sKyes pa rabs kyi gleñ güzü
Jātakanidāna
Prologue to the Birth Stories
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SKYES PA RABS KYI GLEÑ GŽI
JĀTAKANIDĀNA
PROLOGUE TO THE BIRTH STORIES

AN ENGLISH TRANSLATION OF
A CRITICAL EDITION BASED ON
SIX EDITIONS OF THE TIBETAN bKa’ ’gyur

BY
SEAN GAFFNEY

JĀTAKANIDĀNA Vol. II

INDICA ET BUDDHICA
2019
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ABBREVIATIONS

A = Āṅguttara-nikāya
Ap = Apadāna
Ap-a = Apadāna commentary (Visuddhajanaavilāsinī)
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 = Buddhavamsa
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
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<td>D</td>
<td>Dīgha-nikāya</td>
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<tr>
<td>Dhp</td>
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<td>EW</td>
<td><em>East and West: a quarterly</em> (IsIAO/IsMEO)</td>
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<td>Gāndhārī Dharmapada = Brough, John (1962)</td>
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<td>HJAS</td>
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<td>IBK</td>
<td><em>Indogaku bukkōgaku kenkyū</em> = 印度學佛教學研究 = <em>Journal of Indian and Buddhist studies</em></td>
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<td>IHQ</td>
<td>Indian historical quarterly</td>
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<td>JA</td>
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<td>JBRAS</td>
<td>Journal of the Bombay Branch of the Royal Asiatic Society</td>
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<td>JBRS</td>
<td>Journal of the Bihar Research Society</td>
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<td>JBORS</td>
<td>Journal of the Bihar and Orissa Research Society</td>
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<td>JGIS</td>
<td>Journal of the Greater India Society</td>
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ABBREVIATIONS

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

JICABS = Kokusai bukkyōgaku 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

Khp = 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 (Milindaṭīkā)

Mp = Manoratha-pūraṇī

MRDTB = Memoirs of the Research Department of the Toyo Bunko, the Oriental Library

Mvu = Mahāvastu = Senart, Émile (1882—97)

Mvy = Mahāvyutpatti = Sakaki, Ryōzaburō (1962, 1973)

NSICB = Nagoya Studies in Indian Culture and Buddhism: Saṃbhāṣā

OE = Oriens Extensus: 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


S = Saṃyutta-nikāya

SAS = South Asian studies: journal of the Society for South Asian Studies

SBV = Saṅghabheda va stu = Gnoli, R. (1977 & 1978a)


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)


TP = T’oung pao

Th = Theragāthā

Th-a = Theragāthā-aṭṭhikathā (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 Subašī

Udāna-v = Udānavarga

UCR = University of Ceylon review

Vin = Vinaya piṭaka

Vism = Visuddhimagga
ABBREVIATIONS

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. 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. 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. 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 ’byuṅ ‘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 Ŧi ma rgyal mtshan, and a Sinhalese paṇḍita named Ānandaśrī.

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-kīn, 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 ’byuṅ Bu ston refers to his teacher staying in Nepal and translating the thirteen texts with a paṇḍita named Ānandaśrī (Anandaśrī), but does not give his nationality: bdag gi bla ma Ŧi ma rgyal mtshan dpal bzaṅ po sogs pos bal por lo bcu bźir bshaṅ pa mdzad | ri’i kun dga’i mdo la sogs mdo bcu gsum tsam pa paṇḍi ta a nanta śrī spyan draṅs te bsgyur ro || gzan yan gzi ’gyur daṅ ’gyur bcos maṅ po mdzad do | ‘My teacher, Ŧi ma rgyal mtshan dpal bzaṅ po, studied in Nepal for fourteen years. After inviting the paṇḍita A 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 Riṅ ba’i gleṅ gzi : Dürenidāna; ‘II’ the Bar pa’i gleṅ gzi : Avidürenidāna; and ‘III’ the Ñe ba’i gleṅ 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 Jātakas’ Atthavāṇṇanā.

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5 Fausbøll says that the original version of the text was titled Jātaka-Aṭṭhakathā, and that ‘this Singhalese Jātaka-Aṭṭhakathā has later been retranslated into Pāli under the name of Jātakas’ Atthavāṇṇanā or Jātakas’ Atthavāṇṇanā.’ 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. 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. 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. Here, the Pāli title is transliterated into Tibetan as, Dzā ta ka ni dā nāṃ, and the Tibetan translation of this given as the sKyes pa rabs kyi gleñ gźi, 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 gleñ gźi: Jātakanidāna: ‘Prologue to the Birth Stories.’

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 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 Mahiṃsāsaka lineage’ and that it was Mahāvihāravāsīnaṃ vacanānāgaganiṣṭiṣaṃ ‘based on the method of exposition of those who dwell in the Mahavihāra.’ See: (Fausbøll, 1887), vol. IV, Preliminary Remarks 5, (Fausbøll, 1990), vol. I, p. 1, and (Gethin, 2012b), p. 18.


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 nāṃ | bod skad du | sKyes pa rabs kyi gleñ gźi. See: JNTB § 1.1 p. 3 ins 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. In the Pāli prose preamble, the first title given is *Jātakassa Atthavaṇṇanā*, the same title that is given for it in the introductory verses. The Tibetan version of the text has *sKyes pa rabs kyi gleṅ gźi'i don gyi bsṅags 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. 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 gleṅ gźi : Jātakanidāna*. The remainder of the Tibetan title, *don gyi bsṅags pa brjod* 'Explanation of the *Jātakatthavaṇṇanā*.'

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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 gleṅ gźi* 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 yaṅ ‘dir sdud par byed pa po rab tu rtog pa’i šes rab dai ji ba’i dgra becom pa nams kyi skyes pa rabs kyi gleṅ gźi’i don gyi bsṅags 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 gleṅ 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 *Jātakathavaṇṇanā*. 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 *Mahāvyutpatti* 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 *Mahāvyutpatti* 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 gleṅ bźi instead of gleṅ gźi 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 Santikenidāna. 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 Madhuralthavilāsiṇī, it is called an atthavaṇṇana, in the Paramatthadīpanī it is an atthasaṃvaṇṇanā, and in the Visuddhajavanavilāsiṇī 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 nīṭhitā ‘The Introductory Narrative is Concluded.’ The Tibetan translation for this

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¹⁴ The term atthavaṇṇanā is found as aṭṭhavaṇṇana 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.

concluding title is *sKyes pa rabs kyi gleñ gzi'i bśad 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 *Nidānavaṇṇanā*, which is given to the introductory chapter of the *Madhuratthavilāsinī*, the *Buddhavaṃsa* commentary of Buddhaghoṣa. 77 Another text related to the *Jātakanidāna*, the *Paramatthadīpani* Commentary to the *Cariyāpiṭaka* of Dhammapāla, also has the the title *Nidānakathā* for its introductory chapter. 78 The term *Nidānakathā*, then, appears only to occur in Pāli commentaries. This term is also found at the conclusion of the introduction to Buddhaghoṣa’s commentary, the *Atthasālinī*, as a title for the introductory section of that text, and in other commentaries by him. 79 This commentary of Buddhaghoṣa varies from the three *nidānas* found in the *Jātakanidāna*, and the commentaries to the *Buddhavaṃsa*, *Cariyāpiṭaka*, 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. 80

### 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

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**Note:**

76 The title *Nidānakathā* is found at the conclusion of both Pāli editions consulted for the translation. See: (Fausboll, 1990), vol. I, p. 94, and (Tiwari, 1992), p. 247.

77 For this introductory section of Buddhaghoṣa’s *Madhuratthavilāsinī* see: (Horner, 1978a), pp. 1—64.

78 See: (Barua, 1979), pp. 1—9.

79 The *Atthasālinī* introduction, in a similar manner to that of the *Jātakanidāna*, ends with the phrase: ayaṃ tāva Nidānakathā ‘This now is the Introductory Narrative.’ See: (Müller, 1979), p. 35.

80 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 Buddhavamsa. 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 Sīhaḷa-aṭṭhakathā ‘Old Sinhalese commentaries,’ also known as the Mūlaṭṭhakathā, and Mahā-aṭṭhakathā. 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. These commentaries were initially preserved by the Aṭṭhakathācariyas ‘commentary teachers,’ not in Pāli, but in Sinhalese Prākrit. Therefore,

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

22 The Sumanīgala-vilāsini 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 Sīhala language for the benefit of the inhabitants. See: (Rhys Davids & Carpenter, 1968), p. 1: Sihāla Hitam pana ābhatāha

vasinā Mahā-Mahindena / Thapitā Sihalabhīsaya dipavāsīnam 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 Prākrit had built up around the Pāli canonical sources. 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 Prākrit into Pāli. 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.

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 Prākrit. 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 pitakas. Buddhadatta was from south India. He was thought to be a contemporary of Buddhaghosa, and authored such commentaries as the Abhidhamma-avatāra, Vinayavinicchaya, and Madhura-ratthatilāsini. Dhammapāla came from Kañcipura 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.
The Tibetan text

its present form during the fifth century CE.\textsuperscript{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 sīna dar ‘earlier spread of the [Buddhist] teaching.’ This began in the eighth century, when the first Sanskrit texts were translated into Tibetan.\textsuperscript{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.\textsuperscript{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

\textsuperscript{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.

\textsuperscript{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.

\textsuperscript{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 gzhon nu dpal’s Deb ther sjon po, and Sum pa mkhan po’s dPal ldan ’byon mtha. 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.
The most important early manuscript bKa’ ’gyur was produced in c. 1310 at the sNar thaṅ monastery in gTsaṅ. The text of this ‘Old sNar than Manuscript’ was widely copied in Tibet, and a revised version was supervised by Tshal pa Kun dga’ rdo rje (1309—64). The two principal bKa’ ’gyur textual lineages developed from this old manuscript, the Tshal pa line and the Them spaṅs ma line. The Tshal pa bKa’ ’gyur was compiled in the Tshal Guṅ thaṅ monastery during 1347—51, and the Them spaṅs ma bKa’ ’gyur at rGyal rtse in the gTsaṅ region during 1431. These represent only the two major textual lineages that have been identified as originating from the initial compilation.

The Tibetan translation of the Jātakanidāna, the sKyes pa rabs kyi gleṅ gźi ‘Prologue to the Birth Stories,’ is the sole example of...
a commentarial text in the bKa’gyur. 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. 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. 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 gleṅ gzi (’i bšad pa) (J I 94 Jātaka-nidāna [kathā]); no. 749 lCaṅ lo can kyi pho brāh gi mdo (D II no. 32 194—206 Aṭānāṭīya-suttam); no. 750 ’Dus pa chen po’i mdo (D II no. 20 253—62 Mahāsāmaya-suttanta); no. 751 Byams pa’i mdo (Pāli uncertain); no. 752 Byams pa bsgom pa’i mdo (A II 16; Paritta 11 Mettassuttam); no. 753 bSlab pa bia’i phan yon gyi mdo (Pāli uncertain); no. 754 Ri’i kun dga’ ba’i mdo (A Dasakānipāta LX; Paritta 20; Girimānanda-suttam); no. 755 Klu’i rgyal po dga’ bo ’ner dga’ ’dal ba’i mdo (Vism XII); no. 756 Od sruṅ chen po’i mdo (S V II Mahāvaggo II. II 3 Mahākassapa-thera-bojhaṅgam); no. 757 Ni ma’i mdo (S II 1. 10 Sūriya-sutta); no. 758 Zla ba’i mdo (S II 1. 9 Candima-sutta); no. 759 bKras šis chen po’i mdo (Khuddaka-pātha 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 gzu pa sini’ pos bsdu ba šes bya ba (Pāli cf. Vinaya: Mahāvagga V I 22); no. 956 mDo chen po ston pa ri’d ces bya ba (M no. 121 Čula-suṁñita-sutta); no. 957 mDo chen po ston pa ri’d chen po šes bya ba (M no. 122 Mahāsuṁñita-sutta); no. 958 mDo chen po rgyal mshan mchog ces bya ba (cf. Pāli S XI 3 Dhajaggaṃ); no. 962 gZon nu dpe’i mdo (S III 1 Daharo); no. 963 Khams maṅ po’i mdo (cf. Pāli M no. 115 Bahudhātuka-sutta); no. 966 Phags pa dge ba’i bses gni’ sten pa’i mdo (cf. Pāli S XLV 2 Uppadāṇo). 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 Čula-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, Pratāpavarma, 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 mthoṅ yid la zuṅ źig daṅ | ŋas bsd pa bya’o ṇes byuṅ ᇍo | ʻThe 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 das sbyin gyi kun dga’ ra b na bzungs pa’i tshes | gnas brtan chen po don mthoṅ bcom ldan 'das kyi thad du soṅ nas | phyang byas te bskor ba byas nas phyogs gcig tu’khoḍ do | bcom ldan 'das kyi thad du’i skad ces gsoł to | btsun pa bdag ni sain gsogs 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 *Buddhavaṃsa*, *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*, *Suttasaṃgaha*, *Petakopadesa*, and the *Nettipakarana*. 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.” ’ The last two *padas* of the final introductory verse of the Pāli is very similar in sense: *mahāvihāravāsīnaṃ vācanāmagganissitaṃ / bhāsissam, bhāsato taṃ me sādhū gaṅhantu sādūhavo* (11ad). These two *padas* are close in meaning to the Pāli, but the Tibetan uses the honourific 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. The colophon reads:

In the presence of the *paṇḍita* Ānandaśrī, the learned translator the Śākyan monk Ñi ma rgyal mtshan bzaṅ po, translated this at the

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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 khan chen po dpal thar pa gliṅ du bsgyur ciṅ JNTB § III.31 p. 181 ins 14—5* ‘at the great monastery of dPal Thar pa gliṅ.’ However, in the *Chos ’byun* 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 gliṅ. See: JNTB § III.31 p. 181 ins 15—6. See also: (Szerb, 1990), pp. 106—7, and (Bu ston, 1988), p. 206.

42 The term *zbollah stsal 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 śākyai dge sloṅ 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 bzaṅ 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 bzaṅ 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 ba* and classifies Ñi ma rgyal mtshan bzaṅ 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 gliṅ, the residence of those fluent in the two languages, and he then revised and made a definitive version of it. Let it be like the moon above the earth!

The Tibetan translator Ñi ma rgyal mtshan (c. 1260–c. 1330) is a well documented historical figure. 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. 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 gleṅ gzi. It gives no indication of any date, and states only that Ānandaśrī was a Siṅ gha gliṅ pa ‘Sinhalese,’ learned in the Tipiṭaka, and from a brahmin family. The Tibetan transla-

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45 The name of dPal Thar pa gliṅ 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 gliṅ was also a major centre of translation activity, where Ñi ma rgyal mtshan and other lo tsā ba were active. See: (Verhagen, 1993), pp. 231–6.

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

47 The colophon, as given in all the Tibetan editions, reads: paṇḍi ta a nanda sri’i zal sna nas dañ | mañ du thos pa’i lo tsatsha ba sakyai’i dge sloñ ŋi ma rgyal mtshan dpal bzañi pos | skad gnis smra ba ruams kyi gdan sa gtsug lag khañ chen po dpal (105a) thar pa gliñ du bsgyur ciñ žus te gtan la phab pa’o | sa’i steñ du ŋi 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, Thārpalotsā ba ‘Translator of Thārpa.’ 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, Kaśmir, Siṃhala, Sindhu etc., and the land bordering the sea.’ de nas ’grel pa dañ bcas pa thugs legs par sbyaṅs / rgya gar šar nub / kha che / siṅga gliñ / siṅdū / rgya mtsho mtha’ la sogs pa’i ye’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: siṅ gha gliñ pa bram ze’i rigs las legs par rab tu byun ži bṣien par rdzogs pa sde snod gsum la thugs legs par byaṅ pa’i paññ ta a nanda sri’i zal sna nas | See: (Barber, 1991), p. 423, vol. 7, vol. Ka, no. 43, fol. 294a.
tor Ňi 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 ston\footnote{Both Tibetan historians, Bu ston (1290—1364) and dPag bsam Ijon bzaṅ (1704—88), make references to the thirteen Pāli texts translated into Tibetan by Anandaśiri and Ňi ma rgyal mtshan. See: (Bu ston, 1988), p. 206, and (Das, 1984), pp. 407, 415.} is of particular relevance, given that Ňi ma rgyal mtshan was Bu ston’s most important teacher,\footnote{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.} and taught him during the early decades of the fourteenth century.\footnote{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 Ňi-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 Ňi ma rgyal mtshan ‘some time between 1312, when he ordained at the age of 23, and 1320, when he arrived in Ža lu to become abbot.’} Because we know the approximate date of Ňi ma rgyal mtshan’s teaching career and death, a tentative date for the translation of the Jātakanidāṇa can be assigned to c. 1300—c. 1330.

**Summary of the Jātakanidāṇa**

The Jātakanidāṇa 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 tales\footnote{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.} that depict the past lives of a bodhisatta, who eventually becomes a sammāsambuddha ‘perfectly enlightened buddha’ named Gotama.\footnote{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.} 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 Jātakanidāṇa forming the
first part, are the work of the commentarial phases of Buddhist literature.\textsuperscript{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.\textsuperscript{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, Sīkhi, Vessabhū, Kakusanda, Koṇāgamana, and Kassapa.\textsuperscript{58} While the Majjhima-nikāya mentions only Kakusanda as a former Buddha.\textsuperscript{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.

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\textsuperscript{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.

\textsuperscript{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-āṭṭhakathā (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 puññakammā // vasavattino jātijaram atitā // ayaṃ antimā vedagū brahmuppatti // asmāblījappanti janā anekāti // See: (Fausbøll, 1991), vol. 3, p. 359, (Norman, 1906—14), vol. 3, p. 11, and (Feer, 1991), vol. 1, p. 143.

\textsuperscript{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: Kakusanda, Koṇāgamana and Kassapa. See: (Rhys Davids & Carpenter, 1992), vol. 2, pp. 2—7, (Feer, 1970), II, pp. 7—9, 191—2.

\textsuperscript{59} The Māratajjanīya-sutta of the Majjhima-nikāya refers only to the former Buddha Kakusanda. See: (Trenckner, 1979), vol. 1, pp. 335—7.
The Dūrenidāna teaches these doctrinal terms in great detail in the Sumedhakathā ‘Story of Sumedha.’ This title is translated in the Tibetan as mKhas pa blo gros bzaṅ po ‘i gtam ‘Story of Sumedha the Wise.’ But as this would actually represent a translation of the Pāli Sumedhapāṇḍitakathā, 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. 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 adhikāra62 ‘meritorious act’ towards a past Buddha, the vyākaraṇa63 ‘prediction’ to buddhahood by a Buddha, and the

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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 bzaṅ po to translate both Pāli Sumedha and Sumedhapāṇḍita. 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.


63 lūn bstan : vyākāsa. The Tibetan uses different grammatical forms to translate this term, such as: lūn bstan, lūn ston pas, lūn bstan to, and lūn 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.
abhinihāra⁶⁴ ‘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 pāramīs⁶⁵ ‘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

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⁶⁴ smon lam : abhinihāra. There are several variations in the Tibetan translations of this term: smon lam btab bo : katābhinihārassa, JNTB § I.1 p. 4 ln. 3; saṅs rgyas ’dod par smon pas : Buddhabhāvāya abhinihāraḥ katvā, § I.18 p. 24 ln. 22; saṅs rgyas ’dod pa’i smon lam btab nas : Buddhabhāvāya abhinihāraḥ katvā, § I.18 p. 27 lns 4—5; smon lam : abhinihāro, § I.18 p. 25 ln. 15 Bv II 58; sans rgyas thob pa’i phyir du smon lam ’debs śīn : Buddhattāya abhinihāraḥ katvā, § I.19 p. 27 lns 10—1; sans rgyas thob par bsams nas : Buddhattāya abhinihāraḥ katvā, § I.19 p. 27 ln. 18; smon lam rnam : abhinihāro, § I.59 p. 79 ln. 21 Bv II 58; smon lam btab ciñ : katābhinihāreṇa, § I.59 p. 80 ln. 2; byas pa’i smon lam : katābhinihārāṇaḥ, § I.59 p. 80 ln. 7.


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 uppekkhā. Of the remaining three –viriya, khanti and pañña – the first two are mentioned in individual gāthās but pañña does not occur anywhere in that text.

be a translation from an original in Sanskrit.\textsuperscript{68} The \textit{Dīrenidāna} contains a total of two hundred and forty-six gāthās from the \textit{Buddhavaṃsa}. Of these, the \textit{Sumedhakathā} includes one hundred and eighty-seven. These gāthās represent almost the entire second Vaṃsa, the \textit{Dīpaṅkarabuddhavaṃsa}, of the \textit{Buddhavaṃsa}.

The \textit{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 \textit{Buddhavaṃsa}, include the \textit{buddhakārakadhammas}, \textit{buddhabhāva}, \textit{buddhatta}, \textit{buddhabījanikura}, and \textit{bodhipācana}. Very closely connected with the concept of the pāramīs is that of the \textit{buddhakārakadhammas}\textsuperscript{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 \textit{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 \textit{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 \textit{Jātakanidāna}, are the terms \textit{buddhabhāva}\textsuperscript{70} and

\begin{footnotesize}
\begin{enumerate}
\item \textsuperscript{68} The possibility of a Sanskrit \textit{Buddhavaṃsa} existing is highly likely, and the \textit{Mahāvastu} has gāthās that are very similar. See: (Thomas, 1971), pp. 173, 211, (Horner, 1975), p. 13 n. 3.
\item \textsuperscript{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 : Buddhakārakadhammānaṃ, JNTB § I.18 p. 26 ln. 9; saṅs rgyas su byed pa’i chos : buddhakārake dhamme, § II.22 p. 35 ln. 9; saṅs rgyas su byed pa’i chos : Buddhakārakadhammēhi, JNTB §§ I.23—32 pp. 36—48; and saṅs rgyas byed pa’i chos : buddhakare dhamme, § I.22 p. 35 ln. 26 Bv B 115ab.
\item \textsuperscript{70} The term \textit{buddhabhāva} occurs in the \textit{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 yois 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 \textit{Chaṭṭha Saṅgāyana} CD-ROM version of the Pāli canon, sixty-two occurrences of \textit{buddhabhāva} were found, and all of these were in thirty-seven \textit{āṭṭhakathā ‘commentaries’} or \textit{ṭīkā ‘sub-commentaries’}.
\end{enumerate}
\end{footnotesize}
buddhāta,71 both translated as ‘buddhahood’ or ‘state of a Buddha.’ Also notable are the terms buddhabījaṅkura72 ‘nascent buddha,’ or literally, ‘sprouting seed of a buddha,’ and the dharmamā bodhipācanā73 ‘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 buddhabījaṅkura is expressive of the innate state of buddhahood, and is said to be a quality latently existing within the bodhisatta. The term buddhabījaṅkura 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 bija ‘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 dharmamā bodhipācanā is another of the Buddhavaṃsa terms in the Jātakanidāna employed in the explanation of the ten pāramī.

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 buddhāta 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 : Buddhhattāya, § I.19 p. 27 ln. 18; saṅs rgyas su 'gyur ba : Buddhhattāya, § 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 : Buddhābijam Buddhānkuro, JNTB § I.19 p. 29 lns 12—3, and in the translation of the gāthā: saṅs rgyas sa bon myu gu : Buddhābijamkuro, § I.20 p. 30 ln. 16 By II 70. The term buddhabājikas, or buddhabājaṃ buddhānkuras, appears only three times in the Pāli canon, all in the Buddhavaṃsa: By II 70, By III 17, and By XXV 26. See: (Jayawickrama, 1974), pp. 13, 27, 93.

73 The Pāli concept of dharmamā bodhipācanā is translated in three different ways in the Tibetan: byaṅ chub thob byed chos; byaṅ chub thob ’dod chos; byaṅ chub rdzogs par byed pa. i. byaṅ chub thob byed chos JNTB §§ I.23 p. 36 ln. 19 By II 120, I.24 p. 37 ln. 17 By II 125, I.25 p. 38 ln. 16 By II 130, I.26 p. 39 ln. 11 By II 135, and I.32 p. 45 ln. 12 By II 165; ii. byaṅ chub thob ’dod chos §§ I.27 p. 49 ln. 13 By II 140, I.28 p. 41 ln. 11 By II 145, I.29 p. 42 ln. 9 By II 150, I.30 p. 43 ln. 4 By II 155, and I.31 p. 43 ln. 26 By II 160; iii. byaṅ 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 *Buddhavanaṃsa*.

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

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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.

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 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. 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, Sāriputta and Moggallāna, 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 Veḷuvana to Gotama. The Santikenidāna concludes with the donation by Anāthapiṇḍika of the
Jetavana 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.

**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. In the present study,

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86 On the differences in the two texts Feer says: ‘Malgré un accord général étroit et constant, nous avons remarqué plusiers 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 gleṅ gzi [‘Prologue to the Birth Stories’]. I make respectful salutation to the noble triple gem. When the Bhagavan was residing at Jeta’s grove in Anāthapiṇḍika’s park, the mahāthera Atthadassi 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.’

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

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87 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 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.

88 gnas brtan chen po Don mthon : 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 mthon JNTB § I.1 p. 1 ins 4—5, and once in the vocative case Don mthon JNTB § I.1 p. 1 ins 8—9. But Atthadassi is found only once in the Pāli, as an instrumental therena Atthadassinā in v. 7d, see Ja I p. 1 ln. 14, though this may correspond to the Tibetan gnas brtan chen po Don mthon.

89 rgya gar skad du | dzā ta ka ni dā nam | bod skad du | skyes pa rabs kyi gleṅ gzi | ’phags pa dkon mchog gsum la gus pas phyag ’tshal lo || bcom ldan ’das rgyal byed tshal mgon med nas sbyin gyi kun dga’ ra ba na bzung pa’i tshe | gnas brtan chen po don mthon bcom ldan ’das kyi thad du son nas | phyag byas te bskor ba byas nas phyogs gcig tu ’khod do || bcom ldan ’das kyi thad du ’di skad ces gsoł to | btsun pa bdiag ni san sryas bcom ldan ’das kyi rgyud kyi chos thos par ’tshal lo || See: JNTB § I.1 p. 1 ins 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 Ni 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 m thoṅ: *

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 pada(s) of verse spoken by the Buddha:

btsun pa bdag ni saṅs rgyas bcom ldan ’das kyi rgyud kyi chos thos par
’tshal lo ||

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

bka’ stsal pa | don mthoṅ yid la zuṅ źig dañ | ŋas bṣad par bya’o źes
’byuṅ no ||

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 pada(s) have a remarkable similarity to the last two pada(s) of the final Pāli verse. The complete Pāli verse has: mahāvihāravāsīnaṃ 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 Mahāvihāra, the virtuous should learn well that which I have spoken!’

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, (Faïs, 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 yaṅ ’dir sdud par byed pa po rab tu rtog pa’i šes rab dañ zi ba’i dgra boom pa rnam kyi skyes pa rabs kyi gleṅ gzi’i don gyi bsṅags 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 *advejjhavacana* translated in two slightly different ways: at Bv II 109a, JNTB § I.21 p. 34 ln. 18, the Tibetan has: *gñis ni mi gsuṅ*; 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 *že sdaṅ 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.

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Bv II 109ab

Advejjhavacana Buddhā, amoghadhvacanā Jinā,  
gñis ni mi gsuṅ saṅs rgyas ni || rgyal ba don yod pa yi gsuṅ ||93  
The Buddhas do not speak insincerely, the Jinas speak profitably,

93 JNTB § I.21 p. 34 ln. 18.
Since you do not speak falsely, you will obtain perfect enlightenment.

Then if you do not become angry, 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: doṣa, khalita, otāra, and ādinava. 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 : doṣa. There is a single instance of the pairing skyon : khalita in JNTB § III.7 p. 147 lns 18—9: byaṅ chub sems dpa’ la skyon cuṅ zad kyaṅ ma mthoṅ ṅo: imassa kiñci khalitaṃ nādasaṃ ‘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 cuṅ zad kyaṅ ma mthoṅ ṅo : otāram assa daṭṭhuṃ 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.
97 skyon gñis pa : dutiyo, skyon gsum pa : tatiyo, skyon bzi pa : catuttho, skyon līa pa : pañcamaṇḍo, skyon drug pa : chaṭṭho, skyon bdun pa : sattamo, skyon brgyad pa : atṭhamaṇḍo. 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 doṣa ‘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 dutiyo up to atṭhamaṇḍo in seven instances in § I.14 pp. 16—8. Finally, in § I.7 p. 12 ln. 14, the Pāli dutiyo doṣo is only translated by the Tibetan gñis pa.
TIBETAN VARIATIONS OF BUDDHAVĀMSA 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 pajahiṃ niravasesato,
anekānusampamānaṃ pavattaphalām ādiyiṃ.

ṁnos daṅ bsikrun pa’i ’bru rnam ni || lhag ma med par byas nas ||
yon tan ma lus ldan pa yì || śiṅ tog mchod ni daṅ po rza ||

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

btab daṅ bsikrun pa’i ’bru rnam pa’i || lhag ma med par spaṅs pa daṅ ||
yon tan du ma daṅ ldan pa’i || ’bras bu sogs la ’jug pa’o ||

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 padahīṃ nipajjaṭṭhānačaṅkame,
abhantaramhi sattāhe abhiññābalā pāpuṇin” ti.

de ru dka’ thub byas nas ni || ’dug daṅ ‘chag pa’i gnas rnam su ||
žag bdun gyi ni naṅ niid du || mion par šes pa’i stobs thob bo ||

Practising asceticism there, I stayed and walked on the walkway, within seven days, I obtained the power of higher knowledge.

Tattha-ppadhānaṃ padahīṃ nisajjaṭṭhānačaṅkame,
abhantaramhi sattāhe abhiññābalā pāpuṇin” ti.


der ni dka’ thub kyi gnas daṅ || sdod daṅ ’chag pa’i gnas rnams su ||
žag ldun gyi ni nañ ŋud du || mñon par šes pa’i stobs thob bo ||

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 daṅ || ‘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
is exactly the same in both cases, but the Tibetan varies in § I.59.

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

A human, with male gender, a cause, seeing a teacher,
a renunciate, endowed with good qualities, a meritorious act 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

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102 ibid. § I.18 p. 25 lns 13—5.
103 rigs pa : adhikāra. The Tibetan uses rigs pa for adhikāra at Bv II 58,
104 ibid. § I.59 p. 79 lns 19—21.
105 gźi : adhikāra. In the citation from 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 gźi.
Introduction

an erroneous \textit{rigs pa} : \textit{adhikāro} at Bv II 58d, § I.18 for \textit{gzi} : \textit{adhikāro} at Bv II 58d, § I.59, the Tibetan of Bv II 58c, § I.18 p. 25 ln. 14 reads \textit{rab byun yon tan idan pa dañ}, but \textit{rab tu byun} \textit{ziñ yon tan idan} in Bv II 58c, § I.59 p. 79 ln. 20. The two Tibetan translations also vary in other \textit{padas} of the \textit{gāthā}: Bv II 58c, § I.18 p. 25 ln. 15 reads \textit{chos bryad po ni bs dus nas su} compared to \textit{chos bryad po ni tshogs} \textit{pa dañ} in Bv II 59e, § I.59 p. 79 ln. 21, for Pāli \textit{āṭṭhadhammasamodhāna}; while Bv II 58f, § I.18 p. 25 ln. 15 reads \textit{smon lam mignon par ‘phel ba’o} compared to \textit{smon lam rnams ni yan dag rdzogs} in Bv II 59f, § I.59 p. 79 ln. 21, for Pāli \textit{samijjhati}.

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

Bv II 195a dañ por ‘\textit{dus pa’i saís rgyas kyis}’\textsuperscript{106} : Paṭhamābhisamaye Buddha.

Bv II 195c mgon po ‘\textit{dus pa} gni pa ni’\textsuperscript{107} : dutiyaḥbhisamaye Nātho.

Bv II 196d ‘\textit{dus pa} gsum pa la ni gyur’\textsuperscript{108} : tatiyaḥbhisamayo ahu.

Bv II 201b chos la ‘\textit{dus par gyur pa’o}’\textsuperscript{109} : dhāmābhisamayo ahu.

Bv II 201c gcig dañ gni kyi ‘\textit{dus pa ni}’\textsuperscript{110} : ekadvinnam abhisamayo.

Bv II 197a de rnams ‘\textit{dus pa} gsum du gyur’\textsuperscript{111} : Sannipātā tayo āsum.

Bv II 197d dañ po yi ni ‘\textit{dus pa yin}’\textsuperscript{112} : paṭhamo aśi samāgamo.

The English translation follows the Tibetan ‘\textit{dus pa} ‘assembly’ to translate all of these seven occurrences.\textsuperscript{113} Confirmation for the

\textsuperscript{106} JNTB § I.33 p. 50 ln. 1.

\textsuperscript{107} ibid. § I.33 p. 50 ln. 2.

\textsuperscript{108} ibid. § I.33 p. 50 ln. 5.

\textsuperscript{109} ibid. § I.33 p. 50 ln. 14.

\textsuperscript{110} ibid. § I.33 p. 50 ln. 15.

\textsuperscript{111} ibid. § I.33 p. 50 ln. 6.

\textsuperscript{112} ibid. § I.33 p. 50 ln. 7.

\textsuperscript{113} In all the following cases the Tibetan has ‘\textit{dus pa}, where in the translation of Bv II 195 and 196 by Jayawickrama and Rhys-Davids, \textit{abhisamaya} is given as ‘conversion’, and by Horner as ‘penetration.’ Then in Bv II 201 \textit{abhisamaya} is translated as ‘realization’ by Jayawickrama, as ‘conversion’ by Rhys-Davids, and as ‘penetration’ by Horner. In Bv II 197a Jayawickrama gives \textit{sannipātā} as ‘congregation’, Rhys-Davids and Horner have ‘assemblies.’ In Bv II 197b Jayawickrama gives \textit{samāgama} as ‘assembly’, Rhys-Davids and Horner have ‘gathering.’ The translation by Feer does not reach this part of the text. See: (Jayawickrama, 1990),
Tibetan variations of Buddhavaṃsa gāthās

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: Dipaṃkarassa pana bhagavato tayo savakasannipatā ah-esome “The Bhagavan Dipaṃkara had three assemblies of disciples.”

Other occurrences in the Tibetan text also have the pairing ’dus pa : sannipatā, 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 draṅ sroṅ chen po ‘Great Sage’ and skyes bu chen po ‘Great Man,’ both of which are used to translate the Pāli Mahesi ‘Great Sage.’ In addition to this usage, the term draṅ sroṅ chen po is also used for the Pāli mārisā or mārīsa ‘good sirs’ or ‘friends.’ The first of the above pairings agrees in sense with the Pāli, and with the Mahāvyutpatti entry (Draṅ sroṅ chen po : Mahārṣi Mvy 17).

The epithet occurs as draṅ sroṅ chen po: Mahesi 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 draṅ sroṅ : Mahesi, in the unidentified verses in § II.64 p. 141 lns 7, 9—10, 13. The pairing skyes bu chen po: Mahesi 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, § I.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 Mahāvyutpatti (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 draṅ sroṅ chen po, to translate the Pāli mārisā or mārīsa. The word mārīsa ‘good sir’ or ‘friend’ is the Middle Indic form of the Old Indian mādṛśa ‘like me,’ ‘resembling me,’ used in its Pāli vocative form to address a colleague of equal standing, in a respectful sense.


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 Buddhavaṃsa commentary. See: (Horner, 1978a), p. 125.

115 For the entries on mādṛśa and mārīsa, mārīṣa, 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,\textsuperscript{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 drañ sroñ chen po. The pairing drañ sroñ 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 drañ sroñ 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.


**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: daḷhaṃ 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.

\textsuperscript{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 Mahāvyutpatti, 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 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.


119 ibid. § I.23 p. 36 lns 17—8.


121 not in Tibetan: tatiyaṃ.


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

Ja I p. 22 lns 28—9
chaṭṭhaṃ khantipāramiṃ dalhaṃ katvā adhitthāsi.
drug pa bzod pa’i pha rol tu phyin pa brtan par byas nas gnas bar gyis śig ||

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

Ja I p. 23 lns 12—3
sattamaṃ saccapāramiṃ dalhaṃ katvā adhitthāsi.
bdun pa bden pa’i pha rol tu phyin pa brtan par byas nas gnas par gyis śig ||

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

Ja I p. 23 lns 30—1
aṭṭhamaṃ adhitthānapāramiṃ dalhaṃ katvā adhitthāsi.
brgyad palhag par gnas pa’i pha rol tu phyin pa brtan par byas nas gnas par gyis śig ||

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

Ja I p. 24 ln. 15
navamaṃ mettāpāramiṃ dalhaṃ katvā adhitthāsi.
dgu pa byams pa’i pha rol tu phyin pa brtan par byas te gnas par gyis śig ||

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

Ja I p. 24 ln. 32
dasamaṃ upekkhāpāramiṃ dalhaṃ katvā adhitthāsi.
bcu pa btaṅ sñoms kyi pha rol tu phyin pa brtan par byas la gnas par gyis śig ||

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

In the corresponding eleven gāthās concerning the ten pāramīs, the Pāli has two different padaś: dalhaṃ 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 dalhaṃ katvāna mānasam ‘making the mind firm’ (not in Tibetan) in Bv II 176b, § I.32 p. 47 ln. 11. The Tibetan has nine variants for these padaś:

124 JNTB § I.27 p. 40 lns 10—1.
125 ibid. § I.28 p. 41 lns 9—10.
127 ibid. § I.30 p. 43 lns 2—3.
Tibetan variations in \textit{Bv pāramī} sections

\begin{itemize}
\item \textit{Bv II 117ab, Ja I p. 20 ln. 14}
\begin{align*}
\text{Imaṃ tvan pāthamaṃ tāva dālhaṃ katvā samādiya} \\
\text{‘di ni re žig khyod kyiś kyaṅ || bṛtan por byas nas gzuṅ bar gyis} \quad ^{129}
\end{align*}
Having made this one firm, you should make the resolution!

\item \textit{Bv II 122ab, Ja I p. 20 ln. 30}
\begin{align*}
\text{Imaṃ tvan dutiyaṃ tāva dālhaṃ katvā samādiya} \\
\text{re žig gnis pa ’di yis ni || bṛtan por byas nas gzuṅ bar bya} \quad ^{130}
\end{align*}
Having made this second firm, you should make the resolution!

\item \textit{Bv II 127ab, Ja I p. 21 ln. 16}
\begin{align*}
\text{Imaṃ tvan tatiyaṃ tāva dālhaṃ katvā samādiya} \\
\text{re žig gsum pa ’di yis ni || bṛtan por byas te gzuṅ bar bya} \quad ^{131}
\end{align*}
Having made this third firm, you should make the resolution!

\item \textit{Bv II 132ab, Ja I p. 21 ln. 34}
\begin{align*}
\text{Imaṃ tvan catutthaṃ tāva dālhaṃ katvā samādiya} \\
\text{re žig bzi pa ’di yis ni || bṛtan por bya ste gzuṅ bar bya} \quad ^{132}
\end{align*}
Having made this fourth firm, you should make the resolution!

\item \textit{Bv II 137ab, Ja I p. 22 ln. 16}
\begin{align*}
\text{Imaṃ tvan pañcamaṃ tāva dālhaṃ katvā samādiya} \\
\text{re žig lha po ’di yis ni || … bṛtan por bya te gzuṅ par bya} \quad ^{133}
\end{align*}
Having made this fifth firm … you should make the resolution!

\item \textit{Bv II 142ab, Ja I p. 22 ln. 34}
\begin{align*}
\text{Imaṃ tvan chaṭṭhamaṃ tāva dālhaṃ katvā samādiya} \\
\text{re žig drug pa ’di yis ni} \quad ^{134}
\end{align*}
Having made this sixth firm, [you should make the resolution!]

\item \textit{Bv II 147ab, Ja I p. 23 ln. 18}
\begin{align*}
\text{Imaṃ tvan sattamaṃ tāva dālhaṃ katvā samādiya} \\
\text{re žig bdun pa ’di yis ni || bṛtan par byas nas gnas par gyis} \quad ^{135}
\end{align*}
Having made this seventh firm, you should make the resolution!

\item \textit{Bv II 152ab, Ja I p. 24 ln. 3}
\begin{align*}
\text{Imaṃ tvan aṭṭhamaṃ tāva dālhaṃ katvā samādiya} \\
\text{re žig bryad pa ’di yis ni || bṛtan par bya ste gnas par gyis} \quad ^{136}
\end{align*}
Having made this eighth firm, you should make the resolution!

\item \textit{Bv II 157ab, Ja I p. 24 ln. 20}
\begin{align*}
\text{Imaṃ tvan navamaṃ tāva dālhaṃ katvā samādiya} \\
\text{re žig dgu pa ’di yis ni || byams par byas te gnas par gyis} \quad ^{137}
\end{align*}
\end{itemize}

\begin{flushright}
\begin{footnotesize}
\begin{itemize}
\item[129] ibid. § I.22 p. 36 ln. 3.
\item[130] ibid. § I.23 p. 36 ln. 23.
\item[131] ibid. § I.24 p. 37 ln. 21.
\item[132] ibid. § I.25 p. 38 ln. 19.
\item[133] \textit{Bv II 137a} & d, JNTB § I.26 p. 39 ins 16—17.
\item[134] \textit{Bv II 142a}, JNTB § I.27 p. 40 ln. 17.
\item[135] JNTB § I.28 p. 41 ln. 15.
\item[137] ibid. § I.30 p. 43 ln. 8.
\end{itemize}
\end{footnotesize}
\end{flushright}
Having produced the ninth, friendliness, you should make the resolution!

*Imaṃ tvam dasamaṃ tāva daḷhaṃ katvā samādiya*

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

*Samādiyitvā Buddhaguṇaṃ dalhaṃ katvāna mānasaṃ*

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 *gzuṅ bar gyis* and *gzuṅ 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!’ : daḷhaṃ 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 *Buddhakārakadhammā* ‘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 Tibetan:

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138 JNTB § I.31 p. 44 ln. 3.
140 All of these sentences are translated by Feer slightly differently: ‘Il y a plus: ces ne sont pas les seules qui fassent les Buddhas,’ § I.25; ‘Il y a plus: il faut considérer que ces conditions ne sont pas les seules qui fassent les Buddhas,’ § I.26; ‘Il y a plus: il faut considérer que ces conditions qui font les Buddhas,’ §§ I.27–8; ‘Il y a plus: il faut considérer que ces conditions qui font les Buddhas ne sont pas les seules,’ § I.29; ‘Il y a plus: il faut considérer que ces conditions ne sont pas les
Tibetan variations in Bv paramī sections

Tibetan variations in Bv paramī sections

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 bhaviṣare* the Tibetan has *gaṅ žig byaṅ chub thob byed chos ||* in the first four cases.¹⁴³ The Tibetan has *gaṅ žig byaṅ chub thob *dod chos ||* in the

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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 les seules, les seules conditions qui fassent un Buddha,’ Bv II 125ab, JNTB § I.24 p. 37 ln. 17; ‘Ce ne sont pas 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. Sec: (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.  

'di tsam 'ba' žig ma yin gyi || gaṅ žig byaṅ chub thob byed chos ||

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

'di tsam 'ba' žig ma yin gyi || gaṅ žig byaṅ chub thob ’dod chos

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. Byān 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. 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.

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


46 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.

47 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 an 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 khaṅ 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 khaṅ 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.

\[ \text{Dhp 153} \]
\[
\text{anekajātisaṃsāraṃ | sandhāvissam anibbissam}
\]
\[
gahakārakaṃ gavesanto | dukkhā jāti punappumāṃ.
\]
\[
skye bo'i 'khor ba ma lus par || dug med rnam par dug med tshol ||
\]
\[
khyim med pa ni tshol ba na || skye ba'i sdug bsñal yaṅ yaṅ daṅ \] \[\text{148}\]
\[\text{All beings in saṃsāra seek what is free of poison, completely free of poison. While seeking homelessness, there is the repeated suffering of rebirth.}\]

\[ \text{Dhp 154} \]
\[
gahakāraka diṭṭho si | puna geham na kāhahi,
\]
\[
sabbā te phāsukā bhaggā | gahakūṭaṃ visāmkhitaṃ,
\]
\[
visāmkhāragatam cittaṃ | taṁhānaṃ khyam aṭṭhagā ti.
\]
\[
khyim med pa ni mthoṅ bar guṃr || slar yaṅ khyim ni byed pa med ||
\]
\[
de yi sdug bsñal thams cad bcom || dug gi mūn can khyim gyi phun ||
\]
\[
sems ni 'du byed pa las grol || sred pa zad nas med par guṃr \] \[\text{149}\]
\[\text{Seeing the homeless state, there is no building of the house again, overcoming all those sufferings, destroying the house named as poison. The mind is freed from volition, craving is exhausted, there will be no more.}\]

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. \[150\]

\[148\] 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?’
Whoever is victorious, he is one who cannot be conquered, who ever 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.

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.

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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 sens can la phan pa'i phyir 'chag cin ... ' ... 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 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.’ 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 | siun gyi mtshan ma bzi pa ni ma gcig niid la mthoṅ no žes 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 panalu: “cattāri nimittāni ekāvasen’ eva dīvā agamasāti.” ‘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 yaṅ don gsal bar bya ba'i phyir gnas 'dir blo gros bzañ po'i gtam byas-so ||'154

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

154 JNTB § I.1 p. 5 lns 5—6.
155 For other translations see: ‘C’est pour mettre ce point en lumière qu’on raconte ici l’histoire de Sumedha.’ (Feer, 1883), p. 324: ‘In order to make the full significance of this statement explicit the story of Sumedha should be related
In order to make sense of this, the translation has amended the sentence to the genitive ending. The Tibetan form *blo gros bzaṅ pos gtam* should be read here as a genitive: *blo gros bzaṅ 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 bzaṅ po’i gtam : Sumedhakathā*. However, the Tibetan in § I.32 represents the translation of what would be *Sumedhapanḍitakathā* 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 bzaṅ po : Sumedhapanḍita* ‘Wise Sumedha,’ and the form *Blo gros bzaṅ 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: ...

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 ūnid lṅa* for the Pāli *tilakkhaṇa*. Although all Tibetan editions give *lṅa* ‘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 nrams kyi chos ston* here.’ (Jayawickrama, 1990), p. 3; and Davids, 1880), p. 3. ‘To make this matter clear the Story of Sumedha must be here related.’ (Rhys-
pa’i mtshan ſid lña spañs nas g̣zan pa ni med do || : Buddhānañ ca dhammadesanā tilakkhaṇamuttā nāma n’ aththi. 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 dan | s Iterable ba dan | 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 ſid kyi 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 kyi gleñ q̣i. 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.


\(^{159}\) 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 commentary, 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.\textsuperscript{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 \textit{gāthās}. The reason for this is that the Tibetan translations of Pāli \textit{gāthās} are often better rendered into English in a more literal and concise manner. In the case of these \textit{gāthās}, the originals are concise, and the meaning often difficult to construe. So a policy of not introducing explanatory material into the translation of \textit{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.\textsuperscript{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 \textit{gāthās} translated into Tibetan. In several of the cases of these problematic Tibetan translations of \textit{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.

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

\textsuperscript{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).

\textsuperscript{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, dhamma, brāhmaṇa, koṭi, deva, samaṇa, puccakabuddha, arhat, saṃsāra, therī, mahāthera, therī, saṅgha, yojana, ājīvika, nāga, saṃsāra, nahuța, and yakṣa, are all left in their Pāli form. The word bhikkhu: dge sloṅ 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 Mahāsattva, 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 Mahāvyutpatti.

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 bzaṅ po dka’ thub pa ‘Wise ascetic Sumedha’ : Sumedhapanañātita ‘Wise Sumedha,’ 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

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163 mKhas pa blo gros bzaṅ po dka’ thub pa : Sumedhapanañātita. For exam-
readings of the Pāli epithet given in the footnotes. There is another similar epithet, Blo gros bzañ po dka’ thub pa ‘ascetic Sumedha’: Sumedhatapasa, where the descriptive part of the epithet is translated. Another such example is the epithet ‘world ruling monarch’ for khor los sgur 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.\textsuperscript{164} The most difficult term for which to find a single English equivalent is chos: dhamma. 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’ yoṅs su mya ūn las ’das so: parinibbāya. 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 yoṅs su mya ūn las ’das pa’i dbyiṅs su: anupādisēṣaṇa Nibbānadhātuya. 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 kyi dbyiṅs: dhammadhātu. It is similar with the term zad pa zad pa ‘free of taints’: khīṇāsava, where it appeared better to give the translation, however obscure, rather than just the Pāli term.\textsuperscript{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

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

\textsuperscript{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 Theravadin meditational practices, is zad par sion po’i dkyil ‘khor: kasiṇamaṇḍalāṃ ‘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 gleñ gži : Avidürenidāna, 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 : byaṅ 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
Mahāvyutpatti 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

$S = \text{sTog Palace bKa’gyur, mDo sde, vol. 87, Chi, no. 290, folios 7a–104b}$

$D = \text{sDe dge bKa’gyur, Śes rab sna tshogs, vol. Ka, folios 183a–250a}$

$Q = \text{Qianlong or Peking Edition, vol. 21, Tsi, Śer phyin, No. 748, folios 187a–264b}$

$L = \text{London Šel dkar bKa’gyur, mDo, vol. 36, Chi, no. 205, folios 8a–99b}$

$N = \text{sNar than bKa’gyur, mDo, vol. A, folios 432a–543a}$

$H = \text{Lhasa bKa’gyur, mDo, folios 273b–388a}$

Table 2: Transliteration of the Tibetan script

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English Translation of the
sKyes pa rabs kyi gleṅ g že
Jātakanidāna
I. 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 gleñ gźi. I make respectful salutation to the noble triple gem. When the 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 Buddhāmita, who dwells at all times in purity in his isolated monastery, tranquil in heart and wise, and likewise by Buddhadeva, a monk from the Mahiṃsāsaka 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.

1 Riṅ ba’i gleñ gźi 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: (Himiber, 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 Tibetan 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 Buddhāmita, who dwells at all times in purity in his isolated monastery, tranquil in heart and wise, and likewise by Buddhadeva, a monk from the Mahiṃsāsaka 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 grove in Anāthapiṇḍika’s park, the mahāthera Atthadassi 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.’ The Bhagavan replied: ‘O Atthadassi, be attentive, and I shall explain it!’ Here, the compiler also comments on the

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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 Sāvatthi 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 sbyin 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 sātthi ‘merchant’ in Sāvatthi, 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 mthoṅ : 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 mthoṅ; and once in the vocative case Don mthoṅ. 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 mthoṅ.

7. bcom ldan ’das rgyal byed tshal mgon med zas sbyin gyi kun dga’ ra ba na bzugs pa’i tshe | gnas brtan chen po don mthoṅ bcom ldan ’das kyi thad du soṅ 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 nidāna ‘introduction’ which does not appear in the Pāli.

8. dbus pa bdag ni sains rgyas bcom ldan ’das kyi rgyud kyichos thos par ’tshal lo : not in Pāli.

9. don mthoṅ yid la zuṅ ’zhig daṅ | ñas bśad par bya’o ŋes byuṅ no : cf. v. 11a- d mahāvihāravāsīnaṃ vācanāmagganīsitam / bhāsissam, bhāsato tam me sādhu gaṅhantu sādhaṇo. ‘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 gleiṅ gźi10 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 gleiṅ gźi 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 Mahāsattva18 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 gleiṅ gźi’i don gyi bsṅags pa brjod do : sā panāyaṃ Jātakassa Atthavaṇṇanā. 11 de yaṅ ’dir sdud par byed pa po rab tu rtog pa’i šes rab daī zi ba’i dgra bcom pa rmams kyi skyes pa rabs kyi gleiṅ gźi’i don gyi bsṅags pa brjod do : not in Pāli. 12 The Pāli text begins here, following the eleven introductory verses in that text. 13 riu ba’i gleiṅ gźi : dūrenidāna. 14 bar pa’i gleiṅ gźi : avidūrenidāna. 15 ſe ba’i gleiṅ gźi : santikenidāna. 16 not in Tibetan : tehi samudāgam-ato paṭṭhāya viññātattā yasmā suṭṭhu viññātā nama hoti tasma tām nidānāni dassetvā vaṃṣayissāma. 17 yoṅs su bcad pa rmams : pariccheda. 18 Sems dpa’ chen po : Mahāsattva. Cf. (Sems dpa’ chen po : Mahāsattva Mvy 626). 19 smon lam btab bo : katābhīrhāra. Cf. (sMon lam gyi pha rol to phyin pa : Praṇidhāna-pāramitā Mvy 921). The Pāli term abhinirhāra ‘aspiration’ is another of the steps the Bodhisattva must fulfill. The meaning of abhinirhāra is ‘resolve, aspiration.’ See: (DPL, 1987), p. 5, and (PED, 1979), p. 67. It is also translated as ‘stretching out, moving (to-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 paṇidhāna and paṭṭhānā. See: (CPD, 1924—48), vol. 1, p. 361. The Pāli abhinirhāra 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 spāns pa : cavītvā. 23 dGa’ ldan gyi gnas su : Tuṣitāpure. Cf. (dGa’ ldan : Tuṣitā Mvy 3081). 24 chos kyi gṭam gyi bar gyi lam : pavaṭto kathāmaggio.
The departure from the Tusita abode, up to the gaining of omniscience\textsuperscript{25} on the seat of enlightenment, and the teaching of the doctrine,\textsuperscript{26} is called the Distant Cause.

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

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 was\textsuperscript{28} a city called Amaravatī.\textsuperscript{29} Therein, lived a brahmāna named Sumedha.\textsuperscript{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 man\textsuperscript{31} who had a fine body, pleasing to look at, and with the fairest complexion. He learned only the rituals of the brahmāyas, who do not perform other rituals. \(8a\) While still a youth, both his mother and father passed away.

After that, his treasurer\textsuperscript{32} brought the account book.\textsuperscript{33} And he opened the door of those storerooms full of gold, silver, money, pearls, and such like. ‘O Prince,’\textsuperscript{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.\textsuperscript{35}

\textsuperscript{25} thams cad m riskyen pa thob nas : sabbaññutappatti.
\textsuperscript{26} chos kyi gtam gi bar : pavatto kathamaggio.
\textsuperscript{27} gaṅ daṅ gaṅ du žugs nas | de daṅ de thob pa ru mns : tesu tesu ŭhnesu viharato tasmiṁ tasmīṁ yeva ŭhane labhati.
\textsuperscript{28} byuṅ : ahosi.
\textsuperscript{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 Dīpaṅkara. See: (DPPN, 1983), vol. 1, p. 147. The Tibetan ’Jigs med ldan is also used to translate Pāli Amara in JNTB § I.5 p. 10 ln. 15.
\textsuperscript{30} Blo gros bzaṅ po : Sumedha. Cf. (Blo gros chen po : Mahāmati Mvy 3370). Sumedha was the bodhisatta during the time of the Buddha Dipaṅkara. See: (DPPN, 1983), vol. 2, pp. 1249—50.
\textsuperscript{31} skyes bu can : not in Pāli.
\textsuperscript{32} loṅs spyod spel ba'i blon po : rāsvuḍḍhako amacco.
\textsuperscript{33} nor gyi yi ge : ayapotthakaṁ.
\textsuperscript{34} gžon nu : kumāra. Cf. (gŽon nu : Kumāra Mvy 4077).
\textsuperscript{35} ’di ru mns so sor bskyaṅ ba'i phyir smras pa yin no : ’etaṁ paṭijaggāḥiṭi’ āha.
Wise Sumedha 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.

The story of Sumedha shall also be related here, in order to clarify the meaning of all this. It is not only here that it is related, as it is also related in its entirety in the *Buddhavaṃsa*. 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.

**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* explains that: 

36 mkhas pa Blo gros bzañ po : Sumedhapaṇḍita.

37 dka’ thub pa’i rab tu byuñ ba la rab tu byuñ no : tāpasapabbajāṃ pabbaji.

38 ‘di’ yaṅ don gsal bar bya ba’i phyir gnas ‘dir blo gros bzañ pos gtam byas so : Imassa pan’ atthassa āvibhāvatthaṃ imasmiṃ ṭhāne Sumedhakathā kathetabbā. The Tibetan has *blo gros bzañ pos gtam* which must be a mistake. It should probably be read with a genitive: *blo gros bzañ po’i gtam* ‘the discourse of Sumedha.’ The text gives the title of this discourse at the end of JNTB § I.32 p. 48 as: *mkhas pa blo gros bzañ po’i gtam* : *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, 1886), 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 yaṅ ‘di tsam ’ba’ źig ma yin te | saibs rgyas kyi rgyur rgyun mi ’chad par gsuñs la : Sā pan’ esā kiñe’ āpi Buddhavaṃsase nirantarāṇ āgatā.

40 slar yaṅ tshigs su bcad pas bciñas te bśad kyañ go dka’ bas | de dañ de’i bar bar du tshigs su bcad pa’i tshig gis gsal ba dañ bcas pa bśad par bya’o : yeva gāthāsambandhena pana āgatatā na sutṭhu pākaṭa, tasmā tañ antaran-tara gāthābandha-dīpakehi vacanekhā saddhiṃ kathessāma.

41 Sāns rgyas kyi rgyud : Buddhavaṃsase.
At a time, more than four immeasurable aeons and one hundred thousand aeons ago, there was a city called Amaravati, 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 elephant; ii. the neighing of horses; iii. the rumble of chariots; iv. the sound of music; v. the sound of tabour\(^2\) music; vi. the sound of lute\(^3\) music; vii. the sound of singing; viii. the sound of cymbal\(^4\) music, and the sound of cymbals; ix. the sound of laughter; and x. drinking and feasting. These ten sounds were uninterrupted.\(^5\) These sounds were made at that place:

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 *Buddhavaṃsa*\(^6\):

The city had major and minor parts, and had all that was desired.\(^7\) 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 Amaravati lived the brahmaṇa named Sumedha, amassing many treasures, and much wealth and grain.

Skilled\(^8\) in the (9a) esoteric mantras, and versed in\(^9\) the three Vedas, attaining mastery in the oral traditions,\(^10\) and the true doctrine.\(^11\)

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\(^{2}\) *mri dam ga* : mutiṅga. *Cf.* (rDza rnaissance : Mrdaṅga Mvy 5011).

\(^{3}\) *pi waṅ* : viṅa. *Cf.* (Pi waṅ, Pi ban : Vīṇā Mvy 5025).

\(^{4}\) *samma* : samma.

\(^{5}\) *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. xliv-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 *Mahāsudassana-sutta* of the Dīgha-nikāya. See: (Rhys Davids & Carpenter, 1903), vol. 2, pp. 146, 170.

\(^{6}\) *Saṅs rgyas rgyud du* : Buddhavaṃse.

\(^{7}\) ’dod pa thams cad ņe bar gnas : sabbakānmmupāgatam. Bv II 3b.

\(^{8}\) ’dzin pa : ajjhāyaka ‘one who studies (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.

\(^{9}\) *pha rol son* : pārāgū.

\(^{10}\) *i ti ha sa* : itihāsā. *Cf.* (de lta bu byuṅ bar brjod pa : Itihaṣa 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. 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. So, the single path that leads to nibbāna is the liberation from inevitable existence.’ Therefore it is said [in the Buddhavaṃsa]:

Abiding alone, in solitude, I then reflected thus:

Repeate 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, the joy that is free of birth and death.

As for this impure body, which is filled with various impurities, I should proceed by abandoning it as profitless, and unworthy of concern.

(b) [Pā4]

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

51 mtshan ńid i ti ha sa dañ || dam pa’i chos kyi pha rol so’ : lakkhaṇe itiḥāse ca sadhamme pāramiṃ gato ti Bv II 5cd.

52 de bźin du skye ba skye ba’i gnas su lus ‘jig go : tathā nibbattanibbattaṭṭhāṇe sarirabhedanaṃ.


54 ńes par srid pa las grol ba’i mya ŋan las ‘das pa ’gro ba’i lam gcig pu yin pa lta bu’o : avassaṃ bhavato munīcītā nibbānagāminā ekena maggena bhavatibhan ti.


56 skye ba’i med dañ ‘chi med bde || mya ŋan ‘das pa yoṇa 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 opposite\textsuperscript{57} of the suffering of the world. So, if there is the opposite,\textsuperscript{58} there will be freedom from suffering.\textsuperscript{59} In that way, if there is passion,\textsuperscript{60} there is a coolness that allays it. Similarly, there will be nibbāna,\textsuperscript{61} which allays the fire\textsuperscript{62} of desire, and such like. Just as there is the good teaching, that is free from fault, which is the opposite to evil.\textsuperscript{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 Buddhavāṃsa]:

\begin{quote}
Just as, when there is suffering, there is also happiness.

Similarly, when there is desire, there is also the absence of desire.\textsuperscript{64}

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

So, when there are the three fires, there is also nibbāna.\textsuperscript{65}
\end{quote}

\textsuperscript{57} mi mthun phyogs : paṭipakkhabhūta. 
\textsuperscript{58} de ltar mi mthun phyogs srid pa yod na : evaṃ bhave sati tappaṭipakkhena. 
\textsuperscript{59} mya nan 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 nan 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.

\textsuperscript{60} gduṅ : uṇha.

\textsuperscript{61} mya nan las ‘da’ ba : vibhava.

\textsuperscript{62} me : not in Pāli.

\textsuperscript{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- jjadhammo pi atthi.

\textsuperscript{64} de ltar sred pa yod pa na || sred pa med pa’añ yod pa yin : evaṃ bhave vijjāne 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 (puṇa)bbhavo, and at Bv II 9, srid pa tvams las for bhavato. See also: (Feer, 1883), p. 326 n. 2.

\textsuperscript{65} de ltar me gsum yod gyur na || mya nan ‘das pa’añ yod pa yin : evaṃ tividadhaggī vijjante nibbānāmi icchitabbakāmi Bv II 11cd. The Tibetan varies from the Pāli in not having a reference to the icchitabbakāmi ‘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 enters\(^69\) 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 see 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 defilements\(^73\) 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’i yod par ’dod : evaṃ eva jāti vijjante ajātiṃ pi icchitabbakaṃ Bv II 12cd. In this case the Tibetan has ’dod for Pāli icchitabbaṃ.

\(^{68}\) kha dog lña dañ kdan pa’i pad ma : pañcacaṇḍapadaṃsaṃchannaṃ.

\(^{69}\) jug par rigs so : gaveṣṭuṇaṃ.


\(^{71}\) Chi ba med pa’i mya ŋan las ’da’ ba’i mtsho chen po : Amatamaññanibbānatālāka.

\(^{72}\) mya ŋan las ’da’ ba’i lam : nibbānagāmimhi sive.

\(^{73}\) ñon moṅs pa ŋi bar byed pa’i mchog tu nkar pa : kilesavipasama-maggakvida.
Just as, [if] a man covered in excrement\textsuperscript{74} were to see a brimming lake, if he does not enter\textsuperscript{75} that lake, that is not the fault of the lake. So, though there is an ocean of immortality\textsuperscript{76} to wash the stains of the defilements,\textsuperscript{77} if one does not enter\textsuperscript{78} that ocean, it is not the fault of the ocean of immortality. [Pā5] Just as, for one encircled by robbers,\textsuperscript{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 enter\textsuperscript{80} 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,\textsuperscript{81} if that man does not act to allay the illness, that is not the fault of the doctor.\textsuperscript{82} So, when there is suffering and trouble, due to the illness of the defilements, if he does not seek\textsuperscript{83} a teacher,\textsuperscript{84} it is not the fault of the teacher.\textsuperscript{85}

Furthermore, he reflected: ‘Just as, if excrement\textsuperscript{86} were bound to the neck of a person, who is adorned with ornaments, after casting it off,\textsuperscript{87} he would, accordingly, proceed happily. So, I also, abandoning this body which is impure, and without paying any regard to it,\textsuperscript{88} rightly enter the city of \textit{nibbāna}.\textsuperscript{89} Furthermore, just as men and women, after defecating\textsuperscript{90} in the latrine, do not proceed to pour it

\textsuperscript{74} ji ltar mi gtsan gos pa’i mi : yathā gūthagato puriso Bv II 13a.  
\textsuperscript{75} ‘jug par mi byed pa : na gavesati.  
\textsuperscript{76} bdud rtsi : amata. \textit{Cf. (bDud rtsi can : Amṛta Mvy 3319).}  
\textsuperscript{77} ñon moṅs : kilesa. \textit{Cf. (Ñon moṅs pa’i snigs ma : Kleśa-kaṣāya Mvy 2338).}  
\textsuperscript{78} mi ’jug na : na gavesati. Tibetan ‘not enter,’ Pāli ‘not seek.’  
\textsuperscript{79} chom rkun gys : arīhi. \textit{Cf. (Chom rkun : Ācārya Mvy 5350).}  
\textsuperscript{80} mi ’jug na : na gavesati.  
\textsuperscript{81} gso dp Yad byed pa : tikichakā. \textit{Cf. (gSo spya’d, gSo ba’i dbyad : Cikitsita Mvy 4959).}  
\textsuperscript{82} sman pa : tikichakā.  
\textsuperscript{83} tshol bar mi byed na : na gavesati.  
\textsuperscript{84} slob dpon : ācāriya. \textit{Cf. (Slob dpon : Ācārya Mvy 8728).}  
\textsuperscript{85} slob dpon : vināyaka.  
\textsuperscript{86} mi gtsan ‘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.  
\textsuperscript{87} dor nas : chaḍḍetvā.  
\textsuperscript{88} spaṅs te : chaḍḍetvā.  
\textsuperscript{89} itos pa med par : anapekṣhena.  
\textsuperscript{90} Mya ṅan las ’das pa’i groṅ khyer du ’jug par rigs so : Nibbānānagaraṃ pāvisitabbaṃ.
into a pot, 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.

Furthermore, (11a) just as those boatmen proceed by rejecting, 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 path, fears that his own great wealth will be destroyed. Accordingly, he abandons those robbers, and enters onto the good path. So, as I also have many bodily impurities, 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, which is the noble path of happiness. Therefore, I reject this body, which is like a thief, and rightly enter the city of nibbāna. Therefore it is said [in the Buddhavaṃsa]:

Just as, when something evil smelling is bound to a man’s neck, he is disgusted, if he proceeds by abandoning it, free from disgust, he proceeds to happiness.

Accordingly, though filled with various bodily impurities, he proceeds by abandoning it as profitless and without regard. Just as, in the latrine, men and women having defecated, proceed by rejecting it without regard as useless. In that way, I also should proceed by rejecting my body, which is filled with various impurities, just like that latrine.

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91 bśaṅ ba dor bar byas nas : uccārapassāvaṃ katvā.
92 snod : ucchaṅga.
93 'chi ba med pa'i mya 'nān las 'das pa'i groṅ khyer du 'jug par rigs so : Amatāṃ Nibbānañagarāṃ pavisituṃ.
94 'jug pa : gaṇhāti.
95 lus mi gtsaṅ ba du ma : karajākāya.
96 chos : dhamma.
97 Mya 'nān las 'das pa'i groṅ khyer du 'jug par rigs so : Nibbānañagarāṃ pavisituṃ vāṭṭati.
98 dri 'nā ba : kūṇapa ‘corpse.’ Cf. (Dri 'nā ba : Durgandha Mvy 1895). The Tibetan is not a literal translation, but it has the sense of impurity, filth, or putridness, implied in the Pāli. The translation of dri 'nā 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 žiṅ bde bar 'gro : sukhi serī sayaṃvasī Bv II 19d.
100 'gro bar byed pa : gaccheyyāṃ.
101 'gro bar byed pa : gacchanti.
Just as, if there were a leaking boat, water would appear inside, the boatman rejects that without regard as useless. [Pā6]

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

Just as, if a man who associates with robbers went carrying his wealth, seeing the fear in carrying that wealth, 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.

I.5 Sumedha’s renunciation

In this way, Wise Sumedha reflected on the meaning of the benefits of these various examples. Just as it was said earlier, 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, he went out of the city of Amara.

Alone, he resorted to Dhammika mountain in Himavant. There, he made a thatched hut and walkway, which did not have the five hindering faults. As it is said, in the text beginning with: ‘when his mind was concentrated, he obtained the higher knowledge, which has the eight causal qualities and power. There, he

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102 gru mkhan : sāmī.
103 bu ga dgu yañ mi rtag pas : navacchiddam dhuvasavaṃ Bv II 24b.
104 nor khyer ’jigs pa mthoṅ ba nas : bhanḍacchedabhyayaṃ.
105 phan yon gyi don : nekkhammūpanaṃ atthaṃ.
106 sūr ji ltar brjod pa : heṭṭhavut-tanayena.
107 nor gyi ’dod pa dañ ŋion moṅs pa’i dod pa : vatthukāme ca kilesakāme.
108 ’Jigs med ldan : Amara. The Tibetan ’Jigs med ldan is also used in JNTB § I.1 p. 4 ins 11—2 to translate Amavatī.
109 Chos kyi ri : Dhammikaṃ nāma pabhataṃ.
110 Gaṅs can : Himavante. Cf. (Gaṅs can : Himavān Mvy 4152).
111 not in Tibetan : assamaṃ katvā.
112 skyon li po ma bźlog la ma spaṅ bźin du : paṅcahi nivarṇaṇadehi viva-jjitaṃ.
113 dañ po : ādinā nayena vuttaḥ.
114 de ltar sams mīna par bźag pa : evaṃ samāhite citte. This is a quotation from the Sāmañṇaphala-sutta: ‘So evaṃ samāhite citte parisuddhe pariyodāte anaiṅgāye vigatipukkilese midū-bhūte kammāniyē tīhe ānej-jappatte nāṇa-dassanāya cittaṃ abhinīharati abhinīnāmeti.’ D I p. 76, with variants on pp. 77—83. See also: Bhayaṃbherava-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.
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 eight faults. And he dwelled at the foot of a tree, that has ten good qualities. Abandoning all wealth, he lived eating the best fruit\(^{120}\) 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 said [in the \textit{Buddhavaṃsa}]:

\[\text{\textit{mṅon pa r śes pa : abhiññā.}}\]
\[\text{Cf. (mṄon par śes pa chen pos rnam par rol pa : Mahābhijñā-vikṛṣṭī Mvy 813).}\]
\[\text{byed pa bṛgyad dañ ldan pa : aṭṭha kāraṇaguna. For Pāli kāraṇaguna, 'm. quality (with a) cause,' see: (CPD, 1992—2011), vol. 3, p. 446. It appears to be found only in the \textit{Jātakamālā} and in the \textit{Ap-a} p. 7. It seems to be a late Pāli usage of the term, restricted to commentarial works.}\]
\[\text{de ltar sems mṅam par bṛzā pa dañ por dañ | byed pa bṛgyad dañ ldan pa'i mṅon par śes pas smras pa dañ | stols len pa dañ : ādīnā nayena vuttehi aṭṭhāli kāraṇagunehi samupetaṃ abhiññāśamkāraṃ balam āharitum. The odd arrangement of this sentence and the apparent missing words in the Tibetan have been remarked on. Feer translates it as: 'de cette façon j'ai mis mon esprit dans le calme au moyen de la science surnaturelle qui possède les huit actes précédemment; il recut la force (morale).' See: (Feer, 1883), p. 330 n. 1.}\]
\[\text{yôn tan : guṇa. Cf. (Yôn tan : Gaṅa Mvy 4602).}\]
\[\text{draṅ sroṅ : isi. Cf. (Draṅ sroṅ chen po : Maharṣi Mvy 17).}\]
\[\text{'bras bu mchog : pavattaphala.}\]
\[\text{gnas su 'chag par byed pa'i dka’ thub byed do : nisajjaṭṭhānamakama-}
\text{mavasen’ eva padhānam padahanto.}\]
\[\text{\textit{bṛgyad la sṅoms par 'jug pa : aṭṭha samāpatti. In Buddhist philosophy the aṭṭha samāpatti 'eight attainments' are the eight jhāna 'absorptions' brought about by meditational practices: i. first jhāna; ii. second jhāna; iii. third jhāna; iv. fourth jhāna; v. akāsānāśayatana 'sphere of boundless space'; vi. viññānaśayatana 'sphere of boundless consciousness'; vii. ākāsānāśayatana 'sphere of nothingness'; and viii. nesaṃṇā-nāsaṃṇāśayatana 'sphere of neither perception nor non-perception.' The eight samāpattis are explained in detail by the \textit{Visuddhimagga}. See: (Rhys-Davids, 1975), pp. 139—68, 327—38. Also: (BD, 1980), pp. 83—5.}\]
\[\text{mṅon par śes pa lṅa po : pañca abhiññā. In Buddhist Philosophy there are lists of five and six abhiññā 'higher knowledges.' The list of six occur at D III p. 281: i. \textit{iddhividhā} ‘psychic power’; ii. \textit{dibbasota} ‘divine ear’; iii. \textit{ceto-pariya-}
\text{ñāna} ‘knowledge of others’ minds’; iv. \textit{dibbacakkhu} ‘divine eye’; v. \textit{pubbe-nivāsānus-}
\text{sati} ‘recollecting previous births’; and vi. \textit{āsavakkhaya} ‘destruction of the āsavas.’ The \textit{Visuddhimagga} explains the five \textit{lokiya} ‘mundane’ abhiññā, i—v of the above list. See: (Rhys-Davids, 1975), pp. 373—435. Also: (BD, 1980), pp. 3—4.}\]
In this way, I reflected: 'This wealth of several hundred koṭi\(^{124}\) I 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.\(^{126}\)

I made a walkway there, free from the five faults,\(^{127}\) endowed 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,\(^{129}\) and accepted only the best tree fruit, that has all the good qualities.\(^{130}\)

[Pā7]

Practising asceticism there, I stayed and walked on the walkway.\(^{131}\)

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\(^{124}\) 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 daṅ mgon med rnams : nāthānāthānāṃ.

\(^{126}\) bdag gis de la mchog tu brten || lo ma'i khai pa legs byas so : assamo sukato mayhaṃ paṇṭasālā sumāpita Bv II 28cd.

\(^{127}\) skyon ni lña po rnams pa spar : paṇḍadosavaiṇjitaṃ Bv II 29b. Feer thinks that this verse contradicts what was said in the prose section comments made above. See: (Feer, 1883), p. 339 n. 3.

\(^{128}\) de ŋid : sāṭaka.

\(^{129}\) rmos daṅ bskrun pa'i 'bru rnams ni || lhag ma med par dor byas nas : Vāpiṭaṃ ropitaṃ dhaṅṇaṃ pājahiṃ niravasesato Bv II 32ab. The citation of the same two \textit{padas} in JNTB § I.15 p. 19 ln. 8 reads: \textit{btab daṅ bskrun pa'i 'bru rnams ni} || lhag ma med par spāṅs pa daṅ : Vāpiṭaṃ ropitaṃ dhaṅṇaṃ pājahiṃ niravasesato Bv II 32ab.

\(^{130}\) yon tan ma lus ldan pa yi || śiṅ tog mchog ni daṅ por zos : anekākuṇasampanṇaṃ pāvattapahalam ādiyīṃ Bv II 32cd. The citation of the same two \textit{padas} in JNTB § I.15 p. 19 ln. 10 reads: \textit{yon tan du ma dān ldan pa'i} || 'bras bu sogs la 'jug pa'o : anekākuṇasampanṇaṃ pāvattapahalam ādiyīṃ Bv II 32cd.

\(^{131}\) de ru dka' thub byas nas ni || 'dug daṅ 'chag pa'i gnaś rnams su : Tattha-ppaṭṭhānaṃ pādahīṃ nipajjaṭṭhānaṃcaṅkame Bv II 33ab. The citation of the same two \textit{padas} in JNTB § I.15 p. 19 ln 11—2 reads: der ni dka' thub kyi gnaś daṅ || sod daṅ 'chag pa'i gnaś rnams su : Tattha-ppaṭṭhānaṃ pādahīṃ nisaṣaṭṭhānaṃcaṅkame Bv II 33ab.
(12b) Within seven days, I obtained the power of higher knowledge.

I.6 My well made abode and leaf hut

Here, the introduction says: ‘Wise Sumedha built, with his own hand, the walkway and the leaf hut abode.’ The meaning of this is as follows. Sakka, chief of the devas, after seeing the Mahāsatta who was thinking: ‘After coming from the interior of the Himavant region, today I will go to Dhammika mountain,’ said to Vissakammadevaputta: ‘Wise Sumedha comes thinking: “I wish to make renunciation.” Build his abode here!’ Hearing his words, 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 events: ‘O Sāriputta, there, at that time, and due to that cause, on the Dhamma mountain’: ‘I made a good abode, with a well made hut of leaves, and made a walkway there, free from the five faults.'

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 yaṅ gleṅ gźi ni : Imāya pana pāḷiyā.

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 naṅ nas ’oins pa : ajjhogahetvā.

138 not in Tibetan : ānāntetvā.

139 Las sna tshogs pa’i lha’i bu : Vissakammadevaputta. Cf. (Las sna tshogs can, bZo sna tshogs pa : Viśvakarma(-man) Mvy 6941). In Buddhist cosmology Viśvakarma, 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 byuṅ bar ’dod pas : pabbjissāmi. Cf. (Rab tu byuṅ ba : Pravrajita Mvy 8714).

141 de’i tshig thos nas : so tassa vacanam sampāṭichītva.

142 bcom ldan ’das kyis yaṅ de’i tshe bdag gis bsams nas goms par byas pa rdzogs pa las de’i dus su de’i rgyu mtshan gys : Bhagavā pana tadā at-tano puṇāṇabhāvena nipphanaṃ taṃ assamapadaṃ sandhiyā. 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.’

I.7 Abandoning the Five Faults

What are the five faults of the walkway?145 146

1. hardness and being unlevel; ii. shrubs in the middle and unevenness; 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 meditation is not established.149 The surface of the walkway being even and smooth, there is happiness, and148 he establishes the subject of meditation.

144 der ni ’chag ciṅ gnas nas ni || skyon lṅa po ni rnam par spaṅs : caṅkamaṃ tattha māpesiṃ pañcadosavivajjitaṃ 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 māpesiṃ by gnas nas and caṅkamaṃ by ’chag ciṅ. 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 lṅa po spaṅ bar bya’o : caṅkamaṃ tattha māpesiṃ pañcadosavivajjitaṃ Bv II 29ab.

145 not in Tibetan : Tattha sukato mayhaṃ ti sukato mayā, paṇḍasālā sumāpitā ti paṇḍacchadamānasālāpi me sumāpitā ahosi; paṇḍacchavivajjitaṃ ti. ’chag pa’i skyon lṅa po gaṅ ṣe na : paṅc’ ime caṅkamanadosā nāma. 146 ’chag pa’i skyon lṅa po gaṅ ṣe na : paṅc’ ime caṅkamanadosā nāma.

147 naṅ na śīn rad rod can : antoruk-khatā.

148 las byed pa’i gnas : kammatthāna. This Theravādin meditational term is almost certainly the only instance of it occurring anywhere in Tibetan. The CPD defines kammatthāna 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 Visuddhi-magga gives extensive comments on the traditional forty meditation subjects, kammaṭṭhāna. See: (Rhys-Davids, 1915), pp. 84—372. Sōdō 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 Vimuttimagga (chp. 7, pp. 63—70); (b) at places in the Sāratthappakāsini two items of kammaṭṭhāna other than the above 40, i.e. cha-phassāyatana-kammaṭṭhāna (III–55) and kilasa-kammaṭṭhāna (I–71), which are not included in the kammaṭṭhāna system. (a) maybe 38 system an older theory of the Theravāda school used by Vimuttimagga and the old Siṇāla 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 Visuddhi-magga. When he composed his Athassālinī 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: (Vajirañāña, 1975), pp. 29—30.

149 mi ’grub la : vipajjati.
Abandoning Five Faults

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.

3. When walking on a walkway that is on ground thick with undergrowth, grass, creepers, and so forth, then, during darkness, one treads with one's foot 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.

4. When walking on a walkway that is too narrow -- either one cubit, or half a cubit -- while walking within it, one would graze one's nails or fingers. That being too narrow, is the fourth fault.

5. When walking on a walkway that is too wide, the mind would be distracted, and one would not obtain the abiding in one pointedness of mind. This being too wide, is the fifth fault.

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 Mahinda, and bright, like the butter lamps at the Cetiyagiri shrine. Therefore it is said [in the Buddhavaṃsa]: 'I made a walkway there, free from the five faults.'

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150 rkaṅ 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 nañ du geod pa dañ sen mo 'am sor mo 'chad par 'gyur ba ni : ati-sambādhe caṃkame āyāmato ratanike vā adţharatanike vā caṃkame caṃkaman-tassa pariccheda pakkhaliṭṭvā nakhāpi aṅguliyo pi bhijjanti.
152 sems g.yeṅs par gyur pa : cittaṃ 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 dBañ chen : Mahindatthera.
154 mChod rten gyi rigs : Cetiya-giri. The name Cetiyagiri, also found as Cetiyapabbata, 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 lña po spañ bar bya'o : caṅkamaṃ tat-tha māpesiṃ paṅcadosavajjitaṃ Bv II 29ab.
I.8 Endowed with eight good qualities

"Endowed with the eight good qualities." These are the eight joys possessed by a samaṇa. (13b) What are the eight joys of a samaṇa?

1. The absence of desire to possess wealth and grain.
2. The absence of desire through blameless alms gathering.
3. The absence of desire to seek food.
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.
5. Being free from the desire for all requisites.
6. No fear of being robbed by thieves.
7. Freedom from the torments of king, regent, and minister.
8. When proceeding in the four directions, he is free of torment.

'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.'
I.9 Obtaining the Power of Higher Knowledge

“I obtained the power of higher knowledge." Abiding there, in that way, I made those preliminary objects of meditation, 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.

I.10 The Abandonment of Clothes that Possess Nine Faults

“I abandoned clothes that possess nine faults.” These have been mentioned earlier in this work. Then, after he made a very secluded abode, consisting of a small room 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, free from dangerous wild animals, and free of multitudes of harmful birds, he placed a board, for resting the back, at the middle and on both sides of the adorned walkway, with...
a level spot in the middle of the walkway, for sitting on, that was mixed with yellow coloured pebbles.\textsuperscript{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 couch water container, a cup, a fireplace, a charcoal container, kindling wood, and such like, so that there was everything needed to make renunciation.\textsuperscript{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!’\textsuperscript{179} Vissakammadevaputta\textsuperscript{180} then went to the deva-world.

Wise Sumedha followed the river\textsuperscript{181} 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.’\textsuperscript{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.’\textsuperscript{183} I abandoned both my upper and lower robes.

\textsuperscript{177} 'chag sa brgyan pa'i phyogs gnis dañ dbus su rgyab kyi rten gyi gzi la brten nas bëzugs pa'i ched du 'chag sa'i nañ du sa gzi mñam pa | kha dog ser po rdo dañ bsres pa : alan̘katacañkamassaa ubhosu antesu alam̘banaphalañkañ san̘vidhiñya nisidanmatthiya cañkamañve-majjhe samataññan muggavaññasilañ māpetvä.

\textsuperscript{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 sosgs pa dka' thub pa'i yo byad dañ ldan pa | bsti guas kyi nañ du chu dañ bum pa chen por chu dañ | duñ chos kyi chu dañ | khám phor dañ | me khañ dañ | snod sol ba can dañ | śiñ la sosgs pa de ltar gañ dañ gañ du rab tu 'byuñ ba la rigs so || : anto paññasalayaña jatāmanḍālana vākacirāñ
tidañḍakunḍikādike täpasaparikkhāre manḍape pāñiya-kuṭa-pāñiya-saṅkha-pāñiyasarāvāni aģgisālayān aģgāra-ka-palladāruādīnī evañ yañ yañ pabba-jitānanā upakāraṁ sanvattati.

\textsuperscript{179} lo ma'i khañ pa'i logs la gañ žig tu 'byuñ bar 'dod pa na 'di' yo byad rnaṁs blaṅs nas rab tu byuñ bar gyis śig ces yi ger bris nas : paññasālabhittiyaṁ ye keci pabbaįjītukāmā ime parikkhāre gahetvā pabbaįjantū ti akkharāṇi chinditvā.

\textsuperscript{180} Las sna tshogs pa'i lha'i bu : Vissakammadevaputta. \textit{Cf.} (Las sna tshogs can, bZo sna tshogs pa : Viśvakarma(-man) Mrv 6941).

\textsuperscript{181} chu kluṅ rjes su' braṅ ba : girikan-darāmsāreṇa.

\textsuperscript{182} de ma thag tu ma slob par dus riṅ por ma slob par so sor śes sgos so : 'ativiya cirāyantiti jānissāmite.
Therefore it is said [in the *Buddhavaṃsa*]: ‘I abandoned my clothes there.’

1.11 THE NINE FAULTS OF CLOTHES

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

1. The fault of being hard to obtain.
2. The fault of becoming desired by others.
3. The fault, when using them, of being quickly soiled.
4. The fault, when using them, of tearing, and of the necessity to dye them, and wash them when they become soiled.
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.
6. The fault of being unsuitable for an ascetic who has gone forth.
7. The fault that they could be stolen by enemies, and such like.
8. The fault that, in order that one’s enemies do not take them, it is necessary to guard them, and when worn they become adornments.
9. The fault that after taking them and going out wandering, they become 
a great burden to the body.  

I.12 THE CLOTHES OF TREE BARK

As for the quote: ‘clothes of tree bark.’  

I.13 THESE HAVE TWELVE GOOD QUALITIES

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

1. The first benefit is their lack of value, beauty, and their suitability.

2. The second benefit is that it is possible to make them with one’s own 
hands.

3. The third benefit is that, when one uses them, although they become 
soiled, it is possible to wash them quickly.

4. The fourth benefit is that, although they become worn when one uses 
them, it is possible to repair them.
Abandoning the leaf hut

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

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

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

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204 louns spyod pa na bruũñs par gyur kyañ btsem par nus pa ni bźi pa : paribhogena jṅqe pi sībītabbābhāvō catut-tho.
205 slar yañ tshol ba na bde bar byed nus pa ni lũa pa : puna pariyesantassa sukhena karaṇabhāvo paṅcama.
206 dka’ thub pa’i rab tu byuñ ba la rigs pa ni drug pa : tāpasaṇabajjāya sārupabhāvo chaṭṭho.
207 chom rkun pa la mi mkho ba ni bdun pa : paccatthikānaṃ nirupabhogabhāvo sattamo.
208 gyon pa na dka’ thub pa’i rgyan du ’gyur pa ni brgyad pa : paribhumijantassa vibhūsanaṭṭhānabhāvo aṭṭhama.
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 becu pa : civarapaccaye appichabhāvo dasamo.
211 sloñ ba na chos pa la kha na ma tho ba med pa ni becu gcig pa : vākupattiyā dhammikaanavajabhāvo ekādasamo.
212 śiñ śun gyi gos stor na yañ ķos pa med pa ni becu gaś pa’o : vākacīre natḥhe pi anapekkhabhāvo dvādasamo ti.
213 skyon brgyad dañ ldam pa’i lo ma’i khañ pa dor žes pa ni : aṭṭhadosa-
214 rigs su gyur pa : omuñcanto.
Riṅ ba'i gleṅ gźi – The Remote Cause

–that are like the colour of garlands of anojā\(^{215}\) flowers– wore them as lower\(^{216}\) robes. And moreover, wore yellow tree bark clothes on top. Wearing\(^{217}\) a covering of leopard skin, together with its paws\(^{218}\) –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 strengthen\(^{220}\) 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 emerged\(^{221}\) from the leaf hut.

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, renouncing\(^{222}\) it, obtained the highest renunciation. I performed the practice of a samaṇa, and I obtained the fruit of joy.’\(^{223}\) And delight arose. I gently\(^{224}\) 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.

At evening time, I entered\(^{226}\) 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 fault\(^{230}\) of the householder’s state, and abandoned limitless wealth\(^{231}\) and endless fame. Abiding in solitude,\(^{232}\) and going
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. Seeing also the attendant confusion 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 saw it to be like a fully completed house.

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

1. (16b) Seeking to build a house, there is the necessity of much wealth and much wood. This is the first fault.

2. When repeatedly consuming the earth and grass, it is necessary to

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231 bdud rtsi la lois 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 amitabhoga is given as ‘with boundless income.’ See: (CPD, 1924—48), vol. 1, p. 396.

232 dgon par gnas te : araṇṇaṃ pavisītvā.

233 de nas bzuṅ nas bag med pa ’i spyod pa’i mi rtog pa dañ | rab tu dben pa spais nas ’gro ba log pa’i sbaṅ mas za bas da ni bdag gis rab tu dben pa dor bar rigs so : ito dāni paṭṭhāya pamādacāraṇa carituṇa na vaṭṭati, pa-vivekaṇaḥ hi pahiya vicaraṇaṁ micchā-vatkamakkhiṇa khādanti, idāni mayā vivekaṇaḥ ambrūhetuṇa vaṭṭati.

234 zaṅ ziñ dañ bcas par : palibodhato.

235 mthoṅ : paññāyati.

236 khlyim pa’i phun sum tshogs pa dañ’dra bar mthoṅ no : viya me gehasampadā paññāyanti.#.

237 skyon : dosa.

238 skyon : ādīnava. 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 ādīnava ‘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 khalita ‘failure, wrong-doing’ and in § III.8 p. 149 ln. 1 for atāra ‘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 khaṅ pa byed ciñ tshol ni skyon gcig pa dañ : mahāsamabhārena dabbasambhāre samo-dhānetvā karaṇapariyesanabhāvo eko ādīnavo.
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. ‘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.\(^{245}\)

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.’\(^{247}\)

### 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 daṅ sa ‘dzad pa daṅ | yaṅ daṅ yaṅ zad pas na bcos dgos pa rgyun mi ‘chad pa ni skyon gnis pa daṅ : tiṇapaṇṇamattikāsu patītāsū tāsaṃ punappuma ṭhapetabbatāya nibad-dhagjanabhāvo duṭṭhiyo.

\(^{241}\) īnal ba’i gnas žes bya ba ni chen po la rigs te | dus ma yin par sloṅ dgos pas sems gcig tu mi gnas pa daṅ | ‘gro dgos pa ni skyon gsum pa daṅ : ‘senāsanānā nāma mahallakassa pāpuṇāti, avelāya vuṭṭhāpiyamānānā cittekkattā na hotīti’ uṭṭhāpanabhāvo tatiyo.

\(^{242}\) graṅ ba daṅ dro ba daṅ ‘joms pa daṅ | las bde bar byed pa ni skyon bzi pa : sītuṇhapaṭighātena kāyassā suklu- mālakaraṇabhāvo caturtho.

\(^{243}\) khaṅ pa’i naṅ du žugs nas sdig pa byed par nus pa daṅ | ſo tsha ba bzlog pa ni skyon lḥa pa : ‘gehaṃ paviṭṭhena yāṇ kiṃci pāpaṃ sakkā kātun’ ti gara-hāpaṭichādanabhāvo paṇcamo.

\(^{244}\) bdag gi yin no žes bsruṅ ba ni skyon drug pa : ‘mayhan’ ti parigga-hakaraṇabhāvo chaṭṭho.

\(^{245}\) khyim pa yod žes pa gnis pa’i skyon bdun pa : ‘gehassā atṭhibhāvo nāma sadutiyaकवास’ ti satamo.

\(^{246}\) śig daṅ | ‘dre śig daṅ khyi śig la sogs pa’i srog chags du ma gnas par ’gyur ba ni skyon brgyad pa’o : ūkamaṃkuṇagharagoliṅkādinaṃ sādhāra-natāya bahusādhāraṇabhāvo atṭhamo.

\(^{247}\) skyon brgyad daṅ ni ldan pa yi || lo ma’i khaṅ pa spaṅs žes pa : uṭṭha-dosasamākiṇṇaṃ paṭalhim paṇṭāsālaken ti Bv II 31ab.
of a tree that has ten good qualities.\footnote{Śiṅ gi druṅ du gnas gyur na || yon tan bceu daṅ ldan pa yin : upāgamiṃ rukkhamūlaṃ guṇe dasah' upāgatan ti Bv II 31cd. See also: § I 5 p. 11 ln. 10.} Therein, the ten good qualities\footnote{Yib pa'i gnas mams spaṅs pa daṅ || yon tan bceu daṅ ldan pa yi || śiṅ gi druṅ du gnas pa'o : channaṃ paṭikkhipitvā dasahi guṇehi upetaṃ rukkhamūlaṃ upagato 'smi.} are:

1. It is unnecessary to clear up. This is the first good quality.\footnote{Yon tan bceu po : dasa guṇa.}

2. Only abiding there to sleep, one finds it unnecessary to guard it. This is the second good quality.\footnote{Bsag mi dgos pa : appasamārabhatā.}

3. One uses it without having to clean it, and abides happily, without having to hoard things. This is the third (17a) good quality.\footnote{Nyāl bar gnas pa tsam gyis bsruṅ mi dgos par rāed pa : 'upagamana-mattakam eva hi tattha hotiti' appajagganatā.}

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.\footnote{Der byi dor byed pa med par lois spyod pa daṅ | bde bar gnas pa daṅ | sloṅ ba med pa : 'taṃ hi sammatṭhaṃ pi asammatṭhaṃ pi paribhogaphāsukaṃ hoti yeva' anuṭṭhaṇapaniyabhāvo.}

5. Since one abides there without clothes, one accordingly does not continually restrict the body. This is the fifth good quality.\footnote{Yoṅs su 'dzin pa 'dod pa : parig-gahakaraṇabhāvo.}

6. One does not desire to possess things. This is the sixth good quality.\footnote{Khyim gyi 'dod paspaṅs pa : gehālayapaṭikkhepo.}

7. One abandons the desire of a householder. This is the seventh good quality.\footnote{Maṅ po dgos pa'i 'dzin pa med pa yoṅs su bsruṅ ba med pa daṅ 'gro ba na 'dod pa med pa : bahuṣadāraṇāgehe viya 'paṭijaggissāmi naṃ nikkhamathā' ti nihaṛaṇakābhāvo.}

8. One does not have to grasp many necessities, nor guard them. So one is free from desire. This is the eighth good quality.\footnote{Yoṅs su 'dzin pa 'dod pa : parig-gahakaraṇabhāvo.}
9. When living there, there is nothing but joy. This is the ninth good quality.  

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

The text says: ‘Seeing these ten good qualities, I will abide at the foot of a tree.’ Considering those sort of acts, the Mahāsattva 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 suffering body, and within seven days, the eight attainments and five higher knowledges arose. Therefore it is said [in the Buddhavaṃsa]:

\[ \text{I abandoned, without exception, those grains that are sown or planted, and existed on fruit, and such like, that has many good qualities.} \]

\[ \text{At that ascetic abode, while sitting and walking on the walkway,} \]

\[ \text{Bv I 32—3} \]

\[ \text{sdod pa na dga' ba dañ bcas pa med pa : vasantassa sappītikabhāvo.} \]

\[ \text{śiṅ druṅ gi gnas ni soñ ži soñ ba na rñed sla ba dañ ltos pa med pa : rukkhamūlasenāsanassa gatagataṭṭhāne sulabhatāya anapekkhabhāvo.} \]

\[ \text{bsams pa'o : sallakkhetvā.} \]

\[ \text{des de nas de blaṅs te de ltar byas nas lus adug losial du 'bad pa byas pa dañ : so tato paṭṭhāya tathā katvā ghaṭanto vāyamanto.} \]

\[ \text{btab dañ bsgrun pa’i 'bru rnam s ni || lhag ma med par spais pa dañ : Vāpitaṃ ropitaṃ dhaññaṃ pajahiṃ niravasesato Bv I 32ab. The citation of the same two padaś in JNTB § I.5 p. 11 ln. 11 reads:} \]

\[ \text{yon tan du ma dañ klan pa’i || 'bras bu sogs la ‘jug pa’o : anekaguṇasampānaṃ pavattaphalaṃ ādiyin Bv II 32cd. The previous citation of the same two padaś in JNTB § I.5 p. 11 ln. 13 reads:} \]

\[ \text{yon tan ma lus klan pa yi || ‘siṅ tog mchog ni dañ por zos : anekaguṇasampānanaṃ pavattaphalaṃ ādiyin Bv II 32cd.} \]

\[ \text{der ni dka’ thub kyi gnas dañ ||} \]

\[ \text{sdod dañ 'chag pa’i gnas rnam s su : Tattha-ppadhānaṃ padahiṃ nisaījaṭ-ṭhānacāṅkame Bv II 33ab. The previous citation of the same two padaś in JNTB § I.5 p. 11 ln. 14 reads: de ru dka’ thub byas nas ni || ‘dug dañ 'chag pa’i gnas} \]
Dīpaṃkara appears

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

I.16 The Bhagavan Dīpaṃkara appeared

Obtaining higher knowledge\(^{266}\) in that way, the ascetic Sumedha\(^{267}\) dwelled in the bliss of attainment.

At that time, the teacher named Dīpaṃkara appeared in the world. On his entering the womb, at his birth, on his enlightenment,\(^{268}\) and when turning the wheel of the teaching, the ten thousand realms of the world shook and trembled, [Pāṇḍita] and proclaimed a sound, proclaimed a great sound.\(^{269}\) And the thirty-two prognostic signs\(^{270}\) appeared.

The ascetic Sumedha dwelled in the bliss of attainment, and did not hear those sounds, nor see those prognostic signs.\(^{271}\) Therefore it is said [in the Buddhavamsa]:

\[\text{Bv II 34–5}\]

\[\text{Relying on one seat, I thus attained accomplishment,}\,^{272}\]
while the Jina Dīpaṃkara appeared, as a guide for the world.

I neither saw, nor heard, the four signs\(^{273}\)–his entry into a womb, birth, enlightenment, or preaching of the doctrine– (\(18a\)) due to the bliss of absorption.\(^{274}\)

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\(^{266}\) bhūti

\(^{267}\) mṛtyu

\(^{268}\) bhāvanā

\(^{269}\) bhūtābhiññābala

\(^{270}\) bhūtābhiññābala

\(^{271}\) mṛtyu

\(^{272}\) bhāvanā

\(^{273}\) bhūtābhiññābala

\(^{274}\) bhāvanā
I.17 The coming of the Bhagavan Dīpamkara to the city of Ramma

At that time, Dasabala275 Dīpamkara, 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: ‘Dīpamkara himself, lord of samaṇas, obtained supreme perfect enlightenment,281 and turned the wheel of the good teaching. Accordingly, walking by
stages, for the benefit of beings,\textsuperscript{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,\textsuperscript{283} and scented garlands, and so on. They prostrated 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, 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 silver\textsuperscript{284} coloured sand. Then, scattering it with garlands\textsuperscript{285} of flowers, and lāja\textsuperscript{286} flowers, they raised royal standards of multi-coloured cloth, and pendants, and so forth. After arranging pots filled with kadali\textsuperscript{287} trees, they put them on the path.

At that time, the ascetic Sumedha rose up in front\textsuperscript{288} of his own abode. And going to the sky above those men, he saw those men, joyous and contented.\textsuperscript{289} Descending\textsuperscript{290} from the sky, and sitting on the ground at one side, he asked the men\textsuperscript{291}: ‘O Sirs,\textsuperscript{292} who has decorated this path?’ Therefore it is said [in the Buddhavamsa]:

\begin{itemize}
\item \textsuperscript{282} sems can la phan pa’i phyir : not in Pāli.
\item \textsuperscript{283} not in Tibetan : gāhāpetvā.
\item \textsuperscript{284} diul : rajatapaṭṭa.
\item \textsuperscript{285} phren ba : not in Pāli.
\item \textsuperscript{286} sil ma : lāja. Cf. (’Bras yos : Lājā Mvy 5739).
\item \textsuperscript{287} chu śiṅ gi śiṅ : kadali. Cf. (Chu śiṅ : Kadali Mvy 4518). For Pāli kadali sec: ‘E. Adam’s fig, Banana, Plantain; Musa acuminate Colla (IFPC), M. balbisiana Colla, M. paradisiaca L. (GIMP, GVDB), Musaceae,’ in: (Liyanaratne, 1994), p. 99. See also: ‘kadali or kandali 1. the plantain (= Musa sapientum, a species of banana plant) and its fruit. 2. a kadali standard (i.e. a plantain used as a standard; kadalīs and puyāṇaghaṭas, 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.
\item \textsuperscript{288} steṅ du : not in Pāli.
\item \textsuperscript{289} not in Tibetan : kin nu kho kāraṇan.
\item \textsuperscript{290} sa la : oruhya.
\item \textsuperscript{291} nam mkha’ nas sa la phyogs gcig tu ’khod pa la mi rnas kyi dris so : ākāsato oruyha ekamantam thito manusse pucchi.
\item \textsuperscript{292} bsod nams dañ idan pa rnas : hambho.
Those in the neighbouring country offered the Tathāgata a meal, Joyful and happy, beside the path from which he came.\(^\text{293}\)

Then, at that time, I made my own abode,\(^\text{294}\) birchbark clothes, moved by the wind.\(^\text{295}\) I then went into the sky.

Seeing happy, contented men, sweeping the path, arriving from the sky, I questioned the men at once. [Pārśva]\(^\text{2}\)

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

The men said this: ‘O Venerable ascetic Sumedha, do you not know? Dasabala Dipaṃkara has attained perfect enlightenment,\(^\text{299}\) and has turned the wheel of the teaching. He is wandering in order to benefit all beings.\(^\text{300}\) Having arrived at our village, he resides 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.’

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.’

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

\(^{293}\) de niid byin nas lam 'di ni || sems ni dga' bas lam phyogs gcig : tassa āgamanamaggam sodhenti tuṭṭhamānasā Bv II 36cd.

\(^{294}\) raṅ gi gnas ni byed pa daṅ : nikkhāmitvā sakassamā Bv II 37b.

\(^{295}\) rluṅ gis : not in Pāli.

\(^{296}\) dga’ daṅ tshim la bde ba yi || mkhas šiṅ rig pa’i skye bo che : Tuṭṭhahaṭṭho pamodito vedajāto mahājano Bv II 39ab.

\(^{297}\) lam ni sūoms bar byed pa na || su źig phyir du lam 'di 'chos : kassa sodhiyati maggo anjasaṃ vaṭumāyananu ti Bv II 39cd.

\(^{298}\) btsun pa : bhante. Cf. (bTsun pa : Bhadanta Mvy 9220).

\(^{299}\) yaṅ dag par rdzogs pa’i saṅs rgyas : sammāsambodhi. Cf. (Yaṅ dag par rdzogs pa’i saṅs rgyas : Samyaksambuddha Mvy 5).

\(^{300}\) sems can rnamz la phan pa’i don du ’chag ciṅ : cārikaṃ caramāno.

\(^{301}\) bzung : paṭivasati.

\(^{302}\) gal te khyed rnamz kyis lam ‘di rnamz saṅs rgyas kyi ched du bṛgyan par gyis śiṅ || bdag la yaṅ gnas gcig shiyin par gyis śiṅ : sace bho tumhe etan maggaṃ Buddhassa alaṃkaroṣtha mayhaṃ pi ekaṃ okāsāṃ detha.

\(^{303}\) bsams nas : sampāṭṭhecitvā.

\(^{304}\) dka’ thub pa blo gros bzaṅ pa’i rdzu ’phrul daṅ ldan par : ‘Sumedhatāpaso iddhimā’ ti.

\(^{305}\) bsams nas : sallakkhetvā.
order: ‘Decorate that spot!’ Dīpaṃkara in Ramma

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.

The great ascetic Dasabala Dīpaṃkara 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 perfumes and garlands of flowers. Accordingly, the infinite deportment of the Buddha proclaimed the roar like a lion on top of mount Manosilātala. And, after the path was decorated, he arrived on the path.

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

306 not in Tibetan: tvaṃ.
307 bdag gis de riṅ lus dub par byas so: aja mayā kāvayeṣvayāvaccaṃ kātum vaṭṭati.
308 saṅs rgyas kyi rol pa: Buddhalīḷhā. The Pāli Buddhalīḷhā ‘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 ln. 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 Buddhalīḷhā. For Sanskrit līlā, ‘f. (derivation doubtful) play, sport, diversion, amusement, pastime; mere appearance, semblance, pretense, disguise, sham,’ see: (SED, 1988), p. 903. For Pāli līḷhā, ‘f. ease, grace, playfulness, facility, adroitness, skill, proficiency, mastery,’ see: (DPL, 1987), p. 220. And for līḷhā, ‘f. grace, ease, charm, adroitness; always used with ref. to the Buddha (Buddhalīḷhā),’ see: (PED, 1979), p. 584. For Buddhalīḷhā, ‘deportment, ease, grace of a Buddha,’ see also: (PED, 1979), p. 490.
309 sgra sgrogs pa: vijambhamāno.
310 sēṅ ge sgra sgrogs pa bzin du: vijambhamāno siho viya.
311 ri Ma no ši la: Manosilātala.
312 byon: paṭipajji.
major marks\textsuperscript{313} of the Mahāpurisa, and resplendent with the eighty minor marks.\textsuperscript{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,\textsuperscript{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 \textit{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.’\textsuperscript{316}

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

\begin{quote}
\textit{Bv II 40}—\textit{52}
\end{quote}

Questioned by me, they answered: ‘The Buddha, who transcends the world,
the Jina, named Dipaṃkara, appears as leader of the world.’

I prepared the uneven path, and swept that path\textsuperscript{318}

\begin{footnotesize}
\textsuperscript{313} skyes bu chen po’i mtshan sum cu rtsa gūs: dvattimśamahāpurusalakṣaṇa. Cf. (skyes bu chen po’i mtshan sum cu rtsa gūs kyi mīn la: Dvātriṃśamahāpurusa-lakṣaṇāmi Mvy 235). The thirty-two \textit{mtshan}: \textit{lakṣaṇa} ‘signs, marks’ of a Mahāpurisa. For a full treatment of the thirty-two \textit{Mahāpurisa-lakṣaṇa} see the \textit{Lakṣaṇa-sutta} of the \textit{Dīgha-nikāya}. See: (Carpenter, 1992), vol. 3, pp. 142—79.

\textsuperscript{314} dpe byad bzaṅ po brgyad cus: asitiyā anubyañjanehi. Cf. (dPe byad bzaṅ po brgyad (b)cu’i mīn la: Aśītyanubyañjanāni Mvy 268). These eighty minor marks do not appear to be explained in the canonical texts, and are mentioned, but not explained, in the \textit{Milindapañha}. See: (Trenckner, 1986), pp. 75, 340.

\textsuperscript{315} dus ma yin par ’byun ba ’ād: āvelāvelabhūta. The Tibetan does not make sense and it may be, as Feer suggests, a misreading for Pāli \textit{velā} ‘time.’ But how this relates to the Pāli compound \textit{āvelāvela} ‘forming (or like) so many garlands (?)’, [see: (CPD, 1960—90), vol. 2, p. 232] is unclear. See: (Feer, 1883), p. 334 n. 1.

\textsuperscript{316} nor bu’i spaṅ leb kyi zam pa la žabs gnon cīn gšeqs pa lta bur zag pa zad pa ’bum phrag bži daṅ lhan cīg bdag gi rgyab gnon cīn gšeqs su gsol | de ni bdag la yun riṅ por phan pa daṅ bde bar ’gyur ro : mani phalakasetum pana akkamanto viya sadhiṃ catuhi khaṇḍavasaṭasahasasehi mama piṭṭhiṃ maddamāno gacchatu, taṃ me bhavis-sati digharattām hitāya sukha-yā ’ti.

\textsuperscript{317} gzig gi pags pa daṅ | ’siṅ ’suṅ gyi gos daṅ : ajiṇaṭāvākacīrāni.

\textsuperscript{318} mi niṃam lam ni ’chos pa daṅ || de yi lam ni byi dor byed : tassa sodhiyati maggo aṅjaśaṃ vaṭumāyanaṃ

\textit{Bv II 40ef}.\end{footnotesize}
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,’

having planted seeds there, they sprouted for me, immediately.

If you give me one unworked place, to sweep for the Buddha’s sake, I too will sweep it, and prepare the uneven parts.

Then, they gave me one unworked place, to sweep on the path.

Thinking: ‘Buddha, Buddha,’ I then prepared the path.

Before my part was finished, the Great Muni Dipamkara, 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, those devas and men rejoiced, saying: ‘It is good.’

The devas saw those men, and the men also saw those devas.

Both made salutation, proceeding together to the Tathāgata.

The divine music of devas, and worldly music of men, both types of music played, proceeding together to the Tathāgata.

Divine mandāra, lotus, and pāricchattaka flowers, devas dwelling in the sky, scattered these flowers in all directions.

319 tshim ŋiṅ dga’ ba skyes pa’i
320 ‘dir ni sa bon bskrun byas nas ||
321 ma thag tu bdag la skye : idha bijāni ropissam, khaṇo ve mā upaccagā Bv II 42cd.
322 bdag kyaṅ byi dor byed pa yin ||
323 de tshe lam ni byi dor bya ||
324 bsu ba byed pa po rnam ni ||
325 de bźin gśegs daṅ thabs cīg ’gro : anuyanti Tathāgataṃ Bv II 47d.
326 de bźin gśegs daṅ thabs cīg ’gro : anuyanti Tathāgataṃ Bv II 48d.
Campaka, salaḷa, nīpa, nāgapunnāga and ketaka trees, those men who walked on the surface 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.

'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.'

Moreover, while lying on the mud, I saw Dasabala Dīpankara, and the glory of the Buddha, 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, [Pā14] even though in disguise I could subdue these defilements. But then there would be no purpose in my attaining nibbāna.

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330 śā la laṃ : salaḷa.


332 nā gā punnā gā : nāgapunnāga.


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

335 sa stei ’gro ba mi rnams so : bhūmi-talagatā narā Bv II 50d.

336 ’jim pa’i stei nas ni gsegs par || bdag ni gnou ciṅ saṅs rgyas rnams || slob ma ’khor bsangs gsungs bsol || bdag la phan par ’gyur ba yin : Akkamitvāna maṃ Buddha saha sisshe gacchatu, mā kalale akkamittho, hitāya me bhavissatī. Bv II 52.

337 saṅs rgyas kyi ’byor pa : Buddhāsirīṃ.

338 gzan gyi cha lugs : aṅñātakavesena 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 ūn moṅs pa thams
I should rather act in the same way as Dasabala Dipaṃkara, who, after attaining supreme enlightenment, put many people in a boat 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."

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

While lying on the ground, I thought thus:

‘Today, I desire to subdue my defilements. I, although in another’s form, realised the doctrine in that place, after attaining omniscience, I will be a Buddha among the devas. But why should I, seen as a powerful man, be liberated alone? Having attained omniscience, I will save those devas and men.

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

I cut the knot of saṃsāra, 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:
A human, with male gender, a cause, seeing a teacher,\textsuperscript{350} a renunciate, endowed with good qualities, a meritorious act,\textsuperscript{351} and earnest desire,\textsuperscript{352} assembling these eight \textit{dhammas}, the aspiration\textsuperscript{353} is developed.\textsuperscript{354}

Abiding in human form, he established the perfect wish\textsuperscript{355} to be a Buddha. Though even \textit{nāgas},\textsuperscript{356} \textit{supaṇṇas}\textsuperscript{357} and \textit{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

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\textsuperscript{357}
Sumedha’s resolution

distinction, and those with both characteristics, 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 shrine, or the bodhi tree. 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. One who has gone forth fulfils that wish, by attaining the five higher knowledges, and the eight attainments. But not, if he be 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. He fulfils it through his meritorious acts, 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, for the sake of the dhammas that make a Buddha. 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 systems, that are filled with water, swimming by means of his own hands, [Pā15] he will

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358 za ma 'am ma niñ ēnam mtshan gūns pa : pāṇḍakānapumṣakaubhatobyāñjanakānaṃ.
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. One who has gone forth fulfils that wish, by attaining the five higher knowledges, and the eight attainments. But not, if he be 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. He fulfils it through his meritorious acts, 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, for the sake of the dhammas that make a Buddha. Not, in any other way.

361 khyim pa’i mtshan ma dañ ldan pas ni ma yin no : samijjhati no gihiliṅge ṭhitassa.
362 gzan du ni ma yin no : not in Pāli.
363 gzi : adhikāra. Cf. (Ched du byas pa, gZi, dBaṅ bu bya ba : Adhikāra Mvy 7633).
364 not in Tibetan : pariyetiṭhiyā.
365 gañ ḍig saṅs rgyas kyi chos kyi phyir : yassa Buddhakārakadhammaṁ atthāya.
366 khor yug : cakkavāla. Cf. (Khor yug, Ne’khor : Pārisamanta Mvy 6493). Cakkavāla, or cakkavaḷa, is a term having two basic uses: ‘world’ and ‘[encircling] mountain range.’ See: cakkavāla ‘1. (n. [and m.??]) one of innumerable worlds, encircled by a cakkavaḷa mountain 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 cosmology 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,\textsuperscript{367} in whichever of these cases, thinks: ’I also shall go to the other side, whether by crossing or proceeding to the other side.’\textsuperscript{368} In that way, when he possesses a great desire\textsuperscript{369}—joy, zeal, and endeavour\textsuperscript{370}—he establishes his wish. Not, in any other way. Furthermore, the ascetic Sumedha lay, after gathering these eight dhāmmas, making the aspiration, desiring to be a Buddha.\textsuperscript{371}

I.19 Sumedha’s prediction to buddhahood by Bhagavan Dīpaṃkara

Then, the Bhagavan Dīpaṃkara also arrived, and stood near the ascetic Sumedha’s head. Seeing with his eyes that had the five pure colours\textsuperscript{372}—like the entrance to the door of the cage of a jewelled window\textsuperscript{373}—he saw the ascetic Sumedha lying on the earth, and thought: ’This ascetic lies here, after making the aspiration\textsuperscript{374} in order to become a Buddha.\textsuperscript{375} Will he fulfil the wish\textsuperscript{376} for this, or

\footnotesize
\begin{itemize}
  \item \textsuperscript{367} sdug bsñal bar : dukkaraṃ.
  \item \textsuperscript{368} bdag gis ’di mams kyaṅ pha rol tu bsgrol ba ’am ’gro ba ’am pha rol tu ’gro bar bya’o Žes Žes so : ahaṃ pitarītvā vā gautvā vā pāraṃ gahessāmīti.
  \item \textsuperscript{369} ’dun : chanda.
  \item \textsuperscript{370} spro ba dañ rtsol ba dañ ’bad pa mams : ussāhena ca vàyāmena ca pariyeṭṭhiyā.
  \item \textsuperscript{371} saṅs rgyas ’dod pa’i smon lam btab nas ŋal lo : Buddhabhāvāya abhinīhāraṃ katvā nipajji.
  \item \textsuperscript{372} kha dog lha pa rab tu daṅs pa dañ ldan pa : pañcaṇavarṇāpasādasāspanma.
  \item \textsuperscript{373} nor bu saṅs ge’i khaṅ pa’i gzeb kyi sgor ’don pa lzin du : maṇisīhapājīrāṇaṃ ughāṭento viya. Tibetan has nor bu saṅs ge’i khaṅ pa, a full translation of Pāli \textit{maṇisīhapājīrāṇa}, 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 \textit{sīhapañjara}, ‘window,’ see: (PED, 1979), pp. 389, 714; and (DPL, 1987), p. 474. And for \textit{pañjara}: ‘a cage, frame,’ sec: (DPL, 1987), p. 329; and (PED, 1979), p. 389. See also: (Feer, 1883), p. 337 n. 3.
  \item \textsuperscript{374} smon lam ’debs Žiṅ : abhinīhāraṃ katvā.
  \item \textsuperscript{375} kha dog lha pa rab tu daṅs pa dañ ldan pa : pañcaṇavarṇāpasādasāspanma.
  \item \textsuperscript{376} nor bu saṅs ge’i khaṅ pa’i gzeb kyi sgor ’don pa lzin du : maṇisīhapājīrāṇaṃ ughāṭento viya. Tibetan has nor bu saṅs ge’i khaṅ pa, a full translation of Pāli \textit{maṇisīhapājīrāṇa}, 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 \textit{sīhapañjara}, ‘window,’ see: (PED, 1979), pp. 389, 714; and (DPL, 1987), p. 474. And for \textit{pañjara}: ‘a cage, frame,’ sec: (DPL, 1987), p. 329; and (PED, 1979), p. 389. See also: (Feer, 1883), p. 337 n. 3.
  \item \textsuperscript{377} dka’ thub pa ’di saṅs rgyas thob pa’i phyir du smon lam ’debs Žiṅ ŋal lo : ahaṃ tāpaso Buddhattāya abhinīhāraṃ katvā nipanno.
\end{itemize}
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.’

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.’

The Buddha said: ‘He lies here intending to become a Buddha.’ 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. His mother will be the queen named Māyā, and his father the king named Suddhodana. The foremost of his disciples will be Upatissa therā, and the second Kolita therā. The Buddha’s attendant will be named Ānanda. The foremost of his female disciples will be Khemā therī, and the second Uppalavaṇṇā therī. After making the great renunciation, his understanding will mature, and he will fulfill this great asceticism. Receiving milk-rice at the foot of the nigrodha tree, and eating it on the bank of the river Nerañjarā.

378 btsun pa de bźin du mthoṅ ŋo : ‘Evaṃ bhante.’
379 dis saṅsrgyas thob par bsams nas ŋal to : Ayaṃ Buddhattāya abhinīhāram katvā nipanno.
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).
383 gnas brtan ņe rgyal : Upatissa nāma therā.
386 gnas brtan ma dGe ma : Khemā nāma therī.
387 gnas brtan ma Ud pa la’i mdom can : Uppalavaṇṇā nāma therī.
For Pāli nigrodha, ‘E. Banyan, Bengal fig, Pagoda tree; Ficus benghalensis L., (= F. altissama var. forgusonii 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* tree, he will become perfectly enlightened. Therefore it is said [in the *Buddhavamsa*]:

Dīpanḍaka, knower of the world, appeared in the world for the benefit of beings.

Standing at my head, the Buddha said these words:

‘See this ascetic, following the most difficult austerity!
He, after the elapse of many aeons, will become Buddha in the world. [Pā16]

Born in the pleasing city of Kapilavhaya, the Tathāgata will go forth, abiding in an ascetics' abode, practising difficult austerities. The Tathāgata, while seated at the foot of the *ajapāla* tree, after receiving milk-rice there, remained on the Nerañjarā’s bank.

The Jina will enjoy milk-rice on the bank of the Nerañjarā, he will arrive at the root of *bodhi* tree by the best path.

And for ‘banyan or Indian fig tree, *Ficus Indica,*' see: (PED, 1979), p. 355.

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.

For ‘*banyan* or Indian fig tree, *Ficus Indica,*' see: (PED, 1979), p. 355. Other forms in the text are: Ser *skya*i guṇas : *Kapilavatthu* JNTB § I.19 p. 27 ln. 22; Ser *skya* : *Kapilavatthu* § II.6 p. 91 ln. 9; Ser *skya* : *Kapilavatthu* § II.10 p. 92 ln. 11; Ser *skya*i gi : *Kapilavatthu* §§ II.14 p. 96 ln. 23, II.17 p. 100 ln. 10, III.19 p. 166 Ins 6—7, III.23 p. 170 ln. 6; and, Ser *skya* : *Kapilapura* § III.27 p. 175 ln. 5.

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.

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.

Nerañjarāṃ upelḥiiti *Bv II* 62d.
Dīpaṃkara’s prediction

He will circumambulate the unsurpassed seat of enlightenment, he will become the greatly renowned Buddha, at the foot of the assattha.

The mother who bears him will be called Māyā. Her father will be named Suddhodana. He will be called Gotama. He will be called Māyā. His father will be named Suddhodana. He will be called Gotama. He will be called Gotama. Defilements exhausted, and free of taints, minds calm and collected, Kolita and Upatissa will be the best of his disciples.

His attendant, named Ānanda, will serve the Jina. Khemā and Uppalavānā will be the best female disciples. Defilements exhausted, and free of taints, minds calm and collected, the Bhagavan’s bodhi tree will be called the assattha.

Hearing this, the ascetic Sumedha thought: ‘I will fulfil that wish,’ and obtained happiness of mind. Many people heard Dasabala Dīpaṃkara’s declaration: ‘The ascetic Sumedha (24a) is the sprouting seed of a Buddha,’ and joy and happiness arose. Then, this thought occurred to him: ‘Just as a man, when going to the 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 Dīpaṃkara, but only in the future when it is said you will be a Buddha. Then at that time, when you manifest and make clear the fruit of the path, I may then be able to [attain it],’ and he made the wish.
Dasabala Dīpaṃkara 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. While the Bodhisatta was sitting like that, the devas of the entire ten thousand-fold world systems gave approval, saying: ‘O Noble 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, and those signs also appear today. We know, without doubt, you will be a Buddha. [Pā17] For whomsoever these signs appear, he will certainly become a Buddha. There, you,
seizing your own supreme firm effort, made praises of various kinds to those bodhisattas.' Therefore it is said [in the *Buddhavaṃsa*]:

Hearing these words of the unequalled Great Sage, made praises of various kinds to those bodhisattas.' Therefore it is said [in the *Buddhavaṃsa*]:

They sounded a great acclamation, making happiness and laughter, joined hands and made salutation, together with [the devas of] the ten thousand [worlds].

‘If I do not attain the fruit of this Lord of the World’s teaching, then, in the distant future, I shall stand before him.’ Just as a man crossing a river, goes to the river’s edge, 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, after going to the distant future, I shall then stand before him.’

Dīpaṃkara, knower of the world, said: ‘So it will be.’

Having cleansed my actions, he raised his right foot.

Whoever were sons of the Jina, all made circumambulation to me. Those men, nāgas and gandhabbas, made salutation, and (25a) departed.

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.
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, that surpasses understanding.

In the thousand-fold world system, there is no sage who is equal with me. I am unequalled in psychic powers. No other has attained 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.’

Those former bodhisattas, 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. These are seen today. ‘You will surely be a Buddha.’ [Pa18]

Absence of strong winds, and the flow of rivers reversing, 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.’

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.’

Those devas and men, produce the sounds of music. Since they produce the sounds today, ‘You will surely be a Buddha.’
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.
Since they are extinguished today, ‘You will surely be a Buddha.’

The sun\(^{442}\) 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.’

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.
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.’

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 žiṅ : mahāsūnmudā ābhujati. Bv II 91a.
\(^{442}\) For comments on this verse and the sun-spots see: (Feer, 1883), p. 340 n. 1.
\(^{443}\) sa ni smun bag bcas pa daṅ : mahiśikā ubhhijjī tāvade Bv II 94b.
\(^{444}\) sems gcig pas ni pha rol mthoṅ : nikkhamanti sakāsayā Bv II 96b.
\(^{445}\) ’dod pa’i nad ni med pa’o : jighacchā ca vinassati Bv II 98b. The Pāli has ‘hunger is eradicated.’
\(^{446}\) de tshe chags pa brabs pa daṅ || skyon daṅ rmoṅs pa rnam par žig : rāgo tadā tān hoti, doso moho pi nassati Bv II 99ab. The Tibetan has skyon ‘fault’ for the Pāli dosa. Tibetan skyon has two possible senses, ‘hatred’ and ‘fault.’ The context here requires ‘hatred.’ The usual word used for Tibetan to express Sanskrit dveṣa, Pāli dosa, is že sdaṅ. The form že sdaṅ is found only once in this text: de la že sdaṅ ma byas na : tattha advejjhamānaso Bv II 142c JNTB § I 27 p. 40 ln. 18. Here že sdaṅ ma byas na ‘If you do not become angry’ translates Pāli advejjhamānaso ‘undoubting or unwavering mind.’ See: (Feer, 1883), p. 343 n. 4. Cf. (Doṣa : sKyon, Ńes pa Mvy 2629) and (Tīvra-dveṣa : že sdaṅ bdo ba, že sdaṅ gi šas che ba Mvy 7265). The Tibetan že sdaṅ is regularly found for Sanskrit dveṣa. See: (TSD, 1982), p. 2028.
Dust was scattered above and below.\textsuperscript{447} This was seen today.
I know it, by all these signs,\textsuperscript{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 \textit{devas} are seen, excepting the formless ones.\textsuperscript{449}
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.\textsuperscript{450}
Today they are seen as if in the sky, ‘You will surely be a Buddha.’

Then, abiding in or departing from a womb did not exist, for even a moment.\textsuperscript{451}
Since they are seen today, \textsuperscript{(26b)} ‘You will surely be a Buddha.’
Making strong endeavour, not reverting to repeated existence,
these are well known by me,\textsuperscript{452} ‘You will surely be a Buddha.’

\textbf{I.21 The Mahāsattā’s resolution}

The Bodhisattā, hearing the words of Dasabala Dīpaṃkara, and the \textit{devas} of the ten thousand-fold world system, produced great mental joy, and he became happy,\textsuperscript{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 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.\textsuperscript{454} Surely, then, the words of the Buddhas are like that. Surely, they intend them to
be profitable. Surely, I shall be a Buddha.’ Therefore it is said [in the Buddhavaṃsa]:

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, the Jinas speak profitably, 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.

Just as, all beings will surely die, similarly, the Buddhas’ words will be true.

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, similarly, the Buddhas’ words will be true.

Just as, when a pregnancy matures, there will surely be birth from the 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 resolved to seek the dhammas that make a Buddha. ‘Where are the dhammas that make a Buddha? Are they above, or below, or at the

455 ḡis ni mi ḡuṅ saṅs rgyas ni : advejjhavacanā Buddhā Bv II 109a. The Pāli advejjhavacana is also translated as rdzun ni mi smra 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 Tibetan reading rdzun mi smra bas ‘not speak falsely’ translates the Pāli advejjhavacana ‘speaking without duplicity,’ as this section is dealing with sacca ‘truthfulness.’ The Pāli advejjhavacana is translated in two different ways in the Tibetan text: rdzun mi smra bas Bv II 147c § I 28 p. 41 ln. 16; ḡis ni mi ḡuṅ Bv II 109a § I 21 p. 34 ln. 18. See: (CPD, 1924—48), vol. 1, p. 215.
456 don yod : amogha.
457 de bźin du ni saṅs rgyas kyi || ḡuṅ ni ḡes pa’o : Yathā nikkhan-tasayanassā sīhassā nādanāṃ dhuvaṃ Bv II 110—4ef.
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 identical in all five Buddhavaṃsa verses: vittathā naththi Buddhānaṃ dhuvaṃ bhu-dho bhāvām’ahaṃ Bv II 110—4ef.
459 ji ltar seṅ ge’i gnas nas ni || seṅ ge’i sgra ni ṃes pa’o : Yathā nikkhan-tasayanassā sīhassā nādanāṃ dhuvaṃ Bv II 113ab.
460 ḡes par byas nas : katassanitthāna.
cardinal, or intermediate points?’ By gradually striving, even former bodhisattas saw the perfection of giving as the first that should be approached and adhered to.

So, I advised myself: ‘You, O Wise Sumedha, having understood this, should perfect the perfection of giving! Just as, when a water pot is overturned, the water in that pot does not remain in the pot afterwards. Similarly, without looking for wealth or fame, giving to all those who beg for succour whatever they desire, without stinting, (27b) sitting in front of the bodhi tree, you will become a Buddha.'
After making firm the first, the perfection of giving, he should make the resolution. Therefore it is said [in the *Buddhavaṃsa*]:

I sought the dharmas that make a Buddha, everywhere, above, below, and in the ten directions, up to the dhammadhātu.

Then, when seeking, I saw the first, the perfection of giving, the path of former Great Men, that proceeds to the other side.

Having now made this one firm, you should make the resolution! If you desire to obtain enlightenment, practise the perfection of giving!

dho bhavissasi.

*brtan par byas nas gnas par bya’o* : daḷhaṃ katvā adhiṭṭhāsi. The same wording appears for each of the ten pāramīs, Pāli has *daḷhaṃ 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 ln. 17–8; brtan par byas te gnas so § I.24 p. 37 ln. 16; brtan par byas te gnas par gyis sīg § I.25 p. 38 ln. 14–5; brtan par byas nas gnas par gyis sīg §§ I.26 p. 39 ln. 10, I.28 p. 41 ln. 9–10, I.29 p. 42 ln. 6; brtan par byas nas gnas bar gyis sīg § I.27 p. 40 ln. 11; brtan par byas te gnas par gyis sīg § I.30 p. 43 ln. 2–3; brtan par byas la gnas par gyis sīg § 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.

*bdag gis sīs sgyas byed pa’i chos || gnā daṅ de ru btsal byas pa :* Handa buddhakare dhamme vicināmi ito c’ ito Bv II 115ab.


*sñon gyi skyes bu chen po yi || lam ni pha rol rjes su ’gro :* pubbakehi Mahesīhi anuceṇṇaḥ mahāpathaḥ Bv II 116cd.

*’di ni re žig khyod kyiṣ kyiān || brtan por byas nas guṇi bar gyis :* Imaṇ tvāṃ paṭhaman tāva daḷhaṃ katvā samādiya Bv II 117ab. Not in Tibetan : paṭhaman. The Pāli has *daḷhaṃ katvā samādiya* in each of the ten occurrences of *pada* b, but the Tibetan has nine variant phrasings for this, and one case that does not have it at all. Tibetan translates it: *brtan por byas nas guṇi bar gyis Bv II 117b JNTB § I.22 p. 36 ln. 3; brtan por byas nas guṇi bar bya Bv II 122b § I.23 p. 36 ln. 23; brtan por byas te guṇi bar bya Bv II 127b § I.24 p. 37 ln. 21; brtan por bya ste guṇi bar bya Bv II 132b § I.25 p. 38 ln. 20; brtan por byas te guṇi bar bya Bv II 137d § I.26 p. 39 ln. 17–8; not in Tibetan Bv II 142b § I.27 p. 40 ln. 17; brtan por byas nas guṇas par gyis Bv II 147b § I.28 p. 41 ln. 15; brtan por bya ste guṇas par gyis Bv II 152b § I.29 p. 42 ln. 14; byams por byas te gnas par gyis Bv II 157b § I.30 p. 43 ln. 8; and brtan por byas nas guṇas par gyis Bv II 162b § I.31 p. 44 ln. 3.

There is one Pāli variant *pada* : not in Tibetan : daḷhaṃ katvāna mānasaṃ Bv II 176b § I.32 p. 47 ln. 11.

*gal te byaṅ chub thob ’dod na || sbyin pa’i pha rol phyin par gyis :* dānapāramiṭṭaḥ gaccha yadi bodhiḥ pat-tum ičhasi 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 dhamma that makes a Buddha.’

When seeking, he saw the second, the perfection of morality.

And this thought occurred to him: ‘O Wise Sumedha, understanding this, you should perfect the perfection of morality. Moreover, for example, a wild-yak guards its own tail, without regard for its own life. Similarly, having understood this, when guarding morality, you are without concern for life. So you will become a Buddha.’
After making firm the second, the perfection of morality, (28a) he should make the resolution.\textsuperscript{485} Therefore it is said [in the \textit{Buddhavamsa}]:

\begin{quote}
Yet, it is not only this \textit{dhamma} which causes the attainment of enlightenment.\textsuperscript{486} I should also seek any other \textit{dhamma} that causes its attainment.\textsuperscript{487}
\end{quote}

Then, when seeking, I saw the second, the perfection of morality, that former Great Men\textsuperscript{488} have approached and relied upon.\textsuperscript{489}
Having now made this second firm, you should make the resolution!\(^{490}\)
If you desire to obtain enlightenment, practise\(^{490}\) 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.

I.24 The perfection of renunciation

Furthermore, he thought: ‘It should be seen that it is not only this \(dhamma\) that makes a Buddha.’ When seeing, he heard the third, the perfection of renunciation.

And this thought occurred to him: ‘O Wise Sumedha, understanding\(^{494}\) 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.’\(^{497}\)

After making firm the\(^{498}\) perfection of renunciation, he made the resolution.\(^{499}\) Therefore it is said [in the \(Buddhavaṃsa\) :
Yet, it is not only this dhamma which causes the attainment of enlightenment.
I should also seek any other dhamma that causes its attainment.\textsuperscript{500}
Then, when seeking, I saw the third, the perfection of renunciation, that former Great Men\textsuperscript{501} have approached and relied upon.\textsuperscript{502}
Having now made this third firm, you should make the resolution!\textsuperscript{503}
If you desire to obtain enlightenment, practise\textsuperscript{504} the perfection of renunciation!
Just as, a person chained in prison, suffers when remaining for a long time,
that place does not create joy, the mind wishes quickly to be free.\textsuperscript{505}
Accordingly, you should see all existences as a prison.
If manifesting renunciation, you will be freed from birth.\textsuperscript{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.
And this thought occurred to him: ‘O Wise ascetic Sumedha,\textsuperscript{507} you should understand from this,\textsuperscript{508} that you should perfect the perfection of understanding!\textsuperscript{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.

\textsuperscript{499} brtan par byas te gnas so : dalhaṃ katvā adhiṭṭhāsi.
\textsuperscript{500} gaṅ žig chos ni thob byed pa : ye dhammā bodhipacanā. Bv II 120d, 125d, 130d, 135d, 140d, 145d, 150d, 155d, 160d, JNTB §§ I.23—31 pp. 36—44.
\textsuperscript{501} skyes bu chen po : Mahesihi. Cf (s-Kyes bu chen po : Mahāpuruṣa Mvy 7361).
\textsuperscript{502} bṣiṣen daṅ bsten par byas pas so : āsevitānisevitān Bv II 121d, 126d, 131d, 136d, 141d, 146d, 151d, 156d, 161d.
\textsuperscript{503} re žig gsun pa ’di yis ni || brtan por byas te gzuṅ bar bya : Imaṇṭa tvaṃ tatiyaṃ tāva dalhaṃ katvā samādiya Bv II 127ab.
\textsuperscript{504} gyis : gaccha.
\textsuperscript{505} de la dga’ bar mi byed par || myur du ’grol bar ’dod par sensa : na tattha rāgaṃ abhijaneti muttiṃ yeva gavesati Bv II 128cd.
\textsuperscript{506} ’iṣes par ’byuṃ pa sṅon du ni || skye ba las ni grol bar ’gyur : nekkhammābhimukho hohi bhavato parimuttiyāti Bv II 129cd.
\textsuperscript{507} mKhas pa blo gros bzaṅ po dka’ thub pa : Sumedhapañḍita.
\textsuperscript{508} ’di nas bzuṅ nas : ito paṭṭhāya.
\textsuperscript{509} Šes ra kyi pha rol tu phrin las byaṅ rdzogs par bya’o : paññāpāramiṃ pi pureyyāsi. Cf (Śes rab kyi pha rol tu phrin las byaṅ : Prajñāpāramitā Mvy 919).
for alms, in succession, without regard\textsuperscript{510} 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.\textsuperscript{511}

After making firm the fourth, the perfection of understanding, let him make the resolution!\textsuperscript{512} Therefore it is said [in the \textit{Buddhavaṃsa}]:

Yet, it is not only this \textit{dhamma} which causes the attainment of enlightenment.

\begin{itemize}
  \item I should also seek any other \textit{dhamma} that causes its attainment.\textsuperscript{513}
  \item Then, when seeking, I saw the fourth, the perfection of understanding, that former Great Men\textsuperscript{514} have approached and relied upon.\textsuperscript{515}
  \item Having now made this fourth firm, you should make the resolution!\textsuperscript{516}
  \item If you desire to obtain enlightenment, practise\textsuperscript{517} the perfection of understanding! [Pā22]
\end{itemize}

Just as, a begging monk does not investigate 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.\textsuperscript{519}

Since, by going to the perfection of understanding, you will attain enlightenment.\textsuperscript{520}

\textsuperscript{510} \textit{ma spaṅs par} : kiñci avajjetvā.
\textsuperscript{511} \textit{saṅs rgyas thob par} 'gyur ro : Bud-
\textsuperscript{512} \textit{bṛtan par byas te gnas par} gyis śig :
\textit{dalaṅḥ katvā adhiṭṭhāsi}.
\textsuperscript{513} \textit{gan źig chos ni thob byed pa} : ye
dhammā bodhipiścaṃśa. \textit{Bv II 120d, 125d,}
\textit{130d, 135d, 140d, 145d, 150d, 155d, 160d,}
\textit{JNTB §§ I.23—31 pp. 36–44}.
\textsuperscript{514} \textit{skyes bu chen po} : Mahesīhi. \textit{Cf} (s-
Kyes bu chen po : Mahāpuruṣa Mvy
\textsuperscript{7361}).
\textsuperscript{515} \textit{bsñen daṅu} besten par byas pas so :
āśeṣītāśeṣītāṃ \textit{Bv II 121d, 126d, 131d,}
\textit{136d, 141d, 146d, 151d, 156d, 161d}.
\textsuperscript{516} \textit{re źig bźi pa} ‘di yis ni || bṛtan por
bya ste gzuṅ bar bya : Imaṅ tvaṃ catut-
\textit{ṛśaṃ tāva dalaṅḥ katvā samādiya} \textit{Bv II}
\textit{132ab}.
\textsuperscript{517} \textit{gyis} : gaccha.
\textsuperscript{518} \textit{dpyod par mi byed pa} : na vivaj-
\textit{jento}.
\textsuperscript{519} \textit{de bźiṃ khbyod kyis dus kun tu} ||
skye bo mkhas la yoṅs su dris : Tath’ eva
tvaṃ sabbakāle pariṣuṣṣanto budhave
\textit{janaṃ}. \textit{Bv II 134ab; Tath’ eva tvaṃ}
sabbakālaṃ pariṣuṣṣanto budhave
\textit{janaṃ}. \textit{Bv II 134ab} (Jayawickrama, 1974), p. 17.
\textsuperscript{520} \textit{ṣes rab pha rol phyin soṅ bas} ||
byaṅ chub thob par ‘gyur ba yin :
paṇṇāparəmītaṃ gantvā sambodhiṃ
pāpuṇissasīti. \textit{Bv II 134cd. The Tibetan}
\textit{has soṅ bas} : \textit{gantvā} in \textit{Bv II 134cd}
\textit{JNTB §§ I.25 p. 38 ln. 21. But gyur nas} :
\textit{139cd, 144cd, 149cd, 154cd, 159cd,}
\textit{164cd}.
I.26 The perfection of effort

Furthermore, he thought: ‘It should be seen that it is not only this dhamma that makes a Buddha.’ When seeking, he attained the fifth, the perfection of effort.

And this thought occurred to him: ‘O Wise ascetic Sumedha, understanding this, you should also perfect the (29b) perfection of effort! Just as, the lion, the king of beasts, has strong effort, at all times. In the same way, you also should strengthen effort, in all existences. If you also make effort, fearlessly, you will become a Buddha.’

After making firm the fifth, the perfection of effort, let him make the resolution! Therefore it is said [in the Buddhavamsa]:

 Yet, it is not only this dhamma which causes the attainment of enlightenment.
    I should also seek any other dhamma that causes its attainment.
    Then, when seeking, I saw the fifth, the perfection of effort, that former Great Men have approached and relied upon.
    If you now desire supreme enlightenment with this fifth one, practise the perfection of effort. Making it firm, you should make the resolution!

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521 thob nas : disvin. The form thob nas here and in JNTB § I.26 p. 39 ln. 3 are probably erroneous for mthoṅ nas, as the seven following Tibetan sections on the pāramis have mthoṅ nas : disvin 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 bzaṅ po dka’ thub pa : Sumedhapaṇḍita.


524 dus thams cad du : sabbairiyāpathesu.

525 byas na : samāno.

526 saṅs rgyas thob par ’gyur ro : Buddha bhavissasi.

527 brtan par byas nas gnas par gys śig : dalhaṃ katvā adhiṭṭhāsi.

528 gaṅ žig chos ni thob byed pa : ye dhammā bodhipācāṇaḥ. By II 120d, 125d, 130d, 135d, 140d, 145d, 150d, 155d, 160d, JNTB §§ I.23—31 pp. 36—44.


530 bsūn daṅ bsten par byas pas so : āsevitanīṣevitaṃ By II 121d, 126d, 131d, 136d, 141d, 146d, 151d, 156d, 161d.

531 gys : gaccha.

532 re žig lha po ’di yis ni || gal te byaṅ chub mchog ’dod na || brtson ’grus pha rol phyin par gys || brtan por byas te gzuṅ par bya : Imaṅ tvam pañcamaṇḍ tava dalhaṃ katvā samādiya, viriyapāramitaṃ gaccha yadi bodhiṃ pattuṃ icchasi By II 137.
Just as, the king of beasts, when standing, going, or sitting, due to fearless effort, is always strong minded.\textsuperscript{533}

Similarly, you also, seize it at all times, by firm effort! Since, it is by going\textsuperscript{534} to the perfection of effort, that you will obtain enlightenment.\textsuperscript{535}

\section*{I.27 The perfection of patience}

Furthermore, he thought: ‘It should be seen that it is not only this dhamma that makes a Buddha.’ When seeking, he saw the sixth, the perfection of patience.

And this thought occurred to him: ‘O Wise ascetic Sumedha,\textsuperscript{536} understanding this,\textsuperscript{537} you should perfect the perfection of patience!\textsuperscript{538} You should be patient to those acting well, or badly.\textsuperscript{539} Just as, having put pure (3oa) 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,\textsuperscript{540} will become a Buddha.\textsuperscript{541}

After making firm the sixth, the perfection of patience, let him make the resolution!\textsuperscript{542} Therefore it is said [in the \textit{Buddhavamsa}]:

Ye[t, it is not only this \textit{dhamma} which aspires to the attainment of enlightenment.

I should also seek any other \textit{dhamma} that causes its attainment.\textsuperscript{543}

Then, when seeking, I saw the sixth, the perfection of patience,
that former Great Men\textsuperscript{544} have approached and relied upon.\textsuperscript{545}

Having now made this sixth firm, you should make the resolution!\textsuperscript{546}

Then, if you do not become angry,\textsuperscript{547} you will obtain perfect enlightenment.\textsuperscript{548} [Pā\textsuperscript{23}]

Just as, if the earth were smeared with pure and impure things, although poured all over, it acts patiently, not with disgust.\textsuperscript{549}

Similarly, you, during all those acts that benefit, or harm you, by going\textsuperscript{550} to the perfection of patience, you will obtain perfect enlightenment.\textsuperscript{551}

I.28 The perfection of truthfulness

Furthermore, he thought: ‘It should be seen that it is not only this \textit{dhamma} that makes a Buddha.’ When seeking, he saw the seventh, the perfection of truthfulness.

And this thought occurred to him: ‘O Wise ascetic Sumedha,\textsuperscript{552} understanding this,\textsuperscript{553} you should also perfect the perfection of truthfulness.\textsuperscript{554} Even if lightning strikes one’s head, \textsuperscript{(30b)} knowing the

\begin{footnotesize}
\begin{enumerate}
\item \textsuperscript{544} skies bu chen po : Mahesihi. \textit{Cf.} (s-Kyes bu chen po : Mahāpuruṣa Mvy 7361).
\item \textsuperscript{545} bsun daṅ bsten par byas pas so : āsevitanisevitaṃ Bv II 121d, 126d, 131d, 136d, 141d, 146d, 151d, 156d, 161d.
\item \textsuperscript{546} not in Tibetan : daḷhaṃ katuṃ samādiya Bv II 142b. All six Tibetan editions omit this second \textit{pada} at Bv II 142b and Bv II 176b. Pāli Bv II 142b has \textit{daḷhaṃ katvā samādiya}, and Bv II 176b \textit{daḷhaṃ katvāna mānasām}.
\item \textsuperscript{547} The Tibetan \textit{že sdaṅ} usually translates Sanskrit \textit{dveṣa} ‘hatred.’ For \textit{dveṣa cf.} Mvy 169, 178, 1937, 7265. And for \textit{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 \textit{že sdaṅ ma byas na} ‘If you do not become angry’ translates Pāli \textit{advejjhamānaso} ‘undoubting or unwavering mind.’ See: (Feer, 1883), p. 351 n. 1. For other translations of \textit{advejjhamānaso}: ‘undivided attention,’ in: (Jayawickrama, 1990), p. 28; and ‘unwavering mind,’ in: (Rhys-Davids, 1880), p. 22. See also: (Horner, 1975), p. 21.
\item \textsuperscript{548} de la \textit{že sdaṅ ma byas na} || yaṅ dag baṇḍu chub thob par ‘gyur : tattha advejjhamānaso sambodhiṃ pāpuṇissasi Bv II 142cd.
\item \textsuperscript{549} thams cad blugs kyi bzhod par byed || skyun bro ba ni byed pa med : sabbaṃ sahati nikkhepaṃ na karoti paṭighaṃ dayaṃ Bv II 143bc.
\item \textsuperscript{550} gyur nas : gantvā.
\item \textsuperscript{551} de bzin khyod kyi thams cad la || phan daṅ gnood pa byed pa na || bzhod pa’i pha rol phyin gyur nas || byaṅ chub yāṅ dag thob par ‘gyur : Tath’eva evaṃ pi sabbesaṃ sammānāvamānakkhamo khan-
tipāramitaṃ gantvā sambodhiṃ pāpuṇissasitī. Bv II 144.
\item \textsuperscript{552} mKhas pa b’lo gros bzaṅ po dka’ thub pa : Sumedhapaṇḍita.
\item \textsuperscript{553} ’di nas bzuṅ nas : ito paṭṭhāya.
\item \textsuperscript{554} bden pa’i pha rol tu phyin pa yāṅ rdzogs par bya’o : saccapāramiṃ pi
\end{enumerate}
\end{footnotesize}
power of desire for the sake of wealth, and so on, don’t lie. Just as, a star, such as the healing star, at all seasons, when it leaves its own course, does not proceed on another course, it proceeds on its own course. Similarly, holding to the truth, not lying, you will become a Buddha.

After making firm the seventh, the perfection of truthfulness, let him make the resolution! Therefore it is said [in the Buddhavamsa]:

Yet, it is not only this dhamma which aspires to the attainment of enlightenment. I should also seek any other dhamma that causes its attainment.

Then, when seeking, I saw the seventh, the perfection of truthfulness, that former Great Men have approached and relied upon.

Having now made this seventh firm, you should make the resolution!

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

Just as, a star is the same in the world of devas and men, and during its yearly cycle does not go on another course.

You also, according to truth, do not depart from grasping the truth by going to the perfection of truthfulness, you will obtain perfect enlightenment.
I.29 The perfection of resolution

Furthermore, he thought: ‘It should be seen that it is not only this *dhamma* 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 *Buddhavamsa*]:

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569 bden pa’i pha rol phyin gyur pas || byaṅ chub yaṅ dag thob par ’gyur : saccāpāramitaṃ gautvā sambodiḥṃ pāpunissāsi. Bv II 149cd.

570 lhag par gnas pa : adhiṭṭhāna.

Cf. (Byin (gyis) brlabs pa : Adhiṣṭhāna Mvy 4264).

571 mKhas pa’i pha rol tu phyin pa yaṅ dag par rdzogs par bya’o : adhiṭṭhānapāramiṃ pi pūreyyāśi.

572 ’di nas bzuṅ nas : ito paṭṭhāya.

573 lhag par gnas pa’i pha rol tu phyin pa yaṅ dag par rdzogs par bya’o : adhiṭṭhānapāramiṃ pi pūreyyāśi.

574 gyur nas : honto.


576 bsuen dbu bsten par byas pas so : āsevitanīśevitaṃ Bv II 121d, 126d, 131d, 136d, 141d, 146d, 151d, 156d, 161d.

577 re ’zig brgyad pa ’di yis ni || brtan par bya ste gnas pa gyis : Imaṃ tvaṃ aṭṭhaṃ daḷhaṃ katvā samādiya Bv II 152ab.

578 de la khyod ni g.yo med pas || yaṅ dag byaṅ chub thob par ’gyur : tattha tvaṃ acalo huttvā sambodiḥṃ pāpunissāsi Bv II 152.

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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 going to the perfection of resolution, you will obtain perfect enlightenment.\textsuperscript{584}

I.30 THE PERFECTION OF FRIENDLINESS

Furthermore, he thought: ‘It should be seen that it is not (31b) only this \textit{dhamma} that makes a Buddha.’ When seeking, he saw the ninth, the perfection of friendliness.\textsuperscript{585}

And this thought occurred to him:\textsuperscript{586} ‘O Wise ascetic Sumedha,\textsuperscript{587} understanding this,\textsuperscript{588} you should also perfect the perfection of friendliness.\textsuperscript{589} You should think of profit and loss as the same! Just as, water, touches and cools equally, a bad man and a good man. Similarly, you also, being single minded\textsuperscript{590} in friendliness for all beings, will become a Buddha.\textsuperscript{592}

After making firm the ninth, the perfection of friendliness, let him make the resolution:\textsuperscript{593} Therefore it is said [in the \textit{Buddhavamsa}]:

\begin{quote}
Yet, it is not only this \textit{dhamma} which aspires to the attainment of enlightenment.

I should also seek any other \textit{dhamma} that causes its attainment.\textsuperscript{594}

Then, when seeking, I saw the ninth, the perfection of friendliness,
\end{quote}
that former Great Men\textsuperscript{595} have approached and relied upon.\textsuperscript{596}

Having now produced the ninth, friendliness, you should make the resolution!\textsuperscript{597}

If you desire to obtain enlightenment, be without equal in friendliness.\textsuperscript{597}

As water, touches and cools equally, beings who are good or evil,
and causes dust and dirt to be shed.\textsuperscript{598}

Similarly, you should act with equal friendliness to both the bad and good.\textsuperscript{599}

by going\textsuperscript{600} to the perfection of friendliness, you will obtain perfect enlightement.\textsuperscript{601}

\textbf{I.31 The perfection of equanimity}

Furthermore, he thought: ‘It should be seen that it is not only this dhamma 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,\textsuperscript{602} understanding this,\textsuperscript{603} you should perfect the perfection of equanimity!\textsuperscript{604} You should abide impartially, even to joy and suffering. Just as, the earth, although smeared with pure and impure things, is impartial.\textsuperscript{605} Similarly, being impartial\textsuperscript{606} to joy and suffering, you will become a Buddha.’\textsuperscript{607}
After making firm the tenth, the perfection of equanimity, let him make the resolution! Therefore it is said [in the Buddhavaṃsa]: [Pa25]

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

I should also seek any other dhamma that causes its attainment.

Then, when seeking, I saw the tenth, the perfection of equanimity, that former Great Men have approached and relied upon.

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

Like a scale that is full, you will obtain perfect enlightenment.

Just as, the earth, if smeared with pure and impure things, since it is equipoised and without partiality, it rejects these without anger.

Just as you are always balanced between joy and suffering, by going to the perfection of equanimity, you will obtain perfect enlightenment.

I.32 Mastery of the Perfections

(32b) Then he thought: 'The bodhisattas in these worlds produce perfect enlightenment, and those very dhammas that make a Buddha. There are no others, apart from these ten perfections. These

nimity (10th). See: (Feer, 1883), p. 355 n. 2.

608 brtan par byas la gnas par gyis sīg : dālanṭaḥ katvā adhiḥśāśi.

609 gaṅ żig 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.


611 bsān dān bsten par byas pas so : āśeṣitaṇisaṇvitaṇ Bh II 121d, 126d, 131d, 136d, 141d, 146d, 151d, 156d, 161d.

612 re žig bcu pa 'di yis ni ] brtan par byas nas gnas par gyis : Imaṃ tvāṃ dasamāṃ dālamp katvā samādiya Bh II 162ab.

613 yaṅ dag byaṅ chub thob pa 'gyur : sambodhiṃ pāpuṇassasi Bh II 162d.

614 ṭtos pa med cīn btaṅ sīoms pas || khro ba med par spoṅ ba yin : upēkkhati ubho p’ ete kopāṇumayavajjitā Bv II 163cd.

615 gyur nas : gantvā.

616 btaṅ sīoms pha rol phyin gyur nas || yaṅ dag byaṅ chub thob pa 'gyur : upēkkhāpāramitaṇ gantvā sambodhiṃ pāpuṇissasiti. Bh II 164cd.

617 byaṅ chub rdzogs par byed pa : bodhiparipācanaṃ.

618 'jig rten pa 'di rnams byaṅ chub sems dpa’ la byaṅ chub rdzogs par byed pa daṅ saṅs rgyas su byed pa ’i chos de rnams ūid do : Imasmiṃ loke Bodhisat-tehi pu rhetabbā bodhiparipācanaṃ Buddhakārakadhamaṃ.

619 dor na : thapetvā.
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, strengthening them all. Remembering them, again and again, in 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 the end, then looking as far as the middle.

Abandoning the body is called a perfection. Abandoning external wealth is called the minor perfection. Abandoning life is called the supreme perfection. 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, that boils like oil on a fire within the world system, with mount

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620 gnas par bya’o : adhiṭṭhāya.
621 lus yoṅs su gtoṅ ba : angapariccāgo.
622 pha rol tu phyin pa : pāramī.
623 ne ba’i pha rol tu phyin pa : upapārami. The Pāli ‘of a limb or limbs’ is preferable according to Feer. See: (Feer, 1883), p. 356 n. 1.
624 don dam pa’i pha rol tu phyin pa : paramatthapārami. Cf. (Don dam pa’i bden pa : Paramārtha-satya Mvy 6544). The Pāli term paramatthapārami ‘supreme perfection,’ like the term upapārami, only appears in one canonical work, the Buddhavaṃsa at Bv I 77, and this verse citation is not in the Jātakaṃidāna. It appears three times in the prose of the Jātakaṃidāna, twice in 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 does not contain any occurrences. For upapārami, ‘minor perfection,’ see: (PED, 1979), p. 144; (CPD, 1960—90), vol. 2, p. 467; and (DPL, 1987), p. 531.
624 don dam pa’i pha rol tu phyin pa : paramatthapārami. Cf. (Don dam pa’i bden pa : Paramārtha-satya Mvy 6544). The Pāli term paramatthapārami ‘supreme perfection,’ like the term upapārami, only appears in one canonical work, the Buddhavaṃsa at Bv I 77, and this verse citation is not in the Jātakaṃidāna. It occurs twelve times in the Jātakamidāna: 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 paramatthapārami, ‘supreme perfection’ see: (PED, 1979), p. 420; and (DPL, 1987), p. 334.
Mahāmeru. While he remembered the ten perfections, the splendor of the teaching, 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, let out a noise, like the great clamour produced from crushing in a sugar-cane mill. It trembled and shook, like a potter’s wheel, and revolved like an oil mill. Therefore it is said [in the Buddhavamsa]:

Whichever dharmas of this world cause the attainment of enlightenment:

- this is the highest, there are none like it—make it firm, and fix it in the mind!

Remembering these dharmas to have an unwavering nature, the splendor of the teaching shook the earth and the thousand-fold world.

The insentient earth is crushed like sugar cane in a mill, and so the earth shook, like the wheel of an oil mill. [Pā26]

While this great earth shook, those men who lived in the city of Rammanagara were unable to rise. They fell, fainting and
Mastery of the perfections

All beings became afraid, and went to the teacher’s presence, saying: ‘O Bhagavan, what is this? Is it a war of the nāgas, or creatures, or yakkhas, or devas, or a war of some others? We do not know. Moreover, this causes distress to all the people. What is the cause of this? Is it due to the evil of the world, or 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! You have nothing to fear from these signs. When I prophesied today:

“The Wise ascetic Sumedha will be the Buddha named Gotama in the future,” he then remembered the perfections. Remembering the perfections, he investigated them. The ten thousand-fold world system instantly shook, and let out a noise, due to the power of the teaching.

Therefore it is said [in the Buddhavaṃsa]:

As many assemblies as there were in the Buddha’s attendance, they, worried by that shaking, after fainting, lay on the ground.

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634 brgyal ba daṅ bag med pas: muc-chitamucchitā.
635 sa’i śiṅ chen po: mahāśāla. Cf. (Khyim bdag gi rigs śiṅ sā la chen po lta bu: Gṛhapati-mahāśāla (sāla) kula Mvy 3864) and (Śiṅ sā la : Sālavṛkṣa Mvy 4223).
636 bskal pa’i mthā’ yi rlui gis: yuganta vātamhā 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.’ Sec: (PED, 1979), p. 556, and (DPL, 1987), p. 606.
637 ‘dzad pa: pavaṭṭantāni.
638 druṅ du: not in Pāli.
639 klu’ khrugs pa: nāgāvatīto.
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 towards 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 mayaṃ etaṃ jānāma.
642 ‘ñe bar tshe bar gyur: upadduto.
643 ma sens śig: mā cintayittha.
644 mtshan mā ’di rmams: itonidānaṃ.
645 gaṅ tshe dag gis drī: yo so mayā ajja.
646 mKhas pa blo gros bzaṅ po dka’ thub pa: Sumedhapaṇḍita.
647 dran par byed do: sammasati.
648 des pha rol tu phyn pa dran par byed cin dpyod do: tassa pāramiyo sammasantassa violentassa.
649 chos kyi gzi brjod kyis: dhammajena.
650 ji srid ’khor rmams yod pa la || saṃs rgyas kyi ni sbrel bas na || de ni de ru sduṅ bsñal sems || brgyal bar gyur nas sa la ṅal: Yaṅvata pariṣṭi āsi Buddhassā parivesane, pavedhamānā sā tatthā 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 Dipanḍaka’s presence, saying: ‘What will happen to these worlds, is it good or bad?’ Torment has arisen throughout the world, we ask (3.4a) you, O Clear Visioned One.

Teaching the doctrine to all of them, the Great Munī Dipanḍaka said: ‘Do not fear or be worried by the movement of this earth, he remembers the teaching, adhered to by former Jinas.

Since he remembers those dharmas, the entire sphere of the Buddha, the earth, the ten thousand-fold world, together with its devas, shakes due to that.’

Those throngs of people, hearing the Tathāgata’s words, were pleased and contented. And taking flowers, perfumes and unguents,
went out from the city of Ramma,\textsuperscript{659} and went to the Bodhisatta’s presence, offering flowers, and so forth. And making salutation and praises, remained\textsuperscript{660} in the city of Ramma. The Bodhisatta, remembering the ten perfections, making a strong effort, and making the resolution,\textsuperscript{661} rose from his seat. Therefore it is said [in the \textit{Buddhavaṃsa}] : [Pā27]

\textbf{Bv II 175—6}

Hearing the words of the Buddha, their minds were instantly fearless,\textsuperscript{662} all came into my presence, and again made salutations.

I considered the Buddha’s good qualities,\textsuperscript{663} making the mind firm,\textsuperscript{664} then I, rising from my seat, made salutation to Dīpaṃkara.\textsuperscript{665}

Then, when the Bodhisatta rose from his seat, all the \textit{devas} of the ten thousand-fold world system gathered,\textsuperscript{666} making offerings with divine flowers and perfumes, saying: ‘O Noble ascetic Sumedha, today, at the feet of Dasabala Dīpaṃkara, you made the wish, in order to procure great benefit.\textsuperscript{667} You will accomplish them without hindrance.\textsuperscript{668} There, you will be free from fear and faint heartedness.\textsuperscript{669} Even a slight illness will not arise in your body. May you quickly perfect the perfections, and achieve perfect enlightenment!\textsuperscript{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.'\textsuperscript{671} They praised him with thanks and blessings and so on. After making praises in that way, each \textit{deva} went to their own abode.

\textsuperscript{659} dGa’ ba can : Ramma. \textit{Cf.} (dGa’ ba : Ramati Mvy 7348).

\textsuperscript{660} gnas so : pāvisi.

\textsuperscript{661} lhag par gnas nas : adhiṭṭhāya.

\textsuperscript{662} ’jigs med sems : mano nibbāyi.

\textsuperscript{663} saṅs rgyas yon tan sems par byed : samādhiyitvā Buddhaguṇaṃ. \textit{Bv II 176a.}

\textsuperscript{664} not in Tibetan : dalḥaṃ katvā mānasāṃ \textit{Bv II 176b.} All six Tibetan editions omit this second \textit{pada} from \textit{Bv II 176b.} It appears in the other Pāli \textit{gathās} as \textit{dalḥaṃ katvā samādiya.}

\textsuperscript{665} de tsle bdag gis stan las laṅ | mar me mdzad la phyag byas so : Dīpaṃkara nimmisitvā va āsanā vutṭhahiṃ taddā ti \textit{Bv II 176cd.}

\textsuperscript{666} ston phrag bcu’i lha thams cad ’dus nas : sakaladasahassacakāvā devatā sannipatīvā.

\textsuperscript{667} don chen po don du gñer ba’i phyīr don du gñer to : mahāti patthitā patthitā.

\textsuperscript{668} de yis de rams la bar geod med ciṅ rdzogs par ’gyur ro : sā te anantarāyaṇena sanijjhatu.

\textsuperscript{669} ūm par med par : (mā) chambhītattaṃ.

\textsuperscript{670} yaṅ dag par rdzogs pa’i saṅs rgyas grub par gyis ṣig : sammāsambodhiṃ paṭivijīha. \textit{Cf.} (Yaṅ dag par rdzogs pa’i saṅs rgyas : Samyaksaṃbuddha Mvy 5).

\textsuperscript{671} myur du mchog rdzogs par byed pa : khippaṃ bodhiṃ uttamaṃ phusassu.
The Bodhisatta, hearing the praises and so forth of the devas,\textsuperscript{672} said: ‘After four incalculable aeons and more than one hundred thousand aeons, and after perfecting the ten perfections, I will become a Buddha.\textsuperscript{673} Resolving on a firm effort, and having made the resolution, he rose into the sky, and went to Himavant.\textsuperscript{674} Therefore it is said [in the \textit{Buddhavaṃsa}]:

While arising from his seat, both devas and men, spread those divine and human flowers evenly.

Both devas and men, being calmed, praised him\textsuperscript{675};

‘May you obtain that great wish\textsuperscript{676} of yours, as you desire.

May (35a) a premature death,\textsuperscript{677} and all illnesses be averted,

let no hindrances arise for you! May you quickly obtain supreme enlightenment!\textsuperscript{678}

Just as, at the right season, the tree comes into blossom.

Similarly, may you, O Great Hero,\textsuperscript{679} blossom with the knowledge of a Buddha.\textsuperscript{680}

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.

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. [Pa\textit{28}]

Similarly, may you, whose wish is completed,\textsuperscript{681} shine light in the ten thousand!

Just as, the sun, freed from Rāhu,\textsuperscript{682} discharges hot light rays.

\textsuperscript{672} bya\textsubscript{n} chub sens dpas kya\textsubscript{n} lha la
sogs pa’i bstod pa thos par byas nas :
Bodhisatto pi devat\textsubscript{a}hi abhittutho.

\textsuperscript{673} sa\textsubscript{n}s rgyas thob par ‘gyur bas : Bud-
dho bhaviss\textsubscript{a}mi.

\textsuperscript{674} Ga\textsubscript{n}s can : Himavanta. \textit{Cf.} (Ga\textsubscript{n}s
can : Himavān Mvy 4152).

\textsuperscript{675} lha da\textsubscript{n} mi rnams g\textsubscript{a}s ka yau ||
thams cad zi bar gyur z\textsubscript{s} bstod : Ve-
dayant\textsubscript{i} ca te sothim devā m\textsubscript{a}nussakā ubhō Bv II 178ab.

\textsuperscript{676} chen po don du gu\textsubscript{e}r : mahantam
pathithaṃ.

\textsuperscript{677} dus m\textsubscript{i}n ‘chi ba ri\textsubscript{n} du so\textsubscript{n}i : Sab-
bhītiyo vivajjantu. \textit{Cf.} (Ri\textsubscript{n} du so\textsubscript{n}i ba :
Dūraṃgama Mvy 892).

\textsuperscript{678} mchog gi bya\textsubscript{n} chub : bodhim ut-
tamaṃ.

\textsuperscript{679} dpa’ chen po : mahāvīra. \textit{Cf.} (dPa’
bo : Vīra Mvy 5037).

\textsuperscript{680} sa\textsubscript{n}s rgyas ye śes : Buddhaṇ\textsubscript{a}na.

\textsuperscript{681} bsam rdzogs pa : puṇ\textsubscript{m}amanō.

\textsuperscript{682} sGra gcan : Rāhu. \textit{Cf.} (sGra
g(can, sGra gcan : Rāhu Mvy 3184, 3392). In ancient Indian and Buddhist
cosmology, Rāhu was a \textit{deva} who swallowed the moon. See: (DPPN, 1983),
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 undertakes the ten dhammas.’

Perfecting these dhammas, he then went to the great forest.

The Narrative of Sumedha the Wise (35b) is completed.

I.33 THE BHAGAVAN DĪPAṀKARA

Those who dwelled around the city of Rammana entered the city, giving many gifts to the Buddha and the assembly of monks. The teacher, after teaching the doctrine to them, established many people in the going for refuge. He left the city of Rammana. Thereafter, as long as life remained, he performed all the duties of a Buddha, and gradually attained nibbāna, in the element of nibbāna that lacks any physical residue. 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:

683 gnas byas nas : samādiya.
684 de tshe nags tshai chen por phyin : te dhamme paripūrento pavanaṃ pāvisī tādā ti Bv II 187cd.
685 mkhas pa blo gros bzaṅ po'i gtam : Sumedhakathā. mkhas pa : Pāli omits.
687 saṅs rgyas la sogs pa’i : buddhapa-makhassa.
688 chos bstan ciṅ bstan nas : dhammaṃ desetvā.
689 lhag par gnas pa ji srid ’tsho’i bar de srid du : tato uddham pi yāvatātayeṣu.
690 Saṅs rgyas kyi ’phrin las : Buddhakicca.
691 lhag ma med par yoṅs su mya ṇān las ’das pa’i dhyānis su yoṅs su mya ṇān las ’das so : anupādisėsa nibbāna parinibbāya. Cf. (Phuṅ po lhag ma med pa’i mya ṇān las ’das pa : Nirupādisėsa-nibbāna 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.
Then, those people made offerings\textsuperscript{692} to the leader of the world and the saṅgha, and went for refuge to the teacher Dipaṃkara.

The Tathāgata established\textsuperscript{693} some in the going for refuge, some with five precepts, others with ten precepts.

Some others were given the four best fruits, some, the unequalled teaching, some, analytical knowledge.\textsuperscript{694}

The Chief of Men\textsuperscript{695} gave the eight supreme attainments\textsuperscript{696} to some, he gave\textsuperscript{697} the three knowledges, and six higher knowledges, to others.\textsuperscript{698}

In that manner,\textsuperscript{699} many men were given the Great Muni’s counsel.

It is extensive. (36a) It is the teaching of the Lord of the World.\textsuperscript{700}

The Bull Shouldered and Large-jawed One,\textsuperscript{701} with the name Dipaṃkara, frees many beings, and liberates those destined for hell.

Seeing beings in need of freedom, in an area of a hundred thousand yojana,\textsuperscript{702} the Great Muni approached instantly, in order to teach them.

In the Buddha’s first assembly,\textsuperscript{703} a hundred koṭīs were enlightened.\textsuperscript{704}

\textsuperscript{692} mchod ston byed : bhojayitvāna.

\textsuperscript{693} nes gsuṅs pa : nivesesi.

\textsuperscript{694} gaṅ zig la ni mtshuṅs med chos || so so yaṅ dag rig pa byin : kassacī asame dhamme deti so paṭisambhidā Bv II 190cd. Cf. (So so yaṅ dag rig pa bźi : Catvāri pratisaṃvida Mvy 196). In Buddhist philosophy paṭisambhidā ‘analytical knowledge’ is a technical term relating to the four types of knowledge: i. atthapaṭisaṃbhidā ‘analytical knowledge of the meaning’; ii. dhammapaṭisaṃbhidā ‘analytical knowledge of the dhamma’; iii. niruttipatisaṃbhidā ‘analytical knowledge of language’; and iv. patibhānapatisaṃbhidā ‘determinate analytical knowledge.’ See: (PED, 1979), pp. 400—1, and (DPL, 1987), pp. 366—7. See also: (Rhys-Davids, 1975), pp. 400—43.

\textsuperscript{695} Mi yi khyu mchog : Narāsabha.

\textsuperscript{696} phun tshogs mchog : varasamāpat-tiya.

\textsuperscript{697} žugs : pavecchati.

\textsuperscript{698} gaṅ zig la ni rig pa gsum || munion par šes pa drug la žugs : tisso kassaci vijāyā chalabhīṁnā pavecchati Bv II 191cd.

\textsuperscript{699} de yis rig pa : tena yogena.

\textsuperscript{700} ‘Jig rten mgon po : Lokanātha.

\textsuperscript{701} Khyu mchog phrag pa ‘gram chen po : Mahāhānu usabhākhandho. Cf. (Khyu mchog : Bṣabha Mvy 19).

\textsuperscript{702} dpag tshad : yojana. Cf. (dPAG tshad : Yojana Mvy 8206).

\textsuperscript{703} ‘dus pa : abhisamaya. The Tibetan has ‘dus pa ‘assembly’ or ‘gathering’ 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 Tibetan ‘dus pa ‘assembly’ as representing Pāli sannipāta ‘assembly’ the Buddhavaṃsa commentary on Bv II 195, 196 says: Dipaṃkarassa pana bhagavato tayo sāvakasannipātā ahesum ‘The Bhagavan
In the Lord’s second assembly, one hundred thousand koṭīs were enlightened.

When the Buddha taught the doctrine in the abode of devas, there were ninety thousand koṭīs in the third assembly. [Pā29]

These were the three assemblies of the teacher Dīpaṃkara.

The first assembly was a hundred thousand koṭīs.

Moreover, when the Jina dwelled in solitude on Nārada’s hill, the hundred thousand, who were pure and free of taints, were calmed.

While the Great Hero stayed on top of Sudassana mountain, the Sage was attended by ninety thousand koṭīs.

At that time, I was the supreme austere ascetic. I moved in the sky, as one who has gone beyond the five higher knowledges.

There were ten and twenty thousand who realised the teaching, the assembly of the ones and twos were innumerable, and without measure.
The people and chiefs knew this, and possessed of wealth they prospered, and the Bhagavan Dipaṅkara’s (36b) teaching was purified.

Those four hundred thousand, with the six higher knowledges and great powers, that pure retinue always surrounds Dipaṅkara, the knower of the world.

Whoever, at that time, renounced the human state, and did not obtain superiority of mind, they were censured.

The arahats, pure and free of taint, acquire teachings that blossom well, and beautify the worlds of devas and men.

The teacher was Dipaṅkara. His city was called Rammavatī. His father was king Sumedha. His mother was Sumedhā. Sumaṅgala and Tissa were the foremost disciples. The attendant of the teacher Dipaṅkara was named Sāgata. Nandā and Sunandā were the foremost female disciples. The Bhagavan’s bodhi tree was called the pippali.

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The teacher was Dipaṅkara. His city was called Rammavatī. His father was king Sumedha. His mother was Sumedhā. Sumaṅgala and Tissa were the foremost disciples. The attendant of the teacher Dipaṅkara was named Sāgata. Nandā and Sunandā were the foremost female disciples. The Bhagavan’s bodhi tree was called the pippali.
The Great Muni Dipaṅkara was eighty cubits in height, blossoming like a tree,738 flowering like the great sāla739 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
The psychic power, the fame, and the precious jewels on the feet,
all were entirely (37a) dissolved. Those conditioned dhammas were abandoned.744 [Pā30]

Bv III 1

After Dipaṅkara, the teacher was named Koṇḍañña,745 with limitless brilliance, endless fame, boundless and imponderable.746

I.34 THE BHAGAVAN KOṇḍañña

Furthermore, after the Bhagavān Dipaṅkara, 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 koṭis; the second had one thousand koṭis; and the third had ninety thousand749 koṭis.

At that time, the Bodhisatta was the world ruling king750 named Vijitāvi.751 He gave a great gift to those large congregations of

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738 śiṅ : diparukkha.
740 draṅ sroṅ chen po : Mahesina.
742 chos kyi snaṅ bar byas nas ni : jotayitvānā saddhammaṃ Bv II 217a.
743 me yi phuṅ po bźin du gsal || de nas ŋan thos daṅ bcas ’das : jalitvā ag-gikkhandho va nibbuto so sasāvako Bv II 217cd.
744 thams cad kun nas bral ba daṅ || ’dus byas chos rnam gtoṅ ba ’o : sabbāṣ samantarahaṁ, nanu rittā sabbaṃ samantarahitaṃ, nanu rittā sab-basaṅkhārā” ti. Bv II 218cd.
746 riṅ la sens dpa’ gāl du med : appameyyo durāsado Bv III 1d.
747 bskal pa : not in Pāli.
748 ’dren pa : not in Pāli.
749 phrag dgu bcu : navuti.
750 ’khor los sgyur ba’i rgyal po : cakkavatti. Cf. (’Khor los sgyur ba’i rgyal po : Cakra-varti-rājāna Mvy 3551). In Buddhist mythology a cakkavatti ‘world ruling’ king, or literally ‘wheel turner’ is the model of an ideal and virtuous secular ruler, whose birth is marked by the same miracles as that of the Buddha. See: (DPPN, 1983), vol. 2, pp. 1343—4.
751 rNam par rgyal ba : Vijitāvi.
monks, numbering one hundred thousand *koṭīs*, in the presence of 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, 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, was reborn in the Brahmaloka.

Moreover, the Buddha Konḍañña’s city was Rammavatī. His father was the king Sunanda, and his mother queen Sujātā. The foremost of his disciples were the two, Bhadda and Subhadda. His attendant was named Anuruddha. The foremost of his female disciples were Tissā and Upatissā. His bodhi tree, the *sālakalyāṇi*. The length of his body was eighty-eight cubits, and eight thousand years was the span of his life.

I.35 The Bhagavan Maṅgala

After him, following the elapse of one immeasurable aeon, four Buddhas appeared in one aeon: Maṅgala; Sumana; Revata; and Sobhita. The Bhagavan Maṅgala had three assemblies of disciples: in the first of those assemblies there were a hundred thousand *koṭīs* of monks; in the second, a thousand *koṭīs*; and in the third, ninety thousand *koṭīs*. Then a cousin named Ānanda, with a retinue numbering ninety thousand *koṭīs*, came to the teacher’s presence, in order to hear the teaching. The teacher explained his previous teachings to him in a graduated way.

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752 dge sloṅ gi dge ’dun chen po rnam la : bhikkhusaṃghassa.
753 la sogs pa : pamukha.
754 chos : dhammakkathā.
755 bsam gtan ma bor : aparighna-jihāna.
757 Śīn tu dga’ ba : Sumanda.
758 Rigs bzaṅ lhā mo : Sujātā.
759 bZaṅ po, Legs bzaṅ : Bhadda, Subhadda.
760 Mi ’gal ba : Anuruddha.
761 rGyal ma, Ne rgyal ma : Tissā, Up-
atissā.
762 dge ba šiṅ ni šā la : sālakalyāṇi.
763 byon par gyur : nibbattiṃsu.
764 bKra šis bzaṅ po, Thugs bzaṅ po,
Nam gru can, mDzes pa can : Maṅgala,
Sumana, Revata, Sobhita.
765 phrag dgu bcu : navuti.
767 phrag dgu bcu : navuti.
768 mūn gyi gtam rnas go rims bzin du : ānupabbilatham.
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 bźi : Catvāri pratisaṃvīda Mvy 196).
⁷⁷⁰ dgra bcom pa thob bo : arahattam pāpuṇi. Cf. (dGra bcom pa la ’jug pa : Arhattva-pratipannaka Mvy 5137). In Buddhist philosophy the term arahat-taphala ‘attainment of arahat-ship’ or ‘fruit of arahat-ship’ refers to the last of the four stages of the path of an arahat. On reaching this stage the arahat has eliminated the last five – i. rūpa-rāga ‘desire for fine material existence’; ii. arūpa-rāga ‘desire for non-material existence’; iii. māna ‘conceit’; iv. uddhacca ‘restlessness’; and v. avijjā ‘ignorance’– of the ten samyojana ‘fetters’ that bind beings to repeated births, and the arahat will not be reborn again. Sec: (BD, 1980), pp. 24—5.
⁷⁷¹ rigs kyi bu rnams : kulaputta.
⁷⁷² rdzu ’phrul las byuṅ ba’i lhuṅ bzed dañ chos gos rnams : iddhimayapat-tacivarassa.
⁷⁷³ dge sloṅ rnams tshur šog cig : ‘etha bhikkhavo.’
⁷⁷⁴ cho ga phun sun tshogs par gyur nas : ākappasampannā āhutā.
⁷⁷⁵ not in Tibetan : Ayam assa tatiyo sāvakasannipāto ahosi.
⁷⁷⁶ šiṅ dañ | sa dañ | ri dañ | rgya mtsho la sog’s pa’i phyo ghs lha ma rnams dañ | tshaṅ baṅ la sog’s pa gser gyis spras pa bžin no : Rukkha-paṭhīvapabbatasaṃuddādayo antamāso ukkhaliyādīni upādāya suvaṃapatta-pariyonaddhā viya ahesuṃ.
⁷⁷⁷ šiṅ mo ſi ma šar ba bžin du : divā suriyālokena viya.
⁷⁷⁸ yañ dag par rdzogs pa : not in Pāli.
⁷⁷⁹ yañ dag par rdzogs pa’i saṇs rgyas gžan rnams la cī’i phyir ’di lṭa bu med pa yin nam : Kim pana aṇñesāṃ Buddhānaṃ ayam ānubhāvo n’ attihī.
light to the ten thousand-fold world system or beyond. Moreover, the Bhagavan Maṅgala, due the power of his former wish,\textsuperscript{780} abides pervading the ten thousand-fold world system uninterruptedly with his bodily radiance, as others fill a six foot halo.\textsuperscript{781}

He, in the course of his life as a bodhisatta, dwelled living as Vessantara.\textsuperscript{782} Together with his son and wife, he lived on a mountain like (38b) Vaṃka mountain.\textsuperscript{783} Then, the yakkha Kharadāṭhika,\textsuperscript{784} hearing that the Mahāpurisa\textsuperscript{785} had given great gifts, approached him in the form of a brāhmaṇa, and in front of\textsuperscript{786} the Mahāsatta asked for his son and wife. The Mahāsatta thought\textsuperscript{787}: ‘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.\textsuperscript{788} The yakkha ate his son and wife, as if eating entrails. As the Mahāpurisa looked at the yakkha eating,\textsuperscript{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 joy\textsuperscript{790} arose in his body, and he thought: ‘In the future, due to the benefits of the merit of giving\textsuperscript{791} 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\textsuperscript{792} with the relics\textsuperscript{793} 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].

\begin{flushright}
\textsuperscript{780} sṅar gyi don du gñer ba’i dbaṅ gis : pubbapathanāvāsena.
\textsuperscript{781} ’od ’dom gaṅ ba : vyāmappabhā.
\textsuperscript{782} Thams cad sgrol : Vessantara.
\textsuperscript{783} ri Bo bam ga : Vaṃkapabbata.
\textsuperscript{784} mChe ba gcig pa gdug pa can : 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.
\textsuperscript{785} skyes bu chen po : Mahāpurisa.
\textsuperscript{786} draṅ du : not in Pāli.
\textsuperscript{787} bsams nas : not in Pāli.
\textsuperscript{788} de la ba daṅ bu mo byin pa daṅ : dve pi dārake adāśī.
\textsuperscript{789} gnod byin gyis skyes bu chen po de la bla ste : Mahāpurisassya yakkhaṃ oloketvā.
\textsuperscript{790} mehog tu dga’ ba chen po : mahanṭam pitisomanassanḥ.
\textsuperscript{791} ’di la byin pa’i bsod nams kyi phan yon gyis : imassa me nissandena.
\textsuperscript{792} mchod rt’en : cetiyaṃ.
\textsuperscript{793} sku gduṅ : sarīra.
\end{flushright}
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 stupa.\footnote{See: JNTB § I.35 p. 55 lns 12—4.}
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,
the teaching will protect one. Therefore it is said [in the Theragāthā]:

\begin{quote}
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.\footnote{Ja I p. 31; dhammo have rakkhati dharmacāriṃ / dhammo sucīrṇo sukham ādadhāti / esānuśaṃso dharmam sucīrṇa' sukham āvahāti, / esānuśaṃso dharme sucīrṇe / na dur-gatiṃ gacchati dharmacārī.}
\end{quote}

As a result of this deed,\footnote{Ja I p. 31: dhammo have rakkhati dharmacārī / dhammo sucīrṇo sukham āvahāti / esānuśaṃso dharmam sucīrṇa' sukham ādadhāti / esānuśaṃso dharme sucīrṇe / na dur-gatiṃ gacchati dharmacārī.} the Bhagavan’s radiant body remained
pervading the ten thousand-fold world system.

Then, the Bodhisattva appeared to us as the brāhmaṇa named
Suruci.\footnote{Ja I p. 31: sTog 39a; Ja IV p. 54, 496;}
He went into the teacher’s presence, in order to make an
invitation to him. And hearing the exposition of the sweet teaching,
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 kotis of monks.’ The Brāhmaṇa said:
‘O Venerable Sir, come for the noon day meal at my house with your
entire assembly.’ (39b) And the Bhagavan\footnote{bcom ldan 'das : satthā.} assented.

The Brāhmaṇa, having made the invitation\footnote{don du gñer cig : nimantetvā.} 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?’\footnote{Ja I p. 31: sTog 39a; Th-a II p. 128; Br-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.} Sitting eighty-four
thousand yojanas above,\textsuperscript{801} the red stone throne\textsuperscript{802} 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,\textsuperscript{803} looking with his divine eye, saw the Mahāpurisa,\textsuperscript{804} and thought: ‘So the brāhmaṇa named Suruci has invited the group of monks with the Buddha at their head,\textsuperscript{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,\textsuperscript{806} saying: ‘Whoever gives me wages, I will do his work.’ Seeing him, the Mahāpurisa\textsuperscript{807} 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,\textsuperscript{808} or do any little job whatever.’ The Bodhisatta said\textsuperscript{809}: ‘Then there is my own work.\textsuperscript{810} I invited tomorrow, from the illustrious ones,\textsuperscript{811} a group of a hundred thousand koṭi 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 kasiṇa maṇḍala.\textsuperscript{812} He looked at that, thinking: ‘Let there be produced from below the earth\textsuperscript{813} a resting place that consists\textsuperscript{814} 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 top\textsuperscript{815} of a capital made\textsuperscript{816} of silver, on pillars made of gold. There

\textsuperscript{801} bdag gis dge sloñ ‘di rnams la thug pa dañ zan dañ gos la sogs pa ’bul bar
\textsuperscript{802} la ba dmar po’i rdø leh la bzung pa na : Paṇḍukambalasānasassā.
\textsuperscript{803} lha’i dbaṅ pos : not in Pāli.
\textsuperscript{804} skyes bu chen po : Mahāpurisa.
\textsuperscript{805} sain rgyas la sogs pa : buddhapa-mukham.
\textsuperscript{806} skyes bu chen po : Mahāsattva.
\textsuperscript{807} skyes bu chen po : Mahāpurisa.
\textsuperscript{808} bsti gnas : maṇḍapa.
\textsuperscript{809} byaṅ chub sms dpas smras pa : not in Pāli.
\textsuperscript{810} la ba dmar po’i rdø leh la bzung pa na : Paṇḍukambalasānasassā.
\textsuperscript{811} ’phags pa la : not in Pāli.
\textsuperscript{812} zad par sñon po’i dkyil ’khor : kasiṇamaṇḍalaṃ. For Pāli kasiṇamaṇḍalaṃ as: a ‘circular kasiṇa device; a kasiṇa disc,’ see: (DOP, 2001), vol. 1, p. 661. And for a ‘kasiṇa 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 kasiṇa, ‘device (for jhāna),’ see: (PTC, 1991), II p. 36.
\textsuperscript{813} sa ’og nas : not in Pāli.
\textsuperscript{814} byaṅ ba : maya.
\textsuperscript{815} steṅ 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.\textsuperscript{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 koṭiś!’ \textsuperscript{Pā33} Instantly, they appeared on the surface of the earth.\textsuperscript{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,\textsuperscript{819} come here, and have a look at the resting place! It is proper now to give wages to me.’

The Mahāpurisa\textsuperscript{820} came and looked at the resting place. Sakka instantly became invisible.\textsuperscript{821} While merely looking at it, his entire body began to emit five colours and joy, continuously.\textsuperscript{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 knowing\textsuperscript{823} 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 Sīvī-jātaka,\textsuperscript{824} our

\begin{itemize}
\item \textsuperscript{816} byuṅ ba : maya.
\item \textsuperscript{817} de ni gser las byuṅ ba’i ka ba
\item \textsuperscript{818} sa’i steñ du : not in Pāli.
\item \textsuperscript{819} ’phags pa : ayya.
\item \textsuperscript{820} skyes bu chen po : Mahāpurisa.
\item \textsuperscript{821} de ma thag tu brgya byin mi snañ bar gyur to : not in Pāli.
\item \textsuperscript{822} kha dog lña dañ ldan pa dga’ ba
\item \textsuperscript{823} rtogs pas : āgamma.
\item \textsuperscript{824} Si bi’i skyes rabs : Sivijātaka, Ētaka no. 499, Ja IV pp. 401—12.
\end{itemize}
bodhisatta\textsuperscript{825} 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,\textsuperscript{(41a)} came in the form of a \textit{brahmana} 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 Mahāpurisa\textsuperscript{826} thought: ‘It is proper that I give a gift to that \textit{sangha}\textsuperscript{827} of monks numbering a hundred thousand \textit{koṭi} for a week.’ Then, seating them in that resting place, he gave the gift of milk-rice\textsuperscript{828} 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.\textsuperscript{829} Cooking by fire makes the milk thicken. Then cooking it with a little fruit, honey, white powder,\textsuperscript{830} and fresh butter, produces the meal of milk-soup known as \textit{gavapāṇa}.\textsuperscript{831} Mankind is unable to serve it, but the \textit{deva} each served it in turn.

When there was no room for those monks in that area, that extended twelve or thirteen \textit{yojana}s, 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,\textsuperscript{832} melted butter,\textsuperscript{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, \textsuperscript{(41b)} was worth the sum of one hundred thousand. The teacher made his rejoicings,\textsuperscript{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,\textsuperscript{835} and more than one hundred thousand aeons, he will be the Buddha named Gotama.’

\textsuperscript{825} bdag cag byaṅ club sems dpa’ : dkar ba’i phyed ma dañ | mar gsar pa rams bsos pa’i bza’ ba’i ’o thug ni dga’ ba pa na žes brjod do : Gavapāṇan ti mahante mahante kolambé khirasa püretvā uddhane āropetvā ghanapākakapekke khire thoke taṇḍule pakkipitvā pakkaṃ madhukaracaracunassapiphī abhiśāṅkhatabhojanaṃ vuccati.

\textsuperscript{826} skyes bu chen po : Mahāpurisa.

\textsuperscript{827} dge ’dun rams : not in Pāli.

\textsuperscript{828} dga’ ba pā na : gavapāṇa.

\textsuperscript{829} tshaṅ dbaṅ chen po : uddhana.

\textsuperscript{830} dkar ba’i phyed ma : sakkaracunna.

\textsuperscript{831} dga’ ba pā na : gavapāṇa. The entire sentence describing the making of the milk-rice is a commentarial interpolation to explain the term \textit{dga’ ba pā na} : \textit{gavapāṇa} ‘milky-rice pudding’: dga’ ba can žes pa ni ches che ba’i snod šin tu che ba ’o mas bkaṅ na tshaṅ dbaṅ chen po’i steṅ du bziag na | mes ’o ma šin tu bska bar bskol te ’bras cuṅ zad btab nas bsos te shraṅ dañ | dkar ba’i phyed ma dañ | mar gsar pa rams bsos pa’i bza’ ba’i ’o thug ni dga’ ba pa na žes brjod do : Gavapāṇan ti mahante mahante kolambé khirasa püretvā uddhane āropetvā ghanapākakapekke khire thoke taṇḍule pakkipitvā pakkaṃ madhukaracaracunassapiphī abhiśāṅkhatabhojanaṃ vuccati.

\textsuperscript{832} mar gsar pa : sappi.

\textsuperscript{833} žun mar : navanita.

\textsuperscript{834} rjes su yid raṅ ba mdzad do : anumodanaṃ karonto. Cf. (Yid raṅ ba, Yi raṅ ba : Atta-manā Mvy 2931).

\textsuperscript{835} graṅs med pa gnis ’das pa na : dvinnamaṃ samkheyānaṃ matthake.
Exclaiming to the Mahāpurisa, 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, I will make my renunciation.’ In such a manner as this, he abandoned the house, 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.

Furthermore, the city of the Bhagavan Maṅgala the Good was called Uttara. His father was king Uttara, and his mother was Uttarā. The foremost of his disciples were the two, Sudeva and Dhammasena. His attendant was named Pālita. The foremost of his female disciples were the two, Sīvalī and Asokā. His bodhi tree was the nāga tree. The height of his body was eighty-eight cubits. The span of his life was ninety thousand years. The extent of his life was (42a) ninety thousand years. He attained nibbāna. Moreover, after the Buddha attained nibbāna, all the regions of the ten thousand-fold world system immediately became dark, and the people of all the world systems let out a great lament.

I.36 THE BHAGAVAN SUMANA

Similarly, at his nibbāna, the ten thousand-fold world system was plunged into darkness. After that Bhagavan, the teacher named
Sumana\textsuperscript{852} appeared. He had three assemblies of disciples: in the first assembly, there were a hundred thousand \textit{koti}s of monks; in the second assembly,\textsuperscript{853} there were ninety thousand \textit{koti}s on Kañcan mountain;\textsuperscript{854} and, the third, had eighty thousand \textit{koti}s. At that time, the Mahāsatta was the \textit{nāga} king named Atula,\textsuperscript{855} who had the power of majesty.\textsuperscript{856} And hearing: ‘A Buddha has arisen,’ he went out from that abode of \textit{nāgas}, surrounded by family and friends. Making offering with divine music to the Bhagavan, who was surrounded by a retinue of a hundred thousand \textit{koti}s of monks, he gave him a great gift. Having given a set of heavenly clothes\textsuperscript{857} to each of those monks, he remained in the virtue\textsuperscript{858} of going for refuge. The teacher prophesied: ‘In the future you will be a Buddha.’

The city of that Bhagavan was called Khema.\textsuperscript{859} His father (42b) was the king named Sudatta,\textsuperscript{860} and his mother was named Sirimā.\textsuperscript{861} The foremost of his disciples were Saraṇa and Bhāvitatta.\textsuperscript{862} His attendant was Udena.\textsuperscript{863} And his two foremost female disciples were Soṇā and Upasoṇā.\textsuperscript{865} His \textit{bodhi} tree\textsuperscript{866} was the \textit{nāga} tree. The height of his body was sixty cubits. And the span of his life was ninety thousand years.

\textbf{I.37 The Bhagavan Revata}

After him, the teacher named Revata\textsuperscript{869} appeared. He had three assemblies\textsuperscript{870}: the first, was called incalculable; the second, had a hundred thousand \textit{koti}s of monks; and, the third, also the same number. At that time, the Bodhisatta was the \textit{brāhmaṇa} named Atideva.\textsuperscript{871} Hearing the teacher’s explanation of the teaching, he

\textsuperscript{852} Yid bzaṅ : Sumana.
\textsuperscript{853} ’dus pa : not in Pāli.
\textsuperscript{854} gSer gyi ri : Kañcanapabbata.
\textsuperscript{855} mNam med : Atula.
\textsuperscript{856} rdzu ’phrul gyi mthu dañ idan śiṅ : mahiddhi ko mahānubhāvo.
\textsuperscript{857} lhɑ’i gos gūṇa : dussayuga.
\textsuperscript{858} tshul khrims : not in Pāli.
\textsuperscript{859} dGe ba can : Khema.
\textsuperscript{860} Legs byin : Sudatta. \textit{Cf.} (Legs byin : Samāpta Mvy 8024).
\textsuperscript{861} dPal ldan ma : Sirimā.
\textsuperscript{862} Nes ’gro, Goms byed : Saraṇa, Bhāvitatta.
\textsuperscript{863} ’Char byed : Udena.
\textsuperscript{864} gūṇa : not in Pāli.
\textsuperscript{865} ṇaṅ pa, ṇe bar ṇaṅ pa : Soṇā, Upasoṇā.
\textsuperscript{866} byaṅ chub kyi śiṅ : bodhi.
\textsuperscript{867} bKra śis bzaṅ po : Maṅgala. \textit{Cf.} (b-Kra śis : Maṅgala Mvy 6818).
\textsuperscript{868} Thugs bzaṅ : Sumana.
\textsuperscript{869} Nam gur can : Revata.
\textsuperscript{870} ’dus pa : sāvakasannipāta.
\textsuperscript{871} lhag pa’i lha : Atideva. \textit{Cf.} (lhag pa’i lha : Deva Mvy 3216).
remained in the virtue\textsuperscript{872} 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.\textsuperscript{873} His father was the king named Vipula,\textsuperscript{874} and his mother was named Vipulā.\textsuperscript{875} The foremost of his disciples were Varuṇa and Brahmadeva.\textsuperscript{876} His attendant was Sambhava.\textsuperscript{877} And the foremost of his female disciples were Bhaddā and Subhaddā.\textsuperscript{878} (43a) His bodhi tree was the nāga tree. The height of his body was eighty cubits. And the span of his life was sixty thousand years.

\textsuperscript{5} Bv VI : After Sumana,\textsuperscript{879} the leader was named Revata.
Incomparable and unrivalled, he was the best and unequalled Jina.

\textbf{I.38 The Bhagavan Sobhita}

After him, the teacher named Sobhita\textsuperscript{880} appeared. He had three assemblies\textsuperscript{881}: the first, had a hundred koṭis of monks; the second, had ninety koṭis; and, the third, had eighty koṭis. Then, the Bodhisatta was the brāhmaṇa named Ajita.\textsuperscript{882} After hearing the teacher’s explanation of the teaching, he remained in the virtue\textsuperscript{883} of going for refuge. He gave a great gift to the saṅgha of monks with the Buddha at their head.\textsuperscript{884} The Bhagavan also prophesied: ‘You will be a Buddha.’

Furthermore, that Bhagavan’s city was named Sudhamma.\textsuperscript{885} His father was the king Sudhamma,\textsuperscript{886} and his mother was named Sudhammā.\textsuperscript{887} The foremost of his disciples were Asama and Sunetta.\textsuperscript{888} And his attendant was Anoma.\textsuperscript{889} The foremost of his female disciples were Nakulā and Sujātā.\textsuperscript{890} His bodhi tree was the nāga tree. The
height of his body was fifty-eight cubits. And the span of his life was ninety thousand years.

**I.39 The Bhagavan Anomadassi**

After him, following the elapse of one (43b) immeasurable aeon, three Buddhas appeared within one aeon: Anomadassi; Paduma; and Nārada. The Bhagavan Anomadassi had three assemblies: the first, had one hundred thousand monks; the second, seven hundred thousand; and, the third, six hundred thousand. At that time, the Bodhisatta was a certain yakhya. Possessing great powers and great 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. The teacher also prophesied: ‘You will be a Buddha in the future.’

Furthermore, the city of the Bhagavan Anomadassi was called Caṅdavatī. His father was the king Yasava, and his mother was named Yasodharā. The foremost of his disciples were Nisabha and Anoma. And his attendant was Varuṇa. The foremost of his female disciples were Sundari and Sumanā. His bodhi tree was the ajjuna tree. The height of his body was fifty-eight cubits. And the span of his life was a hundred thousand years.

After Sobhita, the perfect Buddha, the chief of men, was the famed, radiant, and unsurpassed Anomadassi.
After him, the teacher named Paduma appeared. He also had three assemblies: the first, had a hundred thousand koṭis 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, 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, 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. His father was the king Paduma, and his mother was named Asamā. The foremost of his disciples were Sāla and Upasāla. His attendant was Varuṇa. The foremost of his female disciples were Rāmā and Uparāmā. His bodhi tree was the soṇa tree. The height of his body was fifty-eight cubits. And the span of his life was a hundred thousand years.

After Anomadassa, the perfect Buddha, the best of men, was called Paduma, without rival or equal.

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904 Pad ma : Paduma.
905 'dus pa : sāvakasannipāta.
907 'gog pa'i sño ms par 'jug pa las laž nas : nirodhā vuṭṭhito.
908 Tsam pa ka : Campaka.
909 Pad ma : Paduma.
910 mTsun ma : Asamā.
911 Sā la, U pa sā la : Sāla Upasāla.
912 Chu lha : Varuṇa.
913 dGa' ma, Śin tu dga' ma : Rāmā, Uparāmā.
914 sro na : soṇa (Skt. śyoṇāka m. Bignonia Indica).
I.41 THE BHAGAVAN NĀRADA

After him, the teacher named Nārada appeared. He also had three assemblies: the first, had a hundred thousand koṭīs of monks; [Pā37] the second, had ninety thousand koṭīs; and, the third, had one hundred and eighty thousand koṭīs. Then, the Bodhisatta, having gone forth in the renunciation of a sage, mastered the five higher knowledges and the eight attainments. He gave a great gift to the saṅgha of monks with the Buddha at their head, and made offering with red sandalwood. He prophesied to him: ‘You will be a Buddha in the future!’

Furthermore, the Bhagavan’s city was named Dhaññavatī. His father was the king Sumedha, and his mother was named Anomā. The foremost of his disciples were Bhaddasāla and Jinamitta. And his attendant was Vāseṭṭha. The foremost of his female disciples were Uttarā and Phagguṇī. His bodhi tree was the mahāsoṇa tree. The height of his body was eighty-eight cubits. And the span of his life was ninety thousand years. (45a)

I.42 THE BHAGAVAN PADUMUTTARA

Beginning, one hundred thousand aeons after the Buddha Nārada, in the middle of a certain aeon, the Buddha called Padumuttara appeared. He also had three assemblies: the first, had a hundred thousand koṭīs of monks; the second, on Veḷhāra mountain, had ninety thousand koṭīs; and, the third, had eighty thousand koṭīs. At that time, the Bodhisatta was born as the state official named Jaṭila. He gave a great gift, consisting of religious robes, to the...
saṅgha of monks with the Buddha at their head. 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 Padmuttara, and all devas and men went for refuge to the Buddha.

His city was named Haṃsavatī. His father was the king Ānanda, and his mother was named Sujātā. The foremost of his disciples were Devala and Sujātā. And his attendant was Sumana. The foremost of his female disciples were Amitā and Asamā. His bodhi tree was the sāla tree. The height of his body was eighty-eight cubits. His bodily radiance surrounded him for twelve yojanas. And the span of his life was one hundred thousand years.

After Nārada, the perfect Buddha, the best of men, was called Padmuttara the Conqueror, unagitated like the ocean.

I.43 The Bhagavan Sumedha

After him, following the elapse of three thousand aeons, there were two Buddhas in one aeon, named Sumedha and Sujātā. Sumedha also had three assemblies of disciples: in the first assembly, in the city called Sudassana, there were one hundred koṭīs of those free from taints; in the second assembly, there were ninety koṭīs; and, in the third assembly, there were eighty koṭīs. At that time, the Bodhisatta was born as the brāhmaṇa boy named Uttara. He gave a great gift to the group of monks with the Buddha at their head, distributing eighty koṭīs of buried treasure. And having heard the teaching, he resorted to the duty of going for refuge. Having gone forth, he went to the forest. 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, and his mother was named Sudattā. The
foremost of his disciples were Saraṇa and Sabbakāma. And his attendant was Sāgara. The foremost of his female disciples were Rāmā and Surāmā. His bodhi tree was the mahānīpa tree. The height of his body was eighty-eight cubits. (46a) And the span of his life was ninety thousand years.

After Padmuttara, the leader was called Sumedha, with strong radiance and superior mind, 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. 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. 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 gift to those monks with the Buddha at their head. The teacher also prophesied to him: ‘You will be a Buddha in the future!’

The city of that Bhagavan was named Sumaṅgala. His father was the king Uggata, and his mother was named Pabhāvatī. The foremost of his disciples were the two, Sudassana and Deva.

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950 Legs sbyin ma : Sudattā.
951 ņes ’byuṅ, Thams cad ’dod : Saraṇa, Sabbakāma.
952 rGya mtsho : Sāgara.
953 dGa’ ma, Šin tu dga’ ma : Rāmā, Surāmā.
954 ni pa chen po : mahānīpa.
955 Pad ma mchog : Padmuttara.
956 ṭod zer drag ciṅ riṅ la sens : durāsado uggatejo.
957 ’khor lo sgyur ba’i rgyal po : cakkavaṭṭirāja. Cf. (’Khor los sgyur ba’i rgyal po : Cakra-vartirājā Mvy 3551). The cakkavaṭṭirāja can ride his chariot, or turn his wheels, travelling wherever he pleases; showing his power to be able to go to any place he desires. See: (DPPN, 1983), vol. 2, pp. 1343—4.
958 sain sgyas la sogs pa : buddhapaṃkha.
959 sbyin pa chen po phul lo : niccaṃ mahādānaṃ adaṃsu.
960 sain sgyas la sogs pa : buddhapaṃkha.
961 de yān ma ’oṅs pa na ston pas saṁs rgyas par ’gyur ro źes luṅ bstan no : So pi nam Satthā vyākāsi.
964 ’Od ldan ma : Pabhāvatī.
His attendant was Nārada. The foremost of his female disciples were Nāgā and Nāgasamālā. His bodhi tree was the mahāvelu 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 of his life was ninety thousand years.

Then, in that very maṇḍakappa, Sujāta was the leader, chief of the host, with the jaw of a lion, imponderable and unequalled.

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, Atthadassi, and Dhammadassi. Piyadassi also had three assemblies of disciples: the first, had a hundred thousand koṭīs of monks; the second, had ninety koṭīs; and, the third, had eighty koṭīs. At that time, the Bodhisatta was the brahma boy named Kassapa. He had mastered the three Vedas, and, on hearing the teacher explain the teaching, abandoned wealth worth a hundred thousand koṭīs. Making monasteries for the saṅgha, and having gone for refuge, he dwelled in the practice of virtue. Then, the teacher also prophesied to him: ‘After the elapse of one hundred and eighteen aeons, you will be a Buddha!’

The city of that Bhagavan was named Anoma. His father was the king Sudinna, and his mother was named Candā. The foremost of his disciples were the two, Pālita and Sabbadassi. And his attendant was Sobhita. The foremost of his female disciples were...
the two, Sujātā and Dhammadinnā. His bodhi tree was the piyaṅgu tree. The height of his body was eighty cubits. And the span of his life was ninety thousand years.

After Sujātā, the self-sufficient leader of the world, was the renowned Piyadassi, unequalled and imponderable.

I.46 THE BHAGAVAN ATTHADASSI

After him, the Bhagavan named Atthadassi 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. Taking an umbrella of mandārava flowers from the deva-world, he offered it to the teacher. He also prophesied to him.

The city of that Bhagavan was named Sobhita. His father was the king Sāgara, and his mother was named Sudassanā. The foremost of his disciples were Santa and Upasanta, while his attendant was Abhaya. The foremost of his female disciples were Dhammā and Sudhammā. 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.

Then, in that maṇḍakappa, Atthadassi, the chief of men, dispelled the great darkness, and attained supreme enlightenment.

I.47 THE BHAGAVAN DHAMMADASSI

After him, the teacher named Dhammadassi appeared. He also had three assemblies of disciples: in the first assembly, there were a

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979 Legs skyes ma, Chos sbyin ma : Sujātā, Dhammadinnā.
981 bcom ldan ’das : satthā.
982 Don mthoṅ : Atthadassi.
983 mTshams bzaṅ : Susīma.
984 de yaṅ des luṅ bstan to : So pi naṃ vyākāsi.
985 mDzes byaṅ : Sobhita.
986 rGya mtsho : Sāgara.
987 blTa na sdug ma : Sudassanā. Cf. (blTa na sdug : Sudarśana Mvy 4142).
988 Ži ba, Ñe bar Ži ba : Santa, Upasanta.
989 ’Jigs med : Abhaya.
990 Chos ma, Chos bzaṅ ma : Dhammā, Sudhammā.
991 yaṅ dag byaṅ chub mchog : sambodhim uttamaṃ.
992 Chos mthoṅ : Dhammadassi.
hundred koṭis of monks; in the second, there were seventy koṭis; and, in the third, eighty koṭis. 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.\(^9\)

The city of that Bhagavan was named Saraṇa.\(^9\) His father was the king Saraṇa,\(^9\) and his mother was named Sunandā.\(^9\) The foremost of his disciples were Paduma and Phussadeva,\(^9\) while his attendant was Sunetta.\(^9\) The foremost of his female disciples were Khemā and Sabbanāmā.\(^9\) His bodhi tree was the bimbijāla\(^1\) tree. The height of his body was eighty cubits. The span of his life was one hundred thousand years.

Then, in the maṇḍakappa, the greatly renowned Dhammadassi, subduing the great darkness, shone equal to the devas.\(^1\)

### I.48 The Bhagavan Siddhattha

\[Pā40\] Then, after him, starting from the beginning, ninety-four aeons ago, in one aeon, the Buddha named Siddhattha\(^1\) appeared. He also had three assemblies of disciples: the first, had a hundred thousand koṭis of monks; the second, had ninety koṭis; and, (48a) the third, had eighty koṭis. At that time, the Bodhisatta was the ascetic named Maṅgala the Good,\(^1\) having a powerful brilliance, and possessed of the power of higher knowledge. Taking the fruit of the mahājambu,\(^1\) 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.’\(^1\)
The city of that Bhagavan was named Vebhāra. His father was the king Jayasena, and his mother was named Suphassā. The foremost of his disciples were Sambala and Sumitta. And his attendant was Revata. The foremost of his female disciples were Sīvalī and Surāmā. His bodhi tree was the kaṇikāra tree. The height of his body was sixty cubits. And the span of his life was one hundred thousand years.

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, appeared. They also had three assemblies: the first assembly, had a hundred koṭis of monks; the second, had ninety koṭis; and the third, had eighty koṭis. At that time, the Bodhisatta was born in a royal family and named Sujāta, and was possessed of great wealth and fame. Having gone forth as a renunciate ascetic, he acquired psychic power. Hearing that the Buddha had arrived, he took divine mandāra and lotus flowers, and pāricchattaka 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 Buddha also prophesied to him: ‘After ninety-two aeons, you will be a Buddha.'
The city of that Bhagavan was named Khema. His father, of royal lineage, was Janasandha, and his mother was named Padmumā. The foremost of his disciples were Brahmadeva and Udaya. And his attendant was Sambhava. The foremost of his female disciples were Phussā and Sudattā. His bodhi tree was the asana tree. The height of his body was sixty cubits. And the span of his life was one hundred thousand years.

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 Phussa appeared. He also had three assemblies: 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. Abandoning the kingdom’s royal family, he went forth in the presence of the teacher. Learning the three piṭakas, 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.

The city of that Bhagavan was named Kāsi. His father was the king Jayasena, and his mother was named Sirimā. The foremost of his disciples were Surakkhita and Dhammasena. And his attendant was Sabhiya. The foremost of his female disciples

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1020 'di nas bskal pa dgu bcu rtsa giis nas sa'i rgya bar 'gyur ro : 'ito dvānavutikappe Buddhho bhavissasīti.'
1021 dGe ma : Khema.
1022 rgyal po'i rigs : khattiyā.
1023 sKye bo dad pa can : Janasandha.
1024 Pad ma : Padmunā.
1025 Tsha'n pa'i lha, 'Char byed : Brahmadeva, Udaya.
1026 Ya'i dag mchog : Sambhava.
1027 Myur ma, Legs sbyin ma : Phussā, Sudattā.
1029 Gyur pa : Phussa.
1030 'dus pa : sīvakasamipāta.
1031 rNam par rgyal byed : Vijitāvi.
1032 de ya'n de bzin du 'tsha'n rgya bar 'gyur to : So pi nam Buddhho 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 sbyi'n, Chos kyi sde : Surakkhita, Dhammasena.
1037 'Jigs bcas : Sabhiya.
were Cālā and Upacālā.\textsuperscript{1038} His bodhi tree was the āmalaka\textsuperscript{1039} tree. The height of his body was fifty-eight cubits. And the span of his life was ninety thousand years.

Then, in that maṇḍakappa, the unsurpassed teacher Phussa, was the peerless and unequaled leader of the world.

I.51 THE BHAGAVAN VIPASSI

Then, ninety one aeons after him, the Bhagavan named Vipassi\textsuperscript{1040} appeared. He also had three assemblies\textsuperscript{1041}: 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,\textsuperscript{1042} powerful, and possessing great majesty and wealth.\textsuperscript{1043} He gave the Bhagavan a large golden (49b) sword,\textsuperscript{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.\textsuperscript{1045} His father was the king Bandhuma,\textsuperscript{1046} and his mother was named Bhandhumatī.\textsuperscript{1047} The foremost of his disciples were Khaṇḍa and Tissa.\textsuperscript{1048} And his attendant was Asoka.\textsuperscript{1049} The foremost of his female disciples were Candā and Candamittā.\textsuperscript{1050} His bodhi tree was the pāṭali\textsuperscript{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.


\textsuperscript{1040} rNam par gzigs : Vipassi. Cf. (r- Nam par gzigs : Vipaśyī Mvy 87).

\textsuperscript{1041} 'dus pa : sāvakasannipāta.

\textsuperscript{1042} mThuṅs pa med pa : Atula.

\textsuperscript{1043} rdzu 'phrul ldan žiṅ mthu che bas : mahiddhiko mahāmūbhiavo.

\textsuperscript{1044} ba dan : piṭha.

\textsuperscript{1045} Blo gros ġyen : Bhandhumatī.

\textsuperscript{1046} ġNen gyi rgyal po : Bandhuma.

\textsuperscript{1047} Blo gros ġyen ma : Bandhumatī.

\textsuperscript{1048} Phuṅ po, dKar rgyal : Khaṇḍa, Tissa.

\textsuperscript{1049} Mya ŋan med : Asoka. Cf. (Mya ŋan med pa : Aśoka Mvy 3653).

\textsuperscript{1050} Zla ba ma, Zla ba'i bśes ġyen ma : Candā, Candamittā.

After Phussa, the perfect Buddha, best of men, named Vipassi, possessed of vision, arose in the world.

I.52 The Bhagavan Sikhi

Then, thirty-two\textsuperscript{1052} aeons after him, two Buddhas appeared, named Sikhi and Vessabhu.\textsuperscript{1053} Sikhi also had three assemblies of disciples: the first assembly, had one hundred thousand monks; the second, had eighty thousand; and, the third, had ten\textsuperscript{1054} thousand. At that time, the Bodhisatta was the king Arindama.\textsuperscript{1055} He gave a great gift, consisting of religious robes, to the saṅgha with the Buddha at their head.\textsuperscript{1056} Then, he gave a great bejewelled elephant\textsuperscript{1057} (5oa) which was adorned with seven jewels, and suitable equipage, that 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.\textsuperscript{1058} His father was the king Aruṇa,\textsuperscript{1059} and his mother was named Pabhāvatī.\textsuperscript{1060} The foremost of his disciples were Abhibhu and Sambhava.\textsuperscript{1061} His attendant was Khemaṃkara.\textsuperscript{1062} The foremost of his female disciples were Makhilā and Padumā.\textsuperscript{1063} His bodhi tree was the puṇḍarīka\textsuperscript{1064} tree. \[Pa42] The height of his body was thirty-seven cubits. He dwelled emanating bodily radiance for three yojana. And the span of his life was thirty-seven thousand years.

After Vipassi, the perfect Buddha, the best of men, was named Sikhi, unequalled conqueror, unsurpassed peerless person.
I.53 The Bhagavan Vessabhu

After him, the Buddha named Vessabhu appeared. He also had three assemblies: the first assembly, had eighty thousand monks; the second, had thirty-seven thousand; and, the third, had sixty thousand. At that time, the Bodhisatta was the king Sudassana. He gave a great gift, consisting of religious robes, to the saṅgha with the Buddha at their head. Going forth in his presence, endowed with right conduct and good qualities, he venerated the jewel of the Buddha, 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. His father was the king Suppatīta, and his mother was named Yasavatī. The foremost of his disciples were Soṇa and Uttara. His attendant was Upasanta. The foremost of his female disciples were Dāmā and Samālā. His bodhi tree was the sāla tree. The height of his body was sixty cubits. And the span of his life was sixty thousand years.

Then, in that manḍakappa, the unequalled, peerless one, named Vessabhu, appeared as conqueror in the world.

I.54 The Bhagavan Kakusandha

After him, four Buddhas, Kakusandha, Koṇāgamana, Kassapa, and our Bhagavan, appeared in one aeon. Moreover, the Bhagavan Kakusandha had one assembly of disciples which had forty thousand monks. At that time, the Bodhisatta was the king Khema. He gave a great gift, consisting of alms bowls and religious robes,
eye ointment and medicines, to the saṅgha with the Buddha at their head. Hearing the teacher’s explanation of the teaching, he went forth. The teacher also prophesied to him.

Furthermore, that Bhagavan Kakusandha’s city was named Khema. His father was the brāhmaṇa Aggidatta, and his mother was the brāmaṇī named Visākhā. His foremost disciples were Vidhūra and Sañjīva. And his attendant was Buddhija. The foremost of his female disciples were Sāmā and Campakā. His bodhi tree was the mahāsirīsa tree. The height of his body was forty cubits. And the span of his life was forty thousand years.

I.55 The Bhagavan Koṇāgamana

[Pa43] After him, the teacher named Koṇāgamana appeared. He also had one assembly of disciples, which had thirty thousand monks. At that time, the Bodhisatta was the king Pabbata. 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 feast for the saṅgha of monks with the Buddha at their head. He gave bowls, Chinese silk, cloth from the country of Groṅ khyer gsal ldan, blankets, fine cloth, and golden silk clothes, and went forth in the teacher’s presence. He also prophesied to him: ‘You will be a Buddha.’

The city of that Bhagavan was named Sobhavatī. His father was the brāhmaṇa Yaññadatta, and his mother (51b) was the brāmaṇī...
named Uttarā. The foremost of his disciples were Bhiyyosa and Uttara. And his attendant was Sothiija. The foremost of his female disciples were Samuddā and Uttarā. His bodhi tree was the udumbara tree. The height of his body was twenty cubits. And the span of his life was thirty thousand years.

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 Kassapa appeared. He also had one assembly which had twenty thousand monks. At that time, the Bodhisatta was the brāhmaṇa boy named Joṭipāla, learned in the three Vedas. He was renowned in all realms and countries, and a friend of the potter Ghāṭikāra. The Bodhisatta, together with the potter, went to the teacher’s presence 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, made the Buddha’s teaching shine. The teacher also prophesied to him.

The city where that Bhagavan was born was named Bārāṇāsī. His father was the brāhmaṇa Brahmadatta, and his mother was...
the brāmaṇī named Dhanavatī. The foremost of his disciples were Tissa and Bhāradvāja. And his attendant was Sabbamitta. The foremost of his female disciples (52a) were Anuḷā and Uruveḷā. 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.

After Konāgamana, 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 Dipañkara appeared. There was no prophecy in their presence for the Bodhisatta, [Pā44] therefore, they are not described here. Moreover, this commentary explains the purpose of showing all the Buddhas from the beginning of this aeon.

I.58 All the buddhas

Cf. Bv XXVII 1c–f

Tanhaṅkara and Medhaṅkara, then it was Saraṇaṅkara, the perfect Buddha was Dipañkara, the best of men, Koṇḍañña.

1117 'Byor ldan ma : Dhanavatī.
1118 dKar rgyal, Bhā ra dhwa rdza : Tissa, Bhāradvāja.
1119 Thams cad bses ġren : Sabbamitta.
1120 rJes su len ma, sToṅ rgyal ma : Anuḷā, Uruveḷā.
1121 de rnam kyi druṅ du byaṅ chub sans dpa’ luṅ ma bstan no : Tesaṃ sāntiṃ Bodhisattassa vyākāraṇam n’atthi.
1122 don gyi gtam : Āṭṭhakathāyāṃ.
1123 gzan yaṅ don gyi gtam ’dis ’di’i bkhal pa nas bzuṅ nas saṅs rgyas thams cad mthoṅ pa’i don du ’dir bśad do : āṭṭhakathāyam pana tamhā kappā paṭṭhāya sabbe buddhe dassetuṃ idam vuttam.
1124 sTog mdzad : Taṇhaṅkara.
1125 blo gros mdzad : Medhaṅkara.
1126 sKyabs ni mdzad pa : Saraṇaṅkara.
1127 These five Jātakaniḍāna gāthā are composite verses that differ from those in the Buddhavaṃsa (see: JNTB § I.58 p. 78 lns 7—11 to p. 79 lns 1—11):


sTog 52a Ja I p. 44; Bv-a p. 131; Ap-a p. 48; Cp-a p. 15; cf. Bv XXVII 1c-f: sred mdzad daṅ ni blo gros mdzad || de nas skyabs ni mdzad pa yin || mar me mdzad ni rdzogs saṅs rgyas || rkaṅ gñis mchog ni kō dī nya ||

Ja I p. 44; Bv-a p. 131; Ap-a p. 48; Cp-a p. 15: Maṅgalo ca Sumano ca Revato Sobhito muni / Anomadassī Padumā Nārado Padumuttaro. Cf. Bv XXVII 5ab, 7ab: Maṅgalo ca Sumano ca Revato Sobhito muni / Anomadassī Padumā Nārado cāpi nāyako.
The sages Maṅgala, Sumana, Revata and Sobhita, Anomadassi, Paduma, Nārada and Padumuttara.

The widely renowned Sumedha, Sujāta and Piyadassi, the leaders of the world Atthadassi, Dhammadassi and Siddhattha.

The perfect Buddhas Tissa, Phussa, Vipassi, Sikhi and Vessabhu, the leaders Kakusandha, Konāgamana and Kassapa.

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.

sTog 52a Ja I p. 44: Bv-a p. 131; Ap-a p. 48; Cp-a p. 15; cf. Bv XXVII 5ab, 7ab; bkra šis daṅ ni thugs bzaṅ daṅ || thub pa nam gru mdzes byed daṅ || thugs klan mthoṅ daṅ pad ma daṅ || mi sbyin daṅ ni pad ma’i mchog ||


sTog 52a Ja I p. 44: Bv-a p. 131; Ap-a p. 48; Cp-a p. 15: rdzogs saṅs rgyas ni dkar rgyal gyur || rnam gzigs tsgun tor thams cad skyob || log dam sel daṅ gser thub daṅ || 'dren pa ’od sruṅ žes bya’o ||


Thugs bzaṅ : Sumana.

blo gros bzaṅ daṅ legs skyes daṅ || grags chen bīta na sduṅ pa daṅ || don mthoṅ daṅ ni chos mthoṅ daṅ || ’jig rten ’dren pa don grub daṅ ||


...myā ŋan ’das : nibbuta.
I.59 The attainment of the Bodhisatta’s advantages

There, our bodhisatta,\textsuperscript{1131} who made the aspiration,\textsuperscript{1132} in the presence of twenty-four Buddhas, beginning with Dipanḍaka, appeared, after more than four immeasurable aeons and one hundred thousand\textsuperscript{1133} aeons. Moreover, there was no other Buddha, other than this perfectly enlightened Buddha,\textsuperscript{1134} established after the Bhagavan Kassapa. Thus, the Bodhisatta\textsuperscript{1135} obtained the prediction in the presence of Dipanḍaka, and the other twenty-four Buddhas. Furthermore, for whatever Bodhisatta [with]\textsuperscript{1136}:

\begin{itemize}
  \item A human, with male gender, a cause, seeing a teacher,\textsuperscript{1137}
  \item a renunciate, endowed with good qualities, a meritorious act,\textsuperscript{1138} and
  \item earnest desire,\textsuperscript{1139}
\end{itemize}

developing these eight dharmas, the aspiration\textsuperscript{1140} is perfected.\textsuperscript{1141}

\textsuperscript{1131} bdag cag gi byaṅ chub sems dpa’ : amhākaṃ Bodhisatto.
\textsuperscript{1132} smon lam btab ciṅ : katābhīnihārena. \textit{Cf.} (sMon lam gyi pha rol to phyin pa : Praṇidhāna-pāramitā Mvy 921).
\textsuperscript{1133} ’bum phrag gcig lhag pa : kappasa-tasahassa.
\textsuperscript{1134} yaṅ dag par rdzogs pa’i saṅs rgyas ’di las saṅs rgyas gzhan med do : imāṃ Sāmāsamuddhaṃ añño Buddhho nāma n’atthī.
\textsuperscript{1135} not in Tibetan : Bodhisatta.
\textsuperscript{1136} gzhan yaṅ byaṅ chub sems dpa’ gaṅ des : Yena pana tena.
\textsuperscript{1137} mi yi bdag ñid rtags daṅ ldan || sgyu daṅ ston pa’i lta ba daṅ : Manus-sattamā lingasampatti hetu Satthāradas-saṇaṃ Bv II 58ab. The citation of the same two padas in JNTB § I.18 p. 25 ln. 13 reads: mi yi lus ni mtshan mar ldan || ston pa’i lta ba’i rgyu daṅ ni : Manussattamā lingasampatti hetu Satthāradas-saṇaṃ Bv II 58ab.
\textsuperscript{1138} gzī : adhikāra. \textit{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 § I.59 p. 79 ln. 20. \textit{Adhikāra} is translated by gzi. The Tibetan has used rigs pa : adhikāra in Bv II 58 § I.18 p. 25 ln. 14. Pāli \textit{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 bodhisatta.
\textsuperscript{1139} rab tu byuṅ žiṅ yon tan ldan || gzi rnam daṅ ni ’dun pa daṅ : pabbajjā guṇasampatti adhikāro ca chandatā Bv II 58cd. The citation of these two padas in JNTB § I.18 p. 25 ln. 14 reads: rab byuṅ yon tan ldan pa daṅ || rigs pa daṅ ni ’dun pa daṅ : pabbajjā guṇasampatti adhikāro ca chandatā Bv II 58cd.
\textsuperscript{1140} smon lam rnam : abhinīhāro. \textit{Cf.} (sMon lam gyi pha rol to phyin pa : Praṇidhāna-pāramitā Mvy 921).
\textsuperscript{1141}chos brgyad po ni tshogs pa daṅ || smon lam rnam ni yaṅ dag rdzogs : aṭṭhadhammasamodhānā abhinīhāro samijjhati. Bv II 58ef. The citation of these two padas in JNTB § I.18 p. 25 ln. 15 reads: chos brgyad po ni bsdus nas su || smon lam mion par ’phel ba’o : aṭṭhadhammasamodhānā abhinīhāro samijjhati. Bv II 58ef.
Accumulating these eight dharmas, and making the aspiration at the feet of Dipaṅkara, there arose an inclination: 'I will seek everywhere for those dharmas that make a Buddha.'  

Seeking them, I saw the first, the perfection of giving.

Vessantara himself arrived through perfecting the dharmas, the perfection of giving, and so forth, that cause becoming a Buddha. 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, only a mere one hundred koṭīs of aeons.
They don’t arise in hell, but in the world,\(^{148}\)
all their limbs are not consumed, or ignited by passionate hunger and
thirst,\(^{149}\)
since they are not minor beings,\(^{150}\) they do not arise in evil destinies.

\[\text{[Pā45]}\]

When born among mankind, they are not born blind,
and also not deaf, and are not mute.\(^{151}\)

They are not born as women, and are not born in border regions,
nor as hermaphrodites, or eunuchs,\(^{152}\) those men of certain enlightenment.

Freed from continuation in all the pure spheres,
not relying\(^{153}\) on false views, and seeing the workings of \textit{kamma}.\(^{154}\)

Dwelling in heaven, they do not arise without perception,
among those \textit{devas} of the pure abode, name and cause do not arise.\(^{155}\)
Superior men think of renunciation,\(^{156}\) free of attachment to being or
non-being,\(^{157}\)
and who proceed for the profit of the world, perfecting all the perfections.

\section*{I.60 The time of the older pāramīs}

Attaining those benefits, he perfected the perfections. At the time
of the \textit{brahma} \textit{Akkita},\(^{158}\) at the time of the \textit{brahma} \textit{Saṃkha},\(^{159}\)
at the time of the king Dhanañjaya,\(^{160}\) at the time of the king

\begin{footnotes}
\item[148] 'jig rten par : lokantaresu.
\item[149] bkres skom sred dañ 'bar ba dañ || yan lag thams cad mi 'chad 'gyur : nijjamataññhā klupipāsasā na honti kālakañjakā.
\item[150] srogs chags phra mor mi 'gyur ziñ : na honti khuddakā pāñā.
\item[151] Ikugs dañ gzhogs phyed na mi 'gyur : na bhavanti mūgapakkhikā.
\item[152] za ma ma niñ mtshan gūṣ dañ : ubhatovyañjanapāñḍakā.
\item[153] mi brten no : na sevanti.
\item[154] las kyi bya ba mthoṅ ba dañ : kam-makiriyadassanā.
\item[155] gtsas ma ris kyi lha rnam su || sgyu dañ miñ ni skye ba med : suddhāvāsesu desevu honti nāma na vi-jjati.
\item[156] skyes bu dam pa ņes 'byuñ sems : Nekkhammaninā sappurisā.
\item[157] dūs dañ dūs mthog pa med : visamātta bhavabhāve.
\item[158] Grags pa dañ klan pa : Akitti.
\item[159] Dūn : Saṃkha.
\item[160] Nor rgyal : Dhanañjaya.
\end{footnotes}
Mahāsudassana,\textsuperscript{161} at the time of the king Mahāgovinda,\textsuperscript{162} at the time of the (53b) great king Nimi,\textsuperscript{163} at the time of Candakumāra,\textsuperscript{164} at the time of Visayhaseṭṭhi,\textsuperscript{165} at the time of the king Sivi,\textsuperscript{166} and at the time of Vessantara,\textsuperscript{167} it is said, that there was no end to his perfection of the perfection of giving. In one place it says, in the \textit{jātaka} of the bodhisatta Sasapaṇḍita:\textsuperscript{168}

\begin{quote}
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.\textsuperscript{169}
\end{quote}

In that way, when undertaking the giving up of his body, which is the perfection of giving, the ultimate perfection\textsuperscript{170} arose.

\section*{I.61 The Perfection of morality (sīlapāramī)}

Similarly, at the time of the nāga king Silava,\textsuperscript{171} at the time of the nāga king Campeyya,\textsuperscript{172} at the time of the nāga king Bhūridatta,\textsuperscript{173} at the time of the nāga king Chaddanta,\textsuperscript{174} at the time of the king Jayadissa,\textsuperscript{175} and at the time of Alīnasattukumāra’s son,\textsuperscript{176} there was no end to the arising of the perfection of the perfection of morality. Moreover, it says, in one place in the \textit{jātaka} of Saṃkhapāla:\textsuperscript{177}

\begin{quote}
\textit{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.}\textsuperscript{170}
\end{quote}

\textit{When undertaking the giving up of his body, which is the perfection of giving, the ultimate perfection\textsuperscript{170} arose.}
Sūla endured the beating and the cutting by a knife, not being angry at the sons of the village chief; this was my perfection of morality.

Accordingly, when giving up the body, which is the perfection of morality, the ultimate perfection arose.

I.62 THE PERFECTION OF RENUNCIATION (NEKKHAMMAPĀRAMĪ)

Similarly, at the time of Somanassakumāra, at the time of Hatthipālakumāra, and at the time of Ayogharapaṇḍita having abandoned his great kingdom, there was no end to the arising of the perfection of renunciation. Moreover, it says, in one place in the jātaka of Cūlasutasoma: [Pā46]

Taking the great kingdom in hand, and abandoning it like a globule of spittle, desireless, abandoning even the kingdom, this was my perfection of renunciation.

Accordingly, after unselfishly abandoning the kingdom, which is the perfection of renunciation, the ultimate perfection arose.

I.63 THE PERFECTION OF UNDERSTANDING (PAÑÑĀPĀRAMĪ)

Similarly, at the time of Vidhurapaṇḍita, at the time of Mahāgovindaapanḍita, at the time of Kuddālapaṇḍita, at the time of blaṅs nas brdeg pa dañ || groñ dpon bu la klro mi byed || tshul khrims phar phyin bdag gi ’di ||

1178 gSal śiṅ : Sūla.
1179 gSal śiṅ gis ni phug nas ni || mt-shon cha blaṅs nas brdeg pa dañ : Sūlehi pi vijhlayanto koṭṭayante pi sattihi.
1180 groñ dpon bu la : bhojaputte.
1181 Yid bzaṅs gźon nu : Somanassakumāra.
1182 Glaṅ chen skyon gźon nu : Hatthipālakumāra.
1183 lCags khyim mkhas pa : Ayogharapaṇḍita.
1185 Cf. Ja I p. 46 Cūlasutasoma-jātaka, nekkhamma; sTog 54a; Bv-a p. 60; Ap-a p. 50; Cp-a p. 273.

Ja I p. 46: Mahārajjaṃ hattha-gataṃ kheḷapiṇḍaṃ va chaḍḍayiṃ / cajato na hoto laganaṃ, esā me nekkhammapāramīti.

sTog 54a: Bu źi ba chuṅ ŋu’i skyes rabs: rgyal po chen po lag tu thob || mchil ma’i dbu ba ŋzin du spaus || rgyal srid spaus kyaṅ žen pa med || bdag gi ņes ’byuṅ phar phyin ’di ||
1186 rgyal srid spaus kyaṅ žen pa med : cajato na hoti laganaṃ.
1187 de ŋzin du ņes par bdag gis rgyal srid spaus nas : evaṅ nissaṅgaṭāya rajo-jāṇa chaḍḍetvā nikkhamantassa.
1188 mKhas pa bi dbu ra : Vidhurapaṇḍita.
Aragapaṇḍita, at the time of Bodhiparibbajaka, and at the time of Mahosadhapanḍita, there was no end to the arising of the perfection of understanding. Moreover, it says, in one place in the jātaka of Sattubhatta, at the time of Senakapaṇḍita:

I, when seeking understanding, freed a brāhmaṇa from suffering, my understanding was unequalled, this was my perfection of understanding.

When seeing the snake within the sack, 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. Moreover, in one place in the jātaka of Mahājanaka:

In the middle of an ocean, with the shore unseen, all men were killed, my mind was free from suffering, this was my perfection of effort.
While crossing the great ocean, the perfection of effort arose.\textsuperscript{1202}

I.65 THE PERFECTION OF PATIENCE (KHANTIPĀRAMĪ)

In the \textit{jātaka}\textsuperscript{1203} of Khantivāda\textsuperscript{1204}:

When I was beaten senseless with a sharp axe,
I was not angry with the king of Kāsi,\textsuperscript{1205} this was my perfection of patience.

In this way, as if in a state of senselessness, I remained\textsuperscript{1206} in great pain, which is the perfection of patience, and the ultimate perfection arose.

I.66 THE PERFECTION OF TRUTHFULNESS (SACCAPĀRAMĪ)

In the \textit{jātaka}\textsuperscript{1207} of Mahāsutasoma\textsuperscript{1208}:

Guarding true speech, I abandoned my life,
making free a hundred of the royal line, this was my perfection of truthfulness.\textsuperscript{1209}

In that way, abandoning life and guarding the truth, which is the perfection of truth, the ultimate perfection arose.
I.67 The Perfection of Resolution (adhiṭṭhānapāramī)

In the *jātaka*\(^{1210}\) of Mūgapakkha\(^{1211}\):

Mother and father are unnecessary\(^{1212}\) to me, wealth and fame are also unnecessary,
I am delighted at omniscience, I therefore resolved on this practice.\(^{1213}\)

[Pa\(^{47}\)]

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 Ekarāja\(^{1216}\):

I am not afraid of anyone, I fear nothing at all,
relying on the power of friendliness, then I am happy in the wilderness.\(^{1217}\)

(55a) In that way, abandoning life without regard,\(^{1218}\) creating that friendliness, which is the perfection of friendliness, and the ultimate perfection arose.


\(^{1211}\) 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: Matāpittā na me dessā, na pi me dessaṃ mahāyasasaṃ, / sabbaññutaṃ piyaṃ mayhaṃ, tasmā vataṃ adhiṭṭhahihin.

sTog 54b: lKugs pa daṅ gzogs phyed na ba’i tshul gyi skyes rabs : pha ma bdag la mi dgos šin || nor daṅ grags pa’i dgos pa med || bdag ni thams cad mkhyen la dga’ || de phyir brtul žugs gnas pa’o || mi dgos šin : na dessa.

\(^{1212}\) de phyir brtul žugs gnas pa’o : tasmā vataṃ adhiṭṭhahihin ti.

\(^{1213}\) srog gi ’dod pa yoṅs su btan nas : jivitaṃ pi cajitvā.


\(^{1215}\) 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 ’ham bhāyāmi kassaci, / mettābalen’ upatthaddho ramāmi pavane sadā ti.

sTog 54b: rGyal po gcig gi skyes rabs: gaṅ žig bdag la skrag byed med || bdag gis gaṅ la’aṅ ’jigs ma byas || byams pa’i stobs kyi steṅ gnas žiṅ || de tshe ston pa ŋid la dga’ ||

\(^{1216}\) de tshe ston pa ŋid la dga’ : ramāmi pavane sadā ti Cp 353d.

\(^{1217}\) srog yoṅs su gtoṅ bala mi blta žiṅ : jivitaṃ pi analoketvā.
I.69 THE PERFECTION OF EQUANIMITY (upekhāpāramī)

In the jātaka\textsuperscript{1219} of Lomahāṃsa\textsuperscript{1220}:

Thinking to dwell in a cemetery,\textsuperscript{1221} lying\textsuperscript{1222} on a heap of bones,
I arrived at that place,\textsuperscript{1223} and reflected on the body.

In that way, when the youths of the village take stones,\textsuperscript{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.

Those things that are condensed here should be understood from the Carīyāpiṭaka,\textsuperscript{1225} where the meaning is expanded upon.

Then, having fulfilled the perfections, he dwelled as Vessantara.\textsuperscript{1226}

Senseless on the ground, not knowing even happiness or pain,
I moved it seven times, through the power of giving.\textsuperscript{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.\textsuperscript{1228} So, from the presence at the feet of Dipamkara, until birth in Tusita,\textsuperscript{1229} should be known as the Remote Cause.\textsuperscript{1230}

\begin{footnotesize}
\textsuperscript{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.
\textsuperscript{1221} Ja I p. 47: Susāne seyyaṃ kappemi chavaṭṭhikaṃ upadhāya' ahaṃ, / gomaṇḍalā upagantvā rūpam dassent' anappakan ti.
\textsuperscript{1222} sTog 55a: Naṇ pa'i spu'i skies rasbs: dur khrōd du ni gnas par sems || rūs goṅ la ni brten byas nas || bdag gi gnas su ne bar 'oṅs || gzugs la bīta ba iṇuḥ ba med ||
\textsuperscript{1223} susāne seyyaṃ kappemi Cp 359a.
\textsuperscript{1224} brten byas nas : upadhāya.
\textsuperscript{1225} bdag gi gnas su ne bar 'oṅs : gomaṇḍalā upagantvā Cp 359c
\textsuperscript{1226} Thams cad sgrol gyi bdag ūnid : Vessantarattabhāva. Cf. (Thams cad sgrol : Viṣṇuṭṭara Mvy 32).
\textsuperscript{1227} Cf. Ja I p. 47 Vessantarājātaka, dāna; sTog 55a; Cp 124 p. 10; Cp-a p. 101; Bv-a p. 272; Ap-a p. 51; Dbs-a p. 32; Thūp p. 164.
\textsuperscript{1228} Ja I p. 47: Acetanāyaṃ puthavi avināya sukham dukham, / sāpi dānam balā mayhaṃ sattakkhattuṃ pakampathā ti.
\textsuperscript{1229} sTog 55a: no Tibetan title: sms med pa yi sa gzi yis || bde daṅ sdog bsñal mi ŋes kyiṅ || bdag gi sbyin pa'i stobs de yis || lan bdun du ni rab tu g.yos ||
\textsuperscript{1230} dGa' ldan : Tuisitabhavana. Cf. (d-Ga' ldan : Tuṣitā Mvy 3081).
\textsuperscript{1228} dGa' ldan : Tuisitapura.
\textsuperscript{1230} riṅ po'i gzi : Dürenidāna.
\end{footnotesize}
II. THREE PROCLAMATIONS

FURTHERMORE, when the Bodhisatta was dwelling in Tusita, the great proclamation of a Buddha arose. In this world, three proclamations arise: the proclamation of an aeon; the proclamation of a Buddha; and, the proclamation of a world ruler.

II.1.1 Proclamation of an aeon

The Lokabyūha devas thought: ‘Then, after one hundred thousand years, there will be the end of the aeon.’ And those devas of the sensuous sphere, free from the confusion of the hot-headed, and with...

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3 Saṅs rgyas kyi sgra cher sgrogs pa : Buddhahalāhala. 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 hullaballoo 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.
4 sgra cher sgrogs pa : halāhala.
5 bsKal pa’i sgra cher sgrogs pa : Kap-pahalāhala.
6 ’Khor los sgyur ba’i sgra cher sgrogs pa : Cakkavattihalāhala.
7 ’Jig rten gyi mīn : Lokabyūha. In Buddhist cosmology the Lokabyūha are a class of devas who proclaim the end of a kappa ‘aeon.’ Sec: (DPPN, 1983), vol. 2, p. 787.
8 de la lo ’bum phrag gcig gi mthar bsKal pa ’jig par ’gyur ro | źes pa : Tattha vassasatasahassassa accayena kappuṭṭhānam bhavissati. 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.’
9 ’dod pa na spyod pa’i lha : kāmāvacara-radeva. 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, 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. The great earth, and even Sineru, the king of mountains, will pass away and be destroyed. And the worlds, up to the world of Brahma, will be destroyed. O Friends, develop friendliness, develop compassion, develop sympathetic joy, develop equanimity! Honour your mother and father! Honour the heads of the clan!

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 Buddha will appear in the world. The Lokapāla proclaimed:


10 jig rten pa: mārisā. Cf. (Draṅ sroṅ chen po: Mahārṣi 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 mārīsa is translated by draṅ sroṅ 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 mārīsa, once in § II.17 p. 101 ln. 1 and two in § II.39 p. 119 lns 14—5, 18. The Mahāyuttpattī contains the entry draṅ sroṅ chen po but not as a Tibetan equivalent for mārīsa. The word mārīsa is the Middle Indic form of the Old Indian māḍrīṣa, meaning literally ‘resembling me,’ and is used as a form of address with a respectful sense. The term is glossed by Buddhaghosa as niddukka ‘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: mārisā.


O Friends, after one hundred thousand years, another Buddha will appear in the world.

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 monarch will appear. Those devās proclaimed:

O Friends, after the elapse of one hundred years, a king who is a world ruling monarch will appear in the world.

This is called the proclamation of a world ruler.

These are the three great proclamations.

II.2 The request of the devas

Hearing of the great proclamation of a Buddha from them, all the devas of the ten thousand-fold world assembled in one place. Knowing that a Bodhisatta 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 signs. Then, moreover, all those devas of the individual worlds, the Cātummahārāja, Sakka, Suyāma, Santusita, ‘Phrul dga’, saṅs rgyas thams cad mkhyen pa:

sabbaññu-Buddho.

byon : uppajjissati.

‘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.’


‘jig rten pa rnam s : mārisā.

gzan ya’i not in Pali.

byon : uppajjissati.

‘di ‘jig rten skyon ba’i lha rnam s ‘di nas ‘jig rten pa rnam lo stōṇ phrag gcig ‘das nas | gzan ya’i saṅs rgyas ‘jig rten du byon no : lokapāladevatā: “ito mārisā vassasahassassa accayena Buddha loke uppajjissatī.”


byon : uppajjissati.

‘jig rten pa rnam s : mārisā.

byon : uppajjissati.

‘khor los sgyur ba : cakkavatti.

gsum po ’di ni sgra cher srog s pa yin no : Imāni tiṇī halāhalāni mahantāni honti.

sgra cher srog s pa : halāhalasadda.

stoṇ phrag bcu’i khor yug : dasasa-hassacakkavāla.

bṇa’ chub sems dpā : satta.

sṅa nor gyi mtshan ma : pubbanimitta.

rGyal po chen po bzi : Cātummahārāja.
Paranimmitavasavatti,\textsuperscript{38} and Mahābrahma\textsuperscript{39} 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,\textsuperscript{40} you have perfected the ten perfections, neither to attain the state of Sakka, nor of Māra,\textsuperscript{41} nor to fulfill the wish to be Brahma, nor to fulfill the wish (56b) to be a world ruler.\textsuperscript{42} Rather, you have fulfilled them to transcend the world,\textsuperscript{43} and to fulfill the wish to attain omniscience.\textsuperscript{44} Now, O Great Sage,\textsuperscript{45} is the time to become a Buddha. O Great Sage,\textsuperscript{46} you will become a Buddha.’\textsuperscript{47}

\section*{II.3 The five great considerations}

The Mahāsatta, without giving assent to the devas, looked closely at the five great considerations,\textsuperscript{48} that are none other than: time, continent, country, family, mother, and the divisions of her life.\textsuperscript{49}

\begin{itemize}
\item[35] 'Thab bral : Suyāma. \textit{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.
\item[36] dGa’ ldan : Santusita.
\item[40] draṅ sroṅ chen po : mārisā. \textit{Cf.} (Draṅ sroṅ chen po : Mahāraśi Mvy 17).
\item[41] bDud : Māra. \textit{Cf.} (bDud : Māra Mvy 3134).
\item[42] brgya byin gyi phun sum tshogs par bya ba’i phyir ma yin | bdud kyi phyir ma yin | tshaṅs pa’i phyir don du gñer ba rdzogs par bya ba’i phyir ma yin | ’khor los sgur ba’i phun sum tshogs pa’i phyir don du gñer ba rdzogs par bya ba’i phyir ma yin no : na Sakkasampattīna Māra-Brahma-Cakkavattī-sampattīna patthante piśita. This example shows how the Tibetan uses four repetitious sentences to translate the single Pāli sentence.
\item[43] ’jig rten bsgral ba’i phyir : lokanit-tharaṇatthāya.
\item[44] thams cad mkhyen pa : sabbaññuta.
\item[45] draṅ sroṅ chen po : mārisā.
\item[46] draṅ sroṅ chen po : mārisā.
\item[47] de rams ni da Ita’i dus nas draṅ sroṅ chen po saṅs byas su ‘gyur ba’i dus ni draṅ sroṅ chen po saṅs byas su ‘gyur žes žus so : so vo idāni kālo mārisā Buddhhattaya, samayo mārisā Buddhhattaya ‘ti yāciṃsu.
\item[48] legs par gzigs šiṅ : vilokana.
\item[49] dus daṅ | gliṅ daṅ | yul daṅ | rigs daṅ | yun daṅ | tshe daṅ | tshe’i bye brag lhag ma las med do : kāla-dīpadesa-kula-janetti-āyupariccheda-vasena.
\end{itemize}
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, and death of beings are not seen. And none other than the three characteristic teachings of the Buddhas are rejected. These are explained as impermanence, suffering, and selflessness. 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, because the teaching is not remembered, and is uncertain. So it cannot be the time. It is not the time, even at the time when life 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 is not heeded for long. It ceases quickly, like the marks struck by a stick on water. Therefore, that is also not the time. When the duration of 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 Bodhisattva saw that it was the time to be born.

II.5 Continent

Then, considering the continent, and looking at the circle of the four continents, he thought: ‘The Buddhas do not appear on those three.
continents, they appear on the continent of Jambudīpa\textsuperscript{57} itself.' So he saw the continent.\textsuperscript{58}

II.6 COUNTRY

Then, he thought: ‘This Jambudīpa is greater than ten thousand yojanas in extent. In which region of the country\textsuperscript{59} will the Buddha appear?’ And looking for a place that was free and spacious,\textsuperscript{60} he saw the Middle Country.\textsuperscript{61} Regarding the Middle Country, it is said: ‘In the eastern part, the market town\textsuperscript{62} is called Kajaṅgala.\textsuperscript{63} Beyond that, is the mahāsāla tree, which moreover, is within the border region. In the south-eastern direction, is the river called Salalavatī,\textsuperscript{64} which is also within the border region. In the southern direction, there is the market town called Setakaṇṇika,\textsuperscript{65} that moreover, is also within the border region. In the western direction, is the brahmaṇa market town called Thiṇa,\textsuperscript{66} that moreover, is within the border region. In the northern direction, is the mountain called Usīraddhaja,\textsuperscript{67} and that, moreover, is also within the border region.’ (57b)

It is taught and explained like this in the Vinaya.\textsuperscript{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 brahmaṇas and householders who are like the mahāsāla tree.

\textsuperscript{57} 'Dzam bu gremium : Jambudīpa. Cf. ('Dzam bu gremium : 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.

\textsuperscript{58} de nas gremium la gzigs te | gremium bźi | khor daṅ bcas pa la gremium nas | gremium gsun po rnam s su sain rgyas mi 'byon no || 'dzam bu'i gremium ūnd du 'byon no || gremium la gremium pa'o || : Tato dipaṃ vilokento saparivāre cattāro dipaṃ olōkётвā “tisū dipesu Buddhā na nibbattanti, Jambudipe yeva nibbattantiti” dipaṃ passi.

\textsuperscript{59} yul gyi phyogs : padesa.

\textsuperscript{60} yaśī sūṅ groś ba'i gnas : okāsa.

\textsuperscript{61} Yul dbus : Majjhimaṇḍaṇa.

\textsuperscript{62} groṅ rdal : nigama.

\textsuperscript{63} Ka dzam ga la : Kajaṅgala.

\textsuperscript{64} Sā la can : Salalavatī. A river forming the boundary of the south-east side of the Majjhimaṇḍaṇa. See: (DPPN, 1983), vol. 2, p. 1075.


\textsuperscript{66} Ka ba : Thiṇa. A brahmin village, in the Kosala country, on the western edge of the Majjhimaṇḍaṇa. See: (DPPN, 1983), vol. 2, p. 1042.

\textsuperscript{67} U śi ra : Usīraddhaja.

\textsuperscript{68} 'di ltar 'dul bar bśad ciṅ bstan no : evam Vinaye vutto padeso.
‘It is fitting that I am born in that city named Kapilavatthu.’

Thus, he made this firm intention.

II.7 FAMILY

Then, while looking for the family, he thought: ‘The Buddhas are not born among families of traders or outcasts. But they are either born among royal families, who are esteemed by the world, or among the families of brāhmaṇas.

Now, I will be born there, in a royal family, which is esteemed by the world. My father will be the king named Suddhodana.’ 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 virtues unbroken.

My mother will be such a one as queen Mahāmāyā. And what is the extent of her life?’ He saw it to be (58a) ten months and seven days.

II.9 TAKING REBIRTH

Having seen the five great considerations, he said: ‘O Friends, it is my time to become a Buddha.’ Those devas gave approval with their word, and he said to them: ‘Leave!’

Having dismissed those devas, and surrounded by those Tusita devas, he entered the Tusitan forest of Nandana. There is a Nandana..
forest in all of the deva-worlds. 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!’ 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 womb of queen Mahāmāyā.

Here, in order to explain this fully, the regular narration is related.

II.10 THE DREAM OF QUEEN MAHĀMĀYĀ

Then, when the midsummer festival was proclaimed in Kapilavatthu, many people celebrated the festival. From the seventh day prior to the full moon, Mahāmāyā, with her abundant 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.

Then, adorned with all ornaments, and enjoying the best of foods, she resolved on the eight limbed observance, and entered the resplendent palace that was fully decorated. (58b) Then, lying on the sumptuous bed, she fell asleep, and saw a dream like this.

The four great kings, lifting her and the bed, proceeded to Himavanta. They placed her on top of the six yojana high Manosilātala.!
under a seven *yojana* high *sāla* tree, and sat at one side. Then, the *devas* approached her, and led queen Mahāmāyā to lake Anottattadaha. Then, the Bodhisatta appeared as a great white elephant, and ascended the nearby mount Suvaṇṇapabbata. 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 bed three times, he pierced her right side, and entered her womb.

That is how it was, entering the womb, during the midsummer festival.
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 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 explained the dream to them. ‘What will happen?’ he asked.

The brāhmaṇas said: ‘O Great King, do not fear! A being\(^{101}\) 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, 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...
mother’s womb. Then, the thirty-two prognostic signs\textsuperscript{104} appeared: i. boundless light remained pervading the limits of the ten thousand-fold world\textsuperscript{105}; (59b) ii. and that resplendence was such that the blind acquired sight\textsuperscript{106}; iii. the deaf heard with their ears\textsuperscript{107}; iv. the dumb spoke\textsuperscript{108}; v. the crooked became straight\textsuperscript{109}; vi. the lame walked\textsuperscript{110}; vii. all beings who were fettered, became freed from fetters\textsuperscript{111}; viii. the fires of all the hells were extinguished\textsuperscript{112}; ix. the thirst and hunger of the \textit{peta} worlds was allayed\textsuperscript{113}; x. the animals no longer feared one another\textsuperscript{114}; xi. the illnesses of all beings were allayed\textsuperscript{115}; xii. all beings began to speak joyfully\textsuperscript{116}; xiii. horses began to neigh loudly\textsuperscript{117}; xiv. elephants trumpeted\textsuperscript{118}; xv. musical instruments, each let out its own sound\textsuperscript{119}; xvi. without touching each other,\textsuperscript{120} the adorned hands and feet of the people emitted a noise\textsuperscript{121}; xvii. all the regions were purified\textsuperscript{122}; xviii. there were gentle breezes to make those beings happy\textsuperscript{123}; xix. unseasonable clouds poured rain\textsuperscript{124}; xx. water...
arose from the earth and all the regions were inundated with water; the birds stopped flying in the sky; the rivers stopped flowing; the water of the great ocean became sweet; everywhere the surface of the earth became covered by lotus flowers of five colours; the flowers that appear on land and water blossomed; everywhere, a rain of lotuses fell; divine music resounded in the sky; the flowers of the ten thousand-fold world increased their scent; and, their scented water was most beneficial.
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 aloft\(^{140}\) 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 Mahāmāyā\(^{145}\) 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 litar byaṅ chub sans dpa’ mūnāl du żugs pa ṇīd nas : evam gahitapaṭisandhikassa bodhisattassa paṭisandhito paṭṭhaya.
\(^{140}\) thogs pa : not in Pāli.
\(^{141}\) ried pa ṇāi grags pa thob par gyur to : làbhaggasaggapattā.
\(^{142}\) gnā gi phyir yaṅ byaṅ chub sans dpa’ žugs pa’i rum žes bya ba ni method rten gyi ṇāi bzin du sans can gzān gyis reg pa ṇāi lots spyod par mi nus so : Yasmā ca Bodhisattena vasitakucchi nāma cetiyaabhbasadisā na sakā hoti aṅīena āvasitum vā paribhūjītum vā.
\(^{143}\) ji litar yaṅ bud med gzān zla ba bcu las dman pa ’am | lhag pa ’am | ’dug pa ’am | ṇīl nas skye’o : Yathā ca aṅīa it-thiyo dasamāse appatvāpi atikkamātvāpi nisinnāpi nippannāpi vijāyanti.
\(^{144}\) ‘di ni byaṅ chub sans dpa’i yum thams cad kyi chos ṇīd do : ayaṃ Bodhisattamātu dhammatā.
\(^{145}\) sGyu ’phrul ma chen mo : Mahāmāyā. Cf. (lha mo sGyu ’phrul ma : Māyādevi Mvy 1069).
\(^{146}\) lHa bstan : Devadahana. Devadahana, the name of a Sākyan township near Lumbini grove. See: (DPPN, 1983), vol. 1, pp. 1111—2.
offerings, and with royal standards, banners, and so forth, he seated the queen in a golden palanquin. 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 Lumbini 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 Cittalatā grove, and like the meeting place 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. She stretched out her hand, grasping the tip of the branch, and immediately was shaken by the wind of kamma.

Then, after preparing a curtain all around her, all the people went far away. She gave birth like that, standing and grasping the branch of the sāla tree. Instantly, the four pure minded Brahmas 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!’ Your son is born. He is mighty and renowned.
So, although other beings are born by coming out from the mother’s womb, for the Bodhisatta it is not like that. Furthermore, the Bodhisatta\textsuperscript{158} 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. Born from the mother’s womb,\textsuperscript{159} uncovered by any impurity, he emerges from the mother’s womb emitting rays of light, like a gemstone placed on cloth from the Kāsika\textsuperscript{160} region. Then, despite this being so, two streams of water descended from the sky, in order to purify\textsuperscript{161} the Bodhisatta and his mother, and to cleanse the body\textsuperscript{162} 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,\textsuperscript{163} with a leopard skin,\textsuperscript{164} from the hands of the Brahmās, who were holding him in the golden net, in order to be near his blessings and joy.\textsuperscript{165} From their hands, men received him, on top of dukūla\textsuperscript{166} cloth. 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.\textsuperscript{167} The devas and men made offerings of flower garlands, perfumes, and so forth, saying: ‘O Mahāpurisa,\textsuperscript{168} there is no one like you, there is no other who is superior to you.’ Similarly,
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,\textsuperscript{169} with
Mahābrahma\textsuperscript{170} holding a white parasol, and Suyāma\textsuperscript{171} waving a fan.
The other devas followed, holding in their hands all the indispensable
paraphernalia\textsuperscript{172} for a king. Then, after the seventh step, standing,
he said: ‘I am supreme among all those worlds.’\textsuperscript{173} 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 Mahosadhatta\textsuperscript{174};
during
his life as Vessantara; and, in this life.\textsuperscript{175}

When he emerged from his mother’s womb during his life as
Mahosadhatta,\textsuperscript{176} Sakka, king of the devas, arrived immediately.\textsuperscript{177}
He arrived grasping the essence of the candana\textsuperscript{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?’\textsuperscript{179} He replied: ‘O Mother, it is medicine.’\textsuperscript{180} Because of his
arrival carrying medicine, she named him ‘Medicine Boy.’\textsuperscript{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

\textsuperscript{169} de nas byaṅ gi phyogs su gom pa
bdun bgro dō : ayaṃ uttarā disā’ti sat-
tapadavīhariṇa agamāsī.\textsuperscript{170}
Tshaṅs pa chen po : Mahābrahma.
\textit{Cf.} (Tshaṅs pa chen po : Mahābrahmān Mvy 3088).
\textsuperscript{171} 'Thab bral ba : Suyāma. \textit{Cf.} (Lha’i
bu Rab 'Thab bral : Suyāmadevaputra Mvy 3138). For Pāli Suyāma, ‘a
\textsuperscript{172} ‘jig rten pa rams las bdag mclog go : aggo ’aham asmi lokassa.
\textsuperscript{173} sMan chen por skyes pa : Mahosadh-
hattabhāve. Mahosadhā, name of the
bodhisatta in a former life. \textit{Sec:} (DPPN,
\textsuperscript{174} byaṅ chub sems dpas kyaṅ skye
ba gsum du yum gyi rum nas 'thon
tsam na gtm du brjod do || sman chen
por skyes pa dañ | thams cad sgrol du
skyes pa dañ | 'dir skyes pa’o : Bod-
hisatto hi tiṣu attabhāvesu mātukucchito
nikkhatamattavo vācāṃ nichāresi
Mahosadhattabhāve Vessantarattabhāve
imasmīṃ attabhāve ti.
\textsuperscript{175} sMan chen po skyes pa : Mahosad-
hattabhāve.
\textsuperscript{176} ma thag ŋid du : not in Pāli.
\textsuperscript{177} tsam dan gi ysiṅ po : candana-
sāram. For Pāli candanasāra, ‘the sandal
tree; sandal wood; unctious and fragrant
preparations made from sandal wood,’
\textit{sec:} (DPL, 1987), p. 99. See also: (PED,
1979), p. 211, and (DOP, 2010), vol. 2,
p. 111.
\textsuperscript{178} bu ci khyer nas ‘oṅs : tāta kiṃ
gahetvā āgato siti.
\textsuperscript{179} sman : osadha. \textit{Cf.} (sMan rtsi, s-
Man : Oṣadhi Mvy 5772).
\textsuperscript{180} sman gyi khye’u : osadhadārako.
came and went. Due to this report which arose\textsuperscript{182}: ‘This medicine is great, this medicine is great,’ he was named Mahosadha.\textsuperscript{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.’\textsuperscript{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, [Pā\textsuperscript{54}] she placed in it a purse containing one thousand valuable gems.\textsuperscript{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 signs\textsuperscript{186} appeared.

II.16 Beings born at the same time

Furthermore, when our Bodhisatta\textsuperscript{187} was born in Lumbini grove, all at once,\textsuperscript{188} queen Rāhulamātā,\textsuperscript{189} the equerry Channa,\textsuperscript{190} the minister Kāḷudāyi,\textsuperscript{191} Kanthaka,\textsuperscript{192} king of horses, the bodhi tree,\textsuperscript{193} and four

\textsuperscript{182} skyes pa’i tshig gi rgyus : uppan-navacanaṃ upādāya.
\textsuperscript{183} sMan chen po : Mahosadha. ‘Great Medicine’ in both Tibetan and Pāli.
\textsuperscript{184} rgyu ’dra bdog gam : not in Pāli.
\textsuperscript{185} yum bdag cag gi khyim na shyin pa gtañ rgyu ’dra bdog gam žes brjod ci ’thon no : ‘atthi nu klo amma kiñci gehasmi, dānaṃ dassāmīti’ vadanto nikkhama.
\textsuperscript{186} nor bu rin po che : not in Pāli.
\textsuperscript{187} sun cu rtsa gnis sion gyi mtshan ma : dvattiṃsa pubbanimitta.
\textsuperscript{188} bdag cag gi byaṅ chub sms dpa’ : amhākaṃ Bodhisatto.
\textsuperscript{189} de ma thag tu : tasmīṃ yeva samaye.
\textsuperscript{189} sGra gean ’dzin gyi ma : Rāhulamātā devi. Cf. (sGra gean ’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.
\textsuperscript{190} blon po ’Dun pa : Channa amacca. Cf. (’Dun pa : Chanda Mvy 1928). Channa was the name of Gotama’s charioteer. See: (DPPN, 1983), vol. 2, p. 923.
\textsuperscript{191} blon po Nag po ’char ka : Kāḷudāyi amacca. Kāḷudāyi, or Kāḷudāyi ther, 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.
\textsuperscript{192} bsNags ldan : Kanthaka. Kanthaka was the name of the horse on which Gotama left home on his quest. See: (DPPN, 1983), vol. 1, pp. 509—10.
\textsuperscript{193} byaṅ chub kyi śīn : Mahābodhi rukkho.
pots of treasure,\textsuperscript{194} were also born.\textsuperscript{195} These seven were born there, at the same time,\textsuperscript{196} one at four earshots distance,\textsuperscript{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 Sudhodana was born in the city of Kapilavatthu. After sitting at the foot of the bodhi tree,\textsuperscript{198} this boy will become a Buddha.’ Those Tāvatiṃsa\textsuperscript{199} devas made praises with joy and satisfaction, celebrating by waving their hands in the air.

Then, the ascetic Kāḷadevala,\textsuperscript{200} who had attained the eight attainments, an intimate friend\textsuperscript{201} of the great king Sudhodana, partook of a meal.\textsuperscript{202} Then, going to the Tāvatiṃsa abode, in order to avoid the day time sun,\textsuperscript{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
Great Ascetic, it is said that a son is born to the great king Sudhodana. He will become a Buddha while sitting before the bodhi tree, and turn the wheel of the teaching. So let us see the infinite deportment of the Buddha, and obtain all the teachings. This is the reason we are delighted! The ascetic, hearing their explanation, 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. There was no other person that the Bodhisatta could make a fitting salutation to with his body. 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.’ And, rising from his seat, held up his 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, or maybe not.’ But knowing: ‘Without doubt, he will be a Buddha,’ he thought: ‘This is an extremely wondrous person.’ Then he smiled. Then, he reflected: ‘Shall I, or shall I not, see this Buddha?’ and he knew: ‘I shall not see him. For, between my death and rebirth in the formless sphere, I will be unable to discern the coming of a hundred Buddhas, or a thousand Buddhas.’ Reflecting on this, he lamented: ‘I shall be unable to see such a wondrous person as this,'
so my mind is extremely grieved.’ Seeing this, those men asked: ‘Our lord was smiling, and now begins to cry. What is the cause of this?’ Perhaps there is some hindrance to our lord’s son?’ He said: ‘No hindrance will appear to him. He will certainly become a Buddha.’ When asked: ‘Why, therefore, do you cry?’ he replied: ‘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.’

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. He went to his sister’s house, and said: ‘Where is young Nālaka?’ She said: ‘He is playing in the house.’ He replied: ‘Summon him!’ When Nālaka 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. He will become a Buddha after thirty-five 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

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213 not in Tibetan: Buddhabhūtaṃ.
214 bdag gi sems śiṅ tu sdu gbsña bar gyur nas: mahāti 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 ṃu bāi ’rgyu mtha’n ci lags : amhākaṃ ayyo idān’ eva hasitvā puna rodhitum upaṭṭhito.
216 not in Tibetan: bhante.
217 dris so : not in Pāli.
218 ’di lta bu’i tshul gyi skyes bu saṅs rgyas bar ’gyur ba bdag gs mtho ni bar mi ’gyur bs bdag śiṅ tu tṣes par sdu gbsña lo || de ’i phyir raṅ gi ched du mya ŋan gyis ŋu’o tṣes smra so : ’Evaru paṃ purisaṃ Buddhabhūtaṃ dāṭṭhaṃ na labhissāmi, ‘mahāti vata me jāni bhavīs-sūtita’ attānaṃ anusocanto rodāmīti’ āha.
219 Nā la ka : Nālaka. The youth Nālaka was the nephew of Asita (Kāḷadevala). See: (DPPN, 1983), vol. 2, pp. 55–6. See also: Nālaka-sutta Sn vv. 679–723.
220 ’phags pa khaṅ pa na yod do : gehe ayya.
221 Nā la ka : not in Pāli.
222 saṅs rgyas myu gu : Buddhakuro. The Pāli buddhaṃkura or buddhaṅkura denotes the latent potential for attaining buddhahood. This term is attested in the compound buddhabij’aṅkura ‘sprouting seed of a Buddha’ in only two canonical instances, both of which are in the Buddhavaṃsa, Bv II 70 and III 17. Other than this, the term only occurs in the Jātakanidānas and commentarial works.
unnecessary.' Immediately, he brought saffron robes and an earth-ware 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.' 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, and, after hearing the story about the intentions of Nālaka, he again returned to Himavant, and attained arahat-ship. Understanding the difficulty of the supreme practice, he remained living on Suvaṇṇa mountain, passing seven months of his life there, and attained final nibbāna, in the element of nibbāna that lacks any physical residue.
II.19 The brāhmaṇas 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 hundred\(^{231}\) 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 b rgyad for this number, which is quite clear, while the Pāli gives atthasatam, 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 ŋid ji lta bu : kīn nu kho bhavissati. Pāli ‘What will it be?’

\(^{233}\) yan lag drug gi sṅags brda sprad nas : chaḷaṅgava mantan vyākāriṃsu. Tibetan sprad nas for Pāli vyākāriṃsu.

\(^{234}\) See: JNTB § II.19 pp. 103—4 lns 20—2, 1—2. Ja I p. 56; Ap-a p. 60.

\(^{235}\) bram ze b rgyad po ’di lta bu ŋid kyi mtshan ŋid so sor brjod nas : ime atṭhi’ eva brāhmaṇa lakkhaṇapatiṃ-gāhakā ahesuṃ.

\(^{236}\) dga’ ldan gnas nas ma’i mnal du žugs pa’i ’di raṇams kyi bṣad do : Paṭṭisandhi gaṇaṇadivaṇase supino pi eteh’ eva patiggalūto. 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, the youngest of those brāhmaṇas, the youth named Koṇḍañña, recognising the perfection of the supreme marks of the Bodhisatta, said: ‘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.’ And raising one finger, he prophesied in this way. Since he had formerly performed meritorious acts in his last birth as a man and possessed understanding, he had greater seniority than the other seven brāhmaṇas. 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. 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 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 also understood, that as long as life lasts, it is in accordance with the actions performed. And the brāhmaṇa youth Koṇḍañña lived free from illness. Aware of that, the Mahāsatta went forth with a great renunciation, and proceeded to Uruvelā by

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237 'khor los sgyur ba : cakkavatti.
238 miṅ tshad mchog rnams : lakkhaṇavara.
239 'di ni khyim na gnas pa’i rgyu med pas mtha’ gcig ŋid du khyim na mi gnas par saṅs rgya’o : etassa agāramajhe thānākāraṇaṃ n’ aththi, ekanten’ eva vīvattacchaddo Buddhoh bhavissati.
240 snar gyi gzi byas pas : katādhikāro.
241 ‘di ni snar gyi gzi byas pas phyis mir gyur pa na šes rab dañ ldan no : Ayaṃ hi katādhikāro pacchimab-havikasatto paññāya.
242 the tshom med par saṅs rgya bar ‘gyur te ’gro ba gcig las gzan ma mthoñ no : asaṃsayaṃ Buddho bhavissatiti ekaṃ gatiṃ addasa.
243 bram ze : janā.
244 bram ze bdun po rnams kyis kyañ ji srid tshe gnas kyi bar ji ltar byas pa’i las rtogs so : Te satta pi janā yāvatāyukaṃ āṭhatvā yathākammanaṃ gata.
stages. 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.’

Then, Koṇḍañña, hearing that the Mahāpurisa had gone forth, approached the sons of those brāhmaṇas, saying: ‘The prince Siddhattha 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, come here. We will go forth in the track of that person.’ They were all unable to reach unanimity: \[Pā57\] four of those persons appointed Koṇḍañña as chief; and the five of them went forth. Those five persons became known as the group of five theras.

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.’ He
Eighty thousand kin

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. My son will
create a kingdom, which is the mighty ruler of the four continents, 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.

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 hundred sons. 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 surrounded on all sides by samaṇas of the khattiya 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 and was free from all faults. The Bodhisatta was surrounded by an endless retinue and great splendour.

II.23 The sowing festival

Then, on the day of the king’s sowing festival, the entire city was decorated, as if it were the palace of the devas. The slaves and servants, and the rest, put on good clothes, and adorned themselves with perfumes and garlands of flowers, then assembled inside the
royal palace. One thousand ploughs\textsuperscript{263} were needed for the king’s rituals.\textsuperscript{264} Furthermore, on that day, there was one plough\textsuperscript{265} short of eight hundred.\textsuperscript{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.\textsuperscript{267} And both horns of the oxen were covered with gold, as were the tetherings of their bridles and reins.

The king came out, together with a great retinue, and taking his son, departed. At the site of the work,\textsuperscript{268} there was one jambu\textsuperscript{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.\textsuperscript{270} The king, adorned with all his regalia, went to the sowing site\textsuperscript{271} 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.\textsuperscript{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.’\textsuperscript{273}

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.’\textsuperscript{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,\textsuperscript{275} the first absorption\textsuperscript{276} arose.

\textsuperscript{263} źiṅ rmo ba : naṅgala.
\textsuperscript{264} rgyal po'i gzi nsams la źiṅ rmo ba ston phrag gcig rigs so : Rañño kam-mante naṅgala-sahassam yojyati.
\textsuperscript{265} źiṅ rmo ba : not in Pāli.
\textsuperscript{266} gcig gis dman pa'i źiṅ rmo ba brgyad brgya : elena ūnaṃ aṭṭhasatam.
\textsuperscript{267} rgyal po 'dzin pa'i źiṅ rmo ba'i thoṅ pa slar yan gser las byas par gyur to : Rañño ālambananangale pana ratta-suvanaparikkhatāni honti.
\textsuperscript{268} gzi kha'i gnas na : Kammantaṭṭhāne.
\textsuperscript{269} 'dzam bu : jambu. Cf. (Dzam bu šes bya ba : Jambū-sāvaya Mvy 6917).
\textsuperscript{270} lcags ri ltar yol bas phyogs kun nas bskor te : sānipākārena parikkhipäpetvā ärakkhaṃ ṭhapetvā.
\textsuperscript{271} źiṅ rmo ba'i gnas su : naṅgala-karaṇaṭṭhānaṃ.
\textsuperscript{272} gcig gis dman pa'i brgyad brgya : ekaūnaṭṭhasata.
\textsuperscript{273} de'i gnas phun sum mtshogs par 'gyur ro žes bsam nas : etasmiṃ ṭhāne mahāsampattiṃ ambhosi.
\textsuperscript{274} rgyal po 'i phun sum tshogs par bīt'a'o : rañño sampattiṃ passissāna.
\textsuperscript{275} rlun 'byun ba dañ rūb ciṅ bzuñ nas : ānāpāne pariggahetvā.
\textsuperscript{276} bsam gtan dañ po : patthamajjhāna. The first meditative state of ‘absorption’ in the system of four jhānas. Sec: (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, while the shadow of his tree remained the same. The wet nurses said: 'The noble son is alone.' And quickly, lifting up the curtains, entered inside.

Seeing the marvel of the Bodhisatta sitting cross-legged 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 tree remained unaltered.' Coming quickly, the king saw the marvel, and said: 'Dear son, this is my second homage to you,' then saluted his son.

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 women who were like devas, together with many women adorned with ornaments, and surrounded by the sound of ethereal music, enjoying great luxury, and living in each of those palaces, according to the season. Furthermore, the mother of Rāhula became the chief queen, and so, accordingly, enjoyed the most excellent things.
One day, this kind of discussion arose among his kinsfolk: ‘Siddhattha proceeds engrossed in amusement, without studying even a little art. If a battle were to occur, what would he do?’ Then, 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, it is unnecessary for me to study those arts. Make those village men 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. And, in this way, he removed the doubt of his kinsmen.

II.26 THE FOUR SIGNS

Furthermore, the Bodhisatta, intending to go to the pleasure gardens, addressed his charioteer saying: ‘Prepare the chariot for departure!’ The charioteer hearing this replied: ‘Very well.’ He adorned the fine wheels of the great chariot with various decorations, and yoked the chariot to four splendid horses, 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 enlightenment is close. It is right that we should display those portentous signs.’ Then, making one of the deva’s...
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. 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.

Hearing this, the charioteer replied: (68) ‘Since birth is impermanent, all people will become old.’ 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.’ 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.

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.

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.
Being troubled in mind, he turned back again, and went 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, who had been created by the 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, 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 this: ‘He saw the four portentous signs on one day,’ but that is incorrect.

II.31 The final adornment of the bodhisatta

Then, after playing during the day, he bathed in the auspicious lake, and at sunset, sat on an auspicious stone seat, intending to adorn himself with decorations. 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, and he reflected, thus: ‘Whose intention is it that I should abandon my abode and be born?’ And he saw the occasion of the adornment

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304 gṣegs nas : abhirūhi.
305 rab tu byün ba : pabbajīta. Cf. (Rab tu byün ba : Pravrajīta Mvy 8714).
306 gaṇ du yaś saṅs rgyas byon par ma gyur ciṅ rab tu byün pāi yon tan mi sses : Sārathi kiņcāpi Buddhappadāsā abhāvā pabbajitaṁ vā pabbajitaṁ vā na jānāti.
307 slob dpon kha cīj ‘di skad zer te : Dīghabhāṇakā panāhū. Cf. (Slob dpon : Ācārya Mvy 8728). The Tibetan has only slob dpon kha cīj ‘some teachers.’ The Pāli specifies the Dīghabhāṇakā ‘Dīgha reciters.’
308 sūn gya mtsan ma bži : cattāri nimittāni. These ‘four portentous signs’ are found earlier in the text as: sūn gya mtsan ma bži : cattāri pubbanimittāni JNTB § II.21 p. 105 ln. 20.
309 sūn gya mtsan ma bži pa ni ma gcig nūd la mthoṅ ņo ņes zer ro || de ni mi ‘tḥad do || : “cattāri nimittāni ekādvasēn’ eva disvā agamāsīti.”
310 de ni mi ‘tḥad do : not in Pāli.
311 bkra śis : māṅgala. Cf. (bKra śis : Maṅgala Mvy 6818).
312 ral la rgyan gya brgyan par sems so : attānaṃ alaṅkarāpetukāmo.
313 gaṇ žig bdag gi gnas ’dor ba’i sams su žig la skyes par gyur : ko nu kho maṇi imāhā ṭhānā cāvetukāmo.
of the Bodhisatta, and said to Vissakamma\textsuperscript{134}: ‘Dear Vissakamma,\textsuperscript{135} at midnight tonight, the youth Siddhattha will go out on the great renunciation.\textsuperscript{136} This is his final adornment. Adorn the Mahāpurisa\textsuperscript{137} with divine ornaments, while he is going to the pleasure gardens!’ Vissakamma heard\textsuperscript{138} this, and replied: ‘So be it.’

Approaching there instantly, by means of divine power, (69a) and appearing as his barber,\textsuperscript{139} 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 wrapped\textsuperscript{140} 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.\textsuperscript{141} Indeed, between the layers there were a large number of twisting sāmalatā\textsuperscript{142} flowers, and also a quantity of kutumbaka\textsuperscript{143} flowers. The Bodhisatta’s head was like a kiñjakkha\textsuperscript{144} flower, or like the kuyyaka\textsuperscript{145} flower.

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,\textsuperscript{146}
such as: ‘Be happy!’ Then, adorned with all these decorations, he mounted the splendid chariot.

II.32 The birth of Rāhula

At that time, king Sudhodana heard: ‘A son is born to Rāhulamātā,’ and said: ‘Dispatch a message to inform my son of my happiness.’ The Bodhisatta, hearing this, said: ‘Since Rāhula 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 Bodhisatta went to the city, with great majesty and delight, and with much glory and splendour. On that occasion, Kisāgotamī, 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, his father is calmed, his wife is calmed, as is whoever has such a lord.

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-vacaneti sitamāghatand-hakāduśu nānappakārehi maṅgalavacanathutighosehi sambhavantesu.
328 rgyal po : mahārāja.
330 bdag gi bu dga’ bar bya ba’i phyir pho ŋa ba bta ’no : ‘puttassa me tuṭṭhiṃ nibuddhā’ ti sāsanaṃ pahini.
332 not in Tibetan : rathavaram āruyha.
333 Gō ta ni slem 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 ži bar gyur : nibutta.
335 ńes par ži : nibutta.
336 ńes ŋir gyur : nibutta.
337 de yi pha ni de bdag mtshuṅs : yassāyaṃ idiso paṭīti.
338 See: JNTB § II.33 p. 114 ins 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 khattigakaṇṇā Kisā Gotami; Mvy II p. 157; SBC c. 5. v. 24, p. 48; TBC c. 5. v. 24. p. 69.
339 Ja I p. 60: Nibbutā nānaṃ sā mātā, / nibutto nāna so pitā, / nibbuta nāna sā nāri / yassāyaṃ idiso paṭīti.
340 sTog 69b: de yi ma ni ži bar gyur ||
Hearing this, the Bodhisatta thought: ‘She said that after seeing a bodily form such as mine, the mother’s mind became calmed,\textsuperscript{339} as was the father’s, and the wife’s\textsuperscript{340} mind was also calmed. What is the meaning of this so-called calmed mind?’\textsuperscript{341}

Then he, whose mind was free from the passion of defilements, 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 arisen\textsuperscript{342} 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 \textit{nibbāna}, abandoning the household life, from this very day. After going forth, it is proper to seek \textit{nibbāna} through renunciation.’\textsuperscript{343} (70a)

‘This shall be my teacher’s fee!’\textsuperscript{344} said he. Removing a necklace of pearls –worth one hundred thousand\textsuperscript{345}– from his neck he sent them to Kisāgotamī. She was elated, and thought: ‘The prince Siddhattha must be infatuated with passion for me, since he has sent me a token.’

\section*{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...
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
Wish to see Rāhula

great renunciation, wish to go forth. Saddle my horse!' The equerry Channa replied: 'Very well, O King,' and taking the horse’s saddle, went into the stable.

There, he saw the king’s horse Kanthaka, standing in a delightful spot, beneath a canopy of silk with sumanā flowers, and burning lamps of perfumed oil. Laying the saddle on Kanthaka, he thought: ‘It is fitting that I saddle this very one today.’ 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 renunciation 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.

II.36 The wish to see Rāhula

The Bodhisatta, after sending the equerry Channa to the horse’s stable, thought: ‘I will look upon my son once.’ Going to Rāhulamātā’s 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 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.’ Thinking this, he descended from the residence.

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357 lha legs so : sādhu devā.
360 da ni bdag gis ’di ŋid kyi sga bya bar rig nas : ‘ajja mayā imaṃ eva kappetum vaṭṭatīti.’
361 slar yāṅ lha rnam kyis de’i sgra bka’g nas sus kyaṅ mi thos par byas so : Devatā pana taṃ saddaṃ nirumhitvā na kassaci sotum adaṃsu.
362 byaṅ chub sms dpas kyaṅ blo po ’dun pa rta’i gnas su btaṅ nas : Bodhisatto pi kho Channaṃ pesetvā.
363 not in Tibetan : nisimappaḷamkato vuṭṭhāya.
364 re ŋig bu la bīta bar bsams so : ‘puttaṃ tāva passissāmīti’ cintetvā.
367 not in Tibetan : āgantvā : bdag ŋid ’gro ba’i bar geḍu ’gyur žiṅ sanś rgyas su gyur nas bu bīta’o : evaṃ me gamanantāya bhavissati, Buddhoh utvā va āgantvā passissāmīti.
However, some teachers say\(^{368}\): ‘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 kindness\(^{371}\) 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,\(^{374}\) told the equerry Channa: ‘Grasp the horse’s tail!’ 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 gate.  

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\(^{368}\) slob dpon kha’ig ‘di ltar smras ste : Jātakaṭṭhakathāya. Cf. (Slob dpon : Aćārya Mvy 8728). The Tibetan has only slob dpon kha’ig ‘some teachers.’ The Pāli specifies the Jātakaṭṭhakathā ‘Jātaka commentary.’

\(^{369}\) de’i tshe bya’ang chu’sen dpa’ gže’g pa’i sin rol gyi nī ma bdun gyi goṅ du skyes so zes zer ro || de ’dra gzan du ma bṣad pas de’i phyir ‘di kho na gzun bar bya’o : tādā Rāhulakumaro hoti tva’t tam sesaṭṭhakathāsu n’ attthī. Tasmā idam eva gahetabam.  

\(^{370}\) rta’i ra ba’i nīd : assasamīpaṃ.  

\(^{371}\) khyod kyi drin gyeś : ahaṃ tam nissāya.  

\(^{372}\) bsīngs ldan gyi ske nas bzuṅ nas mchu ru khrū bco bryad pa : Kanthako givato paṭṭhāya āyāmena aṭṭhārasahatttho hoti.  

\(^{373}\) khrab khrab ’gro ba’i rkaṅ lag gi rmiṃ pa re re lha’i lag pa’i mthil du ne bar bzaṅ go : akkamaṇṇakkanamapadavāre hattathalāni upānāmesuṃ.  

\(^{374}\) bya’ang chu’ang sems dpa’ rta’i rgyab kyi dbus su bzaṅs so || blon po ’dun pa rta’i mjug ma nas zuṅ ciś : Bodhisatto assavarassa piṭṭhivaramajjhagato Chamaṃ asassa vàladhiṃ gāhupetvā.
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 \(kōṭis\) of elephants, the strength of a multitude of men, even of one hundred thousand \(kōṭis\)\(^{377}\) of men.

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, spurring\(^{378}\) 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 I, carrying\(^{379}\) 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 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 \(deva\)s who guarded\(^{381}\) the gate opened it.

II.39 Māra

Immediately, Māra thought: ‘I will stop the Bodhisatta.’ And having come, seated in the sky, said: ‘Great Sage,\(^{382}\) do not proceed with this going forth! Seven days hence, you will obtain\(^{383}\) 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:

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\(^{375}\) ‘\(dī \text{ltar byaṅ chub} \text{sems dp}ā\)’ gaṅ gis dus su yaṅ groṅ khyer chen po’i sgo phyed nas phyi rol du ’gro bar mi nas par phyed: ‘evaṃ Bodhisatto yāya kāyaci velāya nagaradvāraṁ vivaritvā nikkhamitum na sakkhiṣati.’

\(^{376}\) sgo ma’i sgo glegs : dvisu dvārakavāṭesu.

\(^{377}\) mi bye ’bum phrag gcig : dasapurisakoṭisahassya.

\(^{378}\) brla btsir nas : ūrūhi nippīḷetvā.

\(^{379}\) khyer nas : nisūdāpetvā.

\(^{380}\) gal te sgo ma phyed par gyur na ji ltar bsams pa de bźin du gsum po’i naṅ nas gaṅ yaṅ ruṅ ba gcig ṇes par ’gyur ro : Sace dvāraṁ na avāpūriyitaṁ yathācintam eva tisu janesu aṇñataro sampādeyya.

\(^{381}\) sruṅ ba : adhivatthā.

\(^{382}\) draṅ sroṅ chen po : mārīsa. \textit{Cf.}\ (Draṅ sroṅ chen po : Maharṣi Mvy 17).

\(^{383}\) thob par ’gyur ro : päṭubhavissantā.

\(^{384}\) draṅ sroṅ chen po zlog cig : nivatta mārīsa.

\(^{385}\) dris so : not in Pāli.
‘I am Vassavatti.’ The Bodhisatta said: ‘Māra, I know there will be a wheel jewel for me, (72b) but I am not desirous of kingship. 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, are thinking a sensuous thought, an injurious thought, or a harmful thought.’ And he went, staying close to him, like a shadow that does not leave its companion.

II.40 THE COMING OF THE DEVAS TO PAY HOMAGE

The Bodhisatta abandoned the kingdom of a world ruler 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, he left the city. Though turning from the city, he intended to ask to see it again. 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, turning back without your meritorious act of looking?’ As this was said, the great earth broke, like a potter’s wheel, and stopped.

The Bodhisatta stood before the city, looking at it, indicating in one place, the site for the shrine 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 devaputta who was king of the Parinimmitavassavatti world. See: (DPPN, 1983), vol. 2, p. 844.

387 bdag la rgyal po'i dgos pa med do: anatthiko 'ham raijena.

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 sms kyi rnam par rtog pa 'am rnam par 'tshe ba'i rnam par rtog pa : kāmavitakkaṃ vā vyāpādavitakkaṃ vā vihiṃsavitakkaṃ.

390 grogs daṅ ma bral bar grib ma bźin du rjes su 'brel bar 'gro'o : otārāpekho chāyā viya anapagacchanto ambandhi.

391 'khor los sgyur ba : cakkavatti.

392 dbyar zla 'bru'i po'i nya la mchog gi skar ma bre : āsāhipuṇṇamāya uttarāsāhanakkhate.

393 slar yaṅ groṅ khyer la bzlog nas bīta bar brjod par bsams so : vattamāne nikhhamītvā ca puna nagraṇa apaloke-tukāmo játo.

394 skyes bu chen po : Mahāpurisa. Cf. (sKyes bu chen po : Mahāpuruṣa Mvy 7361).

395 skyes bu chen po khyod kyis log nas bīta ba'i las kyi bsod nams khyod kyis byas pa med dam : 'Mahāpurisa na tayā nivattitvā olokanakannaṃ katan'ti.

396 sa gźi chen po rdza mkhan gyi 'khor lo bźin du phug nas bzlog : mahāpaṭhavī kulālačakkaṃ viya chījītvā parivattī.

397 bsṅags ldan ldog pa'i mchod rten gyi gnas : Kanthakani vattanacetiyaṭṭhānaṃ.
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 pāricchattaka402 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 Yugandharā404 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.

400 lha’i spos : not in Pāli.
401 phye ma : cuṇṇa.
403 lha’i glu dbyaṅs sgrogs par gyur to || kun nas bskor bar stoṅ phrag drug cu rtsa brgyad kyi rol mo’i sgra sgrogs so : Dibbāni saṅgītāni pavattanti, samantato aṭṭhatūriyāni aṭṭhatūriyāṇi aṭṭhasatthiti-turīyasatātārāhassāni pavajjāyāṁsu.
404 ri bo gÑa’ śiṅ ’dzin : Yugandharā-kucchiya.
405 spaṅs nas : atikamma.
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, it is called Anoma.’ 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 usabhā in width. The bodhisatta, dismounting from the horse’s back, stood on a heap of sand that was like silver, and spoke to Channa: ‘Taking my ornaments, and Kanthaka, you must go! I will go forth.’

Channa said: ‘I also request to go forth.’ The bodhisatta replied: ‘Since you are not allowed to go forth, go!’ 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, though there is no one else fit to cut my hair, not even another bodhisatta. 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, 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 deva, was watching with his divine sight. And putting it inside a bejewelled casket one yojana.
in height, he erected the Jewelled Topknot shrine in the palace of the Tāvatimsa devas, saying:

The foremost man, accustomed to the finest scents, cut his topknot, and cast it into the air. The thousand-eyed one seized the topknot, carrying it to the abode of the devas in a golden casket.

II.44 THE EIGHT REQUISITES OF A SAMĀNA

Again, the Bodhisatta thought: ‘These Kāsi clothes of mine are unsuitable for a samāna.’ Then, Ghaṭīkāra, 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 samāna. I will go there.’ While [going there] he said:

Three robes and bowl, razor, needle and girdle, along with a water strainer, make the eight necessary kind of things for monks.

Taking these eight requisites (74b) of a samāna, he gave them to him.

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416 gTsug gi nor bu bźugs pa’i mchod rten : Cūḷāmaṇiçetiya. The Cūḷāmaṇiçetiya ‘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 braṅ : Tāvatimsabhavana.

418 mig stoṅ pa : sahassanetto. Cf. (br-Gya b yin ’dom na mig stoi pa : Daśāśatanayanā Mvy 3140).

419 gser gyi za ma tog tu lha gnas khyer : suvaṇṇacaṅgoṭavarena Vāsava.


Ja I p. 65: Chetvāna molīn vara-gandhavāsitaṃ / vehāsayaṃ ukkhipi āṭṭh’ ete / yuttayogassā bhikkhuno ti.


421 dge sloṅ : samāna. Cf. (dGe sloṅ : Bhiṅju Mvy 8717) and (dGe sbyoṅ : Śramaṇa Mvy 3329).


423 dge sloṅ : samāna.

424 dge sloṅ rnams la rigs śiṅ mkho : yuttayogassā bhikkhuno.


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: Ticīvaraṅ ca patto ca / vāsī sūciñ bandhanaṃ / parissāvanena, aṭṭhi’ ete / yuttayogassā bhikkhuno ti. sTog 74a: chos gos gsum dañ lhuṅ bzed dañ spu gri khab dañ ska rags dañ || chu tshaṅs dañ bcas bryāt yin no || dge sbyoṅ rams la rigs śiṅ mkho || 426 dge sloṅ : samāna.
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, circumambulated him, and went.

II.46 Depositing the Body of Kanthaka

Furthermore, Kanthaka, while he was standing there, heard the Bodhisatta’s conversation with\(^{429}\) Channa and thought: ‘I will not now meet\(^{430}\) with My Lord\(^{431}\) again.’ Being unable to endure\(^{432}\) 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 Tāvatiṃsa 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.\(^{433}\) 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 were in disarray, as when Dhanpālaka\(^{437}\) entered Rājagaha, or when

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\(^{427}\) mchod par ’os pa’i rgyal mtshan : arahaddhaja.

\(^{428}\) ’Dun pa : Channa. Cf. (’Dun pa : Chanda Mvy 1928).

\(^{429}\) gsuṅ gleṅ byed ciṅ : saddhiṃ mantayamānassa.

\(^{430}\) ’phrad pa : dassana.

\(^{431}\) bdag gi jo bo : mayhaṃ puna sāmino.

\(^{432}\) śin tu gnas pa bsran par ma mūnte : adhivāsetun asakkhanto.

\(^{433}\) rjes su dga’ ba : Anūpiya. Anūpiya, name of a township in the Malla country east of Kapilavatthu. See: (DPPN, 1983), vol. 1, p. 81.

\(^{434}\) der ‘nî ma bdun nas rab tu ’byuṅ ba’i bde has gnus śin śin mtshan ’da’o : tattha sattāhaṃ pabbajjāsukhena vītināmetvā.

\(^{435}\) rGyal po’i khab : Rājagaha. Cf. (r-Gyal po’i khab : Rājagṛha Mvy 4107).

\(^{436}\) sgo mthar chags su bsod sūmons la gšegs te : sapadānaṃ piṇḍāya cari.

\(^{437}\) gLaṅ po che nor skyon : Dhanpālaka. A layman converted by Sikhī Buddha. See: (DPPN, 1983), vol. 1, p. 1132.
Asurinda entered the city of the devas. (75a) The king’s men went to the king, and said: ‘O King, a being of such a kind is collecting alms in the city. And we do not know whether he is a deva, human, nāga, supaṇṇa, or what he is.’ The king, standing on top of the palace, saw the Mahāpurisa, 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’—went out of the city by the gate he had entered.

Sitting in the shade of mount Paṇḍava, and facing east, he began to eat the food. Then, he began to consider the pieces that fell from his mouth, which turned his stomach. So, on seeing this food like this, with his very own eyes, and also its worth, 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.’ On seeing one who is a wearer of rubbish heap clothes, 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?’ (75b) He went thinking this: ‘What am I doing now?’ After making exhortation to himself in this way, he ate the food with indifference.
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, desire for things, or the desires of defilements, have no meaning for me. Since I went forth through a wish for supreme perfect enlightenment.’ 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 city first.’

This is abridged here, and should be understood by looking at the elaboration in the *Pabbajjā-sutta*, together with its *Aṭṭhakathā*.

II.48 Going to Āḷāra Kālāma and Uddaka Rāmaputta

After the Bodhisatta gave a promise to the king, he went off traveling by stages, approaching the abodes of Āḷāra Kālāma and Uddaka Rāmaputta. Then, after having produced the attainments, he thought: ‘This is not the path for attaining enlightenment.’

[Wāº7] There was not even any joy for him at the appearance of the attainments.

Wishing to exhibit his own strength and energy to the world, together with its *devas*, and intending to undertake the great exertion,
Five renunciates

he went to Uruvela, thinking: ‘This is an extremely pleasant spot.’ Having approached that very spot, he performed the great exertion.

II.49 The five renunciates stay with the Bodhisatta

There, the five renunciates, headed by Koṇḍañña, avoided the Bodhisatta’s abode, 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.

II.50 Difficult deeds

The Bodhisatta thought: ‘I intend to perform this difficult task to the very end,’ 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. 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 Mahāpurisa were not apparent.

On another day, while breathing slowly, he developed absorption. A severe pain arose in his body. He became unconscious, and fell on the walkway. Then, one deva said: ‘The samaṇa Gotama has died.’ One other said: ‘He attained arahat-ship when falling.’

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466 lha rnams kyis kyaṅ ba spu'i bu byaṅ chub sems dpa'i gnas dor : tattha Bodhisattaṃ sampāpuṇiṃsu.
467 ās bar gnas par gyur to : parivenasam-majjānādikāya vattapaṭivattāya upaṭṭha-hamāna santikāvacarā c' assa ahesuṃ.
468 phyi ma'i mthar thug dka' ba spyad par bsams so : koṭipattaṃ dukkara-kārikaṃ karissāmi.
469 lha rnams kyis kyaṅ ba spu'i bu ga re re nas mda'us ston no : devatāpi lomakūpehi ojaṃ upasaṇharamāṇā paṭikkhipi.
471 skyes nas : abhitunna.
472 Gō ta ma, : Gotama. Cf. (Gāu ta ma : Gāutama Mvy 78).
473 geig gis 'gyel ba na dgra bcom pa thob žes brjod do : ekaccā 'viḥāro v' eso arahattan' ti āhamsu.
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?’ The reply was: ‘He was unable to become a Buddha. After falling at his place of austerities he died.’ Hearing this the king said: ‘I do not believe it. My son would not die without becoming a Buddha,’ and rebuffed him.

Why then did the king not believe it? Because of just those miraculous signs that he had seen at the foot of the jambu tree, and when Kāḷadevala was paying homage.

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].’

II.51 DIFFICULT DEEDS ARE NOT THE PATH TO BODHI

The Mahāsatta, while practising asceticism for six years, eating but little food, and collecting alms by walking to villages and market towns, had this thought: ‘Asceticism, such as this, is not the path of enlightenment.’

Then, the thirty-two marks of a Mahāpurisa became apparent, and his body became a golden colour.

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. [Pā68] How
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 stayed\(^{486}\) 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 Senānī’s village\(^{489}\) at Uruvelā,\(^{490}\) and who was in the prime of youth, made a wish at a nigrodha tree\(^{491}\): ‘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 Laṭṭhimadhuka\(^{493}\) 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)
Then, on the morning of the day of the last month of spring, she thought: ‘I intend to perform the act of oblation.’\textsuperscript{497} So the cowherd\textsuperscript{498} 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 stream\textsuperscript{499} of milk by their own nature.\textsuperscript{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 Lokapāla\textsuperscript{501} 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,\textsuperscript{502} which each deva had gathered through their own power,\textsuperscript{503} into it.\textsuperscript{504} Although the men acted likewise, the devas at another time added a nutritious essence\textsuperscript{505} with each piece of food. Moreover, they also put this in the bowl on the day of enlightenment,\textsuperscript{506} and on the day of the final nibbāna.\textsuperscript{507}

On that day,[Pā69] Sujātā herself, seeing these numerous wonders become apparent to her, addressed her maid Puṇṇā\textsuperscript{508}: ‘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.
of the devas thoroughly!' The maid, understanding the words of the noble lady, replied: 'Very well,' 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,' strengthening his intention. After passing the night there, and cleansing his body, at the coming of dawn, which is the time of going for alms, he sat in front of the Nigrodha tree, 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!' and gave all the appropriate adornments to the daughter.

Furthermore, because it is proper to acquire a golden plate, worth one hundred thousand [gold coins], on the night of attaining the perfect state of a Buddha, she therefore had the idea of pouring the milk porridge into the large golden bowl. Taking the large golden bowl, worth one (78b) hundred thousand [gold coins], and tilting the mouth of it, she poured the boiled milk-rice inside. All the milk-rice became as a single drop of water and appeared in the golden bowl like the drops of water within the petals of a lotus.
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.

Sujātā then adorned her entire body with ornaments, and put the golden bowl on her head. Then, with great dignity, 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, 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, I request you to take my offering, and to go, according to your wish.’ She continued: ‘Just as my wish is fulfilled, 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, at the bathing place named Suppatiṭṭhitā ghat.

Alighting on the bank, and putting down his bowl, he bathed. Many thousands of Buddhas, after putting on the ascetic’s garb, and sitting facing the east, made forty-nine balls, each one of which was equal to the size of one seed of a tāla tree fruit, and ate all the sweet milk porridge without water.
Bowl goes against the current

So, when whoever becomes Buddha sits on the seat of enlightenment for forty-nine days, there will be food for forty-nine days. At that time, he passed those days and nights there without other food, without bathing, without rinsing the mouth, without attending to bodily needs, with the bliss of absorption, the bliss of the path, 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, 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)

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. Then, the large golden bowl, which had held milk enjoyed by three Buddhas, made a chinking 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,’ he made many utterances of praise.

see: (Liyanaratne, 1994), pp. 79—81. See also: ‘The palmyra tree (fan palm), Borassus flabelliformis,’ in: (PED, 1979), p. 299.

532 de ḍi lṭar gaṅ gis saṅs rgyas su gyur nas ḍag bźi bcu ḍe ḍgu ru byaṅ chub kyi sñiṅ por bzugs te ḍag bźi bcu ḍe ḍgu'i kha zas su gyur to : So eva hi 'ssa Bud-dhabhūtassa sattasattāhaṃ bodhiṃande vasantassa ekūnapaññasa divisāni āhāro ahosi.

533 žal śol ba med pa : na mukhadhovanāṃ.

534 sku lus kyi bya ba byed pa med do : na sariravalājuṅo.


536 Nag po : Kāla. In Buddhist mythology Kāla, or Kāla, is the name of the king of the nāgas, also known as Mahākāla or Mahākālā. See: (DPPN, 1983), vol. 1, p. 572, vol. 2, pp. 484—5.

537sil 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 saṅ saṅs rgyas gcig thob par gyur ciṅ slar yaṅ de riṅ saṅs rgyas ņid thob par gyur nas : hiyyo eko Buddho nibbatti, puna ajja eko nibbatto.

539 not in Tibetan : Tass apana mahāpaṭhaviyā ekayojanatīgavatappamāṇaṃ 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 flowers bloom, he roared like a lion, and created a path measuring eight usabhā in width, and departed in the direction of the bodhi tree.

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, Sotthiya the grass carrier, having taken some grass, was coming on the path in the opposite direction. He recognised the figure of the Mahāpurisa, and gave him eight handfuls of grass. The Bodhisatta, having taken it, mounted the seat of enlightenment that was in the southern region, and sat facing north.

Immediately, the southern world system proceeded to sink, as if it were below the Avīci hell. Then the northern world system proceeded to rise, as if it were above the peak of existence.

scale within which events are perceived to happen in the world of nāgas.

ku mu da ka : not in Pāli.
sgra bsgrags nas : vijambhamāno.
glaṅ gi skad : usabha.
źeṅ la glaṅ gi skad brgyad kyis thos pa’i tshad du lam byed pa la seṅ ge bzin du sgra bsgrags nas : atṭhusabhavithāhrenā maggena siho va vijambhamāno.
byaṅ chub śiṅ : bodhirukkha.
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.
rtogs nas : ñatvā.
lho phyogs kyi char : dakkhiṇa-disābhāge.
byiṅ na ’gro ba : osīditvā.
mNar med pa : Avici. Cf. (mNar med pa : Avici Mvy 4927). In Buddhist cosmology, Avici 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.
laṅs nas ’gro ba : ullaṃghitvā.
srid pa’i rtse mo : bhavagga. In Buddhist cosmology, bhavagga ‘peak of existence,’ is the name of the highest point of existence, 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 system\(^{555}\) proceeded to sink down\(^{556}\) low, as if it was below the Avīci hell. Then the eastern world system\(^{557}\) 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 made circumambulation, then went in the northern direction, and sat facing the south.

Then, the northern world system\(^{562}\) sank into the earth, as if it was below the Avīci\(^{563}\) hell. And the southern world system\(^{564}\) rose upwards, as if it was above the peak of existence. The Bodhisatta 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 cross-legged in the eastern region, without trembling, and without shaking. The Mahāsatta knew: ‘This (80b) 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

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\(^{554}\) byañ chub sems dpas ’di ni byañ chub thob pa’i gnas ma yin no žes bsams te : Bodhisatto “idaṃ pi sambodhipāpuṇanatthaṃ na bhavissati, maññe” ti.

\(^{555}\) nub phyogs kyi khor yug : pacchimačakkavāla.

\(^{556}\) laṅs nas ’gro ba : uḷḷaṇghītvā.

\(^{557}\) śar phyogs kyi khor yug : puratthimačakkavāla.

\(^{558}\) byañ chub sems dpa’ : not in Pāli.

\(^{559}\) ’khrod ciṅ ’khrod pa’i gnas : ṭhitaṭhitaṭṭhāne.

\(^{560}\) byiṅ žiṅ byiṅ nas ’gro bar gyur te : onatunnaṭā aḥosi.

\(^{561}\) yaṅ dag par rdzogs pa’i saṅs rgyas : sambodhi.

\(^{562}\) byaṅ phyogs kyi khor yug : uttaračakkavāla.

\(^{563}\) 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 kyis ma spaṅs śiṅ mi g.yo ba’i gnas | śiṅ moṅs pa’i dra ba thams cad rnam par ’joms pa’i gnas su rtogs so : “idaṃ sabbabuddhānaṃ avijñatacalaṭṭhānaṃ kilapañjaraviddhiṃsanaṭṭhānaṃ” ti ṇatvā.
a type, did not remain as if it were standing, just like the image painted as a picture by skilled painters. So, the Bodhisatta, having rested his back on the trunk of the bodhi tree, faced east. Becoming steadfast in mind, he thought: ‘Even should my skin, sinews, bone, blood and flesh dry up, I shall not move my body from this seat, without attaining perfect enlightenment.’ Although a hundred lightning bolts descended, they did not split it. And he sat crosslegged on the seat unconquered by enemies.

II.58 The defeat of Māra

At that time, Māra, son of the devas, thought: ‘The prince Siddhaththa now wishes to take my power, but I will not give him the ability to surpass me.’ Approaching Māra’s army, he related this matter, and made the proclamation of Māra. Then, leading Māra’s army, they departed. Then, Māra’s army was contained in a space reaching twelve yojanas in front of Māra, and twelve yojanas distance 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. The noise of that entire assembly’s hubbub, 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
Devas’ praises

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elephant called Girimekhala,\textsuperscript{578} that measured a hundred and fifty yojanas,\textsuperscript{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 Mahāsattva.

\textit{II.59 The devas uttered praises}

The devas of the ten thousand-fold world system stood making praises to the Mahāsattva. While Sakka, king of the devas, stood blowing the conch of supreme victory,\textsuperscript{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.\textsuperscript{581} Mahākāla,\textsuperscript{582} king of the nāgas, stood making many hundreds of praises, and Mahābrahma stood holding a white parasol.

\textit{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.\textsuperscript{583} Kāla, king of the nāgas, plunged into the earth, going to the Mañjerika\textsuperscript{584} 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 victory\textsuperscript{585} on his back, he stood on top of the world system.\textsuperscript{586} After putting the white parasol on top of the world system, Mahābrahma went to the Brahma world. It was impossible for even a single deva to remain there. Only the Mahāpurisa remained, alone. (81b)

\textsuperscript{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.

\textsuperscript{579} dpag tshad phyed dañ ŋis brgya : diyaḍḍhayojanasatikaṃ.

\textsuperscript{580} rNam par rgyal ba bla na med pa’i duñ : Vijayuttarasāṅkha.

\textsuperscript{581} gal te legs par bus na zla ba bži’i bar bu rgyun mi ’chod ciṅ de nas rgyun ’chod do : sakīṃ vatam gāhāpetvā dhamanto cattāro māse sattam karitvā nissaddo hoti.

\textsuperscript{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 Nāgabhavana ‘Mañjerika nāga kingdom.’ See: (DPPN, 1983), vol. 2, pp. 484—5.

\textsuperscript{583} rañ gi gnas su nas soñ ño : sammukhasammukhaṭṭhānen’ eva palāyimsu.

\textsuperscript{584} sNe ma can : Mañjerika. Mañjerika, the name for the nāgabhavana ‘Nāga kingdom.’ See: (DPPN, 1983), vol. 2, pp. 420—1.

\textsuperscript{585} rNam par rgyal ba bla na med pa’i duñ : Vijayuttarasāṅkha.

\textsuperscript{586} khor yug gi steṅ du : cakkavālakānaśīṣyāṇ. 
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,’ 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.’ 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 Siddhaththa flee immediately,’ while stirring up a whirlwind. Immediately, the whirlwind which had arisen in the eastern direction came, reaching the peak of the mountain that measured one hundred and fifty yojanas. [Pā73] It tore up 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. Appearing in front of the Bodhisatta, it was unable to move even the hem of his upper robe.
Then, Māra thought: ‘We came in order to overwhelm him with water and with the intention to kill him.’ 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.

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, 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 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, but which fell at the feet of the Bodhisatta, like a rain of candana pollen.

Then, he sent a rain of very fine sand, which came from the sky smoking and flaming, but which became like divine powder, 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.

That darkness—that had four aspects—arrived in the Bodhisatta’s presence. But it vanished, like darkness overcome by the rays of the sun.
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, why do you stand here? Seize this youth, cast him out and make him flee!’ Seated on the back of his own great elephant Girimekhala, 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 have not perfected the ten perfections, nor the minor perfections, nor made the five great renunciations, nor practised for the sake of knowledge, nor practised for the sake of the world, and since you have not completed the practice of a Buddha, this seat is not suitable for you, 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 another wheel weapon, that could go through thick stone or a thick stone pillar. 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.’ 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.

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?’ Then the Mahāpurisa said: ‘The seat, which those...
bodhisattas who have perfected the perfections attained on the day of perfect complete enlightenment.\textsuperscript{614} is suitable\textsuperscript{615} for me.’ (83b)

And, while standing, he said to Māra: ‘O Māra, who is the witness of your making this gift?\textsuperscript{616} Māra replied: ‘All these here are my witnesses,’ stretching his hand out before his armies. Immediately, 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?\textsuperscript{617} The Mahāpurisa replied: ‘Any of these animate beings is witness to the event of your presenting a 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.’\textsuperscript{618}

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 seven\textsuperscript{619} gifts during my existence as Vessantara? Speak!’ The great 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 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

\textsuperscript{614} mñon par rdzogs par byaṅ chub pa : abhisambujjhana.
\textsuperscript{615} rigs pa yin no : pāpuṇātīti.
\textsuperscript{616} bdud khyod kyis sbyin pa btaṅ ba’i dpaṅ po su yod ces smras so : ‘Māra tuyhaṃ dānassa dinnabhāve ko sakkhiṭi’ āha.
\textsuperscript{617} Don grub khyod kyis sbyin pa btaṅ ba’i dinaṃ po su yod ces so : ‘Siddhattha tuyhaṃ dānassa dinnabhāve ko sakkhiṭi.’
\textsuperscript{618} bdag ŋid kyis skye ba’i mthar sbyin pa btaṅ ba de srid gnas pa thams cad sgrol gyi lus kyi bdag ŋid la gnas nas sbyin pa chen po bdun brgya pa bdun byin pa’i dīnos po la sems med pa’i sa gzi chen po ’thug po ’di dpaṅ po yin no : tiṭṭhatu tāva me avasesattabhāvesu dinnadānāṃ, Vessantarattabhāve pana ṭhatvā sattasa-takamahādānassā tāva dinnabhāve ayaṃ acetanāpi ghanamahāpaṭhavi sakkhi.
\textsuperscript{619} bdun brgya pa bdun : sattasa-taka.
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 exhorted\textsuperscript{620} the nāgas, the supaṇṇas\textsuperscript{621} to the supaṇṇas, the deva to the devas, and brahma exhorted the brahmās. They took scents and flower garlands in their hands, and approached the Mahāpurisa, who was sitting cross-legged in front of the bodhi tree.\textsuperscript{622} In that way, Māra and his army fled.\textsuperscript{523}

‘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.\textsuperscript{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\textsuperscript{625} proclaimed ‘Victory’ to the Great Sage.

‘The glorious Buddha became victor,
and the evil Māra (84b) was defeated,’

\textsuperscript{523} bskul lo : pesetvā Ja I p. 75, ghossetvā Ap-a p. 80.

\textsuperscript{620} ’dab bzaṅ: supaṇṇa. Cf. (’Dab bzaṅ : Suparṇi Mvy 4872).

\textsuperscript{621} byaṅ chub sūṅ gi druṅ du skyil kruṅ gis bźugs pa’i skyes bu chen po daṅ ūe bar ‘oṅs so : Mahāpurisassā santikaṃ bodhipallamkṣan agamaṃsu.

\textsuperscript{622} de ltar bdud rnam sras nas soṅ ūo : Evoṃ gatesu ca pana tesu.

\textsuperscript{623} See: JNTB § II.64 p. 141 ins 6—18. Ja I p. 75; sTog 84ab; Ap-a p. 80.

\textsuperscript{624} ‘Jayo hi Buddhassa sirīmato ayaṃ / Mārassa ca pāpimato parājayo, / ugghosayum bodhimanje pamoditā / jayaṃ tadā nāgaganā Mahesino.

\textsuperscript{625} dpal ldan saṅs rgyas rgyal bar gyur || sdiṅ can bdud ni pham par gyur || rab dga’ byaṅ chub sūṅ por sgros || ’dab bzaṅ tshogs kyi draṅ sroṅ rgyal || ‘Jayo hi Buddhassa sirīmato ayaṃ / Mārassa ca pāpimato parājayo, / ugghosayum bodhimanje pamoditā / jayaṃ tadā devaganā Mahesino.

dpal ldan saṅs rgyas rgyal bar gyur || sdiṅ can bdud ni pham par gyur || rab dga’ byaṅ chub sūṅ por sgros || sna tshogs de tshe draṅ sroṅ rgyal ||

‘Jayo hi Buddhassa sirīmato ayaṃ / Mārassa ca pāpimato parājayo, / ugghosayum bodhimanje pamoditā / jayaṃ tadā brahmaganā tādino.

dpal ldan saṅs rgyas rgyal bar gyur || sdiṅ can bdud (84b) ni pham par gyur || rab dga’ byaṅ chub sūṅ por sgros || tshaṅs tshogs de tshe rgyal bar sgros ||

\textsuperscript{625} ’dab bzaṅ tshogs : supaṇṇasamghāpi.
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 brahmans proclaimed ‘Victory.’

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. And then, sprouting leaves, like red coral, fell on his robes from the bodhi tree, as if making homage.

During the first watch of the night, he understood by means of knowledge, recollecting former births. During the middle watch of the night, he obtained knowledge by means of the purified divine eye. And during the last watch of the night, he obtained knowledge of dependent origination. 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. And the entire ten thousand-fold world system was adorned.
On the top fringes 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 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 Brahmaloka. And the flags and banners which were attached to the Brahmaloka, 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. 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 flowers which were produced continually.

The ten thousand world systems were like sublime seats of flowers. While for eight thousand yojana in between the world systems and the worlds, even the rays of seven suns were scarcely able to shine any light there. But those dark areas in between the worlds became instantly illuminated. The great ocean, eighty-four thousand yojana 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, and those beings who were fettered became free of fetters. In this way, through his limitless splendour and majesty, miraculous things appeared.

And perceiving the comprehension of omniscience, he uttered the exclamation proclaimed by all the Buddhas:
Attaining bodhi

All beings in saṃsāra seek what is free of poison, completely free of poison. While seeking homelessness, there is the repeated suffering of rebirth.

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.


Ja I p. 76: anekajātisaṃsāraṃ | sandhāvissam anibbisaṃ / gahakārakam gavesanto | dukkhā jāti punappunam.

s'Tog 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 bsna'i ya'n'i ya'n' da'n ||

Udāna-v 31. 6: grhakāraka drṣṭo 'si | na phun geña karisyasi | sarve te pārśukā bhagnā | grhaṅkṣatam visāṃskytaṃ | visāṃskāragate citte | ihaiva kṣayaṃ adhiyāgaḥ ||

642 These two Pāli Dharmapada 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 sandhāvissam. 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 khaṇ 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 khaṇ 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; s'Tog 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-v§ 415, p. 84.

Ja I p. 76: gahakāraka diṭṭho si | phu na geña na kāhasi, / sabbā te pāsukā bhagga | gahakītāṃ visāṃkhiṭṭaṃ, / visāṃkhiṭṭanam cittaṃ | taṇhānaṃ phu yin ajjhāga ti.

s'Tog 85b: khyim med pa ni mṭhun bar gyur || slar ya'n khyim ni byed pa med || de yi sdug bsna' thams cad bo'ng || dug gi mi'n can khyim gyi phun || sems ni 'du byed pa las gro' || sred pa zad nas med par gyur ||
So this, beginning from the dwelling in the Tusita palace, up to the place of his gaining omniscience on the seat of enlightenment, should be known as the Distant Cause.
III.1 The Recent Cause

Furthermore, regarding the Recent Cause, it is said: ‘The Bhagavan stayed in Sāvatthi, at Jeta’s grove, in Anāthapiṇḍika’s park, and also stayed at the Gabled Pavilion in the great wood of Vesālī.’ 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.

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, I cut my adorned head from my bejewelled neck, 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, and also presented it as a gift to the princess, like princess Kaṇhājinā, and presented it as a gift for the sake of those other wives, like queen Maddī. This is my seat. It is the seat of Ńe ba’i gleñ gźi – The Recent Cause.

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1 Ńe ba’i gleñ gźi s’Tog 85b–105a : Santikenidāna Ja I pp. 77—94.
2 mÑan yod : Sāvatthi. Cf. (gÑan yod, mÑanyod : ŚrāvastīMvy4110) . The capital city of Kosala, Sāvatthi was counted as one of the major six cities during the Buddha’s lifetime. See: (DPPN, 1983), vol. 2, pp. 1126—7.
5 skyil kruṅ bcas pa ’d’i ched du dus ’di rams la : imassa pallaṅkassa kāraṇā sandhaviṃ.
6 bdag gi mgo rgyan gyis brgyan pa’i mgrin pa nas brgegs te : alaṃkatasīsaṃ gīvāya chinditvā.
7 gзон 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.
8 Kriṣṇa dzi na’i gзон nu ma : Kaṇhājinaṇakumāri. 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.
9 lha mo Ma kri : Maddidevi. 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. 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, and it was said: 'Then, the Bhagavan sat on one seat for seven days. Seated there, experiencing the joy of liberation.'

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, by rising from his seat into the sky above, in order to allay their illusory thought. The individual miracles he performed at the seat of enlightenment, the miracle he performed at the gathering (86b) of kinsfolk, and the miracle he performed among the assembly of Pāṭikaputta, were like the miracle performed in front of the gaṇḍamba 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...

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10 bsams pa thams cad yoṅs su rdzogs so : saṅkappā paripuṇṇā.
11 de’i phyir saṅs rgyas žes brjod do : yaṃ sandhāya.
12 de nas yaṅ bcom ldan ’das kyis zāg bdun du ’dug staṅs gcig gis bzung so || rnam par grol ba daṅ bde ba so sor rig ciṅ bzung so : “atho Bhagava sattāhaṃ ekapallaṃkena nisīdi vimut-tisukhaṁśaṁvedīti.”
13 so so’i cho ’phrul : yamakapāṭihāriya.
14 de rnams kyi snyiṅ por mdzad pa’i cho ’phrul : Mahābodhiṁsaṁśioms hi katapāṭihāriyaṃ.
15 byaṅ chub kyi sniṅ por mdzad pa’i cho ’phrul : Mahābodhim绱šioms hi katapāṭihāriyaṃ.
17 a mra srun pa daṅ a mra’i śiṅ : gaṇḍambamūla. For Pāli gaṇḍamba, ‘name of tree under which Gotama Buddha 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. 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.

III.4 The jewel walkway

Then, creating a walkway from the standing place to the seat, he remained for seven days walking between east and west on the jewelled walkway.

On that spot, arose the Ratanacaṃkama shrine.

III.5 The jewel house

Moreover, in the fourth week, the devas created a jewelled house in the area to the northeast of the bodhi tree. He sat there on the seat, where he sat for seven days, reflecting on the endless methods of the entire Abhidhammapiṭaka.

The Abhidhammikas say: ‘The so-called jewel house is a house made from jewels.’ Furthermore, those compilers also say, that it is the jewel house where he remembered the seven treatises of the Abhidhamma. Because of which, both explanations are appro-
Therefore, either of the two should be understood as correct. Hence, that spot became known as the Ratanaghara shrine.

### III.6 The Ajapālanigrodha Tree

Then, during the fifth week, having passed four weeks in the vicinity of the bodhi tree, he went from the bodhi tree to the ajapālanigrodha tree.

He sat there reflecting on the teaching, and experiencing the bliss of liberation.

### III.7 The sixteen lines of Māra

Then Māra, son of the devas, [thought]: ‘During the time I followed him there, I have not seen any visible faults. I did not see even the slightest fault in the Bodhisatta. And he now surpasses my own power.’ And sitting 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. Similarly, [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)

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28 gañ gi phyir slar yan 'dir tshig gnis ka'än thad do : yasmas pana etthe ubho p' ete pariyayā yujjantā.
29 Rin po che'i khañ pa'i mchod rten : Ratanaghara-ṣetiya. The Ratanaghara-ṣetiya ‘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 śiṅ daṅ ñe ba ñid du : bodhisamīpe.
31 byañ chub śiṅ gi druṅ nas : bodhirukkhamālā.
32 Ra lug skyoñ ba'i śiṅ nya gro dha : Ajapālanigrodha. For Pāli ajapālanigro-
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 ruṁs kyi phyi ma la grib ma bźin du phyogs gañ du'ñ ma sparam so : ettakaṃ kālaṃ anubandhanto otārāpekkaḥ.
36 byañ chub sems dpa' la : imassa.
37 gnas nas : niṣīditvā.
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,’ therefore, I shall not become like him.’ And he 
drew the eleventh line. Then [he thought]: ‘Because I have not per-
fected the ten perfections that are unique to him, and which are the 
basis for realising the comprehension of intentions and inclinations, 
the comprehension of omniscience, the comprehension which is all 
pervading, the comprehension of individual miracles, the compre-
hesion of the attainments and great compassion, therefore, I will 
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 –Taṅhā, Aratī and Ragā –
while looking, [thought]: ‘Since our father is not visible, where is he 
presently?’ Then, while going, they saw him depressed, and drawing 
lines on the ground.

They approached 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 
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.’ (88a) He replied: ‘My daughters, you will not be able to, 
since nobody is able to overpower him, as this man is established in 
unshakable faith.’ They replied: ‘O Father, since we are women,

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38 bdag ’di daṅ mtsuṅs pa’i thun moṅ ma yin pa’i dbaṅ po mchod gi goṅ ma’i ye šes so sor rig pa ñe bar gnas par gyur pa’i pha rol tu phyin pa bcu ma rdzogs pa : ahaṃ eso viya asādhāraṇassa indriyaparopariyañāṇassa paṭivedhāya upanissayabhitāt dasa pāramiyo na pūreṣīṃ.  
For indriyaparopariyañāṇa : dbaṅ po mchod gi goṅ ma’i ye šes ‘comprehension of the higher or lower state of the faculties (of others)’ see: (CPD, 1960—90), vol. 2, p. 304.

39 bcu drug : ekādasamaṃ.

40 bsam pa’i bag la ūn daṅ : āsāyāmu-sayañāṇa.

41 thams cad mkhyen pa’i ye šes : sabbaññūtāñāṇa.

42 so sor cho ‘phrul gyi ye šes : ya-makapaṭilīrañāṇa.

43 Sred ma, Kun du dga’ ma, dGa’ ma : Taṅhā, Aratī, Ragā.

44 ñe bar soṅ ste : santikaṃ gantvā.

45 ’di ltar gyur na de ltar ma bsam žig bdag cag gsum gyis de dbaṅ du byas nas khrid la ‘oṅ ṅo : Yadi evaṃ mā cintayittha, mayaṃ etan atanno vase katvā ādāya āgāmissāma.

46 mi g.yos ba’i dad pa la gnas so : acalāya saddhāya patiṭṭhito.
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. So, with his liberated mind, that destroyed the substratum of rebirth, he sat experiencing the joy of seclusion.

Furthermore, Māra’s daughters [thought]: ‘Varied are the inclinations of men, some delight in youth, while some delight in the first part of youth, some delight in the middle aged, and some delight in older age. We will enrapure him with various kinds of delights.’ 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. And they, approaching the Buddha six times, [said]: ‘O Samaṇa, we pay homage at your feet.’ The Bhagavan paid no heed to their words, as he had the unsurpassed liberation from the substratum of rebirth.

However, some teachers say: ‘Seeing the women coming with transformed bodies, the Bhagavan determined that those with missing teeth and white hair remained with such forms.’ This ex-
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!’ 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. 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.

Not abiding in the endless Buddha sphere, because he has no track, he is impossible to track.

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.

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58 ci mthoṅ 'di lta bu'i 'bad pa byed pa da soṅ Žig : apetha, tumhe kiṃ disvā evaṃ viyamatha.

59 'di lta bu'i tshul gyis 'dod chags daṅ ma bral ba la sogs pa'i mdun du bya bar rigs so : evarupaṃ nāma avitarāgādinaṃ purato kātuṃ vaṭṭati.

60 mtha' yas saṅs 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 saṅs rgyas spyod yul de ŋīd la : taṃ Buddhham anantagocaraṃ Dhp 180c.

61 Ja I p. 79; sTog 88b; Dhp, Buddhavagga v. 179, p. 54; 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 assā na upeti antako / taṃ buddham anomanikramaṃ | apaḍaṃ kena padena neṣyatha ||

62 mtha' yas saṅs rgyas spyod yul de ŋīd la : taṃ Buddhham anantagocaraṃ Dhp 180c.

63 Ja I p. 79; sTog 88b; Dhp, Buddhavagga 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 / taṃhā n’ athhi kuhūcī netave / taṃ buddham anantagocaraṃ / apaḍaṃ kena padena neṣsatha ||

sTog 88b: gaṅ žig rgyal ba de la rgyal mi nus || gaṅ žig 'jig rten 'dir ni rgyal mi 'gyur || mtha' yas saṅs rgyas spyod yul de mi gnas || rkaṅ med kyiś ni rkaṅ yod la mi nus || PDhp 276: yassa jitaṃ nā ’ppaj- jiyati | jitaṃ assā na upeti antako / taṃ buddham anomanikramaṃ | apaḍaṃ kena padena neṣyatha ||

Mvu III p. 91: yasya jitaṃ nāṭha jivati jitaṃ asya na jināti antako | taṃ buddhamantagocaraṃ apadaṃ kena padena nesyatha ||

Udāna-v 29. 52: yasya jitaṃ nopajiyate / jitaṃ anveti na kaṃ cid eva loke | taṃ buddham antagocaraṃ / hy apadaṃ kena padena nesyasi ||
He taught the doctrine, speaking these two verses, from the section of the highest teaching of the Buddha. Then those daughters said: ‘It is true what father says: “The Arahat, the Sugata, is supreme among men in (89a) the world.”’ [Pāśo] And saying this, they went to their father.

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. Then, the king of the nāgas, named Mucalinda, 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.

Then, the Bhagavan approached the rājāyatana tree, and sat there for seven days, experiencing the joy of liberation, which was like dwelling in a perfumed house. In this way, he remained there, experiencing the joy of liberation.
Thus, he completed seven weeks in those places. During that time, he did not wash his face, nor clean his body, nor eat food. He passed the days and nights in the joy of absorption, 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, gave it to him. And the teacher made use of that, with bodily pleasure. Then Sakka gave him a betel vine tooth-stick, and water for washing his face. The teacher, taking the tooth-stick rubbed his teeth, and washed his face with the cool water of the great lake Anotatta. Then he sat in front of the rājāyatana tree.

### III.11 Tapassa and Bhalluka

Then, the two merchants named Tapassu and Bhalluka, who had five hundred carts, were going from the country of Ukkalā to...
the Middle country. Their own former relatives, \(^{80}\) who had become devas, bogged down \(^{82}\) 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, \([\text{they said}]\) : ‘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, \([\text{thought}]\) : ‘Do Tathāgatas accept with their hands, or do they collect it with an alms bowl?’\(^{85}\)

Then, knowing this thought, those four Mahārājāna\(^{86}\) of the four directions offered\(^{87}\) a bowl of \(\text{indanīla}^{88}\) gemstone, but the Bhagavan did not accept it. So they presented him with four bowls, made of stone the colour of \(\text{mugga}^{89}\) 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, \([\text{Pā81}]\) becoming lay disciples\(^{92}\) of two proclamations.\(^{93}\) Then they

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Ukkalā, a district in the region identified with modern Orissa, see: (DPPN, 1983), vol. 1, p. 330.

\(^{80}\) \(\text{rañ ñid kyi sniar gyi gñen : attano} \text{nītisālohitā.}\)

\(^{81}\) \(\text{byiṅ nas : sannirumhitvā.}\)

\(^{82}\) \(\text{’gro bar mi nus par byin gwis brlabs pas ston pa la kha zas stér ba’i phyir :} \text{Satthu āhārasampādane uṣsāḥitā.}\)

\(^{83}\) \(\text{btsun pa bcom ldan ’das : bhante Bhagvā.}\)

\(^{84}\) \(\text{btsun pa bcom ldan ’das lza’ ba ’di thugs rje chen po skyed la so sor bžes par źu źes : “paṭiggan̄hatu no bhante Bhagvā imaṇaḥ āhāraṃ anukampaṃ upādāya” ti.}\)

\(^{85}\) \(\text{de bźin gśegs pa rnams kyi yaṅ phyag gis leṃ nam ’o na kyaṅ lhuṅ bzed kyis bslaṅ : na kho Tathāgātā hat-thesu paṭiggaṇhanti, kimhi nu kho ahaṃ paṭiggaṇheyyan.}\)

\(^{86}\) \(\text{rgyal po chen po : Mahārājāna.}\)

\(^{87}\) \(\text{błaṅs pa : upaṇāmesuṃ.}\)

\(^{88}\) \(\text{indrā ni la : indanīla.} \text{ Cf. (In dra ni la : Indanīla Mvy 5944). For Pāli indanīla, ‘a sapphire, one of the twenty-four precious stones enumerated,’ see:} \text{(CPD, 1960—90), vol. 2, p. 299; and also ‘a sapphire’ in:} \text{(DOP, 2001), vol. 1, p. 375.}\)

\(^{89}\) \(\text{mudga : mugga.}\)

\(^{90}\) \(\text{gcig tu ’gyur bar byin gwis brlabs so : ’eko hotū’ ’ti addhiṭṭhā'i.}\)

\(^{91}\) \(\text{bźi po yaṅ blta ba’i phyir du kha la ri mo bźir gyur te lhuṅ bzed ’briṅ po’i tshad geig tu gyur to : Cattāro pi mukhavaṭṭiyam paññāyamānakā lutvā majjhimaṇa pamāṇena ekatthaṃ up-agamiṃsu.}\)

\(^{92}\) \(\text{dge bsñen : upāsaka.} \text{ Cf. (dGe bsñen : Upāsaka Mvy 8724).}\)

\(^{93}\) \(\text{tshig gūs pa’i dge bsñen du gyur to : dvevācikaupāsakā ahesuṃ.}\)
Sahampati’s request

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. 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 Buddha got up from there, and going to the ajapālanigrodha tree, sat down in front of the niṣrodha tree. Then, while sitting there, reflecting on the profound teaching that he had realised by himself, 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.

Then, Brahmā Sahampati thought: ‘The world will be ruined due to this.’ And leading Sakka, Suyāma, Santusita, Sunimmita-vasavatti, and the Mahābrahmas 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. We beseech you to teach the doctrine by the supreme method.’

94 skra’i gduṅ : kesadhātu.
95 yaṅ dag par rdzogs pa’i saṅs rgyas kyis : sammāsambuddho. Cf. (Yaṅ dag par rdzogs pa’i saṅs rgyas : Samyak-saṃbuddha Mvy 5).
96 Ra lug skyoṅ ba’i śiṅ nya gro dha : Ajapālanigrodha.
97 lhag par rtogs pa : adhigata.
98 de nas de ņid du bžugs tsam ņid na raṅ gis lhag par rtogs pa’i zab mo’i chos so sor bsam ŋiṅ : eva attānā adhigatassā dhammassa gambhirattanā pac-cavekkhantassā Buddhānaṃ āciṇṇo.
99 gźan gyischosstonparmi naspar bsams nas rab tu’jug pa’i rnam par rtogs pa skyes so : paresāṃ dhammaṃ adesetukammatākārappavatto vitakko udapādi.
100 Mi mjed kyi bdag po tshaṅs pa : Brahmā Sahampati. Cf. (Mi mjed kyi bdag po tshaṅs pa : Brahmā sahāmpati Mvy 3116).
101 ’jig rten ņams par ’gyur ba’i phyir ro : nassati vata hlo lo, ninassati vata hlo loko.
The teacher gave them his promise, thinking: ‘To whom should I first teach the doctrine?’ And the thought occurred to him: ‘Wise Āḷāra will readily understand this teaching.’ Then, while looking, he perceived that seven days had passed since his death. And so, considering Uddaka, he perceived that he also had died.

Again, he thought of the group of five monks, thinking: ‘The group of five monks paid great respect to me.’ And thinking about the group of five, he thought: ‘Where are they living?’ He then perceived: ‘They are in the deer park of Bārāṇasī 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 collecting alms.

Then, thinking: ‘I will go to Bārāṇasī city on the day of the half lunar month.’ And taking bowl and robe in the early morning, at break of day, at the end of the night of the fourteenth day, he went along the path which was eighty yojana in length. In the middle of the path he saw the ājīvika named Upaka, and explained his own state of being a Buddha to him. On the evening of that same day, he...
went to Isipatana.\textsuperscript{119} The group of five \textit{theras}, seeing the Tathāgata\textsuperscript{120} coming from afar, had the conversation: ‘\textsuperscript{121} The \textit{samaṇa} Gotama, who due to ample meals has filled out his body, whose faculties are perfect,\textsuperscript{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 \textit{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 \textit{devas} and men with its unseen power,\textsuperscript{123} the Bhagavan meditated to pervade them with the thought of friendliness with its unseen power.\textsuperscript{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.\textsuperscript{125} Furthermore, those monks,\textsuperscript{126} because they did not know that he had become a perfect Buddha,\textsuperscript{127} employed the familiar term \textit{friend}\textsuperscript{128} when addressing him. Then, the Bhagavan

\begin{footnotesize}
\begin{enumerate}
\item de la raṅ gi saũs rgyas su gyur pa bśad do : tassa attano Buddhabhāvaṃ ācikkhitaṃ.
\item Draṅ sroṅ lhuṅ ba : Isipatana. \textit{ Cf.} (Draṅ sroṅ lhuṅ ba : Ṛṣipatana Mvy 4130).
\item de bźin gje gśegs pa : Tathāgata. \textit{ Cf.} (De bźin gje gśegs pa : Tathāgata Mvy 3).
\item not in Tibetan : āvuso.
\item \textit{di bza’} ba maņ po ‘i phyir lus yoĩs su rdzogs par gyur dbaĩ po yoĩs su rdzogs par gyur : paccayabhāullāya āvattitvā paripūnākāya phitindriyo.
\item mthoṅ ba med pa ‘i dbaĩ gis : anodissakasena.
\item de nas lha daṅ mi thams cad la mthoṅ ba med pa ‘i dbaĩ gis thams cad du khyab par nus pa ‘i byams po ‘i sems yaṅ gāg par bsdus nas ma mthoṅ ba ‘i dbaĩ gis byams pa ‘i sems kyis khyab par bcom ldan ‘das kyis bsgoms nas : Atha ne sabbadevamanussesa anodissakasena phaŋnasamaṅthamuṃ mettacittāṃ saṃkhīpitrīṇa odissakasena mettacittāṃ phari.
\item de bźin gje gśegs pa ūe bar gje gśegs sīṇ gje gśegs pa na sīṇ gye bca ‘khrims nams gnas par mi nus pas phyag phul žiṅ lsrūṅ ba daṅ bśi’en bktu thams cad byas so : Tathāgata upasmaṅkamante upasmaṅka-mante sakāya katikāya saṅhātaṃ asak-kontā abhivādanapaccuttoṣṭhanādīnī sabbakkiccāna akāṇṣu.
\item dge sloṅ de nams : not in Pāli.
\item yaṅ dag par rdzogs pa ‘i saṅs rgyas : Sambuddhāvāya.
\item tshe daṅ ldan pa : āvuso. \textit{ Cf.} (Tshe daṅ ldan pa : Āyuṣman Mvy 9221). The Tibetan has a more respectful term \textit{tshe daṅ ldan pa} when addressing the Tathāgata, 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.
\end{enumerate}
\end{footnotesize}
made known his own accomplishment of the state of a Buddha, 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, Arahat, a fully perfected Buddha.

Then, the Buddha sat on the best appointed seat. At the time of the conjunction of the Uttarasāḷha constellation, he was surrounded by eighteen thousand koṭis of assemblies of Brahmas. Calling the group of five theras, he taught the Dhammacakkappavattana-sutta. And among the group, the therā Koṇḍañña, who knows all, having followed the teaching of the sutta, attained knowledge at the conclusion of the sutta, and also attained the (91b) fruit of stream enterer, along with those eighteen thousand koṭis 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 therā Vappa, while the remaining four went for alms. The therā Vappa attained the fruit of stream enterer in the early part of the day. Then, by similar means, the therā Bhaddiya on the next…

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129 bdag īd saṅs rgyas grub par byed pa dānī : attano Buddhabhāvān saṁñāpetvā.
130 dgra bcom pa : not in Pāli.
131 yaṅ dag par rizogs pa'i saṅs rgyas : sammāsambuddha.
133 'khor : not in Pāli.
134 gnas brtan la sde : Pañcavaggye there.
135 Chos kyi 'khor lo bskor ba'i mdo : Dhammacakkappavattanasutta. See: (Feer, 1994), vol. 5, p. 420—4.
137 thob pa : pesento.
138 rgyun du žugs pa'i 'bras bu : sotāpattipalha. Cf. (rGyun du 'jugs pa (žugs pa) : Śrōta āpanna Mvy 1009) and (rGyun du žugs pa 'jug pa, rGyun du žugs pa : Śrōta 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’; vicikitcchā ‘sceptical doubt’; and silabbata-parāmāsa ‘adhering to mererite and ritual.’ See: (BD, 1980), pp. 23—6.
139 gnas brtan brLais pa : Vappathera. Vappa, name of one of the group of five bhikkhus who became an arahat on hearing the Anattalakkhaṇa-sutta. See: (DPPN, 1983), vol. 2, p. 832.
day, the therathera Mahānāma the next day, and the therathera Assaji the day after. All attained the fruit of stream enterers. On the fifth day of the half lunar month, when the five monks had gathered, he taught the Anattalakkhaṇa-sutta. And at the conclusion of the teaching, the group of five theras attained the fruit of arahat-ship.

III.14 The going forth of Yasa and the others

Then, the teacher saw that the clansman named Yasa had spiritual potential. As he was leaving the house at dawn, going out with a troubled mind, the teacher summoned him: ‘Yasa, come here!’ In the night, he was established in the fruit of stream enterer, the next day, in the fruit of arahat-ship. Furthermore, Yasa’s fifty-four friends, having become monks, went forth and attained arahat-ship. So it was, that there were sixty-one arahats in the world. The teacher,
having stayed for the rains,\textsuperscript{154} made an end to the retreat.\textsuperscript{155} And\textsuperscript{156} he sent those sixty monks in different directions.

He himself, went on the path going to Uruvelā. (92a) And, at Kappāsiya\textsuperscript{157} wood, which was at ten \textit{yojana}\textsuperscript{158} distance, he converted the group of Bhadda\textsuperscript{159} youths. After that, the lowest of all among them, became stream enterers,\textsuperscript{160} and the highest of them, became non-returners.\textsuperscript{161} All of them became monks after taking the going forth.\textsuperscript{162} After sending them in different directions, the Buddha went to Uruvelā.

There, displaying\textsuperscript{163} his three and a half thousand miracles, he converted the three Kassapa\textsuperscript{164} brothers of Uruvelā,\textsuperscript{165} along with their one thousand long-haired\textsuperscript{166} followers. And they became monks after taking the going forth.\textsuperscript{167} Then, the Buddha, seated on mount Gayāsīsa,\textsuperscript{168} made them \textit{arahats}, by teaching the \textit{Adītta} exposition\textsuperscript{169} to them all.

\textsuperscript{154} not in Tibetan : ‘caratha bhikkhave cārikan’ ti.
\textsuperscript{155} \textit{dgag} dbyes te : pavāretvā.
\textsuperscript{156} not in Tibetan : caratha bhikkhave cārikan ti.
\textsuperscript{157} Ras bal can : Kappāsiya. Kappāsiya, name of a grove near Uruvelā. See: (DPPN, 1983), vol. 1, p. 524.
\textsuperscript{158} \textit{dpag} tshad bcu pa’o : tiṃsa jane.
\textsuperscript{159} bZaṅ : Bhadda.
\textsuperscript{159} rgyun du źugs pa : sotāpanna. Cf. (Rgyun du’jugs pa (zung pa) : Śrota āpanna Mvy 1099).
\textsuperscript{161} phyir mi ‘oṅ du gyur to : anāgāmi ahosi. Cf. (Phyir mi ‘oṅ ba la ‘jug pa : Anāgāmi pratipannaka Mvy 5435).

\textsuperscript{162} \textit{dge} sloṅ gi gzugs kyis rab tu byun bar byas nas : ehibhikkhubhāven’ eva pabbājetvā.
\textsuperscript{163} Ita žiṅ : dassetvā.
\textsuperscript{164} ‘Od sruṅ : Kassapa.
\textsuperscript{166} \textit{ral} pa can : jatila.
\textsuperscript{167} \textit{dge} sloṅ gi gzugs kyis rab tu byun bar byas nas : ehibhikkhubhāven’ eva pabbājetvā.
\textsuperscript{168} Ga ya’i rtse mo : Gayāsīsa. Gayāsīsa was the name of a hill near Uruvelā. See: (DPPN, 1983), vol. 1, p. 753.
\textsuperscript{169} Ni ma’i rnam graṅs kyi mdo sde : Adittapariyāya. The \textit{Adittapariyāya} ‘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 \textit{khandhas} ‘aggregates [of the individual]’ are burning with the fires of \textit{lobha} ‘greed,’ \textit{dosa} ‘hatred’ and \textit{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 Bimbisāra. I will now liberate him.’ And he went to the Laṭṭhi grove, 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 is coming.’ The king, hearing this, assembled twelve nahutas 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, he sat at one side with his assembly.

Then, the brāhmaṇas and householders had this kind of thought: ‘Well now, does the great samaṇa follow the practice of Uruvelā Kassapa, or does Uruvelā Kassapa follow the practice of the great samaṇa?’ The Bhagavan, knowing their thoughts with his mind, spoke these verses to the therā:
Inhabitants of Uruvelā, what have you seen, what is said to be the cause of abandoning fire worship? I shall ask Kassapa the meaning of this, saying: ‘How did you abandon fire worship?’

The *thera*, knowing the intention of the Bhagavan, said:

Practice of the sacrifice brings: forms, sounds, tastes, smells, and lustful women too.

Knowing well these impurities, I have, therefore, abandoned fire worship.

Having spoken this verse, and in order to clarify his own desire to be a disciple, 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
much as seven tāla\textsuperscript{184} trees height,\textsuperscript{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 qualities\textsuperscript{186} of the teacher, said: ‘Indeed the Buddha has great power. And he is thought to be worthy, since he teaches a view like this.’\textsuperscript{187} Even Kassapa of Uruvelā, having cut the net of views,\textsuperscript{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 Mahānāradakassapa-jātaka,\textsuperscript{189} that illustrates the four truths clearly.\textsuperscript{190}

At that moment,\textsuperscript{191} the king of Magadha,\textsuperscript{192} along with his retinue numbering eleven nahutas, attained the fruit of stream enterer, and one nahuta\textsuperscript{193} became lay followers. \[Pā84\] The king sat near to the teacher, and after hearing the five foundations of training,\textsuperscript{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 koṭās who desired to see the Tathāgata, went at dawn from Rājagaha to the Laṭṭhi grove. They were unable


\textsuperscript{185} not in Tibetan : sattakkhattum. For Pāli sattakkhattum, ‘seven times,’ see: (PED, 1979), p. 673.

\textsuperscript{186} yon tan niid : guṇakatha.

\textsuperscript{187} 'di lta bu'i bta ba bstan pas : thāmagaṭadīṭṭhiko.

\textsuperscript{188} bta ba'i dra ba bcad de : diṭṭhi-jūlaṃ bhīñdītvā.

\textsuperscript{189} Mi sbyin chen po 'od sruṅ gi skyes rabs su bṣad pa'i bden pa bzi po gsal bar bstan no : imissā aṭṭhuppattiya Mahānāradakassapa-apajātakaṃ kathetvā cattāri saccāni pakāsesi.

\textsuperscript{190} de'i mod la : not in Pāli.

\textsuperscript{191} Ma ga dha : Magadha. \textit{Cf.} (Yul ma ga dha : Magadhā Mvy 4121). Magadhā, name of one of the four principal kingdoms at the Buddha’s time: Magadhā, Kosala, Vaṃsas, and Avantī. Sec: (DPPN, 1983), vol. 2, pp. 402—4.

\textsuperscript{192} Khri : Ayuta Mvy 8054).

\textsuperscript{193} gyur to : paṭivedesi.

\textsuperscript{194} bslab pa'i gzi lña so sor rab tu thos nas : pañca assāsake pavedetvā.
to be contained in an area of twelve ear-shots,\textsuperscript{196} and the entire Laṭṭhi grove was continuously thronged.\textsuperscript{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.\textsuperscript{198} The place of praise\textsuperscript{199} 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 major\textsuperscript{200} and minor\textsuperscript{201} 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.\textsuperscript{202}

On that day, Sakka’s throne showed signs of heating,\textsuperscript{203} and he immediately thought: ‘The Bhagavan may be late for his meal.’\textsuperscript{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,\textsuperscript{205} while he said:

The liberated one went out, together with former tamed colleagues, brāhmaṇas and long-haired ascetics, who were also liberated,\textsuperscript{206} he, the Bhagavan, with a lion-like\textsuperscript{207} body, entered Rājagaha.\textsuperscript{208}

\begin{footnotes}
\item[196] rgyaṅ grags bcu gnis su mi sön ba :
tigāvutamaggo na-ppahosi.
\item[197] šiṅ dār gyi tshal thams cad rgyun
mi 'chod par gyur to : Sakala-laṭṭhi-vanuyyānaṃ nirantaranaṃ puṭaṃ ahosi.
\item[198] tshim par ma nus so : tittiṃ kātuṃ nāsakkhi.
\item[199] 'di lta bu'i sa gzi'i kha dog yin no :
Vaṇṇabhū nām' esa. The Tibetan kha dog seems to be a mistake, for it is usually 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.
\item[200] mtshan : lakkhana. Cf. (sKyes bu chen po'i mtshan sum cu rtsa gnis kyi mi'i la : Dvātriṃśan-mahāpurusā-laṃaṇāni Mvy 235).
\item[201] mtshan dañ dpe byad bzañ po : lakkhaṇānunyāñjanā. Cf. (dPe byad bzañ po brgyad (b)cu'i mi'i la : Aṣṭy-anunyāñjanāni Mvy 268).
\item[202] skyed mos tshal dañ lam du dge sloṅ gcig gis kyaṅ phyi ru 'thon pa'i sk-abs med : puṭe uyyāne ca magge ca ek-abbikhussāpi nikkhamanokāso nāhosi.
\item[203] dö ba'i rnam par nthoni ste : uṇhākāraṃ dassesi.
\item[204] not in Tibetan : taṃ mā ahosi : bcom ldan 'das kyi gdugs tshod yol ba lta bur gyur to : Bhagavā chinnabhatto bhaveyya, taṃ mā ahosi.
\item[205] Ilha'i nthus lam thob par byas so : devānabhāvena okāsaṃ katvā.
\item[206] bram ze rnam grol ral pa dañ : purāṇajatiḥe vippanmuttehi Vin I p. 38.
\item[207] sen ge'i gzugs : singinikkhasavaṇṇo.
The Tibetan sen ge'i gzugs ‘body of a lion,’ does not correspond to the Pāli ākāraṃ dassesi.
\item[208] Ja I p. 84; sTog 93b; Vin I p. 38; Ap II p. 607; Ap-a p. 89; Khp p. 204; Pā-a p. 22; Thi-a p. 59.
\item[209] Ja I p. 84: danto dantehi saha
\end{footnotes}
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 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.²⁰⁹²¹⁰

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:

He who is the Buddha, subduer of all doctrines,²¹² unrivalled person, Arahant and Sugata in the world, I am his attendant.²¹³

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²⁰⁹ This Tibetan is difficult to understand. 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.’ Sec: (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 dasadhammavidū dasehi c’ upeto / so dasasat- aparivāro Rājagahaṃ pavisi Bhagavā ti.

sTog 93b: bceu po gsuṅ ba’i stobs bceu pa || chos bceu la mkhias bceu la gnas || stoṅ phrag bceu yi ’khor daṅ ldan || bcom ldan rgyal po’i khab naṅ byon ||

²¹¹ bram ze’i khye’u’di gaṅ na gnas pa yin || gaṅ źig gi yin źes : ‘kuto ayaṃ māṇavako, kassa vā ayan’ ti.

²¹² gaṅ 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 Buddhavo appatipuggalo / arahanto sugato loke tassāhāṃ paricārako ti.

sTog 94a: gaṅ źig bstan pa thams cad ’dul || gaṅ zag zla med saṅs rgyas te || dgra bcom bde gṣegs ’jig rten du ||
The teacher, after assembling one hundred thousand monks on the path that was opportunely opened by Sakka, entered Rājagaha.

III.16 THE GIFT OF VEĻUVANA

The king gave a great gift to the saṅgha with the Buddha at their head, [saying]: "O Venerable Sir, I am unable to live without the three jewels. 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 Veḷu grove 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!"

Then, the king, taking a golden gourd of water, which was the colour of gems and scented with flowers, poured it on the hands of Dasabala, while presenting the Veḷu grove to him. After the acceptance of that park, which is said to be the foundation of the Buddha's teaching, the great earth shook. Apart from the Veḷu grove, there is no other place within Jambudīpa where his acceptance shook the earth. Apart from the Mahāvihāra, there is no...
other place within Tambapaṇṇidīpa\textsuperscript{225} where his acceptance shook the great earth.\textsuperscript{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.

III.17 The going forth of Sāriputta and Moggallāna

At that time, the two wanderers,\textsuperscript{227} Sāriputta and Moggallāna,\textsuperscript{228} were dwelling close to Rājagaha, intent on seeking the deathless state.\textsuperscript{229} Sāriputta saw the theru Assaji enter there for alms. And being pure in intention, gave him food. Then, hearing the verse ‘Whatever things arise from a cause,’\textsuperscript{230} he attained the fruit of stream enterer. He then repeated that very verse to his friend, Moggallāna the wanderer.\textsuperscript{231} And he too attained the fruit of stream enterer. They both looked to Sañjaya.\textsuperscript{232} Then, together with their own retinues, they went forth into the teacher’s presence.

Seven days from that time, the great son Moggallāna\textsuperscript{233} attained arahat-ship.\textsuperscript{234} And after two weeks, the theru Sāriputta\textsuperscript{235} attained arahat-ship. The two of them also took the position as the foremost

\textsuperscript{225} Siṅ gha gliṅ : 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.

\textsuperscript{226} sa gźi chen po : paṭhavi.

\textsuperscript{227} kun tu rgyu : paribbājaka. Cf. (Kun tu rgyu : Parivrājaka Mvy 3522).

\textsuperscript{228} Mōd gal gyi bu : Moggallāna.

\textsuperscript{229} bdud rtsi : amata. Cf. (bDud rtsi can : Amṛta Mvy 3319).

\textsuperscript{230}chos rnam gsā dag rgyu las byun ba daṅ žes pa : ‘ye dhammā hetuppabhavā’ ti. The full quotation occurs in the Vinaya: ‘ye dhammā hetuppabhavā, tesam hetuṃ tathāgato āha. tesaṃca 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.

\textsuperscript{231} kun tu rgyu : paribbājaka.

\textsuperscript{232} Raṅ ṅid rgyal ba la bītas nas : Sañjayaṃ olōketvā. In both Tibetan and Pāli literally ‘looked to Sañjaya [for approval].’

\textsuperscript{233} Mōd gal gyi bu chen po : Mahāmoggallāno Ja I p. 85, Moggallāno Ap-a p. 90.


\textsuperscript{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.\(^\text{236}\)

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.’\(^\text{237}\) After turning the wheel
of the teaching, he now dwells in Rājagaha’s (95a) Veḷu grove.’ He
then addressed one of the ministers\(^\text{238}\): ‘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,\(^\text{239}\) he heard the
teacher’s explanation of the teaching. Seated thus, he, together with
the one thousand people, [Pā\textsuperscript{86}] attained arahat-ship\(^\text{240}\) and asked
to go forth. The Bhagavan, stretching out his hand, said: ‘Come,
O Monks!’\(^\text{241}\) All of them, taking the three robes and bowls, which
appeared by psychic power,\(^\text{242}\) became like theros of one hundred years
standing.\(^\text{243}\) Beginning from the time of attaining arahat-ship, he was
called ‘noble,’ and he remained there in the meantime,\(^\text{244}\) 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

\(^\text{236}\) gnas brtan šā ri’i bus dgra bcom pa thob pa’i niñ mo ſnid bcom ldan ’das
kyi ñan thos kyi ’dus pa daí po byas so : Sāriputtattherena arahattapattadivase yeva sāvakasamipataṇaś akāsi.

\(^\text{237}\) mchog gi yaṅ dag par rdzogs pa’i byaṅ chub : paramābhūtapattadivase.

\(^\text{238}\) blon po phantshun rnams boste : aññataraṃ amaccaṃ āmantesi.

\(^\text{239}\) ’khor thams cad kyi mthar ’khod de : parisante ṭhito.

\(^\text{240}\) dgra bcom pa thob nas : ara-hattat patvā.

\(^\text{241}\) btsun pa ’nams ’dir śog cig ces : ‘ethā bhikkhavo’ ti.

\(^\text{242}\) rdzu ’phrul las byuṅ ba : iddhimayā.

\(^\text{243}\) lo brgya lon pa’i gnas brtan lta bur gyur to : vassasatikathēri aiya ahesuṃ.

\(^\text{244}\) slar yaṅ ’phags pa’i gnos par gyur to : Arahattat pattakālo paṭṭhūya pana ariyā nāma majjhāti va honti.
with the same message. But he, after going, also attained arahatship, together with his retinue, as happened previously. And he remained, without saying anything. 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, and remained at that very place.

The king, not obtaining even a mere hint of the situation, 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?’ The king, looking at all the men, saw Kāḷudāyi, the minister who accomplished all the objectives of the king, who was a member of the household, and a great favourite. He was born on the same day as the Tathāgata, and was a friend who played together with him.

Therefore, the minister was summoned by the king, who said: ‘Dear Kāḷudāyi, 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?’ Kāḷudāyi [said]: ‘O King, it may be possible. If I too go forth, it will be possible to see him.’ 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,’ and went to Rājagaha. Seated at the edge of those assemblies, while the teacher was preaching the doctrine, he attained the fruit of arahatship, together with his retinue, and was established in the state of a monk.

\[\text{245 de lta bu'i ņes pas : ten' eva niyāmena.}\]
\[\text{246 siar bźin du : purīmanayena.}\]
\[\text{247 cuñ mi gšuñ bar gnas so : tuñhī āhosi.}\]
\[\text{248 rgyal pos spriñ yig tsam gyi lo rgyus kyañ ma thob bo : Rājā sāsana-mattakañ pi āharivā ācikkhantānī alab-hitvā.}\]
\[\text{249 mi 'di rnams ŋa la mi dga' ba'i rgyu mtshan gvis spriñ yig tsam gyi lo rgyus kyañ mi brjod do || su žig ŋa'i tshig bźin byed par sens : ettakā janā mayi sīncebhāvēna sāsanamattanī pi na paccahiharmisu, ko nu kho me vacanañ karissati.}\]
\[\text{250 Nag po 'char ka : Kāḷudāyi. Kāḷudāyi, or Kāḷudāyi therā, name of a counsellor to Gotama, and born on the same day as him, who was later ordained and became an arahat. See: (DPPN, 1983), vol. 1, pp. 589—90.}\]
\[\text{251 de bźin gšegs pa dañ : Bodhisattva.}\]
\[\text{252 de bźin gšegs pa dañ : Bodhisattva.}\]
\[\text{253 bu : tātā.}\]
\[\text{254 lha nus lags so || gal te rah phyuñ yañ biña bar nus so : Sakkhissāmi deva sace pabbajituñ labhissāmi.}\]
\[\text{255 dge sloñ gi dnos por so sor gnas so : ehībhikkhubhāve patiṭṭhāsi.}\]
In the first year after becoming Buddha, the teacher remained dwelling at Isipatana during the rains. Having ended the seclusion,\textsuperscript{256} he went to Uruvela, and remained there for three months. After instructing those long-haired brothers,\textsuperscript{257} he went to Rājagaha in the middle of the winter month, accompanied by an assembly of 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 by\textsuperscript{258} since the coming of the tēra Udāyi.\textsuperscript{259} And in the middle of spring, [he thought] : ‘Winter time has passed, and spring time has arrived, 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 welcome\textsuperscript{260} the relatives of Dasabala.’\textsuperscript{261} So, after going to the presence of the Bhagavan, he said:

Venerable Sir,\textsuperscript{262} the trees have become green,\textsuperscript{263} and the leaves of the trees droop down\textsuperscript{264} to the ground.

\textsuperscript{256} dgag dbye byas nas : vutthavasso pavāretvā.
\textsuperscript{257} ral pa can spun rnas : tebhātikajaṭile. For Pāli tebhātikajaṭila, ‘three long-haired brothers,’ Uruvela-Kassapa, Gayā-Kassapa and Nadī-Kassapa, see: (DPPN, 1983), vol. 1, p. 1035.
\textsuperscript{258} žag bdun daṅ b rgyad soṅ ṇo : sattaṭṭhadivasā vitivattā.
\textsuperscript{259} ‘Char ka : Udāyi. Udāyi tēra from Kapilavatthu was renowned as a preacher. See: (DPPN, 1983), vol. 1, pp. 375—6.
\textsuperscript{260} phrad par byed pa : saṃgahaṃ kātum. Tibetan phrad ‘meet’ corresponds 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 gzuṅ ba for saṃgaha.
\textsuperscript{261} dgun gyi dus ’das nas dpyid ka’i du su sleb pa daṅ | mi rnas kyis ‘bru rnas blaṅs te | phyogs phyogs nas lam du byuṅ nas rtswa rnas ljaṅ khur gyur to : ‘atikkanto hemanto, vasantasamayo anupatto, manussehi sassādīṇi uddharītvā sammukhatthāne magga dīna, haritāniṣanāḥmaṇa paṭhavi, supuppīthā vanasaṅḍa, paṭipajjanakkhamma magga, kālo Dasabalassā nātisāngahaṃ kātun’ ti.
\textsuperscript{262} btsun pa : bhadante. Cf. (bTsun pa : Bhadanta Mvy 9220).
\textsuperscript{263} ljaṅ khu : angārīn. Cf. (sKra ljaṅ khu ba : Harita-keśa Mvy 8801). The Tibetan gives ljaṅ khu ‘green,’ but the Pāli has angārīn ‘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.
\textsuperscript{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 [Pa87]

It is neither too hot nor too cold, (96b) there is no hunger and no famine, the trees on the earth have become green, now is the time, O Great Muni!268 269

With these six padas270 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 therā departed after saying: ‘Very well, Reverend Sir.’274

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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266 dpa’ bo chen po gnān gnas gšegs pa’i dus : samayo Mahāvīra bhaṇi rasānaṃ.
267 Ja I p. 87; sTog 96a: Th v. 527 p. 56; Th-a II p. 222; Bv-a p. 23; Ap-a pp. 91, 359, 533.
268 Ja I p. 87: aṅgārino dāni dumā bhadante / phalesino chadanaṃ vippahaṇya, / te accimanto va pabhāsayanti. / samayo Mahāvīra bhaṇi rasānaṃ.
269 Ja I p. 87: nātisītaṃ nātiuṇhaṃ nātidubbhikkhācātaṃ, / saddalā haritā bhūmi, esa kālo Mahāmuniṃti.
270 tshigs su bcad pa drug cu tsam gyis : saṭṭhimattāhi gāthāhi. The Tibetan has drug cu ’sixty.’
271 ‘Char kas dbyaṅs sñan pos gšegs pa’i bsṅags par ’os pa’i bsṅags pa : kin nu kho Udāyi madhurassareṇa gamanavāṇaṃ vaṃṣesi.
272 ñe du rnams rjes su ’dzin par žu : karotha nātikānaṃ saṃghaṃ.
273 ñe du rnams rjes su ’gzu bar bg-yi’o : karissāmi nātakānaṃ saṃghaṃ.
274 btsun pa legs so žes gnas brtan soñ nas smras so : ’Sādhū bhante’ ti therō ārocesi.
275 Am gha : Aṅga. Aṅga, name of one of the sixteen Mahājanapadā ‘great countries’ to the east of Magadha. See: (DPPN, 1983), vol. 1, pp. 16—7.
monks from Kapilavatthu, 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.

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. 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, 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, 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!' And the thera listened to the king’s request. The king, after offering the thera food, then washed the bowl by scouring it with pure scented sand. 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 went 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.'
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. For this reason the Bhagavan said, regarding the therā: ‘O Monks, among my disciples it is Kāḷudāyi who is the foremost of those who create faith among the clansfolk.’ 

So he is held to be the foremost.

III.20 The Bhagavan in the city of Kapilavatthu

The Sākiyās 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 Sākiyās is a lovely place.’ And they made it ready. There, all of them, holding perfumes and flowers in their hands, prepared 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.

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, they thought: ‘Siddhattha (98a) is a youngster. Together with our youngsters, he is our elder brother, our sister’s son, our grandson.’ And they said to the youths and the royal prince: ‘You make offerings, and we will sit behind you.’ 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.’

Thinking this, he entered absorption, the basis of higher knowledge.

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285. rgyal rig s thams cad ston pa ma
286. mthoṅ ba ŋid kyis ston pa’i drun du
287. raṅ ŋid kyi sems daṅs par mdzad do : sakalarājakulaṃ Satthu dassanaṃ vinā yeva Satthari sañjatappasādaṃ akāsi.
288. Śākya pa : Sākiyā.
288. Šākya nya gro dha’i kun dga’ ra ba : Nigrodhasakkassa ārāmo.
289. ñer bsogs byas : paṭijagganavidiṃ kāretvā.
290. ŋargyal daṅ ldan pa yin sems rtsub pa yin pas : mānajātikā mānaṭṭhaddhā.
293. khyed kyi phyag gis bdag khyed kyi rgyab tu sdod do : tumhe vandatha, mayaṃ tumhākaṃ piṭṭhito nisiddāma.
and rising from it, he went into the sky. Then he performed the miracle, that was like the dual-miracle, in front of the *ganḍamba* 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 Kāḷadevala making salutation. Then, I saw you turning your feet, and approaching the head of the *brāhmaṇa*. 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* tree, on the day of the sowing festival, and when I saw that the shadow of the *jambu* tree did not move, I made homage at your feet. This was my second salutation. Now, seeing these miracles that have not been seen before, 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. All of them 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.

When the Bhagavan was seated, the kinsmen assembled. And they all sat down with concentrated minds. Then, lotus petals rained down from a large cloud, like an undivided river, and copper petals...

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294 *mion* par *šes* pa’i *gzi* dai ye *šes* dañ bsam gân dañ ldan par *’jug* pa bs kýed *dgos* sūn te : abhīññāpādaka-jhānaṃ samāpajjītvā.
295 *gségs* so : abhuggantvā.
296 so so’i cho ’phrul : yamaka-pāṭihārya. *Cf.* (rDzu ’phrul gyi cho ’phrul : Rddhi-prāṭihārya Mvy 232).
297 *dka’ thub* pa Nag po lha : Kāḷadevala.
298 khyed kyis žabs bs kýod pa bram ze’i spyi po la ņe bar gnas so : parivat-tīvā brāhmaṇassass matthake patiṭṭhite disvāpi.
300 *bkra* šis ’bru ’debs pa : vappamaṅgala.
301 phyag byed par mi mus pa’i sākya’i riṣs geig kyañ mi do : avanditvā tḥātuṃ samatto nāma eko Sākiyo pi nāhosi.
302 gdan bsams pa’i mehog gi guñ la bzūgs so : paññatte āsane nīsīdi.
303 ņe du rnams dañ ’dus par gyur pa la : sikhāppato nāṭisamāgamyo abhosī.
304 pad ma’i ’dab ma : pokkharavas-saṃ.
coloured water fell noisily on the ground. 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. Seeing this, all of them were astonished and surprised, exclaiming: ‘Indeed, it is a marvel. Indeed, it is astonishing.’ The teacher [said] : [Pā89] ‘It is not only 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 this is explained in the Vessantara-jātaka. After hearing the teaching of the doctrine, they made salutation, and left. Though not even one of them – king, viceroy, or minister – who was departing said: ‘Come to our house to have a meal tomorrow!’

III.23 Going for alms in Kapilavatthu

On the second day, the teacher, surrounded by twenty thousand monks, departed for alms to the city of Kapilavatthu. Nobody invited him for a meal, took his bowl, or came to meet him. The Bhagavan stood on a threshold, thinking: ‘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, or did they collect alms in successive order?’ 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 Buddhas. My disciples, training like me, will go to complete the collection of alms in the same way.’ Beginning from the dwelling house,
he collected alms in successive order.\textsuperscript{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,\textsuperscript{318} said: ‘The noble son rides on a golden palaquin\textsuperscript{319} 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 bowl\textsuperscript{320} in his hand, he goes for alms. Is he not handsome?’\textsuperscript{321} Then, opening the top window, she looked out\textsuperscript{322} and saw his body, (99b) free from all desires, radiant, and illuminating the entire skyline of the city.\textsuperscript{323} He was radiant, and surrounded by rays of light six feet deep.\textsuperscript{324} He was adorned with the eighty minor\textsuperscript{325} marks, and the thirty-two major marks\textsuperscript{326} of the Mahāpurisa. She saw the resplendent Buddha, shining incomparably, from the top of his head, to the soles of his feet.\textsuperscript{327}

\begin{itemize}
  \item His smooth soft black hair curled to the right,
  \item his forehead was flawless, like the centre of the sun,
  \item the size of his nose was in proportion to his body,\textsuperscript{328}
  \item the lion of mankind produced radiant light rays.\textsuperscript{329} 330
\end{itemize}

\textsuperscript{317} ‘khod pa’i khyim nas bzuṅ nas go rims bzin du bsod snoms la spyod do : kotiyaṃ nivīṭṭhagehato paṭṭhāya sapādānaṃ pāṇḍāya cari.

\textsuperscript{318} lha mo sGra gcan ’dzin gyi yum : Rāhulamātāpi devi. \textit{Cf.} (Grags pa’ ’dzin ma : Yaśodharā Mvy 1079).

\textsuperscript{319} gser gyi do li la sogs pa’i zon te : suvaṇṇasivikādīhi vicaritvā.

\textsuperscript{320} snod lag : kapalabhattha.

\textsuperscript{321} mdzes sam ni mdzes : sobhati nu kho.

\textsuperscript{322} not in Tibetan : Bhagavantaṃ.

\textsuperscript{323} groi khyer gyi steṅ thams cad snaṅ bar mdzad de : nagaravithayo obhāsātvā.

\textsuperscript{324} ’dom gaṅ ba’i ‘od kun nas bskor źiṅ rab tu gsal ba : vyāmappabhā-parikh- khepa-samappabhūhaya.

\textsuperscript{325} mtshan daṅ dpe byad bzaṅ po : lakṣhaṇānuvyañjana. \textit{Cf.} (dPe byad bzaṅ po brgyad (b)’cu’i miṅ la : Aśity- amuvyañjanānā Mvy 268).

\textsuperscript{326} skyes bu chen po’i mtshan sum cu rtsa gnis : dvattinsamahāpurisalakṣaṇa. \textit{Cf.} (sKyes bu chen po’i mtshan sum cu rtsa gnis kyi miṅ la : Dvātrimśa- mahāpuruṣa-lakaṣṭānāi Mvy 235).

\textsuperscript{327} gtsg tor nas bzuṅ nas žabs kyi mthil gyi bar de śrid do : not in Pāli.

\textsuperscript{328} sku daṅ ’tsham pa’i śaṅs ni mtho ba daṅ : yuttatuṅgamukiyatanāso.

\textsuperscript{329} mi yi seṅ ge’i ’od zer gsal bar mdzad : raṃṣijñālavivato narasiho ti.

\textsuperscript{330} Ja I p. 89; sTog 99b; Ap-a p. 94.

\textsuperscript{320} sTog 99b: dbu skra g.yas ’khyil ’jam nag snum pa daṅ || dpral ba drī med ni ma’i mthil bzin no || sku daṅ ’tsham pa’i śaṅs ni mtho ba daṅ || mi yi seṅ ge ’od zer gsal bar mdzad ||
She praised the lion of mankind with such a verse, 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. 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?’ [Pā90] He replied: ‘This is the custom of the families of great kings.’ [The king said]: ‘O Reverend Sir, our lineage is the lineage of the Śākyas. 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! 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.
He explained the teaching with this verse of the teaching, 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.

Moreover, hearing this verse of the teaching, he attained the fruit of once returner. Then, hearing the Dhammapāla-jātaka, he attained the fruit of non-returner. At the time of his death, while sleeping on the royal bed under a white parasol, he attained

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338 chos kyi rkaṅ 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-caritam | na nāma ducaritam care, / dhammacāri sukhaṃ seti | asmiṃ loke paramhi ca.
sTog 100a: chos spyod pa ni legs par spyod || ņes par spyod pa mi bya Ḿi || chos spyad pa yis bde ba ’byuṅ || ’jig rten ’di daṅ pha rol tu'o ||

340 chos kyi rkaṅ pa : not in Pāli.
341 lan cig phyir ’oṅ ba'i 'bras bu thob par gyur to : sakadāgámiphalamatiṭṭhāsī. Cf. (Lan cig phyir ’oṅ ba la ’jug pa : Sukṛdāgāmipratipannaka Mvy 5133). In Buddhist philosophy the term sakadāgāmiphalam ‘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.
343 phyir mi ’oṅ ba’i ’bras bu thob par gyur to : anāgāmipalapatiṭṭhāsī. Cf. (Phyir mi ’oṅ ba la’ jug pa : Anāgāmipratipannaka Mvy 5133). In Buddhist philosophy the term anāgāmiphalam ‘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. vicikītecha ‘sceptical doubt’; iii. silabbata-parāmināsa ‘adhering to mere rite and ritual’; iv. kāma-cchanda ‘desire for sense pleasures’; and, v. vyāpāda ‘hatred.’ See: (BD, 1980), pp. 23—6.
There was no need for the king to practise asceticism by dwelling in a solitary place.

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 invited 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, and paid homage to the Bhagavan.

Then, she said to the attendants: ‘Pay homage to the noble son!’ 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.’ The king, after taking the bowl, went to the apartments of the royal women, 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.’ He then sat in the middle of the sumptuous 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, 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 herself. Hearing that: “He is eating one meal a day,” my daughter also started eating one meal a day. Hearing: “He has abandoned high beds,” she slept on a low bed. Hearing: “He is without desire for perfumes...’
and flower garlands,” she became free of desire for perfumes and flower garlands. Her own kinsfolk sent a message saying: “We will sustain you,” 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. Previously, while wandering in the mountains unprotected, she did not fulfil her knowledge, even while she protected herself.’ Then, after relating the Candakinnara-jātaka, he rose from his seat and went.

III.27 The going forth of Nanda

On the second day, the royal youth Nanda stayed nearby, receiving the royal consecration, and the entry into a new house and marriage blessings. The Bhagavan went into his house and made the youth take the bowl, intending that he go forth. He recited the blessing, rose from his seat and left. Janapadakalyāṇī seeing him going, looked, 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, caused Nanda to go forth.

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355 bdag gis gso’o źes: mayaṃ paṭijāg-gissamā ti.
356 ye śes yoins su ma smin pa: pari-pakke nañe.
357 ye śes yoins su ma rdzogs pa: apari-pakke nañe.
358 Mi’am ci zla ba’i skyes rabs : Candakinnara-jātaka, Jātaka no. 485, Ja IV pp. 282—8.
360 dbaṅ bskur ba dañ | khañ pa gṣar pa’i nañ du žugs te bkra šis pa’i bag ma blaṅs nas : abhiseka-gehappavesana- vivāha-maṅgalesu.
361 rab tu dbyuñ bar dgoñs nas : pabbajetukāmo.
362 lJoṅs k yi dge ba’i bu mo : Janapadakalyāṇī. One of the three Nandās who became bhikkhuṇīs. Janapadakalyāṇī 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 groñ khyer Ser skya : Kapilapura. Cf. (Ser skya’i gnas kyi groñ khyer : Kapilavastunagara Mvy 4118). Kapilapura, or Kapilavatthu, was the capital of the Sākyans. 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! 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!365 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, [Pā92] 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,
went 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.’

III.29 THE BHAGAVAN’S VISIT TO SĪTAVANA

The Bhagavan gave his promise to him, and on the second day, after eating the meal at the king’s residence, sat at one side. The king said: ‘O Venerable Sir, during the time of your own ascetic practices, a certain deva approached me saying: “Your son has died.” Without believing his words, I replied: “My son would not die without attaining enlightenment,” and I rejected his words.’ The Bhagavan replied: ‘How can you believe this now? Previously, after seeing the bones, and when told: “Your son is dead,” you did not believe it?’ The meaning of this is explained in the Mahādhammapāla-jātaka. At the end of the discourse, the king was established in the fruit of a non-returner. So, the Bhagavan’s father was established in the three fruits. Then the Bhagavan assembled the saṅgha of monks. Going again to Rājagaha, he dwelled in the Sītavana grove.

III.30 THE JETAVANA OF ANĀTHAPIṆḌIKA

Then, the householder Anāthapiṇḍika, taking five hundred carts of treasure, was going to a close friend’s house, when he heard:
'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 attained\textsuperscript{391} the fruit of stream enterer. On the second day, he gave a great gift to the Buddha and his assembly,\textsuperscript{392} and obtained a promise from the teacher to come to Sāvatthi. 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 koṭis--establishing a new practice\textsuperscript{393}--he built in the middle of it Dasabala’s scented chamber.\textsuperscript{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,\textsuperscript{395} and night and day dwellings, with ponds and walkways. He expended wealth worth eighteen thousand koṭis, 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 Sāvatthi. 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,\textsuperscript{396} Mahāsubhaddā\textsuperscript{397} and Cūlasubhaddā,\textsuperscript{398} came behind them, together with five hundred maidens carrying jars filled with gold in their hands.\textsuperscript{399} Behind them, came the merchant’s wife, adorned with all decorations, and accompanied by five hundred women\textsuperscript{400} carrying large platters filled with gold. Behind all of them, came the merchant\textsuperscript{401} himself, clothed in fine garments, and accompanied by five hundred similarly clothed merchants, who proceeded to the Bhagavan’s presence.

\textsuperscript{391} thob par gyur to : patiṭṭhāya.
\textsuperscript{392} sais rgyas la sogs pa’i dge dun la : buddhapamukhassa saṃghassa.
\textsuperscript{393} las kha gsar pa byed ciṅ : nava-kammam paṭṭhapesi.
\textsuperscript{394} stobs bcu pa’i dri’i gtsaṅ khaṅ : Dasabalassa gandhakuṭiṃ.
\textsuperscript{395} not in Tibetan : haṃsavaṭṭaka.
\textsuperscript{396} bu mo : setṭhidhītaro.
\textsuperscript{397} Legs bzaṅ chen mo : Mahāsubhaddā. Mahāsubhaddā, name of the eldest daughter of Anāthapiṇḍika. See: (DPPN, 1983), vol. 2, p. 578.
\textsuperscript{398} Legs bzaṅ ma chuṅ ba : Cūlasubhaddā. Cūlasubhaddā, name of a daughter of Anāthapiṇḍika. See: (DPPN, 1983), vol. 1, p. 905.
\textsuperscript{399} lag par : not in Pāli.
\textsuperscript{400} bud med : mātugāma.
\textsuperscript{401} tshoṅ dpon raṅ ŋid : sayaṃ mahā-setṭhi.
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, illuminating up to the edge of the grove. Then, with the infinite deportment of the Buddha, the re-splendent Buddha, incomparable and peerless, arrived in Jeta’s grove. (103b) Then, Anāthapiṇḍika asked: ‘O Reverend Sir, how should I present this temple!’ [The Bhagavan replied]: ‘O Householder, offer this temple to those saṅghas of monks of the past and future!’ And Anāthapiṇḍika said: ‘O Bhagavan, so be it.’ Then, the great merchant, taking a golden bottle, held out water to Dasabala’s hands, [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.

Unharmed by cold and heat, nor, similarly, by wild animals by snakes, flies, frost or rain.

Just as clothing on the body from wind and heat, dwelling in a house produces happiness, he has absorption and insight, the supreme Buddha praised he who gave a dwelling to the saṅgha. Therefore, because that wise person, for his own sake constructs a dwelling with joy, that is a dwelling of the wise.
He gives food, drink, clothes, and bedding,
with an upright and pure mind.\textsuperscript{412} [Pāg94]
They teach him the doctrine in order to allay all suffering,
comprehending the teaching, and free of taints, he attains nībōna.\textsuperscript{413} \textsuperscript{414}

In this way, he explained the benefits of the temple (104a) to them. Starting on the second day, Anāthapiṇḍika began the presentation of the gift.\textsuperscript{415} The palace of Visākhā\textsuperscript{416} was completed within four months, and the great temple\textsuperscript{417} of Anāthapiṇḍika was completed within nine months. Eighteen thousand kōṭis went to that great temple, and he also presented fifty-four thousand kōṭis of wealth to this temple.

Furthermore, in the past, at the time of Vipassi, Punabbasumitta\textsuperscript{418} bought this site with gold pieces the size of a great elephant's footprint,\textsuperscript{419} and built a monastery for the saṅgha measuring one yojana, on this very spot. During the time of the Bhagavan Sikhī,

\textsuperscript{412} Ja I p. 93; 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.
\textsuperscript{413} rten med mya ṅaṅ'das par byed : parinibbāti anāsavo ti.
\textsuperscript{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.
\textsuperscript{415} sbyin pa gtoṅ ba : vihāramahaṃ.
\textsuperscript{416} Sa khams : Visākhā. Cf. (Sa ga : Viśākhā 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.
\textsuperscript{417} gtsug lag khaṅ chen po : vihāra-mahaṃ.
\textsuperscript{419} gser gyi glaṅ po'i rkaṅ pa'i rmig rjes : suvanmīṭhika.
the merchant’s son Sirivaḍḍha\textsuperscript{420} bought it with an unbroken covering of gold plates,\textsuperscript{421} and built a monastery for the saṅgha measuring a distance of twelve earshots,\textsuperscript{422} on this very spot. During the time of the Bhagavan Vessabhu, the merchant named Sotthiya\textsuperscript{423} bought the site by covering the ground with golden footprints,\textsuperscript{424} and built a monastery for the saṅgha measuring half a yajana, on this very spot. During the time of the Bhagavan Kakusandha,\textsuperscript{425} the merchant named Accuta\textsuperscript{426} bought the site with a continuous wall of gold,\textsuperscript{427} and built a monastery for the saṅgha measuring four earshots,\textsuperscript{428} on this very spot. During the time of the Bhagavan Koṇāgamana,\textsuperscript{429} the merchant named Ugga\textsuperscript{430} bought the site with a continuous covering of gold tortoises,\textsuperscript{431} and built a monastery for the saṅgha measuring two earshots,\textsuperscript{432} on this very spot. During the time of the Bhagavan Kassapa, the merchant named Sumaṅgala\textsuperscript{433} bought the site with a continuous wall of gold,\textsuperscript{434} and built a monastery for the saṅgha measuring one earshot,\textsuperscript{435} on this very spot. Furthermore, during
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, and built a monastery measuring half an earshot on this very spot. This spot has not been relinquished by all the Buddhas.

In the same way, in whatever place the Bhagavan himself lived, from the gaining of the comprehension of omniscience on the great seat of enlightenment, up to the complete and final nibbāna at the end of his life, is called the Recent Cause.

All the jātakas will be explained by this method.

The explanation of the Jātakanidāna-kathā is completed.

III.31 Colophon

The śākyan monk Ñi ma rgyal mtshan bzaṅ po, the learned translator, in the presence of the paṇḍita Ānanda śrī translated this at the

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436 bye ba phrag bo brgyad kyi dbyig gis gser gyi 'dra men du byas pa rgyun mi 'chad pa lta bus : kahap-aṣaṅkoṣiauthārenā.
437 rgyaṅ grags phyed : aṭṭhakarasap-pamāṇāṃ.
438 thams cad mkhyen pa'i ye ūes : sabbāññūtāñāṇa.
439 yoṅs su mya ēn las 'das pa'i mthar thig pa : mahāparinibbāna. C.f. (Yoṅs su mya ēn 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.
440 de'i lugs kyis skyes rabs thams cad du bsangs par mdzad do : tassa vasena sabbajātakāni vanṇayissāma.
441 skyes pa rabs kyi gūn gzi'i bsad pa rdzogs so : Nidānakathā niṭṭhitā.
442 The meaning of the term спеш na 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 ’byur also gives the name of Ānanda 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 śī ṣa ghiṇ pa brahm 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.
444 The fact that Sinhalese was known and taught in Tibet is well attested in various works. Bu ston studied it at Thar pa gūn, as well as Sanskrit grammar, with his teacher Ñi ma rgyal mtshan. See: (Ruegg, 1966), p. 81 (fols 11a4—7).
great monastery\textsuperscript{444} of dPal Thar pa gliṅ,\textsuperscript{445} the residence of those fluent in the two languages.\textsuperscript{446} After consulting with them, he then revised, and made a definitive version of it.

Let it be like the moon over the earth!

\textsuperscript{444} For a definition of the term \textit{gtsug lag khar} see: (Halin, 1997), pp. 347–54.

\textsuperscript{445} The name of dPal Thar pa gliṅ is associated with the family of the \textit{lo tsā ba} Īni ma rgyal mtshan. They were owners of this monastery where Bu ston had studied under his teacher Īni ma rgyal mtshan. See: (Skilling, 1993b), p. 90.

\textsuperscript{446} The Tibetan phrase \textit{skad gnis smra ba} means ‘masters of two languages,’ and it refers to the Tibetan \textit{lo tsā bas}. See: (Shastri, 2002), p. 129.
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