

S KYES PA RABS KYI GLEÑ G'ZI

JĀTAKANIDĀNA

PROLOGUE TO THE BIRTH STORIES

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AN ENGLISH TRANSLATION OF
A CRITICAL EDITION BASED ON
SIX EDITIONS OF THE TIBETAN BKA' 'GYUR

BY
SEAN GAFFNEY

JĀTAKANIDĀNA VOL. II



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ABBREVIATIONS

A = Aṅguttara-nikāya

Ap = Apadāna

Ap-a = Apadāna commentary (Visuddhajanavilāsinī)

As = Atthasālinī

AA = *Acta Asiatica: bulletin of the Institute of Eastern Culture*
(Tokyo: Tōhō Gakkai)

ABORI = *Annals of the Bhandakar Oriental Research Institute*

ALH = *Acta linguistica Academiae Scientiarum Hungaricae*

AOH = *Acta orientalia Academiae Scientiarum Hungaricae*

AQR = *The Imperial and asiatic quarterly review and oriental colonial record*

AS/ÉA = *Asiatische Studien = Études asiatiques*

BD = *Buddhist dictionary: manual of Buddhist terms and doctrines*
= Nyāṇatiloka (1980)

BDSIS = *Bulletin of the Department of Sanskrit and Indian Studies*
(Harvard University)

BDRI = *Bulletin of the Deccan College Research Institute*

BEFEO = *Bulletin de l'École française d'Extrême-Orient*

BHSD = *Buddhist Hybrid Sanskrit dictionary* = Edgerton, Franklin
(1985)

BIS = *Berliner indologische Studien = Berlin Indological studies*

BPS = Buddhist Publication Society

BSOAS = *Bulletin of the School of Oriental and African Studies*

BSR = *Buddhist studies review: journal of the UK Association for Buddhist Studies*

Bv = Buddhavaṃsa

Bv-a = Buddhavaṃsa-aṭṭhakathā (Madhuratthavilāsinī)

CIHTS = Central Institute of Higher Tibetan Studies

Cp = Cariyāpiṭaka

Cp-a = Cariyāpiṭaka-aṭṭhakathā (Paramatthadīpanī VII)

CPD = *A critical Pāli dictionary* = Trenckner, V. et al. (1924—2011)

CAJ = *Central Asiatic journal: international periodical for the languages, literature, history and archaeology of Central Asia*

- D = Dīgha-nikāya
 Dhp = Dhammapada
 Dhp-a = Dhammapada commentary
 DOP = *A dictionary of Pāli* = Cone, Margaret (2001 & 2010)
 DPL = *A dictionary of the Pāli language* = Childers, R. C. (1987)
 DPPN = *Dictionary of Pāli proper names* = Malalasekera, G. P. (1983)
 EW = *East and West: a quarterly* (IsIAO/IsMEO)
 EZ = *Epigraphia Zeylanica*
 GDhp = Gāndhārī Dharmapada = Brough, John (1962)
 HJAS = *Harvard journal of Asiatic studies*
 IBK = *Indogaku bukkyōgaku kenkyū* = 印度學佛教學研究 = *Journal of Indian and Buddhist studies*
 IHQ = *Indian historical quarterly*
 IIJ = *Indo-Iranian journal*
 IL = *Indian linguistics: bulletin of the Linguistic Society of India*
 IT = *Indologica Taurinensia: the journal of the International Association of Sanskrit Studies*
 Ja = Jātaka
 JA = *Journal asiatique*
 JAAR = *Journal of the American Academy of Religion*
 JAH = *Journal of Asian history*
 JAOS = *Journal of the American Oriental Society*
 JAS = *The Journal of Asian studies*
 JNTB = Tibetan edition. sKyes pa rabs kyi gleṅ gzi (Jātakanidāna) = Gaffney, Sean (2018)
 JNTR = English translation. sKyes pa rabs kyi gleṅ gzi (Jātakanidāna) = Gaffney, Sean (2019)
 JRASB = *Journal of the Royal Asiatic Society of Bengal*
 JBRAS = *Journal of the Bombay Branch of the Royal Asiatic Society*
 JBRS = *Journal of the Bihar Research Society*
 JBORS = *Journal of the Bihar and Orissa Research Society*
 JCBRAS = *Journal of the Ceylon Branch of the Royal Asiatic Society*
 JFI = *Journal of the Folklore Institute*
 JGIS = *Journal of the Greater India Society*

- JBTSI = *Journal of the Buddhist Text Society of India*
- JGJRI = *Journal of the Ganganath Jha Research Institute*
- JUHRI = *Journal of Urusvati Himalayan Research Institute of Roerich Museum*
- JIABS = *Journal of the International Association of Buddhist Studies*
- JICABS = *Journal of the International College for Advanced Buddhist Studies* = *Kokusai bukkuyōgaku daigakuin daigaku kenkyū kiyō*
= 国際仏教学大学院大学研究紀要
- JIP = *Journal of Indian philosophy*
- JIS = *The journal of intercultural studies*, Kansai University of Foreign Studies, Intercultural Research Institute
- JPTS = *Journal of the Pāli Text Society*
- JRAS = *Journal of the Royal Asiatic Society*
- Khv = Khuddakapāṭha
- Kv = Kathāvatthu
- Kv-a = Kathāvatthu commentary (Kathāvatthu-aṭṭhakathā)
- LTBA = *Linguistics of the Tibeto-Burman area*
- LV = Lalitavistara = Lefmann, S. (1902)
- M = Majjhima-nikāya
- MASB = *Memoirs of the Asiatic Society of Bengal*
- MCB = *Mélanges chinois et bouddhiques*
- Mil = Milindapañha
- Mil-ṭ = Milindapañha commentary (Milindaṭṭhikā)
- Mp = Manoratha-pūraṇī
- MRDTB = *Memoirs of the Research Department of the Toyo Bunko, the Oriental Library*
- Mvu = Mahāvastu = Senart, Émile (1882—97)
- Mvy = Mahāvvyutpatti = Sakaki, Ryōzaburō (1962, 1973)
- NSICB = *Nagoya Studies in Indian Culture and Buddhism: Saṃbhāṣā*
- OE = *Oriens Extremus: Kultur, Geschichte, Reflexion in Ostasien*
- OS = *Orientalia Suecana: an international journal of indological, Iranian, semitic, Turkic studies* (Uppsala)
- PDhp = Patna Dharmapada = Cone, Margaret (1989)
- Ps = Papañcasūdanī (Majjhima-nikāya commentary)
- PTS = Pāli Text Society

- PED = *The Pāli Text Society's Pāli-English dictionary* = Rhys Davids, T. W. & Stede, W. (1979)
- PTC = *Pāli Tipiṭakaṃ concordance* = Woodward, F. L. *et al.* (1991a, 1991b & 1993)
- S = Saṃyutta-nikāya
- SAS = *South Asian studies: journal of the Society for South Asian Studies*
- SBV = Saṅghabhedavastu = Gnoli, R. (1977 & 1978a)
- SBC = Sanskrit Buddhacarita = Johnston, E. H. (1984)
- SED = *A Sanskrit-English dictionary* = Monier-Williams, Monier (1988)
- SJBS = *Sri Lankan journal of Buddhist studies*
- SSC = *Social sciences in China*
- Sn = Suttanipāta
- Sp = Vinaya commentary (Samantapāsādikā)
- Spk = Sāratthappakāsinī (Saṃyutta-nikāya commentary)
- Sv = Dīgha-nikāya commentary (Sumaṅgalavilāsinī)
- TBC = Tibetan Buddhacarita = Weller, F. (1926)
- TED = *A Tibetan-English dictionary* = Jäschke, H. A. (1998)
- TP = *T'oung pao*
- Th = Theragāthā
- Th-a = Theragāthā-aṭṭhakathā (Paramatthadīpanī V)
- Thī = Therīgāthā
- Thī-a = Therīgāthā-aṭṭhakathā (Paramatthadīpanī VI)
- Thūp = Thūpavaṃsa
- TPS = *Transactions of the Philological Society*
- TSD = *Tibetan-Sanskrit dictionary* = Chandra, Lokesh (1982)
- Ud = Udāna
- Ud-a = Udāna commentary (Paramatthadīpanī)
- Udāna-vS = Udānavarga de Subaṣi
- Udāna-v = Udānavarga
- UCR = *University of Ceylon review*
- Vin = Vinayapiṭaka
- Vism = Visuddhimagga

WZKSO = *Wiener Zeitschrift für die Kunde Süd- und Ostasiens und
Archiv für Indische Philosophie*

WZKS = *Wiener Zeitschrift für die Kunde Südasiens = Vienna
journal of South Asian studies*

WZKM = *Wiener Zeitschrift für die Kunde des Morgenlandes*

ZAS = *Zentralasiatische Studien des Seminars für Sprach- und
Kulturwissenschaft Zentralasiens der Universität Bonn*

ZDMG = *Zeitschrift der Deutschen Morgenländischen Gesellschaft*

INTRODUCTION

INTRODUCTION TO THE ENGLISH TRANSLATION

GENERAL INTRODUCTION

THIS English translation is of a work from the Tibetan bKa' 'gyur, which was translated into Tibetan during the early fourteenth century. In common with other bKa' 'gyur texts, it was made from an original in an Indian language.¹ It was among the last of the texts to be included within the bKa' 'gyur, and provides philological evidence about the stage of development that the Tibetan translation tradition had reached by that time.² While the Tibetan translation does not state that it was made from a Pāli original, there is only one such extant Buddhist text in Pāli with the same title and content.³ There are, however, Tibetan textual and historical records that allow for the conclusion that the text is derived from a Pāli original. The colophon to the Tibetan text provides the names of the *lo tsā ba* 'translator' and *paṇḍita* 'scholar' associated with the translation, but does not mention the language of the original. The *Chos 'byun* 'History of Buddhism' of the Tibetan polymath Bu ston mentions that the text was among a group of thirteen that were translated into Tibetan by his teacher, the *lo tsā ba* Ñi ma rgyal mtshan, and a Sinhalese *paṇḍita* named Ānandaśrī.⁴

¹ The great majority of texts were translated directly from Sanskrit, but there are also many texts that had been initially translated from Sanskrit into Chinese, and were then translated into Tibetan. See: (Ruegg, 1981), p. 208, also (Suzuki *et al.*, 1985), pp. 1—37 ff.

² The text is recorded as one of thirteen Pāli texts added to the sNar than manuscript bKa' 'gyur. They are demonstrably late additions to the Tibetan canon. See: (van der Kuijp, 2016), p. 267.

³ There is a Chinese text, with the same name as the Pāli, listed in Nanjio's catalogue of the Chinese Buddhist canon: no. 669, *Fo-shwo-shan-kiñ*, with the Sanskrit title of *Jātaka-nidāna* and translated into Chinese by Ku Fā-hu (Dharmaraksha). Paul Harrison kindly

checked this Chinese text and concluded that it was not the same text as the Pāli. See: (Nanjio, 1988), p. 161.

⁴ In his *Chos 'byun* Bu ston refers to his teacher staying in Nepal and translating the thirteen texts with a *paṇḍita* named Ā nanta śrī (Ānandaśrī), but does not give his nationality: bdag gi bla ma ñi ma rgyal mtshan dpal bzañ pos bal por lo bcu bžir sbyaṅs pa mdzad | ri'i kun dga'i mdo la sogs mdo bcu gsum tsam pa paṇḍi ta ā nanta śrī spyān draṅs te bsgyur ro || gžan yañ gži 'gyur dañ 'gyur bcos mañ po mdzad do | 'My teacher, Ñi ma rgyal mtshan dpal bzañ po, studied in Nepal for fourteen years. After inviting the *paṇḍita* Ā nanta śrī, he translated just those thirteen *sūtras*, beginning with the *Ri'i kun dga'i*

The translation given in the present study indicates how the Tibetan traditions, contained in six different bKa' 'gyurs, recorded this text. It also considers how the Tibetan text compares with that of the Pāli. The translation provides a guide to the contents of the Tibetan text, while also indicating in the footnotes any differences in phrasing, ordering, or wording, from that of the Pāli text. The translation, and the critical edition, are divided into three sections using Roman numerals: 'I' represents the *Riñ ba'i glen gzi* : *Dūrenidāna*; 'II' the *Bar pa'i glen gzi* : *Avidūrenidāna*; and 'III' the *Ñe ba'i glen gzi* : *Santikenidāna*. Sub-headings are indicated with arabic numbers following these Roman numerals: I.1, II.3, III.6 and so on. In the introduction and footnotes, a section is referred to by the symbol '§' and sections by '§§'. There are some later commentarial passages in the text which are marked by the use of a smaller sized font. They appear in §§ I.3, I.6, I.7, I.8, I.10, I.11, I.12, I.13, I.14, I.15, and I.18, and in a single sentence in § I.35. The verses in the text are canonical, but are also in a smaller sized font. This allows them to sit well within the layout.

The following preliminary remarks detail some of the philological, historical, doctrinal, and textual considerations arising out of the English translation. They start with a review of the different titles by which the text is known in Tibetan and Pāli. This is followed by an outline of the history of the Pāli and Tibetan versions of the text, and by a discussion of the colophon, and of its importance in tracing the history of the translation into Tibetan, and of the people involved in the translation. This is followed by a brief summary of the doctrinal basis of the text, and of the most important doctrines within it. The introduction then gives some examples of the types of textual variation that occur in the prose and *gāthās* of the Tibetan. It concludes with some remarks on the conventions used in the English translation, together with an explanation of the different types of references to be found in the footnotes.

THE TEXT AND ITS TITLES

There are considerable differences between the Tibetan and Pāli titles of the text. There are, in all, four different titles given for the work. The first title given in the Pāli text is the *Jātakass' Atthavaṇṇanaṃ*⁵

mdo [*Giri-ānanda-sūtra*]. Moreover, he made the primary translations, and thoroughly revised them.' See: (Szerb, 1990), pp. 106—7, and (Bu ston, 1988), p. 206.

⁵ Fausbøll says that the original version of the text was titled *Jātaka-Atthakathā*, and that 'this Singhalese *Jātaka-Atthakathā* has later been re-translated into Pāli under the name of *Jātakassa Atthavaṇṇanā* or *Jātakass' Atthavaṇṇanā*.' See: (Fausbøll, 1992), vol. VII, p. viii.

‘*Commentary to the Jātaka.*’ This occurs in verse ten of the Pāli introductory verses, which do not appear in the Tibetan text.⁶ This title is undoubtedly referring to the work as a commentary on the *Jātaka* as a whole, and not simply to the introductory section called the *Jātakanidāna*.⁷ The first title given in the Tibetan text is at the very beginning, in the location where, in Tibetan translations from Sanskrit, the *sūtra* title would usually be given in both Tibetan and Sanskrit.⁸ Here, the Pāli title is transliterated into Tibetan as, *Dzā ta ka ni dā naṃ*, and the Tibetan translation of this given as the *sKyes pa rabs kyi glen gzi*, which is a normal Tibetan calque formation to render *Jātakanidāna* into Tibetan. There is no corresponding Pāli title for this, as the Tibetan introductory section naming the text does not occur in the Pāli. Therefore, the title used throughout this annotated translation is the *sKyes pa rabs kyi glen gzi : Jātakanidāna : ‘Prologue to the Birth Stories.’*⁹

⁶ The eleven introductory verses are found in Fausbøll’s PTS edition. This edition relies exclusively on three Sinhalese manuscripts. He later points out in Vol. IV that there are an entirely different set of introductory verses in the Siamese edition. The Siamese says the text is based on the *Porāṇatthakathānayaṃ* ‘Method of exposition of the meaning of the ancients.’ Whereas Fausbøll’s Sinhalese edition says it was composed at the request of ‘the Elder Atthadassin in his desire to perpetuate the history of the buddhas, and likewise by Buddhmitta, who dwells at all times in purity in his isolated monastery, tranquil in heart and wise, and likewise by Buddhadeva, a monk from the Mahimsāsaka lineage’ and that it was *Mahāvihāravāsīnaṃ vācanāmaggaṇissitaṃ* ‘based on the method of exposition of those who dwell in the Mahāvihāra.’ See: (Fausbøll, 1887), vol. IV, Preliminary Remarks 5, (Fausbøll, 1990), vol. I, p. 1, and (Gethin, 2012b), p. 18.

⁷ There is no one title by which the text is referred to by scholars, some designate it as the *Jātakanidāna*, others

use this title in addition to referring to it as the *Nidānakathā*. See: (Norman, 1983), pp. 141—2, 78, (Horner, 1980), p. 73, and (Hinüber, 1996), pp. 55, 131, 147, 151—2. Others give the title only as the *Nidānakathā*. Winternitz translates *Nidānakathā* as ‘*Narrative of the Beginnings*,’ Collins as ‘*The Story of the Origins*’ (or ‘*Antecedents*’), Thomas as ‘discussion of the causes or occasions (of Buddha’s deeds recorded in the *Jātaka*).’ See: (Winternitz, 1933), vol. 2, p. 10, Collins in (Jayawickrama, 1990), p. vii, (Rhys Davids, 1880), p. 1, (Watanabe, 1909), p. 258, (Franke, 1910), p. 19, (Warren, 1923), p. 5, (Thomas, 1927), p. 41, (Thomas, 1971), p. 282, (Adikaram, 1946), p. 35, (Malalasekera, 1958), p. 120, (Warder, 1970), p. 333, (Lamotte, 1988), p. 177, (Akira, 1990), p. 266, and (Hinüber, 1999), pp. 41, 152, 206.

⁸ The standard rubric employed by the Tibetan translation tradition, at the beginning of *sūtras* or *tantras*, is used for the *Jātakanidāna*: rgya gar skad du | dzā ta ka ni dā naṃ | bod skad du | skyes pa rabs kyi glen gzi. See: JNTB § I.1 p. 3 lns 1—2.

The first titles to appear in parallel passages in both Pāli and Tibetan texts, and which ought to be identical, are at variance. Not only are the titles different, but the Tibetan and Pāli prose in which they occur do not agree.¹⁰ In the Pāli prose preamble, the first title given is *Jātakassa Atthavaṇṇanā*, the same title that is given for it in the introductory verses.¹¹ The Tibetan version of the text has *sKyes pa rabs kyi glen' gzi'i don gyi bsnags pa brjod* 'Explanation of the Meaning of the Prologue to the Birth Stories.' It is obvious from this that the Tibetan must have been translating a text that included this title in its preamble.¹² There is, then, a fundamental discrepancy here between these two titles for the text, with the Pāli naming the *Jātaka* as the text being commented on, while the Tibetan names it as the *sKyes pa rabs kyi glen' gzi : Jātakanidāna*. The remainder of the Tibetan title, *don gyi bsnags pa brjod* 'Explanation of the

⁹ The title *Jātakanidāna* might also be rendered into English as 'Causes of the Birth Stories,' or 'Circumstances of the Birth Stories,' as the primary sense of Pāli and Sanskrit *nidāna* is 'cause.' In Buddhist Sanskrit the term *nidāna* developed the meanings of 'beginning, introduction', as well as referring to a class or type of work in the Buddhist canon. See: (BHSD, 1985), pp. 295—6. For other definitions of Pāli *nidāna*, see (DPL), p. 278, (DOP), II, pp. 561—2. The Tibetan title *sKyes pa rabs kyi glen' gzi* has also been translated as 'Série des naissances.' See: (Feer, 1883), p. 322.

¹⁰ The Pāli has: *sā panāyaṃ Jātakassa Atthavaṇṇanā* 'This is the Commentary to the *Jātaka*.' The Tibetan, which is in the section of text corresponding to the Pāli, has: *de yañ 'dir sdud par byed pa po rab tu rtog pa'i śes rab dañ ži ba'i dgra bcom pa rnam kyi skyes pa rabs kyi glen' gzi'i don gyi bsnags pa brjod do || JNTB § I.1 p. 3 lns 10—2* 'Here in this instance, the compiler also explains the meaning of the *sKyes pa rabs kyi glen' gzi* of those *arhats* who have investigative understanding, and who are pacified.' It has also been noted elsewhere that the only title mentioned in the Pāli text is

the *Jātakatthavaṇṇanā*. See: (Hinüber, 1996), p. 131.

¹¹ The variation between the introductory sections of the Tibetan and Pāli texts was realised during the first exploratory study of this Tibetan text. In particular, that the Pāli is in verse, while the Tibetan is in prose, and that the Tibetan introduction is not actually a translation of the Pāli. 'Ce début n'est pas la traduction de celui du texte pāli (tel que Fausbøll l'a publié); le pāli set en vers et autrement exprimé.' See: (Feer, 1883), p. 323 n. 1.

¹² The *Mahāvīyutpatti* has translations for the component parts of the Tibetan title. The Tibetan translation of the Sanskrit term *Jātaka* is *sKyes pa'i rabs kyi sde*, Mvy 1275. This is not a literal translation of *Jātaka* alone, but a classification of the term in relation to a specific *sde* 'division' or 'section' of the Buddhist canon. The *Mahāvīyutpatti* has two entries for *sde* as equivalent to *varga* 'section', *sde : varga* Mvy 5074, 6789. See: (Sakaki, 1962, 1973), vol. 1, pp. 97, 335, 438. Mvy 1272 has a misspelling giving *glen' bzi* instead of *glen' gzi* for *nidāna*. See: (Sakaki, 1962, 1973), p. 97.

Meaning,’ would in this instance appear to be translating the Pāli term *Atthavaṇṇanā*.¹³

There is then a discrepancy between the Tibetan and Pāli titles for the text. At this point in the Pāli text, the title is referred to as being a commentary to the *Jātaka*, not a commentary to the *Jātakanidāna*. However, the Pāli then proceeds to describe the text as divided into three sections: *Dūrenidāna*, *Avidūrenidāna*, and *San-tikenidāna*. These three are not the divisions found within the text of the *Jātaka* collection itself, but are the divisions of the *Jātakanidāna*, that precedes the *Jātaka* collection proper. This threefold division is also referred to in the commentarial works related to the *Jātakanidāna*. The commentaries on the *Buddhavaṃsa*, *Cariyāpiṭaka*, and the *Apadāna*, all refer to the text as an *Atthavaṇṇanā* or *Atthavaṇṇanā* ‘commentary’ of some kind.¹⁴ In the *Madhuratthavilāsinī*, it is called an *aṭṭhavaṇṇanā*, in the *Paramatthadīpanī* it is an *atthasaṃvaṇṇanā*, and in the *Visuddhajanavilāsinī* it is the *Apadānassa* ‘*atthavaṇṇanā*’ ‘*Commentary to the Apadāna*.’¹⁵ It can be seen from this that the Pāli *Jātakanidāna*, and its associated commentaries, in their introductory preambles at least, did not give a specific name to this text. They only labelled it under the generic heading ‘*Commentary to the Jātaka*,’ or in the case of the *Apadāna* commentary, as a ‘*Commentary to the Apadāna*.’

The final title of the work, which is the only appearance of this particular title in the entire Pāli text, is the *Nidānakathā* ‘*The Introductory Narrative*.’ It occurs as a conclusion to the text, and acts as an emphatic closing title: *Nidānakathā niṭṭhitā* ‘*The Introductory Narrative is Concluded*.’¹⁶ The Tibetan translation for this

¹³ The *Mahāvvyutpatti* entry has (*bs-niags pa* : *varṇita* Mvy 2616). The Sanskrit *varṇita* can mean ‘explained’ and also ‘praised.’ See: (Sakaki, 1962, 1973), p. 190. The term *bsniags pa brjod* is found translating *varṇavāda* ‘panegyric.’ See: (TSD, 1982), p. 652 .

¹⁴ The term *atthavaṇṇanā* is found as *aṭṭhavaṇṇanā* in the Bv-a, while the *Jātakanidāna*, Cp-a, and Ap-a, spell it as *atthavaṇṇanā*. The CPD gives only one form: *atthavaṇṇanā* - f. ‘a commentary.’ See: (CPD), vol. 1, p. 108. The different spellings are all cited in this introduction as they occur in whichever of these texts is being quoted.

¹⁵ The *Jātakanidāna* has: *sā panāyaṃ*

Jātakassa Atthavaṇṇanā Dūrenidānaṃ Avidūrenidānaṃ Santikenidānaṃ ti. Almost identical forms are found in the three commentaries, the Bv-a: *sā panāyaṃ aṭṭhavaṇṇanā yasmā dūrenidānaṃ avidūrenidānaṃ santikenidānaṃ ti*; the Cp-a: *sā panāyaṃ atthasaṃvaṇṇanā yasmā dūrenidānaṃ, avidūrenidānaṃ, santikenidānaṃ ti*; and the Ap-a: *sā panāyaṃ Apadānassatthavaṇṇanā dūrenidānaṃ, avidūrenidānaṃ, santikenidānaṃ ti.* See: (Fausbøll, 1990), vol. I, p. 2, (Horner, 1978a), pp. 4–5, (Barua, 1979), pp. 2–3, and (Godakumbura, 1988), p. 2.

concluding title is *sKyes pa rabs kyi glen gzi'i bsad pa rdzogs so* 'The Commentary of the Prologue to the Birth Stories is Concluded.' This Tibetan title does not actually correspond to a translation of the Pāli *Nidānakathā*, but would translate the Pāli **Jātakanidāna-kathā*. There is also a title *Nidānavañṇanā*, which is given to the introductory chapter of the *Madhuratthavilāsinī*, the *Buddhavaṃsa* commentary of Buddhadatta.¹⁷ Another text related to the *Jātakanidāna*, the *Paramatthadīpanī* Commentary to the *Cariyāpīṭaka* of Dhammapāla, also has the title *Nidānakathā* for its introductory chapter.¹⁸ The term *Nidānakathā*, then, appears only to occur in Pāli commentaries. This term is also found at the conclusion of the introduction to Buddhaghosa's commentary, the *Atthasālinī*, as a title for the introductory section of that text, and in other commentaries by him.¹⁹ This commentary of Buddhaghosa varies from the three *nidānas* found in the *Jātakanidāna*, and the commentaries to the *Buddhavaṃsa*, *Cariyāpīṭaka*, and *Apadāna*. The *Atthasālinī* refers to only two *nidānas*, the *adhigamananidāna* 'cause of attainment' and the *desanānidāna* 'cause of teaching,' that are not found in any of these other texts.²⁰

THE PĀLI TEXT

The *Jātakanidāna* is formally a part of the *Jātaka* and as such operates on a number of distinct levels. The *jātaka* stories relate directly to the character of the bodhisatta, giving examples of his conduct in previous lives. The *Jātakanidāna* provides a historical and biographical background to the previous Buddhas that are referred to in that text, but most importantly to the person of the Buddha Gotama. It also provides a doctrinal and philosophical rationale for the events related to him, and by extension, to every Buddha that has previously appeared. It is not, as might be expected, a commentary on any of the *jātaka* stories themselves, but it rather focuses on the philosophical and doctrinal foundations, first found in the *Buddhavaṃsa*, for the

¹⁶ The title *Nidānakathā* is found at the conclusion of both Pāli editions consulted for the translation. See: (Fausbøll, 1990), vol. I, p. 94, and (Tiwari, 1992), p. 247. similar manner to that of the *Jātaka-nidāna*, ends with the phrase: *ayaṃ tāva Nidānakathā* 'This now is the Introductory Narrative.' See: (Müller, 1979), p. 35.

¹⁷ For this introductory section of Buddhadatta's *Madhuratthavilāsinī* see: (Horner, 1978a), pp. 1–64.

¹⁸ See: (Barua, 1979), pp. 1–9.

¹⁹ The *Atthasālinī* introduction, in a

²⁰ The fact that this introduction has only two *nidānas* is cited as evidence of the *Atthasālinī* being of an earlier date than the *Jātakanidāna*. See: (Hinüber, 1996), pp. 151–2.

concepts associated with the Buddhas and bodhisattas. On the biographical and historical levels, the text attempts to establish a coherent and innovative system, describing the essential stages in the lives of all bodhisattas. While doing this it also explicitly extends this concept of a required series of life events, to encompass the lives of all past Buddhas. The *Jātakanidāna* actually serves as an introduction to the concept of a continuity of bodhisattas, that is not made explicit anywhere in the *Jātaka*, and only appears in the Pāli canon with the advent of the *Buddhavaṃsa*. At the same time, it incorporates the theory of a succession of Buddhas, that stretch back for countless aeons, detailing the specific stages and practices in their lives, which they have all necessarily undergone. The text is, therefore, an attempt to standardise and systematise the doctrine of previous Buddhas, while also providing a fully evolved doctrinal justification to the character of the bodhisatta, who comes to prominence in this work. These approaches were not contained or developed in the solely *gāthā Jātaka* collection prior to the addition of this introductory commentarial work. The text is the first of its kind in the Pāli tradition, providing as it does, both a history of the Buddha Gotama, and also a prehistory of his former lives as a bodhisatta under the twenty-four previous Buddhas said to have preceded him.

The commentarial prose portions of the text forming the Pāli *Jātakanidāna* include materials from the *Sihala-aṭṭhakathā* ‘Old Sinhalese commentaries,’ also known as the *Mūlaaṭṭhakathā*, and *Mahā-aṭṭhakathā*.²¹ These early commentaries preserved the Indian Buddhist understanding of the canonical works, and some early versions of them were taken to Sri Lanka, along with the canonical texts they comment upon, in the third century BCE.²² These commentaries were initially preserved by the *Aṭṭhakathācariyas* ‘commentary teachers,’ not in Pāli, but in Sinhalese Prākṛit.²³ Therefore,

²¹ These commentaries underwent substantial development in Sri Lanka before being translated into Pāli during the fifth century CE. See: (Goonasekera 1966), p. 336, and (Mori, 1985), pp. 130–1.

²² The *Sumaṅgala-vilāsinī* commentary on the Dīgha-nikāya claims that the oral *Aṭṭhakathā* were brought from India by Mahinda. These *Aṭṭhakathā* were taught in Sri Lanka in the Sihala language for the benefit of the inhabitants. See: (Rhys Davids & Carpenter, 1968), p. 1: Sihāḷadīpaṃ pana ābhataha

vasinā Mahā-Mahindena / Ṭhapitā Sihāḷabhāsāya dīpavāsīnam atthāya.

²³ The Sinhalese commentators act as useful sources, and give clear indications of the views they held. Mori says of them: ‘The study of two sources: *Aṭṭhakathācariyas* “commentary teachers” and *aṭṭhakathikas* “commentators.” Words always found in the plural, and refer to certain special groups who composed and transmitted the old *aṭṭhakathās* (mainly in Old Sinhalese)

by the fifth century CE, a large body of commentarial literature in Sinhalese Prākṛit had built up around the Pāli canonical sources.²⁴ By that time, the canonical literature had long been written down and preserved in Pāli. And in the fifth century CE a monumental project was begun to translate, also into Pāli, all of these disparate commentarial materials of various historical eras.

The period during which the *Jātakanidāna* was compiled is one of the few eras in Pāli textual history that can be dated reasonably accurately. This is, in large part, due to the project undertaken in Sri Lanka during the fifth century CE of translating the commentarial works from Sinhalese Prākṛit into Pāli.²⁵ There were three translators most closely associated with this work in Sri Lanka. They are the Indian monks Buddhaghosa, Buddhadatta, and Dhammapāla, who are known to be the translators of a great many of the Pāli commentarial works.²⁶

The text of the *Jātakanidāna* was compiled from disparate canonical and commentarial sources, dating from the third or fourth century BCE. These were further developed up to the time of compilation in

which were the source of the present Pāli *Aṭṭhakathās*. In addition, as their views and understandings on many matters are found quoted at various places throughout the *aṭṭhakathās*, they themselves should be placed among the body of sources.' See: (Mori, 1989), p. 229.

²⁴ The date of these commentaries may not be so recent as might be expected of a commentary. Since they were written down during the first century BCE, at the same time as the canonical works, their source is almost as old as those texts themselves. See: (Geiger, 1986), p. 69, and (Norman, 1999), p. 258.

²⁵ These commentarial texts had themselves been initially translated from Pāli into Sinhalese Prākṛit. They were later translated back into Pāli during the fifth century CE, in one of the great translation projects of Buddhist history. See: (Fausbøll, 1992), vol. 7, p. viii, and

(Ruegg, 2016), p. 202.

²⁶ Of these three, it was Buddhaghosa a *brahmin* from north India, dated to the fifth century, who was the most prolific. He compiled many commentaries on the Vinaya, Sutta and Abhidhamma *piṭakas*. Buddhadatta was from south India. He was thought to be a contemporary of Buddhaghosa, and authored such commentaries as the *Abhidhamma-avatāra*, *Vinayavinicchaya*, and *Madhuratthavilāsinī*. Dhammapāla came from Kañcīpura in south Indian. He is of uncertain date, but is probably later than Buddhaghosa. He was the compiler of commentaries on the verse texts of the Khuddaka-nikāya, and several other works. See: (Hinüber, 1996), pp. 102–3, 167–9, (Norman, 1983), pp. 109–34. Also: (Geiger, 1978), pp. 28–31, and (Malalasekera, 1983), vol. 1, pp. 1145–6, vol. 2, p. 307.

its present form during the fifth century CE.²⁷ The text owes its existence to the compositions of a number of Buddhist oral and written traditions, stemming from India, and later expanded in Sri Lanka, that had been evolving over several centuries. The text contains numerous old canonical *gāthā* sources, and preserves extended passages of commentarial prose of varying dates. The canonical *gāthās* are taken from the *Buddhavaṃsa*, *Buddhavaṃsa* commentary, *Apadāna* commentary, *Cariyāpiṭaka* and its commentary, the *Theragāthā*, the *Dhammapada*, as well as the Vinaya. It was on the basis of these two sources, canonical and commentarial, that the *Jātakanidāna* was composed as a distinct text in its own right.

THE TIBETAN TEXT

The Tibetan collection of canonical texts, known as the bKa' 'gyur, contains all the Buddhist texts that the Tibetans considered to be the *saṅs rgyas kyi bka'*: *buddhavacana* 'word of the Buddha.' This work has its beginnings in the translation of Indian Buddhist texts, commencing during the period known as the *bstan pa sna dar* 'earlier spread of the [Buddhist] teaching.' This began in the eighth century, when the first Sanskrit texts were translated into Tibetan.²⁸ There followed the period of the *bstan pa phyi dar* 'later spread of the [Buddhist] teaching,' ending in the early twelfth century, during which the translation process developed into a comprehensive and systematic undertaking.²⁹ During this latter period, the old translations were revised, and translations of newly acquired works undertaken.

Initially, there were only disparate collections of texts at different monasteries. It was not until the early fourteenth century that an early version of a complete manuscript collection of canonical texts

²⁷ The date of the composition is generally thought to be in the fifth century. See: (Fausbøll, 1992), vol. 7, p. vii, (Rhys-Davids, 1971), p. 200, and (Rhys-Davids, 1975). See also: (Law, 1933), vol. 1, p. 274, (Winternitz, 1928), vol. 2, p. 2, and (Norman, 1999), p. 258, who all date it to the fifth or sixth century.

²⁸ This translation project began under the auspices of the Tibetan monarchy, and was supported over the following centuries in varying degrees. See: (Ruegg, 2016), p. 195.

²⁹ These two time periods are the traditional classifications set out in the Tibetan histories, in Bu ston's *Chos 'byun*, 'Gos lo tsā ba g'zön nu dpal's *Deb ther sñon po*, and Sum pa mkhan po's *dPag bsam ljon bzari*. There was no early cut-off period for this work, and the translations of Indian Buddhist texts in Tibet continued well beyond the date of the last of these two historical periods. See: (Bu ston, 1988), pp. 180–92, 193–205, (Chandra, 1974), pp. 1–89, and (Das, 1984), pp. 166–86.

appeared.³⁰ The most important early manuscript bKa' 'gyur was produced in c. 1310 at the sNar thañ monastery in gTsañ. The text of this 'Old sNar thañ Manuscript' was widely copied in Tibet, and a revised version was supervised by Tshal pa Kun dga' rdo rje (1309–64).³¹ The two principal bKa' 'gyur textual lineages developed from this old manuscript, the Tshal pa line and the *Them spañs ma* line.³² The Tshal pa bKa' 'gyur was compiled in the Tshal Guñ thañ monastery during 1347–51, and the *Them spañs ma* bKa' 'gyur³³ at rGyal rtse in the gTsañ region during 1431.³⁴ These represent only the two major textual lineages that have been identified as originating from the initial compilation.³⁵

The Tibetan translation of the *Jātakanidāna*, the *sKyes pa rabs kyi glen gzi* 'Prologue to the Birth Stories,' is the sole example of

³⁰ The factors influencing the production of a 'complete' bKa' 'gyur at sNar thañ are reviewed by Harrison, who points out the existence of many different catalogues of texts prior to the compilation of any one bKa' 'gyur. See: (Harrison, 1996), pp. 74–7.

³¹ The historical background to the production of these two bKa' 'gyurs, and the persons involved in their production, is dealt with in some detail, along with the circumstances of their compilation. The Tshal pa version was compiled at Tshal Guñ thañ, and the *Them spañs ma* version at rGyal rtse. See: (Eimer, 1992), pp. 178–9, and (Bethlenfalvy, 1982), pp. 7–8.

³² The position of the *Them spañs ma* bKa' 'gyur in relation to the Tshal pa recension is still undergoing research. There are some similarities, but also a number of differences, regarding the ordering of the texts. See: (Harrison, 1994), pp. 302–3.

³³ The name *Them spañs ma*, or *Them dpañ ma*, is traditionally said to refer to the rule that it was forbidden to cross

the threshold of the library with any of the volumes of this manuscript. Lokesh Chandra gives *Them spañs ma* the meaning of 'authentic.' See: (Bethlenfalvy, 1982), p. 6 n. 4.

³⁴ See: (Harrison, 1992), pp. xvi–xxi. See also: (Skilling, 1993b), pp. 74–5.

³⁵ The earlier classification of the bKa' 'gyur into an 'Eastern' and 'Western' grouping of texts, initially used by Eimer, has been superseded by that of the terms *Them spañs ma* and Tshal pa, also used by Skilling and Harrison, to describe the two different textual lines of descent. See: (Eimer 1992), pp. xviii–xix, xxi, (Harrison, 1994), pp. 295–6, and (Skilling, 1993b), pp. 73–4. There were other editions of the bKa' 'gyur stemming from the Old sNar thañ Manuscript that are no longer extant, or only exist as incomplete editions. In addition, there are the independent lines of the Phug brag, Tabo and Gondhla manuscript bKa' 'gyurs that have recently come to light. See: (Harrison, 1992), pp. 82–3, 89, and (Tauscher, 2008), also (Samten, 1992).

a commentarial text in the bKa' 'gyur.³⁶ Only a small number of Pāli texts are found translated in the bKa' 'gyur. All of these, with the exception of the *Jātakanidāna*, are *sutta* texts.³⁷ The bKa' 'gyur is classified by the Tibetans as *buddhavacana*, therefore to find a commentary included in this collection is unusual. It is hard to say why the *Jātakanidāna* was included in the bKa' 'gyur, and not, with other commentarial and śāstric works, in the bsTan 'gyur.

The most likely reason for the *Jātakanidāna*'s inclusion is that the Tibetan text includes a *sūtra*-style *nidāna* 'introduction,' spoken by the Buddha, that does not occur in the Pāli.³⁸ This, in itself, would

³⁶ In addition to the commentarial *Jātakanidāna* being found in the bKa' 'gyur, certain other anomalies and faulty transmissions of texts have occurred in the Tibetan canonical and commentarial collections. There has also been the discovery of a Tibetan canonical work being included within the bsTan 'gyur, instead of the bKa' 'gyur. See: (Clarke, 2004), pp. 335, 337. See also: (van der Kuijp, 2010), pp. 442—3.

³⁷ These Pāli texts are listed in the Peking Catalogue. Vol. 21: no. 747 *Chos kyi 'khor lo rab tu bskor ba'i mdo* (S 56 11-12 *Tathāgatena vuttā*); no. 748 *sKyes pa rabs kyi gleñ gzi* ('i bśad pa) (J I 1—94 *Jātaka-nidāna* [kathā]); no. 749 *lCañ lo can kyi pho brañ gi mdo* (D III no. 32 194—206 *Aṭṭānāṭṭiya-suttam*); no. 750 *'Dus pa chen po'i mdo* (D II no. 20 253—62 *Mahāsamaya-suttanta*); no. 751 *Byams pa'i mdo* (Pāli uncertain); no. 752 *Byams pa bsgom pa'i mdo* (A II 16; *Paritta* 11 *Mettasuttam*); no. 753 *bSlab pa lña'i phan yon gyi mdo* (Pāli uncertain); no. 754 *Ri'i kun dga' ba'i mdo* (A *Dasaka-nipāta* LX; *Paritta* 20; *Girimānanda-suttam*); no. 755 *Klu'i rgyal po dga' bo ñer dga' 'dul ba'i mdo* (Vism XII); no. 756 *'Od sruñ chen po'i mdo* (S V II *Mahāvagga* II. II 3 *Mahākassapa-thera-bojjhārigam*); no. 757 *Ñi ma'i mdo* (S II 1. 10 *Suriya-sutta*); no. 758 *Zla ba'i mdo* (S II 1. 9 *Candima-sutta*); no. 759

bKras śis chen po'i mdo (*Khuddaka-pāṭha* 5 *Maṅgala-suttam*). See: (Suzuki *et al.*, 1985), pp. 94—6. There are eleven other Pāli texts translated into Tibetan in the Peking edition. Vol. 38: no. 955 *mDo chen po gzugs can sñiñ pos bsdu ba śes bya ba* (Pāli *cf.* Vinaya: *Mahāvagga* V I 22); no. 956 *mDo chen po stoñ pa ñid ces bya ba* (M no. 121 *Cūḷa-suññatā-sutta*); no. 957 *mDo chen po stoñ pa ñid chen po śes bya ba* (M no. 122 *Mahāsuññatā-sutta*); no. 958 *mDo chen po rgyal mtshan mchog ces bya ba* (*cf.* Pāli S XI 3 *Dhajaggam*); no. 962 *g'Zon nu dpe'i mdo* (S III 1 *Daharo*); no. 963 *Khams mañ pa'i mdo* (*cf.* Pāli M no. 115 *Bahudhātuka-sutta*); no. 966 *'Phags pa dge ba'i bśes gñen bsten pa'i mdo* (*cf.* Pāli S XLV 2 *Uppaḍḍham*). Vol. 39: no. 982 *'Phags pa bden pa bzi'i mdo* (S LVI 21 *Vijjā*); no. 997 *Zla ba'i mdo* (S II 1 9 *Candima*); no. 1005, *Las rnam par 'byed pa* (*cf.* Pāli M no. 135 *Cūḷa-kamma-vibhaṅga-sutta*). Vol. 42: no. 1031 *So sor thar pa'i mdo* (*cf.* Pāli *Pātimokkha*). In the Peking Catalogue, index four, nos 955—8, are listed as being translated by Jinamitra, Prajñāvarma, Ye śes sde and others, while nos 962—3, 966, 982, 997, and 1005 have no translator given. The last, no. 1031, was translated by Jinamitra and Klu'i rgyal mtshan. See: (Suzuki *et al.*, 1985), pp. 146—8, 150, 152—3, 161.

have been sufficient for the Tibetans to regard it as a *sutta* or *sūtra*, or as a verifiable canonical work. The text also states at the beginning that it is the Buddha who will narrate the history of the Buddhas, although apart from the canonical verses, the narrator appears to be someone else.³⁹ It is not known what information concerning the status of the text the Tibetan translator may have received from the Sinhalese scholar. It is possible that the Sinhalese *paṇḍita* had informed the Tibetan *lo tsā ba* that the text was included in the canon in Sri Lanka. There is also, perhaps, the possibility of a misunderstanding, or simple error, concerning the canonicity of the text. There had always been a degree of ambiguity concerning the position of the *Jātaka* collection within the Pāli traditions.⁴⁰ Only the verses of the *Jātakas* were considered canonical, the accompanying commentarial prose was not technically regarded to be so.

The reason for the apparent canonical status of the *Jātakanidāna* remains speculative, as there is no conclusive evidence as to why it was included in the bKa' 'gyur. Another possibility, is that the Tibetan introduction includes a request to be taught the history of the lineage of the Buddhas and Bhagavans. The reply is spoken by the Buddha in two *padas* of verse: bka' stsal pa | don mthoñ yid la zuñ žig dañ | ñas bśad par bya'o žes 'byuñ ño || 'The Bhagavan

³⁸ The Tibetan contains a standard *nidāna* 'introduction,' commonly used in their translations from original Indian *sūtras* or *tantras*: bcom ldan 'das rgyal byed tshal mgon med zas sbyin gyi kun dga' ra ba na bžugs pa'i tshe | gnas brtan chen po don mthoñ bcom ldan 'das kyi thad du soñ nas | phyag byas te bskor ba byas nas phyogs gcig tu 'khod do || bcom ldan 'das kyi thad du 'di skad ces gsol to | btsun pa bdag ni sañs rgyas bcom ldan 'das kyi rgyud kyi chos thos par 'tshal-lo || JNTB § I.1 p. 3 lns 3—8.

³⁹ According to Feer there are in fact three persons involved in the narration: i. the author who recounts what he knows or realised; ii. the narrator who speaks in the first person; and iii. the Buddha who recounts his own story. See: (Feer, 1883), p. 322.

⁴⁰ The number of texts contained in the Khuddaka-nikāya, of which the *Jātaka* is one, is disputed among the

Theravādin Buddhist traditions. See: (Norman, 1983), pp. 9, 31, who gives the lists of twelve texts, excluding the *Bud-dhavaṃsa*, *Cariyāpiṭaka* and *Apadāna*, as recorded by the Dīgha-*bhāṇakas*, who included them in the Abhidhamma-piṭaka. Norman also gives the fifteen texts reckoned by Buddhaghosa to constitute the Khuddaka-nikāya, and which he incorporates within the Sutta-piṭaka. See also: (Winternitz, 1933), vol. 2, p. 77, who adds that the Burmese tradition includes four texts in their Khuddaka-nikāya that are not regarded as canonical in Ceylon, namely: *Milinda-pañha*, *Suttasamgaha*, *Petakopadesa*, and the *Nettipakaraṇa*. See also: (Geiger, 1978), p. 19, who says of the Khuddaka-nikāya: 'It contains texts of the most diverse characters, and it is significant that among the Buddhists of Ceylon, Burma and Siam there is no complete agreement as to the pieces belonging to it.'

replied: “O Atthadassi, be attentive, and I shall explain it.”⁴¹ The last two *padas* of the final introductory verse of the Pāli is very similar in sense: mahāvihāravāsīnaṃ vācanāmagganissitaṃ / bhāsissaṃ, bhāsato taṃ me sādhu gaṇhantu sādhavo (11ad). These two *padas* are close in meaning to the Pāli, but the Tibetan uses the honorific form *bka' stsal pa* ‘to speak, say,’ implying that the Buddha is speaking. Therefore, it could be taken from the Tibetan translation at least, that the text that follows is all a direct utterance of the Buddha, and so *buddhavacana*.

THE TIBETAN COLOPHON

The colophon to the Tibetan text gives the names of the *lo tsā ba* and the Sinhalese *paṇḍita* who were involved in the translation. It also gives the place where the translation took place.⁴¹ The colophon reads:

In the presence of⁴² the *paṇḍita* Ānandaśrī, the learned translator the Śākya monk⁴³ Ñi ma rgyal mtshan bzañ po,⁴⁴ translated this at the

⁴¹ There are two possible locations given for the place of translation. That contained in the colophon to the text, which should be accepted as being accurate, says the place was: gdan sa gtsug lag khañ chen po dpal thar pa gliñ du bsgyur ciñ JNTB § III.31 p. 181 lns 14–5 ‘at the great monastery of dPal Thar pa gliñ.’ However, in the *Chos 'byuñ* of Bu ston, the place might be construed to be *bal po* ‘Nepal.’ This account says that Bu ston’s teacher studied in Nepal for fourteen years, met Ānandaśrī, and translated the group of thirteen *sūtras*. Here, it is not entirely clear if both the place he studied, and the place of translation, was Nepal. It may be that a preliminary translation was made in Nepal, before, as the colophon states, they *gtan la phab pa'o* ‘revised and made a definitive version of it’ at dPal Thar pa gliñ. See: JNTB § III.31 p. 181 lns 15–6. See also: (Szerb, 1990), pp. 106–7, and (Bu ston, 1988), p. 206.

⁴² The term *zhal sna nas* can mean

‘from the mouth of’ or ‘in the presence of’, and indicates that the particular person named was present at the translation. See: (Malanova, 1990), p. 1.

⁴³ On *śākya'i dge sloñ* see: (Skilling, 1993b), p. 86 n. 4: ‘The epithet Śākya *bhikṣu* is already met with in early Indian inscriptions; according to some it means an adherent of the Mahāyāna.’

⁴⁴ The Tibetan *lo tsā ba* Ñi ma rgyal mtshan dpal bzañ po (c. 1260–c. 1330) was a famous scholar, teacher, and translator in Tibet. Like other Tibetan teachers he was known by various names, including: Ñi ma rgyal mtshan, mKhan chen Thar pa lo tsā ba Ñi ma rgyal mtshan dpal bzañ po, mKhan chen lo tsā ba Ñi ma rgyal mtshan, mKhan chen lo tsā ba, bla ma Ñi ma, Ñi ma, mKhan chen ñid. Bu ston names some of the Tibetan *lo tsā bas*, and classifies Ñi ma rgyal mtshan bzañ po as among the later translators. See: (Chandra, 1971), vol. La, pp. 61–4 (folios 30b–31b), and (Bu ston, 1988), p. 210.

great monastery of dPal Thar pa gliñ,⁴⁵ the residence of those fluent in the two languages,⁴⁶ and he then revised and made a definitive version of it. Let it be like the moon above the earth!⁴⁷

The Tibetan translator Ñi ma rgyal mtshan (c. 1260–c. 1330) is a well documented historical figure.⁴⁸ The Sinhalese *paṇḍita* Ānandaśrī presumably brought a manuscript of the text, or an oral version of it, to the notice of Ñi ma rgyal mtshan.

That the Tibetans were aware of other Indian Buddhist schools, and studied other Indian languages, including Sinhalese, is clear from the Tibetan *rNam thar* and historical sources.⁴⁹ In the colophon to one of these texts, also by Ñi ma rgyal mtshan and Ānandaśrī, some minor details are added in addition to those in the colophon of the *sKyes pa rabs kyi glen gzi*. It gives no indication of any date, and states only that Ānandaśrī was a *Siñ gha gliñ pa* ‘Sinhalese,’ learned in the Tipiṭaka, and from a brahmin family.⁵⁰ The Tibetan transla-

⁴⁵ The name of dPal Thar pa gliñ is associated with the family of the *lo tsā ba* Ñi ma rgyal mtshan. They were owners of this monastery where Bu ston had studied under his teacher Ñi ma rgyal mtshan. See: (Skilling, 1993b), p. 90. Thar pa gliñ was also a major centre of translation activity, where Ñi ma rgyal mtshan and other *lo tsā bas* were active. See: (Verhagen, 1993), pp. 231–6.

⁴⁶ The Tibetan phrase *skad gñis smra ba* ‘masters of two languages’ refers to the Tibetan *lo tsā bas*. See: (Shastri, 2002), p. 129.

⁴⁷ The colophon, as given in all the Tibetan editions, reads: paṇḍi ta ā nanda śrī’i źal sñā nas dañ | mañ du thos pa’i lo tsatsha ba śākya’i dge sloñ ñi ma rgyal mtshan dpal bzañ pos | skad gñis smra ba rnams kyi gdan sa gtsug lag khañ chen po dpal (105a) thar pa gliñ du bsgyur ciñ źus te gtan la phab pa’o || sa’i steñ du ñi zla ltar gyur cig || JNTB § III.31 p. 181 lns 12–6.

⁴⁸ Ñi ma rgyal mtshan was well known for his role in translating Buddhist texts into Tibetan. This had led to his being known by one epithet in particular,

Thār pa lo tsā ba ‘Translator of Thār pa.’ He was also well known as a teacher of Sanskrit and other subjects to many students who later became prominent scholars. See: (van der Kuijp, 2016), p. 226.

⁴⁹ That Sinhalese was studied in Tibet is evident from several Tibetan sources. Bu ston’s *rNam thar* states: ‘He learnt them together with the commentaries and knew the various systems of writing of India, east and west, Kaśmīr, Siṃhala, Sindhu etc., and the land bordering the sea.’ de nas ’grel pa dañ bcas pa thugs legs par sbyaṅs / rgya gar śar nub / kha che / siṅga gliñ / sindu / rgya mtsho mtha’ la sogs pa’i yi ge’i rigs. (Ruegg, 1966), p. 81 (fol. 11a). See also: (Verhagen, 1993), vol. 1, p. 95.

⁵⁰ The colophon of the sDe dge bKa’ ’gyur names the *paṇḍita* connected with this work as Ānandaśrī, and gives a brief description of him: siñ gha gliñ pa bram ze’i rigs las legs par rab tu byuñ źiñ bsñen par rdzogs pa sde snod gsum la thugs legs par byañ pa’i paṇḍ ta ā nanda śrī’i źal sñā nas | See: (Barber, 1991), p. 423, vol. 7, vol. Ka, no. 43, fol. 294a.

tor Ñi ma rgyal mtshan is much better known. His involvement in the translation of these Pāli texts is well documented, not only in their colophons, but in other Tibetan histories. The *Chos 'byun* by Bu ston⁵¹ is of particular relevance, given that Ñi ma rgyal mtshan was Bu ston's most important teacher,⁵² and taught him during the early decades of the fourteenth century.⁵³ Because we know the approximate date of Ñi ma rgyal mtshan's teaching career and death, a tentative date for the translation of the *Jātakanidāna* can be assigned to c. 1300–c. 1330.

SUMMARY OF THE JĀTAKANIDĀNA

The *Jātakanidāna* acts as a prologue, or a rather, as a full introduction, to the Pāli *Jātaka* 'Birth Stories.' These are a collection of five hundred and forty-seven tales⁵⁴ that depict the past lives of a bodhisatta, who eventually becomes a *sammāsambuddha* 'perfectly enlightened buddha' named Gotama.⁵⁵ The *Jātaka gāthās* 'verses' giving the concise form of each story, are considered to be the oldest strata of the *Jātaka* text, and a part of the original oral tradition. The entire prose commentary, with the *Jātakanidāna* forming the

⁵¹ Both Tibetan historians, Bu ston (1290–1364) and dPag bsam ljon bzai (1704–88), make references to the thirteen Pāli texts translated into Tibetan by Ānandaśrī and Ñi ma rgyal mtshan. See: (Bu ston, 1988), p. 206, and (Das, 1984), pp. 407, 415.

⁵² The five most important teachers of Bu ston were, Thar pa Lo tsā ba Nyi ma rgyal mtshan dpal bzang po, Dpal ldan seng ge, Yang rtse pa Rin chen seng ge, Tshad ma'i skyes bu Bsod nams mgon, and 'Phags pa 'od yon tan rgya mtsho. See: (van der Kuijp, 2016), p. 296.

⁵³ The dates of his period of study are estimated to be: 'After 1312, but before 1320, he intensively studied Sanskrit grammar (and some related subjects such as Sanskrit lexicography and various Indian systems of writing) under Thar-pa-lo-tsā-ba Ñi-ma-rgyal-mtshan for more than four years altogether.' (Verhagen,

1994), vol. 1, p. 95. See also: (Skilling, 1993b), p. 91, who says that Bu ston studied with Ñi ma rgyal mtshan 'some time between 1312, when he ordained at the age of 23, and 1320, when he arrived in Źa lu to become abbot.'

⁵⁴ The number of 547 *Jātakas* is that found in Fausbøll's edition of the *Jātaka*. The total number of *Jātaka* was originally 550, but only 547 of these now survive. See: (Fausbøll, 1992), vol. 7, p. ix. See also: (Norman, 1983), p. 79, and (Hinüber, 1996), p. 55.

⁵⁵ The Pāli *jātaka* stories are not generalised descriptions of anyone's previous life stories, but are directly linked to those of the Buddha Gotama. Many of the tales conclude with the commentary stating that Gotama was a certain character in it, during one of his innumerable previous existences. See: (Rhys-Davids, 1971), p. 196.

first part, are the work of the commentarial phases of Buddhist literature.⁵⁶ The canonical *gāthās* and the commentarial exegesis of the *jātaka* stories were integrated into a single text, the *Jātakatthakathā* ‘Commentary to the *Jātaka*,’ in Sri Lanka during the fifth century CE.

It is important to note that in no place within any of the *jātaka* stories is there any direct reference to Gotama in the *gāthā* portions of the text. Reference to his name as a Buddha only occurs in the prose commentarial sections, and these citations are themselves taken from other canonical texts.⁵⁷ Canonical references to any Buddhas prior to Gotama are rare, even in texts of the other four Nikāyas. The Dīgha-nikāya and Saṃyutta-nikāya refer to only six Buddhas that are claimed to have preceded Gotama: Vipassi, Sikhi, Vessabhu, Kakusandha, Koṇāgamana, and Kassapa.⁵⁸ While the Majjhima-nikāya mentions only Kakusandha as a former Buddha.⁵⁹

Within its three sections, the *Jātakanidāna* deals with certain doctrinally significant terms associated with the bodhisatta. It then proceeds to deal with the concept of the appearance of previous Buddhas, and concludes with the depiction of the early life of the Buddha Gotama. The *Dūrenidāna* ‘Remote Cause’ provides a narrative exposition of those doctrinal terms connected with the stages of progress for the bodhisatta, followed by those relating to the notion of the appearance of Buddhas prior to Gotama.

⁵⁶ The *Jātakatthakathā* was compiled in Sri Lanka, but much of the material which this commentary draws upon is certainly of a much earlier date. See: (Fausbøll, 1992), vol. 7, p. ix. See also: (Burlingame, 1918), p. 267, (Mori, 1988), p. 161, and (Norman, 1999), p. 258.

⁵⁷ The *Jātaka* has no references in its *gāthā* portions to Gotama as a bodhisatta, *samaṇa*, or future buddha. The *Jātaka* prose commentary has citations from the prose of the *Dhammapada-atthakathā* (III, p. 11), that mention the *samaṇa* Gotama. However, in the *Jātaka* prose commentary to volume three, it does cite the Saṃyutta-nikāya *gāthās* (I, p. 143), where the *devas* address Gotama, telling him of their good deeds: dvāsattati Gotama puñṇakammā // vasavattino jātijaram

atitā // ayam antimā vedagū brahmupatti // asmābhijappanti janā anekā ti // See: (Fausbøll, 1991), vol. 3, p. 359, (Norman, 1906–14), vol. 3, p. 11, and (Feer, 1991), vol. 1, p. 143.

⁵⁸ The *Mahāpadāna-sutta* of the Dīgha-nikāya lists six former Buddhas, the same six are given in the *Buddha-vagga* of the Saṃyutta-nikāya. The *Dutiyavagga* of the Saṃyutta-nikāya mentions the three former Buddhas: Kakusandha, Koṇāgamana and Kassapa. See: (Rhys Davids & Carpenter, 1992), vol. 2, pp. 2–7, (Feer, 1970), II, pp. 7–9, 191–2.

⁵⁹ The *Māraṭajjanīya-sutta* of the Majjhima-nikāya refers only to the former Buddha Kakusandha. See: (Trenckner, 1979), vol. 1, pp. 335–7.

The *Dūrenidāna* teaches these doctrinal terms in great detail in the *Sumedhakathā* ‘*Story of Sumedha*.’⁶⁰ This title is translated in the Tibetan as *mKhas pa blo gros bzari po’i gtam* ‘*Story of Sumedha the Wise*.’ But as this would actually represent a translation of the Pāli *Sumedhapapaṇḍitakathā*, it may, therefore, indicate that the Pāli text used for the translation into Tibetan included this reading. There are also eight sections containing later commentarial interpolations within the *Sumedhakathā*. These commentarial explanations provide a detailed exegesis of the ascetic practices that are referred to in the text, and of Sumedha’s aspiration to become a Buddha.⁶¹ This part of the *Dūrenidāna* is a biographical narrative on the life of Sumedha, detailing the stages of the Bodhisatta Sumedha’s goal of becoming a Buddha.

This story consists of the elaboration of the essential prerequisites for Sumedha’s career as a bodhisatta. There are three in particular that are most significant for the development of the bodhisatta’s career. They are indicative of the qualities that must first be cultivated, along with the external recognition of these by a Buddha. The three consist of the *adhikāra*⁶² ‘meritorious act’ towards a past Buddha, the *vyākaraṇa*⁶³ ‘prediction’ to buddhahood by a Buddha, and the

⁶⁰ See: JNTB §§ I.2—32 pp. 5—48 and the translation for the *Sumedhakathā*, and Ja I pp. 2—28. In the text the Tibetan frequently uses *mKhas pa blo gros bzari po* to translate both Pāli *Sumedha* and *Sumedhapapaṇḍita*. For a study of other texts that make use of the *Sumedhakathā* narrative see: (Matsumura, 2010), pp. 102—3.

⁶¹ These commentarial glosses are marked in the text by use of a smaller font size. These consider topics such as the benefits of a hut made of leaves, abandoning the five faults, possession of eight good qualities, the acquisition of higher knowledge, abandoning clothes that have nine faults, the twelve benefits of tree-bark clothes, the eight reasons for abandoning a hut made of leaves, and the ten reasons for dwelling at the root of a tree. See: JNTB §§ I.6—15 pp. 11—9, I.18 pp. 24—7, Ja I pp. 7—10, 34.

⁶² The Pāli term *adhikāra* ‘meritorious act’ is translated in three different ways in Tibetan: *gzi*, *rigs pa*, and *smon lam*. The text has: *gzi yis* : *adhikārena*, JNTB § I.18 p. 25 ln. 8 Bv II 56, but *rigs pa* : *adhikāro*, § I.18 p. 25 ln. 14 Bv II 58. In prose: *de’i gzi ’dis gzi yonis su rdzogs nas ’grub bo* : *adhikārena adhikārasampannassa eva samijjhati*, § I.18 p. 26 lns 7—8. As *smon lam btab nas* : *adhikāraṇ karonto*, § I.59 p. 79 ln. 13; *gzi rnam*s : *adhikāro*, § I.59 p. 79 ln. 20 Bv II 58; and *gzi byas pas* : *katādhikāro* in the prose of § II.19 p. 104 lns 14—5.

⁶³ *luṇ bstan* : *vyākāsi*. The Tibetan uses different grammatical forms to translate this term, such as: *luṇ bstan*, *luṇ ston pas*, *luṇ bstan to*, and *luṇ bstan no*. See: JNTB §§ I.17 p. 23 ln. 7, I.19 p. 27 ln. 15, I.32 p. 46 ln. 6, I.34—59 pp. 51—80, and II.19 p. 104 ln. 14.

*abhinīhāra*⁶⁴ ‘aspiration’ to become a Buddha that has to be made in the presence of a Buddha.

Within the *Dūrenidāna*, the section entitled the *Sumedhakathā* also gives an enumeration of the ten *pāramīs*⁶⁵ ‘perfections’ that the Bodhisatta must cultivate. These ten are, according to this text, the sole way to achieve buddhahood. The ten are also cited from the *gāthās* of the *Buddhavaṃsa*,⁶⁶ and the prose commentary uses extracts from those *gāthās* in its exposition. The *Buddhavaṃsa* is located within the Khuddaka-nikāya of the Pāli *tipiṭaka*, and is recognized as a later addition to the *tipiṭaka*.⁶⁷ As the *Buddhavaṃsa* contains doctrines and terminology that are unique in the Pāli canon, some scholars have argued that the Pāli *Buddhavaṃsa* may in fact

⁶⁴ smon lam : ābhinīhāra. There are several variations in the Tibetan translations of this term: smon lam btab bo : katābhinīhārassa, JNTB § I.1 p. 4 ln. 3; sañs rgyas ’dod par smon pas : Buddhābhāvāya abhinīhāraṃ katvā, § I.18 p. 24 ln. 22; sañs rgyas ’dod pa’i smon lam btab nas : Buddhābhāvāya abhinīhāraṃ katvā, § I.18 p. 27 lns 4–5; smon lam : abhinīhāro, § I.18 p. 25 ln. 15 Bv II 58; sañs rgyas thob pa’i phyir du smon lam ’debs śiñ : Buddhattāya abhinīhāraṃ katvā, § I.19 p. 27 lns 10–1; sañs rgyas thob par bsams nas : Buddhattāya abhinīhāraṃ katvā, § I.19 p. 27 ln. 18; smon lam rnams : abhinīhāro, § I.59 p. 79 ln. 21 Bv II 58; smon lam btab ciñ : katābhinīhārena, § I.59 p. 80 ln. 2; byas pa’i smon lam : katābhinīhārānaṃ, § I.59 p. 80 ln. 7.

⁶⁵ pha rol tu phyin pa : pāramī. The ten *pāramīs* are first mentioned in *gāthās* from the *Buddhavaṃsa*: *dāna*, JNTB § I.22 p. 36 ln. 1 Bv II 116; *sīla*, § I.23 p. 36 ln. 21 Bv II 121; *nekkhamma*, § I.24 p. 37 ln. 19 Bv II 126; *paññā*, § I.25 p. 39 ln 18 Bv II 131; *virīya*, § I.26 p. 39 ln. 14 Bv II 136; *khanti*, § I.27 p. 40 ln. 15 Bv II 141; *sacca*, § I.28 p. 41 ln. 13 Bv II 146;

adhiṭṭhāna, § I.29 p. 42 ln. 12 Bv II 151; *mettā*, § I.30 p. 43 ln. 6 Bv II 156; *upekkhā*, § I.31 p. 44 ln. 1 Bv II 161. See: (Rhys Davids, 1880), pp. 18–25, (Feer, 1883), pp. 346–55, and (Jayawickrama, 1974), pp. 16–9.

⁶⁶ From the point of view of canonicity the list of ten *pāramīs* only occurs in the *Buddhavaṃsa*, and are attributed to the practice of the bodhisatta Sumedha. The *Cariyāpiṭaka* has only seven of the *pāramīs* as its text divisions: *dāna*, *sīla*, *nekkhamma*, *adhiṭṭhāna*, *sacca*, *mettā* and *upekkhā*. Of the remaining three –*virīya*, *khanti* and *paññā*– the first two are mentioned in individual *gāthās* but *paññā* does not occur anywhere in that text.

⁶⁷ Among scholars there is widespread agreement that it is a late work, based on textual criticism, its use of novel doctrinal concepts, and its school affiliation. See: (Winternitz, 1933), vol. 2, p. 162, (Thomas, 1971), p. 172, (Warder, 1967), p. 50, (Horner, 1975), p. xiii, (Norman, 1983), pp. 93–4, (Lamotte, 1988), p. 714, and (Mellick Cutler, 1999), pp. 20–1, 31.

be a translation from an original in Sanskrit.⁶⁸ The *Dūrenidāna* contains a total of two hundred and forty-six *gāthās* from the *Buddhavaṃsa*. Of these, the *Sumedhakathā* includes one hundred and eighty-seven. These *gāthās* represent almost the entire second Vāṃsa, the *Dīpaṅkarabuddhavaṃsa*, of the *Buddhavaṃsa*.

The *Buddhavaṃsa* also contains another group of concepts that are related to the ten *pāramīs*, and which play an important role in their development in Buddhist thought. These concepts, which among canonical works are unique to the *Buddhavaṃsa*, include the *buddhakāraḍadhammas*, *buddhabhāva*, *buddhatta*, *buddhabhījaṅkura*, and *bodhipācana*. Very closely connected with the concept of the *pāramīs* is that of the *buddhakāraḍadhammas*⁶⁹ ‘things that cause buddhahood,’ or ‘things that make a Buddha.’ This is essentially another way in which the text defines the ten *pāramīs* as the basis for attaining Buddhahood. In the exegesis provided by the *Jātakanidāna* they are classified among the basic prerequisites for becoming a Buddha. Each of the ten is explained and expanded upon in the prose commentary, before it cites the *gāthā* in question, in order to authenticate its exposition. In this manner, the *Sumedhakathā* establishes the ten *pāramīs* as the quintessential practices of all past bodhisattas, and by extension, of all past Buddhas.

Other key concepts associated with the bodhisatta, appearing in all three parts of the *Jātakanidāna*, are the terms *buddhabhāva*⁷⁰ and

⁶⁸ The possibility of a Sanskrit *Buddhavaṃsa* existing is highly likely, and the *Mahāvastu* has *gāthās* that are very similar. See: (Thomas, 1971), pp. 173, 211, (Horner, 1975), p. 13 n. 3.

⁶⁹ This term is translated fairly consistently in the Tibetan, apart from the first example that occurs in the additional prose commentary: *saṅs rgyas kyi chos* : *Buddhakāraḍadhammāṇaṃ*, JNTB § I.18 p. 26 ln. 9; *saṅs rgyas su byed pa'i chos* : *buddhakāraḍe dhamme*, § II.22 p. 35 ln. 9; *saṅs rgyas su byed pa'i chos* : *Buddhakāraḍadhammehi*, JNTB §§ I.23—32 pp. 36—48; and *saṅs rgyas byed pa'i chos* : *buddhakare dhamme*, § I.22 p. 35 ln. 26 Bv II 115ab.

⁷⁰ The term *buddhabhāva* occurs in the *Jātakanidāna* eight times. The Tibetan has six different ways of translating this term: *saṅs rgyas 'dod pa* (twice), JNTB § I.18 p. 24 ln. 22, p. 27 lns 4—5; *saṅs rgyas su 'gyur ba*, § II.9 p. 91 ln. 23; *saṅs rgyas thob*, § II.21 pp. 105—6 lns 23—1; *saṅs rgyas kyi yoṅs su rdzogs pa*, § II.53 p. 130 lns 24—5; *saṅs rgyas su gyur pa*, § III.13 p. 154 lns 11—2; *saṅs rgyas grub par byed pa*, § III.13 p. 155 ln. 13. In a search of the *Chatṭha Saṅgāyana* CD-ROM version of the Pāli canon, sixty-two occurrences of *buddhabhāva* were found, and all of these were in thirty-seven *aṭṭhakathā* ‘commentaries’ or *ṭīkā* ‘sub-commentaries.’

buddhatta,⁷¹ both translated as ‘buddhahood’ or ‘state of a Buddha.’ Also notable are the terms *buddhabījāṅkura*⁷² ‘nascent buddha,’ or literally, ‘sprouting seed of a buddha,’ and the *dharmā bodhipācanā*⁷³ ‘things maturing enlightenment,’ or ‘things causing the attainment of enlightenment.’ The Pāli *buddhabhāva* literally means ‘becoming a Buddha,’ and this sense is reflected in some of the Tibetan translations of it. Various English translations have been used here for this term, depending on the context: ‘state of a Buddha,’ ‘become a Buddha,’ and ‘buddhahood.’ The term *buddhabījāṅkura* is expressive of the innate state of buddhahood, and is said to be a quality latently existing within the bodhisatta. The term *buddhabījāṅkura* is not used in any other Pāli canonical text, with its three canonical occurrences appearing only in the *Buddhavaṃsa*. This term, with its notion of some kind of innate spiritual capacity, has many similarities with the Śrāvakayāna notion of *bīja* ‘seed’ which brings about buddhahood. It is also similar to the Mahāyāna concept of the *tathāgatagarbha* ‘embryo or essence of the *tathāgata*,’ signifying the innate quality of buddhahood present within beings in general.⁷⁴ The concept of *dharmā bodhipācanā* is another of the *Buddhavaṃsa* terms in the *Jātakanidāna* employed in the explanation of the ten *pāramīs*.

Utilizing all of these terms that originate in the *Buddhavaṃsa*, the *Jātakanidāna* presents a much more elaborate and detailed system of what can really be called Buddhology, and a more greatly expanded

⁷¹ The term *buddhatta* occurs in the *Jātakanidāna* three times: *saṅs rgyas thob pa'i phyir du* : *Buddhattāya*, JNTB § I.19 p. 27 lns 10—1; *saṅs rgyas thob pa* : *Buddhattāya*, § I.19 p. 27 ln. 18; *saṅs rgyas su 'gyur ba* : *Buddhattāya*, § II.2 p. 88 ln. 14.

⁷² The Tibetan translation of the Pāli prose commentary has: *saṅs rgyas kyi sa bon gyi myu gur gyur pas* : *Buddhabījaṃ Buddhamkuro*, JNTB § I.19 p. 29 lns 12—3, and in the translation of the *gāthā*: *saṅs rgyas sa bon myu gu* : *Buddhabījaṃkuro*, § I.20 p. 30 ln. 16 Bv II 70. The term *buddhabījāṅkura*, or *buddhabījaṃ buddhamkura*, appears only three times in the Pāli canon, all in the *Buddhavaṃsa*: Bv II 70, Bv III 17, and Bv XXV 26. See: (Jayawickrama, 1974), pp. 13, 27, 93

⁷³ The Pāli concept of *dharmā bodhipācanā* is translated in three different ways in the Tibetan: *byañ chub thob byed chos*; *byañ chub thob 'dod chos*; *byañ chub rdzogs par byed pa*. i. *byañ chub thob byed chos* JNTB §§ I.23 p. 36 ln. 19 Bv II 120, I.24 p. 37 ln. 17 Bv II 125, I.25 p. 38 ln. 16 Bv II 130, I.26 p. 39 ln. 11 Bv II 135, and I.32 p. 45 ln. 12 Bv II 165; ii. *byañ chub thob 'dod chos* §§ I.27 p. 40 ln. 13 Bv II 140, I.28 p. 41 ln. 11 Bv II 145, I.29 p. 42 ln. 9 Bv II 150, I.30 p. 43 ln. 4 Bv II 155, and I.31 p. 43 ln. 26 Bv II 160; iii. *byañ chub rdzogs par byed pa* : *pūretabbā bodhiparipācanā* § I.32 p. 44 lns 10—1 (prose).

⁷⁴ For remarks on the parallels with the *tathāgatagarbha* theory see: (Ruegg, 1969), pp. 472—3.

and consistent bodhisatta doctrine, than is found in any Pāli canonical text or commentarial work. In this sense, the *Sumedhakathā* story in the *Dūrenidāna* is really an independent and self-contained text, detailing the place of the *pāramīs* in the life of the bodhisatta. It provides a definitive presentation of the *pāramīs*, and of the terms associated with them, in order to elaborate the bodhisatta career, which is firmly based on the canonical *gāthās* of the *Buddhavaṃsa*.

The *Avidūrenidāna* ‘Distant Cause’ is concerned with detailing the events from the decision by Gotama to be born in the human realm, up to his attainment of enlightenment. The canonical sources for this part of the text are drawn from fragments of biographical materials contained in various Sutta and Vinaya texts, and also from other commentarial works. The events covered include such episodes as Mahāmāyā’s dream on conceiving the bodhisatta, the bodhisatta’s first attainment of *jhāna* while still a child,⁷⁵ Sujātā’s gift of milk-rice to the bodhisatta, and the final attainment of enlightenment.⁷⁶ Unlike the *Dūrenidāna*, the *Avidūrenidāna* is almost entirely a prose narrative, with very few *gāthās* incorporated in the text. The *Avidūrenidāna* contains only ten *gāthās*, five of which are unidentified. The remaining five can be divided between those found only in commentarial sources, and those from a Pāli canonical source.⁷⁷

⁷⁵ The account of the first *jhāna* episode found in the Majjhima-nikāya *Mahāsaccaka-sutta* can be seen to be the basic source for the narrative given in the *Jātakanidāna*. See: (Horsch, 1964), p. 154.

⁷⁶ See: Mahāmāyā’s dream, JNTB § II.10 pp. 92—3; the attainment of the first *jhāna*, § II.24 pp. 107—8; Sujātā’s gift, § II.53 pp. 128—31; and the attainment of enlightenment, § II.65 pp. 142—4.

⁷⁷ The unidentified *gāthā* in JNTB § II.19 pp. 103—4 lns 20—2 only occurs in Ja I p. 56 and Ap-a p. 60. The four unidentified *gāthās* in § II.64 p. 141 lns 6—18 occur only in Ja I p. 75 and Ap-a p. 80. The *gāthā* in § II.33 p. 114 lns 6—7 occurs in Ja I p. 60, Bv-a p. 280, Ap-a p. 65, Dhp-a I p. 85, As p. 34, Thūp p. 165. There are parallels to this *gāthā* in the Sanskrit works Mvu II p. 157, and

BCT 5. v. 24, p. 69. The *gāthā* in JNTB § II.43 p. 123 lns 3—6 occurs in Ja I p. 65, Bv-a p. 284, Thūp p. 165, and the *gāthā* in § II.44 p. 123 lns 14—6 in Ja I p. 65, Ja III p. 377, Bv-a p. 284, Ap-a p. 70, Sv I p. 206, Thūp p. 166. The last two *gāthās* in § II.65 pp. 143—4 lns 19—3, are *Dhammapada gāthā* 153, found in Ja I p. 76, Dhp 153 p. 43, Bv-a pp. 8, 133, 143, 154, 161, 167, 172, 178, 183, 192, 197, 208, 215, 220, 224, 227, 232, 236, 243, 248, 253, 258, 263, 289, Ap-a p. 81, Dhp-a III p. 127, As p. 18, Sv I p. 16, Sv II p. 463, cf. 488, Sp I p. 17, Khp-a p. 12, cf. Mp I p. 287. (It is also found in the Sanskrit Udāna-v 31. 6, cf. Udāna-vS 414 p. 83.) And lastly, *Dhammapada gāthā* 154, § II.65 p. 144 lns 1—3, found in Ja I p. 76, Dhp 154 p. 44; Bv-a pp. 8, 133, 143, 154, 161, 167, 172, 178, 183, 192, 197, 208, 215, 220,

The *Santikenidāna* ‘Recent Cause,’ like the *Avidūrenidāna*, is predominantly a collection of prose narratives of varying length. It contains the story of the life of Gotama Buddha, from his enlightenment up to the donation of the Jetavana by Anāthapiṇḍika, where it concludes. The sources are also fragmentary biographical episodes in the Sutta, Vinaya and commentaries.

The topics dealt with are those that are most important from the Buddhist historical perspective. These include the period after enlightenment, when the merchants Tapussa and Bhallaka became the first two lay disciples, and receive the hair-relic from Gotama. Then follows the first teaching of the *Dhammacakkappavattana-sutta*⁷⁸ and the conversion of the first five monks, who form the first *saṅgha*, and their attainment of *arhat*-ship after the Buddha teaches the *Anattalakkhaṇa-sutta*.⁷⁹ Then follows the conversion of Yasa and fifty-four of his companions and their attainment of *arahat*-ship, after which the Buddha, having spent the first rain retreat with them, sends them out in different directions to teach his doctrine in the world. The two chief disciples, Sāriputta⁸⁰ and Moggallāna,⁸¹ are then converted and attain *arahat*-ship. The practice of lay followers making donations of land and building monastic dwellings is then established, with king Bimbisāra’s donation of the Veḷuvana⁸² to Gotama. The *Santikenidāna* concludes with the donation by Anāthapiṇḍika⁸³ of the

224, 227, 232, 236, 243, 248, 253, 258, enberg, 1997), vol. 1, p. 13, and (Feer, 263, 289, Ap-a p. 81, Dhp-a III p. 127, 1975), p. 66. The Pāli parallels in the As p. 18, Sv I p. 16, Sv II p. 463, cf. 488, Ap-a, Vinaya, and all the Tibetan editions, give the correct reading of the title, Sp I p. 17, Khp-a p. 12, cf. Mp I p. 287. (It is also found in the Sanskrit Udāna-v 31. 7, cf. Udāna-vS 415 p. 84.)

⁷⁸ Chos kyi ’khor lo bskor ba’i mdo : Dhammacakkappavattanasutta Ja I p. 82, JNTB § III.13 p. 155 ln. 16. See: (Feer, 1994), vol. 5, pp. 420–4.

⁷⁹ The Tibetan has the correct title, while the Pāli has an error. The Tibetan reads: *bDag med pa’i mtshan ñid kyi mdo sde : Anantalakkhaṇasuttantaṃ* Ja I p. 82, JNTB § III.13 p. 156 ln. 2-3. The correct form of the Pāli occurs in other related texts as: *Anattalakkhaṇasuttantaṃ* in the Ap-a p. 87, Vin I pp. 13, S III p. 66, and (Tiwari, 1992), p. 217. See: (Godakumbura, 1988), p. 87, (Old-

⁸⁰ Śā ri’i bu : Sāriputta. Cf. (Śā ri’i bu : Śāriputra Mvy 1032). See: JNTB § III.17 p. 162 ln. 7.

⁸¹ Mōd gal gyi bu : Moggallāna. Cf. (Mo’u dga la gyi bu : Moggallāna Mvy 1033). See: JNTB § III.17 p. 162 ln. 7.

⁸² ’Od ma’i tshal : Veḷuvana. Cf. (’Od ma’i tshal : Veḷuvana Mvy 4108). See: JNTB § III.16 p. 161 lns 19–20.

⁸³ mGon med zas sbyin : Anāthapiṇḍika. Cf. (mGon med zas sbyin kyi kun dga’ ra ba : Anātha-piṇḍadasyārāma Mvy 4111). See: JNTB § III.30 p. 177 ln. 6.

Jetavana⁸⁴ to Gotama. Developing the concept of continuity found in the succession of the twenty-four Buddhas. The text then states that the Jetavana had also been donated by various donors to previous Buddhas in the past. The *Santikenidāna* contains seventeen *gāthās*, sixteen from canonical works, and one from the commentaries.⁸⁵

VARIATIONS IN THE TIBETAN AND PĀLI TEXTS

In the Tibetan translation of the text there are a number of variations from the Pāli. In the first comparison of the Tibetan and the Pāli, Feer made known some of these discrepancies.⁸⁶ In the present study,

⁸⁴ rGyal byed tshal : Jetavana. Cf. JNTB § III.15 p. 160 lns 18—20 found at Ja I p. 84, Vin I p. 38, Ap-a p. 89. (rGyal bu rgyal byed kyi tshal : Jetavana Mvy 4112). See: JNTB § III.30 p. 177 in 15. The seventh *gāthā* JNTB § III.15 p. 161 lns 7—8 is found at Ja I p. 84, Vin I p. 38, Ap-a p. 89. (Also found in a Sanskrit source at Mvu III p. 423.)

⁸⁵ The first two *Dhammapada gāthās* occur in: JNTB § III.8 p. 150 lns 11—4, also found in Ja I p. 79, Dh-p 179, p. 51, Ap-a p. 84, Dh-p-a III p. 197. (Also found in Prākṛit and Sanskrit sources in PDhp 276, Mvu III p. 91, Udāna-v 29. 52, Udāna-vS 414 p. 83.); and § III.8 p. 150 lns 15—8, also found in Ja I p. 79, Dh-p 180 p. 51; cf. S I p. 107, Ap-a p. 84, Dh-p-a III p. 197. (Also found in Prākṛit and Sanskrit sources in PDhp 227, Mvu III p. 92, Udāna-v 29. 53, Udāna-vS 415 p. 84.) There are twelve canonical *gāthās* from the Vinaya in JNTB § III.15 pp. 157—61 and § III.30 pp. 177—81. The first *gāthā* is § III.15 pp. 157—8 lns 22—2 found at Ja I p. 83, cf. J VI p. 220, Vin I p. 36, Bv-a p. 20, Ap-a p. 88. (Also found in a Sanskrit source at Mvu III p. 444.) The second *gāthā* is § III.15 p. 158 lns 4—7 found at Ja I p. 83, Vin I p. 36, Bv-a p. 20, Ap-a p. 88. (Also found in Sanskrit sources at Mvu III p. 444, SBV I p. 155.) Then three *gāthās* occur in § III.15 p. 160 lns 11—20 found at Ja I p. 84, Vin I p. 38, Ap II p. 607, Ap-a p. 89, Kh-p p. 204, Pv-a p. 22, Thī-a p. 59. The sixth *gāthā* last five Vinaya *gāthās* in JNTB § III.30 p. 179 lns 4—16, are found in Ja I p. 93, Vin II pp. 147—8, 164, Ap-a p. 98, Sv I p. 304, Ps III p. 26, Spk III p. 51, Ud-a pp. 419—20. A *gāthā* with one canonical source appears in JNTB § III.18 p. 165 lns 12—5, and is found in Ja I p. 87, Th 527 p. 56, Th-a II p. 222, Bv-a p. 23, Ap-a pp. 91, 359, 533. Followed by one commentarial *gāthā* in § III.18 lns 16—7, found in Ja I p. 87, Bv-a p. 24, Ap-a p. 91, Mp I p. 303. A single commentarial *gāthā* appears in JNTB § III.24 p. 171 lns 10—3, and is only found in Ja I p. 89, Ap-a p. 94. Two *Dhammapada gāthās* occurring in JNTB § III.25 p. 172 lns 9—10, 14—5, are found in Ja I p. 90, Dh-p 168 p. 48, Ap-a pp. 94, 539, Dh-p-a III p. 164. (Also found in Prākṛit and Sanskrit sources in PDhp 27, Udāna-v 4. 35, GDhp 110.)

⁸⁶ On the differences in the two texts Feer says: ‘Malgré un accord général étroit et constant, nous avons remarqué plusieurs différences plus ou moins importantes.’ See: (Feer, 1883), p. 322.

while acknowledging the differences indicated by Feer, it is difficult to conclude that the Tibetan is anything but a translation of the Pāli. The detailed study carried out while making the English translation has led to the conclusion that the Tibetan can only be a translation of a Pāli text that is, in most respects, the same as Fausbøll's PTS edition. There are numerous differences between the Tibetan and the Pāli, but the overall agreement between the two texts is incontestable. The Tibetan follows the Pāli so closely it is possible to match each of its sentences to the Pāli without difficulty. In cases where something is in one text and not the other, it is immediately obvious. One of the most noteworthy of these textual variations is found at the beginning of the Tibetan text, where a *sūtra*-style introduction, which does not appear in the Pāli, is given:

In the Indian language it is called the *Jātakanidāna*, in the Tibetan language it is called the *sKyes pa rabs kyi gleñ gzi* [*Prologue to the Birth Stories*]. I make respectful salutation to the noble triple gem. When the Bhagavan was residing at Jeta's grove⁸⁷ in Anāthapiṇḍika's park, the *mahāthera* Atthadassi⁸⁸ went before the Bhagavan, and having saluted and circumambulated him, sat down at one side. Then, in front of the Bhagavan, he spoke these words: 'Venerable Sir, I wish to learn the teaching concerning the lineage of the Buddhas and Bhagavans.'⁸⁹

If Fausbøll's edition of the Pāli is taken as being the source for the translation, then the reason for the inclusion of this Tibetan

⁸⁷ rGyal byed kyi tshal : Jetavana. only once in the Pāli, as an instrumental Cf. (rGyal bu rgyal byed kyi tshal : Jetavana Mvy 4112). Jetavana 'Jeta's grove' was the name of a park in Sāvatthi donated to the Buddha by Anāthapiṇḍika who also built there the first Buddhist monastery, the Jetavanārama. See: (DPPN, 1983), vol. 1, pp. 963—6. *therena Atthadassinā* in v. 7d, see Ja I p. 1 ln. 14, though this may correspond to the Tibetan *gnas brtan chen po Don mthoñ*.

⁸⁸ *gnas brtan chen po Don mthoñ* : *therena Atthadassinā*. The name Atthadassi is only found once in the Pāli introductory verses and the Tibetan translation does not correspond exactly to the form found there. This name occurs twice in the Tibetan introduction: once as the subject of the sentence beginning with *gnas brtan chen po Don mthoñ* JNTB § I.1 p. 1 lns 4—5, and once in the vocative case *Don mthoñ* JNTB § I.1 p. 1 lns 8—9. But Atthadassi is found

⁸⁹ rgya gar skad du | dzā ta ka ni dā nam | bod skad du | skeyes pa rabs kyi gleñ gzi | 'phags pa dkon mchog gsum la gus pas phyag 'tshal lo || bcom ldan 'das rgyal byed tshal mgon med zas sbyin gyi kun dga' ra ba na bžugs pa'i tshe | gnas brtan chen po don mthoñ bcom ldan 'das kyi thad du soñ nas | phyag byas te bskor ba byas nas phyogs gcig tu 'khod do || bcom ldan 'das kyi thad du 'di skad ces gsol to | btsun pa bdag ni sañs rgyas bcom ldan 'das kyi rgyud kyi chos thos par 'tshal lo || See: JNTB § I.1 p. 1 lns 1—8.

introduction would be difficult to determine with any certainty. The main reason for this difficulty is because this introduction follows the format used in all Tibetan translations of Sanskrit *sūtras* and *tantras*. There are two possible explanations for this inclusion. Firstly, the Pāli source text used for the translation had such an introduction. Secondly, the Sinhalese *paṇḍita* Ānanda-śrī provided this preamble orally to the *lo tsā ba* Ņi ma rgyal mtshan, or informed him that the text was included among Pāli canonical works. In all of these cases of textual variation, it also has to be accepted that the Pāli source text may very well have varied from the edition of Fausbøll.

The problem becomes more complicated when attention is turned to the Tibetan text immediately following the above introduction. The first complete Tibetan sentence, not included in the Pāli, occurs after the *sūtra*-style introduction. This sentence is spoken by *gnas brtan chen po* *Don mthoñ* : **mahāthera* Atthadassi, who is here presented in the Tibetan text as the person requesting the Buddha to give the teaching on this text. The Tibetan contains a prose sentence spoken by Atthadassi, followed by two *padas* of verse spoken by the Buddha:

btsun pa bdag ni sañs rgyas bcom ldan 'das kyi rgyud kyi chos thos par
'tshal lo ||⁹⁰

‘Venerable Sir, I wish to learn the teaching concerning the lineage of the Buddhas and Bhagavans.’

bka' stsal pa | don mthoñ yid la zuñ žig dañ | ñas bśad par bya'o žes
'byuñ ño ||⁹¹

The Bhagavan replied: ‘O Atthadassi, be attentive, and I shall explain it!’

Although the eleven Pāli introductory verses are not included in the Tibetan text, these two Tibetan *padas* have a remarkable similarity to the last two *padas* of the final Pāli verse. The complete Pāli verse has: *mahāvīhāravāsīnaṃ vācanāmagganissitaṃ / bhāsissaṃ, bhāsato taṃ me sādhu gaṇhantu sādhavo*. ‘I will relate this in accordance with the way of explanation of those who dwell in the Mahāvīhāra, the virtuous should learn well that which I have spoken!’⁹² (11a-d). The *padas* cd, apart from the omission of the name Atthadassi, match the Tibetan very closely. It seems there has been some confusion, going back either to the source text, or to

⁹⁰ *ibid.* § I.1 p. 1 lns 7–8.

⁹¹ *ibid.* § I.1 p. 1 lns 8–9.

⁹² The Pāli form *bhāsissaṃ* can be taken in different ways. Here it is translated as a future, as in Jayawickrama

and Gethin. It may also been taken as an aorist third singular. See: (Fausbøll, 1990), p. 1, (Fahs, 1989), p. 317, (Norman, 1994), pp. 165–6, (Jayawickrama, 1990), p. 2, and (Gethin, 2012b), p. 18.

the translation process. The current eleven Pāli introductory verses may also have been in a different form when the text was translated into Tibetan.

Following these two *padas* there is a sentence, found only in the Tibetan, that sets out the purpose of the text, and the qualities of the people associated with it: de yañ 'dir sdud par byed pa po rab tu rtog pa'i śes rab dañ źi ba'i dgra bcom pa rnams kyi skyes pa rabs kyi gleñ gźi'i don gyi bśnags pa brjod do : not in Pāli. JNTB § I.1 lns 10—2. 'Here the compiler also comments on the meaning of the *Prologue to the Birth Stories* of those *arahats* who have investigative understanding, and who are pacified.' All the above verses and sentences are in some way dealing with the basis for the authenticity of the text. The *sūtra*-style introduction being the most overt way that the text is put into a particular category. This is accompanied by the prose and verse text that introduces the persons responsible for bringing the text into being. With the petitioner asking the Buddha directly for the teaching, and the Buddha telling him to pay heed to what he is about to say. Taken together the introduction and these sentences establish that, for the Tibetan tradition at least, this text is viewed as the authoritative word of the Buddha.

VARIATIONS IN TRANSLATIONS OF WORDS

There are quite a number of instances where the Tibetan uses a different word to that in the Pāli, or omits to translate a word. These are individual variations and are referred to in the footnotes to the translation. An example, where the same word is translated differently by the Tibetan at different places in the text, occurs in two *gāthās* of the *Buddhavaṃsa*. These two *gāthās* have the Pāli word *advejjhavaṇa* translated in two slightly different ways: at Bv II 109a, JNTB § I.21 p. 34 ln. 18, the Tibetan has: *gñis ni mi gsuñ*; and at Bv II 147c, § I.28 p. 41 ln. 16, the Tibetan has: *rdzun ni mi smra bas*. Another compound form with *advejjha* also occurs in *ze sdañ ma byas na : advejjhamānaso* in Bv II 142c, § I.27 p. 40 ln. 18. In the first two cases, there is no real difference in meaning, only a different phrasing and vocabulary. The third case does affect the sense.

Bv II 109ab

Advejjhavaṇā Buddhā, amoghavaṇā Jinā,

gñis ni mi gsuñ sañs rgyas ni || rgyal ba don yod pa yi gsuñ ||⁹³

The Buddhas do not speak insincerely, the Jinas speak profitably,

⁹³ JNTB § I.21 p. 34 ln. 18.

Bv II 147cd

tattha advejjhavaṇa sambodhiṃ pāpuṇissasi.de la rdzun ni mi smra bas || yañ dag byañ chub thob par gyis ||⁹⁴

Since you do not speak falsely, you will obtain perfect enlightenment.

Bv II 142cd

tattha advejjhamāna sambodhiṃ pāpuṇissasi.de la ze sdañ ma byas na || yañ dag byañ chub thob par 'gyur ||⁹⁵Then if you do not become angry,⁹⁶ you will obtain perfect enlightenment.

One word in particular is used in the Tibetan text to translate several Pāli words: *skyon* 'fault.' *Skyon* occurs sixty-three times in the Tibetan translation. Four Pāli words are translated by *skyon*: *dosa*, *khalita*, *otāra*, and *ādīnava*. All of the four have the basic sense of 'fault' and other closely allied meanings. There are forty-six instances of the pairing of *skyon* : *dosa*.⁹⁷ There is a single instance of the pairing *skyon* : *khalita* in JNTB § III.7 p. 147 lns 18—9: byañ chub sems dpa' la skyon cuñ zad kyañ ma mthoñ ño : imassa kiñci khalitaṃ nāddasaṃ 'I did not see even the slightest fault in the Bodhisatta.' And also one occurrence of *skyon* : *otāra* in § III.8 p. 149 lns 1—2: skyon cuñ zad kyañ ma mthoñ ño : otāram assa datṭhuṃ nāsakkhiṃ 'I did not see even the slightest fault.' Finally, the Tibetan of this text also uses *skyon* three times, in § I.14 p. 17

⁹⁴ ibid. § I.28 p. 41 ln. 16.⁹⁵ ibid. § I.27 p. 40 ln. 18.

⁹⁶ The Tibetan *ze sdañ* usually translates Sanskrit *dveṣa* 'hatred.' For *dveṣa*, cf. Mvy 169, 178, 1937, 7265. For *dosa*, cf. Mvy 5230. JNTB § I.27 p. 40 ln. 18, Bv II 142c, is the sole occurrence of *ze sdañ* in the text, where *ze sdañ ma byas na* 'If you do not become angry' translates Pāli *advejjhamāna* 'undoubting' or 'unwavering mind.' See: (Feer, 1883), p. 351 n. 1. For *advejjhamāna* as 'undivided attention' see: (Jayawickrama, 1990), p. 28. And for 'unwavering mind' see: (Rhys-Davids, 1880), p. 22. See also: (Horner, 1975), p. 21.

⁹⁷ *skyon* gnīs pa : dutiyo, *skyon* gsum pa : tatiyo, *skyon* bzi pa : catuttho, *skyon* lha pa : pañcamo, *skyon* drug pa : chaṭṭho, *skyon* bdun pa : sattamo, *skyon* brgyad pa : aṭṭhamo. See: JNTB § I.14 pp. 17—8 lns 19—3. The term *skyon*

appears fourteen times in JNTB § I.14 pp. 16—8, twelve times in § I.5 pp. 10—1, with one each of these in Bv II 29b, Bv II 30b, and Bv II 31a. It appears six times in § I.7 pp. 12—3 lns 11—3, twice in § I.10 pp. 13—4 lns 22, 27, three times in § I.11 pp. 14—5 lns 28—8, once in § I.12 p. 15 ln. 10, five times in § I.14 pp. 16—8, once in § I.20 p. 33 ln. 11, where *skyon* is given for *dosa* 'hatred' at Bv II 99b, once in § II.22 p. 106 ln. 15, and once in § II.33 p. 114 ln. 14. There are a further fifteen occurrences where *skyon* appears, but here it is a full translation of abbreviated Pāli lists. In these cases, the Pāli has either *eko* eight times in § I.11 pp. 14—5 lns 29—30, 1—9, or the numerals *dutiya* up to *aṭṭhama*, in seven instances in § I.14 pp. 16—8. Finally, in § I.7 p. 12 ln. 14, the Pāli *dutiyo doso* is only translated by the Tibetan *gnīs pa*.

lns 5, 16, 19, to translate *ādīnava*: i. skyon mthoñ nas : ādīnavam
disvā ‘Seeing the fault’; ii. lo ma’i khañ pa la loñs spyod pa na skyon
brgyad po ni : pañṇasālāparibhogasmim̐ hi atṭha ādīnavā ‘When
using the leaf hut there are eight faults’; and iii. skyon gcig pa : eko
ādīnavo ‘one fault.’

TIBETAN VARIATIONS OF BUDDHAVAMSA GĀTHĀS

Within the *Dūrenidāna* there occur three *gāthās* from the *Buddhavaṃsa* that appear in two different sections of the text. The Tibetan versions of the three are translated in a slightly different manner on their second occurrence. The first of these *gāthās* is Bv II 32, JNTB § I.5 p. 11 lns 11—3, which occurs again in § I.15 p. 19 lns 8—10. The Pāli *gāthā* is exactly the same in both cases, but the Tibetan translation in the second occurrence varies from the first. The variations consist of the use of different words, and do not greatly change the overall sense of the *gāthā*. The same is true for Bv II 33, JNTB § I.5 p. 11 lns 14—5, which also occurs again in § I.15 p. 19 lns 11—3.

- Bv II 32
- Vāpitaṃ ropitaṃ dhaññaṃ pajajjāṃ niravasesato,
anekaguṇasampannaṃ pavattapphalaṃ ādiyiṃ.
- rmos daṇḍaṃ bskrun pa'i 'bru rñams ni || lhag ma med par dor byas nas ||
yon tan ma lus ldan pa yi || śiñ tog mchog ni daṇḍaṃ por zos ||⁹⁸
- I abandoned, without exception, those grains that are sown or planted,
and ate only the best tree fruit, that has all good qualities.
- btāb daṇḍaṃ bskrun pa'i 'bru rñams ni || lhag ma med par spañs pa daṇḍaṃ ||
yon tan du ma daṇḍaṃ ldan pa'i || 'bras bu sogs la 'jug pa'o ||⁹⁹
- I abandoned, without exception, those grains that are sown or planted,
and accepted fruit, and such like, that has many good qualities.
- Bv II 33
- Tattha-ppadhānaṃ padahiṃ nipaṃjjaṭṭhānacaṅkame,
abbhantaramhi sattāhe abhiññābala pāpuṇiṃ” ti.
- de ru dka' thub byas nas ni || 'dug daṇḍaṃ 'chag pa'i gñas rñams su ||
ḥag bduṇ gyi ni nañ ñid du || mñon par śes pa'i stobs thob bo ||¹⁰⁰
- Practising asceticism there, I stayed and walked on the walkway,
within seven days, I obtained the power of higher knowledge.
- Tattha-ppadhānaṃ padahiṃ nisaṃjjaṭṭhānacaṅkame,
abbhantaramhi sattāhe abhiññābala pāpuṇiṃ” ti.

⁹⁸ JNTB § I.5 p. 11 lns 11—3.

¹⁰⁰ *ibid.* § I.5 p. 11 lns 14—5.

⁹⁹ *ibid.* § I.15 p. 19 lns 8—10.

der ni dka' thub kyi gnas dañ || sdod dañ 'chag pa'i gnas rnams su ||
 žag bdun gyi ni nañ ñid du || mñon par śes pa'i stobs thob bo ||¹⁰¹

At that ascetic abode, while sitting and walking on the walkway,
 within seven days, I obtained the power of higher knowledge.

This second occurrence in the Tibetan –Bv II 33, JNTB § I.15– does not coincide exactly with the corresponding Pāli. The Tibetan in *pada* Bv II 33a has *der ni dka' thub kyi gnas dañ* || ‘At that ascetic abode’ : *Tattha-ppadhānaṃ*, that appears as *de ru dka' thub byas nas ni* || in § I.5 Bv II 33a. With *sdod* : *nisajja* ‘sitting’ in Bv II 33b, § I.15 p. 19 ln. 12, Ja I p. 10, in place of ‘*dug* : *nipajja* ‘lying down’ in Bv II 33b, § I. 5 p. 11 ln. 14, Ja I p. 7.

There is also a single *gāthā* from the *Buddhavaṃsa* that appears twice in both the Pāli and the Tibetan: Bv II 58 occurs in JNTB §§ I.18 p. 25 lns 13–5 and I.59 p. 79 lns 19–21. The Pāli *gāthā* is exactly the same in both cases, but the Tibetan varies in § I.59.

Bv II 58

Manussattaṃ liṅgasampatti hetu Satthāradassanaṃ
 pabbajjā guṇasampatti adhikāro ca chandatā
 aṭṭhadhammasamodhānā abhinīhāro samijjhati.

mi yi lus ni mtshan mar ldan || ston pa'i lta ba'i rgyu dañ ni ||
 rab byuñ yon tan ldan pa dañ || rigs pa dañ ni 'dun pa dañ ||
 chos brgyad po ni bsdus nas su || smon lam mñon par 'phel ba'o ||¹⁰²

A human, with male gender, a cause, seeing a teacher,
 a renunciate, endowed with good qualities, a meritorious act¹⁰³ and earnest
 desire,
 assembling these eight *dhammas*, the aspiration is developed.

mi yi bdag ñid rtags dañ ldan || sgyu dañ ston pa'i lta ba dañ ||
 rab tu byuñ žiñ yon tan ldan || gži rnams dañ ni 'dun pa dañ ||
 chos brgyad po ni tshogs pa dañ || smon lam rnams ni yañ dag rdzogs ||¹⁰⁴

A human, with male gender, a cause, seeing a teacher,
 a renunciate, endowed with good qualities, a meritorious act¹⁰⁵ and earnest
 desire,
 developing these eight *dhammas*, the aspiration is perfected.

The variations in the above *gāthās* are not great, but they do affect the meaning. With the apparent mistake of *sgyu* : *hetu* at Bv II 58b, JNTB § I.59 for *rgyu* : *hetu* at Bv II 58b, § I.18, followed by

¹⁰¹ ibid. § I.15 p. 19 lns 11–3.

¹⁰⁴ ibid. § I.59 p. 79 lns 19–21.

¹⁰² ibid. § I.18 p. 25 lns 13–5.

¹⁰⁵ *gži* : *adhikāra*. In the citation from

¹⁰³ *rigs pa* : *adhikāra*. The Tibetan uses *rigs pa* for *adhikāra* at Bv II 58, JNTB § I.18 p. 25 ln. 14.

the prose of ibid. § I.18 p. 26 lns 7–8, and also in the citation of Bv II 58, § I.59 p. 79 ln. 20, *adhikāra* is translated by *gži*.

an erroneous *rigs pa* : *adhikāro* at Bv II 58d, § I.18 for *gzi* : *adhikāro* at Bv II 58d, § I.59, the Tibetan of Bv II 58c, § I.18 p. 25 ln. 14 reads *rab byuñ yon tan ldan pa dañ*, but *rab tu byuñ žiñ yon tan ldan* in Bv II 58c, § I.59 p. 79 ln. 20. The two Tibetan translations also vary in other *padās* of the *gāthā*: Bv II 58e, § I.18 p. 25 ln. 15 reads *chos brgyad po ni bsdus nas su* compared to *chos brgyad po ni tshogs pa dañ* in Bv II 59e, § I.59 p. 79 ln. 21, for Pāli *aṭṭhadhammasamodhānā*; while Bv II 58f, § I.18 p. 25 ln. 15 reads *smon lam mñion par 'phel ba'o* compared to *smon lam rnams ni yañ dag rdzogs* in Bv II 59f, § I.59 p. 79 ln. 21, for Pāli *samijjhati*.

In the citation of *Buddhavaṃsa gāthās* Bv II 195, 196, 197 and 201, there is some confusion between the Tibetan '*dus pa* 'assembly' and the Pāli it is translating. The Pāli uses three different words in these *gāthās*: *abhisamaya* 'realization'; *sannipāta* 'assembly'; and *samāgama* 'gathering.' For all of these occurrences the Tibetan uses the single term '*dus pa*': '*dus pa* : *abhisamaya* at Bv II 195a, 195c, 196d, 201b, 201c in JNTB § I.33 p. 50 lns 1, 2, 5, 14—5; '*dus pa* : *sannipāta* at Bv II 197a in § I.33 p. 50 ln. 6; and '*dus pa* : *samāgama* at Bv II 197d in § I.33 p. 50 ln. 7.

Bv II 195a	dañ por ' <u>dus pa</u> 'i sañs rgyas kyis ¹⁰⁶ : Paṭhamābhisamaye Buddhho.
Bv II 195c	mgon po ' <u>dus pa</u> gñis pa ni ¹⁰⁷ : dutiyābhisamaye Nātho.
Bv II 196d	' <u>dus pa</u> gsum pa la ni gyur ¹⁰⁸ : tatiyābhisamayo ahu.
Bv II 201b	chos la ' <u>dus par</u> gyur pa 'o ¹⁰⁹ : dhammābhisamayo ahu.
Bv II 201c	gcig dañ gñis kyi ' <u>dus pa</u> ni ¹¹⁰ : ekadvinnam abhisamayo.
Bv II 197a	de rnams ' <u>dus pa</u> gsum du gyur ¹¹¹ : Sannipātā tayo āsum.
Bv II 197d	dañ po yi ni ' <u>dus pa</u> yin ¹¹² : paṭhamo āsi samāgamo.

The English translation follows the Tibetan '*dus pa* 'assembly' to translate all of these seven occurrences.¹¹³ Confirmation for the

¹⁰⁶ JNTB § I.33 p. 50 ln. 1.

¹⁰⁷ ibid. § I.33 p. 50 ln. 2.

¹⁰⁸ ibid. § I.33 p. 50 ln. 5.

¹⁰⁹ ibid. § I.33 p. 50 ln. 14.

¹¹⁰ ibid. § I.33 p. 50 ln. 15.

¹¹¹ ibid. § I.33 p. 50 ln. 6.

¹¹² ibid. § I.33 p. 50 ln. 7.

¹¹³ In all the following cases the Tibetan has '*dus pa*', where in the translation of Bv II 195 and 196 by Jayawickrama and Rhys-Davids, *abhisamaya* is given as 'conversion', and by Horner as 'penetration.' Then in Bv II 201 *abhisamaya* is translated as 'realization' by Jayawickrama, as 'conversion' by Rhys-Davids, and as 'penetration' by Horner. In Bv II 197a Jayawickrama gives *sannipāta* as 'congregation', Rhys-Davids and Horner have 'assemblies.' In Bv II 197b Jayawickrama gives *samāgama* as 'assembly', Rhys-Davids has 'meeting,' while Horner has 'gathering.' The translation by Feer does not reach this part of the text. See: (Jayawickrama, 1990),

use of a word for ‘assembly’ or ‘gathering,’ in two of these cases at least, is given in the *Buddhavaṃsa* commentary on Bv II 195 and 196, which says: *Dīpaṃkarassa pana bhagavato tayo sāvakasannipātā ahesum* ‘The Bhagavan Dīpaṃkara had three assemblies of disciples.’¹¹⁴ Other occurrences in the Tibetan text also have the pairing *’dus pa : sannipāta*, twenty examples of which appear in JNTB §§ I.37—56 pp. 61—77.

Another class of words that vary in the Tibetan are some of the many epithets. These represent different modes of address, and always appear in the vocative. Among this group are the Tibetan terms *draṇ sroṇ chen po* ‘Great Sage’ and *skyes bu chen po* ‘Great Man,’ both of which are used to translate the Pāli *Maheśi* ‘Great Sage.’ In addition to this usage, the term *draṇ sroṇ chen po* is also used for the Pāli *mārisā* or *mārisa* ‘good sirs’ or ‘friends.’ The first of the above pairings agrees in sense with the Pāli, and with the *Mahāvvyutpatti* entry (*Draṇ sroṇ chen po : Maharṣi* Mvy 17).

The epithet occurs as *draṇ sroṇ chen po : Maheśi* on two occasions, Bv II 70, JNTB § I.20 p. 30 ln. 15, and Bv II 216, § I.33 p. 51 ln. 12, and three times in the abbreviated form *draṇ sroṇ : Maheśi*, in the unidentified verses in § II.64 p. 141 lns 7, 9—10, 13. The pairing *skyes bu chen po : Maheśi* appears ten times: Bv II 116, § I.22 p. 32 ln. 2; Bv II 121, § I.23 p. 36 ln. 22; Bv II 126, § I.24 p. 37 ln. 20; Bv II 132, § I.25 p. 38 ln. 19; Bv II 136, § I.26 p. 39 ln. 15; Bv II 141, § I.27 p. 40 ln. 16; Bv II 146, § I.28 p. 41 ln. 14; Bv II 151, § I.29 p. 42 ln. 13; Bv II 156, § I.30 p. 43 ln. 7; and Bv II 161, §.31 p. 44 ln. 2. Since the term *skyes bu chen po* is the usual pairing for *Mahāpurisa* in this text, and agrees with the entry in the *Mahāvvyutpatti* (*sKyes bu chen po : Mahāpuruṣa* Mvy 7361), this usage is an example in the Tibetan of an apparent mismatch with the Pāli.

The Tibetan also uses two different terms, *’jig rten pa* and *draṇ sroṇ chen po*, to translate the Pāli *mārisā* or *mārisa*. The word *mārisa* ‘good sir’ or ‘friend’ is the Middle Indic form of the Old Indian *māḍṛśa*¹¹⁵ ‘like me,’ ‘resembling me,’ used in its Pāli vocative form to address a colleague of equal standing, in a respectful sense.

pp. 36—7. (Rhys-Davids, 1880), p. 30, *dhavaṃsa* commentary. See: (Horner, and (Horner, 1975), pp. 26—7. 1978a), p. 125.

¹¹⁴ It may be possible that *abhisamaya* is used here as another form of *samaya* ‘assembly.’ See: (CPD, 1924—48), vol. 1, p. 377. See also: (PED, 1979), p. 71. The *gāthās* 195 and 196 in the *Jātakanidāna* are numbered 196 and 197 in the *Bud-*

¹¹⁵ For the entries on *māḍṛśa* and *mārisa*, *mārisā*, see: (PED, 1979), pp. 530, 358, (SED, 1979), pp. 811—2, and (Wackernagel & Debrunner, 1930), p. 436.

The obscure Tibetan form translating this, *'jig rten pa*,¹¹⁶ occurs five times in the text for *mārisā*: three times in JNTB § II 1.1 p. 87 lns 11—2, 16; once in § II 1.2 p. 88 ln. 3; and once in § II 1.3 p. 88 ln. 8. There are seven other occurrences where *mārisā* or *mārisa* is translated by *draṇ sroṇ chen po*. The pairing *draṇ sroṇ chen po : mārisā* appears four times: once in § II.2 p. 89 ln. 2; once in § II.9 p. 91 ln. 24; and twice in § II.39 p. 119 lns 14—5. The form *draṇ sroṇ chen po : mārisa* has three occurrences: one in § II.17 p. 101 ln. 1; and two in § II.39 p. 119 lns 14—5, 18.

The Tibetan epithet *sems dpa' chen po* 'Great Being,' translates the Pāli *Mahāsatta*, in agreement with the *Mahāvvyutpatti* (*Sems dpa' chen po : Mahāsattva* Mvy 626). The pairing *sems dpa' chen po : Mahāsatta* occurs: once in JNTB §§ I.1 p. 4 ln. 3, I.6 p. 11 ln. 18, I.14 p. 18 ln. 4, I.15 p. 18 lns 22—3, I.36 p. 60 ln. 23, II.20 p. 105 ln. 5, II.51 p. 128 ln. 2, II.53 p. 129 ln. 1, II.57 p. 134 ln. 16, II.58 p. 135 ln. 16, II.59 p. 135 lns 17—8, and II.62 p. 137 ln. 18; and three times in § I.35 p. 54 lns 9, 10, 13—4. There is also a single occurrence of the pairing *skyes bu chen po : Mahāsatta* in JNTB § I.35 p. 54 ln. 8.

TIBETAN VARIATIONS IN THE PĀRAMĪ SECTIONS OF THE BUDDHAVAMSA

As is common in Indian mixed prose and *gāthā* texts, there are examples of the same thing being described in both prose and verse. The Tibetan prose and *gāthā* sections concerned with the ten *pāramīs* contain several variations from the Pāli.

For each of the ten *pāramīs*, the Pāli prose reads: *daḥmaṃ katvā adhiṭṭhāsi* 'after making it firm, he made the resolution.' The Tibetan prose uses eight variant phrasings to translate the Pāli. The Tibetan tenses also vary from the Pāli *adhiṭṭhāsi*, aorist: *gnas par bya'o* JNTB §§ I.22—3 pp. 35—6 lns 24, 18, future passive participles; *gnas so* § I.24 p. 37 ln. 16, present, past; and *gnas par gyis śig* §§ I.25 p. 38 ln. 15, I.26 p. 39 ln. 10, I.27 p. 40 ln. 11, I.28 p. 41 ln. 10, I.29 p. 42 ln. 7, I.30 p. 43 ln. 3, I.31 p. 43 ln. 24, imperative.

The English translation follows the Tibetan renderings, with the understanding that the Pāli does not always grammatically agree.

¹¹⁶ This unusual Tibetan term does not seem to appear in the Tibetan translation of Sanskrit texts, and is only found in translating the Pāli *mārisā*. The meaning of the term in Tibetan does not seem to be equivalent to the Pāli. Jäschke's dictionary gives *'jig rten pa* two primary meanings: '1. an inhabitant of the world,

or inhabitants of the world, the world as a totality of men, and more particularly of the worldly minded. 2. a layman.' There is no entry for this term with this meaning in the *Mahāvvyutpatti*, nor in Lokesh Chandra's Tibetan–Sanskrit dictionary. See: (TED, 1998), p. 175.

As the translation attempts to follow the Tibetan as closely as possible, the only course was to include these tense distinctions in the translation, while also drawing attention here, and in the footnotes to the English translation, to the different wording, tenses, and meaning in the Pāli. The sentences containing these examples appear in JNTB §§ I.22—31 pp. 35—6. They are translated as follows:¹¹⁷

- Ja I p. 20 lns 8—9 paṭhamam dānapāramiṃ daḥam katvā adhiṭṭhāsi.
 dañ por sbyin pa'i pha rol tu phyin pa brtan par byas nas gnas par bya'o ||¹¹⁸
 After making firm the first, the perfection of giving, he should make the resolution.
- Ja I p. 20 ln. 25 dutiyam sīlapāramiṃ daḥam katvā adhiṭṭhāsi.
 gñis pa tshul khirms kyi pha rol tu phyin pa brtan par byas te gnas par bya'o ||¹¹⁹
 After making firm the second, the perfection of morality, (28a) he should make the resolution.
- Ja I p. 21 ln. 10 tatiyam nekkhammapāramiṃ daḥam katvā adhiṭṭhāsi.
 ñes par 'byuñ ba'i pha rol tu phyin pa la brtan par byas te gnas so ||¹²⁰
 After making firm the¹²¹ perfection of renunciation, he made the resolution.
- Ja I p. 21 ln. 29 catuttham paññāpāramiṃ daḥam katvā adhiṭṭhāsi.
 bzi pa śes rab kyi pha rol tu phyin pa la brtan par byas te gnas par gyis śig ||¹²²
 After making firm the fourth, the perfection of understanding, let him make the resolution!
- Ja I p. 22 ln. 10 pañcamam vīriyapāramiṃ daḥam katvā adhiṭṭhāsi.
 lña pa brtson 'grus kyi pha rol tu phyin pa brtan par byas nas gnas par gyis śig ||¹²³

¹¹⁷ These ten sentences in Tibetan and Pāli have been translated in some very different ways. Feer's translation of the Tibetan has eight entirely different renderings, and two more or less repeated. Rhys-Davids translation from Pāli uses five different forms, and five repeated. Jayawickrama has two different forms, and eight repeated. See:

(Feer, 1883), pp. 346—55, (Rhys-Davids, 1880), pp. 18—25, (Jayawickrama, 1990), pp. 25—31.

¹¹⁸ JNTB § I.22 p. 35 lns 23—4.

¹¹⁹ *ibid.* § I.23 p. 36 lns 17—8.

¹²⁰ *ibid.* § I.24 p. 37 lns 15—6.

¹²¹ not in Tibetan : tatiyam.

¹²² *ibid.* § I.25 p. 38 lns 14—5.

¹²³ *ibid.* § I.26 p. 39 lns 9—10.

After making firm the fifth, the perfection of effort, let him make the resolution!

Ja I p. 22 lns 28—9

chaṭṭhaṃ khantipāraṃ dāḥaṃ katvā adhiṭṭhāsi.

drug pa bzod pa'i pha rol tu phyin pa brtan par byas nas gnas bar gyis
śig ||¹²⁴

After making firm the sixth, the perfection of patience, let him make the resolution!

Ja I p. 23 lns 12—3

sattamaṃ saccapāraṃ dāḥaṃ katvā adhiṭṭhāsi.

bdun pa bden pa'i pha rol tu phyin pa brtan par byas nas gnas par gyis
śig ||¹²⁵

After making firm the seventh, the perfection of truthfulness, let him make the resolution!

Ja I p. 23 lns 30—1

aṭṭhamaṃ adhiṭṭhānapāraṃ dāḥaṃ katvā adhiṭṭhāsi.

brgyad pa lhag par gnas pa'i pha rol tu phyin pa brtan par byas nas gnas
par gyis śig ||¹²⁶

After making firm the eighth, the perfection of resolution, let him make the resolution!

Ja I p. 24 ln. 15

navamaṃ mettāpāraṃ dāḥaṃ katvā adhiṭṭhāsi.

dgu pa byams pa'i pha rol tu phyin pa brtan par byas te gnas par gyis
śig ||¹²⁷

After making firm the ninth, the perfection of friendliness, let him make the resolution!

Ja I p. 24 ln. 32

dasamaṃ upekkhāpāraṃ dāḥaṃ katvā adhiṭṭhāsi.

bcu pa btañ sñoms kyi pha rol tu phyin pa brtan par byas la gnas par
gyis śig ||¹²⁸

After making firm the tenth, the perfection of equanimity, let him make the resolution!

In the corresponding eleven *gāthās* concerning the ten *pāramās*, the Pāli has two different *padas*: *dāḥaṃ katvā samādiya* at Bv II 117b, 122b, 127b, 132b, 137d, 142b (not in Tibetan), 147b, 152b, 157b, 162b in JNTB §§ I.22—31 pp. 35—44; and *dāḥaṃ katvāna mānasaṃ* ‘making the mind firm’ (not in Tibetan) in Bv II 176b, § I.32 p. 47 ln. 11. The Tibetan has nine variants for these *padas*:

¹²⁴ JNTB § I.27 p. 40 lns 10—1.

¹²⁷ *ibid.* § I.30 p. 43 lns 2—3.

¹²⁵ *ibid.* § I.28 p. 41 lns 9—10.

¹²⁸ *ibid.* § I.31 p. 43 lns 23—4.

¹²⁶ *ibid.* § I.29 p. 42 lns 6—7.

Bv II 117ab, Ja I p. 20 ln. 14	Imaṃ tvaṃ paṭhamam tāva daḥam katvā <u>samādiya</u> 'di ni re ṣig khyod kyis kyañ brtan por byas nas <u>gzun̄ bar gyis</u> ¹²⁹ Having made this one firm, you should make the resolution!
Bv II 122ab, Ja I p. 20 ln. 30	Imaṃ tvaṃ dutiyam tāva daḥam katvā <u>samādiya</u> re ṣig gñis pa 'di yis ni brtan por byas nas <u>gzun̄ bar bya</u> ¹³⁰ Having made this second firm, you should make the resolution!
Bv II 127ab, Ja I p. 21 ln. 16	Imaṃ tvaṃ tatiyam tāva daḥam katvā <u>samādiya</u> re ṣig gsum pa 'di yis ni brtan por byas te <u>gzun̄ bar bya</u> ¹³¹ Having made this third firm, you should make the resolution!
Bv II 132ab, Ja I p. 21 ln. 34	Imaṃ tvaṃ catuttham tāva daḥam katvā <u>samādiya</u> re ṣig bñi pa 'di yis ni brtan por bya ste <u>gzun̄ bar bya</u> ¹³² Having made this fourth firm, you should make the resolution!
Bv II 137ab, Ja I p. 22 ln. 16	Imaṃ tvaṃ pañcamam tāva daḥam katvā <u>samādiya</u> re ṣig lña po 'di yis ni ... brtan por byas te <u>gzun̄ par bya</u> ¹³³ Having made this fifth firm ... you should make the resolution!
Bv II 142ab, Ja I p. 22 ln. 34	Imaṃ tvaṃ chaṭṭhamam tāva daḥam katvā <u>samādiya</u> re ṣig drug pa 'di yis ni ¹³⁴ Having made this sixth firm, [you should make the resolution!]
Bv II 147ab, Ja I p. 23 ln. 18	Imaṃ tvaṃ sattamam tāva daḥam katvā <u>samādiya</u> re ṣig bdun pa 'di yis ni brtan par byas nas <u>gnas par gyis</u> ¹³⁵ Having made this seventh firm, you should make the resolution!
Bv II 152ab, Ja I p. 24 ln. 3	Imaṃ tvaṃ aṭṭhamam tāva daḥam katvā <u>samādiya</u> re ṣig brgyad pa 'di yis ni brtan par bya ste <u>gnas par gyis</u> ¹³⁶ Having made this eighth firm, you should make the resolution!
Bv II 157ab, Ja I p. 24 ln. 20	Imaṃ tvaṃ navamam tāva daḥam katvā <u>samādiya</u> re ṣig dgu pa 'di yis ni byams par byas te <u>gnas par gyis</u> ¹³⁷

¹²⁹ ibid. § I.22 p. 36 ln. 3.¹³⁰ ibid. § I.23 p. 36 ln. 23.¹³¹ ibid. § I.24 p. 37 ln. 21.¹³² ibid. § I.25 p. 38 ln. 19.¹³³ Bv II 137a & d, JNTB § I.26 p. 39

lns 16—17.

¹³⁴ Bv II 142a, JNTB § I.27 p. 40 ln. 17.Bv II 142b: daḥam katvā samādiya not
in Tib..¹³⁵ JNTB § I.28 p. 41 ln. 15.¹³⁶ ibid. § I.29 p. 42 ln. 14.¹³⁷ ibid. § I.30 p. 43 ln. 8.

Having produced the ninth, friendliness, you should make the resolution!

Bv II 162ab,
Ja I p. 25 ln. 5

Imaṃ tvaṃ dasamaṃ tāva daḥṃaṃ katvā samādiya

re ḡig bcu pa 'di yis ni || brtan par byas nas gnas par gyis ||¹³⁸

Having made this tenth firm, you should make the resolution!

Bv II 176ab,
Ja I p. 27 ln. 3

Samādiyitvā Buddhagūṇaṃ daḥṃaṃ katvāna mānaṣaṃ

saṅs rgyas yon tan sems par byed ||¹³⁹

I considered the Buddha's good qualities, [making the mind firm.]

These nine forms can also be subdivided into two groups: those using the forms *gzun bar gyis*, and *gzun bar bya*; and those using *gnas par gyis*. Both are used in the Tibetan to translate the Pāli imperative *samādiya* 'resolve!' The two Tibetan verbs can have a similar meaning, that of holding to, or being steadfast in, and the imperative *par gyis* is used in many instances in this text. The form *bar bya* is a future passive participle with the sense of 'should' or 'must' do. The only significant variant among these nine as regards meaning is: byams par byas te gnas par gyis 'after producing friendliness, you should make the resolution!' : daḥṃaṃ katvā samādiya Bv II 157b, JNTB § I.30 p. 43 ln. 8. As with any variant in this text, we cannot positively say that the Tibetan is incorrect. The Pāli from which the translation was made could have had different readings to that contained in Fausbøll's PTS edition, or the translator may have simply chosen these nine different ways to render the same *pada* into Tibetan.

There is a related set of corresponding prose and *gāthā* sections of text that considers the *Buddhakāraḍḍhammā* 'things that make a Buddha.' Both of these forms have essentially the same meaning, but seem to word it differently to suit the style of the prose and the verse. The prose sections describing the ten *paramī* have a particular sentence occurring nine times. All these nine cases have exactly the same wording in both the Pāli and Tibetan¹⁴⁰:

¹³⁸ JNTB § I.31 p. 44 ln. 3.

¹³⁹ Bv II 176a, JNTB § I.32 p. 47 ln. 11.
Bv II 176b: daḥṃaṃ katvāna mānaṣaṃ
not in Tib..

¹⁴⁰ All of these sentences are translated by Feer slightly differently: 'II y a plus, il faut considérer que cette condition pour devenir Buddha n'est pas la seule,' § I.23; 'II y a plus: il faut considérer que ce ne sont pas là les seules conditions qui font les Buddhas,' § I.24;

'II y a plus: ces ne sont pas les seules qui fassent les Buddhas,' § I.25; 'II y a plus: il faut considérer que ces conditions ne sont pas les seules qui fassent les Buddhas,' § I.26; 'II y a plus: il faut considérer qu'il y a d'autres conditions qui font les Buddhas,' §§ I.27—8; 'II y a plus: il faut considérer que ces conditions qui font les Buddhas ne sont pas les seules,' § I.29; 'II y a plus: il faut considérer que ces conditions ne sont pas les

g'zan yañ sañs rgyas-su byed pa'i chos 'di 'ba' žig ma yin par blta bar
bya'o ||¹⁴¹

Ath' assa 'na ettakeh' eva Buddhakāradhammehi bhavitabban' ti.¹⁴²

Furthermore, he thought: 'It should be seen that it is not only this
dharmā that makes a Buddha.'

The *Buddhavaṃsa gāthās*, corresponding to the above prose sentence, appear nine times in the text. The Tibetan has two different translations of one of its *padas*. The first appears in the four *gāthās* Bv II 120b, 125b, 130b, 135b in JNTB §§ I.23—6 pp. 36—9. The second occurs in the five *gāthās* Bv II 140b, 145b, 150b, 155b, 160b in §§ I.27—31 pp. 40—3. To translate *Buddhadhammā bhavissare* the Tibetan has *gañ žig byañ chub thob byed chos ||* in the first four cases.¹⁴³ The Tibetan has *gañ žig byañ chub thob 'dod chos ||* in the

seules qui font obtenir la Bodhi,' § I.30; and, 'Il y a plus: il faut considérer que ce ne sont pas là les seules conditions pour arriver à la Bodhi,' § I.31. See: (Feer, 1883), pp. 347—55. They are translated by Jayawickrama in both the singular and plural: 'This alone cannot possibly constitute the contributory conditions to Enlightenment,' §§ I.23, I.26; and, 'These alone cannot possibly constitute the contributory conditions to Enlightenment,' §§ I.24, I.25, I.27, I.28, I.29, I.30, I.31. See: (Jayawickrama, 1990), pp. 25—31. They are translated in three ways by Rhys-Davids: 'There must be beside this other conditions that make a Buddha,' § I.23; 'These cannot be the only Buddha-making conditions,' §§ I.24, I.25, I.26, I.27; and, 'These cannot be the only conditions that make a Buddha,' §§ I.29, I.30, I.31. See: (Rhys-Davids, 1880), pp. 19—24.

¹⁴¹ JNTB §§ I.23—31 pp. 36—44.

¹⁴² Ja I pp. 20—4.

¹⁴³ The existing translations of these important terms differ. All of the nine Tibetan *gāthās* are translated by Feer slightly differently: 'Cette condition n'est pas la seule, la seule condition qui font

obtenir la Bodhi,' Bv II 120ab, JNTB § I.23 p. 36 ln. 19; 'Ces conditions ne sont pas la seules, les seules conditions qui fasse un Buddha,' Bv II 125ab, JNTB § I.24 p. 37 ln. 17; 'Ce ne sont pas là les seules conditions nécessaires pour qu'on devienne Buddha,' Bv II 130ab, JNTB § I.25 p. 38 ln. 16; 'Ces conditions ne sont pas les seules qui fassent arriver à la Bodhi désirée,' Bv II 135ab, JNTB § I.26 p. 39 ln. 12; 'Ces conditions ne sont pas les seules qui fassent arriver à la Bodhi désirée,' Bv II 140ab, JNTB § I.27 p. 40 ln. 13; 'Ces (conditions) ne sont pas les seules conditions à remplir pour qui désire obtenir la Bodhi,' Bv II 145ab, JNTB § I.28 p. 41 ln. 11; 'Ces(conditions) ne sont pas les seules (conditions) qui font arriver à la Bodhi celui qui la désire,' Bv II 150ab, JNTB § I.29 p. 42 ln. 9; 'Ces conditions ne sont pas les seules qui font obtenir la Bodhi désirée,' Bv II 155ab, JNTB § I.30 p. 43 ln. 4; and, 'Ces conditions ne sont pas les seules qui font atteindre la Bodhi désirée,' Bv II 160ab, JNTB § I.31 p. 43 ln. 26. See: (Feer, 1883), pp. 347—55. They are given by Rhys-Davids as: 'For the conditions of a Buddha cannot be so few.'; 'For the

remaining five cases.

Na h' ete ettakā yeva Buddhadhammā bhavissare, ...¹⁴⁴

'di tsam 'ba' zig ma yin gyi || gañ zig byañ chub thob byed chos ||¹⁴⁵

Yet, it is not only this *dhamma* which causes the attainment of enlightenment.

'di tsam 'ba' zig ma yin gyi || gañ zig byañ chub thob 'dod chos ||¹⁴⁶

Yet, it is not only this *dhamma* which aspires to the attainment of enlightenment.

In both of the above cases, the English translation follows the sense of the Tibetan. The most notable feature, in the first two *padas*, is that the Pāli uses the plural, while the Tibetan uses the singular, or does not expressly specify a plural. The second Tibetan *pada* has *thob 'dod* 'aspires to the attainment': *bhavissare* instead of the *thob byed* 'causes the attainment' used in the first four occurrences. Neither of these two Tibetan translations are completely equivalent to the Pāli. *Byañ chub* is the normal Tibetan term used throughout this text for *bodhi*, and there is no word corresponding to this in the Pāli.

TIBETAN VARIATIONS OF DHAMMAPADA GĀTHĀS

The Tibetan translation of two Pāli *Dhammapada gāthās*, 153 and 154, are an example of confusion in both of the first lines, and of probable mistranslations. The English translation follows the Tibetan and does not fully correspond to the Pāli.¹⁴⁷ In *Dhammapada* 153b *dug*

conditions that make a Buddha cannot be so few.'; and, 'For these are not all the conditions of a Buddha.' See: (Rhys-Davids, 1880), pp. 18—23. They are translated by Horner as: 'But not these few only can be the Buddha-things.' See: (Horner, 1978a), pp. 152—61. They are translated by Jayawickrama as: 'Not indeed will these alone be the conditions for Enlightenment.' See: (Jayawickrama, 1990), pp. 26—31.

¹⁴⁴ Bv II 120ab, 125ab, 130ab, 135ab, 140ab, 145ab, 150ab, 155ab, 160ab: Ja I pp. 20—5.

¹⁴⁵ Bv II 120ab JNTB § I.23 p. 36 ln. 19, Bv II 125ab § I.24 p. 37 ln. 17, Bv

II 130ab § I.25 p. 38 ln. 16, Bv II 135ab § I.26 p. 39 ln. 12.

¹⁴⁶ Bv II 140ab JNTB § I.40 p. 40 ln. 13, Bv II 145ab § I.28 p. 41 ln. 11, Bv II 150ab § I.29 p. 42 ln. 9, Bv II 155ab § I.30 p. 43 ln. 4, Bv II 160ab § I.31 p. 43 ln. 27.

¹⁴⁷ For a translation of *Dhammapada gāthās* 153 and 154 from the Pāli see: (Norman, 1997), p. 22. *Gāthā* 153: 'I have run through the journeying-on of numerous births, without respite, seeking the house-maker; birth again and again is painful.' *Gāthā* 154: 'O house-maker, you are seen. You will not make the house

med appears to be a mistranslation of *anibbissam*. *Rnam par dug med* is also probably a incorrect interpretation of *sandhāvissam*. The term *khyim med pa* in 153c may be a corruption of an original *khyim byed pa* for *gahakāraka*, as the *Udāna-varga* parallel has *khañ khyim byed pa*. The same confusion appears in *Dhammapada* 154, with the mistake of having *khyim med pa* for *gahakāraka* in 154a, instead of *khyim byed pa*, as in the *Udāna-varga* parallel, which reads *khañ khyim byed pa*. The English translation attempts to reflect the meaning of the Tibetan. However, this reading should be considered of secondary importance as the reading of the Pāli ought to be accepted as correct.

- Dhp 153 *anekajāṭisamsāraṃ | sandhāvissam anibbisaṃ*
gahakārakaṃ gavesanto | dukkhā jāti punappunaṃ.
 skye bo'i 'khor ba ma lus par || dug med rnam par dug med tshol ||
 khyim med pa ni tshol ba na || skye ba'i sdug bsñal yañ yañ dañ ||¹⁴⁸
 All beings in *samsāra* seek what is free of poison, completely free of poison.
 While seeking homelessness, there is the repeated suffering of rebirth.
- Dhp 154 *gahakāraka diṭṭho si | puna gehaṃ na kāhasi,*
sabbā te phāsukā bhaggā | gahakūṭaṃ visaṃkhitaṃ,
visaṃkhāragataṃ cittaṃ | taṇhānaṃ khayam ajjhagā ti.
 khyim med pa ni mthoñ bar gyur || slar yañ khyim ni byed pa med ||
 de yi sdug bsñal thams cad bcom || dug gi miñ can khyim gyi phuñ ||
 sems ni 'du byed pa las grol || sred pa zad nas med par gyur ||¹⁴⁹
 Seeing the homeless state, there is no building of the house again,
 overcoming all those sufferings, destroying the house named as poison.
 The mind is freed from volition, craving is exhausted, there will be no
 more.

The two Pāli *Dhammapada gāthās*, 179 and 180, are more literally and accurately translated in the Tibetan than *gāthās* 153 and 154. Despite this, it is sometimes difficult to construe the meaning of the Tibetan without relying closely on the Pāli.¹⁵⁰

again. All these rafters are broken, the house-ridge is destroyed. The mind, set on the destruction (of material things), has attained the termination of craving.'

¹⁴⁸ JNTB § II.65 p. 143 lns 19—20.

¹⁴⁹ *ibid.* § II.65 p. 144 lns 1—3.

¹⁵⁰ For a translation of *Dhammapada gāthās* 179 and 180 from the Pāli see: (Norman, 1997), p. 28. *Gāthā* 179: 'Whose conquest is not lost, whose conquest does not go anywhere in the world, him awakened, with endless realm, leaving no track, by what track will you lead him?' *Gāthā* 180: 'Of whom there is no attachment with a net (or) craving to lead him anywhere, him awakened, with endless realm, leaving no track, by what track will you lead him?'

Dhp 179

Yassa jitaṃ nāvajjīyati
 jitaṃ assa no yāti koci loke
 tam Buddhaṃ anantagocaraṃ
 apadaṃ kena padena nessatha.

gañ žig rgyal ba de la rgyal mi nus || gañ žig 'jig rten 'dir ni rgyal mi
 'gyur ||
 mtha' yas sañs rgyas spyod yul de mi gnas || rkañ med kyis ni rkañ yod
 la mi nus ||¹⁵¹

Whoever is victorious, he is one who cannot be conquered,
 whoever is like that in this world will not be conquered.
 Not abiding in the endless Buddha sphere,
 because he has no track, he is impossible to track.

Dhp 180

Yassa jālinī visattikā
 taṇhā n' atthi kuhiñci netave
 tam Buddham anantagocaraṃ
 apadaṃ kena padena nessatha.

gañ gi sred pa'i dra ba bton gyur nas || de la sred pa rnams ni cuñ zad
 med ||
 mtha' yas sañs rgyas spyod yul de ñid la || rkañ med de yis rkañ yod la
 mi nus ||¹⁵²

Whoever casts the net of desire,
 for him there is no ending of those desires.
 Even within that very endless Buddha sphere,
 because he has no track, he is impossible to track.

ADDITIONS AND ERRORS

There are some words, phrases, verses, and sentences that appear in the Tibetan, but not in the Pāli. The individual words in this category are too numerous to provide examples of each one. And not every additional Tibetan word is of equal importance, so far as affecting the meaning is concerned. Some words are only additions to lists, or an additional epithet, or quality. Some of these words are added in Tibetan solely to indicate the grammatical subject in a sentence, usually a name or epithet, where it is not explicitly given in the Pāli. More important, for the meaning, are the cases where negative verb particles are not in Tibetan, but are clear in the Pāli. Some examples of mistranslation in the Tibetan, and of additional words or phrases, are given below.

¹⁵¹ JNTB § III.8 p. 150 lns 11—4.

¹⁵² *ibid.* § III.8 p. 150 lns 15—8.

There is a phrase added twice in the Tibetan which is not in Pāli: *sems can la phan pa'i phyir* 'for the benefit of beings.' JNTB § I.17 p. 20 lns 2—3 : ... go rims bzin du sems can la phan pa'i phyir 'chag ciñ ... '... walking by stages for the benefit of beings' Ja I p. 11 : anupubbena cārikaṃ caramāno 'walking the journey by stages.' The Tibetan adds the qualification that the act is performed with the express intention of benefitting any persons who might be witnesses to the act. A translation of the Tibetan sentence is included in the English translation purely because it appears in the Tibetan text. On the basis of this Tibetan sentence, it must be supposed that the Pāli source used for the Tibetan translation contained this reading. The Tibetan phrase *sems can la phan pa'i phyir* has some similarity to one frequently met in Pāli works, namely: *bahujanahitāya* 'for the benefit of many beings.'¹⁵³ There is, then, a distinct probability that the Tibetans were using a Pāli text with a reading including *bahujanahitāya*, or a similar phrase.

Another instance of a sentence in Tibetan, but not the Pāli, is of interest in that it refutes a belief that has just been put forward. JNTB § II.30 pp. 111—2 lns 20—2 : slob dpon kha cig 'di skad zer te | snun gyi mtshan ma bzi pa ñi ma gcig ñid la mthoñ ño zes zer ro || de ni mi 'thad do || 'Some teachers say this "He saw the four portentous signs on one day." But this is incorrect.' Ja I p. 59 lns 31—2 : Dīghabhāṇakā panāhu: "cattāri nimittāni ekadivāsen' eva disvā agamāsīti." 'The Dīgha-reciters say: "After seeing the four portentous signs on one day, he left." ' The Tibetan does not translate *Dīghabhāṇakā*, only giving a generalised, *slob dpon kha cig* 'some teachers.' The major Tibetan addition here is *de ni mi 'thad do* 'But this is incorrect,' denying the view expressed that the four signs were all seen on one day. This addition is unlikely to be a Tibetan innovation, but probably indicates the use of a different Pāli source text.

A sentence appears in both texts to justify reference to the *Sumedhakathā*, but the Tibetan has an erroneous grammatical case that affects its interpretation.

'di'i yañ don gsal bar bya ba'i phyir gnas 'dir blo gros bzañ po'i gdam byas-so ||¹⁵⁴

The story of Sumedha shall also be related here in order to clarify the meaning of this.¹⁵⁵

¹⁵³ The phrase *bahujanahitāya* occurs often in Pāli canonical works. See: (Morris, 1961), p. 19. pour mettre ce point en lumière qu'on raconte ici l'histoire de Sumedha.' (Feer, 1883), p. 324; 'In order to make the

¹⁵⁴ JNTB § I.1 p. 5 lns 5—6. full significance of this statement explicit

¹⁵⁵ For other translations see: 'C'est the story of Sumedha should be related

Imassa pan' atthassa āvibhāvatthaṃ imasmiṃ ṭhāne Sumedhakathā ka-thetabbā.¹⁵⁶

In order to make sense of this, the translation has amended the sentence to the genitive ending. The Tibetan form *blo gros bzañ pos gtam* should be read here as a genitive: *blo gros bzañ po'i gtam* 'the discourse of Sumedha.' In confirmation of this reading the text later gives the title of this discourse at JNTB § I.32 p. 48 lns 24—5 as: *mKhas pa blo gros bzañ po'i gtam : Sumedhakathā*. However, the Tibetan in § I.32 represents the translation of what would be *Sumedhapañḍitakathā* in Pāli, not *Sumedhakathā*. This indicates either a mistake, or, more likely, that the Tibetan was translating a different version of the Pāli. The name Sumedha is frequently translated with other words added in both the Tibetan and Pāli, such as *mKhas pa blo gros bzañ po : Sumedhapañḍita* 'Wise Sumedha,' and the form *Blo gros bzañ po dka' thub pa* 'ascetic Sumedha' : *Sumedhatāpasa* is also commonly found.

There are very few errors in the Tibetan translation that could have a serious effect on the meaning, but three occur in two consecutive sentences in the same section of the text. The first sentence, with one omission in the Pāli and one in the Tibetan, reads: ... de'i tshe sems can rnam kyī skye ba dañ | rga ba dañ | na ba dañ | 'chi ba rnam la gzigs-so || : tadā hi sattānaṃ jātijarāmarāṇāni na paññāyanti. JNTB § II.4. p. 89 lns 16—7, Ja I p. 48 lns 26—7 : 'At that time, the birth, ageing, illness and death of beings are not seen.' Tibetan *na ba* 'illness' does not appear in the Pāli, but it is the kind of word that would be likely to appear in a list such as this, and so is kept in the English translation. From the point of view of the Tibetan text, three of the editions, the sDe dge, Peking and Lhasa, include the word *na ba*, while the other three, the sTog Palace, Śel dkar and sNar thañ, do not. The second word is a verb apparently lacking a particle of negation in all six Tibetan editions, with *gzigs* 'seen' for Pāli *na paññāyanti* 'not seen.' The Pāli use of the negative makes proper sense in this context, therefore that reading has been incorporated into the English translation.

There is an example of a sentence with a definite error in the Tibetan text, with the use of the wrong numeral in a well-known list. The Tibetan reads *mtshan ñid lña* for the Pāli *tilakkhaṇa*. Although all Tibetan editions give *lña* 'five,' in the English translation, the Pāli *ti* 'three' has been used, since this is a well known list of the *tilakkhaṇa* 'three characteristics' of existence: *saṅs rgyas rnam kyī chos ston*

here.' (Jayawickrama, 1990), p. 3; and Davids, 1880), p. 3.

'To make this matter clear the Story of ¹⁵⁶ Ja I p. 2.

Sumedha must be here related.' (Rhys-

pa'i mtshan ñid lña spañs nas g'zan pa ni med do || : Buddhānañ ca dhammadesanā tilakkhaṇamuttā nāma n' atthi. JNTB § II.4 p. 89 lns 17—9, Ja I p. 48 lns 27—8 : 'And none other than the three characteristic teachings of the Buddhas are rejected.'¹⁵⁷ The Tibetan use of *lña* 'five' here is clearly a mistake for Pāli *ti* 'three,' as the three characteristics are given in a list immediately following this sentence: ... mi rtag pa dañ | sdug bsñal ba dañ | bdag med pa ... : ... anicca-dukkham-anattā ... JNTB § II.4 p. 89 lns 19—20, Ja I p. 48 ln. 29 : '... impermanence, suffering and selflessness'

Finally, the incorrect spelling of the name of a text in the Pāli can be corrected by reference to the Tibetan translation, *bDag med pa'i mtshan ñid kyī mdo sde*, and to other Pāli works referring to this text. The Pāli gives *Anantalakkhaṇasuttantaṃ*, but should read *Anattalakkhaṇasuttantaṃ*. All related Pāli texts, and the Pāli edition of Tiwari, give the title as *Anattalakkhaṇasuttantaṃ*. This example can almost certainly be attributed to an incorrect spelling in Fausbøll's PTS edition.¹⁵⁸

CONVENTIONS IN THE ENGLISH TRANSLATION

This translation forms part of a project to study the Tibetan text of the *sKyes pa rabs kyī gleñ g'zi*. It is the first complete translation of the Tibetan text into English, and the first to exhaustively compare the Tibetan translation with its Pāli source text.¹⁵⁹ The translation produced in this study is based on the text of the Tibetan critical edition.¹⁶⁰ The Tibetan translation of the Pāli text, like those made

¹⁵⁷ The translations of this sentence by Rhys-Davids and Jayawickrama differ: '... the threefold pearl of the preaching of the Gospel of the Buddhas is unknown.' (Rhys-Davids, 1880), p. 60; 'Besides, the teachings of the Buddhas are never devoid of the threefold characteristics.' (Jayawickrama, 1990), p. 64.

¹⁵⁸ bDag med pa'i mtshan ñid kyī mdo sde JNTB § III.13 p. 156 lns 2—3 : Anantalakkhaṇasuttantaṃ Ja I p. 82. Anantalakkhaṇasuttantaṃ Ap-a p. 87. Anantalakkhaṇasuttantaṃ Vin I p. 13. Anantalakkhaṇasuttantaṃ S III p. 66. Anattalakkhaṇasuttantaṃ (Tiwari, 1992), p. 217. See: (Godakumbura, 1988), p. 87, (Oldenberg, 1997), vol. 1, p. 13, and (Feer, 1975), p. 66. The Pāli parallels in the

Ap-a, Vinaya and all the Tibetan editions, give the correct reading of the title, so there is an error, or a genuine alternative reading, in Fausbøll's PTS edition at Ja I p. 82.

¹⁵⁹ There is a partial French translation by Feer, who translated almost one-fifth of this Tibetan text, though he omitted to translate six pages of commentarial passages. Rhys-Davids translated all the Pāli text, with the exception of the same six pages of commentarial, and Jayawickrama has translated the entire Pāli text and commentarial passages. See: (Feer, 1883), pp. 297—361, (Rhys-Davids, 1880), and (Jayawickrama, 1990).

from Sanskrit texts, is made in an extremely literal and precise fashion.¹⁶¹ The extent to which this is the case is revealed when reading the Tibetan and Pāli texts in parallel.

A sense of the essential agreement of the texts is provided in the footnotes, by including equivalent phrases and sentences of interest in both Tibetan and Pāli. These examples allow for an easy comparison with the English translation. There are many cases where groups of lists occur in the text. These examples have been included, partly to investigate unusual terms or items, but also to show the precise way that the Tibetan has translated the Pāli.

The English translation follows the Tibetan edition closely, where this is possible. This has led to the adoption, or rather, to the evolution, of a system of often translating the prose text in a freer manner than the *gāthās*. The reason for this is that the Tibetan translations of Pāli *gāthās* are often better rendered into English in a more literal and concise manner. In the case of these *gāthās*, the originals are concise, and the meaning often difficult to construe. So a policy of not introducing explanatory material into the translation of *gāthās* has been adopted. In some instances this has led to some unsatisfactory translations, and in these cases, the difficulties are discussed in the footnotes. Even some of the prose text in the English translation is sometimes more literal, and at other times more free. Both of these forms of translation have a role to play in bringing clarity to the interpretation of the text.¹⁶²

Although generally keeping to the overall intention of translating the Tibetan text, there are some instances where it has been found necessary to fall back on the Pāli, in order to clarify what is being said, and to attempt to understand how the Tibetan has arrived at its translation. Most of these cases involve the problem of construing the meaning of Pāli *gāthās* translated into Tibetan. In several of the cases of these problematic Tibetan translations of *gāthās*, the Tibetan has a significantly different meaning to the Pāli. In such cases, the Tibetan is translated as it is, as far as is possible, and any discrepancies are dealt with in the footnotes.

¹⁶⁰ For the full text of the Tibetan critical edition see: (Gaffney, 2018) = JNTB.

¹⁶¹ The particular style of classical Tibetan used in translating from Sanskrit, and the difficulty of translating it into clear English, has been a much discussed topic of many studies. See: (Wayman, 1972), (Griffiths, 1981), (Ruegg, 2016).

¹⁶² Any translation of a Buddhist text from Sanskrit, Pāli or Tibetan, is faced

with the problem of dealing with a significant amount of Buddhist technical vocabulary, and of how to construe many of the verses that occur in these texts. The question of whether a literal or more interpretive form of translation is the correct one to employ has also been much discussed. See: (Norman, 2009), pp. 82, 88, (Ruegg, 2016), pp. 193–4, 197–9.

All Buddhist texts contain much technical vocabulary, and many epithets and proper names, that have to be considered when producing a translation. In the English translation these terms are treated in two ways: they are either translated into English, or they are left in their Pāli form. Words such as *nibbāna*, *dhmma*, *brāhmaṇa*, *koṭi*, *deva*, *samaṇa*, *paccekabuddha*, *arhat*, *saṃsāra*, *thera*, *mahāthera*, *therī*, *saṅgha*, *yojana*, *ājīvika*, *nāga*, *supaṇṇa*, *nahuta*, and *yakkha*, are all left in their Pāli form. The word *bhikkhu* : *dge sloṇi* has been universally translated as ‘monk,’ and on these occasions always refers to a Buddhist monk. This is to distinguish it from the other words used for ascetics, such as *samaṇa*, *ājīvika*, and *brāhmaṇa*.

There are many epithets in the text, such as Mahāsatta, Mahāpurisa, Bhagavan, Tathāgata, and Dasabala. These are also retained in their Pāli form. For the sake of consistency, all proper names in the translation are given in the forms in which they occur in Fausbøll’s edition. Keeping the Pāli name Dīpaṃkara in the translation, as an example of one of these epithets, has distinct advantages. It can readily be traced in other Pāli texts, dictionaries and concordances, and so can easily be understood in its original context. In the case of translating Dīpaṃkara, a literal English translation would be ‘Maker of Light,’ or ‘Illuminator,’ which would be clumsy, artificial, and more importantly, without any helpful meaning. Likewise Dīpaṃkara in its Tibetan form Mar me mdzad, which could also be transliterated as Marmezad. This name could be found in Tibetan reference works, but there would be no reference to its appearance in this text. It would have no history or context, no more than the English translation ‘Maker of Light.’ The Tibetan text is, after all, a translation of the Pāli. The Pāli world-view, and doctrinal view are, therefore, paramount in understanding the persons and doctrines portrayed in it. To ensure that the link between the terms is retained, in these proper names, epithets, and technical terms, each term is included in a footnote giving both the Pāli and Tibetan forms. The footnote also gives these names in their Sanskrit forms, if these occur in the *Mahāvvyutpatti*.

There are exceptions to leaving a word in its Pāli form. In the case of the epithet for Sumedha, the translation keeps the Pāli name but translates additional parts of the epithet. There are a number of cases where the Tibetan has *mKhas pa blo gros bzañ po dka’ thub pa* ‘Wise ascetic Sumedha’ : *Sumedhapañḍita* ‘Wise Sumedha,’¹⁶³ that is, where the Tibetan has *dka’ thub pa* ‘ascetic,’ that does not occur in the Pāli. In all these cases the Tibetan version of the epithet has been translated as ‘Wise ascetic Sumedha,’ with reference to the

¹⁶³ mKhas pa blo gros bzañ po dka’ ples see: JNTB §§ I.25—32 pp. 108—13. thub pa : Sumedhapañḍita. For exam-

readings of the Pāli epithet given in the footnotes. There is another similar epithet, *Blo gros bzari po dka' thub pa* 'ascetic Sumedha' : *Sumedhatāpasa*, where the descriptive part of the epithet is translated. Another such example is the epithet 'world ruling monarch' for *'khor los sgyur ba'i rgyal po* : *cakkavatti*. Where it seemed preferable to translate the name, as neither the Tibetan nor Pāli transliterations mean anything in English, they are also both given in a footnote.

The Buddhist technical and doctrinal vocabulary is the most difficult to translate accurately into English.¹⁶⁴ The most difficult term for which to find a single English equivalent is *chos* : *dhmma*. In the majority of cases, *chos* has been translated either as 'teaching' or 'doctrine.' There are a small number of cases where it has been translated as 'thing' or 'quality.' In other similar usages it has been left untranslated.

Another example can be found in two terms associated with *nibbāna* in the text. The first is translated 'final *nibbāna*' *yoñs su mya ñan las 'das so* : *parinibbāyi*. This is a concept the meaning of which goes beyond the words given, into the world of doctrinal interpretation. It can only be understood within its Buddhist context, as a type of *nibbāna*. The second term is in fact another classification of the first: 'in the element of *nibbāna* that lacks any physical residue' *lhag ma med par yoñs su mya ñan las 'das pa'i dbyiñs su* : *anupādisesāya Nibbānadhātuyā*. In this case, the English does not have any real, or understandable, meaning. It is serving only to give something other than a transliterated Pāli or Tibetan. The same applies to the term 'sphere of the teaching' *chos kyī dbyiñs* : *dhmadhātu*. It is similar with the term *zag pa zad pa* 'free of taints' : *khīṇāsava*, where it appeared better to give the translation, however obscure, rather than just the Pāli term.¹⁶⁵ The English translation in all these situations becomes a new sort of technical term, in the interest of having any kind of English translation at all. They are also terms that have to be understood in their essentially hermeneutical context. These terms are concepts that it would be impossible to expand upon, in any meaningful way, in the translation itself, so explanatory information is added in a footnote.

One of the much used Pāli epithets has been given in the English translation as Bhagavan. It is more common to give this word in its stem form, as either Bhagavat or Bhagavant. But in the translation

¹⁶⁴ For comments on the effect that translating Buddhist texts into English has on the language see: (Griffiths, 1981).

¹⁶⁵ Some of the Tibetan translations of Pāli words are given in forms that only occur in this text. One such term, used in relation to Theravādin meditational practices, is *zad par snon po'i dkyil 'khor* : *kaṣiṇamaṇḍalam* 'circular disc' [used for meditation] in JNTB § I.35 p. 57 ln. 4, Ja I p. 32.

the form Bhagavan has been used in all cases. There also occurs a translation of the name of one section of the text that might appear to be erroneous. The title ‘Distant Cause,’ used for the second section, *Bar pa’i glen gzi : Avidūrenidāna*, is purely a figurative translation. When set against the timescale of the other two *nidānas* – *Dūrenidāna* ‘Remote Cause’ and *Santikenidāna* ‘Recent Cause’ – the translation ‘Distant Cause’ seemed preferable to ‘Middle Cause’ or ‘Intermediate Cause.’ For in the timescale indicated, the ‘Distant Cause’ is neither ‘Remote’ nor ‘Recent,’ but still an extremely long time ago. Another potentially dated translation term used in the English translation is ‘enlightenment’ *bodhi : byañ chub*. It is fair to say that *bodhi* does not strictly mean ‘enlightenment,’ but more like ‘knowledge.’ However, since it has almost universally been translated in all current Pāli dictionaries, and translations, as ‘enlightenment,’ this translation is used. There may well be a good case to use a philologically more correct ‘awakening,’ but in its stead, the familiar translation has been used throughout.

The footnote references are used for a wide variety of purposes. Principally they are the means by which variations in the texts can be shown, whether this is an omission, addition, or variant reading. All of these differences are indicated in varying ways, sometimes just noting a word omitted or added, or more fully, by giving both the Tibetan and Pāli sentences where the omitted or added word occurs, to show the context. Another use of the footnotes is to give definitions of words, usually Buddhist technical terminology, from various dictionaries. Some of these are quite extensive, as it is useful to show how the various dictionaries defined these terms. This is intended as an aid to readers unfamiliar with Pāli terminology, and to allow some understanding of what the text is saying. The *Mahāvvyutpatti* entries for the Sanskrit forms of some Tibetan words in the text are often given in a reference, to give an indication of how, or if, the word was recorded in that dictionary. Footnote entries also cover examples of parallel verses, to show where similar verses appear in other texts.

Table 1: Sigla

S	=	sTog Palace bKa' 'gyur, mDo sde, vol. 87, Chi, no. 290, folios 7a–104b
D	=	sDe dge bKa' 'gyur, Śes rab sna tshogs, vol. Ka, folios 183a–250a
Q	=	Qianlong or Peking Edition, vol. 21, Tsi, Śer phyin, No. 748, folios 187a–264b
L	=	London Śel dkar bKa' 'gyur, mDo, vol. 36, Chi, no. 205, folios 8a–99b
N	=	sNar than bKa' 'gyur, mDo, vol. A, folios 432a–543a
H	=	Lhasa bKa' 'gyur, mDo, folios 273b–388a

Table 2: Transliteration of the Tibetan script

ka	ཀ	kha	ཁ	ga	ག	ña	ང
ca	ཅ	cha	ཆ	ja	ཇ	ña	ཉ
ta	ཏ	tha	ཐ	da	ད	na	ན
pa	པ	pha	ཕ	ba	བ	ma	མ
tsa	ཅ	tsha	ཆ	dza	ཇ		
wa	མ	za	ཇ	za	མ	'a	འ
ya	ཡ	ra	ར	la	ལ	śa	ཤ
sa	ས	ha	ཉ	a	ཨ		

ENGLISH TRANSLATION OF THE
SKYES PA RABS KYI GLEÑ G'ZI
JĀTAKANIDĀNA

SEC. I

RIN BA'I GLEN GZI – THE REMOTE CAUSE¹

I.1 THE THREE CAUSES

(7a) IN the Indian language, it is called the *Jātakanidāna*. In the Tibetan language, it is called the *sKyes pa rabs kyi glen gzi*.^{2 3} I make respectful salutation to the noble triple gem. When the

¹ *Rin ba'i glen gzi* sTog 7a–55a : *Dūrenidāna* Ja I pp. 2–47. The word ‘cause’ has been used to translate the term *nidāna* in these three titles: *Dūrenidāna* ‘The Remote Cause’; *Avidūrenidāna* ‘The Distant Cause’; and *Santikenidāna* ‘The Recent Cause.’ Using the translation ‘cause’ more closely indicates the causal nature of that word and the events which it describes in this text. Especially given that the three *nidānas* are dealing with the things that brought about, or rather, caused enlightenment, or more properly, in the case of this text, brought about Buddhahood itself. See: (PED, 1979), p. 358, (DPL, 1987), p. 278, (DOP, 2010), vol. 2, pp. 561–2, (SED, 1988), p. 548. It has been suggested that it would be correct to use ‘cause’ or ‘origin’ to translate *nidāna* in these titles. See: (Hinüber, 1996), pp. 55–6.

² The Pāli text has an eleven verse introduction that does not occur in its entirety in the Tibetan prose. The Tibetan text begins by giving the text name in two languages, followed by the standard *sūtra* introductory preamble setting out the place and persons involved. Here Atthadassi is stated to be the person approaching and questioning the Bhagavan, who then replies. Some kind of abbreviation or corruption appears to have taken place in the Tibetan, or the Ti-

betan is perhaps translating an entirely different set of sentences. Whichever supposition is correct, the Tibetan introduction does, however, make reference to fragmentary parts of these introductory Pāli verses, but there is no complete equivalence. A translation of the introductory Pāli vv. 7–11 is given here: ‘Having been approached and requested to do so by the Elder Atthadassin in his desire to perpetuate the history of the buddhas, and likewise by Buddhamitta, who dwells at all times in purity in his isolated monastery, tranquil in heart and wise, and likewise by Buddhadeva, a monk from the Mahīṃsāsaka lineage who is skilled in the system [of exposition] and of clear intellect, I will present an explanation of the *Jātaka* – a work that illustrates the unlimited power of the deeds of the Great Man – based on the method of exposition of those who dwell in the Mahāvihāra.’ See: (Gethin, 2012b), p. 18.

³ The word *nidāna* in the title *Jātakanidāna* has been translated as ‘prologue,’ in contrast to the translation ‘cause’ adopted for the terms *Dūrenidāna*, *Avidūrenidāna* and *Santikenidāna*. The Pāli *nidāna* can have the meanings of both ‘cause’ or ‘introduction,’ and is not always entirely unambiguous. See: (DPL, 1987), p. 278.

Bhagavan was residing at Jeta's grove⁴ in Anāthapiṇḍika's⁵ park, the *mahāthera* Atthadassi⁶ went before the Bhagavan, and having saluted and circumambulated him, sat down at one side. Then, in front of the Bhagavan, he spoke these words⁷: 'Venerable Sir, I wish to learn the teaching concerning the lineage of the Buddhas and Bhagavans.'⁸ The Bhagavan replied: 'O Atthadassi, be attentive, and I shall explain it!'⁹ Here, the compiler also comments on the

⁴ rGyal byed kyi tshal : Jetavana. Cf. (rGyal bu rgyal byed kyi tshal : Jetavana Mvy 4112). Jetavana 'Jeta's grove' was the name of a park in Sāvattthi donated to the Buddha by Anāthapiṇḍika who also built the first Buddhist monastery, the Jetavanārama, there. See: (DPPN, 1983), vol. 1, pp. 963–6.

⁵ mGon med zas byin gyi kun dga' ba'i gnas su : Anāthapiṇḍikassa ārāme. Cf. (mGon med zas sbyin gyi kun dga' ra ba : Anātha-piṇḍadasyārāmaḥ Mvy 4111). Anāthapiṇḍika, the name of a *seṭṭhi* 'merchant' in Sāvattthi, known as the chief of alms-givers for his generosity to the Buddha, donating the Jetavana 'Jeta's grove' and building the Jetavanārama there. See: (DPPN, 1983), vol. 1, pp. 67–72.

⁶ gnas brtan chen po Don mthoñ : therena Atthadassinā. The name Atthadassi is only found once in the Pāli introductory verses and the Tibetan translation does not correspond exactly to the form found there, having *chen po* added, which would stand for *mahā*, but which is not in the Pāli. This name occurs twice in the Tibetan introduction: once as the subject of the sentence beginning with *gnas brtan chen po Don mthoñ*; and once in the vocative case *Don mthoñ*. But it is found in only one occurrence in the Pāli, as an instrumental: *therena Atthadassinā* in v. 7, though this may correspond to the Tibetan *gnas brtan chen po Don mthoñ*.

⁷ bcom ldan 'das rgyal byed tshal mgon med zas sbyin gyi kun dga' ra ba na bžugs pa'i tshe | gnas brtan chen po don mthoñ bcom ldan 'das kyi thad du soñ nas | phyag byas te bskor ba byas nas phyogs gcig tu 'khod do || bcom ldan 'das kyi thad du 'di skad ces gsol to | This is a standard *sūtra*-style *nīdāna* 'introduction' which does not appear in the Pāli.

⁸ btsun pa bdag ni sañs rgyas bcom ldan 'das kyi rgyud kyi chos thos par 'tshal lo : not in Pāli.

⁹ don mthoñ yid la zuñ žig dañ | ñas bśad par bya'o žes byuñ ño : cf. v. 11a-d mahāvihāravāsīnaṃ vācanāmagganisitaṃ / bhāsissaṃ, bhāsato taṃ me sādhu gaṇhantu sādhavo. 'I shall relate this in accordance with the way of explanation of those who dwell in the Mahāvihāra, the virtuous should learn well that which I have spoken!' This is the only part of the Tibetan introduction that has some correspondence to the last two *padas* of the Pāli introductory v. 11cd. The Tibetan could also be taken as verse, since the two Tibetan *padas* are in seven syllable lines in the sTog Palace edition. The discrepancy between the introduction of the Tibetan and Pāli texts was first realised by Feer, who noted: 'Ce début n'est pas la traduction de celui du texte pāli (tel que Fausbøll l'a publié); le pāli est en vers et autrement exprimé.' See: (Fausbøll, 1990), p. 1, (Feer, 1883), p. 323 n. 1. This difference has also been

meaning of the *sKyes pa rabs kyi glen gzi*¹⁰ of those *arahats* who have investigative understanding, and who are pacified.¹¹

(7b) [Pā2]¹² Whoever hears this commentary to the *sKyes pa rabs kyi glen gzi* explained, is shown these three causes: i. the Remote Cause¹³; ii. the Distant Cause¹⁴; and iii. the Recent Cause.¹⁵ ¹⁶ In this instance, one should first understand the scope¹⁷ of each of those causes.

The Mahāsatta¹⁸ made his aspiration¹⁹ at the feet of Dīpaṃkara,²⁰ and from Vessantara's²¹ renunciation of his body,²² up to his birth in the Tusita abode,²³ and the path of teaching the doctrine,²⁴ this is called the Remote Cause.

noted by others. See: (Skilling, 1993b), pp. 106—7.

¹⁰ *skyes pa rabs kyi glen gzi*'i don gyi bśnags pa brjod do : sā panāyaṃ Jātakassa Atthavaṇṇanā.

¹¹ de yañ 'dir sdud par byed pa po rab tu rtog pa'i śes rab dan'ī ba'i dgra bcom pa rnam kyi skyes pa rabs kyi glen gzi'i don gyi bśnags pa brjod do : not in Pāli.

¹² The Pāli text begins here, following the eleven introductory verses in that text.

¹³ riñ ba'i glen gzi : dūrenidāna.

¹⁴ bar pa'i glen gzi : avidūrenidāna.

¹⁵ ñe ba'i glen gzi : santikenidāna.

¹⁶ not in Tibetan : tehi samudāgamato paṭṭhāya viññātattā yasmā suṭṭhu viññātā nāma hoti tasmā taṃ nidānāni dassetvā vaṇṇayissāma.

¹⁷ yoñs su bcad pa rnam : pariccheda.

¹⁸ Sems dpa' chen po : Mahāsatta. Cf. (Sems dpa' chen po : Mahāsattva Mvy 626).

¹⁹ smon lam btab bo : katābhinihāra. Cf. (sMon lam gyi pha rol to phyin pa : Prañidhāna-pāramitā Mvy 921). The Pāli term *ābhinihāra* 'aspiration' is another of the steps the Bodhisatta must fulfil. The meaning of *ābhinihāra* is 'resolve, aspiration.' See: (DPL, 1987), p. 5, and (PED, 1979), p. 67. It is also translated as 'stretching out, moving (towards); intended action, firm intention;

scheme,' but its use as a technical term related to a specific stage in the Bodhisatta's development is not commented on in (DOP, 2001), vol. 1, p. 205. It is also given as 'earnest wish, aspiration, resolve, determination,' and is used synonymously with *pañidhāna* and *paṭthānā*. See: (CPD, 1924—48), vol. 1, p. 361. The Pāli *ābhinihāra* is related to the Buddhist Sanskrit word *abhinirhāra*, but the Buddhist Sanskrit usage does not include as primary usages the meanings of 'aspiration, resolve' that the Pāli does. In Buddhist Sanskrit it has the primary meanings of 'accomplishment, realisation,' but it may mean 'vow, resolution' in certain contexts. See: (BHSD, 1985), p. 53.

²⁰ Mar me mdzad : Dīpaṃkara. Cf. (Mar me mdzad : Dīpaṃkara Mvy 95).

²¹ Thams cad sgrol : Vessantara. Cf. (Thams cad sgrol : Viśvaṃtara Mvy 32). Vessantara was the name of the Bodhisatta when born as the son of king Sivi, who was renowned for his *dāna* 'generosity.' See: (DPPN, 1983), vol. 2, pp. 944—7.

²² lus spañs pa : cavitvā.

²³ dGa' ldan gyi gnas su : Tusitapure. Cf. (dGa' ldan : Tuṣitā Mvy 3081).

²⁴ chos kyi gdam gyi bar gyi lam : pavatto kathāmaggo.

The departure from the Tusita abode, up to the gaining of omniscience²⁵ on the seat of enlightenment, and the teaching of the doctrine,²⁶ is called the Distant Cause.

From the dwelling at different places, up to the various attainments,²⁷ is called the Recent Cause.

5

Here, is the section entitled the Remote Cause.

There, commencing in the beginning, more than four incalculable aeons and one hundred thousand aeons ago, there was²⁸ a city called Amaravatī.²⁹ Therein, lived a *brāhmaṇa* named Sumedha.³⁰ He entered the birth of good lineage, on both mother's and father's side, up to seven generations of which, had no quarrel, argument or dispute with others, and who were quite pure. He was a man³¹ who had a fine body, pleasing to look at, and with the fairest complexion. He learned only the rituals of the *brāhmaṇas*, who do not perform other rituals. (8a) While still a youth, both his mother and father passed away.

10

15

After that, his treasurer³² brought the account book.³³ And he opened the door of those storerooms full of gold, silver, money, pearls, and such like. 'O Prince,³⁴ these are the riches of your mother. These are the riches of your father. These are the riches of your grandfather and great-grandfather. It is the wealth of seven generations of your family.' This was said in order to preserve those riches.³⁵

20

²⁵ thams cad mkhyen pa thob nas : Dīpaṃkara. See: (DPPN, 1983), vol. 1, sabbaññutappatti. p. 147. The Tibetan '*Jigs med ldan* is also

²⁶ chos kyi gdam gyi bar : pavatto kathāmaggo.

used to translate Pāli *Amara* in JNTB § I.5 p. 10 ln. 15.

²⁷ gañ dañ gañ du źugs nas | de dañ de thob pa rñams : tesu tesu ṭhānesu viharato tasmim tasmim yeva ṭhāne labbatīti.

³⁰ Blo gros bzañ po : Sumedha. Cf. (Blo gros chen po : Mahāmāti Mvy 3370). Sumedha was the bodhisatta during the time of the Buddha Dīpaṃkara. See: (DPPN, 1983), vol. 2, pp. 1249–50.

²⁸ byuñ : ahosi.

³¹ skyes bu can : not in Pāli.

²⁹ 'Jigs med ldan : Amaravatī. Feer only has an incomplete form '*Jigs med* in his study, and says that the confusion in Tibetan may be due to the similarity in the Burmese script. He gives what he believes to be the correct form as Abhayavatī, but concludes that Amaravatī is probably the correct Pāli form. See: (Feer, 1883), p. 323 n. 5. Amaravatī also called Amara, a city where Sumedha was born during the time of the Buddha

³² loñs spyod spel ba'i blon po : rāsivaḍḍhako amacco.

³³ nor gyi yi ge : ayapoththakaṃ.

³⁴ gźon nu : kumāra. Cf. (gźon nu : Kumāra Mvy 4077).

³⁵ 'di rñams so sor bskyañ ba'i phyir smras pa yin no : 'etaṃ paṭijaggāhīti' āha.

Wise Sumedha³⁶ thought: 'Having grasped this wealth, my father and grandfather, and the others, when going to the other world, did not go taking even one gold coin with them. After taking it myself, I too shall know that fate.' He announced this to the king, then he ordered music to resound in the city. And giving that wealth to all the people, he made renunciation in the renunciation of an ascetic.³⁷

The story of Sumedha shall also be related here, in order to clarify the meaning of all this.³⁸ It is not only here that it is related, as it is also related in its entirety in the *Buddhavaṃsa*.³⁹ However, since it is composed in verse there, and even the explanation is difficult to understand, it will be explained clearly here, using, now and then, certain words from the verses.⁴⁰

I.2 THE STORY OF SUMEDHA

From the beginning, four immeasurable aeons (8b) and more than one hundred thousand aeons ago, the ten sounds arose uninterruptedly in the city of Amaravatī. The *Buddhavaṃsa*⁴¹ explains that: [Pā3]

³⁶ mkhas pa Blo gros bzañ po : Sumedhapaṇḍita.

³⁷ dka' thub pa'i rab tu byuñ ba la rab tu byuñ ño : tāpasapabbajjaṃ pabbaji.

³⁸ 'di'i yañ don gsal bar bya ba'i phyir gnas 'dir blo gros bzañ pos gtaṃ byas so : Imassa pan' atthassa āvibhāvatthaṃ imasmiṃ ṭhāne Sumedhakathā kathetabbā. The Tibetan has *blo gros bzañ pos gtaṃ* which must be a mistake. It should probably be read with a genitive: *blo gros bzañ po'i gtaṃ* 'the discourse of Sumedha.' The text gives the title of this discourse at the end of JNTB § I.32 p. 48 ln. 24 as: *mkhas pa blo gros bzañ po'i gtaṃ : Sumedhakathā*. This Tibetan represents the translation of what would be in Pāli *Sumedhapaṇḍitakathā*, indicating either a mistake, or, a more likely probability, that the Tibetan was translating a different version of the Pāli text. The Tibetan is translated by Feer as: 'C'est pour mettre ce point en lumière qu'on raconte

ici l'histoire de Sumedha.' (Feer, 1883), p. 324. From the Pāli by Rhys-Davids as: 'In order to make the full significance of this statement explicit the story of Sumedha should be related here.' (Rhys-Davids, 1880), p. 3. And by Jayawickrama as: 'To make this matter clear the Story of Sumedha must be here related.' (Jayawickrama, 1990), p. 3.

³⁹ de yañ 'di tsam 'ba' žig ma yin te | sañs rgyas kyi rgyur rgyun mi 'chad par gsuñs la : Sā pan' esā kiñc' āpi Buddhavaṃse nirantaraṃ āgatā.

⁴⁰ slar yañ tshigs su bcaḍ pas bciñs te bśad kyañ go dka' bas | de dañ de'i bar bar du tshigs su bcaḍ pa'i tshig gis gsal ba dañ bcas pa bśad par bya'o : yeva gāthāsambandhena pana āgatattā na suṭṭhu pākāṭā, tasmā taṃ antaran-tarā gāthābandha-dīpakehi vacanehi sad-dhiṃ kathessāma.

⁴¹ Sañs rgyas kyi rgyud : Buddhavaṃse.

Bv II 1—2ab At a time, more than four immeasurable aeons and one hundred thousand
 aeons ago,
 there was a city called Amaravatī, the sight of which created joy.
 It had the ten uninterrupted sounds, and all provisions.

I.3 THE TEN UNINTERRUPTED SOUNDS

In that instance, the ten uninterrupted sounds are: i. the roar of the 5
 elephant; ii. the neighing of horses; iii. the rumble of chariots; iv. the
 sound of music; v. the sound of tabour⁴² music; vi. the sound of lute⁴³
 music; vii. the sound of singing; viii. the sound of cymbal⁴⁴ music,
 and the sound of cymbals; ix. the sound of laughter; and x. drinking
 and feasting. These ten sounds were uninterrupted.⁴⁵ These sounds 10
 were made at that place:

Bv II 2c–f The roar of elephants and neighing of horses, the sound of chariots and
 conch shells,
 eating and drinking itself, and the sound of eating and drinking.

This is related in verse in the *Buddhavam̐sa*⁴⁶: 15

Bv II 3—5 The city had major and minor parts, and had all that was desired.⁴⁷
 It also had the seven treasures, and was filled with every sort of person.
 They lived meritoriously, just like in the city of the gods.
 In the city of Amaravatī lived the *brahmaṇa* named Sumedha,
 amassing many treasures, and much wealth and grain. 20
 Skilled⁴⁸ in the (ga) esoteric mantras, and versed in⁴⁹ the three Vedas,
 attaining mastery in the oral traditions,⁵⁰ and the true doctrine.⁵¹

⁴² mri dam ga : mutiṅga. Cf. (rDza rñā : Mṛdaṅga Mvy 5011). ⁴⁶ Sañs rgyas rgyud du : Buddha-
 vāṃse.

⁴³ pi wañ : vīṇa. Cf. (Pi wañ, Pi ban : Vīṇā Mvy 5025). ⁴⁷ 'dod pa thams cad ñe bar gnas : sab-
 bakammamupāgatam. Bv II 3b.

⁴⁴ samma : samma. ⁴⁸ 'dzin pa : ajjhāyaka 'one who stud-
 ies (the Vedas), skilled in.' See: (CPD, 1924—48), vol. 1, p. 47, and (DOP, 2001),
 vol. 1, p. 36. Other senses of this Pāli word are 'student' and 'interpreter.' See:
 (Morris, 1886), p. 102.

⁴⁵ Cf. the Sanskrit text in the Gilgit MS of the *Mahāśudarśana-sūtra* which contains lists of parallel verses, with ten or twelve kinds of sound very close to this grouping. See: (Matsumura, 1988), pp. xlv–xlvii. A similar list appears in the *Mahāvastu*. See: (Senart, 1882—97), vol. 1, p. 196. And in Pāli there are parallels in both the *Mahāparinibbāna-sutta* and in the *Mahāśudassana-sutta* of the Dīgha-nikāya. See: (Rhys Davids & Carpenter, 1903), vol. 2, pp. 146, 170. ⁴⁹ pha rol son : pāragū.
⁵⁰ i ti ha sa : itihāsa. Cf. (de lta bu byuñ bar brjod pa : Itihāsa Mvy 7130). This class of literature represents an early form of historical work: 'it would be almost certainly correct to say that

I.4 SUMEDHA'S REFLECTION

Then, one day, Wise Sumedha sat in solitude, crosslegged, and alone on the roof of the palace, and thought: 'O Wise One, when taking birth in many wombs, there is suffering. In the same way, the body is destroyed during repeated rebirth.⁵² I have the nature of birth, the nature of old age, the nature of illness, and the nature of death. Since this is the case, it is right that I should seek the absence of birth, the absence of old age, the absence of illness, the happiness that is free from suffering and cool, the great *nibbāna*, that is like the deathless state.⁵³ So, the single path that leads to *nibbāna* is the liberation from inevitable existence.'⁵⁴ Therefore it is said [in the *Buddhavaṃsa*] :

Bv II 6—9

Abiding alone, in solitude, I then reflected thus:

'Repeated existence is suffering, while the body is destroyed.

Now, I have the nature of birth, the nature of old age, and the nature of illness.

I shall seek the calm,⁵⁵ the joy that is free of birth and death.⁵⁶

As for this impure body, which is filled with various impurities,

I should proceed by abandoning it as profitless, and unworthy of concern.

(9b) [Pā4]

the origins of *ākhyāyikā* [short narrative literature] are to be sought in history (*itihāsa*) and biography (*carita*) while those of *kathā* [story, tale, fable] lie in the field of imaginative writing.' See: (Lienhard, 1984), p. 230. For the term *itihāsa* as: 'legendary or traditional lore, tradition, history,' see: (CPD, 1960—90), vol. 2, p. 280; 'tradition; traditional accounts; history,' see: (DOP, 2001), vol. 1, p. 370; 'oral tradition,' see: (Morris, 1887), p. 110.

⁵¹ mtshan ñid i ti ha sa dañ || dam pa'i chos kyi pha rol son : lakkhaṇe itihāse ca sadhamme pāraṃiṃ gato ti Bv II 5cd.

⁵² de bzin du skye ba skye ba'i gnas su lus 'jig go : tathā nibattanibbattaṭṭhāṇe sarirabhedanaṃ.

⁵³ bdud rtsi lta bu'i mya ñan las 'das pa chen po : Amatamahānibbānaṃ. Cf. (bdud rtsi : Amṛta Mvy 3319).

⁵⁴ ñes par srid pa las grol ba'i mya ñan las 'das par 'gro ba'i lam gcig pu yin pa lta bu'o : avassaṃ bhavato muñcitvā nibbānagāminā ekena maggena bhavitabban ti.

⁵⁵ mya ñan las 'das pa : nibbutiṃ. Cf. (Mya ñan las 'das pa : Nirvāṇa Mvy 1725). The Tibetan *mya ñan las 'das pa*, translated as 'calm' in this particular context, is used to translate both *nibbāna* and *nibbuti* in this text. For Pāli *nibbuti*, 'allayment, cooling, peace, happiness,' see: (PED, 1979), p. 366. For 'peace, tranquility, calm, serenity of mind, happiness; Nirvāṇa (in both its senses); destruction, annihilation,' see: (DPL, 1987), p. 276.

⁵⁶ skye ba'i med dañ 'chi med bde || mya ñan 'das pa yoṇis su btsal : ajaraṃ amaraṃ khemaṃ pariyesissāmi nibbutiṃ Bv II 7cd.

Suppose a path like that exists, it will not be obtained without endeavour.

I should seek such a path, since it will free me from those existences.'

Then, he reflected further: 'Just as there is the happiness that is the opposite⁵⁷ of the suffering of the world. So, if there is the opposite,⁵⁸ there will be freedom from suffering.⁵⁹ In that way, if there is passion,⁶⁰ there is a coolness that allays it. Similarly, there will be *nibbāna*,⁶¹ which allays the fire⁶² of desire, and such like. Just as there is the good teaching, that is free from fault, which is the opposite to evil.⁶³ So, if there is a birth possessing such an evil as that, there will also be that freedom from suffering, that is renowned to be without birth, and which causes the destruction of all births.' Therefore it is said [in the *Buddhavaṃsa*] :

Bv II 10—2

Just as, when there is suffering, there is also happiness.

Similarly, when there is desire, there is also the absence of desire.⁶⁴

Just as, if there is heat, there is also coolness.

So, when there are the three fires, there is also *nibbāna*.⁶⁵

⁵⁷ mi mthun phyogs : paṭipakkhabhūta. Cf. (mi mthun pa : pratikūla Mvy 2647).

⁵⁸ de ltar mi mthun phyogs srid pa yod na : evaṃ bhava sati tappaṭipakkhena.

⁵⁹ mya ṇan las 'da' bar : vibhava. The Tibetan translation has some of the sense of the Pāli *vibhava*, but is not usually used for this Pāli term in this text, being more usually employed as a translation for *nibbāna*. Although in this text it occurs for many different Pāli forms, such as *nibbutta* or *nibbuti*, meaning 'cooled or pacified' (of passion). Childers says that *vibhava* in this particular context can mean *nirvāṇa*. See: (DPL, 1987), p. 566. The Tibetan *mya ṇan las 'das pa* is the usual translation of Sanskrit *nirvāṇa*, or in this text *nibbāna*. Feer notes the Tibetan paraphrase of the Pāli: 'Mais, en tibétaine Nirvāṇa est rendu par une périphrase qui signifie "suppression du chagrin (ou de la douleur)." ' See: (Feer, 1883), p. 326 n. 1.

⁶⁰ gduñ : uṇha.

⁶¹ mya ṇan las 'da' ba : vibhava.

⁶² me : not in Pāli.

⁶³ ji ltar yañ sdig pa dañ mi mthun pa'i phyogs su gyur pa kha na ma tho ba med pa'i dge ba'i chos yod par 'gyur : yathā ca pāpakassa lāmakassa dhammassa paṭipakkhabhūto kalyāṇo anava-jjadammo pi atthi.

⁶⁴ de ltar sred pa yod pa na || sred pa med pa'añ yod pa yin : evaṃ bhava vijjmāne vibhavo pi icchitabbako Bv II 10cd. There is confusion here over the Tibetan translation of Bv II 10 with *sred pa* standing for both Pāli *bhave* and *vibhavo*, though in the second case, two of the Tibetan editions give *srid pa* (*sred pa SLNH* : srid pa *DQ*). In this case *sred pa* makes good sense, but it does not reflect the meaning of the Pāli. Earlier verses at Bv II 6 have *srid pa* for (*puna*)*bbhavo*, and at Bv II 9, *srid pa rnams las* for *bhavato*. See also: (Feer, 1883), p. 326 n. 2.

⁶⁵ de ltar me gsum yod gyur na || mya ṇan 'das pa'añ yod pa yin : evaṃ tividhaggi vijjante nibbānaṃ icchitabbakaṃ Bv II 11cd. The Tibetan varies from the Pāli in not having a reference to the *icchitabbakaṃ* 'desire for' *nibbāna*.

Just as, if there is evil, there is also goodness.⁶⁶

So, if there is birth, there is also the desire for the absence of birth.⁶⁷

Furthermore, he reflected: 'Just as (10a) a person who [has] tumbled into a heap of dung, and [who has seen] from a distance a great lake with lotus flowers of five colours,⁶⁸ should think: "By which path should I go?" So, it is right [that] he enters⁶⁹ into that lake, proceeding by any path at all. If he does not proceed on that path, it is not the fault of the great lake. In that way, if one does not wash away the stains of the defilements,⁷⁰ and if there is a great lake of immortal *nibbāna*,⁷¹ and if one does not enter into it, then it is not the fault of the great lake of immortal *nibbāna*.

Just as, if there is a way of escape, for a person surrounded by robbers. If he does not quickly escape, it is the fault of that person, not the fault of the path. In that way, if there is a path to *nibbāna*,⁷² which calms that person who is seized from all around by defilement, if he does not seek that path, it is not the fault of the path, it is the fault of that person.

Similarly, if there were a doctor, who could cure the illness of that person who was afflicted by illness, if that person does not seek that doctor, who can cure the illness, it is not the fault of the doctor, it is the fault of the patient.

In that way, if there were a very wise man, who could pacify the defilements⁷³ of that person who is troubled by the illness of defilements, if that person were not to seek that teacher, it is a fault of that person, it is not the fault of the teacher who subdues the defilements.' Therefore it is said [in the *Buddhavaṃsa*] :

⁶⁶ dge ba : kalyāṇa.

⁶⁷ de ltar skye ba yod gyur na || skye ba med pa'an yod par 'dod : evaṃ eva jāti vijjante ajātiṃ pi icchitabbakaṃ Bv II 12cd. In this case the Tibetan has 'dod for Pāli *icchitabbakaṃ*.

⁶⁸ kha dog lña dañ ldan pa'i pad ma : pañcavaṇṇapadumasañchannaṃ.

⁶⁹ 'jug par rigs so : gavesituṃ.

⁷⁰ ñon moṅs pa : kilesa. Cf. (Ñon moṅs pa'i sñigs ma : Kleśa-kaṣāya Mvy 2338). In Buddhist philosophy *kilesa* is a term closely associated with *akusala* 'immoral, unwholesome' mental states. The ten *kilesa* are: i. *lobha* 'greed'; ii. *dosa* 'hatred'; iii. *moha* 'delusion'; iv. *māna* 'conceit'; v. *diṭṭhi* 'view, opinion'; vi. *vici-kicchā* 'sceptical doubt'; vii. *thīṇa* 'sloth';

viii. *uddhacca* 'distraction'; ix. *ahirika*

'shameless'; and x. *anottappa* 'fear of consequences.' See: (Rhys-Davids, 1975),

p. 683. Pāli *kilesa* in its general lexical meaning is: 'defilement, human passion, moral depravity,' see: (DPL, 1987),

p. 202; and 'stain, soil, impurity, fig. affliction; in a moral sense, depravity, lust,' see: (PED, 1979), pp. 216—7.

⁷¹ 'Chi ba med pa'i mya ñan las 'da' ba'i mtsho chen po : Amata-mahānibbānataḷāka.

⁷² mya ñan las 'da' ba'i lam : nibbānagāmimhi sive.

⁷³ ñon moṅs pa 'zi bar byed pa'i mchog tu mkhas pa : kilesavūpasamamaggakovidā.

Bv II 13–8

Just as, [if] a man covered in excrement⁷⁴ were to see a brimming lake,
(10b)

if he does not enter⁷⁵ that lake, that is not the fault of the lake.

So, though there is an ocean of immortality⁷⁶ to wash the stains of the
defilements,⁷⁷

if one does not enter⁷⁸ that ocean, it is not the fault of the ocean of
immortality. [Pā5]

Just as, for one encircled by robbers,⁷⁹ there is a path that leads away,
if that person does not make his escape, that is not the fault of the path.

Just as, if one is besieged by defilements, and there is a path that calms
them,

if he does not enter⁸⁰ that path, it is not the fault of the path that calms
them.

Just as, for the man who is troubled by illness, there is a doctor,⁸¹
if that man does not act to allay the illness, that is not the fault of the
doctor.⁸²

So, when there is suffering and trouble, due to the illness of the defilements,
if he does not seek⁸³ a teacher,⁸⁴ it is not the fault of the teacher.⁸⁵

Furthermore, he reflected: ‘Just as, if excrement⁸⁶ were bound to
the neck of a person, who is adorned with ornaments, after casting it
off,⁸⁷ he would, accordingly, proceed happily. So, I also, abandoning⁸⁸
this body which is impure, and without paying any regard to it,⁸⁹
rightly enter the city of *nibbāna*.⁹⁰ Furthermore, just as men and
women, after defecating⁹¹ in the latrine, do not proceed to pour it

⁷⁴ ji ltar mi gtsaṅ gos pa'i mi : yathā
gūthagato puriso Bv II 13a.

⁷⁵ 'jug par mi byed pa : na gavesati.

⁷⁶ bdud rtsi : amata. Cf. (bDud rtsi
can : Amṛta Mvy 3319).

⁷⁷ ñon moṅs : kilesa. Cf. (Ñon moṅs
pa'i sñigs ma : Kleśa-kaṣāya Mvy 2338).

⁷⁸ mi 'jug na : na gavesati. Tibetan
'not enter,' Pāli 'not seek.'

⁷⁹ chom rkun gyis : arīhi. Cf. (Chom
rkun : Cāura Mvy 5350).

⁸⁰ mi 'jug na : na gavesati.

⁸¹ gso dpyad byed pa : tikicchaka.
Cf. (gSo spyad, gSo ba'i dbyad : Cik-
itsita Mvy 4959).

⁸² sman pa : tikicchaka.

⁸³ tshol bar mi byed na : na gavesati.

⁸⁴ slob dpon : ācariya. Cf. (Slob dpon :

Ācārya Mvy 8728).

⁸⁵ slob dpon : vināyaka.

⁸⁶ mi gtsaṅ 'filth, foulness, excrement' :
kuṇapa 'corpse.' These two words are
not totally at variance. Although the
Tibetan is not a literal translation, it
carries an accurate sense of the meaning.
The two different words are noted by
Feer who contends that they may cause
a difficulty in interpretation. See: (Feer,
1883), p. 328 n. 1.

⁸⁷ dor nas : chaḍḍetvā.

⁸⁸ spaṅs te : chaḍḍetvā.

⁸⁹ ltos pa med par : anapekhena.

⁹⁰ Mya ṇan las 'das pa'i groṅ khyer
du 'jug par rigs so : Nibbānanagaram
pāvisitabbam.

into a pot,⁹² and then carry it around. They eject it, without regard. And having rejected it, with disgust, they proceed. In that way, I also, rejecting the body, and so forth, that is impure, rightly enter into the immortal city of *nibbāna*.⁹³

Furthermore, (11a) just as those boatmen proceed by rejecting, 5 without regard, those leaky boats. I also, rejecting this body, that oozes from within, through those wounds of the nine orifices, rightly enter the city of *nibbāna*, that has no regard for such things.

Furthermore, just as a person who has received great wealth of various kinds, and who associates with robbers, if he proceeds on that 10 path, fears that his own great wealth will be destroyed. Accordingly, he abandons those robbers, and enters⁹⁴ onto the good path. So, as I also have many bodily impurities,⁹⁵ if I created a desire for this impure body, which is like a thief who plunders much wealth, I would fear for the destruction of the jewel of the teaching,⁹⁶ which is the 15 noble path of happiness. Therefore, I reject this body, which is like a thief, and rightly enter the city of *nibbāna*.⁹⁷ Therefore it is said [in the *Buddhavaṃsa*] :

Bv II 19—26

Just as, when something evil smelling⁹⁸ is bound to a man's neck, he is
disgusted,

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if he proceeds by abandoning it, free from disgust, he proceeds to happiness.⁹⁹

Accordingly, though filled with various bodily impurities,
he proceeds¹⁰⁰ by abandoning it as profitless and without regard.

Just as, in the latrine, men and women having defecated,
proceed¹⁰¹ by rejecting it without regard as useless.

25

In that way, I also should proceed by rejecting my body,
(11b) which is filled with various impurities, just like that latrine.

⁹¹ bśaṅ ba dor bar byas nas : uccāra-
passāvaṃ katvā.

⁹² snod : ucchaṅga.

⁹³ 'chi ba med pa'i mya ṇan las 'das
pa'i groṇ khyer du 'jug par rigs so : Am-
ataṃ Nibbānanagaram pavisituṃ.

⁹⁴ 'jug pa : gaṇhāti.

⁹⁵ lus mi gtsaṅ ba du ma : karajakāya.

⁹⁶ chos : dhamma.

⁹⁷ Mya ṇan las 'das pa'i groṇ khyer
du 'jug par rigs so : Nibbānanagaram
pavisituṃ vaṭṭati.

⁹⁸ dri ṇa ba: kuṇapa 'corpse.' Cf. (Dri

ṇa ba : Durgandha Mvy 1895). The Ti-
betan is not a literal translation, but it
has the sense of impurity, filth, or putrid-
ness, implied in the Pāli. The transla-
tion of *dri ṇa ba* as 'evil-smelling, bad
odour' would be better if translated as
'filth, stain,' and would be closer to the
Pāli according to Feer. See: (Feer, 1883),
p. 328 n. 2.

⁹⁹ skyug mi bro źiṅ bde bar 'gro :
sukhī serī sayamvasī Bv II 19d.

¹⁰⁰ 'gro bar byed pa : gaccheyyaṃ.

¹⁰¹ 'gro bar byed pa : gacchanti.

Just as, if there were a leaking boat, water would appear inside,
the boatman¹⁰² rejects that without regard as useless. [Pā6]

In that way, if I also proceed by rejecting my body,
being nine-holed and impermanent,¹⁰³ like the boatman who rejects the
boat.

5

Just as, if a man who associates with robbers went carrying his wealth,
seeing the fear in carrying that wealth,¹⁰⁴ he proceeds abandoning it
through fear.

Similarly, this body is like a great robber,
when one proceeds by abandoning it, he enjoys happiness, and is without
fear.

10

I.5 SUMEDHA'S RENUNCIATION

In this way, Wise Sumedha reflected on the meaning of the benefits¹⁰⁵
of these various examples. Just as it was said earlier,¹⁰⁶ that the
immeasurable mass of wealth in one's own house, is like giving a great
gift to the poor, and so on. Abandoning the desire for wealth, and
the desire of the defilements,¹⁰⁷ he went out of the city of Amara.¹⁰⁸

15

Alone, he resorted to Dhammika mountain¹⁰⁹ in Himavant.¹¹⁰
There,¹¹¹ he made a thatched hut and walkway, which did not have
the five hindering faults.¹¹² As it is said, in the text beginning with¹¹³:
'when his mind was concentrated,'¹¹⁴ he obtained the higher knowl-
edge,¹¹⁵ which has the eight causal qualities¹¹⁶ and power.¹¹⁷ There, he

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¹⁰² gru mkhan : sāmī.

¹¹¹ not in Tibetan : assamaṃ katvā.

¹⁰³ bu ga dgu yañ mi rtag pas : navac-
chiddaṃ dhuvassavaṃ Bv II 24b.

¹¹² skyon lña po ma bzlog la ma spañs
b'zin du : pañcahi nīvaraṇadosehi viva-

¹⁰⁴ nor khyer 'jigs pa mthoñ ba nas :
bhaṇḍacchedabhayaṃ.

jjiṭaṃ.
¹¹³ dañ po : ādinā nayena vutthehi.

¹⁰⁵ phan yon gyi don : nekkhammūpa-
saṃhitā atthaṃ.

¹¹⁴ de ltar sems mñan par b'zag pa :
evaṃ samāhite citte. This is a quo-

¹⁰⁶ sñar ji ltar brjod pa : heṭṭhāvut-
tanayena.

tation from the *Sāmaññaphala-sutta*:
'So evaṃ samāhite citte parisuddhe

¹⁰⁷ nor gyi 'dod pa dañ ñon moñs pa'i
dod pa : vatthukāme ca kilesakāme.

pariyodāte anaṅgaṇe vigatūpakkilese
mūdū-bhūte kammaniye 'thite ānej-

¹⁰⁸ 'Jigs med ldan : Amara. The Ti-
betan *'Jigs med ldan* is also used in
JNTB § I.1 p. 4 lns 11—2 to translate
Amaravatī.

jappatte nāṇa-dassanāya cittaṃ ab-
hinīharati abhinināmeti.' D I p. 76,
with variants on pp. 77—83. See also:

¹⁰⁹ Chos kyi ri : Dhammikaṃ nāma
pabbataṃ.

Bhayabherava-sutta, M I pp. 22—3. The
same description occurs in the Bv-a p. 76,
although the citation then proceeds to
say that in this instance the explanation
is incorrect.

¹¹⁰ Gañs can : Himavante. Cf. (Gañs
can : Himavān Mvy 4152).

abandoned the wearing of clothes, that have nine faults. He wore clothes of pieces of tree bark, that have twelve good qualities,¹¹⁸ (12a) making renunciation in the renunciation of a sage.¹¹⁹ Then, after making renunciation, he abandoned that leaf hut, that possessed 5 eight faults. And he dwelled at the foot of a tree, that has ten good qualities. Abandoning all wealth, he lived eating the best fruit¹²⁰ of the tree. He performed the asceticism of making a walkway at his abode.¹²¹ Within seven days, he obtained the eight attainments,¹²² and the five kinds of higher knowledge.¹²³ Similarly, he obtained the power of higher knowledge, through his own wish. Therefore it is 10 said [in the *Buddhavamsa*] :

¹¹⁵ mñon par śes pa : abhiññā.
Cf. (mñon par śes pa chen pos rnam
par rol pa : Mahābhijñā-vikrīḍitā Mvy
813).

¹¹⁶ byed pa bgyad dañ ldan pa : aṭṭha
kāraṇaḡuṇa. For Pāli *kāraṇaḡuṇa*, 'm.
quality (with a) cause,' see: (CPD,
1992—2011), vol. 3, p. 446. It appears
to be found only in the *Jātakanidāna*
and in the Ap-a p. 7. It seems to be a
late Pāli usage of the term, restricted to
commentarial works.

¹¹⁷ de ltar sems mñam par b'zag pa
dañ por dañ | byed pa bgyad dañ
ldan pa'i mñon par śes pas smras
pa dañ | stobs len pa dañ : ādinā
nayena vuttehi aṭṭhahi kāraṇaḡuṇehi
samupetaṃ abhiññāsaṃkhātāṃ balaṃ
āharitūṃ. The odd arrangement of this
sentence and the apparent missing words
in the Tibetan have been remarked on.
Feer translates it as: 'de cette facon j'ai
mis mon esprit dans le calme au moyen
de la science surnaturelle qui possede les
huit actes precedemment; il recut la force
(morale).' See: (Feer, 1883), p. 330 n. 1.

¹¹⁸ yon tan : ḡuṇa. Cf. (Yon tan :
ḡuṇa Mvy 4602).

¹¹⁹ drañ sroñ : isi. Cf. (Drañ sroñ chen
po : Mahārṣi Mvy 17).

¹²⁰ 'bras bu mchog : pavattaphala.

¹²¹ ḡnas su 'chag par byed pa'i dka'
thub byed do : nisajjaṭṭhānacamaṃka-

mavasen' eva padhānaṃ padahanto.

¹²² bgyad la sñoms par 'jug pa : aṭṭha
samāpatti. In Buddhist philosophy the
aṭṭha samāpatti 'eight attainments' are
the eight *jhāna* 'absorptions' brought
about by meditational practices: i. first
jhāna; ii. second *jhāna*; iii. third *jhāna*;
iv. fourth *jhāna*; v. *ākāsānañcāyatana*
'sphere of boundless space'; vi. *viññāṇaṇcāyatana*
'sphere of boundless
consciousness'; vii. *ākīñcaññāyatana*
'sphere of nothingness'; and viii. *neva-*
saññā-nāsaññāyatana 'sphere of neither
perception nor non-perception.' The
eight *samāpattis* are explained in detail
by the *Visuddhimagga*. See: (Rhys-
Davids, 1975), pp. 139—68, 327—38.
Also: (BD, 1980), pp. 83—5.

¹²³ mñon par śes pa lña po : pañca
abhiññā. In Buddhist Philosophy there
are lists of five and six *abhiññā* 'higher
knowledges.' The list of six occur at D
III p. 281: i. *iddhividhā* 'psychic power';
ii. *dibbasota* 'divine ear'; iii. *ceto-pariya-*
ñāṇa 'knowledge of others' minds'; iv. *dib-*
bacakkhu 'divine eye'; v. *pubbe-nivāsānus-*
sati 'recollecting previous births'; and
vi. *āsavakkhaya* 'destruction of the
āsavas.' The *Visuddhimagga* explains
the five *lokiya* 'mundane' *abhiññā*, i—v
of the above list. See: (Rhys-Davids,
1975), pp. 373—435. Also: (BD, 1980),
pp. 3—4.

Bv II 27–33

In this way, I reflected: ‘This wealth of several hundred *koṭis*¹²⁴I will give to the rich and poor,¹²⁵ then approach Himavant.’

Not far from Himavant, on the Dhamma mountain,

I lived on the best fruit, in a well made hut of leaves.¹²⁶I made a walkway there, free from the five faults,¹²⁷endowed with eight good qualities, and acquired the power of higher
knowledge.Having rejected clothes,¹²⁸ as possessing nine faults,

I wore clothes of bits of tree bark, which have twelve good qualities.

Abandoning the hut of leaves, with its eight faults,

I lived at the foot of a tree, which had ten good qualities.

I abandoned, without exception, those grains that are sown or planted,¹²⁹and accepted only the best tree fruit, that has all the good qualities.¹³⁰

[Pā7]

Practising asceticism there, I stayed and walked on the walkway.¹³¹

¹²⁴ bye ba : koṭi. Cf. (Bye ba : Koṭi Mvy 7700). The numeral *koṭi* is: ‘a high numeral, a crore, ten million,’ see: (DOP, 2001), vol. 1, p. 731; and an ‘extremely high number, representing approximately ‘a hundred thousand,’ the end of the scale (of numbers),’ see: (PED, 1979), p. 227. For a *koṭi* as ‘ten millions’ see: (DPL, 1987), p. 209. For Tibetan *bye ba* as ‘ten million’ see: (TED, 1998), p. 377. For Sanskrit *koṭi*, ‘f. the highest number in the older system of numbers (viz. a crore or ten millions),’ see: (SED, 1988), p. 312.

¹²⁵ mgon dañ mgon med rnams : nāthānāthānaṃ.

¹²⁶ bdag gis de la mchog tu brten || lo ma’i khañ pa legs byas so : assamo sukato mayhaṃ pañṇasālā sumāpitā Bv II 28cd.

¹²⁷ skyon ni lña po rnam par spañs : pañcadosavivajjitam Bv II 29b. Feer thinks that this verse contradicts what was said in the prose section comments made above. See: (Feer, 1883), p. 330 n. 3.

¹²⁸ de ñid : sātaka.

¹²⁹ rmos dañ bskrun pa’i ’bru rnams ni || lhag ma med par dor byas nas : Vāpitaṃ ropitaṃ dhaññaṃ pajahiṃ niravasesato Bv II 32ab. The citation of the same two *padas* in JNTB § I.15 p. 19 ln. 8 reads: btab dañ bskrun pa’i ’bru rnams ni || lhag ma med par spañs pa dañ : Vāpitaṃ ropitaṃ dhaññaṃ pajahiṃ niravasesato Bv II 32ab.

¹³⁰ yon tan ma lus ldan pa yi || śiñ tog mchog ni dañ por zos : anekaguṇasampannaṃ pavattaphalaṃ ādiyiṃ Bv II 32cd. The citation of the same two *padas* in JNTB § I.15 p. 19 ln. 10 reads: yon tan du ma dañ ldan pa’i || ’bras bu sogs la ’jug pa’o : anekaguṇasampannaṃ pavattaphalam ādiyiṃ Bv II 32cd.

¹³¹ de ru dka’ thub byas nas ni || ’dug dañ ’chag pa’i gnas rnams su : Tattha-ppadhānaṃ padahiṃ nipajjaṭṭhānacapaṃkame Bv II 33ab. The citation of the same two *padas* in JNTB § I.15 p. 19 lns 11–2 reads: der ni dka’ thub kyi gnas dañ || sdod dañ ’chag pa’i gnas rnams su : Tattha-ppadhānaṃ padahiṃ nisajjaṭṭhānacapaṃkame Bv II 33ab.

(12b) Within seven days, I obtained the power of higher knowledge.

I.6 MY WELL MADE ABODE AND LEAF HUT¹³²

Here, the introduction says¹³³: ‘Wise Sumedha built, with his own hand, the walkway and the leaf hut abode.’¹³⁴ The meaning of this is as follows. Sakka,¹³⁵ chief of the *devas*,¹³⁶ after seeing the Mahāsatta who was thinking: ‘After coming from the interior¹³⁷ of the Himavanta region, today I will go to Dhammika mountain,’ said¹³⁸ to Vissakammadevaputta¹³⁹: ‘Wise Sumedha comes thinking: “I wish to make renunciation.”¹⁴⁰ Build his abode here!’ Hearing his words¹⁴¹, Vissakammadevaputta created a pleasant abode, consisting of a well made hut of leaves and walkway. The Bhagavan then thought: ‘I have accomplished what I intended,’ and related the series of events¹⁴²: ‘O Sāriputta,¹⁴³ there, at that time, and due to that cause, on the Dhamma mountain’:

Bv II 28cd, 29ab

‘I made a good abode, with a well made hut of leaves,
and made a walkway there, free from the five faults.’¹⁴⁴

¹³² The smaller font size is used in the following sections, as in the Pāli edition, to indicate that these parts of the text are a later commentarial interpolation. These additional commentarial passages occur in: JNTB §§ I.6—15, I.18; Ja I pp. 7—10, 15—6; JNTB § I.35 p. 59 lns 1—5; Ja I p. 33.

¹³³ ‘dir yañ gleñ gzi ni : Imāya pana pāliya.

¹³⁴ brten : assamaṃ.

¹³⁵ brGya byin : Sakka. Cf. (brGya byin : Śakra Mvy 3141). In Buddhist cosmology Sakka was the king of the *devas* and has many epithets. See: (DPPN, 1983), vol. 2, pp. 957—65.

¹³⁶ lha’i dbaṅ po : not in Pāli.

¹³⁷ nañ nas ’oñs pa : ajjhogahetvā.

¹³⁸ not in Tibetan : āmantetvā.

¹³⁹ Las sna tshogs pa’i lha’i bu : Vissakammadevaputta. Cf. (Las sna tshogs can, bZo sna tshogs pa : Viśvakarmā(-man) Mvy 6941). In Buddhist cosmology Vissakamma, or Vissakammadevaputta, ‘Vissakamma son of the *devas*,’ was the name of a *deva*. He is

the chief architect and builder of abodes for Sakka. In this text he builds a leaf hut for the Bodhisatta at Sakka’s request. See: (DPPN, 1983), vol. 2, pp. 906—7.

¹⁴⁰ rab tu byuñ bar ’dod pas : pabbajissāmi. Cf. (Rab tu byuñ ba : Pravrajita Mvy 8714).

¹⁴¹ de’i tshig thos nas : so tassa vacanaṃ sampañcchitvā.

¹⁴² bcom ldan ’das kyis yañ de’i tshe bdag gis bsams nas goms par byas par dzogs pa las de’i dus su de’i rgyu mtshan gyis : Bhagavā pana tadā atano puññānubhāvena nipphanam tam assamapadam sandhāya. The Tibetan translated above varies considerably from the Pāli, which is translated as: ‘Then, the Bhagavan referred to that hermitage completed by the power of his own merit.’

¹⁴³ Śā ri’i bu : Sāriputta. Cf. (Śā ri’i bu : Śāriputra Mvy 1032). Sāriputta was the chief disciple of the Buddha, and foremost of those having *paññā* ‘understanding.’ See: (DPPN, 1983), vol. 2, pp. 1108—18.

I.7 ABANDONING THE FIVE FAULTS

What are the five faults of the walkway?¹⁴⁵ ¹⁴⁶: i. hardness and being unlevel; ii. shrubs in the middle and unevenness¹⁴⁷; iii. dense tree foliage; iv. being too narrow; and v. being too wide. If, when walking, part of the walkway is hard or uneven, then blisters appear on the feet, and one does not abide in one pointedness of mind, and his subject of meditation¹⁴⁸ is not established.¹⁴⁹ The surface of the walkway being even and smooth, there is happiness, and (13a) he establishes the subject of meditation.

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¹⁴⁴ der ni 'chag ciñ gnas nas ni || skyon lña po ni rnam par spañs : cañkamañ tattha māpesiñ pañcadosavivajjitañ Bv II 29ab. The Tibetan of Bv II 29ab in JNTB § I.6 p. 12 ln. 5 is translated: '... made a walkway there, free from the five faults.' The Tibetan in § I.6 p. 12 ln. 5 has an error, mistranslating Pāli *māpesiñ* by *gnas nas* and *cañkamañ* by 'chag ciñ. Bv II 29ab is cited again at the end of § I.7, where the Tibetan matches the Pāli. The Pāli in both cases is the same. *Pada* Bv II 29ab in § I.7 p. 13 lns 2–3 reads: de ru 'chag sa byas la skyon lña po spañ bar bya'o : cañkamañ tattha māpesiñ pañcadosavivajjitañ Bv II 29ab.

¹⁴⁵ not in Tibetan : Tattha sukato mayhañ ti sukato mayā, pañṇasālā sumāpitā ti pañṇacchadanāsālāpi me sumāpitā ahoṣi; pañcadosavivajjitañ ti.

¹⁴⁶ 'chag pa'i skyon lña po gañ ze na : pañc' ime caṃkamanadosā nāma.

¹⁴⁷ nañ na śiñ rad rod can : antoruk-khatā.

¹⁴⁸ las byed pa'i gnas : kammaṭṭhāna. This Theravādin meditational term is almost certainly the only instance of it occurring anywhere in Tibetan. The CPD defines *kammaṭṭhāna* as being a post-canonical usage, with the meanings: 'a subject or cause of meditation; the 40 meditation subjects,' see: (CPD, 1992–2011), vol. 3, pp. 229–33. It

is also defined as a: 'subject of meditation or contemplation,' see: (DOP, 2001), vol. 1, p. 641. The *Visuddhimagga* gives extensive comments on the traditional forty meditation subjects, *kammaṭṭhāna*. See: (Rhys-Davids, 1975), pp. 84–372. Sodō Mori notes on the *kammaṭṭhāna* theory: '(a) with regard to *kammaṭṭhāna* (object or method of meditation) which was systematised not in Early Buddhism but only in the Theravāda school, the 38 kinds described in the *Vimuttimaggā* (chp. 7, pp. 63–70); (b) at places in the *Sāratthappakāsinī* two items of *kammaṭṭhāna* other than the above 40, i.e. *cha-phassāyatana-kammaṭṭhāna* (III-55) and *kilesa-kammaṭṭhāna* (I-71), which are not included in the *kammaṭṭhāna* system. (a) maybe 38 system an older theory of the Theravāda school used by *Vimuttimaggā* and the old Sīhaḷa sources used for texts of the Mahāvihāra who introduced it as their own system; while the 40 system was a new theory introduced by Buddhaghosa in his *Visuddhimagga*. When he composed his *Atthasālinī* he copied the early theory which he found in the source material.' See: (Mori, 1985), p. 140. For its use as a late commentarial term see: (Vajirañāṇa, 1975), pp. 29–30.

¹⁴⁹ mi 'grub la : vipajjati.

1. Therefore, you should know the first fault to be that part of the ground that is thorny and uneven.
2. When there is a tree in the middle, inside, or at the end of the walkway, and if one walks moving carelessly, one strikes one's forehead and head. The danger of being among trees, is the second fault. 5
3. When walking on a walkway that is on ground thick with undergrowth, grass, creepers, and so forth, then, during darkness, one treads with ones foot¹⁵⁰ on creatures, such as snakes, and dies, or they inflict injury, by biting one with their fangs. The denseness of the undergrowth, is the third fault. 10
4. When walking on a walkway that is too narrow –either one cubit, or half a cubit, to the edge– while walking within it, one would graze one's nails or fingers.¹⁵¹ That being too narrow, is the fourth fault.
5. When walking on a walkway that is too wide, the mind would be distracted¹⁵², and one would not obtain the abiding in one pointedness of mind. This being too wide, is the fifth fault. 15

It is proper, that the measure of the span of the walkway is two and a half cubits in width, and the walkway, together with a wide sand border, and an even and smooth earth floor, is sixty cubits in length, and only one cubit on both sides. It is proper, that you should make it like the walkway of the *mahāthera* Mahinda¹⁵³, and bright, like the butter lamps at the Cetiyaḡiri¹⁵⁴ shrine. Therefore it is said [in the *Buddhavaṃsa*] : 'I made a walkway there, free from the five faults.'¹⁵⁵ 20

¹⁵⁰ rkaṇ pas : not in Pāli.

¹⁵¹ śin tu dog pa'i 'chag sa'i mchu ru khru gcig pa'am khru phyed pa'i 'chag sa byed na naṇ du gcod pa daṇ sen mo 'am sor mo 'chad par 'gyur ba ni : ati-sambādhe caṃkame āyāmato ratanike vā aḡḡharatanike vā caṃkame caṃkaman-tassa pariccheda pakkhalitvā nakhāpi aṅguliyo pi bhijjanti.

¹⁵² sams g.yeṇs par gyur pa : cittam vidhāvati. For the Pāli *vidhāvati* 'to run about, roam about, cover space,' see: (PED, 1979), p. 623. It can also have the sense of 'wandering.' See: (Morris,

1884), pp. 104–5.

¹⁵³ gnas brten chen po dBaṇ chen : Mahindatthera.

¹⁵⁴ mChod rten gyi rigs : Cetiya-giri. The name Cetiyaḡiri, also found as Cetiyaḡabbata, refers to a mountain in Sri Lanka where a *vihāra* 'monastery' was built for Mahinda by king Devānampiy-atissa. See: (DPPN, 1983), vol. 1, pp. 912–3.

¹⁵⁵ de ru 'chag sa byas la skyon līa po spaṇ bar bya'o : caṅkamaṇ tattha māpesiṇ paṇcadosavivajjitaṇ Bv II 29ab.

I.8 ENDOWED WITH EIGHT GOOD QUALITIES

'Endowed with the eight good qualities.'¹⁵⁶ These are the eight joys possessed by a *samaṇa*.¹⁵⁷ (13b) What are the eight joys of a *samaṇa*?¹⁵⁸

1. The absence of desire to possess wealth and grain.¹⁵⁹
 2. The absence of desire through blameless alms gathering.¹⁶⁰
 3. The absence of desire to seek food.¹⁶¹ 5
 4. Not burdening the wealth and riches of the country, or desiring hardship to the people of the country. As the royal family do not wish harm to the people of the country, when taking individual taxes, and so forth.¹⁶²
 5. Being free from the desire for all requisites.¹⁶³ 10
 6. No fear of being robbed by thieves.¹⁶⁴
 7. Freedom from the torments of king, regent, and minister.¹⁶⁵
 8. When proceeding in the four directions, he is free of torment.¹⁶⁶ [Pā8]
- 'If one abides in that way, it is possible to experience these eight joys. In that way, I made that hermitage there, that had the eight good qualities.'¹⁶⁷ 15

¹⁵⁶ yon tan brgyad dañ ldan pa : sogs pa len na rgyal po'i rigs kyis
atṭhagūṇasamūpetan ti Bv II 29c. yul 'khor gyi mi sdug bsñal ba mi

¹⁵⁷ dge sbyoñ : samaṇa. Cf. (dGe 'dod pa : raṭṭhaṃ pīletvā dhanasāraṃ
sbyoñ : Śramaṇa Mvy 3329). vā sīsakahāpaṇādīni vā gaṇhantesu

¹⁵⁸ dge sbyoñ gi bde ba brgyad dañ rājakulesu raṭṭhakilesābhāvo.

¹⁵⁹ nor dañ 'bru yoñs su 'dzin pa'i 'dod pa med pa : upakaraṇesu niccha-
ldan pa 'zes bya ba ni gañ 'ze na : atth' ndarāgabhāvo.

¹⁶⁰ kha na ma tho ba med pa'i bsod 'dod pa med pa : dhanadhaññāparig-
sñoms las 'dod pa med pa : anavaj- gahābhāvo.

¹⁶¹ bza' ba btsal ba'i 'dod pa med pa : chom rkun gyis 'phrog pa'i 'jigs pa
nibbutapiṇḍaṃ 'bhuñjanabhāvo. med pa : coravilope nibbhayabhāvo.

¹⁶² nor gces pa'i yul mi sdug par rgyal po dañ rgyal tshab dañ blon
byed pa 'am | mgo re re'i khral la po chen po'i ñe bar 'tshe ba med pa dañ :
rājarājamahāmattehi asaṃsaṭṭhabhāvo.

¹⁶³ ñe bar mkho ba thams cad la phyogs b'zir 'gro ba na 'tshe ba med
pa ste : catusu disāsu appaṭihatabhāvo.

¹⁶⁴ not in Tibetan : idaṃ vuttaṃ hoti.

I.9 OBTAINING THE POWER OF HIGHER KNOWLEDGE

‘I obtained the power of higher knowledge.’¹⁶⁸ Abiding there, in that way, I made those preliminary objects of meditation,¹⁶⁹ in order to produce higher knowledge and the attainments. By exerting insight on impermanence and suffering, I obtained that state, and gained the power of insight. When I dwelled in that way, I was able to obtain that power. So, by abiding there, for the sake of higher knowledge, I produced sufficient power of insight. This is the meaning of making a hut.¹⁷⁰

5

I.10 THE ABANDONMENT OF CLOTHES THAT POSSESS NINE FAULTS

‘I abandoned clothes that possess nine faults.’¹⁷¹ These have been mentioned earlier in this work.¹⁷² Then, after he made a very secluded abode, consisting of a small room (14a) and a large room, with a walkway, adorned with flowers and fruit, and such like, together with a pleasing variety of trees, pleasing sweet water,¹⁷³ free from dangerous wild animals,¹⁷⁴ and free of multitudes of harmful¹⁷⁵ birds, he placed a board, for resting the back,¹⁷⁶ at the middle and on both sides of the adorned walkway, with

10

¹⁶⁸ mñon par śes pa’i stobs thob par
'gyur žiñ : abhiññābalaṃ āharin ti Bv II
29d.

¹⁶⁹ zad par gyi las rnam byas nas :
kaśīnaparikammaṃ katvā.

¹⁷⁰ de nas der gnas te | zad par gyi
las rnam byas nas mñon par śes pa
dañ sñoms par 'jug pa rnam bskyed
pa'i phyir te | mi rtag pa dañ | sdug
bsñal ba dañ | lhag mthoñ brtsams nas
gnas thob par byed do || lhag mthoñ gi
stobs blañ nas ji ltar gnas na de'i stobs
blañ bar nus so || de ltar der gnas nas
de'i mñon par śes pa'i phyir lhag mthoñ
gis stobs mthun par byas pa ni khañ pa
byas pa'i don yin no || : abhiññābalaṃ
āharin ti pacchā tasmīṃ assame vasanto
kaśīnaparikammaṃ katvā abhiññānañ
ca samāpattīnañ ca uppādanatthāya an-
iccato dukkhato vipassanaṃ ārabhitvā
thāmappattaṃ vipassanābalaṃ āharin,
yathā tasmīṃ vasanto taṃ balaṃ āhar-
ituṃ sakkomi evaṃ taṃ assamaṃ tassa
abhiññatthāya vipassanābalassa anuccha-

vikaṃ katvā māpesin ti attho. JNTB
§ I.9 p. 13 lns 16—31.

¹⁷¹ skyon dgu dañ ldan pa'i gos dor
ba : sātakaṃ pajahiṃ tattha navadosa-
mupāgatan ti Bv II 30ab.

¹⁷² 'dir sñar rim pa bzin du brjod pa
de rnam : etthāya ānupubbikathā. See:
Bv II 30ab JNTB § I.5 p. 11 ln. 7.

¹⁷³ bsam pa chu ltar yid du 'oñ ba :
ramañīyaṃ madhurasalīlāsayaṃ.

¹⁷⁴ ri dwags med pa : vālamiga. Cf. (Ri
dbags, Ri dags : Mṛga Mvy 4792).

¹⁷⁵ gnod par byed pa : bhīṃasana.
The Pāli *bhīṃasana* is a later form of
the earlier canonical *bhīṃsanaka* ‘horri-
ble, dreadful.’ See: (PED, 1979), p. 504.

¹⁷⁶ rgyab kyi rten gyi gzi : ālam-
banaphalaka. This word is given as
‘board or slab to lean against or recline
on for taking rest during exercises on the
caṅkama.’ See: (CPD, 1960—90), vol. 2,
p. 197. See also: ‘a board for leaning
against,’ in: (DOP, 2001), vol. 1, p. 335.

a level spot in the middle of the walkway, for sitting on, that was mixed with yellow coloured pebbles.¹⁷⁷

Within the hut of leaves, were a pile of long hair, religious robes made of pieces of tree bark, and a three pronged staff, and also the other requisites of an ascetic, such as a flask and other things. Within the resting place, was water in a large jug, a crouch water container, a cup, a fireplace, a charcoal container, kindling wood, and such like, so that there was everything needed to make renunciation.¹⁷⁸

When he had created all those things, and written a message on the wall of the leaf hut saying: 'Whoever desires to make renunciation, let him make renunciation after taking these requisites!'¹⁷⁹ Vissakammadeva-putta¹⁸⁰ then went to the *deva*-world.

Wise Sumedha followed the river¹⁸¹ in the foothills of Himavant mountain, looking for a suitable place for his own dwelling. He saw the pleasant dwelling from the bend of the river, that was given by Sakka, and transformed by Vissakamma. (14b) Going along one side of the length of the walkway, without seeing footprints, he thought: 'These renunciates are seeking alms from a distant village. When they tire and return, having entered the leaf hut, they will dwell here. I want to know, in either case, if they will not return immediately, or will not return for a long time.'¹⁸²

Entering by the small door of the wooden house, he went inside. Looking around, he read the message written on the large inner wall, and thought: 'I should examine all these utensils, and after taking them, make my renunciation.'¹⁸³ I abandoned both my upper and lower robes.

¹⁷⁷ 'chag sa brgyan pa'i phyogs gñis
dañ dbus su rgyab kyi rten gyi g'zi la
brten nas b'zugs pa'i ched du 'chag sa'i
nañ du sa g'zi mñam pa | kha dog ser
po rdo dañ bsres pa : alaṃkātacaṃka-
massa ubhosu antesu ālambanaphalakam
saṃvidhāya nisīdanatthāya caṃkamave-
majjhe samatalaṃ muggavaṇṇasilaṃ
māpetvā.

¹⁷⁸ lo ma'i khañ pa'i nañ du ral pa'i
khor yug dañ | śiñ śun gyi dum bu'i
chos gos dañ | dbyu gu gsum dañ |
bum pa la sogs pa dka' thub pa'i yo
byad dañ ldan pa | bsti gnas kyi nañ
du chu dañ bum pa chen por chu dañ |
duñ chos kyi chu dañ | kham phor dañ |
me khañ dañ | snod sol ba can dañ |
śiñ la sogs pa de ltar gañ dañ gañ du
rab tu 'byuñ ba la rigs so || : anto
paṇṇasālāyaṃ jaṭāmaṇḍalaṃ vākacīraṃ

tidanḍakuṇḍikādike tāpasaparikkhāre
maṇḍape pāṇiya-kuṭa-pāṇiya-saṃkha-
pāṇīyasarāvāni aggisālāyaṃ aṅgaraka-
palladāruādīnīti evaṃ yaṃ yaṃ pabba-
jitānaṃ upakārāya saṃvattati.

¹⁷⁹ lo ma'i khañ pa'i logs la gañ žig tu
'byuñ bar 'dod pa na 'di' yo byad rñams
blañs nas rab tu byuñ bar gyis śig ces yi
ger bris nas : paṇṇasālabhittiyaṃ 'ye keci
pabbajitukāmā ime parikkhāre gahetvā
pabbajantū' ti akkharāni chinditvā.

¹⁸⁰ Las sna tshogs pa'i lha'i bu :
Vissakammadevaputta. Cf. (Las sna
tshogs can, bZo sna tshogs pa : Viśva-
karmā(-man) Mvy 6941).

¹⁸¹ chu kluñ rjes su' brañ ba : girikan-
darānusārena.

¹⁸² de ma thag tu ma sleb par dus
riñ por ma sleb par so sor śes sgos so :
'atīviya cirāyantīti' jānissāmīti.

Therefore it is said [in the *Buddhavaṃsa*] : ‘I abandoned my clothes there.’¹⁸⁴ ‘O Sāriputta, so I entered that leaf hut, and abandoned the clothes, that have nine faults.’

I.11 THE NINE FAULTS OF CLOTHES

Moreover, I saw the nine faults clearly.¹⁸⁵ The nine faults of the clothing of those ascetics who make renunciation are:

5

1. The fault of being hard to obtain.¹⁸⁶
2. The fault of becoming desired by others.¹⁸⁷
3. The fault, when using them, of being quickly soiled.¹⁸⁸
4. The fault, when using them, of tearing, and of the necessity to dye them, and wash them when they become soiled.¹⁸⁹ 10
5. The fault, of it being necessary to mend and sew them when old, and moreover, of it being difficult to obtain them when sought.¹⁹⁰
6. The fault of being unsuitable for an ascetic who has gone forth.¹⁹¹
7. The fault that they could be stolen by enemies, and such like.¹⁹²
8. The fault that, (15a) in order that one’s enemies do not take them, it is necessary to guard them, and when worn they become adornments.¹⁹³ 15

¹⁸³ ’di rnams thams cad bdag gi yo byad du brtag par bya’o || de rnams blaṅs nas rab tu byuṅ ño : mayhaṃ kap-piyaparikkhārā ete, ime gahetvā pabbajissāmīti.

¹⁸⁴ der gos dor ro : sātakaṃ pajahiṃ tatthā ti Bv II 30a.

¹⁸⁵ de yaṅ skyon dgu gsal bar mthon ste : sātakaṃ pajahanto nava dose disvā pajahiṃ ti dīpeti.

¹⁸⁶ rñed dka’ ba : mahagghabhāvo. Cf. (rñed par dka’ ’am dkon pa : Dur-labha Mvy 2655).

¹⁸⁷ gzan ’dod pa skye ba : parapaṭibad-dhatāya uppajjanabhāvo.

¹⁸⁸ loṅs spyod pa na myur du dri ma daṅ ldan pa : paribhogena lahuṃ kilis-sanabhāvo.

¹⁸⁹ dri ma can du gyur na ’khrud pa

daṅ tshol bya dgos pa daṅ loṅs spyod pa na ’dral ba : kilīṭṭho ca dhovitaḥ ca ra-jitaḥ ca hoti, paribhogena jīraṇabhāvo.

¹⁹⁰ rñiṅs na ’tshem pa daṅ lhan pa ’debs dgos pa daṅ slar yaṅ tshol ba na rñed dka’ ba : jīṇṇassa hi tunnaṃ vā aggaladānaṃ vā kātabbaṃ hoti, puna pariyesanāya durabhisambhavabhāvo.

¹⁹¹ dka’ thub pa’i rab tu byuṅ ba la mi rigs pa : tāpasapabbajjāya asārup-pabhāvo.

¹⁹² dgra la sogs pas ’phrog par ’gyur ba : paccatthikānaṃ sādharmaṇabhāvo.

¹⁹³ ji ltar yaṅ gos ni dgra la sogs pas mi len pa de’i phyir de bzin du sbed dgos pa daṅ gyon pa na rgyan du ’gyur ba : yathā hi naṃ paccatthikā na gaṇhanti tathā gopetabbaṃ hoti, paribhuñjan-tassa vibhūsanatṭhānabhāvo.

9. The fault that after taking them and going out wandering, they become a great burden to the body.¹⁹⁴

I.12 THE CLOTHES OF TREE BARK

As for the quote: ‘clothes of tree bark.’¹⁹⁵ ‘O Sāriputta, at that time, I abandoned clothes, after seeing their nine faults. [Pāṅ] I bound and joined pieces of *muñja* grass¹⁹⁶ to the tree bark,¹⁹⁷ being desirous for an upper and lower robe.’¹⁹⁸

5

I.13 THESE HAVE TWELVE GOOD QUALITIES

‘Having twelve good qualities.’¹⁹⁹ The twelve benefits of tree bark clothes are²⁰⁰:

1. The first benefit is their lack of value, beauty, and their suitability.²⁰¹
2. The second benefit is that it is possible to make them with one’s own hands.²⁰²
3. The third benefit is that, when one uses them, although they become soiled, it is possible to wash them quickly.²⁰³
4. The fourth benefit is that, although they become worn when one uses them, it is possible to repair them.²⁰⁴

10

15

¹⁹⁴ khyer nas 'gro ba na lus kyi khur po chen por 'gro ba : gahetvā carantassa khandhabhāramahicchabhāvo.

¹⁹⁵ śiñ śun gyi gos zes pa ni : vākacīraṃ nivāsesin ti. Bv II 30c.

¹⁹⁶ rtswa mun dza dum bu dum bur byas nas : muñjatiṇaṃ hīrahīraṃ katvā. Cf. (rTswa mun dza dañ bal ba dza lta bur gyur ba : Muñja-balabaja-jātā Mvy 5392). The phrase is given as: ‘making (three) strips or strings out of (the fibre of) *muñja* grass’ as a girdle for an ascetic. See: (Morris, 1884), pp. 102—3.

¹⁹⁷ śiñ śuñ : vākacīraṃ nivāsesiṃ.

¹⁹⁸ sgrog pa ni śiñ śun la smad gos dañ stod gos don du gñer ba'i phyir ro : kataṃ vākacīraṃ nivāsanapārūpanat-thāya ādiyin.

¹⁹⁹ yon tan bcu gñis dañ ldan pa zes pa

ni : dvādasaguṇamupāgatan ti Bv II 30d. For discussions of the use of tree bark as cloth in ancient India see: (Emeneau, 1962), pp. 167—70, and (Olivelle, 2005), pp. 321—50.

²⁰⁰ phan yon bcu gñis dañ ldan pa'i śiñ śun gyi gos : dvādasahi ānisaṃsehi samannāgataṃ, vākacīrasmiṃ hi.

²⁰¹ rin chuñ ba dañ | blta na mdzes pa dañ | ruñ ba dañ | 'di rnam ni phan yon gcig : appagghaṃ sundaraṃ kappiyan ti ayan tāva eko ānisaṃso.

²⁰² rañ gi lag gis bya bar nus pa ni gñis pa : sahatthā kātuṃ sakkā ti ayaṃ dutiyo.

²⁰³ loñs spyod pa na dri ma can du gyur kyañ myur du bkru bar nus pa : paribhogena sanikaṃ kilissati dho- viyamāne pi papañco n' atthi.

5. The fifth benefit is that, when sought, it is possible to make them easily.²⁰⁵
6. The sixth benefit is that they are suitable for an ascetic who has made renunciation.²⁰⁶
7. The seventh benefit is that they are undesirable to robbers.²⁰⁷ 5
8. The eighth benefit is that, when they are worn, they are the adornment of an ascetic.²⁰⁸
9. The ninth benefit is that, when they are worn, they are light.²⁰⁹
10. The tenth benefit is that religious robes have little appeal in themselves.²¹⁰ 10
11. The eleventh benefit is that, when seeking them, there is no blame for the practitioner.²¹¹
12. The twelfth benefit is that, when tree bark clothes are lost, it is of little concern.²¹²

I.14 ABANDONING THE HUT OF LEAVES POSSESSING EIGHT FAULTS

- 'I abandoned the hut of leaves that has eight faults.'²¹³ How did I abandon it? (15b) Changing²¹⁴ my best set of clothes, and taking the red clothes 15

²⁰⁴ loñs spyod pa na brñiñs par gyur
kyañ btsem par nus pa ni bñi pa : parib-
hogena jiññe pi sibbitabbābhāvo catut-
tho.

²⁰⁵ slar yañ tshol ba na bde bar byed
nus pa ni lña pa : puna pariyasantassa
sukhena karaṇabhāvo pañcamo.

²⁰⁶ dka' thub pa'i rab tu byuñ ba la
rigs pa ni drug pa : tāpasapabbajjāya
sārubbabhāvo chaṭṭho.

²⁰⁷ chom rkun pa la mi mkho ba
ni bdun pa : paccatthikānaṃ nirupab-
hogabhāvo sattamo.

²⁰⁸ gyon pa na dka' thub pa'i rgyan du
'gyur pa ni brgyad pa : paribhuñjantassa
vibhūsanatṭhānābhāvo aṭṭhamo.

²⁰⁹ gyon pa na yañ bar 'gyur ba ni dgu
pa : dhāraṇe sallahukabhāvo navamo.

²¹⁰ chos gos so so la 'dod pa chuñ ba
ni bcu pa : cīvarapaccaye appichabhāvo
dasamo.

²¹¹ sloñ ba na chos pa la kha na ma tho
ba med pa ni bcu gcig pa : vākupattiyā
dhammikaanavajjabhāvo ekādasamo.

²¹² śiñ śun gyi gos stor na yañ ltos pa
med pa ni bcu gñis pa'o : vākacīre naṭṭhe
pi anapekkhabhāvo dvādasamo ti.

²¹³ skyon brgyad dañ ldan pa'i lo ma'i
khañ pa dor źes pa ni : aṭṭhadosa-
samākiñṇaṃ pajahiṃ pañnasālakan ti
Bv II 31ab.

²¹⁴ rigs su gyur pa : omuñcanto.

–that are like the colour of garlands of *anojā*²¹⁵ flowers– wore them as lower²¹⁶ robes. And moreover, wore yellow tree bark clothes on top. Wearing²¹⁷ a covering of leopard skin, together with its paws²¹⁸ –that was like a mat of *punnāga*²¹⁹ flowers– I bound the ringlets of hair to my head, inserting a stiff needle, in order to strengthen²²⁰ the knot of hair on my crown. I inserted a draw cord –that was like a string of pearls– around the coral coloured flask. Taking the stick, that was forked into three, and grasping the carrying-pole with the jug on one end, and the bamboo pole with an iron hook at both ends, and the trident, and so on, I carried them. Carrying the load on one shoulder, and grasping the staff in my right hand, I emerged²²¹ from the leaf hut. 5 10

Walking to and fro on the great walkway of sixty cubits length, and looking at my own clothes, I thought: ‘I have obtained fully my wish. I went forth into beauty. This is the renunciation that is praised and glorified by heroic beings such as the Buddhas and *paccekabuddhas*. I, abandoning the ties of the house, renouncing²²² it, obtained the highest renunciation. I performed the practice of a *samaṇa*, and I obtained the fruit of joy.’²²³ And delight arose. I gently²²⁴ put the load on the ground,²²⁵ and (16a) sat like a golden statue on top of a yellow coloured stone in the middle of the walkway, spending part of the day there. 15 20

At evening time, I entered²²⁶ inside the leaf hut, and lay on top of a well arranged wooden couch.²²⁷ I rose in the last watch of the night,²²⁸ clothing the body with cool clothes,²²⁹ and reflected on the meaning of my arrival: ‘I saw the fault²³⁰ of the householder’s state, and abandoned limitless wealth²³¹ and endless fame. Abiding in solitude,²³² and going 25

²¹⁵ a ṇa ’o dza : anojā. This word is given as the ‘name of a tree (the flowers of which are used for wreaths); sometimes spelt *anoja*.’ See: (CPD, 1924–48), vol. 1, p. 233. See also: ‘a kind of shrub or tree with red flowers,’ in: (PED, 1979), p. 46.

²¹⁶ smad : not in Pāli.

²¹⁷ gyon te : ekamsaṃ katvā.

²¹⁸ rkaṇ pa daṇ bcas pa’i gzig gi phabs pa’i g.yaṇ gŹi : sakhuram ajinacammaṃ.

²¹⁹ pun nā ga : punnāga. Cf. (Pun na ga : Punnāga Mvy 6173). For Pāli *punnāga* as ‘E. Alexandrian laurel; *Calophyllum inophyllum* L.; Clusiaceae,’ see: (Liyanaratne, 1994), p. 91. See also: ‘the tree Rottleria Tinctoria,’ in: (DPL, 1987), p. 392.

²²⁰ brtan par bya phyr : niccal-

abhāvakarapaṭṭhaṃ.

²²¹ byuṇ ste : nikkhamitvā.

²²² ṇes par byuṇ Źiṇ : nekkhamma. Cf. (Ṇes par ’byuṇ ba la brten pa : Nāiṣkramyāsrita Mvy 6775).

²²³ bde ba’i bras bu : maggaphala-sukhaṃ.

²²⁴ dal bus : not in Pāli.

²²⁵ khur dal bus sa la bŹag nas : ussāhajāto khārikājaṃ otāretvā.

²²⁶ bŹugs nas : pavisitvā.

²²⁷ śiṇ khri legs po’i gŹog : bidala-mañcakapasse kaṭṭhattarikāya.

²²⁸ nam gyi cha smad la : balava-paccūse.

²²⁹ lus la ser bus gos par byed ciṇ : sarīram utuṃ gāhāpetvā.

²³⁰ skyon : ādīnava.

forth, in order to seek renunciation. So beginning from then, I did not consider practising heedlessness, nor abandoning solitude. Although now wandering bitten by the flies of perverse views, I did not consider the abandonment of solitude to be proper.²³³ Seeing also the attendant confusion²³⁴ of the state of a householder, I went out and saw this pleasant well-made leaf hut, with golden coloured clay on the ground. The walls were white, like the colour of silver, and the roof had a covering of leaves that were red, like the colour on the top of a pigeon's foot. Lying on a multi-coloured mat on a wooden bed, I saw happiness in that abode, and saw²³⁵ it to be like a fully completed house.²³⁶

He looked at the fault²³⁷ of the leaf hut, and saw its eight faults. When using the leaf hut, there are eight faults²³⁸:

1. (16b) Seeking to build a house, there is the necessity of much wealth and much wood. This is the first fault.²³⁹
2. When repeatedly consuming the earth and grass, it is necessary to

²³¹ *bdud rtsi la loṅs spyod : amitabhoga*. The Tibetan *bdud rtsi* appears to be a mistake here for Pāli *amita-*, as *bdud rtsi* stands for Pāli *amata* in other occurrences in this text, and also in translations of Sanskrit for *amṛta*. The compound term *amītabhoga* is given as 'with boundless income.' See: (CPD, 1924—48), vol. 1, p. 396.

²³² *dgon par gnas te : araṇṇaṃ pavisitvā*.

²³³ *de nas bzuñ nas bag med pa'i spyod pa'i mi rtog pa dañ | rab tu dben pa spañs nas 'gro ba log pa'i sbrañ mas za bas da ni bdag gis rab tu dben pa dor bar rigs so : ito dāni paṭṭhāya pamādacāraṃ carituṃ na vaṭṭati, pavivekaṃ hi pahāya vicarantaṃ micchāvitakkamakḥhikā khādanti, idāni mayā vivekaṃ anubrūhetuṃ vaṭṭati*.

²³⁴ *zañ ziñ dañ bcas par : palibodhato*.

²³⁵ *mthoñ : paññāyati*.

²³⁶ *khyim pa'i phun sum tshogs pa dañ'dra bar mthoñ ño : viya me gehasam-padā paññāyantīti*.

²³⁷ *skyon : dosa*.

²³⁸ *skyon : ādinava*. These two terms

provide an example of the sometimes free way in which this text is translated. The Tibetans were very careful in their use of terms for translating from Sanskrit, and in most cases used only one Tibetan word to translate a particular Sanskrit word consistently. The Tibetan in this text uses *skyon* 'fault' three times in JNTB § I.14 pp. 16—8 to translate *ādinava* 'disadvantage' explicitly, with a further seven implied in that list by numerals. There are also five occurrences of *skyon* for *doso* 'fault' in the same section. While *skyon* is used in JNTB § III.7 p. 147 ln. 18 to translate *khalīta* 'failure, wrong-doing' and in § III.8 p. 149 ln. 1 for *otāra* 'flaw, weakness.' But, contrary to Feer's view, not one of the occurrences in the text of *skyon* represent *doso* as 'hated,' only as 'fault.' See: (Feer, 1883), p. 343 n. 4.

²³⁹ *śiñ mañ po la nor mañ po dgos pa dañ bsdus nas khañ pa byed ciñ tshol ni skyon gcig pa dañ : mahāsambhārena dabbasambhāre samodhānetvā karaṇapariyesanabhāvo eko ādinavo*.

replenish it continually. This is the second fault.²⁴⁰ [Pā10]

3. The sleeping place is suitably large, though it necessitates rising at unseemly times, which must lead to not abiding in single pointedness of mind. This is the third fault.²⁴¹
4. Putting the body at ease, by suppressing cold and heat. This is the fourth fault.²⁴² 5
5. 'Entering into the house, anyone is able to act sinfully,' and avert shame. This is the fifth fault.²⁴³
6. Protecting it, saying: 'This is mine.' This is the sixth fault.²⁴⁴
7. That there are two living in the house, is the seventh fault.²⁴⁵ 10
8. There will be many creatures living there, such as lice, bed bugs and fleas. This is the eighth fault.²⁴⁶

Seeing these eight faults, the Mahāsatta abandoned the leaf hut. Therefore it is said [in the *Buddhavaṃsa*] : 'I abandoned the leaf hut with eight faults.'²⁴⁷ 15

I.15 APPROACHING THE ROOT OF A TREE THAT HAS TEN GOOD QUALITIES

'When dwelling at the foot of a tree there are ten good qualities.'²⁴⁸ The text says: 'Abandoning that place of concealment and dwelling at the foot

²⁴⁰ rtswa dañ sa 'dzad pa dañ |
yañ dañ yañ zad pas na bcos dgos
pa rgyun mi 'chad pa ni skyon gñis
pa dañ : tiṇapaṇṇamattikāsu patitāsu
tāsaṃ punappuna ṭhapetabbatāya nibad-
dhajaggaṇabhāvo dutiyo.

²⁴¹ ñal ba'i gnas zes bya ba ni chen
po la rigs te | dus ma yin par sloṇ
dgos pas sems gcig tu mi gnas pa dañ |
'gro dgos pa ni skyon gsum pa dañ :
'senāsanān nāma mahallakassa pāpuṇāti,
avelāya vuṭṭhāpiyamānassa cittekaggatā
na hotīti' uṭṭhāpanīyabhāvo tatiyo.

²⁴² grañ ba dañ dro ba dañ 'joms pa
dañ | lus bde bar byed pa ni skyon bži
pa : sītuṇhapaṭighātena kāyassa sukhū-
mālakaṇabhāvo catuttho.

²⁴³ khañ pa'i nañ du žugs nas sdig pa
byed par nus pa dañ | ño tsha ba bzlog

pa ni skyon lña pa : 'gehaṃ pavitṭhena
yaṃ kiñci pāpaṃ sakkā kātun' ti gara-
hāpaṭicchādanabhāvo pañcamo.

²⁴⁴ bdag gi yin no zes bsruñ ba ni
skyon drug pa : 'mayhan' ti parigga-
hakaṇabhāvo chaṭṭho.

²⁴⁵ khyim pa yod zes pa gñis pa'i skyon
bdun pa : 'gehassa atthibhāvo nāma
sadutiyakavāso' ti satamo.

²⁴⁶ śig dañ | 'dre śig dañ khyi śig
la sogs pa'i srog chags du ma gnas
par 'gyur ba ni skyon brgyad pa'o :
ūkamaṃkuṇagharagoḷikādīnaṃ sādharma-
ṇatāya bahusādhāraṇabhāvo aṭṭhamo.

²⁴⁷ skyon brgyad dañ ni ldan pa yi ||
lo ma'i khañ pa spañs zes pa : aṭṭha-
dosasamākiṇṇaṃ pajahiṃ paṇṇasālakan
ti Bv II 31ab.

of a tree that has ten good qualities.²⁴⁹ Therein, the ten good qualities²⁵⁰ are:

1. It is unnecessary to clear up. This is the first good quality.²⁵¹
2. Only abiding there to sleep, one finds it unnecessary to guard it. This is the second good quality.²⁵² 5
3. One uses it without having to clean it, and abides happily, without having to hoard things. This is the third (17a) good quality.²⁵³
4. If there are blameworthy acts, they are not concealed. But, since there are no sinful acts, there is no concealment. This is the fourth good quality.²⁵⁴ 10
5. Since one abides there without clothes, one accordingly does not continually restrict the body. This is the fifth good quality.²⁵⁵
6. One does not desire to possess things. This is the sixth good quality.²⁵⁶
7. One abandons the desire of a householder. This is the seventh good quality.²⁵⁷ 15
8. One does not have to grasp many necessities, nor guard them. So one is free from desire. This is the eighth good quality.²⁵⁸

²⁴⁸ śiñ gi druñ du gnas gyur na || yon
tan bcu dañ ldan pa yin : upāgamiñ
rukkhamūlañ guṇe dasah' upāgatan ti
Bv II 31cd. See also: § I 5 p. 11 ln. 10.

²⁴⁹ yib pa'i gnas rnams spañs pa dañ ||
yon tan bcu dañ ldan pa yi || śiñ gi druñ
du gnas pa'o : channañ paṭikkhipitvā
dasahi guṇehi upetañ rukkhamūlañ up-
agato 'smīti.

²⁵⁰ yon tan bcu po : dasa guṇa.

²⁵¹ bsag mi dgos pa : appasamāramb-
hata.

²⁵² ñal bar gnas pa tsam gyis bsruñ
mi dgos par rñed pa : 'upagamana-
mattakam eva hi tattha hotīti' appajag-
ganatā.

²⁵³ der byi dor byed pa med par loñs
spyod pa dañ | bde bar gnas pa dañ |
sloñ ba med pa : 'tañ hi sammatṭhañ
pi asammatṭhañ pi paribhogaphāsukañ

hoti yeva' anuṭṭhāpanīyabhāvo.

²⁵⁴ ño tsha ba na yib pa med pa ciñ
der sdig pa byed pa med la sbed pa med
pa : 'garahañ na paṭicchādeti, tattha hi
pāpañ karonto lajjatīti' garahāya apaṭic-
channabhāvo.

²⁵⁵ bla gab med pa'i gnas bzin du lus
rtag tu sdod pa med pa : 'abbhokāsavāso
viya kāyañ na santhambhetīti' kāyassa
asanthambhanabhāvo.

²⁵⁶ yoñs su 'dzin par mi 'dod pa : parig-
gahakaraṇabhāvo.

²⁵⁷ khyim gyi 'dod pa spañs pa :
gehālayapaṭikkhepo.

²⁵⁸ mañ po dgos pa'i 'dzin pa med pa
dañ yoñs su bsruñ ba med pa dañ 'gro ba
na 'dod pa med pa : bahusādāraṇagehe
viya 'paṭijaggissāmi nañ nikkhamathā'
ti nīharaṇakābhāvo.

9. When living there, there is nothing but joy. This is the ninth good quality.²⁵⁹

10. An abode at the foot of a tree is easily obtained, without any problem or concern. This is the tenth good quality.²⁶⁰

The text says: 'Seeing these ten good qualities, I will abide at the foot of a tree.' Considering²⁶¹ those sort of acts, the Mahāsatta went for alms on the following day. As soon as he reached the village, those village people were highly delighted and gave him alms. He departed at noon, and went to his abode.

And arriving there, he sat down, thinking: 'I did not go forth for the sake of obtaining alms. This sweet scented food increases the pride of conceit, and the pride of desirous men. Relying on the basis of food, there is no end to suffering. I, moreover, abandoning grain foods, which are produced through sowing and harvesting, will depend on fruit, the best of food.'

He then obtained that, and acting in that way, exerted the (17b) suffering body,²⁶² and within seven days, the eight attainments and five higher knowledges arose. Therefore it is said [in the *Buddhavaṃsa*] :

Bv II 32—3

I abandoned, without exception, those grains that are sown or planted,²⁶³

and existed on fruit, and such like, that has many good qualities.²⁶⁴

At that ascetic abode, while sitting and walking on the walkway,²⁶⁵

²⁵⁹ sdod pa na dga' ba dañ bcas pa med pa : vasantassa sappītikabhāvo.

²⁶⁰ śiñ druñ gi gnas ni soñ žiñ soñ ba na rñed sla ba dañ ltos pa med pa : rukkhāmūlasenāsanassa gatagataṭṭhāne sulabhatāya anapekkhabhāvo.

²⁶¹ bsams pa'o : sallakkhetvā.

²⁶² des de nas de blañs te de ltar byas nas lus sdug bñal du 'bad pa byas pa dañ : so tato paṭṭhāya tathā katvā ghaṭanto vāyamanto.

²⁶³ btab dañ bskrun pa'i 'bru rnams ni || lhag ma med par spañs pa dañ : Vāpitaṃ ropitaṃ dhaññaṃ pajahiṃ niravasesato Bv II 32ab. The citation of the same two *padas* in JNTB § I.5 p. 11 lns 11—2 reads: rmos dañ bskrun pa'i 'bru rnams ni || lhag ma med par dor

byas nas : Vāpitaṃ ropitaṃ dhaññaṃ pajahiṃ niravasesato Bv II 32ab.

²⁶⁴ yon tan du ma dañ ldan pa'i || 'bras bu sogs la 'jug pa'o : anekaguṇasampannaṃ pavattaphalaṃ ādiyiṃ Bv II 32cd. The previous citation of the same two *padas* in JNTB § I.5 p. 11 ln. 13 reads: yon tan ma lus ldan pa yi || śiñ tog mchog ni dañ por zos : anekaguṇasampannaṃ pavattaphalam ādiyiṃ Bv II 32cd.

²⁶⁵ der ni dka' thub kyi gnas dañ || sdod dañ 'chag pa'i gnas rnams su : Tattha-ppadhānaṃ padahiṃ nisajjaṭṭhānacaṅkame Bv II 33ab. The previous citation of the same two *padas* in JNTB § I.5 p. 11 ln. 14 reads: de ru dka' thub byas nas ni || 'dug dañ 'chag pa'i gnas

within seven days, I obtained the power of higher knowledge.

I.16 THE BHAGAVAN DĪPAṂKARA APPEARED

Obtaining higher knowledge²⁶⁶ in that way, the ascetic Sumedha²⁶⁷ dwelled in the bliss of attainment.

At that time, the teacher named Dīpaṁkara appeared in the world. On his entering the womb, at his birth, on his enlightenment,²⁶⁸ and 5 when turning the wheel of the teaching, the ten thousand realms of the world shook and trembled, [Pā11] and proclaimed a sound, proclaimed a great sound.²⁶⁹ And the thirty-two prognostic signs²⁷⁰ appeared.

The ascetic Sumedha dwelled in the bliss of attainment, and did 10 not hear those sounds, nor see those prognostic signs.²⁷¹ Therefore it is said [in the *Buddhavaṃsa*] :

Bv II 34—5

Relying on one seat, I thus attained accomplishment,²⁷²

while the Jina Dīpaṁkara appeared, as a guide for the world.

I neither saw, nor heard, the four signs²⁷³ —his entry into a womb, birth, 15 enlightenment, or preaching of the doctrine— (18a) due to the bliss of absorption.²⁷⁴

rnams su : Tattha-ppadhānaṃ padahiṃ
nipajjaṭṭhānacaṃkame Bv II 33ab.

²⁶⁶ mñon par śes pa : abhiññābala.
Cf. (mñon par śes pa chen pos rnam
par rol pa : Mahābhijñā-vikrīḍitā Mvy
813).

²⁶⁷ Blo gros bzañ po dka' thub pa :
Sumedhatāpasa.

²⁶⁸ byaṅ chub pa : bodhi.

²⁶⁹ g.yos so || rab tu g.yos so || sgra
sgrogs so || sgra cher sgrogs so : saṃ-
kampī sampakampī sampavedhi mahā-
viraṃ viravi.

²⁷⁰ sñon gyi mtshan mar gyur pa
sum cu rtsa gñis : dvattimsa pubba-
nimitta. The thirty-two prognostic signs,
or omens, that are said to appear on
these occasions, act as a kind of natural

prediction and approval of what is to
come. For Sanskrit *pūrvanimitta*, 'an
omen,' see: (SED, 1988), p. 643. They
also occur as *sñar gyi mtshan ma* : *pub-
banimitta* in JNTB § II.2 p. 88 ln. 15,
and as *sdug bsñal gyi mtshan ma* : *pubba-
nimitta* in § I 20 p. 30 ln. 8, where *sdug
bsñal* is an error for *sñon*.

²⁷¹ sñon gyi mtshan ma : nimmita.

²⁷² stan gcig la ni brten nas su || bdag
gis de ltar grub thob : Evaṃ me siddhip-
pattassa vasībhūtassa sāsane Bv II 34ab.

²⁷³ mtshan ma bñi po : caturo nimitte.

²⁷⁴ bsam gtan bde bas : jhānarati-
samappito Bv II 35d. The meditative
state of 'absorption' in the system of four
jhānas. See: (DOP, 2010), vol. 2, p. 248.

I.17 THE COMING OF THE BHAGAVAN DĪPAṂKARA TO THE CITY OF RAMMA

At that time, Dasabala²⁷⁵ Dīpaṁkara, together with a retinue of four hundred thousand *arahats* who were free of taints,²⁷⁶ walking by stages, for the benefit of beings,²⁷⁷ arrived at the city named Rammaka,²⁷⁸ and stayed²⁷⁹ at the great temple named Sudassana.²⁸⁰ Those who lived in the city of Rammaka said: ‘Dīpaṁkara himself, lord of *samaṇas*, obtained supreme perfect enlightenment,²⁸¹ and turned the wheel of the good teaching. Accordingly, walking by

²⁷⁵ sTobs bcu pa : Dasabala. Cf. (sTobs bcu pa : Daśabala Mvy 25).

²⁷⁶ zag pa zad pa : khīṇāsava. Cf. (Zag pa zad pa : Kṣīṇāśrava Mvy 1075). In Buddhist philosophy *khīṇāsava* ‘free from taints,’ or ‘[whose] taints are destroyed,’ is frequently used as an epithet to describe an *arahat*. The *āsava* are a group of three or four qualities that form a hindrance on the Buddhist path. So pervasive are they that their complete elimination is only achieved at the very last stage of the path, that of becoming an *arahat*. The list of three consists of *kāma-āsava* ‘taint of sensuality,’ *bhava-āsava* ‘taint of [desiring] existence,’ and *avijjā-āsava* ‘taint of ignorance.’ The fourth and later addition is *diṭṭhi-āsava* ‘taint of views or theories.’ The word *āsava* is problematic in its etymology, but is related to Buddhist Sanskrit *āśrava* or *āsrava* ‘m. (= Pali *āsava*), evil influence, depravity, evil, sin, misery.’ See: (BHSD, 1985), p. 112. The term, like many Buddhist psychological and philosophical terms, is difficult to render adequately in English. It has been variously translated as ‘cankers,’ ‘intoxicants,’ and ‘outflows.’ The literal meaning of *āsava* is of something ‘flowing in’ or ‘flowing out.’ The essential semantic range of the term is defined in CPD as: ‘a. pus, discharge from a sore, b. the term for the obstacle to the attainment

of Arahatsip.’ See: (CPD, 1960–90), vol. 2, p. 239. The full definition in DOP is: ‘m.n. ‘inflowing,’ influence (the concerns, attitudes, predispositions, listed as *kāma*, *bhava*, *avijjā* and, sometimes, *diṭṭhi*, which form an obstacle to the realisation of the truth of things, and so, in themselves and through the actions they motivate, bring about further existence; their ending or destruction is in fact *arahat*-ship).’ See: (DOP, 2001), vol. 1, pp. 353–4. See also: ‘in psychology, the term for certain specified ideas which intoxicate the mind ... so that it cannot rise to higher things,’ in: (PED, 1979), pp. 114–5. The *Dhammasaṅgani* deals with four *āsava*: *kāma*, *bhava*, *avijjā*, and *diṭṭhi*. See: (Müller, 1978), pp. 245–7.

²⁷⁷ sems can la phan pa’i phyir : not in Pāli.

²⁷⁸ dGa’ ba can : Rammaka. Cf. (dGa’ ba : Ramati Mvy 7348).

²⁷⁹ bZugs : paṭivasati.

²⁸⁰ blTa na sdug : Sudassana. Cf. (blTa na sdug : Sudarśana Mvy 4142).

²⁸¹ yañ dag par rdzogs pa’i byañ chub kyi mchog : paramāṭisambodhi. Cf. (Bla na med pa añ dag par rdzogs pa’i byañ chub mñon par rdzogs par sañs rgyas pa : Anuttarāyām samyak-sambodhāv abhisambuddha Mvy 6355)

stages, for the benefit of beings,²⁸² he has arrived at the city named Rammaka, where he stays at the great temple of Sudassana.’

Those dwelling there heard this, and held aloft in their hands butter and ghee, and such like, and medicine, clothes and bedding, and the like,²⁸³ and scented garlands, and so on. They prostrated to-
 5 towards the Buddha, Dhamma and Saṅgha, and rejoiced therein. Then, with great reverence, they entered the teacher’s presence, making salutations, with offerings of scents, and so forth. Sitting at one side, they listened to the teaching of the doctrine, and then, after inviting him for the midday meal on the following day, left their seats. They,
 10 after doing this, made preparations for tomorrow’s great meal, and decorated the city.

Adorning the path by which Dasabala (18b) would arrive, sprinkling earth on those parts of the ground that were uneven due to puddles, they made them even, and decorated it with silver²⁸⁴ coloured
 15 sand. Then, scattering it with garlands²⁸⁵ of flowers, and *lāja*²⁸⁶ flowers, they raised royal standards of multi-coloured cloth, and pendants, and so forth. After arranging pots filled with *kadalī*²⁸⁷ trees, they put them on the path.

At that time, the ascetic Sumedha rose up in front²⁸⁸ of his own
 20 abode. And going to the sky above those men, he saw those men, joyous and contented.²⁸⁹ Descending²⁹⁰ from the sky, and sitting on the ground at one side, he asked the men²⁹¹: ‘O Sirs,²⁹² who has decorated this path?’ Therefore it is said [in the *Buddhavaṃsa*] :

²⁸² sems can la phan pa’i phyir : not in Pāli.

²⁸³ not in Tibetan : gāhāpetvā.

²⁸⁴ dñul : rajatapatta.

²⁸⁵ phreñ ba : not in Pāli.

²⁸⁶ sil ma : lāja. Cf. (‘Bras yos : Lājā Mvy 5739).

²⁸⁷ chu śiñ gi śiñ : kadalī. Cf. (Chu śiñ : Kadalī Mvy 4518). For Pāli *kadalī* see: ‘E. Adam’s fig, Banana, Plantain; *Musa acuminata* Colla (IFPC), *M. balbisiana* Colla, *M. paradisiaca* L. (GIMP, GVDB), Musaceae,’ in: (Liyanaratne, 1994), p. 99. See also: ‘*kadalī* or *kan-dalī* 1. the plantain (= *Musa sapientum*, a species of banana plant) and its fruit. 2. a *kadalī* standard (i.e. a plantain used as a standard; *kadalīs* and *puṇṇaghaṭas*, etc. are used to decorate a ceremonial road,’ in: (CPD, 1992—2011), vol. 3,

p. 146. And also: ‘1. The banana or plantain plant, 2. a banana leaf; (a banana leaf used as) a flag or banner,’ in: (DOP, 2001), vol. 1, p. 629. For ‘The plantain, *Musa sapientum*. The tree is used as an ornament on great festivals,’ see: (PED, 1979), p. 185. For ‘the plantain or banana tree, *Musa Sapientum*; a flag,’ see: (DPL, 1987), p. 173.

²⁸⁸ steñ du : not in Pāli.

²⁸⁹ not in Tibetan : kin nu kho kāraṇan.

²⁹⁰ sa la : oruhyā.

²⁹¹ nam mkha’ nas sa la phyogs gcig tu ’khod pa la mi rnams kyis dris so : ākāśato oruhyā ekamantaṃ ṭhito manusse pucchi.

²⁹² bsod nams dañ ldan pa rnams : hambho.

Bv II 36—9

Those in the neighbouring country offered the Tathāgata a meal,
Joyful and happy, beside the path from which he came.²⁹³

Then, at that time, I made my own abode,²⁹⁴
birchbark clothes, moved by the wind.²⁹⁵ I then went into the sky.

Seeing happy, contented men, sweeping the path,
arriving from the sky, I questioned the men at once. [Pā12]

5

‘The populace is happy, contented, joyful, learned and wise,²⁹⁶
when you level the path, for whose sake are you (19a) preparing this
path?’²⁹⁷

The men said this: ‘O Venerable²⁹⁸ ascetic Sumedha, do you not
know? Dasabala Dīpaṃkara has attained perfect enlightenment,²⁹⁹
and has turned the wheel of the teaching. He is wandering in order
to benefit all beings.³⁰⁰ Having arrived at our village, he resides³⁰¹ at
the great temple of Sudassana. And we have invited the Bhagavan
for a meal. Therefore, the path on which the Buddha the Bhagavan
will arrive is being adorned.’

15

The ascetic Sumedha thought: ‘Even the mere sound of the
word Buddha, is difficult to find in this world. How much more the
appearance of a Buddha. It is then proper, that I work together with
those men to decorate the path of Dasabala.’

20

He said to those men: ‘If you decorate this path for the sake of
the Buddha, give one place to me!³⁰² I too will decorate the path
together with you.’ After reflecting,³⁰³ they said: ‘Very well.’ Knowing
that: ‘The ascetic Sumedha has psychic powers,’³⁰⁴ and mutually
reflected³⁰⁵ on the spot which was damaged by water, they gave the

25

²⁹³ de ñid byin nas lam 'di ni || sammāsambodhi. Cf. (Yañ dag par rd-
sems ni dga' bas lam phyogs gcig : zogs pa'i sañs rgyas : Samyaksambuddha
tassa āgamanammaggaṃ sodhenti tuṭ- Mvy 5).
ṭhamānasā Bv II 36cd.

²⁹⁴ rañ gi gnas ni byed pa dañ : du 'chag ciñ : cārikaṃ caramāno.
nikkhamitvā sakassamā Bv II 37b.

²⁹⁵ rluñ gis : not in Pāli.

²⁹⁶ dga' dañ tshim la bde ba yi || rñams sañs rgyas kyi ched du brgyan
mkhas śiñ rig pa'i skye bo che : par gyis śig || bdag la yañ gnas gcig
Tuṭṭhahaṭṭho pamodito vedajāto mahā- sbyin par gyis śig : sace bho tumhe
jano Bv II 39ab. etaṃ maggaṃ Buddhassa alaṃkaroṭha

²⁹⁷ lam ni sñoms bar byed pa na || mayhaṃ pi ekaṃ okāsaṃ detha.

su źig phyir du lam 'di 'chos : kassa ³⁰³ bsams nas : sampaticchitvā.

sodhiyati maggo añjasaṃ vaṭumāyanan' ³⁰⁴ dka' thub pa blo gros bzañ pos
ti Bv II 39cd. rdzu 'phrul dañ ldan par : 'Sumed-

²⁹⁸ btsun pa : bhante. Cf. (bTsun pa : hatāpaso iddhimā' ti.

Bhadanta Mvy 9220).

²⁹⁹ yañ dag par rdzogs pa'i sañs rgyas :

³⁰⁵ bsams nas : sallakkhetvā.

order: ‘Decorate that spot!’³⁰⁶ Sumedha, through joy (19b) in the Buddha, thought: ‘I am able to decorate this spot by psychic power, although, to decorate it like that, gives me no satisfaction. Today I will tire my body.’³⁰⁷ Taking earth, he scattered it in that spot, at the spot that was not yet adorned. 5

The great ascetic Dasabala Dīpaṁkara was accompanied by a retinue of four hundred thousand *arahats*, who were free from taints, and endowed with the six higher knowledges. And he was worshipped by those *devas*, with divine perfumes and garlands of flowers, as they sang heavenly songs. The men performed worship with human per- 10
fumes and garlands of flowers. Accordingly, the infinite deportment of the Buddha³⁰⁸ proclaimed³⁰⁹ the roar like a lion³¹⁰ on top of mount Manosilātala.³¹¹ And, after the path was decorated, he arrived on the path.³¹²

The ascetic Sumedha saw, with his own eyes, the arrival of Dasabala on the decorated path. He was adorned with the thirty-two 15

³⁰⁶ not in Tibetan : tvaṁ.

³⁰⁷ bdag gis de riñ lus dub par byas so : ajja mayā kāyaveyyāvaccam kātuṁ vaṭṭati.

³⁰⁸ sañs rgyas kyi rol pa : Buddhalīhā. The Pāli *Buddhalīhā* ‘play of the Buddha’ is another of the terms found in this text that has no canonical precedent. In searches made of the *Mahāvastu*, *Lalitavistara* and the *Divyāvadāna*, texts that might be expected to use such a term, none were found; though the *Divyāvadāna* has *rājalīlā* ‘king’s amusement’ at *Divyāvadāna* p. 317 and in several other instances. The term occurs in our text once in each of the three sections: Ja I p. 12, JNTB § I.17 p. 22 ln. 16; Ja I p. 54, § II 17 p. 101 lns 3–4; and Ja I p. 93, § III 30 p. 178 ln. 22. The only other texts containing the term are also commentarial works. A total of thirty-two occurrences of it were found in four commentaries: it occurs nineteen times in Ja, seven in Dhp-a, once in Ap-a p. 59, and five in Bv-a. The absence of the term in canonical texts, and the fact it is only

found in the commentaries, is evidence that the term is a latecomer to the Pāli tradition, and that it is closely associated with the bodhisatta doctrine developed there. The occurrence of *rājalīlā* in the *Divyāvadāna* shows a use of the word in a very similar semantic context to the Pāli term *Buddhalīhā*. For Sanskrit *līlā*, ‘f. (derivation doubtful) play, sport, diversion, amusement, pastime; mere appearance, semblance, pretense, disguise, sham,’ see: (SED, 1988), p. 903. For Pāli *līhā*, ‘f. ease, grace, playfulness, facility, adroitness, skill, proficiency, mastery,’ see: (DPL, 1987), p. 220. And for *līhā*, ‘f. grace, ease, charm, adroitness; always used with ref. to the Buddha (*Buddhalīhā*),’ see: (PED, 1979), p. 584. For *Buddhalīhā*, ‘deportment, ease, grace of a Buddha,’ see also: (PED, 1979), p. 490.

³⁰⁹ sgra sgrogs pa : vijambhamāno.

³¹⁰ señ ge sgra sgrogs pa bzin du : vijambhamāno sīho viya.

³¹¹ ri Ma no śi la : Manosilātala.

³¹² byon : paṭipajji.

major marks³¹³ of the Mahāpurisa, and resplendent with the eighty minor marks.³¹⁴ Surrounded by six-foot rays of light, the Buddha's light rays had six colours. At that time, the various rays of lightning in the lower part of the sky were like the colour of jewels, arising at an unseasonable time,³¹⁵ and in pairs.

Seeing he who had obtained the highest form, I thought: (20a) 'Today, it is right that I renounce life before Dasabala.' And also: 'It is not right that the Bhagavan walks on the mud. [Pā13] It will be for my happiness and profit, for a long time, if I request the Bhagavan, together with the four hundred thousand *arahats* who are free of taints, to proceed by treading on my back, as if going by placing the feet on a bridge of jewelled planks.'³¹⁶

Loosening my hair, and clothes of leopard skin and tree bark,³¹⁷ I lay on top of the mud, like a bridge of jewelled planks on the dark mud. Therefore it is said [in the *Buddhavaṃsa*] :

Bv II 40—52

Questioned by me, they answered: 'The Buddha, who transcends the world,
the Jina, named Dīpaṃkara, appears as leader of the world.'
I prepared the uneven path, and swept that path.³¹⁸

³¹³ skyes bu chen po'i mtshan sum cu rtsa gñis : dvattiṃsamahāpurisalakkhaṇa. Cf. (sKyes bu chen po'i mtshan sum cu rtsa gñis kyi miñ la : Dvātriṃśan-mahāpuruṣa-lakṣaṇāni Mvy 235). The thirty-two *mtshan* : *lakṣhaṇa* 'signs, marks' of a Mahāpurisa. For a full treatment of the thirty-two *Mahāpurisa-lakṣhaṇa* see the *Lakṣhaṇa-sutta* of the Dīgha-nikāya. See: (Carpenter, 1992), vol. 3, pp. 142—79.

³¹⁴ dpe byad bzañ po brgyad cus : asītiyā anubyañjanehi. Cf. (dPe byad bzañ po brgyad (b)cu'i miñ la : Aśīty-anubyañjanāni Mvy 268). These eighty minor marks do not appear to be explained in the canonical texts, and are mentioned, but not explained, in the *Milindapañha*. See: (Trenckner, 1986), pp. 75, 340.

³¹⁵ dus ma yin par 'byuñ ba ñid : āvelāvelābhūta. The Tibetan does not make sense and it may be, as Feer

suggests, a misreading for Pāli *velā* 'time.' But how this relates to the Pāli compound *āvelāveḷa* 'forming (or like) so many garlands (?)', [see: (CPD, 1960—90), vol. 2, p. 232] is unclear. See: (Feer, 1883), p. 334 n. 1.

³¹⁶ nor bu'i spañ leb kyi zam pa la žabs gnon ciñ gšegs pa lta bur zag pa zad pa 'bum phrag bži dañ lhan cig bdag gi rgyab gnon ciñ gšegs su gsol | de ni bdag la yun riñ por phan pa dañ bde bar 'gyur ro : mañiphalakasetuṃ pana akkamanto viya saddhiṃ catuhi khīṇāsavasatasahasasehi mama piṭṭhiṃ maddamāno gacchatu, taṃ me bhavis-sati dīgharattaṃ hitāya sukhāyā 'ti.

³¹⁷ gzig gi pags pa dañ | śiñ śuñ gyi gos dañ : ajinajaṭāvakacīrāni.

³¹⁸ mi mñam lam ni 'chos pa dañ || de yi lam ni byi dor byed : tassa sodhīyatī maggo añjasam vaṭumāyanam
Bv II 40ef.

I heard the word ‘Buddha,’ and joy immediately arose.
 Saying: ‘Buddha, Buddha,’ happiness and joy arose.
 ‘I considered the happiness, and joy, that had arisen among that assembly,³¹⁹
 having planted seeds there, they sprouted for me, immediately.³²⁰ 5
 If you give me one unworked place,³²¹ to sweep for the Buddha’s sake,
 I too will sweep it, and prepare the uneven parts.’³²²
 Then, they gave me one unworked place, to sweep on the path.³²³ (20b)
 Thinking: ‘Buddha, Buddha,’ I then prepared the path.
 Before my part was finished, the Great Muni Dīpaṇkara, 10
 the four hundred thousand *arahats*, possessing like him the six higher
 knowledges,
 who were pure and free of taints, and the Jina, arrived on the path.
 They prepared to meet, and some played music,³²⁴
 those *devas* and men rejoiced, saying: ‘It is good.’ 15
 The *devas* saw those men, and the men also saw those *devas*.
 Both made salutation, proceeding together to the Tathāgata.³²⁵
 The divine music of *devas*, and worldly music of men,
 both types of music played, proceeding together to the Tathāgata.³²⁶
 Divine *mandāra*,³²⁷ lotus, and *pāricchattaka*³²⁸ flowers, 20
devas dwelling in the sky, scattered these flowers in all directions.

³¹⁹ tshim źiñ dga’ ba skyes pa’i II 46ab.
 sems || de ru ’khor te rnam par bsam : ³²⁵ de bźin gśegs dañ thabs cig ’gro :
 Tattha t̥hatvā vincintesim tuṭṭho saṃ- anuyanti Tathāgataṃ Bv II 47d.
 viggamānaso Bv II 42ab. ³²⁶ de bźin gśegs dañ thabs cig ’gro :
 anuyanti Tathāgataṃ Bv II 48d.
³²⁰ ’dir ni sa bon bskrum byas nas || ³²⁷ man dā ra : mandāra. Cf. (Man da
 de ma thag tu bdag la skye : idha bījāni ra ba : Mandārava Mvy 6202). For Pāli
 ropissam, khaṇo ve mā upaccagā Bv II 42cd. *mandāra*, ‘E. Apple of Sodom, Mudar;
Calotropis procera (Aiton) R. Br., Asclepiadaceae,’ see: (Liyanaratne, 1994),
³²¹ ma bcos gnas gcig bdag la byin : p. 55. For ‘Mandārava; the coral tree,
 ekokāsam dadātha me Bv II 43b. *Erythrina fulgens* (considered as one of
 the five celestial trees),’ see: (PED, 1979),
³²² bdag kyañ byi dor byed pa yin || p. 523.
 mi mñam pa ni ’chos pa’o : aham pi ³²⁸ pa ri tsad tra ka : pāricchat-
 sodhayissāmi añjasam vaṭumāyanaṃ Bv takā. For Pāli *pāricchattaka*, ‘the coral
 II 43cd. tree, *Erythmia Indica*, a tree in In-
 dra’s heaven,’ see: (PED, 1979), p. 454.
³²³ de tshe lam ni byi dor bya || bdag Cf. (Yoñs su ’dus brtol : Pāriyātra,
 la ma bcos gnas gcig byin : Adaṃsu te Pārijāta Mvy 4198).
 mam’ okāsam sodhetum añjasam tadā
 Bv II 44ab.
³²⁴ bsu ba byed pa po rnams ni || rol
 mo rnams ni dkrol ba dañ : Paccugga-
 manā vattanti, vajjanti bheriyo bahū Bv

Campaka,³²⁹ *salaḷa*,³³⁰ *nīpa*,³³¹ *nāgapunnāga*³³² and *ketaka*³³³ trees,³³⁴
those men who walked on the surface,³³⁵ spread them on the ground, in
all directions.

There, I loosened my hair, spreading on the mud my tree bark
clothes and leopard skin, I lay face down.

5

'It will be a benefit to me, to request that the Buddha and
assembly of pupils do not step on the mud, but step on me.'³³⁶

I.18 THE RESOLUTION OF SUMEDHA TO BECOME A BUDDHA

Moreover, (21a) while lying on the mud, I saw Dasabala Dīpaṃkara,
and the glory of the Buddha,³³⁷ with my own eyes. I thought thus: 'If
I were desirous to overcome all my defilements, and were to become
a novice in the *saṅgha*, and were then to enter the city of Ramma,
[Pā14] even though in disguise,³³⁸ I could subdue these defilements.
But then there would be no purpose in my attaining *nibbāna*.³³⁹

10

³²⁹ tsam pa kaṃ : campaka. Cf. danus Odoratissimus,' see: (DPL, 1987),
(Tsam pa ka : Campaka Mvy 6151). p. 196. See also: 'name of a flower,' in:
For Pāli *campaka*, 'S. sapu; E. Golden (PED, 1979), p. 225.

champa; *Michelia champaca* L., Magnoliaceae,' see: (Liyanaratne, 1994), p. 76.
And for 'the Campaka tree (*Michelia champaca*) having fragrant white and yellow flowers,' see: (PED, 1979), p. 262.
See also: 'the Champac tree, *Michelia Champaca*,' in: (DPL, 1987), p. 98.

³³⁰ śā la laṃ : salaḷa.

³³¹ ni paṃ : nīpa. For Pāli *nīpa*,
'E. Indian oak; *Barringtonia racemosa* (L.) Spreng., Lecythidaceae,' see: (Liyanaratne, 1994), p. 86. For 'n. of the tree *Nauclea cadamba*, a species of Asoka tree,' see: (PED, 1979), p. 375. See also: (DPL, 1987), p. 286.

³³² nā gā punnā gā : nāgapunnāga.

³³³ ke ta kaṃ : ketaka. Cf. (Dha nu ke ta ki : Dhanuṣketakī Mvy 6175).
For Pāli *ketaka*, 'E. Screw pine; *Pandanus odoratissimus* L.f., p. zeylanicus Solms (IFPC) (= p. fascicularius Lam, p. tectorious auct. non Sol. ex Parkinson), Pandanaceae,' see: (Liyanaratne, 1994), p. 71. For '*ketakī* - the tree Pan-

³³⁴ tsam pa kaṃ śā la laṃ ni paṃ ||
nā gā punnā gā ke ta kaṃ : Campakaṃ
salalaṃ nīpaṃ nāgapunnāga-ketakaṃ
Bv II 50ab. The Tibetan verse should
have seven syllables in each *pada* but has
eight.

³³⁵ sa steṅ 'gro ba mi rnamso : bhūmi-
talagatā narā Bv II 50d.

³³⁶ 'jim pa'i steṅ nas mi gśegs par ||
bdag ni gnon ciṅ saṅs rgyas rnamso || slob
ma 'khor bcas gśegs su gsol || bdag la
phan par 'gyur ba yin : Akkamitvāna
maṃ Buddho saha sissehi gacchatu, mā
kalale akkamittho, hitāya me bhavissatīti.
Bv II 52.

³³⁷ saṅs rgyas kyi 'byor pa : Bud-
dhasiriṃ.

³³⁸ g'zan gyi cha lugs : aññātakavesena
In the sense of 'in disguise, incognito.'
See: (CPD, 1924–48), vol. 1, p. 60. For
'in disguise, not in one's own form,' see
also: (DOP, 2001), vol. 1, p. 48.

³³⁹ gal te bdag gi ṇon moṅs pa thams

I should rather act in the same way as Dasabala Dīpaṃkara, who, after attaining supreme enlightenment,³⁴⁰ put many people in a boat³⁴¹ on the great ocean of *saṃsāra*, and made them cross to the other side. Following that, it would be fitting that I attain this *nibbāna*.’

5

Then, collecting³⁴² the eight *dharmas*³⁴³ together as one, I lay there looking, with the aspiration –desiring to be a Buddha– in my mind.³⁴⁴ Therefore it is said [in the *Buddhavaṃsa*] :

Bv II 53–7

While lying on the ground, I thought thus:

‘Today, I desire to subdue my defilements.’³⁴⁵

10

I, although in another’s form, realised the doctrine in that place,³⁴⁶ after attaining omniscience, I will be a Buddha among the *devas*.

But why should I, seen as a powerful man,³⁴⁷ be liberated alone?

Having attained omniscience, I will save those *devas* and men. (21b)

I, seen as a powerful man,³⁴⁸ due to my meritorious act, attained omniscience, and saved many people.

15

I cut the knot of *saṃsāra*,³⁴⁹ exhausted the three existences, entered into the boat of the teaching, and saved those *devas* and men.’

Moreover, because whoever aspires to be a Buddha:

cad g'zom par 'dod pa dañ dge 'dun
rnams kyi g'zom nur 'gyur bar bya ba
dañ dga' ba can gyi groñ khyer du 'jug
par 'dod do || g'zan gyi cha lugs kyis
kyañ ñon moñs pa 'di g'zom par byas
nas mya ñan las 'das pa thob pa la don
med do : Sace ahaṃ iccheyyaṃ sabbak-
ilese jhāpetvā saṃghanavako hutvā Ram-
managaraṃ paviseyyaṃ aññātakavesena
pana me kilese jhāpetvā Nibbānapattiya
kiccaṃ n'atthi. This is a central passage
in the text for the development of the doc-
trine of the bodhisatta. There are prob-
lems in translating this passage, and the
existing translations differ considerably.
See: (Feer, 1883), p. 336; (Rhys-Davids,
1880), p. 12 n. 1; and (Jayawickrama,
1990), p. 17.

³⁴⁰ mchog gi byañ chub : paramābhi-
sambodhi.

³⁴¹ grur : dhammanāvaṃ.

³⁴² bsdu ste : samodhānetvā.

³⁴³ chos : dhamma. In Buddhist phi-

losophy the word *chos* : *dhamma* has
many, often technical, meanings. In this
context, it is simply a ‘quality, thing.’

³⁴⁴ de nas chos brgyad po gcig tu
bsdu ste sañs rgyas 'dod par smon
pas sems la blta zññ ñal lo : Tato
aṭṭha dhamme samodhānetvā. Buddha-
bhāvāya abhinīhāraṃ katvā nipajji.

³⁴⁵ bdag ni de riñ 'dod pa yi || bdag
gis ñon moñs g'zom pa 'o || : icchamāno
ahaṃ ajja kilese jhāpaye mama. Bv II
53cd

³⁴⁶ bdag ni cha lugs g'zan gyis kyañ ||
'dir ni chos 'di mñon du bya : Kim
me aññāta-vesena dhammaṃsacchikaten'
idha Bv II 54ab.

³⁴⁷ mthu ldan mthoñ ba dañ :
thāmadassinā.

³⁴⁸ mthu dañ ldan pa mthoñ ba dañ :
thāmadassinā.

³⁴⁹ 'khor ba'i mdud pa : saṃsāra-
sotaṃ.

Bv II 58

A human, with male gender, a cause, seeing a teacher,³⁵⁰
 a renunciate, endowed with good qualities, a meritorious act,³⁵¹ and
 earnest desire,³⁵²
 assembling these eight *dhammas*, the aspiration³⁵³ is developed.³⁵⁴

Abiding in human form, he established the perfect wish³⁵⁵ to be a Buddha.
 Though even *nāgas*,³⁵⁶ *supaṇṇas*³⁵⁷ and *devas* do not fulfil that wish.
 Being in human form, and since he dwelled with human characteristics,
 he fulfilled the wish. Women or hermaphrodites, or those without sexual

5

³⁵⁰ mi yi lus ni mtshan mar ldan ||
 ston pa'i lta ba'i rgyu dañ ni : Manus-
 sattam liṅgasampatti hetu Satthāradas-
 sanam. Bv II 58ab. The citation of
 the same two *padas* in JNTB § I.59
 p. 79 ln. 19 reads: mi yi bdag ñid rtags
 dañ ldan || sgyu dañ ston pa'i lta ba
 dañ : Manussattam liṅgasampatti hetu
 Satthāradassanam Bv II 58ab.

³⁵¹ rigs pa : adhikāra. The Tibetan
 uses *rigs pa* for *adhikāra* at Bv II 58
 JNTB § I.18 p. 25 ln. 14. In the cita-
 tion from the prose of § I.18, and in
 the citation of Bv II 58 in § I.59 p. 79
 ln. 20, *adhikāra* is translated by *gŹi*. The
 terms in Tibetan for *adhikāra* given in
 the *Mahāvīyutpatti* are (Ched du byas
 pa, gŹi, dBaṅ bu bya ba : Adhikāra
 Mvy 7633). Pāli *adhikāra* 'meritorious
 act, act of service,' specifically in this
 context, means an act of service towards
 a Buddha that functions as one of the
 preconditions for the progress of a bod-
 hisatta.

³⁵² rab byuñ yon tan ldan pa dañ ||
 rigs pa dañ ni 'dun pa dañ : pabbajjā
 guṇasampatti adhikāro ca chandatā Bv
 II 58cd. The citation of these two *padas*
 in JNTB § I.59 p. 79 ln. 20 reads: rab tu
 byuñ žiñ yon tan ldan || gŹi rnam dañ
 ni 'dun pa dañ : pabbajjā guṇasampatti
 adhikāro ca chandatā Bv II 58cd.

³⁵³ smon lam : ābhinihāro. Cf. (sMon
 lam gyi pha rol to phyin pa : Prañidhāna-

pāramitā Mvy 921).

³⁵⁴ chos brgyad po ni bsdus nas su ||
 smon lam mñon par 'phel ba'o : aṭṭhad-
 hammasamodhānā abhinīhāro samijjhati.
 Bv II 58ef. The citation of these two
padas in JNTB § I.59 p. 79 ln. 21
 reads: chos brgyad po ni tshogs pa
 dañ || smon lam rnam ni yañ dag
 rdzogs : aṭṭhadhammasamodhānā ab-
 hinīhāro samijjhatīti. Bv II 58ef.

³⁵⁵ don du gñer ba : patthanā.
 Cf. (Chos don du gñer ba, Chos 'dod
 pa : Dharmārthika Mvy 2350). Pāli
patthana : *don du gñer ba* and *abhinīhāra* :
smom lam can both mean 'aspiration.'
 They are distinguished here by translat-
 ing *patthana* as 'wish' and *abhinīhāra* as
 'aspiration.'

³⁵⁶ klu : nāga. Cf. (Klu : Nāga Mvy
 3215). In Buddhist cosmology a *nāga*
 'demon, serpent' is a class of *deva* often
 in the form of a snake. They are also as-
 sociated with water and often live under-
 ground. Also 'a serpent or Nāga demon.'
 See: (PED, 1979), p. 349.

³⁵⁷ nam mkha' ldiñ : supaṇṇa. Cf.
 ('Dab bzañ : Suparñi Mvy 4872) and
 (Nam mkha' ldiñ : Garuḍa Mvy 3222).
 In Buddhist cosmology the Pāli *supaṇṇa*
 'Fairwing' are a class of *deva*. They are
 also known as Garuḍa or Garuḷa, which
 are a type of mythical bird. See: (DPPN,
 1983), vol. 1, pp. 755–6. See also: (PED,
 1979), p. 719, and (DPL, 1987), p. 489.

distinction, and those with both characteristics,³⁵⁸ do not fulfil it. While in a human form, he fully established in that body the wish to attain *arahat*-hood, while others do not establish it. If he is endowed with these causes, he fulfils the wish in the presence of a living Buddha. He does not fulfil the wish in front of the Buddha's final *nibbāna*³⁵⁹ shrine, or the *bodhi* tree.³⁶⁰ Possessing (22a) the characteristics of one who has gone forth, he fulfils the wish in the Buddha's presence. But one possessing the characteristics of a householder does not.³⁶¹ One who has gone forth fulfils that wish, by attaining the five higher knowledges, and the eight attainments. But not, if he is bereft of these good qualities. Whoever is possessed of these good qualities, and renounces their own body for the Buddha, fulfils it. But not, in any other way.³⁶² He fulfils it through his meritorious acts,³⁶³ and perfects his meritorious acts. Not, in any other way. Whoever possesses this meritorious act, fulfils it by means of a great wish, a great desire, a great exertion, and endeavour,³⁶⁴ for the sake of the *dharmas* that make a Buddha.³⁶⁵ Not, in any other way.

There is, in this case, a simile for this great desire: 'If, in this way, someone is able to go to the far side, within the world systems³⁶⁶ that are filled with water, swimming by means of his own hands, [Pā15] he will

³⁵⁸ za ma 'am ma niñ ñam mtshan
gñis pa : pañḍakanapumsakaubhatobyañ-
janakānaṃ.

³⁵⁹ yoñs su mya ñan las 'da' ba :
parinibbuta. Cf. (Yoñs su mya ñan
las 'das pa : Parinirvāṇa Mvy 4106).
The term *parinibbuta* or *parinibbāna* 'fi-
nal *nibbāna*, complete *nibbāna*' refers
to the death of a Buddha, or *arahat*,
who then attain *anupādisesa nibbāna*
'*nibbāna* without residue [of physical-
ity]' or *nibbāna* without a physical body,
which is also referred to as *parinibbāna*.
See: (DPL, 1987), p. 344, and (PED,
1979), pp. 427–8.

³⁶⁰ byañ chub śiñ druñ du : bodhi-
mūle.

³⁶¹ khyim pa'i mtshan ma dañ ldan pas
ni ma yin no : samijjhati no gihiliṅge
ṭhitassa.

³⁶² g'zan du ni ma yin no : not in Pāli.

³⁶³ g'zi : adhikāra. Cf. (Ched du byas
pa, g'zi, dBañ bu bya ba : Adhikāra Mvy
7633).

³⁶⁴ not in Tibetan : pariyeṭṭhiyā.

³⁶⁵ gañ žig sañs rgyas kyī chos
kyī phyir : yassa Buddhakāradham-
mānaṃ atthāya.

³⁶⁶ khor yug : cakkavāla. Cf. (Khor
yug, Ñe 'khor : Pārisamanta Mvy 6493).
Cakkavāla, or cakkavāḷa, is a term hav-
ing two basic uses: 'world' and '[encir-
cling] mountain range.' See: *cakkavāḷa*
'1. (n. [and m.]) one of innumerable
worlds, encircled by a *cakkavāḷa* moun-
tain range, containing four continents;
2. (m.) the mountain range believed
to encircle a world,' in: (DOP, 2010),
vol. 2, p. 93. See also: '(m. nt.) a
circle, a sphere, esp. a mythical range
of mountains supposed to encircle the
world; pl. worlds or spheres,' in: (PED,
1979), p. 259. In Buddhist cosmol-
ogy a Cakkavāla is a vast circular plain
covered with water, in the centre of
which stands Mount Meru. (DPL, 1987),
pp. 97–8. And also: 'Cakkavāla is the
name given to a whole world system,
there being countless such systems,' in:
(DPPN, 1983), vol. 1, p. 834.

attain buddhahood. Or, if the interior of the world's ramparts are filled with many bamboo trees, and moreover, someone is able to proceed to the other side, by making them into dust, by trampling them with his feet, he is able to attain buddhahood. Or, if the inside of the world's ramparts were filled with continuous pointed swords, with the tips of the points of those swords facing upwards, and someone is able to proceed to the other side, by trampling them with his feet, he will obtain buddhahood. Or, if having filled the inside of the world's ramparts with burning charcoal, (22b) someone is able to proceed to the other side, crushing it with his feet, he will attain buddhahood.' Those who do not consider the arduousness,³⁶⁷ in whichever of these cases, thinks: 'I also shall go to the other side, whether by crossing or proceeding to the other side.'³⁶⁸ In that way, when he possesses a great desire³⁶⁹ –joy, zeal, and endeavour³⁷⁰– he establishes his wish. Not, in any other way. Furthermore, the ascetic Sumedha lay, after gathering these eight *dharmas*, making the aspiration, desiring to be a Buddha.³⁷¹

I.19 SUMEDHA'S PREDICTION TO BUDDHAHOOD BY BHAGAVAN DĪPAṆKARA

Then, the Bhagavan Dīpaṇkara also arrived, and stood near the ascetic Sumedha's head. Seeing with his eyes that had the five pure colours³⁷² –like the entrance to the door of the cage of a jewelled window³⁷³– he saw the ascetic Sumedha lying on the earth, and thought: 'This ascetic lies here, after making the aspiration³⁷⁴ in order to become a Buddha.³⁷⁵ Will he fulfil the wish³⁷⁶ for this, or

³⁶⁷ sdug bsñal bar : dukkaraṃ.

³⁶⁸ bdag gis 'di rnams kyañ pha rol tu bsgyal ba 'am 'gro ba 'am pha rol tu 'gro bar bya'o źes źes so : ahaṃ pi taritvā vā gantvā vā pāraṃ gahessāmīti.

³⁶⁹ 'dun : chanda.

³⁷⁰ spro ba dañ rtsol ba dañ 'bad pa rnams : ussāhena ca vāyāmena ca pariyetthiyā.

³⁷¹ sañs rgyas 'dod pa'i smon lam btab nas ñal lo : Buddhābhāvāya abhinīhāraṃ katvā nipajji.

³⁷² kha dog lña pa rab tu dañs pa dañ ldan pa : pañcavaṇṇapasādasampanna.

³⁷³ nor bu señ ge'i khañ pa'i gzeb kyi sgor 'don pa bzin du : mañisīhapañjaraṃ ugghāṭento viya. Tibetan has *nor bu señ ge'i khañ pa*, a full translation of

Pāli *mañisīhapañjaraṃ*, which would be 'jewelled window' or 'window opening on a treasure trove of jewels.' The meaning of the phrase is unclear but it is accurately translated by the Tibetan. For Pāli *sīhapañjara*, 'window,' see: (PED, 1979), pp. 389, 714; and (DPL, 1987), p. 474. And for *pañjara*: 'a cage, frame,' see: (DPL, 1987), p. 329; and (PED, 1979), p. 389. See also: (Feer, 1883), p. 337 n. 3.

³⁷⁴ smon lam 'debs śiñ : abhinīhāraṃ katvā.

³⁷⁵ dka' thub pa 'di sañs rgyas thob pa'i phyir du smon lam 'debs śiñ ñal lo : ayaṃ tāsaso Buddhattāya abhinīhāraṃ katvā nipanno.

not?' Reflecting, with a knowledge of the future, he thought: 'There, after four immeasurable aeons and more than one hundred thousand aeons, he will be the Buddha named Gotama.'³⁷⁷ He prophesied in the midst of the assembly, saying: 'Do you see the asceticism of this supreme ascetic who lies on the ground?' They replied: 'O Venerable Sir, (23a) indeed we see it.'³⁷⁸ The Buddha said: 'He lies here intending to become a Buddha.'³⁷⁹ And he asked: 'Will he fulfil his wish?' Then he said: 'There, after four immeasurable aeons and more than one hundred thousand aeons, he will be the Buddha named Gotama.

Moreover, he will be born in this city of Kapilavatthu.³⁸⁰ His mother will be the queen named Māyā,³⁸¹ and his father the king named Suddhodana.³⁸² The foremost of his disciples will be Upatissa *thera*,³⁸³ and the second Kolita *thera*.³⁸⁴ The Buddha's attendant will be named Ānanda.³⁸⁵ The foremost of his female disciples will be Khemā *therī*,³⁸⁶ and the second Uppalavaṇṇā *therī*.³⁸⁷ After making the great renunciation, his understanding will mature, and he will fulfill this great asceticism. Receiving milk-rice³⁸⁸ at the foot of the *nigrodha*³⁸⁹ tree, and eating it on the bank of the river Nerañjarā,³⁹⁰

³⁷⁶ don du gñer ba : patthanā.

³⁷⁷ Gō ta ma : Gotama. Cf. (Gāu ta ma : Gāutama Mvy 78).

³⁷⁸ btsun pa de bzin du mthoñ ño : 'Evaṃ bhante.'

³⁷⁹ 'dis sañs rgyas thob par bsams nas ñal to : Ayaṃ Buddhattāya abhinīhāraṃ katvā nipanno.

³⁸⁰ groñ khyer Ser skya'i gnas : Kapilavatthu nāma nagara. Cf. (Ser skya'i gnas kyi groñ khyer : Kapilavāstunagara Mvy 4118). Kapilavatthu was the capital of the Sākyaans. See: (DPPN, 1983), vol. 1, pp. 516—20.

³⁸¹ Lha mo sgyu 'phrul ma chen mo : Māyā nāma devī. Cf. (lha mo sGyu 'phrul ma : Māyādevī Mvy 1069).

³⁸² Zas gtsaṅ ma : Suddhodana. Cf. (Zas gtsaṅ : Śuddhodana Mvy 3599). The Tibetan in JNTB §§ I.19 p. 27 lns 23—4, II.7 p. 91 ln. 15 have *Zas gtsaṅ ma*. §§ I.19 p. 29 ln. 2, II.14 p. 96 ln. 21, II.17 p. 100 ln. 11, II.20 p. 104 ln. 21, II.32 p. 113 ln. 11, II.50 p. 127 lns 12—3, II.61 p. 136 ln. 12, and III.18 p. 163 ln. 4 have *Zas gtsaṅ*.

³⁸³ gnas brtan Ñe rgyal : Upatissa nāma *thera*.

³⁸⁴ gnas brtan Pañ nas skyes : Kolita. Cf. (Gañ nas skyes : Kolita Mvy 1048).

³⁸⁵ Kun dga' bo : Ānanda. Cf. (Kun dga' bo : Ānanda Mvy 1040, 3609). Ānanda was one of the principal disciples of the Buddha, and his cousin. He was also credited with reciting the entire Sutta-piṭaka at the First Council. See: (DPPN, 1983), vol. 1, pp. 249—68.

³⁸⁶ gnas brtan ma dGe ma : Khemā nāma *therī*.

³⁸⁷ gnas brtan ma Ud pa la'i mdog can : Uppalavaṇṇā nāma *therī*.

³⁸⁸ 'o thug : pāyāsa. Cf. ('O thug : Pāyasa Mvy 5756).

³⁸⁹ nya gro dha : nigrodha. Cf. (Nya gro dha : Nyagrodha Mvy 4218). For Pāli *nigrodha*, 'E. Banyan, Bengal fig, Pagoda tree; *Ficus benghalensis* L., (= *F. altissima* var. *forghsonii* King), Moraceae,' see: (Liyanaratne, 1994), p. 85. For 'banyan or Indian fig tree, *Ficus Indica*,' see: (DPL, 1987), p. 280.

then, going to the seat of enlightenment, at the foot of the *assattha*³⁹¹ tree, he will become perfectly enlightened.³⁹² Therefore it is said [in the *Buddhavaṃsa*] :

Bv II 59—68

Dīpaṃkara, knower of the world, appeared in the world for the benefit of beings.³⁹³

5

Standing at my head,³⁹⁴ the Buddha said these words:

‘See this ascetic, following the most difficult austerity!

He, after the elapse of many³⁹⁵ aeons, will become (23b) Buddha in the world. [Pā16]

Born in the pleasing city of Kapilavhaya,³⁹⁶ the Tathāgata will go forth, abiding in an ascetics’ abode, practising difficult austerities.³⁹⁷

10

The Tathāgata, while seated at the foot of the *ajapāla*³⁹⁸ tree, after receiving milk-rice there, remained on the Nerañjarā’s bank.³⁹⁹

The Jina will enjoy milk-rice on the bank of the Nerañjarā, he will arrive at the root of *bodhi* tree⁴⁰⁰ by the best path.⁴⁰¹

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And for ‘banyan or Indian fig tree, *Ficus Indica*,’ see: (PED, 1979), p. 355.

³⁹⁰ chu kluñ nai ra dza ra’i ‘gram du : Nerañjarāya tīre : Cf. (Nāi ran dza na’i chu kluñ : Nāirañjanā nadī Mvy 4191). Nerañjarā, the name of the river next to which the Buddha lived for a time immediately after his enlightenment. See: (DPPN, 1983), vol. 2, pp. 85—6.

³⁹¹ a śva ttha : assattha. For Pāli *assattha*, ‘E. Bo tree, Sacred fig tree; *Ficus religiosa* L., Moraceae,’ see: (Liyanaratne, 1994), p. 60. For ‘the holy fig-tree, *Ficus Religiosa*,’ see: (CPD, 1924—48), vol. 1, p. 519. See also: (PED, 1979), p. 90.

³⁹² mñon par rdzogs par ‘tshañ rgya bar ‘gyur ro : abhisambujjhissati.

³⁹³ sems can phan phyir ‘jig rten byuñ : āhutinaṃ paṭiggaho Bv II 59b.

³⁹⁴ mgo bo : ussāsaka.

³⁹⁵ mañ : aparimeyye.

³⁹⁶ Ser skya dga’ ba’i groñ : Kapilavhayā rammā Bv II 61a. The form Kapilavhaya ‘Kapila’s joy,’ for Kapilavatthu, is only found here and in the *Buddhavaṃsa* and its commentary.

See: (Feer, 1883), p. 338 n. 1; (Jayawickrama, 1974), p. 13; and (Horner, 1978a), p. 93. Other forms in the text are: Ser skya’i gnas : Kapilavatthu JNTB § I.19 p. 27 ln. 22; Ser skya : Kapilavatthuka § II.6 p. 91 ln. 9; Ser skya : Kapilavatthu § II.10 p. 92 ln. 11; Ser skya’i g’zi : Kapilavatthu §§ II.14 p. 96 ln. 23, II.17 p. 100 ln. 10, III.19 p. 166 lns 6—7, III.23 p. 170 ln. 6; and, Ser skya : Kapilapura § III.27 p. 175 ln. 5.

³⁹⁷ ser skya dga’ ba’i groñ du ‘khuñs || de b’zín g’ségs pa ñes par ‘byuñ || dka’ thub gnas su gnas ni || śin tu dka’ ba’i dka’ thub spyad : Aho Kapilavhayā rammā nikkhamitvā Tathāgato, padhānaṃ padahitvāna katvā dukkarakāriyaṃ Bv II 61.

³⁹⁸ a tsa pā la : ajapāla. For the Pāli *ajapālaka* in this verse for *Ajapāla-nigrodha*: ‘a banyan tree near Uruvelā on the Nerañjanī, where the Buddha passed (a) the fifth and (b) the eighth week after the *bodhi*,’ see: (CPD, 1924—48), vol. 1, p. 40.

³⁹⁹ nai ra dza ra’i ‘gram gnas nas : Nerañjaraṃ upehiti Bv II 62d.

He will circumambulate the unsurpassed seat of enlightenment,⁴⁰²
he will become the greatly renowned Buddha,⁴⁰³ at the foot of the *assattha*.

The mother who bears him will be called Māyā.⁴⁰⁴

His father will be named Suddhodana.⁴⁰⁵ He will be called Gotama.

Defilements exhausted, and free of taints,⁴⁰⁶ minds calm and collected, 5
Kolita and Upatissa will be⁴⁰⁷ the best of his disciples.

His attendant, named Ānanda, will serve⁴⁰⁸ the Jina.

Khemā and Uppalavaṇṇā will be⁴⁰⁹ the best female disciples.

Defilements exhausted, and free of taints,⁴¹⁰ minds calm and collected, 10
the Bhagavan's *bodhi* tree⁴¹¹ will be called the *assattha*.'

Hearing this,⁴¹² the ascetic Sumedha thought: 'I will fulfil that wish,⁴¹³ and obtained happiness of mind. Many people heard Dasabala Dīpaṇkara's declaration: 'The ascetic Sumedha (24a) is the sprouting seed of a Buddha,⁴¹⁴ and joy and happiness arose. Then, this thought occurred to him: 'Just as a man, when going to the 15
other side of the river, if he is unable to go to the other side, from the steep edge of the bank, then, he goes to the other side, from the place at the lower part of the edge. Similarly, even if I could not obtain the fruit of the path during the teaching of Dasabala Dīpaṇkara, but only in the future when it is said you will be a Buddha. Then at 20
that time, when you manifest and make clear the fruit of the path, I may then be able to [attain it],⁴¹⁵ and he made the wish.⁴¹⁵

⁴⁰⁰ byañ chub g'zīr : bodhimūlamhi.

⁴⁰¹ lam gyi mchog gi ched du ni || byañ chub g'zīr ni byon 'gyur ro : paṭiyattavaramaggena / bodhimūlamhi ehi Bv II 63bc.

⁴⁰² bla med byañ chub sñiñ po la : bodhimaṇḍaṃ anuttaro.

⁴⁰³ grags chen 'zes pa sañs rgyas 'gyur : bujjhissati mahāyaso.

⁴⁰⁴ sGyu ma : Māyā. Cf. (sGyu ma : Māyā Mvy 2812).

⁴⁰⁵ Zas gtsaṇ : Suddhodana. Cf. (Zas gtsaṇ : Śuddhodana Mvy 3599).

⁴⁰⁶ zag pa zad ciñ : Anāsavā.

⁴⁰⁷ yin no : hessanti Bv II 66d.

⁴⁰⁸ 'zabs tog byed : upaṭṭhissati.

⁴⁰⁹ yin no : hessanti Bv II 67d.

⁴¹⁰ zag pa med ciñ : Anāsavā.

⁴¹¹ byañ chub śiñ : bodhi.

⁴¹² de thos nas : not in Pāli.

⁴¹³ don du gñer ba : patthanā.

⁴¹⁴ sañs rgyas kyi sa bon gyi myu gu : Buddhabījaṃ Buddhapaṇkura. These two terms are compounded into one *Buddhabījaṃkura* 'nascent Buddha,' or literally, 'sprouting seed of a Buddha,' which occurs in only one canonical instance in verse, Bv II 70 JNTB § I.20 p. 30 ln. 16, and also in prose, § I.19 p. 29 ln. 12. *Buddhabīja* 'seed of a Buddha' has two canonical occurrences, Bv III 17, Bv XXV 26. Otherwise it is only found in the commentarial works Ja, Ap-a, Bv-a, and Dhpa.

⁴¹⁵ de ltar 'di ltar bdag gis stobs bcu dañ ldan pa'i mar me mdzad kyi bstan pa la lam gyi 'bras bu ma thob par gyur na gañ gi tshe khyod ma 'oñs pa na sañs rgyas bar 'gyur ro 'zes so || de'i tshe khyod kyi mñion sum du lam

Dasabala Dīpaṅkara uttered the praises of the Bodhisatta, offered eight heaps of flowers, and, after circumambulating him, departed. Those four hundred thousand, who were free from taints, also made offerings of perfumes and flowers to the Bodhisatta, and, after circumambulating him, they departed. Likewise, those *devas* and men made offerings and salutations to him, and left.

I.20 THE APPEARANCE OF THE PROGNOSTIC SIGNS

When all those beings had departed, the Bodhisatta arose from the place where he lay, and sat crosslegged on top of a heap of flowers, in order to reflect on the perfections.⁴¹⁶ While the Bodhisatta was sitting like that, the *devas* of the entire ten thousand-fold world systems⁴¹⁷ gave approval, saying: ‘O Noble⁴¹⁸ ascetic Sumedha. Those former bodhisattas also sat crosslegged reflecting on the perfections. Likewise, while sitting at that former time, (24b) they saw the prognostic signs,⁴¹⁹ and those signs also appear today. We know, without doubt, you will be a Buddha. [Pā17] For whomsoever these signs appear,⁴²⁰ he will certainly become a Buddha.⁴²¹ There, you,

’bras bu mñon du byed pa bdag gis nus so || don du gñer bar byas nas : evam evaṃ mayaṃ Dīpaṅkaradasabalassa sāsane maggaphalaṃ alabhamānā anāgate yadā tvaṃ Buddho bhavissasi tadā tava sammukhā maggaphalaṃ sacchikātuṃ samatthā bhaveyyāma” ’ti patthanaṃ thapayissu. The Tibetan singular pronoun, *bdag gis*, occurring twice in this passage, appears as a plural in the Pāli *mayam* followed by the plural verb forms *samatthā bhaveyyāma* and *thapayissu*. These forms have no obvious plural in the Tibetan, with *nus so* and *byas nas* standing for them. The Tibetan singular has been translated as it suits the context here. For alternative translations of the Pāli see: (Rhys-Davids, 1880), p. 15, also: (Jayawickrama, 1990), p. 21. For a translation of the Tibetan: “... ainsi moi, quoique je n’aie pu obtenir le fruit du chemin (actuellement, toutefois) dans le temps auquel il a fait allusion en me disant: Toi, tu seras dans l’avenir un Buddha et le fruit du chemin

se manifestera pour toi; – en ce temps-là je ferai apparaître ce fruit,” see: (Feer, 1883), p. 339.

⁴¹⁶ pha rol tu phyin pa bsam pa’i phyir : ‘pāramiyo vicinissāmīti.’

⁴¹⁷ not in Tibetan : sannipatitvā.

⁴¹⁸ ’phags pa : ayya.

⁴¹⁹ sdug bsñal gyi mtshan ma : pubbanimitta. All the Tibetan editions give *sdug bsñal* here for the word *sñon* that appears in all other occurrences, but which must be an error. The term *sñon gyi mtshan ma* for ‘prognostic signs’ has already occurred as *sñon gyi mtshan mar gyur pa sum cu rtsa gñis : dvattiṃsa pubbanimitta* and *sñon gyi mtshan ma : nimitta* in JNTB § I.16 p. 19 lns 19–20. It is given as *sñar gyi mtshan ma : pubbanimitta* in § II.2 p. 88 ln. 15. And also as *mtshan ma sum cu rtsa gñis sñon gyi mtshan ma : dvattiṃsa pubbanimitta* in § II.12 p. 94 lns 14–5. And as *sum cu rtsa gñis sñon gyi mtshan ma : dvattiṃsa pubbanimitta* in § II.15 p. 99 lns 21–2.

seizing your own supreme firm effort,⁴²² made praises of various kinds to those bodhisattas.’ Therefore it is said [in the *Buddhavaṃsa*] :

Bv II 70—107

Hearing these words of the unequalled Great Sage,⁴²³
devas and men rejoiced: ‘He is the sprouting seed of a Buddha.’

They sounded a great acclamation, making happiness and laughter, 5
 joined hands and made salutation, together with [the *devas* of] the ten
 thousand [worlds].

‘If I do not attain⁴²⁴ the fruit of this Lord of the World’s teaching,
 then, in the distant future, I shall stand before him.⁴²⁵

Just as a man crossing a river, goes to the river’s edge,⁴²⁶ 10
 taking the lower edge, he goes to the other side of the great river.

Thus, in that way, if I were to miss this Jina,⁴²⁷
 after going to the distant future, I shall then stand before him.⁴²⁸

Dīpaṃkara, knower of the world, said: ‘So it will be.’⁴²⁹ 15
 Having cleansed my actions, he raised his right foot.⁴³⁰

Whoever were sons of the Jina, all made circumambulation to me.
 Those men, *nāgas* and *gandhabbas*,⁴³¹ made salutation, and (25a) de-
 parted.

When I saw the departure of the leader of the world with the *saṅgha*,
 I then rose from my seat, with a mind happy and contented.⁴³² 20

⁴²⁰ gañ gis ’di rnams kyi mtshan 74ab.

ma mthoñ bar gyur pas : yass’ etāni
 nimittāni paññāyanti.

⁴²¹ sañs rgyas su ’gyur ro : so buddha
 hoti.

⁴²² de la khyod bdag ñid brtson ’grus
 brtan po mchog bzuñ nas : tvaṃ attano
 viriyaṃ dalhaṃ katvā paggaṇhā.

⁴²³ drañ sroñ chen po : mahesina.
Cf. (Drañ sroñ chen po : Maḥarṣi Mvy
 17).

⁴²⁴ ma thob : virajjhissāma.

⁴²⁵ ma ’oñs pa rnams ’das gyur nas ||
 ’di ni sñon du gyur ba’o : anāgatamhi
 addhāne hessāma sammukhā imaṃ Bv
 II 72cd.

⁴²⁶ ’gro ba bo yi mu gnas la : paṭitit-
 thaṃ virajjhiya Bv II 73b.

⁴²⁷ de ltar ’di ltar bdag gis ni || rgyal
 ba ’di ni gal te na : Evaṃ evaṃ mayam
 sabbe yadi muñcem’ imaṃ Jinaṃ Bv II

⁴²⁸ ma ’oñs pa ni mañ soñ nas || ’di
 ni mñon sum gyur pa yin : anāgatamhi
 addhāne hessāma sammukhā imaṃ Bv
 II 74bc.

⁴²⁹ ’di ltar ’gyur ’zes gsuñs pa yin :
 āhutināṃ paṭiggaho Bv II 75b.

⁴³⁰ bdag gi las rnams bsal byas nas ||
 rkañ pa g.yas pa bteg byas so : mama
 kammaṃ pakittetvā dakkhiṇaṃ padaṃ
 uddhari Bv II 75cd.

⁴³¹ mi dañ klu dañ dri za rnams : narā
 nāgā ca gandhabbā Bv II 76c, Ja I p. 17;
 devā manussā asurā ca Bv II 76c (Jayaw-
 ickrama, 1974), p. 14, Bv-a p. 96.

⁴³² dga’ ’zñ tshim pa’i sems kyes ni ||
 de tshe bdag gis stan las lañs : haṭṭho
 haṭṭhena cittena āsanā vuṭṭhahim tadā
 Bv II 77cd, Ja I p. 17; sayanā vuṭṭha-
 hitvāna pallaṅkaṃ ābhujim tadā Bv II

I was pleased with happiness, and delighted by joy,
then I sat crosslegged, and joy arose.

Abiding there crosslegged, I thought in this way:

'I am overpowered by absorption,⁴³³ that surpasses understanding.⁴³⁴

In the thousand-fold world system, there is no sage who is equal with me. 5
I am unequalled in psychic powers. No other has attained⁴³⁵ such happiness as this.'

Sitting crosslegged, I dwelled among [the *devas* of] the ten thousand
[worlds].

They gave a great shout: 'You will surely be a Buddha.' 10

Those former bodhisattas,⁴³⁶ who sat crosslegged,
saw those signs that are seen today.

The cold is absent, and heat is allayed.

These are seen today. 'You will surely be a Buddha.'

The ten thousand-fold world systems, are each without fear.⁴³⁷ 15

These are seen today. 'You will surely be a Buddha.' [Pā18]

Absence of strong winds, and the flow of rivers reversing,⁴³⁸
these are seen today. 'You will surely be a Buddha.'

Those flowers of the plain and water, all are flowering.

As they are flowering today, (25b) 'You will surely be Buddha.'⁴³⁹ 20

Creepers or trees, instantly produced fruit.

Since they are all fruiting, 'You will surely be a Buddha.'

In the air and on the ground, jewels diffused light.

Since they diffuse light today, 'You will surely be a Buddha.'⁴⁴⁰

Those *devas* and men, produce the sounds of music. 25

Since they produce the sounds today, 'You will surely be a Buddha.'

77cd (Jayawickrama, 1974), p. 14, Bv-a
p. 96. dga' zīn śin tu bde bar'gyur line
added in Peking edition (Q).

⁴³³ bsam gtan : jhāna.

⁴³⁴ bdag gi bsam gtan dbaṅ du gyur ||
ye śes kyi ni pha rol phyin : vasībhūto
aḥaṃ jhāne abhiññāsu pāramiṃ gato Bv
II 79cd.

⁴³⁵ thob : alabhiṃ.

⁴³⁶ byaṅ sems : bodhisatta.

⁴³⁷ phan tshun du ni 'jigs med gyur :
nissadā hoti nirākulā Bv II 84b.

⁴³⁸ rluṅ chen po ni mi ldaṅ zīn || chu

rnams rgyun las log pa daṅ : Mahāvātā
na vāyanti, na sandanti savantiyo Bv II
85b.

⁴³⁹ than skyes chu skyes me tog
rnams || thams cad du ni me tog byed ||
de rnams de riṅ me tog bye || ṇes par
khyod ni saṅs rgyas 'gyur : Thalaajā
dakaajā pupphā sabbe pupphanti tāvade,
te p' ajja pupphitā sabbe, dhuvam Bud-
dho bhavissati Bv II 86.

⁴⁴⁰ ṇes par khyod ni saṅs rgyas 'gro :
dhuvam buddho bhavissasi Bv II 88d.

Masses of various flowers, immediately rained down.
 Since they rain down today, ‘You will surely be a Buddha.’
 The great ocean was unmoved,⁴⁴¹ the ten thousand worlds shook.
 Since they are shaking today, ‘You will surely be a Buddha.’
 Those ten thousand hells were immediately free of burning. 5
 Since they are extinguished today, ‘You will surely be a Buddha.’
 The sun⁴⁴² is unobscured, yet all the stars can be seen.
 Since they are seen today, ‘You will surely be a Buddha.’
 Although rain did not fall, the earth was slightly dampened.⁴⁴³
 Since this is on the earth today, ‘You will surely be a Buddha.’ 10
 The host of stars shine, those stars in the heavens of the sky,
 as if associating with the moon, ‘You will surely be a Buddha.’
 The pit and cave dwellers, with one mind see the other side.⁴⁴⁴
 Since today (26a) they are happy minded, ‘You will surely be a Buddha.’
 Those beings who are unhappy, they will be immediately happy. 15
 Since they are happy today, ‘You will surely be a Buddha.’
 Then, those ills were allayed, and there was no disease of want.⁴⁴⁵
 Since they are seen today, ‘You will surely be a Buddha.’
 Then, desire is restrained, hatred and defilements are destroyed.⁴⁴⁶
 Since they are all rejected today, ‘You will surely be a Buddha.’ 20
 Then, there is no fear. Since they are seen today,
 I know it, by all these signs, ‘You will surely be a Buddha.’

⁴⁴¹ rgya mtsho chen po ma g.yo źiñ : possible senses, ‘hatred’ and ‘fault.’ The mahāsummuḍḍo ābhujati. Bv II 91a. context here requires ‘hatred.’ The usual

⁴⁴² For comments on this verse and the sun-spots see: (Feer, 1883), p. 340 n. 1. word used for Tibetan to express Sanskrit *dveṣa*, Pāli *dosa*, is *že sdañ*. The

⁴⁴³ sa ni snum bag bcas pa dañ : form *že sdañ* is found only once in this mahiyā ubbhijji tāvade Bv II 94b. text: de la že sdañ ma byas na : tattha

⁴⁴⁴ sems gcig pas ni pha rol mthoñ : advejḥhamānaso Bv II 142c JNTB § I 27 nikkhamanti sakāsayā Bv II 96b. p. 40 ln. 18. Here *že sdañ ma byas na* ‘If

⁴⁴⁵ ‘dod pa’i nad ni med pa’o : you do not become angry’ translates Pāli jighacchā ca vinassati Bv II 98b. The Pāli has ‘hunger is eradicated.’ *advejḥhamānaso* ‘undoubting or unwavering mind.’ See: (Feer, 1883), p. 343 n. 4.

⁴⁴⁶ de tshe chags pa bsarbs pa dañ || Cf. (Doṣa : sKyon, Ņes pa Mvy 2629) skyon dañ rmoñs pa rnam par zig : rāgo and (Tivra-dveṣa : *Že sdañ bdo ba*, *Že sdañ gi śas che ba* Mvy 7265). The Tibetan *že sdañ* is regularly found for Sanskrit *dveṣa*. See: (TSD, 1982), p. 2028. tadā tanu hoti, doso moho pi nassati Bv II 99ab. The Tibetan has *skyon* ‘fault’ for the Pāli *doso*. Tibetan *skyon* has two

Dust was scattered above and below.⁴⁴⁷ This was seen today.
 I know it, by all these signs,⁴⁴⁸ 'You will surely be a Buddha.'
 The foul odours went, and the divine scents came.
 Since there are these scents today, 'You will surely be a Buddha.' [Pā19]
 All those *devas* are seen, excepting the formless ones.⁴⁴⁹ 5
 Since they are all seen today, 'You will surely be a Buddha.'
 All of these were then seen, even down to the hells,
 since they are all seen today, 'You will surely be Buddha.'
 The passes and mountains are not seen at this time by men.⁴⁵⁰
 Today they are seen as if in the sky, 'You will surely be a Buddha.' 10
 Then, abiding in or departing from a womb did not exist, for even a
 moment.⁴⁵¹
 Since they are seen today, (26b) 'You will surely be a Buddha.'
 Making strong endeavour, not reverting to repeated existence,
 these are well known by me,⁴⁵² 'You will surely be a Buddha.' 15

I.21 THE MAHĀSATTA'S RESOLUTION

The Bodhisatta, hearing the words of Dasabala Dīpaṃkara, and the
devas of the ten thousand-fold world system, produced great mental
 joy, and he became happy,⁴⁵³ thinking: 'The Buddhas speak of that
 which is beneficial. The words of the Buddhas have no other purpose
 than that. Just as a stone cast into the sky, will fall, having been 20
 born, there will be death. And the sun will rise in the east, at dawn.
 The lion rising from his den, will let out a roar and go. And after the
 maturation of pregnancy, there will surely be birth.⁴⁵⁴ Surely, then,
 the words of the Buddhas are like that. Surely, they intend them to

⁴⁴⁷ steñ 'og rdul ni go bzlog 'gro : rajo
 n' uddhamṣati uddham Bv II 101a.

⁴⁴⁸ bdag gis rtags te kun gyis śes : tena
 liṅgena jānāma Bv II 101c.

⁴⁴⁹ gzugs med pa rnam spañs pa ni :
 ṭhapayitvā arūpino Bv II 103b.

⁴⁵⁰ sgo chuñ dañ ni ri yi rnam || de yi
 tshe na mi mthon med : kuḍḍā kavaṭṭā
 selā ca na hont' āvaraṇa tadā Bv II
 105ab.

⁴⁵¹ rum du gnañ dañ 'thon pa na ||
 skad cig tsam gyis ma yin no : cutī ca
 upapattī ca khaṇe tasmiṃ na vijjati Bv
 II 106ab.

⁴⁵² bdag gis 'di rnam legs śes pas :
 mayam p' etaṃ vijānāma Bv II 107c, Ja
 I p. 19; mayam p' etaṃ pajānāma Bv II
 107c (Jayawickrama, 1974), p. 18.

⁴⁵³ yid bde ba cher skyes te bdag ñid
 spro bar gyur nas : bhiyyosomattāya
 sañjātussāho hutvā cintesi.

⁴⁵⁴ gnañ nas seṇ ge lañs nas sgra
 phyuñ ste 'gro ba dañ | sbrum ma yoñs
 su smin nas skye bar 'gyur bar ñes
 so : uṭṭhānaṃ āsayā nikkhantañhassa
 sīhanādanadanam garugabbhāya itthiyā
 bhāramocanaṃ dhuvam avassambhāvī.

be profitable. Surely, I shall be a Buddha.’ Therefore it is said [in the *Buddhavaṃsa*] :

Bv II 108—14

Hearing the Buddha’s words, throughout the ten thousand-fold worlds,
delighted in contentment and rejoicing, I then thought this:

‘The Buddhas do not speak insincerely,⁴⁵⁵ the Jinas speak profitably,⁴⁵⁶ 5
the Buddhas do not speak otherwise, I will surely be a Buddha.

Just as, a stone cast into the sky, surely falls to the ground,
similarly, the Buddhas’ words will be true.^{457 458}

Just as, all beings will surely die, (27a)
similarly, the Buddhas’ words will be true. 10

Just as, at dawn, the sun will surely rise,
similarly, the Buddhas’ words will be true.

Just as, from the lion’s den, there will surely be the lion’s roar,⁴⁵⁹
similarly, the Buddhas’ words will be true.

Just as, when a pregnancy matures, there will surely be birth from the 15
womb,
similarly, the Buddhas’ words will be true.’

I.22 THE PERFECTION OF GIVING

‘So it is, I will surely be a Buddha.’ In that way, he resolved⁴⁶⁰ to
seek the *dharmas* that make a Buddha. ‘Where are the *dharmas*
that make a Buddha?⁴⁶¹ [Pā20] Are they above, or below, or at the 20

⁴⁵⁵ gñis ni mi gsuñ sañs rgyas ni : ad-
vejjhavacanā Buddhā Bv II 109a. The
Pāli *advejjhavacana* is also translated as
rdzun ni mi smras bas ‘since they do
not speak falsely’ in: de la rdzun ni mi
smra bas : tattha advejjhavacano Bv II
147c JNTB § I.28 p. 41 ln. 16. The Ti-
betan reading *rdzun mi smra bas* ‘not
speak falsely’ translates the Pāli *adve-
jjhavacano* ‘speaking without duplicity,’
as this section is dealing with *sacca* ‘truth-
fulness.’ The Pāli *advejjhavacana* is trans-
lated in two different ways in the Tibetan
text: *rdzun mi smra bas* Bv II 147c § I 28
p. 41 ln. 16; gñis ni mi gsuñ Bv II 109a § I
21 p. 34 ln. 18. See: (CPD, 1924—48),
vol. 1, p. 215.

⁴⁵⁶ don yod : amogha.

⁴⁵⁷ de bzin du ni sañs rgyas kyi || gsuñ
ni ñes par ‘gyur ba bzin : tath’ eva Bud-
dhasettṭhānaṃ vacanaṃ dhuvasassataṃ
Bv II 110cd. The same two *padas* occur in
the following four verses Bv II 111—4cd.

⁴⁵⁸ *Jātakanidāna* vv. 110—4 cited here
vary from *Buddhavaṃsa* Bv II 110—4.
Each of these five *Jātakanidāna* verses,
and their Tibetan translations, omit
the last line (*padas* ef), which is iden-
tical in all five *Buddhavaṃsa* verses: vi-
tathaṃ natthi buddhānaṃ dhuvam bud-
dho bhāvam’ahaṃ Bv II 110—4ef.

⁴⁵⁹ ji ltar señ ge’i gnas nas ni || señ
ge’i sgra ni ñes pa’o : Yathā nikkhan-
tasanassa sīhassa nadanaṃ dhuvam Bv
II 113ab.

⁴⁶⁰ ñes par byas nas : katasanniṭṭhāna.

cardinal, or intermediate points?’ By gradually striving,⁴⁶² in the entire sphere of the teaching,⁴⁶³ even former bodhisattas saw⁴⁶⁴ the perfection⁴⁶⁵ of giving as the first that should be approached and adhered to.⁴⁶⁶

So, I advised myself: ‘You, O Wise Sumedha, having understood this,⁴⁶⁷ should perfect the perfection of giving!’⁴⁶⁸ Just as, when a water pot is overturned, the water in that pot does not remain in the water pot, but pours onto the ground, it does not remain⁴⁶⁹ in the pot afterwards. Similarly, without looking for wealth or fame, son or wife, or major and minor parts,⁴⁷⁰ giving to all those who beg for succour whatever they desire, without stinting,⁴⁷¹ (27b) sitting in front of the *bodhi* tree,⁴⁷² you will become a Buddha.⁴⁷³

⁴⁶¹ de ltar ñes par byas nas sañs rgyas su byed pa'i chos tshol bas sañs rgyas su 'gyur ba'i chos gañ žig na yod : evaṃ katasanniṭṭhāno buddhakārake dhamme upadhāretuṃ “ka-han nu kho Buddhakāradhammā ...”

⁴⁶² brtsams : vicinanto.

⁴⁶³ chos kyi dbyiñs : dhammadhātu. Cf. (Chos kyi dbyiñs : Dharmadhātu Mvy 1713). In Buddhist philosophy the *dhammadhātu* ‘sphere or element of the *dhamma*’ can mean both microcosm or macrocosm. It operates either as a ‘mental sphere’ or a cosmological ‘sphere or realm’ within which events or thoughts occur. The *Dhammasaṅgaṇi* defines *dhammadhātu* succinctly as *vedanā-kkhandho saññā-kkhandho sañkhāra-kkhandho* ‘aggregate of feeling, aggregate of perception, aggregate of volitional activities.’ See: (Müller, 1978), pp. 18—9, and also (Müller, 1979), p. 154. By this Abhidhamma definition *dhammadhātu* should be considered as simply the mental activities, or mind of an individual. For *dhammadhātu* as: ‘f. 1. the element, the sphere, the range, of *dhamma* and/or *dhammas*, i.e. the whole world of experience; 2. the constituent element that is mental concepts or mental states,’ see: (DOP, 2010), vol. 2, p. 472. See

also: ‘the mental object considered as irreducible element; an ultimate principle of the *dhamma*, the cosmic law,’ in: (PED, 1979), p. 338. And also: ‘mind-object-element,’ in: (BD, 1980), p. 56.

⁴⁶⁴ gzigs so : disvā.

⁴⁶⁵ pha rol tu phyin pa : pāramī. Cf. (Thabs kyi pha rol tu phyin pa : Upāya-pāramitā Mvy 920). The Pāli term *pāramī* ‘perfection’ only occurs in this context as one of a group of ten in this text, the *Buddhavaṃsa*, and other related commentaries.

⁴⁶⁶ bsñen pa dañ ñes par brten par : āsevitānisevitāṃ.

⁴⁶⁷ khyod kyi kyañ 'di nas bzuñ nas : tvaṃ ito paṭṭhāya.

⁴⁶⁸ sbyin pa'i pha rol tu phyin pa rd-zogs par bya'o : dānapāramiṃ pūreyyāsi. Cf. (sByin pa'i pha rol tu phyin pa : Dāna-pāramitā Mvy 914).

⁴⁶⁹ mi gnas : na paccāharati.

⁴⁷⁰ yan lag dañ ñiñ lag : aṅga-paccaṅga.

⁴⁷¹ sloñ ba rnams kyi don du thams cad gañ dañ gañ 'dod pa la lhag ma med par byas sbyin te : sampattayācakānaṃ sabbāṃ icchiticchitaṃ nissesaṃ katvā dadamāno.

⁴⁷² byañ chub kyi śiñ : bodhirukkha.

⁴⁷³ sañs rgyas thob par 'gyur ro : Bud-

After making firm the first, the perfection of giving, he should make the resolution.⁴⁷⁴ Therefore it is said [in the *Buddhavaṃsa*] :

Bv II 115—9

I sought the *dharmas* that make a Buddha, everywhere,⁴⁷⁵
above, below, and in the ten directions, up to the *dharmadhātu*.

Then, when seeking, I saw the first, the perfection of giving,
the path of former Great Men,⁴⁷⁶ that proceeds to the other side.⁴⁷⁷

Having now made this one firm, you should make the resolution!⁴⁷⁸
If you desire to obtain enlightenment, practise the perfection of giving!⁴⁷⁹

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dho bhavissasi.

⁴⁷⁴ brtan par byas nas gnas par bya'o :
dalhaṃ katvā adhiṭṭhāsi. The same word-
ing appears for each of the ten *pāramīs*,
Pāli has *dalhaṃ katvā adhiṭṭhāsi* in each
of the ten cases, but the Tibetan has
eight different ways of translating this,
all in prose: brtan par byas nas gnas par
bya'o JNTB § I.22 p. 35 ln. 24; brtan par
byas te gnas par bya'o § I.23 p. 36 lns
17—8; brtan par byas te gnas so § I.24
p. 37 ln. 16; brtan par byas te gnas par
gyis śig § I.25 p. 38 lns 14—5; brtan par
byas nas gnas par gyis śig §§ I.26 p. 39
ln. 10, I.28 p. 41 lns 9—10, I.29 p. 42
ln. 6; brtan par byas nas gnas bar gyis
śig § I.27 p. 40 ln. 11; brtan par byas te
gnas par gyis śig § I.30 p. 43 lns 2—3;
brtan par byas la gnas par gyis śig § I.31
p. 43 ln. 24. The Tibetan tenses vary
from the Pāli aorist, with §§ I.22—3 as
future passive participles, § I.24 as past,
and §§ I.25—31 as imperative.

⁴⁷⁵ bdag gis sañs rgyas byed pa'i chos ||
gañ dañ de ru btsal byas pa : Handa
buddhakare dhamme vicināmi ito c' ito
Bv II 115ab.

⁴⁷⁶ skyes bu chen po : Mahesīhi. Cf. (s-
Kyes bu chen po : Mahāpuruṣa Mvy
7361).

⁴⁷⁷ sñon gyi skyes bu chen po yi ||
lam ni pha rol rjes su 'gro : pubbakehi
Mahesīhi anucṇṇaṃ mahāpathaṃ Bv II

116cd.

⁴⁷⁸ 'di ni re zig khyod kyis kyañ || br-
tan por byas nas gzuñ bar gyis : Imaṃ
tvaṃ paṭhamam tāva dalhaṃ katvā
samādiya Bv II 117ab. Not in Tibetan :
paṭhamam. The Pāli has *dalhaṃ katvā
samādiya* in each of the ten occurrences
of *pada* b, but the Tibetan has nine vari-
ant phrasings for this, and one case that
does not have it at all. Tibetan trans-
lates it: brtan por byas nas gzuñ bar
gyis Bv II 117b JNTB § I.22 p. 36 ln. 3;
brtan por byas nas gzuñ bar bya Bv II
122b § I.23 p. 36 ln. 23; brtan por byas
te gzuñ bar bya Bv II 127b § I.24 p. 37
ln. 21; brtan por bya ste gzuñ bar bya
Bv II 132b § I.25 p. 38 ln. 20; brtan por
byas te gzuñ par bya Bv II 137d § I.26
p. 39 lns 17—8; not in Tibetan Bv II
142b § I.27 p. 40 ln. 17; brtan par byas
nas gnas par gyis Bv II 147b § I.28 p. 41
ln. 15; brtan par bya ste gnas par gyis
Bv II 152b § I.29 p. 42 ln. 14; byams par
byas te gnas par gyis Bv II 157b § I.30
p. 43 ln. 8; and brtan par byas nas gnas
par gyis Bv II 162b § I.31 p. 44 ln. 3.
There is one Pāli variant *pada*: not in
Tibetan : dalhaṃ katvāna mānasam Bv
II 176b § I.32 p. 47 ln. 11.

⁴⁷⁹ gal te byañ chub thob 'dod na ||
sbyin pa'i pha rol phyin par gyis :
dānapāramitaṃ gaccha yadi bodhiṃ pat-
tum icchasi Bv II 117cd.

Just as, a filled pot, if overturned by someone,
pours out the water completely, it does not remain in the pot.

In the same way, seeing the beggars, who are low, middling, and exalted,
like the overturned pot, give everything to them!

I.23 THE PERFECTION OF MORALITY

Furthermore, he thought: 'It should be seen that it is not only this *dharmma* that makes a Buddha.'⁴⁸⁰ When seeking, he saw the second, the perfection of morality. 5

And this thought occurred to him: 'O Wise Sumedha, understanding this, you should perfect the⁴⁸¹ perfection of morality!⁴⁸² Moreover, for example, a wild-yak⁴⁸³ guards its own tail, without regard for its 10
own life. Similarly, having understood this, when guarding morality, you are without concern for life. So you will become a Buddha.'⁴⁸⁴

⁴⁸⁰ g'zan yañ sañs rgyas su byed pa'i chos 'di 'ba' 'zig ma yin par blta bar bya'o : Ath' assa 'na ettakeh' eva Buddhakāraḍadhammeḥi bhavitabban' ti. The same sentence occurs at the beginning of JNTB §§ I.23—31. All of these sentences are translated by Feer slightly differently: 'II y a plus, il faut considérer que cette condition pour devenir Buddha n'est pas la seule,' § I.23; 'II y a plus: il faut considérer que ce ne sont pas là les seules conditions qui font les Buddhas,' § I.24; 'II y a plus: ces ne sont pas les seules qui fassent les Buddhas,' § I.25; 'II y a plus: il faut considérer que ces conditions ne sont pas les seules qui fassent les Buddhas,' § I.26; 'II y a plus: il faut considérer qu'il y a d'autres conditions qui font les Buddhas,' §§ I.27—8; 'II y a plus: il faut considérer que ces conditions qui font les Buddhas ne sont pas les seules,' § I.29; 'II y a plus: il faut considérer que ces conditions ne sont pas les seules qui font obtenir la Bodhi,' § I.30; and, 'II y a plus: il faut considérer que ce ne sont pas là les seules conditions

pour arriver à la Bodhi,' § I.31. See: (Feer, 1883), pp. 347—55. They are translated by Jayawickrama in both the singular and plural: 'This alone cannot possibly constitute the contributory conditions to Enlightenment,' §§ I.23, 26; and, 'These alone cannot possibly constitute the contributory conditions to Enlightenment,' §§ I.24—5, 27—31. See: (Jayawickrama, 1990), pp. 25—31. They are translated variously by Rhys-Davids: 'There must be beside this other conditions that make a Buddha,' § I.23; 'These cannot be the only Buddha-making conditions,' §§ I.24—7; and, 'These cannot be the only conditions that make a Buddha,' §§ I.29—31. See: (Rhys-Davids, 1880), pp. 19—24.

⁴⁸¹ not in Tibetan : dutiyam.

⁴⁸² tshul khrims kyi pha rol tu phyin pa rdzogs par bya'o : śīlapāramiḥ pūreyyāsi. Cf. (Tshul khrims kyi pha rol tu phyin pa : Śīla-pāramitā Mvy 915).

⁴⁸³ rgod g.yag : camaramigo.

⁴⁸⁴ sañs rgyas thob par 'gyur ro : Bud-dho bhavissasi.

After making firm the second, the perfection of morality, (28a) he should make the resolution.⁴⁸⁵ Therefore it is said [in the *Bud-dhavaṃsa*] :

Bv II 120—4

Yet, it is not only this *dharmā* which causes the attainment of enlighten-ment.⁴⁸⁶

I should also seek any other *dharmā* that causes its attainment.⁴⁸⁷

Then, when seeking, I saw the second, the perfection of morality,
that former Great Men⁴⁸⁸ have approached and relied upon.⁴⁸⁹

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⁴⁸⁵ brtan par byas te gnas par bya'o : dalham katvā samādiya.

⁴⁸⁶ gañ žig byañ chub thob byed chos : Buddhādhammā bhavissare. Bv II 120b, 125b, 130b, 135b, JNTB §§ I.23—6 pp. 36—40. The Pāli *Buddhādhammā bhavissare* can be translated as 'shall be the Buddha things' or 'are the things producing a Buddha.' The Tibetan and Pāli vary in phrasing but have a similar sense. The Tibetan has *thob byed* for the Pāli *bhavissare* future middle plural. See: (Norman, 1994), p. 146. The five following equivalent Tibetan verses differ from the Pāli, having: gañ žig byañ chub thob 'dod chos 'thing which desires the attainment of enlightenment' : Buddhādhammā bhavissare Bv II 140b, 145b, 150b, 155b, 160b, §§ I.27—31 pp. 40—4. All nine *padas* are translated by Feer slightly differently: 'Cette condition n'est pas la seule, la seule condition qui font obtenir la Bodhi,' Bv II 120ab § I.23 p. 36 ln. 19; 'Ces conditions ne sont pas les seules, les seules conditions qui fasse un Buddha,' Bv II 125ab § I.24 p. 37 ln. 17; 'Ce ne sont pas là les seules conditions nécessaires pour qu'on devienne Buddha,' Bv II 130ab § I.25 p. 38 ln. 16; 'Ces conditions ne sont pas les seules qui fassent arriver à la Bodhi désirée,' Bv II 135ab § I.26 p. 39 ln. 12; 'Ces conditions ne sont pas les seules qui fassent arriver à la Bodhi désirée,' Bv II 140ab § I.27

p. 40 ln. 13; 'Ces (conditions) ne sont pas les seules conditions à remplir pour qui désire obtenir la Bodhi,' Bv II 145ab § I.28 p. 41 ln. 11; 'Ces (conditions) ne sont pas les seules (conditions) qui font arriver à la Bodhi celui qui la désire,' Bv II 150ab § I.29 p. 42 ln. 9; 'Ces conditions ne sont pas les seules qui font obtenir la Bodhi désirée,' Bv II 155ab § I.30 p. 43 ln. 4; and, 'Ces conditions ne sont pas les seules qui font atteindre la Bodhi désirée,' Bv II 160ab § I.31 p. 43 ln. 26. See: (Feer, 1883), pp. 347—55. These *padas* are translated by Jayawickrama as: 'Not indeed will these alone be the conditions for Enlightenment.' See: (Jayawickrama, 1990), pp. 26—31. They are translated variously by Rhys-Davids: 'For the conditions of a Buddha cannot be so few'; 'For the conditions that make a Buddha cannot be so few'; and, 'For these are not all the conditions of a Buddha.' See: (Rhys-Davids, 1880), pp. 18—23.

⁴⁸⁷ gañ žig chos ni thob byed pa : ye dhammā bodhipācanā. Bv II 120d, 125d, 130d, 135d, 140d, 145d, 150d, 155d, 160d, JNTB §§ I.23—31 pp. 36—44.

⁴⁸⁸ skyes bu chen po : Mahesīhi. Cf. (s-Kyes bu chen po : Mahāpuruṣa Mvy 7361).

⁴⁸⁹ bsñen dañ bsten par byas pas so : āsevitānisevitāṃ Bv II 121d, 126d, 131d, 136d, 141d, 146d, 151d, 156d, 161d.

Having now made this second firm, you should make the resolution!⁴⁹⁰
 If you desire to obtain enlightenment, practise⁴⁹¹ the perfection of morality!
 Just as, when someone grasps a wild-yak's tail,
 it throws away life, without regard, without joy or anger, for the tail.⁴⁹²
 [Pā21]
 Accordingly, perfecting morality on these four grounds,⁴⁹³
 always guarding morality, like a wild-yak guards its tail.

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I.24 THE PERFECTION OF RENUNCIATION

Furthermore, he thought: 'It should be seen that it is not only this *dharmā* that makes a Buddha.' When seeking, he saw the third, the perfection of renunciation.

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And this thought occurred to him: 'O Wise Sumedha, understanding⁴⁹⁴ this, you should also perfect the perfection of renunciation!⁴⁹⁵ Just as, the man, who after being chained is put in a prison for a long time, does not wish to remain there. Moreover, one does not desire to abide like one who has a grieving mind. Similarly, you also, taking all existences as if they were a prison, because the mind, which suffers in all existences, and which desires to be free from them, (28b) must manifest renunciation!⁴⁹⁶ Thus, by acting in that way, you will become a Buddha.'⁴⁹⁷

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After making firm the⁴⁹⁸ perfection of renunciation, he made the resolution.⁴⁹⁹ Therefore it is said [in the *Buddhavamsa*] :

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⁴⁹⁰ re žig gñis pa 'di yis ni || brtan
 por byas nas gzuñ bar bya : Imañ tvañ
 dutiyañ tāva daḥhañ katvā samādiya Bv
 II 122ab.

⁴⁹¹ gvis : gaccha.

⁴⁹² ji ltar rgod g.yag rña ma ni || gañ
 dañ gañ gis bzuñ ba na || ltos pa med
 par srog 'dor ro || rña ma la dga' khro ba
 med : Yathāpi camarī vālañ kismici pa-
 tivilaggitañ, upeti maraṇaṇ tattha na
 vikopeti vāladhiñ Bv II 123. The two
 versions vary. The Pāli can be translated
 as: 'Just as an ox, whose tail becomes en-
 tangled by something, would incur death
 in that situation, [but] does not damage
 the tail.'

⁴⁹³ de bžin du ni sa g'zi ru || tsul khrims
 yoñs su rdzogs pa dañ : Tath' eva catusu
 bhūmīsu silāni paripūriya Bv II 124ab.

⁴⁹⁴ 'di nas bzuñ nas : ito paṭṭhāya.

⁴⁹⁵ ñes 'byuñ gi pha rol tu phyin
 pa yañ rdzogs par bya'o : nekkham-
 mapāraṇiṇ pūreyyāsi. Cf. (Ñes par
 'byuñ ba la brten pa : Nāṣkramyāsrita
 Mvy 6775). For the Sanskrit '*naṣ-
 kramya* - nt. (= Pali *nekkhamma*), de-
 parture from the world, renunciation
 of worldly things,' see: (BHSD, 1985),
 p. 313.

⁴⁹⁶ skye ba thams cad du śin tu
 sdug bñal ba'i sems kyis grol bar
 'dod pa'i sems kyis ñes par 'byuñ
 ba mñon sum du 'gyur ro : sabbab-
 have ukkañṭhito muñcitukāmo hutvā
 nekkhammābhimukho va hohi.

⁴⁹⁷ de ltar byas nas sañs rgyas thob
 par 'gyur ro : evaṇ Buddhō bhavissasi.

⁴⁹⁸ not in Tibetan : tatiyañ.

Bv II 125—9

Yet, it is not only this *dhamma* which causes the attainment of enlightenment.

I should also seek any other *dhamma* that causes its attainment.⁵⁰⁰

Then, when seeking, I saw the third, the perfection of renunciation, that former Great Men⁵⁰¹ have approached and relied upon.⁵⁰²

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Having now made this third firm, you should make the resolution!⁵⁰³

If you desire to obtain enlightenment, practise⁵⁰⁴ the perfection of renunciation!

Just as, a person chained in prison, suffers when remaining for a long time,

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that place does not create joy, the mind wishes quickly to be free.⁵⁰⁵

Accordingly, you should see all existences as a prison.

If manifesting renunciation, you will be freed from birth.⁵⁰⁶

I.25 THE PERFECTION OF UNDERSTANDING

Furthermore, he thought: ‘It should be seen that it is not only this *dhamma* that makes a Buddha.’ When seeking, he saw the fourth, the perfection of understanding. 15

And this thought occurred to him: ‘O Wise ascetic Sumedha,⁵⁰⁷ you should understand from this,⁵⁰⁸ that you should perfect the perfection of understanding!⁵⁰⁹ You should question those *paṇḍitas* after going to their abode, without any preconception regarding them as low, average, or great. Just as, when a monk who goes on an alms round, (29a) he goes to the abode of the lowly, and so on. Going 20

⁴⁹⁹ brtan par byas te gnas so : dalḥaṃ katvā adhiṭṭhāsi.

⁵⁰⁰ gañ žig chos ni thob byed pa : ye dhammā bodhipācanā. Bv II 120d, 125d, 130d, 135d, 140d, 145d, 150d, 155d, 160d, JNTB §§ I.23—31 pp. 36—44.

⁵⁰¹ skyes bu chen po : Mahesīhi. Cf. (s-Kyes bu chen po : Mahāpuruṣa Mvy 7361).

⁵⁰² bsñen dañ bsten par byas pas so : āsevitānisevitāṃ Bv II 121d, 126d, 131d, 136d, 141d, 146d, 151d, 156d, 161d.

⁵⁰³ re žig gsum pa ’di yis ni || brtan por byas te gzuñ bar bya : Imaṃ tvaṃ tatiyaṃ tāva dalḥaṃ katvā samādiya Bv II 127ab.

⁵⁰⁴ gyis : gaccha.

⁵⁰⁵ de la dga’ bar mi byed par || myur du ’grol bar ’dod par sams : na tattha rāgaṃ abhijaneti muttiṃ yeva gavesati Bv II 128cd.

⁵⁰⁶ ñes par ’byuñ pa sñon du ni || skye ba las ni grol bar ’gyur : nekkhammābhimukho hohi bhavato parimuttiyāti Bv II 129cd.

⁵⁰⁷ mKhas pa blo gros bzañ po dka’ thub pa : Sumedhapāṇḍita.

⁵⁰⁸ ’di nas bzuñ nas : ito paṭṭhāya.

⁵⁰⁹ śes ra kyi pha rol tu phyin pa yañ rdzogs par bya’o : paññāpāramiṃ pi pūreyyāsi. Cf. (Śes rab kyi pha rol tu phyin pa : Prajñāpāramitā Mvy 919).

for alms, in succession, without regard⁵¹⁰ to the divisions of clans, he will quickly obtain his own share of food. Similarly, going into the presence of those wise ones, and asking questions, you will become a Buddha.⁵¹¹

After making firm the fourth, the perfection of understanding, let him make the resolution!⁵¹² Therefore it is said [in the *Buddhavaṃsa*] :

Bv II 130—4

Yet, it is not only this *dhamma* which causes the attainment of enlightenment.

I should also seek any other *dhamma* that causes its attainment.⁵¹³

Then, when seeking, I saw the fourth, the perfection of understanding, that former Great Men⁵¹⁴ have approached and relied upon.⁵¹⁵

Having now made this fourth firm, you should make the resolution!⁵¹⁶

If you desire to obtain enlightenment, practise⁵¹⁷ the perfection of understanding! [Pā22]

Just as, a begging monk does not investigate⁵¹⁸ those families, as to whether they are low, middling, or high. In that way, he obtains sustenance.

Similarly, you question all wise persons, at all times.⁵¹⁹

Since, by going to the perfection of understanding, you will attain enlightenment.⁵²⁰

⁵¹⁰ ma spañs par : kiñci avajjetvā.

⁵¹¹ sañs rgyas thob par 'gyur ro : Bud-dho bhavissasi.

⁵¹² brtan par byas te gnas par gyis śig : dalhaṃ katvā adhiṭṭhāsi.

⁵¹³ gañ žig chos ni thob byed pa : ye dhammā bodhipācanā. Bv II 120d, 125d, 130d, 135d, 140d, 145d, 150d, 155d, 160d, JNTB §§ I.23—31 pp. 36—44.

⁵¹⁴ skyes bu chen po : Mahesīhi. Cf. (s-Kyes bu chen po : Mahāpuruṣa Mvy 7361).

⁵¹⁵ bsñen dañ bsten par byas pas so : āsevitānisevitāṃ Bv II 121d, 126d, 131d, 136d, 141d, 146d, 151d, 156d, 161d.

⁵¹⁶ re žig bži pa 'di yis ni || brtan por bya ste gzun bar bya : Imaṃ tvaṃ catutthaṃ tāva dalhaṃ katvā samādiya Bv II 132ab.

⁵¹⁷ gyis : gaccha.

⁵¹⁸ dpyod par mi byed pa : na viva-jento.

⁵¹⁹ de bžin khyod kyis dus kun tu || skye bo mkhas la yoiñs su dris : Tath' eva tvaṃ sabbakāle paripucchanto budhaṃ janaṃ. Bv II 134ab; Tath' eva tvaṃ sabbakālaṃ paripucchāṃ budhaṃ janaṃ. Bv II 134ab (Jayawickrama, 1974), p. 17.

⁵²⁰ śes rab pha rol phyin soñ bas || byañ chub thob par 'gyur ba yin : paññāpāramitaṃ gantvā sambodhiṃ pāpuṇissasīti. Bv II 134cd. The Tibetan has *soñ bas* : *gantvā* in Bv II 134cd JNTB § I.25 p. 38 ln. 21. But *gyur nas* : *gantvā* in JNTB §§ I.26—31 pp. 39—44, Bv II 139cd, 144cd, 149cd, 154cd, 159cd, 164cd.

I.26 THE PERFECTION OF EFFORT

Furthermore, he thought: ‘It should be seen that it is not only this *dharmā* that makes a Buddha.’ When seeking, he attained⁵²¹ the fifth, the perfection of effort.

And this thought occurred to him: ‘O Wise ascetic Sumedha,⁵²² understanding this, you should also perfect the (29b) perfection of effort!⁵²³ Just as, the lion, the king of beasts, has strong effort, at all times.⁵²⁴ In the same way, you also should strengthen effort, in all existences. If you also make⁵²⁵ effort, fearlessly, you will become a Buddha.’⁵²⁶

After making firm the fifth, the perfection of effort, let him make the resolution!⁵²⁷ Therefore it is said [in the *Buddhavamsa*] :

Bv II 135—9

Yet, it is not only this *dharmā* which causes the attainment of enlightenment.

I should also seek any other *dharmā* that causes its attainment.⁵²⁸

Then, when seeking, I saw the fifth, the perfection of effort,
that former Great Men⁵²⁹ have approached and relied upon.⁵³⁰

If you now desire supreme enlightenment with this fifth one,
practise⁵³¹ the perfection of effort. Making it firm, you should make the
resolution!⁵³²

⁵²¹ thob nas : disvā. The form *thob nas* here and in JNTB § I.26 p. 39 ln. 3 are probably erroneous for *mthoñ nas*, as the seven following Tibetan sections on the *pāramās* have *mthoñ nas* : *disvā* in seven instances. See: §§ I.23 p. 36 ln. 11, I.24 p. 37 ln. 6, I.25 p. 38 ln. 5, I.27 p. 40 ln. 3, I.28 p. 41 ln. 1, I.29 p. 41 ln. 23, I.31 p. 43 ln. 17.

⁵²² mKhas pa blo gros bzañ po dka’ thub pa : Sumedhapāṇḍita.

⁵²³ brtson ’grus kyi pha rol tu phyin pa yañ rdzogs par bya’o : viriyapāramiṃ pūreyyāsi. Cf. (brTson ’grus kyi pha rol tu phyin pa : Vīrya-pāramitā Mvy 917).

⁵²⁴ dus thams cad du : sabbairi-yāpathesu.

⁵²⁵ byas na : samāno.

⁵²⁶ sañs rgyas thob par ’gyur ro : Bud-dho bhavissasi.

⁵²⁷ brtan par byas nas gnas par gyis śig : daḷhaṃ katvā adhiṭṭhāsi.

⁵²⁸ gañ ’zig chos ni thob byed pa : ye dhammā bodhipācanā. Bv II 120d, 125d, 130d, 135d, 140d, 145d, 150d, 155d, 160d, JNTB §§ I.23—31 pp. 36—44.

⁵²⁹ skyes bu chen po : Mahesihi. Cf. (s-Kyes bu chen po : Mahāpuruṣa Mvy 7361).

⁵³⁰ bsñen dañ bsten par byas pas so : āsevitanisevitam Bv II 121d, 126d, 131d, 136d, 141d, 146d, 151d, 156d, 161d.

⁵³¹ gyis : gaccha.

⁵³² re ’zig lña po ’di yis ni || gal te byañ chub mchog ’dod na || brtson ’grus pha rol phyin par gyis || brtan por byas te gzuñ par bya : Imaṃ tvam pañcamam tāva daḷhaṃ katvā samādiya, viriyapāramitam gaccha yadi bodhim pattum icchasi Bv II 137.

Just as, the king of beasts, when standing, going, or sitting,
due to fearless effort, is always strong minded.⁵³³

Similarly, you also, seize it at all times, by firm effort!

Since, it is by going⁵³⁴ to the perfection of effort, that you will obtain
enlightenment.⁵³⁵

5

I.27 THE PERFECTION OF PATIENCE

Furthermore, he thought: 'It should be seen that it is not only this *dharmā* that makes a Buddha.' When seeking, he saw the sixth, the perfection of patience.

And this thought occurred to him: 'O Wise ascetic Sumedha,⁵³⁶
understanding this,⁵³⁷ you should perfect the perfection of patience!⁵³⁸ 10
You should be patient to those acting well, or badly.⁵³⁹ Just as,
having put pure (30a) and impure things on the earth, it does not,
accordingly, make the earth angry. But it is patient, endures, and
consents. Similarly, you also, being patient and enduring, even when
harmed or benefited,⁵⁴⁰ will become a Buddha.'⁵⁴¹ 15

After making firm the sixth, the perfection of patience, let him
make the resolution!⁵⁴² Therefore it is said [in the *Buddhavamsa*] :

Bv II 140—4

Yet, it is not only this *dharmā* which aspires to the attainment of enlight-
enment.

I should also seek any other *dharmā* that causes its attainment.⁵⁴³

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Then, when seeking, I saw the sixth, the perfection of patience,

⁵³³ *zum pa med pa'i brtson 'grus*
kyis || yid ni rtag tu brtan pa yin :
aḷṇaviriyo hoti paggaḥitamano sadā Bv
II 138cd.

⁵³⁴ *gyur nas : gantvā.*

⁵³⁵ *brtson 'grus pha rol phyin gyur*
nas || byaṅ chub thob par 'gyur pa
yin : vīriyapāramitaṃ gantvā sam-
bodhiṃ pāpuṇissasīti. Bv II 139cd. The
last lines of §§ I 26—31, Bv II 139cd,
144cd, 149cd, 154cd, 159cd, 164cd, all
give *gyur nas : gantvā.* The Tibetan in
JNTB § I.25 p. 38 ln. 25, Bv II 134cd,
has *soṅ bas : gantvā.*

⁵³⁶ *mKhas pa blo gros bzaṅ po dka'*
thub pa : Sumedhapañḍita.

⁵³⁷ *'di nas bzuṅ nas : ito paṭṭhāya.*

⁵³⁸ *bzod pa'i pha rol tu phyin pa*
yaṅ rdzogs par bya'o : khantipāramiṃ
pūreyyāsi. Cf. (bZod pa'i pha rol tu
phyin pa : Kṣānti-pāramitā Mvy 916).

⁵³⁹ *bzaṅ po daṅ ṇan pa : sammānane*
avamānane.

⁵⁴⁰ *gnod pa daṅ phan par byas :*
sammānanāvamānanesu.

⁵⁴¹ *saṅs rgyas thob par 'gyur ro : Bud-*
dho bhavissasi.

⁵⁴² *brtan par byas nas gnas bar gyis*
śig : dalḥaṃ katvā adhiṭṭhāsi.

⁵⁴³ *gaṅ žig chos ni thob byed pa : ye*
dhammā bodhipācanā. Bv II 120d, 125d,
130d, 135d, 140d, 145d, 150d, 155d, 160d,
JNTB §§ I.23—31 pp. 36—44.

that former Great Men⁵⁴⁴ have approached and relied upon.⁵⁴⁵

Having now made this sixth firm, you should make the resolution!⁵⁴⁶

Then, if you do not become angry,⁵⁴⁷ you will obtain perfect enlightenment.⁵⁴⁸ [Pā23]

Just as, if the earth were smeared with pure and impure things,
although poured all over, it acts patiently, not with disgust.⁵⁴⁹

5

Similarly, you, during all those acts that benefit, or harm you,
by going⁵⁵⁰ to the perfection of patience, you will obtain perfect enlightenment.⁵⁵¹

I.28 THE PERFECTION OF TRUTHFULNESS

Furthermore, he thought: ‘It should be seen that it is not only this *dhamma* that makes a Buddha.’ When seeking, he saw the seventh, the perfection of truthfulness. 10

And this thought occurred to him: ‘O Wise ascetic Sumedha,⁵⁵² understanding this,⁵⁵³ you should also perfect the perfection of truthfulness.⁵⁵⁴ Even if lightning strikes one’s head, (30b) knowing the 15

⁵⁴⁴ skyes bu chen po : Mahesīhi. Cf. (s- Kyes bu chen po : Mahāpuruṣa Mvy 7361).

⁵⁴⁵ bsñen dañ bsten par byas pas so : āśevitanisevitaṃ Bv II 121d, 126d, 131d, 136d, 141d, 146d, 151d, 156d, 161d.

⁵⁴⁶ not in Tibetan : dalhaṃ katvā samādiya Bv II 142b. All six Tibetan editions omit this second *pada* at Bv II 142b and Bv II 176b. Pāli Bv II 142b has *dalhaṃ katvā samādiya*, and Bv II 176b *dalhaṃ katvāna mānasam*.

⁵⁴⁷ The Tibetan *že sdañ* usually translates Sanskrit *dveṣa* ‘hatred.’ For *dveṣa* cf. Mvy 169, 178, 1937, 7265. And for *doṣa*, cf. Mvy 5230. This is the sole occurrence of the word in the text, Bv II 142c JNTB § I.27 p. 40 ln. 18, where *že sdañ ma byas na* ‘If you do not become angry’ translates Pāli *advejjhamānaso* ‘undoubting or unwavering mind.’ See: (Feer, 1883), p. 351 n. 1. For other translations of *advejjhamānaso*: ‘undivided attention,’ in: (Jayawickrama, 1990), p. 28;

and ‘unwavering mind,’ in: (Rhys-Davids, 1880), p. 22. See also: (Horner, 1975), p. 21.

⁵⁴⁸ de la že sdañ ma byas na || yañ dag byañ chub thob par ’gyur : tattha advejjhamānaso sambodhiṃ pāpuṇissasi Bv II 142cd.

⁵⁴⁹ thams cad blugs kyañ bzod par byed || skyug bro ba ni byed pa med : sabbaṃ sahati nikkhepaṃ na karoti paṭighaṃ dayaṃ Bv II 143bc.

⁵⁵⁰ gyur nas : gantvā.

⁵⁵¹ de bzin khyod kyis thams cad la || phan dañ gnod pa byed pa na || bzod pa’i pha rol phyin gyur nas || byañ chub yañ dag thob par ’gyur : Tath’ eva tvaṃ pi sabbesaṃ sammānāvamānakkhamo khaṇtipāramitaṃ gantvā sambodhiṃ pāpuṇissasīti. Bv II 144.

⁵⁵² mKhas pa blo gros bzañ po dka’ thub pa : Sumedhapaṇḍita.

⁵⁵³ ’di nas bzuñ nas : ito paṭṭhāya.

⁵⁵⁴ bden pa’i pha rol tu phyin pa yañ rdzogs par bya’o : saccapāramiṃ pi

power of desire for the sake of wealth, and so on, don't lie. Just as, a star, such as the healing star,⁵⁵⁵ at all seasons, when it leaves its own course, does not proceed on another course, it proceeds on its own course. Similarly, holding⁵⁵⁶ to the truth, not lying, you will become a Buddha.⁵⁵⁷

5

After making firm the seventh, the perfection of truthfulness, let him make the resolution!⁵⁵⁸ Therefore it is said [in the *Buddhavaṃsa*] :

Bv II 145—9

Yet, it is not only this *dhamma* which aspires to the attainment of enlightenment.⁵⁵⁹

I should also seek any other *dhamma* that causes its attainment.⁵⁶⁰

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Then, when seeking, I saw the seventh, the perfection of truthfulness, that former Great Men⁵⁶¹ have approached and relied upon.⁵⁶²

Having now made this seventh firm, you should make the resolution!⁵⁶³

Since you do not speak falsely here, you will obtain perfect enlightenment.⁵⁶⁴

15

Just as, a star is the same in the world of *devas* and men,⁵⁶⁵ and during its yearly cycle⁵⁶⁶ does not go on another course.

You also, according to truth, do not depart from grasping the truth⁵⁶⁷ by going⁵⁶⁸ to the perfection of truthfulness, you will obtain perfect enlightenment.⁵⁶⁹

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pūreyyāsi. Cf. (Don dam pa'i bden pa : 136d, 141d, 146d, 151d, 156d, 161d.

Paramārtha-satya Mvy 6544). ⁵⁶³ re žig bdun pa 'di yis ni || brtan

⁵⁵⁵ tha skar la sogs pa'i rgyu skar : par byas nas gnas par gyis : Imaṃ tvaṃ osadhitāraka. sattamaṃ daḷhaṃ katvā samādiya Bv II

⁵⁵⁶ bzuñ nas : pahāya.

147ab.

⁵⁵⁷ sañs rgyas thob par 'gyur ro : Bud-dho bhavissasi.

⁵⁶⁴ de la rdzun ni mi smra bas || yañ dag byañ chub thob par gyis : tattha

⁵⁵⁸ brtan par byas nas gnas par gyis śig : daḷhaṃ katvā adhiṭṭhāsi.

advejjhavaṇa sambodhiṃ pāpuṇissasi Bv II 147cd.

⁵⁵⁹ gañ žig byañ chub thob 'dod chos : Buddhadhammā bhavissare Bv II 140b, 145b, 150b, 155b, 160b, JNTB §§ I.27—31 pp. 40—4.

⁵⁶⁵ ji ltar tha skar žes bya ba || lha dañ mi rnams mtshuñs pa ni : Yathāpi osadhī nāma tulābhūtā sadevake Bv II 148ab. The Tibetan is unclear. Feer also remarks that the Pāli does not mention men. See: (Feer, 1883), p. 352 n. 2.

⁵⁶⁰ gañ žig chos ni thob byed pa : ye dhammā bodhipācanā. Bv II 120d, 125d, 130d, 135d, 140d, 145d, 150d, 155d, 160d, JNTB §§ I.23—31 pp. 36—44.

⁵⁶⁶ dus kyi lo yi dus su ni : samaye utupasse.

⁵⁶¹ skyes bu chen po : Mahesīhi. Cf. (s-Kyes bu chen po : Mahāpuruṣa Mvy 7361).

⁵⁶⁷ bden pa bzuñ nas mi 'gro ba : sac-cesu mā vakkami vīthito Bv II 149b; sac-cesu nātikkamma hi vīthito Bv II 149b

⁵⁶² bsñen dañ bsten par byas pas so : āsevitānisevitāṃ Bv II 121d, 126d, 131d,

(Jayawickrama, 1974), p. 18.

⁵⁶⁸ gyur nas : gantvā.

I.29 THE PERFECTION OF RESOLUTION

Furthermore, he thought: ‘It should be seen that it is not only this *dharmā* that makes a Buddha.’ When seeking, he saw the eighth, the perfection of resolution.⁵⁷⁰

And this thought occurred to him: ‘O Wise ascetic Sumedha,⁵⁷¹ understanding this,⁵⁷² (31a) you should perfect the perfection of resolution.⁵⁷³ Whoever makes this determination will be unwavering in resolution. Just as, a mountain, although buffeted by winds from all directions, will not be moved or shaken, but remains in its own place. Similarly, when being⁵⁷⁴ unwavering in your resolutions, you will become a Buddha.’⁵⁷⁵

After making firm the eighth, the perfection of resolution, let him make the resolution!⁵⁷⁶ Therefore it is said [in the *Buddhavaṃsa*] :

Bv II 150—4

Yet, it is not only this *dharmā* which aspires to the attainment of enlightenment.⁵⁷⁷

I should also seek any other *dharmā* that causes its attainment.⁵⁷⁸ [Pā24]

Then, when seeking, I saw the eighth, the perfection of resolution, that former Great Men⁵⁷⁹ have approached and relied upon.⁵⁸⁰

Having now made this eighth firm, you should make the resolution!⁵⁸¹

Since you do not waver, you will obtain perfect enlightenment.⁵⁸²

⁵⁶⁹ bden pa'i pha rol phyin gyur 145b, 150b, 155b, 160b, JNTB §§ pas || byañ chub yañ dag thob par I.27—31 pp. 40—4.

'gyur : saccapāramitaṃ gantvā sambodhiṃ pāpuṇissasīti. Bv II 149cd. ⁵⁷⁸ gañ zig chos ni thob byed pa : ye dhammā bodhipācanā. Bv II 120d, 125d, 130d, 135d, 140d, 145d, 150d, 155d, 160d, JNTB §§ I.23—31 pp. 36—44.

⁵⁷⁰ lhag par gnas pa : adhiṭṭhāna. Cf. (Byin (gyis) brlabs pa : Adhiṣṭhāna Mvy 4264). ⁵⁷⁹ skyes bu chen po : Mahesihi. Cf. (s-

⁵⁷¹ mKhas pa blo gros bzañ po dka' thub pa : Sumedhapaṇḍita. 7361). ⁵⁸⁰ bsñen dañ bsten par byas pas so : āsevanisevitaṃ Bv II 121d, 126d, 131d, 136d, 141d, 146d, 151d, 156d, 161d.

⁵⁷² 'di nas bzuñ nas : ito paṭṭhāya. ⁵⁸¹ re zig brgyad pa 'di yis ni || brtan par bya ste gnas par gyis : Imaṃ tvaṃ aṭṭhamañ daḥam katvā samādiya Bv II 152ab.

⁵⁷³ lhag par gnas pa'i pha rol tu phyin pa yañ dag par rdzogs par bya'o : adhiṭṭhānapāramiṃ pi pūreyyāsi. ⁵⁸² de la khyod ni g.yo med pas || yañ dag byañ chub thob par 'gyur : tattha

⁵⁷⁴ gyur nas : honto. ⁵⁷⁵ sañs rgyas thob par 'gyur ro : Bud-dho bhavissasi. ⁵⁷⁶ brtan par byas nas gnas par gyis sig : daḥam katvā adhiṭṭhāsi. ⁵⁷⁷ gañ zig byañ chub thob 'dod chos : tvaṃ acalo hutvā sambodhiṃ pāpuṇis-

⁵⁷⁸ gañ zig byañ chub thob 'dod chos : Buddhadhammā bhavissare Bv II 140b, sasi Bv II 152.

Just as, the great rock of a mountain, does not move, and is well established,

without being moved by the great wind, it abides in its own place.

Similarly, you do not waver in all resolutions,

by going⁵⁸³ to the perfection of resolution, you will obtain perfect enlightenment.⁵⁸⁴

5

I.30 THE PERFECTION OF FRIENDLINESS

Furthermore, he thought: 'It should be seen that it is not (31b) only this *dharmma* that makes a Buddha.' When seeking, he saw the ninth, the perfection of friendliness.⁵⁸⁵

And this thought occurred to him⁵⁸⁶: 'O Wise ascetic Sumedha,⁵⁸⁷ understanding this,⁵⁸⁸ you should also perfect the perfection of friendliness.⁵⁸⁹ You should think of profit and loss as the same! Just as, water, touches⁵⁹⁰ and cools equally, a bad man and a good man. Similarly, you also, being single minded⁵⁹¹ in friendliness for all beings, will become a Buddha.'⁵⁹²

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After making firm the ninth, the perfection of friendliness, let him make the resolution!⁵⁹³ Therefore it is said [in the *Buddhavaṃsa*] :

Bv II 155—9

Yet, it is not only this *dharmma* which aspires to the attainment of enlightenment.

I should also seek any other *dharmma* that causes its attainment.⁵⁹⁴

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Then, when seeking, I saw the ninth, the perfection of friendliness,

⁵⁸³ gyur pas : gantvā.

1504).

⁵⁸⁴ lhag gnas pha rol phyin gyur
pas || yañ dag byañ chub thob par
'gyur : adhiṭṭhānapāramiṃ gantvā sambodhiṃ pāpuṇissasīti. Bv II 154cd; adhiṭṭhānapāramitaṃ gantvā ... Bv II 154cd (Jayawickrama, 1974), p. 19.

⁵⁹⁰ reg : pharati.

⁵⁹¹ sems gcig tu gyur nas : ekacitto honto.

⁵⁸⁵ byams pa : mettā. Cf. (Byams pa : Māitri Mvy 1504).

⁵⁹² de ltar na 'di ltar khyod kyis kyañ sems can thams cad la byams pa'i sems gcig tu gyur nas sañs rgyas thob par gyur ro : evaṃ evaṃ tvaṃ sabbasattesu mettacittena ekacitto honta Buddhobhavissasīti.

⁵⁸⁶ de lta bu'i kham su gyur ro : etad ahosi.

⁵⁹³ brtan par byas te gnas par gyis śig :

⁵⁸⁷ mKhas pa blo gros bzañ po dka' thub pa : Sumedhapāṇḍita.

dalham katvā adhiṭṭhāsi.

⁵⁸⁸ 'di nas bzuñ nas : ito paṭṭhāya.

⁵⁹⁴ gañ žig chos ni thob byed pa : yedhammā bodhipācānā. Bv II 120d, 125d, 130d, 135d, 140d, 145d, 150d, 155d, 160d, JNTB §§ I.23—31 pp. 36—44.

⁵⁸⁹ byams pa'i pha rol tu phyin pa yañ rdzogs par bya'o : mettāpāramiṃ pūreyyāsi. Cf. (Byams pa : Māitri Mvy

that former Great Men⁵⁹⁵ have approached and relied upon.⁵⁹⁶

Having now produced the ninth, friendliness, you should make the resolution!

If you desire to obtain enlightenment, be without equal in friendliness.⁵⁹⁷

As water, touches and cools equally, beings who are good or evil,
and causes dust and dirt to be shed.⁵⁹⁸ 5

Similarly, you should act with equal friendliness to both the bad and good,⁵⁹⁹

by going⁶⁰⁰ to the perfection of friendliness, you will obtain perfect enlightenment.⁶⁰¹ 10

I.31 THE PERFECTION OF EQUANIMITY

Furthermore, he thought: ‘It should be seen that it is not only this *dharmā* that makes (32a) a Buddha.’ When seeking, he saw the tenth, the perfection of equanimity.

And this thought occurred to him: ‘O Wise ascetic Sumedha,⁶⁰² understanding this,⁶⁰³ you should perfect the perfection of equanimity!⁶⁰⁴ You should abide impartially, even to joy and suffering. Just as, the earth, although smeared with pure and impure things, is impartial.⁶⁰⁵ Similarly, being impartial⁶⁰⁶ to joy and suffering, you will become a Buddha.’⁶⁰⁷ 15

⁵⁹⁵ skyes bu chen po : Mahesīhi. Cf. (s-Kyes bu chen po : Mahāpuruṣa Mvy 7361).

⁵⁹⁶ bsñen dan bsten par byas pas so : āśevitanisevitam Bv II 121d, 126d, 131d, 136d, 141d, 146d, 151d, 156d, 161d.

⁵⁹⁷ re žig dgu pa ’di yis ni || byams par byas te gnas par gyis || gal te byañ chub thob ’dod na || byams pa mtshuñs pa med par ’gyur : Imam tvam navamam tāva dalham katvā samādiya, mettāya asamo hohi yadi bodhim pattum icchasi Bv II 157. The Tibetan phrases read differently to the Pāli in the last *pada*, which Feer translates as: ‘sois toujours sans pareil pour l’amour.’ See: (Feer, 1883), p. 354 n. 1.

⁵⁹⁸ spoñ bar byed : pavāheti.

⁵⁹⁹ mi phan dan phan la’ñ : pi ahi-tahite.

⁶⁰⁰ gyur nas : gantvā.

⁶⁰¹ byams pa’i pha rol phyin gyur nas || yañ dag byañ chub thob par ’gyur : mettāpāramitaṃ gantvā sambodhim pāpuṇissasīti. Bv II 159cd.

⁶⁰² mKhas pa blo gros bzañ po dka’ thub pa : Sumedhapaṇḍita.

⁶⁰³ ’di nas bzuñ nas : ito paṭṭhāya.

⁶⁰⁴ btañ sñoms kyi pha rol tu phyin pa yañ rdzogs par bya’o : upekkhāpāramiṃ pi pūreyyāsi. Cf. (bTañ sñoms : Upekṣā Mvy 1507, 1942).

⁶⁰⁵ bar mar gnas par ’gyur ro : majjhata va hoti.

⁶⁰⁶ bar mar gnas par gyur na : majjhato va honto.

⁶⁰⁷ sañs rgyas thob par ’gyur ro : Buddho bhavissasi. Feer considers that, according to this example, there is no difference between patience (6th) and equa-

After making firm the tenth, the perfection of equanimity, let him make the resolution!⁶⁰⁸ Therefore it is said [in the *Buddhavaṃsa*] : [Pā25]

Bv II 160—4

Yet, it is not only this *dhamma* which aspires to the attainment of enlightenment.

5

I should also seek any other *dhamma* that causes its attainment.⁶⁰⁹

Then, when seeking, I saw the tenth, the perfection of equanimity, that former Great Men⁶¹⁰ have approached and relied upon.⁶¹¹

Having now made this tenth firm, you should make the resolution!⁶¹²

Like a scale that is full, you will obtain perfect enlightenment.⁶¹³

10

Just as, the earth, if smeared with pure and impure things, since it is equipoised and without partiality, it rejects these without anger.⁶¹⁴

Just as you are always balanced between joy and suffering, by going⁶¹⁵ to the perfection of equanimity, you will obtain perfect enlightenment.⁶¹⁶

15

I.32 MASTERY OF THE PERFECTIONS

(32b) Then he thought: ‘The bodhisattas in these worlds produce perfect enlightenment,⁶¹⁷ and those very *dhammas* that make a Buddha.⁶¹⁸ There are no others, apart from⁶¹⁹ these ten perfections. These

nimity (10th). See: (Feer, 1883), p. 355 sambodhiṃ pāpuṇassasi Bv II 162d.

n. 2.

⁶¹⁴ ltos pa med ciñ btañ sñoms pas ||

⁶⁰⁸ brtan par byas la gnas par gyis śig : dalhaṃ katvā adhiṭṭhāsi.

khro ba med par spoñ ba yin : up-
ekkhati ubho p’ ete kopānunayavajjitā

⁶⁰⁹ gañ žig chos ni thob byed pa : ye dhammā bodhipācanā. Bv II 120d, 125d, 130d, 135d, 140d, 145d, 150d, 155d, 160d, JNTB §§ I.23—31 pp. 36—44.

Bv II 163cd.

⁶¹⁰ skyes bu chen po : Mahesīhi. Cf. (s-Kyes bu chen po : Mahāpuruṣa Mvy 7361).

⁶¹⁵ gyur nas : gantvā.

⁶¹⁶ btañ sñoms pha rol phyin gyur nas || yañ dag byañ chub thob par ’gyur : upekkhāpāramitaṃ gantvā sambodhiṃ pāpuṇissasīti. Bv II 164cd.

⁶¹¹ bsñen dañ bsten par byas pas so : āsevitanisevitaṃ Bv II 121d, 126d, 131d, 136d, 141d, 146d, 151d, 156d, 161d.

⁶¹⁷ byañ chub rdzogs par byed pa : bodhiparipācanā.

⁶¹² re žig bcu pa ’di yis ni || brtan par byas nas gnas par gyis : Imaṃ tvaṃ dasamaṃ dalhaṃ katvā samādiya Bv II 162ab.

⁶¹⁸ ’jig rten pa ’di rnams byañ chub sems dpa’ la byañ chub rdzogs par byed pa dañ sañs rgyas su byed pa’i chos de rnams ñid do : Imasmiṃ loke Bodhisattehi pūretabbā bodhiparipācanā Bud-dhakāradharmā.

⁶¹³ yañ dag byañ chub thob par ’gyur :

⁶¹⁹ dor na : ṭhapetvā.

ten perfections are not above, in the sky, nor below, on the earth. They are also not in the directions, such as eastern, and so on. They abide within my very heart.'

So, seeing them established in his heart, he made the resolution,⁶²⁰ strengthening them all. Remembering them, again and again, in 5 forward and reverse order, he made them firm. Grasping them from the end, then reflecting up to the beginning. Grasping from the first, and reflecting to the end. Grasping from the middle, then reflecting up to the end, and the beginning. Grasping from the beginning and 10 the end, then looking as far as the middle.

Abandoning the body⁶²¹ is called a perfection.⁶²² Abandoning external wealth is called the minor perfection.⁶²³ Abandoning life is called the supreme perfection.⁶²⁴ These are the ten perfections, the ten minor perfections and the ten supreme perfections.

You should remember it to be like stirring the great ocean, 15 that boils like oil on a fire within the world system, with mount

⁶²⁰ gnas par bya'o : adhiṭṭhāya.

1987), p. 531.

⁶²¹ lus yoñs su gtoñ ba : aṅgapariccāgo. The Pāli 'of a limb or limbs' is preferable according to Feer. See: (Feer, 1883), p. 356 n. 1.

⁶²² pha rol tu phyin pa : pāramī. Cf. (Thabs kyi pha rol tu phyin pa : Upāya-pāramitā Mvy 920).

⁶²³ ñe ba'i pha rol tu phyin pa : upapāramī. The Pāli term *upapāramī* 'minor perfection' only appears in one canonical work, the *Buddhavaṃsa* at Bv I 77, and this verse citation is not in the *Jātakanidāna*. It appears three times in the prose of the *Jātakanidāna*, twice in JNTB § I.32 p. 44 lns 23—4, once in § II.63 pp. 138—9 lns 26—1. The only other occurrences in Pāli are in the commentaries such as the Bv-a, Cp-a, Dhp-a, and a single occurrence in the Sv. The *Visuddhimagga* does not contain any occurrences. For *upapāramī*, 'minor perfection,' see: (PED, 1979), p. 144; (CPD, 1960—90), vol. 2, p. 467; and (DPL,

⁶²⁴ don dam pa'i pha rol tu phyin pa : paramatthapāramī. Cf. (Don dam pa'i bden pa : Paramārtha-satya Mvy 6544). The Pāli term *paramatthapāramī* 'supreme perfection,' like the term *upapāramī*, only appears in one canonical work, the *Buddhavaṃsa* at Bv I 77, and this verse citation is not in the *Jātakanidāna*. It occurs twelve times in the *Jātakanidāna*: see JNTB §§ I.32 (twice) p. 44 lns 24—5, p. 45 ln. 1, I.60 p. 81 ln. 13, I.61 p. 82 ln. 2, I.62 p. 82 ln. 12, I.63 p. 83 ln. 4, I.65 p. 83 ln. 19, I.66 p. 84 ln. 5, I.67 p. 84 lns 12—3, I.68 p. 85 lns 2—3, I.69 p. 85 lns 10—1, II.63 p. 139 ln. 1. The only other occurrences in Pāli are in the commentaries, such as the Bv-a, Cp-a, Dhp-a, and a single occurrence in the Sv. The *Visuddhimagga* has no occurrences. For *paramatthapāramī*, 'supreme perfection' see: (PED, 1979), p. 420; and (DPL, 1987), p. 334.

Mahāmeru.⁶²⁵ While he remembered the ten perfections, the splendour of the teaching,⁶²⁶ like the breaking of bamboo crushed by the foot of a large elephant on the girth of this great earth, that (33a) exceeds two hundred and forty thousand *yojanas*,⁶²⁷ let out a noise, like the great clamour produced from crushing in a sugar-cane mill. 5 It trembled and shook, like a potter's wheel, and revolved like an oil mill.⁶²⁸ Therefore it is said [in the *Buddhavaṃsa*] :

Bv II 165–7

Whichever *dhammas* of this world cause the attainment of enlightenment⁶²⁹

–this is the highest, there are none like it– make it firm, and fix⁶³⁰ it 10
in the mind!

Remembering these *dhammas* to have an unwavering nature,
the splendour of the teaching shook the earth and the thousand-fold world.

The insentient earth⁶³¹ is crushed like sugar cane in a mill,
and so the earth shook, like the wheel of an oil mill. [Pā26] 15

While this great earth shook, those men who lived in the city of Rammanagara⁶³² were unable to rise.⁶³³ They fell, fainting and

⁶²⁵ me'i steiŋs su 'bru mar bskol
ba bzin du khor yug gi naŋ du
rgya mtsho chen po ri bo mchog rab
kyis bsrub pa bzin du dran par bya
ste : viya Mahāmeruŋ manthaŋ katvā
cakkavālamahāsamuddaŋ āluŋento viya
ca sammasi.

⁶²⁶ chos kyi gziŋ : dhammatejēna.

⁶²⁷ not in Tibetan : yojana. Cf. (dPag
tshad : Yojana Mvy 8206).

⁶²⁸ de'i pha rol tu phyin pa bcu dran
par byas nas chos kyi gziŋ 'bum phrag
gñis daŋ stoŋ phrag bzi bcu lhag pa'i
sa chen po 'di'i stugs la glaŋ po ches
rkaŋ pas gnon ciŋ smyug ma 'chag pa
bzin du'o || bur šiŋ gi 'khrul 'khor bzin
du bstir ba daŋ sgra chen po sgrogs pa
bzin du yaŋ dag par sgrogs so || rab tu
g.yos so || yaŋ dag par rab tu g.yos te
rdza mkhan gyi 'khor lo bzin no || 'bru
mar gyi 'khrul 'khor bzin du yoŋs su
bskor ro || : Tassa dasa pāramiyo sam-
masantassa sammasantassa dhammate-

jena catunahutādhikāni dve yojanasā-
tasahassāni bahalā ayaŋ mahāpaṭhavi
hatthinā akkantanaḷakalāpo viya pīḷiya-
mānaŋ ucchuyantaŋ viya mahāviraṇaŋ
viravamānā saṃkampi saṃpakampi
saṃpavedhi, kulālacakkaŋ viya telayan-
tacakkaŋ viya ca paribbhami.

⁶²⁹ gaŋ žig byaŋ chub thob byed chos :
ye dhammā bodhipācanā Bv II 165b
JNTB § I.32 p. 45 ln. 12. A different
Pāli equivalent for this *pada* is found
in *Buddhadhammā bhavissare* : *gaŋ žig
byaŋ chub thob byed chos*, occurring at
Bv II 120b, 125b, 130b, 135b, JNTB
§§ I.23–6 pp. 36–9.

⁶³⁰ žog : paṭiṭṭhaha.

⁶³¹ sems med pa yi sa gziŋ ni : calatī
ravatī puthavi.

⁶³² dGa' ba can gyi groŋ khyer : Ram-
managara. Cf. (dGa' ba : Ramati Mvy
7348).

⁶³³ ldaŋ bar : saṇṭhātum.

senseless,⁶³⁴ like the great tree on the earth⁶³⁵ trembles, when shaken by the wind at the end of an aeon.⁶³⁶ Vessels such as jars were broken,⁶³⁷ and due to clashing together were ground into dust and small pieces.

All beings became afraid, and went to the teacher's presence,⁶³⁸ 5 saying: 'O Bhagavan, what is this? Is it a war⁶³⁹ of the *nāgas*, or creatures, or *yakkhas*,⁶⁴⁰ or *devas*, or a war of some others? We (33b) do not know.⁶⁴¹ Moreover, this causes distress⁶⁴² to all the people. What is the cause of this? Is it due to the evil of the world, or 10 to the good? Tell us the cause of this.' The teacher, hearing their tale, said: 'Don't you fear! Don't you even think about it!⁶⁴³ You have nothing to fear from these signs.⁶⁴⁴ When I prophesied today⁶⁴⁵: "The Wise ascetic Sumedha⁶⁴⁶ will be the Buddha named Gotama in the future," he then remembered⁶⁴⁷ the perfections. Remembering 15 the perfections, he investigated them.⁶⁴⁸ The ten thousand-fold world system instantly shook, and let out a noise, due to the power of the teaching.⁶⁴⁹ Therefore it is said [in the *Buddhavaṃsa*] :

Bv II 168—74

As many assemblies as there were in the Buddha's attendance,
they, worried by that [shaking], after fainting, lay on the ground⁶⁵⁰

⁶³⁴ brgyal ba dañ bag med pas : muc-chitamucchitā.

⁶³⁵ sa'i śiñ chen po : mahāsāla. Cf. (Khyim bdag gi rigs śiñ sālā chen po lta bu : Gṛhapati-mahāsāla (sāla) kula Mvy 3864) and (Śiñ sālā : Sālavṛkṣa Mvy 4223).

⁶³⁶ bskal pa'i mtha' yi rluñ gis : yuganta vātāmā hatā. PED has *yuganta* '(storm at) the end of an age (of men or the world), whirlwind.' DPL has *yuganta* 'the end of a *kappa*,' *yugantavāto* 'the great wind by which the destruction of the world is sometimes effected at the end of a *kappa*.' See: (PED, 1979), p. 556, and (DPL, 1987), p. 606.

⁶³⁷ 'dzad pa : pavaṭṭantāni.

⁶³⁸ druñ du : not in Pāli.

⁶³⁹ klu 'khrugs pa : nāgāvāṭṭo.

⁶⁴⁰ gnod sbyin : yakkha. Cf. (gNod sbyin : Yakṣa Mvy 3218). In Buddhist cosmology a *yakkha* 'spirit' is a class of *deva* often described as *amanussā* 'non-human.' They are usually friendly to-

wards humans. See: (DPPN, 1983), vol. 2, pp. 675—8. And as 'non-human being, spirits, ogres, ghosts,' see: (PED, 1979), p. 545.

⁶⁴¹ bdag cag gis 'tshal bar gyur to : na hi mayam etam jānāma.

⁶⁴² ñe bar 'tshe bar gyur : upadduto.

⁶⁴³ ma sems śig : mā cintayittha.

⁶⁴⁴ mtshan ma 'di rnams : itonidānam.

⁶⁴⁵ gañ tshe dag gis de riñ : yo so mayā ajja.

⁶⁴⁶ mKhas pa blo gros bzañ po dka' thub pa : Sumedhapaṇḍita.

⁶⁴⁷ dran par byed do : sammasati.

⁶⁴⁸ des pha rol tu phyin pa dran par byed ciñ dpyod do : tassa pāramiyo sammasantassa vilōlentassa.

⁶⁴⁹ chos kyi gzi brjid kyis : dhammate-jena.

⁶⁵⁰ ji srid 'khor rnams yod pa la || sañs rgyas kyi ni sbrel bas na || de ni de ru sdug bsñal sems || brgyal bar gyur nas sa la ñal : Yāvātā parisā āsi Buddhassa parivesane, pavedhamānā sā tattha muc-

Many thousands of pots and many hundreds of large vessels,
are ground to powder and dust there, broken by clashing together.

Faint, afraid, and fearful, they fell, and being troubled and confused,
all the assembled beings went to Dīpaṃkara's presence, saying:

'What will happen to these worlds, is it good or bad?'⁶⁵¹

5

Torment has arisen throughout the world, we ask (34a) you, O Clear
Visioned One.⁶⁵²

Teaching the doctrine to all of them, the Great Muni⁶⁵³ Dīpaṃkara said:

'Do not fear or be worried by the movement of this earth,⁶⁵⁴

For whomsoever I today prophesise: "He will be a Buddha in those
worlds,"⁶⁵⁵

10

he remembers the teaching, adhered to by former Jinas.⁶⁵⁶

Since he remembers⁶⁵⁷ those *dharmas*, the entire sphere of the Buddha,⁶⁵⁸
the earth, the ten thousand-fold world, together with its *devas*, shakes
due to that.'

15

Those throngs of people, hearing the Tathāgata's words, were
pleased and contented. And taking flowers, perfumes and unguents,

chitā seti bhūmiyā Bv II 168. The translation of the Tibetan is problematic due to the use of *sbrel bas na* for *parivesaṇe*, and *sdug bsñal sems* for *pavedhamānā*. Horner translates it as: 'As many as comprised the company at the alms-giving to the Buddha, they lay there fainting on the ground, trembling,' in: (Horner, 1975), p. 23. Jayawickrama renders it as: 'All those who gathered at the Buddha's refectory, trembled and lay prone on the ground there falling in a swoon,' in: (Jayawickrama, 1990), p. 33. See also: (Rhys-Davids, 1880), p. 27.

⁶⁵¹ 'jig rten pa rnams ci phyir gyur || dge ba'am yañ na sdig gam ci : Kiṃ bhavassati lokassa kalyāṇaṃ atha pāpakaṃ Bv II 171ab.

⁶⁵² 'jig rten kun la ñer 'tshe byuñ || spyān ldan legs par gsuñ du gsol : sabbo upadduto loko, taṃ vinodehi cakkhumā Bv II 171cd.

⁶⁵³ thub pa chen po : Mahāmuni.

⁶⁵⁴ de rnams kun la chos bstan ciñ ||

thub pa chen po mar me mdzad || 'jigs par ma byed dbugs dbyuñ gis || 'di yi sa g'zi g.yo bas ni : Tesaṃ sadā saññāpesi Dīpaṃkaro Mahāmuni: vissatthā hotha mā bhātha imasmiṃ puthavikampāne Bv II 172.

⁶⁵⁵ 'jig rten pa rnams sañs rgyas 'gyur : Buddho loka bhavissati Bv II 173b.

⁶⁵⁶ de ni chos ni dran par byed || sñon gyi rgyal ba bsten byas śiñ : eso sammasatī dhammaṃ pubbakaṃ jinasevitāṃ Bv II 173cd.

⁶⁵⁷ dran byed pas : sammasato.

⁶⁵⁸ Sañs rgyas sa : Buddhābhūmi. Cf. (Sañs rgyas kyi sa : Buddhābhūmi Mvy 1354). In this context the term means 'place or sphere in which Buddhahood exists.' For Pāli *buddhabhūmi*, 'f. degree or condition of a Buddha, Buddhahood,' see: (DPL, 1987), p. 95. See also: 'the ground of Buddhahood,' in: (PED, 1979), p. 490. For *bhūmi*, 'stage, level; state of consciousness,' see: (PED, 1979), p. 508, and (BHSD, 1985), p. 410.

went out from the city of Ramma,⁶⁵⁹ and went to the Bodhisatta's presence, offering flowers, and so forth. And making salutation and praises, remained⁶⁶⁰ in the city of Ramma. The Bodhisatta, remembering the ten perfections, making a strong effort, and making the resolution,⁶⁶¹ rose from his seat. Therefore it is said [in the *Buddhavaṃsa*] : [Pā27] 5

Bv II 175—6

Hearing the words of the Buddha, their minds were instantly fearless,⁶⁶²
all came into my presence, and again made salutations.

I considered the Buddha's good qualities,⁶⁶³ making the mind firm,⁶⁶⁴
then I, rising from my seat, made salutation to Dīpaṃkara.⁶⁶⁵ 10

Then, when the Bodhisatta rose from his seat, all the *devas* of the ten thousand-fold world system gathered,⁶⁶⁶ making offerings with divine flowers and perfumes, saying: 'O Noble (34b) ascetic Sumedha, today, at the feet of Dasabala Dīpaṃkara, you made the wish, in order to procure great benefit.⁶⁶⁷ You will accomplish them without hindrance.⁶⁶⁸ There, you will be free from fear and faint heartedness.⁶⁶⁹ Even a slight illness will not arise in your body. May you quickly perfect the perfections, and achieve perfect enlightenment!⁶⁷⁰ Just as, a flower bearing tree, or a fruit bearing tree, ripens its flowers and ripens its fruit in season. Similarly, you also make the determination at the right time, and quickly perfect the highest.'⁶⁷¹ They praised him with thanks and blessings and so on. After making praises in that way, each *deva* went to their own abode. 20

⁶⁵⁹ dGa' ba can : Ramma. Cf. (dGa' ba : Ramati Mvy 7348).

⁶⁶⁰ gnas so : pāvisi.

⁶⁶¹ lhag par gnas nas : adhiṭṭhāya.

⁶⁶² 'jigs med sems : mano nibbāyi.

⁶⁶³ saṅs rgyas yon tan sems par byed : samādhīyitvā Buddhagūṇaṃ. Bv II 176a.

⁶⁶⁴ not in Tibetan : dalhaṃ katvāna mānaṣaṃ Bv II 176b. All six Tibetan editions omit this second *pada* from Bv II 176b. It appears in the other Pāli *gāthās* as *dalhaṃ katvā samādiya*.

⁶⁶⁵ de tshe bdag gis stan las laṅs || mar me mdzad la phyag byas so : Dīpaṃkara namissitvā va āsanā vuṭṭhaṃ tadā ti Bv II 176cd.

⁶⁶⁶ stoṅ phrag bcu'i lha thams cad 'dus nas : sakaladasasahassacakkavāle devatā sannipatitvā.

⁶⁶⁷ don chen po don du gñer ba'i phyir don du gñer to : mahatī patthanā patthitā.

⁶⁶⁸ de yis de rnams la bar gcod med ciṅ rdzogs par 'gyur ro : sā te anantarāyena samijjhatu.

⁶⁶⁹ 'zum par med par : (mā) chambhi-tattaṃ.

⁶⁷⁰ yaṅ dag par rdzogs pa'i saṅs rgyas grub par gyis śig : sammāsambodhiṃ paṭivijjha. Cf. (Yaṅ dag par rdzogs pa'i saṅs rgyas : Samyaksambuddha Mvy 5).

⁶⁷¹ myur du mchog rdzogs par byed pa : khippaṃ bodhiṃ uttamaṃ phusassu.

The Bodhisatta, hearing the praises and so forth of the *devas*,⁶⁷² said: 'After four incalculable aeons and more than one hundred thousand aeons, and after perfecting the ten perfections, I will become a Buddha.'⁶⁷³ Resolving on a firm effort, and having made the resolution, he rose into the sky, and went to Himavant.⁶⁷⁴ Therefore it is said [in the *Buddhavaṃsa*] :

Bv II 177–87

While arising from his seat, both *devas* and men,
spread those divine and human flowers evenly.

Both *devas* and men, being calmed, praised him⁶⁷⁵:

'May you obtain that great wish⁶⁷⁶ of yours, as you desire.

10

May (35a) a premature death,⁶⁷⁷ and all illnesses be averted,
let no hindrances arise for you! May you quickly obtain supreme enlightenment!⁶⁷⁸

Just as, at the right season, the tree comes into blossom.

Similarly, may you, O Great Hero,⁶⁷⁹ blossom with the knowledge of a Buddha.⁶⁸⁰

15

Just as, any perfect Buddha has perfected the ten perfections.

Similarly, may you, O Great Hero, perfect the ten perfections!

Just as, any perfect Buddha becomes enlightened on the seat of enlightenment.

20

Similarly, may you, O Great Hero, perfect the enlightenment of the Jina!

Just as, any perfect Buddha should turn the wheel of the teaching.

Similarly, may you, O Great Hero, turn the wheel of the teaching!

Just as, the full moon, due to its purity, disperses light. [Pā28]

Similarly, may you, whose wish is completed,⁶⁸¹ shine light in the ten thousand!

25

Just as, the sun, freed from Rāhu,⁶⁸² discharges hot light rays.

⁶⁷² byañ chub sems dpas kyañ lha la bītiyo vivajjantu. Cf. (Riñ du soñ ba : sogs pa'i bstod pa thos par byas nas : Dūraṅgama Mvy 892).

Bodhisatto pi devatāhi abhitthuto.

⁶⁷⁸ mchog gi byañ chub : bodhim ut-

⁶⁷³ sañs rgyas thob par 'gyur bas : Bud-dho bhavissāmi.

tamañ.

⁶⁷⁴ Gañs can : Himavanta. Cf. (Gañs can : Himavān Mvy 4152).

⁶⁷⁹ dpa' chen po : mahāvīra. Cf. (dPa' bo : Vīra Mvy 5037).

⁶⁷⁵ lha dañ mi rnam s gñis ka yañ || thams cad 'zi bar gyur 'zes bstod : Vedayanti ca te sotthiñ devā mānussakā ubho Bv II 178ab.

⁶⁸⁰ Sañs rgyas ye 'ses : Buddhañāṇa.

⁶⁸¹ bsam rdzogs pa : puṇṇamano.

⁶⁷⁶ chen po don du gñer : mahantañ patthitañ.

⁶⁸² sGra gcan : Rāhu. Cf. (sGra (g)can, sGra gcan : Rāhu Mvy 3184, 3392). In ancient Indian and Buddhist cosmology, Rāhu was a *deva* who swallowed the moon. See: (DPPN, 1983),

⁶⁷⁷ dus min 'chi ba riñ du soñ : Sab-

vol. 2, pp. 735–7.

Similarly, may you, freeing the world, shine resplendent light rays!

Just as, any river proceeds to the great ocean.

So, the various worlds of *devas* and men will follow you.

They praise and extol you, who undertakes⁶⁸³ the ten *dhammas*.’

Perfecting these *dhammas*, he then went to the great forest.⁶⁸⁴

5

The Narrative of Sumedha the Wise⁶⁸⁵ (35b) is completed.

I.33 THE BHAGAVAN DĪPAṂKARA

Those who dwelled around the city of Rammana⁶⁸⁶ entered the city, giving many gifts to the Buddha⁶⁸⁷ and the assembly of monks. The teacher, after teaching the doctrine⁶⁸⁸ to them, established many people in the going for refuge. He left the city of Rammana. Thereafter, as long as life remained,⁶⁸⁹ he performed all the duties of a Buddha,⁶⁹⁰ and gradually attained *nibbāna*, in the element of *nibbāna* that lacks any physical residue.⁶⁹¹ Since something should be said about this, all of that should be understood as it is explained in the *Buddhavaṃsa*. It is said, in that text:

15

⁶⁸³ gnas byas nas : samādiya.

⁶⁸⁴ de tshe nags tshal chen por phyin : te dhamme paripūrento pavaṇaṃ pāvisī tadā’ ti Bv II 187cd.

⁶⁸⁵ mKhas pa blo gros bzañ po’i gtaṃ : Sumedhakathā. mkhas pa : Pāli omits.

⁶⁸⁶ dGa’ ba can : Rammana. Cf. (d-Ga’ ba : Ramati Mvy 7348).

⁶⁸⁷ sañs rgyas la sogs pa’i : buddhapa-mukhasa.

⁶⁸⁸ chos bstan ciñ bstan nas : dhammaṃ desetvā.

⁶⁸⁹ lhag par gnas pa ji srid ’tsho’i bar de srid du : tato uddham pi yāvātāyukaṃ.

⁶⁹⁰ Sañs rgyas kyi ’phrin las : Buddha-kicca.

⁶⁹¹ lhag ma med par yoñs su mya ñan las ’das pa’i dbyiñs su yoñs su mya ñan las ’das so : anupādisesāya nibbānadhātuyā parinibbāyi. Cf. (Phuñ po lhag ma med pa’i mya ñan las ’das pa : Nirupādhi-śeṣa-nirvāṇa Mvy 1727). In Buddhist philosophy the Pāli term

anupādisesa nibbāna ‘*nibbāna* that has

no physical residue,’ is the state attained by a Buddha or an *arahat*, on death when there is no longer any physical basis for life remaining. This is described

by *anupādisesa*: ‘(a) completely free from the elements of ‘attachment’ (the five *khandha*); generally epithet to *nibbāna-dhātu*.’ See: (CPD, 1924—48), vol. 1,

p. 200. See also: ‘(*nibbāna*, *nibbāna-dhātu* or *parinibbāna*) completely emancipated, free, without any (material) substratum,’ in: (PED, 1979), p. 149. And

also: ‘extinction, not having the *khandhas* remaining,’ in: (DPL, 1987), p. 526.

It is the completion of the process of attaining *nibbāna* following the *sa-upādisesa nibbāna* ‘*nibbāna* with the body remaining’ phase that refers to the attainment of *nibbāna* during life. The

nibbānadhātu ‘domain of *nibbāna*’ is literally a description of *nibbāna* as an element or sphere that is reached by an

enlightened mind.

Bv II 188—206,
212—3, 215—8

Then, those people made offerings⁶⁹² to the leader of the world and the
saṅgha,

and went for refuge to the teacher Dīpaṃkara.

The Tathāgata established⁶⁹³ some in the going for refuge,
some with five precepts, others with ten precepts.

5

Some others were given the four best fruits,
some, the unequalled teaching, some, analytical knowledge.⁶⁹⁴

The Chief of Men⁶⁹⁵ gave the eight supreme attainments⁶⁹⁶ to some,
he gave⁶⁹⁷ the three knowledges, and six higher knowledges, to others.⁶⁹⁸

In that manner,⁶⁹⁹ many men were given the Great Muni's counsel.
It is extensive. (36a) It is the teaching of the Lord of the World.⁷⁰⁰

10

The Bull Shouldered and Large-jawed One,⁷⁰¹ with the name Dīpaṃkara,
frees many beings, and liberates those destined for hell.

Seeing beings in need of freedom, in an area of a hundred thousand
yojanas,⁷⁰²

15

the Great Muni approached instantly, in order to teach them.

In the Buddha's first assembly,⁷⁰³ a hundred *koṭṭis* were enlightened.⁷⁰⁴

⁶⁹² mchod ston byed : bhojayitvāna.

⁶⁹³ ñes gsuñs pa : nivesesi.

⁶⁹⁴ gañ žig la ni mtshuñs med chos ||
so so yañ dag rig pa byin : kas-
saci asame dhamme deti so paṭisamb-
hidā Bv II 190cd. Cf. (So so yañ
dag rig pa bži : Catvāri pratisaṃvida
Mvy 196). In Buddhist philosophy
paṭisambhidā 'analytical knowledge' is
a technical term relating to the four
types of knowledge: i. *atthapaṭisambhidā*
'analytical knowledge of the mean-
ing'; ii. *dharmapaṭisambhidā* 'analyti-
cal knowledge of the *dhamma*'; iii. *nirut-
tipaṭisambhidā* 'analytical knowledge of
language'; and iv. *paṭibhānapaṭisambhidā*
'determinate analytical knowledge.' See:
(PED, 1979), pp. 400—1, and (DPL,
1987), pp. 366—7. See also: (Rhys-
Davids, 1975), pp. 400—43.

⁶⁹⁵ Mi yi khyu mchog : Narāsaḥa.

⁶⁹⁶ phun tshogs mchog : varasamāpat-
tiya.

⁶⁹⁷ žugs : paveccati.

⁶⁹⁸ gañ žig la ni rig pa gsum || mñon
par šes pa drug la žugs : tisso kas-
saci vijjāyo chaḷabhiññā paveccati Bv II
191cd.

⁶⁹⁹ de yis rig pa : tena yogena.

⁷⁰⁰ 'Jig rten mgon po : Lokanātha.

⁷⁰¹ Khyu mchog phrag pa 'gram
chen po : Mahahānu usabhakkhandho.
Cf. (Khyu mchog : Rṣabha Mvy 19).

⁷⁰² dpag tshad : yojana. Cf. (dPag
tshad : Yojana Mvy 8206).

⁷⁰³ 'dus pa : abhisamaya. The Ti-
betan has 'dus pa 'assembly' or 'gather-
ing' for the Pāli *abhisamaya* 'realisation,'
that may also mean 'conversion.' It is
possible that *abhisamaya* here is used
as another form of *samaya* 'assembly.'
See: (CPD, 1924—48), vol. 1, p. 377,
and (PED, 1979), p. 71. To confirm Ti-
betan 'dus pa 'assembly' as represent-
ing Pāli *sannipāta* 'assembly' the *Bud-
dhavaṃsa* commentary on Bv II 195, 196
says: Dīpaṃkarassa pana bhagavato tayo
sāvakasannipātā ahesuṃ 'The Bhagavan

In the Lord's⁷⁰⁵ second assembly,⁷⁰⁶ one hundred thousand⁷⁰⁷ *koṭis* were enlightened.

When⁷⁰⁸ the Buddha taught the doctrine in the abode of *devas*, there were ninety thousand *koṭis* in the third assembly.⁷⁰⁹ [Pā29]

These were the three assemblies⁷¹⁰ of the teacher Dīpaṇkara.
The first assembly was a hundred thousand *koṭis*.

5

Moreover, when the Jina dwelled in solitude on Nārada's hill,⁷¹¹ the hundred thousand, who were pure and free of taints, were calmed.⁷¹²

While the Great Hero stayed⁷¹³ on top of Sudassana⁷¹⁴ mountain, the Sage⁷¹⁵ was attended⁷¹⁶ by ninety thousand *koṭis*.

10

At that time, I was the supreme austere ascetic.⁷¹⁷

I moved in the sky, as one who has gone beyond the five higher knowledges.

There were ten and twenty thousand who realised⁷¹⁸ the teaching, the assembly⁷¹⁹ of the ones and twos were innumerable,⁷²⁰ and without measure.

15

Dīpaṇkara had three assemblies of disciples.' See: (Horner, 1978a), p. 125. Other instances in this text of '*dus pa* : *sannipāta*, occur in JNTB §§ I.37—56 pp. 61—77.

⁷⁰⁴ rtogs par byas : abodhayi.

⁷⁰⁵ mgon po : Nātha.

⁷⁰⁶ '*dus pa* : abhisamaya. The Tibetan has '*dus pa* 'assembly' or 'gathering' for the Pāli *abhisamaya* 'realisation.' See note above.

⁷⁰⁷ 'bum phrag gcig : sataśaṣṣaṃ Ja I p. 28, Ap-a p. 31, navutikoṭim Bv p. 22, Bv-a p. 124.

⁷⁰⁸ gañ tshe : yadā Ja I p. 28, yadā ca Bv p. 22, Bv-a p. 124, Ap-a p. 31.

⁷⁰⁹ '*dus pa* : abhisamaya. The Tibetan has '*dus pa* 'assembly' or 'gathering' for the Pāli *abhisamaya* 'realisation.' See note above.

⁷¹⁰ '*dus pa* : sannipāta. The Tibetan '*dus pa* 'assembly' or 'gathering' is correct for the Pāli *sannipāta* 'assembly.' The Tibetan has '*dus pa* : *abhisamaya* in the previous two verses Bv II 195, 196. There is some confusion in § I.33 between Tibetan '*dus pa* : *abhisamaya* in Bv II 195, 196, JNTB § I.33 p. 50 lns 1—5 and

'*dus pa* : *sannipāta* in Bv II 197 § I.33 p. 50 ln. 6.

⁷¹¹ Nā ra dha yi phu : Nārada-kūṭa.

⁷¹² zag pa'i dri ma zad pa yi || bye ba brgya ni ṣi ba dañ : khīṇāsavā vītamalā samīṃsu satakoṭiyo Bv II 198cd.

⁷¹³ ji srid bžugs : yadā vaṣī Ja I p. 29, Ap-a p. 32, yamhi kāle Bv p. 22, Bv-a p. 126.

⁷¹⁴ blTa na sdug : Sudassana. Cf. (blTa na sdug : Sudarśana Mvy 4142).

⁷¹⁵ de tshe thub pa : tadā Muni Ja I p. 29, mahāmuni Bv p. 22, Bv-a p. 126, Ap-a p. 32.

⁷¹⁶ 'khor : pavāresi.

⁷¹⁷ sdom brtson dka' thub pa yi mchog : jaṭilo uggatāpano Bv II 200b.

⁷¹⁸ '*dus pa* : abhisamayo. The Tibetan has '*dus pa* 'assembly' or 'gathering' for the Pāli *abhisamaya* 'realisation.' The translation follows the Pāli.

⁷¹⁹ '*dus pa* : abhisamaya. The Tibetan has '*dus pa* 'assembly' or 'gathering' for the Pāli *abhisamaya* 'realisation.' In this instance, the translation follows the Tibetan.

⁷²⁰ bgrañ du med ciñ : asaṃkiyā Ja I

The people and chiefs knew this,⁷²¹ and possessed of wealth they prospered,⁷²²

and the Bhagavan Dīpaṃkara's (36b) teaching was purified.⁷²³

Those four hundred thousand, with the six higher knowledges and great powers,

that pure⁷²⁴ retinue always surrounds Dīpaṃkara, the knower of the world.

Whoever, at that time, renounced the human state,⁷²⁵

and did not obtain superiority of mind,⁷²⁶ they were censured.

The *arahats*, pure and free of taint, acquire⁷²⁷ teachings that blossom well,

and beautify⁷²⁸ the worlds of *devas* and men.⁷²⁹

The teacher was Dīpaṃkara. His city was called Rammavatī.⁷³⁰

His father was king Sumedha.⁷³¹ His mother⁷³² was Sumedhā.

Sumaṅgala and Tissa⁷³³ were the foremost disciples.

The attendant⁷³⁴ of the teacher Dīpaṃkara was named Sāgata.⁷³⁵

Nandā and Sunandā⁷³⁶ were the foremost female disciples.

The Bhagavan's *bodhi* tree was called the *pippalī*.⁷³⁷

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- p. 29, Bv-a p. 127; asaṅkhiyo Bv p. 22, 731 blo gros bzañ po : Sumedho Bv II Ap-a p. 32. 206b, Ja I p. 29; Sudevo Bv II 206b
- 721 rgya che ded dpon cañ śes pa : (Jayawickrama, 1974), p. 22, Bv-a p. 129, vitthārikaṃ bāhujaññaṃ Bv II 202a. Ap-a p. 32.
- 722 rdzu 'phrul ldan ziñ : iddhaṃ 732 yum : janiyā Bv II 206c, Ja I p. 29, pītaṃ Ja I p. 29, Ap-a p. 32; iddhaṃ Ap-a p. 32; janikā Bv II 206c (Jayawickrama, 1974), p. 22, Bv-a p. 129. phītaṃ Bv II 202b p. 22, Bv-a p. 127.
- 723 bcom ldan 'das ni mar me mdzad || 733 bKra śis bzañ po, Ñe rgyal : bstan pa śin tu dag ciñ mdzes : Dīpaṃ- Sumaṅgala, Tissa.
- karassa Bhagavato sāsanaṃ suvisod- 734 ñe gnas : upaṭṭhāka.
- hitam Bv II 202cd. 735 Legs 'oñs : Sāgata.
- 724 yoñs dag ldan : not in Pāli. 736 dGa' ba ñid, Śin tu dga' : Nandā,
- 725 mi rnams dños po gtoñ ba dañ : Sunandā.
- jahanti mānusaṃ bhavaṃ Bv II 204b. 737 pim pa la : pippalī. Cf. (Pi
- 726 sems kyi lhag ma : mānasā sekhā. pi liñ : Pippalī Mvy 5794). For Pāli
- 727 rñed pa : not in Pāli. *pippalī*, 'E. Patana bō, Yellow-barked
- 728 ñe bar mdzes : upasobhati. fig; *Ficus arnottiana* (Miq.) Miq., *Fi-*
- 729 lha dañ mi rnams : sadevake Bv II *cus lacor* Buch.-Ham. (GIMP, GVDB),
- 205d, Ja I p. 29; sabbadā Bv II 205d Moraceae,' see: (Liyanaratne, 1994),
- (Jayawickrama, 1974), p. 22, Bv-a p. 127, p. 90. For 'the wave leaved fig-tree; long
- Ap-a p. 32. pepper,' see: (DPL, 1987), p. 385. And
- 730 dGa' ba can : Rammavatī. Cf. (d- for 'pepper, long pepper,' see: (PED,
- Ga' ba : Ramati Mvy 7348). 1979), p. 460.

The Great Muni Dīpaṃkara was eighty cubits in height,
blossoming like a tree,⁷³⁸ flowering like the great *sāla*⁷³⁹ tree.

The life of the Great Sage⁷⁴⁰ was one hundred thousand years.⁷⁴¹
As long as he dwelled there he liberated many people.

He caused the teaching to appear,⁷⁴² that liberated many people,
he blazed like a bonfire, and he and his disciples were calmed.⁷⁴³ 5

The psychic power, the fame, and the precious jewels on the feet,
all were entirely (37a) dissolved. Those conditioned *dharmas* were abandoned.⁷⁴⁴ [Pā30]

Bv III 1 After Dīpaṃkara, the teacher was named Koṇḍañña,⁷⁴⁵ 10
with limitless brilliance, endless fame, boundless and imponderable.⁷⁴⁶

I.34 THE BHAGAVAN KOṆḌAÑÑA

Furthermore, after the Bhagavan Dīpaṃkara, following the elapse of
one immeasurable aeon,⁷⁴⁷ the teacher who was the leader⁷⁴⁸ named
Koṇḍañña appeared. He had three assemblies of disciples: the first
assembly had one hundred thousand *koṭṭis*; the second had one thou- 15
sand *koṭṭis*; and the third had ninety thousand⁷⁴⁹ *koṭṭis*.

At that time, the Bodhisatta was the world ruling king⁷⁵⁰ named
Vijitāvi.⁷⁵¹ He gave a great gift to those large congregations of

⁷³⁸ śiñ : dīparukkha. sabbaṃ samantarāhitam, nanu rittā sab-
⁷³⁹ śā la : sāla. Cf. (Śiñ sā la : basaṅkhārā” ti. Bv II 218cd.
Sālavṛkṣa Mvy 4223). For Pāli *sāla*, ⁷⁴⁵ Kō ṇḍi nya : Koṇḍañña. Cf. (Kun
‘S. sal; E. Sal tree; *Shorea robusta* C.F. śes kāu ṇḍi nya : Ājñāta-kāuṇḍinya Mvy
Gaertn., Dipterocarpaceae,’ see: (Liya- 1030).
naratne, 1994), p. 108. For ‘the tree ⁷⁴⁶ riñ la sems dpa’ g’zal du med : ap-
Shorea robusta; a tree in general,’ see: pameyyo durāsado Bv III 1d.
(DPL, 1987), p. 422. And for ‘a Sal ⁷⁴⁷ bskal pa : not in Pāli.
tree (*Shorea robusta*),’ see: (PED, 1979), ⁷⁴⁸ ’dren pa : not in Pāli.
p. 706. ⁷⁴⁹ phrag dgu bcu : navuti.
⁷⁴⁰ drañ sroñ chen po : Mahesina. ⁷⁵⁰ ’khor los sgyur ba’i rgyal po :
⁷⁴¹ lo : āyup Ja I p. 29, Bv-a p. 129, cakkavatti. Cf. (’Khor los sgyur ba’i rg-
Ap-a p. 32; āyu Bv p. 23. yal po : Cakra-varti-rājāna Mvy 3551).
⁷⁴² chos kyi snañ bar byas nas ni : jo- In Buddhist mythology a *cakkavatti*
tayitvāna saddhammaṃ Bv II 217a. ‘world ruling’ king, or literally ‘wheel
⁷⁴³ me yi phuñ po b’zin du gsal || de turner’ is the model of an ideal and
nas ñan thos dañ bcas ’das : jalitvā ag- virtuous secular ruler, whose birth is
gikkhandho va nibbuto so sasāvako Bv marked by the same miracles as that of
II 217cd. the Buddha. See: (DPPN, 1983), vol. 2,
⁷⁴⁴ thams cad kun nas bral ba dañ || pp. 1343—4.
’dus byas chos rnam gtoñ ba ’o : ⁷⁵¹ rNam par rgyal ba : Vijitāvi.

monks,⁷⁵² numbering one hundred thousand *koṭis*, in the presence of⁷⁵³ the Buddha. The teacher made the prediction to the Bodhisatta –‘You will be a Buddha’– and taught him the doctrine. After hearing the teacher’s doctrine,⁷⁵⁴ he abandoned the kingdom and went forth. Then, after learning the Tipiṭaka, he produced the eight attainments and the five higher knowledges, and, without leaving absorption,⁷⁵⁵ was reborn in the Brahmaloaka. 5

Moreover, the Buddha Koṇḍañña’s city was Rammavatī.⁷⁵⁶ His father was the king Sunanda,⁷⁵⁷ and his mother queen Sujātā.⁷⁵⁸ The foremost of his disciples were the two, Bhadda and Subhadda.⁷⁵⁹ His attendant was named Anuruddha.⁷⁶⁰ The foremost of his female disciples were Tissā (37b) and Upatissā.⁷⁶¹ And his *bodhi* tree, the *sālakalyāṇi*.⁷⁶² The length of his body was eighty-eight cubits, and eight thousand years was the span of his life. 10

I.35 THE BHAGAVAN MAṄGALA

After him, following the elapse of one immeasurable aeon, four Buddhas appeared⁷⁶³ in one aeon: Maṅgala; Sumana; Revata; and Sobhita.⁷⁶⁴ The Bhagavan Maṅgala had three assemblies of disciples: in the first of those assemblies there were a hundred thousand *koṭis* of monks; in the second, a thousand *koṭis*; and in the third, ninety thousand⁷⁶⁵ *koṭis*. Then a cousin named Ānanda,⁷⁶⁶ with a retinue numbering ninety thousand⁷⁶⁷ *koṭis*, came to the teacher’s presence, in order to hear the teaching. The teacher explained his previous teachings to him in a graduated way.⁷⁶⁸ 15 20

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- | | |
|--|---|
| 752 dge sloṅ gi dge ’dun chen po rnams | atissā. |
| la : bhikkhusamghassa. | 762 dge ba śiñ ni śā lya : sālakalyāṇi. |
| 753 la sogs pa : pamukha. | 763 byon par gyur : nibbattiṃsu. |
| 754 chos : dhammakathā. | 764 bKra śis bzañ po, Thugs bzañ po, |
| 755 bsam gtan ma bor : aparihīna-jjhāna. | Nam gru can, mDzes pa can : Maṅgala, Sumana, Revata, Sobhita. |
| 756 dGa’ ba can : Rammavatī. Cf. (d-Ga’ ba : Ramati Mvy 7348). | 765 phrag dgu bcu : navutī. |
| 757 Śin tu dga’ ba : Sunanda. | 766 ma’i spun gyi g’zon nu Kun dga’ bo : Ānandakumāro. Cf. (Kun dga’ bo : Ānanda Mvy 1040, 3609). |
| 758 Rigs bzañ lha mo : Sujātā. | 767 phrag dgu bcu : navutī. |
| 759 bZaṅ po, Legs bzañ : Bhadda, Subhadda. | 768 śñon gyi gdam rnams go rims b’zin |
| 760 Mi ’gal ba : Anuruddha. | du : ānupubbilatham. |
| 761 rGyal ma, Ñe rgyal ma : Tissā, Up- | |

Then, he and his retinue attained analytical knowledge,⁷⁶⁹ and *arahat*-ship.⁷⁷⁰ The teacher looked at the previous deeds of those sons of good family,⁷⁷¹ and saw those robes and bowls that arose due to psychic power,⁷⁷² then stretched out his right hand, saying: ‘Come, O Monks!’⁷⁷³ All of them instantly bore the bowls and robes, that arose due to psychic power, and were received like *theras* of sixty years standing who had the requisite things.⁷⁷⁴ Venerating the teacher, they surrounded him.⁷⁷⁵

Whereas (38a) for other Buddhas, there are light rays emanating from their bodies all around for eighty cubits. But this Bhagavan’s bodily light rays were not like that. They remained emanating constantly into the ten thousand-fold world system. The trees, the earth, the mountains and the oceans, and so forth, even cooking pots, and the like, were as if adorned with gold.⁷⁷⁶ The extent of his life was ninety thousand years. At that time, the moon and the sun were unable to shine their own light rays, and the distinction between night and day was unknown. [Pā31] Those beings, as if in the light of the day,⁷⁷⁷ always went by the radiance of the Buddha. The people knew the night and day by means of the closing of flowers at night and the singing of birds in the morning. [If it were asked] : ‘Why is it not like this for those other perfect⁷⁷⁸ Buddhas?’⁷⁷⁹ It is not that they lack this. For if they wished, they would be able to emanate

⁷⁶⁹ so so yañ dag par rig pa : paṭisambhidā. Cf. (So so yañ dag rig pa bzi : Catvāri pratisaṃvidā Mvy 196). dañ chos gos rnams : iddhimayapat-

⁷⁷³ dge sloñ rnams tshur śog cig : ‘etha

⁷⁷⁰ dgra bcom pa thob bo : arahattaṃ bhikkhavo.’

⁷⁷⁴ cho ga phun sun tshogs par gyur nas : ākappasampannā hutvā.

⁷⁷⁵ not in Tibetan : Ayam assa tatiyo sāvakasannipāto ahosi.

⁷⁷⁶ śiñ dañ | sa dañ | ri dañ | rgya mtsho la sogs pa’i phyogs lhag ma rnams dañ | tshañ bañ la sogs pa gser gyis spras pa bzin no : Rukkha-paṭhavipabbatasamuddādayo antamaso ukkhaliyādīni upādāya suvaṇṇapatta-pariyonaddhā viya ahesuṃ.

⁷⁷⁷ ñin mo ñi ma śar ba bzin du : divā suriyālokena viya.

⁷⁷⁸ yañ dag par rdzogs pa : not in Pāli.

⁷⁷⁹ yañ dag par rdzogs pa’i sañs rgyas gzan rnams la ci’i phyir ’di lta bu med pa yin nam : Kim pana aññesaṃ

Buddhānaṃ ayam ānubhāvo n’ atthīti.

⁷⁷¹ rigs kyi bu rnams : kulaputta.

⁷⁷² rdzu ’phrul las byuñ ba’i lhuñ bzed

light to the ten thousand-fold world system or beyond. Moreover, the Bhagavan Maṅgala, due the power of his former wish,⁷⁸⁰ abides pervading the ten thousand-fold world system uninterruptedly with his bodily radiance, as others fill a six foot halo.⁷⁸¹

He, in the course of his life as a bodhisatta, dwelled living as Vessantara.⁷⁸² Together with his son and wife, he lived on a mountain like (38b) Vaṃka mountain.⁷⁸³ Then, the *yakkha* Kharadāṭhika,⁷⁸⁴ hearing that the Mahāpurisa⁷⁸⁵ had given great gifts, approached him in the form of a *brāhmaṇa*, and in front of⁷⁸⁶ the Mahāsatta asked for his son and wife. The Mahāsatta thought⁷⁸⁷: ‘I will give my son and wife to the *brāhmaṇa*.’ Delighted and content, he made the earth up to the edges of the sea shake. Meanwhile, the *yakkha* remained crouching on the plank at the end of the walkway, and the Mahāsatta stood looking at him. He gave his son and wife to him.⁷⁸⁸ The *yakkha* ate his son and wife, as if eating entrails. As the Mahāpurisa looked at the *yakkha* eating,⁷⁸⁹ from his open mouth, a stream of blood flowed, like a glowing fire. When seeing his mouth, a mere hair’s tip of grief did not arise. And he thought: ‘The gift is well given.’ Moreover, a great joy⁷⁹⁰ arose in his body, and he thought: ‘In the future, due to the benefits of the merit of giving⁷⁹¹ here, I will strive to emanate light rays which are like those.’ Due to that striving, the bodily radiance from the Buddha emanated outwardly, and he dwelled pervading those areas.

Furthermore, due to his former deeds when a bodhisatta, he saw a *stūpa*⁷⁹² with the relics⁷⁹³ of a certain Buddha, and thought: ‘It is fitting now that I offer my life to the relics of this Buddha.’ Putting on a crown of precious wood, and wrapping his entire body with other (39a) garments, like wood wrapped with cotton, he filled a golden vessel with butter worth one hundred thousand [gold coins].

⁷⁸⁰ sñar gyi don du gñer ba’i dbaṅ gis : Mvy 7361).

pubbapatthanāvasena.

⁷⁸⁶ draṅ du : not in Pāli.

⁷⁸¹ ’od ’dom gaṅ ba : vyāmappabhā.

⁷⁸⁷ bsams nas : not in Pāli.

⁷⁸² Thams cad sgrol : Vessantara.

⁷⁸⁸ de la bu daṅ bu mo byin pa daṅ :

Cf. (Thams cad sgrol : Viśvaṃtara Mvy 32).

dve pi dārake adāsi.

⁷⁸³ ri Bo bam ga : Vaṃkapabbata.

⁷⁸⁹ gnod byin gyis skyes bu chen po

de la blta ste : Mahāpurisassa yakkhaṃ

⁷⁸⁴ mChe ba gcig pa gdug pa can :

oloketvā.

Kharadāṭhika. In Buddhist cosmology Kharadāṭhika was the name of a *yakkha* who asked the Bodhisatta for his two children and then ate them. See: (DPPN, 1983), vol. 1, pp. 713–4.

⁷⁹⁰ mchog tu dga’ ba chen po : mahantaṃ pītisomanassaṃ.

⁷⁹¹ ’di la byin pa’i bsod nams kyi phan

yon gyis : imassa me nissandena.

⁷⁹² mchod rten : cetiyaṃ.

⁷⁸⁵ skyes bu chen po : Mahāpurisa.

⁷⁹³ sku gduṅ : sarīra.

Cf. (sKyes bu chen po : Mahāpuruṣa

He placed a hundred thousand wicks in it, lit the lamp, and put it on top of his head, making his entire body blaze, and circumambulated the relic *stūpa*.⁷⁹⁴ In that way, even a mere root of his hair was not heated during his exertions, from dusk to dawn, as if he were placed in a bunch of lotus flowers. If this teaching is protected by oneself, 5 the teaching will protect one. Therefore it is said [in the *Theragāthā*] :

The teaching protects the practitioner of the teaching.

If led by the teaching, one accordingly obtains the teaching.

If one is properly led, the teaching is a benefit.

The practitioner of the teaching does not go to an evil destiny.⁷⁹⁵ [Pā32] 10

As a result of this deed,⁷⁹⁶ the Bhagavan's radiant body remained pervading the ten thousand-fold world system.

Then, the Bodhisatta appeared to us as the *brāhmaṇa* named Suruci.⁷⁹⁷ He went into the teacher's presence, in order to make an invitation to him. And hearing the exposition of the sweet teaching, 15 said: 'O Venerable Sir, please come to my noon day meal tomorrow.' The Bhagavan replied: 'O Brāhmaṇa, just how many monks do you need?' He replied: 'O Venerable Sir, bring only the group of your retinue.' Then, as the teacher had only one assembly, the Bhagavan said: 'There are eighty thousand *koṭīs* of monks.' The Brāhmaṇa said: 20 'O Venerable Sir, come for the noon day meal at my house with your entire assembly.' (39b) And the Bhagavan⁷⁹⁸ assented.

The Brāhmaṇa, having made the invitation⁷⁹⁹ for the morrow, went to his house, thinking: 'I am able to give soup, food and clothes to the group, but where will they sit?'⁸⁰⁰ Sitting eighty-four 25

⁷⁹⁴ mchod rten : cetiyaṃ.

⁷⁹⁵ See: JNTB § I.35 p. 55 lns 12—4. Ja I p. 31; sTog 39a; Ja IV p. 54, 496; Th p. 35; Th-a II p. 128; Bv-a p. 144; Ap-a p. 34; Cp-a p. 295; Dhp-a I p. 99, IV p. 105; Sn-a I p. 315; Itv-a I p. 38; PDhp 227; Udāna-v 30. 7; Mvu II pp. 80—1.

Ja I p. 31: dhammo have rakkhati dhammacāriṃ, / dhammo suciṇṇo sukhaṃ āvahāti, / esānisaṃso dhamme suciṇṇe: / na duggatiṃ gacchati dhammacārīti.

sTog 39a: chos bžin bsruñ na chos spyod do || chos kyis bsgral na chos bžin thob || legs par bsgral na chos phan yon || chos spyod ñan 'gror mi 'gro'o ||

PDhp 227, Śaraṇa varga: dhammo have rakkhati dhammacārī / dhammo

sucinno sukhāya dahāti / esānuśaṃso dhamme sucinne / na doggatiṃ gacchati dhammacārī.

Udāna-v 30. 7, Sukhavarga: dharmaḥ sadā rakṣati dharmacāriṇaṃ / dharmāḥ sucīrṇa' sukhaṃ ādadhāti / eṣānuśaṃso dharme sucīrṇe / na durgatiṃ gacchati dharmacārī.

Mvu II pp. 80—1: dharmo hi vai rakṣati dharmacāriṃ / chatraṃ mahantaṃ yatha varṣakāle / eṣo nuśaṃso dharme sucīrṇe / na durgatiṃ gacchati dharmacārī.

⁷⁹⁶ 'di' las kyi 'bras bu : imassāpi kam-massa nissandena.

⁷⁹⁷ Śin tu sred pa : Suruci.

⁷⁹⁸ bcom ldan 'das : satthā.

⁷⁹⁹ don du gñer cig : nimantetvā.

thousand *yojanas* above,⁸⁰¹ the red stone throne⁸⁰² of the king of the *devas* became hot. Sakka thought: ‘Who is it who thinks to eject me from this abode of mine?’ The lord of the *devas*,⁸⁰³ looking with his divine eye, saw the Mahāpurisa,⁸⁰⁴ and thought: ‘So the *brāhmaṇa* named Suruci has invited the group of monks with the Buddha at their head,⁸⁰⁵ but he is thinking about the seating. It is proper that I, having gone there, partake in a share of the merit.’

Transforming into the form of a carpenter, and taking an axe, and an adze, he appeared before the Mahāpurisa,⁸⁰⁶ saying: ‘Whoever gives me wages, I will do his work.’ Seeing him, the Mahāpurisa⁸⁰⁷ said: ‘What work are you able to do?’ He replied: ‘There is no work I do not know. I am able to make a house, or a resting place,⁸⁰⁸ or do any little job whatever.’ The Bodhisatta said⁸⁰⁹: ‘Then there is my own work.⁸¹⁰ I invited tomorrow, from the illustrious ones,⁸¹¹ a group of a hundred thousand *koṭīs* of monks. Are you able to make seating (40a) for them?’ The carpenter said: ‘If you can pay me wages, I will make it.’ The reply was: ‘O Son, I am able.’ The carpenter said: ‘Very well, I will make it.’

He went, and looking at one area, measuring twelve or thirteen *yojanas*, he made it level, like a *kaśiṇa maṇḍala*.⁸¹² He looked at that, thinking: ‘Let there be produced from below the earth⁸¹³ a resting place that consists⁸¹⁴ of the various seven precious things, up to the boundary of this area!’ Then, instantly, breaking through the earth, a resting place was completed. It had a support beam made of gold, on top⁸¹⁵ of a capital made⁸¹⁶ of silver, on pillars made of gold. There

⁸⁰⁰ bdag gis dge sloñ 'di rnam la thug pa dañ zan dañ gos la sogs pa 'bul bar nus so || bźugs pa'i gnas ji lta bu źes : 'aḥaṃ ettakānaṃ bhikkhūnaṃ yāgubhattavattḥādīni dātuṃ nona sakkomi, nisīdanaṭṭhānaṃ pana kathaṃ bhavis-satīti.'

⁸⁰¹ steñ na : matthake.

⁸⁰² la ba dmar po'i rdo leb la bźugs pa na : Paṇḍukambalasāsanassa.

⁸⁰³ lha'i dbaṅ pos : not in Pāli.

⁸⁰⁴ skyes bu chen po : Mahāpurisa. Cf. (sKyes bu chen po : Mahāpuruṣa Mvy 7361).

⁸⁰⁵ sañs rgyas la sogs pa : buddhapa-mukhaṃ.

⁸⁰⁶ skyes bu chen po : Mahāsatta.

⁸⁰⁷ skyes bu chen po : Mahāpurisa.

⁸⁰⁸ bsti gnas : maṇḍapa.

⁸⁰⁹ byañ chub sems dpas smras pa : not in Pāli.

⁸¹⁰ not in Tibetan : Kiṃ ayyā ti.

⁸¹¹ 'phags pa las : not in Pāli.

⁸¹² zad par sñon po'i dkyil 'khor : kaśiṇamaṇḍalaṃ. For Pāli *kaśiṇamaṇḍalaṃ* as: a 'circular *kaśiṇa* device; a *kaśiṇa* disc,' see: (DOP, 2001), vol. 1, p. 661. And for a '*kaśiṇa* circle,' see: (CPD, 1992—2011), vol. 3, p. 347. For *maṇḍala* as: 'an enclosed part of space in which something happens, a circus-ring,' see: (PED, 1979), p. 516. And for *kaśiṇa*, 'device (for *jhāna*),' see: (PTC, 1991), II p. 36.

⁸¹³ sa 'og nas : not in Pāli.

⁸¹⁴ byuñ ba : maya.

⁸¹⁵ steñ du : not in Pāli.

were jewelled pillars decorated with coral, coral pillars decorated with jewels, and pillar capitals made from the seven precious things, on pillars made from the seven precious things.⁸¹⁷ Then, looking at it, he thought: ‘Let there be a hanging net of bells at intervals on the resting place.’ While merely looking at it, the hanging net, which was shaken by the wind, gave out the sweet sound of the five kinds of music, like the divine singing of the *devas*. Then thinking: ‘Let there be hanging scented garlands, and garlands of flowers at intervals!’ And hanging garlands appeared. Thinking: ‘Let seats and stools arise, after breaking through the earth, for that group of monks numbering a hundred thousand *koṭṭis*!’ [Pā33] Instantly, they appeared on the surface of the earth.⁸¹⁸ And he thought: ‘Let there be large water pots, evenly spaced out!’ And large water pots appeared. Then, having (40b) done all that, he went into the *brāhmaṇa*’s presence, saying: ‘O Noble Sir,⁸¹⁹ come here, and have a look at the resting place! It is proper now to give wages to me.’

The Mahāpurisa⁸²⁰ came and looked at the resting place. Sakka instantly became invisible.⁸²¹ While merely looking at it, his entire body began to emit five colours and joy, continuously.⁸²² Then, looking at the resting place, this thought occurred: ‘This resting place was not made by mortal men. Surely the seat of Sakka has become hot due to knowing⁸²³ my intention and my good qualities. For this resting place was made by Sakka, king of the *devas*. Furthermore, it is improper for me to give hospitality in a resting place such as this for only one day, so I will give it for seven days.’

A mere material gift is unable to please those bodhisattas. However, those bodhisattas become pleased by renunciation when giving: after cutting off their adorned heads; gouging out their pure eyes; or cutting out the flesh of their hearts. In the *Sivi-jātaka*,⁸²⁴ our

⁸¹⁶ byuñ ba : maya.

⁸¹⁷ de ni gser las byuñ ba’i ka ba
rnams la dñul las byuñ ba’i ka zu’i steñ
du gser las byuñ ba’i gduñ ño || nor bu’i
ka ba la byi ru’i rañ bñin no || byi ru’i
ka ba la nor bu’i rañ bñin no || rin
po che sna bdun las byuñ ba’i ka ba
la rin po che sna bdun las byuñ ba’i
ka zu ñid do : Tassa sovaṇṇamayesu
thambhesu rajatamayā ghaṭakā ahe-
sum, rajatamayesu sovaṇṇamayā, mañi-
thambhesu pavālamayā, pavālatthamb-
hesu mañimayā, sattaratanamayesu sat-

taratanamayā va ghaṭakā ahesum.

⁸¹⁸ sa’i steñ du : not in Pāli.

⁸¹⁹ ’phags pa : ayya.

⁸²⁰ skyes bu chen po : Mahāpurisa.

⁸²¹ de ma thag tu brgya byin mi snañ
bar gyur to : not in Pāli.

⁸²² kha dog lña dañ ldan pa dga’ ba
rgyun mi ’chad par ’phro bar gyur to :
pañcavaṇṇāya pītiyā nīrantaraṃ phutaṃ
ahosi.

⁸²³ rtogs pas : āgamma.

⁸²⁴ Si bi’i skyes rabs : Sivijātaka,
Jātaka no. 499, Ja IV pp. 401–12.

bodhisatta⁸²⁵ bought five bushels worth of coins daily, and gave it as a gift in the middle of the city with its four gates. Giving that gift did not satisfy him. And when Sakka, king of the *devas*, (41a) came in the form of a *brāhmaṇa* and requested his eyes, then, when removing his eyes and giving them, he became pleased. Even the mere tip of the hair's suffering did not occur in his mind. Similarly, bodhisattas are not pleased by reason of just giving. Therefore, the Mahāpurisa⁸²⁶ thought: 'It is proper that I give a gift to that *saṅgha*⁸²⁷ of monks numbering a hundred thousand *koṭis* for a week.' Then, seating them in that resting place, he gave the gift of milk-rice⁸²⁸ for a week.

Milk-rice is made by filling a very large pot with a large quantity of milk, and putting it on top of a large kitchen range.⁸²⁹ Cooking by fire makes the milk thicken. Then cooking it with a little fruit, honey, white powder,⁸³⁰ and fresh butter, produces the meal of milk-soup known as *gavapāna*.⁸³¹ Mankind is unable to serve it, but the *devas* each served it in turn.

When there was no room for those monks in that area, that extended twelve or thirteen *yojanas*, those monks seated themselves by their own powers. Washing the bowls of all those monks at the end of seven days, and after filling their bowls with new butter,⁸³² melted butter,⁸³³ honey, and the water of boiled raw sugar, for use as medicine, he gave these, together with three robes. The cotton, which was the material of the robes obtained by the youngest monks of the group, (41b) was worth the sum of one hundred thousand. The teacher made his rejoicings,⁸³⁴ reflecting: 'This man gives such a great gift as this. What will be his gain?' Then, he saw: 'In the future, after the elapse of two uncountable periods,⁸³⁵ and more than one hundred thousand aeons, he will be the Buddha named Gotama.'

⁸²⁵ bdag cag byaṅ chub sems dpa' : cuṅ zad btab nas btsos te sbraṅ daṅ | amhākam pi hi Bodhisattassa. dkar ba'i phye ma daṅ | mar gsar pa

⁸²⁶ skyes bu chen po : Mahāpurisa. rnams btsos pa'i bza' ba'i 'o thug ni

⁸²⁷ dge 'dun rnams : not in Pāli. dga' ba pā na zes brjod do : Gavapānan

⁸²⁸ dga' ba pā na : gavapāna. ti mahante mahante kolambe khīrassa

⁸²⁹ tshaṅ dbaṅ chen po : uddhana. pūretvā uddhane āropetvā ghanapāka-

⁸³⁰ dkar ba'i phye ma : sakkaracuṇṇa. pakke khīre thoke taṇḍule pakkhipitvā

⁸³¹ dga' ba pā na : gavapāna. The pakkaṃ madhusakkaracuṇṇasappīhi abhisaṅkhatabhojanaṃ vuccati.

⁸³² mar gsar pa : sappi.

⁸³³ žun mar : navaṇita.

⁸³⁴ rjes su yid raṅ ba mdzad do : anu- modanaṃ karonto. Cf. (Yid raṅ ba, Yi raṅ ba : Ātta-manā Mvy 2931).

⁸³⁵ graṅs med pa gñis 'das pa na : dvinnam saṃkheyyānam matthake.

Exclaiming to the Mahāpurisa,⁸³⁶ he prophesied: ‘You [Pā34] will be the Buddha Gotama after the elapse of this period.’

The Mahāpurisa, hearing the prophecy, thought: ‘I will be a Buddha. Since there is no profit in the household life,⁸³⁷ I will make my renunciation.’ In such a manner as this, he abandoned the house, 5 as if spitting out a globule of spittle, and made his renunciation in the presence of the teacher. Having made his renunciation, and learning the teaching of the Buddha, he produced the higher knowledges and the attainments, and, at the end of his life, was reborn in the Brahma world. 10

Furthermore, the city of the Bhagavan Maṅgala the Good⁸³⁸ was called Uttara.⁸³⁹ His father was king Uttara,⁸⁴⁰ and his mother was Uttarā.⁸⁴¹ The foremost of his disciples were the two, Sudeva and Dhammasena.⁸⁴² His attendant was named Pālita.⁸⁴³ The foremost of his female disciples were the two, Sīvalī and Asokā.⁸⁴⁴ His *bodhi* 15 tree⁸⁴⁵ was the *nāga*⁸⁴⁶ tree. The height of his body was eighty-eight cubits. The span of his life was ninety thousand years.⁸⁴⁷ The extent of his life was (42a) ninety thousand years. He attained *nibbāna*. Moreover, after the Buddha attained *nibbāna*,⁸⁴⁸ all the regions of the ten thousand-fold world system⁸⁴⁹ immediately became dark, and 20 the people of all the world systems let out a great lament.

Bv IV 1 After Koṇḍañña, Maṅgala was the world leader,⁸⁵⁰ clearing the world’s darkness, diffusing the radiance of the splendour of the teaching.

I.36 THE BHAGAVAN SUMANA

Similarly, at his *nibbāna*,⁸⁵¹ the ten thousand-fold world system was 25 plunged into darkness. After that Bhagavan, the teacher named

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- ⁸³⁶ skyes bu chen po : Mahāpurisa. śiñ : Nāgavṛkṣa Mvy 4224). For Pāli
⁸³⁷ khyim pa na gnas pa la don med : *nāgarukkha*, ‘E. Ironwood tree, Rose ches-
 ko me gharāvāsena attho. nut; *Mesua ferrea* L., Guttiferae,’ see:
⁸³⁸ bKra śis bzañ po : Maṅgala. Cf. (b- (Liyanaratne, 1994), p. 84.
 Kra śis : Maṅgala Mvy 6818). ⁸⁴⁷ stoñ phrag dgu bcu’i lo ni sku tshe’i
⁸³⁹ mChog : Uttara. tshad do : Navutivassasahassāni ṭhatvā.
⁸⁴⁰ mChog : Uttara. ⁸⁴⁸ sañs rgyas mya ñan las ’das nas :
⁸⁴¹ mChog ma : Uttarā. parinibbutte pana tasmim.
⁸⁴² lTañ bzañ, Chos kyi sde : Sudeva, ⁸⁴⁹ stoñ phrag bcu’i khor yug gi
 Dhammasena. phyogs : dasacakkavālasahassa.
⁸⁴³ bsKyañ ba : Pālita. ⁸⁵⁰ ’jig rten ’dren pa : nāyaka. Cf.
⁸⁴⁴ Źi byed len, Mya ñan med : Sīvalī, (’Dren pa : Nāyaka Mvy 20).
 Asokā. ⁸⁵¹ mya ñan las ’das so : parinibbu-
⁸⁴⁵ byañ chub śiñ : bodhi. tassa.
⁸⁴⁶ klu śiñ : nāgarukkha. Cf. (Klu

Sumana⁸⁵² appeared. He had three assemblies of disciples: in the first assembly, there were a hundred thousand *koṭṭis* of monks; in the second assembly,⁸⁵³ there were ninety thousand *koṭṭis* on Kañcana mountain;⁸⁵⁴ and, the third, had eighty thousand *koṭṭis*. At that time, the Mahāsatta was the *nāga* king named Atula,⁸⁵⁵ who had the power of majesty.⁸⁵⁶ And hearing: ‘A Buddha has arisen,’ he went out from that abode of *nāgas*, surrounded by family and friends. Making offering with divine music to the Bhagavan, who was surrounded by a retinue of a hundred thousand *koṭṭis* of monks, he gave him a great gift. Having given a set of heavenly clothes⁸⁵⁷ to each of those monks, he remained in the virtue⁸⁵⁸ of going for refuge. The teacher prophesied: ‘In the future you will be a Buddha.’

The city of that Bhagavan was called Khema.⁸⁵⁹ His father (42b) was the king named Sudatta,⁸⁶⁰ and his mother was named Sirimā.⁸⁶¹ The foremost of his disciples were Saraṇa and Bhāvitatta.⁸⁶² His attendant was Udena.⁸⁶³ And his two⁸⁶⁴ foremost female disciples were Soṇā and Upasoṇā.⁸⁶⁵ His *bodhi* tree⁸⁶⁶ was the *nāga* tree. The height of his body was sixty cubits. And the span of his life was ninety thousand years.

Bv V 1 After Maṅgala the Good,⁸⁶⁷ the leader was called Sumana,⁸⁶⁸ unequalled in all *dhammas*, the best of all beings. [Pā35] 20

I.37 THE BHAGAVAN REVATA

After him, the teacher named Revata⁸⁶⁹ appeared. He had three assemblies⁸⁷⁰: the first, was called incalculable; the second, had a hundred thousand *koṭṭis* of monks; and, the third, also the same number. At that time, the Bodhisatta was the *brāhmaṇa* named Atideva.⁸⁷¹ Hearing the teacher’s explanation of the teaching, he

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| ⁸⁵² Yid bzañ : Sumana. | Bhāvitatta. |
| ⁸⁵³ 'dus pa : not in Pāli. | ⁸⁶³ 'Char byed : Udena. |
| ⁸⁵⁴ gSer gyi ri : Kañcanapabbata. | ⁸⁶⁴ gñis : not in Pāli. |
| ⁸⁵⁵ mÑam med : Atula. | ⁸⁶⁵ Ñan pa, Ñe bar ñan pa : Soṇā, Up- |
| ⁸⁵⁶ rdzu 'phrul gyi mthu dañ ldan śiñ : mahiddhiko mahānubhāvo. | asonā. |
| ⁸⁵⁷ lha'i gos gñis : dussayuga. | ⁸⁶⁶ byañ chub kyi śiñ : bodhi. |
| ⁸⁵⁸ tshul khirms : not in Pāli. | ⁸⁶⁷ bKra śis bzañ po : Maṅgala. Cf. (b- |
| ⁸⁵⁹ dGe ba can : Khema. | Kra śis : Maṅgala Mvy 6818). |
| ⁸⁶⁰ Legs byin : Sudatta. Cf. (Legs | ⁸⁶⁸ Thugs bzañ : Sumana. |
| byin : Samāpta Mvy 8024). | ⁸⁶⁹ Nam gru can : Revata. |
| ⁸⁶¹ dPal ldan ma : Sirimā. | ⁸⁷⁰ 'dus pa : sāvakasannipāta. |
| ⁸⁶² Ñes 'gro, Goms byed : Saraṇa, Deva Mvy 3216). | ⁸⁷¹ lHag pa'i lha : Atideva. Cf. (lHa : |

remained in the virtue⁸⁷² of going for refuge. Joining his hands above his head, and speaking in praise of the teacher's abandonment of the defilements, he made offering with his upper robe. It was prophesied: 'You will be a Buddha.'

Furthermore, the Bhagavan's city was called Sudhaññavatī.⁸⁷³ His 5 father was the king named Vipula,⁸⁷⁴ and his mother was named Vipulā.⁸⁷⁵ The foremost of his disciples were Varuṇa and Brahmadeva.⁸⁷⁶ His attendant was Sambhava.⁸⁷⁷ And the foremost of his female disciples were Bhaddā and Subhaddā.⁸⁷⁸ (43a) His *bodhi* tree was the *nāga* tree. The height of his body was eighty cubits. 10 And the span of his life was sixty thousand years.

Bv VI 1 After Sumana,⁸⁷⁹ the leader was named Revata.
Incomparable and unrivalled, he was the best and unequalled Jina.

I.38 THE BHAGAVAN SOBHITA

After him, the teacher named Sobhita⁸⁸⁰ appeared. He had three 15 assemblies⁸⁸¹: the first, had a hundred *koṭīs* of monks; the second, had ninety *koṭīs*; and, the third, had eighty *koṭīs*. Then, the Bodhisatta was the *brāhmaṇa* named Ajita.⁸⁸² After hearing the teacher's explanation of the teaching, he remained in the virtue⁸⁸³ of going for refuge. He gave a great gift to the *saṅgha* of monks with the Buddha at their head.⁸⁸⁴ The Bhagavan also prophesied: 'You will 20 be a Buddha.'

Furthermore, that Bhagavan's city was named Sudhamma.⁸⁸⁵ His father was the king Sudhamma,⁸⁸⁶ and his mother was named Sudhammā.⁸⁸⁷ The foremost of his disciples were Asama and Sunetta.⁸⁸⁸ And his attendant was Anoma.⁸⁸⁹ The foremost of his female disciples 25 were Nakulā and Sujātā.⁸⁹⁰ His *bodhi* tree was the *nāga* tree. The

⁸⁷² tshul khrims : not in Pāli. ⁸⁸² Mi pham : Ajita.
⁸⁷³ Nam gru bzañ ldan : Sudhaññavatī. ⁸⁸³ tshul khrims : not in Pāli.
⁸⁷⁴ Śin tu rgyas pa : Vipula. ⁸⁸⁴ sañs rgyas la sogs pa : buddhapa-
⁸⁷⁵ Śin tu rgyas ma : Vipulā. mukha.
⁸⁷⁶ Chu lha, lHa tshañs pa : Varuṇa, ⁸⁸⁵ Chos bzañ : Sudhamma.
Brahmadeva. ⁸⁸⁶ Chos bzañ : Sudhamma.
⁸⁷⁷ Yañ dag 'byuñ : Sambhava. ⁸⁸⁷ Chos bzañ ma : Sudhammā.
⁸⁷⁸ bZañ mo, Legs bzañ mo : Bhaddā, ⁸⁸⁸ mTshuñs med, Legs spyān : Asama,
Subhaddā. Sunetta.
⁸⁷⁹ Thugs bzañ : Sumana. ⁸⁸⁹ Yid ldan : Anoma.
⁸⁸⁰ mDzes byed : Sobhita. ⁸⁹⁰ Rig ma, Legs skyes ma : Nakulā,
⁸⁸¹ 'dus pa : sāvakasannipāta. Sujātā.

height of his body was fifty-eight cubits. And the span of his life was ninety thousand years.

Bv VII 1

After Revata, the leader was called Sobhita.

Collected and calm minded, the unsurpassed, unequalled man.

I.39 THE BHAGAVAN ANOMADASSI

After him, following the elapse of one (43b) immeasurable aeon, three 5
Buddhas appeared within one aeon: Anomadassi; Paduma; and
Nārada.⁸⁹¹ The Bhagavan Anomadassi had three assemblies⁸⁹²: the
first, had one⁸⁹³ hundred thousand monks; the second, seven hundred
thousand; and, the third, six hundred thousand. At that time, the
Bodhisatta was a certain *yakkha*. Possessing great powers and great 10
majesty, he was the lord of many [Pā36] hundreds of thousands of
koṭis of *yakkhas*. Then, hearing: ‘The Bhagavan has arrived,’ he went
there, and gave a great gift to the *saṅgha* of monks with the Buddha
at their head.⁸⁹⁴ The teacher also prophesied: ‘You will be a Buddha
in the future.’ 15

Furthermore, the city of the Bhagavan Anomadassi was called
Caṇḍavatī.⁸⁹⁵ His father was the king Yasava,⁸⁹⁶ and his mother was
named Yasodharā.⁸⁹⁷ The foremost of his disciples were Nisabha and
Anoma.⁸⁹⁸ And his attendant was Varuṇa.⁸⁹⁹ The foremost of his
female disciples were Sundarī and Sumanā.⁹⁰⁰ His *bodhi* tree was the 20
*ajjjuna*⁹⁰¹ tree. The height of his body was fifty-eight cubits. And the
span of his life was a hundred thousand years.

Bv VIII 1

After Sobhita, the perfect Buddha, the chief of men,

was the famed,⁹⁰² radiant, and unsurpassed,⁹⁰³ Anomadassi.

⁸⁹¹ Thugs ldan mthoñ ba, Pad ma, Mi
sbyin : Anomadassi, Paduma, Nārada.

⁸⁹² 'dus pa : sāvakasannipāta.

⁸⁹³ gcig : atṭha.

⁸⁹⁴ sañs rgyas la sog pa : buddhapa-
mukha.

⁸⁹⁵ Ni la ba can : Caṇḍavatī.

⁸⁹⁶ Grags ldan : Yasava.

⁸⁹⁷ Grags 'dzin ma : Yasodharā. Cf.
(Grags pa 'dzin ma : Yaśodharā Mvy
1070).

⁸⁹⁸ Ñes bzañ, Yid ldan : Nisabha,
Anoma.

⁸⁹⁹ Chu lha : Varuṇa.

⁹⁰⁰ Legs mdzes, Yid bzañ ma : Sun-
darī, Sumanā.

⁹⁰¹ srid sgrub : ajjjuna. Cf. (Srid
grub : Arjuna Mvy 3662). For Pāli
ajjjuna, ‘E. Arjuna myrobalan; *Termi-
nalia arjuna* (Roxb. ex DC.) Wight et
Arn., Combretaceae,’ see: (Liyanaratne,
1994), p. 56. And for ‘the tree Terminalia
Arjuna,’ see: (CPD, 1924–48), vol. 1,
p. 44, and (DPL, 1987), p. 22. See also:
‘the tree Pentaptera Arjuna,’ in: (PED,
1979), p. 10.

⁹⁰² 'chi med grags : amitayasa.

⁹⁰³ riñ mthoñ : duratikkama.

I.40 THE BHAGAVAN PADUMA

After him, the teacher named Paduma⁹⁰⁴ appeared. He also had (44a) three assemblies⁹⁰⁵: the first, had a hundred thousand *koṭṭis* of monks; the second, had three hundred thousand; and, the third, had two hundred thousand, who dwelled in solitude in the great forest without homes. Then, when the Tathāgata was also dwelling in the great forest, the Bodhisatta was born as a lion. And seeing the teacher dwelling in the attainment of cessation,⁹⁰⁶ he saluted and circumambulated him with a pure mind. Then, joy and happiness arose, and he thrice let out the lion's roar. For seven days, he did not forsake the joy that was due to the Buddha. After abandoning life, he departed to the sphere of joy and happiness. After seven days, the teacher, rising from the attainment of cessation,⁹⁰⁷ and seeing the lion, said: 'Even those monks of the *saṅgha*, after purifying the mind, make salutation to the *saṅgha*.' He thought: 'Let the *saṅgha* of monks come!' Those monks arrived immediately, and the lion purified the minds of the *saṅgha*. The teacher, examining his mind, prophesied: 'You will be a Buddha in the future.'

Furthermore, the Bhagavan Paduma's city was named Campaka.⁹⁰⁸ His father was the king Paduma,⁹⁰⁹ and his mother was named Asamā.⁹¹⁰ The foremost of his disciples were Sāla and Upasāla.⁹¹¹ And his attendant was Varuṇa.⁹¹² (44b) The foremost of his female disciples were Rāmā and Uparāmā.⁹¹³ His *bodhi* tree was the *soṇa*⁹¹⁴ tree. The height of his body was fifty-eight cubits. And the span of his life was a hundred thousand years.

Bv IX 1 After Anomadassa, the perfect Buddha, the best of men,
was called Paduma,⁹¹⁵ without rival or equal. 25

⁹⁰⁴ Pad ma : Paduma. *nirodhasamāpatti* 'attainment of extinction,' see: (PED, 1979), p. 371. See
⁹⁰⁵ 'dus pa : sāvakasannipāta. also: 'attainment of cessation,' in: (DPL, 1987), p. 288.
⁹⁰⁶ 'gog pa la sñoms par žugs so : ⁹⁰⁷ 'gog pa'i sñoms par 'jug pa las lañs
nirodhasamāpattam. Cf. ('Gog pa'i nas : nirodhā vuṭṭhito.
sñoms par 'jug pa : Nirodha-samāpatti ⁹⁰⁸ Tsam pa ka : Campaka.
Mvy 1500). In Buddhist philosophy the ⁹⁰⁹ Pad ma : Paduma.
term *nirodhasamāpatti* 'attainment of ces- ⁹¹⁰ mTsuñs med ma : Asamā.
sation,' describes the temporary cessa- ⁹¹¹ Sā la, U pa sā la : Sāla Upasāla.
tion of *saññā* 'perception' and *vedayita* ⁹¹² Chu lha : Varuṇa.
'feeling, experience' that is brought ⁹¹³ dGa' ma, Śin tu dga' ma : Rāmā,
about by the attainment of the eighth Uparāmā.
jhāna 'absorption' of the Buddhist medi- ⁹¹⁴ sro na : soṇa (Skt. śyonaṅka m.
tational system. It can only be attained Bignonia Indica).
by an *anāgamin* 'non-returner' or *arahat*.
See: (Rhys-Davids, 1975), pp. 702—7. Also (BD, 1980), pp. 132—3. And for

I.41 THE BHAGAVAN NĀRADA

After him, the teacher named Nārada⁹¹⁶ appeared. He also had three assemblies⁹¹⁷: the first, had a hundred thousand *koṭis* of monks; [Pā37] the second, had ninety thousand *koṭis*; and, the third, had one hundred and eighty thousand *koṭis*. Then, the Bodhisatta, having gone forth in the renunciation of a sage, mastered⁹¹⁸ the five higher knowledges and the eight attainments. He gave a great gift to the *saṅgha* of monks with the Buddha at their head,⁹¹⁹ and made offering with red sandalwood.⁹²⁰ He prophesied to him: ‘You will be a Buddha in the future!’

Furthermore, the Bhagavan’s city was named Dhaññavatī.⁹²¹ His father was the king⁹²² Sumedha, and his mother was named Anomā.⁹²³ The foremost of his disciples were Bhaddasāla and Jinamitta.⁹²⁴ And his attendant was Vāseṭṭha.⁹²⁵ The foremost of his female disciples were Uttarā and Phagguṇī.⁹²⁶ His *bodhi* tree was the *mahāsoṇa*⁹²⁷ tree. The height of his body was eighty-eight cubits. And the span of his life was ninety thousand years. (45a)

Bv X 1 After Paduma,⁹²⁸ the perfect Buddha, the best of men,
was called Nārada, without rival or equal.

I.42 THE BHAGAVAN PADUMUTTARA

Beginning, one hundred thousand aeons after the Buddha Nārada, in the middle of a certain aeon, the Buddha called Padumuttara⁹²⁹ appeared. He also had three assemblies⁹³⁰: the first, had a hundred thousand *koṭis* of monks; the second, on Vebhāra mountain,⁹³¹ had ninety thousand *koṭis*; and, the third, had eighty thousand *koṭis*. At that time, the Bodhisatta was born as the state official⁹³² named Jaṭila.⁹³³ He gave a great gift, consisting of religious robes, to the

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| ⁹¹⁵ Pad ma : Paduma. | ⁹²⁵ gNas mchog : Vāseṭṭha. |
| ⁹¹⁶ Mi sbyin : Nārada. | ⁹²⁶ mChog ma, 'Bras bu can ma : Ut- |
| ⁹¹⁷ 'dus pa : sāvakasannipāta. | tarā, Phagguṇī. |
| ⁹¹⁸ dbaṅ du gyur te : vasī hutvā. | ⁹²⁷ sron chen po : mahāsoṇa. |
| ⁹¹⁹ saṅs rgyas la sogs pa : buddhapa- | ⁹²⁸ Pad ma : Paduma. |
| mukha. | ⁹²⁹ Pad ma mchog : Padumuttara. |
| ⁹²⁰ tsan dan dmar po : lohitaṇḍa. | ⁹³⁰ 'dus pa : sāvakasannipāta. |
| ⁹²¹ Tsam pa ka : Dhaññavatī. | ⁹³¹ Bai bhā ra'i ri <i>SDLH</i> : Bai ḍū rya'i |
| ⁹²² rgyal po : khattiya. | ri <i>N</i> : Vebhārapabbata. <i>Cf.</i> (Vāi du rya'i |
| ⁹²³ Yid ldan ma : Anomā. | 'od : Vāidūryaprabha Mvy 3321). |
| ⁹²⁴ Sā la bzaṅ po, rGyal byed bśes | ⁹³² yul 'khor chen po : Mahāraṭṭhiya. |
| gñen : Bhaddasāla, Jinamitta. | ⁹³³ Ral pa can : Jaṭila. |

saṅgha of monks with the Buddha at their head.⁹³⁴ He also prophesied to him: ‘You will be a Buddha in the future!’

Furthermore, there was not even the name heretic during the time of the Bhagavan Padmuttera, and all *devas* and men went for refuge to the Buddha.

His city was named Hamsavatī.⁹³⁵ His father was the king⁹³⁶ Ānanda, and his mother was named Sujātā.⁹³⁷ The foremost of his disciples were Devala and Sujātā.⁹³⁸ And his attendant was Sumana.⁹³⁹ The foremost of his female disciples were Amitā and Asamā.⁹⁴⁰ His *bodhi* tree was the *sāla* tree. The height of his body was eighty-eight cubits. His bodily radiance surrounded him for twelve *yojanas*. (45b) And the span of his life was one hundred thousand years.

Bv XI 1

After Nārada, the perfect Buddha, the best of men,
was called Padmuttera the Conqueror, unagitated like the ocean.

I.43 THE BHAGAVAN SUMEDHA

After him, following the elapse of three⁹⁴¹ thousand aeons, there were two Buddhas in one aeon, named Sumedha and Sujātā.⁹⁴² Sumedha also had three assemblies of disciples: in the first assembly, in the city called Sudassana,⁹⁴³ there were one hundred *koṭis* of those free from taints; in the second assembly, there were ninety *koṭis*; and, in the third assembly, there were eighty *koṭis*. At that time, the Bodhisatta was born as the *brāhmaṇa* boy⁹⁴⁴ named Uttara.⁹⁴⁵ He gave a great gift to the group of monks [Pā38] with the Buddha at their head,⁹⁴⁶ distributing eighty *koṭis* of buried treasure. And having heard the teaching, he resorted to the duty of going for refuge.⁹⁴⁷ Having gone forth, he went to the forest.⁹⁴⁸ It was also prophesied to him: ‘You will be a Buddha in the future!’

The Bhagavan Sumedha’s city was named Sudassana. His father was the king Sudatta,⁹⁴⁹ and his mother was named Sudattā.⁹⁵⁰ The

⁹³⁴ saṅs rgyas la sogs pa : buddhapa- skyes pa : Sujātā Mvy 7045).
mukha.

⁹³⁵ Tsam pa ka : Hamsavatī.

⁹³⁶ rgyal po : khattiya.

⁹³⁷ Legs ma : Sujātā.

⁹³⁸ Lha’i sbyan, Legs skyes : Devala,
Sujātā.

⁹³⁹ Yid bzañ : Sumana.

⁹⁴⁰ Grog med ma, mTsuñs med ma :
Amitā, Asamā.

⁹⁴¹ bskal pa stoñ phrag gsum : tim-
sakappasahassa.

⁹⁴² Legs skyes : Sujātā. Cf. (Legs par

⁹⁴³ blTa na sdug : Sudassana. Cf. (bl-
Ta na sdug : Sudarśana Mvy 4142).

⁹⁴⁴ bram ze’i khye’ur : māṇava.

⁹⁴⁵ Lus mchog : Uttara.

⁹⁴⁶ saṅs rgyas la sogs pa : buddhapa-
mukha.

⁹⁴⁷ skyabs su ’gro ba’i sdom pa la gnas

so : saraṇesu patiṭṭhāya.

⁹⁴⁸ rab tu byuñ nas nags tshal du byon

no : nikkhamitvā pabbaji.

⁹⁴⁹ Legs sbyin : Sudatta.

foremost of his disciples were Saraṇa and Sabbakāma.⁹⁵¹ And his attendant was Sāgara.⁹⁵² The foremost of his female disciples were Rāmā and Surāmā.⁹⁵³ His *bodhi* tree was the *mahānīpa*⁹⁵⁴ tree. The height of his body was eighty-eight cubits. (46a) And the span of his life was ninety thousand years.

5

Bv XII 1

After Padmuttera,⁹⁵⁵ the leader was called Sumedha,
with strong radiance and superior mind,⁹⁵⁶ the sage surpassing all the
world.

I.44 THE BHAGAVAN SUJĀTA

After him, the teacher named Sujāta appeared. He also had three
assemblies of disciples: in the first assembly, there were sixty thousand
monks; in the second, there were fifty thousand; and, in the third,
there were forty thousand. At that time, the Bodhisatta was born
as a king who was a world ruling king.⁹⁵⁷ Hearing: 'The Buddha has
arrived,' he went there. Having heard the teaching, he gave a great
gift, consisting of the kingdoms of the four continents, together with
the seven jewels, to the *saṅgha* of monks with the Buddha at their
head.⁹⁵⁸ And then, he went up to the teacher. Taking the wealth of
the subjects who lived in all the kingdoms, he built monasteries, and
gave them as a great gift⁹⁵⁹ to those monks with the Buddha at their
head.⁹⁶⁰ The teacher also prophesied to him: 'You will be a Buddha
in the future!'⁹⁶¹

The city of that Bhagavan was named Sumaṅgala.⁹⁶² His father
was the king Uggata,⁹⁶³ and his mother was named Pabhāvatī.⁹⁶⁴
The foremost of his disciples were the two, Sudassana and Deva.⁹⁶⁵

⁹⁵⁰ Legs sbyin ma : Sudattā.

go to any place he desires. See: (DPPN,

⁹⁵¹ Nes 'byuñ, Thams cad 'dod :

1983), vol. 2, pp. 1343—4.

Saraṇa, Sabbakāma.

⁹⁵⁸ sañs rgyas la sogs pa : buddhapa-

⁹⁵² rGya mtsho : Sāgara.

mukha.

⁹⁵³ dGa' ma, Śin tu dga' ma : Rāmā,
Surāmā.

⁹⁵⁹ sbyin pa chen po phul lo : niccaṃ
mahādānaṃ adaṃsu.

⁹⁵⁴ nī pa chen po : mahānīpa.

⁹⁶⁰ sañs rgyas la sogs pa : buddhapa-

⁹⁵⁵ Pad ma mchog : Padmuttera.

mukha.

⁹⁵⁶ 'od zer drag ciñ riñ la sems :
durāsado uggatejo.

⁹⁶¹ de yañ ma 'oñs pa na ston pas sañs
rgyas par 'gyur ro źes luñ bstan no : So

⁹⁵⁷ 'khor lo sgyur ba'i rgyal po : cakka-
vattirāja. Cf. ('Khor los sgyur ba'i rgyal
po : Cakra-varti-rājāna Mvy 3551). The
cakkavattirāja can ride his chariot, or
turn his wheels, travelling wherever he
pleases; showing his power to be able to

pi naṃ Satthā vyākāsi.

⁹⁶² bKra śis bzañ po : Sumaṅgala.
Cf. (bKra śis : Maṅgala Mvy 6818).

⁹⁶³ Drag po : Uggata. Cf. (Drag po :
Rudra Mvy 3128).

⁹⁶⁴ 'Od ldan ma : Pabhāvatī.

His attendant was Nārada.⁹⁶⁶ The foremost of his female disciples were Nāgā and Nāgasamālā.⁹⁶⁷ His *bodhi* tree was the *mahāveḷu*⁹⁶⁸ tree, which had a lovely trunk (46b) with tiny perforations, and the branches at its top had beautiful fans, like a peacock's tail. The height of the Bhagavan's body was fifty-eight cubits. And the span 5 of his life was ninety thousand years.

Bv XIII 1 Then, in that very *maṇḍakappa*,⁹⁶⁹ Sujāta was the leader,
chief of the host, with the jaw of a lion, imponderable and unequalled.⁹⁷⁰

I.45 THE BHAGAVAN PIYADASSI

Then, after him, starting from the beginning of one hundred and eighteen aeons, in one aeon, three Buddhas appeared, called Piyadassi, 10 Atthadassi, and Dhammadassi.⁹⁷¹ Piyadassi also had three assemblies of disciples: the first, had a hundred thousand *koṭṭis* of monks; the second, had ninety *koṭṭis*; and, the third, had eighty *koṭṭis*. At that time, the Bodhisatta was the *brāhmaṇa* boy named Kassapa.⁹⁷² He had mastered the three Vedas, and, on hearing the teacher explain the 15 teaching, abandoned wealth worth a hundred thousand *koṭṭis*. [Pā39] Making monasteries for the *saṅgha*, and having gone for refuge, he dwelled in the practice of virtue.⁹⁷³ Then, the teacher also prophesied to him: 'After the elapse of one hundred and eighteen aeons, you will be a Buddha!' 20

The city of that Bhagavan was named Anoma.⁹⁷⁴ His father was the king Sudinna,⁹⁷⁵ and his mother was named Candā.⁹⁷⁶ The foremost of his disciples were the two, Pālita and Sabbadassi.⁹⁷⁷ And his attendant was Sobhita.⁹⁷⁸ The foremost of his female disciples were

⁹⁶⁵ blTa na sdug, Lha : Sudassana, med : sīhana' usabhakkhandho appa-
Deva. meyyo durāsado Bv XIII 1cd.

⁹⁶⁶ Mi sbyin : Nārada.

⁹⁷¹ dGa' mthoñ, Don mthoñ, Chos

⁹⁶⁷ Glu ma, Glu ma'i 'phreñ ba dañ
bcas pa : Nāgā, Nāgasamālā.

mthoñ : Piyadassi, Atthadassi, Dham-
madassi.

⁹⁶⁸ 'od ma chen po : mahāveḷu.

⁹⁷² 'Od sruñs : Kassapa. Cf. ('Od

⁹⁶⁹ sñiñ po'i bskal pa : maṇḍakappa.
For Pāli *maṇḍakappa*, 'a time in which
two Buddhas appear,' see: (DPL, 1987),
pp. 185—6, and (DPPN, 1983), vol. 2,
p. 428. See also: *maṇḍa*: 'the top part,
best part of milk or butter; fig. essence
of, the pick of, finest part of anything,'
in: (PED, 1979), p. 516.

sruñs : Kāśyapa Mvy 93).

⁹⁷³ skyabs su soñ nas tshul khrims la
gnas so : saraṇesu ca sīlesu ca patitṭhāsi.

⁹⁷⁴ Yid ldan : Anoma.

⁹⁷⁵ Legs sbyin : Sudinna.

⁹⁷⁶ Zla ba ma : Candā.

⁹⁷⁷ bsKyañs pa, Kun mthoñ : Pālita,
Sabbadassi.

⁹⁷⁰ khyu mchog dpuñ pa señ ge'i
'gram || riñ la sems žiñ gžal du

⁹⁷⁸ mDzes byed : Sobhita.

the two, Sujātā and Dhammadinnā.⁹⁷⁹ (47a) His *bodhi* tree was the *piyaṅgu*⁹⁸⁰ tree. The height of his body was eighty cubits. And the span of his life was ninety thousand years.

Bv XIV 1

After Sujātā, the self-sufficient leader of the world,
was the renowned Piyadassi, unequalled and imponderable.

5

I.46 THE BHAGAVAN ATTHADASSI

After him, the Bhagavan⁹⁸¹ named Atthadassi⁹⁸² appeared. He also had three assemblies of disciples: in the first assembly, there were ninety-eight thousand monks; in the second, there were eighty-eight thousand; and, the same also, in the third. At that time, the Bodhisatta was the ascetic possessing great powers named Susīma.⁹⁸³ Taking an umbrella of *mandārava* flowers from the *deva*-world, he offered it to the teacher. He also prophesied to him.⁹⁸⁴

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The city of that Bhagavan was named Sobhita.⁹⁸⁵ His father was the king Sāgara,⁹⁸⁶ and his mother was named Sudassanā.⁹⁸⁷ The foremost of his disciples were Santa and Upasanta,⁹⁸⁸ while his attendant was Abhaya.⁹⁸⁹ The foremost of his female disciples were Dhammā and Sudhammā.⁹⁹⁰ His *bodhi* tree was the *campaka* tree. The height of his body was eighty-eight cubits. And he dwelled surrounded by his bodily radiance pervading as far as one *yojana* at all times. The span of his life was one hundred thousand years.

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Bv XV 1

Then, in that *maṇḍakappa*, Atthadassi, the chief of men, (47b)
dispelled the great darkness, and attained supreme enlightenment.⁹⁹¹

I.47 THE BHAGAVAN DHAMMADASSI

After him, the teacher named Dhammadassi⁹⁹² appeared. He also had three assemblies of disciples: in the first assembly, there were a

⁹⁷⁹ Legs skyes ma, Chos sbyin ma :
Sujātā, Dhammadinnā.

⁹⁸⁰ pri yañ ku : piyaṅgu. Cf. (Pri
yañ ku : Priyaṅgu Mvy 6172). For Pāli
piyaṅgu, 'E. Perfumed cherry; *Aglaia*
elaeagnoidea (Juss.) Benth. var. *bed-*
domei (Gamble) K.K.N. Nair, (= *A. rox-*
burghiana (Wight et Arn.) Miq.), *Meli-*
aceae, see: (Liyanaratne, 1994), p. 108.

⁹⁸¹ bcom ldan 'das : satthā.

⁹⁸² Don mthoñ : Atthadassi.

⁹⁸³ mTshams bzañ : Susīma.

⁹⁸⁴ de yañ des luñ bstan to : So pi naṃ
vyākāsi.

⁹⁸⁵ mDzes byed : Sobhita.

⁹⁸⁶ rGya mtsho : Sāgara.

⁹⁸⁷ blTa na sdug ma : Sudassanā.
Cf. (blTa na sdug : Sudarśana Mvy
4142).

⁹⁸⁸ 'Zi ba, Ñe bar 'zi ba : Santa, Upas-
anta.

⁹⁸⁹ 'Jigs med : Abhaya.

⁹⁹⁰ Chos ma, Chos bzañ ma : Dham-
mā, Sudhammā.

⁹⁹¹ yañ dag byañ chub mchog : sam-
bodhim uttamaṃ.

⁹⁹² Chos mthoñ : Dhammadassi.

hundred *koṭṭis* of monks; in the second, there were seventy *koṭṭis*; and, in the third, eighty *koṭṭis*. At that time, the Bodhisatta was Sakka, king of the *devas*. He made offerings with divine perfumes, flowers, and divine music. He also prophesied that he would be Buddha in the future.⁹⁹³

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The city of that Bhagavan was named Saraṇa.⁹⁹⁴ His father was the king Saraṇa,⁹⁹⁵ and his mother was named Sunandā.⁹⁹⁶ The foremost of his disciples were Paduma and Phussadeva,⁹⁹⁷ while his attendant was Sunetta.⁹⁹⁸ The foremost of his female disciples were Khemā and Sabbanāmā.⁹⁹⁹ His *bodhi* tree was the *bimbijāla*¹⁰⁰⁰ tree. The height of his body was eighty cubits. The span of his life was one hundred thousand years.

10

Bv XVI 1

Then, in the *maṇḍakappa*, the greatly renowned Dhammadassi, subduing the great darkness, shone equal to the *devas*.¹⁰⁰¹

I.48 THE BHAGAVAN SIDDHATTHA

[Pā40] Then, after him, starting from the beginning, ninety-four aeons ago, in one aeon, the Buddha named Siddhattha¹⁰⁰² appeared. He also had three assemblies of disciples: the first, had a hundred thousand *koṭṭis* of monks; the second, had ninety *koṭṭis*; and, (48a) the third, had eighty *koṭṭis*. At that time, the Bodhisatta was the ascetic named Maṅgala the Good,¹⁰⁰³ having a powerful brilliance, and possessed of the power of higher knowledge. Taking the fruit of the *mahājambu*,¹⁰⁰⁴ he gave it to the Tathāgata. The teacher, after eating the fruit, prophesied: ‘In the future, O Bodhisatta, after ninety-four aeons, you will be a Buddha.’¹⁰⁰⁵

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- ⁹⁹³ de yañ ma ’oñs pa na sañs rgyas ¹⁰⁰¹ lha dañ bcas pa snañ bar mdzad :
bar luñ bstan to : So pi naṃ vyākāsi. atirocati sadevake ti Bv XVI 1d.
- ⁹⁹⁴ sKyabs : Saraṇa. ¹⁰⁰² Don grub : Siddhattha. Cf. (Don
⁹⁹⁵ sKyabs : Saraṇa. grub : Siddhārtha Mvy 49).
- ⁹⁹⁶ Śin tu dga’ ma : Sunandā. ¹⁰⁰³ bKra śis bzañ po : Maṅgala. Cf.
⁹⁹⁷ Pad ma, Lhar gyur pa : Paduma, (bKra śis : Maṅgala Mvy 6818).
Phussadeva. ¹⁰⁰⁴ Śin ’dzam bu : mahājambu.
- ⁹⁹⁸ Legs sryan : Sunetta. ¹⁰⁰⁵ bskal pa dgu bcu rtsa bzi’i ’og
⁹⁹⁹ dGe ma, bDen ma : Khemā, Sab- tu byañ chub sems dpa’ ma ’oñs pa na
banāmā. sañs rgyas su ’gyur ro : ‘catunavutikap-
¹⁰⁰⁰ byañ chub kyi śin ni pim pa dzā pamatthake Buddho bhavissasīti’ Bod-
la śin ño : Rattakuravakarukkho bodhi, hisattam vyākāsi.
bimbijālo ti pi vuccati.

The city of that Bhagavan was named Vebhāra.¹⁰⁰⁶ His father was the king Jayasena,¹⁰⁰⁷ and his mother was named Suphassā.¹⁰⁰⁸ The foremost of his disciples were Sambala and Sumitta.¹⁰⁰⁹ And his attendant was Revata.¹⁰¹⁰ The foremost of his female disciples were Sīvalī and Surāmā.¹⁰¹¹ His *bodhi* tree was the *kaṇikāra*¹⁰¹² tree. The height of his body was sixty cubits. And the span of his life was one hundred thousand years. 5

Bv XVII 1

After Dhammadassi, Siddhattha, the leader of the world,
subdued all darkness, like the sun rising in the sky.

I.49 THE BHAGAVAN TISSA

Then, after him, starting from the beginning, ninety-two thousand aeons ago, in one aeon, two Buddhas, named Tissa and Phussa,¹⁰¹³ appeared. They also had three assemblies¹⁰¹⁴: the first assembly, had a hundred *koṭṭis* of monks; the second, had ninety *koṭṭis*; and, the third, had eighty *koṭṭis*. At that time, (48b) the Bodhisatta was born in a royal family and named Sujāta,¹⁰¹⁵ and was possessed of great wealth and fame. Having gone forth as a renunciate ascetic¹⁰¹⁶ he acquired psychic power.¹⁰¹⁷ Hearing that the Buddha had arrived, he took divine *mandāra* and lotus flowers, and *pāricchattaka*¹⁰¹⁸ fruits, offering them to the Tathāgata, who had gone into the midst of the four-fold assembly. Then he spread a canopy of flowers in the sky. The Buddha¹⁰¹⁹ also prophesied to him: ‘After ninety-two aeons, you will be a Buddha.’¹⁰²⁰ 10 15 20

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- ¹⁰⁰⁶ Bai bhā ra : Vebhāra. in: (PED, 1979), p. 178.
¹⁰⁰⁷ rGyal ba'i sde : Jayasena. ¹⁰¹³ dKar rgyal, Gyur pa : Tissa, Phussa.
¹⁰⁰⁸ Legs gyur ma : Suphassā.
¹⁰⁰⁹ Mañ du 'byuñ, bŚes gñen bzañ po : ¹⁰¹⁴ 'dus pa : sāvakasannipāta.
Sambala, Sumitta. ¹⁰¹⁵ Legs skyes : Sujāta. Cf. (Legs par skyes pa : Sujāta Mvy 7045).
¹⁰¹⁰ Nam gru : Revata.
¹⁰¹¹ Ži byed len ma, Legs brtan ma : ¹⁰¹⁶ dka' thub pa'i rab tu byuñ ba la rab tu byuñ nas : isipabbajjam pabbajitvā.
Sīvalī, Surāmā.
¹⁰¹² karni ka : kaṇikāra. Cf. (Doñ ka : Kaṇikāra Mvy 5827). For Pāli *kaṇikāra*, ‘E. Golden silk cotton, Torchwood, Yellow silk cotton; *Cochlospermum religiosum* (L.) Alston, *Cochlospermum maceae*, *Pterospermum acerifolium* (L.) Willd., *Sterculiacaea*,’ see: (Liyanaratne, 1994), p. 64. And for ‘the tree *Pterospermum Acerifolium*,’ see: (DPL, 1987), p. 183. See also: ‘the tree *Pterospermum Acerifolium* (with yellow flowers),’ ¹⁰¹⁷ rdzu 'phrul dañ ldan par gyur te : mahiddhikabhāvaṃ patvā.
¹⁰¹⁸ pā ri ccha ttra : pāricchattaka. Cf. (Yoñs su 'dus brtol : Pāriyātra, Pārijāta Mvy 4198). For Pāli *pāricchattaka*, ‘the coral tree, *Erythmia Indica*, a tree in Indra's heaven,’ see: (PED, 1979), p. 454.
¹⁰¹⁹ sañs rgyas : Satthā.

The city of that Bhagavan was named Khema.¹⁰²¹ His father, of royal lineage,¹⁰²² was Janasandha,¹⁰²³ and his mother was named Padmumā.¹⁰²⁴ The foremost of his disciples were Brahmadeva and Udaya.¹⁰²⁵ And his attendant was Sambhava.¹⁰²⁶ The foremost of his female disciples were Phussā and Sudattā.¹⁰²⁷ His *bodhi* tree was the *asana*¹⁰²⁸ tree. The height of his body was sixty cubits. And the span of his life was one hundred thousand years.

Bv XVIII 1

After Siddhattha, the unequalled peerless person,
the supreme Tissa, of endless virtue and renown, was leader of the world.

I.50 THE BHAGAVAN PHUSSA

Then, after him, the teacher named Phussa¹⁰²⁹ appeared. He also had three assemblies¹⁰³⁰: the first assembly, had sixty thousand monks; the second, had fifty thousand; and, the third, had thirty-two thousand. At that time, the Bodhisatta was born in a royal family and named Vijitāvi.¹⁰³¹ (49a) Abandoning the kingdom's royal family, he went forth in the presence of the teacher. Learning the three *piṭakas*, [Pā41] he explained and taught the good teaching to many people. And having completed the perfection of morality, in the same way, he was also prophesied to be a Buddha.¹⁰³²

The city of that Bhagavan was named Kāsi.¹⁰³³ His father was the king Jayasena,¹⁰³⁴ and his mother was named Sirimā.¹⁰³⁵ The foremost of his disciples were Surakkhita and Dhammasena.¹⁰³⁶ And his attendant was Sabhiya.¹⁰³⁷ The foremost of his female disciples

¹⁰²⁰ 'di nas bskal pa dgu bcu rtsa gñis nas sañs rgya bar 'gyur ro : 'ito dvānavu-
tikappe Buddhō bhavissasīti.'

¹⁰²¹ dGe ma : Khema.

¹⁰²² rgyal po'i rigs : khattiya.

¹⁰²³ sKye bo dad pa can : Janasandha.

¹⁰²⁴ Pad ma : Padmumā.

¹⁰²⁵ Tshañs pa'i lha, 'Char byed : Brahmadeva, Udaya.

¹⁰²⁶ Yañ dag mchog : Sambhava.

¹⁰²⁷ Myur ma, Legs sbyin ma : Phussā, Sudattā.

¹⁰²⁸ a sa na : asana. Cf. (A sa na : Asana Mvy 6171). For Pāli *asana*, 'E. Amboyne kino tree, Bastard teak, Gum kino tree; *Pterocarpus marsupium* Roxb., Papilionaseae,' see: (Liyanaratne, 1994), p. 90. And see: 'The tree Termi-

naliam tomentosa,' in: (DOP, 2001), vol. 1, p. 261.

¹⁰²⁹ Gyur pa : Phussa.

¹⁰³⁰ 'dus pa : sāvakasannipāta.

¹⁰³¹ rNam par rgyal byed : Vijitāvi.

¹⁰³² de yañ de bzin du 'tshañ rgya bar gyur to : So pi nam Buddhō tath' eva vyākāsi.

¹⁰³³ gSal ldan : Kāsi. The city of Kāsi, or Kāsika, probably to be identified with Benares. See: (DPPN, 1983), vol. 1, p. 593.

¹⁰³⁴ rGyal ba'i sde : Jayasena.

¹⁰³⁵ dPal ldan ma : Sirimā.

¹⁰³⁶ Legs bsruñs, Chos kyi sde : Surakkhita, Dhammasena.

¹⁰³⁷ 'Jigs bcas : Sabhiya.

were Cālā and Upacālā.¹⁰³⁸ His *bodhi* tree was the *āmalaka*¹⁰³⁹ tree. The height of his body was fifty-eight cubits. And the span of his life was ninety thousand years.

Bv XIX 1

Then, in that *maṇḍakappa*, the unsurpassed teacher
Phussa, was the peerless and unequalled leader of the world.

5

I.51 THE BHAGAVAN VIPASSI

Then, ninety one aeons after him, the Bhagavan named Vipassi¹⁰⁴⁰ appeared. He also had three assemblies¹⁰⁴¹: the first assembly, had ninety-eight thousand monks; the second, had one hundred thousand; and, the third, had eighty thousand. At that time, the Bodhisatta was the *nāga* king Atula,¹⁰⁴² powerful, and possessing great majesty and wealth.¹⁰⁴³ He gave the Bhagavan a large golden (49b) sword,¹⁰⁴⁴ adorned with seven jewels. He also prophesied to him: ‘After ninety-one aeons you will be a Buddha.’

The city of that Bhagavan was named Bhandhumatī.¹⁰⁴⁵ His father was the king Bandhuma,¹⁰⁴⁶ and his mother was named Bhandhumatī.¹⁰⁴⁷ The foremost of his disciples were Khaṇḍa and Tissa.¹⁰⁴⁸ And his attendant was Asoka.¹⁰⁴⁹ The foremost of his female disciples were Candā and Candamittā.¹⁰⁵⁰ His *bodhi* tree was the *pāṭali*¹⁰⁵¹ tree. The height of his body was eighty cubits. He dwelled emanating bodily radiance continuously for seven *yojanas*. And the span of his life was eighty thousand years.

¹⁰³⁸ 'Phreñ ba ma, Ñe ba'i 'phreñ ba
ma : Cālā, Upacālā.

¹⁰³⁹ skyu ru ra : āmalaka. Cf. (sKyu ru ra : Āmalaka Mvy 5799). For Pāli *āmalaka*, ‘E. myrobalan, Indian gooseberry; *Phyllanthus emblica* L. (= *Emblica officinalis* Gaertn.), Euphorbiaceae,’ see: (Liyanaratne, 1994), pp. 57–8. For ‘The plant *Phyllanthus emblica*,’ see: (DOP, 2001), vol. 1, p. 317. See also: ‘emblic myrobalan, *Phyllanthus Emblica*,’ in: (PED, 1979), p. 104.

¹⁰⁴⁰ rNam par gzigs : Vipassi. Cf. (rNam par gzigs : Vipasyī Mvy 87).

¹⁰⁴¹ 'dus pa : sāvakasannipāta.

¹⁰⁴² mTshuñs pa med pa : Atula.

¹⁰⁴³ rdzu 'phrul ldan žiñ mthu che bas : mahiddhiko mahānubhāvo.

¹⁰⁴⁴ ba dan : pīṭha.

¹⁰⁴⁵ Blo gros gñen : Bhandhumatī.

¹⁰⁴⁶ gÑen gyi rgyal po : Bandhuma.

¹⁰⁴⁷ Blo gros gñen ma : Bhandhumatī.

¹⁰⁴⁸ Phuñ po, dKar rgyal : Khaṇḍa, Tissa.

¹⁰⁴⁹ Mya ñan med : Asoka. Cf. (Mya ñan med pa : Asoka Mvy 3653).

¹⁰⁵⁰ Zla ba ma, Zla ba'i bśes gñen ma : Candā, Candamittā.

¹⁰⁵¹ pā ṭi li : pāṭali. Cf. (sKya snar : Pāṭala Mvy 6198). For Pāli *pāṭali*, ‘E. Muccaady tree, Weaver’s beam tree; *Schrebera swietenoides* Roxb., Oleaceae,’ see: (Liyanaratne, 1994), p. 75. For ‘The trumpet flower, *Bignonia suaveolens*,’ see: (PED, 1979), p. 450, and (DPL, 1987), p. 356.

Bv XX 1 After Phussa, the perfect Buddha, best of men,
named Vipassi, possessed of vision, arose in the world.

I.52 THE BHAGAVAN SIKHI

Then, thirty-two¹⁰⁵² aeons after him, two Buddhas appeared, named Sikhi and Vessabhu.¹⁰⁵³ Sikhi also had three assemblies of disciples: the first assembly, had one hundred thousand monks; the second, 5 had eighty thousand; and, the third, had ten¹⁰⁵⁴ thousand. At that time, the Bodhisatta was the king Arindama.¹⁰⁵⁵ He gave a great gift, consisting of religious robes, to the *saṅgha* with the Buddha at their head.¹⁰⁵⁶ Then, he gave a great bejewelled elephant,¹⁰⁵⁷ (50a) which was adorned with seven jewels, and suitable equipage, that 10 was just the right size for the great elephant. He also prophesied to him: ‘After thirty-one aeons you will be a Buddha.’

Furthermore, the city of that Bhagavan was named Aruṇavatī.¹⁰⁵⁸ His father was the king Aruṇa,¹⁰⁵⁹ and his mother was named Pabhāvatī.¹⁰⁶⁰ The foremost of his disciples were Abhibhu and Sambhava.¹⁰⁶¹ His attendant was Khemaṃkara.¹⁰⁶² The foremost of his 15 female disciples were Makhilā and Padumā.¹⁰⁶³ His *bodhi* tree was the *puṇḍarīka*¹⁰⁶⁴ tree. [Pā42] The height of his body was thirty-seven cubits. He dwelled emanating bodily radiance for three *yojanas*. And the span of his life was thirty-seven thousand years. 20

Bv XXI 1 After Vipassi, the perfect Buddha, the best of men,
was named Sikhi, unequalled conqueror, unsurpassed peerless person.

¹⁰⁵² 'bum phrag sum cu rtsa gñis : ¹⁰⁶⁰ 'Od ldan ma : Pabhāvatī.
ekatīṃsa. ¹⁰⁶¹ mÑon 'byuñ, Yañ dag 'byuñ : Ab-
¹⁰⁵³ rNam par gzigs, Thams cad skyob : hibhu, Sambhava.
Sikhi, Vessabhu. Cf. (rNam par gzigs : ¹⁰⁶² dGe bar byed pa : Khemaṃkara.
Vipaśyī Mvy 87). ¹⁰⁶³ Ma gi la, Pad ma : Makhilā, Pad-
¹⁰⁵⁴ 'bum phrag sum cu rtsa gñis : sat- umā.
tati. ¹⁰⁶⁴ puṇ ḍa rī ka : puṇḍarīka. Cf. (Pad
¹⁰⁵⁵ sGra'i dbaṅ po : Arindama. ma dkar po : Puṇḍarīka Mvy 6147).
¹⁰⁵⁶ sañs rgyas la sogs pa : buddhapa- For Pāli *puṇḍarīka*, 'E. White mango;
mukha. *Mangifera zeylanica* Hook., (RHFC,
¹⁰⁵⁷ glaṅ po che : hatthiratana. IFPC), *M. indica* L., Anacardiaceae
¹⁰⁵⁸ sKya reñs : Aruṇavatī. (ENUM), see: (Liyanaratne, 1994),
¹⁰⁵⁹ sKya reñs ldan : Aruṇa. Cf. (sKya p. 90. For 'The white lotus,' see: (PED,
reñ : Aruṇa Mvy 9296). 1979), p. 465, and (DPL, 1987), p. 392.

I.53 THE BHAGAVAN VESSABHU

After him, the Buddha¹⁰⁶⁵ named Vessabhu¹⁰⁶⁶ appeared. He also had three assemblies¹⁰⁶⁷: the first assembly, had eighty thousand monks; the second, had thirty-seven thousand¹⁰⁶⁸; and, the third, had sixty thousand.¹⁰⁶⁹ At that time, the Bodhisatta was the king Sudassana.¹⁰⁷⁰ He gave a great gift, consisting of religious robes, to the *saṅgha* with the Buddha at their head.¹⁰⁷¹ Going forth in his presence, endowed with right conduct and good qualities, he venerated the jewel of the Buddha, (50b) and was pleased. Then the Bhagavan also prophesied to him: ‘After thirty-one aeons, you will be a Buddha.’

Furthermore, the city of that Bhagavan was named Anopama.¹⁰⁷² His father was the king Suppatīta,¹⁰⁷³ and his mother was named Yasavatī.¹⁰⁷⁴ The foremost of his disciples were Soṇa and Uttara.¹⁰⁷⁵ And his attendant was Upasanta.¹⁰⁷⁶ The foremost of his female disciples were Dāmā and Samālā.¹⁰⁷⁷ His *bodhi* tree was the *sāla*¹⁰⁷⁸ tree. The height of his body was sixty cubits. And the span of his life was sixty thousand years.

Bv XXII 1

Then, in that *maṇḍakappa*, the unequalled, peerless one,
named Vessabhu, appeared as conqueror in the world.

I.54 THE BHAGAVAN KAKUSANDHA

After him, four Buddhas, Kakusandha, Koṇāgamana, Kassapa,¹⁰⁷⁹ and our Bhagavan, appeared in one aeon. Moreover, the Bhagavan Kakusandha had one assembly of disciples,¹⁰⁸⁰ which had forty thousand monks. At that time, the Bodhisatta was the king Khema.¹⁰⁸¹ He gave a great gift, consisting of alms bowls and religious robes,

¹⁰⁶⁵ saṅs rgyas : satthā.¹⁰⁶⁶ Thams cad skyob : Vessabhu.¹⁰⁶⁷ 'dus pa : sāvakasannipāta.¹⁰⁶⁸ 'bum phrag sum cu rtsa bdun : sattati.¹⁰⁶⁹ 'bum phrag drug cu : saṭṭhi.¹⁰⁷⁰ blTa na sdug : Sudassana. Cf. (blTa na sdug : Sudarśana Mvy 4142).¹⁰⁷¹ saṅs rgyas la sogs pa : buddhapa-mukha.¹⁰⁷² Yid ldan : Anopama.¹⁰⁷³ Legs par gnas : Suppatīta.¹⁰⁷⁴ Grags ldan ma : Yasavatī.¹⁰⁷⁵ Ņan pa, mChog : Soṇa, Uttara.¹⁰⁷⁶ Ņe bar ųi ba : Upasanta.¹⁰⁷⁷ 'Phreñ ba ma, 'Phreñ ba dañ bcas

pa ma : Dāmā, Samālā.

¹⁰⁷⁸ sā la'i śiñ : sālārukkha. Cf. (Śiñsālārukkha, 'S. sal; E. Sal tree; *Shorea robusta* C.F. Gaertn., Dipterocarpaceae,'see: (Liyanaratne, 1994), p. 108. For 'a Sal tree (*Shorea robusta*),' see: (PED, 1979), p. 706.¹⁰⁷⁹ Log par dad sel, gSer thub, 'Od sruñs : Kakusandha, Koṇāgamana, Kassapa.¹⁰⁸⁰ ñan thos kyi 'dus pa ni geig : eko sannipāta.¹⁰⁸¹ dGe ba : Khema.

eye ointment and medicines, to the *saṅgha* with the Buddha at their head.¹⁰⁸² Hearing the teacher's explanation of the teaching, he went forth. The teacher also prophesied to him.¹⁰⁸³

Furthermore, that Bhagavan Kakusandha's (51a) city was named Khema.¹⁰⁸⁴ His father was the *brāhmaṇa* Aggidatta,¹⁰⁸⁵ and his mother was the *brāhmaṇī* named Visākhā.¹⁰⁸⁶ His foremost disciples were Vidhūra and Sañjīva.¹⁰⁸⁷ And his attendant was Buddhija.¹⁰⁸⁸ The foremost of his female disciples were Sāmā and Campakā.¹⁰⁸⁹ His *bodhi* tree was the *mahāsirīsa*¹⁰⁹⁰ tree. The height of his body was forty cubits. And the span of his life was forty thousand years.¹⁰⁹¹

Bv XXIII 1

After Vessabhu, the perfect Buddha, best of men,
was named Kakusandha, incomparable and hard to overcome.¹⁰⁹¹

I.55 THE BHAGAVAN KOṆĀGAMANA

[Pā43] After him, the teacher named Koṇāgamana¹⁰⁹² appeared. He also had one assembly of disciples, which had thirty thousand monks. At that time, the Bodhisatta was the king Pabbata.¹⁰⁹³ He heard the explanation of the teaching, accompanied by a large retinue of ministers. Then, going to the teacher's presence, he gave a great gift, by providing a feast¹⁰⁹⁴ for the *saṅgha* of monks with the Buddha at their head.¹⁰⁹⁵ He gave bowls, Chinese silk, cloth from the country of Groñ khyer gsal ldan,¹⁰⁹⁶ blankets, fine cloth,¹⁰⁹⁷ and golden silk clothes, and went forth in the teacher's presence. He also prophesied to him: 'You will be a Buddha.'¹⁰⁹⁸

The city of that Bhagavan was named Sobhavatī.¹⁰⁹⁹ His father was the *brāhmaṇa* Yaññadatta,¹¹⁰⁰ and his mother (51b) was the *brāhmaṇī*

¹⁰⁸² sañs rgyas la sogs pa : buddhapa- (L.) Willd., Mimosaceae,' see: (Liya-
mukha. naratne, 1994), p. 109. For 'The tree

¹⁰⁸³ de yañ ston pas luñ bstan to : So Acacia sirissa,' see: (PED, 1979), p. 710.

pi naṃ Satthā vyākāsi. ¹⁰⁹¹ riñ la sems dpa' : durāsada Bv

¹⁰⁸⁴ dGe ba : Khema. XXIII 1d.

¹⁰⁸⁵ Me sbyin : Aggidatta. ¹⁰⁹² gSer thub : Koṇāgamana. Cf. (g-

¹⁰⁸⁶ Grog ma : Visākhā. Ser thub : Kanaka-muni Mvy 92).

¹⁰⁸⁷ Bi dhu ra, Yañ dag 'tsho : Vidhūra, ¹⁰⁹³ Ri : Pabbata.

Sañjīva. ¹⁰⁹⁴ mgron du gñer nas : nimantetvā.

¹⁰⁸⁸ Bram ze blo gros : Buddhija. ¹⁰⁹⁵ sañs rgyas la sogs pa : buddhapa-

¹⁰⁸⁹ mÑam byed, Tsam pa ka : Sāmā, mukha.

Campakā. ¹⁰⁹⁶ Groñ khyer gsal ldan : not in Pāli.

¹⁰⁹⁰ śi ri ṣa chen po : mahāsirīsa, sirīsa. ¹⁰⁹⁷ la ba dañ du ku la : not in Pāli.

For Pāli *mahāsirīsa*, *sirīsa*, 'E. Egypt- ¹⁰⁹⁸ de yañ sañs rgyas su 'gyur bar luñ
ian acacia, Kokko, Lebbeck, Siris tree, bstan no : So pi naṃ vyākāsi.

Woman's tongue tree; *Albizia lebbeck* ¹⁰⁹⁹ mDzes ldan : Sobhavatī.

named Uttarā.¹¹⁰¹ The foremost of his disciples were Bhiyyosa and Uttara.¹¹⁰² And his attendant was Sotthija.¹¹⁰³ The foremost of his female disciples were Samuddā and Uttarā.¹¹⁰⁴ His *bodhi* tree was the *udumbara*¹¹⁰⁵ tree. The height of his body was twenty cubits. And the span of his life was thirty thousand years.

5

Bv XXIV 1

After Kakusandha, the perfect Buddha, best of men,
was the conqueror named Koṇāgamana, chief of men, master of the world.

I.56 THE BHAGAVAN KASSAPA

After him, the teacher named Kassapa¹¹⁰⁶ appeared. He also had one assembly,¹¹⁰⁷ which had twenty thousand monks. At that time, the Bodhisatta was the *brāhmaṇa* boy¹¹⁰⁸ named Joṭipāla,¹¹⁰⁹ learned in the three Vedas. He was renowned in all realms and countries,¹¹¹⁰ and a friend of the potter Ghāṭikāra.¹¹¹¹ The Bodhisatta, together with the potter, went to the teacher's presence,¹¹¹² and hearing the discourse on the teaching, went forth. Exerting a tremendous effort, he learned the three *piṭakas*. And due to his possession of right conduct,¹¹¹³ made the Buddha's teaching shine. The teacher also prophesied to him.¹¹¹⁴

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The city where that Bhagavan was born was named Bārāṇāsī.¹¹¹⁵ His father was the *brāhmaṇa* Brahmadatta,¹¹¹⁶ and his mother was

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- ¹¹⁰⁰ gNod byin : Yaññadatta. 372, 394, 430.
¹¹⁰¹ mChog ma : Uttarā. ¹¹⁰⁶ 'Od sruis : Kassapa. Cf. ('Od
¹¹⁰² 'Jigs byed, mChog : Bhiyyosa, Ut- sruis : Kāśyapa Mvy 93).
tara. ¹¹⁰⁷ 'dus pa gcig : eko sāvakan-
¹¹⁰³ bKra śis : Sotthija. Cf. (bKra śis : nipāta.
Maṅgala Mvy 6818). ¹¹⁰⁸ bram ze'i khye'ur : māṇava.
¹¹⁰⁴ rGya mtsho ma, mChog ma : ¹¹⁰⁹ 'Od bskyor : Joṭipāla.
Samuddā, Uttarā. ¹¹¹⁰ sa dañ bar snañ : bhūmiyañ ca
¹¹⁰⁵ u dum bā ra : udumbara. For antalikkhe.
Pāli *udumbara*, 'E. Cluster fig; *Ficus* ¹¹¹¹ Bum pa byed pa : Ghāṭikāra.
racemosa L., (= *F. glomerata* Roxb.), ¹¹¹² byañ chub sems dpa' rdza mkhan
Moraceae,' see: (Liyanaratne, 1994), dañ 'groggs te ston pa'i druñ du ñe bar
p. 98. For 'the tree *Ficus Glomerata*, soñ ste : So tena saddhiṃ satthāraṃ
see: (DPL, 1987), p. 520. See also: upasaṃkamitvā.
'the glomerous fig tree, *Ficus Glomerata*; ¹¹¹³ spyod pa dañ ldan pas : vattāvatta-
cp. Odumara,' in: (PED, 1979), p. 135. sampattiyā.
And see: 'the (glomerate) fig-tree, *Fi-* ¹¹¹⁴ de yañ ston pas luñ bstan no : So
cus glomerata,' in: (DOP, 2001), vol. 1, pi naṃ Satthā vyākāsi.
p. 424, and: '1. the glomerous fig tree, ¹¹¹⁵ Bā rā ṇā sī : Bārāṇāsī. Cf. (Vā rā
Ficus glomerata; 2. m.n. its fruit,' in: ṇa sī : Bārāṇāsī Mvy 4104).
(CPD, 1960–90), vol. 2, p. 407. See ¹¹¹⁶ Tshañs byin : Brahmadatta.
also: (Waldschmidt, 1950–1), pp. 356,

the *brāmaṇī* named Dhanavatī.¹¹¹⁷ The foremost of his disciples were Tissa and Bhāradvāja.¹¹¹⁸ And his attendant was Sabbamitta.¹¹¹⁹ The foremost of his female disciples (52a) were Anulā and Uruvelā.¹¹²⁰ His *bodhi* tree was the *nigrodha* tree. The height of his body was twenty cubits. And the span of his life was twenty thousand years. 5

Bv XXV 1

After Koṇāgamana, the perfect Buddha, best of men
was the conqueror Kassapa, king of the teaching, maker of light.

I.57 OTHER SUBSEQUENT BUDDHAS

Furthermore, there were also three other Buddhas, in that aeon in which Dasabala Dīpaṃkara appeared. There was no prophecy in their presence for the Bodhisatta,¹¹²¹ [Pā44] therefore, they are not described here. Moreover, this commentary¹¹²² explains the purpose of showing all the Buddhas from the beginning of this aeon.¹¹²³ 10

I.58 ALL THE BUDDHAS

Cf. Bv XXVII 1c–f

Taṇhaṃkara¹¹²⁴ and Medhaṃkara,¹¹²⁵ then it was Saraṇaṃkara,¹¹²⁶
the perfect Buddha was Dīpaṃkara, the best of men Koṇḍañña.¹¹²⁷

¹¹¹⁷ 'Byor ldan ma : Dhanavatī. in the *Buddhavaṃsa* (see: JNTB § I.58

¹¹¹⁸ dKar rgyal, Bhā ra dhwa rdza : p. 78 lns 7–11 to p. 79 lns 1–11):

Tissa, Bhāradvāja. Ja I p. 44; Bv-a p. 131; Ap-a p. 48;

¹¹¹⁹ Thams cad bśes gñen : Sabba- Cp-a p. 15: Taṇhaṃkaro Medhaṃkaro
mitta. atho pi Saraṇaṃkaro / Dīpaṃkaro ca sam-

¹¹²⁰ rJes su len ma, sToñ rgyal ma : buddho Koṇḍañño dipaduttamo. Cf. Bv
Anulā, Uruvelā. XXVII: 1c–f: Taṇhaṃkaro Medhaṃkaro

¹¹²¹ de rnams kyi druñ du byañ chub atho pi Saraṇaṃkaro / Dīpaṃkaro ca sam-
sems dpa' luñ ma bstan no : Tesaṃ san- buddho ekakappamhi te jīnā.

atikā Bodhisattassa vyākāraṇaṃ n'atthi. sTog 52a Ja I p. 44; Bv-a p. 131; Ap-

¹¹²² don gyi gtaṃ : Aṭṭhakathāyaṃ. a p. 48; Cp-a p. 15; cf. Bv XXVII 1c–f:

¹¹²³ g'zan yañ don gyi gtaṃ 'dis 'di'i sred mdzad dañ ni blo gros mdzad || de
bskal pa nas bzuñ nas sañs rgyas nas skyabs ni mdzad pa yin || mar me
thams cad mthoñ pa'i don du 'dir bśad mdzad ni rdzogs sañs rgyas || rkañ gñis
do : aṭṭhakathāyaṃ pana tamhā kappā mchog ni kō ḍi nya ||

paṭṭhāya sabbe buddhe dassetuṃ idaṃ Ja I p. 44; Bv-a p. 131; Ap-a p. 48;
vuttaṃ. Cp-a p. 15: Maṅgalo ca Sumano ca Re-

¹¹²⁴ Sred mdzad : Taṇhaṃkara. vato Sobhito muni / Anomadassī Pad-

¹¹²⁵ Blo gros mdzad : Medhaṃkara. umo Nārado Padumuttaro. Cf. Bv

¹¹²⁶ sKyabs ni mdzad pa : Saraṇaṃ- XXVII 5ab, 7ab: Maṅgalo ca Sumano
kara. ca Revato Sobhito muni / Anomadassī

¹¹²⁷ These five *Jātakanidāna gāthā* are Padumo Nārado cāpi nāyako.
composite verses that differ from those

<i>Cf. Bv XXVII 5ab, 7ab</i>	The sages Maṅgala, Sumana, ¹¹²⁸ Revata and Sobhita, Anomadassi, Paduma, Nārada and Padumuttara.	
<i>Cf. Bv XXVII 11cd, padas cd unidentified</i>	The widely renowned Sumedha, Sujāta and Piyadassi, ¹¹²⁹ the leaders of the world Atthadassi, Dhammadassi and Siddhattha.	
<i>Cf. Bv XXVII 15cd, 18cd</i>	The perfect Buddhas Tissa, Phussa, Vipassi, Sikhi and Vessabhū, the leaders Kakusandha, Koṇāgamana and Kassapa.	5
<i>Padas a–d unidentified, padas ef cf. Bv II 217cd, Bv XI 30cd, Bv XVIII 26cd, Bv XX 34cd</i>	These were the perfect Buddhas, steadfast and free from desire, appearing (52b) like a hundred light rays, and conquering the great darkness. Burning like a mass of fire, accompanied by disciples, who were calmed. ¹¹³⁰	10

sTog 52a Ja I p. 44; Bv-a p. 131; Ap-a p. 48; Cp-a p. 15; *cf. Bv XXVII 5ab, 7ab*: bkra śis dañ ni thugs bzañ dañ || thub pa nam gru mdzes byed dañ || thugs ldan mthoñ dañ pad ma dañ || mi sbyin dañ ni pad ma'i mchog ||

Ja I p. 44; Bv-a p. 131; Ap-a p. 48; Cp-a p. 15: Sumedho ca Sujāto ca Piyadassī mahāyaso / Atthadassī Dhammadassī Siddhattho lokanāyako. *Cf. Bv XXVII 11cd*: Sumedho ca Sujāto ca oraso Padumuttarā.

sTog 52a Ja I p. 44; Bv-a p. 131; Ap-a p. 48; Cp-a p. 15; *cf. Bv XXVII 11cd*: blo gros bzañ dañ legs skyes dañ || grags chen blta na sdug pa dañ || don mthoñ dañ ni chos mthoñ dañ || 'jig rten 'dren pa don grub dañ ||

Ja I p. 44; Bv-a p. 131; Ap-a p. 48; Cp-a p. 15: Tisso Phusso ca sambuddho Vipassī Sikhi Vessabhū / Kakusandho Koṇāgamano Kassapo cāpi nāyako. *Cf. Bv XXVII 15cd, 18cd*: Tisso Phusso ca sambuddhā asamā appaṭipuggalā. / Kakusandho Koṇāgamano Kassapo cāpi nāyako.

sTog 52a Ja I p. 44; Bv-a p. 131; Ap-a p. 48; Cp-a p. 15; *cf. Bv XXVII 15cd, 18cd*: rdzogs sañs rgyas ni dkar rgyal gyur || rnam gzigs gtsug tor thams cad skyob || log dad sel dañ gser thub dañ ||

'dren pa 'od sruñ zes bya'o ||

First four *padas* a–d unidentified, final line ef equivalent to Ja I pp. 29, 44; *cf. Bv II 217cd, XI 30cd, XVIII 26cd, XX 34cd*; Bv-a p. 129, *cf. pp. 132, 196, 231, 242*; Ap-a p. 32, *cf. p. 48*; Cp-a *cf. p. 15*. Ete ahesuṃ Sambuddhā vītarāgā samāhitā / sataraṃsīva uppannā mahātamavinodanā, / jalitvā ag-gikhandhā va nibbutā te sasāvakā ti.

sTog 52ab Final line equivalent to Ja I pp. 29, 44; *cf. Bv II 217cd, XI 30cd, XVIII 26cd, XX 34cd*; Bv-a p. 129, *cf. pp. 132, 196, 231, 242*; Ap-a p. 32, *cf. p. 48*; Cp-a *cf. p. 15*: yañ dag rdzogs sañs rgyas rñams ni || mñam par b'zag ciñ 'dod chags bcom || 'od (52b) zer br-gya pa b'zin du 'khruñs || mun pa chen po rnam par 'joms || me yi phuñ po b'zin du 'bar || ñan thos dañ bcas mya ñan 'das ||

¹¹²⁸ Thugs bzañ : Sumana.

¹¹²⁹ blo gros bzañ dañ legs skyes dañ || grags chen blta na sdug pa dañ : Sumedho ca Sujāto ca Piyadassī mahāyaso Bv XXVII 11cd Tibetan agrees with Ja I p. 44, Ap-a p. 48, Bv-a p. 131; *cf. Bv XXVII 11cd* (Jayawickrama, 1974), p. 100, Sumedho ca Sujāto ca oraso Padumuttarā.

¹¹³⁰ mya ñan 'das : nibbuta.

I.59 THE ATTAINMENT OF THE BODHISATTA'S ADVANTAGES

There, our bodhisatta,¹¹³¹ who made the aspiration,¹¹³² in the presence of twenty-four Buddhas, beginning with Dīpaṃkara, appeared, after more than four immeasurable aeons and one hundred thousand¹¹³³ aeons. Moreover, there was no other Buddha, other than this perfectly enlightened Buddha,¹¹³⁴ established after the Bhagavan Kassapa. Thus, the Bodhisatta¹¹³⁵ obtained the prediction in the presence of Dīpaṃkara, and the other twenty-four Buddhas. Furthermore, for whatever Bodhisatta [with]¹¹³⁶:

Bv II 58 A human, with male gender, a cause, seeing a teacher,¹¹³⁷
 a renunciate, endowed with good qualities, a meritorious act,¹¹³⁸ and
 earnest desire,¹¹³⁹
 developing these eight *dharmas*, the aspiration¹¹⁴⁰ is perfected.¹¹⁴¹

¹¹³¹ bdag cag gi byañ chub sems dpa' : § I.59 p. 79 ln. 20, *adhikāra* is translated by *gzi*. The Tibetan has used *rigs pa* : amhākam Bodhisatto.

¹¹³² smon lam btab ciñ : katābhinihārena. Cf. (sMon lam gyi pha rol to phyin pa : Prañidhāna-pāramitā Mvy 921).

¹¹³³ 'bum phrag gcig lhag pa : kappasatasahassa. functions as one of the preconditions for the progress of a bodhisatta.

¹¹³⁴ yañ dag par rdzogs pa'i sañs rgyas 'di las sañs rgyas gzan med do : imam Sammasambuddham añño Buddhō nāma n'atthi. ¹¹³⁹ rab tu byuñ zin yon tan ldan || gzi rnams dañ ni 'dun pa dañ : pabbajjā guṇasampatti adhikāro ca chandatā Bv II 58cd. The citation of these two *padās* in JNTB § I.18 p. 25 ln. 14 reads: rab

¹¹³⁵ not in Tibetan : Bodhisatta.

¹¹³⁶ gzan yañ byañ chub sems dpa' gañ des : Yena pana tena. byuñ yon tan ldan pa dañ || rigs pa dañ ni 'dun pa dañ : pabbajjā guṇasampatti adhikāro ca chandatā Bv II 58cd.

¹¹³⁷ mi yi bdag ñid rtags dañ ldan || sgyu dañ ston pa'i lta ba dañ : Manusattam liṅgasampatti hetu Satthāradassanam Bv II 58ab. The citation of the same two *padās* in JNTB § I.18 p. 25 ln. 13 reads: mi yi lus ni mtshan mar ldan || ston pa'i lta ba'i rgyu dañ ni : Manussattam liṅgasampatti hetu Satthāradassanam Bv II 58ab.

¹¹⁴⁰ smon lam rnams : ābhinihāro. Cf. (sMon lam gyi pha rol to phyin pa : Prañidhāna-pāramitā Mvy 921).

¹¹⁴¹ chos brgyad po ni tshogs pa dañ || smon lam rnams ni yañ dag rdzogs : aṭṭhadhammasamodhānā abhinihāro samijjhatīti. Bv II 58ef. The citation of these two *padās* in JNTB § I.18 p. 25 ln. 15 reads: chos brgyad po ni bsdus nas su || smon lam mñon par 'phel ba'o : aṭṭhadhammasamodhānā abhinihāro samijjhati. Bv II 58ef.

¹¹³⁸ gzi : adhikāra. Cf. (Ched du byas pa, gzi, dBaṅ bu bya ba : Adhikāra Mvy 7633). In the citation from the prose of JNTB § I.18 p. 26 lns 7—8, and also here in the citation of Bv II 58 in JNTB

Accumulating these eight *dharmas*, and making the aspiration at the feet of Dīpaṅkara, there arose an inclination: ‘I will seek everywhere for those *dharmas* that make a Buddha.’¹¹⁴² ‘Seeking them, I saw the first, the perfection of giving.’¹¹⁴³ Vessantara¹¹⁴⁴ himself arrived through perfecting the *dharmas*, the perfection of giving, and so forth, that cause becoming a Buddha.¹¹⁴⁵ After arriving, he explained the benefits to those bodhisattas who had made the aspiration.

Accordingly, the enlightenment of those men possessed (53a) of all limbs is certain,
not remaining long in *saṃsāra*,¹¹⁴⁶ only a mere one hundred *koṭis* of aeons.¹¹⁴⁷

¹¹⁴² bdag gis sañs rgyas byed pa'i chos || gañ dañ de ru btsal byas pa : ‘Handa buddhakare dhamme vicināmi ito c’ ito.’ Bv II 115ab.

¹¹⁴³ de tshe btsal pa na ni mthoñ || dañ por sbyin pa'i pha rol phyin : Vicinanto tadā dakkhiṃ, paṭhamam dānapāramiṃ Bv II 116ab.

¹¹⁴⁴ Thams cad sgrol : Vessantara. Cf. (Thams cad sgrol : Viśvaṃptara Mvy 32).

¹¹⁴⁵ sañs rgyas thob par byed pa'i chos : buddhakāradhammā.

¹¹⁴⁶ 'khor ba yun riñ gŹi med pa : saṃsāram dīgham addhānam.

¹¹⁴⁷ There are no canonical sources for these seven *gāthās* found at: Ja I pp. 44–5; Bv-a p. 271; Ap-a p. 49; Cp-a p. 330; sTog 52b–53a JNTB § I.59 p. 80 lns 9–24.

de bŹin yan lag thams cad (53a) ldan || mi yi byañ chub ñes pa dañ || 'khor ba yun riñ gŹi med pa || bskal pa bye ba brgya ñid dam ||

Evaṃ sabbaṅgasampannā bodhiyā niyatā narā / saṃsāram dīgham addhānam kappakoṭisatehi pi

mnar med du ni mi skye'o || de bŹin du ni 'jig rten par || bkres skom sred dañ 'bar ba dañ || yan lag thams cad mi 'chad 'gyur || srog chags phra mor mi 'gyur

ñiñ || ñan 'gro rñams su skye mi 'gyur || Avīcimhi na uppajjanti, tathā lokanta-resu ca, / nijjhāmatanṇhā khuppiṇā na honti kālakañjakā, / na honti khuddakā pāṇā uppajjantāpi duggatiṃ,

mi ru skyes par gyur pa na || de ni dmus loñ mi 'gyur ñiñ || 'on par yañ ni mi 'gyur la || lkugs dañ gŹogs phyed na mi 'gyur || Jāyamānā manusseṣu jaccandhā na bhavanti te, / sotavekalyatā n' atthi, na bhavanti mūgapakkhikā,

bud med du ni skye mi 'gyur || za ma ma niñ mtshan gñis dañ || mtha' 'khob tu ni skye mi 'gyur || mi yi byañ chub ñes pa yin ||

Itthibhāvaṃ na gacchanti, ubhatovyañ-janapaṇḍakā / na bhavanti pariāpannā bodhiyā niyatā narā,

mtshams med pa las grol ba dañ || dag pa'i spyod yul thams cad du || log pa'i lta ba mi brten no || las kyi bya ba mthoñ ba dañ ||

Muttā ānantarīkehi sabbattha suddhagocarā / micchādittṭhiṃ na sevanti kam-makiriyadassanā,

mtho ris la ni gnas nas su || 'du śes med par skye mi 'gyur || gtsañ ma ris kyi lha rñams su || sgyu dañ miñ ni skye ba med ||

They don't arise in hell, but in the world,¹¹⁴⁸
 all their limbs are not consumed, or ignited by passionate hunger and
 thirst,¹¹⁴⁹
 since they are not minor beings,¹¹⁵⁰ they do not arise in evil destinies.
 [Pā45]

5

When born among mankind, they are not born blind,
 and also not deaf, and are not mute.¹¹⁵¹

They are not born as women, and are not born in border regions,
 nor as hermaphrodites, or eunuchs,¹¹⁵² those men of certain enlightenment.

Freed from continuation in all the pure spheres,
 not relying¹¹⁵³ on false views, and seeing the workings of *kamma*.¹¹⁵⁴

10

Dwelling in heaven, they do not arise without perception,
 among those *devas* of the pure abode, name and cause do not arise.¹¹⁵⁵

Superior men think of renunciation,¹¹⁵⁶ free of attachment to being or
 non-being,¹¹⁵⁷

15

and who proceed for the profit of the world, perfecting all the perfections.

I.60 THE TIME OF THE OLDER PĀRAMĪS

Attaining those benefits, he perfected the perfections. At the time
 of the *brāhmaṇa* Akitti,¹¹⁵⁸ at the time of the *brāhmaṇa* Saṃkha,¹¹⁵⁹
 at the time of the king Dhanañjaya,¹¹⁶⁰ at the time of the king

Vasamānāpi saggesu asaṇṇaṃ na upapa-
 jjare, / suddhāvāsesu devesu hetu nāma
 na vijjati,

skyes bu dam pa ñes 'byuñ sams || dños
 dañ dños med ldan pa med || gañ žig 'jig
 rten don du 'gro || pha rol phyin kun
 rdzogs par byed ||

Nekkhammaninnā sappurisā viṣaṃyuttā
 bhavābhavā / caranti lokatthacariyāyo
 pūrentā sabbapāramitī.

¹¹⁴⁸ 'jig rten par : lokantaresu.

¹¹⁴⁹ bkres skom sred dañ 'bar ba
 dañ || yan lag thams cad mi 'chad
 'gyur : nijjhāmatanḥā khuppipāsa na
 honti kālakañjakā.

¹¹⁵⁰ srog chags phra mor mi 'gyur žiñ :
 na honti khuddakā pāṇā.

¹¹⁵¹ lkugs dañ gžogs phyed na mi 'gyur :
 na bhavanti mūgapakkhikā.

¹¹⁵² za ma ma niñ mtshan gñis dañ :
 ubhatovyañjanapaṇḍakā.

¹¹⁵³ mi brten no : na sevanti.

¹¹⁵⁴ las kyi bya ba mthoñ ba dañ : kam-
 makiriyadassanā.

¹¹⁵⁵ gtsaṇ ma ris kyi lha rnams
 su || sgyu dañ miñ ni skye ba med :
 suddhāvāsesu devesu hetu nāma na vi-
 jjati.

¹¹⁵⁶ skyes bu dam pa ñes 'byuñ sams :
 Nekkhammaninnā sappurisā.

¹¹⁵⁷ dños dañ dños med ldan pa med :
 viṣaṃyuttā bhavābhavā.

¹¹⁵⁸ Grags pa dañ ldan pa : Akitti.

¹¹⁵⁹ Duñ : Saṃkha.

¹¹⁶⁰ Nor rgyal : Dhanañjaya.

Mahāsudassana,¹¹⁶¹ at the time of the king Mahāgovinda,¹¹⁶² at the time of the (53b) great king Nimi,¹¹⁶³ at the time of Candakumāra,¹¹⁶⁴ at the time of Visayhasetṭhi,¹¹⁶⁵ at the time of the king Sivi,¹¹⁶⁶ and at the time of Vessantara,¹¹⁶⁷ it is said, that there was no end to his perfection of the perfection of giving. In one place it says, in the *jātaka* of the bodhisatta Sasapaṇḍita¹¹⁶⁸: 5

When seeing the arrival of the beggar, I gave my own body,
there is no equal to me in giving, this was my perfection of giving.¹¹⁶⁹

In that way, when undertaking the giving up of his body, which is the perfection of giving, the ultimate perfection¹¹⁷⁰ arose. 10

I.61 THE PERFECTION OF MORALITY (SĪLAPĀRAMĪ)

Similarly, at the time of the *nāga* king Silava,¹¹⁷¹ at the time of the *nāga* king Campeyya,¹¹⁷² at the time of the *nāga* king Bhūridatta,¹¹⁷³ at the time of the *nāga* king Chaddanta,¹¹⁷⁴ at the time of the king Jayadissa,¹¹⁷⁵ and at the time of Alīnasattukumāra's son,¹¹⁷⁶ there was no end to the arising of the perfection of the perfection of morality. 15 Moreover, it says, in one place in the *jātaka* of Saṃkhapāla¹¹⁷⁷:

-
- ¹¹⁶¹ blTa na sdug chen po : Mahāsudassana. pha rol phyin ||
¹¹⁶² Khyab 'jug chen po : Mahāgovinda. paramatthapāramī. Cf. (Don dam pa'i bden pa : Paramārtha-satya Mvy 6544).
¹¹⁶³ rGyu mtshan : Nimi. See: JNTR § I.32 p. 67 n. 624.
¹¹⁶⁴ Zla ba g'zon nu : Candakumāra. ¹¹⁷¹ Tshul khriṃs dan ldan pa : Silava.
¹¹⁶⁵ Yul gyi mchog : Visayhasetṭhi. ¹¹⁷² Tsam po spyi : Campeyya.
¹¹⁶⁶ Śi bi pa : Sivi. ¹¹⁷³ Sa byin : Bhūridatta.
¹¹⁶⁷ Thams cad grol : Vessantara. Cf. ¹¹⁷⁴ mChe ba drug pa : Chaddanta.
 (Thams cad sgrol : Viśvaṃtara Mvy 32). ¹¹⁷⁵ rGyal pa dan mtshun pa : Jayadissa.
¹¹⁶⁸ mKhas pa'i ri boṅ skyes rabs : Sasapaṇḍita-jātaka. Cf. Jātaka no. 316, Ja III pp. 51–6. ¹¹⁷⁶ Zum pa med pa'i dgra g'zon nu : putta-Alīnasattukumāra.
¹¹⁶⁹ Cf. Ja I p. 45 Sasapaṇḍita-jātaka, dāna; sTog 53b; Cp 147 p. 13; Cp-a pp. 109, 272–3; Bv-a p. 59; Ap-a p. 48: Ja I p. 45: Bhikkhāya upagataṃ disvā sakattānaṃ pariccajijñ, / dānena me samo n' atthi, esā me dānapāramīti. ¹¹⁷⁷ Duṅ skyon skyes rabs : Saṃkhapāla-jātaka. Cf. Jātaka no. 524, Ja V pp. 161–71; Ja I p. 45 Saṃkhapāla-jātaka, sīla; sTog 53b; Cp 238 p. 22; Cp-a p. 273; Bv-a p. 60; Ap-a p. 50.
 sTog 53b: mKhas pa'i ri boṅ gi skyes rabs: ñer 'oṅs sloṅ ba mthoṅ ba na || raṅ gi lus ni yoṅs su btaṅ || bdag gi sbyin la mñam pa med || 'di rñams sbyin pa'i Ja I p. 45: Sūlehi pi vijjhayanto koṭṭayante pi sattihi / Bhojaputte na kuppāmi, esa me sīlapāramīti.
 sTog 53b: Duṅ skyoṅ skyes rabs: gsal śiṅ gis ni phug nas ni || mtshon cha

Sūla¹¹⁷⁸ endured the beating and the cutting by a knife,¹¹⁷⁹
not being angry at the sons of the village chief,¹¹⁸⁰ this was my perfection
of morality.

Accordingly, when giving up the body, which is the perfection of
morality, the ultimate perfection arose. 5

I.62 THE PERFECTION OF RENUNCIATION (NEKKHAMMAPĀRAMĪ)

Similarly, at the time of Somanassakumāra,¹¹⁸¹ at the time of
Hatthipālakumāra,¹¹⁸² and at the time of Ayogharapaṇḍita,¹¹⁸³ hav-
ing abandoned his great kingdom, there was no end to the arising of
the perfection of renunciation. (54a) Moreover, it says, in one place
in the *jātaka*¹¹⁸⁴ of Cūlasutasoma¹¹⁸⁵: [Pā46] 10

Taking the great kingdom in hand, and abandoning it like a globule of
spittle,
desireless, abandoning even the kingdom,¹¹⁸⁶ this was my perfection of
renunciation.

Accordingly, after unselfishly abandoning the kingdom,¹¹⁸⁷ which 15
is the perfection of renunciation, the ultimate perfection arose.

I.63 THE PERFECTION OF UNDERSTANDING (PAÑÑĀPĀRAMĪ)

Similarly, at the time of Vidhurapaṇḍita,¹¹⁸⁸ at the time of Mahāgovin-
dapaṇḍita,¹¹⁸⁹ at the time of Kuddālapaṇḍita,¹¹⁹⁰ at the time of

blaṅs nas brdeg pa daṅ || groṅ dpon bu la nekkhamma; sTog 54a; Bv-a p. 60; Ap-a
khro mi byed || tshul khriṃs phar phyin p. 50; Cp-a p. 273.

bdag gi 'di ||

¹¹⁷⁸ gSal śiṅ : Sūla.

¹¹⁷⁹ gSal śiṅ gis ni phug nas ni || mt-
shon cha blaṅs nas brdeg pa daṅ : Sūlehi
pi vijjhayanto koṭṭayante pi sattihi.

¹¹⁸⁰ groṅ dpon bu la : bhojaputte.

¹¹⁸¹ Yid bzaṅs g'zon nu : Somanassa-
kumāra.

¹¹⁸² Glaṅ chen skyon g'zon nu : Hatthi-
pālakumāra.

¹¹⁸³ ICags khyim mkhas pa : Ayoghara-
paṇḍita.

¹¹⁸⁴ Bu źi ba chuṅ ṅu'i skyes rabs :
Cūlasutasoma-jātaka. Cf. Jātaka no.
525, Ja V pp. 177—92.

¹¹⁸⁵ Cf. Ja I p. 46 Cūlasutasoma-jātaka, paṇḍita.

Ja I p. 46: Mahārajjaṃ hattha-
gataṃ khelaṇḍaṃ va chaḍḍayim / ca-
jato na hoto laganam, esā me nekkham-
mapāramīti.

sTog 54a: Bu źi ba chuṅ ṅu'i skyes
rabs: rgyal po chen po lag tu thob ||
mchil ma'i dbu ba b'zin du spaṅs || rgyal
srid spaṅs kyaṅ žen pa med || bdag gi
ñes 'byuṅ phar phyin 'di ||

¹¹⁸⁶ rgyal srid spaṅs kyaṅ žen pa med :
cajato na hoti laganam.

¹¹⁸⁷ de b'zin du ñes par bdag gis rgyal
srid spaṅs nas : evaṃ nissaṅgatāya ra-
jjaṃ chaḍḍetvā nikkhamantassa.

¹¹⁸⁸ mKhas pa bi dhu ra : Vidhura-

Arakapaṇḍita,¹¹⁹¹ at the time of Bodhiparibbājaka,¹¹⁹² and at the time of Mahosadhapaṇḍita,¹¹⁹³ there was no end to the arising of the perfection of understanding. Moreover, it says, in one place in the *jātaka* of Sattubhatta,¹¹⁹⁴ at the time of¹¹⁹⁵ Senakapaṇḍita¹¹⁹⁶:

I, when seeking understanding, freed a *brāhmaṇa* from suffering,
my understanding was unequalled, this was my perfection of understand-
ing.

When seeing the snake within the sack,¹¹⁹⁷ the perfection of understanding, the ultimate perfection arose.

I.64 THE PERFECTION OF EFFORT (VIRIYAPĀRAMĪ)

Similarly, there was no end to the arising and perfecting of the perfection of effort.¹¹⁹⁸ Moreover, in one place in the *jātaka*¹¹⁹⁹ of Mahājanaka¹²⁰⁰:

In the middle of an ocean, with the shore unseen, all men were killed,
my mind was free from suffering,¹²⁰¹ this was my perfection of (54b) effort.

¹¹⁸⁹ mKhas pa khyab 'jug chen po : mtshuñs pa med || bdag gi šes rab phar
Mahāgovindapaṇḍita. phyin 'di ||

¹¹⁹⁰ mKhas pa stog rtse ba : Kuddāla-¹¹⁹⁷ pha tshi'i nañ gi sbrul bdag gis
paṇḍita. blta ba ni : antobhastagataṃ sappam

¹¹⁹¹ mKhas pa a ra : Arakapaṇḍita. dassentassa.

¹¹⁹² Kun du rgyu byañ chub : Bodhi-¹¹⁹⁸ brtson 'grus kyi pha rol tu phyin
paribbājaka. pa : viriyapāramitādīnaṃ.

¹¹⁹³ mKhas pa sman chen po : Mahosa-¹¹⁹⁹ skyes bo chen po kyi skyes rabs :
dhapaṇḍita. Mahājanaka-jātaka. Cf. Jātaka no. 539,

¹¹⁹⁴ sDe snod kyi skyes rabs : Sattu-
bhatta-jātaka. Cf. Sattubhastajātaka, Ja VI pp. 30–68.
Jātaka no. 402, Ja III pp. 341–51.

¹¹⁹⁵ mKhas pa sde can : Senakapaṇ-¹²⁰⁰ Cf. Ja I p. 46 Mahājanaka-jātaka,
ḍita. viriya; sTog 54ab; Bv-a p. 60; Ap-a p. 50;

¹¹⁹⁶ Cf. Ja I p. 46 Sattubhatta-jātaka, Cp-a p. 274.

¹¹⁹⁷ Cf. Ja I p. 46 Sattubhatta-jātaka, Ja I p. 46: Atīradassī jalamajjhe
paññā; sTog 54a; Bv-a p. 60; Ap-a p. 50; hatā sabbe va mānusa, / cittassa aññathā
n' atthi, esā me viriyapāramitī.

Cp-a p. 274. sTog 54ab: sKye bo chen po can gyi

Ja I p. 46: Paññāya pavicinanto
'ham brāhmaṇaṃ mocayim dukhā, /
paññāya me samo n' atthi, esā me
paññāpāramitī. skyes rabs: dogs ma mthoñ ba'i rgya
mtsho'i dbus || mi rnams thams cad śi
bar gyur || sdug bśñal med pa'i sems kyi
ni || bdag gi brtson 'grus phar phyin 'di ||

sTog 54a: sDe snod kyi skyes rabs:
bdag gi šes rab tshol ba na || bram ze'i
sdug bśñal grol pa dañ || bdag gi šes rab
¹²⁰¹ sdug bśñal med pa'i sems kyi ni :
cittassa aññathā n'atthi.

While crossing the great ocean, the perfection of effort arose.¹²⁰²

I.65 THE PERFECTION OF PATIENCE (KHANTIPĀRAMĪ)

In the *jātaka*¹²⁰³ of Khantivāda¹²⁰⁴:

When I was beaten senseless with a sharp axe,
I was not angry with the king of Kāsi,¹²⁰⁵ this was my perfection of
patience.

5

In this way, as if in a state of senselessness, I remained¹²⁰⁶ in great pain, which is the perfection of patience, and the ultimate perfection arose.

I.66 THE PERFECTION OF TRUTHFULNESS (SACCAPĀRAMĪ)

In the *jātaka*¹²⁰⁷ of Mahāsutasoma¹²⁰⁸:

Guarding true speech, I abandoned my life,
making free a hundred of the royal line, this was my perfection of truth-
fulness.¹²⁰⁹

10

In that way, abandoning life and guarding the truth, which is the perfection of truth, the ultimate perfection arose.

¹²⁰² not in Tibetan : paramattha-
pāramī : rgya mtsho chen po las sgrol
bar byed pa'i brtson 'grus kyi pha rol
tu phyin pa zés bya ba skyes so : evaṃ
mahāsamuddaṃ tarantassa viriyapāramī
paramatthapāramī nāma jātā.

¹²⁰³ bZod par smra ba'i skyes rabs :
Khantivāda-jātaka. Cf. Jātaka no. 313,
Ja III pp. 39—43.

¹²⁰⁴ Cf. Ja I p. 46 Khantivāda-jātaka,
khanti; sTog 54b; Bv-a p. 60; Ap-a p. 50;
Cp-a p. 274.

Ja I p. 46: Acetanāṃ va koṭṭente
tiṇhena pharasunā mama / Kāsirāje na
kuppāmi, esā me khantipāramīti.

sTog 54b: bZod par smra ba'i skye
rabs: sems med pa la gcod pa bzin ||
bdag la rno ba'i dgra sta yis || gsal ldan
rgyal po la mi khro || bdag gi bzod pa'i
phar phyin 'di ||

¹²⁰⁵ gSal ldan : Kāsi.

¹²⁰⁶ lhag par gnas pa : adhivāsenta.

¹²⁰⁷ Bu zi ba chen po'i skyes rabs :
Mahāsutasoma-jātaka. Cf. Jātaka no.
537, Ja V pp. 456—511.

¹²⁰⁸ Cf. Ja I p. 46 Mahāsutasoma-
jātaka, sacca; sTog 54b; Bv-a p. 60; Ap-a
p. 51; Cp-a p. 275.

Ja I p. 46: Saccavācaṃ anurak-
khanto cajitvā mama jīvitāṃ / mo-
cayim ekasataṃ khattiye, paramatthasac-
capāramīti.

sTog 54b: Bu zi ba chen po'i skyes
rabs: bden pa'i tshig ni rjes su bsruñ ||
bdag gi srog ni spañs nas su || rgyal rigs
brgya phrag grol bar byed || bdag gi bden
pa'i phar phyin 'di ||

¹²⁰⁹ bdag gi bden pa'i phar phyin 'di :
paramatthasaccapāramīti.

I.67 THE PERFECTION OF RESOLUTION (ADHIṬṬHĀNAPĀRAMĪ)

In the *jātaka*¹²¹⁰ of Mūgapakkha¹²¹¹:

Mother and father are unnecessary¹²¹² to me, wealth and fame are also unnecessary,
I am delighted at omniscience, I therefore resolved on this practice.¹²¹³
[Pā47]

5

In that way, abandoning the desire for life,¹²¹⁴ and resolving on this practice, which is the perfection of resolution, the ultimate perfection arose.

I.68 THE PERFECTION OF FRIENDLINESS (METTĀPĀRAMĪ)

In the *jātaka*¹²¹⁵ of Ekarāja¹²¹⁶:

I am not afraid of anyone, I fear nothing at all,
relying on the power of friendliness, then I am happy in the wilderness.¹²¹⁷

10

(55a) In that way, abandoning life without regard,¹²¹⁸ creating that friendliness, which is the perfection of friendliness, and the ultimate perfection arose.

¹²¹⁰ lKugs pa dan gzogs phyed na ba'i tshul gyi skyes rabs : Mūgapakkha-jātaka. Cf. Jātaka no. 538, Ja VI pp. 1–30.

¹²¹¹ Cf. Ja I p. 46 Mūgapakkha-jātaka, adhiṭṭhāna; sTog 54b; Cp 305 p. 29, cf. 247, 273 pp. 24, 26; Cp-a p. 275; Bv-a p. 61; Ap-a p. 51.

Ja I p. 46: Mātāpitā na me dessā, na pi me dessaṃ mahāyasaṃ, / sabbaññutaṃ piyaṃ mayhaṃ, tasmā vataṃ adhiṭṭhahin.

sTog 54b: lKugs pa dan gzogs phyed na ba'i tshul gyi skyes rabs: pha ma bdag la mi dgos śiñ || nor dan grags pa'an dgos pa med || bdag ni thams cad mkhyen la dga' || de phyir brtul žugs gnas pa'o ||

¹²¹² mi dgos śiñ : na dessa.

¹²¹³ de phyir brtul žugs gnas pa'o : tasmā vataṃ adhiṭṭhahin ti.

¹²¹⁴ srog gi 'dod pa yoñs su btan nas : jīvitam pi cajitvā.

¹²¹⁵ rGyal po gcig gi skyes rabs : Ekarāja-jātaka. Cf. Jātaka no. 303, Ja III pp. 13–5.

¹²¹⁶ Cf. Ja I p. 47 Ekarāja-jātaka, mettā; sTog 54b; Cp 353 p. 34; Cp-a p. 275; Bv-a p. 61; Ap-a p. 51.

Ja I p. 47: Na maṃ koci uttasati, na pi 'haṃ bhāyāmi kassaci, / mettābalen' upatthaddho ramāmi pavane sadā ti.

sTog 54b: rGyal po gcig gi skyes rabs: gañ žig bdag la skrag byed med || bdag gis gañ la'an 'jigs ma byas || byams pa'i stobs kyi steñ gnas žiñ || de tshe stoñ pa ñid la dga' ||

¹²¹⁷ de tshe ston pa ñid la dga' : ramāmi pavane sadā ti Cp 353d.

¹²¹⁸ srog yoñs su gtoñ ba la mi blta žiñ : jīvitam pi analoketvā.

I.69 THE PERFECTION OF EQUANIMITY (UPEKHĀPĀRAMĪ)

In the *jātaka*¹²¹⁹ of Lomahaṃsa¹²²⁰:

Thinking to dwell in a cemetery,¹²²¹ lying¹²²² on a heap of bones,
I arrived at that place,¹²²³ and reflected on the body.

In that way, when the youths of the village take stones,¹²²⁴ and such things, to strike him, or present him with garlands of flowers and incense, although producing happiness and pain, he rejects them with equanimity, which is the perfection of equanimity, and the ultimate perfection arose. 5

Those things that are condensed here should be understood from the *Cariyāpiṭaka*,¹²²⁵ where the meaning is expanded upon. 10

Then, having fulfilled the perfections, he dwelled as Vessantara.¹²²⁶

Senseless on the ground, not knowing even happiness or pain,
I moved it seven times, through the power of giving.¹²²⁷

In that way, making great merit, that moved the great earth, and so forth, and dying at the end of life, he was born in Tusita.¹²²⁸ So, 15
from the presence at the feet of Dīpaṃkara, until birth in Tusita,¹²²⁹
should be known as the Remote Cause.¹²³⁰

¹²¹⁹ Ñaṇ pa'i spu'i skyes rabs : Lomahaṃsa-jātaka. Cf. Jātaka no. 94, Ja I pp. 389—91.

¹²²⁰ Cf. Ja I p. 47 Lomahaṃsa-jātaka, upekhā; sTog 55a; Cp 359 p. 35; Cp-a p. 276; Bv-a p. 61; Ap-a p. 51.

Ja I p. 47: Susāne seyyaṃ kappemi chavaṭṭhikaṃ upadhāy' ahaṃ, / gomaṇḍalā upagantvā rūpaṃ dassent' anappakan ti.

sTog 55a: Ñaṇ pa'i spu'i skyes rabs: dur khrod du ni gnas par sems || rus goṇ la ni brten byas nas || bdag gi gnas su ñe bar 'oṇs || gzugs la blta ba ñuṇ ba med ||

¹²²¹ dur khrod du ni gnas par sems : susāne seyyaṃ kappemi Cp 359a.

¹²²² brten byas nas : upadhāya.

¹²²³ bdag gi gnas su ñe bar 'oṇs : gomaṇḍalā upagantvā Cp 359c

¹²²⁴ rdo la sogs pa : niṭṭhubhanādīhi.

¹²²⁵ dPyod pa'i sde snod : Cariyā-

piṭaka.

¹²²⁶ Thams cad sgrol gyi bdag ñid : Vessantarattabhāva. Cf. (Thams cad sgrol : Viśvaṃtara Mvy 32).

¹²²⁷ Cf. Ja I p. 47 Vessantara-jātaka, dāna; sTog 55a; Cp 124 p. 10; Cp-a p. 101; Bv-a p. 272; Ap-a p. 51; Dhs-a p. 32; Thūp p. 164.

Ja I p. 47: Acetanāyaṃ puthavī aviññāya sukhaṃ dukhaṃ, / sāpi dāna-balā mayhaṃ sattakkhattuṃ pakam-pathā ti.

sTog 55a: no Tibetan title: sems med pa yi sa gzi yis || bde dan sdug bsñal mi šes kyaṇ || bdag gi sbyin pa'i stobs de yis || lan bdun du ni rab tu g.yos ||

¹²²⁸ dGa' ldan : Tusitabhavana. Cf. (d-Ga' ldan : Tuṣitā Mvy 3081).

¹²²⁹ dGa' ldan : Tusitapura.

¹²³⁰ rin po'i gzi : Dūrenidāna.

SEC. II

BAR PA'I GLEÑ G'ZI – THE DISTANT CAUSE¹

II.1 THREE PROCLAMATIONS

FURTHERMORE, when the Bodhisatta was dwelling in Tusita,² the great proclamation of a Buddha³ arose. (55b) In this world, three proclamations⁴ arise: the proclamation of an aeon;⁵ the proclamation of a Buddha; and, the proclamation of a world ruler.⁶

II.1.1 Proclamation of an aeon

The Lokabyūha *devas*⁷ thought: ‘Then, after one hundred thousand 5 years, there will be the end of the aeon.’⁸ And those *devas* of the sensuous sphere,⁹ free from the confusion of the hot-headed, and with

¹ *Bar pa'i gleñ g'zi* sTog 55a–85b : of a *kappa* ‘aeon.’ See: (DPPN, 1983), *Avidūrenidāna* Ja I pp. 47–77. vol. 2, p. 787.

² dGa' ldan : Tusitapura. Cf. (dGa' 8 de la lo 'bum phrag gcig gi mthar ldan : Tuṣitā Mvy 3081). bskal pa 'jig par 'gyur ro | zes pa :

³ Sañs rgyas kyi sgra cher sgrogs pa : Tattha vassasatasahassassa accayena Buddhahālāhala. The term *sgra cher sgrogs pa* : *halāhala* has been translated here as ‘proclamation’ since both Tibetan *sgra cher sgrogs pa* ‘let out a great noise, shout a great shout’ and the Pāli *halāhala* ‘uproar, tumult’ have the notion of a hubbub or hullabaloo of noise. These three particular kinds of turmoil are the harbingers of the appearance of a Buddha, so they indicate, or, in the sense intended here, proclaim, a coming event. For Pāli *halāhala*, ‘uproar, tumult’ see: (PED, 1979), p. 730. Tattha vassasatasahassassa accayena kappuṭṭhānaṃ bhavissatīti. The term *kappuṭṭhāna* in PED is given as: ‘arising at or belonging to the (end of a) *kappa*.’ See: (PED, 1979), p. 186. In DOP as: ‘the arising or beginning of an aeon (signalled by the destruction of the world).’ See: (DOP, 2001), vol. 2, p. 634. The CPD has: *kappa-vuṭṭhāna* or *kapp'-uṭṭhāna* ‘the emergence of a new eon (beginning with the destruction of the old eon).’ See: (CPD, 1992–2011), vol. 3, p. 178. The Tibetan takes this as: ‘end of an aeon.’ The Pāli could be taken as: ‘beginning of an aeon.’

⁴ sgra cher sgrogs pa : halāhala.

⁵ bsKal pa'i sgra cher sgrogs pa : Kappahalāhala.

⁶ 'Khor los sgyur ba'i sgra cher sgrogs pa : Cakkavattihālāhala.

⁷ 'Jig rten gyi miñ : Lokabyūha. In Buddhist cosmology the Lokabyūha are a class of *devas* who proclaim the end

⁸ 'dod pa na spyod pa'i lha : kāmāvacaradeva. Cf. ('Dod pa na spyod pa : Kāmāvacara Mvy 2154). The Pāli *kāmāvacara* ‘sensuous sphere’ refers to the six Devaloka ‘*deva*-worlds’ of the worlds of *kāma* ‘sense.’ See: (CPD,

untied hair, wiped the tears from their eyes and tearful faces with their hands. Dressed in red clothes, they proceeded on the path of those men who are wearers of ragged clothes, and said:

O Friends,¹⁰ after one hundred thousand years there will be the end of the aeon, there will be the destruction of this world. Even the great ocean will dry up. [Pā48] The great earth, and even Sineru, the king of mountains,¹¹ will pass away and be destroyed. And the worlds, up to the world of Brahma, will be destroyed. O Friends,¹² develop friendliness,¹³ develop compassion,¹⁴ develop sympathetic joy,¹⁵ develop equanimity!¹⁶ Honour your mother and father! Honour the heads of the clan!

5

10

This is called the proclamation of an aeon.

II.1.2 Proclamation of a buddha

After one hundred thousand years, it is said that the omniscient Buddha¹⁷ will appear¹⁸ in the world. The Lokapāla *devatās*¹⁹ proclaimed:

1992–2011), vol. 3, pp. 398–9. For *kāmāvacara*, ‘having its province in *kāma*, belonging to the realm of sensuous pleasures,’ see: (PED, 1979), pp. 204–5, and (DPL, 1987), p. 177.

¹⁰ *jig rten pa* : *mārisā*. Cf. (Drañ sroñ chen po : Maharṣi Mvy 17). The Pāli *mārisā* is here a vocative plural familiar form of address among equals. The Tibetan translation is an unusual and unexpected word in this context, in a form not previously encountered in Tibetan translations of Indian texts. It appears to be used solely to represent Pāli *mārisā*. The Tibetan *'jig rten pa* is used four times in the text for translating *mārisā*: three in JNTB § II.1.1 p. 87 lns 11–2, 16; once in II.1.2 p. 88 ln. 3. There are seven other occurrences where *mārisā* or *mārisa* is translated by *drañ sroñ chen po*: three times in § II.2 p. 89 ln. 2; once in II.9 p. 91 ln. 24; twice in § II.39 p. 119 lns 14–5; and, for the form *mārisa*, once in § II.17 p. 101 ln. 1 and two in § II.39 p. 119 lns 14–5, 18. The *Mahāvvyutpatti* contains the entry *drañ sroñ chen po* but not as a Ti-

betan equivalent for *mārisā*. The word *mārisa* is the Middle Indic form of the Old Indian *mādrśa*, meaning literally ‘resembling me,’ and is used as a form of address with a respectful sense. The term is glossed by Buddhaghosa as *niddukkha* ‘free of fault.’ See: (PED, 1979), pp. 530, 358. See also: (Wackernagel & Debrunner, 1930), vol. 3, p. 43, and (SED, 1988), pp. 811–2.

¹¹ *ri'i rgyal po Ri rab* : Sineru ca pabbatrājā. Cf. (Ri'i rgyal po ri rab : Sumeru parvata-rājā Mvy 4148). In Buddhist cosmology Sineru is the mountain at the centre of the *cakkavāla* ‘world system,’ with each *cakkavāla* having its own Sineru. See: (DPPN, 1983), vol. 2, p. 1136.

¹² *'jig rten pa rnam*s : *mārisā*.

¹³ *byams pa* : *mettā*. Cf. (Byams pa : Māitri Mvy 1504).

¹⁴ *sñiñ rje* : *karuṇā*. Cf. (sñiñ rje : Karuṇā Mvy 1505).

¹⁵ *dga' ba* : *muditā*. Cf. (dGa' ba : Muditā Mvy 1506).

¹⁶ *btañ sñoms* : *upekkhā*. Cf. (bTañ sñoms : Upekkhā Mvy 1507, 1942).

O Friends,²⁰ (56a) after one hundred thousand years, another²¹ Buddha will appear²² in the world.²³

This is called the proclamation of a Buddha.

II.1.3 Proclamation of a cakkavatti

Furthermore, after the elapse of one hundred years, it is said that a king who is a world ruling monarch²⁴ will appear.²⁵ Those *devatās* 5 proclaimed:

O Friends,²⁶ after the elapse of one hundred years, a king who is a world ruling monarch will appear²⁷ in the world.

This is called the proclamation of a world ruler.²⁸

These are the three great proclamations.²⁹ 10

II.2 THE REQUEST OF THE DEVAS

Hearing of the great proclamation³⁰ of a Buddha from them, all the *devas* of the ten thousand-fold world³¹ assembled in one place. Knowing that a Bodhisatta³² such as he will become a Buddha, they approached him in order to ask a question.

Questioning him, they enquired about the arising of the prognostic 15 signs.³³ Then, moreover, all those *devas* of the individual worlds, the Cātummahārāja,³⁴ Sakka, Suyāma,³⁵ Santusita,³⁶ 'Phrul dga',³⁷

¹⁷ sañs rgyas thams cad mkhyen pa : uppajjissatīti.”
sabbaññu-Buddho.

¹⁸ byon : uppajjissati.

¹⁹ 'Jig rten skyon ba'i lha : Lokapāladevatā. Cf. ('Jig rten skyon ba : Lokapāla Mvy 3145). In Buddhist cosmology the Lokapālā 'guardians of the world' are the kings of the Cātummahārājikadevas 'realm of *devas* of the four great kings.' See: (DPPN, 1983), vol. 2, p. 787.

²⁰ 'jig rten pa rnams : mārīsā.

²¹ g'zan yañ : not in Pāli.

²² byon : uppajjissati.

²³ 'di 'jig rten skyon ba'i lha rnams 'di nas 'jig rten pa rnams lo stoñ phrag gcig 'das nas | g'zan yañ sañs rgyas 'jig rten du byon no : lokapāladevatā: "ito mārīsā vassasahassassa accayena Buddho loka

²⁴ 'khor los sgyur ba'i rgyal po : cakkavattirāja. Cf. ('Khor los sgyur ba'i rgyal po : Cakra-varti-rājāna Mvy 3551).

²⁵ byon : uppajjissati.

²⁶ 'jig rten pa rnams : mārīsā.

²⁷ byon : uppajjissati.

²⁸ 'khor los sgyur ba : cakkavatti.

²⁹ gsum po 'di ni sgra cher sgrogs pa yin no : Imāni tīṇi halāhalāni mahantāni honti.

³⁰ sgra cher sgrogs pa : halāhalasadda.

³¹ stoñ phrag bcu'i khor yug : dasasahassacakkavāla.

³² byañ chub sems dpa' : satta.

³³ sñar gyi mtshan ma : pubbanimitta.

³⁴ rGyal po chen po b'zi : Cātummahārāja.

Paranimmitavasavatti,³⁸ and Mahābrahma³⁹ *devas*, assembled with those *devas* of the world, and went into the presence of the Bodhisatta in the abode of the Tusita *devas*, saying: ‘O Great Sage,⁴⁰ you have perfected the ten perfections, neither to attain the state of Sakka, nor of Māra,⁴¹ nor to fulfill the wish to be Brahma, nor to fulfill the wish (56b) to be a world ruler.⁴² Rather, you have fulfilled them to transcend the world,⁴³ and to fulfill the wish to attain omniscience.⁴⁴ Now, O Great Sage,⁴⁵ is the time to become a Buddha. O Great Sage,⁴⁶ you will become a Buddha.’⁴⁷

II.3 THE FIVE GREAT CONSIDERATIONS

The Mahāsatta, without giving assent to the *devas*, looked closely at the five great considerations,⁴⁸ that are none other than: time, continent, country, family, mother, and the divisions of her life.⁴⁹

³⁵ 'Thab bral : Suyāma. Cf. (Lha'i bu Rab 'Thab bral : Suyāmadevaputra Mvy 3138). In Buddhist cosmology Suyāma was the name of a *devaputta*, chief of the Yāma-*devas*. See: (DPPN, 1983), vol. 2, p. 1252.

³⁶ dGa' ldan : Santusita.

³⁷ 'Phrul dga' : not in Pāli. Cf. ('Phrul dga' : Nirmāparataya Mvy 3082). The Tibetan presumably stands for the Pāli Nimmānarati class of *devas*.

³⁸ gŹan 'phrul dbaŋ byed : Paranimmitavasavatti Ja I p. 48, cf. Sunimita-Vasavatti Ap-a pp. 52–3. In Buddhist cosmology the Paranimmitavasavatti *devas* inhabit the highest stage of the *kāmaloka* ‘sensuous world.’ See: (DPPN, 1983), vol. 2, p. 153.

³⁹ Tshaŋs pa chen po : Mahābrahma. Cf. (Tshaŋs pa chen po : Mahābrahmāṇa Mvy 3088).

⁴⁰ draŋ sroŋ chen po : mārīsā. Cf. (Draŋ sroŋ chen po : Maharṣi Mvy 17).

⁴¹ bDud : Māra. Cf. (bDud : Māra Mvy 3134).

⁴² brgya byin gyi phun sum tshogs par bya ba'i phyir ma yin | bdud kyi phyir

ma yin | tshaŋs pa'i phyir don du gñer ba rdzogs par bya ba'i phyir ma yin | 'khor los sgyur ba'i phun sum tshogs pa'i phyir don du gñer ba rdzogs par bya ba'i phyir ma yin no : na Sakkasampattiṃ na Māra-Brahma-Cakkavatti-sampattiṃ patthentehi pūritā. This example shows how the Tibetan uses four repetitious sentences to translate the single Pāli sentence.

⁴³ 'jig rten bsgal ba'i phyir : lokanītharaṇatthāya.

⁴⁴ thams cad mkhyen pa : sabbaññuta.

⁴⁵ draŋ sroŋ chen po : mārīsā.

⁴⁶ draŋ sroŋ chen po : mārīsā.

⁴⁷ de rnams ni da lta'i dus nas draŋ sroŋ chen po saŋs rgyas su 'gyur ba'i dus ni draŋ sroŋ chen po saŋs rgyas su 'gyur zes zus so : so vo idāni kālo mārīsā Buddhattāya, samayo mārīsā Buddhattāya 'ti yāciṃsu.

⁴⁸ legs par gŹigs śiŋ : vilokana.

⁴⁹ dus daŋ | gliŋ daŋ | yul daŋ | rigs daŋ | yum daŋ | tshe daŋ | tshe'i bye brag lhag ma las med do : kāla-dīpa-desā-kula-janetti-āyu-pariccheda-vasena.

II.4 TIME

There, he first regarded the time, thinking: ‘Is it the time, or not?’
 As the span of life there is above one hundred thousand years, it
 was not the time. Why is that? At that time, the birth, ageing,
 illness,⁵⁰ and death of beings are not seen.⁵¹ And none other than
 the three⁵² characteristic teachings of the Buddhas are rejected.⁵³ 5
 These are explained as impermanence, suffering, and selflessness.⁵⁴
 Those people who do not hear, have faith in, or give thought to it,
 say: ‘What is the reason for the explanation?’ That is not the time,⁵⁵
 because the teaching is not remembered, and is uncertain. So it
 cannot be the time.⁵⁶ It is not the time, even at the time when life 10
 lasts less than one hundred years. Why is that? At that time, the
 defilements of living beings are greatly increased, and giving advice
 to those with greatly increased defilements (57a) is not heeded for
 long. It ceases quickly, like the marks struck by a stick on water.
 [Pā49] Therefore, that is also not the time. When the duration of 15
 life is less than one hundred thousand years, and is more than one
 hundred years, that is the time.

At that time, the life span was also one hundred years. Then the
 Bodhisatta saw that it was the time to be born.

II.5 CONTINENT

Then, considering the continent, and looking at the circle of the four 20
 continents, he thought: ‘The Buddhas do not appear on those three

⁵⁰ na ba *DQH* : not in *SLN* : not in Pāli. Only the Tibetan sDe dge, Peking and Lhasa editions include this term *na ba* ‘illness,’ which from the point of view of its Buddhist context is correct, hence its inclusion in the translation.

⁵¹ gzigs : na paññāyanti. The translation here follows the Pāli, as the context requires a negative.

⁵² mtshan ñid lña : tilakkhaṇa. Although all Tibetan editions give *lña* ‘five,’ Pāli *ti* ‘three’ has been translated here, since this is a well known list of the *tilakkhaṇa* ‘three characteristics’ of existence, which are given below.

⁵³ saṅs rgyas rnam kyī chos ston pa’i mtshan ñid lña spaṅs nas gzan pa ni med do : Buddhānañ ca dhammadesanā tilakkhaṇamuttā nāma n’ atthi. The

translations of this sentence by Rhys-Davids and Jayawickrama differ considerably. The first has: ‘the threefold pearl of the preaching of the Gospel of the Buddhas is unknown.’ See: (Rhys-Davids, 1880), p. 60. The second has: ‘Besides, the teachings of the Buddhas are never devoid of the threefold characteristics.’ See: (Jayawickrama, 1990), p. 64.

⁵⁴ mi rtag pa dañ | sdug bsñal ba dañ | bdag med pa : anicca-dukkham-anattā.

⁵⁵ de ni dus ma yin : abhisamayo na hoti. Tibetan *dus* may be a mistake for ‘*dus* : *abhisamaya*. But *dus* ‘time’ fits the sense here and in the following note, *dus ma yin* : *akālo*.

⁵⁶ de’i phyir de ni dus ma yin pa’o : tasmā so akālo.

continents, they appear on the continent of Jambudīpa⁵⁷ itself.' So he saw the continent.⁵⁸

II.6 COUNTRY

Then, he thought: 'This Jambudīpa is greater than ten thousand *yojanas* in extent. In which region of the country⁵⁹ will the Buddha appear?' And looking for a place that was free and spacious,⁶⁰ he saw the Middle Country.⁶¹ Regarding the Middle Country, it is said: 'In the eastern part, the market town⁶² is called Kajaṅgala.⁶³ Beyond that, is the *mahāsāla* tree, which moreover, is within the border region. In the south-eastern direction, is the river called Salalavatī,⁶⁴ which is also within the border region. In the southern direction, there is the market town called Setakaṇṇika,⁶⁵ that moreover, is also within the border region. In the western direction, is the *brāhmaṇa* market town called Thūṇa,⁶⁶ that moreover, is within the border region. In the northern direction, is the mountain called Usīraddhaja,⁶⁷ and that, moreover, is also within the border region.' (57b)

It is taught and explained like this in the Vinaya.⁶⁸ It is three hundred *yojanas* in length, two hundred and fifty *yojanas* in breadth, and nine hundred *yojanas* in circumference. This country is the birth place of Buddhas, *paccekabuddhas*, foremost disciples, the eighty great disciples, kings who were world ruling monarchs, and other great persons of renowned lineage, such as *brāhmaṇas* and householders who are like the *mahāsāla* tree.

⁵⁷ 'Dzam bu gliñ : Jambudīpa. Cf. ('Dzam bu gliñ : Jambudvīpa Mvy 217). The mythological name Jambudīpa 'Rose-apple Island,' is an ancient Indian designation for the Indian sub-continent, it is one of the four Mahādīpa (Great Continents). See: (DPPN, 1983), vol. 1, pp. 941–2.

⁵⁸ de nas gliñ la gzigs te | gliñ b'zi 'khor dañ beas pa la gzigs nas | gliñ gsum po rnams su sañs rgyas mi 'byon no || 'dzam bu'i gliñ ñid du 'byon no || gliñ la gzigs pa'o || : Tato dīpaṃ vilokento saparivāre cattāro dīpe oloketvā "tīsu dīpesu Buddhā na nibbattanti, Jambudīpe yeva nibbattantīti" dīpaṃ passi.

⁵⁹ yul gyi phyogs : padesa.

⁶⁰ yañs śiñ grol ba'i gnas : okāsa.

⁶¹ Yul dbus : Majjhimadesa.

⁶² groñ rdal : nigama.

⁶³ Ka dzam ga la : Kajaṅgala.

⁶⁴ Sā la can : Salalavatī. A river forming the boundary of the south-east side of the Majjhimadesa. See: (DPPN, 1983), vol. 2, p. 1075.

⁶⁵ Sō ta kar ñi ka : Setakaṇṇika. A village forming the southern boundary of the Majjhimadesa. See: (DPPN, 1983), vol. 2, p. 1277.

⁶⁶ Ka ba : Thūṇa. A brahmin village, in the Kosala country, on the western edge of the Majjhimadesa. See: (DPPN, 1983), vol. 2, p. 1042

⁶⁷ U śi ra : Usīraddhaja.

⁶⁸ 'di ltar 'dul bar bśad ciñ bstan no : evam Vinaye vutto padeso.

‘It is fitting that I am born in that city named Kapilavatthu.’⁶⁹
Thus, he made this firm intention.⁷⁰

II.7 FAMILY

Then, while looking for the family, he thought: ‘The Buddhas are not born among families of traders or outcasts.⁷¹ But they are either born among royal families, who are esteemed by the world, or among the families of *brāhmaṇas*.’⁵

Now, I will be born there, in a royal family, which is esteemed by the world. My father will be the king named Suddhodana.⁷² So he saw the family.

II.8 AGE OF MOTHER

Then, looking for the mother, he thought: ‘The Buddha’s mother is not wanton or a drunkard, and moreover, is born after perfecting the perfections for one hundred thousand aeons, and who keeps the five virtues⁷³ unbroken.’¹⁰

My mother will be such a one as queen Mahāmāyā.⁷⁴ And what is the extent of her life?’ He saw it to be (58a) ten months and seven days.¹⁵

II.9 TAKING REBIRTH

Having seen the five great considerations, he said: ‘O Friends,⁷⁵ it is my time to become a Buddha.’⁷⁶ Those *devas* gave approval with their word,⁷⁷ and he said to them: ‘Leave!’

Having dismissed those *devas*, and surrounded by those Tusita *devas*,²⁰ he entered the Tusitan forest of Nandana.⁷⁸ There is a Nandana

⁶⁹ Ser skya : Kapilavatthu. Cf. (Ser skya’i gnas kyi groñ khyer : Kapilavāstunagara Mvy 4118).

⁷⁰ thugs kyis ñes par byas so : niṭṭhaṃ agamāsi.

⁷¹ rje’u’i rigs sam gdol pa’i rigs : ves-sakule vā suddakule.

⁷² Zas gtsaṅ ma : Suddhodana. Cf. (Zas gtsaṅ : Śuddhodana Mvy 3599).

⁷³ tshul khriṃs lña po : pañcasīla.

⁷⁴ lha mo sGyu ’phrul chen mo : Mahāmāyā nāma devī. Cf. (lha mo sGyu ’phrul ma : Māyādevī Mvy 1069).

⁷⁵ draṅ sroñ chen po : mārīsa. The Tibetan *draṅ sroñ chen po* and the Pāli *mārīsa* ‘O Sir’ are vocative singular, and used as a respectful form of address between equals, but the context requires a plural.

⁷⁶ draṅ sroñ chen po bdag gi dus de saṅs rgyas su ’gyur ba : “kālo me mārīsā Buddhabhāvāyā” ’ti.

⁷⁷ lha rñams kyis tshig gis gñāñ ño : devatānaṃ saṅgahaṃ karonto paṭiññaṃ datvā.

forest in all of the *deva*-worlds.⁷⁹ There the *devas* of that place said: 'After departing from this world, be born in heaven! After departing from this world, be born in heaven!'⁸⁰ He wandered, being reminded of his previously performed virtuous actions. [Pā50] In that way, he wandered there, surrounded by those *devas* who reminded him of his virtue. Then he passed away. After passing away, he entered the womb⁸¹ of queen Mahāmāyā.⁸²

Here, in order to explain this fully, the regular narration is related.⁸³

II.10 THE DREAM OF QUEEN MAHĀMĀYĀ

Then, when the midsummer festival⁸⁴ was proclaimed in Kapilavatthu, many people celebrated the festival. From the seventh day prior to the full moon, Mahāmāyā,⁸⁵ with her abundant⁸⁶ flower garlands and perfume, dallied at the festival enjoying it. Then, after seven days, at the breaking of dawn, having bathed with sweet scented water, she presented a great gift, bestowing it for the enjoyment of four hundred thousand.⁸⁷

Then, adorned with all ornaments, and enjoying the best of foods, she resolved on the eight limbed observance,⁸⁸ and entered the resplendent palace that was fully decorated. (58b) Then, lying on the sumptuous bed,⁸⁹ she fell asleep, and saw a dream like this.

The four great kings, lifting her and the bed, proceeded to Himavanta.⁹⁰ They placed her on top of the six *yojana* high Manosilātala,⁹¹

⁷⁸ dGa' ba'i tshal : Nandanavana. bakathā.

Nandanavana 'forest of Nandana,' name of the principal pleasure park in the realm of the Tāvatisa *devas*. See: (DPPN, 1983), vol. 1, p. 21.

⁷⁹ 'jig rten gyi lha thams cad dga' ba'i tshal na yod pa ñid do : Sabbadevalokesu hi Nandanavanam atthi yeva.

⁸⁰ 'di nas śi 'phos nas bde ba'i 'gro bar skyes te 'di nas śi 'phos nas bde ba'i 'gro bar skyes so : ito cuto sugatim gacchā.

⁸¹ mñal du žugs so : kucchismim paṭisandhim gañhi.

⁸² lha mo sGyu 'phrul ma chen mo : Mahāmāyā devī. Cf. (lha mo sGyu 'phrul ma : Māyādevī Mvy 1069).

⁸³ de la legs par brjod pa'i phyir 'di go rim bžin du sñon gyi gñam brjod do : Tassāvibhāvattham ayaṃ anupub-

⁸⁴ dbyar zla 'briñ po'i rgyu skar : āsāḥhinakkhatta. The Pāli *āsāḥhinak-khatta* is the 'constellation of Āsāḥha and the midsummer festival on the day of the full moon.' See: (CPD, 1960—90), vol. 2, p. 243.

⁸⁵ sGyu 'phrul ma chen mo : Mahāmāyā. Cf. (lha mo sGyu 'phrul ma : Māyādevī Mvy 1069).

⁸⁶ not in Tibetan : paṭṭhāya vigata-surāpānam.

⁸⁷ 'bum phrag bži'i loñs spyod spel te : cattāri satasahassāni vissajjetvā.

⁸⁸ gso sbyon yan lag brgyad pa la gnas so : uposathaṅgāni adhiṭṭhāya.

⁸⁹ dpal gyi mal cha la ñal te : siri-sayane nipannā.

under a seven *yojana* high *sāla* tree, and sat at one side. Then, the *devas* approached her, and led queen Mahāmāyā to lake Anotatta,⁹² bathed her in order to remove her human impurities, clothed her with divine clothes, anointed her with pure perfume, and placed divine flowers on her. Then, not far away, was a golden palace,⁹³ on top of mount Rajata.⁹⁴ Lying on that divine bed, with her head towards the east, she slept.

Then, the Bodhisatta appeared as a great white elephant, and ascended the nearby mount Suvāṇṇa.⁹⁵ Descending from there, he ascended mount Rajata. Coming from the northern direction, the great elephant grasped a white lotus with his trunk, that was like a garland of silver, let out a trumpet, and entered the golden palace. Circumambulating her own bed⁹⁶ three times, he pierced her right side, and entered her womb.

That is how it was, entering the womb, during the midsummer festival.⁹⁸

⁹⁰ Gañs can : Himavanta. Cf. (Gañs can : Himavān Mvy 4152).

⁹¹ Ma na śi la : Manosilātala. Cf. (rDo leb : Śilā-tala Mvy 5306). In Buddhist cosmology Manosilātala was a place in the Himavā region. See: (DPPN, 1983), vol. 2, p. 42.

⁹² Ma dros : Anotatta. Cf. (Ma dros pa : Anavatapto nāga-rāja Mvy 3239). In Buddhist cosmology Anotattadaha 'Lake Anotatta' was one of the seven great lakes of the Himavā region. See: (DPPN, 1983), vol. 1, pp. 96–8.

⁹³ gser gyi gźal yas khañ : kanaka-vimāna.

⁹⁴ dÑul gyi ri : Rajatapabbata.

⁹⁵ gSer gyi ri : Suvāṇṇapabbata.

⁹⁶ rañ gi mal cha : mātusayana.

⁹⁷ bra'i skar ma mchog : uttarasālhanakkhatta Ja I p. 50, cf. uttarasālhanakkhatta Ap-a p. 55. For the constellation of *Uttarāsālha*, 'the fifteenth lunar mansion,' see: (CPD, 1960–90), vol. 2, p. 377. And for 'the nineteenth lunar mansion,' see: (DPL, 1987), p. 58. See also: 'the following or subsequent constellation,' in: (PED, 1979), p. 131.

⁹⁸ This passage provides a good exam-

ple of how the Tibetan translator dealt with the long Pāli sentences, sometimes breaking them into smaller Tibetan sentences, and sometimes using subordinate clause particles to follow the Pāli more closely in style. 'di lta bu'i rmi lam mthoñ ño || rgyal po chen po bzi pos mal stan dañ bcas pa ñid blañs nas gañs can gyi nañ du soñ ño || dpag tshad drug cu pa'i ma na śi la'i steñ du dañ | dpag tshad bdun pa'i śiñ sā la chen po'i 'og tu bźag nas phyogs gcig tu 'khod do || de nas de'i lha mo 'oñs nas | lha mo sgyu 'phrul ma chen mo mtsho ma dros par khrid do || mi'i dri ma bsal ba'i phyir khruś byas te | lha'i gos gyon nas dri bzañ pos byug ciñ lha'i me tog 'dogs so || de nas mi riñ bar dñul gyi ri de'i nañ na gser gyi gźal yas khañ 'dug go || der śar du mgo bstan pa'i lha'i mal cha la der ñol źes zer nas ñal lo || de nas byañ chub sems dpa' glañ po che dkar po gcig tu gyur to || de nas mi riñ bar gser gyi ri gcig la der 'dzeg ciñ | de nas mar babs nas | dñul gyi ri la 'dzeg go || byañ gi phyogs nas 'oñs te | dñul gyi phreñ ba dañ mtshuñs pa'i glañ po che'i snas

II.11 QUESTIONS ON THE RESULT OF THE DREAM

Awaking the next morning, the queen related the dreams to the king. The king summoned sixty-four *brāhmaṇas*, and honouring them with garlands of flowers and so forth,⁹⁹ (59a) prepared large seats on the ground for them. Then he filled plates for those *brāhmaṇas* who were sitting there, which were made of gold and silver, with milk 5 mixed with fresh butter, honey and sugar. Having covered these with other plates of gold and silver, he gave them to those *brāhmaṇas*. Furthermore, giving clothes that were the equal of those worn by the king, and a measure of gold, and such like, he satisfied them.¹⁰⁰ Then, having satisfied all of them, with everything they desired, he 10 explained the dream to them. ‘What will happen?’ he asked.

The *brāhmaṇas* said: ‘O Great King, do not fear! A being¹⁰¹ has entered your wife’s womb. [Pā51] It is a boy within the womb, not a girl. He will be your son. And if he resides in the house, he will be a king who is a world ruling monarch. But if he abandons the house, 15 and goes forth, he will be a Buddha. Having rejected the world, he will not therefore continue living in a house.’¹⁰²

II.12 THE APPEARANCE OF THE THIRTY-TWO SIGNS

Following this, the ten thousand-fold world shook, trembled, and let out a noise,¹⁰³ at the very same time that the Bodhisatta entered his

padma dkar po 'dzin ciñ | glañ po che'i
sgra sgrogs pas gser gyi gźal yas khañ du
źugs te | rañ gi mal cha la lan gsum du
bskor ba byas nas glo g.yas pa phug nas
ltor źugs pa bźin du gyur to || de ltar
bra'i skar ma mchog la lhums su źugs
so : imañ supinañ addasa: Cattāro kira
nañ mahārājāno sayanen' eva saddhiñ
ukkipitvā Himavantañ netvā saṭṭhiy-
ojanike Manosilātale sattayojanikassa
mahāsālarukkhaṣa heṭṭhā ṭhapetvā eka-
mantañ aṭṭhaṃsu. Atha nesañ deviyo
āgantvā devīñ Anotattadahañ netvā
manussamalahaṇaṭṭhañ nahāpetvā
dibbavatthañ nivāsāpetvā gandhehi
vilimpāpetvā dibbapupphāni piḷandhā-
petvā – tato avidūre Rajatapabbato,
tassa anto kanakavimānañ atthi –
tattha pācīnasāsakañ dibbasayanañ
paññāpetvā nipajjāpesuñ. Atha
Bodhisatto setavaravāraṇo hutvā –

tato avidūre eko Suvannapabbato –
tattha caritvā tato oruṇha Rajatapab-
batañ abhiruhitvā uttaradisato
āgamma rajatadāmavañṇāya soṇḍāya
setapadumañ gahetvā koñcanādañ
naditvā kanakavimānañ pavisitvā
mātusayanañ tikkhattuñ padakkhiṇañ
katvā dakkhiṇapassañ tāletvā kucchiñ
paviṭṭhasadiso ahosi. Evañ uttarāsā-
hanakkhattena paṭisandhiñ gaṇhi.

⁹⁹ not in Tibetan : haritupattāya
lājadihi.

¹⁰⁰ gźan yañ rgyal po gyon pa dañ
mtshuñs pa'i gos dañ gser rgya ma la
sogs pa byin nas de rnams tshim par
byas so : aññehi ca ahatavatthakapi-
lagāviddānādihi te santappesi.

¹⁰¹ sems can : gabbha.

¹⁰² slar khyim na gnas nas skye ba med
do : not in Pāli.

mother's womb. Then, the thirty-two prognostic signs¹⁰⁴ appeared:
 i. boundless light remained pervading the limits of the ten thousand-
 fold world¹⁰⁵; (59b) ii. and that resplendence was such that the blind
 acquired sight¹⁰⁶; iii. the deaf heard with their ears¹⁰⁷; iv. the dumb
 spoke¹⁰⁸; v. the crooked became straight¹⁰⁹; vi. the lame walked¹¹⁰; 5
 vii. all beings who were fettered, became freed from fetters¹¹¹; viii. the
 fires of all the hells were extinguished¹¹²; ix. the thirst and hunger of
 the *peta* worlds was allayed¹¹³; x. the animals no longer feared one
 another¹¹⁴; xi. the illnesses of all beings were allayed¹¹⁵; xii. all be-
 ings began to speak joyfully¹¹⁶; xiii. horses began to neigh loudly¹¹⁷; 10
 xiv. elephants trumpeted¹¹⁸; xv. musical instruments, each let out
 its own sound¹¹⁹; xvi. without touching each other,¹²⁰ the adorned
 hands and feet of the people emitted a noise¹²¹; xvii. all the regions
 were purified¹²²; xviii. there were gentle breezes to make those be-
 ings happy¹²³; xix. unseasonable clouds poured rain¹²⁴; xx. water 15

¹⁰³ yañ dag par sgra sgrogs so : sam-
 pavedhi. dañ | skom pa źi bar gyur to : pettivisaye
 khuppiṭāsā vūpasami.

¹⁰⁴ mtshan ma sum cu rtsa gñis sñon ¹¹⁴ dud 'gro rnam phan tshun 'jigs
 gyi mtshan ma : Dvattīṃsa pubba-
 mitta. pa med par gyur to : tiracchānāṇaṃ
 bhayaṃ nāhosi.

¹⁰⁵ stoñ phrag bcu'i khor yug rnam ¹¹⁵ sems can thams cad kyi nad źi bar
 su snañ ba tshad med par khyab ciñ
 gnas so : dasasu cakkavālasahasasu ap-
 pamāṇo obhāso phari. gyur to : sabbasattāṇaṃ rogo vūpasami.

¹⁰⁶ de yañ de'i dpal blta ba 'di lta bu ¹¹⁶ sems can thams cad dga' bźin du
 ste | loñ ba rnam kyi mig thob bo :
 tassa taṃ sirim daṭṭhukāmā viya andhā
 cakkhūni paṭilabhiṃsu. smra bar gyur to : sabbasattā piyaṃvadā
 aheṣuṃ.

¹⁰⁷ 'on pa rnam kyi rna bas sgra thos ¹¹⁷ rta rnam skad sñan pa'i rnam par
 so : badhirā saddaṃ suṇiṃsu. gyur : madhurenākārena assā hasiṃsu.

¹⁰⁸ lkugs pa rnam kyi smra śes so : ¹¹⁸ glañ po rnam ni sgra sgrogs so :
 mūgā samālapiṃsu. vāraṇā gajjiṃsu.

¹⁰⁹ sgur po rnam drañ por gyur to : ¹¹⁹ rol mo rnam rañ byuñ rañ byuñ
 khujjā ujugattā aheṣuṃ. gi sgra sgrogs so : sabbaturiyāni saka-
 sakaninnādaṃ muñciṃsu aghaṭṭitāni.

¹¹⁰ goñ po rnam kyi 'gro śes par ¹²⁰ rañ rañ ma reg pas : not in Pāli.

¹¹¹ goñ po rnam kyi 'gro śes par ¹²¹ mi rnam kyi rkañ pa dañ lag pa'i
 gyur to : pañgulā padaśā gamanaṃ paṭil-
 abhiṃsu. rgyan rañ rañ ma reg pas so sor 'byin to :
 manussāṇaṃ hatthūpagādini ābharaṇāni
 viraviṃsu.

¹¹² dmyal ba thams cad kyi me źi bar ¹²² phyogs thams cad rab tu dañs par
 gyur to : sabbatarakesu aggi nibbāyi. gyur to : sabbadisā vipassannā aheṣuṃ.

¹¹³ yi dwags kyi yul pa rnam bkres pa ¹²³ sems can rnam bde ba bskyed pa'i
 phyir rluñ 'jam po ldañ bar gyur to :
 sattāṇaṃ sukhaṃ uppādayamāno mudu
 sītalo vāto vāyi.

arose from the earth and all the regions were inundated with water¹²⁵; xxi. the birds stopped flying in the sky¹²⁶; xxii. the rivers stopped flowing¹²⁷; xxiii. the water of the great ocean became sweet¹²⁸; xxiv. everywhere the surface of the earth became covered by lotus flowers of five colours¹²⁹; (60a) xxv. the flowers that appear on land and water blossomed¹³⁰; xxvi. the flowers of the lotus stalks on the trunks of the trees, and the flowers of the lotus stems on those branches, and the flowers of the lotuses on the streamers on the creepers, all came into blossom¹³¹; xxvii. there were seven times seven of these, one above the other, splitting the earth and surface of the rock and issuing out like lotuses¹³²; xxviii. lotuses hung down from the sky¹³³; xxix. everywhere, a rain of lotuses fell¹³⁴; xxx. divine music resounded in the sky¹³⁵; xxxi. the flowers of the ten thousand-fold world¹³⁶ increased their scent¹³⁷; and, xxxii. their scented water was most beneficial.¹³⁸

¹²⁴ dus ma yin par sprin la char 'bab
bo : akālamegho vassi.

¹²⁵ sa la chu byuñ nas phyogs thams
cad chur gyur to : paṭhavito pi udakaṃ
ubbhijjivā vissandī.

¹²⁶ bya rnams nam mkha' la 'gro ba
spoñ ño : pakkhino ākāsagamaṇaṃ vi-
jahimsu.

¹²⁷ chu kluñ rnams 'gro ba med par
gnas so : nadiyo assandamānā aṭṭhamsu.

¹²⁸ rgya mtsho chen po'i chu ni mñar
bar gyur to : mahāsamudde madhuraṃ
udakaṃ ahosi.

¹²⁹ gnas thams cad ñid du kha dog
lña po'i padmas sa'i steñ thams cad
khyab par gyur to : sabbatthakam eva
pañcavaṇṇehi padumehi sañchannatalo
ahosi.

¹³⁰ thañ dañ chu las skyes ba'i me tog
rnams kha bye bar gyur to : thalaja-
jalañjāṇi sabbapupphāni pupphimsu.

¹³¹ ljon śiñ rnams kyi sdoñ po la sdoñ
po'i padma'i me tog go || yal ga rnams
la yal ga'i padma'i me tog go || 'khri śiñ
rnams la 'khri śiñ gi padma'i me tog kha
bye'o : rukkhānaṃ khandhesu khand-
hapadumāni sākhaṣu sākhaṇapadumāni
latāsu latāpadumāni pupphimsu.

¹³² thañ dañ rdo'i steñ du brtol nas
steñ nas steñ du bdun bdun du gyur
nas | dandra padma źes bya ba phyuñ
ño : thale silātalāni bhinditvā uparūpari
satta satta hutvā daṇḍapadumāni nāma
nikkhamimsu.

¹³³ nam mkha' nas thur du padma
'phyañ ño : ākāse olambakapadumāni
nāma nibbattimsu.

¹³⁴ thams cad du me tog gi char 'bab
bo : samantato pupphavassaṃ vassimsu.

¹³⁵ nam mkha' la lha'i rol mo'i sgra
sgrogs so : ākāse dibbatūriyāni vajjimsu.

¹³⁶ not in Tibetan : lokadhātu vaṭ-
ṭetvā viṣaṭṭhamālāguḷaṃ viya uppīletvā
baddhamālākālāpo viya alaṃkatapaṭiy-
attaṃ mālāsanaṃ viya ca ekamālāmālinī
vipphurantavālavījanī.

¹³⁷ stoñ phrag bcu'i 'jig rten gyi kham
thams cad me tog dañ | bdug spos
dañ : sakaladasasahassī lokadhātu vaṭ-
ṭetvā viṣaṭṭhamālāguḷaṃ viya uppīletvā.

¹³⁸ dri chab mchog tu skal ba bzañ bar
gyur to : baddhamālākālāpo viya alaṃ-
katapaṭiyattaṃ mālāsanaṃ viya ca eka-
mālāmālinī vipphurantavālavījanī pup-
phadhūmagandhaparivāsītā paramasob-
haggappattā ahosi.

II.13 THE NATURE OF THE BODHISATTA'S MOTHER

In this very manner, the Bodhisatta entered the womb.¹³⁹ In order to prevent any harm to the Bodhisatta and his mother, the four sons of the *devas* bore swords aloft¹⁴⁰ in their hands to protect them. The Bodhisatta's mother had no sensual thoughts towards men, and obtained the highest gain and reputation.¹⁴¹ She was at ease, and free from bodily tiredness, even when the Bodhisatta [Pā52] entered her womb. She looked like a pure gemstone covered with red threads. Because of which, although it was said that the Bodhisatta had entered her womb, he was as if in a shrine, so it was impossible for other beings to touch or to experience him.¹⁴² Then, the Bodhisatta's mother died seven days after the Bodhisatta's birth, and was born in Tusita. Other women give birth in less than ten months, (60b) while sitting or lying.¹⁴³ But it was not like that for the Bodhisatta's mother. After nurturing the Bodhisatta in her womb for ten months, she gave birth while standing. This is the nature of all the bodhisattas' mothers.¹⁴⁴

II.14 THE BIRTH OF THE BODHISATTA IN LUMBINI GROVE

The queen Mahāmāyā¹⁴⁵ was like a vessel containing corn oil, while the Bodhisatta dwelled in her womb for ten months. Then, she thought: 'Since the period in the womb is complete, I shall go to my family's house.' She said to king Suddhodana: 'O King, I wish to go to Devadahana,¹⁴⁶ the city of generations of my family.' The king assented, saying: 'Very well.'

After levelling the path between the cities of Kapilavatthu and Devadahana, and adorning it with *kadalī* trees, and pots filled with

¹³⁹ 'di ltar byañ chub sems dpa' mñal du žugs pa ñid nas : evaṃ gahitapaṭisandhikassa bodhisattassa paṭisandhito paṭṭhāya.

¹⁴⁰ thogs pa : not in Pāli.

¹⁴¹ rñed pa dañ grags pa thob par gyur to : lābhagayasaggapattā.

¹⁴² gañ gi phyir yañ byañ chub sems dpa' žugs pa'i rum žes bya ba ni mchod rten gyi nañ bžin du sems can gžan gyis reg pa dañ loñs spyod par mi nus so : Yasmā ca Bodhisattena vasitakucchi nāma cetiyagabbhasadisā na sakkā hoti aññena āvasitum vā paribhuñjitum vā.

¹⁴³ ji ltar yañ bud med gžan zla ba bcu

las dman pa 'am | lhag pa 'am | 'dug pa 'am | ñal nas skye'o : Yathā ca aññā itthiyo dasamāse appatvāpi atikkamitvāpi nisinnāpi nipannāpi vijāyanti.

¹⁴⁴ 'di ni byañ chub sems dpa'i yum thams cad kyi chos ñid do : ayaṃ Bodhisattamātu dhammatā.

¹⁴⁵ sGyu 'phrul ma chen mo : Mahāmāyā. Cf. (lha mo sGyu 'phrul ma : Māyādevī Mvy 1069).

¹⁴⁶ lHa bstan : Devadahana. Devadahana, the name of a Sākya township near Lumbini grove. See: (DPPN, 1983), vol. 1, pp. 1111—2.

offerings,¹⁴⁷ and with royal standards, banners, and so forth, he seated the queen in a golden palanquin.¹⁴⁸ This was lifted by one hundred thousand ministers, and sent off with a large retinue.

In between both cities, there is the grove of auspicious *sāla* trees, known as Lumbini¹⁴⁹ grove, which was a spot for citizens of both cities. At that time, all the flowers blossomed, from the roots, up to the tips of the branches. In between the branches themselves, bees swarmed, and many flocks of different birds sang their sweet songs. The entire Lumbini grove was like the Cittalatā¹⁵⁰ grove, and like the meeting place¹⁵¹ prepared by a king who is mighty and powerful. (61a) The *devas* appeared, after seeing this, wishing to play in the grove of *sāla* trees.

The queen, borne by those ministers, entered the grove of *sāla* trees. She went to the foot of an auspicious *sāla* tree, wishing to grasp a branch of the *sāla* tree. That branch of the *sāla* tree bent down towards the queen's hand, as if it were bending from the heat of a fire.¹⁵² She stretched out her hand, grasping the tip of the branch, and immediately was shaken by the wind of *kamma*.¹⁵³

Then, after preparing a curtain all around her, all the people went far away.¹⁵⁴ She gave birth like that, standing and grasping the branch of the *sāla* tree. Instantly, the four pure minded Brahmas¹⁵⁵ arrived, holding a golden net. And bearing the Bodhisatta in the golden net, they stood in front of the mother, and said: 'O Queen, do not be depressed!¹⁵⁶ Your son is born. He is mighty and renowned.'¹⁵⁷

¹⁴⁷ bum pa gañ ba : puṇṇaghāṭa. The Tibetan means simply 'a filled pot' the Pāli word *puṇṇaghāṭa* has several possible renderings: 'a full pitcher (for feeding the *bhikkhus*, as offerings on festive days),' see: (PED, 1979), p. 465; and a 'well-filled water pot,' 'auspicious brimming jars,' and 'box crammed with presents to be distributed at feasts,' see: (Morris, 1884), pp. 88–9.

¹⁴⁸ gser gyi do li : sovaṇṇasivika.

¹⁴⁹ Lumbi ni : Lumbini. Cf. (Lum bi ni, Lum ba'i tshal : Lumbinī Mvy 4123).

¹⁵⁰ Śiñ rta sna tshogs pa : Cittalatāvāna. In Buddhist cosmology the Cittalatāvāna was a pleasure grove in Tāvatisa and the place where the Āsāvati creeper, which only blossom every one thousand years, grows. See: (DPPN, 1983), vol. 1, p. 871.

¹⁵¹ mdzes par byas pa'i 'dun sa : susajjitaāpānamaṇḍala.

¹⁵² śiñ tu legs pa me la sros nas bkug pa : suseditavettagga.

¹⁵³ las kyi rluñ gis bskyod do : kamma-javāta caliṃsu. For Pāli m. pl. *kamma-javātā*, 'the throes of childbirth, labour; labour pains,' see: (DOP, 2001), vol. 1, p. 641. See also: 'kamma-produced wind' on the birth of the Bodhisatta, in: (CPD, 1992–2011), vol. 3, p. 228.

¹⁵⁴ phyir riñ du gyur te : paṭikkami.

¹⁵⁵ rnam par dag pa'i sems dañ ldan pa'i Tshans pa bzi po : cattāro pi sudhacittā Mahābrahmāno.

¹⁵⁶ lha mo sems sdug bsñal bar ma byed cig : attamanā devi hohi.

¹⁵⁷ dbaṅ phyug dañ grags pa dañ bcas pa : mahesakkho te putto uppanno.

So, although other beings are born by coming out from the mother's womb, for the Bodhisatta it is not like that. [Pā53] Furthermore, the Bodhisatta¹⁵⁸ descends the stairs, like a religious teacher descending from the teaching seat, like a man standing and stretching both hands and feet, (61b) and like one who is fearless and pure. 5
Born from the mother's womb,¹⁵⁹ uncovered by any impurity, he emerges from the mother's womb emitting rays of light, like a gemstone placed on cloth from the Kāsika¹⁶⁰ region. Then, despite this being so, two streams of water descended from the sky, in order to purify¹⁶¹ the Bodhisatta and his mother, and to cleanse the body¹⁶² 10
of the Bodhisatta's mother.

II.15 THE SEVEN STRIDES AND THE LION'S ROAR

Then, the four great kings received him, in the same way as before,¹⁶³ with a leopard skin,¹⁶⁴ from the hands of the Brahmas, who were holding him in the golden net, in order to be near his blessings and joy.¹⁶⁵ From their hands, men received him, on top of *dukūla*¹⁶⁶ cloth. 15
And after being released from the hands of the men, he stood on the ground.

Looking in the eastern direction, he saw up to the many thousands of world systems.¹⁶⁷ The *devas* and men made offerings of flower garlands, perfumes, and so forth, saying: 'O Mahāpurisa,¹⁶⁸ there is 20
no one like you, there is no other who is superior to you.' Similarly,

¹⁵⁸ not in Tibetan : bodhisatta.

¹⁵⁹ ma'i rum nas : mātukucchisambhavena.

¹⁶⁰ Ka śi ka : Kāsika.

¹⁶¹ dag par bya ba'i phyir : sakkārattham.

¹⁶² sku dag par byas so : sarīre utuṃ gāhāpesuṃ. The Pāli phrase *sariraṃ utuṃ gāhāpeti*, is given as: 'to cause the body to take season,' meaning to refresh or cool the body by sleep, washing. See: (DPL, 1987), p. 618. The meaning is also given as: 'to warm the body' or 'to make comfortable.' See: (Morris, 1884), p. 73.

¹⁶³ sñar gyi bzin du : not in Pāli.

¹⁶⁴ gzig gi pags pas : ajinappaveṇiyā.

¹⁶⁵ bkra śis pa dañ bde ba la reg par gnas par bya ba'i phyir : maṅgalasam-

matāya sukhassaphassāya.

¹⁶⁶ du gu la'i ras kyi steñ du : dukūlacumbaṭakena. For Pāli *dukūla-cumbaṭa* see: 'a roll of *dukūla* cloth,' and *dukūla* 'a very fine cloth made from the bark of the *dukūla* plant,' in: (DOP, 2010), vol. 2, p. 409. See also: *cumbaṭa*: 'a circular roll of cloth used as a stand for for a vessel carried on the head; a coil, circlet, hoop; a stand, rest, support, pillow,' in: (DPL, 1987), p. 108. And also: 'a coil, ring; a circular roll of cloth,' in: (DOP, 2010), vol. 2, p. 159.

¹⁶⁷ stoñ phrag du ma'i khor yug nams phan tshun du mthoñ ño : Anekāni cakkavālasahassāni ekaṅgaṇāni ahesuṃ.

¹⁶⁸ skyes bu chen po : Mahāpurisa. Cf. (sKyes bu chen po : Mahāpuruṣa Mvy 7361).

he looked in all the ten directions, namely, the four directions, and the four intermediate directions, below and above, without seeing his equal. He then walked seven steps in the northern direction,¹⁶⁹ with Mahābrahma¹⁷⁰ holding a white parasol, and Suyāma¹⁷¹ waving a fan. The other *devas* followed, holding in their hands all the indispensable paraphernalia¹⁷² for a king. Then, after the seventh step, standing, he said: ‘I am supreme among all those worlds.’¹⁷³ (62a) And then, he gave blessings, and so forth, and roared the lion’s roar. Then, the Bodhisatta announced that he had only emerged from the mother’s womb during three lives: during his life as Mahosadhatta¹⁷⁴; during his life as Vessantara; and, in this life.¹⁷⁵

When he emerged from his mother’s womb during his life as Mahosadhatta,¹⁷⁶ Sakka, king of the *devas*, arrived immediately.¹⁷⁷ He arrived grasping the essence of the *candana*¹⁷⁸ tree in his hand. Then, after putting that into the boy’s fist, he departed. Then, the boy was questioned by his mother: ‘My dear son, what are you carrying?’¹⁷⁹ He replied: ‘O Mother, it is medicine.’¹⁸⁰ Because of his arrival carrying medicine, she named him ‘Medicine Boy.’¹⁸¹ She took the medicine and put it inside a water jug. It was the very medicine to allay all the ills of those blind and deaf people, and others, who

¹⁶⁹ de nas byañ gi phyogs su gom pa bdun bgrod do : ayaṃ uttarā disā’ti sat-tapadavītiḥārena agamāsi.

¹⁷⁰ Tshañs pa chen po : Mahābrahma. Cf. (Tshañs pa chen po : Mahābrahmāṇa Mvy 3088).

¹⁷¹ ’Thab bral ba : Suyāma. Cf. (Lha’i bu Rab ’Thab bral : Suyāmadevapura Mvy 3138). For Pāli Suyāma, ‘a *devaputta*, chief of the Yāma-*devas*,’ see: (DPPN, 1983), vol. 2, p. 1252.

¹⁷² ñe bar mkho ba’i dños po ma lus pa lag tu : sesarājakakudhabhaṇ-ḍahatthāhi.

¹⁷³ ’jig rten pa rnams las bdag mchog go : aggo ’aham asmi lokassa.

¹⁷⁴ sMan chen por skyes pa : Mahosadhatabhāve. Mahosadha, name of the bodhisatta in a former life. See: (DPPN, 1983), vol. 2, p. 594.

¹⁷⁵ byañ chub sams dpas kyañ skye ba gsum du yum gyi rum nas ’thon

tsam na gtam du brjod do || sman chen por skyes pa dañ | thams cad sgrol du skyes pa dañ | ’dir skyes pa’o : Bodhisatto hi tisu attabhāvesu mātukucchito nikkhantamatto va vācam nicchāresi Mahosadhatabhāve Vessantarattabhāve imasmim attabhāve ti.

¹⁷⁶ sMan chen po skyes pa : Mahosadhatabhāve.

¹⁷⁷ ma thag ñid du : not in Pāli.

¹⁷⁸ tsam dan gyi sñiñ po : candana-sāraṃ. For Pāli *candanasāra*, ‘the sandal tree; sandal wood; unctuous and fragrant preparations made from sandal wood,’ see: (DPL, 1987), p. 99. See also: (PED, 1979), p. 211, and (DOP, 2010), vol. 2, p. 111.

¹⁷⁹ bu ci khyer nas ’oñs : tāta kim gahetvā āgato sīti.

¹⁸⁰ sman : osadha. Cf. (sMan rtsi, s-Man : Oṣadhi Mvy 5772).

¹⁸¹ sman gyi khye’u : osadhadārako.

came and went. Due to this report which arose¹⁸²: ‘This medicine is great, this medicine is great,’ he was named Mahosadha.¹⁸³

Furthermore, during the life of Vessantara, just after emerging from his mother’s womb, he stretched out his right hand, saying, as he emerged: ‘Is there in my mother’s house a gift? I shall give a gift or riches.’¹⁸⁴ Then his mother said: ‘Dear son, you are born into a wealthy family.’ And, putting her son’s hand on top of her own hand, [Pā54] she placed in it a purse containing one thousand valuable gems.¹⁸⁵ Also, during this life, he roared the lion’s roar.

Similarly, the Bodhisatta, during the third life, uttered that speech just after emerging from his mother’s womb. (62b) In that way, at the moment of entering the womb, and at the moment of birth, the thirty-two prognostic signs¹⁸⁶ appeared.

II.16 BEINGS BORN AT THE SAME TIME

Furthermore, when our Bodhisatta¹⁸⁷ was born in Lumbini grove, all at once,¹⁸⁸ queen Rāhulamātā,¹⁸⁹ the equerry Channa,¹⁹⁰ the minister Kāludāyi,¹⁹¹ Kanthaka,¹⁹² king of horses, the *bodhi* tree,¹⁹³ and four

¹⁸² skyes pa’i tshig gi rgyus : uppan-
navacanam upādāya.

¹⁸³ sMan chen po : Mahosadha. ‘Gr-
eat Medicine’ in both Tibetan and Pāli.

¹⁸⁴ rgyu ’dra bdog gam : not in Pāli.
yum bdag cag gi khyim na sbyin pa gtañ
rgyu ’dra bdog gam zes brjod ciñ ’thon
no : ‘atthi nu kho amma kiñci gehasmiñ,
dānam dassāmīti’ vadanto nikkhami.

¹⁸⁵ nor bu rin po che : not in Pāli.

¹⁸⁶ sum cu rtsa gñis sñon gyi mtshan
ma : dvattimsa pubbanimitta.

¹⁸⁷ bdag cag gi byañ chub sems dpa’ :
amhākam Bodhisatto.

¹⁸⁸ de ma thag tu : tasmiñ yeva
samaye.

¹⁸⁹ lha mo sGra gcan ’dzin gyi ma :
Rāhulamātā devī. Cf. (sGra gcan ’dzin :
Rāhula Mvy 1039). Rāhulamātā, also
known as Bhaddakaccā, Yasodhārā and

Bimbādevī, is the mother of Rāhula and
wife of Gotama. See: (DPPN, 1983),
vol. 2, pp. 741—4.

¹⁹⁰ blon po ’Dun pa : Channa amacca.
Cf. (’Dun pa : Chanda Mvy 1928).
Channa was the name of Gotama’s chari-
oteer. See: (DPPN, 1983), vol. 2, p. 923.

¹⁹¹ blon po Nag po ’char ka : Kāludāyi
amacca. Kāludāyī, or Kāludāyī *thera*,
was the name of a counsellor to Gotama,
who was born on the same day as him,
and who was later ordained and became
an *arahat*. See: (DPPN, 1983), vol. 2,
pp. 589—90.

¹⁹² bsNags ldan : Kanthaka. Kan-
thaka was the name of the horse on which
Gotama left home on his quest. See:
(DPPN, 1983), vol. 1, pp. 509—10.

¹⁹³ byañ chub kyi sñiñ : Mahābodhi
rukkho.

pots of treasure,¹⁹⁴ were also born.¹⁹⁵ These seven were born there, at the same time,¹⁹⁶ one at four earshots distance,¹⁹⁷ one at eight earshots distance, one at twelve earshots distance, and one at sixteen earshots distance.

II.17 BORN AT THE SAME TIME

Those people who lived in both villages led the Bodhisatta, proceeding towards the city of Kapilavatthu. On that very day, they said: ‘The son of the great king Suddhodana was born in the city of Kapilavatthu. After sitting at the foot of the *bodhi* tree,¹⁹⁸ this boy will become a Buddha.’ Those Tāvatiṃsa¹⁹⁹ *devas* made praises with joy and satisfaction, celebrating by waving their hands in the air.

Then, the ascetic Kālādevala,²⁰⁰ who had attained the eight attainments, an intimate friend²⁰¹ of the great king Suddhodana, partook of a meal.²⁰² Then, going to the Tāvatiṃsa abode, in order to avoid the day time sun,²⁰³ he sat happily, and, seeing those *devas*, he asked: ‘What is the reason for you relaxing here with joyful minds? Can you explain to me the reason for this!’ (63a) Those *devas* replied: ‘O

¹⁹⁴ gter bzi'i bum pa : cattāro nidhikumbhiyo. These four pots are presumably representative of the four *sacca* ‘truths.’

¹⁹⁵ These groups of *sahajāta* ‘born at same time’ appear in the Bv-a which gives three different lists of *sahajāta*. Two consisting of seven members: Rāhulamātā, Ānandatthera, Channa, Kanthaka, Nidhikumbhā, Mahābodhirukkha, Kāludāyi, Bv-a p. 131; Rāhulamātā devī, Channa, Kāludāyi amacca, Ājānīya hatthirāja, Kanthaka assarāja, mahābodhirukkha, cattasso nidhikumbhiya, Bv-a p. 276; and one list of six members: Rāhulamātā, Channa, Kanthaka, Nidhikumbha, Mahābodhi, Kāludāyi, Bv-a p. 298.

¹⁹⁶ bdun po 'di lhan cig tu skyes pa yin no : ime satta sahajātā nāma.

¹⁹⁷ gcig la rgyaṅ grags bzi : ekā gāvu-tappamānā.

¹⁹⁸ byaṅ chub śiṅ gi druṅ du : bodhi-

tale.

¹⁹⁹ Sum cu rtsa gsum gyi gnas : Tāvatiṃsabhavane.

²⁰⁰ dka' thub pa Nag po lha len : Kālādevalo nāma tāpasō. Kālādevala, an ascetic and friend of king Suddhodana. See: (DPPN, 1983), vol. 1, p. 577.

²⁰¹ mchod gnas : kulūpaka. The Tibetan *mchod gnas* in this context is usually ‘officiating priest.’ See: (TED, 1998), p. 167. For Pāli *kulūpaka*, ‘(being) a family associate; (one) dependent on, intimate with, a household or several households,’ see: (DOP, 2001), vol. 1, p. 716. And for ‘a family friend, a confidant,’ see: (DPL, 1987), p. 212. See also: ‘frequenting a family, dependent on a (or one and the same) family (for alms, etc.); a friend, an associate,’ in: (PED, 1979), p. 223.

²⁰² kha zas bzaṅ po la loṅs spyod do : bhattakicca katvā.

²⁰³ ñiṇ mo ñi ma la mi gnas pa'i phyir : divāvihāratthāya.

Great Ascetic,²⁰⁴ it is said that a son is born to the great king Sudhodana. He will become a Buddha²⁰⁵ while sitting before the *bodhi* tree,²⁰⁶ and turn the wheel of the teaching. So let us see the infinite deportment of the Buddha,²⁰⁷ and obtain all the teachings.²⁰⁸ This is the reason we are delighted!’ The ascetic, hearing their explanation, 5 quickly descended from the *deva* realm, entered the king’s palace, and sat on the appointed seat, saying: ‘A son, the great king has a son. I would like to see him.’

The king brought in the adorned boy to pay homage to the ascetic. The Bodhisatta circumambulated him, and stood on the ascetic’s hair. 10 There was no other person that the Bodhisatta could make a fitting salutation to with his body.²⁰⁹ But if, even unwittingly, the ascetic were to place his foot on the Bodhisatta’s head, then the ascetic’s head would split into seven pieces. The ascetic thought: ‘It is not fitting that I harm myself.’²¹⁰ And, rising from his seat, held up his 15 joined hands to the Bodhisatta.

The king, seeing this wonder, saluted his own son. The ascetic remembered this for eighty aeons, forty aeons in the past, and forty aeons in the future. Seeing the excellent marks of the Bodhisatta, he reflected: ‘Maybe he will be a Buddha, (63b) or maybe not.’ But 20 knowing: ‘Without doubt, he will be a Buddha,’ he thought: ‘This is an extremely wondrous person.’ [Pā55] Then he smiled. Then, he reflected: ‘Shall I, or shall I not, see this Buddha?’²¹¹ and he knew: ‘I shall not see him. For, between my death and rebirth in the formless sphere,²¹² I will be unable to discern the coming of a 25 hundred Buddhas, or a thousand Buddhas.’ Reflecting on this, he lamented: ‘I shall be unable to see such a wondrous person²¹³ as this,

²⁰⁴ drañ sroñ chen po : mārīsā. Cf. ti.

(Drañ sroñ chen po : Maharṣi Mvy 17).

²⁰⁵ sañs rgyas su gyur nas : Buddha-
bhūtaṃ.

²⁰⁶ byañ chub śiñ gi druñ du : bodhi-
tale.

²⁰⁷ sañs rgyas kyi rol mo : Buddha-
līḥa.

²⁰⁸ chos thams cad thob bo : dham-
mañ ca sotuṃ lacchāma.

²⁰⁹ byañ chub sems dpas kyañ de
rnams kyi lus kyis phyag byed par
rig pa g’zan med do : Bodhisattassa
hi ten’ attabhāvena vanditabbayuttako
añño nāma n’atthi.

²¹⁰ bdag ñams pa’i phyir du rigs pa ma
yin no : na me attānaṃ nāsetuṃ yuttan

²¹¹ ’di nas sañs rgyas nas bdag gis
mthoñ ñam mi mthoñ : ahaṃ imaṃ Bud-
dhabhūtaṃ daṭṭhuṃ labhissāmi nu kho.

²¹² gzugs med pa’i gnas su : Arūpab-
have. In Buddhist cosmology *arūpab-*
hava ‘formless existence’ is experienced
in the *arūpabrahmaloka* ‘world of form-
less *brahmas*’ with its four divisions. The
term also applies to the mental state of
those in one of the four *arūpajjhāna* ‘form-
less absorptions,’ that are attained by
overcoming the perception of *rūpa* ‘form,
matter.’ See: (CPD, 1924–48), vol. 1,
pp. 433–4, (DPL, 1987), p. 58, and
(BD, 1980), pp. 83–5.

so my mind is extremely grieved.²¹⁴ Seeing this, those men asked: 'Our lord was smiling, and now begins to cry. What is the cause of this?'²¹⁵ Perhaps²¹⁶ there is some hindrance to our lord's son?' He said: 'No hindrance will appear to him. He will certainly become a Buddha.' When asked²¹⁷: 'Why, therefore, do you cry?' he replied: 5
'Since I shall not see such a person as this become a Buddha. So I am extremely grieved. Therefore, I weep with sorrow, on my own account.'²¹⁸

II.18 NĀLAKA'S RENUNCIATION

Then, when reflecting: 'Will then any of my relatives see him become Buddha or not?' he saw his young nephew named Nālaka.²¹⁹ He went 10
to his sister's house, and said: 'Where is young Nālaka?' She said: 'He is playing in the house.'²²⁰ He replied: 'Summon him!' When Nālaka²²¹ arrived before him, he said: 'O Nephew, a son has been born in the lineage of the great king Suddhodana. He is one who is the sprout of a Buddha.²²² He will become a Buddha after thirty-five 15
years. You will see him, so go forth now!'

The boy, who was born in a family with eighty-seven *koṭis* of wealth, thought: 'What uncle speaks to me is not senseless nor

²¹³ not in Tibetan : Buddhabhūtaṃ.

²¹⁴ bdag gi sems śin tu sdug bsñal bar gyur nas : mahatī vata me jāni bhavissati. There are differences in the expression of this sentence: the Tibetan reads: 'It will be very painful to my mind'; and the Pāli: 'It will be a great loss for me.'

²¹⁵ bdag cag gi 'phags pa res 'ga' ni dgod | res 'ga' ni iu ba'i rgyu mtshan ci lags : amhākaṃ ayyo idān' eva hasitvā puna rodhituṃ upaṭṭhito.

²¹⁶ not in Tibetan : bhante.

²¹⁷ dris so : not in Pāli.

²¹⁸ 'di lta bu'i tshul gyi skyes bu sañs rgyas bar 'gyur ba bdag gis mthoñ bar mi 'gyur bas bdag śin tu ñes par sdug bsñal lo || de'i phyir rañ gi ched du mya ñan gyis iu'o zes smras so : 'Evarūpaṃ purisaṃ Buddhabhūtaṃ datṭhuṃ na labhissāmi, 'mahatī vata me jāni bhavis-

satīti' attānaṃ anusocanto rodāmīti' āha.

²¹⁹ Nā la ka : Nālaka. The youth Nālaka was the nephew of Asita (Kāladevala). See: (DPPN, 1983), vol. 2, pp. 55—6. See also: Nālaka-sutta Sn vv. 679—723.

²²⁰ 'phags pa khañ pa na yod do : gehe ayya.

²²¹ Nā la ka : not in Pāli.

²²² sañs rgyas myu gu : Buddhamaṃkuro. The Pāli *buddhamāṃkura* or *buddhañāṃkura* denotes the latent potential for attaining buddhahood. This term is attested in the compound *buddhabīj'āṅkura* 'sprouting seed of a Buddha' in only two canonical instances, both of which are in the *Bud-dhavaṃsa*, Bv II 70 and III 17. Other than this, the term only occurs in the *Jātakanidāna* and commentarial works.

unnecessary.²²³ Immediately, he brought saffron robes and an earthenware bowl from the bazaar, and cutting his hair and beard, put on the saffron robes, thinking: 'I go forth, on account of he who is the unsurpassed person in the world.'²²⁴ And he made salutation in the direction of the Bodhisatta. Then, making the five-limbed salutation, he placed the bowl in the bag, put it on his shoulder, and went to Himavant and performed the duty of a *samaṇa*. He then went to the Tathāgata, who had attained the unsurpassed perfect enlightenment,²²⁵ and, after hearing the story about the intentions of Nālaka,²²⁶ he again returned to Himavant, and attained *arahat*-ship. Understanding the difficulty of the supreme practice, he remained living on Suvāṇṇa mountain, passing seven months of his life there,²²⁷ and attained final *nibbāna*,²²⁸ in the element of *nibbāna* that lacks any physical residue.²²⁹

²²³ *žaṅ po 'dis bdag la don med ciñ dgos pa med do : na maṃ mātulo anatthe niyojessati.*

²²⁴ *gañ zig 'jig rten pa'i gañ zag gi mchog gi mchog la bsams śiñ bdag rab tu 'byuñ bar 'gyur ro : yo loka uttama-puggalo taṃ uddissa mayhaṃ pabbajjā.*

²²⁵ *des mchog tu mñon par rdzogs par sañs rgyas pa'i de bzin gsegs pa'i druñ du ñe bar soñ ste : So paramābhisambodhiṃ pattaṃ Tathāgataṃ upasaṅkamitvā.*

²²⁶ *nā la ka'i so so'i rtogs pa'i gtaṃ thos nas : Nālakapaṭipadaṃ kathāpetvā.*

²²⁷ *mchog tu rtogs dka' ba rtogs nas zla ba bdun ñid kyī nañ du tshe 'das te gser gyi ri gcig la brten nas 'dug ste : ukkaṭṭhapaṭipadaṃ paṭipanno satt' eva māse āyupā pāletvā ekaṃ Suvāṇṇapabbataṃ nissāya ṭhitako.*

²²⁸ *yoñs su mya ñan las 'das so : parinibbāyi.* Cf. (Yoñs su mya ñan las 'das pa : Parinirvāṇa Mvy 4106). The term *parinibbāna* 'final *nibbāna*, complete *nibbāna*' refers to the death of a Buddha or *arahat* who then attain *anupādisesa nibbāna* 'nibbāna without remainder' or *nibbāna* without a physical body, which is also referred to as *parinibbāna*. See: (DPL, 1987), p. 344, and (PED, 1979),

pp. 427—8.

²²⁹ *lhag ma med par yoñs su mya ñan las 'das pa'i dbyiñs su : anupādisesāya Nibbānadhātuyā.* Cf. (Phuñ po lhag ma med pa'i mya ñan las 'das pa : Nirupādhiśeṣa-nirvāṇa Mvy 1727). The Pāli term *anupādisesa nibbāna* 'nibbāna that has no residue,' is the state attained by a Buddha or an *arahat* on death, when there is no longer any physical basis for life remaining. This is described by *anupādisesa*: '(a) completely free from the elements of 'attachment' (the five *khandha*); generally epithet to *nibbāna-dhātu*,' in : (CPD, 1924—48), vol. 1, p. 200. See also: '(*nibbāna*, *nibbāna-dhātu* or *parinibbāna*) completely emancipated, free, without any (material) substratum,' in: (PED, 1979), p. 149. And for 'extinction, not having the *khandhas* remaining,' see: (DPL, 1987), p. 526. It is the completion of the process of attaining *nibbāna* following the *sa-upādisesa nibbāna* 'nibbāna with the body remaining' phase that refers to the attainment of *nibbāna* during life. The *nibbānadhātu* 'domain of *nibbāna*' is literally a description of *nibbāna* as an element or sphere that is reached by an enlightened mind.

II.19 THE BRĀHMANS INTERPRET THE MARKS

Bathing the Bodhisatta's head on the fifth day, the *brāhmaṇas* thought: 'It is proper that he is assigned a name.' Anointing the king's palace with four types of perfume, and scattering flowers (64b) of the five precious things, they prepared milk-soup consisting of boiled milk without water.²³⁰

The eight hundred²³¹ invited *brāhmaṇas*, who were learned in the three Vedas, entered the palace. After enjoying the meal, [Pā56] the king made great reverence, asking: 'What kind of marks are they?'²³² To which, they replied.

Rāma, Dhaja, Lakkhaṇa and Manti,
Koṇḍañña, Bhoja, Suyāma and Sudatta,
these then were the eight *brāhmaṇas*,
who explained the six limbed formula.^{233 234}

The eight *brāhmaṇas* explained these different kinds of mark.²³⁵ They explained the mark of entering the mother's womb after abiding in Tusita.²³⁶ Seven among those *brāhmaṇas* raised two fingers and explained the sense as twofold, saying: 'If one possessed of this mark

²³⁰ chu med pa'i 'o ma btsos pa'i 'o
thug : asambhinnapāyāsaṃ.

²³¹ The Tibetan has *brgya rtsa brgyad* for this number, which is quite clear, while the Pāli gives *aṭṭhasatam*, which is not entirely unambiguous. The literal meaning of the Pāli is 'eight hundred,' but this can simply represent 'many,' and may also mean 'one hundred and eight.' See: (PED, 1979), p. 15, and (DOP, 2001), vol. 1, p. 53. The CPD gives two separate meanings for the word, '108' and '800.' See: (CPD, 1924–48), vol. 1, p. 67. Also, the number 108 is a sacred number for both Hindus and Buddhists, being an enlarged version of 18 which is itself regarded as a 'lucky' number. See: (Lienhard, 1996), pp. 525–8.

²³² mtshan ñid ji lta bu : kin nu kho bhavissati. Pāli 'What will it be?'

²³³ yan lag drug gi sñags brda sprad nas : chaḷaṅgavā mantam vyākariṃsu. Tibetan *sprad nas* for Pāli *vyākariṃsu*.

²³⁴ See: JNTB § II.19 pp. 103–4 lns 20–2, 1–2. Ja I p. 56; Ap-a p. 60. Rāmo Dhajo Lakkhaṇo cāpi Mantī / Koṇḍañño ca Bhojo Suyāmo Sudatto, / ete tadā aṭṭha ahesuṃ brāhmaṇā, / chaḷaṅgavā mantam vyākariṃsu ti.

sTog 64b, not in verse: dga' byed dañ | rgyal mtshan dañ | mtshan ñid dañ | rigs kyi sñags pa dañ | kō ṇḍi nya dañ | lag pa can dañ | gśin rje bzañ dañ | legs sbyin te | de rnam de'i tshe bram ze brgyad yin no || yan lag drug gi sñags brda sprad nas.

²³⁵ bram ze brgyad po 'di lta bu ñid kyi mtshan ñid so sor brjod nas : ime aṭṭh' eva brāhmaṇā lakkhaṇapaṭig-gāhakā ahesuṃ.

²³⁶ dga' ldan gnas nas ma'i mñal du žugs pa'i 'di rnam kyis bsad do : Paṭisandhigahaṇadivase supino pi eteh' eva paṭiggahīto. The Tibetan adds *dga' ldan gnas nas* 'after abiding in dGa' ldan (Tusita).' This is not in the Pāli.

lives in a house, he will be a king who is a world ruling monarch. If he goes forth, he will be a Buddha.'

Moreover, after explaining all the good qualities of a world ruler,²³⁷ the youngest of those *brāhmaṇas*, the youth named Koṇḍañña, recognising the perfection of the supreme marks²³⁸ of the Bodhisatta, said: 5
'There is certainly no reason for his abiding in a house. And since he will not dwell in a house, he shall be a Buddha.'²³⁹ And raising one finger, he prophesied in this way. Since he had formerly performed meritorious acts²⁴⁰ in his last birth as a man and possessed understanding,²⁴¹ he had greater seniority than the other seven *brāhmaṇas*. 10
And he said: (65a) 'Since he is possessed of these marks, that lack even the intimation of abiding in a house, he will doubtless become a Buddha.' He did not see more than one destiny.²⁴² So, raising one finger, he made the prediction in this way.

II.20 THE GROUP OF FIVE THERAS

Then, those *brāhmaṇas* went to their own houses and exclaimed 15
to their sons: 'O Sons, we have become old men. When king Suddhodana's son attains omniscience, we don't know whether we will meet him, or have no prospect of doing so. When his son attains omniscience, you should go forth in his teaching!' Those seven *brāhmaṇas*²⁴³ also understood, that as long as life lasts, it is in ac- 20
cordance with the actions performed.²⁴⁴ And the *brāhmaṇa* youth Koṇḍañña lived free from illness. Aware of that, the Mahāsatta went forth with a great renunciation, and proceeded to Uruvelā²⁴⁵ by

²³⁷ 'khor los sgyur ba : cakkavatti. 'gyur te 'gro ba gcig las gžan ma mthoñ

²³⁸ miñ tshad mchog rnams : ño : asaṃsayam Buddhō bhavissatīti
lakkhaṇavara. ekaṃ gatiṃ addasa.

²³⁹ 'di ni khyim na gnas pa'i rgyu med ²⁴³ bram ze : janā.
pas mtha' gcig ñid du khyim na mi gnas ²⁴⁴ bram ze bdun po rnams kyis kyañ ji
par sañs rgya'o : etassa agāramajjhe srid tshe gnas kyi bar ji ltar byas pa'i las
ṭhānakāraṇam n' atthi, ekanten' eva vi- rtogs so : Te satta pi janā yāvatāyukam
vattacchaddo Buddhō bhavissati. ṭhatvā yathākammaṃ gatā.

²⁴⁰ sñar gyi gži byas pas : katādhikāro. ²⁴⁵ lTeñ rgyas : Uruvelā. Cf. (lTeñ

²⁴¹ 'di ni sñar gyi gži byas pas physis rgyas 'od sruñ : Uruvilvā-kāśyapa Mvy
mir gyur pa na šes rab dañ ldan 1049). Uruvelā, name of a place on the
no : Ayaṃ hi katādhikāro pacchimab- Nerañjarā river near Buddhagayā. See:
havikasatto paññāya. (DPPN, 1983), vol. 1, pp. 435—6.

²⁴² the tshom med par sañs rgya bar

stages.²⁴⁶ While staying there, this thought occurred to him: ‘This place, being delightful, is a suitable place for the difficult practices of sons of good family.’²⁴⁷

Then, Koṇḍañña, hearing that the Mahāpurisa²⁴⁸ had gone forth, approached the sons of those *brāhmaṇas*, saying: ‘The prince Sid-
dhattha²⁴⁹ has gone forth, and there is no doubt that he will become
a Buddha. If your fathers were free from illness, after coming out,
they would have gone forth today. If you also desire it, come²⁵⁰ here.
We will go forth in the track of that person.’ They were all unable
to reach unanimity: [Pā57]²⁵¹ four of those persons appointed (65b)
Koṇḍañña as chief; and the five of them went forth. Those five per-
sons became known as the group of five *theras*.²⁵²

II.21 PROTECTED BY THE FOUR PORTENTOUS SIGNS

Furthermore, the king then asked: ‘After seeing what, will my son go forth?’ They said: ‘After seeing the four portentous signs.’²⁵³ He

²⁴⁶ de'i sems dpa' chen po blo dan ldan pa ñes par 'byuñ ba chen pos mñon par byuñ nas go rims bzin du lteñ rgyas su soñ ño || : So Mahāsatte buddhim anvāya mahābhinikkhamanaṃ abhinikkhamitvā anukkamena Uruvelaṃ gantvā. The Tibetan has no equivalent for Pāli *anvāya*. Jayawickrama says: ‘Correct Fsb. p. 56 line 24 *buddhiṃ* to *vuddhiṃ*.’ See: (Jayawickrama, 1990), p. 75 n. 10. See also: (Rhys-Davids, 1880), p. 73.

²⁴⁷ rigs kyi bu : kulaputtassa.

²⁴⁸ skyes bu chen po : Mahāpurisa. Cf. (sKyes bu chen po : Mahāpuruṣa Mvy 7361).

²⁴⁹ gžon nu Don grub : Siddhattha-kumāra. Cf. (Don grub : Siddhārtha Mvy 49).

²⁵⁰ 'oñs nas : not in Pāli.

²⁵¹ not in Tibetan : Tayo janā na pabbajimsu.

²⁵² de thams cad 'dun pa gcig par ma nus par skye bo bzi po las kō ṇḍi nyas gtso bo byas nas skye bo lña po rab tu byuñ ste de rnams kyi skye bo lña po ni

gnas brtan lña sde zes bya ba'i rigs su gyur to : Te sabbe ekacchanda bhavitum nāsakkhimsu. Tāyo janā na pabbajimsu. Koṇḍaññabrāhmaṇaṃ jeṭṭhakaṃ katvā itare cattāro pabbajimsu.

²⁵³ sñon gyi mtshan ma bzi : cattāri pubbanimittāni. These ‘four portentous signs,’ are translated thus in order to distinguish them from the ‘thirty-two prognostic signs’ that are found in variant forms: sñon gyi mtshan mar gyur pa sum cu rtas gñis : dvattiṃsa pubbanimitta JNTB § I.16 p. 19 lns 19–20; mtshan ma sum cu rtas gñis sñon gyi mtshan ma : dvattiṃsa pubbanimitta § II.12 p. 94 lns 14–5; sum cu rtas gñis sñon gyi msthan ma : dvattiṃsa pubbanimitta § II.15 p. 99 lns 21–2. The variants of *mtshan ma* ‘portentous sign’ are: sñon gyi mtshan ma bzi : cattāri pubbanimitta ‘four portentous signs’ § II.21 p. 105 ln. 20; sñar gyi mtshan ma : pubbanimitta ‘portentous signs’ § II.27 p. 110 ln. 4; sñun gyi mtshan ma bzi pa : cattāri nimitta ‘four portentous signs’ § II.30 pp. 111–2 lns 20–1.

asked: ‘What are they?’ They replied: ‘One who is aged and decrepit. One who is ill. One who is dead. And, one who has gone forth.’ The king said: ‘Beginning now, let not the likes of these approach my son! For there is no purpose in my son becoming a Buddha.²⁵⁴ My son will create a kingdom, which is the mighty ruler of the four continents, 5 surrounded by two thousand islands. He will be surrounded, to a circumference of thirty-six *yojanas*, by a retinue, and others in the sky, desirous to see him.’ Saying this, and guarding the youth’s field of vision from these four kinds of persons, he set a guard in the four directions, for a distance of one quarter of a *yojana*.²⁵⁵ 10

II.22 MORE THAN EIGHTY THOUSAND FAMILIES WITH SONS AND FATHERS

On that day, each one of the eighty thousand families of kinsmen, who were assembled at the festival site, each intended to give a hundred²⁵⁶ sons.²⁵⁷ The king thought: ‘Let him be a Buddha, or a king! I will allow my son one, or the other. If he were to be a Buddha, he would go surrounded²⁵⁸ on all sides by *samaṇas*²⁵⁹ of the *khattiya* 15 lineage. If he were to become a king, he would go surrounded on all sides by youths of the *khattiya* lineage.’ The king also presented the Bodhisatta a wet nurse, who was beautiful (66a) and was free from all faults.²⁶⁰ The Bodhisatta was surrounded by an endless retinue and great splendour. 20

II.23 THE SOWING FESTIVAL

Then, on the day of the king’s sowing festival,²⁶¹ the entire city was decorated, as if it were the palace of the *devas*.²⁶² The slaves and servants, and the rest, put on good clothes, and adorned themselves with perfumes and garlands of flowers, then assembled inside the

²⁵⁴ bdag gi sras kyis saṅs rgyas thob
kyaṅ don med do : mayhaṃ puttassa
Buddhabhāvena kammaṃ n’ atthi.

²⁵⁵ rgyaṅ grags bži bžir : gāvute
gāvute.

²⁵⁶ brgya : not in Pāli.

²⁵⁷ de’i ṅi ma la yaṅ bkra śis pa’i
gnas su ’dus pa’i rigs kyi ṅe du stoṅ
phrag brgyad cu po re re’i bu brgya
yoṅs su ster bar bsams so : Taṃ
divasaṅ ca pana maṅgalaṭṭhāne sanni-
patitesu asītiyā nātikulasahassesu ekeko

ekamekaṃ puttamaṃ paṭijāni.

²⁵⁸ mdun rgyab : purakkhata.

²⁵⁹ dge sbyoṅ ṅid : samaṇa. Cf. (dGe
sbyoṅ : Śramaṇa Mvy 3329).

²⁶⁰ skyon thams cad spaṅs pa’i nu ma
snun pa ṅid gnas pa byin no : vigatasab-
badosā dhātiyo paccupaṭṭhāpesi.

²⁶¹ ’bras ’debs pa la bkra śis : vap-
pamaṅgala. The Tibetan calls it a rice
sowing festival, the Pāli a ploughing fes-
tival.

²⁶² lha gśegs pa : devavimāna.

royal palace. One thousand ploughs²⁶³ were needed for the king's rituals.²⁶⁴ Furthermore, on that day, there was one plough²⁶⁵ short of eight hundred.²⁶⁶ Each one had silver reins and tetherings for the oxen. In addition, the plough that ploughed the fields held by the king was also made from gold.²⁶⁷ And both horns of the oxen were covered with gold, as were the tetherings of their bridles and reins. 5

The king came out, together with a great retinue, and taking his son, departed. At the site of the work,²⁶⁸ there was one *jambu*²⁶⁹ tree, with thick foliage providing good shade. Beneath it was arranged the boy's large seat, over which was spread a canopy with golden stars. It was surrounded by curtains that were like walls.²⁷⁰ The king, adorned with all his regalia, went to the sowing site²⁷¹ with his retinue of ministers. There, the king took the golden plough, and the ministers took the silver ploughs, that numbered one short of eight hundred.²⁷² (66b) Those people who were farmers took the remaining ploughs. Having taken the ploughs, they ploughed to and fro. The king, however, went from here to the other side and returned hither, [Pā58] thinking: 'This plot shall be perfect.'²⁷³ 10 15

II.24 ATTAINMENT OF THE FIRST JHĀNA

The Bodhisatta was seated with his retinue of wet nurses, who said: 'We want to see the king's achievement.'²⁷⁴ And they went outside, from behind the curtains. The Bodhisatta, looking this way and that, and seeing nobody, quickly sat down crosslegged. And having understood the rise and fall of the breath,²⁷⁵ the first absorption²⁷⁶ arose. 20

²⁶³ *zhi* rmo ba : naṅgala.

ārakkhaṃ ṭhapetvā.

²⁶⁴ *rgyal* po'i *g'zis* *rnams* *la* *zhi* rmo ba stoñ *phrag* *gcig* *rigs* so : Rañño kam-mante naṅgalasahassaṃ yojjyati.

²⁷¹ *zhi* rmo ba'i *gnas* su : naṅgala-karaṇaṭṭhānaṃ.

²⁶⁵ *zhi* rmo ba : not in Pāli.

²⁷² *gcig* *gis* *dman* pa'i *brgyad* *brgya* : ekaūnaṭṭhasata.

²⁶⁶ *gcig* *gis* *dman* pa'i *zhi* rmo ba *brgyad* *brgya* : ekena ūnaṃ aṭṭhasataṃ.

²⁷³ *de*'i *gnas* *phun* *sum* *mtshogs* *par* 'gyur ro *zés* *bsam* *nas* : etasmiṃ ṭhāne

²⁶⁷ *rgyal* po 'dzin pa'i *zhi* rmo ba'i thoñ pa *slar* *yañ* *gser* *las* *byas* *par* *gyur* to : Rañño ālambananaṅgale pana ratta-suvaṇṇaparikkhatāni honti.

²⁷⁴ *rgyal* po'i *phun* *sum* *tshogs* *par* *blta*'o : rañño sampattiṃ passissāma.

²⁶⁸ *g'zis* *kha*'i *gnas* *na* : Kammanataṭṭhāne.

²⁷⁵ *rluñ* 'byuñ ba *dañ* *riñub* *ciñ* *bzuñ* *nas* : ānāpāne pariggahetvā.

²⁶⁹ 'dzam bu : jambu. Cf. ('Dzam bu *śes* *bya* ba : Jambū-sāvaya Mvy 6917).

²⁷⁶ *bsam* *gtan* *dañ* *po* : patthamaj-jhāna. The first meditative state of 'absorption' in the system of four *jhānas*.

²⁷⁰ *lcags* *ri* *ltar* *yol* *bas* *phyogs* *kun* *nas* *bskor* *te* : sāṇipākārena parikkhipāpetvā

See: (DOP, 2010), vol. 2, p. 248.

The wet nurses, going hither and thither, in order to eat the various kinds of delicious food, were a little delayed. The shadows of those other trees had changed,²⁷⁷ while the shadow of his tree remained the same.²⁷⁸ The wet nurses said: ‘The noble son is alone.’ And quickly, lifting up the curtains, entered inside.

5

Seeing the marvel of the Bodhisatta sitting crosslegged on the seat, they went to the king, and said: ‘O King, your son is sitting in such a manner. The shadow of those other trees had changed. But the shadow of the *jambu*²⁷⁹ tree remained unaltered.’²⁸⁰ Coming quickly, the king saw the marvel, and said: ‘Dear son, this is my second homage to you,’ then saluted his son.

10

II.25 DISPLAYING THE SKILLS OF HIS LINEAGE

Then, the Bodhisatta gradually reached the age of sixteen. (67a) The king had three palaces made for the Bodhisatta that were suitable for the three seasons: one nine-storied; one seven-storied; and one five-storied. He also appointed forty thousand dancing girls. The Bodhisatta was like a *deva*, surrounded by women²⁸¹ who were like *devas*, together with many women adorned with ornaments, and surrounded by the sound of ethereal²⁸² music, enjoying great luxury, and living in each of those palaces, according to the season. Furthermore, the mother of Rāhula²⁸³ became the chief²⁸⁴ queen, and so, accordingly, enjoyed the most excellent things.

15

20

²⁷⁷ mi ldog ciñ : ativattā.

²⁷⁸ śiñ gzan rnams kyi grib ma mi ldog ciñ | gzan yañ śiñ de'i grib ma rnams kun nas gnas so : Sesarukkhāṇaṃ chāyā ativattā tassa pana rukkhassa parimaṇḍalā hutvā aṭṭhāsi. There are some variations in this sentence in the Ap-a p. 62: sesarukkhāṇaṃ chāyā vītivattā, tassa pana jamburukkhassa chāyā parimaṇḍalā hutvā aṭṭhāsi. See: (DOP, 2001), vol. 1, p. 67. The *Mahāvastu* reads: jambucchāyāyāṃ bodhisatvo niṣaṇṇo pūrvāhṇe parivṛtte divasakare chāyā bodhisatvaṃ na jahāti | saviṭṭarikaṃ savicāraṃ prathamāṃ dhyānaṃ upasāmpadya viharati. See: (Senart, 1895), vol. 2, p. 45. The *Lalitavistara*, ch. 11 reads: jambucchāyāyāṃ paryaṇkaniṣaṇṇaṃ dhyāyantaṃ / sar-

vavṛkṣāṇāṃ ca tasmin samaye chāyā parivṛttābhūt / jambucchāyā ca bodhisattvasya kāyaṃ na vijahāti sma. See: (Lefman, 1902), vol. 1, p. 9.

²⁷⁹ 'dzam bu : jambu. Cf. ('Dzam bu śes bya ba : Jambū-sāvaya Mvy 6917).

²⁸⁰ 'di ltar śiñ gzan rnams grib ma mi bzlog go | śiñ 'dzam bu'i grib ma ni kun nas gnas so : aññesaṃ rukkhāṇaṃ chāyā ativattā jamburukkhassa chāyā parimaṇḍalā ṭhitā.

²⁸¹ lha dañ 'dra ba'i bud med rnams : accharā.

²⁸² skyes pa med pa'i rol mo : nip-purisehi turiyehi.

²⁸³ sGra gcan 'dzin : Rāhulamātā. Cf. (Grags 'dzin ma : Yaśodharā Mvy 1070).

²⁸⁴ gtso mo : aggamahesī.

One day, this kind of discussion arose among his kinsfolk: ‘Siddhattha proceeds engrossed in amusement, without studying even a little art. If a battle²⁸⁵ were to occur, what would he do?’ Then,²⁸⁶ addressing the Bodhisatta, [the king] said: ‘O Son, your kinsmen say: “Siddhattha goes engrossed in amusement, without studying even a little art.” And they wonder how you would behave if a battle occurred.’ He replied: ‘O King,²⁸⁷ it is unnecessary for me to study those arts. Make those village men²⁸⁸ sound a bell when I have an intention to display my art! Seven days from now, I will show my art to the kinsmen.’ The king acted accordingly.

The Bodhisatta assembled archers who shot on command, and who shot at hairs. (67b) And he displayed the twelve arts to those special kinsmen, archers, and others within the populace. These should be understood according to the scheme found in the *Sarabhaṅga-jātaka*.²⁸⁹ And, in this way, he removed the doubt of his kinsmen.

II.26 THE FOUR SIGNS

Furthermore,²⁹⁰ the Bodhisatta, intending to go²⁹¹ to the pleasure gardens, addressed his charioteer saying: ‘Prepare the chariot for departure!’²⁹² The charioteer hearing this replied: ‘Very well.’ He adorned the fine wheels of the great chariot with various decorations,²⁹³ and yoked²⁹⁴ the chariot to four splendid horses,²⁹⁵ that were like the colour of red and white lotus leaves. [Pā59] The Bodhisatta said: ‘Let’s go!’ The Bodhisatta, mounting the chariot, that was like the palace of the *devas*, went in the direction of the pleasure gardens.

II.27 OLD AGE AND DECREPITUDE

The *devas* thought: ‘The time of the youth of Siddhattha is complete, and perfect enlightenment²⁹⁶ is close. It is right that we should display those portentous signs.’²⁹⁷ Then, making one of the *deva*’s

²⁸⁵ g.yul : saṅgāme.

yojehi.

²⁸⁶ de’i tshe : rāja.

²⁹³ śiñ rta chen po’i ’khor lo’i mchog

²⁸⁷ lha : deva. Cf. (lHa : Deva Mvy 3216).

la ji ltar rigs pa’i rgyan thams cad kyis brgyan nas : mahārahaṃ uttamaratthaṃ

²⁸⁸ groñ khyer gyi mi rnams : nagare.

sabbālaṃkāreṇa alaṃkaritvā.

²⁸⁹ mDa’ ’joms pa skyes rabs : Sarabhaṅga-jātaka, Jātaka no. 522, Ja V pp. 125—51.

²⁹⁴ khrid nas : yojetvā.

²⁹⁵ bkra śis pa’i rta : maṅgalasindhava.

²⁹⁰ g’zan yañ : Ath’ ekadivasa.

²⁹⁶ mñon par rdzogs par byañ chub

²⁹¹ gśegs par bsams nas : gantukāmo.

pa’i dus : abhisambujjhanakālo.

²⁹² śiñ rta chas su chug cig : rathaṃ

sons aged, decrepit, with teeth falling out, white haired, with crooked back and broken body, trembling with a staff in hand, and a hoarse voice, they displayed him. He was seen by the Bodhisatta and the charioteer.²⁹⁸ And the Bodhisatta asked the charioteer: ‘Who is this person, his hair is not like that of others?’ He asked, as it occurs in the *Mahāpadāna-sutta*.²⁹⁹ 5

Hearing this, the charioteer replied: (68a) ‘Since birth is impermanent, all people will become old.’³⁰⁰ While returning, the Bodhisatta was troubled in mind, and he went into his own palace. The king asked: ‘What is the cause, what is the reason, for the swift return of my son?’ The charioteer replied: ‘O King, since he saw one who was aged and decrepit, he will go forth.’³⁰¹ The king said: ‘Prepare those dancers for my son quickly! By making him enjoy various pleasures he will not remember to go forth.’ And he increased the guards, establishing them at eight earshots distance in all directions.³⁰² 15

II.28 ILLNESS

Following this, one day the Bodhisatta, when going to the pleasure gardens, saw a sick man who had been created by the *devas*, and questioned the charioteer as before.

Being troubled in mind, and returning again, he entered his own palace. The king again asked the question, as related above, and again increased the guards, establishing them at a distance of twelve earshots in all directions.³⁰³ 20

II.29 DEATH

Again, one day while going to the pleasure gardens, the Bodhisatta saw a dead person, who had been created by the *devas*, and asked the question as before. 25

²⁹⁷ *sñar gyi mtshan ma* : *pubbani-mitta*. The form *sñar gyi mtshan ma*, for *sñon gyi mtshan ma* ‘portentous sign,’ is found in JNTB §§ II.2 p. 88 ln. 15, II.27 p. 110 ln. 4.

²⁹⁸ *de byañ chub sems dpa’ kha lo sgyur bas mthoñ ño* : *Taṃ Bodhisatto c’eva sārathi ca passanti*.

²⁹⁹ *gTso bo chen po’i mdo* : *Mahāpadāna-sutta*. See: (Rhys-Davids & Carpenter, 1982), vol 2, p. 22.

³⁰⁰ *skye ba mi rtag ciñ skyes par gyur pas thams cad rgas par ’gyur ro* : *dhi-*

r-atthu vata bho jātiyā yatra hi nāma jātassa jarā paññāyissanti.

³⁰¹ *lha rgas śiñ ’khogs pa’i mi gcig mthoñ bas rab tu ’byuñ ño* : *Jiṇṇaṃ purisaṃ disvā devā ’ti, jiṇṇaṃ purisaṃ disvā pabbajissati*.

³⁰² *phyogs thams cad du rgyaṅ grags brgyad brgyad du b’zag go* : *sabbadisāsu addhayaṃjane addhayaṃjane ṭhapesi*.

³⁰³ *thams cad du rgyaṅ grags bcu gñis kyi sa’i char sruñ bar byed pa b’zag go* : *samantato tigāvutappamāṇe padese ārakkhaṃ ṭhapesi*.

Being troubled in mind, he turned back again, and went³⁰⁴ into the palace. The king made enquiries as before, and again increased the guards, establishing them at a distance of one *yojana* all around.

II.30 RENUNCIATE

Yet again, on another day, while going to the pleasure gardens, he saw a renunciate,³⁰⁵ who had been created by the (68b) *devas*, and who was well clothed, with a fine upper robe. He asked the charioteer: ‘O Charioteer, what do you call that person?’

Since there had been no other Buddha, he did not know the good qualities of renunciation,³⁰⁶ but through the power of the *devas* he replied: ‘O Prince, he is called a renunciate,’ and he explained the good qualities of renunciation. The Bodhisatta had a desire for renunciation that day, and went to the pleasure gardens.

Some teachers say this³⁰⁷: ‘He saw the four portentous signs³⁰⁸ on one day,’³⁰⁹ but that is incorrect.³¹⁰

II.31 THE FINAL ADORNMENT OF THE BODHISATTA

Then, after playing during the day, he bathed in the auspicious³¹¹ lake, and at sunset, sat on an auspicious stone seat, intending to adorn himself with decorations.³¹² Then, the male attendants, taking clothes of various colours, and various kinds of decorations – garlands of flowers, scents, ointments, and so forth – gathered all around, and stood there. Instantly, the seat where Sakka sat became hot, [Pā60] and he reflected, thus: ‘Whose intention is it that I should abandon my abode and be born?’³¹³ And he saw the occasion of the adornment

³⁰⁴ gśegs nas : abhirūhi.

³⁰⁵ rab tu byuñ ba : pabbajita. Cf. (Rab tu byuñ ba : Pravrajita Mvy 8714).

³⁰⁶ gañ du yañ sañs rgyas byon par ma gyur ciñ rab tu byuñ pa'i yon tan mi śes : Sārathi kiñcāpi Buddhappadāssa abhāvā pabbajitaṃ vā pabbajitaguṇe vā na jānāti.

³⁰⁷ slob dpon kha cig 'di skad zer te : Dīghabhāṇakā panāhu. Cf. (Slob dpon : Ācārya Mvy 8728). The Tibetan has only *slob dpon kha cig* ‘some teachers.’ The Pāli specifies the *Dīghabhāṇakā* ‘Dīgha reciters.’

³⁰⁸ sñun gyi mtshan ma b'zi : cattāri nimittāni. These ‘four portentous signs’

are found earlier in the text as: sñon gyi mtshan ma b'zi : cattāri pubbanimittāni JNTB § II.21 p. 105 ln. 20.

³⁰⁹ sñun gyi mtshan ma b'zi pa ñi ma gcig ñid la mthoñ ño źes zer ro || de ni mi 'thad do || : “cattāri nimittāni ekadivāsen' eva disvā agamāsīti.”

³¹⁰ de ni mi 'thad do : not in Pāli.

³¹¹ bkra śis : mañgala. Cf. (bkra śis : Mañgala Mvy 6818).

³¹² rañ la rgyan gyis brgyan par sems so : attānaṃ alaṃkārapetukāmo.

³¹³ gañ źig bdag gi gnas 'dor ba'i sems su źig la skyes par gyur : ko nu kho maṃ imamhā ṭhānā cāvetukāmo.

of the Bodhisatta, and said to Vissakamma³¹⁴: ‘Dear Vissakamma,³¹⁵ at midnight tonight, the youth Siddhattha will go out on the great renunciation.³¹⁶ This is his final adornment. Adorn the Mahāpurisa³¹⁷ with divine ornaments, while he is going to the pleasure gardens!’ Vissakamma heard³¹⁸ this, and replied: ‘So be it.’

5

Approaching there instantly, by means of divine power, (69a) and appearing as his barber,³¹⁹ he took the cloth from the hand of a servant, and wrapped it around the head of the Bodhisatta. The Bodhisatta, when touching his head with his hand knew: ‘This is not of mankind. This is from the sons of the *devas*.’ During the wrapping of his head, he tied various gems and jewels to the diadem, that was wrapped³²⁰ around his head with a thousand layers of cloth. Also, during the wrapping, having wound his head ten times with one thousand layers of cloth, he then wrapped it with ten thousand layers of cloth. He did not give a thought to how to wrap such a small head with so many layers of cloth.³²¹ Indeed, between the layers there were a large number of twisting *sāmalatā*³²² flowers, and also a quantity of *kutumbaka*³²³ flowers. The Bodhisatta’s head was like a *kiñjakkha*³²⁴ flower, or like the *kuyyaka*³²⁵ flower.

10

15

Then, having adorned him with various ornaments, all the musicians each played their own instruments, and the *brāhmaṇas* were triumphant, making songs of praise with various kinds of blessing,³²⁶

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³¹⁴ Las thams cad pa : Vissakamma. Cf. (Las sna tshogs can, bZo sna tshogs pa : Viśvakarmā(-man) Mvy 6941). See: (DPPN, 1983), vol. 2, pp. 906—7.

³¹⁵ Las thams cad pa : samma Vissakamma.

³¹⁶ ñes par ’byuñ ba chen pos ’thon no : mahābhinikkhamanaṃ nikkhamissati.

³¹⁷ skyes bu chen po : Mahāpurisa. Cf. (sKyes bu chen po : Mahāpuruṣa Mvy 7361).

³¹⁸ thos nas : paṭisunitvā.

³¹⁹ rim gro pa : kappaka.

³²⁰ bciñs : abbhuggaṇchi.

³²¹ dbu ni chuñ žiñ du gu la’i ras ni mañ bas ji ltar bciñ žes mi bsam mo : Śiṣaṃ khuddakaṃ dussāni bahūni kathaṃ abbhuggatānīti na cintetabbaṃ.

³²² sā ka la : sāmalatā. For Pāli

sāmalatā, ‘the creeper Ichnocarpus,’ see: (PED, 1979), p. 704. For Sanskrit *śyāmalatā*, ‘a kind of creeping plant, Echites Frutescens,’ see: (SED, 1988), p. 1094.

³²³ ku ba : kutumbaka. For Pāli *kutumbaka*, ‘name of a flower,’ see: (PED, 1979), p. 222. For ‘a kind of plant’ see: (DOP, 2001), vol. 1, p. 707.

³²⁴ ki dza la ka : kiñjakkha. For Pāli *kiñjakkha*, ‘the filament of a plant esp. of a lotus,’ see: (DOP, 2001), vol. 1, p. 685. And for ‘a filament, esp. of a lotus,’ see: (PED, 1979), p. 214.

³²⁵ gu spyā ka : kuyyaka. For Pāli *kuyyaka*, ‘a kind of flower,’ see: (PED, 1979), p. 222. And for ‘name of a tree or plant’ see: (DOP, 2001), vol. 1, p. 715.

³²⁶ bkra śis : maṅgala. Cf. (bKra śis : Maṅgala Mvy 6818).

such as: ‘Be happy!’³²⁷ Then, adorned with all these decorations, he mounted the splendid chariot.

II.32 THE BIRTH OF RĀHULA

At that time, king³²⁸ Suddhodana heard: ‘A son is born to Rāhulamātā,³²⁹ and said: ‘Dispatch a message to inform my son of my happiness.’³³⁰ The Bodhisatta, hearing this, said: ‘Since Rāhula³³¹ has been born a fetter has arisen.’ The king asked: ‘What response did my son make?’ And hearing of his response said: ‘Henceforth, let my young grandson be named Rāhula!’

II.33 THE UDĀNA OF KISĀGOTAMĪ

The Bodhisatta³³² went to the city, with great majesty and delight, and with much glory and splendour. On that occasion, Kisāgotamī,³³³ a daughter of the *khattiya* clan, was on top of her residence. And seeing the resplendent form of the Bodhisatta, as he made a circumambulation of the city, joy and happiness arose. Then, she uttered this verse:

His mother is calmed,³³⁴ his father is calmed,³³⁵
his wife is calmed,³³⁶ as is whoever has such a lord.³³⁷ [Pā61]³³⁸

³²⁷ dga' bar gyur cig ces rnam pa sna tshogs pa'i bkra śis kyis bstod pa'i dbyaṅs byed do : jaya-nandā-ti-ādi-vacanehi sūtamāghatand-hakādīsu nānappakārehi maṅgalavacanathutighosehi sambhavantesu.

³²⁸ rgyal po : mahārāja.

³²⁹ Gags 'dzin ma : Rāhulamātā. Cf. (Gags 'dzin ma : Yaśodharā Mvy 1070).

³³⁰ bdag gi bu dga' bar bya ba'i phyir po ña ba btañ ño : 'puttassa me tuṭṭhiṃ nivedethā' 'ti sāsanam pahini.

³³¹ sGra gcan 'dzin : Rāhula. Cf. (Sgra gcan 'dzin : Rāhula Mvy 1039). Rāhula, or Rāhula *thera*, was the son of Gotama and Rāhulamātā. He became a *bhikkhu* when the Buddha visited Kapilavatthu. See: (DPPN, 1983), vol. 2, pp. 737–40.

³³² not in Tibetan : rathavaram āruyha.

³³³ Gō ta mī skem mo : Kisāgotamī. Kisāgotamī was a girl from Kapilavatthu who uttered the '*nibbuta* verse' on seeing Gotama in his chariot. See: (DPPN, 1983), vol. 1, p. 610.

³³⁴ źi bar gyur : nibutta.

³³⁵ ñes par źi : nibutta.

³³⁶ ñes źir gyur : nibutta.

³³⁷ de yi pha ni de bdag mtshuñs : yassāyaṃ īdiso patīti.

³³⁸ See: JNTB § II.33 p. 114 lns 7–8. Ja I p. 60; sTog 69b; Bv-a p. 280; Ap-a p. 65; Dhp-a I p. 85; As p. 34; Thūp p. 165, *gāthā* by *khattiyakaññā* Kisā Gotamī; Mvu II p. 157; SBC c. 5. v. 24, p. 48; TBC c. 5. v. 24, p. 69.

Ja I p. 60: Nibbutā nūna sā mātā, / nibbuto nūna so pitā, / nibbutā nūna sā nāri / yassāyaṃ īdiso patīti.

sTog 69b: de yi ma ni źi bar gyur ||

Hearing this, the Bodhisatta thought: ‘She said that after seeing a bodily form such as mine, the mother’s mind became calmed,³³⁹ as was the father’s, and the wife’s³⁴⁰ mind was also calmed. What is the meaning of this so-called calmed mind?’³⁴¹

Then he, whose mind was free from the passion of defilements, 5
thought: ‘The extinguishing of the fire of passion is called calmed, the extinguishing of the fires of hatred and delusion is called calmed, the extinguishing of all the arisen³⁴² defilements, such as conceit and wrong view, is also called calmed. She has spoken these kind of words to me. I shall go searching, and seek for *nibbāna*, abandoning the 10
household life, from this very day. After going forth, it is proper to seek *nibbāna* through renunciation.’³⁴³ (70a)

‘This shall be my teacher’s fee!’³⁴⁴ said he. Removing a necklace of pearls –worth one hundred thousand³⁴⁵– from his neck he sent them to Kisāgotamī. She was elated, and thought: ‘The prince Siddhattha 15
must be infatuated with passion for me, since he has sent me a token.’

II.34 THE ARISING OF GRIEF

The Bodhisatta, after going to his own residence, that was resplendent and majestic, lay down on a sumptuous bed. Instantly, beautiful women, who were like goddesses, well-trained in singing and dancing, and adorned with all kinds of ornaments, took their instruments and 20

de yi pha ni ñes par źi || de yi bud med
ñes źir gyur || de yi yañ ni de bdag mt-
shuñs ||

Mvu II p. 157, *gāthā* by *Śākyan Mrgā*:
nirvṛtā khalu te mātā pitā punaḥ te
nirvṛte / nirvṛtā punaḥ sā nārī yasya
bhartā bhaviṣyasi.

SBC c. 5. v. 24, p. 48, *gāthā* by a
rājakanyā: sukhitā bata nirvṛtā ca sā
strī patirīḍṛkṣa ihāyataḥkṣa yasyāḥ | iti
taṃ samudīkṣya rājakanyā praviśantaṃ
pathi sājjalirjagāda ||

TBC c. 5. v. 24, p. 69: de ni yañ
dag mthoñ nas śā kya’i bu mo źig | rab
źugs lam na thal mo sbyar ba dañ bcas
śiñ | kye ma spyān yañs gañ gi bdag po
'di 'dra 'dir | mo de bde ma myañ ñan
'das ma źes smras so |

Saṅghabhedavastu, I p. 78, *gāthā*
by *Śākyan Mrgājā*: sukhitā bata sā

mātā sukhī cāśya pitā hy asau | nirvṛtā
bata sā nārī yasyā bhartā bhaviṣyati ||
nirvāṇaśabdaṃ śrutvā tu dhyāyī sa
puruṣottamaḥ | nirvāṇe śāntatāṃ jñātvā
tasmiñś cittam arocayat ||

³³⁹ źi bar gyur : nibbāyati.

³⁴⁰ skye dgu dañ skye dgu’i bdag mo :
pajāpati.

³⁴¹ ci’i phyir sems źi ba źes bya ba’i don
gañ : kasmim nu kho nibbute hadayaṃ
nibbutaṃ nāma hotīti.

³⁴² kun skyes pa : daratha.

³⁴³ ñes par 'byuñ bas rab tu byuñ
nas mya ñan las 'das pa tshol bar rigs
so : nikkhama pabbajitvā nibbānaṃ gave-
situm vaṭṭati.

³⁴⁴ 'di ni bdag gi slob dpon mar gyur
to : ayaṃ imassā ācariyabhāgo hotu.

³⁴⁵ 'bum phrag gcig ri ba : satasahas-
sagghaṇaka.

surrounded him. They began to perform delightful dances, songs, music, and so forth. The Bodhisatta was in a despondent state concerning the defilements. Being without joy at the dancing and so forth, he fell asleep in just a moment.³⁴⁶ Those women said: ‘What is the point of our dancing and so forth? He has gone to sleep. What is the point of tiring ourselves?’ Putting down whatever instrument they were using, they slept.³⁴⁷

The perfumed oil lamps burned,³⁴⁸ and the Bodhisatta awoke. While looking, seated crosslegged on top of the bed, he saw that those women, who had cast aside their musical instruments, had gone to sleep. Some dribbled saliva, some had stained clothes, and saliva on their bodies, (70b) some ground their teeth, some gave out wheezes, some talked in their dreams,³⁴⁹ some had gaping mouths, some had clothes in disarray,³⁵⁰ and the genitals of several were showing.³⁵¹ The Bodhisatta³⁵² saw their state, and, with a fearful heart, became unhappy with sensual desires.

The adorned and attended residence, being large and spacious, was like the palace of Sakka, but he thought of it as a cemetery, with bloated corpses, and with various kinds of stench. And the three existences,³⁵³ he thought to be like a blazing house, then, exclaiming: ‘I am hurt and tormented by this,’ he had a strong desire to go forth.

II.35 THE GREAT DEPARTURE

He thought: ‘Today, I, making the great renunciation, shall go forth.’³⁵⁴ And rising from the bed, and going near to the door, he said: ‘Who is there?’ [Pā62] There slept the equerry Channa,³⁵⁵ who had made a pillow of the threshold. He said: ‘O Noble Sir,³⁵⁶ it is I, the equerry Channa.’ The Bodhisatta said: ‘Today, I, after making a

³⁴⁶ byañ chub sems dpa' ñon moñs pa la mi dga' ba'i sems kyis gar la sogs pa la mñon par dga' ba med pas yud tsam gyis mnal du bñud do : Bodhisatto kilesu virattacittatāya naccādisu anabhirato muhuttaṃ niddaṃ okkami.

³⁴⁷ gañ dañ gañ bsalabs pa'i rol mo rnams la bñag nas ñal lo : gahitagahitāni turiyāni ajjhottharivā nipajjimsu.

³⁴⁸ dri bzañ dañ ldan pa'i 'bru mar gyi mar me dañ ldan pa'i : Gandhatela-padipā jhāyanti.

³⁴⁹ kha cig ni rña ma rmi 'chad pa : ekaccā vippalapantiyo.

³⁵⁰ kha cig ni gos žugs pa : ekaccā

apagatavatthā.

³⁵¹ 'ga' žig gi ni mtshan ma snañ ño : pākaṭabhībhacchasambādhaṭṭhānā. For Pāli *sambādhaṭṭhāna*, ‘genitals,’ ‘private parts,’ see: (Morris, 1884), pp. 102–3.

³⁵² byañ chub sems dpas : So. [??].

³⁵³ srid pa gsum po : tayo bhavā.

³⁵⁴ de bdag gi de riñ nas ñes par 'byuñ ba chen pos 'thon bar bsams te : 'ajj' eva mayā mahābhinnikkhamanaṃ nikkhamituṃ vaṭṭatīti.

³⁵⁵ blon po 'Dun pa : Channa. Cf. ('Dun pa : Chanda Mvy 1928).

³⁵⁶ 'phags pa bu : ayyaputta.

great renunciation, wish to go forth. Saddle my horse!’ The equerry Channa replied: ‘Very well, O King,’³⁵⁷ and taking the horse’s saddle, went into the stable.

There, he saw the king’s horse Kanthaka,³⁵⁸ standing in a delightful spot, beneath a canopy of silk with *sumanā*³⁵⁹ flowers, and burning lamps of perfumed oil. Laying the saddle on Kanthaka, he thought: ‘It is fitting that I saddle this very one today.’³⁶⁰ (71a) The horse, knowing he was to be saddled, thought: ‘This fastening of the saddle is not like the saddling up for going to the pleasure gardens on other days. Today, My Noble Lord desires to make a great renun- ciation and go forth.’ Then, with a joyful mind, he let out repeated neighs. His neighing resounded throughout the entire city, although the *devas* muffled his noise, so that it was not heard by anyone.³⁶¹

II.36 THE WISH TO SEE RĀHULA

The Bodhisatta, after sending the equerry Channa to the horse’s stable,³⁶² thought³⁶³: ‘I will look upon my son once.’³⁶⁴ Going to Rāhulamātā’s³⁶⁵ residence, he opened the door. And immediately, perfumed oil lamps burned within the bed chamber. While asleep, Rāhulamātā had put her hand on her son’s head, as he lay on the bed on which were scattered some *sumanā* and *mallikā*³⁶⁶ flowers. The Bodhisatta, putting one foot on the threshold, stood looking, and thought: ‘If I remove the princesses hand, I think my son will be roused. And if the princess awakes, there will be a hindrance to my going forth. So I shall see my son after becoming a Buddha.’³⁶⁷ Thinking this, he descended from the residence.

³⁵⁷ lha legs so : sādhu devā.

hisatto pi kho Channaṃ pesetvā.

³⁵⁸ bsNags ldan : Kanthaka. Cf. (bsNags ldan : Kanthaka Mvy 4772).

³⁶³ not in Tibetan : nisinnapallaṃkato vuṭṭhāya.

³⁵⁹ su ma na : sumanā. Cf. (sNa ma’i me tog : Sumanā Mvy 6158). For Pāli *sumanā*, ‘the great-flowered jasmine,’ see: (PED, 1979), p. 720, and (DPL, 1987), p. 488.

³⁶⁴ re zig bu la blta bar bsams so : ‘puttaṃ tāva passissāmīti’ cintetvā.

³⁶⁰ da ni bdag gis ’di ñid kyi sga bya bar rig nas : ‘ajja mayā imaṃ eva kapetum vaṭṭatīti.’

³⁶⁵ Grags ’dzin ma : Rāhulamātā. Cf. (Grags ’dzin ma : Yaśodharā Mvy 1070).

³⁶⁶ mal li ka : mallikā. Cf. (Ma li ka : Mallikā Mvy 6155). For Pāli *mallikā*, ‘Arabian jasmine,’ see: (PED, 1979), p. 525, and (DPL, 1987), p. 234.

³⁶¹ slar yañ lha rnams kyis de’i sgra bkag nas sus kyañ mi thos par byas so : Devatā pana taṃ saddaṃ nirumhitvā na kassaci sotum adamsu.

³⁶⁷ not in Tibetan : āgantvā : bdag ñid ’gro ba’i bar gcod du ’gyur zin sañs rgyas su gyur nas bu blta’o : evaṃ me gamanantarāyo bhavissatīti, Buddho hutvā va āgantvā passissāmīti.

³⁶² byañ chub sams dpas kyañ blon po ’dun pa rta’i gnas su btañ nas : Bod-

However, some teachers say³⁶⁸: ‘Then, the Bodhisatta appeared, as said above, but it was seven days prior to departure.’ Since this is not explained by others in this manner, it should therefore be taken in the way just stated.³⁶⁹

II.37 KANTHAKA

In this way, the Bodhisatta (71b) descended from the residence. And going into the horse’s stable,³⁷⁰ said this: ‘O Kanthaka, you must carry me this very night! Then when, due to your kindness³⁷¹ I become a Buddha, I will liberate the entire world of *devas* and men.’ Then he mounted Kanthaka’s back.

The distance between Kanthaka’s neck and lip was eighteen cubits,³⁷² with a height in proportion to that. He was strong, swift and white all over, with a colour like that of a polished conch shell. If he should repeatedly neigh, or make a noise with his hooves, it would resound throughout the city. Therefore, those *devas*, through their own power, prevented the noise, so that it was not heard by anyone. The *devas* shielded each hoof step, of fore and hind leg, in the palms of their hands.³⁷³

II.38 THE OPENING OF THE CITY GATE

The Bodhisatta, seated on the middle of the horse’s back, [Pā63] told the equerry Channa: ‘Grasp the horse’s tail!’³⁷⁴ And, at midnight, they approached close to the main gate.

Then, once more, the king thought in this way: ‘Let it be that the Bodhisatta would be unable, even after opening the great city

³⁶⁸ slob dpon kha cig 'di ltar smras ste : Jātakatṭhakathāya. Cf. (Slob dpon : Ācārya Mvy 8728). The Tibetan has only *slob dpon kha cig* ‘some teachers.’ The Pāli specifies the *Jātakatṭhakathā* ‘Jātaka commentary.’

³⁶⁹ de'i tshe byañ chub sems dpa' g'zags pa'i sñon rol gyi ñi ma bdun gyi goñ du skyes so 'zes zer ro || de 'dra g'zan du ma bśad pas de'i phyir 'di kho na gzuñ bar bya'o : tadā Rāhulakumāro hotīti vuttam tam sesatṭhakathāsu n' atthi. Tasmā idam eva gahetabbam.

³⁷⁰ rta'i ra ba ñid : assasamīpaṃ.

³⁷¹ khyod kyi drin gyis : aham tam

nissāya.

³⁷² bsñags ldan gyi ske nas bzuñ nas mchu ru khru bco bgyad pa : Kanthako gīvato patṭhāya āyāmena atṭhārasahattho hoti.

³⁷³ khrab khrab 'gro ba'i rkañ lag gi rmig pa re re lha'i lag pa'i mthil du ñe bar b'zag go : akkamaṇaakkamaṇapadavāre hatthatalāni upanāmesuṃ.

³⁷⁴ byañ chub sems dpas rta'i rgyab kyi dbus su b'zugs so || blon po 'dun pa rta'i mjug ma nas zuñ cig : Bodhisatto assavarassa piṭṭhivaramajjhagato Channaṃ assassa vāladhiṃ gāhāpetvā.

gate at any time, to go outside!’³⁷⁵ He commissioned a thousand men, who were needed to open each individual door leaf of the gate.³⁷⁶ The Bodhisatta possessed great strength, the strength of a herd of elephants, even of ten thousand *koṭis* of elephants, the strength of a multitude of men, even of one hundred thousand *koṭis*³⁷⁷ of men. 5

The Bodhisatta thought: ‘If the gate does not open, (72a) then, while sitting on Kanthaka’s back myself, with the equerry Channa holding the tail, spurring³⁷⁸ Kanthaka to jump the height of the eighteen cubit city wall, I will cross it.’

The equerry Channa thought: ‘If the gate does not open, then 10 I, carrying³⁷⁹ the Noble Son on my shoulder, putting my right arm around the loins and belly of Kanthaka, jumping on the city wall, will cross it.’

Kanthaka thought: ‘If the gate does not open, then I, carrying My Lord, just as he is seated on my back, with the equerry Channa 15 standing holding my tail, jumping on the city wall, will cross it.’

If the gate were not to open, then any one of the three intended plans would succeed.³⁸⁰ However, those *devas* who guarded³⁸¹ the gate opened it.

II.39 MĀRA

Immediately, Māra thought: ‘I will stop the Bodhisatta.’ And having 20 come, seated in the sky, said: ‘Great Sage,³⁸² do not proceed with this going forth! Seven days hence, you will obtain³⁸³ the great wheel jewel, and you will rule the kingdom of the four great continents, that are surrounded by two thousand small islands. Turn back, O Great Sage!’³⁸⁴ ‘Who are you?’ the Bodhisatta asked.³⁸⁵ Māra replied: 25

³⁷⁵ ’di ltar byañ chub sems dpa’ gañ gis ji ltar bsams pa de bzin du gsum po’i
dus su yañ groñ khyer chen po’i sgo phyē nañ nas gañ yañ ruñ ba gcig ñes par
nas phyi rol du ’gro bar mi nus par phyed : ’gyur ro : Sace dvāraṃ na avāpurīyit-
’evaṃ Bodhisatto yāya kāyaci velāya na- tha yathācintam eva tisu janesu aññataro
garadvāraṃ vivaritvā nikkhamituṃ na sampādeyya.
sakkhissatīti.’ ³⁸¹ sruñ ba : adhivattha.

³⁷⁶ sgo ma’i sgo glegs : dvīsu dvāra- ³⁸² drañ sroñ chen po : mārisa. Cf.
kavāṭesu. (Drañ sroñ chen po : Mahārṣi Mvy 17).

³⁷⁷ mi bye ’bum phrag gcig : dasa- ³⁸³ thob par ’gyur ro : pātubhavissati.

³⁷⁸ brla btsir nas : ūrūhi nippīletvā. ³⁸⁴ drañ sroñ chen po zlog cig : nivatta

³⁷⁹ khyer nas : nisīdāpetvā. mārisa.

³⁸⁰ gal te sgo ma phyed par gyur na ³⁸⁵ dris so : not in Pāli.

'I am Vassavatti.'³⁸⁶ The Bodhisatta said: 'Māra, I know there will be a wheel jewel for me, (72b) but I am not desirous of kingship.³⁸⁷ That I shall be a Buddha resounds throughout the ten thousand-fold worlds.' Māra then said: 'Starting from now, I shall know when you, O Boy,³⁸⁸ are thinking a sensuous thought, an injurious thought, or a harmful thought.'³⁸⁹ And he went, staying close to him, like a shadow that does not leave its companion.³⁹⁰

II.40 THE COMING OF THE DEVAS TO PAY HOMAGE

The Bodhisatta abandoned the kingdom of a world ruler,³⁹¹ without regard, like a globule of saliva. And with much homage being paid, went outside the city. Then, on the middle day of the summer month, at the time of the supreme constellation,³⁹² he left the city. Though turning from the city, he intended to ask to see it again.³⁹³ Just as this very thought arose in the mind of the Bodhisatta, the great earth was broken, like a potter's wheel, and whirled around, as if speaking thus: 'Are you, O Mahāpurisa,³⁹⁴ turning back without your meritorious act of looking?'³⁹⁵ As this was said, the great earth broke, like a potter's wheel, and stopped.³⁹⁶

The Bodhisatta stood before the city, looking at it, indicating in one place, the site for the shrine³⁹⁷ of Kanthaka's turning back.

³⁸⁶ 'Jig rten gyi dbaṅ po : Vassavatti. Here Māra is deviously using the name Vasavattī, which was the name of a *deva-putta* who was king of the Parinimmita-vassavatti world. See: (DPPN, 1983), vol. 2, p. 844.

³⁸⁷ bdag la rgyal po'i dgos pa med do : anatt'hiko 'haṃ rajjena.

³⁸⁸ bu : not in Pāli. The Tibetan word *bu* 'boy or son' may be used here in a diminutive or disrespectful sense, to show Māra's contempt for the Bodhisatta.

³⁸⁹ 'dod pa'i rnam par rtog pa 'am gnod sems kyi rnam par rtog pa 'am rnam par 'tshe ba'i rnam par rtog pa : kāmavitakkaṃ vā vyāpādavittakkaṃ vā vihiṃsāvitakkaṃ.

³⁹⁰ grogs daṅ ma bral bar grib ma bzin du rjes su 'brel bar 'gro'o : otārāpekho chāyā viya anapagacchanta anubandhi.

³⁹¹ 'khor los sgyur ba : cakkavatti.

³⁹² dbyar zla 'briṅ po'i ṅa la mchog

gi skar ma bre : āsālhipuṇṇamāya uttarāsālhanakkhate.

³⁹³ slar yaṅ groṅ khyer la bzlog nas blta bar brjod par bsams so : vattamāne nikkhamitvā ca puna nagaraṃ apaloke-tukāmo jāto.

³⁹⁴ skyes bu chen po : Mahāpurisa. Cf. (sKyes bu chen po : Mahāpuruṣa Mvy 7361).

³⁹⁵ skyes bu chen po khyod kyi log nas blta ba'i las kyi bsod nams khyod kyi byas pa med dam : 'Mahāpurisa na tayā nivattitvā olokanakammaṃ katan' ti.

³⁹⁶ sa gzi chen po rdza mkhan gyi 'khor lo bzin du phug nas bzlog : mahāpaṭhavī kulālacakkaṃ viya chijjitvā parivatti.

³⁹⁷ bsñags ldan ldog pa'i mchod rten gyi gnas : Kanthakanivattanacetiyatṭhānaṃ.

Then, having set Kanthaka [Pā64] on the path of travel, he went on, with great honour, majesty, good fortune and purity. Then, those *devas* lit sixty thousand great lamps in front of him, and sixty thousand (73a) great lamps behind him, and also sixty thousand great lamps on his left hand side. Other *devas* also lit many thousands of innumerable lamps on top of the edge of the world system.³⁹⁸ Other *devas*, *nāgas*, *supaṇṇas*,³⁹⁹ and others, proceeded worshipping him with divine perfume,⁴⁰⁰ garlands of flowers, aromatic powder,⁴⁰¹ and incense. Then *pāricchattaka*⁴⁰² and *man dā ra* flowers fell in a dense shower like a cloud, and a continuous rain of flowers fell from the sky. There was the resounding of divine melodies, and from all surrounding directions, the music of seventy-eight thousand musical instruments,⁴⁰³ that were like the rumbling of thunder in the midst of the ocean, as at the time of the roaring of the ocean on the sides of Yugandhara⁴⁰⁴ mountain.

II.41 ARRIVAL AT ANOMĀ RIVER

The Bodhisatta, possessed of splendour and majesty, on the single night of his going, passed⁴⁰⁵ three kingdoms, and then stood, at thirty *yojanas* distance, on the bank of the Anomā⁴⁰⁶ river. He thought: ‘Why won’t this horse also be able to go beyond this?’ It is not that he is unable. Since after going one morning within the ramparts he circled them, and returning immediately on the same morning, he was able to eat the food presented in my presence.

Then, once more, the *devas*, *nāgas*, *supaṇṇas*, and so forth, standing in the sky, rained down perfumes and garlands of flowers. He was unable to leave, since the horse’s body was immersed up to (73b) the thighs in perfumes, flower garlands, and so forth. And being so greatly hindered, he was unable to cut this tangle. Therefore, he went only thirty *yojanas* distance.

³⁹⁸ khor yug : cakkavāla. Cf. (Khor yug, Ñe ’khor : Pārisamanta Mvy 6493).

³⁹⁹ ’dab bzañ : supaṇṇa. Cf. (’Dab bzañ : Suparṇi Mvy 4872).

⁴⁰⁰ lha’i spos : not in Pāli.

⁴⁰¹ phye ma : cuṇṇa.

⁴⁰² pā ri tsatsha ttra : pāricchattaka. Cf. (Yoñs su ’dus brtol : Pāriyātra, Pārijāta Mvy 4198). For Pāli *pāricchattaka*, ‘the coral tree, *Erythmia Indica*, a tree in Indra’s heaven,’ see: (PED, 1979), p. 454, and (DPL, 1987), p. 339.

⁴⁰³ lha’i glu dbyaṅs sgrogs par gyur to || kun nas bskor bar stoñ phrag drug cu rtsa brgyad kyi rol mo’i sgra sgrogs so : Dibbāni saṅgītāni pavattanti, samantato aṭṭhaturiyāni saṭṭhituriyānīti aṭṭhasaṭṭhituriyasatasahassāni pavajjayiṃsu.

⁴⁰⁴ ri bo gñā’ śiñ ’dzin : Yugandhara-kucchiya.

⁴⁰⁵ spaṅs nas : atikamma.

⁴⁰⁶ Yid ldan : Anomā. Anomā, name of a river near Kapilavatthu. See: (DPPN, 1983), vol. 1, p. 102.

II.42 THE RENUNCIATION OF THE BODHISATTA

Then, the Bodhisatta, standing on the bank of the river, asked the equerry Channa: ‘What is the name of this river?’ Channa replied: ‘O King,⁴⁰⁷ it is called Anomā.’ The Bodhisatta said: ‘My going forth will also be called Anomā.’ Spurring with his feet, he exhorted the horse. And the horse leapt, landing on the other bank of the river, measuring eighty *usabha*⁴⁰⁸ in width. The Bodhisatta, dismounting from the horse’s back, stood on a heap of sand⁴⁰⁹ that was like silver, and spoke to Channa⁴¹⁰: ‘Taking my ornaments, and Kanthaka, you must go! I will go forth.’

Channa said: ‘I also request to go forth.’⁴¹¹ The Bodhisatta replied: ‘Since you are not allowed to go forth,⁴¹² go!’⁴¹³ Although he requested this three times, he was not granted permission.

The Bodhisatta, entrusting Kanthaka, and his ornaments, to Channa, thought: ‘My hair is not suitable for a *samaṇa*,⁴¹⁴ though there is no one else fit to cut my hair, not even another bodhisatta.⁴¹⁵ So I intend to cut my very own hair with a sword.’ Seizing the sword with his right hand, and taking the jewelled topknot with his left hand, he cut it. The hair of his head, being two fingers long, adhered to his head curling to the right. His hair was just that length for his entire life, (74a) and he was free from the growth of beard. It was unnecessary for him to shave his hair and beard again. [Pā65]

II.43 ESTABLISHING THE CŪLĀMAṆI SHRINE

The Bodhisatta, taking the jewelled topknot and throwing it in the air, thought: ‘If I am to become a Buddha, let it remain in the air, if not, let it fall to the ground!’ His tied jewel topknot went up one *yojana* and remained in the air. Sakka, king of the *devas*, was watching with his divine sight. And putting it inside a bejewelled casket one *yojana*

⁴⁰⁷ lha : deva. Cf. (lHa : Deva Mvy 3216).

⁴⁰⁸ glaṇ : usabha. A unit of measure one *usabha* is twenty *yattṭhi* (or 200 feet). See: (Geiger, 1986), p. 81.

⁴⁰⁹ bye ma’i phuṇ po’i steṇ du : vālukāpuline.

⁴¹⁰ ‘Dun pa : samma Channa. Cf. (‘Dun pa : Chanda Mvy 1928).

⁴¹¹ lha bdag kyaṇ rab tu ’byuṇ du gsol : ‘Ahaṃ pi deva pabbajissāmiti.’

⁴¹² khyod kyis rab tu ’byuṇ ba mi ’thob pas : na labbhā tayā pabbajitum.

⁴¹³ soṇ žig : gaccha Ja I p. 64, gaccha tha, Ap-a p. 69.

⁴¹⁴ dge sloṇ : samaṇa. Cf. (dGe sloṇ : Bhikṣu Mvy 8717) and (dGe sbyoṇ : Śramaṇa Mvy 3329).

⁴¹⁵ byaṇ chub sams dpa’ gžan gyis kyaṇ skra breg par ruṇ ba gžan med do : aṇṇo Bodhisatassa kese chinditum yuttarūpo n’ atthi.

in height, he erected the Jewelled Topknot shrine⁴¹⁶ in the palace of the Tāvatiṃsa⁴¹⁷ *devas*, saying:

The foremost man, accustomed to the finest scents,
cut his topknot, and cast it into the air.

The thousand-eyed one⁴¹⁸ seized the topknot,
carrying it to the abode of the *devas* in a golden casket.^{419 420}

5

II.44 THE EIGHT REQUISITES OF A SAMAṆA

Again, the Bodhisatta thought: ‘These Kāsi clothes of mine are unsuitable for a *samaṇa*.’⁴²¹ Then, Ghaṭikāra,⁴²² his friend during the time of Kassapa Buddha, was Mahābrahma, and he had not met his friend during the time of one Buddha. He thought: ‘There is my friend going out on the great renunciation, taking these requisites of a *samaṇa*.’⁴²³ I will go there.’ While [going there] he said:

10

Three robes and bowl, razor, needle and girdle,
along with a water strainer, make the eight
necessary kind of things for monks.^{424 425}

15

Taking these eight requisites (74b) of a *samaṇa*,⁴²⁶ he gave them to him.

⁴¹⁶ gTsug gi nor bu bźugs pa’i mchod rten : Cūlāmaṇicetiya. The Cūlāmaṇicetiya ‘Jewelled Topknot shrine,’ a shrine erected over the hair relics of the Buddha. See: (DPPN, 1983), vol. 1, p. 909.

⁴¹⁷ Sum cu rtsa gsum gyi pho brañ : Tāvatiṃsabhavana.

⁴¹⁸ mig stoñ pa : saḥassanetto. Cf. (br-Gya byin ’dom na mig stoñ pa : Daśaśatanayana Mvy 3140).

⁴¹⁹ gser gyi za ma tog tu lha gnas khyer : suvaṇṇacaṃgoṭavarena Vāsavo.

⁴²⁰ See: JNTB § II.43 p. 123 lns 3—6. Ja I p. 65; sTog 74a; Bv-a p. 284; Thūp p. 165.

Ja I p. 65: Chetvāna molim varagandhavāsitaṃ / vehāsayam ukkhipi agapuggalo, / saḥassanetto sirasā paṭig-gahī / suvaṇṇacaṃgoṭavarena Vāsavo ti.

sTog 74a: mchog gi dri yis bsgos pa’i gtsug phud bead || gañ zag mchog gis nam mkha’ la ni dor || mig stoñ pa yis

dbu skra mgo steñ bzun || gser gyi za ma tog tu lha gnas khyer ||

⁴²¹ dge sloñ : samaṇa. Cf. (dGe sloñ : Bhikṣu Mvy 8717) and (dGe sbyoñ : Śramaṇa Mvy 3329).

⁴²² rDza mkhan : Ghaṭikāra. Cf. (rDza mkhan : Kumbhakāra Mvy 3800).

⁴²³ dge sloñ : samaṇa.

⁴²⁴ dge sloñ rnam la rigs śiñ mkho : yuttayogassa bhikkhuno.

⁴²⁵ See JNTB § II.44 p. 123 lns 14—6. Ja I p. 65; sTog 74a; Ja III p. 377; Bv-a p. 284; Ap-a p. 70; Sv I p. 206; Thūp p. 166.

Ja I p. 65: Ticīvarañ ca patto ca / vāsi sūciñ bandhanam / parissāvanena, aṭṭh’ ete / yuttayogassa bhikkhuno ti.

sTog 74a: chos gos gsum dañ lhuñ bzed dañ spu gri khab dañ ska rags dañ || chu tshags dañ bcas brgyad yin no || dge sbyoñ rnam la rigs śiñ mkho ||

⁴²⁶ dge sloñ : samaṇa.

II.45 CHANNA'S DEPARTURE

The Bodhisatta, dressing in the garb of the venerable,⁴²⁷ and taking the requisites of the unsurpassed renunciation, said: 'O Channa,⁴²⁸ repeat my words to my mother and father: "Be of good health!" ' and sent him off. Channa made salutation to the Bodhisatta, circum-ambulated him, and went.

5

II.46 DEPOSITING THE BODY OF KANTHAKA

Furthermore, Kanthaka, while he was standing there, heard the Bodhisatta's conversation with⁴²⁹ Channa and thought: 'I will not now meet⁴³⁰ with My Lord⁴³¹ again.' Being unable to endure⁴³² the sorrow after the Bodhisatta left his view, he died from a broken heart, and was born as a *deva*'s son named Kanthaka in the Tāvātimsa 10
abode.

For Channa, first there was the initial sorrow, and now secondly, he was troubled and grieved due to the death of Kanthaka. Because of this, he went to the city weeping and wailing.

II.47 GOING TO RĀJAGAHA

In the Bodhisatta's path there was a mango grove named Anūpiya.⁴³³ 15
He spent seven days and nights there, dwelling in the happiness of one who has gone forth.⁴³⁴ [Pā66] Then, on just one day, after going on the path by foot for thirty *yojanas*, he arrived at Rājagaha,⁴³⁵ and went to each successive door for alms.⁴³⁶

Seeing the Bodhisatta's body, all the inhabitants of the city 20
were in disarray, as when Dhanpālaka⁴³⁷ entered Rājagaha, or when

⁴²⁷ mchod par 'os pa'i rgyal mtshan : ⁴³⁴ der ñi ma bdun nas rab tu 'byuñ
arahaddhaja. ba'i bde bas gnas śiñ ñin mtshan

⁴²⁸ 'Dun pa : Channa. Cf. ('Dun pa : 'da'o : tattha sattāhaṃ pabbajjāsukhena
Chanda Mvy 1928). vītināmetvā.

⁴²⁹ gsuñ gleñ byed ciñ : saddhiṃ man- ⁴³⁵ rGyal po'i khab : Rājagaha. Cf. (r-
tayamānassa. Gyal po'i khab : Rājagrha Mvy 4107).
Rājagaha, the capital city of Magadha.

⁴³⁰ 'phrad pa : dassana.

⁴³¹ bdag gi jo bo : mayhaṃ puna See: (DPPN, 1983), vol. 2, pp. 721–4.

sāmīno. ⁴³⁶ sgo mthar chags su bsod sñoms la

⁴³² śin tu gnas pa bsrān par ma nus gśegs te : sapadānaṃ piṇḍāya cari.

te : adhivāsetuṃ asakkhonto. ⁴³⁷ gLañ po che nor skyon : Dhan-

⁴³³ rJes su dga' ba : Anūpiya. Anū- pālaka. A layman converted by Sikhi
piya, name of a township in the Malla Buddha. See: (DPPN, 1983), vol. 1,
country east of Kapilavatthu. See: p. 1132.

(DPPN, 1983), vol. 1, p. 81.

Asurinda⁴³⁸ entered the city of the *devas*. (75a) The king's men went to the king, and said: 'O King, a being of such a kind⁴³⁹ is collecting alms in the city. And we do not know whether he is a *deva*, human, *nāga*,⁴⁴⁰ *supaṇṇa*, or what he is.' The king, standing on top of the palace, saw the Mahāpurisa,⁴⁴¹ and addressed a man: 'Go and investigate! If he is not a human, then after going outside the city, he will disappear. If he is a *deva*, he will go into the sky. If he is a *nāga*, he will go beneath the earth. If he is a human, he will go and eat the food he has obtained in this way.' The Mahāpurisa, after collecting assorted foods –knowing: 'Just this amount is sufficient for me'⁴⁴²— went out of the city by the gate he had entered.

Sitting in the shade of mount Paṇḍava,⁴⁴³ and facing east, he began to eat the food.⁴⁴⁴ Then, he began to consider the pieces that fell from his mouth, which turned his stomach.⁴⁴⁵ So, on seeing this food like this, with his very own eyes, and also its worth,⁴⁴⁶ he therefore reflected on the unpleasantness of various kinds of food, and made this exhortation to himself: 'O Siddhattha, you have been born in a place and family which has various kinds of tasty food, such as many sorts of easily obtained food and drink, and three-year old sweet scented rice.'⁴⁴⁷ On seeing one who is a wearer of rubbish heap clothes,⁴⁴⁸ he was set to thinking: 'When will I be like him, going for almsfood and eating that food. At what time will I be like that?'⁴⁴⁹ (75b) He went thinking this: 'What am I doing now?'⁴⁵⁰ After making exhortation to himself in this way, he ate the food with indifference.⁴⁵¹

⁴³⁸ lHa ma yin gyi dbaṅ po : Asurinda. Asurinda, who became a follower of the Buddha. See: (DPPN, 1983), vol. 1, pp. 215—6.

⁴³⁹ 'di lta bu'i gzugs kyi sems can gcig : evarūpo nāma satto.

⁴⁴⁰ not in Tibetan : nāga.

⁴⁴¹ sKyes bu chen po : Mahāpurisa. Cf. (sKyes bu chen po : Mahāpuruṣa Mvy 7361).

⁴⁴² bdag la 'di tsam gyis chog par rtogs te : 'alam me ettakaṃ yāpanāyā' 'ti.

⁴⁴³ sKya bo : Paṇḍava. Mount Paṇḍava, a hill near Rājagaha. See: (DPPN, 1983), vol. 2, p. 120.

⁴⁴⁴ kha zas la loṅs spyod par brtsams so : āhāraṃ paribhuñjitum āraddho.

⁴⁴⁵ gaṅ gi sgyu ma phyin ci log ste kha nas 'thon pa'i nram par bsams par gyur

to : assa antāni parivattitvā mukhena nikkhamanākārappattāni ahesum.

⁴⁴⁶ de nas de'i bdag ṇid kyi lus kyis 'di lta bu'i tshul gyi kha zas mig gis mthon ba yaṅ dkon no : Tato tena attabhāvena evarūpassa āhārassa cakkhunāpi aditṭha-pubbatāya. The Tibetan varies having only *mthon ba* 'saw' for the Pāli *aditṭha-pubba* 'not seen before.' And in having *dkon* 'precious, valuable,' which is not in the Pāli, see: (CPD, 1924—48), vol. 1, p. 119.

⁴⁴⁷ lo gsum pa'i 'bras dri ṇim po'i bza' ba : tivassikagandhasālībhojanam.

⁴⁴⁸ phyag dar khrod pa : paṃsukūlika.

⁴⁴⁹ de'i dus su bdag la de ltar 'gyur ro zes : bhavissati nu kho me so kālo' ti.

⁴⁵⁰ da ni 'di ci byed pa yin zes : idāni kiṃ nām' etaṃ karosīti.

After seeing his behaviour, the king's man went and related it to the king. The king, hearing the messenger's story, quickly went out of the city and approached the Bodhisatta. He became converted to the Bodhisatta's way of practice, and offered all his dominions to the Bodhisatta. The Bodhisatta said: 'O Great King,⁴⁵² desire for things, or the desires of defilements, have no meaning for me. Since I went forth through a wish for supreme perfect enlightenment.'⁴⁵³ The king could not influence his mind, even with these kinds of gifts, and he said: 'You will certainly become a Buddha, and having become Buddha, make a promise that you will come to my city⁴⁵⁴ first.'¹⁰

This is abridged here,⁴⁵⁵ and should be understood by looking at the elaboration in the *Pabbajjā-sutta*,⁴⁵⁶ together with its *Aṭṭhakathā*.⁴⁵⁷

II.48 GOING TO ĀLĀRA KĀLĀMA AND UDDAKA RĀMAPUTTA

After the Bodhisatta gave a promise to the king, he went off travelling by stages, approaching the abodes of Ālāra Kālāma⁴⁵⁸ and Uddaka Rāmaputta.⁴⁵⁹ Then, after having produced the attainments,⁴⁶⁰ he thought: 'This is not the path for attaining enlightenment.'⁴⁶¹ [Pā67] There was not even any joy for him at the appearance of the attainments.⁴⁶² (76a)

Wishing to exhibit his own strength and energy to the world, together with its *devas*, and intending to undertake the great exertion,

⁴⁵¹ rtog par med par kha zas la loṅs spyod do : nibbikāro hutvā āhāraṃ paribhuñji.

⁴⁵² rGyal po chen po : Mahārāja.

⁴⁵³ bdag ni mchog gi mñon par rdzogs par byañ chub pa don du gñer bas 'oṅs so : ahaṃ paramābhisambodhiṃ patthayanto nikkhanto.

⁴⁵⁴ groṅ khyer : vijitaṃ.

⁴⁵⁵ not in Tibetan : 'pabbajjaṃ kit-tayissāmi yathā pabbajji cakkhumā' ti.

⁴⁵⁶ Rab tu 'byuñ ba'i mdo : Pabbajjāsutta, Sn pp. 72–4.

⁴⁵⁷ Don dañ gtaṃ : Aṭṭhakathā. The Pāli Aṭṭhakatha 'commentary.'

⁴⁵⁸ Kun nas tshon dañ nag po can : Ālāra Kālāma. Cf. (sGyu rtsal śes byed kyi bu riñ du 'phur : Ārāḍa-kālāmaḥ Mvy 3515). Ālāra Kālāma was the first

teacher that Gotama went to after making his renunciation. See: (DPPN, 1983), vol. 1, pp. 296–7.

⁴⁵⁹ 'Char byed gser dañ dga' byed bu : Uddaka Rāmaputta. Cf. (Rañs byed kyi bu lhag spyod : Udrako rāma-putraḥ Mvy 3516). Uddaka Rāmaputta was the second of Gotama's teachers after he made his renunciation. See: (DPPN, 1983), vol. 1, pp. 382–3.

⁴⁶⁰ sñoms pa 'jug pa : samāpatti. These are not the Buddhist *samāpatti*, but the meditational attainments in the systems of Ālāra and Uddaka.

⁴⁶¹ sañs rgyas thob pa'i lam ni 'di ma yin no : 'nāyaṃ maggo bodhiyā' ti.

⁴⁶² de la sñoms par 'jug pa skyes kyañ dgyes par ma gyur nas : taṃ pi samāpattibhāvanam anāṃkaritvā.

he went to Uruvelā,⁴⁶³ thinking: ‘This is an extremely pleasant spot.’
Having approached that very spot, he performed the great exertion.⁴⁶⁴

II.49 THE FIVE RENUNCIATES STAY WITH THE BODHISATTA

There, the five renunciates, headed by Koṇḍañña,⁴⁶⁵ avoided the Bodhisatta’s abode,⁴⁶⁶ though they wandered for alms in the villages, market towns, and the royal town. Then, after he had performed the great exertion for six years, they thought: ‘Now he will be a Buddha, now he will be a Buddha,’ and requested to act as his attendants—cleaning his dwelling, and so forth—and to remain close to him.⁴⁶⁷

II.50 DIFFICULT DEEDS

The Bodhisatta thought: ‘I intend to perform this difficult task to the very end,’⁴⁶⁸ passing the day with either only one sesame seed, or only one grain of rice, and rejecting all other food. Even those *devas* pointed to the lustre from each individual hair pore.⁴⁶⁹ Then, without food, his body became emaciated, and although his body had been a golden colour, it became black. Even the thirty-two marks of the Mahāpurisa⁴⁷⁰ were not apparent.

On another day, while breathing slowly, he developed absorption. A severe pain arose⁴⁷¹ in his body. He became unconscious, and fell on the walkway. Then, one *deva* said: ‘The *samaṇa* Gotama⁴⁷² has died.’ One other said: ‘He attained *arahat*-ship when falling.’⁴⁷³ (76b)

⁴⁶³ lTeñ rgyas : Uruvelā. Cf. (lTeñ kārīkaṃ karissāmi.

rgyas ’od sruñ : Uruvilvā-kāśyapa Mvy 1049). ⁴⁶⁹ lha rnam kyis kyañ ba spu’i bu ga re re nas mdañs ston no : devatāpi

⁴⁶⁴ dka’ ba chen po : mahāpadhāna. lomakūpehi ojaṃ upasaṃharamānā Cf. (dKa’ ba byed pa : Duṣkara-kāraka paṭikkhipi.

Mvy 6678). ⁴⁷⁰ skyes bu chen po’i mtshan sum cu rtsa gñis : dvattiṃsa Mahāpurisa-
⁴⁶⁵ Kō ṇḍi nya la sogs par : Koṇḍañña- pamukhā. Cf. (Kun śes kāu ṇḍi nya : lakkhaṇāni. Cf. (sKyes bu chen po’i
Ājñāta-kāuṇḍinya Mvy 1030). mtshan sum cu rtsa gñis kyi miñ la :

⁴⁶⁶ byañ chub sems dpa’i gnas dor : Dvātriṃśan-mahāpuruṣa-lakṣaṇāni Mvy
tatha Bodhisattam sampāpuṇṇsu. 235).

⁴⁶⁷ zus pa’i gnas la byi dor la sogs pa ⁴⁷¹ skyes nas : abhitunna.

byed ciñ sku la rim gro byed par gyur te | ⁴⁷² Gō ta ma, : Gotama. Cf. (Gāu ta
ñe bar gnas par gyur to : parivenasam- ma : Gāutama Mvy 78).

majjānādikāya vattapaṭivattāya upaṭṭha- ⁴⁷³ gcig gis ’gyel ba na dgra bcom pa
hamānā santikāvacarā c’ assa ahesuṃ. thob zēs brjod do : ekaccā ’vihāro v’ eso

⁴⁶⁸ phyi ma’i mthar thug dka’ ba arahattan’ ti āhaṃsu.

spyad par bsams so : koṭipattam dukkara-

The one who said ‘He has died’ went and said to the great king Suddhodana: ‘Your son has died.’ The king asked: ‘Did my son die without becoming a Buddha, or did he die after becoming one?’⁴⁷⁴ The reply was: ‘He was unable to become a Buddha. After falling at his place of austerities⁴⁷⁵ he died.’ Hearing this the king said: ‘I do not believe it. My son would not die without becoming a Buddha,’⁵ and rebuffed him.

Why then did the king not believe it? Because of just those miraculous signs⁴⁷⁶ that he had seen at the foot of the *jambu*⁴⁷⁷ tree, and when Kālādevala⁴⁷⁸ was paying homage.¹⁰

Meanwhile, the Bodhisatta regained consciousness, and got up. One *deva* went to the king and said: ‘O Great King, your son is free from sickness.’ The king replied: ‘I knew that it could not be my son [who was sick].’⁴⁷⁹

II.51 DIFFICULT DEEDS ARE NOT THE PATH TO BODHI

The Mahāsatta, while practising asceticism for six years,⁴⁸⁰ eating but little food, and collecting alms by walking to villages and market towns, had this thought: ‘Asceticism,⁴⁸¹ such as this, is not the path of enlightenment.’⁴⁸²¹⁵

Then, the thirty-two marks of a Mahāpurisa became apparent, and his body became a golden colour.²⁰

II.52 THE BODHISATTA’S EXERTIONS WITH THE FIVE BHIKKHUS

The group of five monks said: ‘Despite his six years of asceticism, he has not obtained comprehension of omniscience.’⁴⁸³ [Pā68] How

⁴⁷⁴ bdag gi sras sañs rgyas ma thob par
dus las 'das sam || thob nas dus las 'das :
Mamma putto Buddhō hutvā kālakato
ahutvā. ⁴⁷⁵ dka' ba spyod pa'i gnas : padhāna-
bhūmi. ⁴⁷⁶ cho 'phrul mthoñ ba'i rgyu mtshan
ñid kyis so : pāṭihāriyānaṃ diṭṭhattā.

⁴⁷⁷ 'dzam bu : jambu. Cf. ('Dzam bu
śes bya ba : Jambū-sāvaya Mvy 6917).
⁴⁷⁸ Nag po lha len : Kālādevala.
Kālādevala, an ascetic and friend of king
Suddhodana. See: (DPPN, 1983), vol. 1,
p. 577. ⁴⁷⁹ rgyal pos sras po min par bdag gis

śes so źes smras so : Rājā 'jānām' ahaṃ
puttassa amaraṇabhāvan' ti vadeti. The
Pāli reads: ‘The king said: “I knew my
son was not dead.”’

⁴⁸⁰ not in Tibetan : ākāse gaṇṭhi-
karaṇakālo viya ahosi. The Pāli reads:
‘It was like the time of making knots in
the sky.’

⁴⁸¹ dka' thub spyod pa : dukkara-
kāriya. Cf. (dKa' ba spyod pa : Duṣkara-
caryā Mvy 6679).

⁴⁸² 'di lta bu'i dka' thub spyod pa źes
bya ba ni byañ chub kyi lam ma yin no :
So “ayaṃ dukkarakārikā nāma bodhāya
maggo na hotīti.”

will he be able to now? After collecting (77a) alms at villages and elsewhere, taking the food away, he eats it savouring the flavour? He is mistaken in his practice of asceticism. Like one desiring to wash his body,⁴⁸⁴ as if it had imaginary spots, by pouring water into each individual hair pore of his body,⁴⁸⁵ How can we remain in this place with this imaginary idea of his?' They abandoned the Mahāpurisa, taking their own robes and bowls, and after going along the path for eighteen *yojanas*, they stayed⁴⁸⁶ at Isipatana grove.⁴⁸⁷

II.53 SUJĀTĀ'S GIFT OF MILK-RICE

Then, at that time, a girl named Sujātā,⁴⁸⁸ who was born in the landlord's house within Senāni's village⁴⁸⁹ at Uruvelā,⁴⁹⁰ and who was in the prime of youth, made a wish at a *nigrodha* tree⁴⁹¹: 'If I go to the house of a family of equal status, and if I obtain a son in the first pregnancy, I will make an annual oblation worth one hundred thousand [gold coins] to you.' And her wish was fulfilled.

At the end of six years, the Mahāsatta had completed his asceticism. She wished to make her offering in the middle of the last month of spring.⁴⁹² Prior to which, she milked the milk of a thousand cows, who had fed on licorice in the Laṭṭhimadhuka⁴⁹³ grove,⁴⁹⁴ and then gave it to five hundred of the cows. Milking those cows, she gave it to two hundred and fifty of the cows. Then, in the same way, after milking sixteen of those cows, she gave it to eight of the cows. She boiled the milk a certain time until it had the thickness, sweetness and colour that she desired.⁴⁹⁵ ⁴⁹⁶ (77b)

⁴⁸³ thams cad mkhyen pa'i ye śes thob par ma gyur to : sabbaññutaṃ paṭivijjhitaṃ nāsakkhi.

⁴⁸⁴ lus : sīsa.

⁴⁸⁵ lus la khru byed par 'dod pas lus kyi ba spu re re'i sgor chu žugs nas 'dod pa'i thig ler gyur pa dan mtshuñs so : sīsaṃ nahāyitukāmassa ussāvabindutakkaṇaṃ viya.

⁴⁸⁶ gnas so : pavasiṃsu.

⁴⁸⁷ Drañ sroñ lhuñ ba'i tshal : Isipatana. Cf. (Drañ sroñ chen po : Rṣipatana Mvy 4130). Isipatana, the site of the deer park and where the Buddha gave his first sermon. See: (DPPN, 1983), vol. 1, pp. 323—6.

⁴⁸⁸ Legs skyes ma : Sujātā. Sujātā, the daughter of Senānī, who made offer-

ing of rice-milk to the Buddha on the day of his enlightenment. See: (DPPN, 1983), vol. 2, pp. 1186—7.

⁴⁸⁹ sDe can gyi groñ rdal žiñ pa : Senānigama. Senānigama, the name of the village where Sujātā lived. See: (DPPN, 1983), vol. 2, p. 1283.

⁴⁹⁰ lTeñ rgyas : Uruvelā. Cf. (lTeñ rgyas 'od sruñ : Uruvilvā-kāśyapa Mvy 1049).

⁴⁹¹ nya gro ddha'i śiñ gcig don du gñer to : nigrodharukkhe patthanam akāsi.

⁴⁹² dpyid zla tha chuñ gi ña : Visākhapuṇṇamā.

⁴⁹³ Śiñ dñar gyi nags : Laṭṭhimadhukavana.

⁴⁹⁴ not in Tibetan : carāpetvā.

Then, on the morning of the day of the last month of spring, she thought: ‘I intend to perform the act of oblation.’⁴⁹⁷ So the cowherd⁴⁹⁸ rose at dawn, and went to milk the eight cows. Although the calves did not go near the teats of the cows, when on merely placing a new bowl near the cows’ teats, they filled the bowl with a stream⁴⁹⁹ of milk by their own nature.⁵⁰⁰ Seeing this marvel, Sujātā carried the milk with her own hand, and poured it into the new bowl. Making a fire with her own hands, she began to boil it. When boiling the milk much froth appeared, and although there was only a single spoon, stirring it in a clockwise direction, it did not overflow onto the ground. And there was not even a wisp of smoke in the hearth.

Then, the four Lokapāla⁵⁰¹ *devas* came and guarded the hearth, and Mahābrahma bore the parasol, while Sakka lit fires as needed. Then, the *devas* and men of the four great continents, that are surrounded by two thousand islands, placed the nutritious essence,⁵⁰² which each *deva* had gathered through their own power,⁵⁰³ into it.⁵⁰⁴ Although the men acted likewise, the *devas* at another time added a nutritious essence⁵⁰⁵ with each piece of food. Moreover, they also put this in the bowl on the day of enlightenment,⁵⁰⁶ and on the day of the final *nibbāna*.⁵⁰⁷

On that day, [Pā69] Sujātā herself, seeing these numerous wonders become apparent to her, addressed her maid Puṇṇā⁵⁰⁸: ‘O Puṇṇā, our *devas* are extremely pleased today. (78a) I have not seen great wonders such as this for some time. Go quickly, and clean the shrine

⁴⁹⁵ de srid kyi 'o ma bska mo dañ | madhupaṭaḷaṃ pīletvā madhuṃ gaṇha-
dñar ba dañ | mdañs dañ | mdog dañ ldan mānā viya.

pa don du gñer bar 'dod ciñ 'o ma bskol
lo : tāva khīrassa bahalatañ ca madhu-
ratañ ca ojavantatañ ca patthayamānā.

⁴⁹⁶ not in Tibetan : khīraparivat-
taṇaṃ nāma akāsi.

⁴⁹⁷ gtor ma'i las byed par sems śiñ :
'balikammaṃ karissāmīti.'

⁴⁹⁸ ba 'jo mkhan : tā.

⁴⁹⁹ gañ bar gyur to : pavattiṃsu Ja I
p. 68, pagghariṃsu Ap-a p. 73.

⁵⁰⁰ rañ gi chos ñid : attano dham-
matāya.

⁵⁰¹ 'Jig rten skyoñ ba : Lokapāla.
Cf. ('Jig rten skyoñ ba : Lokapāla Mvy
3145).

⁵⁰² ji ltar rigs pa'i mdañs rñams : up-
akappanaojaṃ.

⁵⁰³ not in Tibetan : daṇḍakabaddhaṃ

⁵⁰⁴ stoñ phrag gñis kyis yoñs su bskor
ba'i gliñ chen po bzi'i lha dañ mi rñams
kyis ji ltar rigs pa'i mdañs rñams lha
rañ rañ gi mthus bsdus nas bcug go :
Devatā dvisahassadīpaparivāresu catusu
mahādīpesu devānañ ca manussānañ ca
upakappanaojaṃ attano devānubhāvena
daṇḍakabaddhaṃ madhupaṭaḷaṃ pīletvā
madhuṃ gaṇhamānā viya saṃharitvā
tatha pakkipiṃsu.

⁵⁰⁵ mdañs : oja.

⁵⁰⁶ byañ chub pa'i ñin mo : sambod-
hidivase.

⁵⁰⁷ yoñs su mya ñan las 'da' ba :
parinibbāna. Cf. (Yoñs su mya ñan las
'das pa : Parinirvāṇa Mvy 4106).

⁵⁰⁸ rDzogs ma : Puṇṇā.

of the *devas* thoroughly!' The maid, understanding the words of the noble lady, replied: 'Very well,'⁵⁰⁹ and quickly went to the foot of the tree.

On that night also, the Bodhisatta saw five great dreams, and reflected thus: 'Without doubt, I will become a Buddha today,'⁵¹⁰ strengthening his intention. After passing the night there, and cleansing his body,⁵¹¹ at the coming of dawn, which is the time of going for alms, he sat in front of the Nigrodha tree,⁵¹² causing the entire tree to be illuminated by his own radiance.

Then Puṇṇā came and saw the Bodhisatta at the foot of the tree, looking, gazing towards the eastern world system. And she also saw all the tree in a golden colour, due to the radiance coming from the light rays in his body. She thought: 'Our *deva* has descended into this tree today, and sits here, to take the oblation with his own hand.' Thinking this, she became overjoyed, and going quickly, she related these events to Sujātā. Hearing her tale, Sujātā became elated, saying: 'Starting from today, remain in the position of my eldest daughter!'⁵¹³ and gave all the appropriate adornments to the daughter.

Furthermore, because it is proper to acquire a golden plate, worth one hundred thousand⁵¹⁴ [gold coins], on the night of attaining the perfect state of a Buddha,⁵¹⁵ she therefore had the idea of pouring the milk porridge⁵¹⁶ into the large golden bowl.⁵¹⁷ Taking the large golden bowl,⁵¹⁸ worth one (78b) hundred thousand⁵¹⁹ [gold coins], and tilting the mouth of it, she poured the boiled milk-rice inside.⁵²⁰ All the milk-rice became as a single drop of water and appeared⁵²¹ in the golden bowl like the drops of water within the petals of a lotus.

⁵⁰⁹ legs so : 'sādhu ayye.'

⁵¹⁰ the tshom med par bdag de riñ sañs rgyas thob par 'gyur bar bya'o sñam : nissamsayenāhaṃ Buddho ajja bhavissāmīti.

⁵¹¹ sku'i byi dor mdzad nas : katasarīra-paṭijaggano.

⁵¹² śiñ nya gro dha'i druñ du : rukkhamañ.

⁵¹³ de riñ nas bzuñ nas bdag gi bu mo chen mo gnas su sdod cig ces : 'ajja dāni paṭṭhāya mama jeṭṭhadhītuṭṭhāne tiṭṭhāhīti.'

⁵¹⁴ 'bum phrag gcig gi grañs : satasa-hassagghanikaṃ.

⁵¹⁵ sañs rgyas kyi yonś su rdzogs par thob pa'i ñin mo : Buddhabhāvaṃ

pāpuṇanadivase.

⁵¹⁶ 'o thug : pāyāsa. Cf. ('O thug : Pāyasa Mvy 5756).

⁵¹⁷ de'i phyir gser gyi sder ma chen po'i nañ du 'o thug ldugs pa'i sems skyes nas : tasmā sā 'suvaṇṇapāṭiyaṃ pāyāsaṃ pakkipissāmīti' cittaṃ uppādetvā.

⁵¹⁸ gser gyi sder ma chen po : suvaṇṇapāṭiyā.

⁵¹⁹ 'bum phrag gcig ri ba : satasahas-sagghanikaṃ.

⁵²⁰ 'o thug btsos pa'i nañ du kha spub nas blug go : tattha pāyāsaṃ pakkip-itukāmā pakkabhājanaṃ āvajjesi.

⁵²¹ gser gyi sder du byuñ ño : pāṭiyaṃ paṭiṭṭhāsi.

It was just the amount to fill one golden bowl. And she covered the golden bowl with another golden bowl, and wrapped it with cloth.

Sujātā⁵²² then adorned her entire body with ornaments, and put the golden bowl⁵²³ on her head. Then, with great dignity,⁵²⁴ she went to the foot of the Nigrodha tree, and seeing the Bodhisatta became extremely elated. Thinking: ‘Is it the *deva* of the tree?’ she went bending and bowing in the presence of that vision. Putting down the golden bowl that was on her head, she opened it, and after taking perfumed water from a golden gourd bottle, she approached the Bodhisatta, and stood there.

The clay bowl given by Mahābrahma Ghaṭikāra,⁵²⁵ although not yet abandoned then by the Bodhisatta, immediately became invisible. The Bodhisatta, not seeing the bowl, stretched out his right hand, and accepted the water. Sujātā then put the bowl containing the milk porridge itself into the Mahāpurisa’s hand, and the Mahāpurisa looked at Sujātā. Recognising his demeanour, she made salutation saying: ‘O Noble One,⁵²⁶ I request you to take my offering, and to go, according to your wish.’ She continued: ‘Just as my wish is fulfilled, [Pā70] so let this intention of yours also (79a) be fulfilled!’ Then, without regard for the great golden bowl, worth one hundred thousand [gold coins] as if it were an old leaf from a tree, she departed.

II.54 THE BODHISATTA’S ENJOYMENT OF THE MILK-RICE

The Bodhisatta, rising from his seat, circumambulated the tree, and taking the golden bowl, went to the bank of the Nerañjarā river. Many numberless thousands of bodhisattas alighted, on the night of perfect enlightenment,⁵²⁷ at the bathing place named Suppatiṭṭhita ghat.⁵²⁸ Alighting on the bank, and putting down his bowl, he bathed.

Many thousands of Buddhas, after putting on the ascetic’s garb,⁵²⁹ and sitting facing the east, made forty-nine⁵³⁰ balls, each one of which was equal to the size of one seed of a *tāla*⁵³¹ tree fruit, and ate all the sweet milk porridge without water.

⁵²² Legs skyes ma : not in Pāli.

bujjhana.

⁵²³ gser gyi sder ma : pāṭiṃ.

⁵²⁸ Legs par rab tu gnas pa’i mu gnas :

⁵²⁴ mthu chen pos : mahantena ānu-bhāvena. Cf. (mThu chen thob : Mahāsthāma-prāpta Mvy 653).

Suppatiṭṭhitatittha.

⁵²⁹ na bza’ dañ mchod par ’os pa gyon nas : nivāsanam arahaddhajam

⁵²⁵ Groggs po rdza mkhan tshañs pa

nivāsetvā.

chen po : Mahābrahma Ghaṭikāra. Ghaṭikāra, ‘Potter,’ is the name of a *deva*.

⁵³⁰ gcig gis dman pa’i lña bcu : ekūnapaññāsa.

See: (DPPN, 1983), vol. 1, pp. 823–5.

⁵³¹ ta la : tāla. Cf. (Śiñ ta la : Tāla Mvy 4231). For Pāli *tāla*, ‘E. Palmyra

⁵²⁶ ’phags pa : ayya.

palm; *Borassus flabellifer* L., Palmae,’

⁵²⁷ mñon par byañ chub pa : abhisam-

So, when whoever becomes Buddha sits on the seat of enlightenment for forty-nine days, there will be food for forty-nine days.⁵³² At that time, he passed those days and nights there without other food, without bathing, without rinsing the mouth,⁵³³ without attending to bodily needs,⁵³⁴ with the bliss of absorption, the bliss of the path, 5 and the bliss of the fruit.

II.55 THE GOLDEN BOWL GOES AGAINST THE CURRENT

Furthermore, after eating the milk porridge, he took the golden bowl in his hand,⁵³⁵ saying: ‘If it is possible that I become a Buddha today, let this bowl go against the flow of the water! If not let it go with the flow!’ And he cast it into the water. (79b) 10

Controlling the current of the river, it went to the middle of the river, going against the current for just eighty cubits, like a swift horse goes to the spot in the very middle. Turning once on the river it sank, going to the dwelling of the *nāga* king Kāla.⁵³⁶ Then, the large golden bowl, which had held milk enjoyed by three Buddhas, 15 made a chinking⁵³⁷ sound, and remained at one side in the deepest point of all. Kāla, king of the *nāgas*, heard that noise, and thinking: ‘Yesterday, someone became a Buddha, and today also, someone became a Buddha,’⁵³⁸ he made many utterances of praise.⁵³⁹

see: (Liyanaratne, 1994), pp. 79–81.
See also: ‘The palmyra tree (fan palm), *Borassus flabelliformis*,’ in: (PED, 1979), p. 299.

⁵³² de ‘di ltar gañ gis sañs rgyas su gyur nas žag bži bcu že dgu ru byañ chub kyi sñiñ por bžugs te žag bži bcu že dgu’i kha zas su gyur to : So eva hi ‘ssa Buddhābhūtaṣṣa sattaṣṣaṭṭhāṣṣa bodhimāṇḍe vasaṇṭassa ekūnapaññāsa divasāni āhāro ahosi.

⁵³³ žal šol ba med pa : na mukhadhovanam.

⁵³⁴ sku lus kyi bya ba byed pa med do : na sarīravalañjo.

⁵³⁵ gser gyi sder ma phyag tu bžes te : suvaṇṇapātiṃ gahetvā.

⁵³⁶ Nag po : Kāla. In Buddhist mythology Kāla, or Kāla, is the name of the king of the *nāgas*, also known as Mahākāla or Mahākāla. See: (DPPN, 1983), vol. 1, p. 572, vol. 2, pp. 484–5.

⁵³⁷ sil sil : kili kili. An onomatopoeic word in both Tibetan and Pāli: *kili* ‘the sound ‘click’ of the noise of a trap when shutting,’ repeated *kili kili* ‘click click.’ See: (PED, 1979), p. 216. See also: ‘[onomat.] (a tinkling sound) clink,’ in: (DOP, 2001), vol. 1, p. 692.

⁵³⁸ kha sañ sañs rgyas gcig thob par gyur ciñ slar yañ de riñ sañs rgyas ñid thob par gyur nas : hiyyo eko Buddhho nibbatti, puna ajja eko nibbatto.

⁵³⁹ not in Tibetan : Tassa pana mahāpaṭhaviyā ekayojanatigāvutappa-māṇaṃ nabhaṃ pūretvā ārohanakālo ajja vā hiyyo vā ti sadiso ahosi. The Pāli reads: ‘For him the time of ascent by the great earth that filled the sky to the extent of one *yojana* and three *gāvutas* was like [the time between] today and yesterday.’ The Pāli looks like a commentarial gloss to explain the time

II.56 THE ASCENT TO THE SEAT OF BODHI

The Bodhisatta resided for one day in the grove of *sāla* trees on the bank of the river. Then, adorned by the *devas* in the evening, when the *ku mu da ka*⁵⁴⁰ flowers bloom, he roared⁵⁴¹ like a lion, and created a path measuring eight *usabha*⁵⁴² in width,⁵⁴³ and departed in the direction of the *bodhi* tree.⁵⁴⁴

5

The *nāgas*, *yakkhas*, *supaṇṇas*, and others, made offerings with divine scents, flowers, with divine songs, and so forth. The entire ten thousand-fold world system was perfumed, garlanded with flowers, and gave approval, saying: 'Let it be so!'

II.57 SOTTHIYA THE GRASS CARRIER

On that occasion, Sotthiya⁵⁴⁵ the grass carrier, having taken some grass, was coming on the path in the opposite direction. He recognised⁵⁴⁶ the figure of the Mahāpurisa, and gave him eight handfuls of grass. The Bodhisatta, having taken it, [Pā71] mounted the seat of enlightenment that was in the southern region,⁵⁴⁷ (80a) and sat facing north.

15

Immediately, the southern world system⁵⁴⁸ proceeded to sink,⁵⁴⁹ as if it were below the Avīci⁵⁵⁰ hell. Then the northern world system⁵⁵¹ proceeded to rise,⁵⁵² as if it was above the peak of existence.⁵⁵³

scale within which events are perceived to happen in the world of *nāgas*.

⁵⁴⁰ *ku mu da ka* : not in Pāli.

⁵⁴¹ *sgra bsgrags nas* : vijambhamāno.

⁵⁴² *glañ gi skad* : usabha.

⁵⁴³ *žeñ la glañ gi skad brgyad kyis thos pa'i tshad du lam byed pa la señ ge bzin du sgra bsgrags nas* : aṭṭhūsabhavitthārena maggena siho va vijambhamāno.

⁵⁴⁴ *byañ chub śiñ* : bodhirukkha.

⁵⁴⁵ *rTswa 'tshoñ bkra śis* : Sotthiya. Sotthiya 'grass-cutter,' name of the person who gave grass to the Buddha, with which to make a seat, prior to his enlightenment. See: (DPPN, 1983), vol. 2, p. 1300.

⁵⁴⁶ *rtogs nas* : ñatvā.

⁵⁴⁷ *lho phyogs kyi char* : dakkhina-disābhāge.

⁵⁴⁸ *lho phyogs kyi khor yug* : dakkhinacakkavāla. Cf. (Khor yug, Ñe 'khor : Pārisamanta Mvy 6493).

⁵⁴⁹ *byiñ na 'gro ba* : ośiditvā.

⁵⁵⁰ *mNar med pa* : Avīci. Cf. (mNar med pa : Avīci Mvy 4927). In Buddhist cosmology, Avīci is the name of one of the eight *mahāniraya* 'great hells.' See: (DPPN, 1983), vol. 1, p. 199; (CPD, 1960–90), vol. 2, p. 480; (PED, 1979), p. 85; and (DPL, 1987), p. 73.

⁵⁵¹ *lho phyogs kyi khor yug* : uttarakkavāla. Cf. (Khor yug, Ñe 'khor : Pārisamanta Mvy 6493). Tibetan has 'southern' and Pāli 'northern.'

⁵⁵² *lañs nas 'gro ba* : ullamghitvā.

⁵⁵³ *srid pa'i rtse mo* : bhavagga. In Buddhist cosmology, *bhavagga* 'peak of existence,' is the name of the highest point of existence of the *devas*, although

The Bodhisatta thought: ‘This is not the place for attaining enlightenment.’⁵⁵⁴ After making circumambulation, he went in the western direction, and sat facing the east.

Then, the western world system⁵⁵⁵ proceeded to sink down⁵⁵⁶ low, as if it was below the Avīci hell. Then the eastern world system⁵⁵⁷ 5 began to rise, as if it was above the peak of existence. The Bodhisatta,⁵⁵⁸ in the place at which he stood,⁵⁵⁹ then stepped on the edge of the rim, and the great earth began to rise and fall,⁵⁶⁰ like the wheel on the axle of a great chariot. The Bodhisatta thought: ‘This is not the place for the attainment of perfect enlightenment.’⁵⁶¹ He 10 made circumambulation, then went in the northern direction, and sat facing the south.

Then, the northern world system⁵⁶² sank into the earth, as if it was below the Avīci⁵⁶³ hell. And the southern world system⁵⁶⁴ rose upwards, as if it was above the peak of existence. The Bodhisatta 15 thought: ‘This is not the place for attaining enlightenment.’⁵⁶⁵ He made circumambulation, then went in the eastern direction, and sat facing west.

Furthermore, all the Buddhas sit crosslegged in the eastern region, without trembling, and without shaking. The Mahāsatta knew: ‘This 20 (8ob) is the unshakable place that is not abandoned by all the Buddhas, the place that destroys all the snares of the defilements.’⁵⁶⁶ He grasped the tips of that grass, and spread it. Immediately, his seat became fourteen cubits in extent. That grass, being of such

also often used to describe the highest point of the world system, and the opposite of the Avīci hell, the lowest point. See: (DPPN, 1983), vol. 2, p. 368.

⁵⁵⁴ byañ chub sems dpas ’di ni byañ chub thob pa’i gnas ma yin no zes bsams te : Bodhisatto “idaṃ pi sambodhipāpuṇanaṭṭhānaṃ na bhavissati, maññe” ti.

⁵⁵⁵ nub phyogs kyi khor yug : pacchi-macakkavāla.

⁵⁵⁶ lañs nas ’gro ba : ullaṃghitvā.

⁵⁵⁷ śar phyogs kyi khor yug : puratthi-macakkavāla.

⁵⁵⁸ byañ chub sems dpa’ : not in Pāli.

⁵⁵⁹ ’khrod ciñ ’khrod pa’i gnas : sapañjaraviddhamsanaṭṭhānaṃ ti ñatvā. ṭhitatṭhitatṭhāne.

⁵⁶⁰ byiñ žiñ byiñ nas ’gro bar gyur te : onatunnatā ahosi.

⁵⁶¹ yañ dag par rdzogs pa’i sañs rgyas : sambodhi.

⁵⁶² byañ phyogs kyi khor yug : uttara-cakkavāla.

⁵⁶³ mNar med pa : Avīci. Cf. (mNar med pa : Avīci Mvy 4927).

⁵⁶⁴ lho’i khor yug : dakkhiṇacakkavāla.

⁵⁶⁵ byañ chub : sambodhi.

⁵⁶⁶ sañs rgyas thams cad kyi sañs śiñ mi g.yo ba’i gnas | ñon moñs pa’i dra ba thams cad rnam par ’joms pa’i gnas su rtogs so : “idaṃ sabbabuddhānaṃ avijahitaacalaṭṭhānaṃ kile-

sapañjaraviddhamsanaṭṭhānaṃ ti ñatvā.

a type, did not remain as if it were standing, just like the image painted as a picture by skilled painters.⁵⁶⁷

So, the Bodhisatta, having rested his back on the trunk of the *bodhi* tree,⁵⁶⁸ faced east. Becoming steadfast in mind, he thought: 'Even should my skin, sinews, bone, blood and flesh dry up, I shall 5
not move my body from this seat, without attaining perfect enlightenment.'⁵⁶⁹ Although a hundred lightning bolts descended, they did not split it. And he sat crosslegged on the seat unconquered by enemies.⁵⁷⁰

II.58 THE DEFEAT OF MĀRA

At that time, Māra, son of the *devas*,⁵⁷¹ thought: 'The prince Sid- 10
dhatha now wishes to take my power, but I will not give him the ability to surpass me.'⁵⁷² Approaching Māra's army,⁵⁷³ he related this matter, and made the proclamation of Māra. Then, leading⁵⁷⁴ Māra's army, they departed. Then, Māra's army⁵⁷⁵ was contained in a space reaching twelve *yojanas* in front of Māra, and twelve *yojanas* distance 15
on his right and left, while behind him they stood reaching as far as the edge of the world system, and above him for a height of nine *yojanas*.⁵⁷⁶ The noise of that entire assembly's hubbub,⁵⁷⁷ [Pā72] being like the bursting of the earth, was heard for a distance of one thousand *yojanas*. (81a) Then Māra, son of the *devas*, mounted the great 20

⁵⁶⁷ de yañ de lta bu'i tshul gyis ji
ltar b'zag pa de b'zin du mi gnas so ||
ji ltar gzugs la mkhas pa'i ri mo byed pa
rnams kyis ri mo bris pa b'zin du : Tāni
pi kho tiñāni tathārūpena sañṭhānena
sañṭhaḥimsu yathārūpaṃ sukusalo pi cit-
takāro vā potthakāro vā ālikhituṃ pi
samattho n' atthi.

⁵⁶⁸ byañ chub śiñ : bodhikhandha.

⁵⁶⁹ bdag gi pags pa dañ rgyus pa
dañ rus pa dañ khrag pa dañ śa rnams
bskams par gyur kyañ yañ dag par rdzogs
pa'i sañs rgyas ma thob bar du ni stan 'di
las lus bskyod par mi bya'o : kāmaṃ
taco ca nahāru ca atṭhi ca avasussatu,
upasussatu sarīre maṃsalohitaṃ, na tv-
eva sammāsambodhiṃ appatvā imaṃ
pallaṃkaṃ bhindissāmi.

⁵⁷⁰ thog brgya phrag babs kyañ mi
phyed ciñ pha rol gyis mi tshugs par

stan la skyil kruñ gis b'zugs so : asanisa-
tasannipātanāpi abhejjarūpaṃ aparājita-
pallaṃkaṃ ābhujitvā nisīdi.

⁵⁷¹ lha'i bu'i Dud kyis : Māro devap-
utto. Māro devaputto Ja I p. 71, Vassava-
timāro Bv-a p. 287, Māro pāpimā Ap-a
p. 76.

⁵⁷² g'zon nu don grub bdag gi dbaṅ
du byed par 'dod pas da ni bdag las
'da' bar byed du mi ster ro źes : 'Sid-
dhatthakumāro mayhaṃ vasaṃ atikkami-
tukāmo, na dāni 'ssa atikkamituṃ
dassāmīti.'

⁵⁷³ bDud kyi dmag : Mārabala.

⁵⁷⁴ khrid de : ādāya.

⁵⁷⁵ bDud kyi dmag : Mārasenā.

⁵⁷⁶ steñ du dpag tshad dgu'o : navayo-
janubbedhā.

⁵⁷⁷ 'khor thams cad kyi gtaṃ byed pa'i
sgra : yassā unnadantiyā unnādasaddo.

elephant called Girimekhala,⁵⁷⁸ that measured a hundred and fifty *yojanas*,⁵⁷⁹ and created one thousand hands holding various weapons. Furthermore, no two companions of Māra's assembly held two similar types of weapon. And they went, all having different coloured forms and faces, with the purpose of defeating the Mahāsatta. 5

II.59 THE DEVAS UTTERED PRAISES

The *devas* of the ten thousand-fold world system stood making praises to the Mahāsatta. While Sakka, king of the *devas*, stood blowing the conch of supreme victory,⁵⁸⁰ which was one hundred and twenty cubits long. If it is blown properly, then it does not cease for four months, and then it ceases.⁵⁸¹ Mahākāla,⁵⁸² king of the *nāgas*, stood 10 making many hundreds of praises, and Mahābrahma stood holding a white parasol.

II.60 THE FLIGHT OF THE DEVAS

Moreover, when Māra's army approached the seat of enlightenment, each one of those *devas* was unable to stay, and they went fleeing to their own abodes.⁵⁸³ Kāla, king of the *nāgas*, plunged into the earth, 15 going to the Mañjerika⁵⁸⁴ abode of the *nāgas*, which was five hundred *yojanas* down. Then, covering his face with both hands, he lay down. Putting Sakka's conch of supreme victory⁵⁸⁵ on his back, he stood on top of the world system.⁵⁸⁶ After putting the white parasol on top of the world system, Mahābrahma went to the Brahma world. 20 It was impossible for even a single *deva* to remain there. Only the Mahāpurisa remained, alone. (81b)

⁵⁷⁸ Ri'i 'og pag : Girimekhala. Girimekhala, the name of Māra's elephant who, when ordered to charge the Buddha, fell on his knees before him. See: (DPPN, 1983), vol. 1, p. 771.

⁵⁷⁹ dpag tshad phyed dan ñis brgya : diyaḍḍhayaḍjanasatikam.

⁵⁸⁰ rNam par rgyal ba bla na med pa'i duñ : Vijayuttarasamkha.

⁵⁸¹ gal te legs par bus na zla ba bz'i'i bar bu rgyun mi 'chad ciñ de nas rgyun 'chad do : sakim vātam gāhāpetvā dhamanto cattāro māse saddam karitvā nissaddo hoti.

⁵⁸² Nag po chen po : Mahākāla. Cf. (Nag po chen po : Mahākāla Mvy 3162).

Mahākāla, the name of a *nāga* king who lived in the Mañjerika Nāgabavana 'Mañjerika *nāga* kingdom.' See: (DPPN, 1983), vol. 2, pp. 484—5.

⁵⁸³ rañ gi gnas su bros nas soñ ño : sammukhasammukhaṭṭhānen' eva palāyimsu.

⁵⁸⁴ sÑe ma can : Mañjerika. Mañjerika, the name for the *nāgabavana* 'Nāga kingdom.' See: (DPPN, 1983), vol. 2, pp. 420—1.

⁵⁸⁵ rNam par rgyal ba bla na med pa'i duñ : Vijayuttarasamkha.

⁵⁸⁶ khor yug gi steñ du : cakkavāla-mukhavaṭṭiyam.

II.61 THE BODHISATTA'S SEEING AND APPREHENSION OF THE PĀRAMĪS

Māra said to his own assembly: 'My sons, there is no other person like Siddhattha, the son of Suddhodana, due to which we are unable to do battle before him. So, we will fight behind him.' Although the Mahāsatta looked in three directions, he saw them to be empty, since all the *devas* had fled. However, looking in the northern direction, he saw Māra's armies coming in order to conquer him, and he thought: 'This multitude of armies are coming to this place with great zeal, in order to conquer me alone,⁵⁸⁷ since my mother, father, brother, or any other relative, are not here. However, because I have cultivated these ten perfections themselves, and have delighted in nurturing them over a long period, I shall therefore make a shield of the ten perfections. And striking with the sword of those perfections, it is fitting that I conquer those groups of armies with it.'⁵⁸⁸ So, he sat, reflecting on the ten perfections.

II.62 MĀRA RALLIES THE NINE HOSTS

Then Māra, son of the *devas*, said: 'It is certain that I shall make Siddhattha flee immediately,⁵⁸⁹ while stirring up a whirlwind. Immediately, the whirlwind which had arisen in the eastern direction came, reaching⁵⁹⁰ the peak of the mountain that measured one hundred and fifty *yojanas*.⁵⁹¹ [Pā73] It tore up⁵⁹² the thick shrubs and other things there. It was also able to pulverise all the (82a) villages and market towns into dust. But it was dispersed by the power of the Mahāpurisa's radiant merit.⁵⁹³ Appearing in front of the Bodhisatta, it was unable to move even the hem of his upper robe.

⁵⁸⁷ 'di rnamṣ kyi dṃag gi tshogs bdag gcig pu'i phyir rtsol ba chen po gnon par byed ciñ gnaṣ 'dir 'oñs te : ayaṃ ettako jano maṃ ekakaṃ sandhāya mahantaṃ vāyāmaṃ parakkamaṃ karoti, imasmim ṭhāne.

⁵⁸⁸ g'zan yañ gañ gi phyir pha rol tu phyin pa bcu po ñid bdag gis dus yun riñ por gñer la dga' ba b'zin goms pa de'i phyir bdag gis pha rol tu phyin pa ñid kyis phub byas nas | pha rol tu phyin pa ñid kyi mtshon thogs te : imā pana dasa pāramiyo va mayhaṃ dīgharattaṃ puṭṭhaparijanasadisā ayaṃ

balakāyo mayā viddhaṃsetuṃ vaṭṭatīti.

⁵⁸⁹ don grub de ma thag tu'broṣ par byed par rigs so : 'eten' eva Siddhatthaṃ palāpessāmīti.'

⁵⁹⁰ blañs nas : padāletvā.

⁵⁹¹ dpag tshad phyed dañ yañ gñis la sogs pa'i tshad : aḍḍhayaṃjanadviyojanatiyojanappamāṇa.

⁵⁹² bton źiñ : ummūletvā Ja I p. 73, uddhammūlāni katvā Ap-a p. 78.

⁵⁹³ skyes bu chen po'i bsod nams kyi gzi brjid kyi mthus gyes te : Mahāpurisassa puññatejēna vihatānubhāvā.

Then, Māra thought: 'We came in order to overwhelm him with water and with the intention to kill him.'⁵⁹⁴ And he stayed there making heavy rain fall. Through its power, gathering many hundreds of thousands of massed clouds that rained down torrents, the earth was riven by the force of the falling rain. The mass of clouds came and rained on the forest grove and trees, but were unable to wet the Mahāsatta, even with a single drop of water.⁵⁹⁵

Then, he sent a rain of stones, like a great mass of smoking and burning mountains coming from the sky, but which, after arriving before the Bodhisatta, fell as bunches of divine flowers.

After that, he sent a rain of all the weapons –single edged, double edged swords, javelins, knives,⁵⁹⁶ and various other weapons– that came from the sky smoking and burning, but which, after arriving before the Bodhisatta, became divine flowers.

Then, he sent a rain of charcoal, the colour of red flowers,⁵⁹⁷ that came from the sky, but which became divine flowers, after falling at the feet of the Bodhisatta.

After that, he sent a rain of ashes, the colour of a white hot fire, that came from the sky, (82b) but which fell at the feet of the Bodhisatta, like a rain of *candana*⁵⁹⁸ pollen.

Then, he sent a rain of very fine sand, which came from the sky smoking and flaming, but which became like divine powder,⁵⁹⁹ after raining down at the feet of the Bodhisatta.

After that, he sent a rain of mud, that came from the sky smoking and flaming, but which rained down as divine ointment at the feet of the Bodhisatta.

Māra then thought: 'In this way, by making him frightened, I will cause Siddhattha to flee.' And he made him dwell in darkness.⁶⁰⁰ That darkness –that had four aspects⁶⁰¹– arrived in the Bodhisatta's presence. But it vanished, like darkness overcome by the rays of the sun.

⁵⁹⁴ de nas chu yis g'zom pa'i phyir 'oñs na gsod bar bsams pa na : Tato 'udakena nam ajjhottharivā māressāmīti.'

⁵⁹⁵ sems dpa' chen po chu thigs gcig tsam gyis kyañ sbañ bar ma nus so : Mahāsattassa cīvare ussāvabinduṭṭhāna-mattam pi temetum nāsakkhi.

⁵⁹⁶ spu gri : khurappa.

⁵⁹⁷ rgya skyegs kyi me tog gi kha dog can : kimsukavaṇṇā aṅgārā.

⁵⁹⁸ tsan dan : candana. Cf. (Tsan dan :

Candana Mvy 4209, 6250). For Pāli *candana*, 'the sandal tree; sandal wood; unctious and fragrant preparations made from sandal wood,' see: (DPL, 1987), p. 99; (PED, 1979), p. 211; and (DOP, 2010), vol. 2, p. 111.

⁵⁹⁹ phye ma : puppha.

⁶⁰⁰ mun pa ñe bar gnas par bya'o : and-hakāraṃ samuṭṭhāpesi.

⁶⁰¹ yan lag b'zi dan ldan pa : caturaṅga-

samannāgata.

II.63 THE ATTAINMENT OF A THRONE

So, these were the nine rains cast by Māra: wind, rain, stones, weapons, charcoal, ashes, sand, mud, and darkness. But they were unable to make the Bodhisatta flee.

He addressed his assemblies: 'I say,⁶⁰² why do you stand here? Seize this youth, cast him out and make him flee!' Seated⁶⁰³ on 5 the back of his own great elephant Girimekhala,⁶⁰⁴ after taking the wheel weapon, he approached the Bodhisatta's presence, and said: 'O Siddhattha, arise from this seat! It is unsuitable for you, but is suitable for me.' The Bodhisatta heard his words, and replied: 'O Māra, since you (83a) have not perfected the ten perfections, nor 10 the minor perfections,⁶⁰⁵ nor made the five great renunciations,⁶⁰⁶ nor practised for the sake of knowledge,⁶⁰⁷ nor practised for the sake of the world,⁶⁰⁸ and since you have not completed the practice of a Buddha, this seat is not suitable for you, [Pā74] but is only suitable for me.'

Māra became angry, and unable to endure the power of this anger, he threw the wheel weapon at the Mahāpurisa. But, as he sat reflecting on the ten perfections, it was as if a canopy of flower garlands had spread over him. Māra became enraged, throwing 20 another⁶⁰⁹ wheel weapon, that could go through thick stone or a thick stone⁶¹⁰ pillar.⁶¹¹ Moreover, while he sat covered by a canopy of flowers, the remainder of Māra's assemblies thought: 'Now he rises from his seat intending to go.'⁶¹² And they threw a great heap of rocks at him. But, while the Mahāpurisa sat reflecting on the ten perfections, they fell on the ground as if they were bunches of flowers. 25

Those *devas* who stood at the edge of the world system raised their necks and looked. Then raising their heads, and looking, they thought: 'Is prince Siddhattha's perfect body damaged? What will he now do?'⁶¹³ Then the Mahāpurisa said: 'The seat, which those

⁶⁰² cis brjod ciñ : kiṃ bhāṇe.

⁶⁰³ źon nas : nisinno.

⁶⁰⁴ Ri'i 'og pag : Girimekhala.

⁶⁰⁵ ñe ba'i pha rol tu phyin pa : upapāramī.

⁶⁰⁶ chen po lña yoñs su gtoñ ba med pa : na pi pañcamahāpariccāgā pariccattā.

⁶⁰⁷ gñen gyi don du spyod pa med pa : na ñāṇattha cari.

⁶⁰⁸ 'jig rten gyi don spyod pa med pa : na lokatthacariyā.

⁶⁰⁹ not in Tibetan : khuradhāra.

⁶¹⁰ rdo ba thug po'i ka ba : vaṃsaka-

līre viya.

⁶¹¹ rdo ba 'thug po 'am rdo ba thug

po'i ka ba 'bugs śiñ 'gro ba'o : ekaghana-pāsāṇe thambe vaṃsakalīre viya chin-

dantaṃ gacchati.

⁶¹² 'gro bar bsams nas : palāyissati.

⁶¹³ Don grub gźon nu mchog gi sku'i

bdag ñid ñams sam sñam nas ci byed na : naṭṭho vata bho Siddhatthakumārassa

rūpaggapatto attabhāvo, kin nu kho karissati.

bodhisattas who have perfected the perfections attained on the day of perfect complete enlightenment,⁶¹⁴ is suitable⁶¹⁵ for me.' (83b)

And, while standing, he said to Māra: 'O Māra, who is the witness of your making this gift?'⁶¹⁶ Māra replied: 'All these here are my witnesses,' stretching his hand out before his armies. Immediately, 5 Māra's assemblies gave out a shout: 'I am witness. And I also, am witness,' letting out a shout like the rending of the earth. Then Māra said to the Mahāpurisa: 'O Siddhattha, who is witness to the event of your presenting a gift?'⁶¹⁷ The Mahāpurisa replied: 'Any of these animate beings is witness to the event of your presenting a 10 gift. Although there is nobody who is the conscious witness for me in this place. I have this unconscious, solid great earth as witness to the event of giving of seven hundred and seven great gifts while abiding in the body of Vessantara. Apart from my giving gifts in other births.'⁶¹⁸ 15

And, drawing his right hand from beneath his robes, while stretching out his hand towards the great earth, he said: 'Are you, or are you not, witness to the event of my giving seven hundred and seven⁶¹⁹ gifts during my existence as Vessantara? Speak!' The great 20 earth, letting out a roar, with a hundred roars, with a thousand roars, and with one hundred thousand great roars, said: 'I was then the witness,' as if to vanquish the clamour of Māra's army. (84a)

II.64 THE FLIGHT OF MĀRA'S HOST

Then, while remembering the giving of Vessantara, the Mahāpurisa thought: 'O Siddhattha, your giving of the great gift is the supreme giving.' And the great elephant Girimekhala, who was one hundred 25 and fifty *yojanas* tall, touched the earth with his knees, then stood there.

Māra's assemblies fled in all directions, no two of them going the same way. Abandoning at once their diadems and clothes, they fled

⁶¹⁴ mñon par rdzogs par byañ chub pa : sbyin pa btañ ba de srid gnas pa abhisambujjhana. thams cad sgrol gyi lus kyi bdag ñid

⁶¹⁵ rigs pa yin no : pāpuṇātīti. la gnas nas sbyin pa chen po bdun

⁶¹⁶ bdud khyod kyi sbyin pa btañ ba'i brgya pa bdun byin pa'i dños po la dpañ po su yod ces smras so : 'Māra sems med pa'i sa g'zi chen po 'thug tuyhaṃ dānassa dinnabhāve ko sakkhīti' po 'di dpañ po yin no : tiṭṭhatu tāva āha. me avasesattabhāvesu dinnadānaṃ, Ves-

⁶¹⁷ Don grub khyod kyi sbyin pa btañ ba'i dños po su yod ces : 'Siddhattha santarattabhāve pana ṭhatvā sattasatamayā dānassa tāva dinnabhāve ayam acetanāpi ghanamahāpaṭhavī sakkhī.

⁶¹⁸ bdag ñid kyi skye ba'i mthar ⁶¹⁹ bdun brgya pa bdun : sattasataka.

each to their own path. Then, those groups of *devas*, seeing Māra's flight, thought: [Pā75] 'Since Māra has been defeated and the prince Siddhattha is the victor, we should make offering to the victor.' The *nāga* exhorted⁶²⁰ the *nāgas*, the *supaṇṇa*⁶²¹ to the *supaṇṇas*, the *deva* to the *devas*, and *brahma* exhorted the *brahmas*. They took scents and flower garlands in their hands, and approached the Mahāpurisa, who was sitting cross-legged in front of the *bodhi* tree.⁶²² In that way, Māra and his army fled.⁶²³

'The glorious Buddha became victor,
and the evil Māra was defeated,'
was the joyful proclamation, at the seat of enlightenment.
Then the groups of *nāgas* proclaimed 'Victory' to the Great Sage.⁶²⁴

'The glorious Buddha became victor,
and the evil Māra was defeated,'
was the joyful proclamation, at the seat of enlightenment.
Then the groups of *supaṇṇas*⁶²⁵ proclaimed 'Victory' to the Great Sage.

'The glorious Buddha became victor,
and the evil Māra (84b) was defeated,'

⁶²⁰ bskul lo : pesetvā Ja I p. 75, gho-
setvā Ap-a p. 80.

⁶²¹ 'dab bzañ: supaṇṇa. Cf. ('Dab
bzañ : Suparñi Mvy 4872).

⁶²² byañ chub śiñ gi druñ du skyil kruñ
gis bžugs pa'i skyes bu chen po dañ ñe
bar 'oñs so : Mahāpurisassa santikaṃ
bodhipallaṃkaṃ agamaṃsu.

⁶²³ de ltar bdud rnams bros nas soñ
ño : Evaṃ gatesu ca pana tesu.

⁶²⁴ See: JNTB § II.64 p. 141 lns 6–18.
Ja I p. 75; sTog 84ab; Ap-a p. 80.

'Jayo hi Buddhassa sirīmato ayaṃ /
Mārassa ca pāpimato parājayo,' / ug-
ghosayaṃ bodhimaṇḍe pamoditā /
jayaṃ tadā nāgagaṇā Mahesino.

dpal ldan sañs rgyas rgyal bar gyur ||
sdig can bdud ni pham par gyur || rab
dga' byañ chub sñiñ por sgrogs || de tshe
drañ sroñ klu tshogs rgyal ||

'Jayo hi Buddhassa sirīmato ayaṃ /
Mārassa ca pāpimato parājayo,' / ug-
ghosayaṃ bodhimaṇḍe pamoditā /

supaṇṇasaṃghāpi jayaṃ Mahesino.

dpal ldan sañs rgyas rgyal bar gyur ||
sdig can bdud ni pham par gyur || rab
dga' byañ chub sñiñ por sgrogs || 'dab
bzañ tshogs kyi drañ sroñ rgyal ||

'Jayo hi Buddhassa sirīmato ayaṃ /
Mārassa ca pāpimato parājayo,' / ug-
ghosayaṃ bodhimaṇḍe pamoditā /
jayaṃ tadā devagaṇā Mahesino.

dpal ldan sañs rgyas rgyal bar gyur || sdig
can bdud ni pham par gyur || rab dga'
byañ chub sñiñ por sgrogs || sna tshogs
de tshe drañ sroñ rgyal ||

'Jayo hi Buddhassa sirīmato ayaṃ /
Mārassa ca pāpimato parājayo,' / ug-
ghosayaṃ bodhimaṇḍe pamoditā /
jayaṃ tadā brahmagaṇāpi tādino.

dpal ldan sañs rgyas rgyal bar gyur || sdig
can bdud (84b) ni pham par gyur || rab
dga' byañ chub sñiñ por sgrogs || tshañs
tshogs de tshe rgyal bar sgrogs ||

⁶²⁵ 'dab bzañ tshogs : supaṇṇasaṃ-
ghāpi.

was the joyful proclamation, at the seat of enlightenment.
 Then the groups of *devas* proclaimed ‘Victory’ to the Great Sage.
 ‘The glorious Buddha became victor,
 and the evil Māra was defeated,’
 was the joyful proclamation, at the seat of enlightenment.
 Then the groups of *brahmanas* proclaimed ‘Victory.’⁶²⁶

5

The remaining *devas* of the ten thousand-fold world systems paid homage to him with scents, balms, and so forth. They sang praises of various kinds, and remained there.

II.65 THE ATTAINMENT OF PERFECT BODHI

In that way, by sunset, the Mahāpurisa had conquered Māra’s army.⁶²⁷ And then, sprouting leaves, like red coral, fell on his robes from the *bodhi* tree,⁶²⁸ as if making homage.⁶²⁹

10

During the first watch of the night, he understood by means of knowledge, recollecting former births.⁶³⁰ During the middle watch of the night, he obtained knowledge by means of the purified divine eye.⁶³¹ And during the last watch of the night, he obtained knowledge⁶³² of dependent origination.⁶³³ Then, he called to mind the twelve conditions of dependent origination, remembering them in forward and reverse order, and with the flow and against the flow. Then, the ten thousand-fold world system shook twelve times, as far as the ocean’s edge. At the rising of the sun, the Mahāpurisa gave a great roar throughout the ten thousand-fold world system, as he attained comprehension of omniscience.⁶³⁴ [Pā76] And the entire ten thousand-fold world system was adorned.

15

20

⁶²⁶ tshañs tshogs de tshe rgyal bar
 sgrogs : jayaṃ tadā brahmagaṇāpi
 tādino.

⁶²⁷ ’di ltar skyes bu chen po ñi ma
 nub pa’i tshe bdud rnam par bcom
 nas : Evaṃ dharamāne yeva suriye
 Mahāpuriso Mārabalaṃ vidhametvā.

⁶²⁸ byañ chub kyi śiñ : bodhirukkha.

⁶²⁹ chos gos kyi steñ du byañ chub
 kyi śiñ gi ’dab ma myu gu lta bu lhuñ
 žiñ byi ru dmar pos mchod par byed
 pa lta bu’o : cīvarūparipatamānehi bod-
 hirukkhaṃkurehi rattapavāḷadalehi viya
 pūjayamāno.

⁶³⁰ sñon gyi gnas rjes su dran pa ye
 śes : pubbenivāsañāṇa.

⁶³¹ lha’i spyān rnam par dag pas ye
 śes : dibbacakkhu. Cf. (lHa’i mig (-’i
 spyān) : Divyaṃ cakṣu Mvy 202).

⁶³² rten ciñ ’brel par ’byuñ ba’i ye śes :
 paṭiccasamuppāde ñāṇaṃ.

⁶³³ thun dañ po la sñon gyi gnas rjes
 su dran pa ye śes kyi rtogs pa dañ | thun
 bar pa la lha’i spyān rnam par dag pas
 ye śes thob pa dañ | thun tha ma la
 rten ciñ ’brel par ’byuñ ba’i ye śes thob
 bo : paṭhame yāme pubbenivāsañāṇaṃ
 majjhimayāme dibbacakkhuṃ visod-
 hetvā pacchimayāme paṭiccasamuppāde
 ñāṇaṃ otāresi.

⁶³⁴ thams cad mkhyen pa’i ye śes :
 sabbaññūtāñāṇa.

On the top fringes⁶³⁵ of the eastern world system, flags and banners were raised, which also appeared on top of the western world system. Similarly, the flags and banners raised on the edge of the western world system, also appeared (85a) on top of the eastern world system. The flags and banners raised on top of the northern world system, appeared on top of the southern world system. And the flags and banners raised on top of the southern world system, appeared on top of the northern world system. The flags and banners which arose from the earth, appeared in the Brahmaloḥa. And the flags and banners which were attached to the Brahmaloḥa, appeared on top of the earth.

The flowers on the flowering trees in the ten thousand world systems blossomed, and there was much fruit on the fruit trees.⁶³⁶ The flowers of the lotus stalks on the tree trunks blossomed, as did the flowers of the lotus stems on the tree branches, and the flowers of the lotus runners on the tree creepers. Lotus flowers hung down from the sky. Boring into the surface of the rock, they were seven times seven, one above the other, these lotus flowers⁶³⁷ which were produced continually.

The ten thousand world systems were like sublime seats of flowers. While for eight thousand *yojanas* in between the world systems and the worlds, even the rays of seven suns were scarcely able to shine any light there.⁶³⁸ But those dark areas in between the worlds became instantly illuminated. The great ocean, eighty-four thousand *yojanas* deep, became sweet water, and the rivers stopped flowing. The eyes of the blind saw forms, the ears of the deaf heard sounds, the lame learned to walk, (85b) and those beings who were fettered became free of fetters.⁶³⁹ In this way, through his limitless splendour and majesty, miraculous things appeared.⁶⁴⁰ And perceiving the comprehension of omniscience,⁶⁴¹ he uttered the exclamation proclaimed by all the Buddhas:

⁶³⁵ śar phyogs kyi khor yug gi steñ du rgyal mtshan dañ ba dañ btsugs pa'i śam bus : Pācīnacakkavālamukkhavaṭṭiyaṃ ussāpitānaṃ dhajānaṃ paṭākānaṃ raṃsiyo.

⁶³⁶ 'bras bu'i śiñ la 'bras bu mañ por gyur to : phalūparukkā phalaṇḍibhārabharitā ahesuṃ.

⁶³⁷ pad ma'i me tog : daṇḍakapaduma.

⁶³⁸ ñi ma bdun gyi 'od kyis snañ bar byed pa med pas na dkon no : satta-

suriyappabhāya pi anobhāsitaṇḍibhā.

⁶³⁹ bciñs pa'i sems can rñams ni rjes su bciñs pa las grol bar gyur to : an-dubandhanādini chinditvā paṭiṃsu.

⁶⁴⁰ not in Tibetan : nekappakāresu : 'di ltar tshad med pa'i dpal du gyur nas mchod pa dañ ya mtshan pa'i chos rab tu skyes so : Evaṃ aparimāṇena sirivibhavena pūjayamāṇe nekappakāresu acchariyadhammesu pātubhūtesu.

⁶⁴¹ thams cad mkhyen pa'i ye śes : sabbaññutāñāṇa.

All beings in *samsāra* seek what is free of poison, completely free of poison.
While seeking homelessness, there is the repeated suffering of
rebirth.^{642 643}

Seeing the homeless state, there is no building of the house again,
overcoming all those sufferings, destroying the house named as poison.
The mind is freed from volition, craving is exhausted, and there will be
no more.^{644 645} [Pā77]

5

⁶⁴² The Tibetan verse is not fully equivalent to the Pāli. There has been a mistranslation in the Tibetan text. See: JNTB § II.65 p. 143 lns 19—20. Ja I p. 76; sTog 85b; Dhp, Jarāvagga, v. 153 p. 43; Bv-a pp. 8, 133, 143, 154, 161, 167, 172, 178, 183, 192, 197, 208, 215, 220, 224, 227, 232, 236, 243, 248, 253, 258, 263, 289; Ap-a p. 81; Dhp-a III p. 127; As p. 18; Sv I p. 16; Sv II p. 463, cf. p. 488; Sp I p. 17; Khp-a p. 12; cf. Mp I p. 287; Udāna-v 31. 6; cf. Udāna-vS 414, p. 83.

Ja I p. 76: *anekajāṭisamsāraṃ | sandhāvissaṃ anibbisam / gahakārakam gavesanto | dukkhā jāti punappunam.*

sTog 85b: *skye bo'i 'khor ba ma lus par || dug med rnam par dug med tshol || khyim med pa ni tshol ba na || skye ba'i sdug bsñal yañ yañ dañ ||*

Udāna-v 31. 6: *grhakāraka dṛṣṭo 'si | na punar gehaṃ kariṣyasi | sarve te pārśukā bhagnā | grhakuṭaṃ viṣaṃskṛtaṃ | viṣaṃskāragate citte | ihaiva kṣayaṃ adhyagāḥ ||*

⁶⁴³ These two Pāli *Dhammapada* *gāthās* translated in Tibetan are an example of some kind of corruption in the first line, and of mistranslations of Pāli words in both *gāthā*. The translation, however unsatisfactory it may be, has followed the Tibetan here and does not fully correspond to the Pāli text. Michael Hahn, in private discussion, thought that Tibetan *dug med* seems to be a mistranslation of (*a*)*nibbissam*,

and that *rnam par dug med* reflects an incorrect interpretation of *sandhāvissaṃ*. And also that *khyim med pa* in line two may be a corruption of an original *khyim byed pa* for *gahakāraka*, since the Tibetan in the *Udāna-varga* has *khañ khyim byed pa*.

⁶⁴⁴ In this *gāthā* there is the apparent error, as in the previous one, of having *khyim med pa* for *gahakāraka* in the first line, instead of *khyim byed pa*. The Tibetan in the *Udāna-varga* reads *khañ khyim byed pa*.

⁶⁴⁵ Again this verse is somewhat problematic in the Tibetan, as in the case of the previous verse. See JNTB § II.65 p. 144 lns 1—3. Ja I p. 76; sTog 85b; Dhp, Lokavagga v. 154 p. 44; Bv-a pp. 8, 133, 143, 154, 161, 167, 172, 178, 183, 192, 197, 208, 215, 220, 224, 227, 232, 236, 243, 248, 253, 258, 263, 289; Ap-a p. 81; Dhp-a III p. 127; As p. 18; Sv I p. 16; Sv II p. 463, cf. p. 488; Sp I p. 17; Khp-a p. 12; cf. Mp I p. 287; Udāna-v 31. 7; cf. Udāna-vS 415, p. 84.

Ja I p. 76: *gahakāraka ditṭho si | puna gehaṃ na kāhasi, / sabbā te phāsukā bhaggā | gahakuṭaṃ viṣaṃkhitam, / viṣaṃkhāragatam cittam | tañ hānam khayam ajjhagā ti.*

sTog 85b: *khyim med pa ni mthoñ bar gyur || slar yañ khyim ni byed pa med || de yi sdug bsñal thams cad bcom || dug gi miñ can khyim gyi phuñ || sems ni 'du byed pa las grol || sred pa zad nas med par gyur ||*

So this, beginning from the dwelling in the Tusita palace,⁶⁴⁶ up to the place of his gaining omniscience on the seat of enlightenment, should be known as the Distant Cause.

Udāna-v 31. 7: gṛhakāraka dṛṣṭo kṣayaṃ adhyagāḥ ||
 'si | na punar gehaṃ kariṣyasi | sarve ⁶⁴⁶ dGa' ldan gyi pho brañ : Tusitapu-
 te pārśukā bhagnā | gṛhakuṭaṃ viṣaṃ rato.
 skṛtaṃ | viṣaṃskāragate citte | ihaiva

SEC. III

ÑE BA'I GLEÑ GZI – THE RECENT CAUSE¹

III.1 THE RECENT CAUSE

FURTHERMORE, regarding the Recent Cause, it is said: ‘The Bhagavan stayed in Sāvātthi,² at Jeta’s grove, in Anāthapiṇḍika’s park, and also stayed at the Gabled Pavilion,³ in the great wood of Vesālī.⁴ It is also said: ‘He dwelled in this and that place, obtaining this and that state.’ Whatever is said concerning this Cause, should be understood in this way from the outset. 5

III.2 THE THRONE OF VICTORY

The Bhagavan, seated there, after uttering that exclamation, had this thought: ‘After the elapse of four immeasurable aeons and more than one hundred thousand aeons, (86a) at these times, and for the sake of this seat,⁵ I cut my adorned head from my bejewelled neck,⁶ presenting it as a gift. I then gave my good eyes. And after cutting the flesh of my heart, presented it as a gift to the prince, like prince Jāli,⁷ and also presented it as a gift to the princess, like princess Kaṇhājinā,⁸ and presented it as a gift for the sake of those other wives, like queen Maddī.⁹ This is my seat. It is the seat of 15

¹ *Ñe ba'i glen' gzi* sTog 85b–105a : *San-tikenidāna* Ja I pp. 77–94. 'di rnam la : imassa pallaṃkassa kāraṇa sandhaviṃ.

² mÑan yod : Sāvātthi. Cf. (gÑan yod, mÑan yod : Śrāvastī Mvy 4110). The capital city of Kosala, Sāvātthi was counted as one of the major six cities during the Buddha’s lifetime. See: (DPPN, 1983), vol. 2, pp. 1126–7. ⁶ bdag gi mgo rgyan gyis brgyan pa'i mgrin pa nas brgegs te : alaṃkatasisaṃ gīvāya chinditvā.

³ khañ pa brtsegs pa'i gnas : kūṭāgārasālā. Cf. (Khañ pa brtsegs pa : Kūṭāgāra Mvy 5502). Kūṭāgārasālā, a hall in the Mahāvana ‘great forest’ near Vesālī. See: (DPPN, 1983), vol. 1, pp. 659–61. ⁷ g'zon nu Dra ba 'dzin : Jālikumāra. Prince Jāli was the son of Vessantara and Maddī and given away as a slave. See: (DPPN, 1983), vol. 1, p. 954.

⁴ Yañs pa can : Vesālī. Cf. (Yañs pa can : Vāisālī Mvy 4105). Vesālī was the capital city of the Licchavis. See: (DPPN, 1983), vol. 2, pp. 940–3. ⁸ Kriṣṇa dzi na'i g'zon nu ma : Kaṇhājīnakumārī. Princess Kaṇhājinā was the daughter of Vessantara and Maddī, who was given away as a slave to Jūjaka, and later released on a large payment. See: (DPPN, 1983), vol. 1, pp. 503–4.

⁵ skyil kruñ bcas pa 'd'i ched du dus ⁹ lha mo Ma kri : Maddidevī. Maddī, the wife of Vessantara. See: (DPPN, 1983), vol. 2, pp. 434–5.

victory, the supreme seat. Seated on this [seat], I have fulfilled all my intentions.¹⁰ And I will not rise from this seat for some time.'

He sat on that very seat for seven days, attaining many hundreds of thousands of *koṭis* of attainments. Due to which he is called Buddha,¹¹ and it was said: 'Then, the Bhagavan sat on one seat for seven days. Seated there, experiencing the joy of liberation.'¹² 5

III.3 LOOKING WITH UNBLINKING EYES

Furthermore, some *devas* had the thought: 'Siddhattha surely still has duties to perform, since he has not given up the desire for this seat.'

The teacher, knowing the thoughts of those *devas*, displayed the dual-miracle,¹³ by rising from his seat into the sky above, in order to allay their illusory thought.¹⁴ The individual miracles he performed at the seat of enlightenment,¹⁵ the miracle he performed at the gathering (86b) of kinsfolk, and the miracle he performed among the assembly of Pāṭikaputta,¹⁶ were like the miracle performed in front of the *gaṇḍamba*¹⁷ tree. In this way, the teacher, having performed such miracles, allayed the illusory thoughts of those *devas*, and standing by the northeastern side of the seat, said: 'This seat helped me to realize 10 15

¹⁰ bsams pa thams cad yōis su rdzogs nam mkha' la 'dug nas so sor cho
so : saṅkappā paripuṇṇā. 'phrul bstan to : tāsam vitakkaṃ vūpa-

¹¹ de'i phyir saṅs rgyas źes brjod do : samanattam vehāsam abbhuggantvā ya-
yam sandhāya. makapāṭihāriyam dassesi.

¹² de nas yañ bcom ldan 'das kyis byañ chub kyi sñiñ por mdzad pa'i
źag bdun du 'dug stañs geig gis bźugs cho 'phrul : Mahābodhimaṇḍasmiñ hi
so || rnam par grol ba dañ bde ba so katapāṭihāriyam.

¹³ de nas yañ bcom ldan 'das kyis byañ chub kyi sñiñ por mdzad pa'i
źag bdun du 'dug stañs geig gis bźugs cho 'phrul : Mahābodhimaṇḍasmiñ hi
so || rnam par grol ba dañ bde ba so katapāṭihāriyam.

¹⁴ so so'i cho 'phrul : yamakapāṭi-
hāriya. Cf. (rDzu 'phrul gyo cho 'phrul : Klog pa'i mdo : Pāṭikaputta Ja I
Rddhi-prātihārya Mvy 232). The *ya-* p. 77, and Ap-a p. 82; Pāṭikasutta D III
makapāṭihāriya 'dual miracle' performed pp. 1—35. All the Tibetan editions give
by the Buddha in Sāvatthi at the foot Klog pa'i mdo 'Pāṭikasutta' for the Pāli
of the *gaṇḍamba* tree. This took place Pāṭikaputta. Pāṭikaputta was a naked
sattame samvacchare 'seven years' after ascetic from Vesālī. See: (DPPN, 1983),
his enlightenment according to the Dīgha- vol. 2, p. 181.

¹⁵ so so'i cho 'phrul : yamakapāṭi-
hāriya. Cf. (rDzu 'phrul gyo cho 'phrul : Klog pa'i mdo : Pāṭikaputta Ja I
Rddhi-prātihārya Mvy 232). The *ya-* p. 77, and Ap-a p. 82; Pāṭikasutta D III
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sattame samvacchare 'seven years' after ascetic from Vesālī. See: (DPPN, 1983),
his enlightenment according to the Dīgha- vol. 2, p. 181.

¹⁶ de rnam kyis rnam par rtog pa a mra srun pa dañ a mra'i śiñ :
ñe bar źi bar bya ba'i phyir steñ gi gaṇḍambamūla. For Pāli *gaṇḍamba*,
'name of tree under which Gotama Bud-
dha performed the double miracle,' see:
(PED, 1979), p. 241. For the mango tree
at the entrance to Sāvatthi, where the
Buddha performed the dual miracle, see:
(DPPN, 1983), vol. 1, p. 741.

the comprehension of omniscience.¹⁸ And he remained for seven days, looking without blinking at the seat, where he had attained the fruit of fulfilling the perfections, during four immeasurable aeons and more than one hundred thousand aeons.

That place was called the Animisa shrine.¹⁹

5

III.4 THE JEWEL WALKWAY

Then, creating²⁰ a walkway from the standing place to the seat, he remained for seven days walking between east and west on the [Pā78] jewelled walkway.

On that spot, arose the Ratanacamkama shrine.²¹

III.5 THE JEWEL HOUSE

Moreover, in the fourth week, the *devas* created²² a jewelled house 10
in the area to the northeast of the *bodhi* tree.²³ He sat there on the seat, where he sat for seven days, reflecting on the endless methods of the entire Abhidhammapiṭaka.²⁴

The Abhidhammikas²⁵ say: ‘The so-called jewel house is a house 15
made from jewels.’ Furthermore, those compilers also say, that it is the (87a) jewel house where he remembered²⁶ the seven treatises of the Abhidhamma.²⁷ Because of which, both explanations are appro-

¹⁸ thams cad mkhyen pa’i ye śes : *ratanacamkama* ‘jewelled walkway.’ See: sabbaññūtāñāṇa. (DPPN, 1983), vol. 2, p. 711.

¹⁹ Mig mi ’dzums pa’i mchod rten : ²² sprul : māpayimsu.
Animisacetiya. Cf. (Mig mi ’dzums pa : ²³ byañ chub śiñ gi byañ śar : pac-
Animisa Mvy 6656). The Animisacetiya chimuttaradisābhāge.

‘unblinking shrine’ was built at the place ²⁴ chos mñon pa’i sde snod ma lus
where the Buddha spent a week after en- par ’di rnams mtha’ yas pa’i tshul gyis
lightenment looking without blinking at kun gnas par sems śiñ : Abhidham-
the foot of the *bodhi* tree where he had mapiṭakaṃ visesato c’ ettha anantana-
attained enlightenment. See: (DPPN, yanaṃ samantapaṭṭhānaṃ vicinanto.
1983), vol. 1, p. 76

²⁰ byas nas : māpetvā. ²⁵ Chos mñon pa : Abhidhammikā.
Cf. (Chos mñon pa : Abhidharma Mvy

²¹ Rin po che la ’chag pa’i mchod rten : 1413).

Ratanacamkamacetiya. The Ratanacam- ²⁶ rjes su dran par byed pa : samma-
kamacetiya ‘jewelled walkway shrine’ sitaṭṭhāna.

near Animisacetiya was built to mark the ²⁷ rab tu byed pa bdun gyi chos mñon
place where the Buddha passed the third par : sattannaṃ pakaraṇānaṃ.
week after enlightenment walking on the

prate.²⁸ Therefore, either of the two should be understood as correct.

Hence, that spot became known as the Ratanaghara shrine.²⁹

III.6 THE AJAPĀLANIGRODHA TREE

Then, during the fifth week, having passed four weeks in the vicinity of the *bodhi* tree,³⁰ he went from the *bodhi* tree³¹ to the *ajapālanigrodha*³² tree.

5

He sat there reflecting on the teaching, and experiencing³³ the bliss of liberation.

III.7 THE SIXTEEN LINES OF MĀRA

Then Māra, son of the *devas*,³⁴ [thought] : ‘During the time I followed him there, I have not seen any visible faults.³⁵ I did not see even the slightest fault in the Bodhisatta.³⁶ And he now surpasses my own 10 power.’ And sitting³⁷ on the great path, he was seized by mental anguish. And while reflecting on the sixteen matters, he drew sixteen lines on the ground.

[He thought] : ‘Since I have not perfected the perfection of giving, I will, therefore, not become like him.’ And he drew one line. Simi- 15 larly, [he thought] : ‘In the same way, I have not perfected the perfection of morality, the perfection of renunciation, the perfection of understanding, the perfection of effort, the perfection of patience, the perfection of truthfulness, the perfection of resolution, the perfection of friendliness, and the perfection of equanimity. Therefore, I (87b) 20

²⁸ gañ gi phyir slar yañ 'dir tshig gñis
ka'añ thad do : yasmā pan' etthe ubho
p' ete pariyāyā yujjanti.

²⁹ Rin po che'i khañ pa'i mchod rten :
Ratanagharacetiya. The Ratanaghara-
cetiya 'jewelled hall shrine' near the
bodhi-tree was built to mark the place
where the Buddha passed the fourth
week after enlightenment reflecting on
the Abhidhamma-piṭaka. See: (DPPN,
1983), vol. 1, p. 711.

³⁰ byañ chub śiñ dañ ñe ba ñid du :
bodhisamāpe.

³¹ byañ chub śiñ gi druñ nas : bod-
hirukkhamulā.

³² Ra lug skyon ba'i śiñ nya gro dha :
Ajapālanigrodha. For Pāli *ajapālanigro-*

dha, 'a banyan tree near Uruvelā on the
Nerañjanī, where the Buddha passed (a)
the fifth and (b) the eighth week after
the *bodhi*,' see: (CPD, 1924–48), vol. 1,
p. 40. See also: (DPPN, 1983), vol. 1,
pp. 30–1.

³³ so sor rig par mdzad nas :
paṭisaṃvedanta.

³⁴ lha'i bu'i bDud : Māro devaputto
Ja I p. 78, Māro pāpimā Ap-a p. 83.

³⁵ dus 'di rnams kyi phyi ma la
grib ma bzin du phyogs gañ du'n ma
spañs so : ettakaṃ kālāṃ anubandhanto
otārāpekkho.

³⁶ byañ chub sems dpa' la : imassa.

³⁷ gnas nas : nisīditvā.

shall not become like him.' And he drew ten lines. [He thought] :
 'Because I have not perfected the ten perfections, which act as the
 basis for perceiving the knowledge of the higher or lower state of
 others' faculties,³⁸ therefore, I shall not become like him.' And he
 drew the eleventh³⁹ line. Then [he thought] : 'Because I have not per- 5
 fected the ten perfections that are unique to him, and which are the
 basis for realising the comprehension of intentions and inclinations,⁴⁰
 the comprehension of omniscience,⁴¹ the comprehension which is all
 pervading, the comprehension of individual miracles,⁴² the compre-
 hension of the attainments and great compassion, therefore, I will 10
 not become like him.' And he drew sixteen lines.

Reflecting in this way on these matters, he sat drawing sixteen
 lines on the great path.

III.8 MĀRA'S DAUGHTERS

At that time, Māra's three daughters –Taṇhā, Aratī and Ragā⁴³–
 while looking, [thought] : 'Since our father is not visible, where is he 15
 presently?' Then, while going, they saw him depressed, and drawing
 lines on the ground.

They approached⁴⁴ their father, asking: 'O Father, what has made
 you unhappy and depressed?' He replied: 'O Daughters, this great
samaṇa has power surpassing my own. While observing just now, I 20
 was unable to see even the slightest fault. Therefore, I have become
 unhappy and depressed.' [Pā79] The daughters said: 'If that is so,
 then do not worry! We three, after overpowering him, will lead him
 here.'⁴⁵ (88a) He replied: 'My daughters, you will not be able to,
 since nobody is able to overpower him, as this man is established in 25
 unshakable faith.'⁴⁶ They responded: 'O Father, since we are women,

³⁸ bdag 'di dan mtshuñs pa'i thun mon
 ma yin pa'i dbaṅ po mchog gi goñ ma'i
 ye śes so sor rig pa ñe bar gnas par gyur
 pa'i pha rol tu phyin pa bcu ma rdzogs
 pa : ahaṃ eso viya asādhāraṇassa in-
 driyaparopariyañāṇassa paṭivedhāya up-
 anissayabhūta dasa pāramiyo na pūresim.
 For *indriyaparopariyañāṇa* : *dbaṅ po*
mchog gi goñ ma'i ye śes 'comprehension
 of the higher or lower state of the facul-
 ties (of others)' see: (CPD, 1960–90),
 vol. 2, p. 304.

³⁹ bcu drug : ekādasamaṇ.

⁴⁰ bsam pa'i bag la ñal dan : āsayānu-
 sayañāṇa.

⁴¹ thams cad mkhyen pa'i ye śes :
 sabbaññūtāñāṇa.

⁴² so sor cho 'phrul gyi ye śes : ya-
 makapāṭihīrañāṇa.

⁴³ Sred ma, Kun du dga' ma, dGa' ma :
 Taṇhā, Aratī, Ragā.

⁴⁴ ñe bar soñ ste : santikaṃ gantvā.

⁴⁵ 'di ltar gyur na de ltar ma bsam
 zig bdag cag gsum gyis de dbaṅ du byas
 nas khrid la 'oñ ño : Yadi evaṃ mā cin-
 tayittha, mayaṃ etaṃ attano vase katvā
 ādāya āgamiṣāma.

⁴⁶ mi g.yos ba'i dad pa la gnas so :
 acalāya saddhāya patitṭhito.

we will now bind him with the rope of desire, and we will come leading him. Don't you worry!

Then, approaching the Bhagavan, those women said: 'O Samaṇa, we pay homage at your feet.' The Bhagavan paid no heed to their words. Although opening his eyes, he did not look at them.⁴⁷ So, 5
with his liberated mind,⁴⁸ that destroyed the substratum of rebirth, he sat experiencing the joy of seclusion.⁴⁹

Furthermore, Māra's daughters [thought] : 'Varied are the inclinations of men, some delight in youth,⁵⁰ while some delight in the first part of youth, some delight in the middle aged, and some delight in 10
older age. We will enrapture him with various kinds of delights.'⁵¹ Each one of those daughters transformed their own bodies into the forms of a hundred girls. Those forms were the forms of maidens, the forms of virgins, the forms of those who had borne one son and one daughter, and the forms of middle aged women who were fat.⁵² 15
And they, approaching the Buddha six times, [said] : 'O Samaṇa, we (88b) pay homage at your feet.' The Bhagavan paid no heed to their words, as he had the unsurpassed liberation from the substratum of rebirth.⁵³

However, some teachers say⁵⁴: 'Seeing the women coming with 20
transformed⁵⁵ bodies, the Bhagavan determined⁵⁶ that those with missing teeth and white hair remained with such forms.'⁵⁷ This ex-

⁴⁷ spyān rnam par grol ba yañ ma gzigs
so : na akkhīni ummīletvā olokesi.

⁴⁸ rnam par grol ba'i bsaṃ pas : vimut-
tamāṇaso Ja I p. 79, vimuttiyā Ap-a
p. 84.

⁴⁹ ji ltar de bla na med pa'i ñe bar
skye ba zad pa rnam par grol ba'i bsaṃ
pas dben pa'i bde ba ñid la ñams su
myoñ bar mdzad ciñ bźugs so : anuttare
upadhisamkhaye vimuttamāṇaso viveka-
sukhañ ñeva anubhavanto nisīdi.

⁵⁰ gañ dañ gañ gźon nu la dga' bar
'gyur ro : kesañci kumārikāsu pemaṃ
hoti.

⁵¹ bdag gis de lta bu'i rnam pa sna
tshogs pa'i 'od la chags par bgyi'o :
yan nūna mayaṃ nānappakārehi palob-
heyyāma.

⁵² gźon nu ma'i gzugs dañ lañ tsho
ma'i gzugs dañ dañ po bu dañ bu mo
lan cig skyes pa'i gzugs dañ bar ma'i bud

med kyi gzugs dañ lus rags mor gyur nas :
kumāriyo avijātā sakim vijātā duvijātā
majjhimitthiyo ca hutvā.

⁵³ bcom ldan 'das kyi de rnam kyi
tshig la yañ thugs ma gtad do || ji
ltar de bla na med pa'i ñe bar skye ba
rnam par grol lo : Tam pi Bhagavā na
manas' ākāsi yathā taṃ anuttare upad-
hisamkhaye vimutto.

⁵⁴ slob dpon gañ žig 'di skad smra'o :
Keci panācariyā vadanti. Cf. (Slob dpon :
Ācārya Mvy 8728).

⁵⁵ rdzu 'phrul dañ ldan pas : mahit-
thibhāvena.

⁵⁶ byin gyis brlabs so : adhiṭṭhāsi.

⁵⁷ bcom ldan 'das 'di lta bu'i gzugs
kyis 'di rnam do byi ba dañ | skra dkar
po gyur par byin gyis brlabs so žes žer ro :
Bhagavā evaṃ evaṃ etā khaṇḍadantā pal-
itakesā hontū 'ti adhiṭṭhāsīti.

planation should not be considered, since the teacher made no such determination.

Furthermore, the Bhagavan [said] : ‘How, after seeing this, can you make such exertions as these? Go away now!’⁵⁸ It may be proper that one should act in such a way as this in the presence of those who are not free from passions and the rest.⁵⁹ The Tathāgata, however, has abandoned passion, abandoned hatred, and abandoned delusion.’ So, due to abandoning his own passions, he said:

Whoever is victorious, he is one who cannot be conquered,
 whoever is like that in this world will not be conquered. 10
 Not abiding in the endless Buddha sphere,⁶⁰
 because he has no track, he is impossible to track.⁶¹
 Whoever casts the net of desire,
 for him there is no ending of those desires.
 Even within that very endless Buddha sphere,⁶² 15
 because he has no track, he is impossible to track.⁶³

⁵⁸ ci mthoñ 'di lta bu'i 'bad pa byed
 pa da soñ zig : apetha, tumhe kiñ disvā
 evaṃ vāyamatha.

⁵⁹ 'di lta bu'i tshul gyis 'dod chags dañ
 ma bral ba la sogs pa'i mdun du bya bar
 rigs so : evarūpaṃ nāma avītarāgādīnaṃ
 purato kātum vaṭṭati.

⁶⁰ mtha' yas sañs rgyas spyod yul de
 mi gnas : taṃ Buddham anantagocaraṃ
 Dhp 179c. Pāli *pada* 179c is repeated
 exactly in 180c, but the Tibetan varies:
 mtha' yas sañs rgyas spyod yul de ñid
 la : taṃ Buddham anantagocaraṃ Dhp
 180c.

⁶¹ Ja I p. 79; sTog 88b; Dhp, Buddhav-
 agga v. 179, p. 51; Ap-a p. 84; Dhp-a III
 p. 197; PDhp 276; Mvu III p. 91; Udāna-
 v 29. 52; Udāna-vS 414, p. 83.

Ja I p. 79: yassa jitaṃ nāvajīyati |
 jitaṃ assa no yāti koci loke, / taṃ bud-
 dhaṃ anantagocaraṃ | apadaṃ kena
 padena nessatha.

sTog 88b: gañ zig rgyal ba de la rgyal
 mi nus || gañ zig 'jig rten 'dir ni rgyal mi
 'gyur || mtha' yas sañs rgyas spyod yul
 de mi gnas || rkañ med kyis ni rkañ yod
 la mi nus ||

PDhp 276: yassa jitaṃ nā 'ppaj-
 jīyati | jitaṃ assā na upeti antako /
 taṃ buddhaṃ anomanikramaṃ | apa-
 daṃ kena padena nehisi.

Mvu III p. 91: yasya jitaṃ nātha
 jīvati jitaṃ asya na jināti antako |
 taṃ buddhamantagocaraṃ apadaṃ kena
 padena neṣyatha ||

Udāna-v 29. 52: yasya jitaṃ nopa-
 jīyate / jitaṃ anveti na kaṃ cid eva
 loke | taṃ buddham anantagocaraṃ /
 hy apadaṃ kena padena neṣyasi |

⁶² mtha' yas sañs rgyas spyod yul de
 ñid la : taṃ Buddham anantagocaraṃ
 Dhp 180c.

⁶³ Ja I p. 79; sTog 88b; Dhp, Buddhav-
 agga v. 180, p. 51; cf. S I p. 107; Ap-a
 p. 84; Dhp-a III p. 197; PDhp 227; Mvu
 III p. 92; Udāna-v 29. 53; Udāna-vS 415,
 p. 84.

Ja I p. 79: yassa jālinī visattikā /
 taṇhā n' atthi kuhiñci netave / taṃ bud-
 dham anantagocaraṃ / apadaṃ kena
 padena nessatha.

sTog 88b: gañ gi sred pa'i dra ba
 bton gyur nas || de la sred pa rnam
 ni cuñ zad med || mtha' yas sañs rgyas

He taught the doctrine, speaking these two verses, from the section of the highest teaching of the Buddha.⁶⁴ Then those daughters said: 'It is true what father says: "The Arahāt, the Sugata, is supreme among men in (89a) the world." '⁶⁵ [Pā80] And saying this, they went to their father.⁶⁶

5

III.9 AT THE FOOT OF THE MUCALINDA AND RĀJĀYATANA TREES

The Bhagavan remained there for seven days, before going to the abode of Mucalinda.⁶⁷ Then, the king of the *nāgas*, named Mucalinda,⁶⁸ who had wrapped his own body seven times around the Bhagavan's body for seven days, in order to ward off the cold and the tempest, raised his hooded head.

10

Then, the Bhagavan approached the *rājāyatana*⁶⁹ tree, and sat there for seven days, experiencing⁷⁰ the joy of liberation, which was like dwelling in a perfumed house.⁷¹ In this way, he remained there, experiencing the joy of liberation.

spyod yul de ñid la || rkañ med de yis
rkañ yod la mi nus ||

PDhp 227: yassa jālinī visattikā |
tahnā nāsti kaḥiṃ ci netaye / taṃ bud-
dham anantagocaraṃ | apadaṃ kena
padena nehisi.

Mvu III p. 92: yasya jālinī samūhata
tṛṣṇā nāsyā kaḥiṃ pi netrikā | taṃ
buddhamanantavikramaṃ apadaṃ kena
upadena neṣyatha ||

Udāna-v 29. 53: yasya jālinī viṣak-
tikā / tṛṣṇā nāsti hi lokanāyini | taṃ
buddham anantagocaraṃ / hy apadaṃ
kena padena neṣyasi ||

⁶⁴ sañs rgyas kyi chos mchog gi sde las :
Dhammapade Buddhavagge. Cf. (Chos
mchog : Dharmottara Mvy 3502).

⁶⁵ pha zer ba yañ bden pa yin no ||
dgra bcom pa bde bar gśegs pa 'jig rten
na mi'i mchog yin no : saccaṃ kira
no pitā avoca 'Arahaṃ Sugato loke na
rāgena suvānayo.'

⁶⁶ lha : pitu.

⁶⁷ bTañ zuñ : Mucalinda. Cf. (bTañ
zuñ : Mucilinda Mvy 3563). The Mu-

calinda tree in the Ajapālanigrodha of
Uruvelā. See: (DPPN, 1983), vol. 2,
p. 638.

⁶⁸ bTañ zuñ : Mucalinda. Cf. (bTañ
zuñ : Mucilinda Mvy 3563). Mucalinda,
a *nāga* king. See: (DPPN, 1983), vol. 2,
p. 639.

⁶⁹ śiñ rā dza ya ta na : rājāyatana. For
Pāli *rājāyatana*, 'E. Indian ape-flower
tree; *Buchanania axillaris* (Desr.) *Ra-*
mam., (= *B. angustifolia* Roxb.), Anac-
ardiaceae,' see: (Liyanaratne, 1994),
pp. 72—3. For 'n. of a tree: 'Kingshead
tree,' the royal tree (as a residence of
a king of fairies), *Buchananania latifolia*.
(*Mahāvastu* III 303 reads *kṣirikā* i.e. milk-
giving tree),' see: (PED, 1979), p. 569.

And for the Rājāyatana tree, at whose
foot the Buddha received a meal from the
two merchants, Tapassu and Bhallika, in
the eighth week after enlightenment, see:
(DPPN, 1983), vol. 2, p. 728.

⁷⁰ so sor rig par byed ciñ : paṭisaṃ-
vediyamāna.

⁷¹ dri'i gtsañ khañ : gandhakuṭi.

Thus, he completed seven weeks in those places. During that time, he did not wash his face, nor clean his body, nor eat food.⁷² He passed the days and nights in the joy of absorption,⁷³ the joy of the path, and the joy of the fruit.

III.10 WASHING THE MOUTH AND USING MEDICINAL PLANTS

Then, after seven weeks, he sat there at the end of the forty-ninth day, and had the idea of cleaning his face. Sakka, lord of the *devas*, having brought yellow *myrobalan* medicine,⁷⁴ gave it to him. And the teacher made use of that, with bodily pleasure. Then Sakka gave him a betel vine tooth-stick,⁷⁵ and water for washing his face. The teacher, taking the tooth-stick rubbed his teeth,⁷⁶ and washed his face with the cool water of the great lake Anotatta.⁷⁷ Then he sat in front of the *rājāyatana* tree.

III.11 TAPASSA AND BHALLUKA

Then, the two merchants named Tapassu⁷⁸ and Bhalluka, (89b) who had five hundred carts, were going from the country of Ukkalā⁷⁹ to

⁷² *žal śol ba med pa dañ sku la byi dor byed pa med pa dañ žal zas gsol ba med par gyur to : n' eva mukhadhovanam na sarīrapaṭijagganam āhāra-kiccam ahosi.*

⁷³ *bsam gtan : jhāna.* The meditative state of 'absorption' in the system of four *jhānas*. See: (DOP, 2010), vol. 2, p. 248.

⁷⁴ *a ru ra mchog : agadaharīṭaka.* For Pāli *agadaharīṭaka*, or *agadaharīṭaka*, 'the health-giving or medicinal fruit of the *harīṭaka* tree,' see: (DOP, 2001), vol. 1, p. 8. See also: 'the healthful fruits of two different species of *Terminalia* (*Myrobalan*),' in: (CPD, 1924–48), vol. 1, p. 15.

⁷⁵ *so rtsi'i so śiñ nīd kyi so śiñ : nāgalatādantakaṭṭha.*

⁷⁶ *ston pas so śiñ blañs nas so brud de : Satthā tam dantakaṭṭham khāditvā.*

⁷⁷ *mtsho chen po Ma dros pa : Anotattadaha.* Cf. (Ma dros pa : Anavatapto nāga-rāja Mvy 3239).

⁷⁸ *Ga gon : Tapassu.* Cf. (Ga gon : Trapuṣa Mvy 5748). *bZaṅ po : Bhalluka.* The Pāli episode dealing with these two merchants, Tapassu and Bhalluka, meeting the Buddha and taking two refuges occurs in the Vinaya. See: (Oldenberg, 1997), vol. 1, p. 4. Tapassu was a merchant from Ukkala who gave the Buddha food eight weeks after his enlightenment, and who, along with Bhalluka, became one of the first two lay disciples. See: (DPPN, 1983), vol. 1, p. 991. Bhalluka, also Bhallika, and Bhalliya, was a younger brother of Tapassu. See: (DPPN, 1983), vol. 2, p. 367. For the role played by merchants in early Buddhism, see: (Neelis, 2010), pp. 26–8; (Granoff, 2005), pp. 129–38; and (Yamazaki, 2005), pp. 147–65.

⁷⁹ *lHo phyogs : Ukkalā.* Cf. (lHo phyogs mtho : Dakṣiṇādīg unnamati Mvy 3026) and (lHo phyogs dma' na : Dakṣiṇādīg avanamati Mvy 3023). For

the Middle country. Their own former relatives,⁸⁰ who had become *devas*, bogged down⁸¹ all the chariots, with the resolve that they would be unable to proceed, in order to encourage the offering of food to the teacher.⁸²

Taking balls of pastry mixed with honey, [they said] : ‘O Reverend Bhagavan,⁸³ we ask you to accept this food and produce great compassion.’⁸⁴ And they sat nearby the teacher. The Bhagavan, due to the disappearance of the alms bowl on that very day of accepting the milk-rice, [thought] : ‘Do Tathāgatas accept with their hands, or do they collect it with an alms bowl?’⁸⁵

Then, knowing this thought, those four Mahārājāna⁸⁶ of the four directions offered⁸⁷ a bowl of *indanīla*⁸⁸ gemstone, but the Bhagavan did not accept it. So they presented him with four bowls, made of stone the colour of *mugga*⁸⁹ beans, and the Bhagavan accepted the four bowls, out of compassion for those four sons of the *devas*. He placed them, by laying one on the other, while making the determination ‘Let them become one.’⁹⁰ Though the four had four visible marks on their rims, they turned into one medium sized bowl.⁹¹

The Bhagavan accepted the offered handfuls of food in the bowl made of worthless stone. And after eating it, he rejoiced. The two merchant brothers went for refuge to the Buddha and the teaching, [Pā81] becoming lay disciples⁹² of two proclamations.⁹³ Then they

Ukkalā, a district in the region identified with modern Orissa, see: (DPPN, 1983), vol. 1, p. 330.

⁸⁰ rañ ñid kyi sñar gyi gñen : attano ñātisālohita.

⁸¹ byin nas : sannirumhitvā.

⁸² 'gro bar mi nus par byin gyis brlabs pas ston pa la kha zas ster ba'i phyir : Satthu āhārasampādane ussāhitā.

⁸³ btsun pa bcom ldan 'das : bhante Bhagavā.

⁸⁴ btsun pa bcom ldan 'das bza' ba 'di thugs rje chen po skyed la so sor bzes par zu zes : “paṭiggaṇhātu no bhante Bhagavā imaṃ āhāraṃ anukampaṃ upādāyā” ti.

⁸⁵ de bzin gsegs pa rnams kyi yañ phyag gis len nam 'o na kyañ lhuñ bzed kyis bsan : na kho Tathāgatā hatthesu patigaṇhanti, kimhi nu kho ahaṃ patigaṇheyyaṃ.

⁸⁶ rgyal po chen po : Mahārājāna.

⁸⁷ blais pa : upanāmesuṃ.

⁸⁸ indra nī la : indanīla. Cf. (In dra nī la : Indranīla Mvy 5944). For Pāli *indanīla*, ‘a sapphire, one of the twenty-four precious stones enumerated,’ see: (CPD, 1960—90), vol. 2, p. 299; and also ‘a sapphire’ in: (DOP, 2001), vol. 1, p. 375.

⁸⁹ mudga : mugga.

⁹⁰ gcig tu 'gyur bar byin gyis brlabs so : ‘eko hotū’ 'ti addhiṭṭahi.

⁹¹ bzi po yañ blta ba'i phyir du kha la ri mo bzir gyur te lhuñ bzed 'briñ po'i tshad gcig tu gyur to : Cattāro pi mukhavaṭṭiyaṃ paññāyamānalekhā hutvā majjhimeṇa pamāṇeṇa ekattaṃ upagamimsu.

⁹² dge bsñen : upāsaka. Cf. (dGe bsñen : Upāsaka Mvy 8724).

⁹³ tshig gñis pa'i dge bsñen du gyur to : ddevācikaupāsakā ahesuṃ.

requested: 'O Venerable Sir, (90a) give us one thing that is fit to make offering to.' Rubbing his right hand on his head, he gave them a hair relic.⁹⁴ And they took it to their own village and built a shrine for it.

III.12 BRAHMA SAHAMPATI ASKS FOR THE TEACHING OF THE DOCTRINE

The perfect Buddha⁹⁵ got up from there, and going to the *ajapālani-* 5
*grodha*⁹⁶ tree, sat down in front of the *nigrodha* tree. Then, while sitting there, reflecting on the profound teaching that he had realised⁹⁷ by himself,⁹⁸ the Buddha [thought] : 'I have realised this doctrine.' While then reflecting that he would be unable to teach this doctrine to others, the full realization of his achievement arose.⁹⁹ 10

Then, Brahmā Sahampati¹⁰⁰ thought: 'The world will be ruined due to this.'¹⁰¹ And leading Sakka, Suyāma,¹⁰² Santusita,¹⁰³ Sunimmita-vasavatti,¹⁰⁴ and the Mahābrahmas¹⁰⁵ from the ten thousand-fold world system, they went to the teacher's presence, saying: 'O Reverend Bhagavan, we beseech you to teach the doctrine. 15
We beseech you to teach the doctrine by the supreme method.'¹⁰⁶

⁹⁴ skra'i gduñ : kesadhātu.

bho loko.

⁹⁵ yañ dag par rdzogs pa'i sañs rgyas kyis : sammāsambuddho. Cf. (Yañ dag par rdzogs pa'i sañs rgyas : Samyak-sambuddha Mvy 5).

¹⁰² 'Thab bral bzañ po : Suyāma. Cf. (Lha'i bu Rab 'Thab bral : Suyāmadevapura Mvy 3138). Suyāma, name of a *devaputta*, chief of the Yāma-*devas*. See: (DPPN, 1983), vol. 2, p. 1252.

⁹⁶ Ra lug skyoñ ba'i śiñ nya gro dha : Ajapālanigrodha.

¹⁰³ dGa' ldan : Santusita. Santusita, name of the chief of the *devas* in the Tusita world. See: (DPPN, 1983), vol. 2, p. 1025.

⁹⁷ lhag par rtogs pa : adhigata.

⁹⁸ de nas de ñid du b'zugs tsam ñid na rañ gis lhag par rtogs pa'i zab mo'i chos so sor bsam žiñ : eva attānā adhi-gatassa dhammassa gambhīrattaṃ pac-cavekkhantassa Buddhānaṃ āciñño.

¹⁰⁴ 'Phrul dga' g'žan 'phrul dbañ phyug : Sunimmita-vasavattī. Sunimmita, name of the *deva* king of the Nimmānarati world. See: (DPPN, 1983), vol. 2, p. 1212. Vasavattī, name of a *devaputta*, king of the Parinimmita-vassavatti world. See: (DPPN, 1983), vol. 2, p. 844.

⁹⁹ g'zan gyis chos ston par mi nus par bsams nas rab tu 'jug pa'i rnam par rtog pa skyes so : paresaṃ dhammaṃ adeseṭukammataṅkārapavatto vitakko uḍapādi.

¹⁰⁵ Tshañs pa chen po : Mahābrahma. Cf. (Tshañs pa chen po : Mahābrahmāṇa Mvy 3088). Class of *deva* from the Brahmāloka 'Brahma world.' See: (DPPN, 1983), vol. 2, pp. 336—8.

¹⁰⁰ Mi mjed kyi bdag po tshañs pa : Brahmā Sahampati. Cf. (Mi mjed kyi bdag po tshañs pa : Brahmā sahāmpati Mvy 3116).

¹⁰¹ 'jig rten ñams par 'gyur ba'i phyir ro : nassati vata bho loko, ninassati vata

III.13 TURNING THE WHEEL OF THE DOCTRINE

The teacher gave them his promise, thinking: 'To whom should I first teach the doctrine?' And the thought occurred to him: 'Wise Ālāra¹⁰⁷ will readily understand this teaching.' Then, while looking, he perceived that seven days had passed since his death. And so, considering Uddaka,¹⁰⁸ he perceived that he also had (90b) died. 5

Again, he thought of the group of five monks,¹⁰⁹ thinking: 'The group of five monks paid great respect to me.'¹¹⁰ And thinking about the group of five, he thought¹¹¹: 'Where are they living?' He then perceived: 'They are in the deer park¹¹² of Bārāṇasī¹¹³ city.' Then, intending that: 'Having gone there I will set going the wheel of the teaching,' he remained several days at the seat of enlightenment 10 collecting alms.

Then, thinking: 'I will go to Bārāṇasī city on the day of the half lunar month.'¹¹⁴ And taking bowl and robe¹¹⁵ in the early morning, at break of day, at the end of the night of the fourteenth day, he went 15 along the path which was eighty *yojanas* in length. In the middle of the path he saw the *ājīvika*¹¹⁶ named Upaka,¹¹⁷ and explained his own state of being a Buddha to him.¹¹⁸ On the evening of that same day, he

¹⁰⁶ btsun pa bcom ldan 'das chos bstan du gsol | dañ po'i tshul gyis chos bstan du gsol : 'desetu bhante Bhagavā dhammaṃ, desetu Bhagavā bhante dhammaṃ' ti.

¹⁰⁷ mkhas pa Kun len : Ālāro paṇḍito. Full name Ālāra Kālāma, cf. (sGyu rtsal śes byed kyi bu riñ du 'phur : Ārāḍa-kālāmaḥ Mvy 3515). One of the first teacher's that Gotama went to after making his renunciation. See: (DPPN, 1983), vol. 1, pp. 296—7.

¹⁰⁸ 'Char byed : Uddaka. Full name Uddaka Rāmaputta, cf. (Rañs byed kyi bu lhag spyod : Udrako rāma-putraḥ Mvy 3516). One of Gotama's first teachers after he made his renunciation. See: (DPPN, 1983), vol. 1, pp. 382—3.

¹⁰⁹ dge sloñ lña sdes : Pañcavaggiyā bhikkhū.

¹¹⁰ dge sloñ lña sdes bdag la bsñen bkur mañ po byas pas lña sde'i ched du bsams nas : bahūpakārā kho Pañcavaggiyā bhikkhū ti Pañcavaggiye ārabha mansikāraṃ katvā.

¹¹¹ lña sde'i ched du bsams nas : Pañcavaggiye ārabha manasikāraṃ katvā.

¹¹² ri dwags rgyu ba'i nags tshal : mi-gadāya. Cf. (Ri dags kyi gnas : Mr̥ga-dāva Mvy 4129).

¹¹³ Wā rā ṇa si : Bārāṇasī. Cf. (Vā rā ṇa sī : Bārāṇasī Mvy 4104).

¹¹⁴ dbyar zla 'briñ po'i ña : Asāḷhipuṇṇamāsiya.

¹¹⁵ snam sbyar : cīvara. Cf. (sNam sbyar : Saṃghāṭī Mvy 8933).

¹¹⁶ 'tsho byed : ājīvika. Cf. ('Tsho byed : Śarva Mvy 3127). The *ājīvika* were a group of wandering, often naked, ascetics following the teachings of Makkhali Gosāla. See: (DPPN, 1983), vol. 1, pp. 238—42; (Bronkhorst, 2000), pp. 512—4; and (Basham, 1981).

¹¹⁷ Ñe bar gnas pa : Upaka. An *ājīvika* ascetic, Upaka was the first person to hear the Buddha's teaching, but remained unconvinced. See: (DPPN, 1983), vol. 1, pp. 385—6.

went to Isipatana.¹¹⁹ The group of five *theras*, seeing the Tathāgata¹²⁰ coming from afar, had the conversation: ‘¹²¹ The *samaṇa* Gotama, who due to ample meals has filled out his body, whose faculties are perfect,¹²² and who is the colour of gold, is coming. We should not pay respect to him. But since he is born into a great family, it is only proper to prepare him just a seat. Therefore, it is right to offer him just a seat.’ The Bhagavan possessed the knowledge that enabled him to know the thought and conduct of the worlds and their *devas*, and he thought: ‘Just what do they think?’ (91a) And he knew their minds. Then, condensing the thought of friendliness, that was able to pervade all those *devas* and men with its unseen power,¹²³ the Bhagavan meditated to pervade them with the thought of friendliness with its unseen power.¹²⁴ [Pā82]

When the Tathāgata approached close to them, they were unable to keep their former vow, and they made salutations, and observed all the customary niceties.¹²⁵ Furthermore, those monks,¹²⁶ because they did not know that he had become a perfect Buddha,¹²⁷ employed the familiar term *friend*¹²⁸ when addressing him. Then, the Bhagavan

¹¹⁸ de la rañ gi sañs rgyas su gyur pa bśad do : tassa attano Buddhabhāvaṃ ācikkhitvā.

¹¹⁹ Drañ sroñ lhuñ ba : Isipatana. Cf. (Drañ sroñ lhuñ ba : Rṣipatana Mvy 4130).

¹²⁰ de bzin gśegs pa : Tathāgata. Cf. (De bzin gśegs pa : Tathāgata Mvy 3).

¹²¹ not in Tibetan : āvuso.

¹²² ‘di bza’ ba mañ po’i phyir lus yoñs su rdzogs par gyur dbaṅ po yoñs su rdzogs par gyur : paccayabāhullāya āvat-titvā paripuṇṇakāyo phītindriyo.

¹²³ mthoñ ba med pa’i dbaṅ gis : anodissakavasena.

¹²⁴ de nas lha dañ mi thams cad la mthoñ ba med pa’i dbaṅ gis thams cad du khyab par nus pa’i byams pa’i sems yañ gag par bsdus nas ma mthoñ ba’i dbaṅ gis byams pa’i sems kyis khyab par bcom ldan ‘das kyis bsgoms nas : Atha ne sabbadevamanussesu anodissakavasena pharaṇasamatthaṃ mettacittaṃ saṃkhipitvā odissakavasena

mettacittaṃ phari.

¹²⁵ de bzin gśegs pa ñe bar gśegs śiñ gśegs pa na sñar gyi bca’ khrims rñams gnas par mi nus pas phyag phul źiñ bsrui ba dañ bsñen bkur thams cad byas so : Tathāgate upasaṃkamante upasaṃkamante sakāya katikāya saṅghātum asak-kontā abhivādanapaccuṭṭhānādīni sabba-kiccāni akaṃsu.

¹²⁶ dge sloñ de rñams : not in Pāli.

¹²⁷ yañ dag par rdzogs pa’i sañs rgyas : Sambuddhabhāva.

¹²⁸ tshe dañ ldan pa : āvuso. Cf. (Tshe dañ ldan pa : Āyusman Mvy 9221). The Tibetan has a more respectful term *tshe dañ ldan pa*, while the Pāli has a familiar form *āvuso* ‘friend, a form of polite address ‘friend, brother, sir’ usually in conversation between monks.’ See: (PED, 1979), p. 113. See also: ‘polite but common, not markedly respectful, mode of address,’ in: (CPD, 1960—90), vol. 2, p. 230.

made known his own accomplishment of the state of a Buddha,¹²⁹ saying: 'O Monks, you ought not to employ the familiar term *friend* in connection with the name of the Bhagavan and the Tathāgata. O Monks, I am the Tathāgata, Arahāt,¹³⁰ a fully perfected Buddha.'¹³¹

Then, the Buddha sat on the best appointed seat. At the time of the conjunction of the Uttarasālha¹³² constellation, he was surrounded by eighteen thousand *koṭīs* of assemblies¹³³ of Brahmas. Calling the group of five *theras*,¹³⁴ he taught the *Dhammacakkappavattana-sutta*.¹³⁵ And among the group, the *thera* Koṇḍañña, who knows all,¹³⁶ having followed the teaching of the *sutta*, attained¹³⁷ knowledge at the conclusion of the *sutta*, and also attained the (91b) fruit of stream enterer,¹³⁸ along with those eighteen thousand *koṭīs* of Brahmas.

Then, the teacher remained there for the rainy season. And on the second day, seated in the temple, he taught the doctrine to the *thera* Vappa,¹³⁹ while the remaining four went for alms. The *thera* Vappa attained the fruit of stream enterer in the early part of the day.¹⁴⁰ Then, by similar means, the *thera* Bhaddiya¹⁴¹ on the next

¹²⁹ bdag ñid sañs rgyas grub par *khana-sutta*. See: (DPPN, 1983), vol. 1, byed pa dañ : attano Buddhabhāvaṃ pp. 43–4.
saññāpetvā.

¹³⁰ dgra bcom pa : not in Pāli.

¹³¹ yañ dag par rdzogs pa'i sañs rgyas : sammāsambuddha.

¹³² rGyu skar bre mchog gsum 'dzom : Uttarasālhanakkhattena. For the constellation of *Uttarasālha*, 'the fifteenth lunar mansion,' see: (CPD, 1960–90), vol. 2, p. 377. For *Uttarasālha*, 'the nineteenth lunar mansion,' see: (DPL, 1987), p. 58.

¹³³ 'khor : not in Pāli.

¹³⁴ gnas brtan la sde : Pañcavaggiye there.

¹³⁵ Chos kyi 'khor lo bskor ba'i mdo : Dhammacakkappavattanasutta. See: (Feer, 1994), vol. 5, pp. 420–4.

¹³⁶ gnas brtan Kun śes kō ḍi nya : Aññākoṇḍaññathero. Cf. (Kun śes kāu ṇḍi nya : Ājñāta-kāuṇḍinya Mvy 1031). Aññākoṇḍañña, name of one of the group of five *bhikkhus*. He was the first of them to attain *sottapattiphala*, 'achieve the fruit of entry to the path,' and later became an *arahat* on hearing the *Anattalak-*

¹³⁷ thob pa : presento.

¹³⁸ rgyun du źugs pa'i 'bras bu : sotāpattiphala. Cf. (rGyun du 'jugs pa (źugs pa) : Śrota āpanna Mvy 1009) and (rGyun du źugs pa 'jug pa, rGyun du źugs pa : Srota āpanna Mvy 5132). In Buddhist philosophy the term *sotāpatti* 'stream enterer' refers to the first of the four stages leading to *arahat*-ship: i. *sotāpatti* 'stream enterer'; ii. *sakadāgāmin* 'once returner'; iii. *anāgāmin* 'non-returner'; and, iv. *arahatta* 'arahat.' A stream enterer has eradicated the first three of the ten *samyojana* 'fetters' that bind beings to repeated existences: *sakkāya-diṭṭhi* 'belief in the self'; *vicikicchā* 'sceptical doubt'; and *sīlabbata-parāmāsa* 'adhering to mere rite and ritual.' See: (BD, 1980), pp. 23–6.

¹³⁹ gnas brtan brLañs pa : Vappathera. Vappa, name of one of the group of five *bhikkhus* who became an *arahat* on hearing the *Anattalakkhana-sutta*. See: (DPPN, 1983), vol. 2, p. 832.

day, the *thera* Mahānāma¹⁴² the next day, and the *thera* Assaji¹⁴³ the day after. All attained the fruit of stream enterers. On the fifth day of the half lunar month,¹⁴⁴ when the five monks¹⁴⁵ had gathered, he taught the *Anattalakkhaṇa-sutta*.¹⁴⁶ And at the conclusion of the teaching, the group of five *theras* attained the fruit of *arahat*-ship.¹⁴⁷ 5

III.14 THE GOING FORTH OF YASA AND THE OTHERS

Then, the teacher saw that the clansman named Yasa¹⁴⁸ had spiritual potential.¹⁴⁹ As he was leaving the house at dawn, going out with a troubled mind,¹⁵⁰ the teacher summoned him: ‘Yasa, come here!’ In the night, he was established¹⁵¹ in the fruit of stream enterer, the next day, in the fruit of *arahat*-ship.¹⁵² Furthermore, Yasa’s fifty-four friends, having become monks,¹⁵³ went forth and attained *arahat*-ship. So it was, that there were sixty-one *arahats* in the world. The teacher, 10

¹⁴⁰ ñi ma phyi ma la : pubbaṇhe.

¹⁴¹ gnas brtan bZaṇ ldan : Bhaddiyathera. Bhaddiyathera, name of one of the group of five *bhikkhus* the Buddha first taught.

¹⁴² gnas brtan Miñ can : Mahānāma-thera. Mahānāma, name of one of the five *bhikkhus* who became an *arahat* on hearing the *Anattalakkhaṇa-sutta*. See: (DPPN, 1983), vol. 2, p. 514.

¹⁴³ gnas brtan rTa thul : Assajithera. Cf. (rTa thul : Aśvajit Mvy 1037). Assaji, or Assaji *thera*, name of one of the group of five *bhikkhus* that the Buddha first taught. He was the last of the group to become an *arahat*. He also converted Sāriputta with the ‘*ye dhamma*’ verse. See: (DPPN, 1983), vol. 1, pp. 224–5.

¹⁴⁴ tshes ñi su la : pañcamīyaṃ pak-khassa.

¹⁴⁵ dge sloṅ lña po : pañca pi jane.

¹⁴⁶ bDag med pa’i mtshan ñid kyi mdo sde : Anantalakkhaṇasuttantaṃ Ja I p. 82. Anattalakkhaṇasuttantaṃ Ap-a p. 87. Anattalakkhaṇasuttaṃ Vin I p. 13. Anattalakkhaṇasuttaṃ S III p. 66. Anat-

talakkhaṇasuttaṃ (Tiwari, 1992), p. 217.

See: (Godakumbura, 1988), p. 87; (Oldenberg, 1997), vol. 1, p. 13; and (Feer, 1975), p. 66. The Pāli parallels in the Ap-a, Vinaya, and all the Tibetan editions, give the correct reading of the title. Fausbøll’s edition has a misspelling.

¹⁴⁷ dgra bcom pa’i ’bras bu : arahat-taphala. Cf. (dGra bcom pa la ’jug pa : Arhattva-pratipanna Mvy 5137).

¹⁴⁸ Grags pa : Yasa. Cf. (sÑan pa, Grags pa : Yaśa Mvy 2612). Yasa, name of the son of a wealthy Benares family, who was the first layman to become converted and ordained by the Buddha. See: (DPPN, 1983), vol. 2, pp. 685–6.

¹⁴⁹ de nas ston pas rigs kyi bu grags pa ñe bar mi rten par gzigs nas : Atha Satthā Yasassa kulaputtassa upanīsayāṃ disvā.

¹⁵⁰ sdug bsñal ba’i sems kyi : nibbijjivā.

¹⁵¹ grub par byed do : paṭiṭṭhāpetvā.

¹⁵² dgra bcom pa’i ’bras bu : arahatte.

¹⁵³ dge sloṅ du gyur nas : ehibbhikkhu-pabbajjāya.

having stayed for the rains,¹⁵⁴ made an end to the retreat.¹⁵⁵ And¹⁵⁶ he sent those sixty monks in different directions.

He himself, went on the path going to Uruvelā. (92a) And, at Kappāsiya¹⁵⁷ wood, which was at ten *yojanas*¹⁵⁸ distance, he converted the group of Bhadda¹⁵⁹ youths. After that, the lowest of all among them, became stream enterers,¹⁶⁰ and the highest of them, became non-returners.¹⁶¹ All of them became monks after taking the going forth.¹⁶² After sending them in different directions, the Buddha went to Uruvelā.

There, displaying¹⁶³ his three and a half thousand miracles, he converted the three Kassapa¹⁶⁴ brothers of Uruvelā,¹⁶⁵ along with their one thousand long-haired¹⁶⁶ followers. And they became monks after taking the going forth.¹⁶⁷ Then, the Buddha, seated on mount Gayāsīsa,¹⁶⁸ made them *arahats*, by teaching the *Āditta* exposition¹⁶⁹ to them all.

¹⁵⁴ not in Tibetan : 'caratha bhik-khave cārikan' ti.

¹⁵⁵ dgag dbye byas te : pavāretvā.

¹⁵⁶ not in Tibetan : caratha bhikkhave cārikan ti.

¹⁵⁷ Ras bal can : Kappāsiya. Kappāsiya, name of a grove near Uruvelā. See: (DPPN, 1983), vol. 1, p. 524.

¹⁵⁸ dpag tshad bcu pa'o : tiṃsa jane.

¹⁵⁹ bZaṅ : Bhadda.

¹⁶⁰ rgyun du 'zugs pa : sotāpanna. Cf. (rGyun du 'jugs pa (zugs pa) : Śrota āpanna Mvy 1009).

¹⁶¹ phyir mi 'oñ du gyur to : anāgāminī ahoṣi. Cf. (Phyir mi 'oñ ba la 'jug pa : Anāgāminipratipannaka Mvy 5135). In Buddhist philosophy *anāgāmin* 'non-returner' has fully eradicated the five lower fetters of the ten *samyojana* 'fetters' that bind beings to repeated existences: i. *sakkāya-diṭṭhi* 'belief in the self'; ii. *vicikicchā* 'sceptical doubt'; iii. *sīlabbata-parāmaṣa* 'adhering to mere rite and ritual'; iv. *kāma-cchanda* 'desire for sense pleasures'; and, v. *vyāpāda* 'hatred'. See: (BD, 1980), pp. 23–6.

¹⁶² dge sloṅ gi gzugs kyis rab tu byuñ ba bgyis nas : ehibhikkhubhāven' eva pabbājetvā.

¹⁶³ lta žiñ : dassetvā.

¹⁶⁴ 'Od sruñ : Kassapa.

¹⁶⁵ lTeñ rgyas 'od sruñ la sogs pa : Uruvelakassapādayo. Cf. (lTeñ rgyas 'od sruñ : Uruvilvā-kāśyapa Mvy 1049). Uruvelā, a place on the Nerañjarā river near Buddhagayā. See: (DPPN, 1983), vol. 1, pp. 435–6.

¹⁶⁶ ral pa can : jaṭila.

¹⁶⁷ dge sloṅ gi gzugs kyis rab tu byuñ bar byas nas : ehibhikkhubhāven' eva pabbājetvā.

¹⁶⁸ Ga ya'i rtse mo : Gayāsīsa. Gayāsīsa was the name of a hill near Uruvelā. See: (DPPN, 1983), vol. 1, p. 753.

¹⁶⁹ Ñi ma'i rnam grañs kyi mdo sde : Ādittapariyāya. The *Ādittapariyāya* 'fire sermon' was taught at Gayāsīsa by the Buddha in response to Kassapa's fire-worshipping practices. The Buddha uses the fire imagery to teach his message that all the five *khandhas* 'aggregates [of the individual]' are burning with the fires of *lobha* 'greed,' *dosa* 'hatred' and *moha* 'delusion.' For the full text see: (Oldenberg, 1997), vol. 1, pp. 34–5; and (Feer, 1990), vol. 4, pp. 168–71. See also: (DPPN, 1983), vol. 1, p. 247.

Then, assembling those one thousand *arahats*, he thought: ‘I gave my promise to king [Pā83] Bimbisāra.¹⁷⁰ I will now liberate him.’ And he went to the Laṭṭhi grove,¹⁷¹ which was close to the city of Rājagaha.

III.15 THE BHAGAVAN AT RĀJAGAHA

The guards at the pleasure garden said to the king: ‘The teacher 5
is coming.’ The king, hearing this,¹⁷² assembled twelve *nahutas*¹⁷³
of *brāhmaṇas* and householders, and approached the teacher. After
making homage with his head to the feet of the Tathāgata, which were
emanating light rays in all directions, like the wheels embroidered on
the surface of a golden canopy,¹⁷⁴ he sat at one side with his assembly. 10

Then, the *brāhmaṇas* and householders had this kind of thought:
‘Well now, does the great *samaṇa* follow the practice¹⁷⁵ of Uruvelā
Kassapa,¹⁷⁶ (92b) or does Uruvelā Kassapa follow the practice of the
great *samaṇa*?’ The Bhagavan, knowing their thoughts with his mind,
spoke these verses to the *thera*: 15

¹⁷⁰ rgyal po gZugs can sñiñ po : Bim-
bisārarañño. Cf. (rGyal po gzugs can
sñiñ po : Rājā Bimbisāra Mvy 3647).
Bimbisāra, name of the king of Magadha,
and great patron of the Buddha, who
appears as a participant in the *Āditta-
pariyāya*. He questions whether the Bud-
dha is a disciple of Kassapa or Kassapa
a disciple of the Buddha. See: (DPPN,
1983), vol. 2, pp. 285—9.

¹⁷¹ Śiñ dñar gyi tshal : Laṭṭhivanuy-
yāna. Laṭṭhivanuyyāna, or Laṭṭhivana,
name of a grove near Rājagaha. See:
(DPPN, 1983), vol. 2, p. 772.

¹⁷² skyed mos tshal skyoñ ba rnam
kyis ston pa byon no źes rgyal po la
smras so || rgyal pos thos te : Rājā
uyyānapālassa santikā ‘Satthā āgato’ ti
sutvā.

¹⁷³ khri phrag bcu gñis : dvādasana-
huta. Cf. (Khri : Ayuta Mvy 8054)
and (Ther ’bum : Ayuta Mvy 7701,

7827, 7998). The Pāli *nahuta* ‘myriad,
vast number’ is of uncertain etymology.
See: (PED, 1979), p. 349, (DPL, 1987),
p. 256. See: *khri phrag : ayuta* in: (TSD,
1982), p. 274. See also: *ayuta* ‘“unjoined,
unbounded”, ten thousand, a myriad,’ in:
(SED, 1988), p. 86.

¹⁷⁴ ’khor lo sna tshogs pa’i steñ du
gser gyi bla res dañ ’dra ba’i ’od zer
phyogs phyogs su ’phro źiñ bźugs pa’i
de bźin gśegs pa’i zabs la mgo bos phyag
legs par byas nas : cakkavicittatalesu
suvanṇapaṭavītānaṃ viya pabhāsamu-
dayaṃ vissajjentesu.

¹⁷⁵ rjes su tshañs par spyod pa spyad :
brahmacariyaṃ carati.

¹⁷⁶ lteñ rgyas ’Od sruñ : Uruvelā Kass-
apa. The ascetic Uruvelā Kassapa, name
of one of a group of three brothers. He
lived in Uruvelā and was converted by
the Buddha. See: (DPPN, 1983), vol. 1,
pp. 432—4.

Inhabitants of Uruvelā, what have you seen,
 what is said to be the cause of abandoning fire worship?¹⁷⁷
 I shall ask Kassapa the meaning of this,
 saying: 'How did you abandon fire worship?'¹⁷⁸ ¹⁷⁹

The *thera*, knowing the intention of the Bhagavan, said:

5

Practice of the sacrifice brings: forms, sounds,
 tastes, smells, and lustful women too.¹⁸⁰
 Knowing well these impurities,¹⁸¹
 I have, therefore, abandoned fire worship.¹⁸²

Having spoken this verse, and in order to clarify his own desire ¹⁰
 to be a disciple,¹⁸³ he touched the top of the Tathāgata's feet with
 his head, saying: 'O Venerable Sir, you are my teacher. I am the
 Bhagavan's disciple.' Rising into the air, one, two, three, and as

¹⁷⁷ sbyin sreg 'dor ba'i rgyu mtshan ci
 žig smra. Vin I *pada* b p. 36.

¹⁷⁸ khyod kyi ji ltar sbyin sreg spoñ ba
 yin : kathaṃ pahīnaṃ tava aggihuttan'
 ti. Vin I *pada* d p. 36.

¹⁷⁹ Ja I p. 83; sTog 92b; cf. J VI p. 220;
 Vin I p. 36; Bv-a p. 20; Ap-a p. 88; Mvu
 III p. 444.

Ja I p. 83: kiṃ eva disvā Uru-
 velavāsi / pahāsi aggiṃ kisako vadāno, /
 pucchāmi taṃ Kassapa etaṃ aṭṭhaṃ :
 kathaṃ pahīnaṃ tava aggihuttan ti.

sTog 92b: lteñ rgyas gnas su gnas
 nas ci žig mthoñ || sbyin sreg 'dor ba'i
 rgyu mtshan ci žig smra || 'od sruñ 'di
 yi don ni dri bar bya || khyod kyi ji ltar
 sbyin sreg spoñ ba yin ||

Mvu III p. 444: kimeva dṛṣṭvā
 Uruvilvavāsi / prahāya agniṃ kṛśako |
 pucchāmi te Kāśyapa etamarthaṃ /
 kathaṃ prahīnaṃ tava agnihotraṃ ||

¹⁸⁰ gzugs dañ sgra dañ de bžin ro dañ
 dri || bud med 'dod pa yañ ni mchod
 sbyin spyod : Rūpe ca sadde ca atho
 rase ca kāmithiyo cābhivadanti yaññaṃ.
 Vin I *padā* ab p. 36.

¹⁸¹ 'di rñams dri ma legs par rtogs byas

nas : etaṃ malan ti upadhīsu ñatvā. Vin
 I *pada* c p. 36.

¹⁸² Ja I p. 83; sTog 92b; Vin I p. 36;
 Bv-a p. 20; Ap-a p. 88; Mvu III p. 444;
 SBV I p. 155.

Ja I p. 83: rūpe ca sadde ca atho rase
 ca / kāmithiyo cābhivadanti yaññaṃ, /
 etaṃ malan ti upadhīsu ñatvā / tasmā
 na yiṭṭhe na hute araṃjin ti.

sTog 92b: gzugs dañ sgra dañ de
 bžin ro dañ dri || bud med 'dod pa yañ
 ni mchod sbyin spyod || 'di rñams dri ma
 legs par rtogs byas nas || de phyir me yi
 sbyin sreg 'di spañs so ||

Mvu III p. 444: annāni pānāni atho
 rasāni / kāmāṃ striyo cābhivadaṃti
 yajñe | etaṃ malanti upadhīsu jñātvā /
 tasmānna yajñe na hute ramāmi ||

Saṅghabhedavastu I p. 155: annāni
 pānāni tathā rasāṃś ca / kāmān striyaś
 caiva vacanti haikē | tāvaṃ malān upad-
 hau saṃprapaśyan / tasmān na iṣṭe na
 hute rato 'ham ||

¹⁸³ rañ ñid ñan thos kyi 'dod pa gsal
 bar bya ba'i phyir : attano sāvakabhāvap-
 pakāsanatthaṃ.

much as seven *tāla*¹⁸⁴ trees height,¹⁸⁵ he descended. And after paying homage to the Tathāgata, he sat at one side.

Seeing his miracles, the crowd of men, praising the good qualities¹⁸⁶ of the teacher, said: ‘Indeed the Buddha has great power. And he is thought to be worthy, since he teaches a view like this.’¹⁸⁷ Even Kassapa of Uruvelā, having cut the net of views,¹⁸⁸ was converted by the Tathāgata.’ (93a) The Bhagavan said: ‘Not only have I converted Kassapa of Uruvelā here and now, he was also converted by me in the past.’ He taught the meaning of this, as it is explained in the *Mahānārada-kassapa-jātaka*,¹⁸⁹ that illustrates the four truths clearly.¹⁹⁰

At that moment,¹⁹¹ the king of Magadha,¹⁹² along with his retinue numbering eleven *nahutas*, attained the fruit of stream enterer, and one *nahuta*¹⁹³ became¹⁹⁴ lay followers. [Pā84] The king sat near to the teacher, and after hearing the five foundations of training,¹⁹⁵ he went for refuge. Then, after making an invitation to a meal on the following day, he rose from his seat, circumambulated the Bhagavan, and departed.

Then, at dawn the following day, the inhabitants of Rājagaha who had seen the Bhagavan, and those who had not seen him, all the people numbering eighteen *koṭīs* who desired to see the Tathāgata, went at dawn from Rājagaha to the Laṭṭhi grove. They were unable

¹⁸⁴ tā la : tāla. Cf. (Śiñ ta la : Tāla Mvy 4231). For Pāli *tāla*, ‘E. Palmyra palm; *Borassus flabellifer* L., Palmae,’ see: (Liyanaratne, 1994), pp. 79—81. See also: ‘The palmyra tree (fan palm), *Borassus flabelliformis*,’ in: (PED, 1979), p. 299.

¹⁸⁵ not in Tibetan : *sattakkhattuṃ*. For Pāli *sattakkhattuṃ*, ‘seven times,’ see: (PED, 1979), p. 673.

¹⁸⁶ yon tan ñid : *guṇakatha*.

¹⁸⁷ ‘di lta bu’i blta ba bstan pas : *thāmagatadiṭṭhiko*.

¹⁸⁸ blta ba’i dra ba bcaḍ de : *diṭṭhi-jālaṃ bhinditvā*.

¹⁸⁹ Mi sbyin chen po ‘od sruñ gi skyes rabs : *Mahānārada-kassapa-jātaka*, Jātaka no. 544, Ja VI pp. 219—55.

¹⁹⁰ don ‘di ‘das pa na mi sbyin chen po ‘od sruñ gi skyes rabs su bśad pa’i bden pa bzi po gsal bar bstan no : *imissā aṭṭhuppattiyā Mahānārada-kassapa-jātakaṃ kathetvā cattāri saccāni pakāsesi*.

¹⁹¹ de’i mod la : not in Pāli.

¹⁹² Ma ga dha : Magadha. Cf. (Yul ma ga dha : Magadhā Mvy 4121). Magadhā, name of one of the four principal kingdoms at the Buddha’s time: Magadha, Kosala, Vāṃsas, and Avanti. See: (DPPN, 1983), vol. 2, pp. 402—4.

¹⁹³ khri phrag gcig : *ekaṃ nahutaṃ*. Cf. (Khri : Ayuta Mvy 8054).

¹⁹⁴ gyur to : *paṭivedesi*.

¹⁹⁵ bslab pa’i gzi lña so sor rab tu thos nas : *pañca assāsake pavedetvā*.

to be contained in an area of twelve ear-shots,¹⁹⁶ and the entire Laṭṭhi grove was continuously thronged.¹⁹⁷

All these people, seeing the condition of Dasabala's body, wished to obtain that sort of excellent form. But they were unable to be satisfied.¹⁹⁸ The place of praise¹⁹⁹ was like this. In such a place as this, it is appropriate to praise the resplendent bodily form of the Tathāgata, with all its auspicious major²⁰⁰ and minor²⁰¹ marks. (93b) Due to the sight of Dasabala's body, which had attained such a magnificent form as this, the crowd of people was endless. There was no possibility, for even one monk, to set out on the path from the pleasure park.²⁰²

On that day, Sakka's throne showed signs of heating,²⁰³ and he immediately thought: 'The Bhagavan may be late for his meal.'²⁰⁴ Reflecting thus, and knowing the cause of this, he transformed into the form of a young *brāhmaṇa* who gave the proper praises to the Buddha, Dhamma and Saṅgha. Departing in advance of Dasabala, he was made to reach the path by means of divine power,²⁰⁵ while he said:

The liberated one went out, together with former tamed colleagues,
brāhmaṇas and long-haired ascetics, who were also liberated,²⁰⁶
 he, the Bhagavan, with a lion-like²⁰⁷ body, entered Rājagaha.²⁰⁸

¹⁹⁶ rgyaṅ grags bcu gñis su mi soṅ ba : tigāvutamaggo na-ppahosi. ²⁰² skyed mos tshal dañ lam du dge sloṅ gcig gis kyaṅ phyi ru 'thon pa'i sk-

¹⁹⁷ šiṅ dñar gyi tshal thams cad rgyun mi 'chad par gyur to : Sakalalaṭṭhi-
 vanuyyānaṃ nirantaraṃ puṭaṃ ahoṣi. ²⁰³ dro ba'i rnam par mthoñ ste :
 uṇhākāraṃ dassesi.

¹⁹⁸ tshim par ma nus so : titṭiṃ kātuṃ nāsakkhi. ²⁰⁴ not in Tibetan : taṃ mā ahoṣi :
 bcom ldan 'das kyi gdugs tshod yol ba
 lta bur gyur to : Bhagavā chinnabhatto
 bhavyeṃ, taṃ mā ahoṣi.

¹⁹⁹ 'di lta bu'i sa g'zi'i kha dog yin no : Vaṇṇabhū nām' esa. The Tibetan *kha*
dog seems to be a mistake, for it is usu-
 ally used to translate *vaṇṇa* (Skt. *varṇa*)
 'colour.' Here the Pāli *Vaṇṇabhū* 'place
 of praise' has *vaṇṇa* as a past participle
 of 'to praise.' See: (PED, 1979), p. 597.

²⁰⁰ mtshan : lakṣhaṇa. Cf. (sKyes
 bu chen po'i mtshan sum cu rtsa gñis
 kyi miñ la : Dvātriṃśan-mahāpuruṣa-
 lakṣaṇāni Mvy 235). ²⁰⁵ lha'i mthus lam thob par byas so :
 devānubhāvena okāsaṃ katvā.

²⁰¹ mtshan dañ dpe byad bzañ po : lakṣhaṇānuvyañjana. Cf. (dPe byad
 bzañ po brgyad (b)cu'i miñ la : Aśīty-
 anuvyañjanāni Mvy 268). ²⁰⁶ bram ze rnam grol ral pa dañ :
 purāṇajaṭilehi vippamutthehi Vin I p. 38.

²⁰⁷ seṅ ge'i gzugs : siṅgīnikkhasavaṇṇo. The Tibetan seṅ ge'i gzugs 'body of a
 lion,' does not correspond to the Pāli
 siṅgīnikkhasavaṇṇo 'colour of pure gold.'

²⁰⁸ Ja I p. 84; sTog 93b; Vin I p. 38;
 Ap II p. 607; Ap-a p. 89; Khp p. 204;
 Pv-a p. 22; Thī-a p. 59.

Ja I p. 84: danto dantehi saha

The liberated one went out, together with former tamed colleagues,
brāhmaṇas and long-haired ascetics, who were also liberated,
 he, the Bhagavan, with a lion-like body, entered Rājagaha.

The liberated one went out, together with former tamed colleagues,
brāhmaṇas and long-haired ascetics, who were also liberated,
 he, the Bhagavan, with a lion-like body, entered Rājagaha.

5

The ten powered one, who is said to have the ten,
 abiding in the ten knowledges and the ten things,
 he, the Bhagavan, entered Rājagaha, with a retinue of ten thousand.²⁰⁹ ²¹⁰

Praising the teacher by uttering these verses, while going in
 advance of him, and those men seeing the splendour of the form of
 the *brāhmaṇa* youth, thought: ‘This *brāhmaṇa* youth has a beautiful
 body. He was not seen previously.’ (94a) And they said: ‘Where
 does this *brāhmaṇa* youth live? Whose son is he?’²¹¹ Hearing this,
 the *brāhmaṇa* youth, speaking these verses, said:

15

He who is the Buddha, subduer of all doctrines,²¹² unrivalled person,
 Arahāt and Sugata in the world, I am his attendant.²¹³

purāṇajajālehi vippamuttehi / siṅgīnik-
 khasavaṇṇo Rājagahaṃ pāvisi Bha-
 gavā. / mutto muttehi saha purāṇa-
 jālehi vippamutto vippamuttehi /
 siṅgīnikkhasavaṇṇo Rājagahaṃ pāvisi
 Bhagavā. / tiṇṇo tiṇṇehi saha purāṇa-
 jālehi vippamutto vippamuttehi /
 siṅgīnikkhasavaṇṇo Rājagahaṃ pāvisi
 Bhagavā.

sTog 93b: ‘dul źiñ ‘dul ba’i grogs
 sñon bcas || bram ze rnam grol ral pa
 dañ || señ ge’i gzugs kyis ‘thon nas ni ||
 bcom ldan rgyal po’i khab nañ byon ||
 grol źiñ grol ba’i grogs sñon bcas || bram
 ze rnam grol ral pa dañ || señ ge’i gzugs
 kyis ‘thon nas ni || bcom ldan rgyal po’i
 khab nañ byon || brgal źiñ brgal ba’i
 grogs sñon bcas || bram ze rnam grol
 ral pa dañ || señ ge’i gzugs kyis ‘thon
 nas ni || rgyal po’i khab nañ bcom ldan
 byon ||

²⁰⁹ This Tibetan is difficult to under-
 stand. Horner’s translation is helpful:
 ‘He of the ten states, of the ten powers,
 versed in the ten things, and furnished

with the ten, He, the Lord, surrounded
 by ten hundred, entered Rājagaha.’ See:
 (Horner, 1971), p. 50.

²¹⁰ Ja I p. 84; sTog 93b; Vin I p. 38;
 Ap-a p. 89.

Ja I p. 84: dasāvāso Dasabalo dasad-
 hamavidū dasehi c’ upeto / so dasasat-
 aparivāro Rājagahaṃ pāvisi Bhagavā ti.

sTog 93b: bcu po gsuñ ba’i stobs bcu
 pa || chos bcu la mkhas bcu la gnas ||
 stoñ phrag bcu yi ‘khor dañ ldan || bcom
 ldan rgyal po’i khab nañ byon ||

²¹¹ bram ze’i khye’u’di gañ na gnas pa
 yin || gañ źig gi yin źes : ‘kuto ayaṃ
 māṇavako, kassa vā ayan’ ti.

²¹² gañ źig bstan pa thams cad ‘dul :
 Yo dhīro sabbadhī danto.

²¹³ Ja I p. 84; sTog 94a; Vin I p. 38;
 Ap-a p. 89; Mvu III p. 423.

Ja I p. 84: yo dhīro sabbadhī danto
 Buddho appaṭipuggalo / araham sugato
 loke tassāham paricārako ti.

sTog 94a: gañ źig bstan pa thams
 cad ‘dul || gañ zag zla med sañs rgyas
 te || dgra bcom bde gśegs ‘jig rten du ||

The teacher, after assembling one hundred thousand monks on the path that was opportunely opened by Sakka,²¹⁴ [Pā85] entered Rājagaha.

III.16 THE GIFT OF VEḤUVANA

The king gave a great gift to the *saṅgha* with the Buddha at their head,²¹⁵ [saying] : ‘O Venerable Sir, I am unable to live without the three jewels.²¹⁶ I want to come to the Bhagavan, whether it is the appropriate time or not. As it is a great distance to the Laṭṭhi pleasure park, whereas our Veḥu grove²¹⁷ is not very far to come and go to, and since it is a place which is suitable for the Bhagavan, I beg you to accept it!’²¹⁸

Then, the king, taking a golden gourd of water, which was the colour of gems and scented with flowers,²¹⁹ poured it on the hands of Dasabala, while presenting the Veḥu grove to him. After the acceptance of that park, which is said to be the foundation of the Buddha’s teaching,²²⁰ the great earth shook. Apart from²²¹ the Veḥu grove, there is no other place within Jambudīpa²²² where his acceptance shook the earth.²²³ Apart from the Mahāvihāra,²²⁴ there is no

de ni bdag gi ñe bar gnas ||

Mvu III p. 423: yo vīro dhṛtiṣaṃ-
panno dhyāyo apratipudgalo // arhanto
sugato loka tasyāhaṃ paricārako //

²¹⁴ brGya byin gyis skabs phye ba’i
lam du : Sakkena katokāsaṃ maggaṃ
paṭipajjitvā.

²¹⁵ saṅs rgyas la sogs pa : Buddhapa-
mukha.

²¹⁶ btsun pa bdag dkon mchog gsum
spaṅs nas sdod par mi nus so : ahaṃ
bhante tīpi ratanāni vinā vattituṃ na
sakkhissāmi.

²¹⁷ ‘Od ma’i tshal : Veḥuvana. Cf. (‘Od
ma’i tshal : Veḥuvana Mvy 4108). Name
of a park belonging to king Bimbisāra
near Rājagaha. See: (DPPN, 1983),
vol. 2, pp. 936—9.

²¹⁸ ‘oñ ba śin tu ñe bas saṅs rgyas
la ‘os pa’i gnas lags pas bžes par zu :
buddhārahaṃ senāsaṃ idam me Bha-
gavā paṭigahatū’ ti.

²¹⁹ me tog gi dris bsgos te : puppha-
gandhavāsita.

²²⁰ saṅs rgyas kyi bstan pa’i g’zi žes
brjod ciñ : Buddhasāsanassa mūlāni otiṇ-
ṇānīti.

²²¹ spaṅs pa : ṭhapetvā.

²²² ‘Dzam bu’i gliñ pa : Jambudīpa.
Cf. (‘Dzam bu gliñ : Jambudvīpa Mvy
217).

²²³ ‘dzam bu’i gliñ gi nañ nas ‘od ma’i
tshal spaṅs pa’i sa g’zi g.yos pa ‘di bžes
te sde gžan ni med do : Jambudīpasmim
hi ṭhapetvā Veḥvanam aññaṃ paṭhaviṃ
kampetvā gahitasenāsaṃ nāma n’
atthi.

²²⁴ gTsug lag khañ chen po : Mahā-
vihāra. For this Mahāvihāra ‘Great
Monastery,’ traditionally linked to
Mahinda, and located at Anurādhapura
in Sri Lanka, see: (DPPN, 1983), vol. 2,
pp. 557—8.

other place within Tambapaṇṇidīpa²²⁵ where his acceptance shook the great earth.²²⁶

The teacher (94b) accepted the gardens of Veḷu grove, and delighted the king. Then, rising from his seat and assembling the *saṅgha* of monks, he went to Veḷu grove.

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III.17 THE GOING FORTH OF SĀRIPUTTA AND MOGGALLĀNA

At that time, the two wanderers,²²⁷ Sāriputta and Moggallāna,²²⁸ were dwelling close to Rājagaha, intent on seeking the deathless state.²²⁹ Sāriputta saw the *thera* Assaji enter there for alms. And being pure in intention, gave him food. Then, hearing the verse ‘Whatever things arise from a cause,’²³⁰ he attained the fruit of stream enterer. He then repeated that very verse to his friend, Moggallāna the wanderer.²³¹ And he too attained the fruit of stream enterer. They both looked to Saṅjaya.²³² Then, together with their own retinues, they went forth into the teacher’s presence.

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Seven days from that time, the great son Moggallāna²³³ attained *arahat*-ship.²³⁴ And after two weeks, the *thera* Sāriputta²³⁵ attained *arahat*-ship. The two of them also took the position as the foremost

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²²⁵ *Siñ gha gliñ* : Tambapaṇṇidīpa. Tambapaṇṇidīpa, ‘Island of Tambapaṇṇi,’ here refers to Sri Lanka as a whole. The name may also refer to a specific area of Sri Lanka. See: (DPPN, 1983), vol. 1, p. 995.

²²⁶ *sa gzi chen po* : paṭhavi.

²²⁷ *kun tu rgyu* : paribbājaka. Cf. (Kun tu rgyu : Parivrājaka Mvy 3522).

²²⁸ *Mōd gal gyi bu* : Moggallāna. Cf. (Mo’u dga la gyi bu : Moggallāna Mvy 1033). Moggallāna, or Mahāmoggallāna *thera*, name of the second of the chief disciples of the Buddha, renowned for his *iddhibala* ‘psychic power.’ See: (DPPN, 1983), vol. 2, pp. 541–7.

²²⁹ *bdud rtsi* : amata. Cf. (bDud rtsi can : Amṛta Mvy 3319).

²³⁰ *chos rnam* gañ dag rgyu las byuñ ba dañ zēs pa : ‘ye dhammā hetuppabhavā’ ti. The full quotation occurs in

the Vinaya: ‘ye dhammā hetuppabhavā, tesam hetum tathāgato āha. tesañca yo nirodho, evaṃvādī mahāsamaṇo ti.’ ‘Whatever things arise from a cause, the Tathāgata has spoken of their cause. And on their cessation the Great Samaṇa has also spoken.’ See: (Oldenberg, 1997), vol. 1, p. 40.

²³¹ *kun tu rgyu* : paribbājaka.

²³² *Rañ ñid rgyal ba la bltas nas* : Saṅjayaṃ oloketvā. In both Tibetan and Pāli literally ‘looked to Saṅjaya [for approval].’

²³³ *Mōd gal gyi bu chen po* : Mahāmoggallāno Ja I p. 85, Moggallāno Ap-a p. 90.

²³⁴ *dgra bcom pa thob bo* : arahattam pāpuṇi. Cf. (dGra bcom pa la ’jug pa : Arhattva-pratipannaka Mvy 5137).

²³⁵ *gnas brtan Śā ri’i bus* : Sāriputtatthero Ja I p. 85, Sāriputta Ap-a p. 90.

disciples of the teacher. On the same day as he attained *arahat*-ship, Sāriputta created the supreme assembly of the Bhagavan's disciples.²³⁶

III.18 THE INVITATION TO KAPILAVATTHU BY SUDDHODANA

The Tathāgata was dwelling at the Veḷu grove when king Suddhodana heard: 'Your son, having practised austerities for six years, has attained supreme perfect enlightenment.²³⁷ After turning the wheel of the teaching, he now dwells in Rājagaha's (95a) Veḷu grove.' He then addressed one of the ministers²³⁸: 'Come here! Go to Rājagaha, leading a retinue of one thousand people, and relate my words: "Your father, the great king Suddhodana, wishes to see you." And return leading my son!' The minister accepted the king's command with bowed head saying: 'O King, I shall act accordingly.'

And leading that retinue of one thousand people, he went quickly along the sixty *yojanas* of the path. He entered the temple at the time the doctrine was being taught. And sitting among Dasabala's fourfold assembly, [he thought] : 'I will lay aside the king's message for a while.' Seated at the edge of all the assemblies,²³⁹ he heard the teacher's explanation of the teaching. Seated thus, he, together with the one thousand people, [Pā86] attained *arahat*-ship²⁴⁰ and asked to go forth. The Bhagavan, stretching out his hand, said: 'Come, O Monks!'²⁴¹ All of them, taking the three robes and bowls, which appeared by psychic power,²⁴² became like *theras* of one hundred years standing.²⁴³ Beginning from the time of attaining *arahat*-ship, he was called 'noble,' and he remained there in the meantime,²⁴⁴ without informing Dasabala of the message sent by the king.

Meanwhile, the king [thought] : 'Not even one of those men who were sent has returned. I have not even heard a message.' Then, [he said] : 'Come here! You must also go!' sending another (95b) minister

²³⁶ gnas brtan śā ri'i bus dgra bcom hattaṃ patvā.

pa thob pa'i ñin mo ñid bcom ldan 'das ²⁴¹ btsun pa rnams 'dir śog cig ces :
kyi ñan thos kyi 'dus pa dañ por byas 'etha bhikkhavo' ti.

so : Sāriputtattherena arahattapattadi- ²⁴² rdzu 'phrul las byuñ ba : iddhi-
vase yeva sāvakasannipātaṃ akāsi. maya.

²³⁷ mchog gi yañ dag par rdzogs pa'i ²⁴³ lo brgya lon pa'i gnas brtan lta bur
byañ chub : paramābhisambodhi. gyur to : vassasatikatherā viya ahesuṃ.

²³⁸ blon po phan tshun rnams bos te : ²⁴⁴ slar yañ 'phags pa zes bya ba re žig
aññataraṃ amaccaṃ āmantesi. bar mar gnas par gyur to : Arahattaṃ

²³⁹ 'khor thams cad kyi mthar 'khod pattakālaṭo paṭṭhāya pana ariyā nāma
de : parisante ṭhito. majjhataṭā va honti.

²⁴⁰ dgra bcom pa thob nas : ara-

with the same message.²⁴⁵ But he, after going, also attained *arahat*-ship, together with his retinue, as happened previously.²⁴⁶ And he remained, without saying anything.²⁴⁷ The king sent nine ministers, as before, each with a retinue of one thousand people. All of them, after completing their own purpose, remained without saying anything, 5 and remained at that very place.

The king, not obtaining even a mere hint of the situation,²⁴⁸ thought: 'These men did not relate even a mere hint of the situation to me because of being displeased. Who should I order to take my message?'²⁴⁹ The king, looking at all the men, saw Kāḷudāyī,²⁵⁰ the 10 minister who accomplished all the objectives of the king, who was a member of the household, and a great favourite.²⁵¹ He was born on the same day as the Tathāgata,²⁵² and was a friend who played together with him.

Therefore, the minister was summoned by the king, who said: 15 'Dear²⁵³ Kāḷudāyī, wishing to see my son I have sent nine thousand people. And not even one man has returned. Nothing at all of a mere hint of a message has appeared. Perhaps they were all gripped by illness, or they are dead. I wish to see my son while I am alive. Is it possible to see my son?' Kāḷudāyī [said] : 'O King, it may be 20 possible. If I too go forth, it will be possible to see him.'²⁵⁴ The king replied: 'Friend, whether you go forth or not, let me see my son!' Taking the king's message, he said: 'My King, so be it,' (96a) and went to Rājagaha. Seated at the edge of those assemblies, while the teacher was preaching the doctrine, he attained the fruit of *arahat*-ship, together with his retinue, and was established in the state of a 25 monk.²⁵⁵

²⁴⁵ de lta bu'i ñes pas : ten' eva niyāmena.

²⁴⁶ sñar bñin du : purimanayena.

²⁴⁷ cuñ mi gsuñ bar gnas so : tuñhī ahosi.

²⁴⁸ rgyal pos sprin yig tsam gyi lo rgyus kyañ ma thob bo : Rājā sāsanamattakam pi āharitvā ācikkhantam alabhitvā.

²⁴⁹ mi 'di rnams ña la mi dga' ba'i rgyu mtshan gyis sprin yig tsam gyi lo rgyus kyañ mi brjod do || su žig ña'i tshig bñin byed par sems : ettakā janā mayi sinehabhāvena sāsanamattam pi na paccāharim̐su, ko nu kho me vacanam karissati.

²⁵⁰ Nag po 'char ka : Kāḷudāyī. Kāḷudāyī, or Kāḷudāyī *thera*, name of a counsellor to Gotama, and born on the same day as him, who was later ordained and became an *arahat*. See: (DPPN, 1983), vol. 1, pp. 589—90.

²⁵¹ nañ mi yin no || śin tu thugs ches pa yin no : abbhantariko ativissāsiko.

²⁵² de bñin gśegs pa dañ : Bodhisat-tena.

²⁵³ bu : tāta.

²⁵⁴ lha nus lags so || gal te rab phyuñ yañ blta bar nus so : Sakkhissāmi deva sace pabbajitum labhissāmi.

²⁵⁵ dge sloñ gi dños por so sor gnas so : ehibhikkhubhāve patiṭṭhāsi.

In the first year after becoming Buddha, the teacher remained dwelling at Isipatana during the rains. Having ended the seclusion,²⁵⁶ he went to Uruvelā, and remained there for three months. After instructing those long-haired brothers,²⁵⁷ he went to Rājagaha in the middle of the winter month, accompanied by an assembly of 5 one thousand monks, and stayed there for two months. By now, five months had gone by since he had come from Bārāṇasī city, and the winter had ended. Between seven or eight days had gone by²⁵⁸ since the coming of the *thera* Udāyi.²⁵⁹ And in the middle of spring, [he thought] : ‘Winter time has passed, and spring time has arrived, 10 and men are taking corn and crops and are putting it all over the path. The grass has become green. The trees and shrubs of the earth and the forest are blossoming with an abundance of flowers. So it is time to proceed out on the path. It is time to go out on the path, to welcome²⁶⁰ the relatives of Dasabala.’²⁶¹ So, after going to 15 the presence of the Bhagavan, he said:

Venerable Sir,²⁶² the trees have become green,²⁶³
and the leaves of the trees droop down²⁶⁴ to the ground.

²⁵⁶ dgag dbye byas nas : vutthavasso
pavāretvā.

²⁵⁷ ral pa can spun rnam : tebhātika-
jaṭile. For Pāli *tebhātikajaṭila*, ‘three
long-haired brothers,’ Uruvelā-Kassapa,
Gayā-Kassapa and Nadī-Kassapa, see:
(DPPN, 1983), vol. 1, p. 1035.

²⁵⁸ źag bdun dañ brgyad soñ ño :
sattaṭṭhādivasā vītivattā.

²⁵⁹ ‘Char ka : Udāyi. Udāyi *thera*
from Kapilavatthu was renowned as a
preacher. See: (DPPN, 1983), vol. 1,
pp. 375–6.

²⁶⁰ phrad par byed pa : saṃgahaṃ
kāṭuṃ. Tibetan *phrad* ‘meet’ corre-
sponds to *saṃgaha* ‘favour.’ The correct
term for the context is used soon after
in *rjes su ’dzin pa* ‘to welcome, receive,’
and also in the form *rjes su gzun ba* for
saṃgaha.

²⁶¹ dgun gyi dus ’das nas dpyid ka’i
du su sleb pa dañ | mi rnam kyis ’bru

rnams blañs te | phyogs phyogs nas lam
du byuñ nas rtswa rnam ljañ khur gyur
to : ‘atikkanto hemanto, vasantasamayo
anuppatto, manussehi sassādīni uddhar-
itvā sammukhaṭṭhāne maggā dinna, har-
itatiṇasañchannā paṭhavī, supupphitā
vanasaṇḍā, paṭipajjanakkhammā maggā,
kālo Dasabalassa nāṭisaṃgahaṃ kāṭuñ’
ti.

²⁶² btsun pa : bhadante. Cf. (bTsun
pa : Bhadanta Mvy 9220).

²⁶³ ljañ khu : aṅgārin. Cf. (sKra
ljañ khu ba : Harita-keśa Mvy 8801).
The Tibetan gives *ljañ khu* ‘green,’ but
the Pāli has *aṅgārin* ‘red, crimson.’ See:
(CPD, 1924–48), vol. 1, p. 28. For
‘bright, red,’ see: (Morris, 1886), p. 100.
For Skt. *harita*, ‘yellowish, pale yellow,
fallow, pale red, pale (also, ‘pale with
fright’), greenish, green,’ see: (SED,
1979), p. 1291.

²⁶⁴ dud pa : vippahāya.

The rays of light are diffused in between them,
 at the time the Great Hero²⁶⁵ went to his kinsmen's home.^{266 267} [Pā87]
 It is neither too hot nor too cold, (g6b) there is no hunger and no famine,
 the trees on the earth have become green, now is the time, O Great
 Muni!^{268 269}

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With these six *padas*²⁷⁰ he made suitable praises, and praised
 Dasabala, and his going to the city of his kinsmen. The teacher said:
 'O Udāyi, you make suitable praises when praising this departure
 with this sweet singing.'²⁷¹ Udāyi [said] : 'O Reverend Sir, your
 father the great king Suddhodana, wishes to see you. I beg you to
 welcome your kinsmen.'²⁷² The teacher replied: 'Very well, Udāyi, I
 will welcome those kinsmen.'²⁷³ And he told the *saṅgha* of monks:
 'Sweep the entire route of travel!' The *thera* departed after saying:
 'Very well, Reverend Sir.'²⁷⁴

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III.19 SUDDHODANA'S INVITATION

The Bhagavan set out from the other side of Rājagaha, surrounded
 by ten thousand clansmen from Aṅga²⁷⁵ and Magadha, and ten

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²⁶⁵ dPa' bo chen po : Mahāvīra. Cf. haritā bhūmi, esa kālo Mahāmūṇi.
 (dPa' bo : Vīra Mvy. 53), (dPa' ba, dPa' sTog 96a-b: ha cañ mi dro mi grañ
 bo : Vīra Mvy. 5037). zññ || mu ge dañ ni bkres (g6b) pa med ||

²⁶⁶ dpa' bo chen po gñen gnas gśegs sa steñ śiñ rñams ljañ khur gyur || thub
 pa'i dus : samayo Mahāvīra bhagī rasā- pa chen po dus 'dir gyur ||
 naṃ. ²⁷⁰ tshigs su bcad pa drug cu tsam

²⁶⁷ Ja I p. 87; sTog 96a; Th v. 527 gyis : saṭṭhimattāhi gāthāhi. The Ti-
 p. 56; Th-a II p. 222; Bv-a p. 23; Ap-a betan has *drug cu* 'sixty.'
 pp. 91, 359, 533. ²⁷¹ 'Char kas dbyaṅs sñan pos gśegs

Ja I p. 87: aṅgārino dāni dumā pa'i bśnags par 'os pa'i bśnags pa : kin
 bhadante / phalesino chadanaṃ vip- nu kho Udāyi madhurassarena gamana-
 hāya, / te accimanto va pabhāsayanti. / vaṇṇaṃ vaṇṇesi.
 samayo Mahāvīra bhāgī rasānaṃ. ²⁷² ñe du rñams rjes su 'dzin par zu :

sTog 96a: btsun pa ljon śiñ de ni ljañ karoṭha ñātikānaṃ saṃgahaṃ.
 khur gyur || śiñ gi lo ma sa la dud pa ²⁷³ ñe du rñams rjes su gzuñ bar bg-
 dañ || de rñams bar nas 'od zer 'gyed pa yi'o : karissāmi ñātakānaṃ saṃgahaṃ.

yin || dpa' bo chen po gñen gnas gśegs ²⁷⁴ btsun pa legs so zes gnas brtan soñ
 pa'i dus || nas smras so : 'Sādhu bhante' ti thero

²⁶⁸ thub pa chen po dus 'dir gyur : eso ārocesi.
 kālo Mahāmūṇi. ²⁷⁵ Am gha : Aṅga. Aṅga, name of

²⁶⁹ Ja I p. 87; sTog 96a-b; Bv-a p. 24; one of the sixteen Mahājanapadā 'great
 Ap-a p. 91; Mp I p. 303. countries' to the east of Magadha. See:

Ja I p. 87: nātisītaṃ nātiuphaṃ (DPPN, 1983), vol. 1, pp. 16—7.
 nātidubbhikkhachātakaṃ, / saddalā

thousand²⁷⁶ monks from Kapilavatthu,²⁷⁷ who were all free from taints. Walking one *yojana* on each day, he thought: 'From Rājagaha it is sixty *yojanas* to Kapilavatthu, and we should arrive within two months.' So they went without dawdling, or rushing, but at a moderate pace.²⁷⁸

The *thera*, thinking: 'I should say to the king that the Bhagavan has set out,' rose into the sky and arrived at the king's abode. The king became happy after seeing the *thera*. (97a) He made him sit on the appointed seat. And after filling a bowl with various foods prepared for his own use, gave it to him. The *thera* rose up, intending to go,²⁷⁹ but the king said: 'O Friend, sit down and eat!' The *thera* replied: 'O Great King, I will eat after going to the teacher's presence.' The king said: 'Well, O Son,²⁸⁰ where is the teacher?' And the *thera* replied: 'He, surrounded by twenty thousand monks, has set out in order to see the great king himself.' The king being pleased said: 'I request this of you. As long as my son has not arrived in this city, you go and take the food in a bowl to him!'²⁸¹ And the *thera* listened²⁸² to the king's request. The king, after offering the *thera* food, then washed the bowl by scouring it with pure scented sand.²⁸³ Then, filling it with the choicest food, he said: 'Present it to the Tathāgata!' and put it into the *thera*'s hands. All the people saw the *thera* throw the bowl into the air, and then he too went²⁸⁴ into the air, taking the bowl of food.

Having given it into the teacher's hands, the teacher also enjoyed that food. In this way, the *thera* presented food to him in the same way every day. And so the teacher enjoyed the king's meal, even while journeying on the path. Each day, at the completion of the meal, the *thera* said: 'Today the Bhagavan has come just this distance. (97b) Today the [Pā88] Bhagavan has come just this distance.'

²⁷⁶ stoñ phrag bcu po : vīsatisahassa. dassesi.

²⁷⁷ groñ khyer Ser skya'i g'zi na : Kapilavatthuvāsīmaṃ. Cf. (Ser skya'i gnas kyi groñ khyer : Kapilavāstunagara Mvy 4118).

²⁷⁸ rgyal po'i khab nas dpag tshad drug cu'i groñ khyer ser skya'i g'zir zla ba gñis kyis sleb par dgoñs śiñ bul ba'an ma yin | myur ba'an ma yin par'briñ por g'segs so : 'Rājagaha to saṭṭhiyojanam Kapilavatthum dvihi māsehi pāpuṇissāmīti' aturitacārikam pakkāmi.

²⁷⁹ gnas brtan lañs nas 'gro bar bsams pa dañ : Thero utṭhāya gamanākāram

²⁸⁰ bu : not in Pāli.

²⁸¹ khyed 'di gsol la bdag gi sras groñ khyer 'dir ma byon gyi bar la 'di ñid nas lhuñ bzed du bza' ba khyer la soñ cig : tumhe imaṃ paribhuñjitvā yāva mama putto imaṃ nagaram pāpuṇāti tāv' assa ito va piṇḍapātaṃ pariharantha.

²⁸² mñan te : adhivāsesi.

²⁸³ rgyal pos gnas brtan gyi bza' ba gsol zin pa dañ lhuñ bzed bkrus nas dri bzañ po'i phye mas byugs te : Rājā theram parivisitvā pattam gandhacūṇṇena ubbaṭṭetvā.

²⁸⁴ g'segs nas : abbhugantvā.

While relating the good qualities possessed by the Buddha to all the royal clan, although they had not seen the teacher, he created faith in the teacher in their minds.²⁸⁵ For this reason the Bhagavan said, regarding the *thera*: ‘O Monks, among my disciples,²⁸⁶ it is Kāludāyi who is the foremost of those who create faith among the clansfolk.’⁵ So he is held to be the foremost.

III.20 THE BHAGAVAN IN THE CITY OF KAPILAVATTHU

The Sākiyās²⁸⁷ also assembled prior to the Bhagavan’s arrival, saying: ‘We should see our eminent kinsman.’ They considered a place for the Bhagavan to stay, [thinking] : ‘The Nigrodha park of the Sākiyās²⁸⁸ is a lovely place.’ And they made it ready. There, all of them, holding perfumes and flowers in their hands, prepared²⁸⁹ the entire park, welcoming him, by adorning it with all sorts of adornments. To begin with, they sent the young boys and girls of the city to the front. Then came the royal princes and princesses, who each made their own offering with perfumes, flowers, and powders. The Bhagavan, after accepting those offerings, went to the Nigrodha park itself.¹⁰

There, the Bhagavan sat on the seat appointed for the Buddha, surrounded by twenty thousand monks who were free from taints. Since the Sākiyā clan are proud and tough minded,²⁹⁰ they thought: ‘Siddhattha (98a) is a youngster. Together with our youngsters, he is our elder brother,²⁹¹ our sister’s son, our grandson.’²⁹² And they said to the youths and the royal prince: ‘You make offerings, and we will sit behind you.’²⁹³ When they were so seated, the Bhagavan saw their intention, and thought: ‘Although these relatives do not wish to pay homage to me, I will now compel them to pay homage.’¹⁵ Thinking this, he entered absorption, the basis of higher knowledge,²⁹⁴

²⁸⁵ rgyal rigs thams cad ston pa ma mthon ba ñid kyis ston pa’i druñ du rañ ñid kyi sems danis par mdzad do : sakalarājakulaṃ Satthu dassanaṃ vinā yeva Satthari sañjatappasādaṃ akāsi.

²⁸⁶ ñan thos : sāvaka. Cf. (Ñan thos kyi theg pa : Śrāvaka-yāna Mvy 1250).

²⁸⁷ Śākya pa : Sākiyā. Cf. (Śā kya thub pa : Śākya-muni Mvy 94). Sākiyā, Sakka, or Sakyā, name of the tribe in north India that Gotama belonged to, hence one of his epithets Sakyāmuni ‘Sage of the Sakyā.’ Their capital was Kapilavatthu. See: (DPPN, 1983), vol. 2,

pp. 969—72.

²⁸⁸ Śākya nya gro dha’i kun dga’ ra ba : Nigrodhasakkassa ārāmo.

²⁸⁹ ñer bsdogs byas : paṭijagganavi-dhiṃ kāretvā.

²⁹⁰ ña rgyal dan ldan pa yin sems rtsub pa yin pas : mānājātikā mānaṭṭhaddhā.

²⁹¹ phu bo : kaniṭṭha. Cf. (Phu bo : Jyeṣṭha-bhrātā(-tṛi) Mvy 3886).

²⁹² tsha bo : nattā. Cf. (Tsha bo : Naptā(-tṛi) Mvy 3891).

²⁹³ khyed kyi phyag gis bdag khyed kyi rgyab tu sdod do : tumhe vandatha, mayam tumhakaṃ piṭṭhito nisīdissāma.

and rising from it, he went²⁹⁵ into the sky. Then he performed the miracle, that was like the dual-miracle,²⁹⁶ in front of the *gaṇḍamba* tree. And dust fell from his feet onto their heads.

III.21 THE SUBSEQUENT HOMAGE BY SUDDHODANA

The king saw that great wonder, and said: ‘O Bhagavan, on the day of your birth you approached the ascetic Kāḷadevala²⁹⁷ making 5
salutation. Then, I saw you turning your feet, and approaching the head of the *brāhmaṇa*.²⁹⁸ Seeing this, even I paid homage to you. This was my first salutation. When you were seated on the resplendent seat in the shade of the *jambu*²⁹⁹ tree, on the day of the sowing festival,³⁰⁰ and when I saw that the shadow of the *jambu* tree did not move, I 10
made homage at your feet. This was my second salutation. Now, seeing these miracles that have not been seen before, (98b) I make salutation at your feet. This is my third salutation.’

III.22 THE HOMAGE BY THE SĀKIYAS AND MEETING WITH KINSFOLK

When the king made salutation to the Bhagavan, there was not even one of the Sākiyā clan who could not make salutation.³⁰¹ All of them 15
made salutation. Then, after the relatives had made salutation to the Bhagavan, he descended from the sky and sat down in the middle of the appointed seat.³⁰²

When the Bhagavan was seated, the kinsmen assembled.³⁰³ And they all sat down with concentrated minds. Then, lotus petals³⁰⁴ 20
rained down from a large cloud, like an undivided river, and copper

²⁹⁴ mñon par śes pa'i g'zi dañ ye śes
dañ bsam gtan dañ ldan par 'jug pa
bskyed dgos sñam te : abhiññāpādaka-
jjhānaṃ samāpajjitvā.

²⁹⁵ gśegs so : abbhuggantvā.

²⁹⁶ so so'i cho 'phrul : yamaka-
pāṭihāriya. Cf. (rDzu 'phrul gyo cho
'phrul : Ṛddhi-prāṭihārya Mvy 232).

²⁹⁷ dka' thub pa Nag po lha : Kāḷade-
vala.

²⁹⁸ khyed kyis žabs bskyod pa bram
ze'i spyi po la ñe bar gnas so : parivat-
titvā brāhmaṇassa matthake paṭiṭṭhite
disvāpi.

²⁹⁹ 'dzam bu : jambu. Cf. ('Dzam bu
śes bya ba : Jambū-sāvaya Mvy 6917).

³⁰⁰ bkra śis 'bru 'debs pa : vappa-
maṅgala.

³⁰¹ phyag byed par mi nus pa'i śākya'i
rigs gcig kyañ med do : avanditvā ṭhātuṃ
samattho nāma eko Sākiyo pi nāhosi.

³⁰² gdan bsams pa'i mchog gi guñ la
bžugs so : paññatte āsane nisīdi.

³⁰³ ñe du rnams dañ 'dus par gyur pa
la : sikhāppatto ñāṭisamāgamo ahosi.

³⁰⁴ pad ma'i 'dab ma : pokkharavas-
saṃ.

coloured water fell noisily on the ground.³⁰⁵ It soaked those who wished to be soaked, and did not soak those not wishing to be soaked. Not even a drop fell on them.³⁰⁶ Seeing this, all of them were astonished and surprised, exclaiming³⁰⁷: ‘Indeed, it is a marvel. Indeed, it is astonishing.’ The teacher [said] : [Pā89] ‘It is not only
5 now that the rain of lotus petals, like an undivided river, fell on my gathered kinsfolk. I also made it fall in the past.’ The meaning of this³⁰⁸ is explained in the *Vessantara-jātaka*.³⁰⁹ After hearing the teaching of the doctrine, they made salutation, and left. Though not
10 even one of them –king, viceroy, or minister– who was departing said: ‘Come to our house to have a meal tomorrow!’³¹⁰

III.23 GOING FOR ALMS IN KAPILAVATTHU

On the second day,³¹¹ (99a) the teacher, surrounded by twenty thousand monks, departed for alms to the city of Kapilavatthu.³¹² Nobody invited him for a meal, took his bowl, or came to meet him. The
15 Bhagavan stood on a threshold, thinking³¹³: ‘How did previous Buddhas collect alms after arriving in the city of their clan? Did each of them go to the house of the headman,³¹⁴ or did they collect alms in successive order?’³¹⁵ Then, since he did not see even one Buddha who went according to clan, he [thought] : ‘This is also correct for me now. I also should hold to that custom, like the lineage of previous
20 Buddhas.³¹⁶ My disciples, training like me, will go to complete the collection of alms in the same way.’ Beginning from the dwelling house,

³⁰⁵ sgra sgrogs śiñ ’bab bo : viravaṇ-
taṃ gacchati.

³⁰⁶ ’bañ bar ’dod pa rnamś ’bañ ño ||
’bañ bar mi ’dod pa rnamś mi ’bañ ño ||
thigs pa tsam yañ mi ltuñ ño : temi-
tukāmo va temeti, atemitukāmassa sarīre
udabindumatto pi na patati.

³⁰⁷ brjod par byed do : kathaṃ samuṭ-
ṭhāpesuṃ.

³⁰⁸ ’di’i don byuñ ba : imissā aṭṭhup-
pattiyā.

³⁰⁹ Thams cad sgrol gyi skye rabs :
Vessantara-jātaka, Jātaka no. 547, Ja
VI pp. 479—593.

³¹⁰ sañ bdag gi gnas su bsod sñoms
khyer ’oñ ño : ’sve amhākaṃ bhikkhaṃ
gaṇhathā’ ti.

³¹¹ ñi ma gñis pa la : punadivase.

³¹² groñ khyer Ser skya’i gźir : Kapila-
vatthuṃ.

³¹³ rnam par brtags pas : āvajjesi.

³¹⁴ mi chen po’i khyim : issarajanānaṃ
gharāni.

³¹⁵ ji ltar sñon gyi sañs rgyas rnamś
kyi rigs kyi groñ khyer du byon nas bsod
sñoms mdzad pa bzin du gañ gi ji ltar
rigs par mi chen po’i khyim du ’gro zin
yañ na go rims bzin du bsod sñoms spyod
do : kathan nu kho pubbabuddhā kulana-
gare piṇḍāya carimsu, kiṃ uppaṭipāṭiyā
issarajanānaṃ gharāni agamaṃsu udāhu
sapadānacārikaṃ carimsu.

³¹⁶ ’di sñon gyi sañs rgyas kyi rigs bzin
du bdag gis kyañ rigs par gzuñ bar bya’o :
mayāpi dāni ayaṃ eva vaṃso ayaṃ me
paveṇi paggaḥetabbā.

he collected alms in successive order.³¹⁷ It was said: 'The noble prince, Siddhattha, goes for alms.' All the people looked, after opening the second and third story windows at the top of the houses.

III.24 THE PRAISE OF RĀHULA'S MOTHER

The queen, Rāhula's mother,³¹⁸ said: 'The noble son rides on a golden palaquin³¹⁹ in this very city, with the majesty of a great king. Today, after cutting his hair and beard, putting on saffron robes, and carrying a bowl³²⁰ in his hand, he goes for alms. Is he not handsome?'³²¹ Then, opening the top window, she looked out³²² and saw his body, (99b) free from all desires, radiant, and illuminating the entire skyline of the city.³²³ He was radiant, and surrounded by rays of light six feet deep.³²⁴ He was adorned with the eighty minor³²⁵ marks, and the thirty-two major marks³²⁶ of the Mahāpurisa. She saw the resplendent Buddha, shining incomparably, from the top of his head, to the soles of his feet.³²⁷

His smooth soft black hair curled to the right,
his forehead was flawless, like the centre of the sun,
the size of his nose was in proportion to his body,³²⁸
the lion of mankind produced radiant light rays.³²⁹ 330

³¹⁷ 'khod pa'i khyim nas bzuñ nas
go rims bzin du bsod sñoms la spyod
do : koṭiyaṃ nivṛṭṭhagehato paṭṭhāya
sapaḍānaṃ piṇḍāya cari.

³¹⁸ lha mo sGra gcan 'dzin gyi yum :
Rāhulamātāpi devi. Cf. (Grags pa 'dzin
ma : Yaśodharā Mvy 1070).

³¹⁹ gser gyi do li la sogs pa'i zōn te :
suvaṇṇasivikādīhi vicāritvā.

³²⁰ snod lag : kapālahattha.

³²¹ mdzes sam mi mdzes : sobhati nu
kho.

³²² not in Tibetan : Bhagavantam.

³²³ groñ khyer gyi steñ thams cad snañ
bar mdzad de : nagaravīthiyo obhāsetvā.

³²⁴ 'dom gañ ba'i 'od kun nas bskor
ziñ rab tu gsal ba : vyāmapabbhā-parik-
khepa-samupabbūlhāya.

³²⁵ mtshan dañ dpe byad bzañ po :
lakkhaṇānuvyañjana. Cf. (dPe byad
bzañ po brgyad (b)cu'i miñ la : Aśīty-
anuvyañjanāni Mvy 268).

³²⁶ skyes bu chen po'i mtshan sum cu
rtsa gñis : dvattimsamahāpurisalakkhaṇa.
Cf. (sKyes bu chen po'i mtshan sum
cu rtsa gñis kyi miñ la : Dvātrimśan-
mahāpuruṣa-lakṣaṇāni Mvy 235).

³²⁷ gtsug tor nas bzuñ nas žabs kyi
mthil gyi bar de srid do : not in Pāli.

³²⁸ sku dañ 'tsham pa'i šaṅs ni mtho
ba dañ : yuttatuṅgamudukāyatanāso.

³²⁹ mi yi señ ge'i 'od zer gsal bar
mdzad : raṃsijālāvivato naraśiḥo ti.

³³⁰ Ja I p. 89; sTog 99b; Ap-a p. 94.

Ja I p. 89: siniddhanīlamudukuñci-
takeso / suriyasunimmalatalābhinalāto /
yuttatuṅgamudukāyatanāso / raṃsijālāv-
itato naraśiḥo ti.

sTog 99b: dbu skra g.yas 'khyil 'jam
nag snum pa dañ || dpral ba dri med ñi
ma'i mthil bzin no || sku dañ 'tsham pa'i
šaṅs ni mtho ba dañ || mi yi señ ge 'od
zer gsal bar mdzad ||

She praised the lion of mankind with such a verse,³³¹ and announced to the king: ‘Your son is wandering for alms.’

III.25 THE LINEAGE OF THE BUDDHAS

The king, being pained in mind, adjusted his clothes.³³² Then standing before the Bhagavan, he said: ‘O Venerable Sir, why do you shame us? What is the point of making an alms round? Why do you think that I don’t know to provide food for those monks?’³³³ [Pāgo] He replied: ‘This is the custom of the families of great kings.’³³⁴ [The king said] : ‘O Reverend Sir, our lineage is the lineage of the Śākya.³³⁵ Among even a single one of their royal families the term *going on alms round* is not found.’ The Buddha said: ‘This lineage of yours is the so-called lineage of great kings. O Great King, do not be sad!³³⁶ Mine is the lineage of the Buddhas, (100a) such as Dīpaṃkara, Koṇḍañña, and Kassapa. These, and many thousands of other Buddhas, have made a living by wandering for alms.’ And he remained in the middle of the path.

Not practising heedlessness,
but performing well the practice of the teaching.
When practising the teaching,
one lives happily in this world and the next.³³⁷

³³¹ not in Tibetan : aṭṭhahi Ja I p. 89; Dhp-a III p. 164; PDhp 27; Udāna-v dasahi Ap-a p 94. 4. 35; GDhp 110.

³³² not in Tibetan : hatthena. gos Ja I p. 90: uttiṭṭhe na-ppamajjeyya | nas bzuñ ste : hatthena sātakaṃ saṇṭha- dhammaṃ sucariṭaṃ care, / dham- pento. macārī sukhaṃ seti | asmiṃ loke paramhi

³³³ dge sloñ ‘di rnams kyi bza’ ba bdag ca. gis ster mi śes bsams pa yin nam ci lags : sTog 100a: bag med lhag mar byed kiṃ ettakānaṃ bhikkhūnaṃ na sakkā pa med || chos la spyod ciñ legs par bhattaṃ laddhun ti saññaṃ karitthā ti. spyod || chos la spyad na bde ba ’byuñ ||

³³⁴ rgyal po chen po’i rigs kyi spyod ’jig rten ’di dañ phyi mar bde || pa yin no : ‘Cārittaṃ etaṃ mahārāja PDhp 27: utṭheyā na pramajjeyā | amhākan’ ti. dhammaṃ sucariṭaṃ care / dhammacārī

³³⁵ Śākya’i rigs : Mahāsammatakhattiya- [] śeti | aśsiṃ loke paramhi ca. vaṃso. Mahāsammata ‘Great Elected’ is Udāna-v 4. 35, utṭiṭṭhen na pramāda- the person credited with being the first yeta | dharmaṃ sucariṭaṃ caret | dhar- of the Śākyan kings. See: (DPPN, 1983), macārī sukhaṃ śete | hy asmiṃ loke para- vol. 2, pp. 565—6. tra ca ||

³³⁶ bka’ stsal pa | rgyal po mi dgyes GDhp 110: udiṭṭha na pramaje’a | pa ma mdzad cig : not in Pāli. dhamu sucarida cari / dhama-cari suhu

³³⁷ Ja I p. 90; sTog 100a; Dhp, Lokav- še’adi | asvi loki parasa yi. agga v. 168, p. 48; Ap-a pp. 94, 539;

He explained the teaching with this verse of the teaching,³³⁸ and the king attained the fruit of stream enterer at the end of the verse:

Practising well the practice of the teaching,
without practising the wrong practice.

By practising the teaching,

one lives happily in this world and the next.³³⁹

5

Moreover, hearing this verse of the teaching,³⁴⁰ he attained the fruit of once returner.³⁴¹ Then, hearing the *Dhammapāla-jātaka*,³⁴² he attained the fruit of non-returner.³⁴³ At the time of his death, while sleeping on the royal bed under a white parasol, he attained

10

³³⁸ chos kyi rkañ pa'i tshigs su bcad pa : imaṃ gātham.

³³⁹ Ja I p. 90; sTog 100a; DhP, Lokavagga v. 169, p. 48; cf. Ja III p. 269; Ap II pp. 590, 596; Ap-a pp. 95, 539; DhP-a III p. 164; cf. Sv II 657; PDhp 224; Udāna-v 30. 5; GDhp 328.

Ja I p. 90: dhammaṃ care su-caritaṃ | na naṃ duc-caritaṃ care, / dhammacārī sukhaṃ seti | asmiṃ loke paramhi ca.

sTog 100a: chos spyod pa ni legs par spyod || ñes par spyod pa mi bya žiñ || chos spyad pa yis bde ba 'byuñ || 'jig rten 'di dañ pha rol tu'o ||

PDhp 224: dhammaṃ care su-caritaṃ | na naṃ duc-caritaṃ care / dhammacārī sukhaṃ seti | assmiṃ loke paramhi ca.

Udāna-v 30. 5: dharmmaṃ caret su-caritaṃ | nainaṃ duś-caritaṃ caret / dharmmacārī sukhaṃ sete | hy asmiṃ loke para-tra ca.

GDhp 328: dhamu cari sucarida | ... drucarida cari / dhamayari suha śedi | asvi loki parasa yi.

³⁴⁰ chos kyi rkañ pa : not in Pāli.

³⁴¹ lan cig phyir 'oñ ba'i 'bras bu thob par gyur to : sakadāgāmiphale patiṭṭhāsi. Cf. (Lan cig phyir 'oñ ba la 'jug pa : Sakṛdāgāmapratipannaka

Mvy 5133). In Buddhist philosophy the term *sakadāgāmiphala* 'fruit of a once returner' is the result of becoming a *sakadāgāmi* 'once returner,' which refers to the second of the four stages leading to *arahat*-ship. A *sakadāgāmin* has eradicated the fourth and fifth of the ten *samyojana* 'fetters': *kāma-cchanda* 'desire for sense pleasures'; and *vyāpāda* 'hatred.' See: (BD, 1980), pp. 23–6.

³⁴² Chos skyon ba'i skyes rabs : Dhammapāla-jātaka, cf. Mahādhammapāla-jātaka, Jātaka no. 447, Ja IV pp. 50–5.

³⁴³ phyir mi 'oñ ba'i 'bras bu thob par gyur to : anāgāmiphale patiṭṭhāsi. Cf. (Phyir mi 'oñ ba la 'jug pa : Anāgāmapratipannaka Mvy 5135). In Buddhist philosophy the term *anāgāmiphala* 'fruit of a non-returner' is the result of becoming an *anāgāmin* which refers to the third of the four stages leading to *arahat*-ship. An *anāgāmin* has fully eradicated the five lower fetters of the ten *samyojana* 'fetters': i. *sakkāya-diṭṭhi* 'belief in the self'; ii. *vicikicchā* 'sceptical doubt'; iii. *śīlabbata-parāmāsa* 'adhering to mere rite and ritual'; iv. *kāma-cchanda* 'desire for sense pleasures'; and, v. *vyāpāda* 'hatred.' See: (BD, 1980), pp. 23–6.

arahat-ship.³⁴⁴ There was no need for the king to practise asceticism by dwelling in a solitary place.³⁴⁵

III.26 THE BHAGAVAN IN THE CHAMBER OF RĀHULA'S MOTHER

Experiencing the fruit of stream enterer, and after taking the Bhagavan's bowl, the king invited³⁴⁶ the Bhagavan with his retinue into the palace, serving them food and drink, which satisfied them. At the conclusion of the meal, all the assembly of noble women came, apart from Rāhula's mother,³⁴⁷ and paid homage to the Bhagavan.

Then, she (100b) said to the attendants: 'Pay homage to the noble son!'³⁴⁸ Then, while they were going, she said: 'If I have good qualities within me, my own noble son himself will come to this spot. On his arrival, I will pay homage to him.'³⁴⁹ The king, after taking the bowl, went to the apartments of the royal women,³⁵⁰ together with the Bhagavan and his two foremost disciples. He said to them: 'When the royal daughter herself pays homage, according to her wish, do not make even the slightest objection.'³⁵¹ He then sat in the middle of the sumptuous³⁵² appointed seat.

She soon arrived, and grasping his calves, and putting her head on top of his feet, she paid homage, according to her wish. The king related the royal daughter's many good qualities to the Bhagavan, such as the good quality of great affection,³⁵³ and so forth, saying: 'O Venerable Sir, my daughter hearing that: "He has put on yellow robes," starting from that day, put on yellow robes [Pāṇi] herself. Hearing that: "He is eating one meal a day," my daughter also started eating one meal a day. Hearing³⁵⁴: "He has abandoned high beds," she slept on a low bed. Hearing: "He is without desire for perfumes

³⁴⁴ dgra bcom pa thob par gyur to : 'phags pa'i bu rañ ñid kyi gnas su byon arahattam pāpuṇi. Cf. (dGra bcom pa no || byon pa ñid na de la phyag byed do : la 'jug pa : Arhattva-pratipannaka Mvy sace mayham guṇo atthi sayam eva me 5137). santikam ayyaputto āgamissati, āgataṃ

³⁴⁵ dgon par gnas nas dka' thub eva nam vandissāmīti.

spyod pa rgyal po la dgos pa med ³⁵⁰ rgyal po'i bu mo'i khañ bzañs : do : Araññavāsena padhānānuyogakic- rājadhītāya sirigabbham.

cam rañño nāhosi. ³⁵¹ rgyal po'i bu mo rañ ñid ji ltar

³⁴⁶ spyan drañs nas : āropetvā. mos pa'i phyag byed ciñ gzan dan 'gal

³⁴⁷ sgra gcan 'dzin gyi ma ma gtogs ba cuñ zad kyañ ma byed : 'rājad- hitā yathāruciṃ vandamānā na kiñci vat-

pa : ṭhapetvā Rāhulamātaram. tabbā' ti.

³⁴⁸ gzan yañ des 'khor gyi mi rnams la ³⁵² mchog gi guñ : not in Pāli.

'phags pa'i bu la phyag gyis zes brjod nas : ³⁵³ dga' ba mañ po : sinehabahumāna.

Sā pana 'gaccha, ayyaputtaṃ vandāhīti.' ³⁵⁴ thos nas : ñatvā.

³⁴⁹ gal te kho mo la yon tan yod na

and flower garlands,” she became free of desire for perfumes and flower garlands. Her own kinsfolk sent a message saying: “We will sustain you,”³⁵⁵ but she did not look to even a single relative. O Bhagavan, my daughter (101a) possesses such good qualities as these.’ The Bhagavan said: ‘O Great King, it is no great surprise that the royal daughter, who protected herself, and who is now protected by you, did not ripen her knowledge.³⁵⁶ Previously, while wandering in the mountains unprotected, she did not fulfil her knowledge,³⁵⁷ even while she protected herself.’ Then, after relating the *Candakinnara-jātaka*,³⁵⁸ he rose from his seat and went.

III.27 THE GOING FORTH OF NANDA

On the second day, the royal youth Nanda³⁵⁹ stayed nearby, receiving the royal consecration, and the entry into a new house and marriage blessings.³⁶⁰ The Bhagavan went into his house and made the youth take the bowl, intending that he go forth.³⁶¹ He recited the blessing, rose from his seat and left. Janapadakalyāṇī³⁶² seeing him going, looked,³⁶³ and said: ‘O Noble Son, come back quickly!’ Though he was unable to say to the Bhagavan: ‘Take your bowl,’ he went into the temple. And although he himself had no wish for it, the Bhagavan made him go forth. So the Bhagavan, on the third day after going to Kapilapura,³⁶⁴ caused Nanda to go forth.

³⁵⁵ bdag gis gso'o zes : mayam paṭijag- vivāha-maṅgalesu.
gissāmā ti.

³⁵⁶ ye śes yoṅs su ma smin pa : pari-
pakke ñaṇe.

³⁵⁷ ye śes yoṅs su ma rdzogs pa : aparipakke ñaṇe.

³⁵⁸ Mi'am ci zla ba'i skyes rabs :
Candakinnara-jātaka, Jātaka no. 485, Ja
IV pp. 282—8.

³⁵⁹ dGa' bo : Nanda. Cf. (dGa' bo :
Nanda Mvy 1041). Nanda, also called
Nanda *thera*, name of a half-brother of
the Buddha. See: (DPPN, 1983), vol. 2,
pp. 10—1.

³⁶⁰ dbaṅ bskur ba daṅ | khaṅ pa gsar
pa'i naṅ du žugs te bkra śis pa'i bag
ma blaṅs nas : abhiseka-gehappavesana-

³⁶¹ rab tu dbyuṅ bar dgoṅs nas :

pabbājetukāmo.

³⁶² lJoṅs kyi dge ba'i bu mo :
Janapadakalyāṇī. One of the three
Nandās who became *bhikkhuvā*s. Jana-
padakalyāṇī was to have married Nanda,
but the Buddha had made him a *bhikkhu*.
See: (DPPN, 1983), vol. 1, p. 934.

³⁶³ blta'o : gīvaṃ pāsaretvā olokesi.

³⁶⁴ groṅ khyer Ser skya : Kapilapura.
Cf. (Ser skya'i gnas kyi groṅ khyer :
Kapilavāstunagara Mvy 4118). Kapila-
pura, or Kapilavatthu, was the capital of
the Sākyaans. See: (DPPN, 1983), vol. 1,
pp. 516—20.

III.28 THE GOING FORTH OF RĀHULA

On the seventh day, Rāhula's mother, after dressing the prince with adornments, sent him to the Bhagavan's presence, saying: 'O Son, look at this *samaṇa* surrounded by twenty thousand monks!³⁶⁵ This *samaṇa* (101b) with the golden Brahma-like body is your father. He has a great treasure, but since he went forth that treasure has not been seen. Go and ask for that wealth!³⁶⁶ And say: "I am your son. After I have received the consecration into royalty, I shall become empowered³⁶⁷ as a world ruler.³⁶⁸ So I ask you to give me this treasure for my benefit, as your wealth is mine!" ' After this was said, the youth approached the Bhagavan, and became happy³⁶⁹ in his father's presence, saying: 'O Samaṇa,³⁷⁰ being in your shadow makes me joyful.'³⁷¹ And after speaking other such utterances,³⁷² he sat down.

The Bhagavan, being satisfied at the end of the meal, rose from his seat and went. The youth followed the Bhagavan, [saying] : 'O Samaṇa, give me the wealth.³⁷³ Give me the wealth!' The Bhagavan did not send him back, but said: 'Don't follow me.'³⁷⁴ Even those followers going with the Bhagavan were unable to send him back. And the youth went into the pleasure garden along with the Bhagavan. Then, the Bhagavan thought: 'This youth wishes for the wealth of his father. This is mundane wealth that is associated with anguish.³⁷⁵ Now if I were to give this youth the seven kinds of noble wealth, obtained on the seat of enlightenment, I would be a giver of supramundane wealth.'³⁷⁶ (102a) Then, he addressed the venerable Sāriputta, saying: 'Now you, [Pāg2] O Sāriputta, make the prince Rāhula go forth!' And he made him go forth. The king became extremely grieved about the prince.³⁷⁷ And being unable to endure it,

³⁶⁵ dge sloṅ : samaṇa. Cf. (dGe sloṅ : 372 gzan yaṅ raṅ gi rigs pas brjod Bhikṣu Mvy 8717) and (dGe sbyoṅ : ciñ : aññam pi bahum attano anurūpaṃ Śramaṇa Mvy 3329). vadanto.

³⁶⁶ soṅ la nor sloṅs śig : gaccha naṃ dāyajjaṃ yāca.

³⁷³ nor : dāyajja.

³⁶⁷ 'khor lo sgyur ba la dbaṅ byed par 'gyur ro : cakkavattī bhavissāmi.

³⁷⁴ ṇa'i rjes su ma 'gro zes pa daṅ : not in Pāli.

³⁶⁸ 'khor los sgyur ba : cakkavatti.

³⁷⁵ 'tshe ba daṅ bcas pa yin : vaṭṭānugataṃ savighātaṃ.

³⁶⁹ dga' ba skyes so : sinehaṃ paṭilabhitvā haṭṭhatuṭṭho.

³⁷⁶ 'jig rten las 'das pa'i nor gyi bdag po byed par 'gyur bar : lokuttaradāyajjassa naṃ sāmikaṃ karomi.

³⁷⁰ dge sbyoṅ : not in Pāli. Cf. (dGe sbyoṅ : Śramaṇa Mvy 3329).

³⁷⁷ slar yaṅ rgyal po gzon nu'i sdug bsñal cher skyes te : Pabbajite pana kumāre rañño adhimattadukkhāṃ uppajji.

³⁷¹ sems spro bar gyur to || dge sbyoṅ des khyod kyi grib ma ni de'o : sukhā te samaṇa chāyā.

went³⁷⁸ to the Bhagavan asking for a promise, saying: ‘O Venerable Sir, do not allow a son to go forth without the permission of his noble mother and father.’³⁷⁹

III.29 THE BHAGAVAN’S VISIT TO SĪTAVANA

The Bhagavan gave his promise to him, and on the second day, after eating the meal³⁸⁰ at the king’s residence, sat at one side. The king said: ‘O Venerable Sir, during the time of your own ascetic practices,³⁸¹ a certain *deva* approached me saying: “Your son has died.” Without believing his words, I replied: “My son would not die without attaining enlightenment,”³⁸² and I rejected his words.’ The Bhagavan replied³⁸³: ‘How can you believe this now? Previously, after seeing the bones, and when told: “Your son is dead,” you did not believe it?’ The meaning³⁸⁴ of this is explained in the *Mahādhammapāla-jātaka*.³⁸⁵ At the end of the discourse, the king was established in the fruit of a non-returner.³⁸⁶ So, the Bhagavan’s father was established in the three fruits. Then the Bhagavan assembled the *saṅgha* of monks.³⁸⁷ Going again to Rājagaha, he dwelled in the (102b) Sīta grove.³⁸⁸

III.30 THE JETAVANA OF ANĀTHAPIṄḌIKA

Then, the householder Anāthapiṇḍika, taking five hundred carts of treasure,³⁸⁹ was going to a close friend’s³⁹⁰ house, when he heard:

³⁷⁸ phyin te : nivedetvā.

³⁷⁹ btsun pa ’phags pa ma dañ pha yis rjes su ma gnañ ba’i bu rab tu ’byuñ bar byed pa ma legs so zes : “sādhu bhante, ayyā mātāpitūhi ananuñātāṃ puttāṃ na pabbājeyyun” ti.

³⁸⁰ gdugs tshod : katapātarāsa.

³⁸¹ dka’ ba spyod pa : dukkaracārika. Cf. (dKa’ ba spyod pa : Duṣkara-caryā Mvy 6679).

³⁸² bdag gi sras byaṅ chub ma thob bar du dus las ’da’ bar mi byed do : ‘na mayhaṃ putto bodhiṃ appatvā kālaṃ karotīti.’

³⁸³ bcom ldan ’das kyi bka’ stsal pa : not in Pāli.

³⁸⁴ don ’byuñ ba : aṭṭhuppatti.

³⁸⁵ Chos skyoñ ba chen po’i skyes rabs : Mahādhammapāla-jātaka, Jātaka

no. 447, Ja V pp. 50—5.

³⁸⁶ phyir mi ’oñ ba’i ’bras bu la gnas so : anāgāmiphale paṭiṭṭhahi. Cf. (Phyir mi ’oñ ba la ’jug pa : Anāgāmapratipannaka Mvy 5135).

³⁸⁷ de ltar bcom ldan ’das kyi yab ’bras bu gsum la so sor gnas nas dge slong gi dge ’dun ’khor du byas so : Iti Bhagavā pitaraṃ tīsu phalesu paṭiṭṭhāpetvā bhikkhusaṃghaparivuto.

³⁸⁸ bSil ba’i tshal : Sītavana. Sītavana ‘Sīta grove,’ name of a grove near Rājagaha where Anāthapiṇḍika first met the Buddha. See: (DPPN, 1983), vol. 2,

pp. 1154—5.

³⁸⁹ nor : bhaṇḍa.

³⁹⁰ rañ ñid dga’ ba’i grogs : piya-sahāyassa seṭṭhino.

‘The Buddha the Bhagavan has arrived.’ Early in the morning, he approached the teacher, through the gate opened by the power of the *devas*. He heard the teaching and attained³⁹¹ the fruit of stream enterer. On the second day, he gave a great gift to the Buddha and his assembly,³⁹² and obtained a promise from the teacher to come to Sāvattthi. He then spent a hundred thousand pieces of treasure on each of the forty-five *yojanas* along the path, and constructed a temple at each *yojana*. Then, after buying Jeta’s grove, with riches worth eighteen thousand *koṭīs* –establishing a new practice³⁹³– he built in the middle of it Dasabala’s scented chamber.³⁹⁴ Surrounding that, he established the dwellings of the eighty great *theras*. He also built dwelling and resting places of one story, two stories, and with high roofs,³⁹⁵ and night and day dwellings, with ponds and walkways. He expended wealth worth eighteen thousand *koṭīs*, building lovely temples on that pleasant site.

Then, he sent a messenger in order to summon Dasabala. The teacher listened to the messenger’s news and assembled a great *saṅgha* of monks. Then, after leaving (103a) Rājagaha, he went by stages to the city of Sāvattthi. The great merchant had also prepared the great temple, and on the day of the Tathāgata’s arrival at Jeta’s grove, he adorned his son with many decorations, and sent him, together with five hundred similarly adorned youths. The son, together with that retinue, carrying [Pā93] five hundred banners made of resplendent cloth of five colours, went ahead of Dasabala. The two daughters,³⁹⁶ Mahāsubhaddā³⁹⁷ and Cūlasubhaddā,³⁹⁸ came behind them, together with five hundred maidens carrying jars filled with gold in their hands.³⁹⁹ Behind them, came the merchant’s wife, adorned with all decorations, and accompanied by five hundred women⁴⁰⁰ carrying large platters filled with gold. Behind all of them, came the merchant⁴⁰¹ himself, clothed in fine garments, and accompanied by five hundred similarly clothed merchants, who proceeded to the Bhagavan’s presence.

³⁹¹ thob par gyur to : patiṭṭhāya.

dest daughter of Anāthapiṇḍika. See:

³⁹² saṅs rgyas la sogs pa’i dge dun la : buddhapamukhassa saṅghassa.

(DPPN, 1983), vol. 2, p. 578.

³⁹³ las kha gsar pa byed ciñ : nava-kammaṃ paṭṭhapesi.

³⁹⁸ Legs bzañ ma chuñ ba : Cūlasubhaddā. Cūlasubhaddā, name of a daughter of Anāthapiṇḍika. See: (DPPN, 1983), vol. 1, p. 905.

³⁹⁴ stobs bcu pa’i dri’i gtsaṅ khañ : Dasabalassa gandhakuṭiṃ.

³⁹⁹ lag par : not in Pāli.

³⁹⁵ not in Tibetan : hamsavaṭṭaka.

⁴⁰⁰ bud med : mātugāma.

³⁹⁶ bu mo : seṭṭhidhitaro.

⁴⁰¹ tshoñ dpon rañ ñid : sayam mahā-seṭṭhi.

³⁹⁷ Legs bzañ chen mo : Mahāsubhaddā. Mahāsubhaddā, name of the el-

The Bhagavan, putting this assembly of lay disciples in front, assembled that large *saṅgha* of monks. The light rays of his own body were like a mass of gold dust,⁴⁰² illuminating up to the edge of the grove. Then, with the infinite deportment of the Buddha,⁴⁰³ the resplendent Buddha, incomparable and peerless, arrived in Jeta's grove. 5 (103b) Then, Anāthapiṇḍika asked: 'O Reverend Sir,⁴⁰⁴ how should I present this temple!'⁴⁰⁵ [The Bhagavan replied] : 'O Householder, offer this temple to those *saṅghas* of monks of the past and future!'⁴⁰⁶ And Anāthapiṇḍika said: 'O Bhagavan,⁴⁰⁷ so be it.' Then, the great merchant, taking a golden bottle, held out water to Dasabala's hands, 10 [saying] : 'I thus give this Jeta's grove temple as a gift to the Buddha and the *saṅgha* of the four directions and of the present and future!' The teacher accepted it, and rejoiced.

Unharm'd by cold and heat, nor, similarly, by wild animals⁴⁰⁸
by snakes, flies, frost or rain.⁴⁰⁹

15

Just as clothing on the body from wind and heat,
dwelling in a house produces happiness, he has absorption and in-
sight,

the supreme Buddha praised he who gave a dwelling to the *saṅgha*.⁴¹⁰

Therefore, because that wise person, for his own sake

20

constructs a dwelling with joy, that is a dwelling of the wise.⁴¹¹

⁴⁰² gser gyi bcud kyi goñ bu : suvaṇṇa-rasasekapiñjara.

⁴⁰³ mtha' yas pa'i sañs rgyas kyi rol pa : anantāya Buddhaliḥāya.

⁴⁰⁴ bstun pa : bhante.

⁴⁰⁵ btsun pa gtsug lag khañ 'di ji lta bu la dbul bar bgyi : kath' āham bhante imasmiṃ viḥāre paṭipajjāmīti.

⁴⁰⁶ 'oñ ba dañ 'gro ba : āgatānāgata.

⁴⁰⁷ bcom ldan 'das : bhante.

⁴⁰⁸ ri dwags : vālamiga. Cf. (Ri dwags, Ri dags : Mrga Mvy 4792).

⁴⁰⁹ Ja I p. 93; sTog 103b; Vin II pp. 147, 164; Ap-a p. 98; Sv I p. 304; Ps III p. 26; Spk III p. 51; Ud-a p. 419.

Ja I p. 93: sītaṃ uṇhaṃ paṭihanti / tato vālamigāni ca / sirimsape ca makase ca / sisire cāpi vuṭṭhiyo.

sTog 103b: grañ dañ dro bas mi ñams śiñ || de ltar ri dags la sogs pa'i || sdig sbrul dañ ni sbrañ bu dañ || ba mo dañ ni char pas so ||

⁴¹⁰ Ja I p. 93; sTog 103b; Vin II pp. 147, 164; Ap-a p. 98; Sv I p. 304; Ps III p. 26; Spk III p. 51; Ud-a p. 419.

Ja I p. 93: tato vātātape ghore / sañjāte paṭihaññati. / Lepatthañ ca sukhatthañ ca / jhāyituñ ca vipassituṃ / viḥāradānaṃ saṃghassa / aggaṃ Buddhena vaṇṇitaṃ.

sTog 103b: de ltar rluñ dañ śin tu dro || so sor lus la gos pa dañ || khañ nañ gnas nas bde ba skyes || khañ par bsam gtan lhag mthoñ rnam || dge 'dun gtsug lag khañ 'bul ba || sañs rgyas mchog gis bsñags par mdzad ||

⁴¹¹ Ja I p. 93; sTog 103b; Vin II pp. 147, 164; Ap-a p. 98; Sv I p. 304; Ps III pp. 262, 325; Spk III p. 51; Ud-a p. 420.

Ja I p. 93: tasmā hi paṇḍito poso / sampassaṃ atthaṃ attano / viḥāre kāraye ramme / vāsay' ettha bahussute.

sTog 103b: skyes bu mkhas pas de

He gives food, drink, clothes, and bedding,
with an upright and pure mind.⁴¹² [Pāg4]

They teach him the doctrine in order to allay all suffering,
comprehending the teaching, and free of taints, he attains *nibbāna*.^{413 414}

In this way, he explained the benefits of the temple (104a) to them. 5
Starting on the second day, Anāthapiṇḍika began the presentation
of the gift.⁴¹⁵ The palace of Visākhā⁴¹⁶ was completed within four
months, and the great temple⁴¹⁷ of Anāthapiṇḍika was completed
within nine months. Eighteen thousand *koṭṭis* went to that great 10
temple, and he also presented fifty-four thousand *koṭṭis* of wealth to
this temple.

Furthermore, in the past, at the time of Vipassi, Punabba-
sumitta⁴¹⁸ bought this site with gold pieces the size of a great ele-
phant's footprint,⁴¹⁹ and built a monastery for the *saṅgha* measuring
one *yojana*, on this very spot. During the time of the Bhagavan Sikhi, 15

yi phyir || bdag ñid kyi ni phyir du ni ||
dga' bas gtsug lag khañ byed pa || mañ
du thos pa gnas pa yin ||

⁴¹² Ja I p. 93; sTog 103b; Vin II
pp. 148, 164; Ap-a p. 98; Sv I p. 304;
Ps III p. 26; Spk III p. 51; Ud-a p. 420.

Ja I p. 93: tesam annañ ca pānañ
ca / vatthasenāsanāni ca / dadeyya
ujubhūtesu / vipasannena cetasā.

sTog 103b: de rnams kyi ni bza' dañ
btuñ || gos dañ mal cha stan dañ ni || de
rnams sems ni drañ pos dbul || rab tu
dañ ba'i sems kyi so ||

⁴¹³ rten med mya ñan 'das par byed :
parinibbāti anāsavo ti. *pada* d, Vin II
pp. 148, 164. The Tibetan has *rten med*
'without abode,' or 'shelterless,' for Pāli
anāsavo 'free of taints,' which is an error.
The term *zag pa zad cin* : *anāsavā* has
already occurred in this text in JNTB
§ I.19 p. 29 lns 3, 7, Bv II 66, 68. Per-
haps *rten med* represents a mistransla-
tion of *āsaya* 'abode' for *āsava*. The San-
skrit word *nirāśrayatva* for *rten med* ex-
ists, and the form *nirāśraya* 'shelterless,
supportless, having or offering no prop or
stay, destitute, alone.' See: (TSD, 1982),
p. 941; and (SED, 1979), p. 540.

⁴¹⁴ Ja I p. 94; sTog 103b; Vin II pp. 148,
164; A III pp. 41, 43; Ap-a p. 98; Sv I
p. 304; Spk III p. 51; Ud-a p. 420.

Ja I p. 94: te tassa dhammaṃ de-
senti / sabbadukkhāpanūdanaṃ, / yaṃ
yo dhammaṃ idh' aññāya / parinibbāti
anāsavo ti.

sTog 103b: des ni de la chos bstan
to || sdug bśñal thams cad ñer źi'i phyir ||
gañ de'i chos ni rtogs pa dañ || rten med
mya ñan 'das par byed ||

⁴¹⁵ sbyin pa gtoñ ba : vihāramahaṃ.

⁴¹⁶ Sa khams : Visākhā. Cf. (Sa ga :
Visākhā Mvy 3200). Principal female
benefactor during the Buddha's lifetime.
Visākhā was called a constant benefactor
to the *saṅgha*. See: (DPPN, 1983), vol. 2,
pp. 900—4.

⁴¹⁷ gtsug lag khañ chen po : vihāra-
maho.

⁴¹⁸ Tshoñ dpon kun gyi grogs : Punab-
basumitta. Punabbasumitta, name of a
rich merchant during time of the Buddha
Vipassī. He built a monastery for him at
the Jetavana. See: (DPPN, 1983), vol. 2,
p. 232.

⁴¹⁹ gser gyi glañ po'i rkañ pa'i rmig
rjes : suvaññiṭṭhika.

the merchant's son Sirivaḍḍha⁴²⁰ bought it with an unbroken covering of gold plates,⁴²¹ and built a monastery for the *saṅgha* measuring a distance of twelve earshots,⁴²² on this very spot. During the time of the Bhagavan Vessabhū, the merchant named Sotthiya⁴²³ bought the site by covering the ground with golden footprints,⁴²⁴ and built a 5
monastery for the *saṅgha* measuring half a *yojana*, on this very spot. During the time of the Bhagavan Kakusandha,⁴²⁵ the merchant named Accuta⁴²⁶ bought the site with a continuous wall of gold,⁴²⁷ and built a monastery for the *saṅgha* measuring four earshots,⁴²⁸ (104b) on 10
this very spot. During the time of the Bhagavan Koṇāgamana,⁴²⁹ the merchant named Ugga⁴³⁰ bought the site with a continuous covering of gold tortoises,⁴³¹ and built a monastery for the *saṅgha* measuring two earshots,⁴³² on this very spot. During the time of the Bhagavan Kassapa, the merchant named Sumaṅgala⁴³³ bought the site with 15
a continuous wall of gold,⁴³⁴ and built a monastery for the *saṅgha* measuring one earshot,⁴³⁵ on this very spot. Furthermore, during

⁴²⁰ dPal 'phel zes bya ba'i tshon
dpon gyi bu : Sirivaḍḍho nāma setṭhi.
Sirivaḍḍha, name of the chief donor to
the Buddha Sikhī. See: (DPPN, 1983),
vol. 2, p. 1145.

⁴²¹ gser gyi sder ma rgyun mi 'chad
pas : suvaṇṇaphālasanthārena.

⁴²² rgyaṅ grags bcu gñis kyi tshad :
tigāvutappamāṇaṃ.

⁴²³ bKra śis : Sotthiya. Cf. (bKra
śis : Maṅgala Mvy 6818). Sotthiya, also
named Sotthika, was a major donor dur-
ing the time of the Buddha Vessabhū.
See: (DPPN, 1983), vol. 2, p. 1300.

⁴²⁴ gser gyi rkañ pa'i rjes : suvaṇṇa-
hatthipada.

⁴²⁵ Log par dad sel : Kakusandha.
Cf. (Log pa dañ sel : Krakucchanda Mvy
90). Kakusandha, name of the twenty-
second Buddha. See: (DPPN, 1983),
vol. 1, pp. 470—1.

⁴²⁶ 'Pho ba med : Accuta. Accuta,
name of a merchant and builder of a
monastery during the life of the Buddha
Kakusandha. See: (DPPN, 1983), vol. 1,
p. 27.

⁴²⁷ gser gyi pha gu lta bu rgyun mi
'chad pa : suvaṇṇiṭṭhikasanthārena.

⁴²⁸ rgyaṅ grags bzi'i tshad : gāvutap-
pamāṇaṃ.

⁴²⁹ gSer thub : Koṇāgamana. Cf. (g-
Ser thub : Kanakamuni Mvy 92).
Koṇāgamana, name of the twenty-third
Buddha. See: (DPPN, 1983), vol. 1,
pp. 681—2.

⁴³⁰ Drag po : Ugga. Cf. (Drag po :
Rudra Mvy 3128). Ugga, name of a
wealthy benefactor of the Buddha Koṇā-
gamana. Ugga built a monastery on the
site of the Jetavana. See: (DPPN, 1983),
vol. 1, p. 332.

⁴³¹ gser gyi rus sbal : suvaṇṇakac-
chapa.

⁴³² rgyaṅ grags gñis kyi tshad : aḍḍha-
gāvutappamāṇaṃ.

⁴³³ bKra śis bzañ po : Sumaṅgala.
Name of a major donor to the Buddha
Kassapa. Sumaṅgala built a monastery
for the Buddha after covering the ground
with golden bricks to purchase it. See:
(DPPN, 1983), vol. 2, p. 1236.

⁴³⁴ gser gyi pha gu rgyun mi 'chad pa
lta bus : suvaṇṇiṭṭhikasanthārena.

⁴³⁵ rgyaṅ grags gcig gi tshad : soḷa-
sakarīsakarīsappamāṇaṃ.

the time of our Bhagavan, the merchant Anāthapiṇḍika bought the site with a continuous covering of manufactured ornaments, such as gold coins, worth eighty thousand *koṭīs*,⁴³⁶ and built a monastery measuring half an earshot,⁴³⁷ on this very spot. This spot has not been relinquished by all the Buddhas.

5

In the same way, in whatever place the Bhagavan himself lived, from the gaining of the comprehension of omniscience⁴³⁸ on the great seat of enlightenment, up to the complete and final *nibbāna*⁴³⁹ at the end of his life, is called the Recent Cause.

All the *jātakas* will be explained by this method.⁴⁴⁰

10

The explanation of the *Jātakanidāna-kathā* is completed.⁴⁴¹

III.31 COLOPHON

The śākya monk Ñi ma rgyal mtshan bzañ po, the learned translator, in the presence of⁴⁴² the *paṇḍita* Ānanda śrī⁴⁴³ translated this at the

⁴³⁶ bye ba phrag bco brgyad kyi dbyig gis gser gyi 'dra men du byas pa rgyun mi 'chad pa lta bus : kaha-panakoṭīsanthārena.

⁴³⁷ rgyaṅ grags phyed : aṭṭhakarīsap-pamāṇaṃ.

⁴³⁸ thams cad mkhyen pa'i ye śes : sabbaññūtāñāṇa.

⁴³⁹ yoṅs su mya ṅan las 'das pa'i mthar thug pa : mahāparinibbāna. Cf. (Yoṅs su mya ṅan las 'das pa : Parinirvāṇa Mvy 4106). The term *parinibbāna* 'final *nibbāna*, complete *nibbāna*' refers to the death of a Buddha, or *arahat*, who then attain *anupādisesa nibbāna* 'nibbāna without residue [of physicality]' or *nibbāna* without a physical body, also referred to as *parinibbāna*. See: (DPL, 1987), p. 344, (PED, 1979), pp. 427–8.

⁴⁴⁰ de'i lugs kyis skyes rabs thams cad du bśiags par mdzad do : tassa vasena sabbajātakāni vaṇṇayissāma.

⁴⁴¹ sKyes pa rabs kyi glen gzi'i bśad pa rdzogs so : Nidānakathā niṭṭhitā.

⁴⁴² The meaning of the term *śhal śna*

nas can be 'from the mouth of,' or 'in the presence of,' and indicates that the particular person named was present at the translation. See: (Malanova, 1990), p. 1,

⁴⁴³ Bu ston's *Chos 'byuṅ* also gives the name of Ā nanda śrī in a list of Indian *paṇḍitas*. There is little information on this person in the Tibetan translation tradition. Only references to his family background and nationality occur in the colophon of the sDe dge bKa' 'gyur and other editions of the work: he was a *śiṅ gha gliṅ pa bram ze'i rigs* 'Singhalese *brahman*.' See: (Bu ston, 1988), p. 207; and (Szerb, 1990), p. 112. See also: The Tibetan Tripitaka, Taipei Edition, vol. 7, Ka, no. 43, fol. 294a, (Barber, 1991), p. 423; and (Panglung, 1996), pp. 211–3. The fact that Sinhalese was known and taught in Tibet is well attested in various works. Bu ston studied it at Thar pa gliṅ, as well as Sanskrit grammar, with his teacher Ñi ma rgyal mtshan. See: (Ruegg, 1966), p. 81 (fols 11a4–7).

great monastery⁴⁴⁴ of dPal Thar pa gliñ,⁴⁴⁵ the residence of those fluent in the two languages.⁴⁴⁶ After consulting with them, he then revised, and made a definitive version of it.

Let it be like the moon over the earth!

⁴⁴⁴ For a definition of the term *gtsug lag khañ* see: (Hahn, 1997), pp. 347–54. studied under his teacher Ñi ma rgyal mtshan. See: (Skilling, 1993b), p. 90.

⁴⁴⁵ The name of dPal Thar pa gliñ is associated with the family of the *lo tsā ba* Ñi ma rgyal mtshan. They were owners of this monastery where Bu ston had

⁴⁴⁶ The Tibetan phrase *skad gñis smra ba* means ‘masters of two languages,’ and it refers to the Tibetan *lo tsā bas*. See: (Shastri, 2002), p. 129.

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