapasya
 samyaksam̄buddhasya tatprathamavarṣiṇā devena vihāro vṛṣyate; te
 vayam nandipālasya ghaṭikārasya navatṛṇapraticchannām āveśana-
 śalām avacchādya kāsyapasya samyaksam̄buddhasya vihāram pratic-
 chādayāmaḥ; tāv evam āhatuh: harata āryā harata bhadramukhā
 bahirnigato vah upasthāyakah; tais tām avacchādya mama vihārah
 praticchāditaḥ; *paścād āgato nandipālo ghaṭikaro 'drākṣin² navatṛṇa-
 praticchannām āveśanaśālām avacchāditām; dṛṣṭvā ca punar andhau
 mātāpitarāv idam avocat: amba tāta kenaiśā navatṛṇapraticchannā
 āveśanaśāla avacchāditā; tāv evam āhatuh: iha te somya nandipāla
 aciranirgatasya aśrauṣva³ navatṛṇapraticchannāyā āveśanaśālāyā
 avacchādanaśabdām; śrutvā ca punar evam vadāvah ka esa ārya<ḥ> ka
 esa bhadramukho navatṛṇapraticchannām āveśanaśālām avacchā-
 dayati? te evam āhur vayam bhikṣavah kāsyapasya samyaksam̄-
 buddhasyopasthāyikāḥ; kāsyapasya samyaksam̄buddhasya tatpratha-
 mavarṣiṇā devena vihāro vṛṣyate; te vayam nandipālasya ghaṭikā-
 rasya navatṛṇapraticchannām āveśanaśālām avacchādya kāsyapasya
 samyaksam̄buddhasya vihāram praticchādayisvāmaḥ; tān āvām evam
 vadāvah: harata āryā harata bhadramukhā bahirnigato vah upa-
 sthāyakah; tair esa āveśanaśālā avacchāditā bhaviṣyati.

atha nandipālasya ghaṭikarasyatad abhavat: lābhā me sulabdhā
 yasya me kāsyapaḥ samyaksam̄buddhaḥ kule 'tyartham viśvasto viśvā-

¹ Strangely enough, here avacchad- is used in the sense of uncover, etc.

² A repeats nandipālo ghaṭikaro.

³ A: aśrauṣṭāvām.

sam āpannah iti viditvā tenaiva prītiprāmodyena saptāham ekaparyā-
 kenātīnāmayati ardhamāsām cāsyā satatasamitā smṛtiḥ kāyam na
 jahāti; sā cāvyuccinnā kāye vartate; saptāham mātāpitroḥ; tam
 khalu varṣāvāsām nandipālasya ghaṭikarasyāveśanaśalā ekavāribin-
 dunāpi nābhivṛṣṭā; yathāpitad buddhasya buddhānubhāvena devatā-
 nām ca devatānubhāvena.

T 188 a

syāt khalu te mahārāja cetaso 'nyathātvam nādhivāsayati me
 kāsyapaḥ samyaksam̄buddhas¹ traīmāsim cīvarapiṇḍapātaśayanāsa-
 naglānapratyayabhaiṣajyapariṣkārā? na tv eva nandipālasya ghaṭika-
 rasya navatṛṇapraticchannāyām āveśanaśālāyām avacchāditāyām ce-
 taso 'nyathātvam; lābhā bhadanta nandipālena ghaṭikareṇa sulabdhā,
 yasyāsyā bhagavān kule² 'tyartham viśvasto viśvāsam āpannah.

atha kāsyapaḥ samyaksam̄buddhaḥ kṛkeḥ rājñas taddānam anayā-
 bhyanumodanābhyanumodate;

agnihotramukhā yajñāḥ gāyatrī chandasām mukham |
 rājā mukham manuṣyānām nadīnām sāgaro mukham ||
 nakṣatrānām mukham candra ādityas tapatām mukham |
 ुrdhvam tiryag adhaś cāpi yāvati jagato gatiḥ |
 sadevakeṣu lokeṣu sam̄buddho hijyatām varaḥ ||³

atha kāsyapaḥ samyaksam̄buddhaḥ kṛkinām rājānām dharmyayā
 kathayā * samdarśya samādāpya samuttejya sampraharṣyotthāyāsanāt *A 436 a
 prakrāntaḥ; atha kṛki rājā aciraprakrāntaḥ kāsyapam samyaksam̄-
 buddham⁴ yatrotsadanadharmaṇam tat sarvam visarjanadharmaṇam
 iti kṛtvā kāsyapam samyaksam̄buddham pṛṣṭhataḥ pṛṣṭhataḥ samanu-
 baddhaḥ; atha kṛki rājā kāsyapam samyaksam̄buddham yāvat tāvat
 pṛṣṭhataḥ pṛṣṭhataḥ samanubaddhya kāsyapasya pādau śirasā vanditvā
 kāsyapam samyaksam̄buddham trir pradakṣiṇikṛtya tata eva prati-
 nivṛttaḥ; atha kṛki rājā aciraprakrāntaḥ kāsyapam samyaksam̄budd-
 ham viditvā anyatamam puruṣam āmantrayate: ehi tvam bhoḥ
 puruṣa parṇopagūḍhasya śaleḥ pañcamātrāṇi śakaṭaśatāni pūrayitvā
 yena nandipālo ghaṭikaras tenopasam̄krāma; upasam̄kramya nand-

T 188 b

¹ A: kāsyapam samyaksam̄buddham.

² A repeats kule.

³ Tib. reads vadatām (smra pai mc'og) for ijyatām.

⁴ Here a portion of the sanskrit text has been omitted in the Tib. transl.
 The next words translated correspond to viditvānyatamam puruṣam āmantrayate.

T 189 a pālam ghaṭikaram idam avocah: imāni¹ te somya nandipāla kṛkiṇā rājñā pañcamātrāṇi śakaṭaśatāni parṇopagūḍhasya śāler anupreśitāni; atas tvam ātmānaṁ samyak sukhena priṇaya andham ca mātāpitaram; kāsyapam ca samyaksam̄buddham kālena kālam piṇḍakena pratipādaya²; evaṁ deva iti sa puruṣaḥ kṛke rājñāḥ pratiśrutya parṇopagūḍhasya śāleḥ pañcamātrāṇi śakaṭaśatāni pūravītā yena nandipālo ghaṭikaras tenopasam̄krāntaḥ; upasam̄kramya nandipālam ghaṭikaram idam avocat: imāni te somya nandipāla kṛkiṇā rājñā parṇopagūḍhasya śāleḥ pañcamātrāṇi śakaṭaśatāny anupreśitāni; atas tvam ātmānaṁ samyak sukhena priṇaya andham ca mātāpitaram; kāsyapam ca samyaksam̄buddham kālena kālam piṇḍakena pratipādaya; bhoḥ puruṣa rājā bahukṛtyo bahu-karaṇiya ity uktvā nādhivāsayati.

kim manyadhve bhikṣavaḥ? yo 'sāv uttarō māṇavaḥ aham eva sa tena kālena tena samayena; yan mayā kāśyape samyaksam̄buddhe kharam vākkarma niścaritam: kutaḥ tasmin muṇḍake śramanake bodhiḥ; bodhir hi paramaduṣkarā; tasya karmaṇo vipākena etarhi mayā ṣaḍvarṣāṇi duṣkaram caritam; yadi punar bodhir apaveditābhaviṣyat punar api mayā triṇi kalpāsam̄khyeyāni ātmabodhinimittam parikhedito 'bhaviṣyam³; iti hi bhikṣava ekāntakṛṣṇānām karmaṇām ekāntakṛṣṇo vipākaḥ pūrvavad yāvad ekāntaśukleṣ eva karmaṇas abhogah karaṇiyah; ity evam vo bhikṣavaḥ śikṣitavyam.

Yaśodharā brings forth a son

T 189 b yam eva divasam bodhisattvo nirgatas tam eva divasam yaśodharā āpannasattvā samvṛttā; yadā bodhisattvo duṣkarāṇi carati tadāntaḥpuram̄ api duṣkaram caritum ārabdhām; yaśodharāyāḥ sa garbho layaṁ gataḥ; yadā bhagavān niṣkiñcanam̄ duṣkaram iti viditvā yathāsukham āśvasiti, yathāsukham praśvasiti, odārikam āhāram āharaty odanakulmāṣam, sarpistailābhyaṁ gātrāṇi mrakṣayati sukhodakena ca kāyam pariṣīncati; antaḥpuram̄ api tadā yathāsukham āśvasiti, yathāsukham praśvasiti, odārikam āhāram āharaty odanakulmāṣān, sarpistailābhyaṁ gātrāṇi mrakṣayati, sukhodakena ca kāyam pariṣīncati; tadāsau garbhāḥ punar api puṣṭiṁ gataḥ; tasyā

¹ A: avocam̄ vada imāni.

² The words evam deva iti... up to piṇḍakena pratipādaya are not represented in the Tib. transl.

³ A: ātmābodhi ... bhaviṣyat.

garbhanimittāni prādurbhūtāni; sā śākyaiḥ saparihāsam ucyate: tvam bodhisattve tapovanam̄ gate vyabhicaritā iti; sā kathayati: śāntam pāpam, nāham vyabhicarāmi; katham jñāyate? yuṣmākam̄ pratyāyayiṣyāmi; yāvad asau prasūtā, dārako jātaḥ; yam eva divasam̄ jātaḥ tam eva divasam̄ rāhuṇā candro gṛhitāḥ; tasya jātau jātimaham̄ kṛtvā nāmadheyam̄ * vyavasthāpyate; kiṁ bhavatu dārakasya *A 436 b nāma iti; tasya jñātayaḥ kathayanti: asya janmani rāhuṇā candro gṛhitāḥ tad bhavatu dārakasya rāhula iti nāma iti; jāte kumāre bhūyasyā mātrayā śākyā vibravate¹ eva; tayāsau satyopayācanam̄ kṛtvā rāhulabhadro bodhisattvasya vyāyāmaśilāyām̄ sthāpayitvā kriḍāpuṣkarinyām̄ āplāvitāḥ: yady ayam̄ bodhisattvena jātaḥ plavatām iti; plavitum ārabdhāḥ; sā kathayati: pārād apāram āgacchatu iti; sa pārād apāram āgataḥ; te vismayam̄ āpannāḥ; yaśodharā kathayati: bhūyo 'pi bhavatām̄ pratyakṣikariṣyāmi yathāyam̄ bodhisattvena jātaḥ, nāham vyabhicaritā iti.

yadā bhagavān atikrāntaḥ ṣaḍvarṣāṇy <abhi>sambuddhaḥ² kapilavastvānuprāptāḥ ekaṁ divasam̄ rājakule bhūnkte, ekam antaḥpure; tadā yaśodharāyā etad abhavat: ko 'sāv upāyaḥ syād yenāhaṁ bhagavantam anvāvarteyam iti; kapilavastuni cānyatamā parivrājikā vaśikaranādikarmasv atyartham̄ pravīṇā; yaśodharāyā³ tasyāḥ pañcakārṣāpanaśatāni dattāni: ārye kārṣāpaṇair vaśikaraṇam̄ kṛtvā preṣaya iti; tayā vaśikaraṇamodako^(a) yaśodharāyāḥ preṣitāḥ; yaśodharayā rāhulasya haste datta uktaś ca: putra yaś tava pitā tasmai anuprayaccha iti; atrāntare nāsti kiṁcid buddhānām bhagavatām ajñātām adṛṣṭām aviditam avijñātām; bhagavān samṛakṣayati: yaśodharāyā asacchabdo nir-gataḥ; tasyāpanayaḥ kartavya iti; bhagavatā pañcabuddhaśatāni nirmitāni; rāhulena sarvān buddhān pratyavekṣya bhagavato vṛddhānte sthitasya dattāḥ; bhagavatā gṛhitvā punas tasyaiva dattāḥ; rāhulena bhakṣitaḥ; bhagavān dakṣiṇadeśanām̄ kṛtvā prakrāntaḥ; rāhulabhadraḥ kumāro bhagavataḥ pṛṣṭhataḥ pṛṣṭhato 'nubaddhaḥ nivartyamāno 'pi na nivartate; arodit iti; bhagavān samṛakṣayati: caramabhadriko^(b) 'yam sattvāḥ, na śākyam anena gṛhvāse va-

^(a) dbaṇ du byai la du.

^(b) srid pa t'a ma (cfr. Mvy 7003).

¹ A: vibrūṭe.

² A: bhagavān dvādaśavarṣānatikrantāḥ ṣaḍvarṣāṇi sambuddhaḥ (Tib. bcom ldn̄ adas kyi lo drug gis mn̄on par rds'ogs par saṅs rgyas te).

³ A: yaśodharāyāḥ.

stum iti; rāhulena bhagavataḥ pratyabhijñātēna kṛtena (⁹) rājā śuddhodanāḥ sāntaḥpurajanaḥ sākyāś ca param vismayam upagatāḥ yaśodharāyām cātyartham abhiprasannāḥ; tato yaśodharābhya-khyānam¹ sarvena sarvam pratigatam; bhagavān rāhulam kumāram pravrājyatūm ārabdhaḥ; rājñā śuddhodanena śrutam; sa bhagavatsakāśam upasamkrāntaḥ; upasamkramya bhagavantam idam avocat: bhagavan, yadi rāhulabhadraḥ kumāro 'vaśyam pravrājyate adyaikam divasam tiṣṭhatu yāvad aham asya pūjām karomi iti; rājñā śuddhodanena rāhulasya mahān utsavaḥ kṛtaḥ; tatra bhagavatā āyuṣmān sāriputro 'bhihitāḥ: pravrājaya, sāriputra, rāhulam kumāram iti; evam bhadanta ity āyuṣmatā sāriputreṇa bhagavataḥ pratiśrutyā rāhulabhadraḥ kumāraḥ pravrājitaḥ.

bhikṣavaḥ samśayajātāḥ sarvasamśayacchettāram buddham bhagavantam papracchuḥ: paśya bhadantāyuṣmatā rāhulena bhagavān modakena mahājanakāyasya madhye vijñāta iti; bhagavān āha: na bhikṣava etarhy yathātite 'py adhvani aham anena rāhulena mālayā vijñātaḥ; tac chrūyatam.

The story of the great thief

bhūtāpurvam bhikṣava anyatarasmin karvaṭake gṛhapatih prativasati; tena sadṛśat kulāt kalatram ānitam; sa tayā sārdham kriḍati ramate paricārayati; tasya kriḍato ramamāṇasya paricārayataḥ *putro jātaḥ; sa patnim āmantrayate: bhadre jāto 'smākaṁ dhana-haro ḥnaharaḥ; gacchāmi paṇyam ādāya mahāsamudram avatārāmi iti; sā kathayati: āryaputra evam kuruṣva iti; sa paṇyam ādāya mahāsamudram avatīraḥ; sa tatraiva ca nidhanam upayātaḥ; tatas tasya patnyā śokavinodanam kṛtvā sa dārako hastabalena jñāti-balena cāpyātaḥ poṣitaḥ samvardhitāḥ; tasya nātidüre kuvindah prativasati svaśilpkṛtāvi; tasya svaśilpāt sarvam sampadyate; sā tasya svaśilpāt bhogasampattim dṛṣṭvā kathayati: varam kuvindakarma na samudrāvataraṇam; tasmin gate anayena vyasanam āpad-yante iti; tayāsau kuvindo 'bhihitāḥ: bhrāta imam² api bhāgineyam kuvindakarma śikṣayeti; sa kathayati: śobhanam evam

(⁹) sgrag can zin gyis bcom ldn ądas kyi žal ąts'os pa dañ.

¹ See Edgerton, s.v.

² A: ayam.

bhavatu iti; sa tam śikṣayitum ārabdhaḥ; paṭupracāro 'sau; tenālpiyasā kālena kuvindakarma śikṣitam; sa kuvindah susnātaḥ suprāvṛtaḥ praṇitam āhāram bhuṅkte; sa dārakah kathayati: mātula tvam api tad eva karma karosi; aham api tad eva; atha kasmāt tvam susnātaḥ suprāvṛtaḥ praṇitam āhāram bhuṅke; mama tu na sampadyate iti; sa kathayati: bhāgineya aham karmadvayam karomi, divā kuvindatvam, rātrau cauryam iti; sa kathayati: mātula yady evam aham api cauryam karomi; bhāgineya śakṣyasi tvam cauryam kartum? mātula śakṣyāmi; sa samṛakṣayati: jijñāsayāmi tāvad enam iti; sa tam ādāya vithim gataḥ; tena tatra śāsakaḥ kritvā tasya dattāḥ bhāgineya sādhaya (⁹) tāvad yad aham snātvā-gacchāmi; sa snātvā āgataḥ; tena tam laghu laghv eva sādhayitvā ekapādo bhakṣitaḥ; sa kuvindah snātvā āgataḥ: bhāgineya sādhitaḥ śāsakaḥ? mātula sādhitaḥ; paśyāmi tāvat; tena samarpitāḥ; paśyati pādatrayam; sa kathayati bhāgineyāsa caturthaḥ pādaḥ kva gataḥ? sa kathayati: mātula śāsakasya caturthaḥ pādo nāsti; kva gamiṣyati? iti; sa samṛakṣayati: aham tāvac coraḥ, ayam tu mahācora iti; sa tam ādāya tripādakam ca śāsakam pānāgāram praviṣṭaḥ: bhāgineya madyam pibāmaḥ; pibāmaḥ; tābhyaṁ pitam; kuvindah kathayati: bhāgineya madyamūlyam apalapāmaḥ (⁹); sa kathayati: mātula yena pitam so 'palapatu; aham naiva pibāmi; kim apalapāmi iti; sa kuvindah samṛakṣayati: mahācoro 'yam; śakyam anena sārdham cauryam kartum iti; sa tena sārdham cauryam kartum ārabdhaḥ; sa kuvindah sandhau (⁹) śiraḥ prakṣipati; tenocaye: mātula cauryam api na jñāyate tvayā kartum; pādau pūrvam prakṣeptavyam na śiraḥ; yadi śiraḥ chidyate pratyabhijñāyate, kulaṁ sarvam vināśam upaiti; pādau prakṣipa iti¹; tena pādau prakṣiptau; tatas coraś cora iti kolāhalo jāta iti padbhyaṁ gṛhitaḥ; mahājanakāyo lagnaḥ; sa eko na śaknoty ākarṣṭum; sa śiras chittvā tad ādāya prakrāntaḥ; amātyai rājño niveditam: deva ekaś coraḥ sandhiṁ praviṣṭo gṛhitaḥ; tasya ko'pi śiraś chittvā tad ādāya prakrāntaḥ; <rājā kathayati: bhavantaḥ> (⁹) yaḥ śiraś

(⁹) sregs ūig.

(⁹) c'añ rin ni gya gyus dgañ no.

(⁹) bu ga.

(⁹) rgyal pos smras pa | šes ldn dag, etc.

¹ A: prakṣipati.

chittvā prakrāntah sa mahācorah; gacchata tam kabandham catur-
 mahāpathe sthāpayitvā pratigupte pradeśe tiṣṭhata; yas tam gṛhitvā
 roditi tenaikacoreṇa bhavitavyam, gṛhnita iti; tatas te rājapuru-
 ṣah tam kabandham caturmahāpathe sthāpayitvā pratigupte pradeśe
 sthitāḥ; sa ekacorah samṛlakṣayati: na nāma mayā mātulam kānthe
 gṛhitvā roditavyam; sa unmattakaveṣa¹m ātmānam kṛtvā striyam
 api kānthe gṛhnāti; puruṣam api vṛksam api aśvam api vṛśabham
 api mahiṣam api chāgam api kukkuram api grahitum ārabdhah;
 yadā lokena vijñāta unmattako 'yam iti tadā tam kabandham
 kānthe gṛhitvā yāvadāptam ^(a) ruditvā prakrāntah; rājapuruṣai rājño
 niveditam: deva unmattakas tam kabandham kānthe gṛhitvā yāva-
 dāptam ruditvā prakrānta iti; rājā kathayati: bhavantah sa evā-
 sāv ekacorakah; na śobhanam kṛtam yan na gṛhītaḥ; idāniṁ gṛh-
 ṇīta iti; ekacorakah samṛlakṣayati: na nāma mayā mātulah satkā-
 rayitavyah? iti; sa śākaṭikaveṣam kṛtvā kāṣṭhasya śakaṭam pūra-
 yitvā tam pradeśam gataḥ; tasyopari śakaṭam kāṣṭhapūrṇam sthā-
 payitvā balivardān utsrjya śakaṭe agnīm datvā prakrāntah; tena
 dahyamānenā sa kabandho dagdhaḥ; rājapuruṣai rājña niveditam:
 deva sa ekacorako dagdhaḥ; rājā kathayati, kena; tair yathā-
 vṛttam samākhyātam; rājā kathayati: bhavanto yo 'sau śākaṭikah
 T 193 b sa evāsāv ekacorakah; na śobhanam kṛtam yan na gṛhītaḥ; gṛhnīta
 iti; sa ekacorakah samṛlakṣayati: na nāma mayā mātulasya śma-
 sāne pitṛkāryam kṛtam ¹ iti; sa brāhmaṇaveṣam kṛtvā adhiṣṭhāne
 bhikṣām aṭitvā tasya tām bhikṣām śmaśāne paktvā piṇḍān datvā
 prakrāntah; rājapuruṣai rājño niveditam: deva brāhmaṇenādhiṣṭhāne
 bhikṣām aṭitvā yasmin pradeśe sa kabandho dagdhaḥ tatra pañca
 piṇḍān datvā prakrānta iti; rājā kathayati: bhavantah sa evāsāv
 ekacorakah; na śobhanam kṛtam yan na gṛhīta iti; ekacorakah
 samṛlakṣayati: na nāma mayā mātulasyāsthini gaṅgāyām prakṣepta-
 vyāni? iti; sa kāpālikaveṣam kṛtvā tam pradeśam gataḥ; sa tatra
 gātram bhasmanā uddhūlayitvā asthinām bhasmanām ca karparakam ²
 pūrayitvā gaṅgāyām prakṣipya prakrāntah; rājapuruṣai rājño yathā-
 vṛttam ārocitam; rājā kathayati: bhavantah sa evāsāv ekacorakah;

^(a) ji tsam ḥod.

¹ One expects here kartavyam or karaṇiyam.

² See Edgerton, s.v.

na śobhanam kṛtam yan na gṛhītaḥ; sarvathā tiṣṭhata yūyam; aham
 evainam gṛhnāmi iti; rājñā gaṅgāyām naubhir udyānam kāritam;
 ubhayaküle ārakṣakāḥ puruṣāḥ sthāpitāḥ; rājño duhitā abhirūpā
 darśāniyā prāśādikā tasmin jalodyāne sthāpitāḥ; uktā ca yadi tvām
 kascid gṛhnāti ravayiṣyasi iti; ārakṣakapuruṣānām cājñā dattā: T 194 a
 yadaisā rāvayati tadā yuṣmābhīr jalodyānam gantavyam; yadi
 kaścit tatra puruṣo bhavati sa gṛhitvā mām neyāḥ ¹; iti; ekacorakah
 samṛlakṣayati: na nāma mayā rājaduhitryā sārdham paricārayita-
 vyam? iti; sa tatra gaṅgāyām anusroto 'vasthitāḥ; sa tatra rikta-
 piṭharikān kṣeptum ārabdhah; ekaḥ kṣiptah; ārakṣakapuruṣāḥ cora
 iti kṛtvā dhāvitāḥ; tair asau prahāreṇa bhagnāḥ; dvitīyah kṣiptah;
 so 'pi bhagnāḥ; tṛtiyah kṣiptah; so 'pi bhagnāḥ; ārakṣakā rikta-
 piṭharikā eta uhyante ity apy uprekṣitā vyavasthitāḥ; tato 'sāv eka-
 corikah rikta-piṭharikāyā² śirah ² prakṣipya śrotasā uhyamānas ³
 tam pradeśam āgataḥ; tato nāvam abhirūḍho dārikāyāḥ kathayati:
 mā śabdaṁ kariṣyasi; na ⁴ tvām praghātayiṣyāmi iti; sā samṛ-
 stā tūṣṇīm avasthitā; tayā sārdham paricārya prakrāntah; sā prala-
 pitum ārabdhāḥ: eṣa coro mām paricārya gacchati iti; ārakṣakāḥ
 kathayanti: yadā paricārayati tadā tūṣṇīm tishthasi; yadā paricārayitvā
 prakrāntas tadā rodiṣi; idāniṁ kutra samanveṣāma iti; ārakṣakai
 rājño yathāvṛttam ārocitam; rājā kathayati: na śobhanam kṛtam T 194 b
 yan na gṛhītaḥ iti; dārikā corena sārdham paricārayitvā āpanna-
 sattvā samvṛttā; sā³ śāṇām ⁴ vā navānām ⁵ māśānām * atyayāt *A 438 a
 prasūtā; dārako jātaḥ; ekacorakena śrutam; sa samṛlakṣayati: na
 mayā putrasya janmani pramodaḥ kṛtaḥ iti; sa kāñcukiyam ātmā-
 nam kṛtvā rājakulān nirgamyā pauruṣeyān āmantrayate: bhavanto
 deva ājñāpayati pattanam lunṭhayata ^(a) iti; te samṛlakṣayanti: rājño
 naptā jātaḥ; tenāsmābhīr ājñā dattā; lunṭhayāmaḥ; te lunṭhayitum
 ārabdhah; uccaśabdāmahāśabdo jātaḥ; rājā pṛcchati kim etat iti;
 amātyair vistareṇa samākhyātam; sa kathayati: evam apy aham
 tena khalikṛtaḥ; rājyam vā parityajāmi tasya vā nigrahamā karomi
 iti; tena viditvā maṇḍalavāṭaḥ kāritah; kamcit kālam vinodya amā-

^(a) rdal du p'rog r̄lom.

¹ A: māneyam (Tib. de bzuñ la ū la p'uł cig).

² A: śirasi.

³ A: uhyamānam.

⁴ A: mā, equally good.

T 195 a

tyānām ājñā dattā: bhavanta adhiṣṭhāne (१) evaṁvidham ghaṇṭāvaghoṣaṇam kārayata; yāvanto 'dhiṣṭhāne puruṣāḥ prativasanti taiḥ sarvair niṣparihārair bhūtvā maṇḍalavāṭam praveṣṭavyam; yo na praviṣati tasya vadho daṇḍa iti; amātyair ghaṇṭāvaghoṣaṇā kāritā; sarve 'dhiṣṭhānanivāśināḥ puruṣā praviṣṭāḥ; tato rājñā tasmai dārakāya mālām datvā uktam: yas tava pitā tasmai tām mālām anupravayaccha iti; ārakṣakāś ca puruṣā uktāḥ: yasyāyam dārako mālām dadāti sa yuṣmābhīr gṛhitvā matsakāśam upaneyaḥ iti; tatas tām puṣpamālām gṛhitvā paribhrāmitum ārabdho janakāyān nirikṣamāṇah; tenāsau coro drṣṭāḥ; acintyāḥ sattvānām karmavipākaḥ; tena tasmai mālā dattā; rājapuruṣai ekacoro gṛhitvā rājñā upanāmitaḥ; rājā amātyān āmantrayate: bhavantaḥ katham atra pratipattavyam? iti; te kathayanti: deva praghātyatām iti; rājā kathayati: bhavantaḥ katham idṛśo virapuruṣaḥ praghātyaḥ; upasamgraho 'sya kartavyaḥ iti; tena tasmai sā duhitā sarvālāñkārvibhūṣitā bhāryārtham dattā; upārdharājyena samvibhaktāḥ.

T 195 b

kim manyadhve bhikṣavaḥ? yo 'sāv ekacorika aham eva sa tena kālena tena samayena; yo 'sau tasya putraḥ eṣa evāsau rāhulas tena kālena tena samayena; tadāpy anena mālayā vijñātaḥ; etarhy apy aham anena modakena vijñātaḥ; evaṁ hi vo bhikṣavo 'cintyāḥ sattvānām karmavipākaḥ iti karmaparāyaṇair bhavitavyam.

Yaśodharā seeks to bring the Buddha back to her

yaśodharā saṃlakṣayati: yadi rāhulasya pitā antaḥpuram pra-viṣati tathaivānucaritavyo yathā na bhūyo nирgacchati iti; tata ātmānam ādau kṛtvā gopikāmṛgajāpramukhāni ṣaṣṭiṣtrisahasrāṇi nā-nāvidhā₁ kārair alaṅkṛtāni surabhimālyadhbhūpavastrair vibhūṣitāni; atha bhagavān pūrvāhne nivāsyā pātracivaram ādāya bhikṣu-gaṇapariṇṭo bhikṣusamghapuraskṛto vineyanāpekṣayā antaḥpuram praviṣṭāḥ; tato yaśodharāmṛgajāgopikāpramukhāni ṣaṣṭiṣtrisahasrāṇi rūpayauvanavibhramāśākhedākulavilasitacali*taśīthilamekhalākalāpani-svanair hasitamadhuragitamadhunetrabhrūvikārotkampanapayodha-rodaradarśanāṅgavispaṣṭaceṣṭitair bhāvam darśayāmāsuḥ; atha bhagavata etad abhavat: saced bhokṣye vaseyanākālātikramo bhaviṣyati; etāḥ striyāḥ kāmarāgābhībhūtāḥ satyānām abhājanabhbūtā

*A 438 b
T 196 a

(१) yul ḥak'or du.

T 196 b

bhaviṣyanti; asty āśu¹ pṛthagjanasya riddhir āvarjanakari; yannv aham antaḥpuram ḥddhiprātiḥāryenāvarjayeyam iti; viditvā pūrvasyām diśy upari vihāyasam abhyudgamyā caturvidham īryāpatham kalpayati; tadyathā caṅkramyate tiṣṭhati niṣidati śayyām kalpayati; tejodhātum api samāpadyate; tejodhātusamāpannya buddhasya bhagavato vividhāny arcīṣi kāyān niṣcaranti; tadyathā nilāni pitāni lohitāny avadātāni mañjiṣṭhāni sphāṭikavarṇāni; yamakāny api prātiḥāryāni vidarśayati; adhaṅkāyaḥ prajvalati, uparimāt kāyāc chitalā vāridhārāḥ syandante, uparimāt prajvalati, adhaṅkāyāc chitalā vāri-dhārā syandante; yathā pūrvasyām diśy evam dakṣīṇāyām paścimāyām uttarasyām diśi iti caturdiśam caturvidham ḥddhiprātiḥāryam vidarśayan² ḥddhyabhisam̄skārān pratiprasrabhya purastād bhikṣusaṅghasya prajñapta evāsane niṣanṇāḥ; atha tāḥ striyo bhagavata ḥddhiprātiḥāryam dṛṣṭvā āvarjita³ mūlanikṛntā⁴ iva drumā bhagavataḥ pādayor nipatya purastān niṣanṇāḥ dharmaśravaṇāya; tato bhagavatā tāsām āśayānuśayam dhātum prakṛtiṁ ca jñātvā tādṛśi caturāryasatyasamprativedhīki dharmadeśanā kṛtā yām śrutvā gopi-kāmṛgajāpramukhāiḥ ṣaṣṭiṣtrisahasraiḥ srotaāpattiphalam <sākṣā-tkṛtam>; yaśodharāyā atyartham kāmarāgābhībhūtāyā satyadarśanām na kṛtam; tasyā etad abhavat: yannv aham bhagavantam rasatṛṣṇayā anvāvarteyam iti; viditvā svayam eva bhagavato 'rthāya annapānaṁ sādhayitvā kathayati: adyāham svahastam bhagavantam samṛtarpayāmi iti; śrutvā bhikṣubhir bhagavata ārocayanti: yaśodharā⁵ bhadanta bhagavantam svahastam rasatṛṣṇayā anvāvartayitu-kāma iti; bhagavān āha: pūrvam aham bhikṣavaḥ sarāgaḥ sadveṣaḥ samohaḥ rasapratisamvedi rasarāgapratisamvedi ca; etarhy aham vigatarāgo vigatadveṣo vigatamoho rasapratisamvedi no tu rasarāgapratisamvedi; tat katham idāniṁ yaśodharā rasatṛṣṇayā anvāvartayati iti.

T 197 a

bhikṣavaḥ samśayajātāḥ sarvasaṁśayacchettāraṁ buddhaṁ bhagavantam papracchuh: paśya, bhadanta, yaśodharā bhagavantam¹ vaśikaraṇamodakenānvāvartayitukāmārabdhaḥ; bhagavān āha: na bhikṣavaḥ etarhy yathātite 'py adhvany aham anayā modakenānvā-vartitaḥ; tac chrūyatām.

1 Ex conject. A: apyatvāśu (Tib. ḥadi ltar ... myur du).

2 A: vidarśyatā. Read vidarṣya?

3 A: āvarjita^o.

4 On nikṛnta see Edgerton, s.v.

5 A: tam yaśodharā.

The story of Rṣyaśrṅga

*A 439 a bhūtapūrvam bhikṣavo anyatamasmin grāmake 'ranyāyatane puṣpaphalasalilakandasampanne riṣih *prativasati; sa kaṣṭatapā mūlaphalāmbubhakṣo 'jinavalkalavāsā; anena¹ pañcābhijñāḥ sākṣātktā; tasya vyāḍamṛgā apy āśramapade viśvastavīhāriṇo viharanti; so 'nyatamam pradeśam prasrāvam kartum abhisamprasthitah; mṛgi prsthataḥ samanubaddhā; tena saśukraḥ prasrāvah kṛtaḥ; sa tayā mṛgyā pītaḥ; strīndriyam jihvayā nirlīḍham; acintyah sattvānām karmavipākah; āpānnasattvā samvṛttā; prasavanakāle tam eva deśam āgamya prasutū; dārako jātaḥ; sā gandham ghrātvā visabhāgah² sattvah iti samṛtrastā mūtrapuriṣam utsṛjanti chorayitvā prakrāntā; yāvad asau riṣis tam pradeśam anuprāptah; tena sa dārako drṣṭah; sa samanvāhartum pravṛttah kasyāyam putraḥ iti; paśyati, atmanah; tena svāśramapadam nītvā āpāyitaḥ poṣitaḥ samvardhitah; tasyāpi vṛddhim gacchataḥ śirasi mṛgaśrṅge prādurbhūte; tasya mṛgasya yādṛśe śṛṅge iti riṣyaśrṅga iti samjñā samvṛttā; yāvad asau riṣir mlānah samvṛttaḥ; sa riṣih pratirūpair bhaiṣajyair upasthiyate; na cāsau vyādhir upaśamam gacchati; yadā tasya maraṇāntiki vedanā prādurbhūtā, na cireṇa kālam kariṣyāmi iti³; tadā tenāsau putro 'bhitah: putra asminn āśramapade nānādeśanivāsinah riṣayah kālena kālam upasamkrāmantī; te tvayā matpriyatayā svāgatavādasamudācāreṇa sammodya āsanenopanimantrayitavyā yathāśaktitaś ca phala-mūlaiḥ pratipādyāḥ ity uktvā

— sarve kṣayāntā nicayāḥ patanāntāḥ samucchrayāḥ |
samyoगā viprayogāntā maraṇāntam hi jivitam ||

T 198 a iti kāladharmeṇa samyuktaḥ; sa tena ṛṣidharmaśamudācāreṇa dhyāpitah; tena pitṛśokābhībhūtena samvegāt pañcābhijñāḥ sākṣātktāḥ; so 'pareṇa samayena salilārthī ghaṭam ādāya samprasthitah; devaś ca varṣitum ārabdhaḥ; sa pāniyaghaṭam pūrayitvā āgantum ārabdhaḥ; skhalitaḥ patitaḥ; āśuprakopino riṣayah; tena pāniyastokam gṛhitvā kṣipatā śāpo dattaḥ; durācāra tvayā pāniyaghaṭah pūrṇo bhagnah; tasmāt tvayā idam divasam upādāya dvādaśavaṛṣāṇi na varṣitavyam

¹ A: vāsasānena, equally possible.

² See Edgerton, s.v.

³ A: kariṣyati.

iti; devo na varṣitum ārabdhaḥ; vārāṇasyām mahādurbhikṣam prādurbhūtam; janakāyah samantād vidrūtaḥ; rājñā naimittikā āhūya prsthāḥ; bhavantaḥ kasyānubhāvād devo na varṣati iti; te kathayanti: deva riṣiprakopāt; yady ayam riṣis tasmāt tapasah cālayitum śa-kyeta, evam devo varṣati, anyathā na iti; rājā cintāparo vyavasthitāḥ; antaḥpurāmātyakumārair ucyate: deva kimartham cintāparah? sa kathayati: riṣiprakopād devo na varṣayati; naimittikāś caivam kathayanti, yady asau riṣis tasmāt tapasaś¹ cālyate evam devo varṣayati, anyathā na; tan na vijñāyate: kas tam śaknoti tasmāt² tapasaś cālayitum *iti; tasya rājño duhitā sāntā nāma; sā kathayati: *A 439 b T 198 b devo yady evam alpotsuko bhava; aham tathā kariṣyāmi yathāsau riṣis tasmāt tapasah calati iti; sa kathayati, kenopāyena? sā kathayati: mām brāhmaṇakān mantrān pāṭhayā anyāṁś ca kanyāḥ; nausamkrame³ ca āśramapadam kāraya puṣpaphalasalilasampannam iti; tena brāhmaṇakān mantrān pāṭhitā anyāś ca kanyāḥ, nausamkrame ca tāḍṛśam āśramapadam kāritam; tataḥ tayā tāni phalāni vaśikaraṇadravyaiḥ madyena ca samāpūritāni; aparāṇi ca nā-nāvicitrāṇi ca phalāni kāritāni; riṣiveṣaḥ kṛtaḥ; sā cīvara-valkal-prāvṛtī; sā tābhīḥ kanyābhiḥ brāhmaṇakān mantrān pāṭhayanti āśramapadam gatā; riṣeh śiṣyair niveditam: upādhyāya bahavas tavāśramapadam riṣaya āgatāḥ; svāgataḥ riṣinām, praviṣantu iti; te praviṣṭāḥ; sa drṣṭvā gāthām bhāṣate:

vyāyāmahinā⁴ ca gatiḥ salilā
mukhāni ca smāśruvivarjitāni |
urāṁsi caiśām viṣamonnatāni
veṣo hy apūrvo 'yam mahāriṣinām ||

iti; tena tā vicikitsāparyākulikṛtamatināpi mūlaphalaiḥ pravāritāḥ; tābhīs tāni phalāni paribhujya sa riṣir abhihitō: yuṣmākam etāni phalāni kaṭukatiktakaṣayāni; asmākam tv āśramo jalāmadhye yatra phalāny amṛtaprakhyāni; api tu tvam asmābir āśramapade upani- mantrito bhava; tenādhivāsitam; sa tābhīḥ nausamkramodyānam

¹ A: tapah.

² A: kasmāt.

³ See Edgerton, s.v.

⁴ A: vyāyama°.

abhirohitah; tasya tatra madyapūrṇāni vaśikaraṇadravyasamyuktāni nārikelaphalāni ca dattāni; sa madyamadākṣipto vaśikaraṇadravya-yogāt tayā sardham̄ vipratipannah̄ riddhiparihiṇah̄; meghāḥ samantād unnatāḥ; varṣābhiprāyā devateti ṛṣṇā santarjita^(a); śāntā kathayati: adyāpi tvam ātmānam̄ <na> jāniṣe ko 'ham iti; sa tayā rāgapāśa-pāśito rājñāḥ sakāśam unnitāḥ deva ayam̄ sa riṣih̄ iti; tato devo varṣitum ārabdhāḥ; subhikṣam̄ prādurbhūtam̄; rājñā sā tasyaiva riṣer bhāryārtham̄ saparivārā dattā; sa śāntām̄ pratyākhyāya tābhīr anyābhiḥ sārdham̄ paricārayitum ārabdhāḥ; tatra śāntā ḫrṣyākuli-kṛtaḥdayā tasyāsatkāram̄ kartum ārabdhāḥ; tata uttarād uttaram^(b)¹; sa tayā sopānatkena² pādena śirasi parāhataḥ; sa samplakṣayati: yo 'ham meghasyāpi garjitaṁ na sahe sa idāniṁ rāgapāśitaḥ strīmātrenaivam̄ khalikṛtaḥ iti; tena viryam̄ āsthāya punar̄ api pañcābhijñāḥ sākṣātktāḥ.

T 199 b

kim̄ manyadhve bhikṣavaḥ? yo 'sāv ṣeṣṭir aham̄ eva sa tena kālēna tena samayena; yāsau śāntā eśaiva sā yaśodharā; tadāpy aham̄ anayā rasatṛṣṇyā anvāvartitaḥ; etarhy <apy> eśā mām̄ modakenānvāvartitum̄ pravṛttā.

Yaśodharā attempts to commit suicide

yadā bhagavān̄ antaḥpurān̄ bhuktvā niṣkrāmati tadā yaśodharayā nairāśyam̄ āpannayā bhartuḥ snehavaimukhyāc charaṇapṛṣṭham^(c) abhiruhyā ātmā muktaḥ; *asammoṣadharmaṇo buddhā bhagavantaḥ; sā bhagavatā ṛddhyā pratigṛhitā.

*A 440 a

bhikṣavaḥ samśayajātāḥ sarvasamśayacchettāraḥ buddham̄ bhagavantam̄ papracchuḥ: paśya bhadanta yaśodharayā bhagavato 'rthāya śaraṇapṛṣṭhād ātmā muktaḥ iti; bhagavān̄ āha: na bhikṣava etarhi yathātite 'py adhvany anayā mamārthāyātmā parityaktaḥ; tac chrūyatām̄.

(a) drañ sroñ des bkag go, without varṣābhiprāyā deveteti.

(b) de nas p'ar cig ts'ur cig rtsod pas.

(c) k'ar t'og tu.

¹ A: uttaro.

² so tayā panatkena (Tib.: mc'il lhām dañ bcas).

The story of the Kinnara and the Kinnari

bhūtapūrvam̄ bhikṣavo vārāṇasyām̄ nagaryām̄ brahmadatto nāma rājā babhūva; so 'pareṇa samayena mṛgavadhāya nirgataḥ; anupūrveṇa parvatakandaram̄ praviṣṭaḥ; tena tatra kinnaraḥ kinnari ca dṛṣṭaḥ; kinnaraḥ suptaḥ, kinnari jāgarti; rājñā ākarṇam̄ dhanuḥ pūrayitvā kinnaraḥ śareṇa marmani tāḍitaḥ; prāṇair viyuktaḥ; rājñā kinnari gṛhitā bhāryārthāya; rājā tām ādāya samprasthitaḥ; sā kathayati: deva tiṣṭhatu tāvat, anujānihi mām̄ yāvad asya kinnarasya śari-rapūjām̄ kariṣyāmi iti; rājā samplakṣayati: kva gamiṣyati; paṣyāmi tāvat katham asya śari-rapūjām̄ karoti iti; sā tena samanujñātā; tatas tayā tam̄ kinnaram̄ kāṣṭhair avaṣṭabha citām̄ prajvālyātmā prakṣip-taḥ; devatā gāthām̄ bhāṣate

T 200 a

anyathā cintito 'py artha anyathā parivartitaḥ |
kinnarīm̄ ramayāmīti kṛtaḥ prāṇivadvadhyam ||

iti.

kim̄ manyadhve bhikṣavaḥ? yo 'sau kinnara aham̄ eva sa tena kālēna tena samayena; yāsau kinnari eśaiva sā yaśodharā; tadāpy anayā mamārthāyātmā citāyām̄ muktaḥ; etarhy apy anayā mamārthāyātmā śaraṇapṛṣṭhān̄ muktaḥ iti.

Conversion of Yaśodharā

bhagavān̄ samplakṣayati: idāniṁ yaśodharāyā prāpto vinayakā-laḥ; yad aham̄ enām̄ samsārakāntāraḥ uttārayeyam̄ iti viditvā tasyā tāḍsi caturāryasatyasamprativedhiki dharmadeśanā kṛtā yām̄ śrutvā yaśodharayā viṁśatiśikharasamudgataḥ satkāyadṛṣṭiśailaṁ jñānavajrena bhittvā srotāpattiphalaṁ sākṣātkrtam̄; sā samyag eva śraddhāyā agārād anāgārikām̄ pravrajitā; yāvad arhantini¹ samvṛttā; svakulavaṁśānurūpatayā āryamārgapratilambhāc ca bhikṣuninām̄ madhye samutpanneṣu käryesv atyartham̄ jihreti; tatra bhagavān̄ bhikṣūn̄ āmantrayati: eṣāgrā me bhikṣavo bhikṣuṇinām̄ mama śrā-vikānām̄ hrimatīnām̄ yad uta yaśodharā rāhulamātā iti.

T 200 b

punar̄ api bhikṣavaḥ samśayajātāḥ sarvasamśayacchettāraḥ buddham̄ bhagavantam̄ papracchuḥ: kim̄ bhadanta yaśodharayā karma

¹ See Edgerton, s.v. arhant.

kṛtam yasya karmaṇo vipākena ṣaḍvarṣāṇi kukṣinā garbho dhāritaḥ iti; bhagavān āha: yaśodharayaiva bhikṣavaḥ pūrvam anyāsu jātiṣu karmāṇi kṛtāny upacitāni pūrvavad yāvad phalanti khalu dehinām.

The story of the two Ābhīris

bhūtapūrvam bhikṣavo 'nyatamasmin gokule dvāu ābhīryau ^(a) prativasataḥ; mātā ca duhitā ca; te abhikṣṇam mathitaghaṭam ^(b) ādāya grāmāntam gacchataḥ; taylor duhitā śāthyasamudācārajātā, mātā rjukā; duhitā kathayati: amba gṛhā*ṇa tāvan mathitaghaṭam, prasrāvam karomi iti; sā gṛhitvā samprasthitā; sā śāthyasamudācāreṇa pṛṣṭhato lambata eva, na tām anugacchati; evam tayāsau mātā ṣaṭkroṣāṇi mathitaghaṭam vāhitā.

Kim manyadhve bhikṣavaḥ? yāsāv ābhīriduhitā ¹ eṣā eva sā yaśodharā tena kālena tena samayena; yad anayā mātā śāthyasamudācāreṇa ṣaṭkroṣāṇi mathitaghaṭam vāhitā, tasya karmaṇo vipākenānayā rāhulaḥ ṣaḍvarṣāṇi kukṣinā ūḍhaḥ iti hi bhikṣava ekāntakṛṣṇānām karmaṇām ekāntakṛṣṇo vipākaḥ pūrvavad yāvad evam vo bhikṣavaḥ śikṣitavyam.

bhikṣavaḥ samśayajātāḥ sarvasamśayacchettaram buddham bha-gavantam̄ papracchuḥ: kim bhadanta āyuṣmatā rāhulena karma kṛtam yasya karmaṇo vipākena mātuḥ kukṣau ṣaḍvarṣāṇy avasthitāḥ iti; bhagavān āha: rāhulenaiva bhikṣavaḥ karmāṇi kṛtāny upacitāni labdhāsambhārāni pariṇatapratyayāny oghavat pratyupasthitāny avaśyabhāvīni; rāhulena karmāṇi kṛtāny upacitāni ko'nyaḥ pratyānubhaviṣyati; na bhikṣavaḥ karmāṇi kṛtāny upacitāni na bāhye pṛthividhātau vipacyante, nābdhātau, na tejodhātau, na vāyudhātau, api tūpāttesv eva skandhadhātvāyataneṣu karmāṇi kṛtāni vipacyante śubhāny aśubhāni ca;

na pranaśyanti karmāṇi api kalpaśatair api |
sāmagrīṇi prāpya kālam ca phalanti khalu dehinām ||

^(a) p'yugs rdsi.
^(b) dar bai bum.

¹ A: bherīduhitā.

The story of Śaṅkha and Likhita

bhūtapūrvam bhikṣavaḥ vārāṇasyām nātidüre puṣpaphalasam-pannam āśramapadaṁ nānāvihaganikūjitam viśvastamṛgapakṣiniṣevitam; tatra dvāv ṣi bhrātarau prativasataḥ phalamūlāmbubhakṣāv ajinavalkaladhāriṇau śaṅkhaś ca likhitaś ca; śaṅkha upādhyāya likhitaś ca śiṣyāḥ; tau vārāṇasyām sarvalokaprakhyātau; rājñāpi brahmadatte^{<na>} veditau: amuśminn udyāne dvāv ṣi bhrātarau prativasataḥ śaṅkhaś ca likhitaś ca; tatra śaṅkha upādhyāyo likhitaś ca śiṣyāḥ iti; yāvad apareṇa samayena śaṅkha udakasya kuṇḍikām pūrayitvā mūlaphalānām arthe vanam gataḥ; likhitas tu sarātrām ^(a) evotthāya pūrvataram gataḥ; sa puṣpaphalāny ādāya tvaritam āgataḥ; ātmiyām ātikām ¹ pratyavekṣate; svalpam pāniyam; sa tṛṣṇārtah samṛakṣayati upādhyāyasantakam pāniyam pibāmi iti; T 202 a tena pītam; yāvat śaṅkha riśir mūlaphalāny ādāya tṛṣṇāparyākuli-kṛtamukhaḥ āśramam praviṣṭaḥ; kuṇḍikām pratyavekṣate; paṣyati rikti;kām; sa samjātāmaṛṣaḥ kathayati, kena corena pāniyam apahṛtam? iti; likhitaḥ kathayati: upādhyāya aham coraḥ; mayā pītam; daṇḍam prayaccha iti; sa kathayati: tvam mama bhrātā śiṣyāś ca; yadi pītam supitam yathāsukham iti; sa kathayati: upādhyāya na śaknomy aham etat kaukṛtyam prativinodayitum; prayaccha me gurukam daṇḍam yaś corasya pradiyate iti; evam uktaḥ śaṅkha ṣiḥ *prakupitaḥ kathayati: nāham daṇḍam anuprayacchāmi; yadi *A 441 a tvaṁ daṇḍenārthi rājñāḥ sakāśām gaccha iti; sa rājñāḥ sakāśām gataḥ; tasmiṁś ca samaye rājā mr̄gavadhāya samprasthitāḥ; tenāsaṁ jayenāyuṣā vardhayitvā gāthayā vijñaptah:

ahaṁ coro mahārāja yo 'syādattam jalām pibet |
prayaccha me gurum daṇḍam yaś corasya pradiyate ||

rājā kathayati: nāsti pāniyasyādattādānam iti; api tu kasya santakam tvayā jalām apahṛtam? ^{<iti>}; tena yathāvṛttam samākhyātam; rājā kathayati: sa tava bhrātā upādhyāyaś ca; gaccha na tvam daṇḍārhaḥ iti; sa kathayati: deva na śaknomy aham kaukṛtyam

T 202 b

^(a) nañ par.

¹ The word is not in Edgerton. The Tib. rendering is ril ba, that is a pot, etc. (see Mvy 8963, where vardhanikā is translated by ril ba).

prativinodayitum; prayaccha me gurum dandam yaś corasya pradiyate iti; evam ukte rājā prakupitaḥ tivreṇa paryavasthānena paryavasthitah; sa kathayati: yady evam atraiva tiṣṭha na tāvat prayātavyam yāvad aham pratinivṛttah iti; sa rājā mrgavadham kṛtvā samcintyānyena dvāreṇa praviṣṭah na bhūyo nirgacchati; amātyai ṣaṣṭe divase rājño niveditam: deva tasya riṣer adya ṣaḍdivasā<n> tasminn eva pradeše tiṣṭhataḥ ājñām dātum arhasi iti; rājā kathayati: uddhṛtadaṇḍo bhavatu, gacchatu, eṣaivāsyā daṇḍah¹ iti; amātyais tasya riṣer ākhyātam: ṛṣe devaḥ kathayati uddhṛtadaṇḍo 'sau gacchatv eṣa evāsyā daṇḍah iti; sa vigatakuṛtyaḥ prakrāntaḥ.

kim manyadhve bhikṣavaḥ? yo 'sau rājā brahmadatta eṣa eva sa rāhulaḥ tena kālena tena samayena; yad anena cittam pradūṣya riṣir abhihitah: tasmin pradeše tiṣṭha; na te gantavyam iti; tasya karmaṇo vipākena mātuḥ kukṣau ṣaḍvarsāny uṣitah; iti hi bhikṣavaḥ ekāntakṛṣṇānām karmaṇām ekāntakṛṣṇo vipākaḥ pūrvavad yāvad evam vo bhikṣavaḥ śikṣitavyam.

*bhikṣavaḥ samśayajātāḥ sarvasamśayacchettāram buddhīm bhagvantam papracchuh: kim bhadanta āyuṣmatā bhadrikeṇa karma kṛtam yasya karmaṇo vipākena pradhānapuruṣānām rājā samvṛttah? bhagavān āha bhadrikenaiva bhikṣavaḥ karmāṇi kṛtāny upacitāni labdhasamībhārāni pariṇatapratyayāny oghavat pratyupasthitāni avasyabhāvīni; bhadrikenaiva karmāṇy upacitāni ko 'nyaḥ pratyānubhaviṣyati; na, bhikṣavaḥ, karmāṇi kṛtāny upacitāni bāhye pṛthividhātau vipacyante, nābdhātau, na tejodhātau, na vāyudhātau; api tūpattiṣev eva skandhadhātvāyataneṣu karmāṇi kṛtāni vipacyante subhāny aśubhāni ca;

na pranaṣyanti karmāṇy api kalpaṣatair api |
sāmagrīm prāpya kālaṁ ca phalanti khalu dehinām ||

*The story of the beggar
(concerning a previous birth of King Bhadrika)*

bhūtapūrvam bhikṣavo 'nyatamaḥ koṭṭamallakaḥ^(a) janapadād vārāṇasim āgataḥ; sa tannivāsibhiḥ koṭṭamallakaiḥ iṛṣyā<svabhā-

^(a) mu lto ba.

¹ A: athaiva tasya daṇḍah (but cfr. below).

vaiḥ> (e) pratyākha¹capeṭāprahārādibhiḥ pratādītam kṛtvā niṣkāsitah; sa bahir vārāṇasyām rājakiya udyāne 'vasthitah; yāvad rājā brahmadattah samprāpte vasantakālasamaye sampaṣṭipeṣu pādapeṣu hamṣakrauñcamayūraśukaśārikākokilajīvañjivakonnādite² vanaṣan-de* 'ntaḥpurasahiya udyānabhūmiṁ nirgataḥ; sa tatrāntaḥpureṇa sārdham udyāne sukham anubhūya middham avakrāntaḥ; puṣpaphalolupo māṭgrāmaḥ puṣpaphalāni samanveṣamāṇaḥ paribhramitum ārabdhah; yāvad rājā brahmadattah nindrālasyaṁ³ prativinoda laghu laghv eva vārāṇasim praviṣṭah; antaḥpurajano 'pi tvaritatvaritam samprasthitah; yāvad anyatamā strī sambhṛāntā muktāhāraṁ chorayitvā prakrāntā; yāvad asau koṭṭamallakas tasminn udyāne paribhramitum ārabdhah; tenāsau muktāhāro dṛṣṭah; sa samṛakṣayati: kim mamānena prayojanam; sthānam etad vidyate yad arthāyānarthaṁ⁴ prāpyāmi iti; tenāsau latāyām baddhvā udyāne 'vasthāpitaḥ: yasya santako bhaviṣyati sa grahi<ṣyati iti>; yāvad antaḥpurikābhiḥ rājā vijñaptah: deva amukayā udyāne muktāhāro vismitaḥ iti; rājñāmātyānām ājñā dattā: bhavanta, udyāne muktāhāro vismitaḥ, samanvesata iti; te udyānam gatvā samanveṣayitum ārabdhah; yāvav paṣyanti latāyām upanibaddham; te samṛakṣayanti: vicārayāmas tāvat kenaiṣa baddha iti; te udyānam paribhramitum ārabdhah; yāvav paṣyanti koṭṭamallakam; sa tair uktaḥ: bhoḥ, puruṣa, kenaiṣa muktāhāro latāyām baddhvāvasthāpitaḥ; tena yathāvṛttam teṣām samākhyātam; amātyai rājno muktāhāro dattah; yathāvṛttam ārocitam; rājā kathayati bhavantas tam koṭṭamallakam śabdāpayata⁵; paṣyāmi iti; taiḥ śabditah; rājñā pṛṣṭah, bhoḥ puruṣa kasmāt tvayā muktāhāro latāyām baddhvāvasthāpitaḥ, na svikṛtaḥ iti; sa kathayati: deva nāham asya bhāgi devasyaivārhati iti; rājā abhiprasannāḥ kathayati: bhoḥ puruṣa varāras tvam; vada kam te varam anuprāyacchāmi iti; sa kathayati: yadi devaḥ parituṣṭah koṭṭamallakān bhojayitvā teṣām pratyekam ekaikam vastrayugenāccchādyā mām

(e) p'rag dog gi bzin can rnams kyis.

¹ Pratyākha is not found in dictionaries; cfr. ākha, digger, spade, etc.

² Ex conject. A: °konnācīṣeu.

³ A: nindrālasaṁ, equally good.

⁴ A: yadyārthayā° or yasyārthayā°.

⁵ See Edgerton, s.v.

T 204 b adhipatim¹ sthāpayatu iti; rājñāmātyānām ājñā dattā: bhavanto yuṣmābhīḥ koṭṭamallakāṁ bhojayitvā pratyekam ekaikam vastrayuge-nāccchādyā etam puruṣam teṣām adhipatim sthāpayata; taiḥ vārā-ṇasyāṁ ghaṇṭāvaghoṣaṇam kāritam: deva samājñāpayati, yāvantāḥ koṭṭamallakāḥ vārāṇasyāṁ sarvair amuṣminn udyāne saṃnipatitavyam; aham koṭṭamallakāṁ bhojayāmi ekaikam vastrayugenāccchādayāmi iti; te sarve saṃnipatitāḥ amātyaiḥ praṇitenāhāreṇa saṃtarpitāḥ; pratyekam vastrayugenāccchāditāḥ; uktāś ca: devaḥ samājñāpayati, adyāgreṇa yuṣmākam eṣa koṭṭamallako rājā; yuṣmābhīr asyājñā kartavyā iti; te praṇitenāhāreṇa saṃtarpitāḥ vastrayugenāccchāditāḥ prītamanasāḥ kathayanti yathā devaḥ samājñāpayati, iti; sa koṭṭamallako 'dhipatiḥ saṃvṛttāḥ; prakṛtyaiva koṭṭamallakāḥ kṣutpipāsābhībhūtāḥ vīthyāṁ annapānam āchindanti²; te rājñā satkṛtā iti bhūyasyā mātrayā ācchettum ārabdhāḥ; pātano^(a)pajīvi

*A 442 a janakāyah kṣubdhāḥ; rājño niveditam; rājā kathayati * apramattair bhavadbhīr ārakṣā kartavyā, na tu te tādayitavyāḥ iti; yāvad anyatamaḥ puruṣaḥ pūpakān ādāya vīthimadhyena gacchatī; tena koṭṭamallakādhipatinā tasya sakāsāt pūpikā āchinnāḥ; sa tān ādaya pratiguptam³ pradeśam gataḥ; koṭṭamallakair anubaddhaḥ; sa tair upadrūyamāno nadīm vārakām uttirya anyatamasmin vṛkṣamūle 'vasthitāḥ; asati buddhānām utpāde pratyekabuddhā loka utpadyante hinadinānukampāḥ prāntaśayanāsanabhaktā ekadakṣinīyā lokasya; yāvad anyatamaḥ pratyekabuddho daivāt tam pradeśam āgataḥ; tenāsau drṣṭāḥ kāyaprāśādikāḥ śānteryāpathaś ca; sa saṃlakṣayati: nūnam mayā evaṃvidhe sadbhūtadakṣinīye kārā na kṛtā yenāham mānuṣyam āśādyā koṭṭamallako jātāḥ; yady ayam mahātmā mamāntikāt pūpān pratigṛhṇiyād aham asmai dadyām iti; tatas tena pratyekabuddhena tasya cetasā cittam ājñāya parānugrahakāraṇāt⁴ pātrām upanāmitam; tena tasmai satkṛtya pūpikā dattāḥ; kāyiki teṣām mahātmānām dharmadeśanā, na vācīki; sa upari vihāyasam abhyudgamyā jvalanatapanavarṣanāvidyotanaprātiḥāryāni kartum ārabdhāḥ; asty<āśu> pṛthagjanasya riddhir āvarjanakari; sa mūlanikṛnta iva

(*) ts' on rdal.

¹ A: mādhipatyam.

² See Edgerton, s.v. āchindana (Tib. ḷp'rog pa).

³ A: pratisuptam (Tib. dben pa).

⁴ Ex conject. A: °nugarhakamyā (Tib. p'a rol rjes su bzuṇ pai c'ed du).

drumaḥ pratyekabuddhasya pādayor nipatya pranidhānam kartum ārabdhāḥ: yan mayaivamvidhe sadbhūtadakṣinīye kārāḥ kṛtāḥ, anenāham kuśalamūlena pradhānapuruṣānām rājā syām; prativiśi-ṣṭatarām cātaḥ śāstāram ārāgayeeyam eva na virāgayeeyam¹ iti; T 205 b tataḥ te koṭṭamallakāḥ saṃprāptāḥ kathayanti:asmākam api pūpi-kām prayaccha iti; sa kathayati: ayam mahātmā riṣih; asmai mayā pratipaditā iti; te kathayanti: pratipādya kiṁ tvayā praṇidhānam kṛtam iti; sa kathayati: pradhānapuruṣānām rājā syām iti; te kathayanti: vayam eva te pradhānapuruṣāḥ syāma yeṣām tvam rājā bhavisyasi iti; sa kathayati: śobhanam evam bhavatu; kiṁ tv asya² riṣeḥ pādayor nipatya praṇidhānam kuruta iti; tais tasya pratyekabuddhasya pādayor nipatya praṇidhānam kṛtam: va-yam te pradhānapuruṣāḥ syāma yeṣām ayaṁ rājā bhaviṣyati iti.

kiṁ manyadhve bhikṣavaḥ? yo 'sau koṭṭamallakādhipatir eṣa eva sa bhadrikaḥ śākyarājaḥ iti tena kālena tena samayena; ye te koṭṭamallakā etāny eva tāni pañcaśākyāsatāni; bhadrikeṇa koṭṭamallakabhūtena pratyekabuddhe praṇidhānam kṛtam; tasya karmaṇo vipākena eṣām pañcānām śākyāsatānām rājā samvṛttāḥ; iti hi bhikṣavaḥ ekāntakṛṣṇānām karmānām ekāntakṛṣṇo vipākaḥ pūrvavad yāvad evam vo bhikṣavaḥ sīkṣitavyam.

The story of Madhvavāsiṣṭha

buddho bhagavān nādikāyām viharati guñjikāvasathe; tena khalu samayena saṃbahulāni pātrāṇy abhyavakāśa upari kṣiptāni; bhagavataś ca pātrām; athānyatamo markataḥ śālavṛkṣād avatiryā yena pātrāṇi *tenopasamkramati³; bhikṣavas tam vārayanti, mā bhetsyati pātrāṇi iti; tatra bhagavān bhikṣūnām āmantrayate sma: mā bhikṣavaḥ etām markaṭām vārayata; tat kasya hetoh; naiṣa bhetsyate pātrāṇi; atha sa markaṭo yena bhagavataḥ pātrām tenopasamkṛāntaḥ; upasamkramya bhagavataḥ pātrām ādāya tam śālavṛkṣām abhi-ruhya kṣaudrasya madhuno 'neḍakasya pūrayitvā śanair mandamāṇam śālavṛkṣād avatiryā bhagavata⁴ upanāmayati; tasya bhagavān na pratigṛhṇāti saprāṇakam iti kṛtvā; atha sa markaṭa ekānte prak-

¹ A: evāragayeeyam.

² A: kiṁ paśya.

³ A: °pasamkramiti.

⁴ A: bhagava.

ramya niśprāṇakam kṛtvā bhagavata upanāmayati; tasya bhagavāna pratīghnāti akalpikam iti kṛtvā; atha sa markaṭa ekānte prakranya śitalena vāriṇā pariṣicya bhagavata upanāmayati; tasya bhagavān pratīghnāti kṛtakalpikam iti kṛtvā; atha sa markaṭaḥ pratīghitam me bhagavatā madhupātram iti viditvā kṛṣṭatuṣṭapramuditaḥ udagra-pritisamanasyajātaḥ prāñjalikṛtaḥ pratipuṭaka<m> pratyavasṛto <narta>mānaḥ¹ bhagavantam namasyamānaḥ bhagavati prasādajāto bhagavantam nirikṣamānaḥ pṛṣṭhato nāvalokayati; kūpe patitaḥ; kālagataḥ; nādikāyām² eva ṣaṭkarmanirate brāhmaṇakule upapannaḥ; yam eva divasam pratisamdhīr gṛhitas tam eva divasam madhuvarṣam patitam; pitrā cāya naimittikā āhūya pṛṣṭhā; te kathayanti: asya sattvayānubhāva iti; yāvad asau brāhmaṇi aṣṭānām vā navānām vā māsānām atyayāt prasūtā; dārako jātaḥ; yam eva divasam jātas tam api divasam madhuvarṣam patitam; tasya jñātayaḥ samāgamyā samāgamyā triṇi saptakāny ekavimśatidivasān vistareṇa jātasya jātimahām kṛtvā nāmadheyam vyavasthāpyate, kiṁ bhavatu dārakasya nāma iti; jñātaya ūcuḥ: ayam dārako yam eva divasam mātuḥ kukṣim avakrāntas tam eva divasam madhuvarṣam patitam; yam api divasam <jātaḥ tam api divasam> madhuvarṣam patitam; vāsiṣṭha-sagotraś ca; tasmād bhavatu dārakasya madhvāsiṣṭha iti nāma-dheyam vyavasthāpitam; sa unniito vardhito mahān samvṛttah; yadā mahān samvṛttah tadā svākhyāte dharmavinaye pravrajitah; tasya pravrajitasyāpi sataḥ dine dine triṇi madhupātrāṇi samṛḍyante; sa teṣām ekām bhagavato 'nuprayacchati; dvitiyam samghāya; tri-tiyam sapremakaiḥ³ sārdham paribhuṅkte⁴.

bhikṣavaḥ samśayajātāḥ sarvasamśayacchettāraṁ buddhaṁ bhagavantam papracchuḥ: kiṁ bhadantāyuṣmatā madhvāsiṣṭhena karma kṛtam yasya karmaṇo vipākenāsyā dine dine triṇi <pātrāṇi>^(a) samṛḍyante iti; bhagavān āha: madhvāsiṣṭhenaiva, bhikṣavaḥ,

(*) lhun bzed.

¹ A: prāñjalikṛtaḥ pratipuṭakapratyavasṛto mānaḥ prāñjalikṛtaḥ bhagavantam namasyamānaḥ sa bhagavati prasāda jāte. The text is obviously corrupted and I have tentatively corrected it with the help of the Tib. translation, which runs as follows: t'al mo k'oṇ ston du sbyur ba byas te | p'yi nur du gar byed ciñ p'yag ḥts'al ba las de bcom ldan ḥdas la dad pa skyes nas | bcom ldn ḥdas la rtog ciñ rgyab tu ma bltas pas, etc. Read kṛtakaraputaḥ for pratipuṭaka<m>?

² This is the name of a village. See Edgerton, s.v.

³ A: sapramakaiḥ. See Edgerton, s.v. and Mvy 2714 (Tib. grogs bṣes).

⁴ A: paribhuṅke.

T 206 b

T 207 a

karmāṇi kṛtāny upacitāni labdhasam̄bhārāṇi pariṇatapratyayāny oghavat pratyupasthitāni pūrvavad yāvat phalanti khalu dehinām; dṛṣṭo yuṣmābhīr bhikṣavaḥ¹ sa markaṭaḥ yena tathāgatasya madhupātram upanāmitam? *dṛṣṭo bhadanta; yo 'sau markaṭa esa evāsau *A 443 a madhvāsiṣṭhaḥ tena kālena tena samayena; <tena> tathāgatasya madhupātram upanāmitam; tasya karmaṇo vipākena ᷣaṭkarmanirate brāhmaṇakule upapannaḥ pratisamdhau cāya jātau ca madhuvarṣam patitam; yāvad etarhy api divase divase triṇi madhupātrāṇi samṛḍyante; iti hi bhikṣavaḥ ekāntakṛṣṇānām karmāṇām ekāntakṛṣṇo vipākaḥ pūrvavad yāvad ekāntaśukleṣ eva karmasv ābhogaḥ karaṇiyāḥ; tat kasya hetoh; <yadi> madhvāsiṣṭho bhikṣuh^(a) pūrvam mahāsamudram madhv adhimucyate, dakiṣṇam paścimam uttarām mahāsamudram madhv adhimucyate; tad api madhu syāt; evam hi bhikṣavaḥ aprameyā tathāgatadakṣinā iti.

bhikṣavaḥ samśayajātāḥ sarvasamśayacchettāraṁ buddhaṁ bhagavantam papracchuḥ: kiṁ bhadantāyuṣmatā upālinā² karma kṛtam yasya karmaṇo vipākena rājanāpitah samvṛttah; bhagavān āha: upālināiva bhikṣavaḥ aprameyā tathāgatadakṣinā iti pūrvam anyāsu jātiṣu karmāṇi kṛtāny upacitāni labdhasam̄bhārāṇi pūrvavad yāvat phalanti khalu dehinām.

The story of the royal barber
(concerning a previous birth of Upālin)

bhūtāpūrvam bhikṣavo 'nyatamasya rājanāpitasya pratyekabud-dhaḥ upasamākrāntaḥ: bhadramukha keśān me 'vatāraya, punyam bhaviṣyati iti; sa ca rājakuṭam samprasthitah; tena bhāgineya uktaḥ: bhāgineya asya pravrajitasya keśān avatāraya³; aham rāja-kuṭam samprasthitah; tathā cāvata-rayā yathā rājñāḥ iti; sa samṛakṣayati: yathā mātulaḥ kathayati; nūnam atra punyena bhavitavyam iti; tenādaram kṛtvā keśaśmaṇv avatāritam; pratyekabuddhaḥ samṛakṣayati: bahv anena sattvena punyam prasūtam; kuśalamūlāvaraṇam asya kartavyam iti viditvā tasyānukampārtham upari vihā-

T 207 b

T 208 a

(*) gal te dge sloṇ gnas əjog gi bu sbraṇ rtsi can kyis, etc.

¹ A: bhavas.

² Through all the text Upālin is written Udālin.

³ A: avatāraya iti.

yasam abhyudgamyā jvalanatapanavarṣanavidyotanaprātiḥāryāni kartum ārabhaḥ; asty <āśu> pṛthagjanasya ḥddhir āvarjanakari; sa mūlanikṛnta iva drumaḥ pādayor nipayta prāṇidhānam kartum ārabdhah; anenāham kuśalamūlena yathā me mātulo rājanāpitaḥ evam aham api rājanāpitaḥ syām iti.

kim manyadhve bhikṣavaḥ? yo 'sau rājanāpitasya bhāgineya esa evāśāv upālir bhikṣuh; yad anena pratyekabuddhasya keśaśmaśrūṇy avatārya prāṇidhānam kṛtam tasya karmaṇo vipākena rājanāpitaḥ samvṛttāḥ; bhūyo 'pi yad anena prāṇidhānam kṛtam tac chrūyatam.

Another story of a barber

bhūtapūrvam bhikṣavo 'nyatamasmin karvaṭake gṛhapatih prativasati; tena sadṛśat kulāt kalatram ānitam; sa tayā sārdham kriḍatramate paricārayati; tasya kriḍato ramamāṇasya paricārayataḥ putro jātaḥ; bhūyo 'pi kriḍato ramamāṇasya paricārayataḥ putro jātaḥ; bhūyo 'pi kriḍato ramamāṇasya paricārayataḥ putro jātaḥ; yāvat krameṇa sapta putrāḥ jātāḥ; tasya rājanāpito vayasyaḥ; so 'putraḥ; kare kapolam kṛtvā cintāparo 'vasthitāḥ; na me putro na duhitā; mamātyayāt sarvam svāpateyam aputrakam¹ iti kṛtvā rājavidheyam bhaviṣyati iti; sa tena gṛhapatinā dṛṣṭa uktāś ca: vayasya kim asi cintāparaḥ? sa* kathayati: vayasya kathām na cintāparo bhaviṣyāmi yasya me iyat² dhanajātām, na putro na duhitā, mamātyayāt sarvam etat rā<ja>vidheyam bhaviṣyati iti; sa kathayati: yady evam esa mama sarvakaniyān putraḥ; sa mayā tava dattaḥ iti; tenāsau pratigṛhitaḥ; yāvad gṛhapatih kālagataḥ; te tasya putrāḥ yadā kenacit sārddham kaliṇ kurvanti tadā tena paribhāṣyante: yūyam api kaliṇ kurutha yeśām bhrātā nāpitaḥ iti; te daurmanasyajātāḥ samplakṣayanti: yat kiṃcid vayaṁ paribhūtāḥ sarvam tad asya bhrātur doṣat; sarvathā āchettavya iti; sa tair ācchinno nāpitaḥ; tena sarvanāpitaḥ kriyākārām^(a) kāritāḥ, amukasya gṛhapateḥ putrāṇām na kenacit śmaśru karma kartavyam iti; te dirghaśmaśrunakhā jātāḥ; te rājñā dṛṣṭā uktāś ca: bhavantaḥ kiṁartham yūyam dirghaśmaśrunakhās tiṣṭhatha? iti; te kathayanti

(^a) k'rimś su bcas pa.

¹ Read aputraka?

² A: iyantam, grammatically uncorrect, but equally possible.

T 208 b
*A 443 b
T 209 a
anena nāpitena sarvanāpītā nivāritāḥ; na kenacit esām śmaśrukarma kartavyam iti; kim kāraṇāt; tair yathāvṛttam samākhyātām; rājā kathayati: arhati pitā putram dātum; kim iti yuṣmābhīr ācchinnaḥ? tasyaiva prayacchata iti; tair akāmakaiḥ pratimuktaḥ; te daurmanasyajātāḥ lokāpavādabhāyāt tam ghātayitum icchanti; mitrāmitramadhyamo lokāḥ; tasyāparaiḥ samākhyātām; tenāsau nāpita uktāḥ: te mām praghātayitum icchanti; anujānihi pravrajāmī iti; sa samplakṣayati: kāmam eva pravrajatu mā taiḥ prāṇān viyokṣyata iti viditvā uktāḥ: putra yady evam gaccha pravraja; yat kiṃcid gunaganam adhigacchethās tadā mamārocayiṣyasi iti; sa labdhānujño riṣiṇāmī madhye pravrajitaḥ; tenānupacāryakenānupādhyāyakena pratyekabodhiḥ sākṣatkṛtā; sa samplakṣayati: mayā tasya pituḥ pratijñātām upadarśayiṣyāmi iti; gacchāmi, tām imām pūrvikām pratijñām niryātayāmi iti; sa tasya sakāśam gatvā jvalanatapanavarṣana-

T 209 b

vidyotanaprātiḥāryam yāvat mūlanikṛnta iva drumaḥ sa pādayor nipayta prāṇidhānam kartum ārabdhah: yan mayā evamvidhe sadbhūtadakṣiniye kārāḥ kṛtāḥ anenāham kuśalamūlena rājanāpitaḥ syām iti; bhūyo 'py anena pañcasu pratyekabuddhaśateṣu kārān kṛtvā prāṇidhānam kṛtam: anenāham kuśalamūlena rājanāpitaḥ syām iti; punar api caturṣu samyaksambuddheṣu kārān kṛtvā prāṇidhānam kṛtam anenāham kuśalamūlena rājanāpitaḥ syām iti; tasya karmaṇo vipākena bahūn vārān rājanāpitaḥ samvṛttāḥ.

bhūyo 'pi bhikṣavaḥ samśayajātāḥ sarvasamśayacchettāram budhām bhagavantam papracchuḥ: kiṃ bhadanta upālinā karma kṛtam yena vinayadharāṇām agro nirdiṣṭāḥ iti; bhagavān āha, kṛtprāṇidhānatvāt; kutra prāṇidhānam kṛtam?

Upāli is the foremost among those who master and know the Vinaya

bhūtapūrvam bhikṣavo 'smīnna eva bhadrake kalpe viṁśatīvarṣasahasrārāyushi prajāyām kāśyapo nāma samyaksambuddho loka udapādi pūrvavad yāvad sa vārāṇasīm nagarīm^{*1} u<paniśritya viharati *A 444 a ṣivadane mr̄gadāve; tasyāyam pravacane pravrajitaḥ>; yaḥ pravrajito T 210 a

¹ The leaf 444 is badly damaged and about a half of it is lost. The text of the missing part of the leaf has been tentatively restored by me with the help of the Tib. transl. The corresponding leaves of the Tib. transl. are reproduced below, p. 277 ff., as the Appendix I.

bhikṣuh sa punaḥ <kāśyapena samyak>saṁbuddhena vinayadharāṇāṁ agro nirdiṣṭah; tatrānena yāvadāyur brahmacaryam caritam; na kaścid guṇagāṇo 'dhigataḥ; tad anena marañakālaśa<maye praṇidhānaṁ kartum ārabdham: yan mayā kāśyape bhagavati samyaksam buddhe yāvadāyur brahmacaryam caritam, na kaścid guṇagāṇo 'dhigataḥ, anenā>haṁ kuśalamūlena yo 'sau bhagavatā kāśyapena samyaksam buddhena uttaro nāma māṇava vyākṛto bhavisyasi tvamī māṇava varṣaśatā<yuṣi prajāyām śākyamunir nāma tathāgato 'rhan samyaksam buddha iti tasyāhaṁ pravacane pravrājya sarvakleśaprahāṇād arhavām sākṣatkuryām; yathā> ca me upādhīyena bhagavatā kāśyapena samyaksam buddhena vinayadharāṇāṁ agro nirdiṣṭah; evamī mām api sa bhagavāṁś śākyamunir vina<yadharāṇāṁ agraṁ nirdiśed iti tatprāṇidhānavāśāt tathāgatena vinayadharāṇāṁ agro nirdiṣṭah; iti hi> bhikṣava ekāntakṛṣṇānāṁ karmaṇām ekāntakṛṣṇo vipākaḥ; pūrvavād yāvad ābhogaḥ karaṇiyāḥ; ity evamī vo bhikṣavāḥ śikṣitavyam.

T 210 b

*Untrue announcement of the death
of the Buddha and the birth of Ānanda*

<yadā bhagavatā ṣaṭtriṁśadbhūtakoṭiparivāraṁ māraṁ papiyam-
sam abhinirjitya anuttaramī jñānam adhigatam, tadā mārakāyikābhir
devatābhir> kapilavastunagare rājñāḥ sāntahpurāmātyapaurajanapa-
dasyārocitam: adya śramaṇo gautamaḥ kālagataḥ iti; rājā ū<ddho-
danaḥ sāntahpurakumārāmātyajanapadaḥ śocitum ārabdhaḥ; devatā-
nāṁ darśanam adhastāt pravartate>; śuddhāvāsakāyikābhir devatābhir
ārocitam: na bhavagān kālagato 'pi tu bhagavatānuttaramī jñānam
adhigatam iti; tato rājā <śuddhodanaḥ param ānandam upāgataḥ;
tena samayenāṁtadanasya dārako jātāḥ; tasya jātāu jātimahaṇi vista-
reṇa kṛtvā> nāmadheyaṁ vyavasthāpyate, kiṁ bhavatu dārakasya
nāma iti; jñātayaḥ kathayanti: ayaḥ dārakaḥ ānande vartamāne jātāḥ;
tad bhavatu dāra <kasyānanda iti nāmadheyam vyavasthāpitam; ānando
dāraka 'ṣṭābhyo dhātṛibhyo 'nupradatto, dvābhyām amṛṣadātṛibhyām,
dvābhyām kriḍanikābhyām dhātṛibhyām dvā>bhyām kṣiradātṛi-
bhyām, dvābhyām maladātṛibhyām; sa dhātṛiyamśagato naimittikair
vyākṛto 'nena dārakeṇa bhagavataḥ śākyamuner <upasthānaṁ kar-
tavyam iti; dārako naimittikair vyākṛta iti śrutvā amṛtodanāḥ samlak-
ṣyati: yady evamī bhagavān pravrājaiṣyati, na tatpurastād avatāro>
'py anena kartavya iti; sa yadā bhagavān kapilavastv āgacchati tadā

T 211 a

vaiśalin niyate; yadā bhagavān vaiśalīm gacchati <tadā punaḥ kapila-
vastu niyate; atrāntare nāsti kiṇcid buddhānām bhagavatām ajñātam
adr̄ṣṭam avidi> tam avijñātam; dharmatā khalu¹ buddhanām bhagava-
tām mahākāruṇikānām lokānugrahapravīttānām ekārakṣāṇām² <śa-
mathavipaśyanāvihāriṇām tridamathavastukuśālānām caturoghottirṇā-
nām caturḍḍhipādacaraṇa> talasupratiṣṭhitamatinām catusu samgra-
havastu dirgharātrakṛtparicayānām pañcāṅgaviprahinānām pañca-
gatisamati<krāntānām ūṣaṇgasamanvagatānām ṣaṭpāramitāparipūr-
ṇānām saptabodhyaṅgakusumādhyānām aṣṭāṅgamārgadeśikānām navā-
nupūrvasamāpa> ttikuśālānām daśabalabalinām daśadiksamāpūrṇaya-
śasāmī daśaśatavaśavartiprativiṣṭānām tri rātres trir divasasya ca
<buddhacakṣuṣā lokam vyavalokya jñānadarśanam pravartate: ko
hiyate ko vardhate kaḥ kṛcchrāpṛptah kaḥ samkataprāptah kaḥ ū-
bādhapṛptah ko 'pāyanimnah ko 'pāyapravānah ko 'pāyaprāgbhārah,
kam aham apāyād uddhṛtya svarge mokṣe ca pratiṣṭhāpayeyam; kasya
<anavaropitāni kuśalamulāny avaropayeyam? kasyāvaropitāni paripā-
cayeyam? kasya pakvāni vimocayeyam? āha ca>:

T 211 b

apy evātikramed velām sāgaro makarālayaḥ |
na tu vaineyavatsānām buddho velām atikramet ||

Ānanda's conversion

bhagavān samlakṣyati: <caramabhaviko ānando dārakaḥ; sa
mama sāsane pravrajiṣyati, pravrajya cānena mamopasthānaṁ kartavyam,
vacanam ca> dhārayitavyam; mayi ca parinirvīte amṛtam adhi-
gantavyam; yan nv aham ānandam kumāram sāsane 'vatārayeyam iti;
apra<vidita eva kapilavastunagaram praviṣyāmṛtadanasya bhavanam
āgama prajñapta evāsane ni>ṣaṇṇah; amṛtodanēnāndāḥ kumāro
'vavarakam praviṣya sthāpitah; bhagavatā tathādiṣṭhito yena svayam
eva dvāram apāvṛtam; pra<thamata eva ca bhagavato pādau śirasā

T 212 a

¹ The same cliché occurs below also, p. 156.

² In the Tib. transl., after ekārakṣāṇām, we find the words ūag gcig dpa'
ba zla med pa | gnis su mi gsuṇ ba, which have no equivalent in the sanskrit
text. The same addition occurs below too, p. 157.

vanditvā bhagavataḥ pr̄ṣṭhataḥ sthito 'bhūt vyajanaṁ gr̄hitvā ca bhagavantam vijayamānah; tato 'mṛtoda>no bhagavataḥ pādau śirasā vanditvaikānte niṣaṇṇah; ekānte niṣaṇṇam amṛtodanam bhagavān dharmyayā kathayā samdarśayati samādāpayati samu<ttejayati sampraharśayati; anekaparyāyena dharmyayā kathayā samdarśya samādapya samuttejya sampraharśya āsanād utthāya prakrāntah; mahad api> hetubalaṁ pratyayabalam apekṣate; ity ānandaś caramabhavikah sattvo bhagavataḥ pr̄ṣṭhataḥ samanubaddhah; amṛtodanena <sāntahpuraparivāreṇa na śakyate nivartayitum; bhagavān āha: ayam caramabhavikah sattvah na tvayā śakyate nivarta>yitum, mā nivarteta iti; amṛtodanah kathayati: bhagavan yady evam ānupūrvim asya kurmaḥ; bhagavān āha: evam kuru; tato' mṛtodianena <śramaṇabrahmaṇ-akṛpaṇavaṇipakaparivrājaka-yācanakebhyo dānāni diyante; puṇyāṇi kriyante; svabandhujanam ca> ksamā<pa>yitvā sarvālamkāravibhūṣito hastiskandham abhiruhyu aneka<jana>^(a)parivṛto nyagrodhārāmābhī-
*A 445 a mukho bhagavatsakāśam preṣitaḥ; *tataś ca tasya vithīmadhyena¹ gacchato hastinā utpalahastako nigṛṇah; naimittikair dr̄ṣṭaḥ: te kathayanti: anena kumāreṇa śrutidharāṇām agreṇa bhavitavyam iti; tasya yānasya <yāvati> bhūmis tāvad yānena gatvā yānād avatirya padbhīyām eva nyagrodhārāmām praviṣya yena bhagavāṁs tenopasamkrāntaḥ; upasamkrāmya bhagavataḥ pādau śirasā vanditvaikānte niṣaṇṇah; bhagavatā² daśabalakāśyapasya samarpitaḥ, kāśyapa pravrājaya kumāram iti; tena pravrājita upasampāditaḥ; atha bhagavān yathābhīramyam kapilavastuni vihṛtya yena rājagṛham tena cārikām prakrāntaḥ; anupūrveṇa cārikām caran rājagṛham anuprāptaḥ; rājagṛhe viharati veṇuvane kalandakanivāpe.

T 213 a
āyuṣmataḥ ānandasya mūrdhni piṭako^(b) jātaḥ; bhagavatā jivikasy-
ājñā dattā ānandasya bhikoś cikitsām kuruṣva iti; evam bhadanta iti jivakah kumārabhīto bhagavataḥ pratyāśrauṣit; atha bhagavān purastād bhikṣusaṅghasya prajñapta evāsane niṣaṇṇah dharmam deśayati; āyuṣmān apy ānandas tatraiva niṣaṇṇah dharmāśravaṇāya; jivakah kumārabhīto samlakṣayati: ayam asya kalaś cikitsāyāḥ;

^(a) skye po du ma.
^(b) p'ol mig.

¹ Ex conject. A: tatasya ca vithīmadhyena (Tib. de yañ srañ gi dbus nas).
² A: bhagavatā sa.

dharmavegaprāpto 'yam na cetayiṣyati iti; tena tasya piṭake pāca-
nam dattam; tatraiva ca pāṭītaḥ; tatra paryavasite dharme jivakah kathayati: bhagavan mayā aryānandasyātraiva niṣaṇṇasya piṭakah pācītaḥ pāṭīto rohiś ca^(a); āyuṣmān ānandah kathayati: yadi mama śarīram tilaśaś chinnam abhaviṣyat tathāpi mayā na parijñā-
tam abhaviṣyat bhagavato dharmam deśayato dharmānvayaprasādā-
varjitasantatinā; jivakah param vismayam āpannah.

bhikṣavah samśayajātāḥ sarvasaṁśayacchettāraṁ buddham bhagavantam papracchuḥ: kiṁ bhadanta āyuṣmatā ānandena karma kṛtam yenāya pr̄ṣthe piṭako jātaḥ iti; bhagavān āha: ānandenaiva bhikṣavo bhikṣuṇā karmāṇi kṛtāny upacitāni pūrvavad yāvat phalanti khalu dehinām.

T 213 b

*The story of the king of Kirātas
(a previous birth of Ānanda)*

bhūtapūrvam bhikṣavo 'nyatamasmin karvaṇake kirātānām adhi-
patih prativasati; asati buddhānām utpāde pratyekabuddhā loka utpadyante hinadinānukampakāḥ prāntaśayanāśanabhaktāḥ ekadakṣi-
ṇiyā lokasya; athānyatamaḥ pratyekabuddhas tena tenānvāhiṇḍamā-
naḥ Kirātanagaram anuprāptaḥ; sa tatra piṇḍārthī kirātarājasya
gṛham praviṣtaḥ; sa tene samjātāmarṣeṇa cittam pradūṣya guḍikayā² pr̄ṣthe tāḍitaḥ; sa mahātmā nihatamadamānatvāt tasyābhavyatām
jñātvā prakrāntaḥ.

⟨kiṁ manyadhve bhikṣavah? yo 'sau kirātarājaḥ esa eva sa
ānando bhikṣuḥ⟩^(b); yad anena pratyekabuddhaḥ samjātāmarṣeṇa
cittam pradūṣya pr̄ṣthe guḍikayā tāḍitaḥ tasya karmaṇo vipākena
yatratā jāyate tatra tatrāsyā pañcajanmaśatāni pr̄ṣthe piṭako
jāyate; yāvad etarhy apy asya carame bhave pr̄ṣthe piṭako jātaḥ.

T 214 a

^(a) p'ol mig smin par bgyis te brtol nas sos par bgyis lags so.

^(b) dge sloñ dag ji sñam du sems | ki ra tai rgyal po gañ yin pa de ni dge
sloñ kun dga 'po de ñid yin te.

¹ A: guḍikā.

*Ananda follows the Buddha and makes
an exhibition of mathematical knowledge*

yadā āyuṣmān ānanda bhagavatā sārddham gacchati tadāsyā
bhagavati tīvraprasā*dagauravam hrīvyapatrāpyam chambhitvatvam
copatiṣṭhati; yadā nirmāṇena na tādṛśam prasādagauravam hrīvyapa-
trāpyam chambhitvatvam copatiṣṭhati; yāvad anyatamena gṛhapatinā
buddhapramukho bhikṣusaṅgho 'ntarghe bhaktenopanimantritah; bhag-
avān pūrvāhne nivāsyā patracivaram ādāya bhikṣugāpariparīvto bhik-
ṣusaṅghapuraskṛtah tasya gṛhapter <gṛham praviṣya> bhuktā prakrāntah;
bhikṣubhir āyuṣmān ānandaḥ pṛṣṭah: āyuṣmān ānanda kiṁ tvam
adya bhagavatā sārddham gataḥ āhosvin nirmāṇena iti; sa kathayati:
bhagavatā sārddham gato na buddhanirmāṇena; kathaṁ kṛtvā¹;
yadāḥam bhagavatā sārddham gacchāmi tato mama bhagavato 'ntike
tīvraprasādagauravam hrīvyapatrāpyam chambhitvatvam copatiṣṭhati;
yadā buddhanirmāṇena tadā na tathā iti.

T 214 b bhikṣavaḥ parasparam mantrayanti: āyuṣmān ānando nimittaku-
śalaḥ iti; digvidikṣu śabdo viṣṭaḥ ānando bhikṣur nimittaku-
śalaḥ iti; atha bhagavān yathābhīramyam rājagṛhe vihṛtya yena
śrāvasti tena cārikām prakrāntah; anupūrveṇa cārikām caran śrā-
vastim anuprāptaḥ; śrāvastyām viharati jetavane 'nāthapiṇḍadasya-
rāme; athāyuṣmān ānandaḥ pūrvāhne nivāsyā pātracivaram ādāya
śrāvastim piṇḍāya prāvikṣat; anyatamena brāhmaṇena dṛṣṭah; sa
samplakṣayati: ayam śramaṇasya gautamasya śrāvakaḥ ānando
bhikṣuh, yo 'sau śrūyate nimittakuśala iti; pṛcchāmi tāvad enam
asyāḥ śiṁśapāyāḥ kiyanti patrāṇi iti; sa tena pṛṣṭah: ārya asyāḥ
śiṁśapāyāḥ kiyanti patrāṇi iti; sa kathayati: etāvanti śatāni saha-
srāṇi śatasahasrāṇi ity uktvā prakrāntah; tena brāhmaṇena kati-
payāni patrāṇy apaniya gaṇayitvā choritāni; āyuṣmān ānandaḥ
piṇḍapātam atītvā pratiniṣṭtaḥ; tena brāhmaṇena bhūya uktaḥ: ārya
idāniṁ jāniṣva asyāḥ śiṁśapāyāḥ kiyanti patrāṇi iti; sa kathayati:
pūrvam etāvanti śatāni sahasrāṇi śatasahasrāni ca; ata etāvanty
apanitāni iti uktvā prakrāntah; sa brāhmaṇaḥ param vismayam
āpannah; idṛśo 'py āryo gaṇite kṛtāvī iti.

bhikṣavaḥ samśayajātāḥ sarvasamśayacchettāraḥ buddham bha-
gavantam papracchuḥ: kiṁ bhadanta rājñā prasenajitā kośalena
karma kṛtam yenāsyā bhojanavelāyām śālyodanam phelāyām nipatati
tittiri dvāv ikṣuyaṣtiś ca; taylor ekaḥ phelāyām dvitiyo bhūmyām?

¹ Ex conject. A: °nirmāṇeṇeti te kathayanti (Tib. ci mñon).

kṛtam yena nimittakuśalo jātaḥ iti; bhagavān āha: ānandenaiva
bhikṣavo bhikṣuṇā karmāṇi kṛtāny upacitāni pūrvavad yāvat phalanti
khalu dehinām.

*The story of the astronomer
(a previous birth of Ānanda)*

bhūtapūrvam bhikṣavo vārāṇasyām anyatamo brāhmaṇaḥ; tena
sadṛśat kulāt kalatram ānītam; sa tayā sārdham kṛdāti ramate pari-
cārayati; tasya kṛdāto ramamāṇasya paricārayataḥ putro jātaḥ;
tasya triṇi saptakāny ekavimśatidivasān vistareṇa jātasya jātimaham
kṛtvā kulasadṛśam nāmadheyam vyavasthāpitam; sa unnito vardhito
mahān samvṛttah; tena deśāntaram gatvā ṣaṭṭisahasrakam horāśā-
stram adhitam; evam yāvat saṃsāre saṃsarāt¹ pañca janmaśatāni
horājñānam (²) adhitam; pareśām copadiṣṭam; tena hetunā tena pra-
tyayena yatra yatropapannaḥ tatra ta*tra naimittikānām agro jātaḥ; *A 446 a
yāvad etarhy api pascime bhave² naimittikānām agro jātaḥ.

*The story of the rice, the two partridges and the sugar-cane
(concerning king Prasenajit and a previous birth of him)*

rājñāḥ prasenajitaḥ kośalasya pratidinam bhojanakale śālyoda-
nam phelāyām nipatati tittiri dvāv ikṣuyaṣtiś ca; taylor ekaḥ phelā-
yām dvitiyo bhūmyām³; tenāyuṣmata ānandasya niveditam; tena
bhikṣūṇām.

bhikṣavaḥ samśayajātāḥ sarvasamśayacchettāraḥ buddham bha-
gavantam papracchuḥ: kiṁ bhadanta rājñā prasenajitā kośalena
karma kṛtam yenāsyā bhojanavelāyām śālyodanam phelāyām nipatati
tittiri dvāv ikṣuyaṣtiś ca; taylor ekaḥ phelāyām, dvitiyo bhūmyām?
iti; bhagavān āha: rājñāiva bhikṣavaḥ prasenajitā kośalena pūrvam
anyāsu jātiṣu karmāṇi kṛtāny upacitāni yenāsyā bhojanavelāyām

¹ A: samratā.

² A repeats paścime bhave.

³ A: taylor ekaphelāyām tittiriḥ nipatati dvitiyo phelāyām dvitiyo bhūmyam
(Tib. de gñis las gcig ni gžon pai steñ du ḥbab | cig šos ni sa la'o).

⟨śālyodanam phelāyām⟩ nipatati tittiri dvau ikṣuyaṣṭiś ca; taylor ekaḥ phelāyām dvitiyo bhūmyām.

T 216 a bhūtapūrvam bhikshavo vārāṇasyām nagaryām anyatamo gṛhapatih prativasaty āḍhyo mahādhano mahābhogaḥ; tasya paricārakaiḥ kṛṣigrāmān navaśālīr āñitah; dve tittiri ikṣuyaṣṭiś ca; asati buddhānām utpāde pratyekabuddhā loka utpadyante hinadinānukampakāḥ prāntaśayanāsanabhaktā ekadakṣinīyā lokasya; anyatamah pratyekabuddho vārāṇasim anuprāptah; sa pūrvāhne nivāsyā pātracivaram ādāya piṇḍapātam aṭams tasya gṛhapater niveśanām praviṣṭah; sa tena dṛṣṭah kāyaprāsādikaḥ ⟨cittaprāsādikaś>ca; tena tasmai tatprathamato navānnam ānetavyam^(a)¹ iti kṛtvā śālyodanam ikṣuyaṣṭis tittiridvayam dattam; tatraikaḥ pātre nipatito dvitiyo bhūmyām.

bhagavān āha: kiṁ manyadhve bhikṣavaḥ? yo 'sau ⟨gṛhapatir esa evāsau⟩ rājā prasenajit kośalena tena samayena; yad anena pratyekabuddhāya navām śālyodanam ikṣuyaṣṭis tittiridvayam ca dattam tena karmaṇā bahūni varṣāṇi bahūni varṣāsatāni bahūni varṣāsa-saḥasrāni divyamānuṣam saukhyam anubhūtam; etarhy apy asya bhojanavelāyām śālyodanam ikṣuyaṣṭiś tittiridvayam ekaḥ phelāyām patati dvitiyo bhūmyām.

T 216 b rājñā prasenajit kośalena śrutam: mama bhagavatā evam kar-maplotir vyākṛtā; tad ayaṁ prāktanasya karmaṇah phalavipāka² iti viditvā bhagavati saśrāvakaśaṅge prasannaḥ; sa caivaṁ karmavipākāvarjitamatis tiṣṭhati³; naimittikenā ca vyākṛtam āryānandasaya paṭṭabandho bhaviṣyati iti; yāvat prabhātāyām rajanyām āyuṣmata ānandasaya lalāṭe piṭako jātaḥ; rājñā prasenajit kośalena śrutam; tasyaitad abhavat: bhavati dakṣiṇyeṣu kārān kṛtvā avandhyapuṇya-phalaviṣeṣah; yannv aham asya⁴ svayam evopasthānam kuryām iti; tena sarvavaidyā āhūtaḥ: āryānandasaya cikitsām kuruta iti; te tasya cikitsām kartum ārabdhāḥ; rājñā prasenajit kośalena āyuṣmata ānandasaya svayam eva śataśalākam^(b) chatram dhāritam; śirāyām ca muktāyām lalāṭe* paṭṭo baddhaḥ.

*A 446 b

(a) des der de la t'og mar lo tog sar pa 'on cig ces smras nas.

(b) rtsibs brgya yod pai gdugs.

¹ Ex conject. A: āñitam.

² Ex conject. A: tad asya prāktanaḥ karmanah phalavipakam.

³ Ex conject. A: °vargitamititiṣṭhati.

⁴ A: asasya.

bhikṣavaḥ samśayajātāḥ sarvasaṁśayacchettāraḥ buddham bhagavantam papracchuḥ: kiṁ bhadantāyusmatānandena karma kṛtam yasya karmaṇo vipākena rājñā prasenajitā kośalena mūrdhni śataśalākam chatram dhāritam svayam eva śuklapaṭo baddhaḥ upasthānam ca kṛtam iti; bhagavān āha: ānandenaiva bhikshavo bhikṣuṇā pūrvam anyāsu jātiṣu karmāṇi kṛtāny upacitāni pūrvavad yāvat phalanti khalu dehinām.

*The story of the physician
(a previous birth of Ānanda)*

T 217 a bhūtapūrvam bhikshavo vārāṇasyām anyatamo vaidyaḥ prati-vasati; tasya samipe pratyekabuddho¹ glāna upasamkrāntah; sa tena sarvopakaraṇaiḥ pravāritaḥ²; svayam eva cikitsā kṛtā upasthānam ca.

kiṁ manyadhve bhikṣavaḥ? yo 'sau vaidya esa evāsau ānanda-bhikṣuḥ tena kālēna tena samayena; yad anena pratyekabuddhāya kārān kṛtvā pranidhānam kṛtam tasya karmaṇo vipākena anekāni varṣāṇi varṣāsatāni varṣāsaḥasrāṇi rājāmātyabrāhmaṇagṛhapatibhir asyopasthānam kṛtam; yāvad etarhy asya rājñā prasenajitā kośalena śataśalākam chatram dhāritam; svayam copasthānam kṛtam iti.

The Buddha chooses Ānanda as servant

atha bhagavān yathābhīramyam śrāvastyām viharati; yena śālā tena cārikān ⟨caran⟩ prakrāntah; anupūrvena cārikām caran śālām anuprāptah; śālāyām viharati brāhmaṇagrāmake; tena khalu sama-yena evaṁrūpā saṁbahulā^(a) sthavirasthavirā mahāśrāvaka bhagavataḥ sāmantakam upaniśitya viharanty aranya-kutikāyā^(b), tadyathā āyuṣmān ājñātakauṇḍinyāḥ, āyuṣmān aśvajit, bhadrikaḥ, bāṣpaḥ, mahānāmā, yaśā, pūrṇaḥ, vimalaḥ, gavāmpatiḥ, subāhuḥ, āyuṣmān śāriputraḥ, āyuṣmān mahāmaudgalyāyanaḥ, āyuṣmān mahā-

T 217 b

(a) Omitted in Tib.

(b) Omitted in Tib. On kuṭikā see Edgerton, s.v.

¹ Ex conject. A: tasyaikabuddho (Tib. druṇ du rañ sañs rgyas nad ba žig soñ pa dañ).

² See Edgerton, s.v.

kāśyapaḥ, āyuṣmān mahākauṣṭhilāḥ, āyuṣmān mahākapphiṇāḥ, āyuṣmān aniruddhaḥ¹, nandikāḥ, kimpilaḥ, yaśā śālāvihāriyakasthavirāḥ, pūrṇaḥ kuṇḍopadhāniyakasthaviraḥ itime cānye ca sthavirasthavirāḥ mahāśrāvakaḥ bhagavataḥ sāmantakam upaniśritya viharanti.

*D 96

T 218 a

*A 447 a

T 218 b

*tatra bhagavān bhikṣuṇ āmantrayate sma: aham asmi bhikṣavaḥ etarhi jīrṇo vṛddho mahallakah, klāmyāmi catasraḥ parṣado' vavadi-tum² bhikṣuṇ bhikṣuniḥ upāsikān upāsikyāḥ; utsāhayata me bhikṣavo bhikṣuṇ upasthāyakam yo mām upasthānam kariṣyati manāpena nāma-nāpena, bhāṣitam codgrahiṣyati, svam cārtham ca na rimciṣyati³; athāyuṣmān ajñātakauṇḍinya utthāyāsanād ekāṁśam uttarāsaṅgaṁ kṛtvā yena bhagavāṁs tenānjaliṁ praṇamayya bhagavantam idam avocat: aham bhadantam upasthāyāmi manāpena nāmanāpena, bhāṣitam codgrāhiṣyāmi, svam cārtham na rimciṣyāmi; tvam tāvat kauṇḍinya jīrṇo vṛddho mahallakah; tavaiva tāvad upasthāyakena karaṇiyam; niṣida tvam kauṇḍinya yathāsvake āsane; niṣaṇṇa āyuṣmān ajñātakauṇḍinyo yathāsvake āsane; athāyuṣmān aśvajit, bhadrikaḥ, bāṣpaḥ, mahānāma, yaśā, pūrṇaḥ, vimalaḥ, gavampatiḥ, subāhuḥ, āyuṣmān śāriputraḥ, āyuṣmān mahāmaudgalyāyanāḥ, āyuṣmān mahākāśyapaḥ, āyuṣmān mahākauṣṭhikaḥ, āyuṣmān mahākapphiṇāḥ, āyuṣmān aniruddhaḥ, nandikāḥ, kimpilaḥ, yaśā śālāvihāriyakasthavirāḥ pūrṇaḥ kuṇḍopadhāniyakasthaviraḥ⁴ utthāyāsanād ekāṁśam uttarāsaṅgaṁ kṛtvā yena bhagavāṁs tenānjaliṁ praṇamayya bhagavantam idam avocan: aham bhadanta bhagavantam upasthāyāmi manāpena nāmanāpena⁵; bhāṣitam codgrahiṣyāmi, svam cārtham na rimciṣyāmi; tvam api pūrṇa jīrṇo vṛddho mahallakah, tavaiva tāvad upasthāyakena karaṇiyam; niṣida tvam⁶ pūrṇa yathāsve āsane; niṣaṇṇa āyuṣmān pūrṇo yathasve āsane.

athāyuṣmato mahāmaudgalyāyanasyaitad abhavat: kaḥ punar bhagavato bhikṣur abhipreta upasthāyako bhaviṣyati? yanv aham tadrū-paṁ samādhīm samāpadyeyam yathā samāhite citte bhagavato mānasam

¹ A: anitasvo (Tib. ma ḥags). See below too.

² A: Ex conject.; A reads catapramarṣadevavadittam. (Tib. ḣak'or bži po dge sloṇ daṇ | dge sloṇ ma daṇ | dge bsñen daṇ | dge bsñen ma la gdams ḥag dbog tu dub kyis |). See below, p. 73.

³ See Edgerton, s.v.

⁴ A: °padhāniyasthavirāḥ.

⁵ A repeats nāmanāpena.

⁶ A: tadātvam.

avalokayeyam; athāyuṣmān mahāmaudgalyāyanas tadrūpaṁ samādhīm samāpanno yathā samāhite citte bhagavataḥ mānasam avalokayati; adrākṣid āyuṣmān mahāmaudgalyāyanō bhagavato mānasam¹ āyuṣmaty ānande pratiṣṭhitam: ānando me bhikṣur upasthāsyati manā-pena nāmanāpena; bhāṣitam codgrahiṣyati, svam cārtham na riñciṣyati; dṛṣṭvā ca punas tasmāt samādher vyutthāyāyuṣmantam śāriputram idam avocat: yat khalu āyuṣman jāṇiyāḥ bhagavato mānasam āyuṣmaty ānande pratiṣṭhitam, ānando me bhikṣur upasthāsyati manāpena nāmanāpena, bhāṣitam codgrahiṣyati, svam cārtham na rimciṣyati; tadyathā kūṭāgāre vā kūṭāgāraśālāyām vā uttarāyatāyām^(a) prācīnā(ya)tāyām pūrveṇa vātāyanena sūryaraṣma-yāḥ praviṣya pascimām bhittiṁ niśritya tiṣṭheyuh; evam eva bhagavato mānasam āyuṣmaty ānande pratiṣṭhitam, ānando *{me}* bhikṣur upasthāsyati manāpena nāmanāpena, bhāṣitam codgrahiṣyati, svam cārtham na rimciṣyati; ehi gatvā utsāhayāvah.

T 219 a

athāyuṣmān chāriputra āyuṣmān ca mahāmaudgalyāyanō yenāyuṣmān ānandas tenopasamkrāntau; upasamkrāmyāyuṣmatā ānandena sār-dham sammukhaṁ sammodanīm *{samrañjaniṁ}*^(b) vididhām kathām vyatisārya ekānte niṣaṇṇau; ekāntaniṣaṇṇāv āyuṣmatśāriputramaudgālyanāu; āyuṣmān śāriputra āyuṣmantam ānandam idam avocat: utsa tvam āyuṣman ānanda bhagavantam upasthātum, maharddhikā te bhaviṣyati sugataparicaryā; nāhaṁ āyuṣman śāriputra utsahe bhagavantam upasthātum; tat kasya ketoḥ; durāsadā hi buddhā bhagavanto duṣprasahāḥ; tadyathā agniḥ prajvalito durāsado bhavati duṣprasaho yadutārcirantarikayā², evam eva durāsadā buddhā bhagavanto duṣprasahāḥ; nāhaṁ utsahe bhagavantam upasthātum; tadyathā siṃho mṛgarājā *giriguḥāgato durāsado bhavati duṣprasaho yaduta damṣṭrāntarikayā, evam eva durāsadā buddhā bhagavanto duṣprasahāḥ; tadyathā rājño nāgo matto mātaṅgaḥ kuñjaraḥ ṣaṣṭi-hāyana iṣādanto vyūḍhoraskaḥ samgrāmāvacaraḥ samgrāmamadhyāgato durāsado bhavati duṣprasaho yaduta dantāntarikayā, evam eva durāsadā buddhā bhagavanto duṣprasahāḥ; nāhaṁ āyuṣman śāriputra utsahe bhagavantam upasthātum.

T 219 b

^(a) byaṇ p'yogs su.

^(b) yaṇ dag par dga' ba daṇ.

¹ A adds here unnecessarily vyavalokayan bhagavato mānasam.

² A: °ntarikāyā (so in the two following cases too).

T 220 a

athāyuṣmān mahāmaudgalyāyana āyuṣmantam ānandam idam avocat: yat khalv āyuṣman¹ jāniyāḥ bhagavato² mānasam āyuṣmaty ānande pratiṣhitam, ānando bhikṣur upasthāsyati manāpena nāmanāpena, bhāṣitam codgrahiṣyati, svam cārtham na riṁciṣyati; tadyathā kūṭāgāre vā kūṭāgāraśālāyam vā uttarāyatāyām prācīnāyatāyām³ pūrveṇa vātāya-nena sūryaraśmayaḥ praviṣya paścimām bhittim niśṛitya tiṣṭheyuḥ; evam eva bhagavato mānasam āyuṣmaty ānande pratiṣhitam, ānando me bhikṣur upasthāsyati manāpena <nāmanāpena>, bhāṣitam codgrahiṣyati, svam cārtham na riṁciṣyati iti; utsahe tvam āyuṣman ānanda bhagavantam upasthātum, maharddhikā te bhaviṣyati sugata-paricaryā; evam aham, āyuṣman <mahā>maudgalyāyana, utsahe bhagavantam upasthātum sacen me bhagavān trin varān dadyāt, nāham bhagavato nirvasanam⁴ cīvaraṁ dhārayeyam; nāham bhagavataḥ paudgalikam nimantraṇam svikuryām; na ca me kaścid akā-laḥ syād bhagavantam darśanāyopasamkramitum paryupāsanāya; sacen me āyuṣman mahāmaudgalyāyana bhagavān imān trin varām dadyāt evam aham utsahe bhagavantam upasthātum, nānyathā.

T 220 b

athāyuṣmān mahāmaudgalyāyana āyuṣmān śāriputraḥ āyuṣmantam ānandam bhagavata upasthāyakam utsāhya yena bhagavāms tenopasamkrāntau⁵; upasamkrāmya bhagavataḥ pādau śirasā vanditvaikānte niṣaṇṇau⁶; ekāntaniṣaṇṇo āyuṣmān mahāmaudgalyāyano bhagavantam idam avocat: utsāhita āvābhyaṁ bhadanta bhikṣur bhagavata upasthāyako yadutāyusmān ānandah; sa evam āha: sacen me āyuṣman mahāmaudgalyāyana bhagavāms trin varān dadyād evam aham utsahe bhagavantam upasthātum; nāham bhagavato nirvasanam cīvaraṁ dhārayeyam, nāham bhagavataḥ paudgalikam nimantraṇam svikuryām, na ca me kaścid akālaḥ syād bhagavantam darśanāyopasamkramitum paryupāsanāya; saceb bhagavān imān trin varān dadyād evam aham utsahe bhagavantam upasthātum; sādhu sādhu maudgalyāyana paṇḍita ānando bhikṣuh; sa paṣyaty anāgatam sabrahmacāriṇām antikād vādānuvādaṁ garhasthāniyam^(a) dharmam; syur me atonidānam sabrahmacāriṇo vaktāraḥ, cīvarahe-tor ānando bhikṣuh sāstāram upatiṣṭhati; maudgalyāyana ānandasya bhikṣor āścaryādbhuto dharmaḥ; sādhu sādhu maudgalyāyana paṇḍita ānando bhikṣuh; sa paṣyaty anāgatam sabrahmacāriṇām antikād vādānuvādaṁ garhasthāniyam dharmam; syur me atonidānam sabrahmacāriṇo vaktā*raḥ, piṇḍapātahetor ānando bhikṣuh sāstāram upatiṣṭhati; ayam maudgalyāyanānandasya bhikṣor āścaryādbhuto dharmaḥ; sādhu sādhu maudgalyāyana paṇḍita ānando bhikṣuh kālajñāḥ kālavit; sa kālam jñāsyati ayam me kālo bhagavantam darśanāyopasamkramitum, ayam akālah; ayam kālo bhikṣusaṅghasya bhikṣuṇisaṅghasya upāsakaparṣadaḥ <upāsikāparṣadaḥ>^(b) ayam kālo 'nyatirthikaparivrājākānām darśanāyopasamkramitum, ayam akālah; ami anyatirthikaparivrājikā bhagavataḥ kathāprātibhānikā^(c) ami na kathāprātibhānikāḥ; idam khādaniyabhojanīyam bhagavataḥ sukhopacayāya samvarteta, idam na sukhopacayāya; maudgalyāyana, paṇḍita ānando bhikṣuh kālajñāḥ kālavit; sa kālam jñāsyati ayam me kālo bhagavantam darśanāyopasamkramitum, ayam akālah; ayam kālo bhikṣusamghasya bhikṣuṇisaṅghasyopāsakaparṣadaḥ upāsikāparṣadaḥ, ayam kālo 'nyatirthikaparivrājākānām bhagavantam darśanāyopasamkramitum, ayam akālah; ami anyatirthikaparivrājākā bhagavataḥ kathāprātibhānikā ami na kathāprātibhānikāḥ; idam khādaniyabhojanīyam bhagavataḥ sukhopacayāya samvarteta, idam na sukhopacayāya; ayam maudgalyāyana ānandasya bhikṣor āścaryādbhuto dharmaḥ; sādhu sādhu, maudgalyāyana, paṇḍita ānando bhikṣuh; sa cetāhparyāyakuśalaḥ; evam samjñāsyati tathā-gataṁ sāyāhne pratisamplayanād vyutthitam nimittaṇa vā parikā-thayā vā ādeśṭum; anena cānena ca sukhavihāreṇa bhagavān bahulaṁ vyāhārṣid; anena cānena ca sukhavihāreṇa sugato bahulam vyāhārṣid; yac ca yadā ādekyati tat <sarvam>^(d) tathaiva bhaviṣyati, nānyathā; ayam maudgalyāyana ānandasya bhikṣor āścaryādbhuto dharmaḥ; sa tathāgatam upasthāsyati manāpena nāmanāpena, bhāṣitam codgrahiṣyati, svam cārtham na riṁciṣyati; yan maudgalyāyanānando bhikṣuh tathāgatam upasthāsyati manāpena nāma-

¹ A adds ānanda, which is omitted both in Tib. and above, p. 61.

² A: jāmbhagavato.

³ A: praciṇāvaraṭāyām.

⁴ For nivāsanam? The form nirvasanam is found below too. Tib.: na bza' smad gyogs dañ c'os gos.

⁵ A: °saṅkrāntāḥ.

⁶ A: niṣaṇṇāḥ.

T 221 a

taṁ sabrahmacāriṇām antikād vādānuvādaṁ garhasthāniyam^(a) dharmam; syur me atonidānam sabrahmacāriṇo vaktāraḥ, cīvarahe-tor ānando bhikṣuh sāstāram upatiṣṭhati; maudgalyāyana ānandasya bhikṣor āścaryādbhuto dharmaḥ; sādhu sādhu maudgalyāyana paṇḍita ānando bhikṣuh; sa paṣyaty anāgatam sabrahmacāriṇām antikād vādānuvādaṁ garhasthāniyam dharmam; syur me atonidānam sabrahmacāriṇo vaktā*raḥ, piṇḍapātahetor ānando bhikṣuh sāstāram upatiṣṭhati; ayam maudgalyāyanānandasya bhikṣor āścaryādbhuto dharmaḥ; sādhu sādhu maudgalyāyana paṇḍita ānando bhikṣuh kālajñāḥ kālavit; sa kālam jñāsyati ayam me kālo bhagavantam darśanāyopasamkramitum, ayam akālah; ayam kālo bhikṣusamghasya bhikṣuṇisaṅghasyopāsakaparṣadaḥ upāsikāparṣadaḥ, ayam kālo 'nyatirthikaparivrājākānām bhagavantam darśanāyopasamkramitum, ayam akālah; ami anyatirthikaparivrājikā bhagavataḥ kathāprātibhānikā^(c) ami na kathāprātibhānikāḥ; idam khādaniyabhojanīyam bhagavataḥ sukhopacayāya samvarteta, idam na sukhopacayāya; ayam maudgalyāyana ānandasya bhikṣor āścaryādbhuto dharmaḥ; sādhu sādhu, maudgalyāyana, paṇḍita ānando bhikṣuh; sa cetāhparyāyakuśalaḥ; evam samjñāsyati tathā-gataṁ sāyāhne pratisamplayanād vyutthitam nimittaṇa vā parikā-thayā vā ādeśṭum; anena cānena ca sukhavihāreṇa bhagavān bahulaṁ vyāhārṣid; anena cānena ca sukhavihāreṇa sugato bahulam vyāhārṣid; yac ca yadā ādekyati tat <sarvam>^(d) tathaiva bhaviṣyati, nānyathā; ayam maudgalyāyana ānandasya bhikṣor āścaryādbhuto dharmaḥ; sa tathāgatam upasthāsyati manāpena nāmanāpena, bhāṣitam codgrahiṣyati, svam cārtham na riṁciṣyati; yan maudgalyāyanānando bhikṣuh tathāgatam upasthāsyati manāpena nāma-

^(a) smad pai gnas kyi c'os.

^(b) dge bsñen mai ḥk'or gyi dus yin.

^(c) bka' la spobs pa dañ ldon.

^(d) t'ams cad.

nāpena, bhāṣitam codgrahiṣyati, svam cārthaṁ na riṁciṣyati, ayam ānandasya bhikṣoh āscaryādbhuto dharmah.

yadāyuṣmadbhyaṁ śāriputramaudgalyāyanābhyaṁ āyuṣmān ānando bhagavata upasthāyaka utsāhitah, bhagavatā cānuvarṇitah, tadā bhikṣavah samśaya-jātah sarvasamśayacchettāraṁ buddham bhagavantam papracchuḥ: kiṁ bhadanta āyuṣmatā ānandena karma kṛtam yasya karmaṇo vipākena bhagavato bhrātā samvṛttah, upasthāyako, bahuśruthah, *śrutadharaḥ*, śrutasannicaya iti; bhagavān āha: ānandenaiva bhikṣavo bhikṣuṇā karmāṇi kṛtāny upacitāni, pūrvavad yāvat phalanti khalu dehinām.

*The story of Bhānumān and Bhānumantaḥ
(concerning a previous birth of Ānanda)*

T 222 b bhūtāpūrvam bhikṣavo vārāṇasyām nagaryām bhānur¹ nāma rājā rājyam kārayati ṛddham ca yāvad ākirṇabahujanamanuṣyam ca; sa devyā sārdham kriḍati, ramate, paricārayati; tasya kriḍato ramamāṇasya paricārayataḥ putro jātaḥ; tasya jātau jātimaham kṛtvā nāma-dhcyam vyavasthāpyate, kiṁ bhavatu dārakasya nāmeti; amātyāḥ kathayanti: *pitāsyā bhānuḥ, tasmād bhavatu dārakasya bhānumān iti nāma; tasya bhānumān iti nāma kṛtam; sa unniṭo vardhito mahān samvṛttah; pitrā yauvarājye 'bhiṣiktaḥ; bhūyo'py asya kriḍato ramamāṇasya paricārayataḥ putro jātaḥ; tasyāpi jātau jātimaham kṛtvā bhānumanta iti nāma kṛtam; bhānumān kumāro naiṣkramyābhinandī; sa pitaram paśyati dharmādharmeṇa rājyam kārayantam; sa samplakṣayati: aham api pitur atyayād rājā bhaviṣyāmi; aham api dharmādharmeṇa rājyam kārayitvā narakaparāyaṇo bhaviṣyāmi iti; sa pituḥ sakāśam upasaṅkrāntah pādayor nipatya kathayati: deva anujānihi, pravrajāmi iti; sa kathayati: putra yasyārthe yajñā ikyante, homā hūyante, tapāmsi tapyante, tat tava karatalagataṁ rājyam; kasyārthe² pravrajasi iti; sa nivāryamāṇo'pi nāvatiṣṭhate; rājñā avaśyanirbandham jñātvā anujñātah; sa ṣiṇām madhye pravrajitaḥ; rājñā bhānumantaḥ kumāro yauvarājye abhiṣiktaḥ; bhānumatā ḍiṣimadhye pravrajitena ekānte prakramya anācāryakeṇa anupādhyāyakena pratyekabodhiḥ sākṣatkṛtā; so'pareṇa samayena glāṇah samvṛttah; sa itaś cāmutaś ca paribhraman vārāṇasim anuprāptah; rājñā śrutaṁ: bhā-

¹ A: bhānumān.

² A: yasyārthe.

numatā pratyekabodhiḥ sākṣatkṛtā, sa ceha iti; sa tasya sakāśam upasaṅkrāntah pādayor nipatya kathayati: maharše tvam piṇḍakenārthi, aham puṇyena; ihaiva madiye udvāne prativasa; aham te sarvopakaraṇair avighātam karomi iti; tenādhivāsitam; rājñā tasya bhānumantaḥ kumārah upasthāyako dattaḥ; sa tasyopasthānam kartum pravṛttah; pratyekabuddhena tasya alpalakṣaṇam¹ dṛṣṭam, saptāhasyātyayat kālam kariṣyatiti; sa tenoktaḥ: bhrātāḥ kimartham na pravrajasi? iti; sa kathayati: maharše pravrajāmi; yady evam gaccha, pitaram avalokaya; sa rājñāḥ sakāśam gataḥ: deva anujānihi mām, pravrajāmi; rājā kathayati: tava bhrātā pravrajitaḥ; mamātyayat tvam eva rājā; kimartham pravrajasi iti; sa na labhate pravrajyām²; sa pratyekabuddhaḥ svayam eva rājñāḥ sakāśam upasaṅkrāntah; upasaṅkramya gāthayā kathayati:

muñca bhāno bhānumantaḥ pravrajayati bhānumān³ /
pravrajyā śreyasi bhāno yasmāt samvarṇitā jinaiḥ || iti;
rājā kathayati: maharše tvam pravrajitaḥ; eṣa mamātyayād rājā bhaviṣyati; ihaiva dānāni dāsyati; puṇyāni kariṣyati; kimartham pravrajati? iti; pratyekabuddho gāthām bhāṣate:

anyathā cintitā hy arthā anyathā parivartitāḥ |
alpakam jīvitam bhāno⁴ param saptāham eva tu ||

maharše asya saptāham jīvitam? pratyekabuddhaḥ kathayati, saptāham; rājā kathayati: maharše yady evam anujāto bhavatu; pravrajaya; sa ātmānaḥ alpakam jīvitam jñātvā tīvreṇa prasādena tasyopasthānam kartum ārabdhaḥ; sa pratyekabuddho vāyvābhādrikāḥ; tasya pātraṁ karatale gṛhitvā bhuñjānasya vāyunā hastaḥ⁵ kam-pate; tatas tena rājakumāreṇa kaṭakam^(a) avatārya pātrasya* ādhārako *A 449 a dattaḥ; tatpātraṁ niścalam sthitam; sa tam dṛṣṭvā praṇidhānam kartum ārabdhaḥ: yathaitat pātraṁ niścalam, evam mamānena

(a) gdu bu.

¹ A: malpalakṣaṇam (Tib. mts' an smin pa). Read alpāyurlakṣaṇam (see below, p. 238)?

² A adds iti.

³ Ex conject. A reads: muñcatā bhānor bhānumantaḥ pravrajīyasi bhānumān (Tib. 'od zer 'od zer ldan ton daṇ | 'od zer ldan pa rab tu ḥbyuṇ |).

⁴ A: bhānoḥ.

⁵ A: haste, equally possible.

T 224 a kuśalamūlena ye dharmasantāne praviśeyuh¹, te niścalā avatiṣṭheyuḥ iti; sa tasya pūrvam parimaṇḍalaiḥ padavyañjanair² dharmam deśayati^(a); sa kathayati: tvam pūrvam āgārikabhūtaḥ parimaṇḍalaparimaṇḍalaiḥ^(b) padair vyañjanair dharmam deśayasi; idāniṁ tvayā pratyekabodhiḥ sākṣatkṛtā; kimartham na deśayasi? iti; sa kathayati: nāhaṁ deśayāmi; atha ko deśayati? ye te tathāgatā arhantaḥ samyaksambuddhāḥ te buddhā bhagavantaḥ parimaṇḍalaparimaṇḍalaiḥ padavyañjanair dharmam deśayanti iti; tena praṇidhānam kṛtam: yo'sau buddho bhagavān parimaṇḍalaparimaṇḍalaiḥ padavyañjanair dharmam deśayati, tasyāham bhrātā syām, upasthāyakaś ca; sa tena pratyekabuddhena pravrājitaḥ, uktaś ca: vatsa etad eva te manasi kartavyam mayā saptāhasyātyayāt martavyam iti; tena tena saptāhena na kiñcid adhigatam; sa maraṇakālasamaye praṇidhānam karoti: anenāham kuśalamūlena tasya bhagavatas tathāgatasyārhatāḥ samyaksambuddhasya sāsane pravrajya bahuśrutaḥ syām, śrutadharah, śrutasannicaya iti.

T 224 b kim manyadhve bhikṣavo? yo'sau rājakumāraḥ pratyekabuddhasya bhrātā eṣa evāśāv ānando bhikṣuh; yad anena pratyekabuddhasya bhrātūr upasthānam kṛtvā praṇidhānam kṛtam, tasya karmaṇo vipākena bhagavato bhrātā samvṛttāḥ, upasthāyako bahuśrutaḥ, śrutadharah, śrutasannicayaś ca.

bhikṣavaḥ samśaya jātāḥ sarvasamśayacchettāram buddham bhagvantam papracchuḥ: kim bhadanta āyuṣmatā ānandena karma kṛtam? yasya karmaṇo vipākena bhagavataḥ bahuśrutānām śrutadharānām śrutasannicayānām agro nirdiṣṭa iti; bhagavān āha: ānandenaiva bhikṣavo bhikṣuṇā karmāṇī kṛtāny upacitāni labdhāsaṁbhārāṇi, pūrvavad yāvat phalanti khalu dehinām.

Ānanda is the foremost among the learned monks

bhūtāpūrvam bhikṣavo'sminn eva bhadrake kalpe vimśativarṣāśatāyusi prajyām kāsyapo nāma samyaksambuddho loka udapādi vidyācaraṇasampannah yāvad buddho bhagavān; sa vārāṇasim naga-

^(a) de de la sñon yi ge dañ ts'ig ran par c'os aç'ad pa yin pas. On parimaṇḍala = ran pa, see Mvy 8574.

^(b) ran pa ran par.

¹ A: praveśeyuh.

² A: padavyañjanam.

rīm upaniśritya viharati ṣivadane mrgadāve; tasyāyam pravacane pravrajitaḥ; tatrānena <na> kaścid guṇago'dhigataḥ; yasya sakāśe pravrajitaḥ sa bhagavatā¹ kāsyapena bahuśrutānām śrutadharānām śrutasannicayānām agro vyākṛtaḥ; sa maraṇakālasamaye praṇidhānam karoti: yan mayā bhagavati kāsyape samyaksambuddhe anuttare dakṣiniye yāvadāyur brahmacaryam caritam, na ca kaścid guṇago'dhigataḥ, anenāham kuśalamūlena yo'sau bhagavatā kāsyapena samyaksambuddhena uttarā māṇavo vyākṛtaḥ, bhaviṣyasi tvam māṇava varṣaśatāyusi prajyām śākyamunir nāma tathāgato'rhan samyaksambuddha iti tasyāham pravacane pravrajya sarvakleśaprahāṇād arhatvam sākṣatkuryām; yathā ca me upādhyāyena² bhagavatā kāsyapena samyaksambuddhena bahuśrutānām* śrutadharānām śrutasannicayānām agro vyākṛtaḥ, evam mām api sa bhagavān śākyamuniḥ śākyādhirājāḥ bahuśrutānām śrutadharānām śrutasannicayānām agraḥ vyākuryād iti; tatpraṇidhā<na>vaśād etarhi mayā bahuśrutānām śrutadharānām śrutasannicayānām agro vyākṛtaḥ; iti hi bhikṣava ekāntakṛṣṇānām iti yāvad ity evam vo bhikṣavaḥ śikṣitavyam.

T 225 a

*A 449 b

T 225 b

uddānam:

ṛddhiḥ śāstā tṛkā vaktā caṇḍalenāyam gayā |
yasya caite parādhyanti sattvaśrāṇāś ca kukkurāḥ ||³

¹ A: bhagavān.

² A: upādhyāyo.

³ This is the reading of the text, which is corrupted in many places. The words ṛddhiḥ and śāstā refer to Devadatta's struggle after magical powers (pp. 68 sqq.), and to the sermon on the five teachers (pp. 75–78). In my opinion tṛkā vaktā should be emended into trikabhaktam (see p. 85, trikabhojanam), notwithstanding the Tib. transl. gsum smra, which apparently points to a meaningless trikavakta. For caṇḍalenāyam gāyā the correct reading is surely caṇḍālo vidyādhṛd gayā, (see pp. 86, 88) which is supported also by the Tib. transl. gtum byed rig pa ga ya dañ. The corrupted words yasya caite parādhyanti refer to the episode of the Buddha in Rājagṛha (below, p. 90), (see the expressions yasya yasyāparādhah kriyate, etc.), and can be perhaps emended into yasya yasyāparādhō' sti or something like so (see the Tib. transl. gañ gi p'yir ni gnod pa dañ). In the last pāda, the obscure satvaśrāṇāś can be perhaps emended in sandhāya śrotram (graphically tva and ndha can be easily confused: see below, p. 90, etc.), notwithstanding śrotram only is supported by the Tib. transl., which says: sems can rna ba: the reference is to the story at p. 91. Kukkurā is difficult to explain, and the only story in which kukkurā occur is at p. 150. Possibly the text underwent some changes in the course of revision and the history of Kūla and Upakūla (p. 150) originally followed that at p. 91.

Famine in Rājagrha

T 226 a

bhagavān rājagrhe viharati veṇuvane kalandakanivāpe; tena khalu samayena durbhikṣam abhūt kṛccraḥ kāntāro durlabhaḥ piṇḍako yācanakena; tatra ye bhikṣavaḥ ṛddher lābhinas te yasyā jambvā nāmnā jambūdvipāḥ prajñāyate tato varṇagandharasopetānāṁ jambūpeśināṁ pātrapūram ādāya ātmanā paribhuñjate; sataś ca śeṣeṇa bhikṣūn saṃvibhajante; yadvā punar asyās sāmantakena bilvavanam, kapitthavanam, āmalakīvanam, tato varṇagandharasopetānāṁ āmalakapeśināṁ pātrapūram ādāya ātmanā paribhuñjate¹; sataś ca śeṣeṇa bhikṣūn saṃvibhajante; uttarakurudvipaṁ gatvā akṛṣoptasya taṇḍulaphalaśaleḥ pātrapūram ādāya ātmanā paribhuñjate¹; sataś ca śeṣeṇa bhikṣūn saṃvibhajante; cāturmahārājikān trayastriṁśān devān gatvā divyāyāḥ sudhāyāḥ pātrapūram ādāya ātmanā paribhuñjate; sataś ca śeṣeṇa bhikṣūn saṃvibhajante; ye vā te janapadāḥ ṛddhāś ca yāvad ākīrṇabahujanamanuṣyāś ca, tataḥ śucināḥ praṇītasya khādaniyabhojaniyasya pātrapūram ādāya ātmanā paribhuñjate; sataś ca śeṣeṇa bhikṣūn saṃvibhajante.

Devadatta strives to win magical powers

T 226 b,
1. 3

atha devadattasya etad abhavat: etarhi durbhikṣam kṛccro kāntāro durlabhaḥ piṇḍako yācanakena; ye bhikṣavo ṛddhilābhinaḥ te yasyā jambvā nāmnā jambūdvipāḥ prajñāyate, tato varṇagandharasopetānāṁ jambūpeśināṁ pātrapūram ādāya ātmanā paribhuñjate ... (repeat from l. 5 to l. 16) ...aham api yadi ṛddher lābhi syām aham api yasyā jambvā nāmnā jambūdvipāḥ prajñāyate tato varṇagandharasopetānāṁ jambūpeśināṁ pātrapūram ādāya ātmanā paribhuñjya; sataś ca bhikṣūn śeṣeṇa saṃvibhājayeya ... (repeat from l. 6 to l. 16)

* A 450 a,
1. 3
T 227 a,
1. 3

*... atha ko nu me pratibalaḥ syād ṛddher mārgam vyapadeṣṭum? iti; atha devadatto yena bhagavāṁ tenopasaṅkrāntaḥ; upasaṅkramya bhagavataḥ pādau śirasā vanditvā ekānte asthāt; ekāntasthito devadatto bhagavantam idam avocat: vyapadiṣatu me bhagavān ṛddher mārgam iti; atha bhagavān devadattasya idam evaṁṛūpaṁ pāpakam icchāgatam utpannam viditvā devadattam idam

¹ A: paribhuñkte.

avocat: adhiśile^(a) tvāṁ gautama yoniśo manasi kuru, ṛddhiś ca te bhaviṣyati, anyac ca; adhicitte¹ adhiprajñe tvāṁ gautama yoniśo manasi kuru; ṛddhiś ca te bhaviṣyati, anyac ca; atha devadattasyaitad abhavat: na vyapadiṣati me bhagavān ṛddher mārgam iti viditvā prakrāntah; yena āyuṣmān ājñātakaunḍinyas tenopasaṅkrāntaḥ; upasaṅkramya āyuṣmantam ājñātakaunḍinyam idam avocat: vyapadiṣatu me sthavira ṛddher mārgam; athāyuṣmān ājñātakaunḍinyo bhagavato mānasam vyavalokya devadattasya cedam evaṁṛūpaṁ pāpakam icchāgatam viditvā devadattam idam avocat: rūpaṁ tvāṁ devadatta yoniśo manasi kuru, ṛddhiś ca te bhaviṣyati, anyac ca; atha devadattasyaitad abhavat: sthaviro 'pi me kauṇḍinyo na vyapadiṣati ṛddher mārgam iti viditvā āyuṣmān aśvajit, bhadriko, bāspo, mahānāmā, pūrṇo, vimalo, gavāmpatiḥ, subāhur, yena pañca sthaviraśatāni tenopasaṅkrāntaḥ; upasaṅkramya pañca sthaviraśatāni idam avocat: vyapadiṣantu me sthavirā ṛddher mārgam; atha pañca sthaviraśatāni bhagavato mānasam vyavalokya sthavirasthavirāṇām<ca> bhikṣūnām, devadattasya cedam evaṁṛūpaṁ pāpakam icchāgatam viditvā devadattam idam avocan: rūpaṁ tvāṁ devadatta yoniśo manasi kuru, ṛddhiś ca te bhaviṣyati, anyac ca; vedanāsaṁjñāsamskārān vijñānam tvāṁ devadatta yoniśo manasi kuru, ṛddhiś ca te bhaviṣyati, anyac ca; atha devadattasyaitad abhavat: pañcāpi sthaviraśatāni ṛddher mārgam na vyapadiṣanti; kiṁ punar ebbir āyuṣmadbhīr bhagavatā sārdham pūrvam eva saṅgitam bhaviṣyati? tathā hi me na kaścid vyapadiṣati ṛddher mārgam; atha devadattasyaitad abhavat: atha ko nu me pratibalaḥ syād ṛddher mārgam vyapadeṣṭum?

T 227 b

Daśabalakāśyapa teaches to Devadatta the way to obtain magical powers

tena khalu samayena āyuṣmān daśabalakāśyapo rājagrhe viharati senikāguhāyām*; atha devadattasyaitad abhavat: ayam sthaviro daśabalakāśyapo dirgharātram aśaṭha amāyāvi; ḥukarjukajātiyo bhrāṭr-sālohitasya ca me nandasya upādhyāyo bhavati; pratibalaś ca me sthaviro daśabalakāśyapaḥ ṛddher mārgam vyapadeṣṭum iti viditvā yenāyuṣmān daśabalakāśyapas tena upasaṅkrāntaḥ; upasaṅkramya

* A 450 b

(a) lhag pai ts'ul k'rims la.

¹ A: anyacitte.

T 228 b

āyūṣmato daśabalaṅkāśyapasya pādau śirasā vanditvā ekānte asthāt; ekāntasthito devadattaḥ āyūṣmantam daśabalaṅkāśyapam idam avocat: vyapadiśatu me sthaviro ḥddher mārgam; athāyūṣmān daśabalaṅkāśyapaḥ bhagavato mānasam [\(a\)](#)vyavalokya sthavirasthavirāṇām ca bhikṣūṇām, devadattasya cedam evamṛūpam pāpakam icchagatam utpannam ity aviditvā ¹ ḥddher mārgam vyapadiśati; tatra devadattena pūrvarātrāpararātram jāgarikāyogam anuyuktena viharatā prathamām dhyānām niśritya ḥddhir abhinirhṛtā; sa eko bhūtvā bahudhā bhavati; bahudhā bhūtvā ekibhavati; āvirbhāvati robhāvam jñānadarsānena pratyanubhavati; tiraṅkuḍyam, tiraṅśailam, tiraṅprākāram, asajjamānam ² kāyena gacchati, tadyathā ākāśe; pṛthivyām unmajjananimajjanām karoti, tadyathā udake; udake'py abhinnasroto gacchati, tadyathā pṛthivyām ³; ākāśe paryāñkena krāmati, tadyathā pakṣi śakunakah, imau vā sūryācandramasau evam̄mahardhikāv evam̄mahānubhāvau pāṇinā āmarṣti, parimarṣti.

T 229 a

atha devadattasyaitad abhavat: kiṁ punar me yasyā jambvā nāmnā jambūdvipaḥ prajñāyate, tato varṇagandharasopetānām jambūpeśinām pātrapūram ādāya ātmanā paribhoktum? sataś ca bhikṣūn śeṣeṇa samvibhaktum? yadvā punar asyās sāmantakena bilvavanam kapitthavanam āmalakivanam tato varṇagandharasopetānām ⁴ āmalakapeśinām pātrapūram ādāya ātmanā paribhoktum? sataś ca bhikṣūn śeṣeṇa samvibhaktum? uttarakurudvīpaḥ gatvā akṛṣoptasya taṇḍulaphalaśāleḥ pātrapūram ādāya ātmanā [\(pari\)](#)bhoktum? sataś ca bhikṣūn śeṣeṇa samvibhaktum? cāturmahārājikān trayastriṁśām ca devān gatvā divyāyāḥ sudhāyāḥ pātrapūram ādāya ātmanā paribhoktum? sataś ca bhikṣūn śeṣeṇa samvibhaktum? ye vā te janapadā ḥddhāś ca yāvad ākīrṇabahujanamanuṣyāś ca, tataḥ śucināḥ praṇitasya khādaniyabhojaniyasya pātrapūram ādāya ātmanā [\(pari\)](#)bhoktum? sataś ca bhikṣūn śeṣeṇa samvibhaktum?

Devadatta seduces Prince Ajātaśatru

atha devadattasyaitad abhavat: kam punar aham asmin magadhakṣetre pradhānapuruṣam anvāvartayeyam? yasminn anvāvṛtte

¹ A: iti viditva (Tib. mi rig nas). Above [\(a\)](#)vyavalokya is not represented in T.

² A: asajjamānam.

³ A repeats pṛthivyām.

⁴ A: varṇagandharaso varṇagandharasopetān.

akṛcchreṇa mahājanakāyo'nvāvarteta; atha devadattasyaitad abhavat: ¹ ayam ajātaśatruḥ kumāraḥ pitur atyayāt paityarājyaiśvaryādhipatyē pratiṣṭhāsyati; yannv aham ajātaśatrum anvāvartayeyam; yasmin me anvāvṛtte alpakṛcchreṇa mahājanakāyo'nvāvartisyate ¹; [\(a\)](#) devadattaḥ abhijāto ² hastyājāneyo ³ bhūtvā ajātaśatruḥ kumārasya *niveśanam apadvāreṇa praviśya dvāreṇa pratiniṣkrāmati; dvāreṇa ^{*A 451 a} praviśya apadvāreṇa pratiniṣkrāmati, abhijātah aśvājāneyaḥ, bhikṣur api muṇḍaḥ saṅghātiprāvṛtaḥ; dahro'pi dānīm kumāraḥ suvarṇamekhalādhāri bhūtvā ajātaśatruḥ kumārasya utsaṅge āvartate; parivartate, samvartate; ajātaśatrur ⁴ api enām kumāram āliṅgati, cumbati, pariṣvajati; apidāniṁ kheṭapiṇḍam ^(b) apy āśye prakṣipati; tad api devadatto 'bhavaharati yathāpital lābhasatkāreṇa abhibhūtaḥ paryādattacittaḥ iti; tatrājātaśatruḥ kumāro bhūyasyā mātrayā pāpakam dṛṣṭigataṁ pratilabdhaṇvān: mahardhikatāro batāryo devadattaḥ śāstur antikāt iti; prasannaś cāsyā prasannādhikāram akārṣit; pañcamātrai rathaśataiḥ sārdham sāyam ca prātaś ca upasthānakaro niryāti; pañcamātrāṇi cāsyā sthālipākaśatāni bhaktābhīṣāre bhaktābhīṣāre ^(c) upasamharati; devadatto'pi pañcamātrair bhikṣuṣatair bhaktāgra upaniṣidati.

*The gifts and honours of Ajātaśatru infatuate Devadatta,
and his magical powers leave him entirely*

atha sambahulā bhikṣavaḥ pūrvāhne nivāsyā pātracivaram ādāya rājagṛham piṇḍāya prāvikṣan; aśrauṣuḥ sambahulā bhikṣavaḥ rājagṛhaṇi piṇḍāya carantah: devadattasya ayam evamṛūpo lābhasatkāra udapādi; rājāsyā māgadhaḥ ajātaśatruḥ vaidehiputraḥ pañcamātrai rathaśataiḥ sārdham sāyam ca prātaś ca upasthānakaro niryāti; pañcamātrāṇi cāsyā sthālipākaśatāni bhaktābhīṣāre bhaktābhīṣāre upasamharati; devadattaḥ pañcamātrair bhikṣuṣataiḥ sārdham bhak-

^(a) de nas.

^(b) mc'il mai t'al.

^(c) bkad sa dañ bkad sa dag tu.

¹ A: anvāvartiyethā.

² A: abhi.

³ See Edgerton, s.v. ājanya (Tib. glāñ po c'e cañ ūśe: see Mvy 4771).

⁴ A: ajātaśatrur.

tāgra upaniṣidati iti; śrutvā punaḥ rājagṛham piṇḍāya caritvā
 kṛtabhaktakṛtyāḥ paścādbhaktapiṇḍapātpratikrāntāḥ, pātracivaram
 pratiśamayya, pādau prakṣalya, yena bhagavān tenopasānkrāntāḥ;
 upasaṅkramya bhagavataḥ pādau śirasā vanditvā ekānte niṣaṇñāḥ;
 ekāntaniṣaṇñāḥ sambahulā bhikṣavo bhagavantam idam avocan: iha
 vayam bhadanta sambahulā bhikṣavaḥ pūrvāhne nivāsyā pātracivaram
 ādāya rājagṛham prāvikṣāma; aśrauṣma vayam bhadanta sambahulā
 bhikṣavo rājagṛham piṇḍāya caranto: devadattasyāyam evamṛupo
 lābhasatkārah udapādi; rājasya māgadhaḥ ajātaśatrur vaidehiputraḥ
 pañcamātrai rathaśataiḥ sārdham sāyam ca prātaś copasthānakaro
 niryāti; pañcamātrāni cāya sthālipākaśatāni bhaktābhīsāre bhaktā-
 bhīsāre upasāṁharati; devadatto 'pi pañcamātrair bhikṣuśataiḥ sār-
 dham bhaktāgra upaniṣidati; mā yūyam bhikṣavo devadattasya
 lābhasatkāram spr̄hayata; tat kasya hetoḥ? vadhbāya devadattasya
 lābhasatkārah; parābhavāya devadattasya lābhasatkārah; tadyathā
 bhikṣavo vadhbāya kadali phalam dadāti parābhavāya kadali phalam
 dadāti; evam eva vadhbāya *devadattasya lābhasatkārah; parābhavāya
 devadattasya lābhasatkārah; tadyathā vadhbāya veṇur naṭaḥ¹ phalam
 dadāti, evam eva vadhbāya devadattasya lābhasatkārah; parābhavāya
 devadattasya lābhasatkārah; tadyathā vadhbāya aśvatari garbhām
 gṛhnāti; parābhavāya aśvatari garbhām gṛhnāti; evam eva vadhbāya
 devadattasya lābhasatkārah; yāvac ca bhikṣavo devadattasya ayam
 evamṛupo lābhasatkārah utpadyate, tat tasya bhaviṣyati mohapuru-
 ṣasya dīrgharātram anarthāya duḥkhāya; tasmāt tarhi bhikṣavaḥ
 evam ūkṣitavyam yal lābhasatkāram abhibhaviṣyāmaḥ; na ca na
 utpanno² lābhasatkārah cittam paryādāya sthāsyati; ity evam vo
 bhikṣavaḥ ūkṣitavyam;

phalam vai kadaliḥ hanti phalam veṇum phalam naṭam |
 ⟨satkārah⟩ puruṣam hanti svagarbho 'śvatarim yathā ||³

¹ A: veṇum naṭam (Tib. sba dañ sñug ma).

² The Tib. transl. thought apparently that here the two negations were equivalent to an affirmation and wrongly translated rñed pa dañ bkur sti byuñ ba la, etc.

³ A reads the verse thus:

phalarim vai kadali hanti phalam beṇum phalam tanum |
 puruṣam hanti svagarbhośvatarī yathā || A pāli version of the
 stanza occurs in Cullavagga, VII, 3.

T 230 b

*A 451 b

T 231 a

yāvad eva hy anarthāya jñāto¹ bhavati bāliśaḥ |
 hanti bālasya śuklāṁsaṁ mūrdhno'py asya nipātayet^(a) ||

atha devadattasya lābhasatkārābhībhūtasya paryādattacittasya
 idam evamṛupam pāpakam icchāgatam utpannam: etarhi bhagavān
 jīrṇo vṛddho mahallakah klāmyati catasraḥ parṣado' vavaditum; aho
 bata bhagavān mama bhikṣusaṅgham pratinisṛjet; aham bhikṣusaṅ-
 gham parikarṣayeyam; bhagavān alpotsuko viharet dṛṣṭadharmaśa-
 khavīhāram anuyuktaḥ iti; sahacittotpādāt sa punar devadattas
 tasyā ḥddheḥ parihiṇaḥ; parihiṇaś ca punar nājñāśid ity apy aham
 parihiṇaḥ iti².

T 231 b

*Maudgalyāyana informs the Buddha as Devadatta is aiming
 at the direction of the congregation*

tena khalu samayena kakudo bhikṣuḥ kroḍaputro bhagavataḥ
 śrāvako bhagavato'ntike brahmacaryam caritvā caturo brahmavīhārān
 bhāvayitvā, kāmeṣu kāmacchandam prahāya, tadbahulavīhāri brahma-
 lokasabhāgatāyām utpannaḥ; tena khalu samayena āyuṣmān mahā-
 maudgalyāyanāḥ bhārgaveṣu viharati śiśumāragirau³ bhiṣṇākāvane
 mrgadāve^(b); atha kakudo brahmā^(c) devadattam tasyā ḥddheḥ
 parihiṇam viditvā, tadyathā balavān puruṣaḥ saṅkucitam vā bāhum
 prasārey, prasāritam vā saṅkucayet evam eva kakudo brahmā
 brahma-loke 'ntarhito bhārgaveṣu pratyāsthād āyuṣmato⁴ mahāmaud-
 galyāyanasya purastāt; atha kakudo brahmā āyuṣmantam mahā-
 maudgalyāyanam idam avocat: yat khalu bhadanta maudgalyāyanā
 jāniyā devadattasya lābhasatkāreṇābhībhūtasya paryādattacittasya
 idam evamṛupam pāpakam icchāgatam utpannam: etarhi bhagavān
 jīrṇo vṛddho mahallakah klāmyati catasraḥ parṣado' vavaditum; aho

^(a) byis pai dkar poi ts'a ajoms pa | rtse mo las kyañ ltuñ bar ḥayur |

^(b) ḥan spoñ gi c'u srin byis pa gsod kyi ri la ḥajigs byed kyi ts'al kyi re
 tvags kyi nags na ḥadug go.

^(c) ts'añ pa nog can.

¹ In the sense of satkṛto, etc.

² A: parihiṇeti.

³ See Edgerton, s.v.

⁴ Ex conject. A: bhārgeṣu svāpratyad athāyuṣmato (Tib. ḥan spoñ du
 'oññ nas).

T 232 a bata bhagavān mama bhikṣusaṅgham pratinisṛjet; aham bhikṣusaṅgham parikarṣayeyam; bhagavān alpotsuko viharet dṛṣṭadharmasukhavihārayogam anuyukta iti; sahacittotpādāc ca punas tasyā ḥddheḥ parihiṇah; parihiṇāś ca punar nājñāśid ity apy aham parihiṇa <iti>; bhadanta sādu maudgalyāyanā* yena bhagavāms tenopasaṅkrāmeh¹; upasaṅkrāmya bhagavantam etam evārthaṁ vistareñārocayeh² anukampām upādāya; adhvāsayaty āyuṣmān mahāmaudgalyāyanāḥ kakudasya brahmaṇas tūṣṇīmbhāvena; atha kakudo brahmā āyuṣmato mahāmaudgalyāyanasya tūṣṇīmbhāvenādhvāsanām veditvā āyuṣmato mahāmaudgalyāyanasya pādau śirasā vanditvā tatraivāntarhitah; athāyuṣmān mahāmaudgalyāyanāḥ aciraprakrāntam kakudam brahmāṇam veditvā tadrūpam samādhiṁ samāpannah, yathā samāhite citte bhārgaveṣṭ antarhitah rājagṛhe pratyāsthād veṇuvane kalandakanivāpe; athāyuṣmān mahāmaudgalyāyanō yena bhagavāms tenopasaṅkrāntah; upasaṅkrāmya bhagavataḥ pādau śirasā vanditvā ekānte niṣaṇṇah; ekāntaniṣaṇṇa āyuṣmān mahāmaudgalyāyanō yāvān evābhūt kakudena brahmaṇā sārdham antarākathāsamudāhāras tat sarvam vistareñārocayati; evam ukto bhagavān āyuṣmantam mahāmaudgalyānanam idam avocat: na khalu maudgalyāyanā devadattah pūrvam eva cetasā spharitvā viditah? <kim> tataḥ paścāt kakudena brahmaṇā ārocitam^(a)? evam bhadanta iti; iyam ca punar bhagavata āyuṣmatā mahāmaudgalyāyanena sārdham antarākathā viprasṛtā.

*A 452 a

T 232 b

Devadatta visits the Buddha and departs indignant

atha devadattas caturbhir bhikṣubhiḥ sahāyakaiḥ kokālikena khaṇḍadrvyeṇa kaṭamorakatiṣeṇa, samudradattena ca sārdham yena bhagavāms tenopasaṅkrāntah; adrākṣid bhagavān devadattam dūrād eva; dṛṣṭvā ca punar āyuṣmantam mahāmaudgalyāyanam āmantrayate: rakṣedānim maudgalyāyanā, rakṣedānim maudgalyāyanā, esa gacchati devadattah; idānim esa mohapuruṣo mama purastād ātmānaivātmānam vyākariṣyati; athāyuṣmān mahāmaudgalyāyanāḥ bha-

^(a) ci na da gzod ts'aṇs pa nog can gyis sbran.

¹ A: upasamkrāmet, equally possible.

² A: ārocayet, equally possible.

³ A: bhikṣuprativijet (Tib. nās dge sloṇ gi dge 'dun mi spoṇ na).

gavataḥ pādau śirasā vanditvā tadrūpam samādhiṁ samāpannah, yathā samāhite citte veṇuvane'ntarhitō bhārgaveṣṭ pratyāsthād śiṣṭāmāragirau bhiṣṇākāvane mṛgadāvē.

T 233 a

atha devadatto yena bhagavān tenopasaṅkrāntah; upasaṅkrāmya bhagavataḥ pādau śirasā vanditvā ekānte asthāt; ekāntasthito devadatto bhagavantam idam avocat: etarhi bhagavān jīrṇo vṛddho mahallakah klāmyati catasrah parṣado 'vavaditum; aho bata bhagavān mama bhikṣusaṅgham pratinisṛjet; aham bhikṣusaṅgham parikarṣ<ay>eyam; bhagavān alpotsuko viharet dṛṣṭadharmasukhavihārayogam anuyuktaḥ; sāriputra maudgalyāyanayos tāvad aham mohapuruṣa peśalayoḥ sabrahmacāriṇor api bhikṣusaṅgham na pratinisṛjāmi¹; kutaḥ punas tvayi nisrakṣyāmi śave kheṭāśake^(a)?

atha devadattasyaitad abhavat: bhagavān sāriputra maudgalyāyanayor varṇam bhāṣate; mām ca <śava>kheṭāśakavādena samudācarati iti²; tatra devadatto *bhagavato'ntike kopam ca dveṣam ca mānam ca mrakṣam ca āghātam ca akṣāntim ca apratyayaṁ ca prāviṣkārṣit; atha devadatto hum iti kṛtvā triḥ śirah kampayitvā bhagavato antikāt prakrāntah.

*A 452 b,

T 233 b

The Buddha assembles the monks.

The sermon on the five Teachers³

*D 97

*tena khalu samayena āyuṣmān ānando bhagavataḥ pṛṣṭhataḥ sthito'bhūt vyajanaṁ gr̄hitvā ca bhagavantam vijayamānah; tatra bhagavān āyuṣmantam ānandam āmantrayate: gacchānanda yāvanto veṇuvanam kalandakinivāpam upaniśritya viharanti tān sarvān⁴ upasthānāślāyām sannipātaya; evam bhadanta ity āyuṣmān ānando bhagavataḥ pratisṛtya, yāvanto bhikṣavo veṇuvanam kalandakanivāpam upaniśritya viharanti tān sarvān upasthānāślāyām sannipātaya, yena bhagavāms tenopasaṅkrāntah; upasaṅkrāmya bhagavataḥ pādau śirasā vanditvā ekānte asthāt; ekāntasthita āyuṣmān ānando bhaga-

^(a) ro dañ ḣdra ba mc'il ma ḣt'uñ ba.

¹ Ex conject. A: sabrahmacāriṇo bhikṣu prativisṛjed aham bhikṣusaṅgham na pratinisṛjāmi.

² A repeats iti.

³ This is the sanskrit version of the pāli Pañcasatthukathā, Cullavagga, VII, 3.

⁴ A: te sarve.

vantam idam avocat: yāvanto bhadanta bhikṣavo veṇuvanam kalandakanivāpam upaniśitya viharanti, te sarve upasthānaśālāyām sanīṣaṇṇāḥ, sannipatitāḥ; yasyedānīm bhagavān kālam manyata iti.

T 234 a atha bhagavān yenopasthānaśālā tenopasaṅkrāntaḥ; upasaṅkramaṇa purastāt bhikṣusaṅghasya prajñapta evāsane niṣaṇṇāḥ; niṣadaya bhagavān bhikṣūn āmantrayate sma; pañceme bhikṣavaḥ śāstāraḥ sāntaḥ samvidyamānā loke; katame pañca?

1) ihaikaḥ śāstā apariśuddhaśila eva san pariśuddham me śilam akliṣṭa iti pratijānīte; tam enām śrāvakāḥ samvāsānvayāt^(a) pratijānānti: ayam bhagavān śāstā apariśuddhaśila eva san pariśuddham me śilam asamkliṣṭa iti pratijānīte; vayam ced enām pareśām ārocayema, tenāsyā syād amanāpam; yenāsyā syād amanāpam kim vayam tena śāstāram samudācariṣyāmaḥ^(b)? esa bhagavān śāstā svayam eva pratijānāti; samanvāharaty eṣo’smān yaduta cīvaraṇīḍapātāśayanāsanaglānapratyayabhaiṣajyapariṣkāraḥ; ity apy enām śrāvakāḥ śilavato’nurakṣitavyam manyante; evaṁrūpaḥ śāstā śrāvakāṇām antikāt śilānurakṣaṇam¹ pratyāśamsati; ayam prathamaḥ śāstā san samvidyamāno loke.

T 234 b 2) punar aparam ihaikaḥ śāstā apariśuddhājiva eva pariśuddho me ājīvah asamkliṣṭa iti *(prati)jānīte*; tam enām śrāvakāḥ samvāsānvayāt pratijānānti, ayam bhagavān śāstā apariśuddhājiva eva san pariśuddho me ājīvah asamkliṣṭa iti pratijānīte; vayam ced enām pareśām ārocayema tenāsyā syād amanāpam; yenāsyā syād amanāpam kim vayam tena śāstāram samudācariṣyāmaḥ? esa eva bhagavān śāstā svayam eva pratijānāti; samanvāharaty eṣo’smān yaduta cīvaraṇīḍapātāśayanāsanaglānapratyayabhaiṣajyapariṣkāraḥ; ity apy enām śrāvakāḥ ājīvato’nurakṣitavyam manyante; evaṁrūpaḥ śāstā śrāvakāṇām antikāt ājīvānurakṣaṇam² pratyāśamsati; ayam dvitiyah śāstā san samvidyamāno loke;

A 453 a 3) punar aparam ihaikaḥ śāstā apariśuddhājīnādarśana eva san pariśuddham me jīnādarśanam asamkliṣṭa³ iti pratijānīte; tam enām śrāvakāḥ samvāsānvayāt pratijānānti: ayam bhagavān śāstā

(*) lhan cig gnas poi rgyus.

(*) gleñš.

¹ A: śilānurakṣaṇām.

² A: °nurakṣaṇām.

³ A: asamkliṣṭam.

apariśuddhājīnādarśana eva san pariśuddham me jīnādarśanam asamkliṣṭa iti pratijānīte; vayam ced enām pareśām ārocayema tenāsyā syād amanāpam; yenāsyā syād amanāpam kim vayam tena śāstāram samudācariṣyāmaḥ? esa eva bhagavān śāstā svayam eva pratijānāti; samanvāharaty eṣo’smān yaduta cīvaraṇīḍapātāśayanāsanaglānapratyayabhaiṣajyapariṣkāraḥ; ity apy enām śrāvakā jīnādarśanato ‘nurakṣitavyam manyante; evaṁrūpaḥ śāstā śrāvakāṇām antikāt jīnādarśanānurakṣaṇam¹ pratyāśamsati; ayam tṛtyāḥ śāstā san samvidyamāno loke;

4) punar aparam ihaikaḥ śāstā asampannavyākaraṇa eva san sampannaṁ me vyākaraṇam asamkliṣṭa² iti pratijānīte; tam enām śrāvakāḥ samvāsānvayāt pratijānānti: ayam bhagavān śāstā asampannavyākaraṇa eva san sampannaṁ me vyākaraṇam asamkliṣṭa iti pratijānīte; vayam ced enām pareśām ārocayema tenāsyā syād amanāpam; yenāsyā syād amanāpam kim vayam tena śāstāram samudācariṣyāmaḥ? esa eva bhagavān śāstā svayam eva pratijānāti; samanvāharaty eṣo’smān yaduta cīvaraṇīḍapātāśayanāsanaglānapratyayabhaiṣajyapariṣkāraḥ; ity apy enām śrāvakāḥ sampannavyākaraṇānurakṣaṇam³ pratyāśamsati; ayam caturthaḥ śāstā san samvidyamāno loke.

T 235 b

5) punar aparam ihaikaḥ śāstā durākhyātadharmavinaya eva san svākhyāto me dharmavinayaḥ asamkliṣṭa iti pratijānīte; tam enām śrāvakāḥ samvāsānvayāt pratijānānti: ayam bhagavān śāstā durākhyātadharmavinaya eva san svākhyāto me dharmavinayaḥ asamkliṣṭa iti pratijānīte; vayam ced enām pareśām ārocayema tenāsyā syād amanāpam; yenāsyā syād amanāpam kim vayam tena śāstāram samudācariṣyāmaḥ? esa eva bhagavān śāstā svayam eva pratijānāti; samanvāharaty eṣo’smān yaduta cīvaraṇīḍapātāśayanāsanaglānapratyayabhaiṣajyapariṣkāraḥ; ity apy enām śrāvakāḥ svākhyātadharmavinaya°nurakṣitavyam manyante; evaṁrūpaḥ śāstā śrāvakāṇām antikāt svākhyātadharmavinayaānurakṣaṇam pratyāśamsati; ayam pañcamaḥ śāstā san samvidyamāno loke.

T 236 a

aham khalu bhikṣavaḥ pariśuddhaśila eva san pariśuddham

¹ A: nurakṣaṇām.

² A: asamkliṣṭam.

³ A omits ‘nurakṣaṇam.

me śīlam asamkliṣṭa¹ iti pratijāne; na me śrāvakā śilavato'nurakṣitavyam manyante; nāham śrāvakāṇām antikāt śilānurakṣaṇām² pratyāśaṁsāmi³; aham khalu bhikṣavaḥ pariśuddhājiva eva san pariśuddho me ājivāḥ asamkliṣṭa iti pratijāne; na mām śrāvakā ājivato'nurakṣitavyam manyante; nāham śrāvakāṇām antikād ājivā-nurakṣaṇām pratyāśaṁsāmi; aham khalu bhikṣavaḥ pariśuddhajñā-nadarśana^{*} eva san pariśuddhaṁ me jñānadarśanam asamkliṣṭa¹ iti pratijāne; na mām śrāvakāḥ jñānadarśanato'nurakṣitavyam manyante; nāham śrāvakāṇām antikāt jñānadarśanānurakṣaṇām pratyāśaṁsāmi; aham khalu bhikṣavaḥ sampannavyākaraṇa eva san sampannaṇam me vyākaraṇam asamkliṣṭa¹ iti pratijāne; na mām śrāvakāḥ sampannavyākaraṇato'nurakṣitavyam manyante; nāham śrāvakāṇām antikāt sampannavyākaraṇānurakṣaṇām² pratyāśaṁsāmi³; aham khalu bhikṣavaḥ svākyātadharmavinaya eva san svākyāto me dharmavinayaḥ asamkliṣṭa iti pratijāne; na mām śrāvakāḥ svākyātadharmavinayato'nurakṣitavyam manyante; nāham śrāvakāṇām antikāt svākyātadharmavinatyānurakṣaṇām pratyāśaṁsāmi; nigṛhya nigṛhya^(a) vo'ham bhikṣavaḥ pravakṣyāmi, prasahya prasahya^(b); na ca vo dhanyāyiye, kumbhakāra⁴ ivāmabhājanānām; yat sāraṁ tat sthāsyati⁵; kṣamāś ca yūyām⁶ bhagavato vacanapathānām^(c).

^(a) c'ar bcad ciñ c'ar bcad ciñ.

^(b) t'ag bcug ciñ t'ag bcug ciñ. In the text should we read pravahya pravahya? See below, note 5.

^(c) k'yed la ño ni mi byed de | rdsā mk'an gyis rdsā mc'os pa rnams la bya ba bzin du gañ ruñ ba de ājog par zad pas ñai ts'ig gi lam rnams bzod par yañ gyis šig.

¹ A: asamkliṣṭam.

² A: °nurakṣāṇām.

³ A: pratyānuśaṁsāmi.

⁴ A: dhanāyiye kumbhakāram.

⁵ See for the meaning MN, III, p. 118: na vo aham, Ānanda, tathā parakamissāmi yathā kumbhakāro āmake āmakamatte; niggayha niggayhāham, Ānanda, vakkhāmi, pavayha pavayha. Yo sāro so thassatīti.

⁶ Ex conject. A reads ye. See above the Tib. transl.

Devadatta decides to bring about the schism in the congregation

atha devadattāḥ kokālikakhaṇḍadravyakaṭamorakatiṣyasaṁudrā-dattān āmantrayate: eta evaṁ kokālikakhaṇḍadravyakaṭamorakatiṣyasaṁudradattāḥ; tiṣṭhata eva śramaṇasya gautamasya samagraṁ śrāvakaṣaṅghaṁ bhetyāmaḥ; cakrabhedāḥ kariṣyāmaḥ; tad asmākam abhyatitakālagatānām digvidikṣu udāraḥ kalyāṇaḥ kirtiśabdaślokaḥ abhyudgamiṣyati: tiṣṭhata eva śramaṇasya gautamasya tāvanmahādhikasya tāvanmahānubhāvasya devadattena, kokālikena, khaṇḍadravyeṇa, kaṭamorakatiṣyena, samudradattena samagraḥ śrāvakaṣaṅghaḥ bhinnaś cakrabhedaś ca kriyate iti; te kathayanti: na śakṣyāmo vayaṁ devadatta bhagavataḥ samagraṁ śrāvakaṣaṅghaṁ bhettum; tat kasya hetoh? santy āyuṣman devadatta bhagavataḥ śrāvakaḥ mahādhikā mahānubhāvā divyacakṣuṣaḥ paracittavidaḥ; ye dūrād api paśyanti, antike'pi na drṣyante; te cetasā cittam spharitvā manasā mano vijānanti; te asmān parisarpata eva jñāsyanti iti; sa kathayati: asti kokālika upāyaḥ; ete vayaṁ sthavirasthavirān bhikṣūn upaśāṅkramāmaḥ¹ sarvopakaraṇaiḥ, alpotsukā bhavantu sthavirā, vayaṁ sthavirānām sarvopakaraṇair avighātaṁ kariṣyāma iti; navakāmāś ca bhikṣūn upasthāpayāmaḥ, upalādayāmaḥ² pātreṇa civareṇa³ śikyena saritena kāyabandhanena⁴ uddeśena pāthena svādhyāyena yogena, manasikāreṇa; asty eṣa āyuṣman devadatta upāya iti; tatra devadattāḥ samagrasya saṅghasya bhedāya parākramitum ārabdhāḥ.

T 237 a

T 237 b

The behaviour of Devadatta is discussed in the congregation

sthavirasthavirair bhikṣubhiḥ parisarpann eva vijñātaḥ, devadattāḥ samagrasya saṅghasya bhedāya parākramati iti; etat prakaraṇam bhikṣavaḥ <bhagavata>⁵ ārocayanti: bhadanta⁶, devadattāḥ samagrasya saṅghasya bhedāya parākramati iti; tān bhagavān bhikṣūn āmantrayate sma: ājñāpayata yūyām bhikṣavo devadattām

¹ Ex conject. A: upaśāṅkramya.

² See Edgerton, s.v.

³ A: pātracivareṇa.

⁴ See Edgerton, s.v. kāyabandhana (Tib. lhuñ bzed kyi snod dañ | c'u ts'ags dañ | ska rags dañ).

⁵ Restored from Tib. (A: bhikṣūṇām).

⁶ A: bhikṣavo bhikṣavaḥ (instead of bhadanta).

*A 454 a meşakena¹ iti, yo vā punar anyo'py evamjā*tīyah; evam ca punar ājñāpayitavyah: mā tvam devadatta samagrasya saṅghasya bhedāya parākrama; mā bhedakaraṇasamvartaniyam adhikaraṇam^(a) samādāya pragṛhya^(b) tiṣṭha; sametu te^(c) devadatta sārdham saṅghena; samagro hi saṅghaḥ sahitāḥ saṃmodamānaḥ avivadamānaḥ ekāgraḥ ekoddeśaḥ ekakṣirodakibhūtaḥ śāstuh śāsanam dipayan sukhasparśam viharatu iti; ājñāpayanti te bhikṣavo devadattam meşakena; meşakenājñāpyamānas tad eva vastu sthāmaśaḥ parāmṛṣya abhiniviṣyānuvyavaharati: idam eva satyam moham anyad iti.

T 238 a

etat prakaraṇam bhikṣavo bhagavata ārocayanti: ājñāpto'smābhīr bhadanta devadatto meşakena; meşakenājñāpyamānas tad eva vastu sthāmaśaḥ parāmṛṣya abhiniviṣyānuvyavaharati idam eva satyam moham anyad iti; bhagavān āha: ājñāpayata yūyam bhikṣavo devadattam jñapticaturthena² karmaṇā iti, yo vā punar anyo'py evamjātiyah; evam ca punar ājñāpayitavyah.

śayanāsanaprajñaptim kṛtvā gaṇḍim ākotya pṛṣṭavācikayā bhikṣūn samanuyujya sarvasaṅge sanniṣaṇne sannipatite ekena bhikṣuṇā jñaptim kṛtvā karma kartavyam.

T 238 b

śrōtu bhadantāḥ saṅghaḥ; ayam devadattah samagrasya saṅghasya bhedāya parākramate; bhedakaraṇasamvartaniyam cādhikaraṇam samādāya pragṛhya tiṣṭhati; sa esa saṃbahulair bhikṣubhir meşakenājñaptah; meşakenājñāpyamānas tad eva vastu sthāmaśaḥ parāmṛṣya anuvyavaharati, idam eva satyam, moham anyad iti; sacet saṅghasya³ prāptakālam kṣameta anujāniyāt saṅghaḥ, yat saṅghaḥ devadattam jñapticaturthena karmaṇā ājñāpayet, mā tvam devadatta samagrasya saṅghasya bhedāya parākrama; mā bhedakaraṇasamvartaniyam adhikaraṇam samādāya pragṛhya tiṣṭha; sametu te devadatta sārdham saṅghena; samagro hi saṅghaḥ sahitāḥ saṃmodamānaḥ avivadamānaḥ ekāgraḥ ekoddeśaḥ ekakṣirodakibhūtaḥ śāstuh śāsanam dipayan sukhasparśam viharatu iti te tūṣṇim; <na> kṣamante, bhāṣṭām; iyam prathamā karmavācanā; evam dvitiyā tṛtiyā karmavācanā.

devadatta idam evamrūpam saṅghabhedakaram vastu; ity esa jñaptih; evam ca karma kartavyam.

śrōtu bhadantāḥ saṅghaḥ; ayam devadattah samagrasya saṅghasya bhedāya parākramati; bhedakaraṇasamvartaniyam cādhikaraṇam samādāya pragṛhya tiṣṭhati; sa esa saṃbahulair bhikṣubhir meşakenājñāptah; meşakenājñāpyamānas tad eva vastu sthāmaśaḥ parāmṛṣya abhiniviṣyānuvyavaharati, idam eva satyam, moham anyad iti; tat^(a) saṅghaḥ devadattam jñapticaturthena karmaṇā ājñāpayati: mā tvam devadatta samagrasya saṅghasya bhedāya parākrama; bhedakaraṇasamvartaniyam cādhikaraṇam samādāya pragṛhya tiṣṭha; sametu te devadatta sārdham saṅghena; samagro hi saṅghaḥ sahitāḥ saṃmodamānaḥ avivadamānaḥ ekāgraḥ ekoddeśaḥ ekakṣirodakibhūtaḥ śāstuh śāsanam dipayan sukhasparśam viharatu iti; yeṣām āyuṣmatām kṣamante devadattam jñapticaturthena karmaṇā ājñāpayitum: mā tvam devadatta samagrasya saṅghasya bhedāya parākrama; *bhedakaraṇasamvartaniyam cādhikaraṇam sa- T 239 a mādāya pragṛhya tiṣṭha; sametu te devadatta sārdham saṅghena; samagro hi saṅghaḥ sahitāḥ saṃmodamānaḥ avivadamānaḥ ekāgraḥ ekoddeśaḥ ekakṣirodakibhūtaḥ śāstuh śāsanam dipayan sukhasparśam viharatu iti te tūṣṇim; <na> kṣamante, bhāṣṭām; iyam prathamā karmaṇā ājñāpayitum;

*A 454 b

ājñāpayanti te bhikṣavo devadattam jñapticaturthena karmaṇā; ājñāpyamānas tad eva vastu sthāmaśaḥ parāmṛṣyābhiniviṣya anuvyavaharati: idam eva satyam, moham anyad iti.

*The behaviour of the four monks followers
of Devadatta is discussed in the congregation*

catvāraś cāsyā bhikṣavaḥ sahāyakāḥ anuvartino vyagravāditā- yām^(b), kokālikakhanḍadravyakaṭamorakatiṣyasamudradattāḥ; te bhikṣūn evam vadanti: mā yūyam āyuṣmanto'sya bhikṣoḥ kiñcid vocata kalyāṇam vā pāpakam vā; tat kasya hetoḥ? esa hi bhikṣur dharmavādi vinayavādi; dharmām caiṣa bhikṣur vinayam ca samādāya pragṛhya anuvyavaharati; jānamṛṣ caiṣa bhikṣur bhāṣate, nājā-

T 239 b

^(a) rtsod pa.

^(b) rab tu bzuṇ ste.

^(c) lhas byin k'yod dge ḥdun daṇ mt'un par kyis ūig.

¹ Uncertain meaning (in the sense of muktikā? See Edgerton, s.v.). The word is not translated into Tib.

² See Edgerton, s.v., and s.v. karmavācanā.

³ A: saṅkṣamya. See the Tib. transl. and MSV, III, pp. 6 sqq.

^(a) dei slad du.

^(b) mi mt'un par smra ba.

nan; *yac cāsmai bhikṣave*¹ rocate, kṣamate ca, *asmākam* api tad rocate kṣamate ca iti.

etat prakaraṇam bhagavata ārocayanti: *ājñapto’smābhīr bhadanta devadattāḥ jñapticaturthena karmaṇā;* *ājñāpyamānas* tad eva *vastu sthāmaśāḥ parāmr̄ṣya abhiniviṣyānuvyavaharati:* idam eva *satyam, moham anyad* iti; *catvāraś cāsyā bhikṣavaḥ sahāyakāḥ anuvartino vyagravāditāyāṁ kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattāḥ;* te bhikṣūn evam vadanti, mā yūyam āyuṣmanto’sya bhikṣoḥ kiṃcid vocata *kalyāṇam vā pāpakam vā;* esa hi bhikṣur dharmavādi, *vinayavādi;* *dharmaṇ caiṣā bhikṣur vinayam ca samādāya pragṛhyānuvyavaharati;* *jānamś caiṣā bhikṣur bhāṣate, nājānan;* *yac cāsmai* *〈bhikṣave〉* rocate² ca kṣamate ca, *asmākam* api tad rocate ca kṣamate ca iti;

bhagavān āha: *ājñāpayata yūyam bhikṣavaḥ kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattāḥ meṣakena;* evam punar *ājñāpayitavyāḥ:* mā yūyam kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattāḥ *jānanto yo bhikṣusamagrasya saṅghasya bhedāya parākramate,* *bhedakaraṇasamvartaniyam cādhikaraṇam samādāya pragṛhya tiṣṭhati, tasyānuvartino bhavata vyagravāditāyāṁ;* mā ca bhikṣūn evam vadata: mā yūyam āyuṣmantaḥ asya bhikṣoḥ kiṃcid vocata, *kalyāṇam vā pāpakam vā;* tat kasya hetoḥ? dharmavādi caiṣā āyuṣmanto bhikṣuḥ, *vinayavādi ca;* *dharmaṇ caiṣā bhikṣur vinayam ca samādāya pragṛhyānuvyavaharati;* *jānamś caiṣā bhikṣur bhāṣate, nājānan;* *yac cāsmai bhikṣave* rocate ca kṣamate ca, *asmākam* api tad rocate ca kṣamate ca iti; mā yūyam āyuṣmantaḥ *saṅghabhedam* rocyata; sametv āyuṣmatām sārdham saṅghena; sa-magro hi saṅghaḥ sahitāḥ *sāmodamāno’vivadamāna ekāgraḥ ekoddeśakaḥ ekakṣirodakibhūtaḥ sāstuh sāsanam dipayan sukhasparsam viharatu;* niḥṣjantv *āyuṣmantaḥ imām evamrūpām saṅghabhedānu-vartanīm vyagravāditām iti; *ājñāpayanti te bhikṣavaḥ kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattāḥ meṣakena;* te meṣakenājñāpyamānās tad eva *vastu sthāmaśāḥ parāmr̄ṣyānuvyavaharanti:* idam eva *satyam, moham anyad* iti.

etat prakaraṇam bhikṣavo bhagavata ārocayanti, *ājñaptā* *asmābhīr bhadanta kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradat-*

tāḥ meṣakena; te meṣakenājñāpyamānās tad eva *vastu sthāmaśāḥ parāmr̄ṣya abhiniviṣya anuvyavaharanti,* idam eva *satyam, moham anyad* iti; bhagavān āha: *ājñāpayata yūyam bhikṣavaḥ kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattāḥ jñapticaturthena karmaṇā iti, ye vā punar anye’py evamjātiyāḥ;* evam 〈ca〉 punar *ājñāpayitavyāḥ.*

śayanāsanaprajñaptim kṛtvā, gaṇḍim ākotya, pṛṣṭavācikayā bhikṣūn samanuyujya, sarvasaṅge sannisaṇṇe sannipatite, ekena bhikṣuṇā jñaptim kṛtvā karma kartavyam.

śṛṇotu bhadantāḥ saṅghaḥ; ime kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattāḥ *jānanto yo bhikṣuḥ samagrasya saṅghasya bhedāya parākramati, tasyānuvartino bhaviṣyanti vyagravāditāyāṁ;* bhikṣumś caivam vadanti: mā yūyam āyuṣmanto’sya bhikṣoḥ kiṃcid vocata, *kalyāṇam vā pāpakam vā;* tat kasya hetoḥ? dharmavādi caiṣā āyuṣmanto bhikṣuḥ, *vinayavādi ca;* 〈dharmam ca〉 esa bhikṣur vinayam ca samādāya pragṛhya anuvyavaharati; *jānamś caiṣā bhikṣur bhāṣate;* na ajānan; *yac cāsmai bhikṣave*¹ rocate, kṣamate ca, *asmākam* api tad rocate, kṣamate ca iti; ta evam saṃbahulair bhikṣubhir meṣakena *ājñāpyamānās* tad eva *vastu sthāmaśāḥ parāmr̄ṣyābhiniṣiṣya anuvyavaharanti:* idam eva *satyam, moham anyad* iti; sa cet saṅghasya pṛāptakālaṁ kṣameta anujāniyāt saṅgho, yat saṅghaḥ kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattāḥ jñapticaturthena karmaṇā *ājñāpayet:* mā yūyam kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattāḥ *jānanto yo bhikṣuḥ samagrasya saṅghasya bhedāya parākramati, bhedakaraṇasamvartaniyam cādhikaraṇam samādāya pragṛhya tiṣṭhati, tasyānuvartino bhavata yyagravāditāyāṁ;* mā ca bhikṣūn evam vadata: mā yūyam āyuṣmanto’sya bhikṣoḥ kiṃcid vocata, *kalyāṇam vā pāpakam vā;* tat kasya hetoḥ? dharmavādi caiṣā bhikṣur 〈*vinayavādi ca;* *dharmam ca*〉 esa bhikṣur vinayam ca samādāya pragṛhya anuvyavaharati; *jānamś caiṣā bhikṣuṇ* 〈*bhāṣate;* na ajānan;〉 *yac cāsmai bhikṣave*¹ rocate ca kṣamate ca, *asmākam* api tad rocate ca kṣamate ca iti; tat kasya hetoḥ? naiṣa āyuṣmanto bhikṣur dharmavādi *vinayavādi ca;* adharmavādi caiṣā bhikṣur avinayavādi ca; adharmam caiṣā bhikṣur avinayam ca samādāya pragṛhya anuvyavaharati; *ajānamś caiṣā bhikṣur bhāṣate,* na jānan; nissjantv āyuṣmantaḥ imām evamrūpām saṅghabhedā-

¹ A: bhikṣo.

² A: *yac cāsmai* rocate.

¹ A: bhikṣo.

nuvartinim vyagravāditām; sametv āyuṣmatām sārdham saṅghena; samagro hi saṅghaḥ sammodamānah, avivadamānah, ekāgraḥ, ekoddeśaḥ, ekakṣirodakibhūtaḥ, śāstuh* śāsanam dipayan sukhasparśam viharatu <ity eṣā jñaptih; evam ca karma kartavyam.

śr̄notu bhadantaḥ saṅghaḥ;> ¹ ime kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattāḥ jānanto yo bhikṣuḥ

... (repeat from p. 83, l. 11 to l. 20, moham anyad iti) ... tat saṅghaḥ kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattān jñapticaturthena karmaṇājñāpayati: mā yūyam kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattā jānanto yo bhikṣuḥ samagrasya saṅghasya bhedāya parākramate, bhedakaraṇasamvartaniyam cādhikaraṇam samādāya pragṛhya tiṣṭhati, tasyānuvartino <bhavata> vyagravāditāyām; mā ca bhikṣuḥ evam vadata: mā yūyam āyuṣmanto'sya bhikṣoḥ kimcid vocata, kalyāṇam vā pāpakam vā; tat kasya hetoḥ? dharmavādī caiṣa bhikṣur vinayavādī ca; dharmam caiṣa bhikṣur vinayam ca samādāya, pragṛhya anuvyavaharati; jānamś caiṣa bhikṣur bhāṣate na ajānan; yac cāsmai bhikṣave rocate ca kṣamate ca, asmākam api tad rocate ca kṣamate ca iti; tat kasya hetoḥ? naiṣa bhikṣur dharmavādī; na vinayavādī; adharmam caiṣa bhikṣur avinayam ca samādāya, pragṛhyānuvyavaharati; ajānamś caiṣa bhikṣur bhāṣate; na jānan; mā āyuṣmantah saṅghabhedam rocyantu; saṅghasāmagrim eva rocyantu; sametv āyuṣmatām sārdham saṅghena; samagro hi saṅghaḥ sahitah, sammodamānah, avivadamānah, ekāgraḥ, ekoddeśaḥ, ekakṣirodakibhūtaḥ śāstuh śāsanam dipayan sukhasparśam viharatu; niḥṣṭantv āyuṣmantah imām evamrūpām saṅghabhedānuvartinim vyagravāditām iti.

yeṣām āyuṣmatām kṣamante kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattān jñapticaturthena karmaṇājñāpayitum: mā yūyam kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattāḥ jānanto yo bhikṣuḥ

... (repeat from l. 10, samagrasya saṅghasya, to l. 26, vyagravāditām iti) ... te tūṣṇim; na kṣamante, bhāṣantām; iyam prathamā karmavācanā; <evam dvitiyā tṛtiyā karmavācanā>.

¹ Because of the continuous repetitions, the text has come down to us in a very confused state, also in the Tib. transl. (till to leaf 244a). My corrections rest on the procedure followed in the case of Devadatta and on similar passages in the Pāṇḍulohitakavastu (MSV, III, 3), etc. See also H. Härtel, Karmavācanā, Berlin 1956.

ājñāpayanti te bhikṣavaḥ kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattān jñapticaturthena karmaṇā; te bhikṣubhir jñapticaturthena karmaṇā ājñāpyamānās tad eva vastu sthāmaśaḥ parāmṛṣya, abhiniviṣya anuvyavaharanti: idam eva satyam, moham anyad iti.

*The monks inform the Buddha of the result of the motion (jñapti).
Devadatta gets stronger in his resolution
to bring about the schism in the congregation*

etat prakaraṇam bhikṣavo bhagavata ārocayanti: ājñaptā asmābhīr bhadanta kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattāḥ jñapticaturthena karmaṇā; ājñāpyamānās te tad eva vastu sthāmaśaḥ parāmṛṣyābhīniṣya anuvyavaharanti: idam eva satyam, moham anyad: iti; tatra bhagavān bhikṣuḥ āmantrayate sma: pratibalo me bhikṣavo devadattāḥ samagram śrāvakasaṅgham bhettum, cakrabhedam ca kartum; tathā cāṣya catvāro bhikṣavaḥ sahāyakāḥ, anuvartino vyagravāditāyām kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattāḥ.

devadattena śrutam: vyākṛto'ham śramaṇena gautamena, pratibalo me devadattāḥ samagram śrāvakasaṅgham bhettum, cakrabhedam ca kartum; tathā cāṣya catvāro bhikṣavaḥ sahāyakāḥ, anuvartino vyagravāditāyām kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattāḥ jāniyāta, ¹ vyākṛto'ham śramaṇena gautamena, pratibalo devadattāḥ samagram śrāvakasaṅgham bhettum, cakrabhedam ca kartum; tathā cāṣya catvāro bhikṣavaḥ sahāyakāḥ kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattā iti; yannv aham bhūyasyā mātrayā saṅghabhedāya parākrameya iti; sa pañcābhīr bhikṣuṣataḥ sārdham ante ^(a) ārāmasya gaṇabhojanam bhuñkte; etat prakaraṇam bhikṣavo bhagavata ārocayanti.

bhagavān āha: kim manyadhve bhikṣavaḥ? kimartham tathāgatena trikabhojanam anujñātām; gaṇabhojanam pratikṣiptam? nanu dvāv arthāv sampaśyatā, kulodayatām ca pratyaya ², pāpecchanām

^(a) nan du.

¹ A: jāniyā.

² A: nanu dvāv arthavaśam sapaśyatā kulodayatām ca pratyaya.

ca pudgalānām pakṣapralopanārtham; mā haiva pāpecchaḥ pudgalaḥ saṅgham evāgamya, saṅgham evoddiśya, saṅgham evāvedayitvā pāśandika iva kṛtvā¹ saṅghenaiva sārdham vigṛhya vivādam sthāpayet² iti.

Devadatta loses his magical powers

yadā āyuṣmatā daśabalakāśyapena devadattasya ḥddher mārgo vyapadiṣṭah, tadāsau bhikṣubhir ucyate: kasmāt tvayā sthavira devadattasya pāpecchasya ḥddher mārgo vyapadiṣṭah? iti; sa kathayati: nāham āyuṣmanto jāne yathāyam pāpeccha iti; yadi mayā jñātam abhaviṣyat ḫkāro'py asya mayā na vyapadiṣṭo³ bhaviṣyat; prāg eva ḥddher mārgaḥ iti; tato devadattaḥ bhikṣubhiḥ praṇayam āsthāyocye: devadatta yā kācīt tava śrisaubhāgyasampat, sarvāsau sthaviram daśabalakāśyapam āgamyā; na tvam tasya sakāśam upasaṅkrāmasi iti; te samṛakṣayanti: apyeva nāmāyam asmābhiḥ prabodhitāḥ tasya sakāśam upasaṅkrāmet; sa evam pratiniwartayet iti; sa evam praticoditaḥ kathayati: kim mama tena kṛtam? nanu mayā viryam ādhāya, pūrvarātrāpararātram jāgarikāyogam anuyuktena viharatā⁴ prathamam dhyānam niśritya ḥddhir abhinirhṛtā iti; sa vākpravyāharaṇakālasamanantaram eva tayā akṛtajñatayā ḥddheḥ parihiṇāḥ.

bhikṣavaḥ samṛayajātāḥ sarvasamṛayacchettāram buddham bhagavantam papracchuh: paśya bhadanta devadattaḥ akṛtajñatayā ḥddheḥ parihiṇāḥ iti; bhagavān āha: na bhikṣava etarhi, yathā atite'py adhvany eṣaḥ akṛtajñatayā vidyāyāḥ parihiṇāḥ; tac chrūyatām.

*The story of an out-caste versed in magic
and of a brāhmaṇa student
(concerning a previous birth of Devadatta)*

bhūtapūrvam bhikṣavaḥ vārāṇasyām nagaryām brahmaddatto nāma rājā rājyam kārayati ḥddham ca yāvad ākirṇabahujanamanuṣyam ca;

¹ A: samṛham evādaniyām pāśandam kṛtvā (Tib. dge ḥdun k'o na ma šes ūn ya mts'an can lta bur byas nas).

² Ex conject. A: sthāpayateti.

³ A: vyapadiśyam.

⁴ A: yogam viharatā.

T 245 a

tatra caṇḍālo vidyāmantradharo¹ vidyāmantrakuśalah² gāndhārividyām^(a) parivartya ḥddhyā gandhamādanāt parvatāt akālartukāni puṣpaphalāny ādāya rājñe brahmaddattāyopanayati; rājā brahmaddattas tasyābhiprasannaḥ abhisāram³ anuprayacchat; yāvad anyatamo māṇavo mantrārthi mantragaveṣī śravaparamparayā janapadāt vārāṇasim anuprāptaḥ; tato mārgāśramam prativinodya, tasya caṇḍālasya vidyāmantradhāriṇāḥ sakāśam upasaṅkrāntaḥ; upasaṅkramya kathayati: icchāmy aham upādhyāyasya śuśrūṣām kartum; kasyārthe? vidyāyāḥ; <sa> gāthām bhāṣate:

T 245 b

* na vidyā kasyacid deyā martavyam saha vidyayā | *A 456 b
prayacched vidyayā vidyām śuśrūṣābhir dhanena vā || <iti>
sa kathayati: upādhyāya yadyevam, aham śuśrūṣām karomi; ki-yantam kālam kartavyā? sa kathayati: dvādaśabhir varsaiḥ śuśrūṣāyā diyeta vā na vā; so'tyartham vidyāpratipannaḥ <anujñātavān⁴>; tata ārādhanaparamaḥ satkṛtya guruśuśrūṣām kartum ārabdhāḥ; yāvad apareṇa samayenāsau caṇḍālo madyamadākṣipto gṛham āgataḥ; sa māṇavaḥ samṛakṣayati: ayam upādhyāyah atīva madyamadākṣiptaḥ; pārśve asya śayyā kalpayitavyā iti; yāvad asau caṇḍālaḥ samṛparivartitum ārabdhāḥ; tasya samṛparivartamānasya khaṭvāyā aṅgaṇikā^(b) bhagnā; māṇavaḥ śrutvā pratibuddhaḥ; sa samṛakṣayati: upādhyāyah duḥkham śayiṣyate; yannv aham aṅgaṇikāyām pṛṣṭham dattvā avasthitāḥ; dharmatā hy eṣā śauṇḍānām yo balavāṁs tasya vāntir bhavati; tasya prathame yāme madyam vigacchati; tena tīkṣnamadyavegāt māṇavasya pṛṣṭhe vāntam; sa samṛakṣayati: yady aham kāyam cālayeyam, vācam vā niścārayeyam, sthānam etad vidyate yad upādhyāyah śabdam śrutvā pratibuddho na punaḥ śayyām kalpayet; sa pratisaṅkhānena avasthitāḥ; yāvad caṇḍālāḥ svayam eva pratibuddhaḥ paṣyati tam tathā viprakṛtam; tataḥ pṛeṣchati, ko'yaṁ; sa kathayati: upādhyāya aham somaśarmā; vatsa

T 246 a

^(a) ḥdsin gyi rig sṅags sbyar nas.

^(b) k'rii ūos (the margin, edge, ūos, of the bed. The word aṅgaṇikā is not in dictionaries).

¹ A: tasya caṇḍālavidyādharo (Tib. de la rig sṅags daṇ gsaṇ sṅags ḥc'aṇ gdol pa: see also below).

² A: °kuśalaḥ sa (sa omitted in Tib.).

³ See Edgerton, s.v.

⁴ Ex conject. Tib. de ūin tu rig sṅags don du gñer ba žig bas k'as blaṇs so.

T 246 b

kim asy evamsthitaḥ? tena yathāvṛttam samākhyātām; so'bhiprasannāḥ kathayati: vatsa parituṣṭo'ham; gatvā snātvā āgaccha; vidyām tubhyam anuprayacchāmi iti; <soma>śarmā āgataḥ; tena tasmai vidyā dattā; capalā brāhmaṇā bhavanti; sa vegam asahamānaḥ <cintayati>^(a): ihaiva tāvad enām vidyām jijñāsayāmi, tato'nyatra gamiṣyāmi iti; tena sā vidyā parivartitā; bhavanatalam utpatya, āśv eva gandhamādanām parvataṁ gatvā, akālartukāni puṣpāṇy ādāya āgataḥ; tena tāni rājñāḥ purohitāya dattāni; tenāpi rājñe brahmādattāya; rājā kathayati: kutas tavaitāni; sa kathayati: <vi>prakṛṣṭād deśāt māṇavo'bhyāgataḥ; tenaitāni mama dattāni; sa cātyartham vidyāmantradhāri akāmakaraṇiyaś^(b) ca brāhmaṇaḥ; kim anena caṇḍālena sarvalokapratyākhyātēna? tasya vṛttim ācchidya asmai māṇavāya diyatām iti; rājā kathayati: evam kāraya iti; tataḥ purohitēna caṇḍālād vṛttim ācchidya tasmai brāhmaṇāya dattā; sa tayā akṛtajñatayā tasyā vidyāyāḥ parihiṇāḥ.

kim manyadhve bhikṣavaḥ? yo'sau caṇḍālaḥ eṣa evāsau daśabalaṅkāśayaḥ tena kālena tena samayena; yo'sau māṇavaḥ eṣa eva asau devadattaḥ tena <kālena tena> samayena; tadāpy eṣa vidyāyāḥ parihiṇāḥ; adyāpy eṣa¹ ṛddheḥ parihiṇāḥ; tasmāt tarhi bhikṣavaḥ evam śikṣitavyam yat kṛtajñā bhaviṣyāmaḥ; svalpam api kṛtam na nāśayiṣyāmaḥ, prāgeva prabhūtataram; ity evam vo bhikṣavaḥ śikṣitavyam.

The Buddha goes to Gayā

T 247 a
*A 457 a

atha bhagavān yathābhīramyam rājagṛhe vihṛtya bhikṣugāṇaparivṛtaḥ, bhikṣusaṅghapuraskṛtaḥ, magadheṣu janapadeṣu cārikām caran gayām anuprāptaḥ gayāyām viharati; *rājñā bimbisāreṇa bhagavataḥ parṇopagūḍhasya śāleḥ pañcamātrāṇi śakaṭāśatāni prāpitāni; devadattēna ajātaśatrū² abhihitāḥ: paśya vṛddharājā śramaṇasya gautamasya kiḍśān kārān³ karoti; aham api janapadacārikām carisyāmi; asmākam api tvayā piṇḍakena avighātaḥ karaṇiyāḥ.

(a) de nogs ma t'ub ste bsmams pa.

(b) ḥod pa c'uñ ba lags.

¹ A: tasmāpyeṣa.

² A: rājānam (Tib. ma skyes dgra la).

³ A: kiḍśāṃkurā.

atha devadatto'pi pañcaśataparivāro janapadacārikām prakrāntaḥ; devadattasyājātaśatrūṇā rājñā parṇopagūḍhasya śāleḥ pañcamātrāṇi śakaṭāśatāni prātimārgam preśitāni; bhikṣavo dṛṣṭvā samlakṣayanti: kasyaitāni pañca śakaṭāśatāny āgacchanti iti; taiḥ kutūhalajātaiḥ adhvagatapuruṣāḥ pṛṣṭāḥ; tair vistareṇa samākhyātām.

bhikṣavaḥ samṣayajātāḥ sarvasaṁśayacchettāram buddham bhagavantam papracchuḥ: paśya bhadanta rājā ajātaśatrur apātrām apātravarṣi ca iti; bhagavān āha: na bhikṣava etarhi rājā ajātaśatrur apātrām apātravarṣi, yathā atite'py adhvany eṣa apātrām apātravarṣi; tac chrūyatām.

The story of a mango tree (concerning a previous birth of prince Ajātaśatru)

bhūtāpūrvam bhikṣavaḥ anyatamasminn agrāmake aranya-yātane
ṛṣiṇām āśramapadam, nānāpuṣpaphalasalilasampannam; tatra ḫṣayaḥ
prativasantī phalamūlambubhakṣāḥ, jaṭāvalkaladhāriṇāḥ, pramukta-
phalabhojinaḥ; yāvat tasminn āśramapade āmravṛkṣaḥ phalabhārā-
vanataśākhaḥ pakvaphalas tiṣṭhati; ḫṣayaḥ phalāni yācante; yā tasmin
vṛkṣe adhyuṣitā devatā sā mātsaryābhibhūtā na prayacchati; tatas te
ṛṣayaḥ mūlārthinaḥ ekam ḫṣim āśramapade sthāpayitvā bhrāntāḥ;
tatsamanantaram eva pañca coraśatāny āśramapadam anuprāptāni;
tair asau vṛkṣo dṛṣṭaḥ; te kathayanti: katham asmāt phalāni pari-
bhoktavyāni iti; corasenāpatiḥ kathayati: vṛkṣam paraśunā mūle
chitvā phalāni bhakṣayata iti; evam ukte devatayā sarvāṇi phalāni
bhūmyām pātitāni; corā yāvadāptam bhakṣayitvā prakrāntāḥ; ḫṣaya
āgatāḥ pṛcchanti: kena tāny āmrāphalāni bhakṣitāni? iti; co-
raiḥ; sa ḫṣir gāthām bhāṣate:

dadāti vṛkṣo na phalam sāntānām brahmacāriṇām |
dadāti tu phalam teṣām corāṇām pāpakāriṇām || iti;

te pṛcchanti: ḫṣe kim etat? tena yathāvṛttam samākhyātām;
te avadhyātum ārabdhāḥ: mātsaryābhibhūtayā devatayā phalāni
ṛṣiṇām na dattāni; apātrāṇām corāṇām dattāni iti.

bhagavān āha: kim manyadhve bhikṣavaḥ? yāsau devatā eṣa
evāsāv ajātaśatrūḥ tena kālena tena samayena; tadāpy eṣa ajātaśa-
trūḥ devatābhūtaḥ apātrām apātravarṣi ca; etarhy apy eṣa apātrām
apātravarṣi ca iti.

The Buddha in Rājagrha

atha bhagavān magadheśu janapadeśu cārikām caran rājagrham
anuprāptah rājagrhe viharati veḍuvane kalandakanivāpe; devadatto
rājagrhanivāsino janakāyasya nityam evāparādham karoti; yasya
yasyāparādhah kriyate, sa bhagavata upālambham preṣayati; tatra
bhagavān āyuṣmantam ānandam āmantrayate: gaccha ānanda sañ-
ghātīm *ādāya anyatamena bhikṣuṇā paścācchramāṇena rājagrhe rathy-
āvīthicatvaraśīngātakēsu brāhmaṇagṛhapatinām ārocaya yad deva-
datto vā, devadattapakṣiko vā aparādham karoti; na tena¹ buddho
vā, dharmo vā, saṅgho vā sambadhyate iti; yadi kathayanti:
mahardhiko devadatto mahānubhāvah iti, vaktavyāḥ: āśin ma-
hardhikah; idānim parihiṇas tasyā ṛddheḥ iti; tena gatvā rājagrhe
nagararathyāvīthicatvaraśīngātakēsu brāhmaṇagṛhapatinām ārocitam;
te na bhūyo bhagavata upālambham preṣayanti.

The Buddha grows ill

bhagavato glānyam utpannam; jivakena bhagavate nārācaghṛtam
(^a) upanītam; tatra bhagavān jivakam vaidyarājam āmantrayate:
āścaryam jivaka? āścaryam bhagavan; adbhetum jivaka? adbhetum
bhagavan; jānāsi jivaka? jānāmi bhagavan; na jānāsi jivaka; na
cāpi sugata²; (1) kim jivaka āścaryam? bhagavan gāvas tṛpāni
caranti; pāniyam pibanti; tata idam amṛtam samutpannam; yene-
dam nārācaghṛtam pakvam; (2) kim adbhetum? bhagavan bud-
dhotpādaḥ, saddharmasya ca deśanā, saṅghasya ca supratipattiḥ; (3)
kim jānāsi? <bhagavan> jātenāvaśyam martavyam; (4) kim <na>
jānāsi? bhagavan kena kutra martavyam iti.

bhikṣavah samśayajātāḥ sarvasamśayacchettāram buddham bhagavantam papracchuḥ: paśya bhadanta jivakena bhagavataḥ sam-
dhāya bhāṣitam vijñātam iti; bhagavān āha: na bhikṣava etarhi;
yathā atite³py adhvany anena mama samdhāya bhāṣitam vijñātam;
tac chrūyatām.

(^a) sman mar lcags mda' žes bya ba.

¹ A: nate.

² A: na cāsi sugataḥ.

*The story of a grhapati and his son
(concerning a previous birth of Jīvaka)*

bhūtapūrvam bhikṣavo'nyatamasmin karvaṭake gr̄hapatih prativasati, āḍhyo, mahādhano, mahābhogaḥ; tena sadṛśat kulāt kala-
trām ānitam; sa tayā sārdham kriḍati, ramate, paricārayati; tasya
kriḍato ramamāṇasya paricārayataḥ kālāntareṇa patni āpanna-
sattvā samvṛttā; sā aṣṭānām vā navānām vā māsānām atyayāt pra-
sūtā; dārikā jātā; tasyās trīṇi saptakāny ekavimśatidivasān jātāyāḥ
jātimahām kṛtvā valayeti nāmadheyam vyavasthāpitam; bhūyo⁴py
asya kriḍato ramamāṇasya paricārayataḥ putro jātāḥ; tasyāpi kula-
sadṛśam nāmadheyam vyavasthāpitam; sa samlakṣayati: jāto me
ṛṇaharo dhanaharaś ca; gacchāmi paṇyam ādāya deśāntaram iti;
bhūyah sa samlakṣayati: iyām mama patni rūpavatī; yady aham
asyāḥ prabhūtān kārṣāpaṇān dattvā gacchāmi, sthānam etad vidyate
yat parapuruṣaiḥ sārdham vikariṣyati (^a); yannv aham asyāḥ svalpān
kārṣāpaṇān dattvā gaccheyam iti; sa tasyāḥ stokān kārṣāpaṇān
dattvā, avaśiṣṭam suvarnakalaśe prakṣipya, grīvāyām muktāhāram
baddhvā, śmaśāne aśvakarṇasya mūle nikhanya, paṇyam ādāya
deśāntaram gataḥ; tasya tatra prabhūto lābhaḥ sampannah; sa ta-
traiva¹ dārāsaṅgraham kṛtvā avasthitāḥ; tasya ca bahavaḥ putrā
jātāḥ; tatas tayā pūrvikāy patnāy valayā sa ca dārakāḥ hastabalenā
jñātibalenā ca pāyitau, pośitau, samvārdhitau; tau kathayataḥ: amba
pitā asmākam kva gataḥ? sā kathayati: putra asmin deśe amukam
adhiṣṭhānam, tatra tiṣṭhati, * tasya ca mahatī dhanasamprattiḥ śrūyate,
gaccha, yadi kiṃcid asyojjivanopāyas te bhaviṣyati iti; *sa pitaram²
samanveśamāṇah anupūrveṇa tasya sakāśam gataḥ; sa vīthyām anvā-
hiṇḍamāṇah pitrā mukhabimbakena pratyabhijñātāḥ; śabdavītā
abhihitāḥ: kutas tvam ihāgacchasi? kutra vā gantum? iti; tena
vistareṇa samākhyātam; sa samlakṣayati: eṣa evāsau mama putraḥ
iti; sa tena svagṛhitaḥ uktaś ca: putra na te kasyacid ākhyeyam,
mamāyam pitā iti; sa tasyātyartham sneham kartum ārabdhaḥ;

(^a) skyes pa gžan dañ lhan cig tu c'ud gzon par aqyur pai, etc.

¹ A: sa tam tatraiva.

tatas tair anyaiḥ putrair ucyate: tāta kasyāyam dārakah? sa kathayati: mamāyam vayasya<sy> putrah iti; taiḥ samṛakṣitam: yathāyam asyātyartham snehavān nūnam asyaiva putrah iti; te parasparam sanjalpam kartum ārabdhāḥ: ayam aparo bhrātā iti; sa samṛakṣayati: preṣayāmy enam; pratikruṣṭam etad vairāṇām, yaduta sāpatnyakam; sthānam etad vidyate yad enam praghātayiṣyanti; yadi ca kiṃcid dāsyāmi antarmārge dāyādyakāraṇād^(a) ghātayiṣyanti; yannv aham evam preṣayeyam; iti viditvā cīrikā likhitvā dattā:

grāmaśāstāne hayakarṇamūlam,
prāgbhūmito yojanam antareṇa |
tasmin khanan vai nipiṇo'pramatto
dāyādyam ātmīyam upaiṣyasi tvam¹ ||
kanṭhe tu yat tad valayāyā deyam iti.

sa cīrikām ādāya samprasthitah; antarmārge bhrātṛbhīr gr̄hītah;
uktaś ca: kim tvayā pituḥ sakāśāl labdham? sa kathayati: na
T 250b kiṃcit; iyam cīrikā; <te> samṛakṣayanti: vyamśito'yam pitrā;
gacchatu iti; sa tair muktaḥ; anupūrvēna svagṛhe <praviṣṭo>²
mārgaśramaṇ prativinodayati; mātrā abhihitah: kim tvayā pituḥ
sakāśāl labdham? iti; sa kathayati: na kiṃcid api, kiṃtu iyam
cīrikā; sā kathayati: vyamśitas tvam tena, mārgaśramaś ca jāto,
na kiṃcit sampannam iti; sa kathayati: amba mahātmāsau; na
mām vyamśayiṣyati iti; sa tām cīrikām vācayitum ārabdhāḥ: grā-
meti, yatra jāyate so'tra grāmo'bhipretah; śmaśāneti, yatra mṛto

(^a) brdsāns na nor la sogs pai p'yr. Possibly the Tib. transl. read dāyā-dikāraṇāt instead of dāyādyakāraṇāt, which is surely the correct reading.

¹ The manuscript reads the verse as follows:

agram asya grāme hayakarṇamūle prāgbhūmito yojanam antareṇa |
tasmin khanasva nipiṇam pramatto dāyādyam ātmīyam upaiṣyasi tvam ||
kanṭhāt tu yat tadvat valayāyā deyam |

The verse is emended as shown now in the text, because of the pratīka of grāma and śmaśāna found later on in the text; and now as emended, the entire verse becomes a clear example of the metre *indravajrā*, which otherwise is difficult to explain in the first foot. The meaning of the v. is “in the crematorium of the village there is the root of the tree “aśvakarṇa”, in the east at a distance of a yojana; digging there skillfully and carefully you will have your own inheritance; and that which is on the neck should be taken by Valayā”.

² A: Ex conject. A: svagr̄hito (Tib. raṇ gi k'yiṁ du p'yiṁ nas, etc.).

dahyate; hayakarṇamūle iti, hayā ucyante aśvāḥ; tatkarṇanāmā vṛkṣah; aśvakarṇamūle ity uktam bhavati; prāgbhūmita iti, pūrvasyām diśi; yojanam antareṇeti, yugamātram antareṇa iti; sa evam gāthārtham vicārya niḥsampātavelāyām^(a) śmaśānam gataḥ; tatsamipe paṣyati, aśvakarṇavṛkṣah; sa tasya pūrve digbhāge yugamātram māpayitvā khanitum ārabdhāḥ; yāvat paṣyati, suvarṇakalaśam; gri-vāyām cāsya hāram baddham; sa tam ādāya āttamanāttamano gr̄ham gataḥ; muktāhāram cāpaniya valayāyāiva dattavān.

kim manyadhve bhikṣavah? yo'sau gr̄hapatir aham eva sah
tena kālena tena samayena; yo'sau tasya putrah esa evāsau jivakah
tena kālena tena samayena; tadāpy anena mama samdhāya bhāsitam
vijñātam.

The sickness of the Buddha. The Buddha heals Devadatta

T 251 a

jivakah samṛakṣayati: vajrakāyaśariro bhagavān bṛhatkāyaś ca;
na śākyam atyalpena ghṛtena cikitsām kartum; tena pātrām gr̄hitvā¹ *A 458 b
dvātrimśat ghṛtapalāni tulonmitāni^(b) kṛtvā bhagavate pradattāni²;
bhagavatā³ pātraśeṣam bhikṣūṇām cāryate; bhikṣa*vaḥ bhagavataḥ
pātraśeṣam iti kṛtvā namasyanti.

devadattah samṛakṣayati: aham api ghṛtaṁ pibāmiti; tena jivakah
prṣṭah: jivaka kiyati mātrā ghṛtasya śramaṇena gautamena pītā? iti;
sa kathayati: dvātrimśat palāni iti; sa kathayati: aham api dvātrimśat
palāni pibāmi iti; jivakah kathayati: vajramayasariro bhagavān bṛhat-
kāyaś ca; śaknoti iyatīm mātrām jarayitum; tvam punar na śakṣayi-
jarayitum iti; sa kathayati: aham api vajrasarirah; kiṁartham na jar-
yāmī? iti; tena dvātrimśatpalikā mātrā balāt pītā; bhagavataḥ samyak
pariṇatam; devadattasya na pariṇatam; aparasmīnna eva divase jivakena
bhagavato maṇḍo dattah; devadattena mānāt bhagavān pībatiti
ajīrṇe eva ghṛte maṇḍah pītah; śūlaḥ samutpannah; marmoparodhiki
vedanā prādurbhūtā; sa tannimittam duḥkhām tīvrām kharām kaṭu-

T 251 b

(^a) mun tsab tsub tsam na. Niḥsampāta means thick darkness, etc. (Apte).

(^b) sraṇ la btsal te.

¹ Ex conject. A: tatkāyitvā (Tib. lhuṇ bzed zed nas).

² A: pātradattāni.

³ A: bhagavataḥ, equally possible (Tib. bcom ldan ḥadas kyis).

kām amanāpām vedanām vedayate; na rātrau na divā nigrām āsādayati.

āyuṣmān ānando jñātivatsalah; tena sa vṛttānto bhagavate niveditah; tato bhagavatā gajabhujaśām bāhum abhiprasārya ḡṛdhrukūṭam parvataṁ bhittvā cakrasvastikanandyāvartena anekapuṇyaśatanjātēna bhitānām āsvāsanakaram karam devadattasya sthāpayitvā satyopayācanam kṛtam: yena satyena yathā rāhulabhadre priye ekaputrake cittam anūnānadhikam¹ tathaiva devadatte tena satyena rujā śamam gacched iti; satyopayācanakālasamanantaram eva devadattasya rujā praśāntā; sa naṣṭopalabdha prāṇo bhagavataḥ pāṇīm nirikṣate; tena samparijñātam; sa samlakṣayati: śramaṇasya gautamasya pāṇīr iti; so'nalpakalpa² śāthyasamudācāramadāvale-pāvārjitasantatiḥ; tathāpi buddhamāhātmyopaśāntarujaḥ kathayati: śobhanam te siddhārtha vaidyakam^(a) adhigatam; śakṣasya anena jīvikām kalpayitum iti; sāmantakena śabdo viṣṭaḥ: devadatto bhagavatā satyopayācanayā pragādha vedanābhībhūtaḥ prāṇair viyujyamānah svasthikṛtaḥ iti; yam śrutvā devadattapakṣyā apy atyantābhinivīṣṭā bhagavaty āścaryam praveditavantaḥ: aho'sya samyak-sampannā maitri; aho sattveṣu subhāvitā karuṇā iti.

T 252 a bhikṣubhir devadatto'bhihitāḥ: devadatta tvam bhagavatā svasthikṛtaḥ; anyathā prāṇair viyuktaḥ syāḥ iti; sa kathayati: jānāty asāv anvāvartanīm māyām, yayā lokam samanvāvartayati iti; <bhikṣavaḥ>^(b) kathayanti: devadatta alam anena vikatthitena; svacittam pratilabhasva; svasthikṛtas tvam bhagavatā iti; sa kathayati: kiṁ mama tena kṛtam? ghṛte pariṇate rujā vyupaśāntā iti.

akṛtajño'yam, akṛtavedi iti kṛtvā prakrāntāḥ; yena bhagavān tenopasaṅkrāntāḥ; upasaṅkramya samśayajātāḥ sarvasamśayacchettāram buddham bhagavantam papracchuh: paśya bhadanta devadattāḥ akṛtajñāḥ akṛtavedi; bhagavān āha; na bhikṣava etarhi, yathā * atite' py adhvani esa akṛtajñā akṛtavedi; tac chrūyatām.

^(a) sman dpyad.

^(b) dge sloñ rnams kyis.

¹ A: anūnamadhikam (Tib. lhag c'ad med pa).

² A: 'nalpakāla (Tib. bskal pa mi ūn bar, etc.).

uddānam:

kauśiko mahendrasena āmrāṇi dārukoṭakah |
dvau ṛkṣau śibirājā ca vidārā¹ jujukena ca² ||

*The story of a Sage and of an ungrateful elephant
(concerning a previous birth of Devadatta)*

bhūtapūrvam bhikṣavo'nyatamasminn agrāmake aran̄yāyatane T 252 b nānāvidhāpuṣphalasalilasampannam udyānam; tasmin kauśikasagotro ṣiḥ prativasati; pramuktaphalabhoji mūlaphalāmbubhakṣaḥ ajinavalkalavāsāḥ; tasyāśramapadasamantake viśvastā mṛgapakṣiṇo yatheshṭam viharanti; tasya nātidüre hastini prasūtā; tatprasavasamanantaram simhena nādo muktāḥ: sā bhītā trastā kalabham parityajya mūtrapurīṣam utsṛjanti niṣpalāyitā; yāvad aśau ṣir āśramapadān niṣkramya āśramapadasāmantakena diśo vyavalokayān samparibhramitum ārabdhāḥ; yāvat paśyati tam abhinavājātam hastikalabhakam; tato'sau ṣiḥ kāruṇyād ākampitahṛdayaḥ tanmāṭṣamanveṣānābhīnivīṣṭabuddhiḥ samantato vyavalokayitum ārabdhāḥ; yadā sarvāvastham na paśyati tadā tam ādāyāśramapadām praviṣṭāḥ; sa tena putravad āpāyitaḥ poṣitaḥ samvārdhitāḥ; mahān samvṛttāḥ; tadā tasya ṣer āśramapade aparādhyate; puśpavīṭapān utpātayati; phalavrkṣān sākhāḥ bhinatti; etāni cānyāni cāparādhasahasrāṇi karoti; sa ṣis tam tarjayati; ṣiṇā santarjitaḥ saṅkocam āpadyate; sa yadā samjātarāgāḥ samvṛttāḥ tadā santarjyamāno'py avajñām karoti; yāvad apareṇa samayena ṣiṇā bhṛśām tarjitaḥ, tam eva ṣis hantum pradhāvitāḥ; sa ṣer dehaikadeśam bhaṅktvā niṣpalāyitaḥ; devatā gāthām bhāṣate:

T 253 a

¹ Ex conject. A: vidārī.

² The words of this uddānam refer respectively to: 1) the story of a Sage, etc. (Kauśika, p. 95), 2) the story of Mahendrasena (p. 96), 3) the story of a lord of monkeys (āmrāṇi, p. 100), 4) the story of a dārukoṭaka bird (p. 102), 5, 6) the two stories concerning bears (pp. 104, 106), 7) the story of the King Śibi (p. 108), 8) the story of Viśākha, concerning a wicked wife (for vidārī, I read vidārā, in the sense of a wicked wife, kudārā; seemingly the Tib. transl. did not understand the text and translated ūams, which in this case is nonsensical), (p. 115), 9) the story of Viśvantara (Jujuka is the name of the wicked brāhmaṇa, p. 133). There is no reference in the uddānam neither to the story of Kalyāṇakārin (p. 110), nor to the stories and episodes subsequent to the story of Viśvantara.

na saṃgatiḥ kāpuruṣeṇa bhadrikā
 kṛtaghnasattvena sudāruṇena |
 cirānuyāto’pi karoti pāpikām
 nāgo yathaivāśramakauśikasya || iti;
 kim ādarād durjanam sevase tvam
 annena pānena tathobhayena |
 avaśyam ante sa nihanti mitrām
 nāgo yathaivāśramakauśikasya || iti;

bhagavān āha: kim manyadhve bhikṣavaḥ? yo’sau ṛṣir aham
 eva saḥ tena kālena tena samayena; yo ’sau hastināgah eṣa evāsau
 devadattaḥ tena kālena tena samayena; tadāpy eṣa <akṛtajñā> akṛtavedi;
 etarhy apy eṣa akṛtajñā akṛtavedi; punar api yathaiṣa akṛtajñā akṛtavedi
 tac chrūyatām.

*The story of Mahendrasena
 (concerning a previous birth of Devadatta)*

bhūtapūrvam bhikṣavaḥ atite’dhvani vārāṇasyām nagaryām ma-
 hendraseno nāma rājā rājyām kārayati ṛddham ca sphitam ca kṣemam
 ca subhikṣam cākīrṇabahujanamanuṣyam ca; tasya candraprabhā
 nāma devī satyasvapnā; yat kiṁcīt svapne paśyati sarvam tat tathaiva
 bhavati; nānyathā; tasya ca rājño vijite suvarṇapārśvo nāma bodhi-
 sattvaḥ mṛgeśupapanno mṛgāṇām adhipatiḥ; so’cintaniyarūpaprabhā-
 vayogat^(a) sarvalokamanonayanaprahlādanakaraḥ, prārthaniyaś ca;
 yas tam paśyati sa nirikṣamānas tatraiva tiṣṭhati; so’tyartham abhi-
 vikṣyamānah śāṅki samṝttah; sa lubdhakabhayaḥ anyalokabhayaḥ ca
 bhitaś carati; dharmatā hy eṣā, aciravyativṛtte lokasanniveśe tiryāñico’
 pi vākpravyāharaṇasamarthā bhavanti; athānyataraḥ kākas *tasya
 samipam upasaṅkrāntah; sa tena sārdham premapraṇayasaukhyah¹
 kathayati²; bho mātula kasmāt tvam evam bhītabhitaś cara-
 si? iti; sa kathayati: bhāgineya mamedam rūpam sarvalokaśubham
 samprārthaniyam ca; so’ham lokabhayaḥ lubdhakabhayaḥ ca bhita-

(*) de yañ lus kyi gzi brjid bsam gyis mi k'yab pa dañ Idan žiñ.

¹ A: saukhyāḥ (a mistake for °saukhyāt?), (Tib. bṣes šiñ ḥdris pai gtam byas nas).

² A: kākaḥ kathayati. Here the repetition of kākaḥ is unnecessary and not represented in Tib.

T 253 b

*A 459 b

bhitaś carāmi iti; sa kathayati: mamāpy ativolükabhayam; tad
 anyonyam rakṣām kurvaḥ; aham tvām divā rakṣām; tvam mām
 rātrau rakṣa iti; tāv evam kṛtamaryādau vyavasthitau; yāvad
 anyatamaḥ puruṣo dviṣadbhiḥ paścādbāhugādhabandhanabaddho na-
 vāmbupūrṇāyām hemalohyām¹ hemamālinyām śighrasrotasi na-
 dyām prakṣiptaḥ^(a); tatra uhyamāna ārtasvaraṁ vilalāpa; paryadevata:

T 254 a

bhavāmi kasya dāso’ham kasya vā paricārakah |
 yo me’dya jivitam dadyād yal lokeṣu sudurlabham || iti;

daivād asau mṛgādhipatiḥ salilāśayāt mṛgagaṇapariṇyato nadisamipam
 upasaṅkrāntah; tataḥ puruṣavirāvam śrutvā te mṛgāḥ samantād
 vidrūtāḥ; dharmatā hy eṣā bodhisattvānām, yad api kāyena vini-
 patanti, no tu cittena; tataḥ sa mṛgādhipatiḥ kārunyād āmreḍitahṛ-
 dayah^(b) sahasā nadim avatartum ārabdaḥ; kākā cāsyā pūrva-
 maryādāvadhr̄tamatiḥ pr̄ṣṭhataḥ anubaddha eva saṃrakṣaṇāya; sa
 tam puruṣam kṛtoddharaṇavyavasāyam viditvā evam āha: alam
 alam mṛgādhipate; mā sāhasām kārṣiḥ; akṛtajñā hy ete manusyāḥ
 nopakāram manyante iti; anivartakā bhavanti bodhisattvā mahā-
 sattvāḥ; sa tasya vacanam avacanam kṛtvā nadim avagāhya tam
 puruṣam priyam iva kaputram pr̄ṣṭham abhirohya, nadyās tiram
 samprāpya, bandhanāny avamucya, muhūrtam samāśvāya, kathayati:
 vatsa anena pathā yatheṣṭam gaccha iti; tato’sau puruṣaḥ kṛtān-
 jaliḥ pādayor nipatyā tam mṛgādhipatim idam avocat:

T 254 b

tava dāso’hy ahām tāta tavaiva paricārakah |
 tvayā me jivitam dattam yal lokeṣu sudurlabham || iti;

sa kathayati

mā me tvam adya dāsaḥ syāḥ mā caiva paricārakah |
 na vācyas tv ahām anyebhyo hanyur mām carmakāraṇāt ||

api tu vatsa idam tvayā kartavyam; kṛte pratyupakārāt nāhaṁ tvayā
 kasyacin nivedyah; atilobhaniyam idam me śariram, prārthaniyam
 sarvalokasya iti; tatas sa puruṣas tatheti pratijñāya mṛgādhipatim

(*) c'u gzar du bab pa šugs drag poi dbai nañ du bor te.

(b) sñiñ rjes brlañ pai sñiñ.

¹ A: hemalohyāyām, perhaps equally possible (lohyā = lohi?) On lohi,
 see Edgerton, s.v.

triḥ pradakṣiṇikṛtya pādayor nipatya prakrāntaḥ; yāvad apareṇa samayena candraprabhā devī ratiparikhedakhinnā mahāśayane atyartham middham avakrāntā rātryāḥ paścime yāme svapnam adrākṣid atiparamaramaṇiyaśarīraṁ mṛgādhipatiṁ simhāsane niṣadya mahatyāṁ rājaparṣadi dharmam deśayantam; dṛṣṭvā ca punaḥ pratyakṣavat svapnadarśanasamjanitasaumanasyā laghu laghv eva mahāśayanād utthāya rājño niveditavat; śrutvā rājā tasyāḥ satyavapnāyāḥ

T 255 a param vismayam āpannah: aniṣtagatyupapannena satā kathaṁ nāma simhāsane niṣadya mahatyāṁ rājaparṣadi dharmo deśayitavyaḥ iti; tataś candraprabhā devī priyamadhuracāturyakathāsamudācārayogena muhūrtam rājānam upalādya kathayati: deva kriyatāṁ yatnaḥ

*A 460 a tasya mṛgasyānayanāya iti; tato rājñā am*ātyānām ājñā dattā: bhavanto yāvanto madviṣayanivāsino mṛgalubdhakās tiṣṭhanti te sarve matsakāśam upaneyāḥ iti; amātyaiḥ pratiprativiṣayeṣu rāja-puruṣāṇām ājñā dattā: devaḥ samājñāpayati madviṣayanivāsibhir mṛgalubdhakair ihāgantavyam iti; tad yuṣmābhīḥ sārvamṛgalubdhakā iha preṣayitavyāḥ iti; taiḥ sarve viṣayanivāsino mṛgalubdhakā rājñāḥ sakāśam preṣitāḥ; amātyai rājne upanitāḥ; rājā kathayati: bhavanto śrutam mayā madvijite paramaramaṇiyarūpavigraho mṛgo 'stīti; sa yuṣmābhīr mṛduśīhilabandhanopanibaddho matsakāśam akhedita upaneyāḥ iti; te kathayanti: <deva> vayam tajjivina eva; iyatā kālena devasya vijite paryatadbhir na kadācid evamvidho mṛgavaraḥ śrutapūrvah; kimuta dṛṣṭah! tam arhati devaḥ śravaparāmparayā samanveṣya amuṣmin deśe tiṣṭhatiti asmākam ājñātum;

T 255 b evam devasya¹ vayaṁ niyatam ājñām sampādayāmaḥ iti; tato rājñā amātyānām ājñā dattā: bhavanto vārāṇasyām ghaṇṭāvaghoṣaṇam kārayata, samājñāpayati devaḥ; atiramaṇiyavigraho mṛgādhipatir asti; yo me tasya pravṛttim nivedayati tam aham mahatā satkāreṇa satkaromi; pañca cāsmai grāmavarān prayacchāmi iti; amātyai rājñāḥ pratiśrutya vārāṇasyām ghaṇṭāvaghoṣaṇam kāritam: śṛṇvantu bhavanto vārāṇasinvāsināḥ paurā nānādeśābhyaṅgatāś ca janāḥ; deva evam samājñāpayati madvijite atiparamaramaṇiyavigraho mṛgādhipatir asti; yo me tasya pravṛttim nivedayati, tam aham mahatā satkāreṇa satkaromi; pañca cāsmai grāmavarān prayacchāmi iti; tatas taddarśināḥ puruṣasya etad abhavat: kim tāvat kuṭumbam anupālayāmi, āhosvit kṛtajñatām? iti; kāmān khalu pratisevamā-

nasya nāsti kiṃcit pāpakam karma akaraṇiyam iti sa kāmanidā-notthena dveśavahnitivreṇa santāpitahṛdayaḥ samlakṣayati: tiṣṭhatu kṛtajñatā; śatrū vairaniryātanāya samupasthitā kālāḥ^(a); kim mayā punas tādṛśi avasthā prāpayitavyā? tasya tāvad vairaniryātanām karomi iti; sa prabhātāyām rajanyām rājñāḥ parṣadi sannīṣaṇṇasya rājakāryam adhītiṣṭhataḥ, anivārite rājakuladvāre nānāvicitraṣurabhipuṣpāṇyā ādāya dauvārikāmātyaparamparayā rājānam samśrāvya parṣadam abhyavagāhya satkāravidhipūrvakeṇa rājño nivedayati: amuṣmin deśe nānātaruṣaṇḍamāṇḍite viśvastamṛgapakṣīni suvarṇapārśvo mṛgādhipatir anekamṛgagaṇaparivṛtas tiṣṭhati; aham tam devasya atiramaṇiyavigraham mṛgavaram upadarśayāmi iti; tato rājā tac-chravaṇasamjanitasaumanasyāḥ anekāmātyāśatasahasraparivṛtaḥ kutūhalajātenānyena¹ nānādeśābhyaṅgatena vārāṇasinvāsinā ca paurājā-napadena sampuraskṛtaḥ, deśitamārgas tena puruṣena, anupūrveṇa tam pradeśam anuprāptah; yāvad asau kākāḥ bodhisattvasya kṛtā-vadhiḥ diśam avalokakaḥ tasmin vanaṣandavṛkṣaśikhare niṣaṇṇah; yāvat paṣyati vana*ṣandābhīmukham mahājanakāyam; tvaritatvari-tam mṛgādhipateḥ sakāśam upasaṅkramya kathayati: mṛgarāja mayā tvam pūrvam uktaḥ akṛtajñā manuṣyāḥ, akṛtavedināḥ, nopakāram manyante iti; ayam sa puruṣo mahatā prābhṛtenāgataḥ² iti; tacchabdapratisaṁvedino <mṛgā> bhītāḥ samantād pradrutāḥ; mṛgādhipatir bodhisattvaḥ samlakṣayati: yady aham etān na rakṣiṣyāmi, adyaiva nidhanam upayāsyanti; kāmām svaprāṇavināśo na tu sattvādhyupekṣaṇam iti viditvā rājānam pratyudgataḥ; tataḥ sa puruṣo nirghṇaḥṛdayas tyaktaparaloko mṛgadarśanād āvaraṇitamatis tam mṛgavaram ubhābhyaṁ pāṇībhyaṁ upadarśayann āha: <deva> ayam sa mṛgādhipatir iti; atyudirṇapariṇpūrṇāḥ^(b) hi karmāṇi na vipākakālam apekṣante; vākpravṛyāharāṇakālaśamanantaram eva tasya puruṣasya ubhau pāṇī pṛthivyām nipaṭitau; tataḥ sa rājā samvegajātas tam puruṣam pṛṣṭavān: bhoḥ puruṣa kim idam? iti; sa duḥkhavedanā-bhyāhataḥ sagadgadaṁ gāthām bhāṣate:

nāsau coro mahārāja haraty arthaṁ nihatya yaḥ |
sa tu coro mahārāja yasya nāsti kṛtajñatā ||

(a) dgrai ša glan pai dus la bab bo.

(b) las shin tu drag po yoñis su rdsogs pa dag ni.

¹ A: kutūhalajātānyena.

² See Edgerton, s.v. prābhṛta (Tib. mi des skyes mañ du k'yer te 'on no).

T 256 a

*A 460 b

T 256 b

¹ A repeats devasya.

T 257 a rājā kathayati: ko'sya bhāśitasyārthaḥ? iti; tena sarvam yathā-vistareṇa samākhyātām; tato rājā akṛtajñapuruṣām gathayā pratyā-bhāṣata:

kathaṁ pṛthivyāṁ na nimajjase'dhamah
kathaṁ na jihvā śatadhā vidiryate |
kathaṁ na vajrāśaniśaktitomarais
taveha gātre praharanti guhyakāḥ || iti;

T 257 b tato rājā bodhisattvasya tām prabhāvamahattām jñātvā amātyān āmantrayate: satkārāho'yaṁ mrgādhipatir mahātmā; gacchata; naga-rahāṁ mārgaśobhāṁ ca kārayata iti; tais tannagaram apaga-tapāśānaśarkarakāthallam vyavasthāpitam, candanavāripariṣiktam su-rabhidhūpagaṭhātikopanibaddham uccṛtadvajapatākam āmuktapaṭta-dāmakalāpam nānāpuṣpāvakīrṇam ramaṇiyam, devānām iva nan-danavanodyānam; evam mārgaśobhā kāritā; vārāṇasinivāsi janakāyah mālyopahāraśobhām ādāya pratyudgataḥ; tato rājñā asāv atirama-niyavigraho mrgādhipatir mahatā vibhūtyā vārāṇasiṁ nagariṁ praveśya simhāsane niśāditaḥ; tato mahatā rājaṛddhyā mahatā rājanubhāvena rājā sāntaḥpurakumārāmātyapaurajānapadais pari-vārya niṣaṇṇāḥ; atha mrgādhipatibodhisattvena samantāt tām parśadam avalokya rājñās tasyās ca parśadas tathāvidho dharmo deśitaḥ, yaṁ śrutvā rājñā saparivāreṇa pañcaśikṣpadāni gṛhitāni; anekaiś ca sattvaiḥ kuśalamūlāny āśāditāni; tato rājñā sadā bodhi-sattvamṛgebhyo'bhayam dattam; sarvaprāṇibhūteṣ abhayam dattam.

kim manyadhve bhikṣavaḥ? yo'sau suvarṇapārśvo mrgādhipatir aham eva saḥ tena kālena tena samayena; yo 'sau puruṣaḥ esa evāsau devadattaḥ tena kālena tena samayena; tadāpy esaḥ akṛtajñāḥ akṛta-vedi; etarhy apy esaḥ akṛtajñāḥ akṛtavedi; punar api yathā devadattaḥ akṛtajñāḥ akṛtavedi tacchrūyatām.

*The story of a lord of monkeys and of a maker of garlands
(concerning a previous birth of Devadatta)*

*A 461 a bhūtapūrvam bhikṣavo'nyatamasmin karvaṭake mālākāraḥ prati-vasati; *tatra¹ nadyāḥ pāre puṣpavāṭikā; sa divā divasam eva nadi-

¹ Ex conject. A: satasya nadyā (Tib. dei me tog gi ra ba c'u p'a rol na yod pas, etc.).

puṣpāṇy uccinoti; yāvad apareṇa samayena nadim uttaratā āmrphalaṁ uhyamānam anārtavam dṛṣṭam; tena gṛhitvā dauvārikāya dattam; dauvārikeṇa pratihārāya; pratihāreṇa rājñe; rājñā devyai; devyā tad āsvāditam; āsvādyā rasābhigṛddhayā^(a) rājā vijñaptah: deva idṛśāny āmrphalāni dātum arhasi iti; rājñā pratihāraḥ pṛṣṭah: kutas tavāmrphalāni? iti; sa kathayati: dauvārikeṇa dattam iti; dauvārikaḥ pṛṣṭah; sa kathayati: mālākāreṇa dattam iti; rājā kathayati: bhavanta āhūyatām mālākāraḥ iti; rājapuruṣair āhūtaḥ; rājā kathayati: mālākāra kutas tvayā āmrphalām labdhā? tena yathāvṛttam samākhyātām; rājñā tasyaivājñā dattā: gaccha, tā-dṛśāny āmrphalāny ānaya iti; akopyā narādhipānām ājñā; sa śaṅkāparigataḥṛdayaḥ āmrāṇi samanveṣṭum ārabdhāḥ; tena pūrvakām-rphalānusāreṇa sambalam^(b) ādāya gacchatā parvataikadeśe sa āmravṛkṣo dṛṣṭah; sa markaṭānām gamyo, na manusyānām; tataḥ sa mālākāras tam vṛkṣam itaś cāmutaś ca nirikṣate samadhiroḍhum; sa prapāṭabhiṣvṛddhatvāt agamyo manusyānām; tasya tatra āmrphalāśayā^(c) bahavo divasā atikrāntāḥ; pathyadanam parikṣīṇam; sa sam-lakṣayati: evam ahaṁ pathyadanavirahāt prāṇair viyokṣye; yathā vā tathā vā adhiruhāmi iti; sa pāṣāṇān avalambya avalambya adhiroḍhum ārabdhāḥ; aprāpyaiva āmrphalāni¹ gartāyām patitah; tasmiṁś ca parvate vānarabhūto bodhisattvo vānarāṇām adhipatir babhūva; daivād asau tasmin parvate yūtham apahāya tam pradeśam anuprāptaḥ; yāvat tenāsau mālākāraḥ kṛcchrasaṅkaṭasambādhaprāpto dṛṣṭah; kuśalā bhavanti bodhisattvāḥ teṣu teṣu śilpasthānakarmasthāneṣu; sa tasya hitādhānatatparatayā na śakyate kramam antareṇa uddhartum iti pāṣāṇair abhyāṣam kartum ārabdhāḥ; yadāsyā parivi-ditaḥ śaknomy aham enam uddhartum iti tadā sa tena prapāṭāt krameṇoddhṛtaḥ^(c); pāṣāṇavyāyāmāt tasya ca mālākārasyoddharaṇād ativa pariśrāntāḥ; tasmiṁś ca samaye tiryačo mānuṣapralāpiṇaḥ; tenāsau pṛṣṭah: kimartham tvam evamvidham saṅkātam āpannah? iti; tena yathāvṛttam samākhyātām; bodhisattvāḥ samlakṣayati: ga-

T 258 a

T 258 b

^(a) ro la žen nas.

^(b) rgyags.

^(c) gaṇi gi ts'e de bdag gis dbyuṇ bar nus so sñam du rig pa dei ts'e des de gyānis nas rim gyis p'yuṇ ba daṇ.

¹ A: mūlaphalāni (Tib. āmrai ḥbras bu).

T 259 a
*A 461 b

to'py ayam āmraphalair¹ vinā anartham prāpnoti; dadāmy aham asmai āmraphalāni iti; anikṣiptotsāhaḥ sa mahātmā parahitādhā-nataparaḥ pariśranto'pi san tam vṛkṣam adhiruhyā āmraphalāni pātayitum ārabdhāḥ; tena puruṣena yāvadāptam āmraphalāni bhak-ṣitāni; utsaṅgam ca pūritam; tadāsau vānarādhipatir avatīraḥ; sarvasattvavīśāsino bodhisattvāḥ; sa tam puruṣam uvāca: bhoḥ puruṣa, digavalokanam tāvat kuru; pariśrānto 'smi; muhūrtam svapāmi iti; sa kathayati: evam kuruṣva; sa middham avakrān-taḥ; puruṣaḥ samṛakṣayati: kṣīṇapathyadano'ham yady āmraphalaṁ bhakṣayan gamiṣyāmi rājñāḥ kim mayā deyam? *tasmād etam eva vānaram hatvā śunḍivallūrakāṇi² kṛtvā mārgam gacchāmi iti; tenāsau nirghṛṇahṛdayena tyaktaparalokena mahatyā śilayā jivitād vyaparopitaḥ; devatā gāthāṁ bhāṣate:

upakāralakṣaṇam prāhur mitram tathopakārajñam |
ekatyās tu manuṣyāḥ kṛtam upakāram na jānanti ||

kim manyadhve bhikṣavaḥ? yo'sau markaṭādhipatir aham eva saḥ tena kālena tena samayena; yo'sau mālākāraḥ eṣa evāsau deva-dattaḥ tena kālena tena samayena; tadāpy eṣa akṛtajñā akṛtavedi; etarhy apy eṣa akṛtajñā akṛtavedi; punar api yathaiṣa akṛtajñā akṛtavedi tac chrūyatām.

*The story of a dārukoṭaka bird and a lion
(concerning a previous life of Devadatta)*

T 259 b

bhūtapūrvam bhikṣavaḥ aniyatarāśyavasthito bodhisattvah anya-tamasminn agrāmake aran̄yāyatane parvatagiriguḥpravaṇe puṣpapha-lasamṛddhe pakṣiṣūpanno dārukoṭako^(a) babhūva; tasminn eva ca parvataikadeśe śimho mṛgarājaḥ yatheṣṭapracāravihāratayā mṛgān praghātya praghātya bhakṣayati; tasyāpareṇa samayena māṃsam bhakṣayataḥ asthi dantāntareṇa praviṣṭam; sa śūlarujoparuddhyamā-

(a) bya śin sta mo.

¹ A: mamāmraphalaiḥ. mama is omitted in T.

² Vallūra means dried flesh and śuṇḍī (which occurs in the form śuṇṭhi also: see Waldermüller, Turfan II, p. 13) peppered meat (see the sanskrit śaunḍī, long pepper and the pāli sonḍikā, peppered meat: Puttamārsa, Samyuttanikāya II, 98). The Tib. transl. renders the expression by ū skam du byas te.

navigraho vigatatrāsabhayo'pi kāhalibhūtaḥ; āhāram āhartum na śaknoti; daivāt sa dārukoṭako vṛkṣāntarasāñcārābhyaśād yasmin pradeśe mṛgādhipatis tam pradeśam anuprāptah; tena asau śimho duḥkhavedanābhyaḥato dṛṣṭaḥ; uktaś ca: mātula kim asi kāhalāḥ? iti; sa kathayati: bhāgineya duḥkhavedanābhyaḥato'smi; kidṛśam tava duḥkham? tena vistareṇa samākhyātām; sa kathayati: mātula aham tava cikitsām karomi; tvam hi sarvacatuṣpadām adhipatiḥ; śaktaḥ sarvopakāraḥ kartum; tat tvayā mama kālenā kālaṁ yogod-vahanām kartavyam; sa kathayati: evam bhavatu; kariṣyāmi iti; sa dārukoṭakah samṛakṣayati: tathāya cikitsām karomi yathā kṛtam api na jānīte; svasthas tu samjānīte iti; sa tasyācāravihāra-samanveṣaṇyā hitādhānatparas tiṣṭhati; yāvad asau mṛgādhipatiḥ sukha<vāyu>saṃsparśaviṣkambhitāsyo mahatyām pṛthiviśilāyām vā-mapārśvam śirasā ādhāya middham avakrāntaḥ; tato'sau dārukoṭakas tasya mṛgādhipates samipam upasaṅkrāntaḥ; paśyati tathā tathā vipralambhavīhāriṇam; sa samṛakṣayati: ayam sa kālo'sya cikitsā-yāḥ; iti viditvā suparikṣitaḥ kṛtvā dantāntaravilagnam asthi pakṣa-nipātakrameṇa sahasā apakṛṣya mukhavivarāṇi niṣkramya tam eva nirikṣamāṇo vṛkṣe'vasthitāḥ niṣaṇṇāḥ; tataḥ sa mṛgādhipatir asthiśā-lyāpahārasamjanitasaumanasyo nidrāklamāḥ <prati>vinodya utthāya <prakrāntaḥ>¹; athāsau dārukoṭakah tam mṛgādhipatiḥ vyapagata-duḥkhadaurmanasyaṁ viditvā pramuditamānās tatsamipam upasaṅ-kramya kathayati: mātula idam tad asthi tava duḥkhanimittabhūtaṁ iti; tato'sau mṛgādhipatiḥ param vismayam āpannaḥ kathayati: bhāgineya asyopakārasya mayā tavāvaśyam pratyupakāraḥ kartavyaḥ, kālenā kālaṁ upasaṅkramethāḥ iti; śobhanam eva tathā bhavatu ity uktvā sa dārukoṭakah prakrāntaḥ; yāvad apareṇa samayena sa *mṛgā-dhipatir māṃsam bhakṣayati; sa ca dārukoṭakah śyenakasya pakṣināḥ kramāntaraparibhraṣṭaḥ^(b), mṛtam iva ātmānam manyamānaḥ kṣudhā-parigataḥṛdayaḥ tasya mṛgādhipateḥ sakāśam upasaṅkrāntaḥ ārtinive-danāḥ kṛtvā kathayati: mātula kṣudhābhībhūto'ham; māṃsastokaṁ

T 260 a

*A 462 a

(b) śin sta mo de yaḥ bya k'ra žig gis zin te de 'u ši ba las šor te bkres pas, etc.

¹ Ex conject. A is here somewhat confused: vṛkṣe 'vasthitāḥ tataḥ sa mṛgādhipatir asthi', etc., nidrāklamāḥ vinodita sa utthāya niṣaṇṇāḥ. The sentence tataḥ sa mṛgādhipatir ... up to utthāya <prakrāntaḥ> is not represented in the Tib. transl.

prayaccha iti; sa gāthām bhāṣate:

prāṇatipātino me'dya raudrasyāśubhakāriṇah |
damṣṭrāntarālasaktas tvam jivan na bahumanyase || iti;

so'pi gāthām bhāṣate:

naṣṭam samudrapatitam naṣṭam svapne vicintitam |
naṣṭam kāpuruṣe sevā akṛtajñē ca yat kṛtam || iti.

T 260 b

bhagavān āha: kim manyadhve bhikṣavaḥ? yo'sau dārukoṭakah
aham eva saḥ tena kālena tena samayena; yo'sau simho mṛgarājah
eṣa evāsau devadattaḥ tena kālena tena samayena; tadāpy eṣa akṛta-
jñāḥ akṛtavedi; etarhy apy eṣa akṛtajñā akṛtavedi; punar api yathaiṣa
akṛtajñā akṛtavedi tac chrūyatām.

*The story of a bear and a poor man
(concerning a previous birth of Devadatta)*

bhūtāpūrvam bhikṣavo vārāṇasyām nagaryām anyatamo dari-
drapuruṣaḥ prativasati; sa kāṣṭhāni vikriya vikriya jīvikām kalpa-
yati; so'pareṇa samayena kālyam evothāya paraśum ābhaṅgim ādāya
kāṣṭhārthi vanam gataḥ; mahāṁś cākālamegho jalāmucamāruta-
pūrvarūpah samāgataḥ; tataḥ <sa> puruṣaḥ <yuktam vāyuktaṁ vā>¹
idam iti sthānāntarasamanveṣanayā vṛkṣād vṛkṣāntaram gacchati;
tathāpy ativṛṣyata eva; sa vṛkṣāntaracāratayā anupūrveṇa par-
vataguhām praviṣṭaḥ; tasyām ca guhāyām ṛkṣas tiṣṭhati; sa tam
dṛṣṭvā sanrasto niṣpalāyitum ārabdhah; ṛkṣaḥ kathayati: vatsa
kim trasto'si; nāsti te matsakāśād bhayam; tiṣṭha iti; sa jātaśāṇiko'pi
sādhvasān na śaknoti gantum ²; tatas tena ṛkṣeṇa bāhubhyām upa-
grhya dhāritaḥ; mūlaphalaiś ca santarpitaḥ; saptāhadurdinam ca
samvṛttam; varṣaty eva devaḥ, na tiṣṭhati; saptāhasyātyayād aştame
divase vyabhre dine vigatabalāhake deve ṛkṣeṇa caturdiśam vyava-
lokya prabhūtāni mūlaphalāni datvā sa puruṣaḥ abhihitah: vatsa
apetam durdinam; vyabhram dinam; vigatabalāhako devaḥ; yathā-
sukham gaccha iti; sa puruṣaḥ pādayor nipatya kathayati: tāta
gacchāmi; api tu mayā tava pratyupakāraḥ kartavyaḥ iti; sa katha-

T 260 a

¹ Ex conject. The Tib. transl. has: ədi ruṇ ḥam mi ruṇ ḥam šes.

² A: gacchan.

yati: vatsa etad eva me kṛtyam, yathā mām na kasyacin nivedayasi
iti; sa kathayati: tāta evaṁ bhavatu iti; sa tam pradakṣiṇikṛtya
pādayor nipatya prakrāntaḥ; sa ca vārāṇasim praviṣati; anyatamaś
ca mṛgalubdhako mṛgavadhāya nirgacchati; sa tena dṛṣṭaḥ uktaś ca:
mitra tvam iyatā kālena ihāgataḥ; putradāraṇ te viklavibhūtām;
ativa virauti: tvam kilākālasāptāhikameghena śvāpadena vā praghā-
titāḥ iti; aneke mṛgapakṣinah sāptāhikākālameghena praghātitāḥ;
tvam punaḥ katham paribhraṣṭaḥ? iti; tena yathāvṛttam sarvam
ārocitam; sa kathayati: vayasya yatrāsau ṛkṣas tiṣṭhati kathaya
tām guhām iti; sa kathayati: vayasya kāmam yena vā tena vā
jīvikām kalpayāmi ^(a), na bhūyo vanam praviṣāmi iti; sa tena tathā
tathā pratilobhito māṁsapratyāmśadvayena ^(b) yathā pratipanno mār-
gam upadarśayan samprasthitāḥ; yāvad anupūrveṇa* guhām anu-
prāptaḥ yatrāsau mahātmā ṛkṣas tiṣṭhati; tato nairghṛṇyam āsthāya
akṛtajñatām ca kathayati: eṣā guhā yatrāsau tiṣṭhati iti; tatas
tena lubdhena paraprāṇoparodhinā guhāyām agnir dattah; atha sa
mahātmā ṛkṣo dhūmavyākulikṛtānā aśruparyākulekṣaṇo gāthām
bhāṣate:

kasya kim vyapanitam me vasatā girigahvare |
phalamūlambubhakteṇa sattveṣu hitabuddhinā ||
idāniṁ kiṁ kariṣyāmi mṛtyukāla upasthite |
karma tv anuprasartavyam iṣṭāniṣṭam śaririṇām ¹ ||

ity uktvā kālagataḥ; tatas tair viṣasyamāṁsasya ² bhāgān kṛtvā sa ³
kṛtaghnapuruṣo'bhihitah: gṛhāṇa māṁsasya pratyāmśadvayam iti;
tena hastau prasāritau grahiṣyāmiti; pṛthivyām nipatitau; tatas tena
mṛgalubdhakena tam tathā viprakṛtam dṛṣṭvā hā kaṣṭam hā kaṣṭam
ity uktvā svakān api pratyāmśān parityajya prakrāntam; etad atyad-
bhutam śrutvā mahājanakāyās tasmin pradeśe sannipatitaḥ; rājā
brahmadattaḥ kutūhalajātas tatraiva gataḥ; tasmiṁś ca parvataikadeśe
saṅghārāmaḥ; tato rājā brahmadattas tasya carma gṛhitvā vismayot-

^(a) ne'u zla cis ats'o yan bla.

^(b) ūai skal bsum ūis sbyin pas, that is the two thirds of the flesh.

¹ A: karmam tu na prasartavyam (Tib. las kyi rjes su ḥbraṇ bar bya).

² The flesh to cut up, to dissect (viṣasya from viṣas), (Tib. de rnams kyis
bšas te ūa bgos nas).

³ A: sa ca.

phullalocanaḥ etam arthaṁ bhikṣusaṅghāya nivedayāmiti tam saṅghārāmaṇ gataḥ; carma puṣkarīṇyāṁ sthāpayitvā vṛddhānte niṣaṇṇaḥ saṅghasyaitam arthaṁ vistareṇa rocayati; tatra ca saṅghasthavira arhan; sa gāthayā rājñāḥ kathayati:

T 262 a

naiṣa ḫko mahārāja bodhisattvo dyutiṁdharaḥ (a) |
pūjaniyas tribhir lokaiḥ tvayāp eṣa¹ narottama || iti;

rājā samṛakṣayati: kartavyāya pūjeti; bhikṣavaḥ kathayanti: deva bhadrakalpiko'yaṁ bodhisattvaḥ; samvidhātavyāya pūjā iti; tato rājā brahmadattaḥ sāntaḥpurakumārāmātyapaurajānapadah, sarvagandhakāṣṭhāny ādāya tam pradeśam abhigataḥ; sarvam tan māṁsam asthi kalebaram ca ekadhye kārayitvā kathayati: bhavantaḥ sarvagandhakāṣṭhaiś citām citvā mahatā satkāreṇa dhyāpayata² <iti>; tasmiṁś ca pradeśe mahān stūpaḥ pratiṣṭhāpitaḥ; chatradhvajapatakāś ca ropitāḥ; mahaś ca pra<ti>sthāpitam; yaś ca tatra kārāḥ kṛtaḥ te sarve mokṣaparāyaṇāḥ samvṛttāḥ.

T 262 b

kim manyadhve bhikṣavaḥ? yo'sau ḫṣaḥ aham eva saḥ tena kālena tena samayena; yo'sāv akṛtajñāḥ puruṣaḥ eṣa evāsau devadattaḥ tena kālena tena samayena; tadāpy eṣa akṛtajñāḥ akṛtavedi; etarhy apy eṣa akṛtajñāḥ akṛtavedi; punar api yathaiṣa akṛtajñāḥ akṛtavedi tac chrūyatām.

*Another story of a bear and a poor man
(concerning a previous birth of Devadatta)*

bhūtapūrvam bhikṣavo vārāṇasyām nagaryām anyatamo daridrapuruṣaḥ prativasati; sa kāṣṭhāni vikriya vikriya jivikāṁ kalpayati; so'pareṇa samayena kālyam evotthāya paraśum ābhāṅgim ādāya kāṣṭhārthī vanam gataḥ; tatparvatapradeśe³ vividhataruṣaṇḍamaṇḍite nānāpuṣpahalasamṛddhe aniyatarāśyavasthito bodhisattvaḥ ḫkeśupannhaḥ; yāvad asau kāṣṭhahārakaḥ kāṣṭhāni paryeṣamāṇaḥ anyatamasmin pradeśe vyāghrenābhidrutaḥ; marañabhayabhito daivāt tam

(a) dpa' gzi ḫc'aṇ.

¹ Ex conject. A: bhavitā hy eṣa (Tib. k'yod kyis kyaṇ ni mc'od 'os lags).

² A: dhyāpitaḥ.

³ Ex conject. A: tasmin cānyatamasmin pradeśe (Tib. ri dei p'yogs).

vṛkṣam abhirūḍho yasmin vṛkṣe sa ḫko bodhisattvas tiṣṭhati; sa tam dṛṣṭvā bhūyaḥ santrastaḥ; tena mahātmanā samāśvāya utsaṅgena dhāritah; sa ca vyāghra āhāragṛddhas tam vṛkṣatalam naiva muñcati; kathayati *ca: bho mahātmann ete manusyāḥ kṛṣṇaśirasāḥ akṛtajñāḥ *A 463 a bhavanti; pātayainam; bhakṣayitvā gacchāmi iti; prāyaḥ śaraṇāgatavatsalā anye'pi manusyāḥ; prāgeva bodhisattvāḥ; sa kathayati: mamāyam śaraṇāgataḥ; nāham etam pātayāmi iti; tathāpy asau vyāghraḥ māṁsaśoṇitābhilāśi tiṣṭhaty eva; na tasmād viprakrāmati; athāsau ḫṣas tam puruṣam āha: śrānto'ham; tvam tāvat tiṣṭha; aham viśramāmi iti; sa tasyotsaṅgiṣaṇṇaḥ śramakheditarapiśrāntaś ca middham avakrāntaḥ; sa vyāghraḥ kathayati: bhoḥ puruṣa kiyantam kālam tvayātra sthātavyam? pātayainam; bhakṣayitvā gamiṣyāmi: iti; sa nirghṛṇahṛdayaḥ pāpakarmā tyaktaparalokaḥ samṛakṣayati: śobhanam eṣa kathayati; kiyantam kālam mayātra sthātavyam? pātayāmi iti; sa tena pātitah; tena mahātmanā pataṭabhihitam hā nai vā te hā kiṁ cit dus se mi^(a) ity uktvā patitaḥ; vyāghrenānayena vyasanam āpāditah; sa tasya samṛdhāya bhāsiṭam śrutvā samṛakṣayati: mamāyam kenacit samvibhāgam kartukāmaḥ, yenaivam kathayati iti; tasya ṛṣṇāndhasya pralāpo lagnah; kṣiptacittas tena tenāvāhiṇḍann evam āha: hā nai vā te hā kiṁ cit dus se mi iti; sa jñātibhir ḫṛṣṇā nītaḥ; pralapaty eva na santiṣṭhate; te vidyāmantradhāriṇo bhūtacikitsakān anyāmś ca śramaṇabrahmaṇān suhṛtsambandhibāndhavān pṛcchanti; te bahudhā kathayanti; na kaścit cikitsām karoti; tena khalu samayena¹ vārāṇasyām nātīdure āśramapade vividhataruṣaṇḍamaṇḍite puṣpaphalasalilasampanne anekavihaganikūjite ḫṣih pañcābhijñāḥ prativasati; tasya puruṣasya jñātayas tam puruṣam ādāya tasya ḫṣeh sakāśam gatāḥ pādator nīpatya kathayanti: maharše ayam asmākam jñātih; muhur muhur evam pralapati; kiṁ asya kartavyam? iti; pāpakāri ayam sattvah; anena durātmanā kṛtopakāri bodhisattvo vyāghrasya purastāt pātitah; tena mahātmanā cintitam asmai dharmam deśayāmi iti; so'nena pātitah; tasya patato śrāntasya² daśānām ślokānām ekaikam akṣaram pratibhātam hā nai vā te hā kiṁ cit dus se mi iti; tasya ḫṣeh śiṣyāḥ

T 263 a

T 263 b

(a) kye | min | ts'ig | des | kyi | ci | se | ḫnan | bsten | gro |

¹ A repeats khalu samayena.

² Uncertain reading, perhaps bhrāntasya. Seemingly the Tib. transl. read abhrāntasya de: bor ba na mya myo (Peking ma mo) k'yer te.

kathayati: upādhyāya kathayasva tāvat kiḍśās te ślokāḥ iti; sa ṛṣir anupūrveṇa tān ślokān kathayitum ārabdhāḥ:

hā kaṣṭam bata loke'smin adharmaḥ khalu dāruṇaḥ |
asaty eṣu manuṣyeṣu hiṁsā mitreṣu vidyate || 1 ||
naivāsane na ḫayane nāpi caiva ca caṅkrame |
na kasyāmcid avasthāyām mitradruk sukhām edhate || 2 ||
vāṇī te karuṇārttēna tatā yā caiva bhāṣitā¹ |
sā tvāṁ dahati durbuddhe khāṇḍavāṁ jvalitām yathā || 3 ||
tena hi tvam pare loke'nubhaviṣyasi vedanām |
asātām duḥkhasaṁsparśām karma kṛtvā sudāruṇām || 4 ||
hā heti krandamānas tvam raurave bhṛśadāruṇe |
samprāpsyasi mahad duḥkham nihinam adhamādhama || 5 ||
kim te na prakṛtam² karma raudrasyāśubhakarmaṇaḥ |
asatyēṣu manuṣyeṣu hiṁsā mitreṣu vidyate || 6 ||
cittām pāpām vyavasyanti dharma*lopo hi dāruṇaḥ |
smara ḫkṣam ca vyāghram ca yat pāpām prakṛtam tvayā || 7 ||
durbuddhe tvāṁ na jāniṣe yathā mitreṣu vartitum |
hantāraṁ³ labhate hantā vairī vairāni paśyati || 8 ||
sevitas tvāṁ cirām kālam prāpte vyāghramahābhaye |
rakṣitaś ca ḫayānas tvāṁ tvayāsau kim na rakṣitah || 9 ||
mitrabhedām param garhyam bruvate dharmavādināḥ |
kāyasya bhedād durbuddhe narakeṣūpapatsyate || 10 || iti.

kim manyadhve bhikṣavo? yo'sau ḫkṣaḥ aham eva saḥ tena
kālena tena samayena; yo'sau kṛtaghnāḥ sattvah eṣa evāsau deva-
dattāḥ tena kālena tena samayena; tadāpy eṣa akṛtajñā akṛtavedi;
etarhy apy eṣa akṛtajñā akṛtavedi; *punar api yathaiṣa akṛtajñā akṛt-
vedi tac chrūyatām.

*The story of the king Śibi
(concerning a previous birth of Devadatta)*

bhūtapūrvam bhikṣavo śibighoṣayām⁴ rājadhānyām śibir nāma
rājā rājyam kārayati ḫddhaṁ ca sphitām ca kṣemam ca subhikṣam

¹ Ex conject. A: tatā yāca bhāṣitā. (Tib. de lhuṇ sāññ ni rje rje skad | ḫdi la ts'ig tu smras pa gañ |)

² The meaning seems to be: Why this action (The Tib. transl. explains mi dgei, that is aśubham, etc.) made by you ... has not been directed on bad men, etc.

³ A: hantārau.

⁴ A: śivaghoṣayām.

T 264 a

*A 463 b

T 264 b

*D 99

cākīrṇabahujanamanuṣyam ca; sa ca rājā śrāddho bhadraḥ kalyā-
ṇāṣayaḥ ātmahitaparaphatipannāḥ kāruṇiko mahātmā dharmakā-
maḥ prajāvatsalaḥ sarvapradāḥ sarvaparityāgī nissaṅgaparityāgī ma-
hati ca tyāge vartate; tasya nāsti kiṃcid adattam aparityaktam yaduta
śramaṇabrahmaṇebhyaḥ kṛpaṇebhyaḥ vanipakebhyaḥ adhvagebhyaḥ
yācanakebhyaḥ; yadbhūyasā tu glānebhyaḥ ācaritam tasya rājñāḥ;
kālyam evotthāya mātāpitārāv abhivādyā glānāvalokanām kṛtvā
arthādhikaraṇe niṣidati; yāvad anyatarāḥ puruṣo glānaḥ; sa sarva-
vaidyapratyākhyāto nirapekṣo jivite maraṇābhimukhaḥ tena tenān-
vāhiṇḍamānaḥ śibighoṣām rājadhānim anuprāptaḥ; tasmiṁś ca sa-
maye rājā^(a) samprāpte vasantakālasamaye sampuṣpitaphaliteṣu pā-
dapeṣu haṃsakrauñcamayūraśukākokilajivañjivonnādite vanaṣandē an-
taḥpuraparivṛtaḥ udyānabhūmīm samprasthitāḥ; sa ca vyādhitas
tīvrarujo patāpasañjanitadaurmanasyo muhuḥ śvāsoparuddhyamānata-
nur aśruparyākulekṣaṇo daṇḍapāṇīḥ śanaiḥ śanai rājñāḥ sakāśam
upasaṅkrāntāḥ; śirahprāṇāmām kṛtvā kathayati: deva paritrāyasva
mām asmād vyādheḥ; prayaccha jīvitam iti; tataḥ śibirājā karuṇa-
dīnavilambitair akṣarair ucyamānas tadāturavacanām śrutvā kārun-
yād ākampitahṛdayaḥ tataḥ eva pratiniवṛtaḥ amātyān āmantrayate:
āhuyantām madviṣayanivāsino vaidyāḥ iti; tais sarve vaidyā
āhūtāḥ; rājñā upanitāḥ; tato rājā tam puruṣam śabdayitvā kathayati:
bhavantaḥ kurutāya cikitsām iti; vaidyā vicāryaikamatena ka-
thayanti: deva yaḥ puruṣaḥ janmano^(b) na kasyacid ruṣitapūrvāḥ
tasya rudhireṇa yavāgūm sādhayitvā yadi bhojyate, evam ayaṁ
svasthibhavati; nānyathā iti; śrutvā rājā samplakṣayati: kim ma-
mānenā evaṇvidhena jīvitena, rājyaiśvaryādhipatyena vā? idṛṣena
yo'ham pareṣām duḥkhārtānām na śaknomi śāntim kartum iti;
evam vicintya rājā svasantatiḥ pratyavekṣitum ārabdhāḥ; tena dhātri
priṣṭāḥ: amba asty aham kasyacid ruṣitapūrvāḥ? sā kathayati: deva
yadā* tvāṁ mamāmsagatas tadā aham api na kasyacid ruṣitapūrvā; *A 464 a
prāgeva tvāṁ iti; tato mātuḥ sakāśam upasaṅkramya kathayati:
amba asti kadāciḥ aham kasyacid ruṣitapūrvāḥ? sā kathayati:
putra yadā tvāṁ mama kukṣigatas tadā aham api na kasyacid
ruṣitapūrvā, prāgeva tvāṁ iti; rājā kathayati: idānim sampannam
bhaiṣajyam iti; tena vaidyā uktāḥ: mama pañcasu gātreṣu śirām

T 265 a

T 265 b

*A 464 a

^(a) dei rgyal po ḫi bi, that is sa śibirājā.

^(b) t'og ma bcas pa nas.

muñicata iti; te kathayanti: deva na vayam prākṛtapuruṣasyārthāya
 devasya kāye śastram nipātayāmaḥ iti; kuśalā bhavanti bodhisattvā
 teṣu teṣu śilpasthānakarmasthāneṣu; tena svayam eva pañcasu gātreṣu
 śirā muktā; rudhirasya karparaḥ pūrṇaḥ; tataḥ peyā sādhayitvā
 dattā; anuraktapaurajānapadaḥ sa rājā; antahpurakumārāmātyapaura-
 jānapadā vikroṣṭum ārabdhāḥ; nānādeśābhyaṅgataś ca janakāyo vivā-
 cayitum ārabdhāḥ: katham nāma ekasya prākṛtasattvasyārthāya
 iyantāḥ sattvāḥ parityajyante? iti; tato rājñā sa janakāyah samāśvā-
 sitāḥ; tad anenopāyena ṣaṇ māsān pañcasu gātreṣu śirā muktā;
 yavāgūm bhojitaḥ; rājñāḥ śibeḥ tacchariram cālāniṣadṛśam samvṛt-
 tam (a); ojaḥ parihātum ārabdhāḥ; śuddhāvāsakāyikā devāḥ samlak-
 sayanti: yady evam bhadrakalpiko bodhisattvāḥ parihiyate, na
 śobhanam; te tasya pratyaham oja upaharanti, yenāsau yāpayati;
 yadā tasya puruṣasya vyādhir upaśāntaḥ, tadā śibinā rājñā pañcabhir
 grāmavaraiḥ samvibhaktāḥ, vārāṇasīyām pradhānasamṛmato jātaḥ; tadā
 sāmantakena śabdo visṛtaḥ: śibinā rājñā pañcasu gātreṣu śirā
 muktā; svarudhireṇa glānasya iyantām kālam upasthānam kṛtam; sa
 ca svasthikṛtaḥ iti; tataḥ kutūhalajātāḥ sattvā āgamyā tam puruṣam
 pṛcchanti: bhoḥ puruṣa satyam tava kila śibinā rājñā iyantām
 kālam upasthānam kṛtam? iti; sa kathayati: kim mamānena
 kṛtam? duṣṭaśoṇitam pṛthivyām vā choryeta anyasya vā diyeta, kim
 atra āścaryam iti; vāco'vasānasamanantaram evāsyā gṛhe agnir
 nipatitaḥ; yenāsyā gṛham sarvam ca svāpateyam dagdham.

T 266 b kim manyadhve bhikṣavah? yo'sau śibi rājā aham eva saḥ
 tena kālena tena samayena; yo'sau kṛtaghnapurusa eṣa evāsau deva-
 dattaḥ tena kālena tena samayena; tadāpy eṣa akṛtajñāḥ akṛtavedi;
 etarhy apy eṣa akṛtajñāḥ akṛtavedi; punar api yathaiṣa akṛtajñā
 akṛtavedi tac chrūyatām.

*The story of Kalyāṇakārin
 (concerning a previous birth of Devadatta)*

bhūtāpūrvam bhikṣavo'nyatamasyām rājadhānyām anyatamo rājā
 rājyam kārayati ḫddham ca sphitam ca kṣemam ca subhikṣam ca
 ākīrṇabahujanamanuṣyam ca; so'pareṇa samayena devyā sārdham
 kṛidati ramate paricārayati; tasya kṛidato ramamāṇasya paricārayataḥ

(a) rgyal po ši bii lus de ts'ags ḫdra bar gyur nas. Cālāni is a strainer, etc.

kālāntareṇa devi āpannasattvā samvṛttā; sā aṣṭānām vā navānām
 vā māsānām atyayāt prasūtā; dārako jātaḥ abhirūpo darśaniyāḥ
 prāśādikāḥ gauraḥ kanakavarṇaḥ chatrākāraśirāḥ pralambabāhur
 vistirṇalalāṭaḥ saṅgatabhrūs tuṅganāṣaḥ * sarvāṅgapratyāṅgopetaḥ; *A 464 b
 janmani cāsyā anekāni kalyāṇasahasrāṇi prādurbhūtāni; tasya jātau
 jātimahaṁ kṛtvā nāmadheyam vyavasthāpyate, kim bhavatu dāra-
 kasya nāma? iti; amātyāḥ kathayanti: devāsyā janmani anekāni
 kalyāṇasahasrāṇi prādurbhūtāni; tasmād bhavatu dārakasya kalyā-
 ṇakārīti nāma iti; tasya kalyāṇakārīti nāmadheyam vyavasthāpitam;
 kalyāṇakārī dārakaḥ aṣṭābhyo dhātribhyo'nupradattaḥ; dvābhyaṁ
 amāśadhbhātribhyām, dvābhyaṁ kṣiradbhātribhyām, dvābhyaṁ mala-
 dhātribhyām dvābhyaṁ kriḍanikābhyaṁ dhātribhyām; so'ṣṭābhīr
 dhātribhīr unniyate vardhyate kṣireṇa, dadhnā, navanītena, sarpiṣā,
 sarpirmaṇḍena; anyaiś cottaptottaptair upakaraṇaviśeṣair āśu var-
 dhate hradastham iva pañkajam; bhūyaḥ sa rājā devyā sārdham
 kṛidati ramate paricārayati; tasya kṛidato ramamāṇasya paricārayataḥ
 devi āpannasattvā samvṛttā; sā <aṣṭānām vā> navānām <vā> māsā-
 nām atyayāt prasūtā; dārako jātaḥ; tasyāpi janmani akalyāṇasahasrāṇi
 prādurbhūtāni; tasya akalyāṇakārīti nāmadheyam vyavasthāpitam;
 so'py unniito vardhito mahān samvṛttāḥ; kalyāṇakārī kumāro maitryāt-
 makaḥ kāruṇīkaḥ sarvasattveṣu dayāvān dānarucir dānābhīrataḥ;
 sa śramaṇābrāhmaṇaṅkṛpaṇavaṇipakayācanakebhyo dānaṁ dadāti;
 sa pitrā ucyate: putra mā tvam satatam dānam anuprayaccha;
 kuto'smākam etāvad dhanajātām bhaviṣyati? dharmataḥ hy eṣā
 dātūr dānapater yad bahujanasya priyo bhavati manāpaś ca; dig-
 vidikṣu cāsyā udāraḥ kalyāṇakirtiśabdaśloko'bhyudgacchati; ta-
 syānyatareṇa bhūmyantareṇa rājñā guṇamāhātmyam śrutvā duhitā
 dattā; rājñā mahatā śrīsamudāyena² pratiṣṭā; kalyāṇakārī ka-
 thayati: na tāvad aham bhāryopādānam karomi, yāvan na dha-
 nopārjanaṁ kṛtam; tad anujñātum arhasi tāta, mahāsamudram
 avatārāmi iti; sa kathayati: evam kuruṣva iti; sa paṇyam ādāya
 mahāsamudram samprasthitāḥ; so'sya bhrātā akalyāṇakārī samlak-
 sayati: <ayam> bahujanasya priyo manāpaś ca; yadi mahāsamu-
 drāt samṛddhayānapātro'bhyāṅgacchati bhūyasā bahujanapriyo bha-

¹ Here A adds the following words, not represented in the Tib. transl.: yannv aham anvaham evam dāsyamīti.

² A: strīsamudayena.

vati manāpaś ca; sthānam etad vidyate yat tiṣṭhata eva pituḥ rājyaīśvaryādhipatyam kārayati; sarvathā kim atra prāptakālā? aham apy anena sākam avatarāmi; atravainam jīvitād vyaparopayiṣyāmi; <evam̄ mamā>kāmasyāpi¹ yauvarājyābhīṣekah; iti viditvā pituḥ sakāśam upasaṅkramya kathayati: deva kalyāṇakārī mahāsamudram samprasthitah; aham api tena sārdham gacchāmi iti; sa kathayati evam̄ kuruṣveti; tataḥ kalyāṇakāriṇā sveḍhiṣṭhāne ghaṇṭāvaghoṣaṇam kāritam: śṛṇvantu bhavanto nagaranivāsino vanijah; kalyāṇakārī kumāro mahāsamudram samprasthitah; yo yuṣmākam utsahate kalyāṇakāriṇā sārthavāhena sārdham aśulkena agulmena atarapanyyena² mahāsamudram avatartum, * mahāsamudragamaniyam panyam samudānayatu³ iti; anekair vanikchatair mahāsamudragamaniyam panyam samudānītam; tataḥ kalyāṇakārī sārthavāhah akalyāṇakāriṇā bhrātrā sārdham kṛtakutūhalamaṅgalasvastyayanaḥ anekavaniṣataparivārah śakaṭair bhārair mūṭaiḥ⁴ piṭakaiḥ uṣṭrair gobhir gardabhaiḥ prabhūtaṁ mahāsamudragamaniyam panyam ādāya samprasthitah; so'nupūrveṇa grāmanigamarājarāṣṭradhāniṣu paṭṭanāny^(a) avalokayan samudratīram anuprāptaḥ; sa pañcabhiḥ purānaśatair^(b) vahanam kṛtvā pañca pauruṣeyān gṛhitvā, āhārakam, nirhārakām, nāvikam, kaivartam, karṇadhāram⁵ ca, trir⁶ ghaṇṭāvaghoṣaṇam kṛtvā mahāsamudram avatīrṇah; samprasthite vahane bhrātur akalyāṇakāriṇah kathayati: mahāsamudramadhyagatānām <yadi> tad vahanam vipadyeta, mama gale lageḥ⁷; mā kāhalibhaviṣyasi iti; sa kathayati: śobhanam evam̄ bhavatu iti; yāvat tad vahanam anuguṇena vāyunā ratnadvipam anuprāptam; karṇadhāraḥ kathayati: śṛṇvantu bhavanto jambūdvipakā vanijah; yo'sau śrūyate ratnadvipo nāma vajravaiḍūryendranilamarakatādinām ratnānām ākaraḥ iti tam anuprāptaḥ smaḥ; yatheṣṭam ratnasaṅgraham kuruta iti; tatas taiḥ pramuditamanobhiḥ upaparikṣya, tad vahanam ratnānām pūritam

^(a) ts'oñ rdal.

^(b) kar ſa pa na.

¹ Ex conject. Tib. bdag mi ḥodod bžin du yañ, etc.

² See Edgerton, s.v. gulma.

³ A: samudānīyatū.

⁴ See Edgerton, s.v. muṭa.

⁵ See Edgerton, s.v. pauruṣeya, and Mvy 3850–3855.

⁶ A: tr.

⁷ A: lageta.

tadyathā tilatandulakolakulatthānām; nipuṇā bhavanti bodhisattvāḥ kuśalā¹ ca; kalyāṇakāriṇā kumāreṇa mahārāṇi ratnāni kātyām upanibaddhāni; yāvat tad vahanam vipariṇttam; tīrasya nātidūre makareṇa matsyajātēna anayena vyasanam āpāditam; tataḥ akalyāṇakārī kalyāṇakāriṇo <gale>^(a) lagnah; sa tena mahatā yatnena uttāritah; sa tāvat kṛtapariśramo middham avakrāntah; tasya parivartamānasya^(b) akalyāṇakāriṇā kātyupanibaddhāni ratnāni dṛṣṭāni; sa samplakṣayati: ayam nāma idṛśāni ratnāni gṛhitvā gamiṣyati; aham riktagānīr gamiṣyāmi; iti viditvā tena tasya gāḍhamiddhāvaṣṭabdhasya tāni ratnāny apahṛtāni; kanṭakaiś ca akṣini utpātite; sa tam andham samudratire chorayitvā prakrāntah; daivāt gopālakā gāś cārayantas tam pradeśam anuprāptāḥ; tair asau dṛṣṭāḥ pṛṣṭāś ca: bhoḥ puruṣa kas tvam idṛśāḥ iti; tena yathāvīttam samākhyātām; śrutvā teṣām kāruṇyam utpannam; tair asau pālabandhor^(c) gṛhe nītāḥ; sa tena viñām āśrāvayitum ārabdhāḥ; tasya pālabandhor bhāryā yauvanamadākṣepāt viñāsvanam śrutvā tam prārthayitum pravīttā; sa kṛtaghnaceṣṭitam anusmṛtya karṇau pidhāyāvasthito nādhīvāsayati; kāmādhyavasitānām nāsti kiñcid akaraṇiyam iti tayā svāmī vigrāhitaḥ: mām ayam andhaḥ purusaḥ prārthayati²; *idṛśā- nām tvam̄ saṅgraham karoṣi iti; pratikruṣṭam etad vairāṇām yaduta strivairam; sa samplakṣayati: kṛtanigraho'yaṁ^(d); nāsti kiñcid asya karaṇiyam ṛte nirvāsanād iti; sa tena gṛhān nirvāsitaḥ rathyāvīthi- catvaraśāṅgātkeṣu viñayā jivikām kalpayati; tasya pitā kālagataḥ; bhrāṭaḥ asya akalyāṇakārī rājyaīśvaryādhipatyē pratiṣṭhitaḥ; so'py anupūrveṇa simāntarasya rājño^(e) nagaram anuprāptaḥ yenāsyā pūrvam̄ duhitā dattā; sā ca mahati samvīttā; tasyā nānādeśanivāsino rājaputrāḥ purohitaputraś ca varakā āgacchanti; sāpi tātenocaye: putri yasya tvam̄ dattā sa kalyāṇakārī kumāro mahāsamudram

^(a) mgul du.

^(b) de ḡgres poi.

^(c) p'yugs rdsi dbon po.

^(d) ḥdi c'ad pas ni bcad zin pas.

^(e) mts'ams gšan gyi rgyl po.

¹ A: sādvasāś ca (Tib. mk'as pa).

² A adds iti.

T 269 b gataḥ; tatraiva ca anayena vyasanam āpannah; tava cedānim yācakā āgacchanti; yasyaiva tvām na dāsyāmi sa visukho bhaviṣyati; katham atra pratipattavyam? iti; sā kathayati: tāta yadyevam nagaraśo-bhām kāraya; aham svayaṁvarāya avatarāmi iti; rājā kathayati: putri evam kuruṣva iti; tato nānādeśeṣu nānādhiṣṭhāneṣu svayaṁvaraṇam śrāvitam; tac ca nagaram apagatapāśāṇaśarkarakāṭhallam vyavasthāpitam, candanavāripariṣiktam surabhidhūpaghaṭikopanibaddham ucchritadhvajapatakam āmuktapaṭṭadāmakalāpam nānāpuṣpāvakirṇam ramaṇiyam, devānām iva nandanavanodyānam; ghaṇṭava-ghoṣaṇam ca kāritam: śṛṇvantu bhavanto nagaraniwāsinah paurā, nānādeśābhyaṅgataś ca janakāyah; śvo rājakumāri svayaṁvarāya avatariṣyati; tad yuṣmābhīr yathāvibhavena sannipatitavyam iti; tataḥ prabhātāyām rajanyām sā rājakumāri nānālāñkāravibhūṣitā anekakumāriparivṛtā vanadevateva kusumitavanamadhye ativa vibhrā-jamānā mahatā śrīsamudāyena madhye nagarasya anekeṣu prāṇiṣata-sahasreṣu sannipatiteṣu svayaṁvarāya avatīrṇā; sa kalyāṇakāri anya-tamasmin pradeśe viṇām āśrāvayam tiṣṭhati; karmāṇy eva sattvā-nām paraspāram samyojakāni¹; balavad² api hetubalaṁ pratiyayabalam apekṣata^(*) iti; tataḥ sā rājakumāri viṇāsvanāvarji-taḥdayā viṇāvādake kalyāṇakāriṇy ākṣiptā; tayā tasya sragdāma kṣiptam: eṣa mama svāmi iti; janakāyo durmanāḥ samṛttah; kecid vegam asahamānāḥ avadhyātum ārabdhāḥ: kathaṁ nāma nānādeśābhyaṅgatān rājāmātyapurohitaputrān anyāmī ca nagaraniwā-sinah pradhānapuruṣān pratyākhyāya rājakumāryā evamrūpayauvana-kalāsaṁpadyuktayā andhalakaḥ³ svāmi vṛtaḥ? iti; pauruṣeyair daurmanasyavimukhai rājño niveditam: deva kumāryā svayaṁvarā-vatīrṇayā svāmi vṛtaḥ iti; rājā kathayati, kidrīṣaḥ? deva andhalakaḥ; so’pi śrutvā durmanāḥ samṛttah; tatas tena sā āhū-yoktā: putri samvidyante rājāno, dhaninaḥ, śreṣṭhinaḥ, sārthavāhāḥ, amātyaputrāḥ, purohita^{*}putrāś ca rūpayauvanavibhavasampannāḥ; kasmāt tvayā evaṁvidhaḥ svāmi vṛtaḥ? iti; sā kathayati: tāta sa eva me rocate iti; rājā kathayati: yadyevam kimartham tiṣṭhasi iti; sā tasya sakāśam upasaṅkrāntā kathayati: tvam mayā svāmi

*A 466 a

T 270 b

(*) rgui stobs c'e yañ rkyen gyi stobs la ltoṣ pa yin pas.

¹ A: samyojanikā.

² Ex conject. A: karmabalād. See the Tib. transl.

³ See Edgerton, s.v. andhala, and Mvy, 8873.

vṛtaḥ iti; na te śobhanam kṛtam; kiṁ tvam cintayasi? eṣo’ndha-lakaḥ; aham parapuruṣaiḥ sārdham paricārayiṣyāmi iti; sā kathayati: nāham evaṁvidhasya karmaṇaḥ kāriṇi iti; sa kathayati: kathaṁ jñāyate? iti; sā satyopayācanam kartum ārabdhāḥ: yena satyena satyavacanena tasya kalyāṇakāriṇo rājakumārasya tava cān-tike rāgaḥ samutpannah, nānyasya kasyacit, anena satyena satyava-canena tavaikam akṣi yathāpaurāṇam syād iti; satyādhiṣṭhāna-sa-manantaram eva tasyaikam cakṣuh yathāpaurāṇam samṛttam; sa kathayati: sa evāham kalyāṇakāri; akalyāṇakāriṇā bhrātrā etāṁ daśām nītaḥ iti; sā kathayati: kathaṁ jñāyate tvam evāsau kalyā-ṇakāri? iti; so’pi satyopayācanam kartum ārabdhāḥ: yena satyena satyavacanena tasya mamākṣini samutpāṭayato’ntike iṣad api na praduṣṭam cittam me, anena satyena satyavacanena mama dvitiyam akṣi yathāpaurāṇam bhaved iti; tasya saha satyayācanayā dvitiyam akṣi yathāpaurāṇam samṛttam; tataḥ sā rājakumāri kalyāṇakāriṇam avikalendriyam ādāya rājñāḥ sakāśam gatā kathayati: tāta eṣa evāsau kalyāṇakāri iti; rājā na śraddhatte; tena yathāvīttam ārocitam; rājā param vismayam āpannah; tatas tenāsau duhitā mahatā śrīsamudāyena pariṇitā; sa ca kalyāṇakāri mahatā balasamudāyena tannagaram gatvā akalyāṇakāriṇam cyāvayitvā paitṛke rājye pratiṣṭhā-pitāḥ.

kim manyadhve bhikṣavah? yo’sau kalyāṇakāri aham eva saḥ tena kālena tena samayena; yo ’sau akalyāṇakāri eṣa eva sa deva-dattah tena kālena tena samayena; tadāpy eṣa akṛtajñāḥ akṛtavedi; etarhy apy eṣa akṛtajñāḥ akṛtavedi; punar apy eṣa yathā akṛtajñāḥ akṛtavedi tac chrūyatām.

*The story of Viśākha
(concerning a previous birth of Devadatta)*

bhūtāpūrvam anyatamasyām rājadhānyām anyatamo rājā rājyaṁ kārayati ṛddham ca sphitam ca kṣemam ca subhikṣam cākīrṇabahu-janamanuṣyam ca; sa devyā sārdham kriḍati ramate paricārayati; tasya kriḍato ramamāṇasya paricārayataḥ kramaśaś catvāraḥ putrā jātāḥ, śākhaḥ, praśākhaḥ, anuśākhaḥ, viśākhaś ca; te unnitā vardhitā mahāntaḥ samṛttah; bhūmyantarāṇam ca rājñām duhitṛbhiḥ pari-ṇitāḥ; te rājño vikartum^(*) ārabdhāḥ; tato rājñā nirvāsitāḥ svakasvakā

(*) brñas pa.

T 466 b

patnir ādāya nirgatāḥ; yāvat kāntāramārgam pratipannāḥ; teṣāṁ pathyadanam parikṣṇam; taiḥ parasparam kriyākāraḥ kṛtaḥ; ekai-kām striyam jīvitād vyaparopya tanmāṃsenā kāntāramārgān nista-rema iti; viśākhaḥ *samplakṣayati kāmaṇ svaprāṇavināśo, na tu paraprāṇoparodhaḥ; kim atra prāptakālam? bhāryām ādāya niṣpalāyeyā iti; sa bhāryām ādāya niṣpalāyitaḥ; sāsyā bhāryā annapā-naviyogāt mārgāśramakhedāc ca kāhalibhūtā kathayati: āryaputra prāṇair viyokṣye iti; viśākhaḥ samplakṣayati: mayā rākṣasamadhyāt paritrātā; idāniṁ yadi mariṣyati, na śobhanam iti; tena ūrumāṃsam chitvā tasyā bhakṣaṇāya dattam; bāhubhyām ca śre muktvā rudhi-ram pāyitā; so'nupūrvenā tām ādāya anyatamām parvatam upaśptaḥ; tatra ca mūlaphalair yāpayati; tasyā ca parvatasya sannikṛṣṭe nadi vahati; tasyām puruṣaḥ śatruṇā hastapādavikalāḥ kṛtvā pravāhitāḥ; sa srotasāpahriyamāṇaḥ ārtasvaraṇa krandati; viśākhaś cānyatama-smin pradeśe mūlāny utpātayati; tenāsau puruṣavirāvah śrutaḥ; sa karuṇāmreḍitacittasantatiḥ^(a) parvatam abhiruhyā samantād vyava-lokayitum ārabdhāḥ; yāvat paṣyati tam puruṣam uhyamānam; sa laghu laghv eva parvatād avatīrya, nadim abhyavagāhya, tam puruṣam pr̄ṣṭham abhirohya, nadim uttīrya, tīre sthāpayitvā, tam duḥkhā-santāpitahṛdayaḥ kathayati: vatsa kim idam? iti; tena yathāvīttam samākhyātām; tatas tenāsau samāśvāsitāḥ; mūlaphalaiś ca santarpaṇa patnīyah samarpitāḥ; tayā tasyopasthānam kṛtam; sā tasyopasthānam kurvatī praṇayaśaumukhyā muhur muhur upakramya vividhābhīḥ kathābhīr upatiṣṭhati; dharmatā hy eṣā prakṛtyā mandarāgīṇo bha-vanti bodhisattvāḥ; viśākhas tayā sārdham kadācit paricārayati, kadācit na paricārayati; bodhisattvānubhāvena ca tāni kandamūla-phalāni atīva viryavanti; tāny asau paribhuñjānā¹ kleśaprabalyāt tam hastapādavikalām prārthayitum ārabdhāḥ; sa na sampratipadyate; kathayati ca: aham tāvad idāniṁ gatapratyāgataprāṇaḥ kathamci jīvitāḥ; yadi punar idīśam karomi sthānam etad vidyate yad ayam tava bhartā mām sarveṇa sarvam jīvitād vyaparopayati iti; sa bhūyo bhūyas tayā prārthyate; durjayāḥ kleśāḥ; sā tayā sārdham vipratipannaḥ; sā tena sārdham ānandasau manasyād atīva samraktā preṣyamāṇāpi tatsakāśāt na gacchatī; sa samplakṣayati: yathaiveyam

^(a) de sems kyi rgyud sñiñ rjes brln pas.

¹ A: paribhuñjānaḥ.

T 272 a

adhyavasitā^(a), pratikruṣṭam etad vairāṇām yaduta strivairam; idā-nim aham naṣṭaḥ; tena tayā sārdham samjalpaḥ kṛtaḥ; ayam tava svāmi yadi jānite āvayoḥ samprayogam, niyatam tava anartham karoti, mām ca jīvitād vyaparopayati iti; sā samplakṣayati: śobha-nam ayam kathayati; upāyasamvidhānam kartavyam iti; asitapan-ḍito māṭgrāmaḥ; sā śiro vastreṇa veṣṭayitvā parvataśilāyām niṣa-dyāvasthitā; yāvan mūlaphalāny ādāya viśākha ḥāgataḥ; paṣyati tām tathā vīprakṛtām; tataḥ pr̄cchati: bhadre kim etad iti; sā kathayati: āryaputra śīrorūjā me'tīva bādhate iti; viśākhaḥ kathayati: kim atra kartavyam? iti; tayā pāṣāṇabhedakaḥ^(b) parvataprägbhāre dṛṣṭaḥ iti sā *kathayati: āryaputra pūrvam apy¹ eṣā śīrorūjā āśit; vaidyena pāṣāṇabhedako vyapadiṣṭaḥ; tena svasthikṛtā iti; viśākhaḥ kathayati: pāṣāṇabhedakam samanveṣāmi iti; sā kathayati: ārya-putra eṣā parvataprägbhāre dṛṣyate; aham tvām rajvā dhārayāmi; tvam utpātaya iti; ḥjuko'sau mahātmā tasyāḥ śāthyam na vetti; sa pratipannaḥ: evam bhavatu, dhāraya, utpātayāmi iti; sa tayā rajvā osāritā²; tena caikenā pāṇīnā rajjur muktā; tayā ca muktā; nadyām patitaḥ;^(c) dirghāyuḥ sa sattvaḥ; rājyasukhaṁ ca praty-a-nubhavitavyam; na mṛtaḥ; srotasā uhyamāṇaḥ anyatamām rājadhā-nim anuprāptaḥ; tatra ca rājā aputraḥ kālagataḥ; amātyāḥ sapaura-jānapadāḥ sarve sannipatya vicārayanti: bhavanto rājā kālagataḥ; kam idāniṁ rājye pratiṣṭhāpayāmaḥ? iti; tair lakṣaṇajñāḥ puruṣāḥ prayuktāḥ: bhavantaḥ samanveṣata; yaḥ puṇyamaheśākhyāḥ sattvaḥ tam rājye pratiṣṭhāpayāmaḥ iti; te samantataḥ samanveṣitum ārabdhāḥ;

*A 467 a

T 273 a

na prāṇasyanti karmāṇy api kalpaśatair api |
sāmagriṇī prāpya kālaṁ ca phalanti khalu dehinām ||

viśākhaḥ pratyupasthitavipākatvād rājyasaṃvartaniyasya karmaṇaḥ nadim uttīrya ekasmin pradeśe niṣaṇṇaḥ; bodhisattvānubhāvena sa pradeśo'laṅkṛtaḥ ivāvasthitāḥ; yāval lakṣaṇaparikṣakāḥ puruṣāḥ tam

^(a) adi ltar ədi c'ags par gyur la.

^(b) rdo dreg.

^(c) des de t'ag pa las dpyaṇ la btaṇ ba daṇ | des lag pa gcig gis 'tag pa btaṇ ba na des kyan nas c'ur lhuṇ ḥo.

¹ A: punar api (Tib. sñon yañ).

² See Edgerton, s.v. avaśirati.

T 273 b

pradeśam āgatāḥ paśyanti tam mahātmānam rājyalakṣaṇasampannam; te pramuditamanasaḥ amātyānām sakāśam gatāḥ kathayanti: sa manveṣitaḥ asmābhīḥ punyamaheśākhyah sattvo yo rājyam arhati iti; tatas tair amātyar mārgaśobhām nagaraśobhām ca kṛtvā mahatā śrisamudāyena nagaram praveśya divasatithimuhūrtanakṣatrānupūrvyā rājye'bhiṣiktaḥ; tasya devi nāstīti amātyāḥ purohitāḥ bhūmyantararājānah anye ca dhanināḥ śreṣṭhinaḥ sārthavāhāḥ svakasvakā duhitṛn sarvālāṅkāravibhūṣitāḥ ādāya tannagaram āgatāḥ rājā pariṇeyatiti; sa rājā striyā vipralabdhō na pratipadyate; amātyāḥ kathayanti: deva antahpurakumārāmātyapaurajānapadāḥ dhanino rājāno bhavanti; antahpuram upasthāpyatām; nānādeśanivāsināḥ pradhānapuruṣāḥ bhūmyantarāś ca rājānah itastyāś ca pradhānapuruṣāḥ kanyāḥ sajjikṛtya vyavasthitāḥ; abhimukhibhavatu iti; tathāpy asau na pratipadyate; sa bhūyasā ca striyo jugupsate; puṇyānubhāvāt sattvānām upabhogā viryavanto bhavanti sampadyante ca; yadā² bodhisattvas tasmāt parvatāt kṛtaghnastriyā muktas tadā tasmin parvate mūlaphalāni tanūbhūtāni; nirviryāṇi ca samvṛttāni; tataḥ sā stri durbhikṣākālamṛtyubhayabhitā tam hastapādavikalām puruṣām skandhe āropya grāmāntām samavasṛtā; rathyāvīthicatvaraśīngātakēsu bhikṣām aṭati; pṛṣṭā ca kathayati aham pativrati; asti caiṣa lokādharmo yā stri pativrataḥ sā loke pūjyate; sā yatra praviṣati tatra bhikṣām labhate; yāvad asāv anupūrveṇa tām rājadhānim anuprāptā; śrutvā lokaḥ *param vismayam āpannaḥ; kecīt kutūhalajātāḥ tām draṣṭum bahir nirgatāḥ; nagaranivāsinā janakāyenāvatāro labdhāḥ; te'vadhyāyanti kṣipanti vivācayanti: bhavantāḥ ayam rājā sarvāḥ striyo jugupsate; na paśyatimām satīm pativrataṁ hastapādavikalām puruṣām skandhenādāya paribhramantim³ iti; sa vṛttāntāḥ⁴ purohitena rājño niveditāḥ; rājñā ca samplakṣitam; sa kathayati: āhūyatām sā stri, paśyāmi iti; sā āhūtā, rājñā dṛṣṭā; vipuṣpitam gāthā coktā:

bhakṣayitvorumāṁsāni pītvā ca mama śoṇitam |
skandhena vahase ruṇḍam idānīm tvām pativrataḥ ||
pātayitvā prapātē mām śilodbhedaśya kāraṇāt |

¹ See Edgerton, s.v. vipuṣpayati (Tib. ḥdsum dmul te, smiling).

² A: yathā.

³ A: paribhramatīti.

⁴ A: sa eṣa ca vṛttāntāḥ.

T 274 a

*A 467 b

skandhena vahase ruṇḍam idānīm tvām pativrataḥ || iti; sā lajāparigataḥdayā avāñmukhi vyavasthitā; amātyair etam artham rājā pṛṣṭāḥ; tena vistarena yathāvṛttam samākhyātām; sā dhikchabdena nagarād bahir nirvāsitā.

⟨kim manyadhve bhikṣavaḥ? yo 'sau⟩ rājakumāraḥ aham eva saḥ tena kālena tena samayena; ⟨yāsav bhāryā eṣa eva sa devadattas tena kālena tena samayena⟩; tadāpy eṣa akṛtajñāḥ akṛtavedi; etarhy apy eṣa akṛtajñāḥ akṛtavedi; punar api yathaiṣa akṛtajñāḥ akṛtavedi tac chrūyatām.

*The story of Viśvantara
(concerning a previous birth of Devadatta)*

bhūtāpūrvam bhikṣavo viśvapuryām rājadhānyām viśvāmitro nāma rājā rājyam kārayati ṛddham ca sphitaṁ ca kṣemām ca subhikṣam ca ākīrṇabahujanamanuṣyam ca, praśāntakalikalahaḍimbaḍamarataskararogāpagatam śālikṣugomahiśisampannam; dhārmiko dharmarājō dharmena rājyam kārayati; sa ca rājā śrāddho bhadraḥ kalyāṇāśayaḥ ātmahitaparahitapratipannaḥ kāruṇiko mahātmā dharmakāmaḥ prajāvatsalaḥ; so'pareṇa samayena devyā sārdham kṛidati, ramate, paricārayati; tasya kṛidato ramamāṇasya paricārayataḥ kālāntareṇa patni āpannasattvā samvṛttā; sā aṣṭānām vā navānām vā māsānām atyayāt prasūtā; dārako jātāḥ abhirūpo darśaniyah prāśādikāḥ gauraḥ kanakavarnāḥ chatrākārasīrāḥ pralambabāhur vistirṇalalātāḥ saṅgatabhrūs tuṇganāsāḥ sarvāṅgapratyāṅgopetaḥ; tasya jātau jātimahām kṛtvā nāmadheyam vyavasthāpyate; kim bhavatu dārakasya nāma? iti; jñātaya ūcuḥ: ayam dārako viśvāmitrasya rājñāḥ putraḥ; tasmāt bhavatu dārakasya viśvantara iti nāma iti; viśvantaro dārakah aṣṭābhyo dhātribhyo'nupradattāḥ; dvābhyaṁ amśadhadhātribhyām, dvābhyaṁ kṣiradhadhātribhyām, dvābhyaṁ maladhadhātribhyām, dvābhyaṁ kṛiḍānikādhātribhyām; so'śābhīr dhātribhīr unniyate vardhyate kṣireṇa, dadhnā, navanītena, sarpiṣā, sarpirmaṇādena; anyaiś cottaptottaptair upakaraṇaviśeṣair āśu vardhate, hrādashtham iva pañkajam; sa yadā mahān samvṛttāḥ tadā lipyām upanyasta<ḥ> saṅkhyāyām, gaṇanāyām, mudrāyām^(a); yāni tāni rājñām kṣatriyānām mūrdhābhiṣiktā* nām janapadaīsvaryasthā<ma>viryam anuprāptānām mahāntam pṛthivimāṇḍalam abhinirjitya adhyāvasatām

T 275 a

*A 468 a,

T 275 b

(a) lag rtsis, that is palmistry.

pṛthag bhavanti śilpasthānakarmasthānāni¹, tadyathā hastigrivāyām, aśvapṛṣṭhe, rathe, tsarau, dhanuṣi (^a), apayāne, niryāne, aṅkuśagrahe, pāśagrahe, tomaragrahe, chedye, bhedye, vedhye, muṣṭibandhe, pādabandhe, śikhābandhe (^b), dūravedhe, śabdavedhe, marmavedhe, akṣūnavedhe, dṛḍhaprahāritāyām, pañcasu sthāneṣu kṛtāvī samvṛttah; viśvantaraḥ kumāro śrāddho bhadraḥ kalyāṇāśayah ātmahitaparahi-tapratipannah kāruṇiko mahātmā dharmakāmaḥ prajāvatsalaḥ, sarva-pradaḥ, sarvaparityāgi, niḥsaṅgaparityāgi ca mahati tyāge vartate; tasya pradānavistaram upaśrutya yojanaśatād api arthinaḥ abhyā-gacchanti; sarvāṁś ca ² paripūrṇamanorathān preṣayati.

T 276 a
atha kadācit bodhisattvo maṇikanakarajatavajra<vidruma>vaiḍū-ryamusāragalvārkendranilavidyotitam ³ candanavarasārapariṇāmitam (^c) simhavyāghradvīpicarpāpariṇāddham pavanabalasamajavaiḥ kanakara-jatamaṇighaṇṭikāvighūrṇitaravaiḥ caturbhis turagair yuktam syanda-navaram abhiruhyā nagarād udyānābhimukho niryayau; atha kecid viprā vedavedāṅgavido viśvantaram abhigamyocuḥ: jayatu bhavān kṣatriyakumāraḥ iti; āha ca:

sarveṣu khalu lokeṣu viśrutaḥ sarvado bhavān |
ratham etad dvijātibhyo dānam tvam dātum arhasi ||

ityevam ukto viśvantaro bodhisattvaḥ laghu laghv (^d) eva tasmād rathād avatīrya kṛṣṭaṭuṣṭapramuditahṛdayas tebhyo dvijātibhyas tam rathavaram upadarśayann uvāca:

yathā mayā rathas tyakto viprebhyaḥ parayā mudā |
tathāham tribhavam tyaktvā spr̄ṣeyam bodhim uttamām ||

(^a) gžui ḥ̄dsin stañs.

(^b) Deest in T.

(^c) bsgrub. I suspect that the word intended is parimarjita or something like so.

(^d) myur ba myur ba.

¹ The list of the śilpasthāna, etc., is found in Mvy, 4972–5006, q.v.

² A: sarve ca.

³ <vidruma> has been added by me on the basis of the Tib. transl. (byi ru). Arka is strange and, according to the Tib. transl., is intended for padmarāga. A list of precious stones is found in Mvy, 5942 sqq.

iti; so'pareṇa samayena kundakumudahimajatasitābhavarṇam sap-tasujātasu(^a)pratiṣhitacaraṇatalam airāvāṇavilāsagāminam paramasvā-bhāvyalakṣaṇā(^b)laṅkṛtapuṇyanidarśanam rājavardhanam nāma gaj-a-varam abhiruhyā parituṣṭabhṛtyamitrasevakānuyātrikaiḥ candra iva naṅkṣatragaṇaiḥ parivṛtaḥ samprāpte vasantakālasamaye, sampaṣpiṭeṣu pādapeṣu, haṁsakrauñcamayūraśukaśārikākokilajivañjivakanirghoṣite vanaṣaṇde udyānabhūmim niryayau; atha kecit pratyarthika-prayuktā viprās tvaritatvaritam viśvantaram kumāram abhigamyā ūcuḥ: jayatu bhavān kṣatriyakumāraḥ iti; āha ca:

sadaityāmaraloṣe viśrutaḥ sarvado bhavān |
dātum etam gajavaram asmabhyas tvam ihārhasi || iti;

evam uktaś ca bodhisattvas tasmād api gajavārāl laghu laghv eva avatīrya hṛṣṭaṭuṣṭapramuditamanās tebhyas tam gajavaram upadarśayann uvāca:

yathā mayā gajas tyakto viprebhyaḥ parayā mudā |
tathāham tribhavam tyaktvā spr̄ṣeyam bodhim uttamām ||

śuśrāva ca rājā viśvāmitraḥ: putreṇa ca tebhyo viśvantareṇa rājya-vardhano nāma gajavaraḥ pratyarthikaprayuktebhyo dattaḥ iti*; śrutiḥ ca punaḥ rājñā viśvāmitreṇa kopakupitena viśvantaraḥ *A 468 b,
T 277 a
kumāraḥ āhūyoktaḥ: gaccha kumāra, na te madviṣaye vastavyam iti; tato viśvantaraḥ kumāraḥ pitrā parityaktaḥ cintayāmāsa: bodhāya mayā kṛtavyavasāyena sarvalokānugrahaṛtham baddhasannāhena gajo' sau tyaktaḥ;

tad gṛhe vartamānena dānam deyam yathābalam |
tapovanam vā saṃśritya kartavyo niyamaḥ parah (^c)¹ ||
tad aham gṛham utsṛjya prayāsyāmi tapovanam |
vaktum na tūtsahe vākyam na dāsyāmiti yācitaḥ || iti.

athaiवाम kṛtamatir bodhisattvo bhāryāyā mādryāḥ sakāśam abhigamyā etad vistareṇa nivedayāmāsa; tataḥ sā mādrī sahaśravaṇād eva

(^a) bdun legs par gyur.

(^b) skal pa mc'og gi mts'an can.

(^c) ḥes pa mc'og dag bya ba yin.

¹ A: niyataḥ.

priyaviprayogāśāṅkitahṛdayā kṛtakarapuṭā bodhisattvam uvāca: ārya-putra yady evam aham api tapovanam yāsyāmi iti; na śakyam mayā āryaputraviyuktayā muhūrtam api prāṇān dhārayitum; kutaḥ?

gaganam¹ iva candrahinam sasyavihinā bhaved yathā pṛthivi |
nalinīva jalavihinā bhartṛvihinā bhavet tathā nāri || iti;

T 277 b bodhisattva uvāca: avaśyam āvayor ante viyogena bhavitavyam; esa lokasvabhāvah; tvam ca pravarānnapānaśayanāsanasamvasano-pacitā paramasukumārāśarirā; tapovane ca ṭṛṇaparṇopacitāyām bhū-mau svaptavyam; mūlaphalāni cāhārah; darbhopalakanṭakacitāyām mahyām vicaritavyam; abhikṣṇam upavāsam upavasitavyam; sarva-janasyātmā upadarśayitavyah; sarvaprayatnenātithayaḥ pūjyayitavyāḥ; tatrāpi ca mayā avaśyam yathāśaktyā dānam deyam; tatra bhavatyā² na kiṃcid anutāpah karaṇiyah; tat punar api tāvat samprad-hāryatām iti; mādri kathayati: āryaputra yathāśaktyā aham āry-aputram anuvartiṣye³ iti; bodhisattvah kathayati: yady evam smartavyā te iyam pratijñā iti; tato bodhisattvah pitaram upagamya mūrdhnā ca praṇipatyovāca

kṣamasva yat tāta mayāparāddham
gajapradānam prati pārthivendra |
esa prayāsyāmi purād arāṇyam
kośakṣayo mā nṛpate tavābhūt || iti;

T 278 a tataḥ putraviyogaviklavo rājā baśpoparudhyamānagadgadakaṇṭha uvāca: putra tiṣṭha, nivartyatām dānān matir iti; bodhisattva uvāca apy eva parivarteta dharā sadharaṇidharā |
pradānān na tv aham cittam nivarteya mahipate ||

ityuktvā prakrāntah; tataḥ putraduhitkalatrasahitaḥ śokotkaṇṭhaḥ paurajānapadasahasrair anugamyamānah tasmān nagarān nirjagāma; kaścit puruṣah tam rуданапарidevitaśabdām śrutvā, mahājanakāyam ca nagaradvāreṇa nirgacchantam dṛṣṭvā, anyataram puruṣam uvāca: bhoḥ puruṣa kiṃkṛto'yaṁ mahājanasya ruditaśabdaḥ? iti; sa uvāca: kim bhavān na jānīte

¹ A: gaganatala iva.

² A: tatrābhavatyā.

³ A: anuvartiṣyate.

asmāt purān nṛpatinā svasutah sudamṣṭro
nirvāsyate sthiradṛhtir nirataḥ¹ pradāne |
tam prasthitam vanam upetya saputradāram
paurāḥ sametya subhṛṣṭam karuṇam rudanti || iti;

tato bodhisattvas tasmān nagarān nirgatān paurān yathānyāyam abhigamyovāca: nivartantu bhavantah; suciram api hi priyasamyogo bhūtvā avaśyam evānte *viprayogāvāsānah; vāsavṛkṣo'dhvapratīśraya- *A 469 a bhuto hi bandhujanasamyoγah; avaśyabhāvi priyaviprayogaḥ; kutaḥ?

sarveṣu lokeṣv avaśasya jantoh
priyair viyogo bhavatiti matvā |
kāryā bhavadbhīr bhuvi sarvayatnaiḥ,
sthirā'prakampyā ca śamāya buddhiḥ || iti;

T 278 b atha triṁśadyojanātikrāntam bodhisattvam avekṣya anyatamo brāhmaṇaḥ abhigamyovāca: bhoḥ kṣatriyakumāra itas triṁśanmā-trair adhiṣṭhānam; tato'ham bhavato gunaśravaṇād āgataḥ; tad arhati bhavān anena rathavareṇa me saphalam śramam kartum iti; tato mādri sañjātāmarṣā niṣṭhurābhidhānena tam brāhmaṇam uvāca

aho dvijasyāsa sudāruṇā matir
vane'pi yo'bhyarthayate nṛpātmajam |
na nāma kāruṇyam ihāsyā jāyate
narendraputre nṛpatiśriyā cyute || iti;

bodhisattva uvāca: na khalu na khalu bhavatyā brāhmaṇaḥ pari-bhāṣaniyah; kutaḥ?

yady ete na bhavet artharucayo mādri pratigrāhakāḥ
bodhim kah samavāpnuyād bhuvi narah sarvapradānād ṣte |
ṣaḍbhiḥ pāramitābhīr uttamaguṇāḥ sambodhisattvāḥ sadā
dānādyābhīr avāpnuvanti niyatam sarvajñatām uttamām || iti;

tato bodhisattvas tam apy aśvaratham pareṇa harṣeṇa tasmai brāhmaṇāya datvā uvāca

anena mātsaryamalapravāhinā
rathapradānena mamāstv iha dvija |

¹ A: sthiradṛhtiniratam.

maharśibhiḥ sadbhīr¹ anupravartito
nirāravo dharmamayo mahārathah || iti;

T 279 a tato viśvantaraḥ pramuditahṛdayas tam api rathavaram brāhmaṇāya datvā, kṛṣṇajinām kumārim skandhe āropya, mādri ca jālinam kumāram^(a), tapovanābhimukhau saṃprasthitau; anupūrveṇa ca tapovanam anuprāptau; tato viśvantaras tasmiṁs tapovane svahṛdayaparitośakaram vratam āsthāya vijahāra; yāvad anyatamo brāhmaṇah, mādryā<m> mūlaphalārtham abhigatāyā<m> tapovanād, viśvantaram abhigamyovāca: jayatu bhavān kṣatriyakumāraḥ;

upasthāyakahino'ham bhrāmāmi savadhūjanah |
tadarthatam bālakāv etau mama tvam dātum arhasi || iti;

evam ukto viśvantaro bodhisattvaḥ iṣṭasutaparityāgām prati muhūrtam cintāparo babhūva; tato'sau brāhmaṇo viśvantaram bodhisattvam uvāca: bhoḥ kṣatriyakumāra śrutam mayā sarvam dadat kila bhavān iti; yato'ham bhavantam arthaye; tat kim idam vicāryate;

bhavān khyātaḥ kṣititale sarvataḥ karuṇātmakaḥ |
yathā śibiḥ śruto nityam tathā tvam kartum arhasi || iti;

evam ukto bodhisattvas tam brāhmaṇam uvāca: bho mahābrāhmaṇa
svajivitaparityāge na me kācid vicāraṇā |
kim punaḥ svasutatyāge mama syān matir anyathā ||

T 279 b api tu mahābrāhmaṇa

parityaktau mayā bālau vanavṛddhau^(b) sukhātmakau |
mātṛhinau katham imau sthāsyataḥ karuṇātmakau ||
mā bhūd vaktā ca me kaścit kumārau nirghṛṇo bhṛśam |
bālau tyajati nātmānam sādhu brāhmaṇa mām naya || iti;

*A 469 b atha sa brāhmaṇo * viśvantaram uvāca: bhoḥ kṣatriyakumāra naitad bhavataḥ pratirūpam mahati rājavamse prasūtasya, sarvasyām pṛthivyām khyātayaśasah, sarvaprāṇiṣu dayānukrośapratītasya, dānamā-

^(a) rgyags byin mas ni gžon nu ma dra ba can k'yer nas.
^(b) nags su only.

¹ A: ṣad�ir (Tib. drañ sron c'e mc'og gis).

nasatkāragandhahastinah^(c), śramaṇabrahmaṇātithigurujanapūjakasya, kṛpaṇavaṇipakānāthadaridrajanaparigrāhakasya, sarvamanorathapari-pūrakasya, amoghadarśanasya, yat mama vandhyam āgamanam bhavet, mogho vā mārgaśramaḥ, nirarthakam vā darśanam; aphaṭā¹ sā āśā cirakālaśāsito vā cetasy āśāsakaḥ; tat śighram saṅkalpatu-ragasya manorathasya tadvacananāstikyapratyāhatasya me nivṛttir bhavet^(b); tad arhati bhavān paripūrṇamanoratham mām visarjayitum; kutaḥ?

jalanidhivasanā<m> grahāntarākṣi<m>^(c)
girivarapinapayodharottamāngim |
sanagaranigamām vicārya bhūmim
na tava sudamṣṭra samo'sti dānaśaktyā || iti;

T 280 a

atha itad vacanam brāhmaṇasyośrutyā viśvantaro bodhisattvaḥ imām cintām āpede tanayasneḥaviklavah:

yadi tāvat pradāsyāmi brāhmaṇasya sutadvayam |
prāpsyāmy aham ca mādri ca duḥkham putravyogajam ||
athāsmai na pradāsyāmi bhaviṣyāmi kṣatavrataḥ |
nirāśo brāhmaṇaś cāyam gamiṣyati yathāgataḥ ||
kāmaṁ putravyogārto bhūvi śokam vrajāmy aham |
bhagnapratijño na tv eva bhaviṣyāmi kṣatavrataḥ || iti;

tato viśvantaro bodhisattvaḥ iṣṭasutaparityāgām prati <kṛta>niścaya² uvāca: eṣa bhoḥ

lokam duḥkhamāharṇave pratibhaye majjantam³ ārtam bhṛśam
pāram tārayitum suduṣkaraśatair badhnāmi mārgaplavam |
ityuktvā vimalāmbupūrṇavadano vaktreṇa nirmanyunā
bālāv aśrujalāmbupūrṇanayanau viprāya tasmai dadau ||

^(a) spos kyi glāñ po.

^(b) k'yod kyis med do žes bya bai ts'ig k'o boi yid la re ba kun tu rtog paī rta bstabs na | myur du ldog par ägyur ro.

^(c) bza' mig mts'uns med pa.

¹ A: saphalā (Tib.: ḡbras du med).

² A: pratiniścaya, possibly for prati niścito or prati niścītya.

³ A: majjam ārtam.

āha ca

asya putrapradānasya phalam vipulam āpnuyām |
tārayeyam aham tena lokam saṃśārasāgarāt || iti;

T 280 b dattamātrayoś ca punas taylor bāladārakayoḥ iyam ca vasumati
saḍvikāram cacāla; tatas tena bhūmikampena tadvanavāsinas tāpasāḥ
saṃṭrastāḥ anyonyam ūcuḥ

kimprabhāvanimitto'yam bhūmeḥ kampaḥ sudāruṇaḥ |
jñatavyam iha suvyaktam prabhāvah kasya idṛṣaḥ || iti;

tatrānyatamo vṛddhatāpaso vasiṣṭhasagotro nimittajñānakuśalaḥ; sa
teṣām ṛṣīnām etam artham nivedayāmāsa:

nūnam tapovanaratau hi phalāmbubhakṣau
bālau sutau nayanatuṣṭikarau manojñau |
duḥkhārditasya jagataḥ parimokṣaṇārtham
viśvantaras tyajati kampati yena bhūmiḥ || iti;

*D 100 *tatas tau bāladārakau pitur āśayaparityāgabuddhim avagamya karu-
ṇakaruṇam rudantau viśvantarasya pādayor nipatya kṛtakarapuṭāv
ūcatuh: prasida tāta mā āvām parityākṣiḥ; kvedānim guruvihinā
gamiṣyāvah? iti;

ambā ca tāta niṣkrāntā tvam ca no dātum arhasi |
yāvat tām api paśyāvas¹ tato dāsyati nau bhavān || iti;

*A 470 a tato bodhisattvah snehaviklavah sāśrudurdinanayanaḥ tau bāla*dā-
rakau parityajyovāca: putrakau

na me hrdayam asnidhām nākṛpā nāpi nairghṛṇam |
sarvalokahitārtham tu tyajāmi guṇadarśanāt² ||
apy evāham parām bodhim abhigamya śivām svayam |
duḥkhārṇavagataḥ lokam tārayeyam nirāśrayah || iti;

T 281 a tatas tau bāladārakau pitur āśayaparityāgam avagamya karuṇādinavi-
lambitākṣaram pādayor nipatya <kṛta>karapuṭāv ūcatuh

yady evam vyavasāyas te vacanād āvayos tvayā³ |
vaktavyā janani tāta kṣantum amba tvam arhasi || iti;

¹ A: yāvat tāv api paśyāmah.

² A adds iti.

³ A: yady eva vyavayante vacanād āvasas tvayā.

api ca tāta

yan nau guror apakṛtam tvayi bālabhāvāt
yady apriyam vacanam¹ anyad udāhṛtam vā |
śuśrūṣānam² ca paripūritam eva na syāt
bālāparādha iti tat khalu marṣaṇiyam ||

ityuktvā pitaram abhivādyā, triḥ pradakṣinikṛtya guruvacanalālasau
muḥurmuhuḥ saṃparivartamānau, nayanāmbupariplutākṣakau, tasmād
āśramāt viniścakrāmatuḥ; tato bodhisattvas tair atikaruṇair bāladā-
rakavacobhiḥ viklavikṛtāḥdayo bodhau manah praṇidhāya tapovana-
parṇakuṭīm praviṣṭaḥ; niṣkrāntamātrayoś ca bāladārakayoḥ ayam
trisahasramahāsaḥasro lokadhātuḥ saḍvikāram kampitaḥ; anekaiś ca
devatāsaḥasraḥ hāhākṛtam³ antarikṣam babhūva:

aho pradānamāhātmyam aho khalv asya niścayaḥ |
bālāv imau sutau tyaktvā yan na vikriyate manah || iti; T 281 b

tasminīś ca samaye mādri mūlaphalāny ādāya āśramābhīmukhi
saṃprasthitā; tena ca mahatā bhūmikampena tvaritam āśramapadam
pratasthe; anyatamā devatā simharūpadhāriṇi bhūtvā mārgam ava-
rudhyāvasthitā, mādri bodhisattvasya sarvasattvanirmokṣaṇākṛtodyo-
gasya dānapāramitāvighnam utpādayiṣyatīti; tato mādri tām mīgarā-
javadhūm uvāca

mīgarājavadhūvilāsini
kim idam mām uparudhya tiṣṭhasi |
dhruvam asmi yathā pativrata
laghu mārgād apasarpa me tathā ||

api ca

tvam api mīgarājapatni
aham api bhāryā narendrasimhasya |
dharmena⁴ bhavasi bhagini (a)
mīgarājñi dadasva me mārgam ||

(a) btsun mo yin pas c'os kyi spun gyur gyis.

¹ A: vacanākīñcid udāhṛtam.

² Ex conject. A: śuśrūṣāyāca paripūrita eva na syāt.

³ See Edgerton, s.v. hāhākāra (Tib. ca co).

⁴ A: varṣeṇa (see the Tib. transl.).

ityevam uktā sā simpharūpadhāriṇī devatā tasmān mārgād apakrāntā; tato mādrī nimittāny aprāśtānīti matvā muhūrtam cintayāmāsa: yathāyam antarikṣe rudanaśabdah śrūyate, yathā vanavāsinām bhūtānām vikrośanaśabdo, vyaktam āśramapade akuśalam bhaviṣyati iti; āha ca

yathā sphurati me netram yathā rauti vihaṅgamah |
T 282 a dhruvam tau bālakau tyaktau yathā me matir utsukā ||
yathāyam pṛthivikampo vepate hṛdayam ca me |
vyaktau tau bālakau tyaktau yathā kāyaś ca sidati || iti;

sā evam anarthaśatasahasrāṇi cintayanti āśramapadam gatā; praviṣya ca āśramapadam sasambhrāntā nirikṣate; na paśyati putrakau; tato viklavahṛdayā vepamānā asthānapadānusāram vikalpayati: asmin pradeśe jālinah¹ kumāraḥ sahabhaginiyā mṛgapotakair *abhiṣṇam kriḍitavān; imāni ca tābhyaṁ pāṁsunagarāṇi kṛtāni; imāni ca tayoḥ kriḍanakāni; tau tu na paśyāmi; atha vā ambā na dṛṣyate iti parṇakuṭīm praviṣya śayitau bhaviṣyataḥ ityevam āśānkāparigataḥṛdayā sutadarśanalālasā mūlaphalāny ekānte upanikṣipya bāṣpāmbuparipluteṣṭā bhartuḥ pādayor nipatya pṛcchati: āryaputra kva gatau bālādārakau iti; viśvantara uvāca

āśayā samabhikrānto brāhmaṇo mama sannidhau |
tasya tau dārakau dattau tvam² anujñātum arhasi || iti;

athaivam uktā mādrī viṣadigdhaviddheva mṛgi bhūmau nipapāta; jalāśayoddhṛteva matsi pṛthivyām āvartanaparivartanam karoti sma; hṛtapoteva kurari karuṇakarunam virauti sma; naṣṭavatseva gaur bahuvidham hambhāravair vilalāpa; āha ca

bālāpāṇkajasamānavaktraku,
padmapatrasukumārahastakau |
duḥkhaduḥkhitam adṛṣṭaduḥkhakau,
kāmp gatim mama gatau hi putrakau ||
niratau mṛgakaiḥ sahāśrame
mṛgaśābārjanakau mṛgākṣakau |
katham adya nu putrakau mama
vrajatas tasya vaše na duḥkhitau ||

¹ A: jālimāṇ.

² A: tāv.

nayanāmbupariplutākṣakau
viruvantau karuṇam suduḥkhitau | .
na ca me'dya sudṛṣṭakau kṛtāu
kṛpaṇam jīvati duḥkhito janaḥ ||
aṅke mama tau vivṛddhakau
mūlapuṣpahojanātmakau |
kṣāntimārdavagurupriyau sadā
duḥkhitau hi paramam sutau mama ||
jñātimātṛparihīṇakau ca tau
bandhubhiś ca sahasā nirākṛtāu |
durjanam janam upetya pāpakaṁ
duḥkhitau hi paramam sutau mama ||
kṣutṛṣṭāparigatātmakau sadā
kasya tau vaśam upāgamiṣyataḥ |
ārtiduḥkhapariṇītāu ca tau
preṣyabhāvam upayāsyato dhruvam ||
karma nūnam iha pāpakaṁ mayā
anyajanmani kṛtam sudāruṇam |
prāṇinah priyaśatair viyojītā
yena gaur iva viraumy avatsikā ||
yena satyavacanena me sadā
sarvasattvasamatām gatam manah |
tena satyavacanena me sutau
dāsabhāvagamanād vimucyatām¹ || iti;

T 283 a
tato mādrī tābhyaṁ bālādārakābhyaṁ ye vṛkṣā ropitakāyapālitakāś²
tān kisalayasamchannān dṛṣṭvā sasambhrāmā pariṣvajyovāca
bālābālakalaśāvasktakāḥ
pallavaprapatitāśrubindavah |
cetanā iva rudanti vṛkṣakā,
bālakāḥ stanavihinakā iva ||
punaś ca taylor bālādārakayoḥ kriḍanakān āśramavāśino mṛgaśābākān
dṛṣṭvā karuṇādinavilambitākṣaram vacanam uvāca

¹ This is an ungrammatical form, owed to metrical reasons (the last but one akṣara must be a short one), for the regular vimucyatām.

² A reads yena for ye and adds ca after pālitakāś. Uncertain meaning. The Tib. transl. runs as follows: de nas rgyags spyin mas bus pa gžon nu de dag gis bskyed ciñ bsruñs pai šiñ yin gañ yin pa de dag, etc.

duḥkham etad aparam hy analpakam
 yad bhramanti mṛgaśābakā ime |
 yad vayasyaparidarśanotsukāḥ
 sthānakeṣu parimārgaṇotsukāḥ¹ || iti;

tato yena mārgeṇa tau bāladārakau gatau tam mārgam anusaranti,
 taylor bāladarakayor itaś cāmutaś ca padāny anṛjukāni² dṛṣṭvā tivra-
 duḥkhābhāhatā punar uvāca

*A 471 a

*pātyamānau dhruvam nītau yathā padavilambitam |
 kvacid drutagatāvṛttau hānr̄samsa dvijottama ||
 bāṣpagadgadaniruddhakaṇṭhakau
 veṇamānarucirādharoṣṭhakau |
 tau hi me hariṇapariplutākṣakau
 komalaiś caraṇakaiḥ katham gatau || iti;

T 283 b

tato bodhisattvas tāṁ tathā paridevanātmikāṁ dṛṣṭvā tābhish tābhiḥ
 śrutibhir anityatāpratisamyuktābhiḥ bahuprakāram anusamjñāpayann
 uvaca

na darpān na ca vidveṣān mayā tyaktam sutadvayam |
 sarvasattvahitārthaṁ tu tyaktu tau dustyajau sutau ||
 ātmaputrakalatram ca tyaktvā paramadustyajam |
 prāpnūvanti mahāsattvāḥ sibivad bodhim uttamām || iti;
 tyāgādhiṣṭhānān mādri putrau mayā tau
 tyaktu tau dustyajau lokanirmokṣaṇārtham |

dadyām svān dārān vāhanām cāpi vittam
 sarvam sarvebhyo dātum eṣā matir me || iti;

atha mādri dhairyam ālambya cittena bodhisattvam uvāca
 na karomy antarāyam te mā te bhūn matir anyathā |
 mām apicchasi ced dātum nirviśāṇkam prayaccha mām ||

api tu

yasyārthe svajanān dhira tyajasi snehaviklavaḥ |
 tam artham prāpnūhi kṣipram tārayan hi bhavāj jagat³ || iti;
 tataḥ śakro devendrah tad atyadbhutam atiduṣkaram ca mādryā
 bodhisattvasya ca vyavasāyam āgamya tridaśagaṇaparivṛtaḥ upari

¹ Ex conject. A: parimārgaṇakā iti.

² A: padāny adejukāni (Tib. gya gyus, that is jihma, etc.).

³ A: nr̄bhavajagat (Tib.: srid las ḥagro ba bsgral par mdsod).

vihāyasā tadāśramapadam upagamya udāreṇāvabhāṣena tad vanam T 284 a
 avabhāṣya gaganatalastha eva bodhisattvam uvāca

yathā mūḍhe loke kumati<graha>paryākulamatau^(a)
 vibho bhogāsaktā<śaye> ca sutapāśair nigadite^(b) |
 tvam eko niḥsaṅgas tyajasi tanayān snehajanakān
 dhruvam kṣemam̄ sāntam̄ vimalavirajam prāpsyasi padam ||
 iti;

tad evam protsāhya bodhisattvam śakro devendraś cintayāmāsa:
 eko'yam upasthāyakavirahitaḥ khedam āpatsyate; yannv imām¹
 asmāt prārthayeyam iti; tato bodhisattvasākāśād apakramya brā-
 hmaṇaveśam āsthāya punar bodhisattvam uvāca

imām̄ sarvānavadyāngim anuraktām pativratām |
 samprayaccha kulaślāghyām mama bhṛtyārthabhbāgīnīm || iti;

tato mādri samjātāmarṣā brāhmaṇam uvāca

nirlajaś cāpi lubdhaś ca tvam iha brāhmaṇādhamāḥ |
 saddharmaniratām̄ yas tvam mām icchasi pativratām || iti;

tato viśvantaro bodhisattvaḥ karunāparigataḥdayo mādrīm nirikṣitum
 ārabdhaḥ; atha mādri viśvantaram bodhisattvam uvāca

na śocāmy aham ātmānam nāpekṣā me tathātmani |
 yathā tvām anuśocāmi katham eko bhaviṣyasi || iti;

tato bodhisattvas tām mādrīm uvāca

aham iha bhūvi mādri nānuśocy
 parimṛṣṭa padam akṣayam viśokam |
 tam imam̄ anusara dvijam viśoko
 mṛgaśāraṇe tv aham āśrame'bhyupaimi ||

iti viditvā hr̄ṣṭatuṣṭapramuditamanāś cintayāmāsa

idam asmin vane dānām paścimam me bhaviṣyati |
 mādrīm cemām parityajya bhaviṣyāmy aparigrāhaḥ ||

iti viditvā mādrīm pāṇau gṛhitvā tam brāhmaṇam uvāca

bhāvānuraktaśuśrūṣām sadvṛttām priyavādinim |

^(a) blo ḥnan gžun gis bciṇs pai blo gros can.

^(b) loṇs spyod la c'ags sñin gi žags pa bu yis bciṇs pai nañ na yañ.

¹ A: yannv iyam.

*A 471 b

*mama bhāryām imām iṣṭām gṛhāṇā tvam dvijottama || iti;
tataḥ patniṁ sudamṣṭrasya tyajato bodhikāṅkṣayā |
śaḍvikārā mahi kṛtsnā cacālāmbuni naur yathā ||

tato mādri bāṣpoparuddhyamānagadgadakaṇṭhā brāhmaṇavaśam āgatā
patiputraduhitṛrahitā idam abravīt

T 285 a

kīdrī mayā kṛtam karma anāryam pūrvajanmasu |
naṣṭavatseva gaur yena viraumi vijane vane ||

tataḥ śakro devendro brāhmaṇaveśam antardhāpya (a) svaveṣeṇa
sthitvā mādrīm uvāca

na brāhmaṇo’smi subhage na ca mānuṣo’smi
śakras tv aham hy asuranāśakaraḥ surendraḥ |
prito’smy anena vinayena tavottamena
tad brūhi kim varam ihecchasi matsakāśat || iti;

tato mādri tadvacanajanitasaumanasyā śakram praṇamyovāca

mama putrau sahasrākṣa dāsabhāvād vimocaya |
pitāmahasakāśam ca prāpaya tridaśēśvara || iti;

tathetyuktvā mahendraḥ punar āśramapadam praviśya bodhisattvam
upajagmivān; mādrīm ca vāmena pāṇīnā gṛhitvā bodhisattvam uvāca

aham mādrīm imām tubhyam dadāmi paricārikām |
na ca te kasyacid deyā nyāsadroho hi garhitāḥ || iti;

tataḥ śakro devendras tam bāladārakaparigrahītāram tathā vyāmohā-
yāmāsa yathā anyanagaraśāṅkayā tad eva nagaram upetya tau bāla-
dārakau vikretum ārabdhāḥ; yāvad amātyair dṛṣṭvā rājñe niveditam

T 285 b

etau putrasya te putrau brāhmaṇo’smin purottame |
jālinam caiva kṛṣṇām ca vikriṇite sudāruṇāḥ || iti;
etac chrutvā bhrāntacittāḥ sa rājā
prāha kṣipram darśaya tvam kumārau |
nāryaś cakruḥ krośam antaḥpurasthāḥ
paurā rājñāḥ kṣipram eyuḥ samīpam ||

yāvad anyenāmātyena rājñāḥ sakāśam upanitau;

(a) mi snañ par byas.

pautrau nirikṣya sa nrpo’bhimukhopanitau
kṣīṇasvarau kṛṣatanū maladigdhagātrau |
simphāsanāt kṣititalam sahasā papāta
paurā vicukruśur amātyagaṇāḥ striyaś ca ||

tato rājā amātyān āmantrayate

vane ’pi vasato yasya dāneś abhiratam manāḥ |
tam ihānayata kṣipram patnyā sārdham sulocanam || iti;

tataḥ śakro devendro bodhisattvam abhinamasya svabhavanam upa-
jagāma; paścāt ca¹ rājani viśvāmitre abhyatite brāhmaṇāmātya-
paurajānapadaiḥ sārdham tadaśramapadam gatvā bodhisattvam yā-
citvā svapuram āniya rājye pratiṣṭhāpitavān; tato viśvantaro rājā
sarvamīḍado babhūva; sa śramaṇabrahmaṇavanipakasuhṛtsambandhi-
bāndhavānujivijaneśu anekaprakārāṇi dānāni datvā puṇyāni kṛtvā
gāthām bhāṣate:

T 286 a

bodhim prārthayamānena dānam deyam viśārada |
kṣatriye brāhmaṇe vaiśye sūdre caṇḍālapukkaśe ||
hiranyaṁ ca suvarṇam ca gavāśvamaṇikuṇḍalam |
dadyāt sampannaśilebhyo dāsakarmakaram tathā ||
sutadāraparityāgam kṛtvā muktena cetasā |
prāpnuvanti narāḥ śuddhim asmin loke paratra ca || iti;

yadā viśvāmitrena rājñā viśvantaranimittam jujukāya brāhmaṇāya
prabhūtam dhanam dattam, tadaśau vistīrṇavibhavo jātaḥ; tasya
*suhṛtsambandhibāndhavā mitrāṇi cāgamyā kathayanti: yā ca kācīt
tava śrīr asau viśvantaram kumāram āgamyā iti; sa kathayati: kim
mama viśvantareṇa kṛtam? uttamavarṇaprasūto’ham; dakṣinīyo lo-
kasya; yena mama bhogā upanamanti iti.

*A 472 a

bhagavān āha: kim manyadhve bhikṣavaḥ? yo’sau viśvantaro
nāma rājakumāraḥ aham eva saḥ tena kālena tena samayena; yo’sau
jujjukāḥ eṣa evāsau devadattaḥ tena kālena tena samayena; tadāpy eṣa
akṛtajñāḥ akṛtavedi; etarhy apy eṣa akṛtajñāḥ akṛtavedi; tasmāt tarhi
bhikṣavaḥ evam śikṣitavyam yat kṛtajñā bhaviṣyāmaḥ, kṛtavedinaḥ,
svalpam api kṛtam na nāśyayiṣyāmaḥ; prāgeva prabhūtam; ity evam
vo bhikṣavaḥ śikṣitavyam.

T 286 b

¹ Ex conject. (see the Tib. transl. p’yi žig na); A: śakreṇa ca.

The story of Śrōṇakoṭivimśa

T 287 a

buddho bhagavān viharati veṇuvane kalandakanivāpe; tena khalu samayena campāyām potalako nāma gṛhapatih prativasati, ādhyo mahādhano mahābhogo vistirṇaviśālaparigraho vaiśravaṇadhanasamudito vaiśravaṇaḥ<dhana>pratispardhi; tena sadṛśat kulāt kalatram ānitam; sa tayā sārdham kriḍati ramate paricārayati; tasya kriḍato rama-mānasya paricārayataḥ kālāntareṇa patni āpannasattvā samvṛttā; sā upasthiyate śite śitopakaraṇaiḥ, uṣne uṣnopakaraṇaiḥ, vaidyaprajñaptair āhāraiḥ, nātitiktaīḥ, nātyamlaiḥ, nātilavaṇaiḥ, nātimadhuraiḥ, nāti-kaṭukaiḥ, nātikāṣṭayaiḥ, tiktāmlalavaṇamadhurakaṭukaṣṭayavivarjitaīḥ; hārārdhahāravibhūṣitāgātri apsarā iva nandane vane vicāriṇi, mañcān mañcām piṭhāt piṭham anavataranti adharimām bhūmim; na cā syāḥ kimcid amanojñām śabdaśravaṇam yāvad garbhasya paripākāya.

T 287 b

Tena khalu samayena potalako gṛhapatih rājagṛham gataḥ kena-cid eva karaniyena; sā c<āṣṭānām vā> navānām <vā> māsānām atyayat śravaṇe nakṣatre prasūtū; dārako jātaḥ, abhirūpo darśaniyah prāsādi-kaḥ; tasya pādatalayor adhastāt caturaṅgulamātrāṇi romāṇi suvarṇa-varṇavarnāṇi jātāni; yāvat potalakasya gṛhapateḥ svamanuṣyāḥ tvari-tatvaritaṇ rājagṛham gataḥ; potalakasya gṛhapateḥ kathayati: gṛhapate diṣṭyā vardhase, putras te jātaḥ iti; sa prītisaumanasyajātaḥ bhūyaḥ pṛcchati kiṁ kathayasi? gṛhapate putras te jātaḥ; punaḥ pṛcchati kiṁ kathayasi? iti; atha tasya puruṣasyaitad abhavat kiṁ ayam gṛhapatir bhūyo bhūyaḥ pṛcchati? mā mām pralāpayitukāmaḥ? iti viditvā tūṣṇim avasthitāḥ; gṛhapatih kathayati: bhoḥ puruṣa kṣūṇas¹ tvam; yadi tvayā śatam api <vārāṇ> vān niścāritābhaviṣyat, mayāpi tava <mukhaṁ> suvarṇasya pūritam abhaviṣyat iti; tataḥ potalakena gṛhapa-tinā tasya puruṣasya trin vārāṇ suvarṇena mukham *pūritam; koṣṭhāgārikasya ca sandiṣṭam dārakasyāvalehikāmūlyam^(a) viṁśatihiraṇya-koṭir dehi² iti.

*A 472 b

potalako gṛhapatih prītamanāḥ rājñāḥ sakāśam upasaṅkrāntaḥ deva putro me jātaḥ iti; rājā kathayati: śobhanam eva; dadāmy

^(a) dkan dbab.

¹ See Edgerton, s.v. (Tib.: ūes).

² A: dāsyati (Tib.: byin cig).

aham tasya campāyām sādhāraṇam saptahastikam dāniyam^(a)¹ iti; potalako gṛhapatih rājānaṁ bimbisāram avalokya campām āga-taḥ; tato gṛhapater jñātayaḥ triṇi saptakāny ekavimśatidivasān jāta-sya jātimahaṁ kṛtvā nāmadheyaṁ vyavasthāpayanti kiṁ bhavatu dārakasya nāma? iti; anye kathayanti: ayam dārakaḥ śravaṇanakṣa-tre jātaḥ; pitrā cāsyā janmani viṁśatihiraṇyakoṭyaḥ² avalehikāmū-lyam dattāḥ; tasmād bhavatu dārakasya śrōṇaḥ koṭivimśa iti nāma; tasya śrōṇaḥ koṭivimśa iti nāmadheyaṁ vyavasthāpitam; śrōṇaḥ koṭivimśo dārakaḥ aṣṭābhyo dhātribhyo'nupradattaḥ, dvābhyām amsadhātribhyām, dvābhyām kṣiradhātribhyām, dvābhyām maladhātribhyām, <dvā-bhyām> kriḍanikābhyām dhātribhyām; soṣṭābhīr dhātribhir unniyate vardhyate, kṣireṇa, dadhnā, navanitena, sarpiṣā, sarpimanḍena. anyaiś cottaptottaptair upakaraṇavīšeśair āśu vardhate hradasthām iva pañkajam; yadā mahān samvṛttas tadā lipyām upanyasta<ḥ> saṅkhyāyām, gaṇanāyām, mudrāyām, uddhāre, nyāse, nikṣepe^(b),³ vastuparikṣāyām, vastraparikṣāyām, ratnaparikṣāyām, dāruparikṣā-yām, hastiparikṣāyām, aśvaparikṣāyām, kumāraparikṣāyām <kumāri-kāparikṣāyām>^(c); soṣṭāsu parikṣāsu udghāṭako, vācakah, pañḍitaḥ, paṭuprācārah samvṛttāḥ; tasya puṇyamaheśākhyatām śrutvā samāna-kulinair bahubhir dārikā dattāḥ; tasya pitrā triṇi vāsagrāhāni māpitāni, haimantikam, graiṣmikam, vārṣikam; triṇi udyānāni māpitāni, hai-mantikam, graiṣmikam, vārṣikam; triṇi antaḥpurāṇi vyavasthāpitāni, jyaiṣṭham, madhyam, kaniyasam; sa upariprāśādātalagato niṣpuruṣeṇa tūryeṇa kriḍati, ramate, paricārayati; tasya dine dine pañcaśatikaḥ pāko bhojanārthaṁ sādhyate.

Ajātaśatru, impelled by Devadatta, seeks to take his father King Bimbisara's life but fails in the attempt

devadattena ajātaśatruḥ kumāro viprasthāpyate: kumāra sarve-śām rājñām yadā śirasi palitam jātam bhavati, tadā jyeṣṭham kumā-

^(a) ūas de la tsam pa gzi dañ bcas pa dañ glañ po c'e bdun gyi ts'ogs sbyin no.

^(b) dbyuñ ba dañ gžug pa dañ gžag pa la.

^(c) gžon nu ma brtag pa.

¹ A: dāniyam.

² A: "hiraṇyasya varṇa".

³ A: nikṣe vastuparikṣāvastuparikṣāyām. On mudrāyam, etc., see Edgerton, s.v., and s.v. nikṣepe.

T 288 a

T 288 b ram rāyaiśvaryādhipatyē pratiṣṭhāpya pravrajanti; bhavataḥ pituḥ keśās tṛtyam varṇāntaram gatāḥ; tathāpi kāmeṣv adhyavasita eva nopaśamam gacchatī iti; ajātaśatrūḥ kathayati: kim asya karomī¹ iti; devadattāḥ kathayati parākramasva iti; kāmārthinām nāsti kiñcid akaraṇiyam; yāvad rājā bimbisāro bhagavato ghṛtapitasya maṇḍam pātukāmasya maṇḍam adhiṣṭhāya veṇuvanam saṃprasthitāḥ; ajātaśatrūnā dṛṣṭāḥ; tena kanakāḥ kṣiptāḥ; rājā śabde kṛtāvī, tena tasya maṇḍasthāli² bhagnā^(a); rājā tata eva pratiniवृttāḥ.

The Buddha, desiring to convert Śronakoṭīvinīśa, sends Maudgalyāyana to him, who appears to him in the orb of the sun, and talks to him of the Buddha

*A 473 a atrāntare nāsti kiñcid buddhānām bhagavatām ajñātam, adṛṣṭam, aviditam, avijñātam; *tatra bhagavān āyuṣmantam mahāmaudgalyāyanam āmantrayate: vinipātito maudgalyāyana ajātaśatrūnā akalyāṇa-mitropagūḍhena tathāgatasya piṇḍapātāḥ; gaccha campāyām potala-kaputrasya sakāśāt piṇḍapātam ādāya iti; evam bhadantety āyuṣmān mahāmaudgalyāyano bhagavataḥ pratiśrutya tadrūpām samādhim samāpannah yathā samāhite citte rājagrhe'ntarhitaś campāyām pratyāṣṭhāt; śronaḥ koṭivimśāḥ ādityabhaktāḥ; sa dine dine kālyam evotthāya ādityam namasyati; āyuṣmān mahāmaudgalyayānah ḥddhyā ādityamaṇḍalam bhītvā avatīrṇaḥ; atha śronaḥ koṭivimśāḥ dṛṣṭvā param vismayam āpannah: pratyakṣam evaham ādityam svena rūpeṇa paśyāmi iti; dṛṣṭvā ca punar gāthām bhāṣate

T 289 a

bhitvā ravim kṣititalābhimukham ka esa
saṃpraty upaiti bhavanam samaśighra eva |
syāt kim nv ayaṁ dinakaro dhanadaḥ śāśāṅkaḥ
śakro'tha vā surapatiḥ sahasāvatīrṇaḥ || iti.

āyuṣmān api mahāmaudgalyāyanas tasya cetasā cittam ājñāya gāthām bhāṣate

(a) des rdo rje rtse gcig pa žig ąp 'ans pa dań | rgyal po sgra la mk'as pa yin pas | des gyon p'yogs su t'ug pai rdseu c'ags par gyur nas | de ūid mas slar log go | sańs rgyas bcom ldan ądas rnams ni, etc.

¹ A: karoti.

² A: śabdena kṛtāvī tena satamaṇḍasthāli.

nāham diptasahasraraśmikiraṇas śuryo na tārādhipaḥ
nāham vaiśravaṇo na cāsmi bhagavān nāsmiśvaras suvrataḥ |
putram mām avagaccha śāntamanaso buddhasya diptaujasah
bhaikṣarthaḥ tu tavāham abhyupagataḥ piṇḍena kāryam
punaḥ || iti.

śronaḥ kathayati: kim bhavān muniḥ? sa gāthām bhāṣate
merum prāpya yathā hi kāñcanagirim syāt sarṣapo'bhyāgataḥ
śuryam prāpya yathā bhavec ca tulitaḥ khadyotajantuḥ
[ksitau |
ratnādhyam ca sametya sāgaram iha syād gośpadam saṃśṭam
buddham prāpya tathā narottamaguruṁ mām viddhi śāstātmā-
jam || iti.

T 289 b

śronaḥ kathayati

anenaivānumānena vayam hi tava nāyakam |
suvyaktam¹ avagacchāmo yathāsti² sumahātāpāḥ ||

ājñāpaya, kim āgamanaprayojanam? iti; sa kathayati: bhagavataḥ piṇḍapātam anuprayaccha; ko'sau bhagavān? asti gṛhapatiputra śramaṇo gautamaḥ śākyaputraḥ śākyakulāt keśaśmaśrv avatārya kāśāyāṇi vastrāṇy ācchādyā samyag eva śraddhayā agārād anagārikām pravrajitaḥ; so'nuttarām samyaksambodhim abhisambuddhaḥ; sa eṣa gṛhapatiputra buddho nāma; tasya buddha ity aśrutapūrvam ghoṣam śrutiā saromakūpāṇy āhṛṣṭāṇi; tenābhiprasannena sa eva pañcaśatikāḥ pākaḥ āyuṣmate mahāmaudgalyāyanāya pratipāditāḥ.

Śronakoṭīvinīśa fills his bowl with food of extraordinary fragrance, which Maudgalyāyana carries back to the Buddha

T 290 a

athāyuṣmān mahāmaudgalyāyanas tasyāntikāt piṇḍapātam ādāya tadrūpām samādhīm samāpanno yathā samāhite citte campāyām antarhito rājagrhe pratyāṣṭhād veṇuvane kalandakanivāpe; tena bhagavataḥ piṇḍapāta upanāmitaḥ; bhagavān bhoktum ārabdhaḥ; rājā māgadhaḥ śreṇyo bimbisāraḥ dvitiyam sthālipākam ādāya bhagavat-sakāśam upasaṅkrāmati; yāvat paśyati sarvam veṇuvanam nānā-

¹ A: avyaktam (Tib. gsal bar).

² A: yathāsi, equally possible.

*A 473 b *vidhena surabhiṇā āhāragandhena¹ sphuṭam; sa samṛakṣayati nūnam śakreṇa devendreṇa anyābhīr devatābhīr bhagavataḥ piṇḍapātāḥ upanītaḥ; yathedam² veṇuvanam nānāvidhena surabhiṇā āhāragandhena sphuṭam; iti viditvā bhagavantam idam avocat: kim bhadanta śakreṇa devendreṇa, anyābhīr devatābhīr, bhagavataḥ piṇḍapātāḥ upanītaḥ? yena veṇuvanam nānāvidhena surabhiṇā āhāragandhena sphuṭam? iti; bhagavān āha: na mahārāja śakreṇa devendreṇa, nāpy anyābhīr devatābhīr upanītaḥ; api tu tavaiva vijite campāyām potalakaputraśya dine dine pañcaśatikāḥ sthālipākāḥ sādhyate; tato maudgalyāyanena bhikṣuṇā ānītaḥ iti; tasya bhagavān varṇam bhāsiṭum ārabdhaḥ iti śrutvāpi tasya darśanakāmatā utpannā; bhagavāṁś tasya cetasā cittam ājñāya kathayati: mahārāja puṇyamaheśākhyas sa sattvaḥ; mā tasya ājñām dāsyasi; mā te puṇyaparikṣayo bhaviṣyati; api tu mahārāja paribhuñkṣva pātraśeṣam; sa kathayati: aham asmi bhadanta rājā; bhadanta kṣatriyo mūrdhbhīṣiktaḥ; na mayā kasyacit pātraśeṣam paribhuktapūrvam; kiṁtu bhagavān dharimatayā³ pitā bhavati; yadi bhagavān ājñāpayati <tarhi paribhuñje iti> paribhoktum ārabdhaḥ; bhagavān āha: asti mahārāja tvayā kadācid evaṁrūpam annapānam paribhuktapūrvam? rājā kathayati, ayam bhadanta rājakule vṛddho, rājā ca samṝttāḥ nābhijānāty evaṁrūpam annapānam āsvāditapūrvam; puṇyamaheśākhyo mahārāja sa sattvaḥ, ya īdṝsam annapānam paribhuñkte.

King Bimbisāra desires to see Śronakoṭīvīṁśa

atha rājā māgadhaḥ śreṇyo bimbisāraḥ bhagavataḥ pādau śirasā T 291 a vanditvā bhagavato'ntikāt prakrāntaḥ; tena amātyānām ājñā dattā: sannāhayantu bhavantaḥ caturaṅgam balakāyam; campām gamiṣyāmi; kasyārthe? potalakaputraṁ draṣṭum; devasyāsau viṣayanivāsi; ihaivā-hūyatām; puṇyamaheśākhyo'sau sattvaḥ; na tasya ājñām dātavyā; deva vayaṁ tathā kariṣyāmaḥ, yathā ājñām na dāsyaṁmaḥ; sa cāga-miṣyati; evam kuruta iti; taiś campāyā lekho'nupreṣitaḥ: bhavanto nagaraśobhām kuruta; yavasayogāsanam ca samudānayata; rājā āgamiṣyati; iti śrutvā parituṣṭāḥ; bhūyo lekho'nupreṣitaḥ: bhavanto na rājā āgamiṣyati; api tu kumāra āgacchatī iti; te santrastāḥ: karka-

¹ A: āhāreṇa (Tib. zas kyi dri).

² A: tathedam.

³ A: dedharmatayā (Tib.: c'os ŋid kyis).

śaḥ kumāraḥ, kadācid āgata anartham kariṣyati iti; bhūyo likhitam: na rājā āgacchatī; nāpi kumāraḥ; api tu yuṣmābhīr gaṅgā tathā baddhavyā yathā pratilomā vahati; iti śrutvā campānivāsaḥ paurās sannipatitāḥ: bhavanto nūnam asmān rājā daṇḍayitukāmaḥ, yenaivam T 291 b likhati iti tair amātyānām anena arthena lekho'nupreṣitaḥ; tair vācayitvā punas teṣām yathābhūtam sandiṣṭam: bhavantaḥ eṣa para-mārthaḥ: na rājā āgacchatī; na kumāraḥ; nāpi gaṅgābandhena kiñcit prayojanam; api tu devaḥ potalakaḥ*putraṁ draṣṭukāmaḥ; tair *A 474 a avacarakaḥ puruṣaḥ preṣitaḥ; tenāpy evam eva samākhyātām; tatas te sambhūya potalakasya gṛhapateḥ sakāśam gatāḥ; gṛhapate devaḥ śroṇam koṭīviṁśam draṣṭukāmaḥ; preṣaya; amātyair asmākam yathābhūtam sandiṣṭam; avacarakapuruṣeṇāpi sa evārthaḥ samākhyātaḥ iti; sa kathayati: bhavanto na preṣayāmi; yo mama bhāgas tam suvarṇapiṇḍair api badhniyām iti: te kathayanti: gṛhapate yady apy evam, tathāpi paścimā janatā anukampitavyā iti; sa kathayati: bhavanto yadyevam, samayataḥ anujānāmi; yadi yuṣmākam api putrāḥ śropena sārdham gacchanti iti; te kathayanti: gṛhapate evam bhavatu; gacchantu bhavantaḥ.

Śronakoṭīvīṁśa goes to Rājagrha to visit King Bimbisāra

atha potalako gṛhapatir yena śroṇaḥ koṭīviṁśas tenopasaṅkrāna-taḥ; upasaṅkramya śroṇam koṭīviṁśam idam avocat: putra ime paurā evam kathayanti iti; sa kathayati: tāta yady evam, gacchāmi iti; putra nūnam sa rājā tava pādayoḥ suvarṇavarṇāni romāṇi draṣṭu-kāmaḥ; na tvayā tasya pādau utkṣipyā darśayitavyau; rājāna¹ asthā-naprakopinaḥ; mā te anartham kariṣyanti; ayam muktāhāraḥ; etam rājānaḥ pādayoḥ sthāpaitvā, praṇāmaṁ ca kṛtvā, tasya purastāt paryaṅkam badhvā niṣida; tato romāṇi drakṣyati iti; tataḥ potalako gṛhapatih samṛakṣayati: katareṇa yānena śroṇam preṣayāmi? kiṁ hastiyānenā? aśvayānenā? rathayānenā? uta nauyānenā? iti; tasyaitad abhavat; nauyānam eṣām varam; nauyānenā preṣayāmi iti; tena nadyām gaṅgāyām nausaṅkramo māpitaḥ; tatra vicitram udyānam kāritam, nānāpuṣpaphalasampannam, haṁsakrauñcamayūraśāri-kākokilādīvihaṅganikūjitaṁ; vividhāni vāditrāṇi, naryāś ca nānālaṅ-kāravībhūṣitāḥ samāropitāḥ; tad anayā vibhūtyā jalamadhyena preṣi- T 292 a T 292 b

¹ A: rājānas te.

tah; so'nupūrveṇa rājagrhasamīpam gataḥ; rājñā bimbisāreṇa śrutam potalakaputraḥ āgacchatī iti; tena yāvac ca rājagṛham, yāvac ca nadi gaṅgā atrāntarāt khātam ^(a) asyāḥ pūrayitvā tanmadhyena naur ākṛṣṭā; rājagṛham ca tan nagaram apagatapāśānaśarkarakāṭhallam vyavasthāpitam, candanavāripariṣiktam, surabhidhūpaghaṭikopanibaddham, āmuktapaṭṭadāmakalāpam, ucchṛtadvajapatākam, nānāpuṣpāvakīrṇam ramaṇiyam, devānām iva nandanavanodyānam; so'nayā vibhūtyā rājagṛham nagaram praveśītaḥ; tato'sau rājñāḥ simhāsana-sthasya muktāhāram pādayor datvā, śirasā praṇamya, purastāt paryāñkam badhvā niṣaṇnah; rājā tasya pādatatalayoḥ suvarṇavarṇāni romāṇi dṛṣṭvā param vismayam āpannah: aho puṇyamaheśākhyāḥ śronah koṭivimśaḥ iti.

Śronakoṭīvīṁśa and King Bimbisāra go together to the Bamboo grove in order to see the Buddha

dṛṣṭvā kathayati: śrona dṛṣṭas te bhagavān? no deva; āgaccha, gacchāmaḥ; sa pṛcchati: deva kim bhagavān yānena gacchatī? āhosvit pādābhyaṁ? iti; rājā kathayati *pravrajito' sau; kim tasya yānena? iti; sa kathayati: deva yadyevam, aham api pādābhyaṁ eva gacchāmi¹ iti, pādābhyaṁ eva saṃprasthitāḥ; tasya pauruṣeyair vastrāṇi pṛthivyāṁ āstirṇāni; sa kathayati: kim bhagavān āstirṇena gacchatī? āhosvid anāstirṇena? iti; te kathayanti anāstirṇena iti; sa kathayati: apanayata vastrāṇi; aham apy anāstirṇena gacchāmi iti; pauruṣeyair vastrāṇy apanitāni; amanuṣyakair āstirṇāni; sa kathayati: bhavanto yūyam mayā nivāritāḥ? iti; te kathayanti: deva nivāritāḥ; atha kena punar āstirṇāni? iti; deva puṇyamaheśākhyas tvam; amanuṣyakair āstirṇāni iti; tenāśayato vān niścāritā apanayantu amanuṣyā vastrāṇi iti; tair apanitāni; tena pṛthivyāṁ pādo nyastaḥ; ṣaḍvikāraḥ pṛthivikampo jātaḥ; iyam mahāpṛthivi calati, saṃcalati, saṃpracalati; vyathate, *saṃvyathate*, sampravyathate; pūrvo digbhāga unnamati, *paścima avanamati*; paścima unnamati, pūrvo' vanamati; dakṣiṇa unnamati, uttaravānamati; uttara unnamati, dakṣino' vanamati; anta unnamati, madhyo' vanamati; madhya

*A 474 b
T 293 a

(a) 'obs.

¹ A repeats aham api pādābhyaṁ eva.

T 293 b
unnamati, anto'vanamati; tatra bhagavān bhikṣūn āmantrayate sma: ito bhikṣava ekanavatam kalpam upādāya na kadācit potalakaputreṇa anāstirṇyāṁ pṛthivyāṁ pādo nyastaḥ; etarhi nyasto dharmagauravataḥ, no tu puṇyaparikṣayāt; tenāyam ṣaḍvikāraḥ pṛthivikampo jātaḥ iti.

The Buddha converts Śronakoṭīvīṁśa

atha śronah koṭīvīṁśo yena bhagavān tenopasaṅkrāntaḥ; upasaṅkramya *bhagavataḥ* pādau śirasā vanditvā ekānte niṣaṇnah; tato bhagavatā āśayānuśayam dhātum prakṛtim ca jñātvā tādṛśi caturāryasatyasamprativedhikī dharmadeśanā kṛtā, yām śrutvā śronena koṭivīṁśena viṁśatiśikharasamudgatam satkāyadṛṣṭiśailam jñānavareṇa bhītvā srotaāpattiphalam sākṣatkṛtam; sa dṛṣṭasatyā utthāya āsanād, ekāmsam uttarāsaṅgam kṛtvā, yena bhagavāṁs tena añjaliṁ praṇamayya bhagavantam idam avocat: labheyāham bhadanta svākhyāte dharmavinaye pravrajyāṁ upasampadam bhikṣubhāvam, careyam aham bhagavato'ntike brahmacaryam iti; bhagavān āha: na khalu gṛhapatiputra tathāgataśrāvakaḥ vā ananujñātām kula-putram mātāpitṛbhyaṁ pravrājayanti upasampādayanti vā; gaccha, mātāpitārāv avalokaya iti; rājā kathayati aham bhadanta prabhuḥ sarvādhikaraṇānām; arthe mamaiva dharmatayā *ayam* putro bhavati; aham enam anujānāmi; pravrājayatu bhagavān yathāsukham iti; tato bhagavatā ehibhikṣukayā ābhāṣitaḥ ehi bhikṣo, cara brahmacaryam iti; tato vāco'vasānasamanantaram eva muṇḍas samvṛttāḥ; saṅghāṭiprāvṛttaḥ; pātrakarakavyagrahastāḥ, saptāhāvaropitakeśāmaśruḥ, varṣaśatopasampannasya bhikṣor īryāpathenāvasthitāḥ; āha cātra

ehiti coktaḥ sa tathāgatena
muṇḍāś ca saṅghāṭiparitadehah |
sadyaḥ praśāntendriya eva tasthau¹
nepacchito buddhamanorathena || iti.

ṣaḍvargiyās * tad avasphandayitum ² ārabdhāḥ: ayam tāvan nita- *A 475 a
piṇḍakah; ekāntaghaṭake³ śāsane kiṃ viśeṣam adhigamiṣyati? iti. T 294 b

¹ A: tasthunnepacchito.

² See Edgerton, s.v. (Tib.: co dri bar brtsams pa).

³ See Edgerton, s.v. ghaṭaka.

sa tair avasphaṇḍito yena bhagavāṁ tenopasaṅkrāntah; upasaṅkramaṇya āyuṣmantam ānandam idam avocat: kataro bhadanta ānanda bhagavatā ekāntaghaṭakasya bhikṣoh yogānukūlas samādhir uktah? ¹ āyuṣman śroṇa bhagavato<ktaṁ> caṅkramata ² avigatasamādhiś ^(*) cirasthitiko bhaviṣyatiti tena śitavanam śmaśānam gatvā caṅkramoḍhiṣṭhitah iti; tatrāyuṣmān śroṇah koṭivimśah rājagṛhe viharati śitavane śmaśāne yuktaḥ; sātatyē naipakye saṃbodhipakṣikeśu dharmeṣu bhāvanāyogam anuyukto bhavati.

Śroṇakoṭivimśa gives himself to severe penances. The example of the lute

atha āyuṣmataḥ śroṇakoṭivimśasya ekākino rahogatasya pratiṣamplinasya evam cetasi cetaḥparitarka udapādi: yāvantah khalu bhagavataḥ śrāvakāḥ ārabdhaviryā viharanti; aham teṣām anyatamaḥ; atha ca punar me nānupādāyāsravebhyaś cittam vimucyate; saṃvidyante ca me jñātiṣu vipulā bhogāḥ; yannv aham niṣadya ³ kāmāṁś ca paribhuñjya; dānāni ca dadyām; puṇyāni ca kuryām iti.

atha bhagavān āyuṣmataḥ śroṇasya cetasā cittam ājñāya anyatamam bhikṣum āmantrayate: ehi tvam bhikṣo; yena śroṇah koṭivimśas tenopasaṅkrāma; upasaṅkramya śroṇam koṭivimśam evam vada śāstā tvām śroṇa āmantrayate iti; evam bhadanteti sa bhikṣur bhagavataḥ pratiśrutya, yenāyuṣmān śroṇah koṭivimśas tenopasaṅkrāntah; upasaṅkramya āyuṣmantam śroṇam koṭivimśam idam avocat: śāstā tvām āyuṣman śroṇa āmantrayate iti; evam āyuṣman ity āyuṣmān śroṇah koṭivimśas tasya bhikṣoh pratiśrutya, yena bhagavāṁ tenopasaṅkrāntah; upasaṅkramya bhagavataḥ pādau śirasā vanditvā ekānte sthitah; āyuṣmantam śroṇam koṭivimśam bhagavān idam avocat: na te śroṇa ekākino rahogatasya pratisamplinasya evam cetasi cetaḥparitarka udapādi? yāvantah khalu bhagavataḥ śrāvakāḥ ārabdhaviryā viharanti; aham teṣām anyatamaḥ; atha ca punar me nānupādāya āsravebhyaḥ cittam vimucyate; saṃvidyante ca me

T 295 a

T 295 b

(*) t'ob poi tiñ ne ḡadsin.

¹ After uktah A adds bhagavatā uktam.

² A: caṅkramatā.

³ A: niṣyakāmāṁś ca (Tib.: ḡadug la, etc.).

jñātiṣu vipulā bhogāḥ; yannv aham niṣadya kāmāṁś ca paribhuñjya; dānāni ca dadyām; puṇyāni ca kuryām iti.

atha āyuṣmataḥ śroṇasya koṭivimśasya etad abhavat: jñāti me bhagavān cetasā cittam; iti viditvā bhitas, trastas, saṃvignah, āḥṛṣṭaromakūpo bhagavantam idam avocat: evam bhadanta; tena hi śroṇa tvām eva pṛcchāmi; yathā te kṣamate tathainam vyākuru; kim manyase śroṇa? kuśalas tvam abhūḥ pūrvam āgārikah san viṇāyām tantrisvane; tathyam; aham bhadanta kuśalo’bhūvam pūrvam āgārikah san viṇāyām tantrisvane; kim manyase śroṇa? yasmin samaye viṇāyās tantryah atyātatā bhavanti, api nu tasmin samaye viṇā valgusvarā bhavati? manoñasvarā vā <svaravati vā> karmanyā <vā>? no bhadanta; yasmin samaye viṇāyās tantryah atiślathā bhavanti, api nu tasmin samaye viṇā valgusvarā bhavati? manoñasvarā vā svaravati vā karmanyā vā? no bhadanta; atha punar yasmin samaye viṇāyās tantryo nātyātatā bhavanti, nātiślathāḥ, saha guṇeṣu pratiṣṭhāpitāḥ, nanu tasmin samaye viṇā valgusvarā vā bhavati? manoñasvarā vā? svaravati ca? karmanyā vā? evam bhadanta; evam eva śroṇa atyārabdham viryam atyauddhatyāya saṃvartate; atilinam cittam kausidyāya saṃvartate; tasmāt tvam śroṇa samatām pratipadyasva; tena ca mā maṇsthāḥ ^(*); tasmīmś ca pramādāḥ; tasmīmś ca nimittam udgrhṇiṣva ^(*); anena tvam śroṇa vihāreṇa viharan nacirād eva āsravāṇāṁ kṣayād anāsravām cetovimuktim prajñāvimuktim dṛṣṭa eva dharme svayam abhijñayā sākṣātkṛtvā, upasampadya pravedayase kṣīṇā me jātiḥ; uṣitam brahmacaryam; kṛtam karaṇiyam; nāparam asmād bhavam prajānāmi iti.

*A 475 b

T 296 a

*Śroṇakoṭivimśa follows the advice of the Buddha,
and in a short time becomes an arhat*

athāyuṣmān śroṇah koṭivimśo bhagavato bhāṣitam abhinandya anumodya bhagavataḥ pādau śirasā vanditvā bhagavato’ntikāt prakrāntah; athāyuṣmān śroṇah koṭivimśo bhagavatā anena viṇopamena avavādenāvāvāditaḥ eko vyapakṛṣṭah apramattaḥ ātāpi prahitātmā vyāhārṣit; eko vyapakṛṣṭah apramatta ātāpi prahitātmā viharan, yadartham kulaputrāḥ keśaśmaśrūṇy avatārya, kāṣāyāṇi vastrāṇy

T 296 b

(*) ḡa rgyal du mi byan žiñ.

(*) de la ’añ bag yod bar bya | dei ts'e mts'an ma yañ gzuñ par bya 'o.

ācchādyā samyag eva śraddhayā agārād anagārikām pravrajanti, tad anuttaram brahmacaryaparyavasānām dṛṣṭa eva dharme svayam abhijñayā sākṣātkṛtvā, upasampadya pravedayate: kṣīṇā me jātiḥ; uśitam brahmacaryam, kṛtam karaṇiyam, nāparam asmād bhavam prajānāmi iti; ājñātavān sa āyuṣmān arhan babbūva suvimuktacittāḥ.

athāyuṣmataḥ śronasya koṭivimśasya arhatvapraptasya, vimuktipri-tisukhasaṃvedināḥ, etad abhavat: ayam me kālo bhagavantam darśanāya upasaṅkramitum, paryupasanāya 〈iti〉; athāyuṣmān śronaḥ koṭivimśaḥ sāyāhne pratisaṃplayanād¹ vyutthāya, yena bhagavāms tenopasaṅkrāntaḥ; upasaṅkramya bhagavataḥ pādau śirasā vanditvā ekānte nyaśidat; ekāntaniṣaṇṇa āyuṣmān śronaḥ koṭivimśaḥ bhaga-vantam idam avocat.

The discourse of Śronakoṭivimśa

yo'sau bhadanta bhikṣur bhavati, arhan'
T 297 a kṣīṇāsravaḥ, kṛtakṛtyaḥ, kṛtakaraṇiyaḥ, apahṛtabhāraḥ, anuprāptasva-kāryaḥ, parikṣīṇabhavasamyojanāḥ, samyagājñāsuvinuktacittāḥ, sa tasmin samaye ṣaṭ sthānāny adhimukto² bhavati; naiṣkramyam adhimukto bhavati; 〈avyābādhyaṁ adhimukto bhavati;〉^(a) prāvivekyam adhimukto bhavati; ḥṛṣṇākṣayam upādānakṣayam a<sam>moṣam³ ca cetasā adhimukto bhavati; syāt khalu bhadanta iha-
katyasya evam śraddhāmātrakam⁴, bata 〈ayam〉 āyuṣmān niśritya naiṣkramyam adhimukta iti; na khalv evam draṣṭavyam, kṣayāt bhadanta rāgasya, kṣayāt dveṣasya, kṣayāt 〈mohasya〉^(a) naiṣkramyam adhimukto bhavati; syāt khalu ihaikatyasya evam śilamātrakam, bata ayam āyuṣmān niśritya avyābādhyaṁ adhi-mukta iti; na khalv evam draṣṭavyam; kṣayāt bhadanta rāgasya, kṣayāt dveṣasya, kṣayāt mohasya, avyābādhyaṁ adhimukto bhavati; syāt khalu bhadanta ihaikatyasya evam lābhasatkāraślokamātrakam^(c),

(^a) Ạts'eb ma mc'is pa la mos par ḷayur ba lags.

(^b) gti mug.

(^c) ts'igs su bcad pa tsam k'o na.

¹ See Edgerton, s.v.

² A: avimukto (Tib. mos pa).

³ For asampramoṣam (Tib. mi brjed).

⁴ See Edgerton, s.v.

bata ayam āyuṣmān parimṛgayamāṇaḥ prāvivekyam adhimukta iti; na khalv evam draṣṭavyam, kṣayāt bhadanta rāgasya, kṣayāt dveṣasya, kṣayāt mohasya, ḥṛṣṇākṣayam 〈upādānakṣayam〉^(a) asammoṣam ca cetasā adhimukto bhavati; yo'sau bhadanta bhikṣur bhavati, arhan, kṣīṇāsravaḥ, kṛtakṛtyaḥ, kṛtakaraṇiyaḥ, apahṛtabhāraḥ, anuprāpta-svakārthaḥ, parikṣīṇabhavasamyojanāḥ, samyagājñāsuvinuktacittāḥ, tasmin samaye imāni ṣaṭ sthānāni adhimukto bhavati; yo'sau bhadanta bhikṣur bhavati ūaikṣa asamprāptamānasāḥ, sa uttaram yogakṣemam nirvāṇam abhiprārthayamānarūpo bahulam viharati; tasmin samaye ūaikṣaiḥ ūilaiḥ samanvāgato bhavati, ūaikṣaiś cendriyaiḥ; so'pareṇa samayena 〈āśravānām kṣayāt〉 〈an〉āśravām^(b) cetovimuktim prajñā-vimuktim dṛṣṭa eva dharme svayam abhijñayā sākṣātkṛtya, upasam-padya pravedayate: kṣīṇā me jātiḥ, uśitam brahmacaryam, kṛtam karaṇiyam, nāparam asmāt bhavam prajānāmi iti; sa tasmin samaye aśaikṣaiḥ ūilaiḥ samanvāgato bhavati, aśaikṣaiś cendriyaiḥ; *tadyathā^{*D 101} dahrāḥ kumārako bālo mandaḥ uttānaśāyi^(c) tasmin samaye dahrāiḥ ūilaiḥ samanvāgato bhavati, dahrāiś cendriyaiḥ; so'pareṇa samayena vṛddher anvayāt, indriyānām paripākāt, sa tasmin samaye vṛddhaiḥ ūilaiḥ samanvāgato bhavati, vṛddhaiś cendriyaiḥ; evam eva yo'sau bhikṣur bhavati ūaikṣa asamprāptamānasāḥ, sa uttaram yogakṣemam nirvāṇam abhiprārthayamānarūpo bahulam viharati; sa tasmin samaye ūaikṣaiḥ ūanvāgato bhavati; ūaikṣaiś cendriyaiḥ; so'pareṇa samayena āśravānām kṣayāt, anāśravām cetovimuktim prajñāvimektim dṛṣṭa eva dharme svayam abhijñayā sākṣātkṛtvā, upasam-padya pravedayate: kṣīṇā me jātiḥ, uśitam brahmacaryam, kṛtam karaṇiyam, nāparam asmāt bhavam prajānāmi iti; sa tasmin samaye aśaikṣaiḥ ūilaiḥ samanvāgato bhavati, aśaikṣaiś cendriyaiḥ; tasya cet bhṛśāny api cakṣurvijñeyāni rūpāṇi cakṣuṣā ābhāḥ samāgacchanti, nāṣya tām cetovimuktim prajñāvimektim paryādādate^(d); sthitam evāsyā tat cittam bhavati, adhyātmam, aviparitam², 〈su〉vimuktam, 〈su〉bhā-

(^a) len pa zad.

(^b) zag pa rnams zad nas zag pa med pai.

(^c) žan pa gan rgyal du ūnal ba.

(^d) Read gtugs par mi ḷayur te (for gtugs par ḷayur te).

¹ A: paryādatte.

² A: adhyātmaparitam. The tibetan rendering is p'yin ci ma log, that is aviparitam, with omission of adhyātmam.

T 298 b vitam; vyayam cāsyānupaśyati; tasya cet bhṛśā api śrotravijñeyāḥ śabdāḥ, ghrāṇavijñeyāḥ gandhāḥ, jihvāvijñeyā rasāḥ, kāyavijñeyāni spraṣṭavyāni, manovijñeyā dharmāḥ, manasa ābhāḥ samāgacchanti, nāsyā¹ tāṁ cetovimuktīm prajñāvimuktīm paryādādāte²; sthitam evāsyā tat cittam bhavati, adhyātmam, aviparitam^(a), suvimuktam, subhāvitam; *vyayam cāsyānupaśyati; tadyathā nagarasya vā nāgamasya vā nātidūre mahāśailaḥ parvataḥ syāt, akhaṇḍaḥ, acchidraḥ, asuśiraḥ, susamṝttāḥ, ekaghanaḥ; tasya cet pūrvasyā diśo³ bhṛśo vāyuvega āgacchen nainām calayet, nainām kampayet, nainām paścimāyām diśy upasamharet; sacec dakṣināsyāḥ, paścimāyāḥ, uttarasyā diśo vāyuvegaḥ āgacchen nainām calayet, nainām kampayet, nainām dakṣināsyām diśy upasamharet; yatas tato vā bhṛśo vāyuvega āgacchen nainām calayet, nainām kampayet, nainām yatas tata upasamharet; evam eva tasya bhṛśāny api cakṣurvijñeyāni rūpāṇi cakṣuṣā ābhāḥ samāgacchanti; nāsyā tāṁ cetovimuktīm <prajñāvimuktīm> paryādādāte; sthitam evāsyā tac cittam bhavati, adhyātmam aviparitam,⁴ suvimuktam, subhāvitam; vyayam cāsyānupaśyati⁵; tasya cet bhṛśā api śrotravijñeyāḥ śabdāḥ, ghrāṇavijñeyāḥ gandhāḥ, jihvāvijñeyā rasāḥ, kāyavijñeyāni spraṣṭavyāni, manovijñeyā dharmāḥ <manasa> ābhāḥ samāgacchanti; nāsyā tāṁ cetovimuktīm prajñāvimuktīm paryādādāte; sthitam evāsyā tac cittam bhavati, adhyātmam, aviparitam, suvimuktam, subhāvitam; vyayam cāsyānupaśyati⁶ iti; idam avocad āyuṣmān śronaḥ koṭivimśaḥ; idam uktvā arhann athāparam etad uvāca sthavirāḥ:

naiṣkramyādhimuktasya avyābadhyaṁ ca cetasaḥ |
prāvivekyādhimuktasya ṭṛṣṇākṣayaratasya ca ||
upādānakṣayādhimuktasya asammoṣam ca cetasaḥ |
jñātvā āyatanotpādam tataś cittam vimucyate ||
tato vimuktacittasya sāntacittasya tāyinaḥ |
kṛteṣu karaṇiyēṣu karaṇiyam na vidyate ||

^(a) See p. 145, n. 2.

¹ A: tasya.

² A: paryādātē.

³ A: diśi.

⁴ A: adhyātmamaviparitam (see p. 145, n. 2).

⁵ A: anupaśyataḥ.

⁶ A: nupadiṣati.

yathāpi parvataḥ śailo vāyunā na prakampate |
evam rūpāni śabdāś ca sparśā gandhā atho rasāḥ ||
dharmā iṣṭā aniṣṭāś ca na pravepanti tāyinaḥ |
sthitam cittam aneyasya vyayam cāsyānupaśyati || iti.

T 299 b

bhikṣavaḥ samśaya-jātāḥ sarvasaṁśayacchettāram buddham bhagavantam papracchuḥ: kim bhadanta āyuṣmatā śronena karma kṛtam yasya karmaṇo vipākena ādhye mahādhane mahābhoge kule jātaḥ; suvarnavarṇāni ca romāṇi pādātalayor jātāni; pañcaśatikaś cāsa dine dine sthālipāka upasthāpyate; ita ekanavatam kalpam upādāya na kadācit anāstirne pṛthivipradeśe pādo nyastāḥ; jātamā-treṇa vimśatihiraṇyakoṭyāḥ avalehi kāmulyam labdhāḥ; bhagavataś ca śāsane praviśya sarvakleśaprahāṇāt arhatvam sākṣatkṛtam? iti.

bhagavān āha: śronenaiva bhikṣavaḥ koṭivimśena karmāṇi kṛtāny upacitāni labdhasambhārāṇi pariṇatapratyayāṇi oghavat pratyupasthitāni, avaśyabhāvini; śronakoṭivimśena karmāṇi kṛtāny upacitāni labdhasambhārāṇi ko'nyaḥ pratyānubhaviṣyati? na bhikṣavaḥ karmāṇi kṛtāny upacitāni bāhye pṛthivīdhātau vipacyante; nābdhātāu; na tejodhātāu; na vāyudhātāu; api tu *upātteshv eva skandhadhā- *A 477 a dhātvāyataneṣu karmāṇi kṛtāni vipacyante, śubhāny aśubhāni ca;

na praṇāśyanti karmāṇy api kalpaśatair api |
sāmagrīm prāpya kālaṁ ca phalanti khalu dehinām ||

*The story of Vipaśin
(concerning a previous birth of Śronakoṭivimśa)*

bhūtāpūrvam bhikṣavaḥ ekanavate kalpe vipaśyi nāma samyak-saṁbuddho loka udapādi, vidyācaraṇasampannah, sugato, lokavid, anuttaraḥ, puruṣadamyasārathiḥ, sāstā devamanuṣyāṇām, buddho bhagavān; sa dvāṣṭāṭibhikṣusahasraparivāraḥ janapadacārikām caran bandhumatirājadhānim anuprāptah; tena khalu samayena bandhumatīyām rājadhānyām saṁbahulā goṣṭhikāḥ prativasanti; taiḥ śrutam vipaśyi samyaksam̄buddhaḥ dvāṣṭāṭibhikṣusahasraparivāraḥ janapadacārikām caran ihaṇuprāptah iti; śrutvā ca punaḥ sarve saṁbhūya yena vipaśyi samyaksam̄buddhas tenopasaṅkrāntāḥ; upasaṅkramya vipaśyināḥ samyaksam̄buddhasya pādau śirasā vanditvā ekānte niṣaṇ-ṇāḥ; ekāntaniṣaṇān saṁbahulān goṣṭhikān vipaśyi samyaksam̄buddhaḥ dharmyayā kathayā sandarśayati, samādāpayati, samuttejayati, <sam>praharṣayati; anekaparyāyeṇa dharmyayā kathayā sandarśya,

T 300 b

samādāpya, samuttejya, sampraharṣya, tūṣṇim; atha sambahulā goṣṭikāḥ utthāyāsanād ekāṁsam uttarāsaṅgam kṛtvā, yena vipaśyi samyakṣaṁbuddhas tenāñjalim pranamayya vipaśinam samyakṣaṁbuddham idam avocan: adhvāsayatv asmākam bhagavān traīmāsim cīvaraṇḍapātāśayanāsanaglānapratyayabhaiṣajyapariṣkāra-iḥ sārdham saṅghena iti; adhvāsayati vipaśyi samyakṣaṁbuddhaḥ sambahulānām goṣṭikānām tūṣṇīṁbhāvena.

T 301 a

atha sambahulā goṣṭikāḥ vipaśināḥ samyakṣaṁbuddhasya tūṣṇīṁbhāvena adhvāsanām viditvā, bhagavato bhāṣitam abhinandya anumodya, bhagavataḥ pādau śirasā vanditvā, utthāyāsanāt prakrāntāḥ; te saṁsthāgāre sannipatya sañjalpam kartum ārabdhāḥ: katham asmābhir bhavanto bhagavān bhojayitavyaḥ? kim sambhūya? āhosvit ekaikena? iti; tatraike kathayanti: yadi dine dine saṁbhūya bhojayitavyo'sau asmākam kṛṣikarmāntāḥ samucchetṣyanti; tad yadi bhavatām abhirucitam, vāreṇa vāram bhojayāmaḥ iti; te vāreṇa vāram gaṇādhinām¹ bhojayitum ārabdhāḥ; yathāvibhavataś cātmiyam asyā-nuprayacchanti; tatraiko brāhmaṇadārako daridraḥ; sa mātuḥ sakāśam upasaṅkrāntāḥ kathayati: amba goṣṭikaiḥ kriyākāraḥ kṛtaḥ, bhagavān vāreṇa vāram bhojayitavyaḥ iti; tad aham tanuvibhavaḥ; katham mayā bhojayitavyaḥ? iti; sā kathayati: putra yady evam apaścimam divasam gṛhāṇa; tvam iyatā kālena kiñcit samudānayiṣyasi; gaṇasantakāc ca kiñcid utsadanadharmakam² bhaviṣyati iti; tena paścimo divaso gṛhītaḥ; tatra gaṇasantakāt utsadanadharmakam prabhūtam sampannam; tenāpi kiñcit samudānitam; tatas tena *layanām kāritam; tad vastrair ācchāditam; koṇeṣu pañca kārṣāpaṇāśatāni³ sthāpitāni; ṛkṣacarma cāsyā sampannam; tad api layanadvāre prajñap-tam; tataḥ pañcaśatikām pākām sādhayitvā mahatā satkāreṇa vipaśyi samyakṣaṁbuddho bhojitaḥ; pādayoś ca praṇipatya praṇidhānam kṛtam, anenāham kuśalamūlena ādhyo mahādhano mahābhogo jā-yeya; mā kadācid anāstirne pṛthivipradeśe pādau sthāpayeyam; yādrāśāni ca vipaśināḥ samyakṣaṁbuddhasya suvarṇavarṇāni caturaṅ-gulamātrāṇi romāṇi pādatalayor jātāni, mamāpy evamvidhāni syuḥ; evamvidhānām ca guṇānām lābhi syām; evamvidham eva sāstāram ārāgayeeyam; mā virāgayeeyam iti.

¹ A: gaṇādhine (Tib. spyi buṇ las stoṇ mo).

² See Edgerton, s.v.

³ A: °śatā sthāpitāḥ.

kim manyadhve bhikṣavaḥ? yo'sau goṣṭhiko brāhmaṇadārakah esa evāsau śroṇaḥ koṭīvīṁśaḥ tena kālena tena samayena; yad anena vipaśināḥ samyakṣaṁbuddhasya kārān kṛtvā praṇidhānam kṛtam, tasya karmaṇo vipākena ādhye, mahādhane, mahābhoge kule jātaḥ; pādayoś cāsyā suvarṇavarṇāni caturaṅgulamātrāṇi <romāṇi> jātāni; <ita> ekanavatam kalpam <upādāya> na kadācid anāstirne pṛthivipradeśe pādau sthāpitau; jātamātrasya cāsyā viṁśati-hiraṇyakoṭyo labdhāḥ; mama ca sāsane pravrajya sarvakleśaprahāṇād arhatvam sākṣātkṛtam; iti hi bhikṣavaḥ ekāntakṛṣṇānām karmaṇām ekāntakṛṣṇo vipākaḥ; ekāntaśuklānām ekāntaśuklaḥ; vyatimiśrāṇām vyatimiśraḥ; tasmāt tarhi bhikṣavaḥ ekāntakṛṣṇānī karmāṇy apāsyā, vyatimiśrāṇi ca, ekāntaśuklesv eva karmasv ābhogaḥ karaṇīyaḥ ity evam vo bhikṣavaḥ śikṣitavyam.

T 302 a

Rājagrha's people begins to murmur against Ajātaśatru and Devadatta

yadā ajātaśatruṇā devadattākalyāṇamitropagūḍhena rājño bim-bisārasya kanakaḥ kṣiptaḥ, tadā rājagrhanivāsiṇaḥ paurāḥ avadhyā-tum¹ ārabdhāḥ; tatra kecid rājñāḥ akarṇam² bhāṣante ayam³ pituḥ śatrutve vyākṛtaḥ; kasmān na jātamātra eva praghātitāḥ? iti; apare kathayanti: na bhavanto rājño'parādhāḥ; kim sarveṣām vyākaraṇam bhūtām bhavati? vinita evāyam kumāraḥ; api tu devadatte-nāyam akalyāṇamitreṇa vīralabdhāḥ, yena evam kriyāsu pravartate iti; apare kathayanti: na bhavanto rājño doṣaḥ, nāpi devadattasya; api tu bhagavata eva doṣaḥ, yena devadattāḥ pravrājitaḥ; no tu lokadhātvantaram nitvā avasthāpitaḥ iti; apare kathayanti: bhagavato nāyam aparādhāḥ; api tu saṅghasya yenāsyā utkṣepanāyam karma na kṛtam⁴ iti; tatra yena rājñāḥ akarṇam bhāṣyate, tena

T 302 b

¹ A: some times avadhyāyitum (Tib.: ḥap'ya ba). See Edgerton, s.v.

² A: avarṇam (Tib. mi sñān). See below.

³ A: ajātaśatruṇāvāyām pituḥ, etc. (Tib.: ḥadi ma btsas pa ūid nas yab la, etc., that is ajātenaiva or ajātāmātreṇa).

⁴ A: bhavanto rājño yam aparādhāḥ kim sarveṣām vyākarapam api saṅghasya, etc. The text has been restituted here on the basis of the Tib. transl.: bcom lðan ḥadas kyis ma noñs te | de gañ gi p'yir gnas dyuñ pai las ma byas pas dge ḥadun kyis ūes so.

na rājā ārtiyate¹, karmāṇy² etāni, mayā pūrvam anyāsu jātiṣu
kṛtāni³ upacitāni iti; yena tu bhagavataḥ saṅghasya ca akarṇam
bhāṣyate, tena rājā atyartham ārtiyate: madīyena durnitena loko
bhagavataḥ saṅghasya ca akarṇam bhāṣate iti.

*A 478 a bhikṣavaḥ samśayajātāḥ sarvasaṁśayacchettāram buddham bhagavantam papracchuḥ: paśya bhadanta, anyair aparāddham, *anye
doṣeṇa lipyante iti, bhagavān āha: na bhikṣava etarhi; yathā
atite'py adhvany anyair aparāddham, anye doṣeṇa liptāḥ; tac chrū-
yatām.

*The story of Kūla and Upakūla
(concerning a previous birth of Devadatta and Ajātaśatru)*

T 303 a bhūtāpūrvam bhikṣavo vārāṇasyām nagaryām brahmadatto nāma
rājā rājyam kārayati, ṛddham ca, sphitam ca, kṣemam ca, subhikṣam
ca, ākirṇabahujanamanuṣyam ca; tasya dvau kukkurau kūlaś ca
upakūlaś ca; tābhyaṁ rājñāḥ aśvasannāhabhāṇḍikā^(a) khāditā; yāvad
apareṇa samayena rājño brahmadattasya saṅgrāmaḥ pratyupasthitāḥ;
tena amātyānām ājñā dattā: pratyavekṣata bhavantaḥ aśvasannāha-
bhāṇḍikām iti; te pratyavekṣitum ārabdhāḥ, paśyanti sarvām chinna-
pracchinnaṁ; tai rājñe niveditam: deva aśvasannāhabhāṇḍikā kukku-
reṇa bhakṣitā iti; rājā kathayati: bhavanto yady evam parityaktā
mayā kukkurāḥ iti; tatra kecīt praghātitāḥ; kecīn niṣpalāyitāḥ;
yāvad anyatamo jānapadaḥ kukkuraḥ janapadāt vārāṇasim gacchatī;
tena te niṣpalāyamānā dṛṣṭāḥ; prṣṭāś ca: bhavantaḥ kimartham evam
yūyam santrastāḥ iti; tair yathāvṛttam samākhyātām; <sa> kathayati:
kimartham rājā yuṣmābhīr na viññaptāḥ? iti; te kathayanti: kaḥ
saknoti rājānam viññapayitum? anye praghātitāḥ; vayam kathaṃcīt
prapalāyitāḥ; sa kathayati: tiṣṭhata yūyam; aham yuṣmākam arthe
rājānam viññapayāmi iti; tena samāśvāsitāḥ pratinivṛttāḥ; tatas tena
sampātavelāyām śravanopavicāre sthitvā rājā gāthayā viññaptāḥ

T 303 b yau kukkurau rājakule nivāsināu
kūlopakūlau balavarṇayuktāḥ |

(a) rta k'rab kyi c'a byad.

¹ See Edgerton, s.v. artiyate.

² A: tena karmāṇi.

³ A repeats karmāṇi after jātisu. anyāsu jātiṣu deest in the Tib. transl.

tāv atra ghātyau vayam apraghātyāḥ
aghātyaghāto¹ na hi deva yuktaḥ || iti

rājñā śrutam; tena prabhātāyām rajanyām amātyānām ājñā dattā:
bhavanto yenāham rātrau gāthayā viññaptāḥ tasya samanveṣaṇam
kuruta iti; taiḥ rakṣiṇām ājñā dattā: samanveṣata bhavantaḥ kena
devo rātrau gāthayā viññaptāḥ iti; taiḥ samākhyātām jānapadēna
kukkureṇeti; rājā kathayati: bhavantaḥ parikṣām kuruta, kim kūlo-
pakūlābhyaṁ bhakṣitam, āhosvit anyaiḥ kukkuraiḥ iti; amātyāḥ
sannipatya sañjalpam kartum ārabdhāḥ: bhavanto devenaivājñā dattā
kukkuraṇām parikṣām kurutet; tat katham eṣām parikṣā kartavyā
iti; anye kathayanti: kim atra parikṣitavyam? keśāṇḍukam² datvā
chardāpayitavyau³; atha kūlopakūlābhyaṁ carmakhanḍā udgirñāḥ;
rājño niveditam; rājñā parityaktau; pariśiṣṭānām abhayam dattam.

Kim manyadhve bhikṣavaḥ? yau kūlopakūlau, etāv eva devadattā-
jātaśatrū tena kālena tena samayena; tadāpi etābhyaṁ aparāddham,
anye doṣeṇa liptāḥ; etarhy api etābhyaṁ aparāddham, anye doṣeṇa
liptāḥ; punar api yathā devadattāḥ akṛtajñāḥ akṛtavedi tac chrūyatām.

T 304 a

*The story of a hunter and an ungrateful man
(concerning a previous birth of Devadatta)*

bhūtāpūrvam bhikṣavo vārāṇasyām nagaryām brahmadatto nāma
rājā rājyam kārayati; yāvad anyatamaḥ puruṣaḥ *paraśum ābha-
gim⁴ ādāya kāṣṭhārthī vanam gataḥ; sa tatra kāṣṭham paryeṣa-
māṇaḥ⁵ siṁhenābhidrūtaḥ; niṣpalāyamānaḥ kūpe patitaḥ; so'pi tadbha-
kṣaṇādhyavasāyas tatraiva patitaḥ; āśiviseṇa mūṣako'bhidruto niṣpa-
lāyate; mūṣakābhilāṣāt śyenakaḥ pradhāvitaḥ; yāvat sarve kūpe
nipatitaḥ; tena sarva eva vyāpannāḥ; parasparam abhilaṣante vyāpā-
danāya; siṁhaḥ kathayati: bhavantaḥ sarve yūyam mama gamyāḥ;
api tu vayam kṛcchrasaṅkaṭasambādhaprāptāḥ; niṣcalāś tiṣṭhata;
nāyam vyāpādanakālāḥ iti; yāvat daivat mṛgalubdhako mṛgān parye-
ṣamāṇas tam pradeśam anuprāptāḥ; sa tam kūpam nirikṣitum ārab-

*A 478 b

¹ A: aghātyaghātyo.

² See Edgerton, s.v. keśāṇḍuka.

³ The root is charda vamane.

⁴ Uncertain meaning. Tib. translates: sta re dañ k'ur ūñ. K'ur ūñ, according to S. Candra Das, is a "wooden pole over the neck from the ends of which loads are carried".

⁵ A: kāṣṭham paryeṣamāṇam kurvāṇam (for kāṣṭhaparyeṣamāṇam kurvāṇam?)

T 304 b dhaḥ; tatraivam bhrāntair vān niścāritā: bhoḥ puruṣa paritrāyasva iti; tatas tena mṛgalubdhakena jñātvā pūrvataram siṁha uddhṛtaḥ; sa pādayor nipatya kathayati: kṛtajñas te bhaviṣyāmi; kiṁtu atra kṛṣṇaśiraskas tiṣṭhati; sa tvayā noddhartavyaḥ; kṛtaghnā hy eta bhavanti ityuktvā prakrāntaḥ; yāvat tena mṛgalubdhakena sarve anupūrveṇa uddhṛtaḥ; yāvad apareṇa samayena siṁhena mṛgo jīvitād vyaparopitaḥ; sa ca mṛgalubdhakas tam pradeśam anuprāptaḥ; siṁhena tam pariṣṭāya sa mṛgaḥ pādayor nipatya dattaḥ; apareṇa samayena rājā brahmadattaḥ udyānabhūmim nirgataḥ sārdham antaḥ-pureṇa; sa tatrodīyane sukhām anubhūya middham avakrāntaḥ; antaḥpurajano viśvastavihāri udyāne caṅkramyate, tiṣṭhati, niṣidati, middham avakrāmati; vastrāni śodhayati; alaṅkārāny apaniya pārśve sthāpayati; yāvad anyatamā antaḥpurikā alaṅkāram avamucya pārśve sthāpayitvā middham avakrāntā; tat syenakenāpahṛtya tasmai lubdhākāya kṛtajñatayā dattam; rājā brahmadatto nidrāklamam prativinodya laghu laghv eva vārāṇasim praviṣṭaḥ; antaḥpurakumārāmātyapaura-jānapado’pi atitvareṇa gataḥ; yāvad asāv antaḥpurikā alaṅkāram samanveṣati; na paśyati; tayā rājñe niveditam: deva udyāne me alaṅkāraḥ apahṛtaḥ iti; rājñā amātyānām ajñā dattā: bhavantaḥ alaṅkāraḥ udyāne apahṛtaḥ; samanveṣata kena gṛhitaḥ iti; te samanveṣitum ārabdhāḥ; sa kṛṣṇaśiraskah tasya mṛgalubdhakasya kālena kālam upasaṅkrāmati; tena tasya gṛham upasaṅkrāmatā upāmśunā vijñātam asyālaṅkāro’stiti; tena kṛtaghnatayā rājño gatvā ārocitam; tato rājñā paramakopakupitena mṛgalubdhako rājapurusair āhvāyya uktāḥ: bhoḥ puruṣa tvayā udyānād alaṅkāro’pahṛtaḥ iti; tatas tena santrastena yathāvṛttam samākhyāya asāv alaṅkāro rājñe samarpitāḥ; tathāpy asau puruṣaḥ cārake badhvā sthāpitāḥ; mūṣakena gatvā āśivīṣāya niveditam: tena kṛṣṇaśiraskena pāpakāriṇā asmākam kalyā-namitro rājñā cārake badhvā sthāpitāḥ iti; āśivīṣaḥ kathayati bhoḥ lubdhaka¹ aham rājānam² daśāmi; tvayā ebbhir mantrapadair ebhiś ca oṣadhaiḥ cikitsitavyaḥ; evam sa rājā abhiprasanno niyatam tvām muñcati; bhogaśamvibhāgam ca karoti iti; sa kathayati: śobhanam, evam kuru; āśivīṣena rājā daṣṭaḥ; lubdhakena gatvā mantraiś cauṣadhaiśca cikitsitāḥ; tato rājñā parituṣṭena bandhanān muktaḥ; bhogaiś ca samvibhaktāḥ.

*A 480 a

T 305 b

¹ A: lubdhakasya.

² Owing to a scribal mistake, the leaf 478 is followed by the leaf 480, without any gap in the MS.

bhagavān āha; kim manyadhve bhikṣavaḥ? yo’sau lubdhakaḥ aham eva saḥ tena kālena tena samayena; yo’sau kṛtaghnapurusaḥ esa eva sa devadattaḥ tena kālena tena samayena; tadāpy esa akṛtajñāḥ akṛtavedi; etarhy apy esa akṛtajñāḥ akṛtravedi; punar api yathā akṛtajñāḥ akṛtavedi tac chrūyatām:

*The story of Nanda, the Mongoose
(concerning a previous birth of Devadatta)*

bhūtāpūrvam bhikṣavaḥ saptāha akālameghaḥ samupāgataḥ; deve varṣati nakula āśramāṇ praviṣṭaḥ; mūṣiko’pi tatraiva praviṣṭaḥ; āśivīṣo’pi varṣabhaṭ paribhraman tatraiva praviṣṭaḥ; yāvad asau nakulas tam mūṣikam abhidravitum ārabdhāḥ; āśivīṣaḥ kathayati: bhavanto vayam kṛcchrasaṅkaṭasāmbādhaprāptāḥ; parasparam avyā-bādhām kuruta; niścalās tiṣṭhata iti; tatrāśivīṣasya samjñākaraṇam priyāsenā iti; nakulasya nāma nanda iti; mūṣikasya gaṅgadatta iti; iti; priyāsenā nandena ca gaṅgadatta uktāḥ: anālakṣya gaccha (^a); asmākam āhāram paryeṣaya iti; sa ḥjuko bhadrāśayaḥ; taylor arthāya āśayena āhāram paryeṣitum ārabdhāḥ; na labhate; nandaḥ priyāsenāsya kathayati; yadi gaṅgadattaḥ āhāram vinā āgacchati, mayā sa eva bhakṣayitavya iti; priyāsenāḥ samlakṣayati kṛcchrasaṅkaṭasāmbādhaprāpto’py esas tasya badhāya parākramati; prāgeva yady asau vinā āhāreṇa āgacchati; sarvathā tasya sandeṣṭavyam iti; tena tasya sandiṣṭam; nanda evam kathayati: yadi gaṅgadattaḥ vinā āhāreṇāgacchati sa eva mayā bhakṣayitavya iti; gaṅgadattena āhāram paryeṣamāṇena na kiñcid āśādītam; sa samlakṣayati niyatam asau mām bhakṣayati: iti; tena priyāsenāsya sandiṣṭam

kṣīṇā narā niṣkaruṇā bhavanti
ārtāḥ kṣudhāvedhapariṣrameṇa |
vācyas tvayā esa kṛtaghnasattvo
na gaṅgadattaḥ punar āgamiṣyati || iti.

kim manyadhve bhikṣavaḥ? yo’sau gaṅgadattaḥ aham eva saḥ tena kālena tena samayena; yo’sau nandanāmā nakulāḥ esa eva sa devadattaḥ tena kālena tena samayena; tadāpy esa akṛtajñāḥ akṛtavedi; etarhy apy esa akṛtajñāḥ akṛtavedi.

(^a) ḥjab ciñ son (that is, furtively).

uddānam:

bhuṇkṣva likhir naṭaḥ¹ kākaḥ cakraḥ kumbhiracandanam |
kāyaḥ kavir manir vanṭaḥ kanyātha² dhanapālakah³ ||

King Bimbisāra makes exceeding grants to Ajātaśatru

T 306 b yadā ajātaśatruṇā rājño bimbisārasya kanakaḥ kṣiptaḥ tadā rājñā upālabdhah: kumāra kimartham tvayā mama kanakaḥ kṣiptaḥ? sa kathayati: deva roṣat; devasya bhogāḥ saṃvidyante; mama na *saṃvidyante; rājā kathayati putra yady evam gaccha, campā sādhāraṇā tava bhavatu iti; sa hr̄ṣṭatuṣṭapramuditō devadattasya sakāśam gatvā kathayati: ārya mayā campā sādhāraṇā^(a) labdhā iti; sa kathayati: kumāra dr̄ṣṭam te parākramasya phalam? ārya dr̄ṣṭam; bhūyah parākramasva; ativṛddhis te bhaviṣyati iti; sa campāyām prakara-pratyayaiḥ⁴ piḍayitum ārabdhah; piḍyamāno mahājanakāyah niṣpalāyitum ārabdhah; kecid rājagṛham gataḥ; kecid deśāntaram gataḥ; amātyai rājño dūto'nupreṣitaḥ: deva kumāraś campām piḍayati; janah piḍyamāno niṣpalāyate; tad arhati devaḥ kumārasya nivāraṇam kartum iti; rājā kathayati: kumāra kasmāt janapadān piḍayasi iti; sa kathayati: deva sādhanam na puṣyati⁵ iti; rājā kathayati: yady evam rājagṛham ekam tyaktvā magadhaviṣayam gṛhṇa iti; magadhaviṣayam gṛhitvā devadattasya sakāśam gatvā kathayati: ārya mayā

*A 480 b

T 307 a

(a) gži dan bcas.

¹ A: likhinnataḥ.

² A: vanṭakavyathā.

³ The words of this uddānam, which is not represented in the Tib. transl., refer respectively: 1) to the exceeding grants of King Bimbisāra to Ajātaśatru (bhūṇkṣva, p. 154), 2) to the soles of Bimbisāra's feet scarified (likhi), p. 156, but see the story of his previous life too, p. 160, 3) to the naṭa from the south (p. 161), 4) to the story of the crow, etc. (p. 164), 5) to the wheels imprinted on the feet of Devadatta (p. 164), 6) to the story of yakṣa Kumbhira (p. 168), 7) to the substance called gośīrṣacandanam (p. 171), 8) to the story of the dead body, etc. (kāya, p. 176), 9) to the story of Sūryanemi the poet (p. 178), 10) to the story of the two jewellers (maṇi, p. 183), 11) to the story of the man without wife (vanṭa, p. 184), 12) to the story of the astrologer, etc. (kanyā, p. 185), 13) to the story of the elephant Dhanapālaka (p. 186).

⁴ Uncertain meaning (Tib.: raṇ bya dbab pas).

⁵ Uncertain meaning (Tib. dbuṇ rgyas par mi ḥayur lags so).

rājagṛham ekam muktvā sarvo magadhaviṣayo labdhah iti; sa kathayati: idṛśam parākramasya phalam; bhūyah parākramasva iti; sa magadhaviṣayam nāśayitum ārabdhah; magadhaviṣayanivāsinā janakāyena rājā bimbisāro vijñaptah: deva kumāro magadhaviṣayam nāśayati; nivartyatām iti; sa rājñā āhūyoktaḥ: kumāra kimartham magadhaviṣayam nāśayasi iti; sa kathayati deva prabhūto janakāyo na puṣyati^(a) iti; rājā kathayati: kumāra yady evam kośam ekam muktvā sarvam tavaiva bhavatu iti; sa rājagṛham api gṛhitvā devadattasya sakāśam gataḥ kathayati: ārya mayā kośam ekam muktvā, sarvabhogā labdhah iti; sa kathayati parākramaphalam etat; api tu kośabalino hi rājānah; yasya kosah sa rājā; kośartham parākramasva iti; sa rājagṛham api nāśayitum ārabdhah; rājagṛhanivāsi janakāyah, anyaś ca magadhaniṇvāsi, cāmpeyaś ca, sarva eva santrastāḥ, yathā ajātaśatrur na paṣyati tathā dūtasampreṣaṇena rājānam vijñāpayitum ārabdhah: devena¹ vayam putravat paripālitāḥ; kumāreṇātyantam niḥsvikṛtāḥ; prāyo devasya janapadā niṣpalāyitāḥ; vayam api niṣpalāyāmah iti; dharmapradhānah sa rājā, karuṇātmakaś ca; tena samutpannamanyunā^(b) ajātaśatrur āhūya priyamadhuravaconukūlatayā śirasī parāmṛṣyoktaḥ: putra mayā tava sarvajanapadā dattāḥ; kimartham udvejayasi? pratipālaya iti; sa kathayati: deva kośabalino rājānah; mama kośabalaṁ nāsti; kiṁ karomi? iti; sa kathayati: yadhevam antaḥpuram ekam muktvā sarvam tavaiva bhavatu iti; tathāpy asau duṣṭaprakṛtiḥ pāpasahāyaś ca nāśayaty eva, nāvatiṣṭhate; rājñā sopālambham uktaḥ: sakośakoṣṭhāgārajanapadās tavaiva dattāḥ; idā-nim kimartham nāśayasi? iti.

T 307 b

Ajātaśatru casts his father in prison, there to die of hunger

sa evam ukte ruṣitaḥ amātyānām kathayati: bhavanto yo rājānam kṣatriyam mūrdhābhīṣiktam paribhāṣate, tasya ko daṇḍaḥ? iti; amātyāḥ kathayanti deva vadho daṇḍaḥ iti; sa kathayati: pitā mama; katham enam praghātayāmi? gacchata; cārakāvabaddham enam sthāpayata iti; sa cārake prakṣiptaḥ; anuraktapaurajānapadaḥ sa rājā; tadviṣayanivāsi ca janakāyah śrutvā

T 308 a

(a) bdag gi skye boi ts'ogs p'al po c'e rgyas par mi ḥayur lags so.

(b) mi bde skyes nas.

¹ A: deva na (Tib. lhas, etc.).

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A 481 a durmanāḥ samvṛttah; ajātaśatruś caṇḍo rabhasaḥ karkaśaḥ iti nāsyā kaścit parivādām mantrayati; rājā bimbisāraś cārake karmaparāyaṇo' vatiṣṭhate; tasya ca vaidehi sthālipākam^(a) praveśayati; ajātaśatruś cārakapuruṣān pṛcchati: bhavantaḥ kathām vriddharājā yāpayati? iti; te kathayanti: deva janāni te sthālipākam praveśayati iti; ajātaśatruṇā ājñā dattā: dhārayata bhaktam, pānam ca, yathā na bhūyaḥ praveśayati iti; antaḥpure cājñā dattā, na kenacit cārake bhaktam pānam praveśayitavyam; yaḥ praveśayati tasya vadho daṇḍaḥ iti; tasya raudrakarmatām jñātvā na kaścit bhaktam sādhayati; kuta eva praveśayisyati; tato vaidehi bhartṣnehoparuddhyamānahṛdayā saktukalkena^(b) gātrāni mrakṣayitvā, nūpurāni ca pāniyasya pūrayitvā, praveśayitum ārabdhā; tenāsau yāpayati; cārakapuruṣaiḥ so'py upāyo vijñātah; kiñtu anurāgāt tasya rājñāḥ ajātaśatrō na niveśayanti; bhūyaḥ ajātaśatruś cārakapuruṣān pṛcchati: bhavanto vriddharājā kathām yāpayati? iti; tair vistareṇa samākhyātām; sa kathayati: bhavanto vaidehim dhārayata, yathā na bhūyaḥ praviśati iti; tato bhagavān tatkuśalamūlāvaraṇārtham gr̥ddhrakūṭaparvate vātāyanābhīmukhaḥ caṅkramitum ārabdhāḥ; rājā bimbisāraḥ vātāyanena bhagavantam avalokya prāmodyam utpādayati yena prāṇair na viyuṣyate; ajātaśatruś ca bhūyaś cārakapuruṣān pṛcchati bhavantaḥ annapānaṁ vidhāritam; idāniṁ vriddharājāḥ kathām yāpayati? iti; te kathayanti: bhagavāms tasyānugrahārtham gr̥ddhrakūṭe parvate caṅkramyate; tam asau sthitāḥ pratidinam parikṣate iti; sa kathayati vātāyanānāni pithayantu¹; tasya ca pādau kṣureṇa nirlikhata iti; tair vātāyanānāni pihitāni; tasya ca pādau kṣureṇa nirlikhitau; sa duḥkhavedanārto bāṣpoparuddhyamānagadagadakaṇṭhaḥ aśruparyāku-lekṣaṇaś cintayati: na mām bhagavān kṛcchrasaṅkaṭasambādhaprāptam samanvāharati iti.

The Buddha sends Maudgalyāyana to visit and comfort the old king

atrāntare nāsti kiñcit buddhānām bhagavatām ajñātam adṛṣṭam aviditam avijñātam; dharmatā khalu, buddhānām bhagavatām mahākāruṇikānām lokānugrahapratvātānām, ekārakṣā-

^(a) snod du btsos.
^(b) p'yei ḥdeg gus.

¹ See Edgerton, s.v.

ηām^(a), śamathavipaśyanāvihāriṇām, tridamathavastukuśalānām, caturoghottirṇānām, caturṛddhipādacaraṇatalasupratiṣṭhita<matinām caturṣu samgrahavastuṣu dirgharātrakṛtaparicayānām>^(b) pañcāṅgaviprahiṇānām, pañcagatisamatikrāntānām, ṣaḍaṅgasamanvāgatānām, ṣaṭ-pāramitāparipūrṇānām, saptabodhyaṅgakusumādhyānām, aṣṭāṅgamārgadeśikānām, navānupūrvasamāpattiķuśalānām, daśabalabalinām, daśadiksāmāpūrṇayaśasām, daśāśatavaśavartiprativiśiṣṭānām, triḥ rātreḥ trir divasasya buddhacakṣuṣā lokam vyavalokya jñānadarsānam pravartate: ko hiyate? ko vardhate? kaḥ kṛcchraprāptaḥ? kaḥ saṅkataprāptaḥ? kaḥ sambādhaprāptaḥ? kaḥ kṛcchrasaṅkaṭasambādhaprāptaḥ? ko'pāyanimnaḥ? ko'pāyapravaṇaḥ? ko'pāyaprāgbhāraḥ? kam aham apāyād uddhṛtya svarge mokṣe ca pratiṣṭhāpāyeyam? kasya anavaropitāni kuśalamūlāni avaropayeyam? kasyāvaropitāni paripācayeyam? kasya paripakvāni vimocayeyam? iti; tatra bhagavān āyuṣmantam mahāmaudgalyāyanam āmantrayate: gaccha maudgalyāyana; rājānam bimbisāram madvacanād ārogaya; evam ca vada: bhagavān kathayati: yat kalyāṇamitreṇa karāṇiyam kṛtaṁ tat te mayā; uddhṛtas te narakatiryakpretebhyaḥ¹ pādaḥ; pratiṣṭhāpito devamanuṣyeṣu; paryantikṛtaḥ samsāraḥ; ucchoṣitā rudhirāśrusamudrāḥ; laṅghitā asthiparvatāḥ; pihitāny apāyadvārāṇi; vivṛtāni svargamokṣadvārāṇi; api tu tvayaivaitāni karmāṇi kṛtāny upacitāni, labdhasaṅbhārāṇi, pariṇatapratyayāni, oghavat pratyupasthitāni, avaśyabhāvini; tvayaiva karmāṇi kṛtāni ko'nyaḥ pratyānubhaviṣyati? na mahārāja karmāṇi kṛtāny upacitāni bāhye prthividhātāu vipacyante; nābdhātāu; na tejodhātāu; na vāyudhātāu; api tūpātteshv eva skandhadhātvāyataneṣu karmāṇi kṛtāni vipacyante śubhāny aśubhāni ca;

na prāṇasyanti karmāṇy api kalpaśatair api |
sāmagrīm prāpya kālaṁ ca phalanti khalu dehinām ||

tasmāt tarhi te mahārāja karmaparāyaṇena bhavitavyam iti; evam bhadantety āyuṣmān mahāmaudgalyāyano bhagavataḥ pratiṣrutya,
*tadrūpam samādhim samāpanno yathā samāhite citte gr̥ddhrakūṭe *A 480 b

^(a) T adds here: ḷa gcig dpa' ba | zla med ba | gñis su mi gsuṇ ba. See above, p. 53.

^(b) bsdu bai dāos po bži la yun riñ po nas yoñs su sbyañ ba mdsad pa. Cf. above too, p. 53.

¹ A: preteṣu (but see below, p. 158).

T 310 b antarhitaś cārake pratyāṣṭhāt, rājño bimbisārasya purastāt; evam cāha: mahārāja, bhagavāṁs te ārogayati; vande bhadanta mahāmaudgalyāyana, bhagavantam ca; bhagavān mahārāja evam āha: yat kalyāṇamitreṇa karaṇiyam kṛtam tat te mayā; uddhṛtas te narakatiryakpretebhyaḥ; pratiṣṭhāpito devamanuṣyeṣu; paryantikṛtaḥ saṁsāraḥ; ucchoṣitā rudhirāśrusamudrāḥ; langhitā asthiparvatāḥ; pihitāny apāyadvārāṇi; vivṛtāni svargamokṣadvārāṇi; api tu tvayaivaitāni karmāṇi kṛtāni, upacitāni, labdhasaṁbhārāṇi, pariṇatapratyayāṇi, oghavat pratyupasthitāni, avaśyabhāvini; tvayā karmāṇi kṛtāny upacitāni ko'nyaḥ pratyānubhaviṣyati? na mahārāja karmāṇi kṛtāny upacitāni bāhye pṛthividhātāu vipacyante; nābdhātāu; na tejodhātāu; na vāyudhātāu; api tūpāttesv eva skandhadhātvāyataneṣu karmāṇi kṛtāni vipacyante, śubhāny aśubhāni ca;

T 311 a na praṇāsyanti karmāṇi api kalpaśatair api |
sāmagrīm prāpya kālaṁ ca phalanti khalu dehinām ||

tasmāt tarhi te mahārāja karmaparāyaṇena bhavitavyam iti; sa cārakāvaruddhaḥ kṣurapādābhilikhānānnapānaviyogaduḥkhair abhyāhataḥ kathayati: kutra bhadanta mahāmaudgalyāyana praṇita āhāro bhujyate? iti; sa kathayati: mahārāja cāturmahārājakāyikeṣu deveṣu ityuktvā āyuṣmān mahāmaudgalyāyanāḥ tadṛūpam samādhīm samāpanno yathā samāhite citte cārake antarhito gṛddhrakūṭaparvate pratyāṣṭhāt.

The tardy repentance of Ajātaśatru and the death of Bimbisāra

ajātaśatruḥ putrasya udayabhadrasya aṅgulyām piṭako jātaḥ; sa rudann ajātaśatruḥ sakāśam upasaṅkrāntaḥ; sa tam añke sthāpayitvā āliṅgati, cumbati, pariṣvajati; tathāpy asau rudaty eva; nāvatiṣṭhate; ajātaśatruṇā tatsantikā aṅguliḥ mukhe prakṣiptā; sphoṭako mukhe sphuṭitaḥ; ajātaśatruṇā pūyaśonitam pṛthivyām choritam; udāyibhadraḥ kumārah pūyaśonitam dṛṣṭvā, bhūyasā roditum ārabdhaḥ iti; vaidehyā viṣuṣpitaṁ (a) <dṛṣṭvā> (b) ajātaśatruḥ kathayati: amba, kim idam? iti; sā kathayati: putra yuṣmākam eṣa pitṛparyāgata-vyādhīḥ tavāpyāsīt; tava tu pitrā aṅgulyām mukhe prakṣiptāyām sphoṭakaḥ sphuṭitaḥ; mā tvam rodiṣyasiti pūyaśonitam abhyavahṛtam; na pṛthivyām choritam; sa kathayati: amba idṛśo'ham pituḥ priya

(a) mdsub p'yuṇ ba.

(b) m̄t'on nas.

āsam? ¹ sā kathayati: idṛśaḥ; tataḥ ajātaśatruḥ pitur antike dveśaparyavasthānam vigatam; anunaya utpannah; tenāmātyā uktāḥ bhavanto yo mama kathayati vṛddharājō jivatīti, tasyāham upārdhārājyam dadāmi iti; anuraktapaurajānapadaḥ sa rājā; mahājanakāyaś cārakābhīmukho dhāvitum ārabdhaḥ; rājā śabdām śrutvā samplakṣayati: idānim kām api pratyavarām kāraṇām kariṣyati (a); iti santrasto dīrgham niṣvasya kālagataḥ; vaiśravaṇasya mahārājasya putravam abhyupagataḥ; añke niṣaṇṇo divyām sudhām paribhuṇkte; vaiśravaṇaḥ kathayati: kas tvam iti; sa kathayati: jinarṣabho'smi mahārājeti; tasya jinarṣabho jinarṣabha iti samjñā samvṛttā.

bhikṣavaḥ samśaya-jātāḥ sarvasaṁśayacchettāram buddham bhagavantam papracchuḥ: kim bhadanta rājñā bimbisāreṇa karma kṛtam yasya karmaṇo vipākena āḍhye mahādhane mahābhoge rājakuṇḍalaḥ; bhagavato'ntike satyadarśanam kṛtam; kṣureṇa pādau nirlikhītau; cārakāvabaddhaś ca kṣutipipāsābhībhūtaḥ kālagataḥ? iti; bhagavān āha: bimbisāreṇaiva bhikṣavo rājñā karmāṇi kṛtāny, upacitāni, labdhasaṁbhārāṇi, pariṇatapratyayāṇi, oghavat pratyupasthitāny, avaśyabhāvini; bimbisāreṇa karmāṇi kṛtāny upacitāni ko'nyaḥ pratyānubhaviṣyati? na bhikṣavaḥ karmāṇi kṛtāny upacitāni bāhye pṛthividhātāu vipacyante; nābdhātāu; na tejodhātāu; na vāyudhātāu; api tūpāttesv eva skandhadhātvāyataneṣu karmāṇi kṛtāni vipacyante śubhāny aśubhāni ca;

T 312 a na praṇāsyanti karmāṇi api kalpaśatair api |
sāmagrīm prāpya kālaṁ ca phalanti khalu dehinām ||

The story of a potter (concerning a previous birth of King Bimbisāra)

bhūtāpūrvam bhikṣavaḥ buddhānām utpāde pratyekabuddhā loka utpadyante hinadīnānukampakāḥ, prāntaśayanāsanabhaktāḥ, eka-dakṣiṇyā lokasya; yāvad anyatamaḥ pratyekabuddho janapadacāri-kām caran *vārāṇasim anuprāptāḥ; vārāṇasīyām anyatamaṣya kum-bhakārasya āveśanaśālāyām rātrimvāsam upagataḥ; sārthaś ca ta-

T 312 b

*A 482 a

(a) de ni gnod pa mi bzad pa ci žig byed par ḡyur ro.

¹ A: āśit.

syām eva śālāyām uśitaḥ; tatraikena uccāraḥ ^(a) kṛtaḥ; sārthaḥ
 sarātram evotthāya prakrāntaḥ; asamanvāhṛtyārhatām ^(b) pratyeka-
 buddhānām ca jñānadarśanām na pravartate; pratyekabuddhas ta-
 traivāvasthitāḥ: ihaiva piṇḍapātam atīṣyāmi iti; yāvat kumbha-
 kāraḥ prabhātāyām rajanyām āveśanaśālāyām praviṣṭaḥ; paśyati
 aśucinā nāśitā; aparikṣakā bhavanti prākṛtapuruṣāḥ; tena pratyeka-
 buddhasyāntike cittam pradūṣitam; sa praduṣṭacittaḥ kathayati:
 bhoḥ pravrajita kiṁ tava pādau kṣureṇa likhitau? yena tvayā āveśa-
 naśālāyām uccāraḥ kṛtaḥ; na bahir nirgataḥ iti; tenāsau dvāram
 badhvā sthāpitaḥ ihaiva jighatsayā ¹ kālam kuruṣva iti; sa mahātmā
 samplakṣayati: kṣato'yam tapasvi; yady aham dvāram avamucya ga-
 miṣyāmi, bhūṣyasyā mātrayā kṣato bhaviṣyati iti; sa tūṣṇim avasti-
 taḥ; yāvat kumbhakārasya bhojanavelā āsannā; tasya dveśaparyā-
 vasthānam vigatam; sa kathayati bhoḥ pravrajita āgaccha; bhūñjmahe;
 pratyekabuddhaḥ kathayati: bhadramukha kālabhōjino vayam; ati-
 krāntaḥ kālaḥ iti; sa kathayati: yady evam, ihaiva śvo bhuktā gami-
 šyasi iti; tena tasyānukampārtham adhvāsitam; sa tenāparasmin
 divase praṇitenānnāhāreṇa santarpitaḥ; kāyiki teṣām mahātmanām
 dharmadeśanā na vāciki; sa upari vihāyasam abhyudgamyā jvala-
 natapanavarṣaṇavidyotanaprātiḥāryāni kartum ārabdhāḥ; āśu pṛtha-
 gjanasya ṛddhir āvarjanakari; sa mūlanikṛta iva drumaḥ pādayor
 nipatya kathayati: avatarā mahādakṣiṇya; mama kāmapaṇkanima-
 gnasya hastoddhāram anuprayaccha iti; so'vatīrṇaḥ; tena tasya pā-
 dayor nipatya praṇidhānam kṛtam: yan mayā evamvidhe sadbhūta-
 dakṣiṇye apakāraḥ kṛtaḥ, mā asya karmaṇo bhāgi syām; yat tu
 kārāḥ, anenāham kuśalamūlena ādhye mahādhane mahābhoge kule
 jāyeya; evamvidhānām ca dharmāṇām lābhī syām; prativiṣṭataram
 cātaḥ sāstāram ārāgayeeyam, mā virāgayeeyam iti.

T 313 a

T 313 b

kim manyadhve bhikṣavo? yo'sau kumbhakāraḥ eṣa eva sa rājā
 bimbisāraḥ tena kālena tena samayena; yat pratyekabuddhasyāntike cit-
 tam pradūṣya kharam vākkarma niścāritam, tasya karmaṇo vipākena
 pādau nirlikhitau; cārakāvabaddhaś ca jighatsayā kālagataḥ; yat tu tena
 praṇidhānam kṛtam, tasya karmaṇo vipākena ādhye mahādhane mahā-
 bhoge *kule* jātaḥ; mamāntike viṁśatiśikharaśamudgatam satkāya-

^(a) bාණ.

^(b) mi bsams par.

¹ See Edgerton, s.v. jighatsita (Tib. skom pa daṇḍ bkres pas).

dr̄ṣṭiśailam jñānavajreṇa bhītvā srotaāpattiphalam sākṣātkṛtam; iti
 hi bhikṣavaḥ ekāntakṛṣṇānām karmaṇām ekāntakṛṣṇo vipākaḥ;
 ekāntaśuklānām ekāntaśuklaḥ; vyatimiśrāṇām vyatimiśraḥ; tasmāt tarhi
 bhikṣavaḥ ekāntakṛṣṇāni karmāṇy apāsy, vyatimiśrāṇi ca, ekānta-
 śukleṣ eva karmasv ābhogaḥ karāṇiyah; ity evam vo bhikṣavaḥ śik-
 ṣitavyam.

*The distress of Ajātaśatru at the death of King Bimbisāra,
 the arrival of a dancer from the south, and the extraordinary effects
 of Buddha's smile*

*amātyair ajātaśatrū ārocitam: deva vriddharājaḥ kālagataḥ iti; *D 102
 sa śrutvā mūrchitaḥ pṛthivyām nipatitaḥ; jalapariśekapratyāgataprā-
 ṇaḥ śokāgāram praviṣyāvasthitāḥ; tasya na kaścit śaknoti cittavi-
 nodanam kartum; amātyās tasya cittavinodopāyam *samanveṣitum *A 482 b,
 ārabdhāḥ; yāvat dakṣināpathāt naṭaḥ abhyāgataḥ; so'mātyais tasya T 314 a
 purastān nartitaḥ; ajātaśatrur durmanā eveti na kenacit sādhuḥ ity
 uktaḥ; sa naṭītvā nirgacchati; bhagavāṁś ca tam pradeśam anuprāp-
 taḥ; tena bhagavān dṛṣṭaḥ; sa samplakṣayati: yadi tatraivamvidhāḥ
 sādhupuruṣaḥ syāt anena mama sādhukāraḥ dattaḥ syāt iti; tena
 bhagavato'ntike cittam abhiprasādyā muravaḥ parāhataḥ; atha bha-
 gavān smitam akārṣit.

dharmatā khalu ¹ yasmin samaye buddhā bhagavantaḥ smitam
 prāviṣkurvanti, tasmin samaye nilapitalohitāvadātāḥ arcīṣaḥ mukhān
 niścarya kāścid adhastāt gacchanti; kāścid upariṣṭāt gacchanti.

yā adhastāt gacchanti tāḥ sañjivam, kālasūtram, saṅghātam,
 rauravam, mahārauravam, tāpanam, pratāpanam, avicim, arbudam,
 nirarbudam, aṭaṭam, hahavam, huhuvam, utpalam, padmam, mahā-
 padmam narakaṁ gatvā ye uṣṇanarakās teṣu śītibhūtvā nipatanti;
 ye śītanarakās teṣu uṣṇibhūtvā nipatanti; tena teṣām satvānām
 kāraṇāviśeṣāḥ ^(a) pratiprasrabhyante; teṣām evam bhavati: kiṁnu
 vayam bhavantaḥ itaś cyutāḥ? āhosvid anyatropapannāḥ iti; teṣām
 prasādasamjananārtham bhagavān nirmitam visarjayati; teṣām nir-
 mitam dṛṣṭvā evam bhavati: na haiva vayam bhavantaḥ itaś cyutāḥ;

^(a) See Edgerton, s.v. kāraṇā.

¹ The cliché of the Buddha's smile occurs three times in the Saṅghabhedavastu and passim in the AŚ; see also DA, 68, 138.

nāpy anyatropapannāḥ; api tu ayam apūrvadarśanāḥ sattvāḥ; asya anubhāvena asmākam kāraṇāviśeṣāḥ pratiprasrabdhāḥ iti; te nirmite cittam abhiprasādyā, tan narakavedaniyam karma kṣapayitvā deva-manuṣyeṣu pratisandhim gṛhṇanti, yatra satyānām bhājanabhūtā bhavanti.

T 315 a yā upariṣṭāt gacchanti tāś cāturmahārājikān, trayastrīmśān, yāmān, tuṣītān, nirmāṇaratiṇ paranirmitavaśavartinaḥ, brahmakā-yikān, brahmapurohitān, mahābrahmaṇāḥ, parittābhān, apramāṇā-bhān, ābhāsvarān, parittaśubhān, apramāṇaśubhān, śubhakṛtsnān, anabhrakān, puṇyaprasavān, bṛhatphalān, abṛhān, atapān, sudṛśān, sudarśanān, akaniṣṭhān devān gatvā anityam, duḥkham, śūnyam, anātmā ity udghoṣayanti; gāthādvayam ca bhāṣante:

ārabhadhvam niṣkrāmata, yujyadhvam buddhaśāsane |
dhunita mṛtyunaḥ sainyam, naḍāgāram iva kuñjaraḥ ||
yo hy asmin dharmavinaye apramattaś cariṣyati |
prahāya jātisamsāram duḥkhasyāntam kariṣyati || iti.

ath<a t>ā arcīṣas trisahasramahāsaḥasram lokadhātum anvāhiṇḍya bhagavantam eva pṛṣṭhataḥ pṛṣṭhataḥ samanugacchanti; tad yadi bhagavān atītaṁ karma vyākartukāmo bhavati, bhagavataḥ pṛṣṭhato'ntardhiyante; anāgataṁ vyākartukāmo bhavati, purastād antardhiyante; narakopapattiṁ vyākartukāmo bhavati, pādatale antardhiyante; tiryagupapattiṁ vyākartukāmo bhavati, pārṣṇyām antardhiyante; pretopapattiṁ vyākartukāmo bhavati, pādāṅguṣṭhe antardhiyante; manuṣyopapattiṁ vyākartukāmo bhavati, jānunor antardhiyante; balacakravartirājyam vyākartukāmo bhavati, vāme karatale antardhiyante; cakravartirājyam vyākartukāmo bhavati, dakṣiṇe karatale antardhiyante; devopapattiṁ vyākartukāmo bhavati, nābhyaṁ antardhiyante; śrāvakabodhiṁ vyākartukāmo bhavati āsyे 'ntardhiyante; pratyekabodhiṁ vyākartukāmo bhavati, ūṛṇyām antardhiyante; anuttarām samyakṣaṁbodhiṁ vyākartukāmo bhavati, uṣṇiṣe antardhiyante.

*A 483 a atha tā arcīṣo bhagavantam *triḥ pradakṣinikṛtya bhagavata ūṛṇyām antarhitāḥ; athāyuṣmān ānandaḥ kṛtakarapuṇo bhagavantam papraccha:

nānāvidho raṅgasahasracitro
vaktrāntarān niṣkasitaḥ kalāpaḥ |

avabhāsiṭā yena diśaḥ samantāt
divākareṇodayatā yathaiva ||

gāthāś ca bhāṣate:

vigatoddhvā dainyamadaprahiṇā¹ |
buddhā jagaty uttamahetubhūtāḥ |
nākāraṇam śāṅkhāmṛṇālagauram
smitam upadarśayanti jinā jitārayaḥ ||
tatkālam svayam adhigamya dhīra buddhyā
śrotṛṇām śramaṇa jinendra kāṅkṣitānām |
dhirābhir munivṛṣa vāgbhir uttamābhir
utpannam vyapanaya samśayam śubhābhiḥ ||
nākasmāl lavaṇajalādrirājadhairyāḥ
sam̄buddhāḥ smitam upadarśayanti nāthāḥ |
yasyārthe smitam upadarśayanti dhīrāḥ
tam śrotum samabhilaṣanti te janaughāḥ || iti.

dṛṣṭas tvayā ānanda sa naṭo yena mamāntike cittam prasādyā mu-ravaḥ parāhataḥ? dṛṣṭo bhadanta; sa <cēṣa> ānanda naṭaḥ anena kuśala-mūlena cittotpādena ca dundubhiśvaro nāma pratyekabuddho bha-viṣyati; ayam asya deyadharma yo mamāntike cittaprasādaḥ.

Devadatta has himself gilt by gold

devadatta ajātaśatroḥ kathayati: mayā tvam rājye pratiṣṭhāpitaḥ; mām api tvam buddhatve pratiṣṭhāpaya iti; sa kathayati: bhagavataḥ suvarṇavarṇaḥ kāyaḥ; ādau tāvat tava suvarṇavarṇataiva nāsti iti; sa kathayati: aham suvarṇavarṇam abhinirvartayāmi iti; tena suvarṇakāra āhūyoktaḥ: mama kāye suvarṇam cāraya iti; sa kathayati: ārya, yadi śaknoṣi vedanām soḍhum iti; sa kathayati: cāraya; śakṣyāmi iti; tena cuṇcutailena (*) gātram mrakṣayitvā kāye suvarṇapatram cāritam; sa duḥkhām, tivrām, kharām, kaṭukām, amanāpām vedanām vedayati; bhikṣubhiḥ kokālikāḥ pṛṣṭaḥ: kutra devadattāḥ?

(*) tsan tsu žes bya bai ḥbru mar gyis.

¹ A: °mala° (Tib. rgyags pa).

sa kathayati: amuśmin pradeśe suvarṇavarnatām abhinirvartayati iti; bhikṣavas tam pradeśam gatāḥ; tair asau śruto duḥkhavedanārto vikrośan; te bhagavatsakāśam upasaṅkrāntāḥ.

bhikṣavaḥ samśaya jätāḥ sarvasaṁśayacchettāram buddham bhagavantam papracchuḥ: paśya bhadanta devadattaḥ suvarṇavarnatāyā arthe duḥkhām, tivrām, kharām, kaṭukām, amanāpām vedanām vedayate iti; bhagavān āha: na bhikṣava etarhi; yathā atite'py adhvany eṣa suvarṇakholāyā arthe anayena vyasanam āpannah; tacchrūyatām.

*The story of a crow and a golden cap (suvarṇakholā)
(concerning a previous birth of Devadatta)*

bhūtapūrvam bhikṣavaḥ vārṇasyām nagaryām anyatamā stri prośitabhartkā; tasyāḥ purastāt kāko madhuramadhuram rauti; sā kathayati: utkrāmotkrāma vāyasa; yadi me bhartā svastinā kṣemēṇa āgacchatī, tava sauvarṇām kholām^(a) dadāmi iti; yāvad asau tasyā bhartā svastinā āgataḥ; sa kākas tasyāḥ purastāt suvarṇakholānimittam madhuramadhuram virauti; tatas tayā tasya sauvarṇā kholā dattā; sa tayā pinaddhayā itaś cāmutaś ca paribhramati; tasya suvarṇakholānimittam alikena^(b) pakṣinā śiraś chinnam; devatā gāthām bhāṣate:

bhavaty artho'py anarthāya yo'narthapadasaṁhitāḥ |
kelikākena paryeṣṭo yasya sauvarṇakam śiraḥ || iti.

bhagavān āha: kim manyadhve bhikṣavo? yo'sau bhikṣavaḥ kākaḥ eṣa eva devadattaḥ tena *kālena tena samayena; tadāpy eṣa suvarṇakholāhetor anayena vyasanam āpannah; etarhy apy eṣa suvarṇavarnatāyā arthāya duḥkhām tivrām kharām kaṭukām amanāpām vedanām vedayate iti.

*Devadatta has in his feet the sign of the wheel imprinted
with red hot iron*

punar api devadattaḥ ajātaśatruḥ kathayati: tvam mayā rājye pratiṣṭhāpitāḥ; tvam api mām buddhatve pratiṣṭhāpaya iti; sa ka-

^(a) žva.

^(b) bya k'ra.

¹ A: alikena (Tib. bya k'ra, that is hawk, falcon, sk. śyena, etc.).

thayati: bhagavataḥ cakrāñkapādātalacihnatā lakṣaṇam asti; tava tu cakrāñkapādātalacihnatā nāsti iti; sa kathayati: aham cakrāñkapādātalacihnam abhinirvartayāmi iti; tena ayaskārā āhūya uktāḥ: śakṣyatha mama pādatale cakrāñkam kartum? iti; te kathayanti: ārya *〈yadi〉* śaknoṣi vedanām sodhum iti; sa kathayati: kuruta, śakṣyāmi iti; te samlakṣayanti: balavān eṣah; yady evam evāñkyāmaḥ¹, sthānam etad vidyate yat pārṣṇiprahāreṇa asmān jivitād vyaparopayiṣyati; iti taiḥ kanthām^(a) chidrayitvā uktāḥ: ārya anena kanthāchidreṇa pādau praveśaya iti; tena kanthāchidreṇa pādau praveśitau; ayaskārair agnivarṇam cakram kṛtvā pādāv aṇkitau; sa duḥkhām tivrām kharām kaṭukām amanāpām vedanām vedayate; bhikṣubhiḥ kokālikāḥ pṛṣṭāḥ: kutra devadattaḥ? sa kathayati: amuśmin pradeśe cakrāñkapādācīhnatām abhinirvartayati iti; bhikṣavas tam pradeśam gatāḥ; tair asau śruto duḥkhavedanārto vikrośan; te bhagavatsakāśam upasaṅkrāntāḥ.

〈bhikṣavaḥ〉 samśaya jätāḥ sarvasaṁśayacchettāram buddham bhagavantam papracchuḥ: paśya bhadanta devadattaḥ cakrāñkapādātalacihnatāyā arthe duḥkhām tivrām kharām kaṭukām amanāpām vedanām vedayate iti; bhagavān āha: na bhikṣava etarhi; yathā atite'py adhvany eṣa pādānimittam anayena vyasanam āpannah; tac chrūyatām.

T 317 b

T 318 a

*The jackal measuring the step of an elephant with its own
(concerning a previous birth of Devadatta)*

bhūtapūrvam bhikṣavo haimavato hasti pāniyam pātum avatīṇah; tasya pṛṣṭhataḥ srgalo'vatīṇah; sa hastipadām dṛṣṭvā ātmiyena padena māpayitum ārabdhah; sa samlakṣayati: mama itāni padāni iti; sa utplutyotplutya padāni sthāpayan kalamacchinnena kāṣṭhenā ūlāyām protaḥ^(b); devatā gāthām bhāṣate:

na padam tava mūḍha tulyakām
gajapādāpadena sarvathā |
tyaja buddhim imām nirarthikām
parikhedam āpsyase vṛthā || iti.

^(a) rtsig pa ḡbigs su (below rtsig pai bu gu).

^(b) žes de mc'oñ žin mc'on žin rjes kyi steñ du rkañ pa ḡjog pa na sdoñ dum k'yeu ka žig gi steñ du rdeq ac'os par gyur ro.

¹ A: yady evam eṣa aṇkayāmi (read aṇkayāmaḥ?).

kim manyadhve bhikshavo? yo'sau srgalaḥ esa eva sa devadattaḥ tena kālena tena samayena; tadāpy esa pādanimittam anayena vyasanam āpannah; etarhy apy esa cakrāñkapādatalacihnatāyā arthe duḥkhām tivrām kharām kaṭukām amanāpām vedanām vedayate iti.

Devadatta calls a skilled master-mechanic and makes him construct a catapult in front of the Buddha's residence

buddho bhagavān rājagṛhe viharati ḡṛdhrukūte parvate kumbhirayakṣasya bhavane; bhūyo devadattaḥ ajātaśatroḥ kathayati: mayā tvam rājye pratiṣṭhāpitah; tvayāham na śakto buddhatve pratiṣṭhāpitum? idānim aham śramaṇam gautamam jīvitād vyaparopayāmi; na tvayā samanveṣṭavyam kena praghātitah kutra praghātitah iti; sa kathayati: evam astu iti; yāvad dakṣināpathāt yantrarakācāryah abhyāgataḥ; sa devadattena *āhūyoktaḥ: bhoḥ ācārya śakṣyasi tvam idṛśam yantram kartum yaḥ pañcabhiḥ puruṣāstaiḥ āmreḍyate?¹ iti; sa kathayati: ārya śakṣyāmi iti; tena tasya śatasahasro muktāhāro dattah; manuṣyasahasram ca² dattam; uktaś ca: yatra sthāne bhagavāms tiṣṭhati, tanmukham ḡṛdhrukūṭasyopari yantram sajjikuru iti; tatra pañca manuṣyaśatāni sthāpitāni, ye tad yantram āmreḍayanti; aparasmin sthāne ardhatṛtyāni śatāni sthāpitāni, uktāni ca: yadi śramaṇo gautamo yantreṇa na praghātyate, yuṣmābhiḥ praghātayitavyah³ iti; aparasminn api sthāne tadarthena ardhatṛtyāni manuṣyaśatāni; sarve ca samādiṣṭah: yeṣām yuṣmākam śramaṇo gautamo bhāgaprāpto bhavati, taiḥ praghātayitavyah iti; ātmanā cāparasmin pradeśe sthitah: eṣām paribhraṣṭo mayā praghātayitavyah iti; yāvat tāni pañca puruṣaśatāni yantram āmreḍayitum ārabdhāni; samjalpaṁ kurvanti: kasyārthe⁴ yantram āmreḍyate iti;

The workmen refuse to kill the Buddha, go away, sit down at his feet, and are converted by him

yāvat paśyanti adhastāt buddham bhagvantam; te kathayanti: bhavanto varam

¹ See Edgerton, s.v.

² A: manuṣyasahasracaturbhīr dattā. (Tib. mi stoṇ gi gla yaṇ byin nas).

³ A: praghātayitavyah.

⁴ A: tasyārthe.

svajivitaparityāgah, na tu devamanuṣyapūjitasya buddhasya bhagavataḥ prāṇaghātah; parityajata yantram iti; te yantram parityajya ḡṛdhrukūte itaś cāmutaś ca paribhramanti, katareṇa sthānena yantram avatārayāmaḥ, yatra devadatto na paśyed iti; teṣām cetasā cittam ājñāya bhagavatā sopānam nirmitam; teṣām sopānam dṛṣṭvā etad abhavat: bhavantaḥ kuto'tra sopānah? bhagavata eṣo'nubhāvah iti; bhūyasyā mātrayā cittam abhiprasādya sopānena avatīrya, yena bhagavāms tenopasaṅkrāntāḥ; bhagavān api tadvinayanāpeksayaiva¹ ḡṛdhrukūte parvate caṅkramyamāṇo'vasthitah; tatas te bhagavataḥ pādau śirasā vanditvā purastān niṣaṇṇā dharmārvavaṇāyā; bhagavatā teṣām āśayānuśayaṁ dhātum prakṛtiṁ ca jñātvā tādṛśi caturāryasatyasampratiivedhī dharmadeśanā kṛtā, yām śrutvā tair viṁśatiśikharaśamudgataṁ satkāyaḍṛṣṭiśailam jñānavajreṇa bhītvā srotaĀpattiphalam sākṣātκrtam; te dṛṣṭasatyās trir udānam udānayanti: idam asmākam bhadanta na mātrā kṛtam, na pitrā; na rājñā, neṣṭena svajanabandhuvargeṇa, na pūrvapretair, na śramaṇa-brāhmaṇaiḥ, yat bhagavatā asmākam kṛtam; uddhṛto narakatiryak-pretebhyaḥ pādaḥ; pratiṣṭhāpito devamanuṣyeṣu; paryantikṛtah sam-sāraḥ; ucchoṣṭā rudhirāśrusamudrāḥ; laṅghitā asthiparvatāḥ; pihitāny apāyadvārāṇi; vivṛtāni svargadvārāṇi; anādikālopacitam satkāyaḍṛṣṭiśailam jñānavajreṇa bhītvā srotaĀpattiphalam sākṣātκrtam; abhīkrāntā vayam bhadanta, abhīkrāntāḥ; ete vayam bhagavantam śaraṇam gacchāmaḥ, dharmam ca, bhikṣusaṅgham ca; upāsakān ca asmān bhagavān dhārayatu adyāgreṇa yāvajīvam prāṇopetān, śaraṇāgatān, abhiprasannān; ityuktvā bhagavato'ntikāt pañca śikṣāpadāni grahitum ārabdhāḥ.

Devadatta perceives that the workmen and the mechanic too ran away, and manages himself to hurl a stone from the catapult at the Buddha

yantrakalācāryo'pi *buddham bhagavan-tam ayam praghātayatiti viditvā, teṣām anupadam eva sopānād avatīrya, śatasahasram muktāhāram ḡṛhitvā niṣpalāyitah; devadatto'pi śilāpatanatatparo muhurmuhur nirikṣate; na patatīti kṛtvā svayam eva tāny anyāni pañca manuṣyaśatāny ādāya ḡṛdhrukūṭam parvataṁ

¹ A: tadvīṣayāpeksayaiva (Tib. de dag gdul ba k'o na la bltos nas).

T 320 b

abhiroḍhum ārabdhah; paśyati tāni bhagavato'ntikāt dharmam śīṇvanti; dṛṣṭvā ca bhūyasyā mātrayā samjātāmarśo 'nyatomukho gṛdhrukūṭam parvatam abhirūḍhah; yāvat paśyati yantrakalācāryo'pi niśpalāyitah; svayam eva pañcaśataparivāro yantram āmreḍayitum ārabdhah; bhagavān samlakṣayati: mayaiva etāni karmāṇi kṛtāny upacitāni labdhasambhārāṇi pariṇatapratyayāny oghavat pratyupasthitāni, avaśyabhāvīni; mayaiva etāni karmāṇi kṛtāny upacitāni ko'nyaḥ pratyānubhaviṣyati? iti viditvā tāni pañca manuṣyaśatāni idam avocat: bhavanto devadattas tivraparyavasthānāvasthito gṛdhrukūṭam parvatam abhirūḍhah; gacchata; mama itāni karmāṇi kṛtāni iti; tatas tāni pañca manuṣyaśatāni niśpalāyitāni; devatānām adhastāt jñānarāśanam pravartate.

The yakṣa Kumbhīra sacrifices his life in trying to arrest the stone, but a fragment strikes the Buddha on the foot

atha vajrapāṇer yakṣasyaitad abhavat: devadatto bhagavato vadhyā parākramati iti viditvā yena kumbhīrayakṣas tenopasaṅkrāntah; upasaṅkramya kumbhīram yakṣam idam avocat: devadatto gṛdhrukūṭād yantreṇa bhagavataḥ śilām kṣeptum ārabdhah; tava ca bhavane bhagavān viharati; tad aham yatnam āsthāya antarikṣe etām śilām vajrena cūrṇayāmi; tvayāpi sāhāyye vartitavyam; kadācit cūrṇitāyāḥ khaṇḍah bhagavata upariṣṭāt nipated iti; sa kathayati: evam bhavatu iti; bhagavān abhyavakāśe sthitvā parvatavivare praviṣṭah; devadattena pañcaśataparivāreṇa yantram āmreḍya bhagavataḥ śilā kṣiptā; vajrapāṇinā yakṣeṇa cūrṇitā; ardham bhagavataḥ sthāne patitukāmaṇi kumbhīrayakṣenā gṛhṇatā na sugṛhitam kṛtam; sa tena praghātitah; bhagavatā utplutya pāśāṇaśarkarayā pādaḥ kṣataḥ kṛtaḥ; bhagavāṁs tasyām velāyām gāthām bhāsate:

naivāntarikṣe na samudramadhye
na parvatānām vivaram praviṣya |
na vidyate'sau pṛthivipradeśo
yatram sthitau na prasaheta karma || iti.

T 321 a

kumbhīro'pi yakṣah kuśalacittah kālagataḥ; kālam kṛtvā, praṇiteṣu trayastriṁśeṣu deveṣu upapannah; dharmatā khalu, devaputrasya vā devakanyāyā vā aciropapannasya triṇi cittāny utpadyante: kutaś cyutaḥ? kutropapannah? kena karmanā? iti; sa paśyati: yakṣebhyaś cyutaḥ, praṇiteṣu trayastriṁśeṣu deveṣūpapannah, bhagava-

to'ntike cittam abhiprasādyā iti; atha yakṣapūrvīo devaputrasya etad abhavat: na mama pratirūpam syāt yad aham paryuṣitapari-vāso¹ bhagavantam darśanāyo*pasaṅkrameyam; yannv aham aparyu- *A 485 a
ṣitaparivāsa eva bhagavantam darśanāyopasaṅkrameyam iti.

atha sa yakṣapūrvī devaputraś calavimalakuṇḍaladharo hārārdhāravibhūṣitāgātras tām eva rātrīm divyānām utpalapadmakumudapuṇḍarikamāndārakāṇām puṣpāṇām utsāṅgam pūrayitvā sarvam gṛdhrukūṭam parvatam udāreṇāvabhaṇēvabhaṇya, bhagavantam puṣpair avakiryā bhagavataḥ purastān niṣaṇṇo dharmaśravaṇāyā; tato bhagavatā āśayānuśayam dhātum prakṛtiṁ ca jñātvā tādṛśi caturāryasatyasamprativedhiki dharmadeśanā kṛtā, yām śrutvā yakṣapūrvīnā devaputreṇa viṁśatiśikharasamudgataṁ satkāyadṛṣṭiśailam jñānavajreṇa bhītvā srotaāpattiphalam sākṣatkṛtam; sa dṛṣṭasatyaḥ trir udānam udānayati: idam asmākam bhadanta na mātrā kṛtam; na pitrā kṛtam; neṣṭena svajanabandhuvargeṇa; na rājñā²; na devatābhīḥ; na pūrvapretaiḥ; na śramaṇabrāhmaṇaiḥ yad bhagavatā asmākam kṛtam; ucchoṣitā rudhirāśrusamudrāḥ; laṅghitā asthiparvatāḥ; pihitāny apāyadvārāṇi; vivṛtāni svargamokṣadvārāṇi; pratiṣṭhāpitāḥ smo devamanuṣyeṣu; āha ca:

tavānubhāvāt. pihitāḥ sughoro
hy apāyamārgo bahudoṣayuktaḥ |
apāvṛtā svargagatih supuṇya-
nirvāṇamārgaś ca mayopalabdhah ||
tvadāśrayāc cāptam apetadoṣam
mayādyā śuddham suviśuddhacakṣuh |
prāptam ca sāntam padam āryakāntam
tīrṇāś ca duḥkhārṇavapāram asmi ||
jagati daityanarāmarāpūjitaṁ
vigatajanmajārāmarāpāmayaṁ |
bhavasahasrasudurlabhadarśanam
saphalam adya munes tava darśanam ||
avalambya tataḥ pralambahāraḥ
caraṇau dvāv abhivandyā jātaharsaḥ |
parigamyā ca dakṣiṇām jitāriṁ
suralokābhīmukho divam jagāma ||

T 322 a

¹ See Edgerton, s.v.

² A inserts again neṣṭena svajanabandhuvargeṇa.

atha yakṣapūrvī devaputro vaṇīg iva labdhālābhāḥ, saṃpannasasya iva kārṣakah, śūra iva vijitasamgrāmaḥ, sarvarogaparimukta ivāturāḥ, yayā vibhūtyā bhagavatsakāśam upasaṅkrāntāḥ tayaiva vibhūtyā svabhavanam gataḥ.

bhikṣavāḥ pūrvarāṭpararāṭram jāharikāyogam anuyuktā vihāranti; tair dṛṣṭo bhagavato’ntike udāro’vabhāsaḥ; yaṁ dṛṣṭvā sandigdhāḥ bhagavantam papracchuh: kim bhagavan, imām rātrim bhagavantam darśanāya brahmā sabhāpatiḥ, śakra devendraḥ, catvāro lokapālā upasaṅkrāntāḥ? bhagavān āha: na bhikṣavo brahmā sabhāpatiḥ, na śakra devānām indraḥ, nāpi catvāro lokapālāḥ mām darśanāyopasaṅkrāntāḥ; api tu devadattena madvadhāyodyuktena yā grddhrakūṭaparvatād yantraṇa śilā kṣiptā sā antarikṣe eva vajrapāṇī vajreṇa cūrṇitā; tasyā ardham mamopari patamānam kumbhirayakṣena durghītam kṛtam; sa tena praghātito mamāntike cittam abhiprasādyā kālagataḥ; praṇiteṣu deveṣu trayastriṃśeṣu *upapannaḥ; sa imām rātrim matsakāśam upasaṅkrāntāḥ; tasya mayā dharmo deśitaḥ; sa dṛṣṭasatyah svabhavaṇām gataḥ; iti hi bhikṣavāḥ ekāntakṛṣṇānām karmaṇām ekāntakṛṣṇo vipākaḥ; ekāntaśuklānām ekāntaśuklaḥ; vyatimiśrāṇām vyatimiśraḥ; tasmāt tarhi bhikṣavāḥ ekāntakṛṣṇāni karmāṇy apāsyā, vyatimiśrāṇi ca, ekāntaśukleṣ eva karmasv ābhogaḥ karāṇiyāḥ; ity evam vo bhikṣavāḥ śikṣitavyam.

bhikṣavāḥ samśaya-jātāḥ sarvasaṃśayacchettāram buddham bhagavantam papracchuh: paśya bhadanta kumbhīreṇa yakṣena bhagavataḥ arthāya ātmā parityaktaḥ iti; bhagavān āha: na bhikṣava etarhi yathā atīte’py adhvani anena mamārthāya ātmā parityaktaḥ; tac chrūyatām.

*The story of a hunter
(concerning a previous birth of yakṣa Kumbhīra)*

bhūtāpūrvam bhikṣavo vārāṇasyām nagaryām brahmadatto nāma rājā rājyaṁ kārayati ḥddhaṇ ca, sphītaṇ ca, kṣemāṇ ca, subhikṣaṇ ca, ākīrṇabahujanamanuṣyaṇ ca; tena khalu samayena vārāṇasyām nagaryām nātidüre anyatamasminn āśramapade mūlapuṣpaphalasali-lasampanne nānāvihaganikūjite ḥsiḥ prativasati, kaṣṭatapāḥ, phala-mūlambubhakṣaḥ, ajinavalkalavāsāḥ; tasya cāśramapadasya sāmantakena mṛgalubdhako mṛgān praghātya praghātya jivikām kalpayati; sa tasya ḥṣeḥ kālena kālam upasaṅkrāmati; tasyāsau ḥsiḥ śrāntasya mūlaphalair upasaṃhāraṇ karoti: apy evāyam lubdhako matsari

T 322 b

*A 485 b

T 323 a

samipanivāsino mṛgān na praghātayed iti; tayoḥ parasparam pitṛputreti samjnā samutpannā; lubdhako ḥṣim pitṛvādena samudācarati; ḥṣir api lubdhakam putravādena; yāvad apareṇa samayena rājā brahmadattaḥ kālyam evotthāya mṛgavadhāya nigrataḥ; tena mṛgaḥ śaraparamparayā tāḍitaḥ utpatitaḥ tasya ḥṣer āśramapadam praviṣṭaḥ; tatrāpi rājñā nārācena marmaṇi tāḍitaḥ kālagataḥ; sa ḥṣiḥ krodhaparyavasthitāḥ kathayati: kalirājas tvam durācāro yena me śaraṇopagato mṛgaḥ praghātitaḥ iti; evamukte sa rājā dveṣaparyavasthānaniviṣṭabuddhir amātyānām kathayati: bhavanto yo rājānam kṣatriyam mūrdhābhiṣiktam paribhāṣate tasya ko daṇḍaḥ? iti; amātyāḥ kathayanti: vadho daṇḍaḥ iti; rājā kathayati: yady evam parityakto me ayam ḥṣiḥ iti; amātyāḥ ḥṣim praghātayitum ārabdhāḥ; daivāt sa lubdhakas tasya ḥṣeḥ sakāśam āgataḥ; āgata eva sa samlakṣayati: mama jivataḥ katham ḥṣiḥ praghātyate? iti; sa yoddhum ārabdhāḥ; ḥṣir niṣpalāyitaḥ; sa mahatā balakāyena praghātitaḥ.

bhagavān āha: kim manyadhve bhikṣavo? yo’sau ḥṣir aham eva saḥ tena kālena tena samayena; yo’sau lubdhakaḥ esa eva sa kumbhīrayakṣaḥ tena kālena tena samayena; tadāpy anena mamārthāya ātmā parityaktaḥ; etarhy apy anena mamārthāya ātmā parityaktaḥ iti.

*Jivaka prescribes a very rare substance called gośīrṣacandana,
in order to stop the hemorrhage at the foot of the Buddha*

bhagavataḥ pāṣāṇa*śarkarayā pādaḥ kṣataḥ; rudhirāṇ praghāraty *A 486 a eva nāvatiṣṭhate; jivako vaidyarājō bhagavato rujāvalokakaḥ trikālām upasaṅkrāmati; rājagṛhanivāsi śrāddho janakāyah, nānādeśabhyāgatāś ca samyagdarśanasaṃpannāḥ, dhaninaḥ, śreṣṭhinaḥ, sārthavāhāḥ; tatra kecit kathayanti: jivaka idam atra bhaiṣaiyaṇ śobhanam iti; anye kathayanti: idam śobhanam iti; jivako vaidyarājāḥ kathayati: asty atra sadyaḥprāśamanam bhaiṣajyam; kim tu tad durlabham; āyuṣmān ānandaḥ kathayati: jivaka kim tat? sa kathayati: gośīrṣacandanam; tena khalu samayena gośīrṣacandana-nasya prāptir eva samucchinnā; yāvad anyatamena vaṇījā gośīrṣacandanam ātyayikam¹ sthāpitam: ayam rājā ajātaśatruś caṇḍo rabhasaḥ karkaṣaḥ; yady asya daivāt gośīrṣacandanena prayojanām bhavati,

T 323 b

T 324 a

¹ See Edgerton, s.v. (Tib. dus dus su btsoṇ pas).

T 324 b

niyatam asyābhāvāt śiraśchedam api karoti; yasmād¹ aham kālānu-kālam gośīrṣacandanavikrayam kṛtavān iti; tena śrutam yathā jivakena vaidyarājena bhagavato rujāpraśamanam gośīrṣacandanam upadiṣṭam iti; sa samlakṣayati: ayam ajātaśatrur devadattavigrāhito bhagavaty abhiniviṣṭabuddhiḥ^(a); yady aham bhagavato gośīrṣacandanam pradāsyāmi, sthānam etad vidyate yad anartham kariṣyati iti; punah samlakṣayati: bhagavān devamanuṣyapūjitaḥ; yadi tasyār-thāya prāṇaviyogo bhavati, bhavatv eva; yannv aham bhagavato gośīrṣacandanam prayaccheyam iti; sa gośīrṣacandanam ādāya bhagavatsakāśam upasaṅkrāntaḥ pādayor nipaṭya kathayati: bhagavān upalabdhām mayā bhagavato gośīrṣacandanena prayojanam iti; idam tat pratigṛhṇātu bhagavān anukampām upādāya iti; tatra bhagavān āyuṣmantam ānandam āmantrayate: pratigṛhṇīṣva ānanda asya mahātmānaḥ sakāśāt gośīrṣacandanam iti; āyuṣmatā ānandena pratigṛhitam; tato'sau vaṇīk pritiprāmodyajātaḥ bhagavataḥ pādau śirasā vanditvā bhagavato'ntikāt prakrāntaḥ.

T 326 b,
l. 3

*A 487 a

atha bhagavān vismitam akārṣit; dharmatā khalu yasmin samaye buddhā bhagavantaḥ smitam prāviṣkurvanti ... (repeat from p. 161, l. 19 to p. 163, l. 17) ... bhagavān āha^(b): evam *<etad>* ānanda evam etat; nāhetvapratyayam ānanda tathāgatā arhantaḥ samyaksam̄buddhāḥ smitam prāviṣkurvanti; dṛṣṭas tvayā ānanda sa vaṇīk, yena tathāgatasya cittam abhiprasādyā gośīrṣacandanam̄ dattam? dṛṣṭo bhadanta; sa eṣa ānanda vaṇīk tena kuśalamūlena cittotpādena deyadharmaparityāgena ca candano nāma pratyekabuddho bhaviṣyati; ayam asya deyadharmo yo mamāntike cittaprasādaḥ.

*The hemorrhage does not stop, and Jivaka prescribes
the milk of a young woman*

tathāpi tad rudhiram pragharaty eva; nāvatiṣṭhate; jivakaḥ kathayati: idānim kanyākṣireṇa pariṣeko diyatām iti; bhikṣavo na jānate kidr̄ṣam kanyākṣiram iti; āyuṣmān ānandaḥ kathayati: jivaka kidr̄ṣam kanyākṣiram? iti; sa kathayati: yā tu prathama-

^(a) že ağras pai blo.^(b) Deest in T.¹ A: yadasmadaham.

prasavā nāri, sātra kanyā abhipretā; tasyā yat kṣiram, tat kanyākṣiram ity ucyate iti; āyuṣmatā ānandena kanyākṣiranimittam catastro-pi parṣadaḥ prayuktāḥ; bhikṣavaḥ kanyākṣiram paryeṣitum ārabdhāḥ; bhikṣuṇyāḥ, upāsakā upāsihyaś ca, bhūyasā sarva eva rājagṛhanivāsi janakāyaḥ, sthāpayitvā *<devadattam>* devadattapakṣyāṁś ca; te catastro-nām parṣadām, janakāyasya ca paryeṣamāṇasya yais tair upāyaiḥ vighnaṁ kurvanti; yāvad rājagṛhe anyatamā prathamaprasavā kanyā svalpakṣirā svakam api putram kṣireṇa na santarpayati; kutaḥ punar anyasya dāsyati? tayā śrutam yathā bhagavataḥ kanyākṣireṇa prayojanam iti; sā samlakṣayati: yadi dāsyāmi, dārako me svalpaprāṇaḥ kṣiravirahāt prāṇair viyokṣyate; na kevalam ayam ādīnavah; ayam aparaḥ, devadattaḥ bhagavato dirgharātram pratyarthikāḥ, pratyamitraḥ; tadvigrāhitaś ca rājā ajātaśatrūḥ, devadattapakṣyāś ca kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattāḥ; ete mām jīvitād vyaparopiyantī iti; punah samlakṣayati: kāmam svaprāṇavīyogaḥ putravīyogaś ca; na tu devamanuṣyapūjitasya buddhasya bhagavataḥ vyādhiduḥkhavedanānubhavanam, yena sarva eva rājagṛhanivāsi janakāyaḥ samākulāḥ; yannv aham kṣiram ādāya gaccheyam iti; sā bhagavato'ntike cittam abhiprasādyā nave bhājane kṣiram dugdhwā yena bhagavān tenopasaṅkrāntā; upasaṅkramya bhagavataḥ pādau śirasā vanditvā bhagavantam idam avocat: upalabdhām mayā bhadanta jīvakena bhagavataḥ kanyākṣiram upadiṣṭam iti; tad idām kanyākṣiram pragṛhyatām mamānugrahāya iti; tatra bhagavān āyuṣmantam ānandam āmantrayate: bhadrāśayā iyam ānanda dārikā; asyāḥ sakāśāt gṛhāṇa kṣiram iti; tena pratigṛhitam kṣiram; sā bhagavataḥ pādau śirasā vanditvā bhagavato'ntikāt prakrāntaḥ.

atha bhagavān smitam akārṣit; dharmatā khalu yasmin samaye buddhā bhagavantaḥ smitam prāviṣkurvanti ... (repeat from p. 161, l. 19, to p. 163, l. 17) ... bhagavān āha dṛṣṭā tvayā ānanda sā dārikā, yayā mamāntike cittam abhiprasādyā kṣiram dattam? dṛṣṭā bhadanta; eṣā sā ānanda dārikā anena kuśalamūlena cittotpādena deyadharmaparityāgena ca kṣiraprado nāma pratyekabuddho bhaviṣyati; ayam asyā deyadharmo yo mamāntike cittaprasādaḥ iti.

T 327 a

T 327 b

T 329 b,

l. 5,

[D 103]

Daśabalakāśyapa stops the hemorrhage

tathāpi tad rudhiram pragharaty eva; nāvatiṣṭhate; nānadeśā-nivāsino bhikṣavaḥ abhyāgatāḥ bhagavata evamvidham ābādham

T 330 a

śrutvā anye ca śrāddhā brāhmaṇagṛhapatayah; tatra kecid agadān vyāharanti; kecin mantraiś cikitsām kurvanti; āyuṣmān daśabalakāśyapaḥ satyopayācanām kartum ārabdhah:

samam te bhagavamś cittam putreśv api arīśv api |
anena satyavākyena tiṣṭha kṣataja mā srava || iti.

satyopayācanasamantaram eva tad rudhiram sthitam; bhikṣavah pramuditamanasaḥ samvṛttāḥ, bhikṣunyaḥ, upāsakāḥ, upāsikyaḥ, bhūyasā sarva eva rājagṛhanivāsi janakāyah, sthāpayitvā devadattājātaśatrū kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattāṁś ca; bhagavān jānann eva yo yathā cikitsām karoti, tasya tathānumodate, teṣām kuśalamūlabijāvaropāñārtham (a).

T 330 b bhikṣavah samśayajātāḥ sarvasamśayaccchettāram buddham bhagavantam papracchuh: paśya bhadanta bhagavatā āyuṣmatā daśabalakāśyapena satyopayācanayā sravad rudhiram viddhāritam iti; bhagavān āha; na bhikṣava etarhi; yathā atite'py adhvani aham anena viṣakṛtena (b) paryākulikṛto nirviṣikṛtaḥ; tac chrūyatām:

*The story of Dharmakāma
(concerning a previous life of Daśabalakāśyapa)*

bhūtapūrvam bhikṣavah anyatamasya karvaṭakasya nātidure udyanam mūlakandapuṣpaphalasalilasampannam nānāvihaganikūjītam; tatra ṛṣī prativasati phalamūlāmbubhakṣah ajinavalkalavāsāḥ vidyāmantradhārī ca; tasmiṁś ca karvaṭake gṛhapatih prativasati; tena sadṛśat kulāt kalatram ānitam; sa tayā sārdham kriḍati, ramate paricārayati; tasya kriḍato ramamāṇasya paricārayataḥ kālāntareṇa patni āpannasattvā samvṛttā; sā aśānām vā navānām vā māsānām atayāt prasūtā; dārako jātaḥ; tasya triṇi saptakāny ekavimśatidivāsān vistareṇa jātasya jātimahām kṛtvā nāmadheyam vyavasthāpitam; sa unniito vardhito mahān samvṛttāḥ; sa caṅkramyamāṇah, *sthito, śayito vā kuśalam cittam atikuśalam ca karma karoti; tasya janakāyena dharmakāma iti samjñā kṛtā; sa kiṃkuśalagaveśitayā (c) karvaṭakān niṣkramya kālānukālam tasya ṛṣeh sakāśam upasaṅkrāmati; upasthānam cāsyā karoti; tapasvina upasaṅkrāmatīti tāpasas

(a) So the Tib. too: de rnams kyi dge bai rtsa ba bskyled pai p'yir ro.

(b) dag ḥabags nas.

(c) dge bci yin žes ts'ol bai p'yir.

tāpasa iti samjñā samvṛttā; tasyāpareṇa samayena viṣakṛtam utthitam; so'nekair agadamantraprayogaiś cikitsyate; na cāsau vyādhir upaśamam gacchati; sa mātāpiṭbhṛyām tasya ṛṣeh sakāśam upanītah: maharše upasthāyakas te viṣakṛtena prānair viyujyate; cikitsām kuruṣva iti; sa satyopayācanām kartum ārabdhah:

samam te dāraka cittam mitreśv api ṛṣīsv api |
anena satyavākyena nirviṣo bhava dāraka || iti.

sa satyopayācanakālasamanantaram eva nirviṣikṛtaḥ.

kim manyadhve bhikṣavo? yo'sau dārakah aham eva saḥ tena kālena tena samayena; yo'sau ṣīr eṣa eva sa daśabalakāśyapaḥ; tadāpy aham anena satyopayācanena svasthikṛtaḥ; etarhy apy aham anena satyopayācanena svasthikṛtaḥ.

The disappointment of Devadatta

devadatto duḥkhī, durmanā, vīpratisārī, cintayati: vyartham mayā śramaṇasya gautamasya śīlā kṣiptā; na ca śramaṇo gautamah praghātitaḥ; mahājanapratisaṁvidito jātaḥ iti; sa vṛkṣamūlam gatvā cintāparaḥ kṛtakena paryaṅkam badhvā avasthitāḥ; **(bhikṣavah)** sthā-nasthāneśv avadhyāyanti, kṣipanti, vivācayanti: paśya bhadanta idrśah krūrāśayo devadattāḥ, yena bhagavataḥ pravrajitasyāpi parākrāntam; upariṣṭāt¹ śīlā kṣiptā iti; kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattāḥ kathayanti: kim bhavanto yadvā tadvā asamikṣya kathayanti? nanu paśyata devadattam asmin vṛkṣamūle; caturthaṁ dhyānam samāpannah mahātmāsau; katham evam kariṣyati? iti.

T 331 b

bhikṣavah samśayajātāḥ sarvasamśayaccchettāram buddham bhagavantam papracchuh: paśya bhadanta ami kokālikakhaṇḍadravyakaṭamorakatiṣyasamudradattāḥ ātmanā alajjinaḥ alajjino devadattasya varṇam bhāṣante iti; bhagavān āha: na bhikṣava etarhi; yathā atite'py adhvani ete alajjina alajjino varṇam abhāṣanta; tac chrūyatām.

¹ A: pariśiṣṭāt (Tib. steṇ du).

*The story of a jackal and a crow
(concerning a previous life of Devadatta, etc.)*

T 332 a bhūtapūrvam bhikṣavo rājagṛhiyakair manuṣyaiḥ rājñā ca kena-
cit kāraṇena kriyākāram kṛtvā dve śmaśāne vyavasthāpīte, ekasmin
pradeśe puruṣāḥ chorayitavyāḥ, ekasmin striyah iti; yāvad apareṇa
samayena paṇḍakaḥ kālagataḥ; sa na ekasmin śmaśāne avakāśam
labhate, na dvitiye; rājagṛhasyānyatamasmin pradeśe udyānam mūla-
kandapuṣpahalasalilasāmpannam nānāvihaganikūjitam; tasmiṁś ca
khustaśirā¹ ṛṣiḥ prativasati phalamūlāmbubhakṣaḥ ajinavalkalavā-
sāḥ; tasmiṁś ca pradeśe trikaṇṭakedārairaṇḍavṛkṣāś^(a) ca santi;
*A 489 a tatra sa paṇḍako choritaḥ; kuṇapagandhena sṛgāla āgataḥ; *sa tam
paṇḍakaṁ bhakṣayitum ārabdhāḥ; kākaś ca eraṇḍavṛkṣāgratas tiṣṭ-
hati; tasya buddhir utpannā: sṛgālasya varṇam bhāṣe; kadācīt
bhakṣitašeśam dadyāt iti; sa tasya gāthayā varṇam bhāṣitum ārab-
dhaḥ:

siṁhasya te yathā grīvā ṛṣabhasya yathā kaṭiḥ |
mṛgarāja namas tubhyam bhuktašeśam labhemahi || iti;

sṛgālo vyavalokya pratyabhāṣata:

ko'yam drumavarāgre'smin dvijānām pravaraḥ khalu |
avabhāsyā diśaḥ sarvāḥ bhrājate ratnapiṇḍavat || iti;

T 332 b kākaḥ kathayati:

aham asmi mahābhāga darśanārtham tavāgataḥ |
mṛgarāja namas tubhyam bhuktašeśam labhemahi || iti;

⟨sṛgālaḥ kathayati⟩^(a)

mayūrakanṭhas tvam asi vāyasa priyadarśana |
ākrandacāriṇām śreṣṭha ehi bhuṅkṣva yathāsukam || iti;

so'vatīrṇaḥ sṛgālena saha kuṇapam bhakṣayan tena ṛṣiṇā dṛṣṭaḥ;
sa gāthām bhāṣate:

(a) žin gru gsum žig la šin e ran da žig skyes.

(a) was smras pa.

¹ See Edgerton, s.v. (Tib. spyi cer).

cirasya bata paśyāmi samāgamam alajjinoḥ |
vṛkṣādhamasya cchāyāyām bhuñjate kuṇapam saha || iti;
kākena śrutam; sa sāmarṣam gāthām bhāṣate:

yadi siṁho mayūraś ca bhuñjāte varajāṅgalam |
kim atra khustaśirasaḥ paradattopajivinaḥ || iti;

ṛṣir api jātāmarṣo gāthām bhāṣate:

pakṣiṇām adhamaḥ kākaḥ jambukaś ca catuṣpadām |
eraṇḍaś cāpi vṛkṣānām manuṣyānām ca paṇḍakaḥ |
hināś trika<ŋ>takēdārāḥ paśyālajjisamāgamam || iti.

tataḥ kāko bhūyasyā mātrayā samjātāmarṣo ṛṣer agniśaraṇam pra-
viṣya vyavalokayitum ārabdho na paśyati kiṁcit; kamaṇḍalum
bhaṇktvā niṣpalāyitaḥ; yāvad asau ṛṣir agniśaraṇam praviṣya paśyati
kamaṇḍalum bhagnam; sa samṛakṣayati: tasyaitad duṣkākasya karma
nānyasya; iti viditvā gāthām bhāṣate:

na rocyās tādṛśāḥ kecil alajjināḥ krūrāśayāḥ |
dūṣitam cāgnīśaraṇam bhagnaś cāpi kamaṇḍaluḥ ||
avarṇārhaḥ na varṇārhaḥ na vācyam khalu sarvathāḥ |
kiṁcin matimatā nityam^(a) tūṣṇīmbhāvah sukhāvahāḥ || iti.

kim manyadhve bhikṣavo? yo'sau ṛṣir aham eva saḥ tena kālena
tena samayena; sṛgālo devādattaḥ tena kālena tena samayena, kākaḥ
kokālikāḥ tena kālena tena samayena; tadāpy etāv alajjinau alajjinor
varṇam abhāṣṭām¹; etarhy apy etāv alajjinau alajjinor varṇam bhāṣete.

bhikṣavaḥ samśayajātāḥ sarvasaṁśayacchettāram buddham bha-
gavantam papracchuh: kutra bhadanta, bhagavato devadattasya ca
tatprathamato vairūkṣyam utpannam? iti; bhagavān āha.

*The story of the two birds Dharma and Adharma
(concerning a previous birth of the Buddha and of Devadatta)*

bhūtapūrvam bhikṣavo dvau jivajīvakau ekena kāyena samu-
dratire prativasataḥ dharmaś cādharmaś ca; yāvad adharmo middham

(a) bṣṇags 'os smad par 'os kyañ ruñ | yoñ ye cuñ zad smra mi bya | blo
gros ldan pas rtag tu ni |

¹ A: bhāṣitam, equally possible.

T 333 b avakrāntah; dharmo jāgarti; tena amṛtaphalam uhyamānam dṛṣṭam; tena tad gṛhitam; sa samlakṣayati: kim tāvad enam utthāpayiṣyāmi^(a)? āhosvit bhakṣayāmi? iti; bhūyah samlakṣayati: bhakṣayāmi; ekasminn eva śarire vipakṣyate iti; sa tena nothāpitah; svayam eva* <bhakṣitah; sa> pratibuddhah; tasmin pradeśe dharmasya amṛtaphalodgārah utthitaḥ; adharmeṇa ghrātaḥ; sa kathayati: kasya esa esa udgāraḥ? iti; sa kathayati: amṛtaphalasya; kutra labdham? sa kathayati: mayā tava suptasya amṛtaphalam labdham; tan mayā bhakṣitam; tvam notthāpitah: ekasminn eva śarire¹ vipakṣyate iti; sa kathayati: na śobhanam kṛtam; aham api kālajño bha-viṣyāmi iti; yāvad apareṇa samayena dharmo middham avakrāntah; adharmo jāgarti; tena viṣaphalam uhyamānam dṛṣṭam; tena tad bhakṣitam; tāv ubhāv api mūrchitau; adharmo viṣaphalena paryākulikṛtaḥ kathayati: tatra tatropapadyeya, yatra yatra janmani tava vadhaḥ syām, pratyarthikāḥ, pratyamitraḥ iti; dharmah kathayati: aham api yatra yatropapadyeya, tatra tatra janmani tava maityupasamhāram kuryām iti.

T 334 a bhagavān āha: kim manyadhve bhikṣavah? yo'sau dharmah aham eva saḥ tena kālena tena samayena; yo'sāv adharmah eṣa eva sa devadattah tena kālena tena samayena; tatrāyam mama tatprathamato virūkṣitah; aham cāsyā maitreṇa cittenāvasthitah; bhūyo'py ayam yathā mama virūkṣitah, aham cāsyā maitracittah, tac chrūyatām.

The story of Sūryanemi the poet

(concerning a previous birth of the Buddha and Devadatta)

bhūtapūrvam bhikṣavo vārāṇasyām nagaryām sarjaraso^(b) nāma rājā rājyam kārayati ṛddham ca, yāvad ākirṇabahujanamanuṣyam^(c) ca; tena bhūmyantarasya rājñāḥ sakāśāt dārikā labdhā; satyā sārdham kriḍati ramate paricārayati; tasya kriḍato ramamāṇasya paricārayataḥ sā dārikā kālāntareṇa āpannasatvā samvṛttā; sā aṣṭānām vā navānām vā māsānām atyayāt sūryodaye prasūtā; dārako

(^a) bṣlañ.

(^b) sra rtsi ldn.

(^c) Tib. repeats literally all the cliché; see supra, p. 170, etc.

¹ A: eva pradeśe śarire.

jātaḥ, abhirūpo darśaniyah prāśādikah; tasya jātau jātimahām kṛtvā nāmadheyam vyavasthāpyate; kim bhavatu dārakasya nāma? iti; amātyāḥ kathayanti: ayam dārakaḥ sūryodaye jātaḥ; tasmād bhavatu dārakasya sūryanemiti nāma; tasya sūryanemiti nāmadheyam vyavasthāpitam; sūryanemī dārakaḥ aṣṭābhyo dhātribhyo dattah, dvābhyām aṁsadhātribhyām, dvābhyām kṣiradhātribhyām, dvābhyām maladhātribhyām, dvābhyām kriḍanikādhātribhyām; so'śābhīr dhātribhir unniyate, vardhyate, kṣireṇa, dadhnā, navanītena, sarpiṣā, sarpirmaṇḍena; anyaiś cottaptottaptair upakaranavaiśeṣair āśu var-dhate hradastham iva pañkajam; sa yadā mahān samvṛttah, tadā lipyām upanyastaḥ, saṅkhyāyām, gaṇanāyām, mudrāyām, yāni rājñām kṣatriyānām mūrdhābhīṣiktānām janapadaiśvaryasthā^(ma)vi-ryam anuprāptānām mahāntam pṛthivimāṇḍalam abhinirjitya adhyāvasatām pṛthak bhavanti śilpasthānakarmasthānāni, tadyathā hastigrivāyām, aśvapṛṣṭhe, rathe, tsarau, dhanuṣi, apayāne, niryāne, amkuśagrahe, pāśagrahe, tomaragrahe, chedye, bhedye, vedhye, muṣṭibandhe, padabandhe, <śikhābandhe^(d)>, dūravedhe, śabdavedhe, marmavedhe, akṣūṇavedhe, dṛḍhaprahāritāyām, pañcasu sthāneṣu kṛtvī samvṛttah; sa pitrā yauvarājye pratiṣṭhāpitah; *sarjarasasya *A 490 a, rājñāḥ agramahiṣi dharmā nāma; agrāmātyāś ca goniṣādo nāmnā; tas-miṁś ca rājā atyartham viśvastah; yāvad apareṇa samayena rājā sarjarasaḥ dharmayā sārdham kriḍati, ramate, paricārayati; tasya kriḍato ramamāṇasya paricārayataḥ dharmā āpannasatvā samvṛttā; sā naimit-tikair vyākṛtā: putram janayisati; sa rājānam jīvitād vyaparopya svayam eva paṭṭam badhvā rājyaiśvaryādhipatyam kārayisati iti; yāvad rājā sarjarasah glānaḥ samvṛttah; sa upasthiyate mūlagāṇḍapratrapuṣpaphalabhaiṣayaiḥ; na cāsau vyādhir upaśamam gac-chati; śarīrāvasthā paricchinnā; sa samlakṣayati: mamātyayāt sūryanemī rājā bhaviṣyati; niyatam asau dharmām ghatayisya-ti; kim atra prāptakālam; iti bhūyah sa samlakṣayati: ayam amātyo goniṣādaḥ mayā praṇitair bhogaiḥ samvibhaktah, pratipāli-taś ca; asya dharmām samarpayāmi iti; tena goniṣāda āhūyoktaḥ: mama dharmā agramahiṣi; tvam cāgrāmātyāḥ; mama¹ śarīrāvasthā paricchinnā; niyatam aham prāṇair viyokṣye; tvayā matpriyatayā tathā anuṣṭheyam yathā dharmā sūryaneminā jīvitāt na vyaparopyate

(^a) t'or ts'ugs.

¹ A: tan mama.

A 490 a,
T 335 a

T 335 b

iti; sa kathayati: deva tad api na śakyam te kartum (^a); alpotsuko bhavatu devaḥ; tathā kariṣye yathā na praghātyate iti;

 sarve kṣayāntā nicayāḥ patanāntāḥ samucchrayāḥ |
 samyogaḥ vīprayogāntāḥ maraṇāntaṁ ca jīvitam ||

iti rājā sarjarasaḥ kālagataḥ; sa chatradhvajapataṅkādiśobhayā mahatā satkāreṇa dhyāpitaḥ; sūryanemī mahārājāḥ mahārājābhisekeṇa abhiṣiktaḥ; tenāmātyānām ājñā dattā: dharmām ghātayata iti; goniṣādaḥ kathayati: deva kim asamikṣya praghātyate? na jñāyate kiṃ dārakām janayiṣyati? uta dārikām? iti; tad yadi dārakām janayiṣyati sa eva jīvitād vyaparopyate iti; sūryanemī rājā kathayati evam bhavatu; tvayaiva saṃrakṣyā iti; tena gṛhe sthāpitā; sā <aṣṭānām vā> na-vānām vā māsānām atyayāt prasūtā; dārako jātaḥ; tasminn eva divase kaivartī prasūtā; tasyā dārikā jātā; sa jātamātra eva kaivartī dhanena pralobhya parivartitaḥ; goniṣādena rājño niveditam: deva dharmā prasūtā; dārikā jātā iti; rājā kathayati: śobhanam; muk-tāḥ smaḥ iti; sa dārakaḥ kaivartyā āpāyitaḥ, positaḥ, saṃvardhi-tāḥ mahān saṃvṛttāḥ; lipyakṣarāṇi pāṭhitāḥ; kāvyam kartum ārab-dhaḥ; tasya kaviḥ kaivartadārakah, kaviḥ kaivartadārakah iti saṃjñā saṃvṛttā; goniṣādena dharmāyāḥ samākhyātām: putras te kāvyā-kartā saṃvṛttāḥ iti; sā kathayati: paśyāmi tāvat kiṛṣṭaḥ iti; sa kathayati: alam; kim tena dṛṣṭena? iti; sā kathayati: putrābhilāṣīṇi ākāṅkṣaty eva darśanam, nāvatiṣṭhate iti; tasyā goniṣādena avaśyanirbandham jñātvā upāyasamvidhānena matsyām (^b) kṛtvā praveśitaḥ; sa praviśann eva naimittikair vyākṛtaḥ: *eṣa kaviḥ kai-vartadārako rājānam jīvitād vyaparopya, svayam eva paṭṭam badhvā rājyam kārayiṣyati iti; rājñā śrutam; tenāmātyānām ājñā dattā: gṛhṇīta, yathā na paribhraṣyate iti; tena karṇaparamparayā śrutam; sa itaś cāmutaś ca niṣpalāyamāno vṛddhayuvatyā gṛham praviṣṭaḥ; sa tayā ¹ gopāyitaḥ; tato haridrataileṇa (^c) gātrāṇi mrak-ṣayitvā mañce āropya mṛta iti kṛtvā niṣkāsitaḥ; sa ca śmaśāne choritaḥ; utthāya niṣpalāyitaḥ; tasmin pradeśe anyatamaḥ puruṣaḥ puṣpaphalāni paryeṣate; tenāsau niṣpalāyamāno dṛṣṭaḥ; tasya prṣṭha-tas cārakapuruṣāḥ pradhāvitāḥ; tair asau puruṣaḥ prṣṭaḥ: bhoḥ

(^a) lha de tsam yañ rño mi t'og gam.

(^b) ūa.

(^c) yuñs dai ḥbru mar kyis.

¹ A: sa tena.

puruṣa na tvayā idṛṣaḥ pramāṇena, varṇena ca, anena pathā gaccha-na kaścin ¹ manuṣyo dṛṣṭaḥ? sa kathayati: dṛṣṭaḥ; anena pathā gacchata iti; te tasya prṣṭhato'nuḍdhāḥ; so'nyatamasmin karvaṭake rajakasya gṛham praviṣṭaḥ; tasya ca yathāvṛttam ārocitam; cārakapuruṣaiḥ karvaṭako vicārayitum ārabdhaḥ; rajakena vastra-varaṇdena (^a) veṣṭayitvā gardabhe āropaṇa karvaṭakāt niṣkāsitaḥ; snānaśālāyām ² nitvā muktaḥ; utthāya caturdiśam vyavalokya niṣpalāyitaḥ; tatrāpy anyatareṇa puruṣena dṛṣṭaḥ; tena cārakapuruṣānām niveditam: bhavanto yadarthanī yūyam karvaṭakam pratyavekṣatha, asau puruṣaḥ anena pathā gataḥ; gacchata śīghram iti; te saṃprasthitāḥ; so'py aparaśmin grāme carmakāragṛham praviṣṭaḥ; tasya tena yathāvṛttam ārocitam; sa kathayati: prṣṭhatomukhe upānahau kuru iti; sa kathayati: na mayā kadācid evaṁrūpā upānahā kṛtāpūrvā; sa gāthām bhāṣate:

nānāmatayo hy anekarūpās
 tulitās te tulayā hi naikayāpi |
 vanavam ³ kuru carmakāra me tvam
 yat prṣṭham tad iha mamāgrataḥ kuruṣva || iti.

T 337 a

tenāsau carmakāraḥ śikṣitaḥ; carmakāreṇa tādṛṣyau upānahau kṛte; kuḍyaparikṣipto (^b)'sau karvaṭakaḥ; sa tena upānahau prāvṛtya upacchidreṇa niṣpalāyitaḥ; cārakapuruṣāḥ upānahāv anusṛtya karvaṭakam anvāhiṇḍante; so'pi niṣpalāyamānaḥ udakam praviṣṭaḥ, nāgair <nāga>bhavanam praveśitaḥ; rājñā śravaparamparayā śrutiḥ yathā asau nāgair nāgabhavanam praveśitaḥ iti; rājñā amātyānām ājñā dattā: bhavanto ye madviṣayanivāsināḥ āhituṇḍikāḥ, te sarve mat-sakāśe āneyāḥ iti; taiḥ sarve viṣayanivāsināḥ āhituṇḍikāḥ rājñāḥ upanītaḥ; rājñā teṣām ājñā dattā: bhavanto gacchata; amuṣmin nāgabhavane nāgam uddharata iti; evam deveti sarve āhituṇḍikāḥ rājñāḥ pratiśrutyā, tannāgabhavanam gatāḥ; anyatarasyām cāṭavyām piṅgalō nāma yakṣo māṁsarudhirabhakṣaḥ; tasya bhayāt śvāpadā api tām aṭavīm parityajanti; kimuta manuṣyāḥ? sā piṅgalāṭavīti pra-

(^a) t'um poi mañ du.

(^b) ra bas bskor pa.

¹ A: na kascin.

² Ex conject. A: rajasāstarāṇam (Tib. k'rus byed pai sar). Read °starane?

³ As far as I know, the word is unknown, and the reading perhaps corrupted. We expect here a word meaning shoes or something like so (Tib. lham mk' an).

T 337 b
*A 491 a

kāśā samvṛttā; āhituṇḍikena (a) sa nāgas tathā mantrabalādhānād upadruto yathā *santrastah¹ piṅgalātavyām chorito na śaktas tām atikrāmayitum; nāgāḥ samjalpaṁ kurvanti: na śobhanam asmābhīḥ kṛtam, yad asau piṅgalātavim nātikrāmitah; so'pi piṅgalena yakṣeṇa praghātyate; vayam ca tadartham abhidrutah; katham atra pratipattavyam? iti; sa nāgarājaḥ kathayati: etam artham āhituṇḍikānām nivedayāmaḥ iti; tair āhituṇḍikānām samākhyātām: bhavanto yadarthaṁ vayam ākulikriyāmahe², so'smābhīr arthataḥ praghātita eva, yat piṅgalātavyām samutsṛṣṭah iti; āhituṇḍikaiḥ rājña etat prakaraṇam samākhyātām; rājā kathayati: yadyapye evam, tathāpi samanveṣyatām iti; sa piṅgalātavyām itaś cāmūtaś ca paribhrāmitum ārabdhah; piṅgalas ca yakṣah anyatamasmin pradeśe kukkuraiḥ parivṛṭtas tiṣṭhati; tenāsau kukkuraiś ca dūrata eva dṛṣṭah; sa samplakṣayati: kim mamānena mṛtapravṛttiḥ śrutā? dṛṣṭah; sa samplakṣayati: kim mamānena mṛtapravṛttiḥ śrutā? yenāyam atra praviṣṭah? iti; tena tasya kukkurā utsṛṣṭah; sa niṣpallāyamāno vṛkṣam adhirūḍhaḥ; kukkurāḥ piṅgalaś ca vṛkṣasyādhastāt vyavasthitah; piṅgalaḥ kathayati: bhoḥ puruṣa na tvayā śrutam? piṅgalātavyām piṅgalo nāma amanuṣyakah prativasati; yas tatra praviṣati sa tam praghātayati iti; prāptas te kālah; avatara iti; sa kathayati: yāvaj jīvāmi, tāvat tiṣṭhāmi iti; piṅgalayakṣah avasaktikām badhvā^(b) nirbandhenāvasthitah; sa pracālāyitum ārabdhah; tena tasyopari vastram kṣiptam; kukkurāḥ samplakṣayant: sa evāyam manusyah patitaḥ iti; te piṅgalam yakṣam bhakṣayitvā prakrāntah; sa vṛkṣat śanair avatirya prakrāntah tena tenānvāhiṇḍan: sa samplakṣayati: mama mātulaḥ ṛṣiṇām madhye pravrajitaḥ; tasya sakāśam gacchāmi iti; tasya ca ṛṣer anyatamasmin parvate udyānam mūlapuṣpahalasāmpannam, vividhataruṣaṇḍamāṇḍitam, nānāvihaganikūṭam; so'nupūrvēna śravaparamparayā tasya riṣeh sakāśam upasaṅkrāntah, jñātisambandham ākhyāyāvasthitah; tatrāpi cārakapurushaiḥ samanviṣṭah; te tam grahitum ārabdhah; tena parvataprapātād ātmā muktaḥ; sa patann anyatamena puruṣeṇa śikhāyām gṛhitah; śikhā utpātiḥ; sa patitaḥ; te samplakṣayanti: mṛto'yam; gacchāmaḥ iti te śikhām ādāya, rājñāḥ sakāśam gatāḥ kathayanti:

(a) sbrul k'as sdigs rnams kyis.

(b) pus skyud kyis bciṇs te.

¹ A: yathā tenāsau santrastena.

² A: akulikṛtāmahe.

deva praghātito'sau kaviḥ; iyam asya śikhā iti; rājā parituṣṭah; T 338 b
tena te bhogaiḥ samvibhaktāḥ; atha yā devatā ṛṣer udyānanivāsinī, tayā tasya riṣeh samākhyātām: bhāgineyas te kṛcchrasaṅkāta-saṁbādhaprāptah; na samanvāharasi? iti; sa kathayati: yadi mayā na samanvāhṛto 'bhaviṣyat, prāṇair viyuktaḥ abhaviṣyat iti; sa ṛṣir vidyāmantradhāri; idṛśim vidyām jānīte yayā puruṣah stri bhavati, stri puruṣo bhavati; <sa> tena tām vidyām grāhitah; uktaś ca: gacchedānīm; akutobhayo vihara iti; so'nyam pratirūpam striveṣam* vidyayā abhinirmāya vārāṇasīm gatvā rājakiye udyāne sthitah; *A 491 b
udyānapālair dṛṣṭah; param vismayam upagatāḥ; tair laghu laghv eva gatvā sūryanemino rājñāḥ samākhyātām: deva evaṁrūpayauvanasāmpannā stri udyāne tiṣṭhati iti; tenājñā dattā āniyatām iti; sā mahatā śrisamudāyena rājakulam praveśitā; rājā sūryanemis tayā sārdham ativa samṛaktaḥ; tatas tayā avasaram jñātvā rahasi sthito jivitād vyaparopitaḥ; punaś ca vidyām parivartya puruṣah samvṛttaḥ; tataḥ svayam eva paṭṭam badhvā goniṣādasyāmātyasya nivedya rājye pratiṣṭhitah; devatā gāthām bhāṣate:

nāsau hato yasya śiro na chinnam
bhūyas sa utthāya karoti karma |
sa vai hato śabdahatena tena
kavinā yathā sarjarasasya putraḥ || iti.

kim manyadhve bhikṣavo? yo'sau sūryanemī rājā sarjarasasya rājñāḥ putraḥ esa eva sa devadattaḥ tena kālena tena samayena; yo'sau kaviḥ kaivartadārakaḥ aham eva saḥ tena kālena tena samayena; tadāpy esa mama vairaprasaktaḥ; etarhy apy esa mama vairaprasaktaḥ; bhūyo'pi yathaiṣa mama vairānubaddhas tac chrūyatām.

*The story of the two jewellers
(concerning a previous birth of the Buddha and Devadatta)*

bhūtapūrvam bhikṣavaḥ anyatamasmin karvaṇake dvau maṇikārau prativasataḥ; tayoḥ rathyā vibhaktā, gṛham ca; tena khalu samayena anyatamaḥ parikṣiṇavibhavo vaṇīk; sa maṇibhājanam ādāya tam karvaṇakam anuprāptah; tato mārgaśramāṇ prativinoda ekasya maṇikārasya sakāśam upasaṅkrāntah kathayati: idam maṇibhājanam argham kuruṣva iti; tena svalpam mūlyam kṛtam; sa kathayati: kim evam kathayasi? yady apy aham bhogebhyaḥ paribhraṣṭah, na tu prajñayā; jānāmy aham evāsyā mūlyam iti; sa tasya sakāśam

T 339 b

upasaṅkramya dvitiyasya sakāśam upasaṅkrāntah kathayati: idam mañibhājanam; mūlyam asya kuruṣva iti; tena tasya puṣkalam mūlyam kṛtam; sa parituṣṭah kathayati: gṛhāṇa; dehi mūlyam iti; sa kathayati: nāsti me etāvan mūlyam iti; sa kathayati: yad asti tad anuprāyaccha iti; tena gṛhitam; tenānyena mañikāreṇa śrutam; sa samjātāmarsas tasya sakāśam upasaṅkrāntah: mayaitat pūrvam gṛham nitam; mayā cāsyā mūlyam kṛtam; tvam kasmāt gṛhṇiṣe? ¹ iti; tayoḥ parasparam vairūkṣyam utpannam.

kim manyadhve bhikṣayo? yo'sau mañikāraḥ yena mañibhājanasya svalpam mūlyam kṛtam eṣa eva sa devadattah tena kālena tena samayena; yo'sau dvitiyo mañikāraḥ yena puṣkalam mūlyam kṛtam, aham eva saḥ tena kālena tena samayena; tadāpy āvayoḥ parasparam vairūkṣyam utpannam; punar api yathā āvayor vairūkṣyam utpannam tac chrūyatām.

*The story of the elder son of a grhapati
(concerning a previous birth of the Buddha and Devadatta)*

*A 491 a

T 340 a

bhūtapūrvam bhikṣavah anyatamasmin karvaṭake gṛhapatih prativasati; tena sadṛśat kulāt kalatram ānitam; sa tayā sārdham kriḍati ramate paricārayati; tasya kriḍato ramamāṇasya paricārayataḥ *kālāntareṇa patni āpennasatvā samvṛttā; sā aṣṭānām vā navānām vā māsānām atayāt prasūtā; dārako jātaḥ; sā asya patni kālagatā; sa samlakṣayati: dārakam kah samvardhayiṣyati? anyām ānayāmi iti; tenānyā ānitā; sa tayā sārdham kriḍati ramate paricārayati; tasyā api putro jātaḥ; sāpi kālagatā; sa gṛhapatih samlakṣayati: yady anyām ānayāmi, sāpi kālam kariṣyati; jyeṣṭhasya putrasya niveśanām karomi^(a) iti; tena jyeṣṭhasya putrasya niveśah kṛtaḥ; tasya bahavaḥ putrā duhitaraś ca jātāḥ; sā tasya bhāryā kathayati: āryaputra eṣa dārakas tava ko bhavati? iti; sa kathayati: kaniyān bhrātā; sa kathayati: ārya tava bahavaḥ putrāḥ; ayam ekaḥ; eṣām cāsyā ca tulyo gṛhabhogo deyaḥ; sa kathayati: bhadre eṣa lokadharmah iti; sā kathayati: yady evam praghātaya enam iti; kāmān khalu pratisevamāṇasya nāsti kiṃcīt pāpakaṁ karma akaraṇiyam iti sa tena puṣpaphalavyājena aṭavim nītvā praghātitaḥ;

^(a) kyim dbub par bya 'o.

¹ A: gṛhṇiṣva.

kim manyadhve bhikṣavo? yo'sau jyeṣṭho gṛhapatiputraḥ eṣa eva sa devadattah tena kālena tena samayena; yo'sau kaniyān aham eva sa tena kālena tena samayena; tadāpy anena mamāntike vairūkṣyam utpāditam; etarhy apy anena vairūkṣyam utpāditam; yathā punar apy āvayor vairūkṣyam utpannam tac chrūyatām.

*The story of a girl and an astrologer
(concerning a previous birth of the Buddha and Devadatta)*

bhūtapūrvam bhikṣavah anyatamasmin karvaṭake brāhmaṇah prativasati; tena sadṛśat kulāt kalatram ānitam; sa tayā sārdham kriḍati, ramate, paricārayati; tasya kriḍato ramamāṇasya paricārayataḥ patni āpennasatvā samvṛttā; sā aṣṭānām vā navānām vā māsānām atayāt prasūtā; dārikā jātā abhirūpā darśaniyā prāśādikā; sa brāhmaṇah samlakṣayati: yo mamādyā gṛham brāhmaṇo bhikṣārthi praviṣati, tasyainām kanyābhikṣām prayacchāmi iti; yāvad anyatamo māṇavaḥ bhikṣārthi tasya gṛham praviṣṭaḥ: svasti, bhikṣām prayaccha iti; tena brāhmaṇenāhuyoktaḥ: māṇava, iyam mama duhitā; mayā kanyābhikṣā tubhyam dattā iti; sa kathayati: nādyā pratigrhṇāmi; divasamuhūrtena pratigrahiṣyāmi iti; sa prākrāntah; yāvad anyatamo māṇavaḥ bhikṣārthi tasya gṛham praviṣṭaḥ: svasti, bhikṣām prayaccha iti; sa tena brāhmaṇenāhuyoktaḥ: māṇava, iyam mama duhitā; mayā kanyābhikṣā tubhyam dattā iti; sa kathayati: aparo 'tra māṇavaḥ bhikṣārthi praviṣṭaḥ; tasmai kimartham na dattā? iti; sa kathayati: yad brūte nakṣatram aśobhanam iti; sa kathayati: yady evam pratiṣṭā bhavatu iti; brāhmaṇah kathayati: tvam punaḥ kimartham nakṣatram na paṣyasi? iti; sa gāthām bhāṣate:

nakṣatram bhadrakam sarvam sarve kalyāṇakā dināḥ |
samutpanneṣu kāryeṣu sarvam etat pradakṣiṇam ||
hāpayanti narā hy arthaḥ nakṣatragaṇanāparāḥ |
artho hy arthasya nakṣatram kim kā<ryam jyotibhiḥ punaḥ>^(a) ||

sa pratigrhītvā pra*krāntah; tenānyena māṇavena śrutam sā brāhmaṇakanyā anena māṇavena pratiṣṭā iti; sa tasya sakāśam gataḥ

^(a) rgyu skar rtsi ba lhur len pai | mi rnams don ni ūams ḥayur te | ḥadi yi don ni rgyu skar yin | skar ma rnams kyis ci ūig bya |

kathayati: māṇavaka, sā kanyā kimartham tvayā pratiṣṭā? mayā pūrvalabdhā iti; sa kathayati: tvam nakṣatragaṇanāparaḥ; <nakṣatram tāvat> parikṣa^(a); mama tu śobhanām naṅkṣatram iti; sa ruṣitāḥ.

kim manyadhve bhikṣavo? yo'sau pūrvamāṇavaḥ eṣa eva sa devadattaḥ tena kālena tena samayena; yo'sau paścimako māṇavaḥ aham eva sa tena kālena tena samayena; tadāpy asya mamāntike vairūkṣyam utpannam; etarhy apy asya mamāntike vairūkṣyam utpannam.

The very ferocious elephant of Ajātaśatru, Dhanapālaka by name

buddho bhagavān rājagṛhe viharati veṇuvane kalandakanivāpe; T 341 b tena khalu samayena yo'sau rājñāḥ ajātaśatroḥ dhanapālako nāma duṣṭanāgaḥ pratidinam āvāsān niṣkrāmyamāṇo mahājanavipraghātām karoti; rājagṛhanivāsinā janakāyena rājā ajātaśatrus vijñaptah: deva dhanapālako duṣṭanāgaḥ pratidinam āvāsān niṣkrāmyamāṇo rathyāvīthicatvaraśringātkeṣu mahājanavipraghātām karoti; tad arhati devaḥ hastidamakānām ājñām dātum, yathā na pratidinam niṣkāsayanti; śvo niṣkrāmyate iti ca¹ ghaṇṭāvaghoṣaṇam kārayitum iti; rājā kathayati evam bhavatu; gacchata iti; rājñā amātyānām ājñā dattā: āhūyantām bhavanto hastidamakāḥ iti; tair hastidamakā āhūtāḥ; rājā kathayati: bhavanto rājagṛhanivāsinā janakāyena abhihito'smi dhanapālako duṣṭanāgaḥ pratidinam āvāsān niṣkrāmyamāṇo rathyāvīthicatvaraśringātkeṣu mahājanavipraghātām karoti; tad arhati devaḥ hastidamakānām ājñām dātum yathā na pratidinam niṣkāsayanti²; śvo niṣkrāmyate iti ca ghaṇṭāvaghoṣaṇam kārayitavyam iti; hastidamakāḥ rājñāḥ ajātaśatroḥ pratīśrutyā, pādayor nipatya prakrāntāḥ.

T 342 a

(^a) re žig rgyu skar rtogs žig.

¹ A: pratidine niṣkrāmayanti śvo niṣkāsayanti śvo na niṣkrāmayiṣyata iti ca (Tib.: gdugs re žin mi dbyuñ bar sañ lta bu ḥbyin pa na yañ, etc.). See below.

² A: niṣkrāsayanti.

Devadatta's attempt to kill the Buddha by means of the elephant Dhanapālaka

rājagṛhe cānyataro gṛhapatih ādhyo mahādhano mahābhogaḥ; tena buddhapramukho bhikṣusaṅghaḥ śvo'ntargṛhe bhaktena upanimantritaḥ; devadattena śrutam yathā amukena gṛhapatinā buddhapramukho bhikṣusaṅghaḥ śvo'ntargṛhe bhaktenopanimantritaḥ iti; tena hastidamakasya śatasahasro muktāhāro dattāḥ; uktaś ca: amukena gṛhapatinā śramaṇo gautamaḥ saśrāvakasaṅghaḥ śvo'ntargṛhe bhaktena upanimantritaḥ; tat tvayā dhanapālako hastināgaḥ utsraṣṭavyaḥ iti; sa kathayati: ārya evam bhavatu; kiṁtu yathā vā tathā vā devam avalokaya iti; tato devadatto yena rājā ajātaśatrus tenopasaṅkrāntaḥ; upasaṅkramya rājānam ajātaśatrum idam avocat: śaktas tvam mām buddhatve na pratiṣṭhāpayitum; *api tu tvam <pitaram> jīvitād vyaparopya rājye *A 493 a pratiṣṭhāpitāḥ; aham api śramaṇam gautamam praghātya sarvajñatvam karomi; dhanapālam hastināgam utsṛja iti; ajātaśatruḥ kathayati: na tvayā śrutam? adāntadamakā buddhā bhagavantāḥ iti; sa kathayati: yady adāntadamakāḥ syuḥ, aham eva tāvad anena dāntaḥ syām iti; sa tam yathā vā tathā vā avalokya hastidamakānām sakāśam upasaṅkramya kathayati: niveditam mayā devasya; tad yuṣmābhiḥ śvo dhanapālako hastināgaḥ utsraṣṭavyaḥ iti; tato hastidamakaiḥ rājagṛhe ghaṇṭāvaghoṣaṇam kāritam: śrīvantu bhavanto rājagṛhanivāsināḥ paurāḥ, śvo hastināgo mucyate; tad yuṣmābhiḥ śvaḥ sarvaprayatnena ātmarakṣā kartavyā iti; gṛhapatih śrutiā cintāparo vyavasthitāḥ: idrśo'ham mandabhāgyaḥ; mayā buddhapramukho bhikṣusaṅghaḥ śvo'ntargṛhe bhaktenopanimantritaḥ; dhanapālakaś ca duṣṭanāgaḥ śvo mucyate; kathaṁ mayā buddhapramukho bhikṣusaṅghaḥ bhojayitavyaḥ? iti; punaḥ samplakṣayati: sādhayāmi pākam; tatraiva nītvā bhagavantam bhojayāmi iti; sa śuci pranītam khādaniyabhojaniyam sādhayitvā kālyam evotthāya bhagavataḥ sakāśam gataḥ: bhagavan rājagṛhe ghaṇṭāvaghoṣaṇam śvo dhanapālako hastināgo mucyate; yuṣmābhiḥ śaktitāḥ ātmarakṣā kartavyā iti; tad bhagavatā rājagṛham <na> praveṣṭavyam; aham ihaiva annapānam ānayāmi iti; bhagavān kathayati: alpotsukas tvam gṛhapatē bhava; annapānam sajjikuru; vigatam tathāgatasya nāgabhayam; praviśāmy aham saśrāvakasaṅghaḥ iti; tato'sau gṛhapatir āttamanāttamanāḥ svagṛham gataḥ; annapānam

samanvāhṛtya, āsanādi prajñapya, bhagavantam udikṣamāṇah avasthitah; atha bhagavān pūrvāḥne nivāsyā pātracivaram ādāya pañca-bhir bhikṣuśataih sārdham rājagṛham praviṣṭah; dhanapālako hastināgah utsṛṣṭah; adrākṣid dhanapālako hastināgo bhagavantam dūrād eva; dṛṣṭvā ca punar bhrūkuṭim kṛtvā, nādam ca muktvā, yena bhagavāṁs tena sabalam ājavena prādhāvat.

T 343 b atha devadattaḥ ajātaśratusahiyaḥ upariprāsādam abhiruhya avasthitah: paśyāmi śramaṇam gotamam praghātyamānam iti; tato devadattaḥ bhagavantam dṛṣṭvā hṛṣṭatuṣṭapramuditaḥ uccair gāthām uvāca:

dvipañcabala paśyāmi tvām nāgabalamarditam |
saśrāvakaś śākyasuta tvam adya na bhaviṣyasi || iti;

bhagavān aha: nico'si devadatta; pravādām tvām pravadasi daśabalabalinām mām aganayitvā¹; paśyedāni tu balām daśabalabali-nāh adbhutasya iti; tato bhagavatā dakṣiṇe karatale pañca siṁhāḥ kesariṇāḥ paṭṭadhāriṇo nirmitāḥ; sa teṣām gandham ghrātvā, mūtrā-puriṣam utsṛjan, niṣpalāyitum ārabdhaḥ; bhagavatā sarvā diśāḥ ādīptāḥ, pradiptāḥ, samprajvalitāḥ, ekajvālibhūtā adhimuktāḥ, sthā-payitvā *svakam eva pādamūlam sāntām śītibhūtam adhiṣṭhitam; tato dhanapālako hastināgah itaś cāmutaś ca pradhāvan sarvam ādīptam paśyati; nānyatra² bhagavataḥ pādamūlam śītibhūtam; dhanapālakaprakopam dṛṣṭvā sarve bhikṣavo niṣpalāyitāḥ, sthā-payitvā āyuṣmantam ānandam; tato dhanapālako vigatamadavego mandagatipracāratayā bhagavatsakāśam upasaṅkrāntaḥ; sa bhagavatā cakrasvastikanandyāvartena anekapuṇyaśatanirjātena bhītā-nām āśvāsanakareṇa <kareṇa> śīrasi parāmṛṣṭaḥ; gāthā ca bhāṣitā:

mā kuñjara viheṭhaya nāgam³
duḥkham kuñjara viheṭhanam asya |

¹ Ex conject. A: pravadatta pravadasya avapāsya mām aganayitvā (Tib. k'yod pas da co ḍri smra bar byed | stobs bcui ldan rmad byuñ bai).

² See Edgerton, s.v.

³ A: mā kujana (Tib.: glan c'en gtso bo la ni mt'om ḥts'am). The pāli version of this stanza occurs in Cullavagga VII, 8: mā kuñjara nāgam āsado dukkhaḥ hi kuñjara nāgam āsado | na hi nāgahatassa kuñjara sugati hoti ito param yato ||

no nāgahatasya¹ parasmin
bhadrā hi nāga gatir bhavati (*) || iti;

The elephant Dhanapālaka follows submissively the Buddha, dies of grief and is reborn in the heaven of the four great kings

tvām tāvat bhadramukha pūrvakeṇa duścaritenā pratyavarāyām tiryagyonāv utpannah; sa tvām etarhi paraprānaharah paraprānoparodhena parituṣyasi; itaś cyutasya te kā gatir bhaviṣyasi? kā upapattiḥ? ko'bhisamparāyah? iti hi bhadramukha sarvasaṃskārā ani-tyāḥ; sarvadharmaḥ anātmānaḥ; sāntām nirvāṇam; mamāntike cit-tam abhiprasādaya adyaiva tiryagyonīm virāgaiṣyasi; ityuktvā yena tasya gṛhapater niveśanam tenopasaṅkrāntaḥ; upasaṅkramya prajñapta evāsane niṣaṇṇāḥ; dhanapālako'pi bhagavantam pṛṣṭhataḥ pṛṣṭhataḥ samanubaddhaḥ; bhagavān praviṣṭaḥ; sa dvāramūle sthi-taḥ; bhagavantam apaśyan gṛham bhaṇktum ārabdhaḥ; bhagavatā tad gṛham sphāṭikamayaṁ nīmitam, yatrānāvṛtam buddhabimbam paśyati; sa bhagavantam dṛṣṭvā na bhaṇktum ārabdhaḥ; bhagavān saśrāvakaśaṅghaḥ bhuktvā dakṣiṇādeśanām² kṛtvā prakrāntaḥ; sa bhagavataḥ pṛṣṭhato'nubaddha eva; etat prakaraṇam amātayaiḥ rājño niveditam; ajātaśratuṇā devadatto'bhihitah: tvayā mama anarthaḥ kṛtaḥ; tam hastinam āgama simāntarā rājānaḥ mām nābhī-dravanti; so'pi tvayā vimadikṛtaḥ iti; sa tūṣṇīm avasthitah; rājñā amātānām ājñā dattā: yadā bhagavān nirgato bhavati tadā bhavad-bhir dhanapālaḥ hastināgo dvāram badhvā sthāpayitavyaḥ, yathā bhagavataḥ pṛṣṭhataḥ na nirgacchati iti; amātyair api hastidama-kānām ājñā dattā dhanapālakam hastināgaṁ dvāram badhvā sthāpayata, yathā bhagavataḥ pṛṣṭhato na nirgacchati iti; sa bhagavantam apaśyan pādena śuṇḍām³ avaṣṭabhyā kālagataḥ; catur-mahārājikeṣu deveśūpapannah; *dharmatā khalu devaputrasya vā *D 104 devakanyāyā vā aciropapannasya trini cittāny utpadyante: kutaś T 345 a cyutaḥ? kutropapannaḥ? kena karmaṇā? iti; sa paśyati: nāge-

(*) gtso la gnod pa byas pa p'a rol tu | ḡro ba bzañ por ḡyur ba ma yin no |

(*) sna.

¹ As in pāli, in the sense of a slayer of a nāga.

² A: dakṣiṇe deśanām. See Edgerton, s.v.

bhyaś cyutaḥ; praṇiteṣu cāturmahārājikeṣu devesūpapannah; bhagavato'ntike cittam abhiprasādya iti.

atha nāgapūrvīo devaputrasyaitad abhavat: na mama prati-rūpam syāt yad aham paryuṣitaparivāsa eva bhagavantam darśanāya upasaṅkrameyam¹; *⟨yannv aham aparyuṣitaparivāsa eva bhagavantam darśanāyopasamkrameyam⟩* iti; atha² *nāgapūrvī devaputraś calavimalakuṇḍaladharo hārārdhahāravibhūṣitagātraḥ tām eva rātrimi divyānām utpalapadmakumudapuṇḍarikamāndārakāṇām puṣpāṇām ut-saṅgam pūrayitvā sarvam veṇuvanam kalandakanivāpam udareṇāvabhāsenāvabhāsyā, bhagavantam puṣpair avakiryā, bhagavataḥ purastān niṣaṇṇo dharmaśravaṇāya; tataḥ asya bhagavatā āśayānuśayam dhātum prakṛtim ca jñātvā tādṛśi dharmadeśanā kṛtā, yām śrutvā nāgapūrvīṇā devaputreṇa viṁśatiśikharaśamudgatam satkāyadṛṣtiśailam jñānavajreṇa bhītvā srotaśpattiphalam sākṣātkṛtam; sa dṛṣṭasatyas trir udānam udānatayi: idam asmākam bhadanta na mātrā kṛtam; na pitrā kṛtam; na rājñā; na devatābhīḥ; neṣṭena svajana-bandhuvargena; na pūrvapretaiḥ; na śramaṇabrahmaṇaiḥ; yad bhagavatā asmākam kṛtam; ucchoṣṭā rudhirāśrusamudrāḥ; laṅghitā asthiparvatāḥ; pihitāny apāyadvārāṇi; vivṛtāni svargamokṣadvārāṇi; pratiṣṭhāpitā smo devamanuṣyeṣu; āha ca:

tavānubhāvāt pihitaḥ sughoro
hy apāyamārgo bahudoṣaduṣṭaḥ |
apāvṛtā svargagatiḥ supuṇya-
nirvāṇamārgaś ca mayopalabdhāḥ ||
tvadāśrayāc cāptam apetadoṣam
mayādyā śuddham suviśuddhacakṣuh |
prāptam ca sāntam padam āryakāntam
tirṇaś ca duḥkhāṇavapāram asmi ||
jagati daityanarāmarapūjitatam
vigatajanmajarāmaraṇāmayam |
bhavasahasrasudurlabhadarśanam
saphalam adya munes tava darśanam ||
avanamya tataḥ pralambahāraḥ
caraṇau dvāv abhivandya jātaharṣaḥ |

T 346 a

¹ See supra, p. 169 and the Tib. transl.

² All this passage, up to p. 191, l. 18, mutatis mutandis occurs above also, pp. 169–170.

parigamyā ca dakṣiṇām jitārim
suralokābhīmukho divām jagāma ||

atha nāgapūrvī devaputro vaṇig iva labdhālābhāḥ, sasyasampanna iva kārṣakaḥ, sūra iva jitasaṅgrāmaḥ, sarvarogaparimukta ivāturo, yayā vibhūtyā bhagavatsakāśam upasaṅkrāntaḥ, tayaiva vibhūtyā svabhavanam gataḥ.

bhikṣavaḥ pūrvvarātrāpararātrām jāgarikānuyogaṁ anuyuktā vi-haranti; tair dṛṣṭo bhagavato'ntike udāro'vabhāṣaḥ, yaṁ dṛṣṭvā bhagavantam papracchuḥ: kim bhagavan? imām rātrim bhagavantam darśanāya brahmā sabhāmpatiḥ, śakro devendraḥ, catvāro lokapālāḥ upasaṅkrāntaḥ? bhagavān āha: na bhikṣavaḥ brahmā sabhāmpatiḥ, na śakro devānām indraḥ, nāpi catvāro lokapālāḥ mām darśanāya upasaṅkrāntaḥ; api tu dṛṣṭo yuṣmābhīr bhikṣavaḥ sa dhanapālo hastināgaḥ, tāvac caṇḍaḥ, tāvad rabhaso, yas tathā- gatasya vadhāya parākrāntaḥ? dṛṣṭo bhadanta; mayā vinitaḥ sa mamāntike cittam abhiprasādya kālagataḥ cāturmahārājikeṣu deve- śūpapannah; sa imām rātrim matsakāśam upasaṅkrāntaḥ; tasya mayā dharma deśitah; sa dṛṣṭasatyah svabhavanam gataḥ iti.

bhikṣavaḥ samśayajātāḥ sarvasaṁśayacchettāraṁ buddham bha- gavantam papracchuḥ kim bhadanta dhanapālakena karma kṛtam? *yasya karmano vipākena tiryakṣūpapannah; kim karma kṛtam yena cāturmahārājikeṣu deveśūpapannah satyadarśanam ca kṛtam? iti; bhagavān āha dhanapālakenaiva hi bhikṣavaḥ karmāṇi kṛtāny upacitāni labdhāsaṁbhārāṇi pariṇatapratyayāny oghavat pratyupa- sthitāni avaśyabhāvini; dhanapālena karmāṇi kṛtāny upacitāni ko'nyaḥ pratyānubhaviṣyati? na bhikṣavaḥ karmāṇi kṛtāny upacitāni pūr- vavad yāvat phalanti khalu dehinām.

Dhanapālaka in a previous birth

bhūtapūrvam bhikṣavaḥ asminn eva bhadrake kalpe viṁśativara- sasahasrāyaḥi prajāyām, kāśyapo nāma śāstā loka udapādi, vidyā- carāṇasampannaḥ, sugato, lokavid, anuttaraḥ, puruṣadamyasārathiḥ, śāstā devamanuṣyānām buddho bhagavān; sa vārāṇasim nagarim upaniṣṭyā viharati ṣivadane mṛgadāve; tasya ca śāsane pravrajita āśit vaiyāpṛtyakaraḥ¹; tatrānena kṣudrānukṣudreṣu śikṣāpadeṣu anā-

T 346 b

*A 494 b

T 347 a

¹ See Edgerton, s.v. (Tib. žal ta byed).

daraḥ kṛtaḥ; tasya karmaṇo vipākena tiryakṣūpapannaḥ; yat tatrā-nena saṅghasya upasthānam kṛtam, tasya karmaṇo vipākena anna-pānasya lābhī samvṛttāḥ; yan mamāntike cittam abhiprasādya kāla-gataḥ, tena cāturmahārājikeṣu deveśūpapannāḥ; yat kāśyape samyak-saṃbuddhe pravrajitena paṭhitam, svādhyāyitam, skandhakauśalam dhātukauśalam āyatana kauśalam pratityasamutpādakauśalam sthānā-sthānaka uśalam^(a) ca kṛtam, tena devabhūtena mamāntike satya-darśanam kṛtam; iti hi bhikṣavaḥ ekāntakṛṣṇānām karmaṇām pūr-vavad yāvad ekāntaśukleṣ eva karmasya ābhogaḥ karaṇiyāḥ ity evam vo bhikṣavaḥ śikṣitavyam.

uddānam

haṃsa aṭṭo 'thotsṛṣṭo
mr̥gaḥ pūtiś ca markaṭo gajah |
bidālo balivardah̥ candrapāṣāṇah̥
hasti srgalo brāhmaṇena ca¹ ||

T 347 b

bhikṣavaḥ samśayajātāḥ sarvasaṃśayacchettāram buddham bhagavantam papracchuḥ paśya bhadanta bhagavān pañcabhir bhikṣu-sataiḥ parityaktaḥ; āyuṣmatā ānandena na parityaktaḥ; bhagavān āha na bhikṣava etarhi; yathā atite'py adhvany ebhiḥ parityaktaḥ; ānandena na parityaktaḥ; tac chrūyatām.

*The story of the king of geese Dhṛtarāṣṭra, and his faithful captain Pūrṇamukha, etc.
(concerning a previous birth of Ānanda, etc.)*

bhūtāpūrvam bhikṣavo 'navatapte mahāsarasi dhṛtarāṣṭro nāma haṃsādhipatir babhūva; tasya dvau putrau pūrṇaś ca pūrṇamukhaś ca; pūrṇo jyeṣṭhaḥ pūrṇamukhaḥ kaniyān; tayoḥ pūrṇaś caṇḍo

(^a) sthānāsthānakauśalam is not represented in the Tib. transl.

¹ The words of this uddānam refer respectively to: 1) the story of a haṃsa, etc. (p. 192), 2) the story of Karadāṇḍi (Aṭṭa, p. 195), 3) the story of a lion and his jackal friend (p. 196), 4) the story of a mr̥gi and mr̥gādhipatiḥ (p. 197), 5) the story of a monkey, now lost, after p. 199; 6) the story of a srgala competing with an elephant (p. 198), 7) the story of Āgneya the cat (p. 199), 8) the story of a bull, etc. (p. 201), 9) the story of the leader of the monkeys (candrapāṣāṇa is the moon-stone, p. 202), 10) the story of the elephant (p. 213), 11) the story of a srgala, etc. (p. 211), 12) the story of a ṛṣi (p. 210).

rabhasaḥ karkaśaḥ; nityam eva hamsān bhartsayati¹; keśāmcit pakṣān utpātayati; keśāmcit nakharikābhiḥ² kṣataṁ karoti; etāni cānyāni ca upadravaśatāni karoti; te haṃsāḥ pratidinam āgamya dhṛtarāṣṭrasya haṃsādhipater nivedayanti; sa samplakṣayati: pūrṇaś caṇḍo rabhasaḥ karkaśaḥ; yady aham enām yauvarājye pratiṣṭhā-payāmi, mamātyayād eṣa haṃsayūtham nāśayiṣyati; tad upāyasam-vidhānam kartavyam iti; tena pūrṇaḥ pūrṇamukhaś ca ubhāv apy uktau: yaḥ utsān, sarāmsi, taḍāgāni cāvalokya agrato matsakāśam āgacchatī, tam aham haṃsādhipatim sthāpayāmi iti; tāv anyonyam spardhayā pañcaśataparivārau prakrāntau; tāv itaś cāmutaś ca utsān, sarāmsi, taḍāgāni ca avalokayantāv *anupūrveṇa vārānasim *A 495 a nagarim anuprāptau; tena khalu samayena vārāṇasyām brahmādatto nāma rāja rājyam kārayati ḫddham ca yāvad ākirṇabahujanamanu-ṣyam ca; tena vārāṇasyām udyānasya nātidūre brahmāvatī nāma puṣkariṇi saraḥprativiśiṣṭatarākhyā^(a); tasyām nānāvidhāni jalajāni puṣpāṇi ropitāni; tīre samantāt caturś api pārśveṣu anekāni puṣpa-phalavṛkṣasahasrāṇi ropitāni; sā utpalakumudapuṇḍarikasamccchannā, anekataruṣaṇḍamaṇḍitā, bahuvividhavihaganikūjītā; tasyās tām vi-bhūtim dṛṣṭvā pūrṇo haṃsaḥ pañcaśataparivāraḥ avatīrya yatheṣṭa-gati pracāratayā kriḍitum ārabdhāḥ; pūrṇamukho'pi svayūthyair ucyate: tvam apy avatīrya kriḍa iti; sa kathayati: rājyam tāvat pratic-chāmi; tataḥ paścād āgamyā kriḍiṣyāmi iti; tena laghu laghv eva gatvā rājyam pratiṣṭam; tataḥ pañcaśataparivāraḥ vārānasim āgamyā brahmāvatim puṣkariṇim avatīrya kriḍitum ārabdhāḥ; tām tathā pramodavihāriṇam dṛṣṭvā janakāyah samśayam āpannah: aho para-madarśaniyo haṃsādhipatiḥ kuto'piha samprāptah, brahmāvatim puṣkariṇim alamkṛtya, sarvajalacarān pakṣiṇo rūpaśobhayā abhi-bhūya lokasya spṛhām utpādayati; yatheṣṭam ca viharati iti; śrutvā sarva eva vārāṇasinvāsi janakāyah samantāt brahmāvatim puṣka-riṇim parivārya, tasya visrabdhavihāratām rūpaśobhām ca nirikṣa-māṇah avasthitāḥ; amātyai rājño niveditam: deva kuto'pi haṃsādhipatir āgataḥ; sa brahmāvatim puṣkariṇim avatīrya anekahaṃsa-śataparivāraḥ sarvān jalacarān pakṣiṇo rūpaśobhayā abhibhūya,

(^a) mts'eu bas c'es k'yad par du əp'ags pa.

¹ A: himsām strāyati. My reading conjectural, from Tib. ūaṇ pa rnams la bsdigs par byed.

² See Edgerton, s.v.

lokasya spṛhām utpādayan visrabdhavīhāratayā tiṣṭhati iti; rājā kathayati: bhavantah, yady evam āhūyantām śākunikāḥ iti; tair āhūtāḥ; rājā kathayati: bhavantah śrūyate brahmāvatyām puṣkarīṇyām atiparamadarśaniyavigraho haṁsādhipatiḥ kuto’py āgataḥ; sa yuṣmābhīr eka eva akṣataḥ pāśair badhvā matsakāśam āneyaḥ; iti; sa taiḥ paramasukumāreṇa pāśena baddhaḥ; sa gāthām bhāṣate: saṁsyandito¹smi baddho manuṣyavaśam āgato’ham | acikitsya ādāya haṁsayūtham gacchata śīghram hy anavataptam^(a) || iti;

ekonāni pañcaśatāni niśpalāyitāni; eko na niśpalāyitāḥ; tam eva ca baddhaḥ śocamāno’vasthitāḥ; śākunikāḥ te dṛṣṭvā param vismayam āpannāḥ; rājabhayān na badhnanti; nāpi praghātayanti; te tam haṁsādhipatim ādāya rājñāḥ sakāśam gatāḥ; sa dvitiyah abaddhaḥ; snehapāśapāśitaḥ svayam eva gataḥ; sa haṁsādhipati rājñā upanitaḥ; rājā kathayati: bhavanto’yam dvitiyah kimartham ānitaḥ? te kathayanti: deva nāsmābhīr ayam baddhaḥ; api tu svayam evāgataḥ iti; rājā param vismayam āpannaḥ kathayati: nūnam asyeyam *bhāryā; gacchata; etam haṁsādhipatim saha bhāryayā muñcata; na ca yuṣmābhīḥ kenacid ⟨api⟩ etau praghātyau iti; śākunikāḥ kathayanti: deva anye² praghātayiṣyanti; janakāyasya nivedyatām^(b) iti; rājñā amātyānām ājñā dattā: gacchata bhavanto vārāṇasyām nagaryām ghaṇṭāvaghoṣanam kārayata deva evam samājñāpayati, na kenacit madviṣayanivāsinā jalacarāḥ pakṣiṇo ghātayitavyāḥ iti; tair ghaṇṭāvaghoṣanam kāritam.

kim manyadhve bhikṣavo? yo’sau pūrṇamukho haṁsādhipatir aham eva saḥ tena kālena tena samayena; yā sā tasya patni sa evāśāv ānandaḥ tena kālena tena samayena; yāni tāni ekonāni pañca haṁsaśatāni, etāny eva tāni ekonāni pañca bhikṣuśatāni; tadāpy aham ebhir haṁsabhūtaiḥ parityaktaḥ; ānandena haṁsabhūtena na parityaktaḥ; etarhy apy aham ebhiḥ parityaktaḥ; ānandena bhikṣuṇā na parityaktaḥ; bhūyo’pi bhikṣavaḥ yathā aham ebhiḥ parityaktaḥ, ānandena bhikṣuṇā na parityaktaḥ tac chrūyatām.

(a) ci byar med kyis ḥaṇ̄ai pai ts’ogs deṇ̄ ste | ma dros par ni myur du ḥadod par gyis |

(b) lha gžan kyis bkuṇ̄ du mc’is | bka’ stsal du gsol.

¹ See Edgerton, s.v.

² A: amātyā.

T 349 a

*A 495 b

T 349 b

The story of Karadaṇḍī, the Sahasrayodha
(concerning a previous birth of Ānanda, etc.)

bhūtapūrvam bhikṣavo vārāṇasyām nagaryām aṭṭo^(a) nāma rājā rājyaṁ kārayati ḥddhaṁ ca sphitam ca yāvad ākirṇabahujanamanuṣyam ca; tasya pañcāmātyaśatāni, yeśām anubhāvāt prātisimaiḥ koṭṭarājabhir nābhībhūyate; yāvad dakṣiṇāpathāt karadaṇḍī nāma sahasrayodhi abhyāgataḥ; so’nyatamenāmātyena rājñāḥ sakāśam upanitaḥ: deva ayam karadaṇḍī nāma sahasrayodhi; devam uddiṣya dakṣiṇāpathāt āgataḥ; tad arhati devo’ya parigraham kartum iti; sa rājñā parigṛhitaḥ; bhogaiḥ saṁvibhaktāḥ; yāvad apareṇa sama-yena aṭṭasya rājñāḥ bhūmyantarā rājñāḥ upacitabalasādhanāḥ saṁvṛttāḥ; te caturaṅgalakāyam sannāhya, hastikāyam, aśvakāyam, rathakāyam, pattikāyam aṭṭam rājānam abhigatā yuddhāya; aṭṭo’pi rājā caturaṅgalakāyam sannāhya, hastikāyam, aśvakāyam, rathakāyam, pattikāyam, bhūmyantarān rājñāḥ pratyabhiniryāto yuddhāya; aṭṭena rājñā bhūmyantarā rājñāḥ jitāḥ, bhitāḥ, bhagnāḥ, parājitāḥ, parāpr̄ṣṭhikṛtāḥ¹, svakasvakān viṣayān gatāḥ; taiḥ punar api san-nipatya aṭṭasya rājñāḥ pañcāmātyaśatāni upaskāreṇa bhagnāni^(b): āgacchata yūyam; yuṣmān pratiViśiṣṭataraiḥ bhogaiḥ saṁvibhājamaḥ iti; te saṁpratipannāḥ; tato bhūmyantarā rājñāḥ punar api caturaṅgalakāyam sannāhya, hastikāyam, aśvakāyam, rathakāyam, pattikāyam, aṭṭam rājānam abhigatā yuddhāya; aṭṭo’pi nāma catu-raṅgalakāyam sannāhya, hastikāyam, aśvakāyam, rathakāyam, pattikāyam, bhūmyantarān rājñāḥ pratyabhiniryāto yuddhāya; aṭṭasya rājñāḥ pañca amātyaśatāni yuddhe vartamāne pratiniṣvarta karadaṇḍinā sahasrayodhena sārdham yoddhum ā*rabdhāni; *rājā² dṛṣṭvā *A 496 a vyathitaḥ^(c); karadaṇḍī sahasrayodho gāthām bhāṣate:

tyajanti sarvamitrāṇi cirasamīstutikāni te |

(a) gad rgyaṇs can.

(b) yo byad kyis k’ā draiṣ pa. Upaskāra is here used in the sense of a means of corruption, etc. See Edgerton, s.v. upaskṛta.

(c) rgyal pos mt’oṇ̄ nas bag c’ā bar gyur pa daṇ̄.

¹ See Edgerton, s.v.

² A: rājñā.

T 350 a

T 350 b

*A 496 a

T 351 a

mitram te karadaṇḍi tu tvām eko na prahāsyati || iti;
tena te sarve praghātitāḥ.

kim manyadhve bhikṣavo? yo'sāv aṭṭo nāma rājā aham eva saḥ
tena kālena tena samayena; yo'sau karadaṇḍi sahasrayodhaḥ ānandāḥ
saḥ tena kālena tena samayena; yāni tāni pañca amātyaśatāni etāny eva
tāni pañca bhikṣuśatāni; tadāpy aham ebhiḥ parityaktaḥ; ānandena
na parityaktaḥ; etarhy apy aham ebhiḥ parityaktaḥ; ānandena na
parityaktaḥ; bhūyo'pi yathā aham ebhiḥ parityaktaḥ, ānandena na
parityaktaḥ tac chrūyatām.

*The story of a lion and his jackal-friend
(concerning a previous birth of Ānanda, etc.)*

T 351 b

bhūtapūrvam bhikṣavaḥ aniyatarāśyavasthito (a) bodhisattvaḥ an-
yatamasmin parvataikadeśe siṁho mṛgapatiḥ babhūva; tasya pañca
śrīgalaśatāni vighasakhādakāni, nityānubaddhāni parvatam upaniśriya
tiṣṭhanti; siṁhaḥ prāṇino ghātayitvā varamāṃśāni¹ vararudhirāṇi
ca pitvā nirapekṣaḥ prakrāmati; teṣām evam mahān kālo'tkrāntaḥ;
yāvad apareṇa samayena siṁho mṛgarājaḥ rātrau prāṇināḥ samanve-
śamāṇaḥ kūpe patitaḥ; teṣām pañcānām śrīgalaśatānām ekonāni
prakrāntāni; ekaḥ kūpataṭe avasthitaḥ; cintayati ca: ko'sāv upāyaḥ
syād yenemām samuddhareyam? iti; sa itaś cāmutaś ca kūpasā-
mantakena paryāṭitum ārabdhāḥ; yāvat paśyati: kūpasya nātidüre
palvalam; tena vicārya ekadeśena suraṅgo nikhātaḥ; tatas tad uda-
pānam palvalāt salilena pūrṇam; siṁhaḥ svayam evotthitaḥ; devatā
gāthām bhāṣate:

kartavyāni ca mitrāṇi durbalāni balāny api |
paśya siṁhaḥ śrīgaleṇa jirṇakūpāt samuddhṛtaḥ || iti.

kim manyadhve bhikṣavo? yo'sau siṁhaḥ aham eva saḥ tena kālena
tena samayena; śrīgala ānando bhikṣuḥ tena kālena tena samayena;
yāni tāny ekonāni pañca śrīgalaśatāni etāny eva pañca bhikṣuśatāni;
tadāpy aham ebhiḥ parityaktaḥ; ānandena na parityaktaḥ; etarhy apy

(c) ma ḡes pai p'uṇ po la gnas. See Edgerton, s.v. rāsi.

³ A: naramāṃśāni (Tib. dam po).

aham ebhiḥ parityaktaḥ; bhūyo'pi yathā aham ebhiḥ parityaktaḥ
tac chrūyatām.

The story of a Mṛgi and Mṛgādhipati

⟨bhūtapūrvam bhikṣavo⟩ (a) 'niyatarāśyavasthito bodhisattvaḥ
anyatamasmin pradeśe pañcānām mṛgaśatānām mṛgādhipatir ba-
bhūva; yāvad anyatamena lubdhakena mṛgānām vadhāya prabhūtāḥ
kūṭapāśāḥ lepāś ca (b) vyavasthāpitāḥ; sa ca mṛgādhipatiḥ visrabda-
vihāratayā pañcaśataparivāro mṛgadāve paribhramati; sa mṛgayūtha-
syāgrato gacchan pāśena baddhaḥ; tam baddham dṛṣṭvā sarve mṛgā
niṣpalāyitāḥ; ekā mṛgi yūthapateḥ pārśve avasthitā; sa mṛgādhipatiḥ
vyāyacchati pāśām chettum; na śaknoti; tam tathā calantaḥ dṛṣṭvā
sā mṛgi gāthām bhāṣate:

vyāyamasva mahābhāga vyāyamasva mṛgottama |
āgamiṣyati lubdho'sau pāśo yenaiṣa āhṛtaḥ ||

*so'pi gāthām bhāṣate:

T 352 a

*A 496 b

kim karomi na śaknomi bhinadmy¹ āśu mahim imām |
dṛḍhāni carmapāśāni pādau karṣanti me bhṛśam (c) || iti;

tato'sau lubdhakaḥ dhanurbāṇapāṇīḥ kāṣāyavastravasitaḥ tam pra-
deśam upasaṅkrāmati; adrākṣit sā mṛgi tam lubdhakam vadhāyo-
dyatam mṛgādhipatim upasamkrāntam; dṛṣṭvā ca punas tvaritatva-
ritā gāthām bhāṣate:

vyāyamasva mahābhāga vyāyamasva mṛgottama |
āgato hy eṣa lubdho'sau pāśo yenaiṣa āhṛtaḥ || iti;

so'pi gāthām bhāṣate:

kim karomi na śaknomi bhinadmy āśu mahim imām |
dṛḍhāni carmapāśāni pādau karṣanti me bhṛśam || iti;

(a) dge sloṇ dag snoṇ byuṇ pa.

(b) ḡajol daṇ rṇi daṇ rṇoṇ.

(c) rmig pa sar btsugs ḡat'en kyaṇ ni | ḡbreṇ bai rṇi ni dam po yis | bdag
gi rkaṇ par ba smas kyi | gcad mi nus na ci byar yod |

¹ A: chinadmi (but see below).

T 352 b tataḥ sā mrgī śūnyahṛdayā tam mrgalubdhakam imām gāthāṁ tat-samipe bhāṣate:

lubdhāvatāraya dhanur asim gṛhṇiṣva lubdhaka |
pūrvam ghātaya mām tāvat tataḥ paścān mrgādhipam || iti;
tataḥ sa mrgalubdhakāḥ vismayāvarjitamatiḥ kathayati: kas tavaīsa
bhavati? iti; sā kathayati: svāmī iti; sa tam gāthayā pratyabhāṣata:

nāham tvā ghatāyiṣyāmi na haniṣye mrgādhipam |
samgamam te kariṣyāmi priyeṇa patinā saha || iti;
sāpi gāthāṁ bhāṣate:

yathāhaṁ lubdha modāmi priyeṇa patinā saha |
evam tvām lubdha modasva saha sarvaiḥ svabāndhavaiḥ || iti;

tatas tena lubdhena bhūyasyā mātrayā vismayājatena mrgo muktaḥ.
kim manyadhve bhikṣavo? yo'sau mrgādhipatir aham eva sah tena
kālena tena samayena? yā sā mrgī ānandaḥ sah tena kālena tena
samayena; yāni tāni ekonāni pañca mrgaśatāni, etāny eva ekonāni
pañca bhikṣuśatāni; tadāpy aham ebhiḥ parityaktaḥ; ānandena na
parityaktaḥ; etarhy apy aham ebhiḥ parityaktaḥ; ānandena bhik-
ṣuṇā na parityaktaḥ.

bhikṣavaḥ samśayajātāḥ sarvasamśayacchettāram buddham bhagavantam papracchuh: paśya bhadanta <devadattah> ^(a) pūtiḥ
pūtiñā lābhasatkāreṇa hataḥ iti; bhagavān āha: na bhikṣava
etarhi; yathā atite'py adhvani eṣa pūtiñā pūtiḥ lābhasatkāreṇa hataḥ;
tac chrūyatām.

*The story of a jackal competing with an elephant
(concerning a previous birth of Devadatta)*

bhūtapūrvam bhikṣavaḥ anyatamasmin parvataikadeśe mahat
padmasaraḥ; tasya samipe hastī prativasati; aparasmīn api pradeśe
śṛgālaḥ prativasati; yāvad apareṇa samayena hastī tasmāt padmasa-
rasaḥ ¹ pāniyam pitvā uttiṣṭhati; śṛgālaś cāvatarati; tena hastī uktaḥ:
yuddhaṁ vā anuprayaccha mārgam vā iti; hastī samplakṣayati:

^(a) lhas byin rul ba.

¹ A: padmasarāt.

pūtiḥ ayam tapasvi dhvāṅkṣaś ca; yad enam pādena ghātayi-
ṣyāmi, śuṇḍayā vā, dantena vā, aśucinā vā nāśayiṣyāmi iti; punaḥ
samplakṣayati: sarvathā pūtiḥ ayam pūtinaiva hantavyaḥ; iti viditvā
gāthāṁ bhāṣate:

na tvā padbhyāṁ haniṣyāmi na dantābhyāṁ na śuṇḍayā |
pūtiñā tvām haniṣyāmi pūtiḥ hanyeta pūtiñā || iti;

T 353 b

hastī samplakṣayati: apakramyaikānte gacchāmi; niyatam eṣa mām
prṣṭhato'nugacchati iti; sa mārgād apakramya tvaritatvaritam
samprasthitāḥ; *śṛgālaḥ samplakṣayati: vacanamātreṇaiva eṣa bhagno ^{*A 497 a}
mayā, yena tvaritatvaritam niṣpalāyitaḥ iti; sa tasya prṣṭhataḥ
prṣṭhato'nubaddhaḥ; hastinā samipam gatam jñātvā tasyopari mahatā
vegena puriṣam muktam; patitaḥ, kālagataḥ.

kim manyadhve bhikṣavo? yo'sau śṛgālaḥ eṣa eva sa devadattah
tena kālena tena samayena tadāpy eṣa pūtiñā pūtiḥ hataḥ iti; etarhy
apy eṣa pūtiñā pūtiḥ lābhasatkāreṇa hataḥ.

*Here there is a leaf missing, seemingly because of an error of
the scriba himself. The corresponding leaves of the Tib. transl. are
from 353 b, l. 5 to 356 b, l. 1 (see below, the Appendix II).*

punar api bhikṣavaḥ samśayajātāḥ sarvasamśayacchettāram bud-
dham bhagavantam papracchuh: paśya bhadanta devadattena dhar-
mamukhikayā ¹ loko vyamṣitaḥ ² iti; bhagavān āha: na bhikṣava
etarhi; yathā atite'py adhvany anena dharmamukhikayā loko vyam-
ṣitaḥ; tac chrūyatām.

T 356 b,
l. 1

*The story of Āgneya, the cat
(concerning a previous birth of Devadatta)*

bhūtapūrvam bhikṣavaḥ anyatamasmin pradeśe mūṣikānām yū-
thapatih pañcaśataparivāro'vatiṣṭhate; āgneyo nāma biḍālaḥ; tena
taruṇāvasthāyām yasmin pradeśe prativasati, tatsāmantakena sarve
mūṣikāḥ praghātitāḥ; so'pareṇa samayena jirṇāḥ samvṛttāḥ; parākra-
meṇa na śaknoti mūṣikān grahitum; sa samplakṣayati: pūrvam aham
taruṇāvasthāyām śaktaḥ parākrameṇa mūṣikān grahitum; idānīm
aśaktaḥ; kim tu upāyasamvidhānena bhakṣayāmi iti; sa śanair

¹ See Edgerton, s.v. (Tib. c'os Ita bui sgo nas).

² See Edgerton, s.v.

T 357 a mandaṁ mandaṁ mūśikān paryeṣitum ārabdhaḥ; tena paryeṣamā-
ṇena pañcaśatiko mūśikayūthah pariññātaḥ; sa mūśikavivarasya
nātidüre kṛtakena tapas tapyati; sa mūśikair bhramadbhīr dṛṣṭah
śānteneryāpathena avasthitah; te dūrataḥ sthitvā kathayanti: mā-
tula kim karosi iti; sa kathayati: mayā taruṇāvasthāyām prabhū-
tam apuṇyam kṛtam; tasya kṣapanāya tapaś carāmi iti; teṣām
tasyāntike dharmānvayaprasādaḥ upapannaḥ: virato'yam tasmāt
pāpakāt asaddharmāt iti; te tam pratidinam pradakṣiṇikṛtya viva-
raṇa praviṣanti; sa teṣām paścimam gṛhitvā bhakṣayati; yāvat asau
yūthah parihiyate; yūthapatih samlakṣayati: mama mūśikāḥ pari-
hiyante; ayam ca biḍālo balavān jātaḥ; kāraṇenātra bhavitavyam
iti; sa biḍālasya viṣṭhām nirikṣitum ārabdhaḥ; yāvat paṣyati sarva-
lomikām viṣṭhām; sa samlakṣayati: niyatam anena mūśikāḥ pra-
ghātyante; yannv aham enam gṛhṇiyām iti; *sa tasyādarśanapathe
nirikṣamāṇaḥ tatparo vyavasthitah; yāvat tenāsau dṛṣṭah paścimam
mūśikām bhakṣayan; sa tam upasaṅkramya dūreṇa gatvā gāthayā
pratyabhāṣata:

vardhate mātulasyāṅgam gaṇaś ca parihiyate |
na mūlaphalabhaṅgasya viṣṭhā bhavati romāśā ||
nāyam śikhi dharmāśikhi arthahetor ayam śikhi |
svasti te 'gneya bhavatu parihiyanti mūśakāḥ¹ || iti;

T 357 b kim manyadhve bhikṣavaḥ? yo'sau tena kālena tena samayena
āgneyo biḍālaḥ devadattah saḥ²; tadāpy anena dharmamukhikayā
mūśikā bhakṣitāḥ; etarhy apy anena dharmamukhikayā loko vyāṁsitaḥ.
bhikṣavaḥ samśayajātāḥ sarvāsaṁśayacchettāram buddham bha-
gavantam papracchuḥ: paśya bhadanta ye bhagavato dṛṣṭyanumā-
tam āpannāḥ te svastikṣemābhyaṁ samsārakāntārād uttirṇāḥ; ye
devadattasya dṛṣṭyanumatam āpannāḥ te anayena vyasanam āpannāḥ
iti; bhagavān āha: na bhikṣava etarhi; yathā atite'py adhvani ye
mama dṛṣṭyanumatam āpannāḥ, te svastikṣemābhyaṁ samsārakān-
tārād uttirṇāḥ; ye devadattasya dṛṣṭyanumatam āpannāḥ, te anayena
vyasanam āpannāḥ; tac chrūyatām.

¹ A: parihiyanti hi mūśakāḥ.

² A adds tena kālena tena samayena, which words are not represented in Tib.

The story of a bull that got entangled
other bulls into trouble by bad counsels
(concerning a previous life of the Buddha and Devadatta)

bhūtapūrvam bhikṣavo dvau sārthavāhau pañcabhiḥ śakaṭaśa-
taiḥ sārdham anuvyaharamāṇau kāntāramārgam pratipannau; tayoḥ
kāntāramārgapratipannayoḥ kadācid balivardānām paritto yavaso
bhavati; pāniyam ca kadācit parittam bhavati; kadācin nāsty eva;
tato'sau sārthah saha balivardaiḥ ativa pariśrāntaḥ kṛcchreṇa kān-
tāramārgam pratipannah paṣyati anyatarasmin pradeśe haritaśādvala-
lam, salilasampannam ca bhūbhāgām; sārthikais tasmin balivardā
utsṛṣṭāḥ; ātmanā ca snātāḥ; prabhūtām ca pāniyam pitam; tatas te
balivardāḥ parittenā pāniyena yavasena ca parikhinnāḥ, paryāptam
yavasam pāniyam ca pitvā viśrāntāḥ; teṣām yaḥ pradhāno balivar-
daḥ, sa tān prabodhayati: bhavanto vayaṁ parittenā yavasena,
parittenā ca pāniyena parikheditāḥ; ayam pradeśo haritaśādvalaḥ
salilasampannaś ca; yadi bhavatām abhipretam, ihaiva haṭham
kṛtvā tiṣṭhāmaḥ iti; dvitiyah pradhānabalivardaś ca yūthyān ka-
thayati: bhavanto balavanto manuṣyāḥ durdāntadamakāḥ; yathaiva
vayaṁ vahāmas¹ tathaiva vahata; mā anartham prāpayiṣyatha iti;
evam ukte, pradhānabalivardo ruṣitaḥ svayūthyān kathayati: bha-
vantāḥ kena candrasya pṛṣṭham² dṛṣṭam? ehir² yuṣmābhir na vo-
dhavyam iti; yāvat sārthikā balivardān yojayitum ārabdhāḥ; te
balivardair bhreṣaṇarūpā^(a) avasthāpitāḥ; sārthikaiḥ prabhūtān pra-
hārān datvā pratodayaṣṭibhir ātādyā ātādyā rudhireṇa pragharatā
śakaṭe yojitāḥ; anye tūṣṇim voḍhum ārabdhāḥ; teṣām na kiṁcīt³
kṛtam; devatā gāthām bhāṣate:

mīthā hi coditāḥ paṣya balivardena gā imāḥ |
vikartitābhīrudhīrāḥ kṣutpipāsā<pra>marditāḥ ||
samyaṅ ca coditāḥ paṣya balivardena gā imāḥ |
te vai nistīrṇakāntārāḥ jalām śītam pibanti hi ||

kim manyadhve bhikṣavo? yo'sau pradhāno balivardāḥ yena te sa-
myag eva coditāḥ aham saḥ tena kālena tena samayena; yena tu

^(a) glāṇ de rnams p'yi laṇ byed cin ḥdug pa.

¹ A: yūyaṁ vahāntas.

² A: tyebhir.

³ A: kenacit.

balivardā viprasthāpitāḥ, devadattaḥ saḥ tena kālena tena samayena; tadāpi yair mama vacanam śrutam, te svastikṣemābhyaṁ kāntāramārgam niśīrnāḥ; yair devadattasya vacanam śrutam, te anayena vyasanam āpannāḥ; etarhy api ye mama dṛṣṭyanumatam āpannāḥ, te svastikṣemābhyaṁ saṃsārakāntāramārgād uttīrṇāḥ; ye devadattasya dṛṣṭyanumatam āpannāḥ te anayena vyasanam āpannāḥ.

T 359 a

bhikṣavaḥ saṃśayajātāḥ sarvasaṃśayacchettāram buddham bhagavantam papracchuḥ: paśya bhadanta devadatto mūrkho mūrkha-parivāraḥ iti; bhagavān āha: na bhikṣava etarhi; yathā atite’py adhvani devadatto mūrkho mūrkha-parivāraḥ; tac chrūyatām.

*The story of the leader of the monkeys
(concerning a previous birth of Devadatta)*

bhūtapūrvam bhikṣavaḥ anyatasmin aranya-yatane markaṭayūthapatiḥ prativasati; tena paribhramatā kūpe candrabimbakam dṛṣṭam; yūthapatiḥ kathayati: bhavantaḥ, candraḥ kūpe patitaḥ; uddharāmaḥ; kim acandrako loko bhaviṣyati? iti; te kathayanti: śobhanam; uddharāmaḥ iti; te saṃjalpam kartum ārabdhāḥ: katham atra uddhartavyaḥ? iti; apare kathayanti: kim atra jñāyate? markaṭarajjuḥ kṛtvā samuddharāmaḥ iti; tair markaṭarajjuḥ kṛtā; ekaḥ sākhāyām lagnāḥ; tasya pucche aparo lagnāḥ; tasyāpy aparo lagna ityevam sarve lagnāḥ; sākhā atibhārā jātā; te pāniyam vikṣobhayitum ārabdhāḥ; candrapratibimbakam naṣṭam; sākhā bhagnā; sarve kūpe patitāḥ; anayena vyasanam āpannāḥ; devatā gāthām bhāṣate:

yeśām iha hi mūrkhaṇām mūrkho bhavati nāyakaḥ |
sarve te nidhanam yānti candroddhārā iva vānarāḥ || iti;

kim manyadhve bhikṣavo? yo’sau markaṭayūthapatiḥ, devadattaḥ saḥ tena kālena tena samayena; tadāpy esa mūrkho mūrkha-parivāraḥ; etarhy apy esa mūrkho mūrkha-parivāraḥ.

The five causes of the division of the congregation

bhagavān śrāvastyām viharati jetavane anāthapiṇḍadasyārāme; atha bhagavata etad abhavat: tathāgatasya saṃbhṛtasamābhārāṇi karmāṇi kṛtāny upacitāni labdhasamābhārāṇi, pariṇatapratyayāṇy, oghavat pratyupasthitāni, *avaśyabhāvini; tathāgatenaiva karmāṇi

*A 498 b

kṛtāny, upacitāni ko’nyaḥ pratyanubhaviṣyati? na hi karmāṇi kṛtāny upacitāni bāhye pṛthividhātau vipacyante pūrvavat yāvat phalanti khalu dehinām; avaśyam devadattena tathāgatasya saṅgo bhettavyaḥ.

T 360 a

pañcabhiḥ kāraṇaiḥ saṅgo bhidyate; ādau tāvat saṅgo na bhidyate; yāvat buddho loke utpadyate, lokas tāvat tanmukho’vatiṣṭhate, buddhaḥ kila mārṣā loka utpanna 〈iti〉; parinirvṛte śāstāri saṅgo bhidyate; yaḥ kaścid evam brūyāt: aham eva śāstā 〈iti〉 tasya vaktavyam: yadā bhagavān jivati, tiṣṭhati, dhriyate, yāpayati, tadā tvam kva āśih?¹ arbude (^a) anutpanne saṅgo na bhidyate, dṛṣṭyarbude vā, śilārbude vā; śrāvakayuge anirdiṣṭe (^b) saṅgo na bhidyate; tat kasya hetoḥ? saṅgo bhinnaḥ avaśyam ² śrāvakayugam pratisandhatte (^c); sīmāyām abaddhāyām (^d) saṅgo na bhidyate; tat kasya hetoḥ? antaḥsimni saṅgo bhidyate, na bahiḥsimni.

Solicitudes of the Buddha

atha bhagavata etad abhavat: mama nirarbude bhikṣusaṅge arbudam utpannam, śilārbudam, dṛṣṭyarbudam ca; śilārbudam utpāditam sudattena ³ kalantakaputrena; dṛṣṭyarbudam ariṣṭena bhikṣuṇā; avaśyam ca devadattena saṅgo bhettavyaḥ; yannv aham rājagṛhe varṣām upagaccheyam; atha bhagavata etad abhavat: yadi tāvat śaikṣāsaikṣaiḥ pudgalaiḥ sārdham rājagṛham gamiṣyāmi, na śakṣyati devadattaḥ saṅghabhedam kartum; yannv aham pṛthagjanakalyāṇakaiḥ pudgalaiḥ sārdham gaccheyam; iti viditvā āyuṣmatā rāhulena upasthāyakena pañcabhir bhikṣuataiḥ sārdham yathābhīramyam śrāvastyām vihṛtya, yena rājagṛham tena cārikām prakrāntaḥ; anupūrvena cārikām caran rājagṛham anuprāptāḥ iti.

T 360 b

(^a) ūes.

(^b) mc’og tu ma bstan.

(^c) ci’i p’yir že na | dge ḥdun bye ba gdon ni za bar ūan t’os zuṇ gis sdum par byed pas so.

(^d) ma bcad pa na.

¹ A: āśid.

² A: saṅgo bhinna sapaśyam (Tib. gdon mi za ba).

³ A not clear (Tib. bzaṇ sbiyin, that is sudatta).

*Famine in Rājagrha, division of the congregation
and new rules imparted by Devadatta*

buddho bhagavān rājagṛhe varṣā upagato veṇuvane kalandakanivāpe; tena khalu samayena durbhikṣam abhūt, kṛcchraḥ kāntāraḥ durlabhaḥ piṇḍako yācanakena; tatra bhagavān bhikṣūn āmantrayate sma: icchāmy aham bhikṣavaḥ imām traīmāsim pratisaṁplātum¹; na me kenacit bhikṣuṇā upasaṅkramitavyam, sthāpayitvā piṇḍapātanirhārakam; tad eva poṣadham iti; bhikṣusaṅghena kriyākāraḥ kṛtaḥ na kenacit asmākam imām traīmāsim bhagavantam darśanāyopasaṅkramitavyam, sthāpayitvā piṇḍapātanirhārakam; tad eva poṣadham iti.

T 361 a

tena khalu samayena āyuṣmantau śāriputramaudgalyāyanau dakṣiṇāgiriṣu varṣā upagatau; devadattena traīmāsim bhikṣusaṅghaḥ pravārītaḥ² cīvaraṇiṇḍapātaśayanāsanaglānapratyayabhaiṣajaya-pariṣkāraḥ; sa trayāṇām vā dvikānām vā māsānām atyayāt bhikṣūn āmantrayate sma: śramana āyuṣmanto gautama evam śrāvakānām dharmām deśayati; āraṇyakatvena bhikṣuḥ śudhyati, mucyate, niryāti, sukhaduḥkham vyatikrāmati, sukhaduḥkhavyatikramām cānuprāpnoti; piṇḍapātikatvena, pāṃsukūlikatvena *traicivariṣatvena, ābhyavakāśikatvena^(*), śudhyati, mucyate, niryāti, sukhaduḥkham vyatikrāmati; sukhaduḥkhavyatikramam cānuprāpnoti; yasya cāyuṣmantah imāni pañca vrata padāni na rocante, na kṣamante, na saṃprakhyānti, sa śramaṇasya gautamasya ārād bhavatu, dūrād bhavatu; śalākām³ gr̥hṇātu iti; pañcabhir bhikṣuṣatāḥ śalākā gr̥hitāḥ; devadatta utthāyāsanāt prakrāntaḥ; pañca bhikṣuṣatāni pṛṣṭhataḥ pṛṣṭhataḥ samanubaddhāni; āyuṣmān rāhulo dvāri tiṣṭhati; tena tāni devadattasya pṛṣṭhataḥ pṛṣṭhataḥ samanubaddhāni dṛṣṭāni; sa kathayati: āyuṣmantah kimarthaṁ tathāgatam arhantam samyaksambuddham apahāya asya pāpecchasya pṛṣṭhataḥ pṛṣṭhataḥ samanugacchata? iti; te kathayanti: āyuṣman rāhula evamvidhe durbhikṣe kṛcchre kāntāre, bhagavān adarśano vyavasthitāḥ; vayam

*A 499 a

T 361 b

(*) c'os gos gsum pa ūid dañ | bla gab med pa ūid kyis. See Mvy 1129, 1136 and Edgerton, s.v.

¹ See Edgerton, s.v.

² See Edgerton, s.v.

³ See Edgerton, s.v. (Tib. ts'ul ūin).

devadattānubhāvāt prānair na viyuktāḥ; yadi devadattena traīmāsim bhikṣusaṅgho na pratipādito'bhaviṣyat, ekaḥ bhikṣur na jivito¹ "bhaviṣyat iti.

yadā devadattena tathāgatasya śrāvakasaṅgho bhinnah, tadā mahān pṛthivicālo jātaḥ; ulkāpātā diśodāhāḥ; devadundubhayaḥ abhinadanti; <niyamānavakrāntā niyamām nāvākrāmanti^(*); phalam na prāpnuyanti; vairāgyam na gacchanti; āśravān na kṣapayanti; noddīṣanti; na paṭhanti; na svādhīyānti²; sūtravinayadharābhidhār-mikāraṇyakāḥ sūtravinayābhidharmāraṇyakacintāyām na prayujyante; na śrāvakabodhau bijam āropayanti; na pratyekāyām bodhau; nā-nuttarāyām samyaksambodhau; sadevamānuṣam jagat vyākulam vartate; trisahasramahāsaḥasre lokadhātau dharmacakraṁ viṣṭhitam^(*) na satvasantāne vartate.

T 362 a

Śāriputra and Maugdalyāyana visit the Buddha and promise to him to restore the congregation

āyuṣmantau śāriputramaudgalyāyanau sam-lakṣayataḥ: kimarthaṁ ayam mahāpṛthivicālaḥ? iti; asamavāhṛtyārhatām jñānaradarśanam na pravartate; tau samavāhartum pravṛttau; paśyataḥ: devadattena bhagavataḥ śrāvakasaṅgham bhinnam; taylor etad abhavat: gacchāvaḥ bhagavataḥ śrāvakasaṅgham prati-sandhātum iti; athāyuṣmantau śāriputramaudgalyāyanau trayāṇām vār-śikānām māsānām atyayāt kṛtacīvaraū niṣṭhitacīvaraū³, samādāya pā-tracīvaram, yena rājagṛham tena cārikām prakrāntau; anupūrveṇa cāri-kām carantau rājagṛham anuprāptau; athāyuṣmantau śāriputramaudgalyāyanau pātracīvaram pratiśamaya⁴, pādau prakṣālyā, yena bhagavān tenopasaṅkrāntau; tena khalu samayena āyuṣmān rāhulo dvāre tiṣṭhati; athāyuṣmān rāhulaḥ āyuṣmantam śāriputram idam avocat: upādhyāya devadattena bhagavataḥ śrāvakasaṅgho bhinnah iti;

T 362 b

(*) ūes pa la ma žugs ma rnams ūes pa la mi ajug.

(*) wanting in T.

¹ A: jīvataḥ.

² See Edgerton, s.v.

³ See Edgerton, s.v.

⁴ See Edgerton, s.v.

sa kathayati: āyuṣman etadartham eva vayam āgatāḥ¹; alpotsukas tvam bhava; pratisandhānam kariṣyāmaḥ; ityuktvā bhagavatsakāśam praviṣṭau; praviṣṭya bhagavataḥ pādau śirasā vanditvā ekānte niṣaṇṇau; ekāntaniṣaṇṇāv āyuṣmantau *śāriputramaudgalyāyanau bhagavantam idam avocatām: gacchāmo vayam bhadanta tathāgatasya bhinnam śrāvakasaṅgham sandhātum iti.

*A 499 b

The sermon on the four meritorious men

bhagavān āha: sādhū

T 363 a sādhū śāriputramaudgalyāyanau; bahu sa puṇyam prasūyate, apramāṇam, asaṅkhyeyam, yas tathāgatasya bhinnam śrāvakasaṅgham pratisandhatte, tadyathā śatachinnam vālam yaḥ koṭyā koṭim pratisandadhyāt^(a); evam eva sa bahu puṇyam prasūyate aprameyam, asaṅkhyeyam, yas tathāgatasya bhinnam śrāvakasaṅgham pratisandhatte.

catvāra īme śāriputramaudgalyāyanau brāhmaṇam puṇyam prasavanti; katame catvārah? 1) yaḥ pudgalah apratiṣṭhitapūrve pṛthivipradeśe tathāgatasya sārirām stūpam pratiṣṭhāpayati; ayam prathamaḥ pudgalah brāhmaṇam puṇyam prasavati; kalpaṁ svargeṣu modate; 2) punar aparam yaḥ pudgalah² apratiṣṭhitapūrve pṛthivipradeśe cāturdiśasya bhikṣusaṅghasya³ vihāram pratiṣṭhāpayati; ayam dvitiyah pudgalah brāhmaṇam puṇyam prasavati; kalpaṁ svargeṣu modate; 3) punar aparam yaḥ pudgalah tathāgataśrāvakasaṅgham bhinnam sandhatte; ayam tṛtiyah pudgalah brāhmaṇam puṇyam prasavati; kalpaṁ svargesu modate; 4) punar aparam yaḥ pudgalah maitrisahagatena cittena avaīrena, asapatnena, avyābādhena, vipulena, mahadgatena, apramāṇena, subhāvitena, ekām diśam adhimucya, spharitvā, upasampadya viharati; tathā dvitiyām tathā tṛtiyām *tathā caturthim*; ity ūrdhvam, adhaḥ, tiryak, sarvaśāḥ, sarvam imām lokam maitrisahagatena cittena, avaīrena, asapatnena, avyābādhena, vipu-

T 363 b

(^a) dper na ḡa ga ḡig gis skra dum bu brgyar gtubs pa ḡo'ro dañ ḡo'rōr sbyor bar byed pa, etc. On vāla = skra, see Mvy 6488–90.

¹ A: āyuṣmān ityartham evāyam āgatāḥ. (Tib. bdag cag don ḡadi k'o nai p'yir 'onṣ).

² A: punar ayam pudgalah.

³ A: cāturdīśe bhikṣusaṅghe (Tib. p'yogs bžii dge sloñ gi dge ḡadun gi, etc.).

lena, mahadgatena, apramāṇena, subhāvitena, adhimucya, spharitvā, upasampadya viharati; evam karuṇāmuditāupekṣāsahagatena cittena, *avaireṇa asapatnena* avyābādhena, vipulena, mahadgatena, apramāṇena, subhāvitena adhimucya, spharitvā, upasampadya viharati; tathā dvitiyām tathā tṛtiyām tathā caturthim; ity ūrdhvam, adhaḥ, tiryak, sarvaśāḥ, sarvam imām lokam upekṣāsahagatena cittena, avaīrena, asapatnena, avyābādhena, vipulena, mahadgatena, apramāṇena, subhāvitena, adhimucya, spharitvā, upasampadya viharati; ayam caturthaḥ pudgalah brāhmaṇam puṇyam prasavati; kalpaṁ svargeṣu modate iti.

T 364 a

Śāriputra and Maudgalyāyana visit Devadatta and exhort the misguided monks to return to the true doctrine

athāyuṣmantau śāriputramaudgalyāyanau bhagavato bhāśitam abhinandyānumodya, bhagavataḥ pādau śirasā vanditvā, bhagavato'ntikāt prakrāntau; yena devadattas tenopasaṅkrāntau; tena khalu samayena devadatto daksīṇāgiriṣu buddhalilayā anudharmaṇi deśayati^(a); kokāliko'sya dakṣiṇe pārśve niṣaṇṇāḥ; khaṇḍadravyaḥ vāme; adrākṣit devadattah śāriputramaudgalyāyanau dūrād eva; dṛṣṭvā ca punaḥ samlakṣayati: mahāśrāvakaḥ api mayā anvāvartitāḥ; idānim aham sarvajñāḥ; kokālikam khaṇḍadravyam ca bāhubhyām *ghaṭṭayati uttiṣṭhottiṣṭheti; tau samlakṣayataḥ eṣa evāsmākam *A 500 a doṣo yad asmābhīr asya saṅghabhede sāhāyyam kalpitam; uttiṣṭhāmaḥ; yadi prahāraṁ dadāti, balavān eṣa niyatam asmān hanti iti; tāv utthitau; āyuṣmān śāriputro dakṣiṇe pārśve niṣaṇṇāḥ; āyuṣmān maudgalyāyanah uttare^(b) iti; tatra devadattah āyuṣmantam śāriputram āmantrayate pratibhātu te śāriputra bhikṣūṇām dharmyām kathām *⟨kathayitum⟩*; pṛṣṭhī¹ me āvilāyati; tat tāvad āyāmayiṣye^(c) iti; adhivāsayaty āyuṣmān śāriputraḥ devadattasya tūṣṇimbhāvena; atha devadattāś caturguṇam² uttarāsaṅgam prajñapya, dakṣiṇēna pārṣvena śayyām kalpayitvā middham avakrāntah^(d); āyuṣmatā śāri-

T 364 b

(^a) sañc rgyas ltar c'os šiñ | c'os ḡac'ad pa na.

(^b) gyon.

(^c) rgyab na t'ugs mi bde ste re ḡig de bsal.

(^d) de nas lha sbiyin bla gos bži bltab tu btiñ | snam sbyar btab ste siñas su bcug nas glo gyas pa p'ab ste gñid log par las.

¹ A: pṛṣṭham. See Edgerton, s.v. āvilāyati.

² See Edgerton, s.v.

putreṇa tathādhiṣṭhito yathottānakaḥ kāyena krathamanena¹ avasthitah; tatra āyuṣmān śāriputro bhikṣūn āmantrayate sma: paśyata āyuṣmantah śāstur avasthām: uttānakaḥ kāyena krathamānena middhām avakrāntah iti; athāyuṣmān śāriputraḥ āyuṣmantam mahāmaudgalyāyanam idam avocat: saṃvejaya āyuṣman mahāmaudgalyāyanā parṣadām iti; athāyuṣmān mahāmaudgalyāyanas tadrūpam samādhiṃ samāpannah yathā samāhite citte pūrvasyām diśy upari vihāyasam abhyudgamyā caturvidham īryāpatham kalpayati, caṅkramyate, tiṣṭhati, niṣidati, śayyām kalpayati; tejodhātum api samāpadyate; tejodhātusamāpannasya āyuṣmato mahāmaudgalyāyanasya vividhāny arcīmṛti kāyān niścaranti, nilāni, pītāni, lohitāny, avadātāni, māñjiṣṭhāni, sphāṭikavarṇāni; yamakāny api prātihāryāṇi vidarśayati; adhaḥ kāyah prajvalati, uparimāt kāyat śitalā vāridhārā syandante; uparimāt kāyah prajvalati, adhaḥkāyat śitalā vāridhārā syandante; yathā pūrvasyām diśi, evam dakṣiṇasyām, paścimāyām, uttarasyām diśi; iti caturdiśam caturvidham ṛddhiprātihāryam vidarśya tān ṛddhyabhisamṣkārān pratiprasrabhya prajñāpta evāsane niṣanṇah; āyuṣmatā ca mahāmaudgalyāyanena te bhikṣavaḥ saṃvejitāḥ; tata āyuṣmatā śāriputreṇa teṣām bhikṣūṇām tathāvidho dharmo deśitah, yam śrutvā devadatte nirapekṣāḥ samvṛttāḥ; uktāś ca: yeṣām vaḥ āyuṣmantah śāstā priyah, te uttiṣṭhantu; gacchāmaḥ iti;

Many misled monks are led back to the Buddha and readmitted into the order without a word of reproach

T 365 b āyuṣmantau śāriputramaudgalyāyanau samprasthitau; bhikṣavaḥ prṣṭhataḥ prṣṭhataḥ samanubaddhāḥ; kokālikena devadattaḥ utthāpyate: uttiṣṭhottiṣṭha; mahāśrāvakais te parṣad apahriyate iti; athāyuṣmataḥ śāriputrasya etad abhavat: yadi devadattasya apaśyataḥ parṣadām neṣyāmi, sthānam etad vidyate, yad uṣṇam rudhiram chardayitvā kālam kariṣyati; paśyata eva netavyā iti; tau mandagatipracāratayā saṅghasametau gacchataḥ; devadatto’pi tīvreṇa paryavasthānenā akṣiṇī samparimārjan pradhāvitah; āyuṣmatā śāriputreṇa ati*paramabhiṣaṇapātālaprakhyā gartā nirmitā; devadattaḥ kokālikakhanḍadravyakātamorakatiṣyasamudradattaiḥ sārdham samantatas tām gar-tām paribhramitum ārabdhaḥ; na śaknoty uttartum; sa samlakṣa-

¹ A: kramamānena (Tib. shur pa). The root krath is here used in the meaning of ‘to snore’. On uttānaka (gan rkyal), see Edgerton, s.v.

yati: na ca parṣadām ārāgaiṣyāmi; atha ca punar anayena vyasa-nam āpatsyāmi; iti viditvā pratinvṛttah; āyuṣmantāv api śāri-putramaudgalyāyanau bhikṣusaṅgham ādāya yena bhagavān tenopasaṅkrāntau; atha te bhikṣavaḥ ālekhajātāḥ¹, madgubhūtāḥ srasta-skandhā, adhomukhā bhagavatsakāśam upasaṅkrāmantī: kathaṁ vā vayam bhagavantam aprameyaguṇasamanvāgatam apahāya, pāpec-cham devadattam saṃśrātāḥ iti; atha bhagavān teṣām bhikṣūṇām cetasā cittam ājñāya bhikṣūn āmantrayate sma: svāgataḥ vo bhikṣavaḥ, supravrajitam²; sulabdo vo manusyapratilambhaḥ; kadācit karhicit āryāyatane pratyājātīḥ, indriyair avikalatā, ajaḍatā, aneḍamūkata^(a), ahastasamvācikatā³, pratibalatā subhāṣitadurbhāṣitānām dharmāṇām artham ājñātum; kadācit karhicit tathāgatā arhantaḥ samyaksam̄buddhā loka utpadyante; kadācit karhicit tathāgatapra-veditasya dharmavinayasya loke dharmadeśanā prajñāyate; tad idam bhikṣavaḥ sudurlabham sudurlabham yaduta āryāyatane pratyājātīḥ, indriyair avikalatā, ajaḍatā, aneḍamūkata, ahastasamvācikatā, pratibalatā subhāṣitadurbhāṣitānām dharmāṇām artham ājñātum; aham caitarhi śāstā loka utpannah, tathāgato’han samyaksam̄buddhah, vidyācaraṇasampannah sugato lokavid anuttaraḥ puruṣadamayasa-rathiḥ śāstā devamanuṣyānām buddho bhagavān; dharmāś ca de-śyate aupaśamikaḥ pārinirvāṇikah, sambodhigāmi, sugatapratisam-veditaḥ, yaduta asmin sati idam bhavati; asyotpādād idam utpadyate; yaduta avidyāpratyāyāḥ saṃskārāḥ; saṃskārapratyayaḥ vijñānam; vijñānapratyayaḥ nāmarūpam; nāmarūpapratyayaḥ ṣaḍāyatanaṁ; ṣaḍāyatanaapratyayaḥ sparśaḥ; sparśapratyayaḥ vedanā; vedanāpratyayaḥ tṛṣṇā; tṛṣṇāpratyayaḥ upādānam; upādānapratyayo bhavaḥ; bhava-pratyayā jātiḥ; jātipratyayāḥ jarāmaranaśokaparidevaduhkhadaurma-nasyopāyāsah sambhavanti; evam asya kevalasya mahato duḥkha-skandhasya samudayo bhavati; yaduta asminn asati idam na bhavati; asya nirodhād idam nirudhyate; yaduta avidyānirodhād saṃskārani-rodhaḥ; saṃskāranirodhāt vijñānanirodhaḥ; vijñānanirodhāt nāma-rūpanirodhaḥ; nāmarūpanirodhāt ṣaḍāyatanaṇirodhaḥ; ṣaḍāyatana-nirodhaḥ sparśanirodhaḥ; sparśanirodhāt vedanānirodhaḥ; vedanā-

T 366 a

T 366 b

T 367 a

^(a) lug ltar lkugs pa ma yin pa dañ. See Edgerton too, s.v. aneḍa.

¹ See Edgerton, s.v. (Tib. ḥagyod pa skyes).

² A: supravrajitāḥ.

³ See Edgerton, s.v. samvācikatā.

*A 501 a nirodhāt tṛṣṇānirodhāḥ; tṛṣṇānirodhāt upādānanirodhāḥ; upādānanirodhāt bhavanirodhāḥ; bhavanirodhāt jātinirodhāḥ; jātinirodhāt jarāmaraṇaśokaparidevaduḥkhadaurmanasyopāyāsā nirudhyante; evam asya kevalasya mahato duḥkhaskandhasya nirodho bhavati; tasmāt tarhi *bhikṣavaḥ ātmārtham samanupaśyadbhiḥ, parārthaṁ cobhayārthaṁ ca, idam pratisamśikṣitavyam: kaecin naḥ pravrajya amoghā bhaviṣyanti 〈kriyāḥ〉, saphalāḥ, sukhodayāḥ, sukhavipākāḥ; yeṣām ca paribhokṣyāmahe cīvarapiṇḍapātaśayanāsanaglānapratyayabhaiṣajyapariṣkārān, teṣām te kārāḥ kṛtāḥ atyartham mahāphalā bhaviṣyanti, mahānuśāmsāḥ, mahādyutayah, mahāvistārāḥ ityevam vo bhikṣavaḥ śikṣitavyam.

T 367 b yadā te bhikṣavo bhagavatā svāgatavādena, supravrajitavādena samudācaritāḥ, tadā teṣām yat tad abhūn madgutvam, kaukṛtyam, ālekhāḥ, vilekhaḥ¹, vīpratisāraḥ, tat sarveṇa sarvam prativigatam; tato'nye bhikṣavaḥ samśayajātāḥ sarvasamśayacchettāram buddham bhagavantam papracchuḥ: kiṃ bhadanta bhagavatā karma kṛtam yasya karmaṇo vipākena bhagavataḥ śrāvakasaṅgho bhinnāḥ? iti; bhagavān āha: tathāgatenaiva bhikṣavaḥ pūrvam anyāsu jātiṣu karmāṇi kṛtāny upacitāni pūrvavat yāvat phalanti khalu dehinām; 〈tac chrūyatām〉.

*The story of a ṛṣi living in the country
(concerning a previous life of the Buddha and Devadatta)*

T 368 a bhūtāpūrvam bhikṣavaḥ anyatasminn āśramapade mūlapuṣpa-phalasalilasampanne, nānāvṛkṣopāśobhite, anekapakṣigaṇanīṣevite, ṛṣih prativasati pañcānām ṛṣiśatānām pramukhaḥ; yāvad anyaḥ ṛṣih na samyak pratimānitaḥ; tena samjātāmarṣeṇa tasya parṣad bhidyate: ayam pāpecchaḥ ṛṣir na kimcid api jānite; kimartham asya sakāśe tiṣṭhatha? āgacchata; mayā sārdham gacchata; aham yuṣmān pañcasv abhijñāsu pratiṣṭhāpayāmi iti; tena bhidyamānās te tasya ṛṣer avavādena avatiṣṭhante; tena ṛṣiṇā samlakṣitam: anena pāpakāriṇā mamaite ṛṣayo bhinnāḥ iti; sa tam upasāntvayitum ārabdaḥ: mā āyuṣman parṣadbhedam kuru; naiṣa ṛṣidharmaḥ iti; tathāpy asau bhinatty eva, nāvatiṣṭhate iti sa ṛṣir durmanāḥ upāyasamvidhānenā avasthitāḥ; asati buddhānām utpāde pratyekabuddhā loka

¹ See Edgerton, s.v.

utpadyante hinadīnānukampakāḥ, prāntaśayanāsanabhaktāḥ, ekadakṣiṇyā lokasya; atha anyatamaḥ pratyekabuddho janapadacārikāṁ caran tasya ṛṣer āśramapadam anuprāptah; tenāsau dṛṣṭah kāyaprāśādikāḥ sāntryāpathaś ca; sa tam dṛṣṭvā abhiprasannaḥ; tena tasmāi kārān kṛtvā mithyāprāṇidhānam kṛtam: yan mamānena pāparṣinā parṣadbhedāḥ kṛtāḥ, aham asya sarvajñeyavaśiprāptasyāpi parṣadbhedam kuryām iti.

T 368 b

kim manyadhve bhikṣavo? yo'sau jānapadaḥ ṛṣih yena tasya ṛṣeh parṣad bhinnāḥ, aham eva saḥ tena kālena tena samayena; yo'sau naivāsikāḥ¹ ṛṣih devadattāḥ saḥ tena kālena tena samayena; yan mayā asya parṣad bhinnāḥ, tasya karmaṇo vipākena anena mithyāprāṇidhānam kṛtvā saṅgho mama bhinnāḥ; iti hi bhikṣavaḥ ekāntakṛṣṇānām pūrvavad yāvat ityevam vo bhikṣavaḥ śikṣitavyam.

bhikṣavaḥ samśaya-jātāḥ *sarvasamśayacchettāram buddham bhagavantam papracchuḥ: paśya bhadanta devadattena sabāhyān abhyantarikṛtya, abhyantarāmś ca bāhyikṛtya, parṣad hāritā^(a) iti; bhagavān āha: na bhikṣava etarhi, yathā atīte'py adhvani anena sabāhyān abhyantarikṛtya, abhyantarāmś ca bāhyikṛtya, parṣad hāritā; tac chrūyatām.

*A 501 b

*The story of a jackal, Śatadru by name
(concerning a previous birth of Devadatta)*

bhūtāpūrvam bhikṣavaḥ anyatasmin pradeśe śṛgālaḥ prāṇi prativasati; sa atirolupah² aranye paryātati, grāme'pi; so'nupūrveṇa paryātan nilarakagṛham³ praviṣṭaḥ; nilakunde patitaḥ; tena ghṛṇā gṛhitā^(b); tasya nātidure үşasya puñjas^(c) tiṣṭhati; sa tasmin patitaḥ pārśvena pārśvam luthitaḥ; sa bhūyasyā mātrayā śarīram jugupsamānaḥ pāniye patitaḥ; utthāya samprasthitāḥ, ādityaraśmisprasthitāḥ, mecakavarṇo jātaḥ; yāvat śṛgālair dṛṣṭaḥ; te samantād vidrūtāḥ; dūre sthitvā kathayanti: kas tvam? kuto vā abhyāgataḥ? iti; sa kathayati:

T 369 a

^(a) p'rogs.

^(b) de skyugs bro bar gyur te.

^(c) ts'ar goi p'un po.

¹ See Edgerton, s.v.

² A: abhyalolupah.

³ A: nilarājagṛham.

aham śatadrunāmā śakreṇa devendreṇa catuṣpadānām rājye abhi-
śiktaḥ iti; srgalāḥ samlakṣayanti: apūrvarūpo'yaṁ; nūnam evam
bhaviṣyati iti; srgalaiḥ sarvacatuṣpadānām niveditam; siṁhāḥ
samlakṣayanti: ko'sāv asmat prativiṣiṣṭo, yaś catuṣpadānām rājā
bhaviṣyati? gacchāmas tāvat; svasya yūthapater nivedayāmaḥ
iti; teṣām yūthapatir anyatamasmin parvataikadeśe nivasati; sa
kesari paṭṭadhārī^(a); tais tasya niveditam; tenānyacatuṣpadasya
ājñā dattā: gaccha catuṣpadādhipatim, nirikṣasva kim asau kenacit
catuṣpadena dṛṣṭo, na vā iti; sa tena gatvā pratyavekṣitaḥ apūr-
vadarśanāḥ, sarvaiś catuṣpadaiḥ parivṛtaḥ, sthāpayitvā siṁhān;
tena tasya yathādṛṣṭam gatvā niveditam; sa śrutvā siṁhayūthaparivṛ-
taḥ tasya sakāśam abhigataḥ; so 'nekacatuṣpadaparivṛtaḥ hastiskan-
dhābhīrūḍhaḥ anvāhīṇdate; tam parivārya siṁhā gacchanti; tato
vyāghrāḥ; tato'nye catuṣpadāḥ; teṣām bahir dūreṇa srgalāḥ; tasya
mātā anyasmin parvatakuñje prativasati; tasyās tena srgalāḥ pre-
ṣitaḥ: āgaccha, putrarājyam pratyanubhava iti; sā kathayati:
kīḍśaḥ tasya parivāraḥ? iti; sa kathayati: siṁhavyāghrā hasti-
naś ca abhyantaraparivāraḥ; vayaṁ tu bāhyāḥ iti; sā kathayati:
gaccha; vinaṣṭaḥ sa iti; sā gāthām bhāṣate:

T 369 b

sukhaṁ vasāmy asya girer nikuñje
svasthā jalām śitam aham pibanti |
tāvat sukhaṁ gacchati hastināsau
śṛṇoti yāvan na srgalaśabdām || iti;

sa gataḥ; tena teṣām srgalānām niveditam: srgala evāyam catu-
padānām rājā; dṛṣṭāsyā mayā mātā, yā amuśmin parvatanikuñje
prativasati iti; te kathayanti: yady evam vayam enam jñāsyāmaḥ
srgalo vā na vā iti; dharmatā hy eṣā srgalānām, yaḥ srgalaśabdām
śrutvā na vāsate, tasya romāṇi patiṣyanti; srgalā vāśitum ārabdhāḥ;
sa samlakṣayati: yady aham na raumi, niyatam mama romāṇi pati-
ṣyanti; yadi *hastiskandhād avatirya raviṣyāmi, mām ete praghā-
tayiṣyanti; atraiva viraumi iti; sa hastiskandha eva vāśitum ārab-
dhāḥ; hastinā jñātām srgalo mām vahatiti; tenāsau pātayitvā pad-
bhāyām marditaḥ; devatā gāthām bhāṣate:

T 370 a

*A 502 a

^(a) The words sa kesari paṭṭadhārī are not represented in the Tib. transl.

yasya vābhyanṭarā bāhyā bāhyā vābhyanṭarikṛtāḥ |
sa evam nidhanaṁ yāti hastinā kroṣṭuko yathā || iti;

kim manyadhve bhikṣavah? yo'sau srgalāḥ esa eva sa devadattaḥ
tena kālena tena samayena; tadāpy esa abhyantarān bāhyikṛtya,
bāhyāmś ca abhyantarikṛtya anayena vyasanam āpannah; etarhy
apy anena abhyantarān bāhyikṛtya, bāhyāmś ca abhyantarikṛtya
pariṣat hāritā.

Devadatta gets angry with Kokālika and Khaṇḍadravya

yadā āyuṣmadbhyām sāriputramaudgalyāyanābhyām devadattasya
parṣad apahṛtā, tadā devadattaḥ kokālikam khaṇḍadravyam ca
tādayitum ārabdhāḥ: yuvābhīm mama parṣad hāritā iti; bhik-
ṣavah samśayajātāḥ sarvasamśayacchettāram buddham bhagavantam
papracchuḥ: paṣya bhadanta anyair devadattasya parṣad apahṛtā;
anyeśām anena duḥkham utpāditam iti; bhagavān āha: na bhikṣava
etarhi; yathā atite'py adhvany anyenaivāsyā bhāryā apahṛtā; anye-
śām anena duḥkham utpāditam; tac chrūyatām.

T 370 b

*The story of the elephant
(concerning a previous birth of Devadatta)*

bhūtāpūrvam bhikṣavah anyatamasmin pradeśe hastiyūthapatiḥ
prativasati; tatrāpy anyatamasya hastino 'nyatarā hastini bahumatā;
sānyatamasmin kalabhaṅke 'tyartham saktā; tayāsau kalabha ucyate:
niṣpalāyāmahe¹ iti; sa kathayati: ko 'sāv upāyo yena niṣpalā-
yāmahe? iti; sā kathayati: aham upāyam jāne; tayor gajo 'bhi-
hitāḥ: snāyāmo hradaṁ avatarāmaḥ iti; so'vatirṇaḥ; sā kathayati:
paṣyāmaḥ kah āvayoś cirataram nimagnas tiṣṭhati iti; sa moha-
puñjas tayā sārdham udake nimagnāḥ; sā utthāya kalabhaḥastiṇā
niṣpalāyitā; sa hasti cirām sthitvā utthito na paṣyati; sa samlakṣayati:
bhūyo nimajjāmi mā me syāt parājayaḥ iti; bhūyo nimagnāḥ
dantau nikātyāvasthitāḥ sucirād gatapratyudgataprāṇaḥ; vyutthito na
paṣyati tām hastinīm; sa tām hradaṁ itaś cāmūtaś ca kṣobhayitum
ārabdhāḥ; tena tatra bahavo matsyakacchapamanḍukādayaḥ prā-
ṇino 'nayena vyasanam āpaditāḥ; devatā gāthām bhāṣate:

T 371 a

¹ A: niṣpalāyāmahe mā jñāsyasi (for na jñāsyati?). The words mā jñā-
syasi are not represented in the Tib. transl.

vṛndī¹ batāyaṇ sumahān prajñāpy asya na vidyate |
anyenāsyā hṛtā bhāryā anye duḥkhasya bhāginaḥ || iti;

kim manyadhve bhikṣavaḥ? yo'sau hastināgah devadattah saḥ tena
kālēna tena samayena; tadāpy asya anyena bhāryā apahṛtā; anyeśām
anena duḥkham utpāditam.

uddānam:

vicih sāndṛṣṭikam caiva vadha utpalavarṇayā |
kuṇḍī trayam tathā kṣiram gopikā ca kṣamāpanā |
asthini cetikaś caiva pakṣinā caramam padam² ||

bhikṣavaḥ samśaya jātāḥ sarvasamśayacchettāram buddham bha-
gavantaṁ papracchuḥ: paśya bhadanta āyuṣmadbhym *śāriputra-
maudgalyāyanābhym devadattasya vicim¹ āgamayamānābhym³ vi-
cir^(a) labdhaḥ iti; bhagavān āha: na bhikṣava etarhi; yathā atite'py
adhvani śāriputramaudgalyāyanābhym devadattasya vicim āga-
yamānābhym vicir labdhaḥ; tac chrūyatām.

*The story of a leader of the thieves
(concerning a previous birth of Devadatta, etc.)*

bhūtapūrvam bhikṣavaḥ anyatamasmin karvaṇake iṣvastrācāryaḥ
prativasati; tena sadṛśāt kulāt kalatram ānitam; sa tayā sārdham
kriḍati, ramate, paricārayati; tasya kriḍato ramamāṇasya paricā-
rayataḥ kālāntareṇa patni āpannasatvā samvṛttā; sā aṣṭānām vā
navānām vā māsānām atyayat prasūtā; dārikā jātā; tasyās triṇi
saptakāny ekavimśatidivasaṇ vistareṇa jātāyā jātimaham kṛtvā kula-

^(a) glags.

¹ See Edgerton, s.v.

² The words of this uddānam refer respectively to: 1) the story of a leader of the thieves (vicih, p. 214), 2) to the Śrāmaṇyaphalasūtra (sāndṛṣṭikam, pp. 216 ff.), 3) to the killing of Utpalavarṇā by Devadatta (p. 254), 4) to the vase broken by Pūraṇā Kaśyapa (p. 256), 5) to the three faults of Devadatta (pp. 257, 258), 6) to the new disciplinary rules promulgated by Devadatta (kṣiram, p. 259), 7) to the episode of Gopikā (p. 259); 8) to Devadatta who repents and begs pardon (kṣamāpanā, p. 261); 9) to his future birth as the pratyekabuddha Asthimān (p. 262); 10) to the story of Cetika (p. 267); 11) to the story of the master-mechanic (pakṣin, p. 269).

³ A: āgamānābhym (but see below).

sadṛśam nāmadheyam vyavasthāpitam; sā unniṭā vardhitā mahati
samvṛttā; iṣvastrācāryaḥ samṛakṣayati: iyam dārikā na mayā ka-
syaci rūpeṇa dātavyā, na śilena, nāpi dhanena; api tu yo matsakāśāt
pañcasu sthāneṣu kṛtāvī bhavati, tasyaiṣā mayā deyā iti; tasya ca
sakāśāt dvau māṇavau iṣvastraṁ sīkṣitau; tatraikaḥ pañcasu sthā-
neṣu kṛtāvī; dvitiyas tu chedye kṛtāvī samvṛttāḥ; tasmai tena sā
dārikā dattā; so'nyaḥ samjātāmarṣaḥ corāṇām madhyam praviṣṭaḥ;
pañcānām coraśatānām senāpatir jātaḥ; sa ekasmin pradeśe mārgam
badhvā avasthitāḥ; prathamas tām patnim pariṇiya rathe āropya
svagṛham samprasthitāḥ; yāvac corabhayāt sārthaḥ agrato gacchan
sthitaḥ; sa kathayati: bhavanto gacchata; kim tiṣṭhatha? iti; te
kathayanti: corair mārgo baddhaḥ iti; sa kathayati: āryā gac-
chata; kim kariṣyanti iti; sa samprasthitāḥ; sārthikāḥ kathayanti:
bhavanto gacchatv eṣaḥ; tiṣṭhāmas tāvat; sthānam etad vidyate
yad ayam ātmānām dārayiṣyati; patniḥ ca hārayiṣyati iti; corā
vṛkṣam adhiruhyā digavalokanām kurvanto'vasthitāḥ; tair asau
rathābhīrūḍho dṛṣṭaḥ; kathayanti: bhavantaḥ puruṣo rathābhī-
rūḍhaḥ āgacchati iti; corasenāpatinā dūto'nupreṣitaḥ: nivartaya
ratham iti; sa kathayati: bhavantaḥ śūrasya śūraparihāraṁ prayac-
chata^(a) iti; te kathayanti: vayam api śūraḥ iti; senāpatinā
pañca corāḥ preṣitāḥ; tena te praghātitāḥ; evam vimśatir āgatāḥ;
te'pi praghātitāḥ; yāvat sarve praghātitāḥ; senāpatir eko'vaśiṣṭaḥ;
sa khaḍgam ādāya agrataḥ sthitāḥ; sa śārān kṣeptum ārabdhaḥ; sa
khaḍgena chinatti; yāvat tena pañcaśatikas tūṇirāḥ kṣiptaḥ; tena
sarve khaḍgena chinnāḥ; ekaḥ śaro'vaśiṣṭaḥ; sa tam na muñcati;
sā dārikā kathayati: muñica śaram; kimartham tiṣṭhasi? iti; sa
kathayati: eṣa eva eko'vaśiṣṭaḥ, eṣa cen muktaḥ, aham praghā-
titāḥ; tvam cāpahṛtā iti; tataḥ sā dārikā vijīmbhamānā^(b) venīm
bandhum ārabdhā; corasenāpatis tasyām avekṣamānāyām¹ nirik-
ṣitum ārabdhāḥ; sa tena śareṇa marmaṇi tāḍitaḥ; sa mriyamāṇo
gāthām bhāṣate:

^(a) dpa'bo la dpa' boi lan byin cig. The meaning of the word parihāra (read pratihāra?) is uncertain. Lan means retribution, retaliation, answer, reply, etc.

^(b) bu mo des lus kyi sgyur stañs kyis, etc.

*A 503 a

*nāham rathikena hato hato'smi lolena pāpacittena |
yo' ham raṇamadhyagataḥ pramadāvadanam nirikṣāmi || iti;

kim manyadhve bhikṣavo? yo'sau rathikāḥ śāriputraḥ saḥ tena kālena tena samayena; yāsau¹ dārikā maudgalyāyanaḥ saḥ tena kālena tena samayena; <yo'sau corasenāpatir devadattaḥ saḥ tena kālena tena samayena>; tada ābhyaṁ asya vicīm paryeṣamāṇābhyaṁ vicīr labdhā; etarhy apy ābhyaṁ asya vicīm paryeṣamāṇābhyaṁ vicīr labdhā.

The fruit of monachal life in the visible world².

Ajātaśatru visits the Buddha

T 373 a

1. buddho bhagavān rājagṛhe varṣā upagato jivakasya kumārabhṛtasya āmravaṇe; atha rājā māgadhaḥ ajātaśatru vaidehiputraḥ tadaiva jyotsnāyām rātryām āśāḍhyām varṣopanāyikāyām³ abhijñātāyām abhilakṣitāyām <pūrṇāyām> paurṇamāsyām upariprāsādatalagataḥ amātyān āmantrayate: hambho⁴ grāmaṇyah evamṛūpāyām jyotsnāyām rātryām āśāḍhyām varṣopanāyikāyām abhijñātāyām abhilakṣitāyām pūrṇāyām paurṇamāsyām kim asmābhiḥ karaṇiyam syād?

2. athānyatamā avaruddhikā stri rājānam ajātaśatrum vaidehiputram idam avocat: evamṛūpāyām deva jyotsnāyām rātryām āśāḍhyām varṣopanāyikāyām abhijñātāyām abhilakṣitāyām <pūrṇāyām> paurṇamāsyām yad devaḥ pañcabhiḥ kāmaguṇaiḥ samarpitaḥ, samanvāṇigibhūtaḥ, kriṭed, rameta, paricārayet; idam aham devasya karaṇiyam manye.

3. athānyatamāpy avaruddhikā evam āha: evamṛūpāyām deva jyotsnāyām rātryām āśāḍhyām varṣopanāyikāyām abhijñātāyām abhilakṣitāyām pūrṇāyām paurṇamāsyām yad devaḥ rājagṛhasya nagaṛasya anuparyāyapathakān^(*) anvāhiṇḍan pañcabhiḥ kāmaguṇaiḥ samarpitaḥ samanvāṇigibhūtaḥ kriṭed, rameta, paricārayet; idam aham devasya karaṇiyam manye iti.

4. udāyibhadraḥ kumāraḥ evam āha: evamṛūpāyām deva jyotsnāyām rātryām āśāḍhyām varṣopanāyikāyām <abhijñātāyām>

T 373 b

(*) ūe ḣk'or gyi šul p'ra mo.

¹ A: yad asau.

² This is the sanskrit version of the Sāmaññaphalasutta, Digha Nikāya, II.

³ See Mvy 8681 and Edgerton, s.v. upanāyika.

⁴ See Edgerton, s.v.

abhilakṣitāyām <pūrṇāyām> paurṇamāsyām yad devaś caturaṅga-balakāyam sannāhya, hastikāyam, rathakāyam, aśvakāyam, patti-kāyam, pararāṭram paraviṣayam gatvā, mahāntam saṅgrāmam saṅgrāmya, vijitasamgrāmaḥ, tadaiva samgrāmaśirasī nirjito'dhyāva-set; (^a) idam aham devasya karaṇiyam manye.

5. athānyataro vṛddhāmātyaḥ evam āha: evamṛūpāyām deva jyotsnāyām rātryām āśāḍhyām varṣopanāyikāyām abhijñātāyām abhilakṣitāyām pūrṇāyām paurṇamāsyām ayam deva pūraṇaḥ kāsyapaḥ saṅghi ca, gaṇi ca, gaṇācāryaś ca, sādhurūpasam̄mato bahujanasya, mahatā ca janakāyena sampuraskṛtaḥ pañcamātrāṇām ājivikaśatānām pramukhaḥ; so'smin rājagṛhe varṣā upagataḥ; tam devaḥ paryupāsita; idam¹ aham devasya karaṇiyam manye.

6. athānyataro vṛddhācāryaḥ evam āha: evamṛūpāyām deva T 374 a
jyotsnāyām rātryām *āśāḍhyām varṣopanāyikāyām abhijñātāyām *A 503 b
abhilakṣitāyām <pūrṇāyām> paurṇamāsyām ayam deva maskari gośali-putraḥ, sañjayi vairat̄iputraḥ, ajitaḥ keśakambalaḥ, kakudaḥ kātyāyanāḥ, <tathā> ca nirgrantho jñāt̄iputraḥ, saṅghi ca gaṇi ca, gaṇācāryaś ca, sādhurūpasam̄mato bahujanasya, mahatā ca gaṇena sampuraskṛtaḥ, amuśminn eva rājagṛhe varṣā upagataḥ; tam devaḥ paryupāsita; idam aham devasya karaṇiyam manye.

7. tena khalu samayena jivakaḥ kumārabhṛtaḥ tasyām eva parṣadi sanniṣaṇṇo'bhūt sannipatitāḥ; atha rājā māgadhaḥ ajātaśatru vaidehiputraḥ jivakaḥ kumārabhṛtam āmantrayate: aho jivaka kim asi tūṣṇim?² kim na lapasi? sa kathayati: evamṛūpāyām deva jyotsnāyām rātryām āśāḍhyām varṣopanāyikāyām <abhijñātāyām abhilakṣitāyām> pūrṇāyām paurṇamāsyām ayam deva bhagavān saṅghi ca, gaṇi ca, gaṇācāryaś ca, sādhurūpasam̄mato bahujanasya, mahatā gaṇena ca sampuraskṛtaḥ, asminn eva rājagṛhe varṣā upagataḥ asmākam eva āmravaṇe; tam devaḥ paryupāsita; idam aham devasya karaṇiyam manye.

8. tena khalu samayena rājño māgadhasya ajātaśatru vaidehi-

T 374 b

(*) gyul las rgyal bar bgyis te | rgyal nas gyul de ūid las pags (Pek. lags) te žugs na. The reading of A is obscure and seemingly corrupted. The Tib. transl. points to a text ajine'dhyāvaset.

¹ A: evam.

² A adds here kam vā deva, which words are not represented in the Tib. transl.

T 375 a

*A 504 a

T 375 b

putrasya bhagavannimnam cittam, bhagavatpravaṇam, bhagavatprāgbhāram; atha rājā māgadhaḥ ajātaśatrur vaidehiputraḥ jivakam kumārabhṛtam idam avocat: gaccha jivaka; mahāntam hastināgam sannāhya, yatrāham abhirūḍhaḥ adyaiva bhagavantam darśanāya upasaṅkramiṣyāmi; evam deveti jivakaḥ kumārabhṛto rājño māgadhasya ajātaśatror vaidehiputrasya pratiśrutya, mahāntam hastināgam sannāhya, pañcamātrāṇi hastiniśatāni, pañcamātrāṇi avaruddhikāśatāni pradīpikāhastāni pratyekapratyekam hastiniś āropya, yena rājā māgadhaḥ ajātaśatrū tenopasaṅkrāntaḥ; upasaṅkramya rājānam māgadham ajātaśatrum vaidehiputram idam avocat: sannaddho devasya mahān hastināgaḥ; yasyedānim devaḥ kālam manyate iti; atha rājā māgadhaḥ ajātaśatrur vaidehiputraḥ mahāntam hastināgam abhiruhya, pañcamātrair avaruddhikāśataih pratyekapratyekam hastiniś abhirūḍhaiḥ pradīpikāhastaiḥ sampuraskṛto rājagr̥hān niryāti bhagavato'ntikam bhagavantam darśanāya upasaṅkramitum pratyupāsanāya.

9. tena khalu samayena rājā māgadhaḥ ajātaśatrū vaidehiputraḥ vṛjibhiḥ sārdham viruddhaḥ; atha rājño māgadhasya ajātaśatror vaidehiputrasya samanantaraniśkrāntasya rājagr̥hād abhūt bhayam, abhūt stambhitvatvam¹, abhūt romaharṣaḥ: mā me jivakaḥ kumārabhṛtaḥ ghātayitukāmo bhavati? vañcayitukāmo vā? vadakebhyaḥ pratyamitrebhyo vā anupradāpayitukāmaḥ? iti viditvā jivakam kumārabhṛtam idam avocat: māsi mām jivaka ghātayitukāmo vā? lāpayitukāmo vā? vañcayitukāmo vā? *vadhakebhyo vā pratyarthikebhyaḥ pratyamitrebhyo vā anupradāpayitukāmaḥ? sa evam āha: nāham deva tvāṁ ghātayitukāmaḥ na lāpayitukāmaḥ, na vañcayitukāmaḥ, nāpi vadakebhyaḥ pratyarthikebhyaḥ pratyamitrebhyo vā anupradāpayitukāmaḥ² iti.

10. atha rājā māgadhaḥ ajātaśatrur vaidehiputraḥ jivakam kumārabhṛtam idam avocat: kiyatparivāraḥ sa bhagavā? sāti-rekāṇy asya ardhatrayodaśabhiṣuśatāni; aho jivaka kathaṁ tvam mām na ghātayitukāmo vā? na lāpayitukāmo vā? nāpi vadakebhyo vā pratyarthikebhyaḥ pratyamitrebhyo vā anupradātukāmaḥ? yatreddānim iyatparivārasya naivotkāsanaśabdaḥ śrūyate? alpaśabdakāmo deva sa bhagavān, alpaśabdānirataḥ alpaśabdāsamantu-

¹ See Edgerton, s.v. (= chambhitvatvam).

² A: anupradātukāmaḥ. Equally good, see below.

ṣṭaḥ)^(a); alpaśabdatāyāś ca sa varṇavādi; tasya parṣad alpaśabdaiva; tena hi deva tvaritatvaritam mahāntam hastināgam preraya; tathāhy ālokyate maṇḍalavāṭe tailapradyonābhā¹; atha rājā māgadhaḥ ajātaśatrū vaidehiputraḥ tvaritatvaritam mahāntam hastināgam prerayati; tasya yāvati yānasya bhūmis tāvad yānena gatvā, tasmād avatīrya, padbhyām evārāmam prāvikṣat.

11. tena khalu samayena bhagavān madhye bhikṣusaṅghasya niṣaṇṇaḥ, hrada ivāccho viprasannaḥ, anāvilāḥ; atha rājā māgadhaḥ ajātaśatrū vaidehiputraḥ maṇḍalavāṭam anusamyāya jivakam kumārabhṛtam āmantrayate: kutra jivaka sa bhagavān? esa deva bhagavān madhye bhikṣusaṅghasya niṣaṇṇaḥ, hrada ivāccho viprasanno 'nāvilāḥ; atha rājā māgadhaḥ ajātaśatrur vaidehiputraḥ yena bhagavāṁ tenopasaṅkrāntaḥ; upasaṅkramya ekāṁsam uttarāsaṅgam kṛtvā, dakṣinām jānumaṇḍalam pṛthivyāṁ pratiṣṭhāpya yena bhagavāṁ tenāñjaliṁ praṇamayya, bhagavantam idam avocat: yadrūpena bhadanta bhagavān cittadamavyupaśamena samanvāgato, bhikṣusaṅghaś ca, tadrūpena cittadamavyupaśamena samanvāgataḥ udāyi-bhadraḥ kumāraḥ bhavatu² iti; sādu sādu mahārāja pravakṣyāmi³, mahārāja svakam prema^(b); niṣida tvam mahārāja yathāsvake āsane.

T 376 a

Ajātaśatrū asks the Buddha if it is possible to show any visible benefit to be derived from asceticism

12. atha rājā māgadhaḥ ajātaśatrur vaidehiputraḥ bhagavataḥ pādau śirasā vandityā ekānte nyaśidat; ekāntaniṣaṇo rājā māgadhaḥ ajātaśatrur vaidehiputraḥ bhagavantam idam avocat: pṛcchēma vayam bhadanta bhagavantam kaṁcid eva pradeśam⁴ sacred avakāśam kuryāt praśnasya vyākaraṇāya; pṛccha mahārāja yada evākāṅkṣase;

13. ime bhadanta pṛthakśilpasthānakarmasthānikāḥ; tadyathā T 376 b

T 376 b

^(a) sgra c'uṇ ba la dgyes | sgra c'uṇ bas ḥadu'.

^(b) rgyal po c'en po raṇ ūid dga 'ba rab tu bstan pa legs so legs so.

¹ A: tathāhy ālokaṇte maṇḍalavāṭe taiḥ pradyotanābhā (Tib.: ḥdi ltar ḥk'or gyi k'yim na (= maṇḍalavāṭe) ḥbru mar gyi žugs mar gyi 'od gad 'o).

² A: bhagavatu.

³ Ex conject. A: pratyेषित्वम्.

⁴ A: kiṁcid eva pradeśam. On pradeśa see Edgerton, s.v.

mālākārāḥ, naḍakārāḥ, naiṣadyikāḥ, yāvasikāḥ, sūtāḥ, hastyārohāḥ, aśvārohāḥ, rathikāḥ, tsarukāḥ, dhanurgrahāḥ, sevāḥ, cetāḥ, piṇḍabhujaḥ^(*), ugrāḥ, śūrāḥ, praskandinaḥ, mahānagnāḥ^(*)¹ rājaputrāḥ, ārādhakāḥ, kalpakāḥ, snapakāḥ; <te> svakasvakaiḥ śilpasthānakarmasthānaiḥ kṛtyāni kurvanti, dānāni dadati, puṇyāni kurvanti, bhṛtyān *bibhrati; pañcabhiḥ ca kāmaguṇaiḥ samarpitāḥ, samanvaṅgibhūtāḥ kriḍanti, ramante, paricārayanti; labhyam evamṛupāṇām sāndṛṣṭikam śrāmaṇyaphalam prajñaptum? *abhi�ānāsi tvam mahārāja itaḥ pūrvam anyān api śramaṇabrahmaṇān evamṛupam praśnam praśtam? abhi�ānāmi bhadanta.

*A 504 b

*D 106

Ajātaśatru narrates how he propounded this same question to Pūraṇa Kāṣyapa, etc., and any of them expounded him his own theory

T 377 a

14. eko'yam bhadanta samayaḥ, aham yena pūraṇaḥ kāśyapaḥ tenopasaṅkrāntaḥ; upasaṅkramya pūraṇam kāśyapam evam vadāmi: ime bhadanta kāśyapa pṛthak<loke>śilpasthānakarmasthānikāḥ; tadyathā mālākārā, naḍakārāḥ, naiṣadyikāḥ, yāvasikāḥ, sūtāḥ, hastyārohāḥ, aśvārohāḥ, rathikāḥ, tsarukāḥ, dhanurgrahāḥ, sevāḥ, cetāḥ, piṇḍabhujaḥ, ugrāḥ, śūrāḥ, praskandinaḥ, mahānagnāḥ rājaputrāḥ, ārādhakāḥ, kalpakāḥ, snapakāḥ; te svakasvakaiḥ śilpasthānakarmasthānaiḥ kṛtyāni kurvanti, dānāni dadati, puṇyāni kurvanti, bhṛtyān bibhrati; pañcabhiḥ ca kāmaguṇaiḥ samarpitāḥ, samanvaṅgibhūtāḥ, kriḍanti, ramante, paricārayanti; labhyam evamṛupāṇām sāndṛṣṭikam śrāmaṇyaphalam prajñaptum?

T 377 b

15. sa evam āha: aham asmi mahārāja evamṛdṛṣṭir evamvādi²; nāsti dattam; nāsti iṣṭam; nāsti hutam; nāsti sucaritam; nāsti sucaritāścaritānām karmaṇām phalavipākaḥ; nāsty ayam lokaḥ; nāsti paralokaḥ; nāsti mātā; nāsti pitā; nāsti satva upapādukaḥ; na santi

(*) piṇḍabhujaḥ is omitted in the Tib. transl. and in his place we find brogar len pa, that is nāṭaka.

(*) rgyl poi bu rab gnon ts'an po c'e dpa' brtl p'od pa rnams dañ.

¹ On praskandhināḥ, mahānagnāḥ, etc. see Edgerton, s.v.

² The names and the doctrines of the six heretic teachers are, with few variants, the same as in the pāli version of the sūtra. However the ascriptions of doctrines to the one or the other teacher show some difference respect to the pāli version. See on all that A. L. Basham, *The Ajīvakas*, London 1951, ch. II.

loke arhantah samyaggatāḥ samyakpratipannāḥ, ye imam ca lokam param ca lokam dr̄ṣṭa eva dharme svayam abhijñayā sākṣāt̄kṛtvā upasampadya pravedayante: kṣīṇā me jātiḥ, uṣitam brahmacaryam, kṛtam karaṇiyam, nāparam asmāt bhavaṇ prajānimaḥ iti; ihaiva jivo jivati; sa pretyocchidiate; vinaśyati; na bhavati param maraṇāt; cāturmahābhautikaḥ puruṣasya samucchrayaḥ; yasmin samaye kālam karoti, tasya pṛthivyām pṛthivikāyah upaiti; apsu apkāyah; tejas tejaḥkāyah; vāyau vāyukāyah; ākāśe indriyāṇy anuparivartante; āsandipañcamāḥ puruṣāḥ^(*)¹ puruṣam ādāya śmaśānam anuvrajanti; ādahanāt param <na> prajñāyate²; bhasmibhavanti āhutayaḥ; kapottavarṇāny asthiny avatiṣṭhante iti; dr̄ptopajñātām^(*) dānam; pañditopajñātāḥ parigrahaḥ; tatra ye astivādināḥ sarve te riktam, tuccham, mr̄ṣā pralapanti iti; bālaś ca pañḍitaś ca ubhāv apy etau pretya ucchidiyete, vinaśyataḥ, na bhavataḥ param maraṇāt.

16. tadyathā bhadanta āmrāṇi pṛṣṭaḥ lakucāni vyākuryāt, lakucāni vā pṛṣṭaḥ āmrāṇi vyākuryāt, evam eva pūraṇaḥ kāśyapaḥ mayā sāndṛṣṭikam śrāmaṇyaphalam pṛṣṭaḥ, nāstītām eva vyākārṣit; (3) tasya mama bhadanta etad abhavat: na mama pratirūpam syāt yan mādṛśo vijñapuruṣaḥ sādhurūpasammatam viṣayanivāsinam śramaṇam vā brāhmaṇam vā saṃmukham avasādayet iti; so'ham bhadanta pūraṇasya kāśyapasya bhāṣitam nābhinandāmi, na pratikrośāmi; *anabhinandya apratikroṣya utthāyāsanāt prakrāntaḥ.

T 378 a

*A 505 a

Maskari Gośāliputra's theory

17. so'ham yena maskari gośāliputraḥ, tenopasaṅkrāntaḥ; upasaṅkramya maskariṇām gośāliputram evam vadāmi: ime bhadanta maskarin ... (repeat from p. 220, l. 13 to l. 21, śrāmaṇyaphalam prajñaptum?) ...

18. sa evam āha: aham asmi mahārāja evamṛdṛṣṭir evamvādi; nāsti hetuḥ, nāsti pratyayaḥ; sattvā <samkliṣyante? aheto pratyayaṁ sattvāḥ samkliṣyante>; nāsti hetuḥ, nāsti pratyayaḥ; sattvāḥ viṣu-

(*) skyes bui ro ni k'ri dañ | lhāi mi dag gis, etc.

(*) rmoñś, that is müḍha, etc.

¹ A: °pancamān puruṣān.

² param prajñāyate (Tib. bsgregs p'an c'ad mi mñon par aqyur ro).

³ A: vyākuryāt (see below).

T 379 a

dhyanā? <ahetvapratyayaṁ sattvā viśudhyante>; nāsti hetur, nāsti prat�ayaḥ; sattvānām ajñānādarśane bhavataḥ? ahetvapratyayaṁ sattvānām ajñānādarśane bhavataḥ; nāsti hetur, nāsti prat�ayaḥ; sattvānām jñānadarśane bhavataḥ? ahetvapratyayaṁ sattvānām jñānadarśane bhavataḥ¹; nāsti balam; nāsti viryam; nāsti balaviryam; nāsti puruṣakāraḥ; nāsti parākramāḥ; nāsti puruṣakāraparākramāḥ; nāsty ātmakāraḥ; na parakāraḥ; anātmakāraparākāraḥ; sarve bhūtāḥ asthāmā abalā avaśā avirya aparākramāḥ niyatasaṃgatibhāvapariṇātāḥ² sukhaduḥkham pratisaṃvedayante, yaduta ṣaṭsu abhijātiṣu.

T 379 b

19. tadyathā puruṣaḥ āmrāṇi pṛṣṭo lakucāni vyākuryāt; lakucāni vā pṛṣṭaḥ āmrāṇi vyākuryāt, evam eva maskari gośāliputraḥ, mayā sāndṛṣṭikām śrāmaṇyaphalaṁ pṛṣṭaḥ ahetutām eva vyākārṣit; tasya mama etad abhavat katham idānīm mādṛśo vijñapuruṣaḥ sādhurūpasam̄mataṁ viṣayanivāsinam śramaṇam vā brāhmaṇam vā sammukham avasādayet iti; so'ham maskariṇo gośāliputraḥ sya bhāṣitam nābhīnandāmi, na pratikrośāmi; anabhinandya apratikoṣya utthāya āsanāt prakrāmāmi.

Sañjayī Vairāṭiputra's theory

20. so'ham yena sañjayi vairāṭiputras tenopasaṅkrāntaḥ; upasaṅkramya sañjayinām vairāṭiputram idam avocam: ime bhadanta sañjayin ... (repeat from p. 220, l. 13 to l. 21, śrāmaṇyaphalaṁ prajñaptum?) ...

T 380 a

21. sa evam āha: aham asmi mahārāja evamādṛṣṭir evamvādi; kurvataḥ, kārayataḥ, chindataḥ, chedayataḥ³, pacataḥ, pācayataḥ, himsato, ghātayataḥ, prāṇino himsataḥ⁴, adattam ādadataḥ, kāmeṣu mithyā carataḥ, samprajānan *mṛṣāvādam bhāṣamāṇasya⁵, madya-

*A 505 b

(¹) ḡro ba mts'ams sbyor pai srid pa dag ṣes par gyur te.

¹ A: evamvādi; nāsti hetuḥ, nāsti prat�ayaḥ, sattvā viśudhyanti; nāsti hetuḥ, nāsti prat�ayaḥ sattvānām jñānadarśanāya; ahetvapratyayaṁ sattvānām jñānadarśane bhavataḥ. See the Tib. translation.

² A: niyatām.

³ A reads chindayataḥ for chindataḥ chedayataḥ (Tib. gcod pa dañ gcod du ḡjug pa dañ).

⁴ A: prāṇā himsato (Tib. srog c'ags la ḡts'ed ba dañ).

⁵ See Mv 9266 and Edgerton, s.v. samprajānan.

pānam pibataḥ, sandhiṁ chindataḥ, granthiṁ muñcataḥ, nirlopam harataḥ, paripantham tiṣṭhataḥ, grāmaghātam kurvataḥ, nagaraghātam, janapadaghātam, kṣuraparyantikṛtena vā cakraṇa ye'syām mahāpṛthivyām prāṇinas tān sarvān samchindataḥ, sambhindataḥ, samkuṭṭayataḥ, sampradālayataḥ, tān sarvān samchindya, sambhindya, samkuṭṭya, sampradālyya, ekamāṁsaḥalām kurvataḥ, māṁsapīḍam, māṁsapuñjam, māṁsarāśim; idam¹ pratisaṁśikṣato⁽⁶⁾ nāsty atoni-dānam pāpam; nāsty atonidānam pāpasyāgamaḥ; dakṣiṇēna nadīm gamgām chindan bhindan vāgacchet, uttareṇa vā nadīyā gamgāyā² dadat yajamānaḥ ḡagacchet, nāsty atonidānam punyapāpām; nāsty atonidānam punyapāpāsyāgamaḥ⁽⁶⁾; yaduta dānena, damena, samyamena, arthacaryayā samānārthatatā iti kurvatā na kriyate eva punyam iti.

T 380 b

22. tadyathā bhadanta puruṣa āmrāṇi pṛṣṭaḥ lakucāni vyākuryāt, lakucāni vā pṛṣṭaḥ āmrāṇi vyākuryāt, evam eva saḥ; mayā sañjayi vairāṭiputraḥ sāndṛṣṭikām śrāmaṇyaphalaṁ praśnam pṛṣṭaḥ, akiṇyām eva vyākārṣit; tasya mama etad abhavat katham idānīm mādṛśo vijñapuruṣaḥ sādhurūpasam̄mataṁ viṣayanivāsinam śramaṇam vā brāhmaṇam vā sammukham avasādayet iti; so'ham sañjaiyino vairāṭiputraḥ sya bhāṣitam nābhīnandāmi; na pratikrośāmi; anabhinandya apratikoṣya utthāyāsanāt prakrāntaḥ.

Ajita Keśakambala's theory

23. so'ham yenājitaḥ keśakambalas tenopasaṅkrāntaḥ; upasaṅkramya ajitaṁ keśakambalam idam avocam: ime bhadanta ajita ... (repeat from p. 220, l. 13 to l. 21, śrāmaṇyaphalaṁ prajñaptum?) ...

T 381 a

(¹) de ltar kun tu sgrub par byed pa la.

(⁶) c'u kluṇ ga ḡgāi lho p'yogs nas kun tu gcod par byed | kun tu ḡts'og par byed | kun tu rduṇ par byed | kun tu ḡdral bar byed ciñ (that is, sañchindān, sambhindān, samkuṭṭayan, sampradālayan) ḡro la | c'u kluṇ gañ gāi byañ p'yogs nas sbyin ba byed | mc'od sbyin byed ciñ ḡro bar gyur na | gži de las sdig pa dañ bsod nams kyañ med | gži de las sdig pa dañ | msod nams su ḡyur ba yañ med do.

¹ A: inām.

² A: nadīyā gaṅgāyām. Possibly the correct reading is nadīyām gaṅgāyām.

T 381 b

24. evam uktaḥ ajitaḥ keśakambalaḥ mām idam avocat: aham asmi mahārāja evamdr̄ṣṭir evamvādi; sapta ime kāyāḥ akṛtāḥ, akṛtakṛtāḥ, anirmitāḥ, anirmāṇakṛtāḥ, avadhyāḥ, kūṭasthāḥ, iśikāvad avasthitāḥ^(*); katame sapta? tadyathā pṛthivikāyah, apkāyah, tejaḥkāyah, vāyukāyah¹, sukham, duḥkham, jivajivam^(*) eva saptamam; itime sapta kāyāḥ, akṛtāḥ, akṛtakṛtāḥ, anirmitāḥ, anirmāṇakṛtāḥ, avadhyāḥ, kūṭasthāḥ, iśikāvad avasthitāḥ; te neñjanti²; na pariṇamanti; nānyonyam vyābādhante puṇyāya vā pāpāya vā; puṇyapāpāya vā; sukhāya vā duḥkhāya vā; sukhaduḥkhāya vā; yo'py asau puruṣaḥ puruṣasya śiraś chinatti, so'pi na kiñcīl loke vyābādhate calam³ vā sthāvaram vā; saptānāṁ kāyānāṁ vivaram antareṇa śastrām vyativartate^(*); na cātra jivo vadhyate; tatra nāsti kaścīt hantā vā ghātayitā vā, *chettā vā chedayitā vā; smartā vā smārayitā vā^(*); cottā vā codayitā vā^(*); vijñaptā vā vijñāpayitā vā; caturdaśemāni yonipramukhasahasrāni, ṣaṭṭisahasrāni <mahāpratipadaḥ>^(*), ṣaṭ śatāni⁴, pañca ca karmāni, trīṇi ca karmāni, dve ca karmaṇi karma ca, ardhakarma ca, dvāṣaṣṭih <karmāni>, dvāṣaṣṭih antara-pratipadaḥ⁵, sapta samjñāḥ, viṁśat�adhiṁkam narakaśatam, trimśadhiṁkam indriyaśatam, ṣaṭtrimśat rajodhātavaḥ, ekānnapañcāśat nāgakulasahasrāni, ekānnapañcāśatsuparṇikulasahasrāni, ekānnapañcāśad ājivikakulasahasrāni, ekānnapañcāśad<acelakakulasahasrāni ekānnapañcāśan nirgranthakula>sahasrāni^(*), sapta samjñikalpāḥ, sapta

*A 506 a

T 382 a

T 382 a

(*) ka ba bzin du gnas. On iśikā see Edgerton, s.v.

(*) srog gson pa ūid ni.

(*) lus bdun po dag la bar med par mts'on t'al byuṇ du ḡro.

(*) smartā vā smārayitā vā is missing in the Tib. transl.

(*) skul.

(*) rtog pa c'en po.

(*) kun tu ḡat's'o bai rigs bži k'ri dgu stoñ dañ | gcer by bai rigs bži k'ri dgu stoñ.

¹ A: pṛthivikāyah kāyāḥ tejas tejaskāyo vāyuḥ vāyukāyah (See the Tib. transl.).

² See Edgerton, s.v. (Tib. gyo ba).

³ A: trasam (Tib. gyo ba).

⁴ A: °pramukhasahasrāni ṣaṭṭisahasrāni mahāśatāni.

⁵ Ex conject. with the help of the Tib. transl. las drug cu rtsa gnis dañ | rtog pa bar ma drug cu rtsa gnis dañ). A: dvāṣaṣṭih pratipadaḥ dvāṣaṣṭir antarakalpāḥ.

asamjñikalpāḥ, sapta surāḥ, sapta paisācāḥ, sapta ādityāḥ, sapta mānuṣāḥ, sapta sarāṁsi, sapta saraśatāni, <sapta apāyāḥ, sapta apāyaśatāni>^(*), sapta svapnāḥ, sapta svapnaśatāni, sapta prabudhāḥ^(*), sapta prabuddhaśatāni, sapta prapātāḥ, sapta prapātaśatāni, ṣaḍ abhijātayaḥ, daśa abhivṛddhayāḥ, aṣṭau mahāpuruṣabhūmayāḥ iti; imāni caturaśitir mahākalpasahasrāni yāni bālaś ca pañḍitaś ca saṁdhāvya¹ samsṛtya^(*) duḥkhasyāntam kurutāḥ; tadyathā laghusū-traguḍakam² upari vihāyasā kṣiptam yāvatpṛthivim udveṣṭyamānam paraīti, evam evaitāni caturaśitir mahākalpasahasrāni yāni bālaś ca pañḍitaś ca saṁdhāvya samsṛtya³ duḥkhasyāntam kurutāḥ; tatra nāsti kaścit śramaṇo vā brāhmaṇo vā ya evam vadet: aham anena śilena vā, vratena vā, tapasā vā, brahmacyavāsenā vā, aparipakvam vā karma paricārayisyāmi; paripakvam vā karma spr̄ṣṭvā spr̄ṣṭvā vāntikariṣyāmi; dhruvam idam sukhaduḥkhām; utkarṣapakarṣau na prajñāyete; evam vā no vā^(*) tulitaḥ saṁsāraḥ iti.

25. tadyathā bhadanta puruṣaḥ āmrāṇi pṛṣṭaḥ lakucāni vyāku-ryāt, lakucāni vā pṛṣṭaḥ āmrāṇi vyākuryāt, evam eva ajitaḥ keśakam-balaḥ sāndṛṣṭikam śramaṇyaphalam pṛṣṭaḥ saṁsāraśuddhatām eva vyākārṣit; tasya mama bhadanta etad abhavat: katham idāni mādr̄śo vijñapuruṣaḥ sādhurūpasāmmatam viṣayanivāsinam śramaṇam vā brāhmaṇam vā saṁmukham avasādayet iti; so'ham ajitasya keśakambalasya bhāṣitam nābhinandāmi; na pratikrośāmi; anabhinandya apratikroṣya utthāyāsanāt prakrāntaḥ.

T 382 b

T 383 a

Nirgrantha Jñātiputra's theory

26. so'ham yena nirgrantho jñātiputraḥ tenopasaṅkrāntaḥ; upa-saṅkramya nirgrantham jñātiputram idam avocam: ime bhadanta

(*) ḡibri ba bdun dañ | ḡibri ba bdun brgyad dañ (ağdri ba = apāya, apacaya, etc.).

(*) sad pa.

(*) mts'ams sbyor ciñ ḡak'or nas.

(*) ḡadi Ita bu ḡadi ūid dañ gžan ma yin pas ḡak'or ba gžal lo žes mc'i ste.

¹ A reads here saṁdhāvya and below, in the same context, saṁbādhya. Seemingly the Tib. transl. points to a reading saṁdhāya or saṁbadhya, which is surely erroneous (cf. the pāli sandhāvitvā in the same context).

² That is a ball made of subtle thread, a clew of thread (Tib. skud pai dru gu).

³ A: saṁbādhya saṁbādhya samsṛtya.

jñātiputra ... (repeat from p. 220, l. 13 to l. 21, śrāmanyaphalam prajñ-
aptum?) ...

*A 506 b
T 383 b 27. *sa evam āha: aham asmi mahārāja evamdr̄ṣṭir evam-
vādī; yat kiṃcid ayam puruṣapudgalaḥ prativedayate sarvam tat
pūrvahaitukam iti purāṇām karmaṇām tapasā vāntibhāvaḥ; navā-
nām karmaṇām akaraṇasetusamudghātaḥ^(a); evam āyat�ām anavasra-
vaḥ; anavasravāt karmakṣayaḥ; karmakṣayāt duḥkhakṣayaḥ; duḥ-
khakṣayāt duḥkhasyāntakriyā bhavati iti.

28. tadyathā bhadanta puruṣaḥ āmrāṇi pṛṣṭo lakucāni vyāku-
ryāt, lakucāni vā pṛṣṭaḥ āmrāṇi vyākuryāt, evam eva mayā bhadanta
nirgrantho jñātiputraḥ sāndṛṣṭikam śrāmanyaphalam pṛṣṭaḥ pūrvakṛ-
tahetutām eva vyākārṣit; tasya mama bhadanta etad abhavat: na
mama pratirūpam syāt yad aham sādhurūpasam̄matam viṣayanivā-
sinam śramaṇam vā brāhmaṇam vā saṃmukham avasādayeyam,
iti; so'ham nirgranthasya jñātiputrasya bhāṣitam nābhinandāmi, na
pratikrośāmi; anabhinandya apratikrośya utthāyāsanāt prakrāntaḥ.

Kakuda Kātyāyanā's theory

T 384 a 29. so'ham yena kakudaḥ kātyāyanas tenopasaṅkrāntaḥ; upa-
saṅkramya kakudaṁ kātyāyanam idam avocam: ime bhadanta
kātyāyanā ... (repeat from p. 220, l. 13 to l. 21, śrāmanyaphalam prajñ-
aptum?) ...

T 384 b 30. evam uktaḥ kakudaḥ kātyāyanō mām idam avocat: aham
mahārāja *{evamdr̄ṣṭir}* evamvādī; yadi mām kaścid upasaṅkramya
evam pṛcchet: asti paralokaḥ? iti, tasya¹ ca syād asti paraloka iti
tasyāham² asti paraloka iti praṣṇam pṛṣṭo vyākuryām nāsti paralo-
kaḥ asti ca nāsti ca naivāsti na nāsti paraloka evam vā no vā anyathā
vā na vā no vā na vā na tv iti vā no vā paraloka iti tasya ca syān

(a) las sar pa rnams ni mi bya bai c'u lon kyis bzlog par bya'o.

¹ Notwithstanding the Pāli version of the sūtra and the Tib. transl., here the text is not so clear to me; and so I have thought it would be better to give the reading of the MS without any correction.

² A: tasyādasyā(myā?)ham.

na vā no vā na tv iti vā no vā paraloka iti; tasyāham na vā no vā na tv
iti vā no vā praṣṇam pṛṣṭo vyākuryām iti^(a).

31. so'ham bhadanta cintayāmi etat: ye kecid asmin rājagṛhe
pravrajitasamāpannāḥ prativasanti, ayam teṣām mūrkhataraś ca,
jaḍataraś ca, sthapiṇḍataraś¹ ca, yaduta kakudaḥ kātyāyanāḥ iti;
tasya mama etad abhavat: na mama pratirūpam syāt yad aham sā-
dhuṛūpasam̄matam viṣayanivāsinam śramanam vā brāhmaṇam vā
saṃmukham avasādayeyam iti; so'ham kakudasya kātyāyanasya
bhāṣitam nābhinandāmi, na pratikrośāmi; anabhinandya apratikro-
śya utthāyāsanāt prakrāntaḥ.

Ajātaśatru propounds the question to the Buddha

32. so'ham bhagavantam etam artham paripṛcchāmi, yad ime T 385 a
bhadanta ... (repeat from p. 220, l. 13 to l. 21, śrāmanyaphalam prajñ-
aptum?)... *A 507 a

Buddha's reply

33. tena hi mahārāja tvām eva prakṣyāmi; yathā te kṣamate
tathaivam vyākuru; tadyathā mahārāja iha te dāsaḥ syāt preṣyo,
nirdeṣyo, bhujīṣyaḥ, nayenakāma<m>gamaḥ²; sa tvām paṣyed upari-
prāśādatagalagatam pañcabhiḥ kāmaguṇaiḥ samarpitam samanvāṅgi-
bhūtam niṣpuruṣeṇa tūryeṇa kriḍantam, ramamāṇam, paricārayantam;
dr̄ṣṭvā ca punar asyaivam syāt: rājā māgadhaḥ ajātaśatruḥ vaidehi-
putraḥ puruṣaḥ; aham api puruṣaḥ; nānyatra, rājā māgadhaḥ ajā-

T 385 b

(a) gal te ağa' žig bdag gi gan du mc' is te ądi skad ces ajig rten p'a rol
yod dam žes dris na de la bdag ajig rten p'a rol yod do žes dri ba dris pai lan
ądebs so | ajig rten p'a rol med pa dań | ajig rten p'a rol yod pa dań | med pa
dań | yod pa yań ma yin | med pa yań ma yin pa dań | de bzin du ajig rten p'a
rol ądi lta bu ūid dań | ądi lta bu ūid ma yin pa dań | gžan ūid dań | gžan ūid
ma yin pa dań | ajig rten p'a rol gžan ma yin na pa ūid dań | gžan ma yin pa
ŵid ma yin pa yin nam šes ądri na | de la ajig rten p'a rol gžan ma yin pa ūid
dań | gžan ma yin pa ūid ma yin no žes dris pai lan ądebs so žes mc'is nas bdag
de la ądi sňam du sems te.

¹ The word is missing in Edgerton (Tib. lhag par slu par byed pa ni).

² See Edgerton, s.v.

taśatrur vaidehiputraḥ, pūrvam kṛtavāt puṇyānām, upacitavāt,
 etarhi upariprāśādatalagataḥ niṣpuruṣeṇa tūryeṇa kṛidati, ramate,
 paricārayati; yannv aham kaṃcid eva kuśalam dharmam samādāya
 varteya; kaṃ punar aham kuśalam dharmam samādāya varteya?
 yannv aham keśaśmaśrūṇy avatārya, kāṣṭāṇi vastrāṇy ācchādyā,
 samyag eva śraddhayā agārād anagārikām pravrajeyam iti sa idam
 pratisaṅkhyāya, keśaśmaśrūṇy avatārya, kāṣṭāṇi vastrāṇy ācchādyā,
 samyag eva śraddhayā agārād anagārikām pravrajati; yāvajjivam
 prāṇātipātam prahāya, prāṇātipātāt prativirato bhavati; adattādānam,
 abrahmacaryam, mṛṣāvādām, paīśunyam, pāruṣyam, saṃbhinnapra-
 lāpam, abhidhyāvyāpādām¹, mithyādṛṣṭim prahāya mithyādṛṣṭeh
 prativirataḥ syāt; tam enam paśyeyus tava pauruṣeyā jānapadā anvā-
 hiṇḍamānāḥ; dṛṣṭvā ca punar eśām evam syāt: ayam sa rājño māga-
 dhasya ajātaśatroḥ vaidehiputrasya dāsaḥ preṣyo, nirdeśyo, bhu-
 jiṣyāḥ, nayenakāma<m>gamaḥ, keśaśmaśrūṇy avatārya, kāṣṭāṇi
 vastrāṇy ācchādyā, samyag eva śraddhayā agārād anagārikām pra-
 vrajitaḥ; sa yāvajjivam prāṇātipātam prahāya, prāṇātipātāt prativirato
 bhavati; adattādānam, abrahmacaryam, mṛṣāvādām, paīśunyam,
 pāruṣyam, saṃbhinnapralāpam, abhidhyāvyāpādām, mithyādṛṣṭim
 prahāya mithyādṛṣṭeh prativirato bhavati samyagdṛṣṭikāḥ; yannu
 vayam rājño gatvā ārocayema, iti; te tavāgamyā ārocayeyuḥ yat
 khalu deva jāniyāḥ, yo'sau devasya dāsaḥ, preṣyo, nirdeśyo, bhuji-
 syāḥ, nayenakāma<m>gamaḥ, sa keśaśmaśrūṇy avatārya, kāṣṭāṇi
 vastrāṇy ācchādyā, samyag eva śraddhayā *agārād anagārikām
 pravrajitaḥ; sa yāvajjivam prahāya prāṇātipātam, prāṇātipātāt
 prativirataḥ; adattādānam, abrahmacaryam, mṛṣāvādām, paīśunyam,
 pāruṣyam, saṃbhinnapralāpam, abhidhyāvyāpādām, mithyādṛṣṭim
 prahāya samyagdṛṣṭikāḥ iti; tat kim manyase mahārāja? api nu
 tvam evam vadeḥ? gacchantu bhavantaḥ; tam puruṣam ānayantu;
 punar api me dāso bhaviṣyati, preṣyo, nirdeśyo, bhujiṣyāḥ, nayena-
 kāma<m>gamaḥ iti.

34. no bhadanta; nānyatra, aham darśanāyāsyā upasaṅkra-
 meyam; yac ca me pūrvam abhivādanavandanapratyutthānāñjalisā-
 micikarma akārṣit, tad aham eva tasya kuryām; yāvajjivam cainam
 pravārayeyam yaduta cīvaraṇīḍapātāśayanāsanagnāpratyayabhaiṣa-
 jyapariśkāraiḥ.

¹ See Edgerton, s.v.

tat kim manyase mahārāja, na tv evam sati mayā darśitam
 bhavati sāndṛṣṭikām śrāmanyaphalam?

tathāyam bhadanta; evam darśitam bhagavatā sāndṛṣṭikam
 śramanyaphalam:

35. tadyathā mahārāja iha te syāt karṣako ḡṛhapatih ādāyakah
 poṣaka rājakośasamvardhakaḥ; sa tvām paśyed upariprāśādatalaga-
 tam pañcabhiḥ kāmaguṇaiḥ samarpitam, samanvaṅgibhūtam, niṣpu-
 ruṣeṇa tūryeṇa kṛidantam, ramamāṇam, paricārayantam; dṛṣṭvā ca
 punar asya evam syāt: ayam rājā māgadhaḥ ajātaśatrur vaidehipu-
 traḥ puruṣaḥ, aham api puruṣaḥ; nānyatra, rājā māgadhaḥ ajā-
 taśatrur vaidehiputraḥ, pūrvam kṛtavāt puṇyānām upacitavād
 etarhi upariprāśādatalagato niṣpuruṣeṇa tūryeṇa kṛidati, ramate, pari-
 cārayati; yannv aham kaṃcid eva kuśalam dharmam samādāya
 varteya; kaṃ punar aham kuśalam dharmam samādāya varteya? yannv
 aham keśaśmaśrūṇy avatārya, kāṣṭāṇi vastrāṇy ācchādyā, samyag
 eva śraddhayā agārād anagārikām pravrajeyam iti; sa idam prati-
 saṅkhyāya, keśaśmaśrūṇy avatārya, kāṣṭāṇi vastrāṇy ācchādyā,
 samyag eva śraddhayā agārād anagārikām pravrajati; yāvajjivam
 prāṇātipātam prahāya, prāṇātipātāt prativirato bhavati; adattādānam,
 abrahmacaryam, mṛṣāvādām, paīśunyam, pāruṣyam, saṃbhinnapra-
 lāpam, abhidhyāvyāpādām, mithyādṛṣṭim prahāya mithyādṛṣṭeh
 prativirataḥ syāt; tam enam paśyeyus tava pauruṣeyā jānapadāḥ anvā-
 hiṇḍamānāḥ; dṛṣṭvā ca punar eśām evam syāt: ayam sa rājño
 māgadhasya ajātaśatror vaidehiputrasya karṣako ḡṛhapatih, ādāyakah,
 poṣakaḥ, rājakośasamvardhakaḥ, keśaśmaśrūṇy avatārya, kāṣṭāṇi
 vastrāṇy ācchādyā, samyag eva śraddhayā agārād anagārikām pra-
 vrajitaḥ; sa yāvajjivam prāṇātipātam prahāya, prāṇātipātāt prativira-
 taḥ; adattādānam, abrahmacaryam, paīśunyam, pāruṣyam, saṃbhin-
 napralāpam, abhidhyāvyāpādām, mithyādṛṣṭim prahāya <mithyādṛṣ-
 teḥ prativirato bhavati>, samyagdṛṣṭikāḥ; yannu vayam rājño gatvā-
 rocayema iti; te tavāgamyā ārocayeyuḥ: yat khalu deva jāniyāḥ,
 yo'sau devasya karṣako ḡṛhapatih, ādāyakah, poṣakaḥ, rājakośasam-
 vardhakaḥ, keśaśmaśrūṇy avatārya, kāṣṭāṇi vastrāṇy ācchādyā,
 samyag eva śraddhayā agārād anagārikām pravrajitaḥ; sa yāvajjivam
 prāṇātipātam prahāya, prāṇātipātāt prativirataḥ; adattādānam, abrah-
 macaryam, paīśunyam, pāruṣyam, saṃbhinnapralāpam, abhidhyāvyā-
 pādām, mithyādṛṣṭim prahāya <mithyādṛṣṭeh prativirato bhavati>
 samyagdṛṣṭikāḥ iti; tat kim manyase mahārāja? api nu tvam evam
 vadeḥ: bhavanto gacchata; tam puruṣam ānayantu; punar api me

*A 508 a karşako bhaviyatı, ādāyakah, poşakah, *rājakośasamvardhakaḥ iti?

36. no bhadanta; nānyatra, aham evāsyā darśanāyopasaṅkrameyam; yacca <me> pūrvam abhivādanavandanapratyutthānāñjalisā-micikarma akārṣit, tad aham evāsyā kuryām; yāvajjivam cainam pravārayeyam yaduta cīvarapiṇḍapātaśayanāsanaglānapratyayabhaiṣajya-pariṣkāriḥ.

tat kim manyase mahārāja? na tv evam sati mayā darśitam sāndṛṣṭikam śrāmaṇyaphalam?

tathyam bhadanta; evam sati bhagavatā darśitam sāndṛṣṭikam śrāmaṇyaphalam.

T 388 b 37. iha mahārāja śāstā loka^(a) utpadyate <tathāgato’rhan samyaksambu>ddhaḥ vidyācaraṇasampannah sugato lokavid anuttaraḥ puruṣadamyasārathiḥ śāstā devamanusyāñām buddho bhagavān; sa dharmām deśayati, ādau kalyāṇam, madhye kalyāṇam, paryava-sāne kalyāṇam, svartham, suvyājanam, kevalam, paripūrṇam <pari-śuddham>^(b) paryavadātām; brahmācaryam praśāsayati; tam dharmām śṛṇoti gṛhapatir vā gṛhapatiputro vā; sa tam dharmām śrutvā śāstuḥ triṣu sthāneṣu <vi>śuddhiṁ^(c) samanveṣate, yaduta lobha-dharme, dveśadharme, mohadharme; kiṃ nv asty <asy>āyuṣmataḥ sa lobhaḥ aprahiṇaḥ, aparijñātaḥ, <anirodhitah>, avāntikṛtaḥ, yena <lobhenābhībhūtaḥ> paryāttacittaḥ jānaka eva san jānako’smiti vadet, <apa-śyaka eva san paśyako smiti vadet>^(d); parān vā tathā tathā pratipādayet, yat teṣām syāt dirgharātram anarthāya, ahitāya, duḥkhāya; ahosvin nāsty asyāyuṣmataḥ sa lobhaḥ aprahiṇaḥ, aparijñātaḥ, anirodhitaḥ, avāntikṛtaḥ, yena lobhenābhībhūtaḥ paryāttacittaḥ, ajānaka <eva> san jānako’smiti vadet, apaśyaka eva san paśyako smiti vadet, parān vā tathā tathā pratipādayet, yat teṣām syāt dirgharātram anarthāya, ahitāya, duḥkhāya; tasyaivam bhavati: nāsty asyāyuṣmataḥ sa lobhaḥ aprahiṇaḥ, aparijñātaḥ, anirodhitaḥ, avāntikṛtaḥ, yena lobhenābhībhūtaḥ paryāttacittaḥ, ajānaka eva san jānako’smiti vadet, apaśyaka eva san paśyako smiti vadet; parān vā tathā tathā pratipādayet, yat teṣām syāt dirgharātram anarthāya, ahitāya, duḥkhāya; tat kasya hetoḥ? te <hy> asyāyuṣmataḥ kāyasamskārāḥ, vāksamskārāḥ, manāḥsamskārāḥ amūḍhasya; ayam caiṣa dharmām bhāṣate samkṣiptena vā vistareṇa vā; sānto’sya dharmāḥ, praṇītaḥ, gambhiro, gambhīrāvabhāsaḥ, durdīśaḥ, duranubodhaḥ, atarkyah, atarkyāvacaraḥ, sūkṣmanipuṇapāṇḍitavijñavedaniyaḥ; sa cānenāyusmatā na sukaram ājñātum, yathāpitad ekāntalubdhena; alubdho’yam āyuṣmān¹; nāyam āyuṣmān lubdhaḥ; yadā cainam asmin prathame lobhadharme viśuddhiṁ samanupaśyati; athainam uttare samanveṣate, dvitiye dveśadharme, tṛtiye mohadharme; <kim>nv <asty> asyāyuṣmataḥ sa mohaḥ aprahiṇaḥ, aparijñātaḥ, anirodhitaḥ, avāntikṛtaḥ, yena mohenābhībhūtaḥ, paryāttacittaḥ ajānaka eva san jānako’smiti vadet; apaśyaka eva san paśyako smiti vadet; parān vā tathā tathā pratipādayet, yat teṣām syāt dirgharātram anarthāya, ahitāya, duḥkhāya;

T 389 a T 390 a T 390 b

samskārāḥ alubdhasya; ayam ca eṣa dharmam bhāṣate samkṣiptena vā vistareṇa vā; sānto’sya dharmāḥ, praṇītaḥ, gambhiro, gambhīrāvabhāsaḥ, durdīśaḥ, duranubodhaḥ, atarkyah, atarkyāvacaraḥ, sūkṣmanipuṇapāṇḍitavijñavedaniyaḥ; sa cānenāyusmatā na sukaram ājñātum, yathāpitad ekāntalubdhena; alubdho’yam āyuṣmān¹; nāyam āyuṣmān lubdhaḥ; yadā cainam asmin prathame lobhadharme viśuddhiṁ samanupaśyati; athainam uttare samanveṣate, dvitiye dveśadharme, tṛtiye mohadharme; <kim>nv <asty> asyāyuṣmataḥ sa mohaḥ aprahiṇaḥ, aparijñātaḥ, anirodhitaḥ, avāntikṛtaḥ, yena mohenābhībhūtaḥ, paryāttacittaḥ ajānaka eva san jānako’smiti vadet; apaśyaka eva san paśyako smiti vadet; parān vā tathā tathā pratipādayet, yat teṣām syāt dirgharātram anarthāya, ahitāya, duḥkhāya;

T 390 a T 390 b

asyāyuṣmataḥ sa mohaḥ aprahiṇaḥ, aparijñātaḥ, anirodhitaḥ, avāntikṛtaḥ, yena mohenābhībhūtaḥ, paryāttacittaḥ, ajānaka eva san jānako’smiti vadet, apaśyaka eva san paśyako smiti vadet; parān vā tathā tathā pratipādayet, yat teṣām syāt dirgharātram anarthāya, ahitāya, duḥkhāya; tat kasya hetoḥ? te <hy> asyāyuṣmataḥ kāyasamskārāḥ, vāksamskārāḥ, manāḥsamskārāḥ amūḍhasya; ayam caiṣa dharmām bhāṣate samkṣiptena vā vistareṇa vā; sānto’sya dharmāḥ praṇītaḥ, gambhiro, gambhīrāvabhāsaḥ, durdīśaḥ, duranubodhaḥ, atarkyah, atarkyāvacaraḥ, sūkṣmanipuṇapāṇḍitavijñavedaniyaḥ; sa cānenāyusmatā na sukaram ājñātum, yathāpitad ekāntamūḍhena; amūḍho ‘yam āyuṣmān; nāyam āyuṣmān mūḍhaḥ; yadā cainam asmin tṛtiye mohadharme viśuddhiṁ samanupaśyati; athātra ākāravatim śraddhām abhinive-dayati^(a); śraddhājātaḥ idam pratīsaṁśikṣate: sambādho gṛhāvāsaḥ, rajasām āvāsaḥ; abhyavakāśam ca pravrajyā; tad idam na <suka>ram gṛhiṇā agāram adhyāvasatā ekāntaśāṅkhaliṁhitam², yāvajjivam, keva-

(a) skyed bar byed (abhinirvartayati?).

¹ A: alubdho yenāyuṣmān.

² A: ekāntaśāṅkhaliṁhitam; see the Pāli śāṅkhaliṁhitam, and the note of O. Franke, p. 66, note 4.

(a) Omitted in T.

(b) yoñs su dga pa.

(c) rnam par dga’.

(d) ma mt’oñ bzin k’o nar mt’oñ ño žes smra žiñ (see below also).

lam, paripūrṇam, pariśuddham, paryavadātam, brahmacaryam caritum; yannv aham keśaśmaśrūṇy avatārya, kāśayāṇi vastrāṇy ācchādyā, samyag eva śraddhayā agārād anagārikām pravrajeyam; sa idam pratisaṅkhyāya prabhūtam vā <alpam vā> dhanaskandham prahāya, prabhūtam vā alpam vā jñātiparivartitam prahāya, keśaśmaśrūṇy avatārya, kāśayāṇi vastrāṇy ācchādyā, samyag eva śraddhayā agārād anagārikām pravrajati; sa evam pravrajitaḥ san śilavān viharati, prātimokṣasamvaraśaṁvṛtaḥ, ācāragocarasampannah, aṇumātreṣv avadyeṣu bhayadarśi, samādāpayati¹, śikṣate śikṣapadeṣu; sa prāṇātipāṭam prahāya, prāṇātipāṭāt prativirato bhavati; nyastadaṇḍaḥ, nyastaśastrāḥ, lajī, dayāvān sarvasattvapraṇibhūteṣv antataḥ kuntapi-pilakaprāṇinam upādāya, prāṇātipāṭāt prativirato bhavati.

T 391 a

*A 509 a

38. sa adattādānam prahāya, adattādānāt prativirato bhavati; dattādāyi, dattarataḥ, dattatyaktamuktapratikāṇki, astenam, alolupam, śuddham, śucim ātmānam parihaṇam² anavadyam adattādānāt prati*virato² bhavati; sa abrahmacaryam prahāya, abrahmacaryāt prativirato bhavati; brahmācari, <kucaryāvirataḥ>³, śuddhaḥ, śuciḥ, nirāmagandhaḥ⁴, virato maithunāt, apeto grāmyadharmaḥ, abrahmacaryāt prativirato bhavati.

39. sa mṛṣāvādam prahāya, mṛṣāvādāt prativirato bhavati; satyavādi, satyarataḥ, śraddhitāḥ, pratyayitaḥ, stheyaḥ, avisamvādako lokasya, mṛṣāvādāt prativirato bhavati; sa na eṣām śrutvā teṣām ārocayati, teṣām bhedāya; teṣām vā śrutvā naiṣām ārocayati, eṣām bhedāya iti; bhinnānām sandhātā bhavati; samagrāṇām cānupradātā; samagrārāmaḥ, samagrārataḥ, samagrakaraṇīm vācam bhāṣate; paiśunyāt prativirato bhavati; pāruṣyam prahāya, pāruṣyāt prativirato bhavati; sa yā iyam <vāg> bādhakā⁵, karkaśā, parakaṭukā, parābhīṣaṅgiṇī, bahujanāniṣṭā, bahujanākāntā, bahujanāpriyā, bahujanāmanāpā, asamāhitā, asamādhisaṁvartaniyā ityevaṁrūpām vācam prahāya, yeyam vāk nelā⁶, karṇamukhahṛdayamgamā, premaṇiyā, paurī, valguvispaṣṭā, vijñeyā, aniśritā, apratikūlā, aparyādattā, bahujaneṣṭā, bahujanākāntā, bahujanapriyā, bahujanāmanāpā, samāhitā, samādhisaṁvartani, ityeva-

¹ A: samācāyati.

² A: parihaṇati.

³ Conjectural reading. A: ārācari (Tib. sbyod pa ḥan pa spaṇ bas).

⁴ See Edgerton, s.v. (Tib. driṇ ba med pa yin).

⁵ A: vādaśā (Tib. gdug).

⁶ See Edgerton, s.v.

mrūpām vācam bhāṣate; pāruṣyāt prativirato bhavati, sa ca bhavati kālavādi, bhūtvādi, tattvavādi, arthavādi, dharmavādi, niśāmyavādi; niśāmyavatīm vācam bhāṣate^(a) kāle na viprakīrṇām, sāvadānām, sopadeśām, dharmyām, arthopasamhitām; sambhinnapralāpāt prativirato bhavati.

T 392 a

40. * * * ¹ <sa> vadhabandhanachedanatāḍanaparāmarśam prahāya, vadhabandhanachedanatāḍanaparāmarśāt prativirato bhavati. ālokasahāgāraśayyām prahāya, ālokasahāgāraśayyātaḥ prativirato bhavati, sa kṣetravastugṛhavastvāpaṇavastuparigrahām prahāya kṣetravastugṛhavastvāpaṇavastuparigrahāt prativirato bhavati; hastyaśvagavedādaka^(b)kukkuṭasūkarapratigrahām prahāya, hastyaśvagavedādakakukkuṭasūkarapratigrahāt prativirato bhavati; sa dāśidāśakarmakarapauruṣeyapratigrahām prahāya, dāśidāśakarmakarapauruṣeyapratigrahāt prativirato bhavati; sa striputrūṣadārakadārikāpratigrahām prahāya, striputrūṣadārakadārikāpratigrahāt prativirato bhavati; sa jātarūparajata-pratigrahām prahāya, jātarūparajata-pratigrahāt prativirato bhavati; āmadhānyapratigrahām prahāya, āmadhānya^(c)pratigrahāt prativirato bhavati; sa ekabhartiko bhavati; sa rātryuparataḥ; viratotkālabhōjanaḥ kālacāri, kālacaryāyogam anuyuktaḥ²; sa kāyapārihārikena cīvareṇa tuṣṭo bhavati, samtuṣṭaḥ; kukṣipāriḍipūrikena *piṇḍapātikena tuṣṭo bhavati, samtuṣṭaḥ; yena yena prakrāmati sapātracivaraḥ prakrāmati; tadyathā pakṣi śakunako yena yenoddayate, sapakṣaḥ sapalāśaḥ uḍḍayate; evam eva sa kāyapārihārikena cīvareṇa tuṣṭaḥ,

T 392 b

^(a) rtogs pa smra ba yin | k'oṇ du c'ud par byed pai ts'ig smra ba yin te |.

^(b) ba laṇ.

^(c) ḥabru rjen.

*A 509 b

T 393 a

¹ Here some lines of the sanskrit text are missing, due to an error of the scribe. The Tib. transl. runs as follows: de ḥie ts'oṇ spaṇs nas | ḥie ts'oṇ las slar log pa yin te | de gžal blugs la gyo byed pa daṇi | sraṇ la gyo byed pa daṇi; ts'ad la gyo byed pa spaṇs nas gžal blugs la gyo byed pa daṇi | sraṇ la gyo byed pa daṇi | ts'ad la gyo byed pa las slar log pa yin no | de gsug len pa daṇi | ḥadrid pa daṇi | bsdigs nas raṇi gir byed pa spaṇs nas gsug len pa daṇi | ḥadrid pa daṇi | bsdigs nas raṇi gir byed pa las slar log pa yin no | See the Pāli version (45): kaya-vikkayā paṭivirato hoti. Tulākūtakaśakūṭamānakūṭā paṭivirato hoti. Ukkota-navañcananikatisāciyogaḥ paṭivirato hoti.

² The portion from kāya[°] till samtuṣṭaḥ (before yena yena prakrāmati) is repeated both in A and in the Tib. transl.

samtuṣṭah, kukṣipāripūrikena piṇḍapātena tuṣṭah samtuṣṭah, yena yena prakrāmati sapātracivaraḥ prakrāmati.

*D 107

41. *yathāpitā mahārāja eke śramaṇabrahmaṇāḥ śraddhādeyam¹ paribhuṣya, vividhabijagrāmabhūtagrāmasamārambhānuyogam anuyuktā viharanti; tadyathā mūlabije, skandhabije, agrabije, sphuṭabije, bijabije eva pañcame ity apy evamṛūpāt śramaṇo vividhabijagrāmabhūtagrāmasamārambhānuyogāt prativirato bhavati.

T 393 b

42. yathāpi tan mahārāja eke śramaṇabrahmaṇāḥ śraddhādeyam paribhuṣya vividhasannidhisamārambhānuyogam anuyuktā viharanti; tadyathā annasannidhau, pānasannidhau, vastrasannidhau, gandhasannidhau, mālyasannidhau, patrasannidhau, puṣpasannidhau, phalasannidhau, ity apy evamṛūpād vividhasannidhisamārambhānuyogāt prativirato bhavati.

43. yathāpitā mahārāja eke śramaṇabrahmaṇāḥ śraddhādeyam paribhuṣya uccaśayana<mahāśayana>samārambhānuyogam anu<yuktā> viharanti; tadyathā āsandyām, paryāṅke, paṭṭikāyām, gonikāyām, tūlikāyām, bṛhatikāyām, citrikāyām, pata<likā>yām², hastyāstaraṇe, aśvāstaraṇe, ekāntarome, uccarome, adhorome³, skandharome⁽⁴⁾, kāliṅgaprāvaraṇe, pratyāstaraṇe, sottarocchadanapate, ubhayāntalohitopadhāne⁽⁵⁾ ity apy evamṛūpāt śramaṇāḥ uccaśayana-mahāśayanasamārambhānuyogāt prativirato bhavati.

T 394 a

44. yathāpitā mahārāja eke śramaṇabrahmaṇāḥ śraddhādeyam paribhuṣya vividhamāṇḍanasamārambhānuyogam anuyuktā viharanti; tadyathā utsadane, snapane, parimardane, mālāgandhavilepane <varṇa>saṁdhāraṇe nakhalikhane dantaparimarjane * * *(⁶) mukhālepane mukhādarše⁴ śikhābandhe nāde daṇḍe chatre khadge vālavayajane citre copānahau, ahatāni ca vastrāṇi, navāni, dirghada-

(¹) ḥos gcig bal las byas pa dañ | ḥos gñis ka bal las byas pa dañ | stod bal las byas pa dañ | rgyab bal las byas pa dañ |

(²) steñ gyogs dañ bcas pai gos dañ | p'yogs gñis su sñas dmar po bcug pa ste |

(³) k'ar p'yem ḥebs pa dañ |

¹ A: deyāni.

² A: palālikāyām. See for a similar list MPS, III, 326 and note; Dīghanikāya, II, 50.

³ A: aparome.

⁴ A: mālāgandhavilepane — — dhāraṇe nakhalikhane dantalikhane mukha-sūrṇeṇa mukhādarše. The text has been restored with the help of the Tib. transl.

śāni, dhāraṇajātiyāni bhavanti¹ ity apy evamṛūpāt śramaṇo vividhamāṇḍanasamārambhānuyogāt prativirato bhavati.

45. yathāpitā mahārāja eke śramaṇabrahmaṇāḥ śraddhādeyam paribhuṣya, vividhadarśanasamārambhānuyogam anuyuktā viharanti; tadyathā hastiyuddhe, aśvayuddhe, rathayuddhe, pattiyuddhe, yaṣṭiyuddhe, muṣṭiyuddhe, ṣabhadayuddhe, mahiṣayuddhe², ajayuddhe, miṇḍhakayuddhe, kukkuṭayuddhe, vartakayuddhe, lāvakayuddhe, kukkuṭavartakalāvakayuddhe, striyuddhe, puruṣayuddhe, dārakayuddhe, dārikāyuddhe, aṭṭalavamśe³, śobhitanagare, utsantikāyām, dhvajāgre, balagre, vyūḍhe senikādarśane⁴ (^a) mahāsamājām vā draṣṭum icchanti eke ity apy evamṛūpāt *śramaṇo vividhadarśanasamārambhānuyogāt prativirato bhavati.

T 394 b

46. yathāpitā mahārāja eke śramaṇabrahmaṇāḥ śraddhādeyam paribhuṣya vividhaśabdaśravaṇasamārambhānuyogam anuyuktā viharanti; tadyathā hastiśabde, aśvaśabde, rathaśabde, śaṅkhaśabde, paṭhaśabde, āḍambaraśabde, <bheriśabde>^(b) nṛttaśabde, gitaśabde, vāditraśabde, <vacakaśabde>^(c), acchaṭāśabde, pāṇisvare, kumbhatūṇire⁵, kavatikāveye⁶, citrākṣare, citrapadavyañjane, lokāyatapratisaṅghuṣte⁷, ākhyāyikāyām vā śrotum icchanti eke ity apy evamṛūpāt vividhaśabdaśravaṇasamārambhānuyogāt prativirato bhavati.

*A 510 a

47. yathāpitā mahārāja eke śramaṇabrahmaṇāḥ śraddhādeyam paribhuṣya vividhākṣakavañcakadyūta⁸ samārambhānuyogam anu-

(¹) bro gar gyi ts'ogs dañ | p'rag ba nas ḥagoñ ba dañ | rgyal mts'an gy rtse mo dañ | dpun gi ts'ogs dañ | gyul ba bñams pa dañ | dmag gi ts'ogs la Ita ba dan |

(^b) rna bo c'e (bheri, dundubhi).

(^c) Ex conject., from Tib. smra bai sgra dañ.

¹ A: °jātiyā bhavanty eke śramaṇo.

² A: niyuddhe ṣabhadayuddhe (Tib. k'yu mc'og gis ḥagyed pa dañ | ma hes ḥagyed sa dañ).

³ See the pāli aṭṭāla, a room at the top of a house, etc. (Tib. śiñ ḥadsegs).

⁴ A: manika (or senika⁸) darśane.

⁵ See Edgerton, s.v. kumbhatūṇa. The form °tūṇira is not recorded there. The Tib. has bum pai sra (ghaṭaśabda) only.

⁶ See Edgerton, s.v. kavita (Tib. rañ bzo dañ sñan dnags dañ).

⁷ A: °pratisamghukte (ṣajig rten rgyañ pan dañ ldan pa dan). Read prati-samyukte?

⁸ A: vañcadhyūta.

yuktā viharanti; tadyathā aṣṭāpade daśapade, ākarṣaṇe ^(a), pare * * * * se ^(b), ghaṭike ¹, cale, muṣkale ^(c), akṣavaṅkānucarite ², śalākāhaste yathāpi vā ³ prayojayanti eke ity apyevaṁrūpāt śramaṇo vañcakadyū-tasamārambhānuyogāt prativirato bhavati.

48. yathāpitā mahārāja eke śramaṇabrahmaṇāḥ śraddhādeyam paribhujuya vividhakathāsamārambhānuyogam anuyuktā viharanti; tadyathā rājakathāyām, corakathāyām, yuddhakathāyām, annakathāyām, pānakathāyām, vastrakathāyām, vīthikathāyām, veṣyakathāyām, kumārikākhyānakathāyām ⁴, samudrākhyānakathāyām, <lo-kākhyā>nakathāyām janapadamahāmātrākhyānakathāyām ^(d) ityapy evaṁrūpāt śramaṇo vividhakathāsamārambhānuyogāt prativirato bhavati.

49. yathāpitā mahārāja eke śramaṇabrahmaṇāḥ śraddhādeyam paribhujuya <vidha>vīgṛhyakathāsamārambhānuyogam anuyuktā viharanti; tadyathā na tvam enam dharmavinayam ājānāsi; aham enam dharmavinayam ājānāmi; yathā vā anvaham enam dharmavinayam ājānāmi; yathā nānvaham enam dharmavinayam ājānāsi; yuktā mama; ayuktām tava; sahitām mama; asahitām tava; pūrvam vacanīyam paścād avocat; paścād vacanīyam pūrvam avocat; atitūrṇam te parāmr̄ṣṭam; āropitas te vādaḥ vādārthāya; apahara vādaṁ vāda-vipramokṣāya; gṛhito’si, nirvēṭhaya ⁵; sacec ⁶ uttarām prajānāsi, brūhi pṛṣṭāḥ ity apy evaṁrūpāt śramaṇo vividhavigṛhyakathāsamārambhānuyogāt prativirato bhavati.

50. yathāpitā mahārāja eke śramaṇabrahmaṇāḥ śraddhādeyam paribhujuya dūtagamanasampreṣaṇamithyājivena jīvikām kal-

^(a) na yai mig dan (DN, II, 49 ākāsām).

^(b) p’yogs p’yogs nas ḡayed pa dañ.

^(c) tsa le dañ | su k’ā le dañ. Read suṣkale or sukhale?

^(d) ljoñs dañ sna c’en po la gtogs pa brjod pai gtam ste.

¹ A: ghaṭāka (but see DN, II, 49: ghaṭikam), (Tib. bum bas rtse ba dan).

² Uncertain meaning (Tib. beg gis rtsa ba dañ | gul tsa ba dañ | ’ur ma dañ, etc.). See the Pāli version, 49: ghaṭikām śalākahatthām akkhaṇ pañgacīraṇ vañkakam, etc.

³ A: yathāpi tam vā.

⁴ Wanting in T.

⁵ See Edgerton, s.v.

⁶ A: saty, which is perhaps the corrent reading (see above, vol. I, p. 157).

payanti; te rājñām, rājāmātyāñām ¹, brāhmaṇāñām, naigamāñām, jānapadāñām, śreṣṭhinām, sārthavāhāñām, mitaupau * * * ^(a) <iha āhvaya amutra preṣaya iha preṣaya amutra āhvaya> ^(b) ity apy evaṁrūpāt śramaṇo dūtagamanasampreṣaṇamithyājivāt prativirato bhavati.

51. yathāpitā mahārāja eke śramaṇabrahmaṇāḥ śraddhādeyam paribhujuya kuhakāś ² ca bhavanti, lapakāś ca, naimitti<kāś ca, nai-śpeṣikāś ca lābhena lābham niścikirṣante ³>^{*} te kuhanalapananaimit-tikanaiśpeṣikalābhena lābhaniścikirṣakatvena jīvikām kalpayanti ity apy evaṁrūpāt śramaṇo vividhakuhanalapananaimittanaiśpeṣikalābhe-na lābhaniścikirṣapāt prativirato <bhavati.

52. yathāpi tan mahārāja eke> śramaṇabrahmaṇāḥ śraddhādeyam paribhujuya tiryagvidyāmīthyājivena jīvikām kalpayanti; tadyathā utpāte, vraṇalakṣane ⁴ svapnalakṣaṇe, agnidagdhe, dakaspr̄ṣṭe, mū-śikacchinne, āveṣane, svaravicyaye ^(c), sarvabhūtarute, aṅgavidyāyām, vāstuvidyāyām ⁵, śuka<vidyāyām, śakuna>vidyāyām ^(d) prayojayanti eke ity apy evaṁrūpāt śramaṇāḥ tiryagvidyāmīthyājivāt prativirato bhavati.

53. yathāpitā mahārāja eke śramaṇabrahmaṇāḥ śraddhādeyam paribhujuya tiryagvidyāmīthyājivena jīvikām kalpayanti; tadyathā nakṣatrāñām <samprayoge> ⁶ muhūrtāñām abhyutthāne, śavaparikṣāyām ⁷, patrakarmaṇi, sāntikarmaṇi, bhūtakarmaṇi, puṣṭikarmaṇi, praṇidhikarmaṇi, lipikarmaṇi, gaṇane, nyasane saṅkhyāyām ^(e), mu-

^(a) ded dpon rnams kyi.

^(b) p’o ūa ts’u bi nas k’rid de p’ā bir sna ḡdreu bar byed pa dañ | p’ā bi nas p’o ūa k’rid de ts’u bir sna ḡdren bar byed pa ste. See DN, II, 54: idha gaccha amutrāgaccha, idam hara amutra idam āharāti, etc.

^(c) skad ḡbyin pa dañ.

^(d) no tsoi dbyad dañ | byai dbyad dañ.

^(e) bsañ gtor bai las dañ | grañs dañ. The following words mudrāyām and mārgadarśavidyāyām are not represented in the Tib. transl.

¹ A: rājamātrāñām (Tib. blon bo c’en po rnams kyi ‘am).

² A: kumārakāś (see DN, II, 55). See Edgerton, s.v.

³ See Edgerton, s.v.

⁴ Ex conject., from Tib. rma mts’ān dañ A: brāmmāñasvapnalakṣaṇe.

⁵ A: vastuvidyāyām.

⁶ Ex conject., from Tib. rab tu sbyor ba.

⁷ A: śataparikṣāyām (Tib. ro brtag pa).

drāyām¹, mārgadarśavidyāyām prayojayanti eke ity apy evamṛūpāt śramaṇāḥ tiryagvidyāmīthyājīvāt prativirato bhavati.

T 396 b 54. yathāpitān mahārāja eke śramaṇabrahmaṇāḥ śraddhāde-
yam paribhujuya tiryagvidyāmīthyājīvena jīvikām kalpayanti; tadya-
thā cikitsāyām, mūlabhaiṣajye, añjanānupradāne, <* * * nuprā-
dāne>^(a) rasānupradāne, stricikitsāyām, <puruṣacikitsāyām>^(b) kumā-
racikitsāyām, kumārikācikitsāyām oṣadhir vā prayojayanti ity apy
evamṛūpāt śramaṇas tiryagvidyāmīthyājīvāt prativirato bhavati.

T 397 a 55. yathāpi tan mahārāja eke śramaṇabrahmaṇāḥ śraddhādeyam
paribhujuya <tiryagvidyāmīthyā>jīvena jīvikām kalpayanti; tadyathā
maṇīlakṣaṇe, daṇḍalakṣaṇe, asilakṣaṇe, iṣulakṣaṇe, āyudhalakṣaṇe^(c),
hastilakṣaṇe, aśvalakṣaṇe, ṛṣabhalakṣaṇe, mahiṣalakṣaṇe, ajalakṣaṇe,
miṇḍhakalakṣaṇe, <avilakṣaṇe kukkuṭalakṣaṇe vartakalakṣaṇe * *
lakṣaṇe>^(d) striłakṣaṇe puruṣalakṣaṇe kumāralakṣaṇe kumārikālakṣaṇe
alpāyurlakṣaṇe dirghāyurlakṣaṇe alpabhāgalakṣaṇe> mahābhāgalak-
ṣaṇe alpapuṇyalakṣaṇe, mahāpuṇyalakṣaṇe, alpeśākhyalakṣaṇe, ma-
heśākhyalakṣaṇe āryalakṣaṇe, dāsalakṣaṇe, ity apy evamṛūpāt śrama-
ṇas tiryagvidyāmīthyājīvāt prativirato bhavati.

56. yathāpitān mahārāja eke śramaṇabrahmaṇāḥ śraddhādeyam¹
paribhujuya tiryagvidyāmīthyājīvena jīvikām kalpayanti; tadyathā
ājavane, javane^(e), vamane, ūrdhvavirecane, adhovirecane, nastekarmani^{(?) 2}, dhūmapāne, svedaparikarmani, āmādhyāśaye, pakvā-
dhyāśaye * * *(f), piṭakādhyāśaye, † cakre vāyasamaṇḍale †^(g),
hanusamhanane, jihvānikṛntane, vetāḍārdhavetāḍam^(h) vā prayoja-

(*) snum bag gyi ro sbyin ba dan.

(*) skyes pai dpyad dañ.

(*) Wanting in T.

(*) 'ur bai mt'san. 'Ur ba is an humming insect, a beetle. I do not know
the corresponding sanskrit word.

(*) sman pas cig car gtoñ ba dañ | sbreñs te gtoñ pa dañ.

(*) bda kan gyi dbyad dañ | p'o boi dbyad dañ | sme bai dbyad dañ.

(*) p'ol mig gi dbyad dañ (= piṭakādhyāśaye) | ri tvags ḥak'yil ba dañ |
bya rog ḥak'yil ba dañ.

(*) mk'ur ba ḥagul ba dañ | lce sos c'od pa dañ | ro lañs dañ | ro lañs p'yed
kyi sbyor ba ste.

¹ A: samkhyāmudrāyā.

² Here the reading is seemingly corrupted. The word is not represented in T.

yanti eke ity apy evamṛūpāt śramaṇas tiryagvidyāmīthyājīvāt prativi-
rato bhavati.

57. yathāpitān mahārāja eke śramaṇabrahmaṇāḥ śraddhāde-
yam paribhujuya <tiryagvidyāmīthyā>^{*}jīvena jīvikām kalpayanti; *A 511 a
tadyathā <vahane>^(a), āvāhane, vivāhane, āmohane, saṃmohane, <uc-
cātane, māraṇe>^(b) sukhakaraṇe, duḥkhakaraṇe, darbhahome, tila-
home, taṇḍulahome, dhanahome, dhānyahome, mudgahome, māṣa-
home, dravyahome <agnihome, ādityopasthāne>¹, nakṣatropasthāne,
devatopasthāne, mahāprasthānam^(c) vā prayojayanti eke ity apy
evamṛūpāt śramaṇas tiryagvidyāmīthyājīvāt prativirato bhavati.

T 397 b

58. yathāpitān mahārāja eke śramaṇabrahmaṇāḥ śraddhādeyam
paribhujuya <tiryagvidyā>mīthyājīvena jīvikām kalpayanti; tadyathā
<bhayam bhaviṣyati kṣemam> bhaviṣyati² durbhikṣam bhaviṣyati,
subhikṣam bhaviṣyati, durvṛṣṭir bhaviṣyati, suvṛṣṭir bhaviṣyati; itir
bhaviṣyati, anitir bhaviṣyati ity apy evamṛūpāt śramaṇas tiryagvi-
dyāmīthyājīvāt prativirato bhavati.

T 398 a

59. yathāpitān mahārāja eke śramaṇabrahmaṇāḥ śraddhāde-
yam paribhujuya <tiryagvidyāmīthyā>jīvena jīvikām kalpayanti; tadya-
thā abhyantarāṇām rājñām jayo bhaviṣyati; bāhyakānām parājayaḥ;
bāhyakānām rājñām jayo bhaviṣyati; ābhyanṭarāṇām parājayaḥ;
ābhyanṭarāṇām rājñām apayānam bhaviṣyati; bāhyakānām niryāṇam;
bāhyakānām apayānam bhaviṣyati; ābhyanṭarāṇām niryāṇam ity apy
evamṛūpāt śramaṇas tiryagvidyāmīthyājīvāt prativirato bhavati.

60. yathāpitān mahārāja eke śramaṇabrahmaṇāḥ śraddhāde-
yam paribhujuya tiryagvidyāmīthyājīvena jīvikām kalpayanti; tadyathā
<evamvirūpau pa>thā sūryācandramasau gacchataḥ; evamvirūpāv
utpathā sūryācandramasau gacchataḥ; evamvirūpākā pathā sūryācand-

(*) Ex conject. from Tib. dgug pa dañ.

(*) Ex conject. from Tib. rnam par ə'tor ba dañ | rnam par əjoms pai c'os
dañ.

(*) k'a cig dmag mañ po ədren pa ste |

¹ Ex conject. from Tib. sreg blugs kyi sbyin sreg dañ | ūi ma la bkur sti
byed pa dañ. Sreg blugs means āhuti, etc. (see Mvy 4253 etc.) and an aggihoma
is quoted in DN II 56). After dravyahome we read in A two akṣaras more,
which look like mohā.

² Ex conject. from Tib. ajig par ḥagyur ba dañ | ūi bar ḥagyur ba dan. See
DN, II, 60: khemāṇ bhavissati bhayam bhavissati.

ragrahāḥ, ulkāpātāḥ, diśodāhāḥ; antarikṣe devadundubhayaḥ atinadanti; utpathā sūryācandra grahāḥ, ulkāpātāḥ, diśodāhāḥ, *〈antarikṣe devadundubhayaḥ〉* atinadanti; anayor vā sūryācandramasor evam̄ma-hardhikayor evam̄māhānubhāvayor udgamanāgamanasamkleśavyavadānavavasthānaviśuddhir na prajñāyate, yaduta pathā, apy utpathāpi ity apy evam̄rūpāt śramaṇas tiryagvidyāmīthyājīvāt prativirato bhavati.

T 398 b 61. yathāpi tan mahārāja eke śramaṇabrahmaṇāḥ śraddhādeyam paribhujya tiryagvidyāmīthyājīvena jivikāṁ kalpayanti; tadyathā evam̄vipākau pathā sūryācandramasau gacchataḥ; evam̄vipākāv¹ utpathā sūryācandramasau gacchataḥ; evam̄vipākāḥ pathā sūryagrahāḥ, candra grahāḥ, ulkāpātāḥ, diśodāhāḥ, antarikṣe devadundubhayo atinadanti; evam̄vipākā utpathā sūryagrahaś candra grahāḥ, ulkāpātāḥ, diśodāhāḥ, antarikṣe devadundubhayo'tinadanti; anayor vā sūryācandramasor evam̄māhardhikayor evam̄māhānubhāvayor udgamanāgamanasamkleśavyavadānavavasthānaviśuddhir na prajñāyate, yad uta pathā apy utpathāpi, ity apy evam̄rūpāt śramaṇas tiryagvidyāmīthyājīvāt prativirato bhavati.

62. so'nena āryeṇa śilaskandhena samanvāgataḥ adhyātmam anavadyasukham prativedayate; sa indriyair guptadvāro bhava<ti;

*A 511 b nipi kasmītir guptasmīti>*mānasah^(a) sahāvasthāvacārakah; sa cak-
suṣo rūpāṇi dṛṣṭvā^(b) na nimittagrāhi bhavati; nānuvyañjanagrāhi;
T 399 a yato'dhikaraṇam eva cakṣurindriyenā asaṁvarasamvṛtasya viharataḥ abhidhyādaurmanasye loke pāpakā akuśalā dharmāś *〈cittam anusravanti; teṣām saṁvarāya prati〉*padyate; rakṣati cakṣurindriyam; cakṣurindriyenā saṁvaram āpadyate; śrotrendriyenā śabdān, ghrā-
ṇendriyenā gandhān, jihvayā rasān, kāyena spraṣṭavyāni, manasā dharmān vijñāya na nimittagrāhi bhavati; nānuvyañjanagrāhi; yato'dhikaraṇam eva mana<indriyāsaṁvarasamvṛta>sya viharataḥ abhidhyādaurmanasye loke pāpakā akuśalā dharmāś cittam anusravanti; teṣām saṁvarāya pratipadyate; rakṣati *〈manaindriyam〉*; manaindriyenā saṁvaram pratipadyate.

^(a) kun tu bsrans pai dran pa dañ | agrus sgyoñ gi dran pa dañ | yid dran pas bsrus pas gnas skabs mñam par spyod pa yin te.

^(b) The Tib. adds here yid bde bar mi ḥayur | yid mi bde bar mi ḥayur, that is na saumanasyam daurmanasyam vā [prativedayate] or something like so.

¹ A: evam̄rūpaku (see the Tib. ąbras bu ądi lta bur, etc.).

63. so'nena āryeṇa śilaskandhena samanvāgataḥ, anayā ca indriyaguptadvāratayā adhyātmam anavadyasukham^(c) prativedayate; so'tikramapratikrame saṁprajānavihāri bhavati; ālokitavyavalokite, samiñjitaprasārite, saṅghātipātracivaradhāraṇe, gate, sthite, niṣanne, śayite, jāgarite, *〈bhāṣite〉*^(a), tūṣṇīmbhāve, nindrāklamaprativinodane, *〈saṁprajānavihāri bhava〉*ti; so'nena āryeṇa śilaskandhena samanvāgataḥ anayā ca indriyaguptadvāratayā anena ca paramēṇa smṛtisamprajanyena samanvāgataḥ, adhyātmam avyābādhasukham pratisamvedayate; so'nena āryeṇa śilaskandhena samanvāgataḥ, anayā ca *〈indriyaguptadvāratayā〉* anena ca paramēṇa smṛtisamprajanyena samanvāgataḥ, prāntāni śayanāsanāny adhyāvasati, aranyaṇi, vṛkṣamūlāni, śūnyāgārāṇi; so'rānyagato vā, vṛkṣamūlagato vā, śūnyāgāragato vā, niśidati paryāmkam ābhu<jya ṣjuṁ kāyam praṇidhāya> pratimukhāṁ smṛtim upasthāpya¹; so'bhidhyām loke prahāya vigatābhidhyena cetā bahulaṁ viharati; abhidhyāyāś cittam pariśodhayati; vyāpādastyānamiddham auddhatyakaukṛtyavicikitsām loke prahāya tīrṇakāṇko bhavati; tīrṇavicikitsākamkṣah kuśala^(b)-dharmeṣu vicikitsāyāś cittam pariśodhayati.

64. tadyathā mahārāja puruṣaḥ ṣnam² ādāya karmāntān prayuñjita, tasya te karmāntāḥ sampadyeran; sa tasmāt tac ca ṣnam śodhet; asti cāsyā svāpateyamātrā yāvad eva dārāṇām poṣaṇārthā; tasyaivam bhavati: *〈ṣnam ādāya karmāntāḥ prayuktāḥ; tasya te me karmāntāḥ sampannāḥ; na vipannāḥ; tena mayā tac ca ṣnam śodhitam; asti ca me svāpateyamātrā yāvad eva dārāṇām poṣaṇāya; sa tatonidānam adhigacchet saumanasyam.〉*

65. tadyathā puruṣaḥ ābādhikāḥ syāt duḥkhi rogī durbalaḥ; tasya bhojanam bhuktam na kāyam chādayati^(c); pānakam pitam kukṣiṁ ca vyābādhate; so'pareṇa samayena sukhi syāt, arogāḥ, bala-vān; tasya bhojanam bhuktam kāyam chādayati; pānakam pitam kukṣiṁ na vyābādhate; tasya evam syāt: aham asmi pūrvam ābādhikāḥ

^(a) smra ba dañ.

^(b) t'e ts'om dañ som ūi las rgyal ba yin žiñ | dge bai c'os, etc.

^(c) de zas zos pa ni lus la ajur mi btub. See DN, II, 70.

¹ See DN, II, 67, MPS, 5, 3, etc.

² A: pariṇam.

*A 512 a

duḥkhi <rogī durbalaḥ; mama bhojanam bhuktam na kāyam chādayati; pā>¹ nakam pitaṁ kukṣim na vyābhādhate; sa tatonidānam adhigacchet prāmodyam (⁹).

T 400 b

66. tadyathā puruṣo dā<saḥ syāt preṣyo nirdeśyo bhujiṣyo nayenakāmagaḥ²; so 'pareṇa samayena na dāsaḥ syāt preṣyo bhujiṣyo nayenakāmagaḥ; tasya evam syāt: aham asmi pūrvam dāsaḥ preṣyo ni>rdeśyo bhujiṣyo nayenakāmagaḥ³; so' smy etarhy adāso <'preṣyo> 'bhujiṣyo <na>yenakāmagaḥ⁴; sa tato<nidānam adhigacchet prāmodyam.

67. tadyathā puruṣo bandhanāgāre baddho paścādbāhugāḍhabandhanabaddhaḥ; sa ca tato muktaḥ svastikṣemābhyaṁ avyayena; tasyaivam syāt: yaḥ pūrvam bandhanāgāre baddho> pascādbāhugāḍhabandhanabaddho 'bhūvam so 'ham tato muktaḥ svastikṣemābhyaṁ avyayena; sa tatonidānam adhigacchet prāmodyam.

68. tadyathā⁵ puruṣaḥ sapratibhayo bhūtvā sukhī bhavati; durbhikṣam pratipādayitvā pratipādayati subhikṣam; tasyaivam syāt: aham asmi sukhī sapratibhayo bhūtvā; yasya me durbhikṣam abhūt etarhi bhavati> subhikṣam; sa tatonidānam adhigacchet sukhām adhigacchet saumanasyam.

T 401 a

69. evam eva <mahārāja> imāni pañcavaraṇā<ni tadyathā ḥnam rogaṁ dāsyam bandhanāgāram kāntāram prahāya samanupaśyati; imāni pañcavaraṇāni cittopakleśakarā>ni prahāya prajñādaurbalyakarāni vi-

(⁹) de gži des bde bar gyur | yid bde bar gyur pa dañ, which seems to be a transl. of labheta prāmodyam adhigacchet saumanasyam (or something like so) as in the Pāli version. So below too.

¹ The right part only of leaf 512 has been preserved (about one third of the whole leaf). I have tentatively restored the missing parts of it with the aid of the Tib. transl. This is reproduced below as the Appendix III.

² See below.

³ A: kāgamah.

⁴ A: yenakāmāḥ.

⁵ Here my translation from Tib. is purely indicative of the sense. See the Pāli version also, 73.

⁶ A: nāsty asya, but see below bhavati, which occurs twice.

ṇiyam yaduta vivekajena pritisukhena.

T 401 b

70. tadyathā dakśino rajako rajakāntevāsi vā * * * * *¹ snātracūṇāny ākīrya u>dakena pariproksya pariproksya syandayet²; sa cāsyā snātrapinḍī³ snigdhā snehānugatā snehāparitā sphuṭāntarbarhīdhā na pragharati na niścarati; evam eva sa imam eva kāyam vivekajena pritisukhenābhiṣayandayati pariṣayandayati paripariprīṇāti pari>spharati; nāsyā kiṃcīt⁴ sarvataḥ kāyād asphuṭam bhavaty aspharaṇiyam yad uta vivekajena pritisukhena.

kiṃ manyase ma<hārāja na tv evam sati mayā darśitam sāṃḍṛṣṭikam śrāmaṇyaphalam; tathyam bhadanta evam sati bhagavatā darśitam sāṃḍṛṣṭikam śrāmaṇyaphalam.

71. sa vitarkavicārāṇām vyupa>śamād adhyātmam samprasādāc cetasā ekoṭībhāvād avitarkam avicāram samādhijam pritisukham dvityam dhyā<nam upasampadya viharati; sa imam eva kāyam samādhijena pritisukhenābhiṣayandayati pariṣayandayati pariprīṇāti parispharati; nāsyā kiṃcīt sarvataḥ kāyād asphuṭam bhavaty aspharaṇiyam, yaduta samādhijena pritisukhena⁵.

72. tadyathā upariparvataṁ sam<* * *⁶ udakahrado bhavati; tasya na pūrvasyā na dakṣiṇasyā na paścimāyā nottarasyā diśo⁷ udakaḥ pravahati; nā>tra devaḥ kālena kālam samyag vāridhārān an-

*A 512 b
T 402 a

(⁹) bkod mai c'u ḥam | bkod mai c'u c'en po.

¹ Here there are two names of cups or tubes translated in Tib. as k'ām p'or ram | gžoṇ bu ḥam, which, according to Dass, are used to translate the Skr. śārava and dhānikā, kharpara (wooden trough or tub) respectively. The Pāli version has kaṇṣathāle only. The following expression nā p'yis kyi nan du is not clear to me (generally nā p'yis is the transl. of śukti, śuktikā).

² A: syadayet.

³ A: sācasyāsnātrāṇapinḍī.

⁴ A: nāstyakīmīt.

⁵ A similar passage is to be found in a fragment of a sūtra from Šorcuq published by E. Waldschmidt in Sanskritihandschriften aus den Turfanfunden, Teil 3 (Wiesbaden 1971), Nr. 990 (pp. 251–253).

⁶ The akṣara sam is only partially readable. The Tib. rendering is p'yogs śig na (ekadeśe?).

⁷ See E. Waldschmidt, op. cit.

⁸ This is the text edited by E. Waldschmidt, op. cit., who notes about the doubtful udakākodā (read udakākodo? udakaikodo?): “(u)da-kakudo vā zu

pariṣyandayet paripūrayet parispharayet; na kiṃcit sarvata u>dakahradād asphuṭam bhavaty aspharanīyam yad uta śitalena vāriṇā; evam eva sa imam eva¹ kāyam samādhī<jena pritisukhenābhiṣyandayati pariṣyandayati pariprīṇāti parispharayati; nāsyā kiṃcit sarvataḥ kāyād asphuṭam bhavaty aspharanīyam yaduta samādhījē>na pritisukhena.

kim manyase mahārāja na tv evam sati mayā darśitam sāṃḍṛṣṭikam śrāmaṇyaphalam? tathyam bhada<nta evam sati bhagavatā darśitam sāṃḍṛṣṭikam śrāmaṇyaphalam.

73. sa pīter virāgād upekṣako viharati smṛtaḥ saṃprajānan sukhām ca kāyena prati>saṃvedayate yat tad āryā ācakṣate upekṣakah smṛtimān sukhām viharatiti niṣprītikam² tṛtīyam dhyānam upasampadya viharati; sa ima<m eva kāyam niṣprītikena sukhena abhiṣyandayati pariṣyandayati pariprīṇāti parispharati; nāsyā kiṃcit sarvataḥ kāyāt asphuṭam bhavaty aspharanījyam yaduta niṣprītikena sukhena.

74. tadyathā utpalāni vā padmāni vā kumudāni vā puṇḍarikāni vā <udake jātāni udake vṛddhāni * * *^(a) tiṣṭhanti; teṣām agrato mūlataś * * *^(b) na kiṃcid asphuṭam bhavaty aspharanīyam yaduta śīta>lena vāriṇā; evam eva imam eva kāyam niṣprītikena sukhena abhiṣyandayati <pariṣyandayati> pariprīṇāti <parispharati>; nāsyā kiṃcit sarvataḥ kāyāt asphuṭam bhavaty aspharanīyam yaduta niṣprītikena sukhena.

kim manyase mahārāja na tv evam sati mayā darśitam sāṃḍṛṣṭikam śrāmaṇyaphalam? tathyam bhadanta evam sati bhagavatā darśitam sāṃḍṛṣṭikam śrāmaṇyaphalam.

75. sa su³<khasya ca prahāṇāt duḥkhasya ca prahāṇāt pūrvam eva saumanasyadaurmanasyayor aṣṭāṅgamāt aduḥkhāsukham upekṣāsmṛtipariṣuddham caturthām dhyānam upasampadya viharati; sa imam eva kāyam pariṣuddhacittena paryavadātēna adhimucya^(c) spharitv-

T 402 b

T 403 a

(a) rtses btags šiṇ.

(b) de dag gi rtsa ba nas rtse mo 'i bar gyi gsab gseb ədi lta ste, etc.

(c) lhag par mos te. See E. Waldschmidt, *op. cit.*

lesen? Es muss sich um aus der Tiefe hervorströmendes Grund oder Quellwasser handeln”.

¹ A: evam eva samaye ca.

² A: sukhām vihārī niṣprītikam.

³ Here the scriba, owing to a material error, has omitted to copy two or three lines of the original MS.

opasampadya viharati; nāsyā kiṃcit sarvataḥ kāyāt asphuṭam bhavaty aspharanīyam yaduta pariṣuddhena cittena paryavadātēna.

76. tadyathā gṛhapatir gṛhapatiputro vā * * * * * * * * *.

evam eva imam eva kāyam pariṣuddhena cittena paryavadātēna adhimucya spharitvā upasampadya viharati; nāsyā kiṃcit sarvataḥ kāyāt asphuṭam bhavaty aspharanīyam yad uta pariṣuddhena cittena paryavadātēna.

kim manyase mahārāja na tv evam sati mayā darśitam sāṃḍṛṣṭikam śrāmaṇyaphalam? tathyam bhadanta evam sati bhagavatā darśitam sāṃḍṛṣṭikam śrāmaṇyaphalam.

77. yasmin samaye mahārāja āryāśrāvakaḥ sukhasya ca prahāṇāt duḥkhasya ca prahāṇāt pūrvam eva ca saumanasyadaurmanasyayor aṣṭāṅgamāt aduḥkhām asukham upekṣāsmṛtipariṣuddham caturthām dhyānam upasampadya viharati, tasya cittam tas>min samaye naivonatam bhavati nāvanatam anabhinatam¹ sthitam āniñjyapraptam.

T 403 b

78. tadyathā kūṭāgāre <vā kūṭāgārāśālāyām vā taila * * * tasya tejaḥ naivonatam bha>vati nāvanatam anabhinatam sthitam āniñjyapraptam, evam eva yasmin samaye āryāśrā<vakāḥ sukhasya ca prahāṇāt duḥkhasya ca prahāṇāt pūrvam eva ca saumanasyadaurmanasyayor aṣṭāṅgamāt aduḥkhām asukham upekṣāsmṛtipariṣuddham caturthām dhyānam upasampadya viharati tasya cittam ta>smin samaye naivonatam bhavati nāvanatam anabhinatam sthitam² āniñjyapraptam; tasyaivam bhavati.

79. <*ayaṁ³ mama kāyo rūpi* o>dārika<s cāturmahābhūtikāḥ; vi>jñānam atra pratiṣhitam atra paryāpannam; yannv aham asmāt kāyāt mānasām vyutthāpyānyam kāyam abhinirmāyām rūpiṇām manomayam avikalām ahinendriyam; sa tasmāt kā<yāt mānasām vyutthāpyānyam kāyam abhinirmimite rūpiṇām manomayam a>vikalām ahinendriyam; tadyathā manir aṣṭāṅgo vaiḍuryaḥ śubho jātimān accho viprasanno'nāvilaḥ pañcāṅgaraṅgike sūtre'rpiṭā syāt nile pite lohite avadāte mañjiṣṭhe; tam cakṣuṣmān puruṣo dṛṣṭvā <jāniyād ayaṁ manir idam sūtram, sūtre manir arpito 'stī>ti; evam eva sa tasmāt kāyāt mānasām vyutthāpyānyam kāyam abhinirmimite rūpiṇām manomayam avikalām

*G 213

*A 513 a

T 404 a

¹ A: avanatam. See below.

² A: tāmsthitam.

³ Here begins the part of the MS edited by N. Dutt. See the Introd., p. xiv, xv.

*G 214 ahinendriyam; tadyathā puruṣo muñjād iṣikām āvṛhyāt^(a); tam cakṣu-
smān puruṣo dṛṣṭvā jāniyād <ayaṁ muñja iyam iṣikā, munjād iṣikām
āvṛhatiti evam e>va*sa tasmat kāyāt mānasam vyutthāpyānyam kā-
yam abhinirmimite rūpiṇam manomayam avikalām ahinendriyam; tadyathā
puruṣāḥ karaṇḍād ahim āvṛhyāt^(b); tam cakṣuṣmān puruṣo dṛṣṭvā jāniyād ayaṁ
dṛṣṭvā jāniyād ayaṁ karaṇḍād ay<am ahiḥ, karaṇḍād ahim āvṛhatiti;
evam eva sa> tasmat kāyāt mānasam vyutthāpyānyam kāyam abhinir-
mimite rūpiṇam manomayam avikalām ahinendriyam; tadyathā puru-
ṣāḥ koṣād asim āvṛhyāt; tam cakṣuṣmān puruṣo dṛṣṭvā jāniyād ayaṁ
koṣo'yaṁ asiḥ koṣād asim āvṛha<tī; evam eva sa tasmat kāyāt mā-
na>saṁ vyutthāpyānyam kāyam abhinirmimite rūpiṇam manomayam
avikalām ahinendriyam.

T 404 b 80. sa evam samāhite citte pariśuddhe paryavadātē anaṅgaṇe vigatopakleśe rijubhūte karmaṇye sthite āniñjyaprāpte ṛddhiviṣayasākṣatkri-
yāyām abhijñāyām cittam abhinirñamayya so'nekavidham ṛddhivi-
ṣayam pratyānubhavati; tadyathā eko bhūtvā bahudhā bhavati; ba-
hudhā bhūtvai koṣād asim āvṛhyāt; tam cakṣuṣmān puruṣo dṛṣṭvā jāniyād ayaṁ
koṣo'yaṁ asiḥ koṣād asim āvṛha<tī; evam eva sa tasmat kāyāt mā-
na>saṁ vyutthāpyānyam kāyam abhinirmimite rūpiṇam manomayam
avikalām ahinendriyam.
T 405 a
*G 215

(a) rtsva mun dsa las t'ur ma p'yuñ ba. On āvṛhyāt (p'yūn ba) see Edgerton,
s.v. ābṛhati.

(b) za ma tog nas sbrul p'yūn ba.

¹ The reading is purely conjectural. A looks like yasyāyasyām (yasyāyatā-
m?)pihinivikṛtā, emended by Dutt into yām yām pilandhanavikṛtām (Tib. rduks
su bya bai rnam pa). See the pāli version, (p. 78): yām yad eva suvaṇṇavikṛtām.

cittam abhi*nirñāmayati; so'nekavidham ṛddhiviṣayam pratyānubhavati; *A 513 b
tadyathā eko bhūtvā bahudhā bhavati; bahudhā bhūtvā eko bhavati;
āvirbhāvam tirobhāvam jñānadarśanena pratyānubhavati; tiraṇkuḍyam T 405 b
tiraṇśailam tiraṇprākāram asajjamānah kāyena gacchati tadyathā
ākāse; pṛthivyām unmajjananimajjanam karoti tadyathodake; udake
abhinnaśroto gacchati tadyathā pṛthivyām; ākāse paryākena krāmati
tadyathā pakṣi <śakuniḥ>; imau vā punaḥ sūryācandramasāv evam
maharddhikāv evam mahānubhāvau pāñinā āmārṣti parimārṣti yāvad
brahmaṇokām kāyena vaše vartayati; tadyathā dakṣaḥ kumbhakāro
vā kumbhakārāntevāsi vā suparikarmikṛtam mṛtpiṇḍam viditvā yām
yām eva kāṇkṣate bhājanavikṛtām abhinirvartayitum tām tām eva
bhājanavikṛtām laghu laghv evābhīnirvartayati; evam eva sa evam
samāhite citte paryavadātē*anaṅgaṇe vigatopakleśe rijubhūte karmaṇye *G 216
sthite āniñjyaprāpte ṛddhiviṣayajñānasākṣatkriyāyām abhijñāyām cit-
tam abhinirñamayati; evam eva so'nekavidham ṛddhiviṣayam pratyā-
nubhavati; tadyathā eko bhūtvā bahudhā bhavati; bahudhā bhūtvai koṣād
bhavati; āvirbhāvam tirobhāvam jñānadarśanena pratyānubhavati;
tiraṇkuḍyam tiraṇśailam tiraṇprākāram asajjamānenā kāyena gacchati
tadyathā ākāse; pṛthivyām unmajjananimajjanam karoti tadyathodake;
udake abhinnaśroto gacchati tadyathā pṛthivyām; ākāse paryākena
krāmati tadyathā pakṣi śakunakah; imau vā sūryācandramasāv evam
maharddhikāv evam mahānubhāvau pāñinā āmārṣti parimārṣti yāvad
brahmaṇokām kāyena vaše vartayati; tadyathā dakṣaḥ dantakāro vā
dantakārāntevāsi vā suparikarmikṛtam <dantam yām yām eva kāṇkṣate>
rūpavikṛtām abhinirvartayitum tām tām eva rūpavikṛtām laghu laghv
evābhīnirvartayati; evam eva sa evam samāhite citte paryavadātē anaṅ-
gaṇe vigatopakleśe rijubhūte karmaṇye <sthite āniñjyaprāpte ṛddhiviṣay-
ajñānasākṣatkriyāyām abhijñāyām cittam abhinirñamayati; so'nekavidham
Ṅddhiviṣayam pratyānubhavati; tadyathā eko bhūtvā bahudhā
bhavati; bahudhā bhūtvai koṣād asim āvṛhyāt; tam cakṣuṣmān
vyutthāpyānyam kāyam abhinirmimite rūpiṇam manomayam
avikalām ahinendriyam.
T 406 a
*G 217

kim ma<nyase mahārāja na tv evam sati ma>yā darśitām sāṃdrṣṭi-
kām śrāmaṇyaphalam? tathyām bhadanta evam sati bhagavatā dar-
śitām sāṃdrṣṭikām śrāmaṇyaphalam.

*A 514 a
T 407 a

81. sa evam samāhite citte pariśuddhe paryavadā<te anaṅgaṇe vigatopakleśe ḥubhūte karmanye sthite āni>*ñyaprāpte divyaśroṭajñānasākṣāt̄kriyāyām abhijñāyām cittam abhinirṇamayati; sa divyena śroṭreṇa viśuddhenāt̄krāntamānuṣyenonobhayān śabdān śṛṇoti mānuṣyān apy amānuṣyān api; ye'pi dūre ye'py antike; tadyathā śaṅkhādhāmakāḥ puruṣo mahāśailaparvatam abhiruhya niśārdhe śaṅkham ādhamet tasya śabdo'vyāhataḥ pṛthagdiśaḥ sphure; evam eva sa evam samāhite citte pariśuddhe paryavadāte anaṅgaṇe vigatopakleśe ḥubhūte karmanye sthite āniñyaprāpte divyaśroṭajñānasākṣāt̄kriyāyām abhijñāyām cittam abhinirṇamayati; sa divyena śroṭreṇa viśuddhenāt̄krāntamānuṣyenonobhayān śabdān śṛṇoti mānuṣyān apy amānuṣyān api; ye'pi dūre ye'py antike.

<kīm manyase mahārāja na tv evam sati mayā darśitam sāṃḍṛṣṭikam śrāmanyaphalam? tathyam bhadanta evam sati bhagavatā darśitam sāṃḍṛṣṭikam śrāmanyaphalam>.

T 407 b

82. sa evam samāhite citte pariśuddhe paryavadāte anaṅgaṇe vigatopakleśe ḥubhūte karmanye sthite āniñyaprāpte cetaḥparyāyajñānasākṣāt̄kriyāyām abhijñāyām cittam abhinirṇamayati; sa parasattvānām parapudgalānām vitarkitam vicāritam manasā mānasām yathābhūtam prajānāti; sarāgām cittam sarāgām cittam iti yathābhūtam prajānāti; vigatarāgām cittam vi<gata>rāgām cittam iti yathābhūtam prajānāti; sadveṣam vigatadveṣam samohaḥ vigatamohaḥ saṃkṣiptam vikṣiptam linam pragṛhitam uddhatam anuddhatam avyupaśāntam vyupaśāntam samāhitam asamāhitam abhāvitam subhāvitam avimuktam vā cittam avimuktam cittam iti yathābhūtam prajānāti; <su>vimuktam vā cittam <su>vimuktam cittam iti yathābhūtam prajānāti; tadyathā cakṣumān puruṣaḥ supariśuddham ādarśamaṇḍalam gr̄hitvā saṃmukhanimittam vā pratyavekṣate; evam eva sa evam samāhite citte pariśuddhe paryavadāte anaṅgaṇe vigatopakleśe ḥubhūte karmanye sthite āniñyaprāpte cetaḥparyāyajñānasākṣāt̄kriyāyām abhijñāyām cittam abhinirṇamayati; sa parasattvānām parapudgalānām vitarkitam vicāritam manasā mānasām yathābhūtam prajānāti; sarāgām* cittam sarāgām cittam iti yathābhūtam prajānāti; vigatarāgām cittam vigatarāgām cittam iti yathābhūtam prajānāti; sadveṣam vigatadveṣam vigatamohaḥ saṃkṣiptam vikṣiptam linam pragṛhitam uddhatam anuddhatam avyupaśāntam vyupaśāntam samāhitam asamāhitam subhāvitam abhāvitam avimuktam vā cittam avimuktam cittam iti yathābhūtam prajānāti; suvimuktam vā cittam suvimuktam cittam iti yathābhūtam prajānāti.

*G 218

kim manyase mahārāja na tv evam sati mayā darśitam sāṃḍṛṣṭikam

śrāmaṇyaphalam? tathyam bhadanta evam sati bhagavatā darśitam sāṃḍṛṣṭikam śrāmaṇyaphalam.

83. sa evam samāhite citte pariśuddhe paryavadāte anaṅgaṇe vigatopakleśe ḥubhūte karmanye sthite āniñyaprāpte pūrvanivāsānusmṛti-jñānasākṣāt̄kriyāyām cittam abhinirṇamayati; so'nekavidhaḥ pūrvanivāsām samanusmarati; tadyathā ekam api dve tisraś catasraḥ pañca ṣaṭ saptāṣṭau nava daśa viṁśa*tam trimśatam catvāriṁśatam pañcāśatam *A 514 b jātiśatam jātiśasram jātiśatasahasram anekāny api jātiśatāni anekāny T 409 a api jātiśasrasāni anekāny api jātiśatasahasrasāni saṃvartakalpam api vivartakalpam api saṃvartavivartakalpam api anekān api saṃvartakalpān anekān api vivartakalpān anekān api saṃvartavivartakalpān samanusmarati; ami nāma te bhavantah sattvā yatrāham āsam evam-nāmā evamjātya evamgotra evamāhāra evamṣukhaduḥkhapratīsaṃvedi evamdirghāyuh evamcirasthitika evamāyuṣparyantaḥ; so'ham tasmāt* *G 220 sthānāc cyuto'mutropapannaḥ; tasmād api cyuto'mutropapannaḥ; tasmād api cyutaḥ ihopapanna iti; sākāraṇ soddeśam anekavidhaḥ pūrvanivāsām anusmarati; *tadyathā puruṣo gr̄mād gr̄mām gacchet; *D 108 tasmād api gr̄mād aparaṇ gr̄mām gacchet¹; tasmād api hāgacchet; tasyaivam syāt; aham amuṣmād gr̄mād amuṇ gr̄mām āgataḥ; tasmād api hāgata iti; evam eva sa evam samāhite citte pariśuddhe paryavadāte anaṅgaṇe vigatopakleśe ḥubhūte karmanye sthite āniñyaprāpte pūrvanivāsānusmṛti-jñānasākṣāt̄kriyāyām abhijñāyām cittam abhinirṇamayati tadyathā ekām api jātim dve tisraś catasraḥ pañca ṣaṭ saptāṣṭau nava daśa viṁśatam trimśatam catvāriṁśatam pañcāśatam jātiśatam jātiśasram jātiśatasahasram anekāny api jātiśatāni anekāny T 409 b api jātiśasrasāni anekāny api jātiśatasahasrasāni saṃvartakalpam api vivartakalpam api saṃvartavivartakalpam api anekān api saṃvartakalpān anekān api vivartakalpān anekān api saṃvartavivartakalpān samanusmarati; ami nāma te bhavantah sattvā yatrāham evam-nāmā āsam evamjātya evamgotra evamāhāra evamṣukhaduḥkhapratīsaṃvedi evamdirghāyuh evamcirasthitika evamāyuṣparyantaḥ; so'ham tasmāt sthānāc cyutaḥ amutropapannaḥ; tasmād api cyuto'mutropapannaḥ; tasmād api cyutaḥ ihopapanna iti; sākāraṇ soddeśam anekavidhaḥ pūrvanivāsām anusmarati.

kim manyase mahārāja na tv evam sati mayā darśitam sāṃḍṛṣṭi-

¹ A: gr̄mād api gr̄mām. The emendation is by Dutt, on the basis of the Tib. de nas kyaṇ groṇ gžan du soṇ ste.

kam śrāmaṇyaphalam? tathyam bhadanta evam sati bhagavatā darśitam sāṃḍṛṣṭikām śrāmaṇyaphalam.

84. *sa evam samāhite citte pariśuddhe paryavadāte anaṅgaṇe vigatopakleśe ḥubhūte karmaṇye sthite āniñjyaprāpte cyutupapādajñānasākṣātkriyāyām abhijñāyām cittam abhinirñāmayati divyena cakṣuṣā viśuddhenātikrāntamānuṣyakena sattvān paṣyati cyavamānān upapadyamānān api suvarṇān api durvarṇān api hinān api praṇītān api sugatim api gacchato durgatim api yathākarmopayogāt sattvān yathābhūtam prajānāti; ami bhavantah sattvāḥ kāyaduścaritena samanvāgatā vāñmanoduścaritena samanvāgatā āryānām apavādakā mithyādṛṣṭayo *mithyādṛṣṭikarmadharmaśamādānahetos^(*) taddhetum tatpratyayaṁ kāyasya bhedāt param maraṇād apāyadurgativinipātam narakam upapadyante; ami vā punar bhavantah sattvāḥ kāyasucaritena samanvāgatā vāñmanahuścaritena samanvāgatā āryānām anapavādakāḥ samyagdṛṣṭayaḥ samyagdṛṣṭikarmadharmaśamādānahetos taddhetum tatpratyayaṁ kāyasya bhedāt sugatau svargaloke deveśūpapadyante; <tadyathā cakṣuṣmān puruṣaḥ rathyācatvāre niṣaṇo mahājanakāyo āgacchatī gacchati tiṣṭhati niṣidati ity anekān samudācārān paṣyet^(*); sa evam samāhite citte ... (repeat from l. 3, to l. 16, deveśūpapadyante)>.

<kim manyase mahārāja? na tv evam sati mayā darśitam sāṃḍṛṣṭikam śrāmaṇyaphalam? tathyam bhadanta evam sati bhagavatā darśitam sāṃḍṛṣṭikam śrāmaṇyaphalam>.

85. sa evam samāhite citte pariśuddhe paryavadāte anaṅgaṇe vigatopakleśe ḥubhūte karmaṇye sthite āniñjyaprāpte āsravakṣayajñānasākṣātkriyāyām abhijñāyām cittam abhinirñāmayati; sa idam dukham āryasatyam iti yathābhūtam prajānāti; ayam duḥkhasamudayo'yaṁ duḥkhanirodhah; iyam duḥkhanirodhagāmini pratipat āryasatyam iti yathābhūtam prajānāti; tasyaivam jānata evam paṣyataḥ kāmāsravāc cittam vimucyate; bhavāsravād avidyāsravāc cittam vimucyate; vimuktasya vimuktam eva jñānadarśanam bhavati; kṣīṇā me jātiḥ uṣitaṁ brahmacaryam kṛtam karaṇiyam nāparam asmād bhavaṁ prajānāmiti¹;

(*) log par Ita bai c'os kyi las blaṇs pai rgyus.

(*) dper na skyes bu mig daṇ dan pa zig lam po c'ei bži mdor ądug nas | skye boi ts'ogs c'en po 'on ba daṇ | ḡro ba daṇ | ḡreṇ ba daṇ | ądug pa daṇ | spyod pa sna ts'ogs la rtog par byed pa, etc.

¹ The following lines, beginning with tadyathā up to nāparam asmād bhavaṁ prajānāmiti iti are not represented in the Tib. transl.

*G 221

* A 515 a

T 410 b

T 412 a

tadyathā grāmasya vā nigamasya vā nātidūre gambhire syād udakah-radaḥ accho viprasanno'nāvilah; tatra cakṣuṣmān puruṣas tīre niṣaṇ-ṇaḥ paṣyet śarkarān vā kathallāni vā matsyān vā kūrmān vā śuktir vā śambukān vā; evam eva sa evam samāhite pariśuddhe paryavadāte anaṅgaṇe vigatopakleśe ḥubhūte karmaṇye sthite āniñjyaprāpte āsravakṣayajñānasākṣātkriyāyām abhijñāyām cittam abhinirñāmayati; sa idam duḥkham āryasatyam iti yathābhūtam prajānāti; ayam duḥkha-samudayaḥ ayam duḥkhanirodhah iyam duḥkhanirodhagāmini pratipat āryasatyam yathābhūtam prajānāti; tasyaivam jānata evam paṣyataḥ kāmāsravāc cittam vimucyate; bhavāsravād avidyāsravāc cittam vimucyate; vimuktasya*vimuktam eva jñānadarśanam bhavati; *G 222 kṣīṇā me jātiḥ uṣitaṁ brahmacaryam kṛtam karaṇiyam nāparam asmād bhavaṁ prajānāmiti.

kim manyase mahārāja? na tv evam sati mayā darśitam sāṃḍṛṣṭikam śrāmaṇyaphalam? tathyam bhadanta evam sati bhagavatā darśitam sāṃḍṛṣṭikam śrāmaṇyaphalam.

King Ajātaśatru, repented of the murdering of his father, is finally gained over to the Buddhist creed

evam ukte rājā māgadho'jātaśatrur vaidehiputraḥ prārodid aśrūṇi varṣayan; atha rājā māgadho'jātaśatrur vaidehiputraḥ cīvara karṇi-kenālśrūṇy utsṛjya bhagavataḥ pādayor nipatya bhagavantam idam avocat: atyayo bhagavann atyayaḥ sugata yathā bālo yathā mūḍho yathā avyakto yathā akuśalaḥ yena mayā pāpamitrasahāyena pāpamitrava-śamgatena*pāpamitropagūḍhakena pitā dhārmiko dharmarājō jīvitād vyaparopitah; tasya mama bhadanta atyayam jānato'tyayaṁ paṣyato' tyayam atyayataḥ pratigṛhṇiṣvānukampām upādāya; tathyam tvam mahārāja atyayam atyayataḥ <adhibataḥ^(*)> tadyathā bālo² yathā mūḍho yathā avyakto yathā akuśalo yena tvayā pāpamitrasahāyena pāpamitra*vaśamgatena pāpamitropagūḍhena pitā dhārmiko dharmarājō jīvitād vyaparopitah; yataś ca tvam mahārāja atyayam jānāsi

T 412 b

*G 223

*A 515 b

(*) k'oṇ du c'ud pa.

¹ See Edgerton, s.v. karṇika.

² A: atyayato madyathā.

atyayam paśyasi ca dṛṣṭvādeśayasi āyat�ām ca samvaram āpadyase, vṛddhir eva te pratikāñkṣitavyā kuśalānām dharmānām na hāniḥ; tat kasya hetoḥ? yaḥ kaścin mahārāja atyayam jānāti atyayam paśyati tam dṛṣṭvādeśayati āyat�ām ca samvaram āpadyate vṛddhir evāsyā pratikāñkṣitavyā kuśalānām dharmānām na hāniḥ; evam eva tvam mahārāja yataś cātyayam jānāsi atyayam ca paśyasi dṛṣṭvādeśayasi āyat�ām ca samvaram āpadyase vṛddhir eva te pratikāñkṣitavyā kuśalānām dharmānām na hāniḥ.

The Buddha, invited by King Ajātaśatru, regrets for the sin committed by his royal guest

atha rājā māgadho'jātaśatrur vaidehiputro bhagavantam idam avocat: adhivāsayatu me bhagavān śvo'ntarghe bhaktena sārdham bhikṣusamghena; adhivāsayati bhagavān rājño māgadhasyājātaśatrur vai-dehiputrasya tūṣṇīmbhāvena; atha rājā māgadho'jātaśatrur vaidehi-putro bhagavatas tūṣṇīmbhāvenādhivāsanām viditvā bhagavato bhā-śitam abhinandyānumodya bhagavataḥ pādau śirasā vanditvā bhaga-vato'ntikāt prakrāntah; atha bhagavān aciraprakrāntam rājānam māgadham ajātaśatrum vaidehiputram viditvā bhikṣūn āmantrayate sma: kṣato bhikṣavo* rājā māgadho'jātaśatrur vaidehiputraḥ upahato yena pāpamitrasahāyena pāpamitravaśamgatena pāpamitropagūḍhenā pitā¹ dhārmiko dharmarājo dharmasthito mahārājo jīvitād vyaparo-pitaḥ; sa ced bhikṣavo rājā māgadhenājātaśatruṇā vaidehiputreṇa pitā dhārmiko dharmarājo dharmasthito mahārājo jīvitān na vyaparopito' bhaviṣyat, sthānam etad vidyate yad asminn evāsane niṣaṇṇena catvāri āryasatyāny abhisamitāny abhaviṣyan²; evam kṣato bhikṣavo rājā māgadho'jātaśatrur vaidehiputraḥ, evam upahataḥ; tasmāt tarhi bhikṣava evam śikṣitavyam <yad> dagdhasthūṇāyām api cittam na pradūṣayi-ṣyāmaḥ³ prāg eva savijñānake kāye; ity evam vo bhikṣavaḥ śikṣitavyam.

atha rājā māgadho'jātaśatrur vaidehiputras tām eva rātrim śuci praṇītaṁ khādaniyabhojanīyam samudāniya kālyam evotthāyāsanāni praṇīpyodakamaṇim pratiṣṭhāpya bhagavato dūtena kālam ārocayati;

¹ G: pitā vā.

² The Tib. transl. adds tadyathā duḥkham samudayaḥ nirodho mārgaḥ.

³ See Edgeston, s. v. pradūṣayati.

T 414 a
samayo bhadantaḥ sajjam bhaktam yasyaivedānim bhagavān kālam manyate; atha bhagavān pūrvāhne nivāsyā pātracivaram ādāya bhikṣugāparivṛto bhikṣusamghapuraskṛto yena rājño magadhasyājātaśatrur vaidehiputrasya bhaktābhīras tenopasamkrāntaḥ; upasamkramya purastād bhikṣusamghasya prajñapta evāsane nyaśidat; atha rājā māgadho'jātaśatrur vaidehiputraḥ sukhopaniṣaṇṇam buddhapramukham bhikṣusamgham viditvā śucinā praṇītena*khādaniyabhojanīyena svahastam samtarpayati sampravārayati; anekaparyāyeṇa śucinā praṇītena khādaniyabhojanīyena *svahastam samtarpya sampravārya *A 416 a bhagavantaḥ bhuktavantaḥ viditvā dhautahastam apanītāpātraṇi nīcataram āsanam gṛhitvā bhagavataḥ purastān niṣaṇṇo dharmaśravaṇāya.

The Buddha converses with Ajātaśatru, who grows more and more attached to him

atha bhagavān rājño māgadhasyājātaśatrur vaidehiputrasya tad dānam anayā abhyanumodanayābhyanumodate:

agnihotramukhā yajnāḥ sāvitrī cchandasām mukham |
rājā mukham manusyānām nadīnām sāgaro mukham ||
nakṣatrānām mukham candra ādityas tapatām mukham |
ūrdhvam tiryag adhaś cāpi yāvati jagato gatiḥ ||
sadevakeṣu lokeṣu sambuddho hīyataḥ varah | T 414 b

atha bhagavān rājānam māgadham ajātaśatrum dharmyayā kathayā samdarśayati samādāpayati samuttejayati sampraharṣayati; anekaparyāyeṇa dharmyayā kathayā samdarśya samādāpya samuttejya sampraharṣyotthāyāsanāt prakrāntaḥ.

yadā bhagavatā rājā ajātaśatrur vaidehiputro'mulikayā^(a) śradhdhayā pratiṣṭhāpitaḥ tada yadā^(b) bhagavantaḥ harmyatalastho hasti*skandhāvarūḍho vā paśyati tadātmānam muñcati^(c); yāvad apareṇa samayena hastiskandhāvarūḍhenā bhagavān dṛṣṭaḥ; tenātmā muktaḥ; bhagavatā riddhyā pratiṣṭaḥ¹; pauruṣeyam antarjanam cā-

^(a) gži med pa.

^(b) gal te.

^(c) In the meaning of jumping (Tib. bdag ŋid mc'oñ bar byed do). See above too, p. 40.

¹ That is, the Buddha, by his supernatural power, receives and saves him.

T 415 a mantrayate; yat khalu bhavantah jāniyuḥ¹; adyāgreṇāham bhagavataḥ śrāvako bhagavantaṁ śaraṇam gataḥ; adyāgreṇānāvṛtam² dvāram bhagavataḥ śrāvakāṇām bhikṣūṇām bhikṣuṇinām upāsakānām upāsikānām āvṛtam dvāram devadattasya <devadattasya> śrāvakāṇām ceti.

*Devadatta, no more admitted into the palace, strucks
the bhikṣuṇī Utpalavarṇā, who shortly after dies*

yāvad apareṇa samayena devadatto rājño’jātaśatrō gṛham praveṣṭum ārabdho dauvārikeñābhīhitāḥ: tiṣṭha mā pravekṣyasi; kiṃ kāraṇam? devenājñā dattā: adyāgreṇāham bhagavataḥ śrāvako bhagavantaṁ śaraṇam gataḥ; adyāgreṇānāvṛtam dvāram bhagavataḥ śrāvakāṇām bhikṣūṇām bhikṣuṇinām upāsakānām upāsikānām; āvṛtam tu devadattasya devadattaśrāvakāṇām devadattaśrāvikānām ceti; sa ca dvāre vidhāritas tiṣṭhati; utpalavarṇā ca bhikṣuṇī piṇḍapātām ādāya rājakulān niṣkrāmati; devadattasyaitad abhavat: asyā muṇḍikāyāḥ śrāmaṇikāyā etat karma; anayā rājājātaśatrūḥ sāntaḥpurakumārāmatyo³ bhinno yena me idṛśi samavastheti⁴ viditvotpalavarṇām idam avocat: kiṃ mayā tavāparāddham yena tvayā mama bhaikṣakakulām⁵ durikṛtam iti; sa tām praghātayitum ārabdhāḥ; sā praghātyamānā karuṇādinavilapitair akṣarair* uvāca: ārya śāntam kiṃ aham evam kariṣye? tvam tāvad bhagavato bhrātā punaḥ śākyakulāt pravrajitaḥ; nāham evam karomi, kṣamasveti; tathāpy ucyamānena devadattena tasyāḥ⁶ śirasī khaṭaprahāro dattāḥ; sā marmavedanābhyāhatā jivitasamskārān adhiṣṭhāya^(*) āyuḥsamskārān utsṛjya <viryam> avalambya bhikṣuṇīvarṣakam gatā; bhikṣuṇyas tām tathāvidhām dṛṣṭvā kathayanti: aho ārye kiṃ idam? iti; sā kathayati: bhagis-

*G 227,
T 415 b

*A 516 b

*nyaḥ sarvasamskārā anityāḥ; sarvadharmaḥ anātmānaḥ; śāntam nirvāṇam; yuṣmābhiḥ kuṣaleṣu dharmeṣu apramādaḥ karaṇiyāḥ; devadat-

(*) brtson ḡrgrus la gnas te.

¹ A: jāniyāt.

² A: tasyāgreṇāvṛtam.

³ A: °kumārāmatyo.

⁴ A: samavasthiteti.

⁵ See Edgerton, s.v.

⁶ A: tasya.

T 416 a tena tr̄tiyam ānantaryam kṛtam; parinirvāsyāmiti; tato’sau bhikṣuṇīsaṃghasya purastād vicitrāṇi prātiḥāryāṇi kṛtvā nirupadhišeṣe nirvāṇadhātau parinirvṛtā.

bhikṣavāḥ samśaya-jātāḥ sarvasaṃśayacchettāraṁ buddham bhagavantaṁ papracchuḥ: paśya bhadanta devadattenotpalavarṇā bhikṣuṇī karuṇakaruṇam vipralapanti khaṭaprahāreṇa praghātitā iti; bhagavān āha: na bhikṣava etarhi yathā atite’py adhvany asyāḥ karuṇakaruṇam vipralapantyā hatvā māṃsaṁ bhakṣitam; tac chrūyatām.

T 416 a

*The story of the old sheep
(concerning a previous birth of Devadatta)*

bhūtapūrvam bhikṣavo’nyatamasmin karvaṭake gṛhapatih prativasati; tasya eḍakānām vargaḥ; tamcāraṇāya eḍakapālo grāmād bahir nirgataḥ; tataś cārayitvā sūryasyāstamgamanakālasamaye karvaṭakam praveśayitum ārabdhāḥ; tatrānyatarā jirneḍikā pṛṣṭhato’valambamānā; vṛko gacchatī; tāvad vṛkeṇa gṛhitā; kathayati:

*kaccit te mātula kṣemam sukham kaccin nu¹ mātula |
ekaḥ kaccid aranye’smin sukham vindasi mātula || iti |

so’pi kathayati;

marditvā mama lāṅgūlam khosayitvā² ca vāladhim^(*) |
atha mātulavādena <kutra> mokṣyase eḍake³ || iti |

edikā punar āha;

pṛṣṭhatas tava lāṅgūlam purato hy āgatā aham |
atha kenābhyupāyena lāṅgūlam marditaṁ mayā || iti |
vṛko bhūyaḥ kathayati;

catvāra īme dvipāḥ sasamudrāḥ saparvatāḥ |
sarveṣu mama lāṅgūlam atha kena tvam āgatā || iti |

*G 228

(*) k’o boi mjug ma brdses nas su | mjug mai spu yaṇi p’yis nas ni |

¹ A: kaccit tu.

² See Edgerton, s.v.

³ A: mokṣyasi eḍaka.

edikā prāha;

T 416 b

pūrvam eva mayā bhadra jñātinām antikāc chrutam |
sarvatra tava lāngulam ākāśenāham āgatā || iti |

vṛkaḥ prāha;

ākāśena patantyā vai tvayā me ajareḍike¹ |
trāsito mrgasam̄gho'sau yo me bhakṣya upāgataḥ || iti |
evam tasyāḥ pralapantyā utpatya pāpakarmaṇā |
edikā<yāḥ> śirac chinnam hatvā māṁsaṁ ca bhakṣitam ||

*G 229

bhagavān āha: kiṁ manyadhve bhikṣavo? yo'sau vrkaḥ eṣa eva
sa devadattas tena kālena tena samayena; yā sājareḍikā eṣaiva² sā*utpa-
lavarṇā tena kālena tena samayena; tadāpy eṣā karuṇakarunām vil-
panti praghātitā; etarhy apy eṣā karuṇakarunām vipralapanti praghātitā.

Devadatta is gained over the nihilistic doctrine of Pūraṇa Kāśyapa

T 417 a

atha devadattasyaitad abhavat: bahuśo mayā bhagavataḥ parākrāntam ānantaryatrayam <ca> kṛtam; bhagavataḥ śilā kṣiptā rudhirot-
pādaḥ kṛtaḥ, idam prathamam ānantaryam; sam̄gho bhinnah, idam dvitiyam; utpalavarṇā jīvitād vyaparopitā, idam tṛtiyam; na ca sar-
vajñatvam avāptam; na cānyā kācit kāryasiddhir avāptā; nānyatredā-
niṁ narakeśūpapattavyam iti viditvā kare kapolam dattvā cintāparo
vyavasthitāḥ.

*A 517 a

yāvat pūraṇas tam pradeśam anuprāptaḥ; sa kathayati: devadatta
kim *artham kare kapolam dattvā cintāparas tiṣṭhasiti; sa kathayati;
katham aham na cintāparas tiṣṭhāmi; yena mayā dveśāveśād bhagavato
bahuśaḥ parākrāntam; triṇi cānantaryakarmāṇi kṛtāni; ciram avicau
mahānarake vastavyam bhaviṣyatiti; sa kathayati: <jñātam mayā tva>m
ekaḥ śākyānām paṇḍita iti; tvam api mūrkhaḥ; kutaḥ paraloko yena
tvam evam cintāparo vyavasthitāḥ; yadi paralokaḥ syāt tvayā idṛśam
karma kṛtam iti vayam api tvadarthaṁ cintāparās tiṣṭhema; tataḥ tat-
pratyayanārthaṁ^(*) ca tena tasya purastāt kuṇḍikā bhagnā; sade<vas

(*) de yid c'es par bya bai p'yir ("to give assurance of this", Edgerton, s.v.).

¹ A: tvayā metyajareḍike.

² A looks like sā jaḍedikā.

tā>val lokaḥ etām pratisandadhātu; sarvathā mā kāhalo bhava^(*) ¹; *G 230
*nāsty atra kartā vā kārako vā; api tu gaccha kapilavastunagaram;
gatvā rājyaṁ kāraya; vayam tavāgre śrāvakā bhaviṣyāma iti; tatra T 417 b
deva<datta> āryāpavādikām mithyādṛṣṭim pratilabdhabhāvān yayā sar-
venā sarvam kuśalamūlāni samucchinnāni.

The Buddha blames Devadatta

tatra bhagavān bhikṣūn āmantrayate sma: samucchinnāni bhik-
ṣavo devadattena kuśalamūlāni; yāvac cāham bhikṣavo devadattasya
śuklam dharmam adrākṣam, na tāvan mayā devadatto vyākṛta ity api
devadatta āpāyiko nairayikaḥ kalpastho'cikitsya iti; tadyathā grāmasya
vā nigamasya vā nātidüre gūthodīram² syād ūrdhvam sādhikapauru-
ṣyam; tatra kaścid eva puruṣaḥ saśiraḥpāṇipādo magnaḥ syāt; tatra³
kaścid eva puruṣa upapadyeta dirgharātram arthakāmo hitakāmaḥ
sukhakāmaḥ sparśakāmo yogakṣemakāmaḥ^(*); sa tam gūthodīram
sāmantakenānuparivāryāgacched apy eva labheyāsyā puruṣasya kamcid
eva pradeśam gūthenāmrakṣitam yatrainam gṛhitvoddhareyam iti; sa
tatra sāmantakenānuparivāryāgacchan na labhate tasya puruṣasya
kamcid eva pradeśam gūthenāmrakṣitam antataḥ pāṇitalamātram api
yatrainam gṛhitvoddharet; evam eva yāvac⁴ cāham bhikṣavo devadat-
tasya śuklam dharmam adrākṣam na tāvan mayā devadatto vyākṛta
ity api devadatta āpāyiko nairayikaḥ kalpastho'cikitsya iti; yataś cāham
devadattasya śuklam dharmam nādrākṣam antato vālāgrakoṭīmātram^(*)
api tato mayā devadatto vyākṛta ity api devadatta āpāyiko*nairayikaḥ
kalpastho'cikitsya iti; tribhir bhikṣavaḥ asaddharmaīḥ samanvāgato
devadatta āpāyiko nairayikaḥ kalpastho'cikitsyah; katamis tribhiḥ?:
1) pūrvam eva bhikṣavo pāpeccho'bhūt pāpikayā icchayā vaśagataḥ;
yad devadattāḥ pūrvam eva pāpeccho'bhūt pāpikayā icchayā vaśa-

T 418 a

*G 231

(*) ye bag ma ts'a žig.

(*) grub pa dañ | bde ba la reg par ḥodod pa.

(*) skrai rtso moi c'a šas tsam yañ.

¹ A: mā kāmahalo bhava.

² This is the reading of A, later corrected by Dutt into gūthādhāram. The meaning of the word is cesspool, etc. (Tib.: p'i sa k'uñ): see Edgerton, s.v. gū-
thoḍigalla.

³ A: tasya (Tib. de la).

⁴ A: yataś ca (Tib. ji srid).

T 418 b gato'nena prathamenāsaddharmeṇa samanvāgato devadatta āpāyiko nairayikāḥ kalpastho'cikitsyah; 2) punar aparam bhikṣavaḥ devadattah pāpamitro'bhūt pāpasahāyah pāpasamparkah; yad devadattah <pūrvam eva>^(a) pāpamitro'bhūt pāpasahāyah pāpasamparko'nena dvitiyenāsaddharmeṇa samanvāgato devadatta āpāyiko nairayikāḥ kalpastho'cikitsyah; 3) punar aparam devadatto'lpmātrāvaramātrakeṇa viśeṣādīgamenāntarā viśādam āpannah saty uttare karaṇye; yad devadattā alpamātrāvaramātrakeṇa viśeṣādīgamenāntarā viśā*dam āpannah saty uttare karaṇye; anena tṛtyenāsaddharmeṇa samanvāgato devadattā āpāyiko nairayikāḥ kalpastho'cikitsyah¹.

*G 232 mā² jātu kaścil loke'smin pāpeccha upapadyatām |
tad anenaiva jānidhvam pāpecchānām hi yā gatiḥ ||
pañḍito'pi samākhyāto bhāvitātmā hi saṃmataḥ |
śriyā <ca> dedipyamāno devadatta iti viśrutaḥ ||
sa vai pramādam anuyujyāsādyeha tathāgatam |
vyākṛtas tu sa kalpasthaḥ saṃbuddhena prajānatā ||
*kadaryaḥ³ pāpasamkalpo mithyādṛṣṭir anādarah |
avīcinarakam prāptaś caturdvāram hi yam viduh ||
adrugdhasya hi yo druhyet karma pāpam akurvataḥ |
tam eva pāpam spṛṣati loke'smiṁś ca paratra ca ||
samudram viśakumbhena yo dūṣayitum utsahet |
na sa tena vidūṣyeta <bhiṣmo hi sa mahodadhiḥ ||
evam eva tathāgatam yo vādenopahimṣati |>^(a)⁴

T 419 b

(a) t'og ma ñid nas.

(*) c'u gter ajigs ruñ c'en po de | de yis de sun mi p'yin ltar | gañ žig de bzin gšegs pa la | k'a zer sun ḥbyin de dañ ḥdra | yañ dag gzigs pa ži bai i'ugs | gañ la p'yar kas mi rdsi ba |

¹ Here the Tib. transl. adds: bcom ldan ḥadas kyis de skad ces bka' 'stsala nas | bde bar gšegs pas de skad ces gsuñs te | ston pas gžan yan ḥdi skad ces bka' stsas to |

² The pāli version of these verses is in Cullavagga 7, 10.

³ See Edgerton, s.v.

⁴ Restored from Tib. and the Pāli version (Cullavagga, 7, 10): na so tena padūsseya bhesmā hi udadhī mahā || evam eva tathāgatam yo vādenopahimṣati | samaggatam sāntacittam vādo tamhi na rūhati || “After vidūṣyeta (says Dutt) Ms drops about a line here. It runs as follows: na sa tena vidūṣyeta bhāvitātmā hi saṃmataḥ | samyagdarśi sāntacitto vāde yasmin na rohati | tādṛg mitram prakurvita tam̄ vai seveta pañḍitaḥ |

samyagdarśi sāntacitto vādo yasmin na rohati ||
tādṛg mitram prakurvita tam̄ vai seveta pañḍitaḥ |
tādṛśam sevamānasya śreyah syān na tu pāpakam ||

<idam avocad bhagavān; āttamanasas te bhikṣavo bhagavato bhāsi-tam abhyanandan>¹.

The new rules of Devadatta

tato devadatta āryāpavādikām mithyādṛṣṭim pratilabhyā samucchinnakuśalamūlo nāsti paraloka iti niścayaṁ labdhvā pañcabhiḥ padaḥ śrāvakānām dharmām deśyatati; śramaṇo bhavanto gautamo dadhikṣirām* paribhuṇkte; asmābhīr adyāgreṇa <na> paribhoktavyam; *G 233 yatkāraṇam; atonidānam vatsakāḥ klāmyanti; śramaṇo gautamo māṁsam paribhuṇkte; asmābhīr na paribhoktavyam; yatkāraṇam; atonidānam prāṇino ghātyante; śramaṇo gautamo lavaṇam paribhuṇkte; asmābhīr na paribhoktavyam; repusamphūtam iti kṛtvā; śramaṇo gautamaś chinnadaśāni vastrāṇi dhārayati; asmābhīr dirgha-daśāni vastrāṇi dhārayitavyāni; yatkāraṇam; atonidānam kuvinḍānam puruṣakāro dhvamṣyate; śramaṇo gautamo'raṇye prativasati; asmābhīr grāme vastavyam; yatkāraṇam; atonidānam manuṣyānām deyadharma na paribhujyanta iti

T 419 b

antaroddānam:

kṣirām māṁsam <ca> lavaṇam vastram āraṇyakena ca ||

Devadatta is thrown into a pond

yāvad bhagavān janapadacārikām caran śrāvastim anuprāptah; devadattah saṃlakṣayati: bahuśo mayā śramaṇasya gautamasyāpakṛtam; na ca saktah śramaṇam gautamam praghātayitum; gacchāmi dārāpamardam asya karomiti; sa kapilavastum gataḥ; tena <tatra gatvā yaśo>dharāyāḥ saṃdiṣṭam: śramaṇo gautamah pravrajitaḥ; aham tvadartham āgataḥ; sā tvam mayā sārdham paricārayeti; tayā gopi-

sa tena vidūṣyeta <mahāsāgarabhairavaḥ || tathā durvacanair yena dūṣyate hi tathāgataḥ> | samyagdarśi sāntacitto <dūṣayantam na rakṣati> ||

¹ Restored from Tib.

kāyā¹ samākhyātām; sā kathayati: tvam evam² samdiśā: bodhisattvo
 'smākam̄ hastagrahaṇam̄ sahate, yadi tvam api sahase ā<gaccha>; sa nir-
 lajjatā antaḥpuram̄ praviṣṭah; tena sopānam abhiruhatā gopikā
 drṣṭā; tasyāḥ samupahāsam añjalikartum³ ārabdhaḥ; sā mahānagnag-
 balā; tayā vāmena* pāñinā tasyāñgulyo nipiditāḥ; śonitam āgatam;
 tatas tayā bodhisattvasya kriḍāpu*skariṇyām⁴ kṣiptaḥ; tena patatā nādo
 muktaḥ; śrutvā śākyāḥ pradhāvitāḥ: devadatto bodhisattvavyāntaḥpu-
 ram̄ praviṣya dārāpamardam̄ karotī; tair asau kriḍāpuśkarinyyām patito
 drṣṭaḥ; te samjpalpam kartum ārabdhāḥ: praghātayāma etam iti;
 bhūyaḥ ka<thayanti>⁵: asya hatasya hanyate (^a); vyākṛta evāyam bhaga-
 vatā ity api devadatta āpāyiko nairayikāḥ kalpastho'cikitsyāḥ; taiḥ
 utsṛṣṭaḥ; trasacchidreṇa niṣpalāyitaḥ; tasya vastram pātitam dvikhaṇ-
 dam jātam; sa samplakṣayati: śobhanam; anena kalpena me śrāvakair
 nivasanam nivāsa<yitavya>m⁶ iti.

*Devadatta fails in his attempts to become King of the Śākyas,
 fills underneath his nails with a deadly poison, intending
 to scratch the Buddha's feet, dies and falls into hell*

so'pareṇa samayena śākyān samnipātya kathayati: mām rājye
 pratiṣṭhāpayateti; te kathayanti: bodhisattvavyātrāntaḥpuram avati-
 ṣṭhate; tvam tāvat svikuru; tataḥ paścād rājyaṁ kārayiṣyasiti; evam
 ukto devadattāḥ śākyebhyo vigataśamko harmyatalam avarūḍhaḥ; yaśo-
 dharāyāḥ sakāśam upasamkramyāñjaliṁ kṛtvā kathayati: niyoje'ham
 tava; prasādaṁ kuru mamāgramahiśi; kapilavastuni rājyaṁ kārayāmiti;
 yaśodharā praskandibalini⁷; tadā śriparyāñkād utthāyobhayor hastayor
 gṛhitvā jānubhyām pātitāḥ; tasya hastayoḥ rudhiram syanditum āabd-

(^a) ū zin pa ḥdi bsad de ci ruñ.

(^b) stor k'uñ nas byuñ ste.

(^c) ḥdi ni legs kyis bdag gi ūñan t'oś rnams la bskon no ūñam mo.

¹ A: gopikāyā.

² A: enam (Tib. k'yod kis ḥdi skad ces etc.).

³ Clearly this is the reading of the ms. and not añgulikartum, as in G (Tib. t'al mo sbyar pa).

⁴ A: tataḥ tayā tasya kriḍāpuśkarinyyām. The read. bodhisattvasya is in the Tib.

⁵ The Tib. transl. read bhūyaḥ samplakṣayanti (yañ bsams pa).

⁶ Here G reads anena kalpantām me śrāvakā nirvasananiśvāsam iti.

⁷ A: praskanda° (see Edgerton, s.v.).

ham; sa dukhavedanābhyaḥato yaśodharayabhihitāḥ: nirapatrapas
 tvam mūrkaś ca; yas tvam mama hastagrahaṇam api na śaktāḥ so-
 dhum sa mām prārthayase; cakra*varti¹ vāsmākam̄ bhartā syād bo-
 dhisattvo veti; tatas* tayāvamānito'ntaḥpurān nirgataḥ; śākyair ukto
 gaccha bhagavantam kṣamaya; yadi te bhagavān kṣamati paścād
 rājyam kārayiṣyasiti; sa vatsanābhasya (^a) paramatikṣṇasya viśasya
 nakhān pūrayitvā yena bhagavāms tenopasamkrāntaḥ; yadi me śra-
 maṇaḥ gautamaḥ kṣamiṣyatiti evam kuśalam; nocet kṣamiṣyatati tatrai-
 vāya pādayor nipatito nakhviṣapūrṇau pādau kariṣyāmiti viditvā
 bhagavataḥ pādayor nipatya bhagavantam idam avocat: kṣamasva
 bhagavann iti; bhagavān samṛakṣayati: kiḍṛṣena cittenāyam mām
 upasamkrānta iti; paśyati, vadhadacittena; tato bhagavān <pādata-
 lād>² yāvaj jānumaṇḍalam upādāya sphatiṣkamayau pādau nirmāya
 tūṣṇim avasthitāḥ; sa bhagavataḥ pādau nakhair veddhūm ārabdhāḥ;
 tasya nakhā bhagnāḥ; sa prativibhinnaḥ (^b) kathayati: tvām śaraṇam
 gacchāmi; yasmād uktam tvayā: ye buddham śaraṇam gacchanti na te
 gacchanti durgatim iti; yadi durgatim gamiṣyāmi idam te mṛṣā iti;
 abhyudirṇaparipūrṇāni hi karmāṇi śarirasya patanam nāpeksante; sa
 jivann evāvicikābhīr jvālābhīr āliṅgito³ vikroṣṭum ārabdho dāhye
 ānanda dāhye ānandeti; athāyuṣmān ānandāḥ kāruṇiko maitrāyātmakaḥ
 svajanavatsalaḥ; sa kathayati: ehi devadatta tathāgatam arhantam
 buddham śaraṇam gaccheti; tena duḥkhavedanābhībhūtena *pratyak-
 śakarma<phala>darśinā (^c) āśayataḥ (^d) cittam utpāditam; vāg bhāṣitā:
 eṣo'ham asthito'pi (^e) buddham bhagavantam śaraṇam gacchāmity
 uktvā *svaśarireṇāvicau mahānarake patitaḥ.

*G 235

T 421 a

T 421 b

*G 236

*A 518 a

(^a) peu yi lte ba lta bu žes bya ba.

(^b) skyeñs. See Edgerton, s.v. ("altered to the reverse").

(^c) las kyi ḥbras bu mñon sum du mt'on nas.

(^d) bsam pa t'ag pa nas (Mvy 7119), (A reads āsataścitta).

(^e) rus pa k'oñ nas (= from skeleton).

¹ A: na cakravarti.

² A reads tato bhagavatā nakhau nakhau for pādātālāt, which is quite mon-
 sensical (Tib. žabs kyi mt'il nas).

³ A: jvalati liṅgito (Dutt corrects liṅgito into samantato), (Tib. me ḥabar bas
 kun nas yog nas, etc.).

⁴ A: asthitir api. The correction asthito is by Dutt.

*The Buddha foretells that, on the expiration of a kalpa,
Devadatta will become a Pratyeka Buddha, Asthimān by name*

tatra bhagavān bhikṣūn āmantrayate sma: pratisamṛhtāni¹ bhikṣavo devadattena kuśalamūlāni; kalpam avicau mahānarake sthitvā pratyekām bodhim sākṣatkariṣyati; asthimān^(*) nāma pratyekabuddho bhaviṣyati; so'bhisam̄buddhamātrah piṇḍapātam ekānte sthāpayitvā hastau nirmardayan² samanvāhiṣyati: kim artham aham dirghakālam samsāre samsṛtaḥ? iti; samanvāharan jñāṣyati: janmani janmani mayā bhagavataḥ parākrāntam bodhisattvabhūtasyāpi sarvajñeyavaśitaprāptasyāpi, tac ca lābhāsatkāraheto iti; sa tam apy ekaṇḍapātam aparibhujuyoparivihāyasam abhyudgamyā jvalanatapanavarṣaṇavidyotanaprātiḥāryāṇi kṛtvā nirupadhišeṣe nirvāṇadhātau parinirvāsyatiti.

*Sāriputra and Maudgalyāyana descend to hell to visit
and comfort Devadatta*

T 422 a

*G 237

ācaritam sāriputramaudgalyāyanayoḥ kālena kālam narakacāri-kāṇi caritum; athāyuṣmān sāriputra āyuṣmantam mahāmaudgalyāyanam idam avocat: āyuṣman mahāmaudgalyāyana bhagavatā devadattāḥ pratyekabodhau vyākṛtaḥ; ehy āvām avicīm mahānarakaṁ gatvā devadattam āśvāsayāva iti; athāyuṣmantau sāriputramahāmaudgalyāyanau* avicīm mahānarakaṁ gatau; tatrāyuṣmān sāriputra āyuṣmantam mahāmaudgalyāyanam āmantrayate: samanvāhara āyuṣman mahāmaudgalyāyana nārakān sattvān iti; āyuṣmān mahāmaudgalyāyanas tadrūpam samādhiṁ samāpanno yathā samāhite citte musalamātrābhīr dhārābhīr varṣitum ārabdhāḥ; tad udakam avicīkābhīr jvālābhīr antarāt paryādiyate; evam iṣāmātrābhīr akṣamātrābhīr dhārābhīr varṣitum ārabdhāḥ³; tad apy udakam antarāt paryādiyate; tata āyuṣmān sāriputra

(*) rus pa can.

¹ A: pratisamṛdhītāni. See Edgerton, s.v. pratisamṛhta ("restored? or re-created") and below, p. 263.

² See Edgerton, s.v. (Tib. ḥk'ru śin).

³ Here the text has been restored by Dutt (but evam added by me). The Ms. reads: °vīcīkābhī dhārābhīr antarāt paryād,yate emesābhīr mātrābhīr, etc. (Tib. c'u de mnar med pai me lce rnams kyi bar du skams so | de bžin du gña' šik dak ūn rtai srog ūn tsam kyi c'ar rgyan dag dbab bar brtsams pa dak). Read ārabdham for ārabdhāḥ?

ādhimokṣikām¹ samādhiṁ samāpannah; sarvam tat narakam udake<na> plāvitam; āyuṣmatā mahāmaudgalyāyanenoktam: yo devadattāḥ sa āgacchatv iti; anekāni devadattasahasrāny āgatāni; āyuṣmān mahāmaudgalyāyanaḥ kathayati: yo bhagavato bhrātā devadattāḥ sa āgacchatv iti; atha devadatto yenāyuṣmantau sāriputramahāmaudgalyāyanau tenopasam̄krāntaḥ; upasam̄kramyāyuṣmatoḥ sāriputramaudgalyāyayoh pādayor nipatitaḥ; tābhyaṁ uktaḥ: asti te kaccit kāraṇā-nām viṣeṣa? iti; sa kathayati: yā tāvad āvīcīkaiḥ sattvaiḥ sādhāraṇatā sthīta <sā> evāstu mama; [yāḥ] prātipaudgalikā² vartante tāḥ śṛṇu: *ayasmayāḥ parvatā āgacchānti, ādīptāḥ prādīptāḥ samprajvalitā ekajvālibhūtāḥ; te mām tilavat peṣaya<nti; ubhayato³ dantakaiḥ krakacair aṅgapratyāṅgāni pātyante; ayasmayair mudgarair ādīptaiḥ prādīptaiḥ samprajvalitair ekajvālibhūtais muhur muhuḥ <śiraś> cūrṇyate; caturdiśam hastina āgacchānti; te mām piṣṭavat peṣayanti iti.

āyuṣmantau sāriputramaudgalyāyanau kathayataḥ: <yas tvam>* devadatta kathayasi: ayasmayāḥ parvatā āgacchānti, ādīptāḥ prādīptāḥ samprajvalitā ekajvālibhūtāḥ te mām tilavat peṣayantiti; tathā hi tvayā bhagavato vadhyā gṛdhrukūṭaparvatāc chilā kṣiptā tasyaitat karmaṇaḥ phalam.

yat kathayasi: ubhayatodantakaiḥ krakacair ādīptaiḥ prādīptaiḥ samprajvalitair ekajvālibhūtair aṅgapratyāṅgāni pātyante iti; tathā hi tvayā bhagavataḥ sāriputraḥ sāriputraḥ bhinnah; tasyaitat karmaṇaḥ phalam.

yat kathayasi: ayasmayair mudgarair ādīptaiḥ prādīptaiḥ samprajvalitair ekajvālibhūtair muhur muhuḥ śiraś cūrṇyate iti; tathā hi tvayā utpalavarṇā bhiksuni arhanti khaṭaprahāreṇa praghātitā; tasyaitat karmaṇaḥ phalam.

yat kathayasi: caturdiśam hastina āgacchānti; te mām piṣṭavat peṣayanti iti; tathā hi tvayā bhagavato vadhyā dhanapālako hastināga utsṛṣṭaḥ; tasyaitat karmaṇaḥ phalam.

api tu vyākṛtaḥ tvam bhagavatā; kim iti bhadanta sāriputra? pratisamṛhtāni bhikṣavo devadattena kuśalamūlāni; kalpam avicau* T 423 b mahānarake sthitvā'sthimān pratyekabuddho bhaviṣyatiti; sa kathayati; *G 239

¹ See Edgerton, s.v.

² A: prātimaudgalikā, changed by Dutt into viṣeṣā. See Edgerton, s.v.

³ A: reads preṣaya ... yodantakaiḥ, emended by Dutt into ubhayataḥ ayo-dantakaiḥ. However see below.

bhadanta śāriputra yady evam utsahe aham ekapārśvenā^(a)vicau mahānarake sthātum iti.

*Śāriputra and Maudgalyāyana visit in hell the followers
of Devadatta, Kokālika, etc. and Pūraṇa Kāśyapa*

*[D 109]

*āyuṣmantau śāriputramahāmaudgalyāyanau yena kokālikaprabhṛtayas tenopasamkrāntau; yāvat kokālikasya hi jihvā halaśatena^(b) dhāryate; brahmaṇā sabhāmpatinā kokālika ucyate: kokālikābhīprāśādaya śāriputramaudgalyāyanayor bhikṣvor antike cittam peśalayoḥ sabrahmacāribhir vatsalayor iti; evam ukto kokālika āyuṣmantau śāriputramaudgalyāyanau dṛṣṭvā kathayati: ihāpy etau pāpecchāv āgatāv iti; vākpravyāharaṇakālasamanantaram eva kokālikasya halasahasreṇa jihvā pāṭayitum ārabdhā; athāyuṣmantau śāriputramaudgalyāyanāv akaraṇiyā hy ete iti viditvā prakrāntau; yena pūraṇaḥ kāśyapas tenopasamkrāntau.

T 424 a

atha pūraṇaḥ kāśyapa āyuṣmatoḥ śāriputramaudgalyāyanayoh pādayor nipatya kathayati: ārya śāriputra mayā mithyādharmadeśanāyā mahājanakāyo vīpralabdhaḥ; tasya me karmaṇo vipākena jihvāyām panca halaśatāni vahanti^(c); yathā yathā ca śrāvakā stūpakārān kurvanti tathā tathā tivra<tara>^(d)vedanām vedayāmi; tad arhasi madiyām avasthām teṣām nivedya nivārayitum: mā tasya¹ stūpakāram kariṣyatheti; <tathetī>^(e) pratijñayā² āyuṣmantau śāriputramaudgalyāyanau naraka*cārikām carītvā ḥddhyā jambūdvipam anuprāptā; tābhȳām bhagavato bhikṣūṇām janakāyasya devadattakokālikapūraṇa-prabhr̄tinām narakopapannānām avasthā vistareṇa samākhyātā.

*G 240

bhikṣavaḥ samśaya-jātāḥ sarvasamāyacchettāraṇ buddham bhagavantaṁ papracchuḥ: paśya bhadanta devadatto bhagavato vacanam avacanikṛtyāvicau mahānarake *patita iti; bhagavān āha: na bhikṣava etarhi yathā atite'py adhvani eṣa mama vacanam avacanikṛtya anayena vyasanam āpannaḥ; <tat> śrūyatam.

*A 519 b

T 424 b

(a) gcig pus.

(b) t'oṇ gšol brgyas, etc.

(c) rmed do.

(d) c'es mi bzad pai.

(e) de bžin du byao žes k'as blaṇs nas.

¹ The Tib. transl. read perhaps mama (bdag gi) stūpakārān.

² A: pratijñāya.

*The story of the bull and the ass
(concerning a previous birth of the Buddha and Devadatta)*

bhūtapūrvam bhikṣavo 'niyatāśyavasthito bodhisattvo gośūpanno vr̄śo babhūva; sa rātrau nagarān nirgamya rājakiye māṣakṣetre carati; divā nagare tiṣṭhati; yāvat tasya sakāśam gardabhaḥ upasampramya kathayati: mātula tvam¹ upacitatvaṁmāṁsaśonitaḥ; na cāham tvāṁ paśyāmi kadācīc carantam iti; sa kathayati: bhagineyāham rātrau rājakiye māṣakṣetre carāmiti; sa kathayati: aham api mātula tvayā sārdham carāmiti; sa kathayati: bhagineya tvāṁ vācāto^(f) mānarthaṁ kariṣyasi; sa kathayati: mātula gacchāmi na kariṣyāmiti; tau vāṭām bhaṅktvā rājakiye māṣakṣetre nipatitau; gardabhas tāvat tūṣṇim avasthito yāvad āśito jātāḥ²; tataḥ kathayati: mātula gāyāmi tāvat; vr̄ṣaḥ kathayati: tiṣṭha tāvan³ muhūrtam yāvad aham nirgacchāmīti; paścād yatheṣṭam kariṣyasi; ity uktvā niṣpalāyitāḥ; gardabho vāśitum ārabdaḥ; rājapuruṣaiḥ *śrutvā gṛhitāḥ: bhavantaḥ *G 241 anena gardabhenā sarvam idam rājakiyam māṣakṣetraṁ bhakṣitam; nigraham asya kurma iti; taiḥ karṇau cchittvā ulūkhalaṁ ca grīvāyām baddhvā muktaḥ; itaś cāmūtaś ca paribhraman vr̄ṣeṇa dṛṣṭaḥ; sa tam gāthayā pratyabhāṣata:

sādhu gītam suṣṭhu gītam prāptam gitasya tat phalam |
yato'si⁴ tava gītena jātāḥ karṇavihinakah ||
evaṁ hi tasya bhavati yo vācam ca na rakṣati |
bhramedāniṁ karṇahinah ulūkhala vibhūṣitāḥ || iti |

so'pi gāthayā pratyabhāṣata;

tūṣṇīm bhava khanḍadanta tūṣṇīm bhava jaradgava |
tvāṁ apy <atra> gaveṣānto daṇḍahastās trayo janāḥ || iti |

bhagavān āha: kiṁ manyadhve bhikṣavaḥ? yo'sau vr̄ṣaḥ aham eva sa tena kālēna tena samayena; yo'sau gardabha eṣa eva sa devadattas tena kālēna tena samayena; tadāpy eṣa mama vacanam avacanikṛtyā-

(f) skad ḥbyin ḥdod pas.

¹ Dutt: mātula tvayā sārdham carāmiti, which reading is in the ms., but signed with some apexes, thus signifying that it is to delete.

² Dutt here reads wrongly aśitām jātam.

³ A: yāvan.

⁴ A: sanāṃsmi.

nayena vyasanam āpannah; punar api yathaiva mama vacanam avacanikṛtyānayena vyasanam āpannas tac chrūyatām.

*The story of the bull and the jackal
(concerning a previous birth of the Buddha and Devadatta)*

T 425 b bhūtapūrvam bhikṣavo'nyatasmin karvaṭake gṛhapatih prativasati; tasya valivardo lakṣaṇasampannaḥ; tenāsau śramaṇabrahmaṇān svajanān anāthakṛpanavanipakān bhojayitvā yatheṣṭapracārī utsṛṣṭah; so'parena samayena itaś cāmutaś ca paribhraman kalu<se ma>gno¹'vasthitah; tena (⁹) sūryāstāṅgamanakālasamaye śrutam; samanveṣamāṇāś tasya sakāśām *gataḥ; sa saṃlakṣayati: na śaknomi aham adhunā samuddhartum; śvāḥ prabhāte samuddhariyāmiti; vṛṣaḥ kathayati: mama purastāt pāśām sthāpayitvā gaccha; yadi śrgāla āgamiṣyati tasyāham śrīge² pāśām kṣepṣyāmiti; sa tasya* purastāt pāśām kṣiptvā prakrāntah; yāvad rātrau śrgāla āgataḥ; sa kathayati: ko'yam bisāny utkhanatī puṇḍarikāni ceti; vṛṣaḥ kathayati: ahaṁ nimagnas tiṣṭhāmiti; śrgālah saṃlakṣayati: bhakṣyo me pratyupasthita iti; sa tam abhidhavitum ārabdhah; vṛṣaḥ kathayati: gaccha tvam asmāt pradesān mā anayena vyasanam āpatsyasa iti; tathāpy asau nivāryamāno'bhidravaty eva; sa vṛṣo gāthām bhāṣate:

nāhaṁ bisāny utkhanāmi puṇḍarikāni nāpy aham |
saced bhakṣitukāmo³'si pṛṣṭhato gaccha bhakṣaya || iti |

T 426 a śrgālo bhakṣayāmiti pṛṣṭhato gataḥ; vṛṣeṇa śrīge³ pāśaḥ kṣiptah; śrgālo grīvāyām baddhaḥ; ākāśe pralambate; vṛṣo gāthām bhāṣate:
kim naṭo nartako vā tvam uta śobhitadārakaḥ (⁹)⁵ |
grāme vidarśyatām ūlpam aranye nāsti dāyakaḥ || iti |

(⁹) k'ym bdag gyis.

(⁹) gar slob k'yeu.

¹ G: paṇke magno.

² Dutt emends śrīge into śrīge[na]: cf. below, l. 20 (Tib. ras žags).

³ A: bhakṣayitukāmo.

⁴ A: śrīgeṇa.

⁵ G: ūruśobhitadārakaḥ. Apparently, śobhita is the same than śobhika or śobhiya, shadow-playman. Edgerton referring to the word śobhita in this very stanza, observes: "is this hyper-Skt. for śobhiya? ... ūru- can hardly be correct ". See Edgerton, s.v. śobhika.

śrgālo'pi gāthām bhāṣate:

nāham naṭo¹ nartako vā nāpi śobhitadārakaḥ |
dattā śakreṇa me śreṇi brahmaṇokām vrajāmy aham || iti ||

*bhūyo vṛṣo gāthām bhāṣate:

na śakro dadāti śreṇim² brahmaṇokāḥ kutas tava |
baddho'si kūṭapāśena na te paśyāmi jīvitam || iti ||

*G 243

kim manyadhve bhikṣavo? yo'sau vṛṣaḥ aham eva sa tena kālena tena samayena; yo'sau śrgāla esa eva devadattas tena kālena tena samayena; tadāpy esa mama vacanam avacanikṛtyānayena vyasanam āpannah; etarhy apy esa mama vacanam avacanikṛtyānayena vyasanam āpannah.

bhikṣavaḥ samśayajātāḥ sarvasaṃśayacchettāraṇi buddham bhagavantam papracchuḥ: bhadanta devadatto bhagavato vacanam aśrīvann avicīparāyaṇaḥ samvṛttā iti; bhagavān āha: na bhikṣava etarhi yathā'tite py adhvani esa mama vikrośato vacanam aśrīvann avicīparāyaṇaḥ samvṛttāḥ; tac chrūyatām.

T 426 b

*The story of the King Caitika and the two sons of the Purohita
(concerning a previous birth of the Buddha and Devadatta)*

bhūtapūrvam bhikṣavo'nyatamasyām rājadhānyām <rājā caitiko nāma (⁹) rājyam> kārayati ḥddham ca yāvad ākirṇabahujanamanuṣyām ca; puṇyānubhāvād devatā antarikṣe āsanām dhārayanti; tasya rājñāḥ purohitasya dvau putrau jyeṣṭho kaniyāmś ca; tatra jyeṣṭho naiṣkramyābhinandi; kaniyān paurohityābhinandi; jyeṣṭhaḥ paśyati pitaram dharmādharmeṇa paurohityam kārayantam; sa saṃlakṣayati: ahaṁ pitur atyayāt purohito bhaviṣyāmi; dharmādharmeṇa paurohityam kṛtvā narakaparāyaṇo bhaviṣyāmi; yannv aham api pravrajeyam iti; sa pitaram anujñāpya bhagavacchāsane pravrajitaḥ; yāvad apareṇa samayena purohitāḥ kālagataḥ; sa kaniyān paurohitye pratiṣṭhāpitāḥ; sa adharmeṇa paurohityam kartum ārabdhah; janakāyah pīḍyate; yāvad anyatamaḥ puruṣa itaś cāmutaś ca paribhramāṇa tasya *jyeṣṭha-

*G 244

(⁹) rgyal po sems dpa' žes bya ba. See below, p. 268.

¹ A: naṭi.

² A: niḥśreṇim.

T 427 a
 *A 520 b
 T 427 b
 *G 245

sya pravrajitasya sakāśam upasamkrāntah; sa tena dṛṣṭah: kutas
 tvam āgacchasi; tena samākhyātam: amuṣyā rājadhānyāḥ; sa vārttām
 praśṭum ārabdhah; sa kathayati: rājñāḥ purohitah kālagataḥ; tasya
 kaniyān putrah paurohitye pratiṣṭhitah; so'dharmena paurohityam
 *karoti; janakāyah piḍyate iti; sa kathayati; kaṁcit kālam prekṣaya¹;
 aham eva tatra gatvā ahitān nivārayiṣyāmi hite ca samṇiyojayiṣyāmi
 <yathā na> janapadān niḍayatiti⁽²⁾; tena puruṣena gatvā jñātinām
 etat prakaraṇam niveditam; śruti paramparayā tena kaniyasā śrutam;
 tena rājne niveditam: deva mama sa jyeṣṭha bhrātā āgamiyatiti; rājā
 kathayati: śobhanam; sa eva purohito bhavisyatiti; sa kathayati: deva
 tvam nāma mayā iyantam kālam vṛthā sevita iti; rājā kathayati: eṣa
 lokadharmo, jyeṣṭhaḥ saḥ; apitv ekena prakāreṇa tava paurohityam
 bhavatv iti; yadi tvam tasminn āgate kathayasi: aham jyeṣṭha iti; sa
 kathayati: evam bhavatu, vakṣyāmiti⁽³⁾; yāvad asāv āgataḥ; tam
 dṛṣṭvā sarājākā parṣad utthitā; sa tu notthitah; tenoktaḥ: tvam mama
 kaniyān kasmān nottiṣṭhasiti; sa kathayati: tvam eva kaniyān aham
 jyeṣṭhaḥ; yadi tava na pratyayo³ vayam rākajule vṛddhāṁs devam ca
 pṛcchāmaḥ⁴; jyeṣṭhena rājā pṛṣṭah: kathaya bho rājan ka āvayor
 jyeṣṭha iti; rājñā samprajānan mṛṣā vāg bhāṣitā: eṣa jyeṣṭhas tvam
 kaniyān iti; vākpravŷāharaṇakālasamantaram eva tasya devatābhīr^{*}
 āsanam muktam; sa pṛthivyām patito mukhāc cāsyā pūtigandhaḥ pra-
 vāti; jyeṣṭhaḥ purohitaputro gāthām bhāṣate;

mṛṣā hi bhāṣamānasya prakrāmantihā devatāḥ |
 mukham ca pūtikām bhavati svargāc ca parihiyate ||
 satyam kathaya bho rājan bhavisyasi yathā purā |
 mṛṣā vadasi ced vyaktam adho yāsyasi caitika ||
 ajihvako'sau bhavati matsyo vāricaro yathā |
 paripṛṣṭo hi yo dharmam adharmam upadarśayet⁵ ||
 satyam kathaya bho rājan bhavisyasi yathā purā |

(*) bdag ūid der soñ nas p'an pa ma yin pa las bzlog par bya ūiñ | ji ltar yul
mi rnams la mi gnod par p'an par byed pa la sbyar bar byao.

(*) k'yod kyis bdag p'u bo lags so žes smros ūig | des smras pa | bka' bžin
ats'al | de bžin du smra bar bgyi'o |

¹ A: preraya (Tib.: dus cuñ zad cig mnogs ūig dañ).

² Dutt: samṇiyojayiṣyāmi [yena] janapadān niḍa[ya]titi [samākhyātam].

³ A: yadi bhavato sa pratyayo (Tib. gal te k'yod yid mi c'es na, etc.).

⁴ A: vṛddhāṁs ca devam cchāmaḥ.

⁵ Emended by Dutt into upadeśayet.

mṛṣā vadasi ced vyaktam adho yāsyasi caitika ||
 apumān jāyate tatra pumāns tatra na jāyate |
 paripṛṣṭo hi yo dharmam adharmam upadarśayet ||
 satyam kathaya bho rājan bhavisyasi yathā purā |
 mṛṣā vadasi ced vyaktam adho yāsyasi caitika ||
 varṣaty akāle devaś ca kāle tatra na varṣati |
 paripṛṣṭo hi yo dharmam adharmam upadarśayet¹ ||
 satyam kathaya bho rājan bhavisyasi yathā purā |
 mṛṣā vadasi ced vyaktam adho yāsyasi caitika ||
 dve jihve bhavatas tasyoragasyeva hi jantunaḥ⁽⁴⁾ |
 paripṛṣṭo hi yo dharmam adharmam upadarśayet ||
 *satyam kathaya bho rājan bhavisyasi yathā purā |
 mṛṣā vadasi ced vyaktam adho yāsyasi caitika ||
 ity evam caitiko rājā karma kṛtvā sudaruṇam |
 avicīm narakaṁ prāpto nirayaṁ pāpakarmaṇā ||

T 428 a

*G 246

kiṁ manyadhve bhikṣavo? yo'sau jyeṣṭhaḥ purohitaputraḥ aham
 eva sa tena kālena tena samayena; yo'sau caitiko rājā eṣa eva sa deva-
 dattas tena kālena tena samayena; tadāpy eṣa mama vikrośato vacanam
 aśṛṇvann avicīm narakaṁ prāptaḥ; etarhy apy eṣa mama vikrośato
 vacanam aśṛṇvann avicīm narakaṁ prāpta iti.

*bhikṣavāḥ samṣayajātāḥ sarvasamṣayacchettāraṁ buddham bha-
 gavantam papracchuḥ: paśya bhadanta devadatto hitam ucyamāno
 vacanam aśṛṇvann avicīparāyanāḥ samvṛttā iti; bhagavān āha: na bhik-
 ṣava etarhi; yathā² atite'py adhvany eṣa mayā hitam ucyamāno vaca-
 nam aśṛṇvann anayena vyasanam āpannah; tac chrūyatām.

*A 521 a
T 428 b

The story of the master-mechanic and his pupil
 (concerning a previous birth of the Buddha and Devadatta)

bhūtapūrvam bhikṣavo'nyatamasmin karvatake yantrakalācāryah
 prativasati; tena sadṛśat kulāt kalatram ānitam; sa tayā sārdham
 kriḍati ramate paricārayati; tasya kriḍato ramamāṇasya paricārayataḥ
 kālāntareṇa patnī āpannasattvā samvṛttā; sāṣṭānām vā navānām vā
 māsānām atyayāt prasūtā; dārako jātaḥ; tasya triṇi saptakāny ekavīm-

(*) sprul bšin du ni skye bo dei |

¹ A: upadeśayet.

² A: tathā.

G 247 śatidivasān vistareṇa jātasya jātimahām kṛtvā kulasadṛśam nāma-dheyam vyavasthāpitam; sa unnito vardhito mahān samṛvṛttāḥ; pitā cāsyā kālagataḥ; so'nyatamasmin karvaṭake'nyasya yantrakalācārya-syāntikād yantrakalām śiksītum ārabdhāḥ; tenānyatamasmin karvaṭake gṛhapateḥ sakāśād dārikā prārthitā; sa kathayati: yadi amuṣmin divase āgacchasi dāsyāmi; anyathā neti; tena yantrakalācāryasya niveditam; upādhyāyāmuṣmin karvaṭake gṛhapatih; tasya sakāśān mayā dārikā prārthitā; sa kathayati: yady amuṣmin divasa āgacchasi dāsyāmi; anyathā neti; yantrakalācāryaḥ kathayati: putra yady evam gacchāvah; aham eva praticchāmīti; sa tena sārdhaṇi kāṣṭhamayaṁ mayūram abhiruhyā yasminn eva divase avadhiḥ kṛtas tasminn eva divase karvaṭakam anuprāptah; dṛṣṭvā param vismayam āpannah; tato dārikām pratigṛhya punas tad yantram āruhya svagṛham āgataḥ; yantram samṛghya mātuḥ samarpitam uktam ca: ayam tava putro yantrasya pravartanayogam jānite no tu nivartanam; na tvayāsyā yantram deyam iti; <sa> bhūyo bhūyo matuḥ kathayati: amba prayaccha me yantram mahājanakāyam anvāvartayāmiti; sā kathayati: putra ācāryas te kathayati: ayam pravartanaprayogam jānite no tu nivartanam; mā dāsyasi mānayena vyasanam āpatsyatīlī; tasmād aham na dadāmīti; sa kathayati: amba pravartanam apy aham jānāmi nivartanam api; kiṁ tv asāv ācāryo mātsaryeṇa na dadātīti; laghucitto mātṛgrāmāḥ; tayā lobhitayā dattam; sa yantram āmreḍyābhiruhyā samprasthitāḥ; mahājanakāyo'bhiprasannaḥ; tato yantrakalācāryeṇa dṛṣṭah; sa kathayati: gato'yam apunarāgamanāyeti²; sa yathā yathā samṛhramād āmreḍayati*tathā tathā dūrataram gacchati yāvan mahāsamudram gataḥ; mahāsamudre sadā varṣa<ti> devaḥ; bandhanāni klinnāni; anayena vyasanam āpannah; devatā gāthām bhāṣate: yo hy arthakāmasya hitānukampino³ vaco na gṛhṇāti yathānuśiṣṭam | sa uhyate dārumayeṇa pakṣiṇā anāyako na śṛṇotiha kasyacit⁴ || iti |

T 429 a
T 429 b
*G 248
bhagavān āha: kiṁ manyadhve bhikṣavo? yo'sau yantrakalācāryaḥ aham eva sa tena kālena tena samayena; yo'sau tasyāntevāsi esa eva sa devadattas tena kālena tena samayena; tadāpy esa vacanam aśrīyan anayena vyasanam āpannah; etarhy apy esa mayā hitam ucyamāno mama vacanam aśrīvann anayena vyasanam āpannah.

¹ A: āpatsyase.

² A: apunaranāgamanāya.

³ A: °nukampito.

⁴ A: na śṛṇoti kasyacit.

The questions of Upāli¹

*āyuṣmān upāli² buddham bhagavantam pṛcchat: ucyate bhadanta *A 521 b samghabhedah ucyate bhadanta samghasāmagri iti; tatra kataro bhe-
daḥ katarā samghasāmagri; yataś copālin bhikṣavaḥ <dharma-
samjñiinah>³ adharme dharmasamjñino vyagre avyagrasamjñiinah kar-
māṇi kurvanti; yam ucyate samghabhedah; yatas tu dharme dharma-
samjñiinah samagre samagrasamjñiinah karmāṇi kurvanti; iyam ucyate samghasāmagri iti.

T 430 a

yatraiko bhiksur na tatra samgho bhidyate; yatra dvau yatra trayo yāvad aṣṭau na tatra samgho bhidyate; yatra nava bhikṣava uttare vā tatra dvābhyaṁ kāraṇābhyaṁ samgho bhidyate; jñaptikarmaṇā śalākāgraḥaneṇa ca.

*katham jñaptikarmaṇā? yathāpitad devadatto bhikṣūṇām jñāpa-yati samjñāpayati śikṣayati grāhayati: pañcabhir āyuṣmanto^(a) vrata-padair^(b) bhikṣuh śudhyati vimucyati niryāti, sukhaduḥkham vyati-kṛāmati; sukhaduḥkham-vyatikramam cānuprāpnoti; katamaiḥ pañca-bhiḥ? āraṇyakatvena āyuṣmanto bhikṣuh śudhyati mucyate niryāti, sukhaduḥkham vyati-kṛāmati; sukhaduḥkham-vyatikramam cānuprāpnoti; vṛkṣamūlikatvena <painḍapātikatvena>⁴ traicīvarikatvena pāṃsukūlikatvenāyusmanto bhikṣuh śudhyati vimucyati niryāti, sukhaduḥkham vyati-kṛāmati, sukhaduḥkham-vyatikramam cānuprāpnoti; yeṣām yuṣmākam āyuṣmantah <na> kṣamante^(c) ebhiḥ pañcabhiḥ vratapadaiḥ śoddhūm moktum niryātum te śramaṇasya gautamasyārād bhavantu, hirug bhavantu; dūreṇa pareṇa bhavantu^(d) ity eṣā jñaptih; ity evam jñaptikarmaṇā.

*G 249

katham śalākāgraḥaneṇa? yathāpitad devadatto bhikṣūṇām jñā-payati samjñāpayati śikṣayati <grāhayati>: pañcabhir āyuṣmanto vra-

T 430 b

(a) ts'e dañ ldan pa dag dge sbyoñ go'ta ma ni, etc.

(b) ba rtu la žugs kyi gži.

(c) mi bzod.

(d) riñ du gyis šig | t'a dad par gyis šig | rgyañ sriñš šig, etc.

¹ This is the sanskrit version of the pāli Upālipañhā, Cullavagga, VII, 11.

² As to the form Udālin, for Upālin, see above, p. 49, note 3.

³ Restored from Tib. c'os la c'os ma yin pai ađu šes dañ, etc.

⁴ Restored from Tib. bsod sñoms pa ŋid dañ (cf. Mvy, 1131).

T 431 a tapadair¹ bhikṣuh śudhyati mucyate niryāti, sukhaduḥkham vyatikrāmati, sukhaduḥkhavyatikramam cānuprāpnoti; katamaiḥ pañcabhiḥ? āraṇyakatvenāyuṣmanto bhikṣuh śudhyati mucyate niryāti, sukhaduḥkham vyatikrāmati, sukhaduḥkhavyatikramam cānuprāpnoti; vṛkṣamūlikatvena <painḍapātikatvena> traicīvarikatvena pāṃsukūlikatvenāyuṣmanto bhikṣuh śudhyati vimucyate niryāti, sukhaduḥkham vyatikrāmati, sukhaduḥkhavyatikramam cānuprāpnoti; yeśām yuṣmākam āyuṣmantaḥ <na> kṣamante* ebhiḥ pañcabhir vratapaidaḥ śoddhum moktum niryātum te śramanasya gautamasyārād bhavantu; hirug bhavantu; dureṇa pareṇa bhavantu; śalākām gr̥hṇantv iti; devadattaś cātmapañcamaḥ^(*) śalākām gr̥hṇāti; evam śalākāgrahaṇena.

*G 250 āyuṣmān upāli buddham̄ bhagavantam̄ p̄cchati: utkṣiptakena² tāvad bhadanta samgho bhidyate; na utkṣiptakānuvartakena³ na utkṣiptakānuvartakānuvartakena; notksepakena⁴ notksepakānuvartakena notksepakānuvartakānuvartakena.

T 431 b utkṣiptakānuvartakena tāvad bhadanta samgho bhidyate; na utkṣiptakena na utkṣiptakānuvartakānuvartakena; na utksepakena na utksepakānuvartakena na utksepānuvartakānuvartakena.

utkṣiptakānuvartakānuvartakena tāvad bhadanta samgho bhidyate; na utkṣiptakena na utkṣiptānuvartakena; na utksepakena na utksepakānuvartakena na utksepakānuvartakānuvartakena.

utksepakena tāvad bhadanta samgho bhidyate; na utkṣiptakena na utkṣiptakānuvartakena na utkṣiptakānuvartakānuvartakena; na utksepakānuvartakena na utksepakānuvartakānuvartakena.

utksepakānuvartakena tāvad bhadanta samgho bhidyate; notkṣiptakena na utkṣiptakānuvartakena na utkṣiptakānuvartakānuvartakena; na utksepakena na utksepakānuvartakānuvartakena.

*A 522 a utksepakānuvartakānu*vartakena tāvad bhadanta samgho bhidyate; na*utkṣiptakena na utkṣiptakānuvartakena na utkṣiptakānuvartakānuvartakena; na utksepakena na utksepakānuvartakena.

*G 251 T 432 a utksepakānuvartakānu*vartakena tāvad bhadanta samgho bhidyate; na*utkṣiptakena na utkṣiptakānuvartakena na utkṣiptakānuvartakānuvartakena; na utksepakena na utksepakānuvartakena.

(*) bdag ŋid dañ lhas, etc.

¹ See above, p. 271.

² See Edgerton, s.v. (Tib. gnas nas p'yuñ pa).

³ See Edgerton, s.v. anuvartaka.

⁴ See Edgerton, s.v. (Tib. gnas nas ḥbyin pa).

sarvair ebir upālin samgho bhidyate sthāpayitva p̄thag utkṣiptakam^(*).

antaroddānam

saṃghabhedāś ca sāmagri ekaḥ samgho na bhidyate¹ | navānām antimo bhedas² tisra utkṣepaṣṭikikā<ḥ>³ ||

āyuṣmān upāli buddham̄ bhagavantam̄ p̄cchati: yad uktam̄ bhadanta bhagavatā samagram̄ śrāvakasamgham bhittvā āvicikam avadyam prasūte^(*); spr̄syate cānantaryāvadyena karmaṇā; kiyatā bhadanta bhikṣuh samagram̄ śrāvakasamgham bhittvā āvicikam avadyam prasūte spr̄syate cānantaryāvadyena karmaṇā.

1) yataś copālin bhikṣur dharme adharmasamjñī bhede adharmasamjñī bhikṣūṇām jñāpayati samjñāpayati śikṣayati gr̥hayati samghasya bhedāya*parākrāmati; iyatā upālin bhikṣuh samagram̄ śrāvakasamgham bhittvā āvicikam avadyam prasūte spr̄syate cānantaryāvadyena karmaṇā.

2) yataś copālin bhikṣuh adharme adharmasamjñī bhede dharmasamjñī bhikṣūṇām jñāpayati samjñāpayati śikṣayati gr̥hayati samghasya bhedāya*parākrāmati; iyatā upālin bhikṣuh samagram̄ śrāvakasamgham bhittvā āvicikam avadyam prasūte; na tu spr̄syate⁴ cānantaryāvadyena karmaṇā.

3) yataś copālin bhikṣur adharme adharmasamjñī bhede vaimatiko bhikṣūṇām jñāpayati samjñāpayati śikṣayati gr̥hayati samghasya bhedaya parākrāmati; iyatā upālin bhikṣuh samagram̄ śrāvakasamgham bhittvā āvicikam avadyam prasūte <na tu>⁵ spr̄syate ānantaryāvadyena karmaṇā.

(*) gnas nas p'yuñ ba ḥba' žig ma gtogs par etc.

(*) k'a na ma t'o ba.

¹ G: saṅghabhedaiś ca sāmagri ekaḥ samgham̄ [na bhidyate].

² G: bhede.

³ This is not clear to me. Perhaps, the three are the three items utkṣiptaka, utkṣiptakānuvartaka, utkṣiptakānuvartakānuvartaka; and by the words utkṣepaṣṭikikāḥ the author refers to the six cases listed above, i.e. utkṣiptakena tāvad bhadanta samgho bhidyate, etc. Wrongly G gives ṣaṭṭikikāḥ for ṣaṭṭikikāḥ.

⁴ A: spr̄sati.

⁵ So the Tib. (reg par mi ḥgyur ro).

4) yataś copālin bhikṣur adharme dharmasamjñī bhede adharmasamjñī bhikṣūṇām jñāpayati samjñāpayati śikṣayati grāhayati samghasya bhedāya parākrāmati; iyatā upālin bhikṣuḥ samagram śrāvakasamgham bhittvā āvicikam avadyam prasūte spr̄syate cānantaryāvadyena karmaṇā.

5) yataś copālin bhikṣur adharme dharmasamjñī bhede dharmasamjñī bhikṣūṇām jñāpayati *<samjñāpayati>* śikṣayati grāhayati¹ samghasya bhedāya parākrāmati; iyatā upālin bhikṣuḥ samagram śrāvakasamgham bhittvā āvicikam avadyam prasūte na tu spr̄syate ānantaryāvadyena karmaṇā.

6) yataś copālin bhikṣur adharme dharmasamjñī bhede vaimatiko bhikṣūṇām jñāpayati samjñāpayati śikṣayati grāhayati samghasya bhedāya parākrāmati; iyatā upālin bhikṣuḥ samagram śrāvakasamgham bhittvā āvicikam avadyam prasūte na tu spr̄syate ānantaryāvadyena karmaṇā.

7) yataś copālin bhikṣur dharme adharmasamjñī bhede adharmasamjñī bhikṣūṇām jñāpayati samjñāpayati śikṣayati grāhayati *<samghasya bhedāya parākramati>*; *iyatā upālin bhikṣuḥ samagram śrāvakasamgham bhittvā āvicikam avadyam prasūte spr̄syate cānantaryāvadyena karmaṇā.

8) *yatas copālin bhikṣur dharme adharmasamjñī bhede dharmasamjñī bhikṣūṇām jñāpayati samjñāpayati śikṣayati grāhayati *<samghasya bhedāya parākramate>*; iyatā upālin bhikṣuḥ samagram śrāvakasamgham bhittvā āvicikam avadyam prasūte na tu spr̄syate ānantaryāvadyena karmaṇā.

9) yataś copālin bhikṣur dharme adharmasamjñī bhede vaimatiko bhikṣūṇām jñāpayati samjñāpayati śikṣayati grāhayati samghasya bhedāya parākrāmati; iyatā upālin bhikṣuḥ samagram śrāvakasamgham bhittvā āvicikam avadyam prasūte na tu spr̄syate ānantaryāvadyena karmaṇā.

10) yataś copālin bhikṣur dharme dharmasamjñī bhede adharmasamjñī bhikṣūṇām jñāpayati samjñāpayati śikṣayati grāhayati samghasya bhedāya parākrāmati; iyatā upālin bhikṣuḥ samagram śrāvakasamgham bhittvā āvicikam avadyam prasūte spr̄syate cānantaryāvadyena karmaṇā.

11) yataś copālin bhikṣur dharme dharmasamjñī bhede dharma-

T 433 b

*A 522 b

*G 253

T 434 a

¹ A: jñāpayati śikṣayati grāhayati vācayati.

samjñī bhikṣūṇām jñāpayati samjñāpayati śikṣayati grāhayati samghasya bhedāya parākrāmati; iyatā upālin bhikṣuḥ samagram śrāvakasamgham bhittvā āvicikam avadyam prasūte na tu sp̄syate ānantaryāvadyena karmaṇā.

T 434 b

12) yataś copālin bhikṣur dharme dharmasamjñī bhede vaimatiko bhikṣūṇām jñāpayati samjñāpayati śikṣayati grāhayati samghasya bhedāya parākrāmati; iyatā upālin bhikṣuḥ samagram śrāvakasamgham bhittvā āvicikam avadyam prasūte *<na tu>* sp̄syate ānantaryāvadyena karmaṇā.

13) *yatas copālin bhikṣur adharme vaimatiko bhede adharma-samjñī bhikṣūṇām jñāpayati samjñāpayati śikṣayati grāhayati samghasya bhedāya parākrāmati; iyatā upālin bhikṣuḥ samagram śrāvakasamgham bhittvā āvicikam avadyam prasūte spr̄syate cānantaryāvadyena karmaṇā.

*G 254

14) yataś copālin bhikṣur adharme vaimatiko bhede dharmasamjñī bhikṣūṇām jñāpayati samjñāpayati śikṣayati grāhayati samghasya bhedāya parākrāmati; iyatā upālin bhikṣuḥ samagram śrāvakasamgham bhittvā āvicikam avadyam prasūte na tu sp̄syate ānantaryāvadyena karmaṇā.

T 435 a

15) yataś copālin bhikṣur adharme vaimatiko bhikiṣūṇām jñāpayati samjñāpayati śikṣayati grāhayati samghasya bhedāya parākrāmati; iyatā upālin bhikṣuḥ samagram śrāvakasamgham bhittvā āvicikam avadyam prasūte na tu sp̄syate ānantaryāvadyena karmaṇā.

16) yataś copālin bhikṣur dharme vaimatiko bhede adharmasamjñī bhikṣūṇām jñāpayati samjñāpayati śikṣayati grāhayati samghasya bhedāya parākrāmati; iyatā upālin bhikṣuḥ samagram śrāvakasamgham bhittvā *āvicikam avadyam prasūte spr̄syate cānantaryāvadyena karmaṇā.

*A 523 a

17) yataś copālin bhikṣur dharme vaimatiko bhede dharmasamjñī bhikṣūṇām jñāpayati samjñāpayati śikṣayati grāhayati samghasya bhedāya parākrāmati; iyatā upālin bhikṣuḥ samagram śrāvakasamgham bhittvā āvicikam avadyam prasūte na tu sp̄syate ānantaryāvadyena karmaṇā.

T 435 b

18) yataś copālin bhikṣur dharme vaimatiko bhede vaimatiko bhikṣūṇām jñāpayati samjñāpayati śikṣayati grāhayati samghasya bhedāya parākrāmati; iyatā upālin bhikṣuḥ samagram śrāvakasamgham bhittvā āvicikam avadyam prasūte na tu sp̄syate ānantaryāvadyena karmaṇā.

evam etāvanti aṣṭādaśa; āśāṁ ṣaṭ spr̄syante¹ ānantaryāvadyena
karmaṇā; yāsu bhede adharmasamjñī²; avaśiṣṭāḥ <na> spr̄syante
ānantaryāvadyena karmaṇeti.

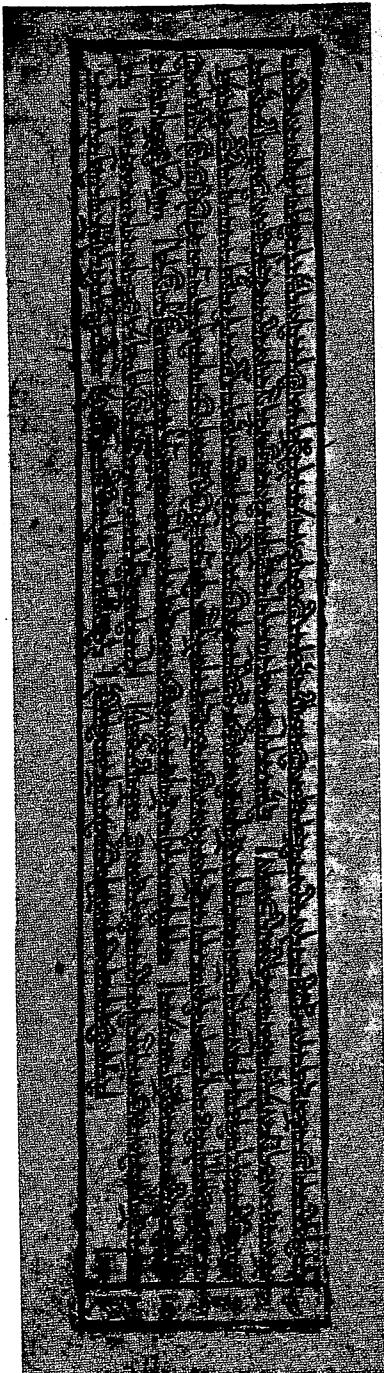
vinaye saṃghabhedavastu samāptam.

¹ Delete <na> before spr̄syante.

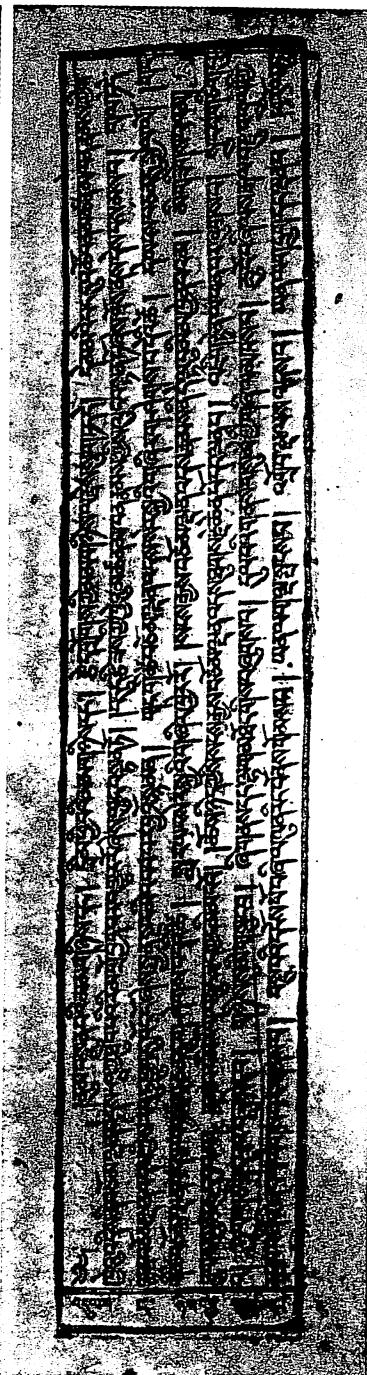
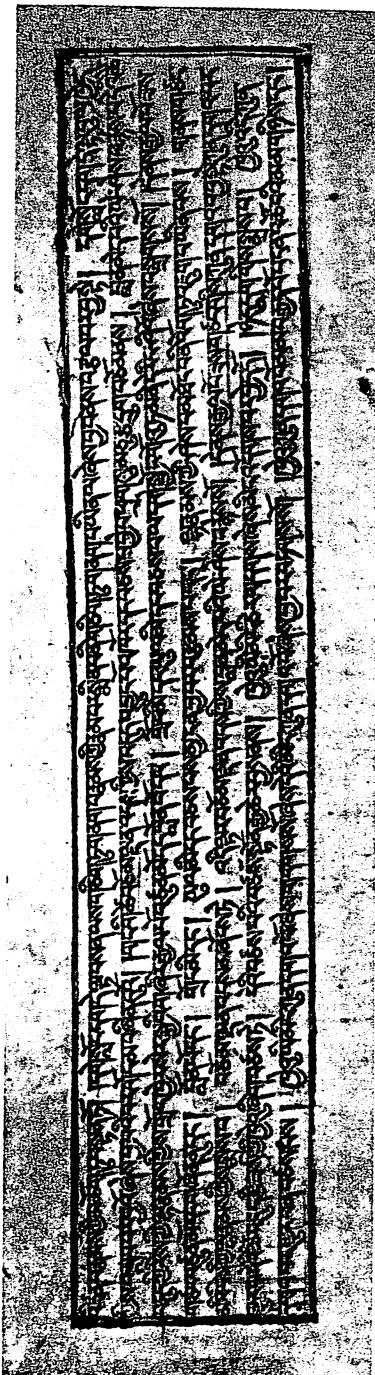
² That is, the items 1, 4, 7, 10, 13, 16.

APPENDIX I

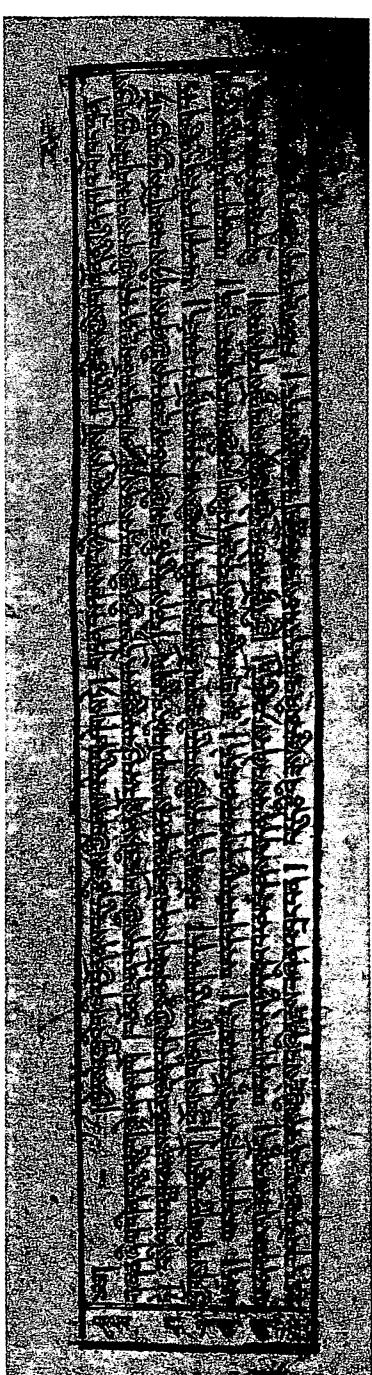
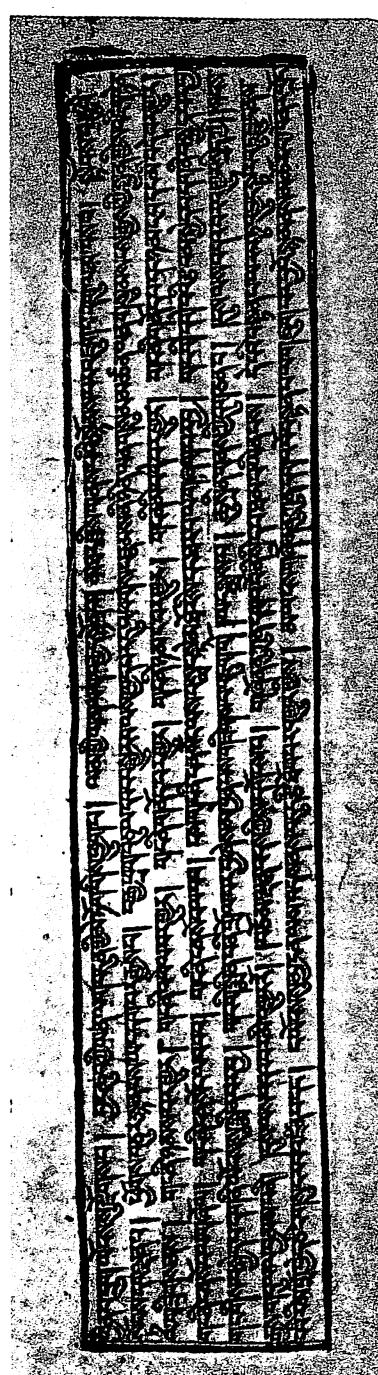
*The Tib. transl. of the damaged leaf 444 (see above, pp. 51–54),
(bKa' agyur, Dulva, Nā, leaves 210 a–212 b).*

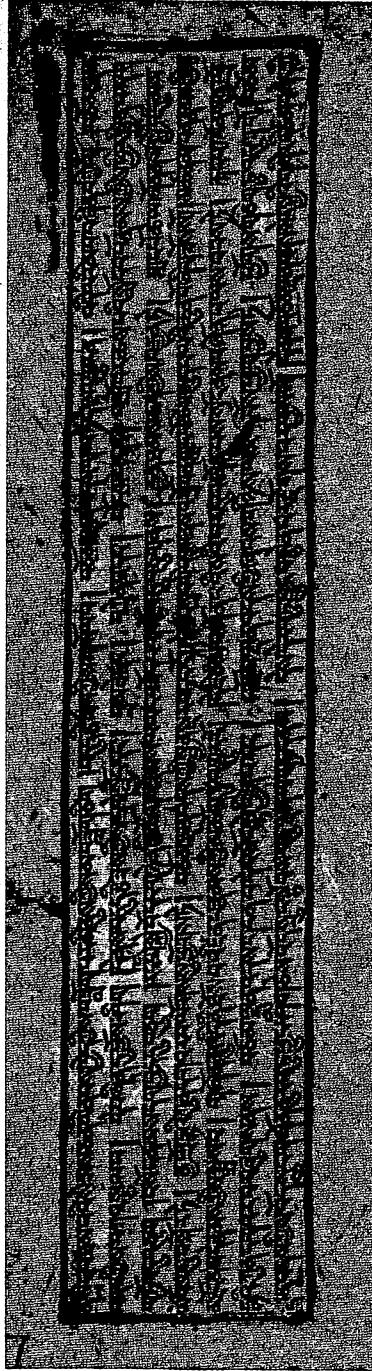


211 b-212 a



a
210 b-211

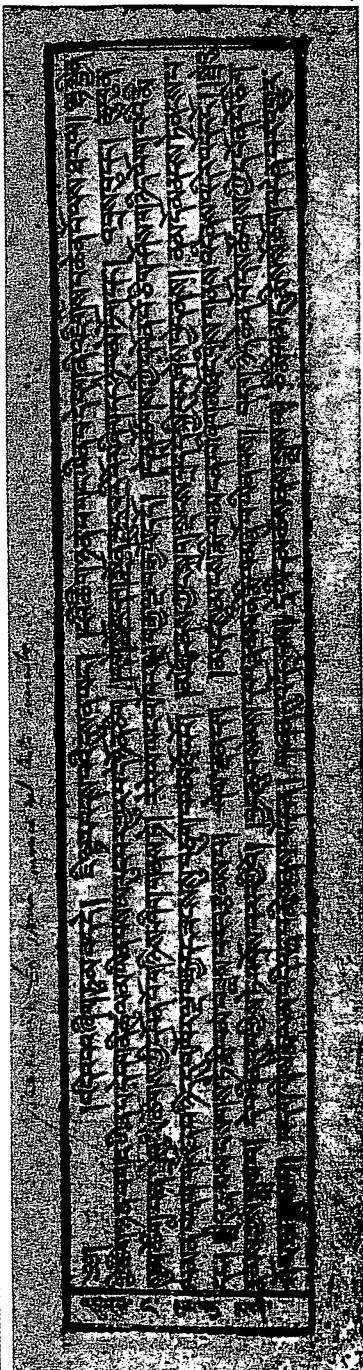
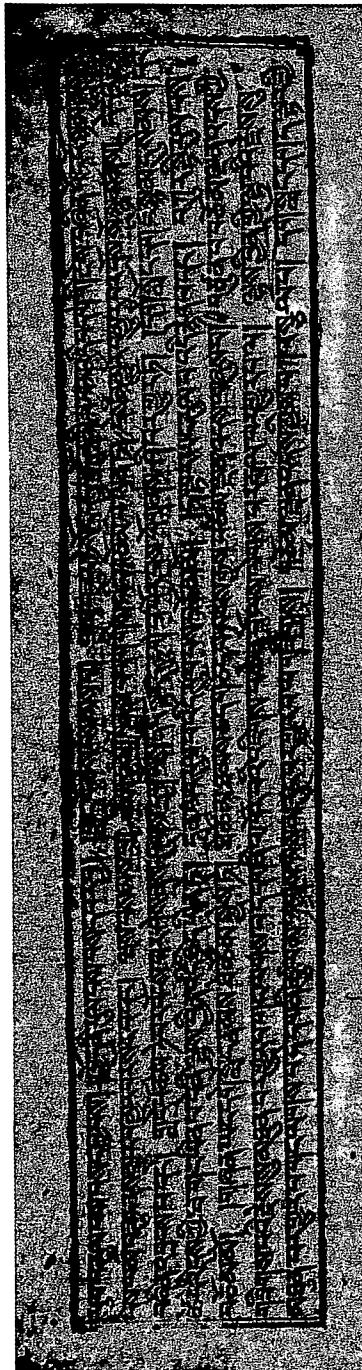




212 b

APPENDIX II

The Tib. transl. of the lacuna at p. 199, q.v. (bKa' agyur, Dulva, Na, leaves 353 b-356 b).



३५४ b-३५५ a

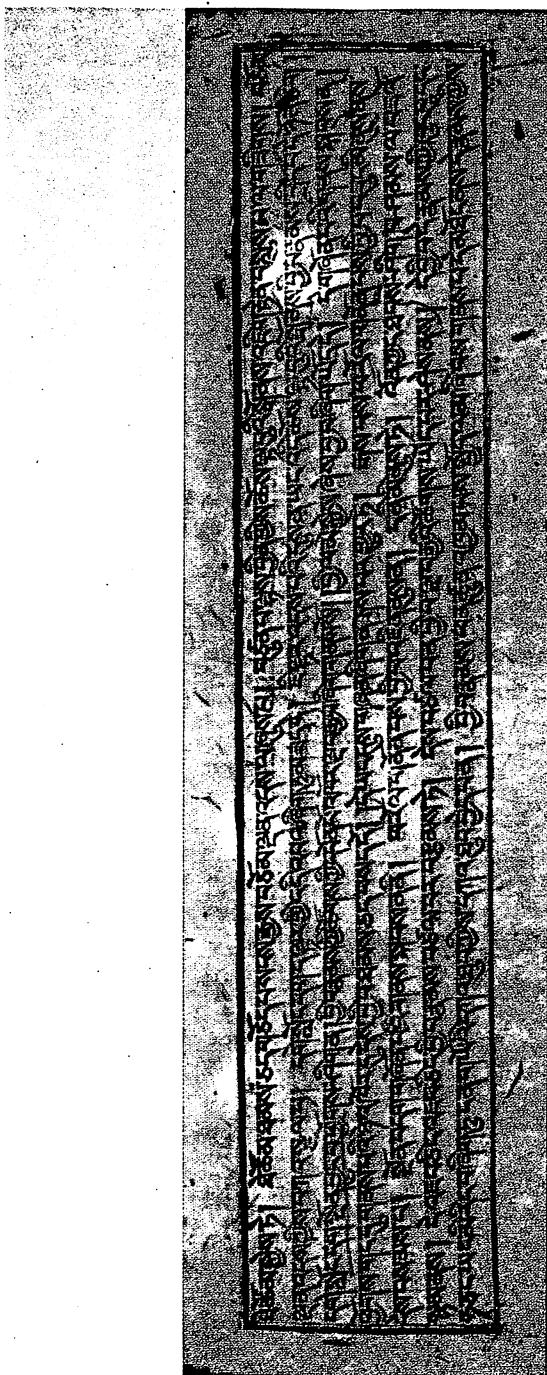
त्रिविक्रीलाल द्वारा लिखित अनुवाद संस्कृत भाषा में है। इसमें एक शब्द का अर्थ नहीं पता है। यह शब्द क्या है?

३५५ b-३५६ a

त्रिविक्रीलाल द्वारा लिखित अनुवाद संस्कृत भाषा में है। इसमें एक शब्द का अर्थ नहीं पता है। यह शब्द क्या है?

३५५ b-३५६ a

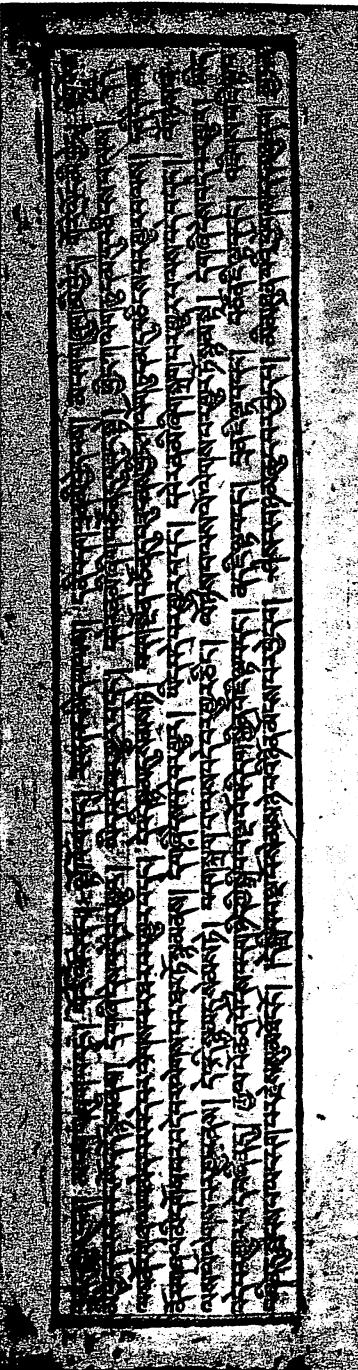
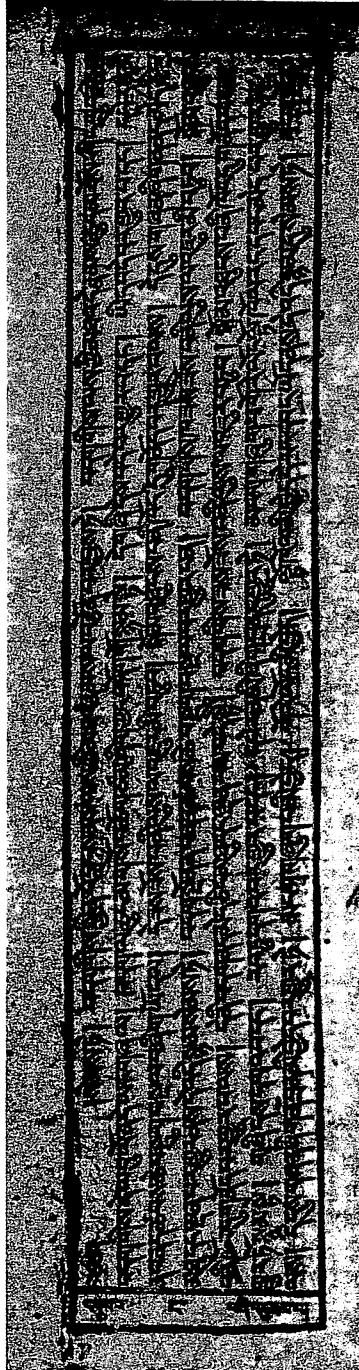
त्रिविक्रीलाल द्वारा लिखित अनुवाद संस्कृत भाषा में है। इसमें एक शब्द का अर्थ नहीं पता है। यह शब्द क्या है?



356 b

APPENDIX III

The Tib. transl. of the damaged leaf 512 (see above, p. 242), (bKa' agyur, Dulva, Na, leaves 400 a-403 b).

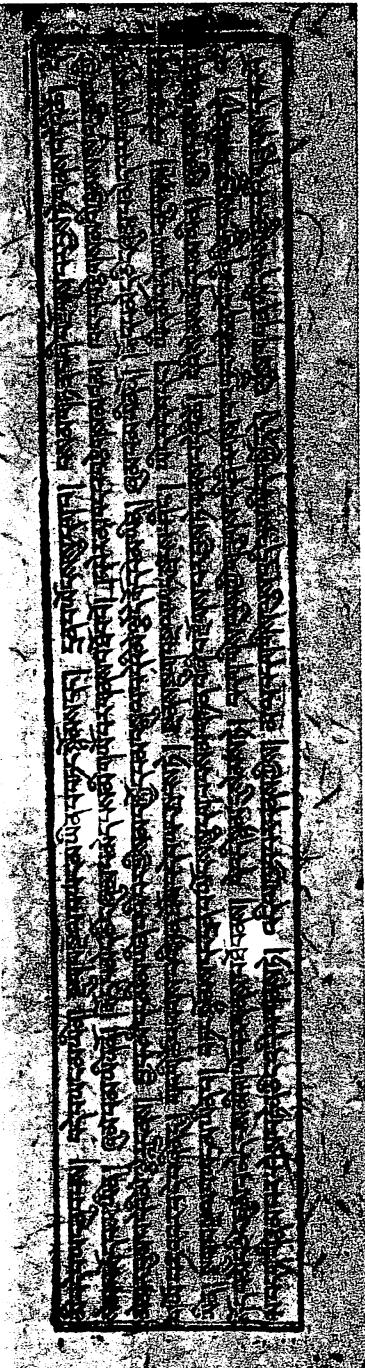
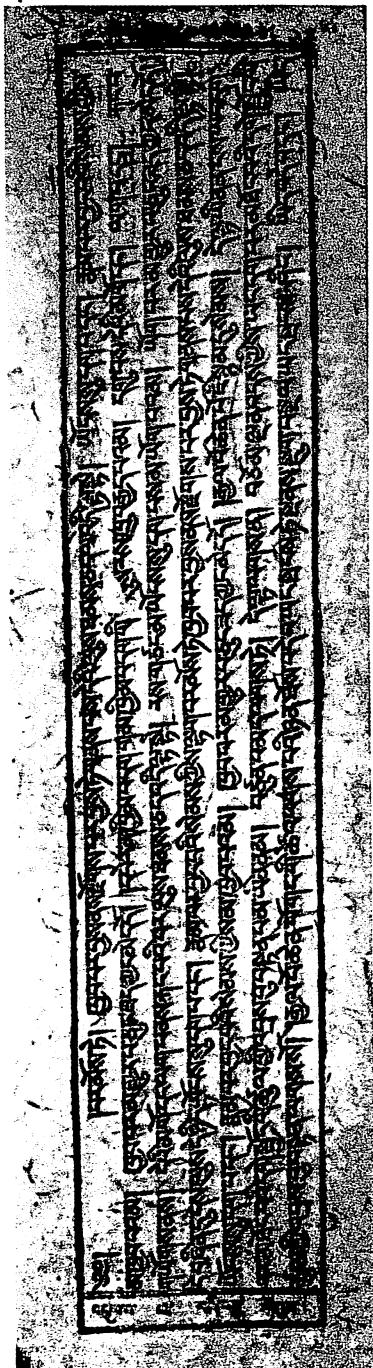


४०१ अ-४०१ ब
प्राचीन विजयनगर के लोकों का इस शब्द का उपयोग नहीं हुआ। यह शब्द एक विभिन्न विषयों को विवरित करता है। यह शब्द का उपयोग विभिन्न विषयों को विवरित करता है। यह शब्द का उपयोग विभिन्न विषयों को विवरित करता है।

४०१ अ-४०१ ब
प्राचीन विजयनगर के लोकों का इस शब्द का उपयोग नहीं हुआ। यह शब्द का उपयोग विभिन्न विषयों को विवरित करता है। यह शब्द का उपयोग विभिन्न विषयों को विवरित करता है।

४०१ अ-४०१ ब
प्राचीन विजयनगर के लोकों का इस शब्द का उपयोग नहीं हुआ। यह शब्द का उपयोग विभिन्न विषयों को विवरित करता है। यह शब्द का उपयोग विभिन्न विषयों को विवरित करता है।

४०२ अ-४०२ ब
प्राचीन विजयनगर के लोकों का इस शब्द का उपयोग नहीं हुआ। यह शब्द का उपयोग विभिन्न विषयों को विवरित करता है। यह शब्द का उपयोग विभिन्न विषयों को विवरित करता है।



403 a-403 b

APPENDIX IV

The text of the folio 398

(see Saṅghabhedavastu, Part I, p. 154, and above the Remark, Part II, p. ix)

*yena¹ svahastam̄ sam̄tarpya sam̄pravārya bhagavantam̄ bhukta- *A 398 a
vantam̄ viditvā dhautahastam̄ apanitapātram̄ nicataram̄ āsanam̄ gṛhitvā
bhagavataḥ purastān niṣṭan̄ne dharmaśravaṇāya; atha bhagavān nan-
dām̄ na<ndabalām̄ ca grāmikaduhitarau dhārmyayā kathayā sandarśya
samādāpya samu>ttejya sam̄praharṣyotthāyāsanāt̄ prakrāntaḥ.

*Marvellous deeds of the Buddha before Urubilvā Kāśyapa*a) *The Buddha subdues a Nāga*

atha bhagavataḥ senāyanigrāmakān nirgacchata etad abhavat:
kaṁ punar aham asmin magadhakṣetre sādhurūpasam̄mataḥ śramaṇam̄
vā brāhmaṇam̄ vānvā<vartayeyam yasmin anvāvṛtte 'lpakṣcchrena ma-
hājanakāyo 'nvāvartayiṣyate?

tena> khalu samayenorubilvākāśyapo jaṭilo jirṇo vṛddho mahal-
lakah̄ savim̄śativarṣaśatiko jātyā māgadhakānām̄ brāhmaṇagṛhapatin-
ām satkṛto gurukṛto māni<taḥ pūjito 'rhan sam̄mataḥ pañcaśataparivā-
ro nadyā nairāñjanāyās tira ā>śramapade² tapaḥ śāmyati; atha bhag-
avata e<ta>d abhavat: ayam urubilvākāśyapo jaṭilo jirṇo vṛddho
mahallakah̄ savim̄śativarṣaśatiko jātyā māgadhānām̄ pūrvavat tapaḥ
śā<myati; yan nv aham urubilvākāśyapam jaṭilam anvāvarteyam yas-

¹ That is, <khadanīyabhojanī>yena. Cf. Part I, p. 153, l. 33, and the continuation at p. 217.

² A: śrameve. Cf. below.

min anvāvṛ̥tte alpakṣcchrenā mahājanakāyo 'nvāvartiyata iti; atha bhagavān yenorubilvākāsyapasya jaṭilasyāśramapadam tenopasamkrāntah; adrākṣid urubilvākāsyapō jaṭilo bhagavantam durāta eva; dṛṣṭvā ca punar bhagavato 'rthāyāsanam prajñapya bhagavantam idam avocat: āgaccha>tu mahāśramaṇa<ḥ>, svāgatam mahāśramaṇāya; kuto mahāśramaṇaś ciracirāt paryāyam akārṣid ihāgamanāya? niṣidatu mahāś<ramaṇaḥ prajñapta evāsane; nyaśidad bhagavān prajñapta evāsane; athonrubilvākāsyapō bhagava>tā sārdham sam̄mukham sammodanīm samrañjanim vividhām¹ kathām vyatisāryaikāntiṣaṇṇah; ekāntaniṣaṇṇam uru<bilvā>kāsyapam jaṭilam <bhagavān idam avocat: yadi te kāsyapa agurv aham tavāgnygāra ekarātriṇi vihareyam; na me mahāśramaṇa aguru; api tu tatrā>śivisanāgaḥ prativasati; mā tvām² sa viheṭhayiṣyati; aṅga tvām³ kāsyapa anujānihi, apy eva na viheṭhayiṣyati; <sa cen mahāśramaṇa na te viheṭhayati tatra mahāśramaṇa vihara yathāsukham eva; atha bhagavān bahir agnyāgārasya pādau prakṣālyā agnyāgā>ram praviṣya svayam eva tṛṇasamstarakam prajñapya niṣaṇṇah paryākam ābhujya ḥjum kāyam pranidhāya <pratimukhām smṛtim upasthāpya; adrākṣid aśiṣanāgo bhagavantam durata eva; dṛṣṭvā ca kroḍhānubhāvena dhūmayati; bhagavān api ṛddhyānubhāvena dhūmayati; athā>śivisanāgaḥ kroḍhānubhāvena prajvalitah; bhagavān api tejodhātum samāpannah; *<athā>śivisanāgasya kroḍhānubhāvena bhagavataś ca ṛddhyānubhāvena sarva 'gnyāgāra ādip-tah pradiptah samprajvalita ekajvālibhūto dhyāyati; adrākṣid urubilvākāsyapō jaṭilo rātryāḥ pratyuṣasamaye na>kṣatrāṇi vyavalokayan⁴ sarvam agnyāgāram ādiptam pradiptam samprajvalitam ekajvālibhūtam <dhyāyantam; dṛṣṭvā ca tasyaitad abhavat: tathā prasādiko mahāśramaṇah; mā haivāśiṣanāgena bhasmikṛto bhaviṣyati; hā kaṣṭam mama vacanam nāśrau>ṣit; atha bhagavata etad abhavat: parividito 'ham⁵ asmi urubilvākāsyapasya jaṭilasya sapari<ṣatkasya; yam nv ahaṁ tadrūpān ṛddhyābhisam̄skārān abhisam̄skuryām yathāśiṣanāgasya tejasā tejaḥ paryādadyām na cāsya kāyah klāmyeta dāntam ca tam kṛtvā pā>treṇādāya⁶ urubilvākāsyapasya jaṭilasyopanāmayeyam

*A 398 b

¹ A: vivividhām.

² A: matva.

³ A: agatvā.

⁴ A: vyavalokanyam.

⁵ A: hām.

⁶ A: tremādāyayena.

iti; atha bhagavān tadrūpān ṛddhyābhisam̄skārān abhi<sam̄skaroti yathā samāhite citte aśiṣanāgasya tejasā tejaḥ paryādātā na cāsya kāyah klāmyati; dāntam ca tam kṛtvā pātreṇādāya yena u>rubilvākāsyapō jaṭilas tenopasamkrāntah; adrākṣid urubilvākāsyapō ja<ti>lo bhagavantam durād eva; dṛṣṭvā ca punar bhagavantam <idam avocat: jīvasi mahāśramaṇa; jīvāmi kāsyapa; kiṁ nu te mahāśramaṇa pātre; yasya kāsyapa aśiṣi>ṣa<nāga>syānubhāvena <na> labhyam manusya-bhūtenānṛddhimatā agnyā āgāre vastum sa esa mayā dattaḥ pātreṇānītah; athonrubilvākāsyapasya jaṭilasyaita<d abhavat: āścaryaṁ yāvan mahārddhiko mahāśramaṇo mahānubhāvah; api tu aham apy arhan.

b) *The Buddha hinders the lighting of the fires of Kāsyapa's students*

tatredānīm bhaga>vān urubilvāyām urubilvākāsyapasya jaṭilasyāśrama<pa>de vanagulmake; tena khalu samayenorubilvākāsyapasya jaṭilasyāśramapade <pañca māṇavakaśatāni agnim paricaranti; ekaikasya triṇy agnikuṇḍāni, tad bha>vaty ardha¹gnikuṇḍasahasram; atha te māṇavakā agnim paricaritukāmā na śaknuvany agnim prajvalayitum; atha te māṇavakā yenorubilvākāsyapō jaṭilas tenopasamkrāntah; upasamkrāmya bhagavantam idam avocat: yat khalu mahāśramaṇa jāni<yā>ḥ iha-smākam <pañca>mātrāṇi māṇavakaśatāni agnim paricaranti, ekaikasya triṇy agnikuṇḍāni, tad bhavaty ardha¹gnikuṇḍasahasram; atha te māṇavakā agnim paricaritukāmā na śaknuvany agnim prajvalayitum; atha te ca māṇavakā yenāhaṁ tenopasamkrāntah; upasamkrāmya mām idam avocan: yat khalupādhyāya jāniyāḥ, i<ha> vayam agnim paricaritukāmaḥ na śaknumas tam agnim prajvalayitum; athonrubilvākāsyapasya jaṭilasyaitad abhavat: mahāśramaṇo 'smākam sāmantakena prativasati; mā hai<va tasyānubhāvo bhaviṣyati; athonrubilvākāsyapō jaṭilo yena bhagavām>s tenopasamkrāntah; upasamkrāmya bhagavantam idam avocat: yat khalu mahāśramaṇa jāni<yā>ḥ iha-smākam <pañca>mātrāṇi māṇavakaśatāni agnim paricaranti, ekaikasya triṇy agnikuṇḍāni, tad bhavaty ardha¹gnikuṇḍasahasram; atha te māṇavakā agnim paricaritukāmā na śaknuvany agnim prajvalayitum; atha te ca māṇavakā yenāhaṁ tenopasamkrāntah; upasamkrāmya mām idam avocan: yat khalupādhyāya jāniyāḥ, i<ha> vayam agnim paricaritukāmaḥ na śaknumas² tam agnim...

¹ A: amardham.

² A: śaknuvas.

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ADDENDA ET CORRIGENDA

PART I

- P. xxvi: The note 1 refers to the 6th line.
P. 1, note 1, l. 11: Read sāviciś for sāviciś.
P. 33, note 2: Read Tib. for Tibr.
P. 13, note 2: Read śubhavarṇasthāyināḥ for śubhā varṇasthāyināḥ.
P. 13, l. 3: Read rājñāḥ for rājñāḥ.
P. 13, l. 22: Read kanyākubjāyām for kanyakubjāyām.
P. 13, l. 24: Read rājñāḥ for rājñāḥ.
P. 22, l. 2: Read pravrājītah for pravrajitah.
P. 22, l. 6: Read upādhyāyasya for upadhyāyāsyā.
P. 24, l. 12: Read upādhyāyasya for upādhyayasya.
P. 28, l. 14 Read āgamya for āgatya.
P. 31, l. 19: Read ākhyātāḥ for akhyātāḥ.
P. 31, note 2: Read p. 26, l. 20. for p. 50.
P. 39, l. 15: Read śaṅkham for saṅkham.
P. 47, ll. 6, 7: Read bhānoḥ for bhanoḥ. Here the text is hopelessly corrupted and I have not succeeded in restoring it. Moreover some words are missing. The words asitas tv abravit are followed by a danḍa in the ms. Seemingly they introduce the reply of Asita and are not part of the verses (so in the Tib. too). The Tib. transl. runs as follows: nī ma'i 'od ni rgyun du rno | bu gcig snañ ba ḥdi dag ni | yan lag reg na ḥdi bsil bas | nes par t'ub pa de yi 'od |
The text the Tib. transl. had before him may be tentatively restored as tiksñā hi satataṁ bhānor vatsa śuddhā tv iyam prabhā | aṅgasamprarśane śitā nūnam eṣā muniprabhā ||
P. 47, l. 20: Put a danḍa danḍa after pañcavaḍavāśatāni.
P. 54, l. 18: The words naikaśarīracālyam must be emended into naikaśarīravālam (vālam = Tib. spu).
P. 55, l. 8: A has rodiśi (and not rodimi).
P. 56, l. 15: Read °ganda° for °gandha°.
P. 63, l. 00: For pratyekam, I think that the correct reading is pratyekapratyekam.
P. 64, l. 14: Read nipatitah for nipaṛitah.
P. 64, note (a): Read palitam for pālitam.
P. 67, note 4: Read asau for asay.
P. 71, l. 14: Read <pra>grhitām for grhitām.
P. 79, l. 9: The folio A 373 b begins with the akṣaras ntād gulmakeşu.
P. 79, l. 16: Read upagiyamānas for upagiyamanas.
P. 85, l. 5: Read devendrena for devendreṇa.
P. 89, l. 24: Read samyaksambodhim for samyakasambodhim.

- P. 91, last line: The correct reading is *tena nādikāyam*: see Part II, p. 48, note 2.
- P. 94, l. 5: Read *śilpasthāna*^o for *śilpasthanā*^o.
- P. 95, l. 21: Read T 24 *a* for T 24 *b*.
- P. 96, note 2: Read *A* looks like *nipaṇkavāho* for *A*; looks like *nipaṇkavāho*.
- P. 111, l. 17: Read *ārabdhā* for *ārabhdā*.
- P. 112, ll. 15, 16: The two first pāda of the stanza are not very clear to me and I have simply followed the reading of the ms. In the third pāda the akṣara *sa* (added by me) is to delete and the verse to be read *puruṣariṣabha* (and not *puruṣarṣabha*), etc.
- P. 114, first line: Put a daṇḍa after *ārabdhāḥ*.
- P. 117, l. 13: The sense requires *⟨mārasya kiṃkarāṇām⟩* for *⟨mārasya⟩* only.
- P. 121, l. 4: The readings *gaṅgāpāla* and *gaṅgapāla* are used promiscuously: see pp. 209 sqq.
- P. 124, l. 3: Read *pātrāṇi* for *patrāni*.
- P. 125, l. 15: Read *devamanuṣyebhyāḥ* for *devamanuṣyebhāḥ*.
- P. 131, l. 17: Read *°patasthuh* for *°patastuh*.
- P. 135, l. 1: Delete the number (1) before *idam*.
- P. 136, l. 14: Read *ājñāta*^o for *ājñātā*^o.
- P. 137, l. 3: Read *āsurāḥ* for *āśurāḥ*.
- P. 140, l. 19: Read *uttīrya* for *pratyuttīrya*? See below, p. 142, l. 5.
- P. 145, l. 11: The text is to be corrected into *śuci⟨nā⟩ prañitena*.
- P. 152, l. 8: Read *dakṣinā* for *dakṣinā*^o.
- P. 152, last line: Read *°pasāṃkrāntah* for *°pasāṃkrantah*.
- P. 153, l. 5: Read *°niṣanqe* for *°niṣanne*.
- P. 154, l. 12: Read *khaṇgam* for *khadgam*.
- P. 156, l. 1: Read *anikṣamāṇo* for *anikṣmāṇo*.
- P. 162, l. 2: Read *yuga*^o for *yuta*^o.
- P. 163, l. 3: Read *mūlagandha*^o for *mūlagandha*^o.
- P. 164, last l.: Read *kolāhala*^o for *kolahala*^o.
- P. 166, l. 23: Read *anāthapiṇḍadasya* for *anāthapiṇḍasya*.
- P. 166, l. 28: Read *pūgā* *⟨vā⟩* for *pūgā*.
- P. 171, l. 3: Read *bhagavataḥ* for *bhagavataṁ*.
- P. 171, l. 8: Read *vidheya⟨ḥ⟩* for *vidheya*.
- P. 175, l. 25: Read *vīṣeṣa* for *viseṣa*.
- P. 177, l. 29: Read *°vegena* for *°vagena*.
- Pp. 178, 179, last and first ll.: Read *adhiṣṭāyatī*¹ for *adhiṣṭātya*¹i.
- P. 180, l. 9: Delete *di* before *divyān*.
- P. 184, l. 11: Read *samāgamyā*^o for *samāgatyā*^o.
- P. 187, l. 16: Read *°siddhaḥ* for *siddah*.
- P. 187, l. 19: Read *kumāra* for *kumārā*.
- P. 188, l. 4: Read *śānto* for *śānta*.
- P. 191, note (b): Read *ābharaṇam* for *ābhāraṇam*.
- P. 192, last line: Read *munindram*, or, perhaps, *munindra*.
- P. 198, l. 14: Read *pratiṣṭhāpitāḥ smo devamanuṣyeṣu* for *pratiṣṭhāpitā deva-*
manuṣyeṣu.
- P. 208, l. 9: Read *grīṣmāṇām* for *grīṣmaṇām*.
- P. 210, l. 16: Read *ārabdhāḥ* for *ārabhaḥ*.