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JINACARITA

OR

" THE CAREER OF THE CONQUEROR "

A PĀLI POEM

EDITED AND TRANSLATED WITH NOTES

BY

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To
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LIEUTENANT-GOVERNOR OF BURMA.
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CORRIGENDA.

—:—

Stanza	12	Line	4 for	Sattaham	read	Sattāham.
"	80	"	2	" Nakharam sisa "	"	" Nakharamsisa."
"	88	"	1	" Sudhīya	"	Sudhīsa.
"	92	"	1	" Hariṇebi	"	Hariṇehi.
"	98	"	1	" Nahham	"	Nabham.
"	101	"	2	" Gatattam	"	Gattatam.
"	116	"	1	" Datthum	"	Daṭṭhum.
"	123	"	3	" Sayāpayitva	"	Sayāpayitvā.
"	167	"	1	" Mahipati	"	Mahīpati.
"	176	"	1	" Mahādīra	"	Mahāvīra.
"	192	"	{ 1	" Parikkāre	"	Parikkhāre.
		"	{ 4	" Dussayuham	"	Dussayugam.
"	197	"	2	" Nāhoti	"	Nāgo ti.
"	246	"	4	" Samupāgato	"	Samupāgatā.
"	260	"	1	" Ñaṇa	"	Ñāṇa.
"	299	"	4	" Kumantana	"	Kumantaṇa.
"	343	"	1	" 'va Guṇṭhitā...	"	'vaguṇṭhitā...
"	351	"	2	" Bālam sumāli...	"	Bālamsumāli...
"	407	"	1	" Tasmim	"	Kasmim.
"	414	"	2	" Phaninda	"	Phaṇinda.

Page	95	Line	19 for	Rouud	read	Round.
"	96	"	25	" and an	"	and on.
"	101	"	18	" Brāhmaṇa	"	Brāhmaṇa.
"	157	"	18	" having give	"	having given.
"	165	"	{ 2	" Siddattha	"	Siddhattha.
		"	{ last	" do.	"	do.
"	176	"	{ do.	" long	"	large.
		"	{ do.	" Veluvana.	"	Veluvana.
"	284	"	16	" Thus he made clear	"	He made clear.

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PREFACE.

—:0:—

As its very title indicates, the *Jinacarita* is the life of the Conqueror, that is, of the Buddha. It seems to hold among the Buddhists of Ceylon, the same place that the *Buddhacarita* and the *Lalitavistara* hold among the Northern Buddhists ; and this renders more singular the fact that the *Jinacarita* is unknown both in Siam and in Burma. In the latter country, the most careful and persevering enquiries have failed to elicit any information as to its being known, even by name ; and it becomes stranger still, when, in ancient Burmese lithic inscriptions, one sees the names of many a pāli work composed in Ceylon, as has been the *Jinacarita*, and probably anterior to it, on a diversity of subjects : Grammar, philosophy, prosody, bibliography, etc., whose very names are seldom heard beyond the pale of the pāli literati of Burma and Ceylon, and most of them unknown to European scholars, while the *Jinacarita* is familiar, by name at least, to them.

The style of the poem is rather uneven, being weak and prosy in some places and of a highly poetical character in many others ; it will, however, be remarked that the author is most prosy when he servilely follows the *Nidānakathā* and merely turns its prose into octosyllabic verses. But whenever he breaks through this slavish imitation and writes from the

depths of his own inspiration, he rises to heights that place him in the foremost rank among poets. For the muse is a native of no particular country, and she speaks all languages ; it must not be forgotten that poetry does not merely consist in stringing up lines after lines of words, according to short and long syllables and in accordance with the strictest conventional rules of prosody ; although in this, our author is absolutely perfect.

The charm of the *Jinacarita* lies in its lighter style; in the author's choice of graceful, and sometimes forcible, images ; in the art of his descriptions ; the richness and, in some passages, the delicacy of his expressions ; qualities which go to make its reading refreshing and welcome after the laborious reading of heavy didactic poetry.

For instance, the reader of the original pāli will not fail to remark the beauty of verses 339-344, put in the mouth of Kāludāyī, describing the way to Kapilavastu ; likewise the grace and delicacy of stanzas 70, 71, wherein the poet sings the beauty of Māyā, the Buddha's mother ; and also stanza 164, where, in a few masterly strokes, he depicts the charms of Yasodharā. The description of the conflict with Māra contains many a beautiful verse which cannot fail to strike the reader as such. Graceful again are the descriptions of the Lumbinī park and of the Veluvana, as well as that of the three palaces of young Siddhattha. These are only a few examples of the truly poetical passages where the author shows himself at his best.

Nothing much is known of Medhaṅkara, the author of the Jinacarita ; in Ceylon even, not the least scrap of biographical sketch exists concerning him, beyond a few verses of the Postscript at the end of his poem.

There we are told that Medhaṅkara composed the Jinacarita in Ceylon, in a monastery built by King Vijayabāhu and bearing his (*the king's*) name. But there were three Siṅhalese kings bearing this name. The first ascended the throne in A.D. 1071 and established the capital again at Pollunaruwa ; but his reign was full of internecine wars and party factions on the one hand, and Ceylon's deadly enemies, the Malabars, had to be fought against and expurgated from the island step by step on the other. It is very probably not in this reign that our author flourished, for religion was just beginning to be restored after its almost complete extermination by the Hindu invaders. The third king of the name, with his capital at Dambedeniya, ascended the throne in 1235 and died in A.D. 1266, having somewhat consolidated that part of Ceylon which had remained under Siṅhalese rule ; but he had to fight constantly against the Malabars who held a large portion of the island. It might be during this reign that the Jinacarita was composed.

I am, however, inclined to think that the poem was written in the monastery built by Vijayabāhu II., who ascended the throne in A.D. 1186 and was the immediate successor of the famous king Parakramabāhu, the most glorious king of the Siṅhalese Annals, who drove out the invaders and consolidated his rule by uniting the petty principalities of Ceylon. During Parakramabāhu's reign, Buddhism revived and

attained to a high degree of prosperity ; it was a time of great literary activity. In this flourishing state did the Kingdom go to Vijayabāhu II. who, though licentious, had at heart the prosperity and the extension of religion, and sent an embassy to the king of Burma to help him in so doing. It is he probably who built the monastery bearing his name and in which our author lived ; although the unfortunate king reigned only one year. If our surmise be correct, the Jinacarita was written at or near Pollunaruwa, the capital, at the end of the 12th century.

Besides the charm of the Jinarita as a refined poem, its principal interest lies in its *sanskritization*. It betrays, at almost every page, its author's intimate acquaintance with Sanskrit classical literature. That he was an admirer of Kālidāsa there can be not the least doubt, and the two great Indian Epics, or at least parts of them, were not unknown to him. He makes use of some images and comparisons which are seldom found in Pāli, but are of frequent occurrence in Sanskrit works, to give only a few examples,

Our author describes Mahāmāyā as, "bimbādarāya," bimba-lipped, that is, having red lips, Kālidāsa, in his plays and poems, uses this expression often ; Cf Kumārasambhāva, Canto III., and Meghadūta :

Yatra bimbādhārānān¹ (II. 7).

(1) Owing to the impossibility of printing Sanskrit in Rangoon, in devanagari characters, it is throughout printed in Roman characters. A few Sanskrit scholars still edit texts in the old Indian characters, but there is now a pronounced and welcome tendency to print Sanskrit in Roman letters. The sooner the devanagari characters are done away with, the better.

Tanvī Ćyāmā Ćikharidaṇā pakvabimbādharoṣṭī
(II. 21).

Pravālaṇṇādharaḥbimbam (Daṇakumāra, purvapī-
ṭikā).

Again, Kumārasambhava :

Umāmukhe bimbaphalādharoṣṭe (XVII).

In stanza 164, Yasodharā is said to have "beautiful eyes, like blue-lotuses": Nettanīlakamalī-Yasodharā; and in many passages the Buddha's face is compared to a lotus. Both figures are extremely common, as is well known, in Sanskrit :

Nīlāmbhoruhanayane (Bhāminīvilāsa, II, 91).

Cetoharāmapi Kuṇḍalocane tvān (ibid., III, 15.)

Nivātapadmastitamitena cakṣuṣā.

nṛpasya kāntam pibatassutānanam.

(Raghuvamśa III., 17).

Tasmīnkāle nayanasaḥilān yoṣitan khaṇḍitānān
ṇāntin neyam praṇayibhirato vartma bhānostyajāṇu
praleyastraṇ kamalavadanātso 'pi hartun nālinyāḥ
pratyāvṛttastvayi kararudhi syādanalpābhyasūyah.

(Megadhūta, Purva, 43).

In Pāli too, the lotus is often used in speaking of the eyes, face, etc., but it is much more so in Sanskrit. See, for instance, Bhāminīvilāsa, II., where nearly every stanza contains such a figure.

Comparing the complexion to gold is extremely common, both in Pāli and Sanskrit, but comparing the breasts to gold is very scarce in Pāli. Our poet tells us :

Sovaṇṇaḥamsayugacārupayodharāya,

“ To Māyā, whose breasts were like a pair of golden swans.” A Sanskrit poet speaks of an Indian beauty and compares hers to golden jars, and even to the golden mountain Meru. (Bhāminīvilāsa, II, 91).

Our author is here more graceful.

Do not these verses of Jinacarita :

Ko yaṁ Sakko nu kho Brahmā
Māro nāgo ti ādinā.

Sound as an echo of those words put in the mouth of fair Damayantī :

Ko 'yaṁ devo 'thavā yakṣo
gandharvo vā bhaviṣyati ?
(Mahābhārata, III, 6, 52 (Vanaparva).

One cannot help thinking our author had this half stanza of the story of Nala in his mind, when he wrote the two lines above mentioned.

The play of the eyebrows is in Sanskrit literature not seldom compared to ripples or to waves, listen to Kālidāsa :

Utpacyāmi pratanuṣu nadīvīciṣu Bhrūvilāsān
(Meghadūta Uttarameghaḥ 43), and our poet speaks of Yasodharā :

Hāsapheṇabhamuvīcibhāsurā (164).

Examples might be easily multiplied to show Me-dhaṅkara's (the author of Jinarita) wide acquaintance with Sanskrit literature and his fondness for images

taken therefrom. The sanskritist will find many more than those above mentioned, in the course of his reading.

In the very spelling of many words, he prefers the Sanskrit spelling to the Pāli; what follows are only a few examples, and I have followed him in this respect. He, for instance, almost constantly reads, *līlā* (Sansk.) for *līḷhā* (Pāli) although both forms are used in Sanskrit, also :

Çobhana	(Sansk)	for	Sobhana	(Pāli).
Aṅgana	„	„	Aṅgaṇa	„
Phena	„	„	Phena	„
Kleṣa	„	„	Kileśa	etc

But throughout he has the form “*kiṇṇara*” which is neither Pāli nor Sanskrit, and the contrary occurs in *sāṇī*, which in both languages is *sāṇī*.

Sanskrit authors are very fond of very lengthy compound words; although some long compounds are found in Pāli, they are rather rare and the exception, and never attain the length of Sanskrit ones; therein again our author betrays his acquaintance with and leaning to Sanskrit, many of his compounds being rather lengthy, for instance.

Sugandhavarapupphasudhūpacuṇṇahemaddhajap-
pabhutibhāsuracārumagge. (185).

Accantabhīmanalaaccisamujjalorupāsānabhasma-
kalalāyudhavassadhārā. (241).

Vasantakālajjanitātirattavaṇṇābhiraṃkurapalla-
vāni. (339).

Some stanzas are made up of two long compounds, as for instance No. 340.

In many others, each quarter verse is but a long compound.

What has been said above is, I think, quite sufficient to draw the attention of the scholar to the influence of Sanskrit clearly discernible throughout the poem.²

The Jinacarita throws no new light on the Buddha's life, and we could not well expect any from such a work, which is purely devotional and based on the whole, on the Nidānakathā, which is, as all know, the orthodox biography of the founder of Buddhism to the southern Buddhists, that is, to the followers of that form of Buddhism expounded in the Pāli books.

It had been my original intention to compare, in footnotes to the translation, the Jinacarita with other lives of the Buddha, principally, of course, from Northern sources, such as the Buddhacarita, the Lalitavistara, the Fo-pen-Hing of the Chinese, the Tibetan Life of Buddha, etc. But this plan I soon abandoned, on considering that it had already been followed by some other scholars.³ It struck me, however that, excepting Mr. Kern in a few footnotes to his "Manual of Indian Buddhism," no one had as yet, as far as I know, made use of the

(2) Another highly *sanskritized* poem is the "Telakathaha" likewise composed in Ceylon, and which has appeared in the Pali Texts Society's publications.

(3) See Rockhill, Kern, etc.

“ Mahāvastu ” so eruditely edited by the distinguished French scholar, Mr. Senart.⁴ The Mahāvastu is written in Sanskrit, but not in pure, faultless classic ; its language approximates more to the language of the gāthās and considering that it is written mostly in prose, it becomes extremely interesting.⁵ But its principal interest perhaps lies in the fact, that it is one of the oldest Buddhist collections redacted in Sanskrit⁶ which has come down to us, and above all that it belongs to the Mahāsaṅghika sect, which is simply a branch of the Hinayāna, or orthodox Southern Buddhism, if it was perhaps not the very primitive school. The Mahāsaṅghikas were the dissident monks at the Great Assembly (mahāsaṅghitī) held at Vaiçālī. The Pāli chronicle “ Dipavaṃsa ” itself alludes to the Mahāsaṅghikas.

The Dīpavaṃsa⁷ mentions the Mahāsaṅghikas as well as the Bodhivaṃsa.⁸ The former seems to indicate that the two initial schools not long after the Buddha's death were the Mahāsaṅghikas and the Sthaviras.⁹ The Dīpavaṃsa tells us that they who held the Great Assembly (Mahāsaṅghitī) were the first schismatics, these are the Mahāsaṅghikas, viz., those belonging to the Great Assembly. Profound internal dissensions appear to have rent the bosom of the Buddhist Church at a very early time, for, after the

(4) Our best thanks are due to Mons. Senart for his devotion to oriental studies and his self-abnegation in editing such a voluminous work as the Mahāvastu, in so critical a manner. (5) Mahāv. I. Preface, IV. (6) Burnouf, Introduction, p. 452-453. (7) Dīpavaṃsa, V. 39 foll. (8) Bodhivaṃsa, p. 96, and so does also Kuthavattṭhu, p. 2-5. (9) la Vallée Poussin, Bouddhisme, p. 52.

initial split of the original church into Sthaviras and Mahāsaṅghikas,¹⁰ those two bodies themselves were split into numerous sects, which it is not our purpose either to enumerate or discuss.¹¹

The Vibhajjavādī split from the Sthaviras very early, but only after the schism into Sthaviras and Mahāsaṅghikas had occurred, though not long after, for we learn from Northern sources¹² and this view, as we have seen, is in part supported by the Pāli chronicles themselves, that there were three original sections of the church : Mahāsaṅghikas, Sthaviras and Vibhajjavādī. It results from this that the Mahāsaṅghika is one of the original schools of Buddhism. The Mahāsaṅghika school, therefore, belonged to the Hinayāna, or Southern School, although it was the origin of all the schools we now know as Mahāyāna, or Northern Buddhism.¹³

According to the Dīpavaṁsa¹⁴ the first schismatics (Mahāsaṅghikas), were possessed of the scriptures ; this could not have been otherwise for, before the split, they were not, of course, schismatics. But it appears

(10) The name itself seems to imply that the very great majority of that "Great Assembly" were opposed, in some points, to the views of the minority, viz., the Sthaviras (the Vibhajjavādī, to which belong the Sinhalese and the Burmese Churches, are only a sect of the Sthaviras) whose claim to have, from the beginning, been the sole orthodox Buddhists, is not a little vitiated by the fact, already pointed out, that they were the minority, and that the Mahāsaṅghikas, those who formed the majority, were supported by the opinions and concurrence of the great mass of the people. (11) See Rhys Davids, J. R. A. S., 1891. (12) Taranatha, 271. Rockhill, *Life of Buddha*, 182. (13) V. Poussin, *Bouddhisme*, 57. (14) *Ibid.*

they altered¹⁵ them profoundly. It is true that internal evidence clearly shows the Mahāvastu, the Canon of the Mahāsaṅghikas, was arranged, or rather put together, after the Pāli Canon, some time after the reign of Asoka, in a language different from the Pāli, that is, in a Sanskrit in which occur many Prācrit or popular forms. But the facts that the contents of the Mahāvastu are, on the whole, the same as those of the books of the southern schools, incontestably shows they had preserved the traditions current before the great schism, although many popular views, repugnant to these traditions, were incorporated in it.

I do not in any way wish to exaggerate the importance of the Mahāvastu ; but it cannot be denied a great antiquity. Burnouf, one of the greatest scholars, tells us that he considered it " as one of the most ancient compilations preserved to us in the Nepal collection " and that " its very title stamps it as of incontestable antiquity, and gives it a very great value."¹⁶

What did strike me is the very little use which has been made by writers on Buddhism, of the Mahāvastu. Burnouf has translated several passages from

(15) It was manifestly to the advantage of the other Sect, the Sthaviras, and a little later the Vibhajjavadi, to make such a statement, in order to establish, as in fact they have successfully done, their claim to primitive orthodoxy ; and the Pāli Canon, so well arranged and so consistent seems to point to this as a fact. But it must be remembered that this arrangement and this consistency are probably not the result of primeval recension, so much as the fruit of many centuries. The internal evidence of many books of the Pāli Canon supports this view. But, on this question, see Kern and de la Vallée Poussin.

(16) Burnouf, Introduction, p. 452-453.

it in his magnificent "Introduction à l'Histoire du Bouddhisme Indien;" Kern, in his masterly "Indian Buddhism," often cites it and so does Mons. de la Vallée Poussin in "Bouddhisme, Etudes et Materiaux." But other standard works of eminent writers, such as Rhys Davids,¹⁷ Oldenberg,¹⁸ and a few others seem totally to ignore it. And it is a pity; for it must be remembered that we never shall come to a perfect understanding of the History of Buddhism, unless we impartially study the northern that is, Sanskrit, as well as the southern Pāli books, comparing them and drawing deductions from such comparisons.¹⁹

What has been said above concerning the Mahāvastu has been said merely to draw the attention, not only of students of comparative religion, to an important work which, although it has been edited now for many years, seems to have been availed of but very scantily;²⁰ but also that of the orientalist and archæologists interested in the problems presented by the Indo-Chinese nations.²¹

(17) Buddhism; Hibbert Lectures, etc., etc. Oldenberg, the Buddha, His Order, His Doctrine. (19) It was the author's intention to give large extracts from the Mahāvastu; but these would have too much swollen the volume of the book. (But see lower down). (20) Many passages in the Mahāvastu are, verbatim, the exact counterpart of the same passages in the Vinaya Pitaka. (21) The influence of Northern Buddhism in Burmese prehistoric times, *viz.*, in the first centuries of the Christian Era, is clearly discernible, in the legends, superstitions and what remains of Burmese art in Pagan. Many very old superstitions which have, up to now, been thought to be indigenous and purely Burmese, are found to be based on the Mahābhārata, the Rāmāyana and early Northern Buddhist legends. In this respect, the Mahāvastu becomes singularly interesting. The oldest legends in Burma are connected with the foundation of Tagaung in Upper Burma, the oldest capital, and that of Prome. The greater part of the Tagaung legend is found in Mahāvastu, in the story of Padmavati, and the

The fear of too much swelling the size of this book has necessarily altered my intention of giving here large extracts from the Mahāvastu; but it will be largely availed of in a work now in active preparation for "l'Ecole Française d'Extreme-Orient."²²

I had, in translating the Jinacarita, no extraneous help, for the MSS. lent to me to establish the text had no "Sane" or native translation; and even had they had, it could have been of no utility to the translator, who is, unfortunately, no acquainted with the Sinhalese language. When the printed edition in Sinhalese characters (of 1886) was received, it could be but of little use, for the text and the translation had already, for the most part gone through the press. But a look at it, confirmed me in the opinion that the MSS. at my disposal were not only quite recent, but had been copied on one prototype, because the MSS. and the printed edition above mentioned, are very much alike, reproducing almost always the same errors, both against the metres and sometimes the sense. On the whole they agree wonderfully; their differences are so slight that I thought it better not to

same legend is continued in the story of Nalini (Mahavastu); Nalini, in fact, is no one else but the famous Burmese "*Beda*," the subject of a no less famous song, the tune of which, almost every European in Burma knows, or at least, at once recognizes when sung. The story of Gangapala, too (Mahavastu III.), is quite familiar to the Burmese; it forms the subject of a comedy written by one of their most celebrated authors, U Punnya, and is known as the "*ye-the-pya-zat*." It is a pity that Dr. Forchhammer, had not at his disposal a copy of the Mahavastu, and of the Divyavadana, when writing his "*Notes on the Early History of British Burma*," for if he had, his opinion about the Early History of the Shwe-da-gon Pagoda in Rangoon, would have been certainly altered.

(22) "*History of Literature in Burma*."

notice them in footnotes to the text. Differences of reading etc., will be found in the "Notes," and in, the "Metres of the Jinacarita."

Ms. A. was lent to me by a Siṅhalese Buddhist monk, who has for five or six years, been residing in Burma; the Ms. was presented to him before he left Ceylon, and, being beautifully written, I chose it for base, simply comparing B with it; but both are very much alike. B, was lent to me by another friend of mine, a young Siṅhalese monk, whose knowledge of Pāli is so much appreciated in Ceylon, that he was recalled to Colombo, when I had just begun the transliteration of the poem. I had another Ms. C, which, quaintly enough, I found in a Burmese Printing Press; it is on paper, very much water-stained, and as it was I suppose, written by a person very probably not a copyist by profession, it is almost illegible, so that I have taken no account of it.

To those who, without any Pāli commentary or any help in the form of a native translation, have put an oriental text into a European language, the difficulties are well known, which at almost every step beset the translator; the more so, when the text to be translated is elaborate poetry, whose stanzas are made up of long compounds with adjectives strung up one after another. In fact, one of the greatest difficulties experienced in translating the Jinacarita has been the bewildering profusion of adjectives met with in almost every line, and the meaning of which is the same, or so very nearly allied in sense, that it is often not easy to translate them with exact nicety. The poverty of

European languages when compared to those of India must have struck the orientalists who have had to translate Sanskrit, Pāli and other works.

My translation is neither literal, nor free. Too literal, a translation of such a work is fatiguing ; too free, the point of many passages is lost. I have endeavoured to keep a middle path ; but even to do so, elegance has often had to be sacrificed for the sake of a more faithful rendering. As it is, I hope my translation, in a language not my mother-tongue, will prove acceptable to scholars.

The notes are merely intended to help that class of readers, becoming yearly more numerous, who take up the study of Pāli without a previous knowledge of Sanskrit, and whom the length of many compounds might trouble. A few of the notes, however, may perhaps prove of some interest even to scholars.

C. DUROISELLE.

Rangoon, January 1906.



WORDS, FORMS AND MEANINGS

NOT FOUND

IN CHILDERS' PALI DICTIONARY.

Abhimata—Sansk.—abhi √man. Coveted, wished for, desired.

Abhipāleti—To protect.

Acchannasavana—Attentive, *lit.*, having this ears uncovered. (a + channa).

Adhikaṃ karoti—To surpass, to be more than ; to be or to make more precious.

Adanta—Sansk. adānta. Untamed, unsubdued, undaunted, wild.

Agghika—Festoon, row ; costly, worth, etc.

Ākulīkaroti—Sansk. ākulī kr. To perplex, bewilder, confound.

Ambara—Clothes, apparel.

Ambāyasa—A lake, pond, tank.

Ānana—The face.

Ānandakara—Causing joy, causing pleasure, exhilarating ; delightful.

Aṅganā—Wife ; *lit.*, woman.

Aṅghi—Sansk. anghri. The foot ; foot of a tree.

Añjanaka—A kind of medicinal plant; ointment, paint, pigment.

Anokāsa—Sansk. an-avakāsa. Without room, or space ; *viz.*, filled up, full of.

Anopama—Incomparable, peerless, matchless.

Apahāsakara—Deriding ; ridiculing.

Apahasati—To deride, ridicule, laugh at.

Arati—A servant ; administrator.

Āsevanā—Assiduous cultivation or practice.

Asiddhattha—Whose object or aim has not been attained ; unsuccessful.

Asitasela=Indanīla, sapphire.

Atinamati—Sansk. ati / nam. To bend aside.

Atisobhati—To be very beautiful, to shine with great radiance.

Atisobheti—(Causal of atisobhati).

Avagunṭheti=Ogunṭheti.

Avanipā—King ; prince.

Avasāna—Dwelling, home.

Bahum karoti—To make (more) numerous (than) ; to increase.

Bhoginda—Snake-king, Nāga-king.

Bhūkuṭi—Sansk. Bhrū kuṭi. A frown.

Bhūsitam—An ornament.

Cintāmaṇi—A fabulous stone supposed to grant its possessor all his desires ; the philosopher's stone.

Cittakamma—A picture, painting.

Dānavaka—A titan ; a son of Danu.

Damako—Tamer, subduer.

Dayā—Sympathy, love.

Dayālaya—Compassionate, merciful, tender, kind.

Devāṅganā—Divine female, houri, heavenly damsel.

Dhamsana—Sansk. dhvansana. Destroying, dispersing, ruining.

Dharādaṛa—Mountain.

Dīparukkha—A lamp-stand, candle-stick ; a candle-labrum ; *cf.* Sansk. dīpavṛkṣa, dīpapādapa.

Dukkaraṃ—Mortification, penance ; an act difficult to perform.

Dutiyo—The second day of a half-month, the second day of the moon.

Gambhīra—Deep-sounded, thunderous.

Gīyamāṇa—Pres. Part. Pass. of Gāyati.

Gīyati—Pass. of gāyati.

Guṇappiyo—Sansk. guṇapriya. Fond of (religious) merit, merit-loving.

Guru—(Plur.), parents ; relations.

Hemācala—A golden mountain.

Hesārava—Neighing ; loud neighing.

Hitesī—hita + esī—Looking for the welfare of.

Indracāpa—Rainbow.

Jala—Tear.

Jāla—Light, blaze ; burning ; flame.

Jinaṅkara—A future Buddha.

Kaṇḍjika—Vinegar. I have invariably seen this word thus translated in Burmese translations of Pāli works. But, *cf.* Sansk. Kāṇḍjika.

Karapallava—Finger ; hand.

Ketu—A great, eminent person ; a leader, a chief.

Kiṇḍjakkha—Sansk. Kiṇḍjalka. Lotus blossom.

Komudī—A collection of lotuses.

Kūjito—Resounding with noises ; the cry of any bird, warbling.

Kumantaṇa—A low, vile, bad, or evil consultation.

Kundadanta—Having jasmine-like teeth.

Latā—A slender woman.

Lataṅganā—*lit.*, a creeper-like woman, *viz.*, a slender, elegant, graceful woman.

Lāvaṇṇa—Sansk. *lāvaṇya*. Charm, beauty, loveliness.

Lokābhipūjita—Honoured by the world, universally respected.

Lokahitada—Desiring, wishing for, seeking the welfare of the world.

Maha—Offering, oblation.

Mahanīyo—Worthy of honour, illustrious, glorious.

Mahappabha—Sansk. *mahāprabha*. Shining brightly, very brilliant.

Milāpayati—Sansk. *mlīpayati*. To cause to wither, to cause to fade.

Makarākara—The ocean, *lit.*, the habitat of monsters.

Mandaṁ (acc.) Slowly, softly.

Nādi—Roaring, sounding, making noise.

Nibbāpana—Extinguishing ; annihilating ; removal.

Nirussāha—Sansk. *nirutsāha*. Indifference, indolence, lack of energy.

Pabhodeti—To cause to blossom, to expand.

Pacāra—Becoming manifest, appearing ; appearance.

Padakamma—Sansk. *Padakramaḥ*. A series of quarter verses.

Padāna—Gift, present.

Pahasati—To laugh merrily, loudly, heartily; to deride.

Pakampati—To shake, quake or quiver violently.

Pallava—A twig, spray, shoot ; fingers ; toes ; lips ; hands.

Paṅkaja—A lotus, *lit.*, mud-born.

Paṇya=paṇiya—Articles for sale, wares, goods.

Paṭiseti—Sansk. *paṭi* ✓ *cri*. (vide Notes).

Pavijjhati—To throw away, cast away, cast down.

- Pavisajjati—Sansk. pra-vi √srj. To throw.
Pavāsita—Filled with fragrance, perfumed, scented.
Piñjara—A reddish-yellow colour ; gold.
Rājavanitā—The queen ; the chief-queen.
Rājita—Irradiating ; embellished, adorned.
Raṅga—Dancing.
Rasāyana—A kind of medicine ; a kind of magical
preparation ; bringing taste or pleasure.
Rativaddhana—Increasing love, increasing pleasure.
Rattambuja—A red lotus.
Sadesa—One's own country, native place, home.
Sakabhāva—One's own emotion or feeling.
Samada—Intoxicated ; with, or, bearing honey.
Sampada—Having an abundance of, endowed with,
adorned with.
Samphulla—In full bloom.
Sambhāvanīya—(worthy) To be honoured, to be
esteemed ; to be greeted.
Sammakkheti—To besmear, to rub or anoint well.
Sampīta—Well imbibed, well soaked in ; thoroughly
pervaded.
Samudīreti, Samudīrayati—To declare, utter, speak ;
to address.
Sañcinteti—To reflect, consider, think over.
Saṇḍa—Group, troupe ; quantity.
Sanarāmara—Together with men and gods.
Sandhāraka.—Sansk. Sam √dhr. Holding together,
supporting, sustaining ; maintaining.
Sekata—Sansk. Saikata. Sandbank.
Sekhara—Sansk. Çekhara. The best (of anything),
chief.
Siddha—A holy person ; one who has obtained super-

human powers by means of mystic meditation.

Sikara—Spray.

Singa—Sansk. *ṣṛiṅga*. A turret, a pinnacle.

Singī—Sansk. *ṣṛiṅgī*. A mountain.

Siva—Happiness, well-being, bliss ; prosperity.

Sivaṅkara—Causing happiness, bliss or prosperity ;
auspicious, propitious.

Sobha—Distinguished.

Somma—Sansk. *somya*. Resembling the moon.

Subhagga—Illustrious ; the Blessed One.

Sudhīsa—Sage.

Sumālī—Well garlanded.

Suvañjita (Su-v-añjita)—Beautifully or well besmeared with collyrium.

Suvitthiṇṇa—Sansk. *su-vistirṇa*. Diffused ; very extensive, very great ; in detail.

Ta-d-añña—Another than that.

Tala—Terrace.

Tattato—Sansk. *tattvataḥ*. Accurately, truly, fully.

Tīrantara—On the banks ; the opposite bank.

Tuṅga—High, tall, elevated. √tuj.

Turaṅgama—A horse, steed.

Ummāra = Ummāra.

Upakūjati—To resound ; to fill with the noise of warbling, cooing, etc.

Uparatta—Red.

Uttuṅga—Lofty, high, tall, from *ud + tuṅga*.

Vali—A circle (?). *cf.* Sansk. √*val*, to move round,
and the adjective, *valayita*—encircles.

Vanitā—A wife ; a beloved woman.

Vetthuriya—Sansk. *vaidurya* = *veḷuriya*, a turquoise.

Videsa—Foreign land, foreign country ; foreign.

Videsagata—Gone abroad.

Vihanti—To destroy, strike down ; kill.

Vijambhati—Sansk. vi √jṛmbh, [to expand, unfold,
spread out, open.

Vijjādhara—Magician ; a class of superhuman beings,
attendants of Çiva.

Virūpaka = Virūpa.



ADDENDA.

—:0:—

THE METRES OF THE JINACARITA.

Stanzas of 13 Syllables.

Stanza 396 is in a metre not to be found in the Vuttodaya or the Vuttaratanakara, and other treatises on Pāli prosody. After much fruitless search in several works on prosody, I at last found the metre to which this stanza belongs in the “Bāgavallabhpra,” a short Sanskrit treatise in Sinhalese characters sent me by a monk residing in Maulmein. It is a sama gātha of the atijagati class, consisting of 13 syllables in each quarter verse according to the following rule, which, as usual, contains also the example :

Ihasauyadinaḥ guruvarivasitā.

— — — — —

Its name as contained in the above rule is :—
Varivasitā.



JINACARITA.

—o—

Namo tassa bhagavato arahato sammāsambuddhassa.

INTRODUCTORY STANZAS.

Uttamañ uttamañgena namassitvā Mahesino
nibbānamadhudañ padapañkajañ sajjanālinañ.

Mahāmohatamañ loke
dhamśentañ dhammabhākarañ
pātubhūtañ mahātejañ
dhammarājodayācale.

Jantucittasare jātamañ
pasādakumudañ sadā
bodhentañ saṅghacandañ ca
sīlorukiraṇṇjalam

Tahiñ tahiñ suvitthiññañ
jinassa caritañ hitañ
pavakkhāmi samāsenā
sadānussaraṇatthiko

Paṇītañ tañ sarantānañ dullabhañ pi sivañ padañ
adullabhañ bhava bhogapaṭilābhamhi kā kathā.

Tasmā tañ bhaññañānañ me
cittavuttapadakkamañ
sundarañ madhurañ suddhañ
sotusotarāsāyanañ

Sotahatthapuṭā sammā
gaheṭvāna nirañtarañ
ajarāmaramicchantā
sādhavo paribhuñjatha.

JINACARITA.

- 1 Kappasatasahassassa
catunnañ cāpi matthake
asaṅkheyyānamāvāsam
sabbadā puññakāminam.

Nānāratanasampannam
nānājanasamākulam
vicittāpaṇasaṅkīṇam
toraṇagghikabhūsitam.

- 3 Yuttam dasahi saddehi
devindapurasaṇṇibham
puram Amaraṇkhātam
ahosi, ruciram varam.

- 4 Tahim brahmanvaye jāto
sabbalokābhipūjito
mahādayo mahāpañño
abhirūpo manoramo.

- 5 Sumedho nāma nāmena
vedasāgarapāragu
kumāro 'si gurūnam so
avasāne jinaṅkuro.

- 6 Rāsiavadḍhakamaccena
dassitaṃ amitaṃ dhanam
anekasatagabbhesu
nitaṃ taṃ udikkhiya
- 7 Dhanasannicayaṃ katvā
“aho, mayhaṃ pitādayo
gatā māsakamekaṃ pi
n'evādāya divaṃ iti.”
- 8 Saṃvegamupayāto va
cintesī ti guṇākaro
“dhanasāraṃ imaṃ gayha
gantum yuttan ti me pana.”
- 9 Rahogato nisīditvā
sundare nijamandire
dehe dose udikkhanto
ovadanto pi attano
- 10 “Bhedanaṃ tanuno dukkhaṃ
dukkho tassodayo pi ca
jātidhammo jarādhammo
vyādhidhammo ahaṃ iti.”
- 11 Evamādihi dehasmiṃ
disvā dose anekadhā
pure bheriṇ carāpetvā
ārocetvāna rājino
- 12 Bherinādasugandhena
yācakālisaṃgate
dānakiṇṇakkhaughena
sattahaṃ piṇayi tato.

- 13 Dānaggahimabindūnaṃ
nīpātenāpi dhaṃsanaṃ
ayātaṃ taṃ viloketvā
ratanambujakānaṃ.
- 14 Rudato nātisaṅghassa
jalitānalakānaṃ
gajindo viya gehaṃhā
nikkhamitvā manoramā.
- 15 Mahantaṃ so mahādhiro upagañchi himālayaṃ
haricandanakappūrāgarugandhehi vāsitaṃ.
- 16 Suphullacampakāsokapāṭalītilakehi ca
pūgapunnāganāgādīpādapehi ca maṇḍitaṃ.
- 17 Sīhavyagghataracchehi
ibhadīpikapihi ca
turaṅgamādi 'nekehi
migehe ca samākulaṃ
- 18 Sālikāravihansehi
haṃsakoṇcasuvehi ca
kapotakaravīkādi
sakuṇehi ca kūjitaṃ.
- 19 Yakkharakkhasagandhabbadevadānavakehi ca
siddhavijjādhārādīhi bhūtehi ca nisevitaṃ.
- 20 Manosīlindanīlorucārupabbatapantihi
sajjuhemādi 'nekehi bhūdharehi ca bhāsurāṃ.
- 21 Suvaṇṇamaṇisopānanekatitthasarehi ca
sobhitaṃ tattha kiṇṭantaneke devaṅgaṇāhi ca.

- 22 Sītasīkarasañchannanijjharānaṃ satehi ca
kiṇṇaroragaraṅgehi rammehi ca virājitāṃ.
- 23 Sikhaṇḍisaṇḍanaccehi latānaṃ maṇḍapehi ca
setavālukasañchannamālakehi ca maṇḍitaṃ.
- 24 Suvaṇṇamaṇimuttādi
anekaratanākaraṃ
icchantānaṃ janālīnaṃ
puññakiñjakkhamaḷayaṃ.
- 25 Taṃ ajjhogayha so dhīro
sahassakkhena māpite
disvā isiparikkhāre
paṇṇasālavare tahiṃ.
- 26 Isivesaṃ gahetvāna
viharanto samāhito
sattāhabbhantare pañca
abhiññaṭṭhavidhā pi ca.
- 27 Uppādetvā samāpattisukhen'eva tapodhano
nabhasā divas'ekasmiṃ gacchanto janataṃ isi,
- 28 Sodhentaṃ añjasaṃ disvā
otaritvā nabhā tahiṃ
iti taṃ janataṃ pucchi
kasmā sodhetha añjasaṃ.
- 29 "Sumedha, tvaṃ na jānāsi
Dīpaṇkaratathāgato
sambodhiṃ uttamaṃ patvā
dhammacakkaṃ anuttaraṃ."

- 30 "Pavattetvāna lokassa
karonto dhammasaṅgaham
rammam rammaṭṭuram patvā
vasat 'Iha Sudassane."
- 31 "Bhikkhusatasahashehi
catūhi vimalehi tam
nimanteyimha dānena
mayam lokekanāyakam."
- 32 "Tassa āgamanatthāya '
maggam sodhema cakkhuma"
iti sotassa so tassa
sukham dento jano bravi.
- 33 Buddho 'ti vacanam sutvā
pītiyodaggamānaso
sakabhāvena saṇṭhātum
neva sakkhi guṇākaro.
- 34 Tenāraddhañjasā dhīro
yācitvāna padesakam
labhitvā visamam ṭhānam
samam kātum samārabhi.
- 35 N'ālaṅkate yeva tahiṃ padese
lokekanātho sanarāmarehi
sampūjito lokahito mahesi
vasīhi saddhiṃ paṭipajji maggam.
- 36 Chabbavaṇṇaramsijālehi
pajjalantam Tathāgataṃ
āgacchantam tahiṃ disvā
modamāno vicintayi.

- 37 "Yannūnimassa dhīrassa
setuṃ katvāna kaddame
sakattānaṃ nipajjeyyaṃ
saṅghassa mahesino."
- 38 "Dīgharattamalan taṃ me
hitāya ca sukhāya ca"
iccevaṃ cintayitvāna
nipanno so jinaṅkuro.
- 39 Pabodhetvāna disvāna
cārulocanapaṅkaje
punapevaṃ vicintesi
nipanno dhitimā tahiṃ.
- 40 "Iccheyyaṃ ce 'hamajjeva
hantvānantaraṇe bhava
saṅghassa navako hutvā
paṭiseyyaṃ puraṃ varaṃ."
- 41 "Kiṃ aññātakavesena
klesanibbāpanena me
ayaṃ buddho va'haṃ buddho
hutvā loka anuttaro."
- 42 "Janataṃ dhammanāvāya
tāretvāna bhavaṇṇavā
nibbānapuramānetvā
seyyaṃ me parinibbutaṃ."
- 43 Iccevaṃ cintayitvāna, nipanno kaddame tahiṃ
suvaṇṇakadalikkhandhasannibho so'tisobhati.

- 44 Chabbaṇṇaramsīhi virājamānaṁ
disvā manuññaṁ sugatattabhāvaṁ
sañjātapītihi udaggacitto
sambodhiyā chandamakāsi dhīro.
- 45 Āgantvāna tahiṁ ṭhānaṁ
isiṁ paṅke nipannakaṁ
lokassa setubhūto pi
setubhūtaṁ tamattano
- 46 Disvā ussīsake tassa
ṭhatvā lokekasetuno
lokekalocono dhīro
Dipaṅkara Tathāgato.
- 47 Gotamo nāma nāmena
sambuddho 'yaṁ anāgate
bhavissati ti vyākāsi
sāvake ca purādihe.
- 48 Idaṁ vatvāna, katvāna
sasaṅgho taṁ padakkhiṇaṁ
pūjesi aṭṭhamuṭṭhihi
kusumehi guṇappiyo.
- 49 Iti kātūna pāyāsi
sasaṅgho lokanāyako
Rammakaṁ nāma nagaraṁ
rammārāmālayāyaṁ.
- 50 Jinassa vacanaṁ sutvā
uṭṭhahitvāna paṅkato
mudito devasaṅghehi
kusumādīhi pūjito.

- 51 Pallaṅkaṃ ābhujitvā na
 nisīdi kusumāsane
 mahātapo mahāpañño
 Sumedho damitindriyo.
- 52 Devā dasasahassesu
 cakkavāḷesu moditā
 abhitthaviṃsu taṃ dhīraṃ
 nisinnaṃ kusumāsane.
- 53 Nisinno upadhāresi
 dhamme buddhakare tadā
 kiṃ uddhaṃ vā adho vā pi
 disāsu vidisāsu ca.
- 54 Iccevaṃ vicinanto so
 sakalaṃ dhammadhātukaṃ
 addakkhi sakasantāne
 paṭhamam Dānapāramim.
- 55 Evamevaṃ gavesanto
 uttariṃ pāramī vidū
 sabbā pāramiyo disvā
 attano ñāṇacakkhunā.
- 56 Saṃsāre saṃsaranto so
 bahuṃ dukkhaṃ titikkhiya
 gavesanto 'mataṃ santo
 pūretvā dānapāramī.
- 57 Sattānaṃ kapparukkho va
 cintāmaṇi va kāmado
 icchiticchitamannādim
 dadanto dadataṃ varo.

- 58 Tārakāhi bahum katvā
 nabhe cāruvilocane
 uppāṭetvā dadam dhīro
 yācakānam pamodito.
- 59 Mahiyā pamsuto cāpi
 samuddodakatodhikam
 dadam sarīramamsaṇ ca
 lohitaṁ pi ca attano.
- 60 Molinālaṅkate sīsedhikam katvā Sineruto
 kampayitvā mahim dento sute cāpi sakaṅganā.
- 61 Sīlanekkhammaṇṇādi
 pūretvā sabbapāramī
 Vessantarattabhāv'evam
 patvā, tamhā cuto pana
- 62 Uppajjitvā surāvāse
 sundare Tusite pure
 vasanto suciraṁ kālāṁ
 bhutvānānantasampadam.
- 63 Kataṇḍajalhi devehi
 yācito dipaduttamo
 "Sambodhāya, mahādhīra,
 kālo tuyhan ti" ādino.
- 64 Viloketvāna kālādim
 ṇatvā kālān ti bodhiyā
 paṭiṇṇam devesaṅghassa
 datvā, Nandanakānanam

- 65 Gantvāna devasaṅghehi
sugatiṃ gacchito cuto
abhitthuto mahāpañño
cavitvāna tato idha.
- 66 Susajjitaṅgoruturaṅgamākule
vicittanānāpaṇaṇyasampade
manoramuttuṅgagajindarājite
vibhūsite toraṇaketurāsihi.
- 67 Alaṅkataṭṭālavisālamālaye
sugopure sundarasundarālaye
sudassanīye Kapilavhaye pure
purindadassāpi purassa hāsake.
- 68 Bhūpālamoliratanālinisevitaṅghi
paṇkeruham vimalanekaguṇādhivāsam
okkākarājakulaketumanāthanātham
Suddhodanam narapatiṃ pavaram paṭicca.
- 69 So sajjhudāmadhavalāmaladassanīya
soṇḍāya saṅgahitasetavarāravindam
candāvadātavaravāraṇarājavanṇam
sandassayitva supinena visālapañño.
- 70 Bimbādhārāya vikacuppalalocanāya
devindacāparativadḍhanabhūlatāya
sambuṇṇasom mavimalinduvarānanāya
sovaṇṇahanṇasayugacārupayodharāya.
- 71 Pādāravindakarapallavasundarāya
sovaṇṇavaṇṇatanuvaṇṇavirājītāya
sīlādinekaguṇabhūsanabhūsitāya
Māyāya rājavanitāyupagañchi kucchim.

- 72 Paṭisandhikkhaṇe tassa
jātānekavidhabbhutā
ath'āyaṃ gahitārakkho
narehi amarehi ca.
- 73 Mannuññarattambujakaṇṇikāya
āsīnasingīpaṭimā va rammā
suvaṇṇavaṇṇo dipadānamindo
pallaṅkamābhūñjiya mātugabbhe.
- 74 Maṇimhi vippasannamhi
rattasuttamivāvutaṃ
mātucittambujaṃ dhīro
bodhayanto padissati.
- 75 Dasamāsāvasānamhi
devī rañño kathesidaṃ
“ mayhaṃ ñātigharaṃ deva
gantumicchāmaham ” iti.
- 76 Raññā'tha samanūññātā
gacchantī kulamattano
mahatā parihārena
dibbañjasasamañjase.
- 77 Surabhikusumasandālaṅkatassālasaṇḍaṃ
samadabhamaramālāgīyamānaggaṇādaṃ
nayanavihagasaṅghe avhayantaṃ va disvā
vipularatinivāsaṃ Lumbinīkānanam taṃ.
- 78 Vipulatararatiṃ sā tamhi kātūna ramme
amarayuvatīlīlācārulīlābhirāmā
vikasitavarasālassopagantvāna mūlaṃ
sayam atinamit 'ekam sāsasākhāṃ agaṇhi.

- 79 Tasmim̐ khaṇe kammajamālut' assā
calimsu sāṇṭhi parikkhipivā
devim̐ jano taṁ abhipālayanto
tamhā paṭikkamma susaṇṭhitātha.
- 80 Sā cāruhemavalayādivibhūsitena
accantatambanakharaṁ sisamujjalena
tūlātikomalasurattakarena sākhaṁ
olamba tatthamajanesi ṭhitā va dhīraṁ.
- 81 Sovanṇavanṇatanuvanṇavirājamānaṁ
nettābhirāmamatulaṁ atulāya gabbhā
sammā pasāritakaraṅghiyugābhirāmaṁ
paṇkeruhā kanakahaṁsamivotarantaṁ
- 82 Brahmāmanaggharativaddhanahemajālaṁ
ādāya tena upagamma paṭiggahetvā
"sammoda devi ayamaggataro suto te
jāto " ti tāya purato kathayimsu ṭhatvā.
- 83 Jāyanti sesamanujā malamakkhitaṅgā
jāto pan' esa pavaro dipadānamindo
accantasaṇhamalakāsikavatthakamhi
nikkhittanagghataracārumaṇīva suddho.
- 84 Evaṁ pi sante nabhatopagantvā
dve vāridhārā subhagassa dehe
janettidehe pi utum̐ manuññaṁ
gāhāpayum̐ maṅgalakiccatāya.

- 85 Tesam karā ratikarā ajinappaveṇim
 ādāya tena upagamma paṭiggahesum
 devā dukūlamayacumbaṭakena dhīraṃ
 tesam karā naravarā narasīharājam.
- 86 Tesam karā ratikaro vimalo va cando
 cakkāṅkitorucarāṇehi mahītalasmin
 sammā paṭiṭṭhiya puratthimakam disam so
 olokayittha kamalāyatalocanehi.
- 87 Ekaṅganānekasatāni cakka
 vāḷān' ahesum sanarāmarā 'tha
 dhīraṃ sugandhappabhutīhi tesu
 sampūjayantā idamabravimsu.
- 88 N'atth' ettha tumhehi samo sudhīya
 eko pumāpaggataro kuto ti
 evam disālokiya lokanātho
 napekkhamāno sadisam pi ekam.
- 89 Uttarābhimukho sattapadam gantvā kathesidam
 "aggo 'ham asmi lokassa jetṭho seṭṭho" ti ādikam.
- 90 Anaññasādhāraṇanādamuttamam
 surāsuraabrahmanarindapūjitam
 narindamādāya gato mahājano
 susajjitam tam Kapilavhayam puram.
- 91 Bhārātibhāranagapādapamerurājam
 sabbam pi sāgarajalam vahitum samatthā
 jātakkhane pi guṇabhāramasayhamānā
 saṅkampayīva pathavī pavarassa tassa.

- 92 Ramiṃsu soṇā hariṇebi saddhiṃ
kākā ulūkehi udaggudaggā
supaṇṇarājūhi mahoragā ca
majjārasaṅghā pi ca undurehi.
- 93 Migā migindehi samāgamiṃsu
puttehi mātāpitāro yath' eva
nāvā videsaṃ pi gatā sadesaṃ
gatā va kaṇḍaṃ sarabhaṅgasatthu.
- 94 Nānāvirāgujjalapaṇkajehi
vibhūsito santataraṅgamālo
mahaṇṇavo āsi tahiṃ jalaṃ pi
accantasātatamupāgamāsi.
- 95 Suphulla-olambakapaṇkajehi
samākulattaṃ gagaṇaṃ agaṇchi
jahiṃsu pakkhi gamaṇaṃ nabhamhi
ṭhitā va sindhū pi asandamānā.
- 96 Akālameghappiyasaṅgamaṇa
mahīvadhū sommatamā ahosi
marūhi vassāpitane kapuppha
vibhūsitena tivihhūsitā va.
- 97 Suphullamālābharaṇābhiraṃmā
lataṅgaṇālīṅgitapādapindā
sugandhakiṇṇajakkhavarāmbarehi
disaṅgaṇāyo atisobhayiṃsu.

- 98 Sugandhadhūpehi nahham asesam
pavāsitam rammataram ahosi
surāsuriṇḍā chaṇavesadhārī
saṅgītiyuttā vicariṇsu sabbe.
- 99 Piyaṇvadā sabbajanā ahesum
disā asesā pi ca vip̐pasannā
gajā 'tigajjīṇsu, nadiṇsu sīhā
hesāravo c'āsi turaṅgamānam.
- 100 Manuññagandho mudusītalānilo
sukhappadam vāyi asesajantuno
anekarogādupapīḷitaṅgino
tato pamuttā sukhīno siyūṇ janā.
- 101 Vijambhamāuāmitavālavījanippabhābhirāmam
bhuvanam ahosi
mahimhi bhetvā c'udakāni sandayum gamiṇsu
khujjā ujugatattam janā.
- 102 Andhā paṅgulanaccāni līlopetāni pekkhayum
suṇiṇsu badhirā mūgagītiyo pi manoramā.
- 103 Sītalattam upāgañchi
avīcaggi pi tāvade
modiṇsu jalajā tasmiṇ
jantavo pahasiṇsu ca.
- 104 Khuppipāsābhibhūtānam
petānam āsi bhojanam
lokantare pi āloko
andhakāranirantare.

- 105 Atirekatarā tārāvalicandadivākarā
virociṃsu nabhe, bhūmigatāni ratanāni ca
- 106 Mahītalādayo bhetvā
nikkhamma uparūpari
vicittapañcavaṇṇ' āsum
suphullavipulambujā.
- 107 Dundubbhādi c'alāṅkāṛā
avāditā aghaṭṭitā
accantamadhuraṃ nādaṃ
pamuñciṃsu mahītale.
- 108 Baddhā saṅkhalikādīhi muñciṃsu manujā tato
bhuvane bhavanadvāṛakavāṭā vivaṭā sayāṃ.
- 109 Celukkhepādayo cāpi
pavattentā pamoditā
kiṇiṃsu devasaṅghā te
Tāvatiṃsālaye tadā
- 110 "Pure Kapilavatthumhi
jāto Suddhodanatrajo
nisajja bodhimaṇḍe ti
ayaṃ Buddho bhavissati."
- 111 Iddhimanto mahāpañño
Kāladevalatāpaso
Suddhodananarindassa
dhīmato so kulūpago,

- 112 Bhojanassāvasānamhi
Tāvatimsālayam gato
gantvā divāvihārāya
nisinno bhavane tahim.
- 113 Chaṇavesam gahehvāna
kīḷante te udikkhiya
santosakāraṇam pucchi
tesam te pi tamabravum.
- 114 Sutvā tam tattato tamhā
pītiyodaggamānaso
tāvadevopagantvāna
Suddhodananivesanam.
- 115 Pavisitvā supaññatte
nisinno āsane isi
“jāto kira mahārāja
putto te ’nuttaro sudhī.
- 116 “Datthum icchām ’aham tan” ti
āha, rājā alaṅkataṁ
ānāpetvā kumāraṁ tam
vandāpetumupāgami
- 117 Kumārabhūtassa pi tāvadeva
guṇānubhāvena manoramāni
pādāravindā parivattiya’ggā
patiṭṭhitā muddhani tāpasassa.

- 118 Ten'attabhāvena naruttamassa
na vanditabbo tibhave pi koci
tilokanāthassa sace hi sīsam
tapassino pādātaḥ ṭhaṭṭhāyāsi
- 119 Phāleyya muddhā khalu tāpasassa
paggayha so añjalimuttamassa
aṭṭhāsi dhīrassa guṇaṇṇavassa
nāsetumattānamayuttakan ti.
- 120 Disvāna taṃ acchariyaṃ narindo
devātidevassa sakatrajassa
pādāravindān' abhivandi tuṭṭho
vicittacakkaṅkitakomalāni.
- 121 Yadāsi rañño puthuvappamaṅgalaṃ
tadā puram devapuram va sajjitam
vibhūsitā tā janatā manoramā
samāgatā tassa niketamuttamam.
- 122 Vibhūsitāṅgo janatāhi tāhi so
purakkhato bhūsanabhūsitatrajam
tamādayitvā 'tulavappamaṅgalaṃ
surindalīlāya gato narissaro.
- 123 Nānāvirāgujjalacārusānī
parikkhit' ekamhi ca jambumūle
sayāpayitva bahimaṅgalaṃ taṃ
udikkhitum dhātigaṇā gamimsu.

- 124 Suvannaṭārādivirājamānavitānajatujjala-
jambumūle
nisajja dhīro sayane manuññe jhānaṃ samāpajji
katāvakaṃso.
- 125 Suvannaḍimbāṃ viya taṃ nisinnaṃ
chāyaṃ ca tassā t̥hitameva disvā
taṃ abravī dhātijaṇopagantvā
“putassa te abbhutamīdisaṃ ti.”
- 126 Visuddhacandānanabhāsurassa
sutvāna taṃ paṅkajalocaṇassa
sa vandanāṃ me dutiyaṃ ti vatvā
putassa pāde sirasābhivandi
- 127 Tadaññāni pi lokasmiṃ
jātānekavidhabbhutā
dassitā me samāseṇa
ganthavitthārabbhīrunā.
- 128 Yasmiṃ vicittamaṇimaṇḍitamandirānaṃ
nānāvitānasayanāsanamaṇḍitānaṃ
nissenaṇiputhubhūmikabhūsitānaṃ
tinnāṃ utūnāmanurūpamalaṅkatānaṃ.
- 129 Siṅgesu raṃsinikarā suramandirānaṃ
siṅgesu raṃsimapahāṣakarā va niccaṃ
ādiccaramsi viya paṅkajakānanāni
lokānanambujavanāni vikāsayanti.

- 130 Nānāmaṇiviccittāhi
bhittīhi vanitā sadā
vināpi dappanacchāyaṃ
pasādhenti sakāṃ tanuṃ.
- 131 Kelāsanagasankāsāṃ vilocanarasāyaṃ
sudhālaṅkatapākāravālayaṃ yattha dissate.
- 132 Indanīloruvalayaṃ
nānāratanabhūsitāṃ
dissate va sadā yasmiṃ
parikhānekapaṅkajā.
- 133 Patvāna vuddhiṃ vipule manuññe
bhutvāna kāme ca tahiṃ vasanto
gacchaṃ tilokekavilocano so
uyyānakīlāya mahāpathamhi.
- 134 Kamena jīṇṇaṃ byadhitāṃ matañ ca
disvāna rūpaṃ tibhave viratto
manoramāṃ pabbajitañ ca rūpaṃ
katvā ratiṃ tamhi catutthavāre.
- 135 Suphullanānātarusaṇḍamaṇḍitaṃ
sikhāṇḍisaṇḍādidijūpakūjitaṃ
sudassanīyaṃ viya Nandanāṃ vanāṃ
manoramuyyānamagā mahāyaso.
- 136 Surāṅganā sundarasundarīnaṃ
manorame vāditanaccagīte
surindalīlāya tahiṃ narindo
ramitva kāmāṃ dipadānamindo.

- 137 Ābhujitvāna pallaṅkam
nisinno rucirāsaṇe
kāṇḍapetum acintesi
dehabhūsanamattano.
- 138 Tassa cittaṃ viditvāna
Vissakammas' idaṃ bravi
“alaṅkarohi Siddhatthaṃ”
iti devaṇāmissaro.
- 139 Ten'ānattopagantvāna
Vissakammo yasassino
dasadussasahashehi
sīsam vethesi sobhanaṃ.
- 140 Tanuṃ manuṇṇaṃ pi akāsi sobhanaṃ
anaṇṇasādhāraṇalakkhaṇujjalam
vicittanānuttamabhūsaṇehi so
sugandhigandhuppalacandanādinā.
- 141 Vibhūsito tena vihhūsitāṅginā
tahiṃ nisinno vimale silātale
suraṅganāsannibhasundarīhi so
purakkhato devapatīva sobhati.
- 142 Suddhodananarindena
pesitaṃ sāsanaṭṭamaṃ
“putto te putta jāto ti”
sutvāna dipaduttamo.

- 143 "Mamajja bandhanam jātam"
 iti vatvāna tāvade
 samiddham sabbakāmehi
 agamā sundaram puram.
- 144 Thitā uparipāsāde
 Kisāgotami tam tadā
 rājentaṃ sataraṃsim va
 rājam disvā kathesidaṃ
- 145 "Yesam sūnu ayam dhīro
 yā ca jāyā imassa tu
 te sabbe nibbutā nūna
 sadā'nūnaguṇassa ve."
- 146 It'īdisaṃ giraṃ sutvā
 manuññaṃ tāya bhāsitaṃ
 sañjātapītiyā pīno
 gacchamāno sakālayaṃ.
- 147 Sitalaṃ vimalaṃ hāriṃ
 hāraṃ tam rativaddhanaṃ
 pesetvā santikaṃ tassā
 omūcivāna kaṇṭhato.
- 148 Pāsādamabhirūhitvā
 vejayantaṃ va sundaraṃ
 nipajji devarājā va
 sayane so mahārahe.

149 Sundarī taṃ purakkhatvā surasundarisannibhā.
payojayimsu naccāni gītāni vividhāni pi.

150 Pabbajjābhirato dhīro
pañcakāme nirālayo
tādise naccagīte pi
na ramitvā manorame.

151 Nipanno vissamitvāna
Isakaṃ sayane tahiṃ
pallankaṃ ābhujitvāna
mahādhīro mahīpati.

152 Nisinnovanekappakāraṃ vikāraṃ
padisvāna niddūpagānaṃ vadhūnaṃ
gamissāmi dāni ti ubbiggacitto
bhava dvāramūlampagantvāna rammaṃ.

153 Thapetvāna sīsaṃ subhummarakasmīṃ
suṇissāmi dhīrassa saddan ti tasmiṃ
nipannaṃ sudantaṃ pasādāvahantaṃ
sahāyaṃ amaccaṃ mahāpuññavantaṃ.

154 Acchannasavanaṃ Channaṃ
āmantetvā kathesidaṃ
“ānehi iti kappetvā
Kanthakaṃ nāma sindhavaṃ.”

155 So Channo patigaṇhitvā
taṃ giraṃ tena bhāsitaṃ
tato gantvāna kappetvā
siḡhamānesi sindhavaṃ.

- 156 Abhinikkhamanaṃ tassa
ñatvā varaturaṅgamo
tena sajjiyamāno so
hesāraṃ udīrayi.
- 157 Pattharivāna gacchantāṃ
saddaṃ taṃ sakalaṃ purāṃ
sabbe suragaṇā tasmiṃ
sotaṃ nādaṃsu kassaci.
- 158 Atha so sajjanānando
uttamaṃ puttamattano
passitvā paṭthamaṃ gantvā
pacchā Buddhō bhavāṃ 'ahaṃ.
- 159 Cintayitvāna evaṃ pi
gantvā jāyānivesanaṃ
ṭhapetvā pādādummāre
gīvaṃ anto pavesiya.
- 160 Kusumehi samākiṇṇe
devindasayanūpame
nipannaṃ mātuyā saddhiṃ
sayane sakamatrajaṃ.
- 161 Viloketvāna cintesi
iti lokekaṇāyako
sa'āhaṃ deviyā bāhuṃ
apanetvā mamatrajaṃ

- 162 Gaṇhissām'antarāyaṁ pi
kareyya gamanassa me
pabhujjhivā mahantena
pemen'esā Yasodharā.
- 163 Buddho hutvā punāgamma
passissāmī ti atrajaṁ
narādhipo tadā tamhā
pāsādātorati.
- 164 Pesalānanakaraṅghipaṅkajā
hāsaphenabhamuvīcibhāsura
nettanīlakamalā Yasodharā
komuḍīva nayanālipatthitā
- 165 Samattho assa ko tassā
jahitum dehasampadaṁ
vindamāno vinā dhīraṁ
ṭhitam pāramimuddhani.
- 166 "Asso sāmi mayānīto
kālaṁ jāna rathesabha"
iti abravi Channo so
bhūpālassa yasassino.
- 167 Mahāṭṭhi tadā sutvā
Channenodīṭṭhiṁ giram
pāsādā otarivāna
gantvā Kanthakasantikam

- 168 Tass'idañ vacanañ bhāsi
sabbasattahite rato
“Kanthakajjekarattinñ mañ
tārehi sanarāmarañ.”
- 169 “Lokañ uttārayissāmi Bhuddho hutvā anuttaro
bhavasāgarato ghorajarādimakarākārā.”
- 170 Idañ vatvā tamāruyha
sindhavañ sañkhasannibhañ
gāhāpetvāna Channena
sudaḥhañ tassa vāladhiñ.
- 171 Patvāna so mahādvārasamīpañ samacintayi
bhaveyya vivaṭañ dvārañ yena kenaci no sace.
- 172 Vāladhiñ gahiken'eva
saddhiñ Channena Kanthakañ
nippīlayitva satthīhi
imañ accuggatañ subhañ
ullaṅghitvāna pākārañ
gacchāmi ti mahabbalo.
- 173 Tathā thāmaḥalūpeto
Channo pi turaguttamo
visuñ visuñ vicintesuñ
pākārañ samatikkamañ.
- 174 Tassa cittañ viditvāna
moditā gamane subhe
vivariṃsu tadā dvārañ
dvāre'dhiggaḥitā surā.

- 175 Tam siddhattham asiddhattham
karissāmī ti cintiya
āgantvā tass 'idaṃ bhāsi
antalikkhe t̥hit'antako.
- 176 "Mā nikkhama, Mahādīra,
ito te sattame dīne
dibban tu cakkaratanam
addhā pātubhavissati."
- 177 Iccevaṃ vuccamāno so
Antakena mahāyaso
'Ko'si tvamīti" taṃ bhāsi
Māro c'attānamādisi.
- 178 "Māra, jānā'm'ahaṃ mayhaṃ
dibbacakkassa sambhavaṃ
gaccha tvam idha mā tiṭṭha
na'mhi rajjenamatthiko."
- 179 "Sabbam dasasahassam pi
lokadhātumaham pana
unnādetvā bhavissāmi
Bhuddho lokekanāyako."
- 180 Evaṃ vutte mahāsatte
attano giramuttarim
gāhāpetum asakkonto
tath ev'antaradhāyi so.

- 181 Pāpimassa idaṃ vatvā
cakkavattisirim pi ca
pahāya khelapiṇḍaṃ va
paccūsasamaye vaṣim.
- 182 Gacchantam abhipūjetum
samāgantvāna tāvade
ratanukkāsahassāni
dhārayantā marū tahiṃ.
- 183 Pacchato purato tassa
ubho passesu gacchare
tath' eva abhipūjentā
supaṇṇā ca mahoragā.
- 184 Suvipulasurasenā cārulīlābhirāmā
kusumasaliladhārā vassayantā nabhamhā
iha hi dasasahassīcakkavāḷā gatā tā
sukhumatanutametodaggudaggā caranti.
- 185 Yasmiṃ sugandhavarapupphasudhūpacuṇṇa
hemaddhajappabhutibhāsuracārumagge
gacchaṃ mahājavavaraṅgaturaṅgarājā
gantum na sakkhi javato kusumādi laggo.
- 186 Itthaṃ tamhi pathe ramme
vattamāne mahāmahe
gacchanto rattisesena
timsayojanamañjase.

- 187 Patvānomānaditīraṃ
piṭṭhito turagassa so
otaritvāna vimale
sītale sikatātale.
- 188 Vissamitvā idaṃ vatvā
“Gacchāhi ti sakaṃ purāṃ
ābharaṇāni ādāya
Channemaṃ turagaṃ pi ca.”
- 189 Thito tasmīṃ mahādhīro
accantanisītāsina
sugandhavāsitaṃ moliṃ
chetvān’ukkhīpi ambare.
- 190 Cāruhemasumuggena
kesadhātum nabhuggataṃ
pūjanatthaṃ sahaṣṣakkho
sirasā sampāṭicchiya.
- 191 Vilocanānandakarindanīlamayehi Cūḷāmaṇice-
tiyaṃ so
patiṭṭhapesāmalatāvatiṃse ubbedhato yojana-
mattamaggāṃ.
- 192 Uttamaṭṭhaparikkāre
dhāretvā brahmunābhataṃ
ambare va pavijjhitta
varaṃ dussayuhaṃ pi ca.

- 193 Tam ādāya mahābrahmā
 bramaloke manoramañ
 dvādasayojanubbedhañ
 dussathūpañ akārayi.
- 194 Nāmenānupiyañ nāma
 gantvā ambavanañ tahiñ
 sattāhañ vītinañmetvā
 pabbajjāsukhato tato.
- 195 Gantvān'ekadīnen'eva
 tiṃsayojanañjañ
 patvā Rājagahañ dhīro
 piṇḍāya cari subbato.
- 196 Indanīlasilāyā pi
 katā pākāragopurā
 hemācalā va dissanti
 tass'ābhāhi tahiñ tadā.
- 197 Ko'yañ sakko nu kho brahmā
 māro nāhoti ādinā
 bhiyyo kotūhalappatto
 padisvā tañ mahājano.
- 198 Pavisitvā gahetūna
 bhattañ yāpanamattakañ
 yugamattañ va pekkhanto
 gacchanto rājavīthiyañ.

- 199 Mathitaṃ merumanthena
samuddaṃ va mahājanaṃ
tamhā so ākulīkatvā
gantvā paṇḍavapabbataṃ.
- 200 Tato tass'eva chāyāya
bhūmibhāge manorame
nisinno missakaṃ bhattaṃ
paribhuñjitumārabhi.
- 201 Paccavekkhanamantena
antasappaṃ nivāriya
dehavammikato dhīro
nikkhamantaṃ mahabbalo.
- 202 Bhutvāna Bimbisārena
narindena narāsabho
nimantito pi rajjena
upagantvāna 'nekadhā.
- 203 Paṭikkhipiya taṃ rajjaṃ
atha tenābhiyācito
dhammaṃ desehi mayhan ti
Buddho hutvā anuttaro.
- 204 Datvā paṭiññaṃ manujādhīpassa
dhīropagantvāna padhānabhūmiṃ
anaññaśādhāraṇadukkarāni
katvā tato kiñci apassamāno,

205 Oḷārikannapānāni bhuñjitvā dehasampadam
patvājapālanigrodhamūlam patto suro viya.

206 Puratthābhimukho hutvā
nisinno si jutindharo
dehavaṇṇehi nigrodho
hemavaṇṇo si tassa so.

207 Samiddhapatthanā ekā
Sujātā nāma sundarī
hemapātiṃ sapāyāsam
sīsen'ādāya oṇatā.

208 Tasmim adhiggahitassa
rukkhadevassa tāvade
balim dammi ti gantvāna
disvā tam dipaduttamam.

209 Devo ti saññāya udaggacittā
pāyāsapātiṃ pavarassa datvā
“āsimsanā:ijjhi yathā hi mayham
tuyham pi sā sāmi samijjhatū ti.”

210 Iccevaṃ vacanam vatvā
gatā tamhā varaṅganā
atha pāyāsapātiṃ tam
gahetvā munipuṅgavo.

211 Gantvā Nerañjarātīram
bhutvā tam varabhojanam
paṭisotam pavissajji
tassā pātiṃ manoramam.

- 212 Jantālipālimananettavilumpamānam
 samphullasālavanarājivirājamānam
 devindanandanavanam va'bhinandanīyam
 uyyānamuttamataram pavaropagantvā.
- 213 Katvā divāvihāram so
 sāyaṇhasamaye tahiṃ
 gaccham kesaralīhāya
 bodhipādapasantikam
- 214 Brahmāsuraśuramahoragapakkhirāja
 saṃsajjitoruvaṭume dipadānamindo
 pāyāsi sotthiyadvijo tiṇahārako tam
 disvāna tassa adadā tiṇamuṭṭhiyo so
- 215 Indīvarāravindādikusumānambarā tahiṃ
 patanti vuṭṭhidhārā va gacchante dipaduttame.
- 216 Cārucandanacunṇādihūpagandhehi 'nekadhā
 anokāso si ākāso gacchante dipaduttame.
- 217 Ratanujjalachattehi
 cāruhemaddhajehe ca
 anokāso si ākāso
 gacchante dipaduttame.
- 218 Celukkhepasahashehi
 kiṭṭhantehi marūhi pi
 anokāso si ākāso
 gacchante dipaduttame.

- 219 Suradundubhivajjāni
karontehi marūhi pi
anokāso si ākāso
gacchante dipaduttame.
- 220 Surāṅganāhi saṅgītiṃ
gāyantihi pi 'nekadhā
anokāso si ākāso
gacchante dipaduttame.
- 221 Manoramā kiṇṇarakiṇṇaraṅganā
manoramaṅgā uragoragaṅganā
manorame tamhi ca naccagītiyo
manoramā 'nekavidhā pavattayum
- 222 Tadā mahoghe va mahāmahe hi
pavattamāne iti so mahāyaso
tiṇe gahetvā tibhavekanāyako
upāgato bodhidumindasantikaṃ.
- 223 Viddumāsitaselaggarajatācalasannibhaṃ
katvā padakkhiṇaṃ bodhipādapam dipadut-
tamo.
- 224 Puratthimadisābhāge
acale raṇadhamśake
mahītale ṭhito dhīro
cālesi tiṇamuṭṭhiyo.
- 225 Cuddasahatthamatto so
pallaṅko āsi tāvade
atha naṃ abbhutaṃ disvā
mahāpañño vicintayi;

- 226 Mamsalohitamattḥi ca
nahārū ca taco ca me
kāmaṃ sussatu n'ev'āhaṃ
jahāmi viriyaṃ iti.
- 227 Ābhujitvā mahāvīro
pallaṅkaṃ aparājitaṃ
pācīnābhimukho tasmiṃ
nisīdi dipaduttamo.
- 228 Devadevassa devindo
saṅkhaṃ ādāya tāvade
visuttarasatubbedhaṃ
dhamayanto tahiṃ tḥito.
- 229 Dutiyaṃ puṇṇacandaṃ va
setacchattaṃ tiyojanaṃ
dhārayanto tḥito sammā
mahābrahmā sahampati.
- 230 Cārucāmaramādāya
suyāmo pi surādhipo
vijayanto tḥito tattha
mandaṃ mandaṃ tigāvutaṃ
- 231 Beluvaṃ viṇamādāya
suro pañcasikhavhayo
nānāvidhalayopetaṃ
vādayanto tathā tḥito

- 232 Thutigītāni gāyanto nāṭakīhi purakkhato
tath'eva'ṭṭhāsi so nāgarājā Kālavhayo pi ca
- 233 Gahetvā hemamañjūsā
surapupphehi pūritā
pūjayantā va aṭṭhaṃsu
battiṃsā pi kumārikā.
- 234 Sa-Indadevasaṅghehi
tehi itthaṃ mahāmahe
vattamāne tadā Māro
pāpimā iti cintayi.
- 235 "Atikkamitukāmo 'yaṃ
kumāro visayaṃ mama
Siddhattho atha siddhatthaṃ
karissāmi ti tāvade."
- 236 Māpetva bhīṃsanatarorusahassabāhum
saṅgayha tehi jalitā vividhāyudhāni
āruyha cārudiradaṃ girimekhalākkhyaṃ
caṇḍaṃ diyaḍḍhasatayojanamāyataṃ taṃ.
- 237 Nānānāyanalavaṇṇasiroruhāya
rattoruvaṭṭabahiniggatalocanāya
daṭṭhoṭṭhabhīṃsanamukhāyuragabbhujāya
senāya so parivuto vividhāyudhāya.
- 238 Tatthopagamma atibhīmaravaṃ ravanto
Siddhattam etha iti gaṇhatha bandhathemaṃ
āṇāpayam suragaṇaṃ sahadassanena
caṇḍānūluggatapicum va palāpayittha.

- 239 Gambhīramegharavasannibhacaṇḍanādaṃ
vātaṃ ca māpiya tato subhagassa tassa
kaṇṇaṃ pi cīvaravarassa manoramassa
no āsi yeva calitum pabhu Antako 'tha.
- 240 Samvaṭṭavutṭhijavasannibhabhimaghora
vassaṃ pavassiya tatodakabindukaṃ pi
nāsakkhi netumatulassa samīpaṃ pi
disvā tam abbhutam atho pi sudummukho so.
- 241 Accantabhīmanala-accisaṃujjalu
pāsānabhasmakalalāyudhavassadhārā
aṅgārapajjalitavālukaṃvassadhārā
vassāpayittha sakalāni imāni tāni.
- 242 Mārānubhāvabalato nabhatopagantvā
patvāna puññasikharuggatasantikan tu
mālāguḷappabhutibhāvagatāni 'thāpi
lokantare va timiraṃ timiraṃ sughoraṃ.
- 243 Māpetva mohatimiraṃ pi hatassa tassa
dehappabhāhi sataraṃsisatoditaṃ va
jātaṃ manoramataṃ atidassanīyaṃ
ālokaṇḍamavalokiya pāpadhammo.
- 244 Kopoparattavadano bhukuṭṭipacārā
accantabhiṃsanavirūpakavesadhārī
accantatiṇṇhataradhāramasaṅgameva
cakkāyudhaṃ varataraṃ api merurājaṃ.

- 245 Saṅkhaṇḍayantam iva thūlakalīrakhaṇḍam
vissajji tena pi na kiñci guṇākarassa
kātuṃ pahuttamupagañchi tato tametaṃ
gantvā nabhā kusumachattatamāgasīsam.
- 246 Vissajjitā pi senāya selakūṭānalākulā
pagantvā nabhasā mālāguḷattam samupāgato.
- 247 Tam pi disvā sasoko so
gantvā dhīrassa santikaṃ
pāpuṇāti mam'evāyaṃ
pallaṅko aparājito.
- 248 Ito uṭṭhaha pallaṅkā
iti bhāsīttha dhīmato
katakalyāṇakammasa
pallaṅkatthāya Māra te.
- 249 Ko sakkhī ti pavutto so
ime sabbe ti sakkhino
senāyābhimukhaṃ hatthaṃ
pasāretvāna pāpimā.
- 250 Ghoranādena'haṃ sakkhī
ahaṃ sakkhī ti tāya pi
sakkhibhāvaṃ vadāpetvā
tass'evaṃ samudīrayi.
- 251 Ko te, Siddhattha, sakkhī ti
atha tenātulena pi
mam'ettha sakkhino, Māra
na santi ti sacetanā

- 252 Rattameghopanikkhantahemavijju va bhāsuram
niharitvā surattamhā cīvarā dakkhiṇam karam
- 253 Bhūmiyābhimukham katvā
kasmā pāramibhūmiyam
unnādetvān' idān' evam
nissadd 'āsi ti bhūmiyā.
- 254 Muñcāpīte rave 'nekasate meggarave yathā
Buddhanāgabalā nāgam jānūhi suppatiṭṭhitam.
- 255 Disvān' idāni gaṇhāti 'dāni gaṇhāti cintiya
sambhinnadāthasappo va hatadappo sudum-
mukho.
- 256 Pahāyāyudhavatthāni'laṅkarāni anekadhā
cakkavāḷācalā yāva sasenāya palāyi so.
- 257 Tam mārasenam sabhayam sasokam
palāyamānam itī devasaṅghā
disvāna Mārassa parājayo 'yam
jayo ti Siddhatthakumārakassa.
- 258 Sammodamānā abhipūjayantā
dhīram sugandhappabhutīhi tasmiṃ
punāgatā 'nekathutīhi sammā
ugghosamānā chaṇavesadhārī.
- 259 Evam mārabalam dhīro
viddhamsetvā mahabbalo
ādicce dharamāne va
nisinno acalāsane

260 Yāmasmiṃ paṭhame pubbenivāsaṃ ñaṇamut-
tamo

visodhetvāna yāmasmiṃ majjhime dibbaloca-
naṃ.

261 So paṭiccasamuppāde
atha pacchimayāmake
otāretvāna ñāṇaṃsaṃ
sammāsanto anekadhā

262 Lokadhātusataṃ sammā
unnādetvāruṇodaye
Buddho hutvāna Sambuddho
sambuddhambujalocano.

263 Anekajāṭisaṃsāraṃ
sandhāvissan ti ādinā
udānedam udānesi
pīṭivegena sādiso.

264 Sallakkhetvā guṇe tassa
pallaṅkassa anekadhā
na tāva uṭṭhahissāmi
ito pallaṅkato iti

265 Samāpatti samāpajji
anekasatakoṭiyo
Satthā tath' eva sattāham
nisinno acalāsane

266 Ajjāpi nūna dhīrassa
Siddhatthassa yasassino
atthi kattabbakiccaṃ hi
tasmā āsanamālayaṃ.

267 Na jahāsīti ekaccadevatān' āsi saṃsayam
ñatvā tāsam vitakkaṃ taṃ sametuṃ santamā
naso.

268 Uṭṭhāya hemahaṃso va
hemavaṇṇo pabhaṅkaro
abbhuggantvā nabhaṃ nātho
akāsi pāṭihāriyaṃ.

269 Vitakkamevaṃ iminā marūnaṃ
sammūpasammānimisehi bodhiṃ
sampūjayanto nayanambujehi
sattāhamaṭṭhāsi jayāsanaṃ ca.

270 Subhāsurasmiṃ ratanehi tasmiṃ
sacaṅkamanto varacaṅkasmim
manoramasmiṃ ratanālaye pi
visuddhadhammaṃ vicinaṃ visuddho.

271 Mūlejapālata-rurājavara-ssa tassa
māraṅganānam amalānanapaṅkajāni
sammā milāpiya tato mucalindamūle
bhogindacittakumudāni pabodhayanto.

- 272 Mūle pi rājāyatanassa tassa
tasmiṃ samāpattisukhaṃ pi vindaṃ
samvītināmesi manuññavaṇṇo
ekūnapaññāsadināni dhīmā.
- 273 Anotattodakaṃ dantakaṭṭhanāgalatāmayaṃ.
harīṭakāgadam bhutvā devindenābhatuttamaṃ.
- 274 Vāṇijehi samānītaṃ
samanthamadhupiṇḍikaṃ
mahārājūpanītamhi
pattamhi patigaṇhiya.
- 275 Bhojanassāvasānamhi
japālatarumūlakaṃ
gantvādhigatadhammassa
gambhīrattaṃ anussari
- 276 Mahīsandhārako vārikkhandhasannibhako ayaṃ
gambhīrodhigato dhammo mayā santo ti ādinā.
- 277 Dhammagambhīrataṃ dhammarājassa sarato
sato
āsevaṃ takkaṇaṃ dhammaṃ imaṃ me paṭivij-
jhitaṃ.
- 278 Vāyamantena sampattayācakānaṃ manoramaṃ
kantetvā uttamaṅgaṃ ca molibhūsanabhūsitam.
- 279 Suvañjitāni akkhīni
uppāṭetvāna lohitaṃ
galato nīharitvāna
bhariyaṃ lāvaṇṇabhāsuraṃ.

- 280 Atrajañ ca dadantena
kulavaṃsappadīpakam
dānam nāma na dinnañ ca
n'atthi sīlam arakkhitaṃ.
- 281 Tathāhi saṅkhaṇḍādi
attabhāvesu jīvitam
mayā pariccajantena
sīlabhedabhayena ca.
- 282 Khantivādādike 'neka
attabhāve apūritā
chejjādim paṇḍantena
pārami n' atthi kāci me.
- 283 Tassa me vidhamantassa mārasenam vasundharā
na kampittha ayam pubbenivāsam sarato pi ca.
- 284 Visodhentassa me yāme
majjhime dibbalocanam
na kampittha pakampittha
pacchime pana yāmake
- 285 Paccayākāraṇānam me
tāvade paṭivijjhato
sādhukāram dadantīva
muñcamānā mahāravam.
- 286 Sampunṇalāpū viya 'kañjikāhi
takkehi punṇam viya cāṭikā va
sammakkhitovañjanakehi hattho
vasāhi sampitapilotikā va.

- 287 Kilesapuñjabbbharito kiliṭṭho
rāgena ratto api dosaduṭṭho
mohena mūḷho ti mahabbalena
loko avijjānikarākaro 'yaṃ.
- 288 Kin nāma dhammaṃ paṭivijjhat' etaṃ
attho hi ko tass'iti desanāya
evaṃ nirussāhamagañchi nātho
pajāya dhammāmatapānadāne.
- 289 Nicchāretvā mahānādaṃ
tato brahmā sahampati
nassati vata bho loko
iti loko vinassati.
- 290 Brahmasaṅghaṃ samādāya
devasaṅghaṃ ca tāvade
lokadhātusate satthu
saṃīpaṃ samupāgato.
- 291 Gantvā mahītale jānuṃ
nihacca sirasañjaliṃ
paggayha Bhagavā dhammaṃ
desetu iti ādinā.
- 292 Yācito tena Sambuddhāravindavadano jino
lokadhātusataṃ Buddhacakkhunālokayaṃ tadā.
- 293 Tasmim apparajakkhādimaccā disvā ti ettakā
vibhajitvā 'tha te satte bhabbābhabbavasena so.

- 294 Abhabbe parivajjetvā
bhabbev'ādāya buddhiyā
upanetu jano 'dāni
saddhābhājanam attano.
- 295 Pūressāmi ti tam tassa
saddhammāmatadānato
vissajji brahmasaṅghassa
vacanāmataraṃsiyo.
- 296 Tatojapālodayapabbatodito
mahappabhobuddhadvākaro nabhe
maṇippabhāsaṇṇibhabhāsurappabho
pamocayaṃ bhāsurabuddharaṃsiyo.
- 297 Pamodayanto upakādayo tadā
kameṇa aṭṭhārasayojanaṇṇasaṃ
atikkamitvāna suphullapāḍape
vijambhamāṇāḷigaṇābhikkūjitaṃ.
- 298 Nirantaraṃ 'nekadijūpakūjitaṃ
suphullapaṇkeruhagandhavāsitāṃ
gato yasassi migadāyaṃ uttamaṃ
tahiṃ tapassi atha pañcavaggiyā.
- 299 Devātidevaṃ tibhavekanāthaṃ
lokantadassiṃ sugataṃ sugattaṃ
disvāna dhīraṃ munisīharājaṃ
kumantanaṃ te iti mantayimāsu.

- 300 Bhutvāna oḷārika-annapānaṃ
 suvaṇṇavaṇṇo paripuṇṇakāyo
 etāvuso 'yaṃ samaṇo imassa
 karoma nāṃhe abhivādanādiṃ
- 301 Ayaṃ visālanvayato pasūto
 sambhāvanīyo bhuvi ketubhūto
 paṭiggahetuṃ rahatāsaṇaṃ tu
 tasmāsaṇaṃ yeviti paṇṇapema
- 302 Nātvā 'tha Bhagavā tesāṃ
 vitakkaṃ tikkhābuddhiyā
 mettānilakadambehi
 mānaketuṃ padhaṃsayi
- 303 Samatthā na hi saṇṭhātuṃ
 sakāya katikāya te
 akaṃsu lokanāthassa
 vandanādīni dhīmato.
- 304 Buddhābhāvaṃ ajānantā
 munayo munirājino
 āvuso vādato tassa
 kevalaṃ samudīrayuṃ.
- 305 Atha lokavidū lokanātho tesāṃ udīratha
 āvuso vādato n'eva satthuno samudīrayi.
- 306 "Bhikkhave, arahāṃ sammāsambuddho ti
 Tathāgato"
 Buddhābhāvaṃ pakāsetvā attano tesāṃ uttamo.

- 307 Nisinno tehi paññatte
dassaneyy' uttamāsane
brahmanādena te there
sīlabhūsanabhūsite.
- 308 Āmantetvāna brahmānaṃ
nekakoṭipurakkhato
dhammacakkaṃ pavattento
desanāraṃsinā tadā.
- 309 Mohandhakārārāsīṃ pi
hantvā loke manoramaṃ
dhammālokaṃ padassetvā
veneyyambujabuddhiyā.
- 310 Migakānanaśaṅkhāte
raṇabhūmitale iti
rājā mahānubhāvo va
Dhammarājā visārado.
- 311 Desanāsīṃ samādāya
dhībhujena manoramaṃ
veneyyajanabandhūnaṃ
mahānatthakaraṃ sadā.
- 312 Kilesāri padāletvā saddhammajayadundubhiṃ
paharivāna saddhammajayaketuṃ sudujjayaṃ.
- 313 Ussāpetvāna saddhammajayatthūṇuttamaṃ
subhaṃ.
patiṭṭhāpiya lokekarājā hutvā sivaṅkaro,

- 314 Pamocetvāna janataṃ brahāsaṃsārabandhanā
nibbānanagaraṃ netukāmo lokahite rato.
- 315 Suvaṇṇācalakūṭaṃ va
jaṅgamaṃ cārudassanaṃ
patvoruvelagāmiṃ taṃ
añjasaṃ va surañjasaṃ.
- 316 Bhaddavaggiyabhūpālakumāre tiṃsamattake
maggattayāmatarasaṃ pāyetvā rasam uttamaṃ.
- 317 Pabbajjaṃ uttamaṃ datvā
lokassa'tthāya bhikkhavo
uyyojetvāna Sambuddho
cārikaṃ carathāti te.
- 318 Gantvoruvelaṃ jaṭilānamanto jaṭā ca chetvāna
jaṭābahiddhā
pāpetva aggañjasamuttamo te purakkhato indu
va tārakāhi.
- 319 Purakkhato tehi anāsavehi
chabbaṇṇaraṃsābharaṇuttamehi
disaṅganāyo atisobhayanto
pakkhīnam akkhīni pi pīnayanto.
- 320 Dinnaṃ paṭiññaṃ samanussaranto
taṃ Bimbisārassa mahāyasassa
mocetukāmo vararājavanaṃsaṃ
dhaḍḍupamānassa guṇālayassa.

321 Sikhaṇḍimaṇḍalāraddhanaccam laṭṭhivanavha-
yam
uyyānam agamā 'nekatarusaṇḍābhimaṇḍitam.

322 Bimbisāranarindo so 'gatabhāvam mahesino
suṇitvā pītipāmojjabhūsanena vibhūsito.

323 Tam uyyānupagantvāna
mahāmaccapurakkhato
satthupādāravindehi
sobhayanto siroruhe.

324 Nisinno Bimbisāram tam saddhamma-amatam-
bunā
devindagīyamānaggavaṇṇo vaṇṇābhiraṇṇito.

325 Devadānavabhogindapūjito so mahāyaso
rammam Rājagaham gantvā devindapurasanni-
bham.

326 Narindageham ānito
narindena narāśabho
bhojanassāvasānamhi
cālayanto mahāmahim.

327 Patigaṇhiya samphullatarurājavarājitaṁ
Rammam Veluvanārāmaṁ vilocanarasāyanam

328 Sitapulinasamūhacchannabhālaṅkatasmim
surabhikusumagandhākiṇṇamandānilasmim
vividhakamalamālālaṅkatambāsaysasmim
vipulavimalatasmim vallyā maṇḍapasasmim.

- 329 Suranaramahaniyo cārupādāravindo
vimalakamalanetto kundadantābhirāmo
guṇaratanasamuddonāthanātho munindo
kanakakiraṇasobho somasommānano so.
- 330 Vimalapavarasīlakkhandhavāraṇ ca katvā
ruciravarasamādhikuntamussāpayitvā
tikhiṇatarasubhaggaṃ buddhaṇāṇorukaṇḍaṃ
viharati bhamayanto kāmamaggā vihārā.
- 331 Tadā Suddhodano rājā “putto sambodhimutta-
maṃ
patvā pavattasaddhammacakko lokahitāya me”
- 332 “Rājagahaṃ va nissāya
ramme Veluvane 'dhunā
vasati” ti suṇitvāna
Buddhabhūtaṃ sakatrajaṃ.
- 333 Daṭṭhukāmo navakkhattuṃ
navāmacce mahesino
navayodhasahashehi
saddhiṃ pesesi santikaṃ.
- 334 Gantvā te dhammarājassa
sutvānopamadesanaṃ
uttamatthaṃ labhitvāna
sāsanaṃ pi na pesayum.

- 335 Tesvekaṃ pi apassanto
Kāludāyīṇ subhāratīṇ
āmantetvā mahāmaccaṇ
pabbajjābhirataṇ sadā
- 336 "Sutaggaratanaṃ netvā
mama `nettarasāyanaṃ
yena kenac' upāyena
karohi ti " tamabravi.
- 337 Atha yodhasahassena
taṃ pi pesesi so pi ca
gantvā sapariso satthu
sutvā sundaradesanaṇ.
- 338 Arahattañjasaṇ patvā
pabbajitvā narāsabhaṇ
namassanto sa Sambuddhaṇ
paggayha sirasañjaliṇ.
- 339 Vasantakālajjanitātirattavaṇṇābhirāmaṅkura-
pallavāṇi
sunīlavaṇṇujjalapattayuttā sākhāsahassāṇi
manoramāṇi.
- 340 Viṣiṭṭhagandhākulaphāliphullanānāvicittāṇi
mahīruhāṇi
sucittanānāmiḡapakkhisaṅghasaṅgiyamaṇutta-
makānanāṇi.

- 341 Sunīlasātodakapūritāni sunādikādambakadam-
bakāni
sugandha-indīvarakallahārāravindarattambu-
bhūsitāni.
- 342 Nīrantare jātadumesu pupphakiñjakharājīhi
virājītāni
muttātisetāmalasekatāni rammāni 'nekāni jalā-
sayāni.
- 343 Manuññavetthuriyakañcukāni va guṇṭhitāni va
susaddalehi
sunīlabhūtāni mahitalāni nabhāni mandānila-
sankulāni.
- 344 Anantabhogehi janehi phītaṃ
surājadhāniṃ Kapilābhiddhāniṃ
gantuṃ bhadante samayo ti ādini
saṃvaṇṇi vaṇṇaṃ gamanañjasassa.
- 345 Suvaṇṇanaṃ taṃ sugato suṇitvā
vaṇṇesi vaṇṇaṃ gamanass' Udāyi
kin nū ti bhāsīttha tato Udāyi
kathesidaṃ tassa sivaṅkarassa.
- 346 "Bhante pitā dassanamicchate te
Suddhodano rājavaro yasassī
Tathāgato lokahitekanātho
karotu saññātakasaṅgahan ti."

- 347 Suṇitvā madhuraṃ tassa
giraṃ lokahite rato
“sādh ’Udāyi karissāmi
ñātakānan ti saṅghaṃ.”
- 348 Jaṅgamo hemamerū va
rattakambalalaṅkato
vimalo puṇṇacando va
tārakāparivārito.
- 349 Saddhiṃ vīśasahashehi
santacittehi tādīhi
gacchanto sirisampanno
aṇjase saṭṭhiyojane,
- 350 Dine dine vasitvāna
yojane yojane jino
dvīhi māsehi sampatto
Buddho jātapuraṃ varaṃ.
- 351 Buddhaṃ visuddhakamalānanasobhamānaṃ
bālaṃ sumālisatabhānusaṃānabhānum
cakkakītorucaraṇaṃ caraṇādhivāsaṃ
lokattayekasaraṇaṃ araṇaggakāyaṃ.
- 352 Sampuṇṇahemaghaṭṭoraṇadhūmagandha
mālehi veṇupaṇavādihi dundubhīhi
cittehi chattadhajacāmaravījanīhi
Suddhodanādivanipā abhipūjayiṃsu.

- 353 Susajjitaṃ puraṃ patvā munindo taṃ maṇo-
ramaṃ
sugandhipupphakiṇṇajakkhālāṅkatorutalākulaṃ.
- 354 Suphullajalajākiṇṇa-acchodakajalālayaṃ
mayūramaṇḍalāraddharaṅgehi ca virājitaṃ.
- 355 Cārucaṅkamapāsādalatāmaṇḍapamaṇḍitaṃ
pāvekkhi pavaro rammaṃ Nigrodhārāmaṃ
uttamaṃ,
- 356 “Amhākaṃ esa Siddhattho putto natto ti” ādinā
cintayitvāna saṅjātaṃ ānasatthaddhasākiyā.
- 357 Dahare dahare rājakumāre idamabravum
“tume vandatha Siddhatthaṃ na vandāma ma-
yaṃ ti taṃ.”
- 358 Idaṃ vatvā nisīdimsu
katvā te purato tato
adantadamako danto
tilokekavilocano.
- 359 Tesāṃ ajjhāsayāṃ ṇatvā
“na maṃ vandanti ṇātayo
handa, vandāpayissāmi
dāni nesaṃ ti” tāvade.
- 360 Abhiññāpādakajjhānaṃ
samāpajjitva jhānato
vuṭṭhāya hemamaṃso va
hemavaṇṇo pabhaṅkaro.

361 Abbhuggantvā nabham sabbasattanettarasāya-
nam.

gaṇḍambarukkkhamūlasmiṃ pāṭihāriyasanni-
bham.

362 Asādhāraṇam aññesaṃ
pāṭihāriyamuttamaṃ
raṃaṇīyatare tasmīṃ
akāsi munipuṅgavo.

363 Disvā taṃ abbhutaṃ rājā
Suddhodano narāsabho
sañjātapītipāmojjo
sakyavaṃsekaṇāyako.

364 Satthupādāravindehi
sake cārusiroruhe
bhūsite 'kāsi te sabbe
sākiyā akaruṃ tathā.

365 Dhīro pokkharavassassa
avasāne manoromaṃ
dhammavassaṃ pavassetvā
sattacittāvanuggataṃ.

366 Mahāmoharajaṃ hantvā
sasaṅgho dutiye dine
pāvekkhi sapadānena
piṇḍāya puram uttamaṃ.

- 367 Tassa pādāravindāniravindāni anekadhā
uggantvā patigaṇhimsu akkantakkantaṭhānato.
- 368 Dehajotikadambehi
gopuraṭṭālamandirā
piñjarattaṃ gato tasmim
pākārappabhutī tadā.
- 369 Carantaṃ pavisitvāna
piṇḍāya puravīthiyaṃ
lokālokakaraṃ dhīraṃ
santaṃ dantaṃ pabhaṅkaraṃ.
- 370 Pasādajanake ramme
pāsāde sā Yasodharā
sīhapañjarato disvā
ṭhitā pemaparāyaṇā.
- 371 Bhūsane maṇiraṃsīhi
bhāsuram Rāhulam varam
āmantetvā padassetvā
“tuyham eso pitā ti” taṃ.
- 372 Niketaṃ upasaṅkamma
Suddhodanayasassino
vanditvā taṃ anekāhi
itthīhi parivāritā.
- 373 “Deva, devindaṭṭhāya
putto te'dha pure pure
caritvā caratedāni
piṇḍāyāti ghare ghare.”

- 374 Pavedesi pavedetvāgamā mandiram attano
ānandajalasandohapūritoruvilocanā.
- 375 Tato sesanarindānain
indo indo va 'laṅkato
kampamānopagantvāna
vegena jinasantikam.
- 376 "Sakyapuṅgava te n'esa
vaṁso, mā cara mā cara
vaṁse puttekarājā pi
na piṇḍāya cari pure."
- 377 Iti vutte narindena
munindo guṇasekharo
"tuyham esō mahārāja
vaṁso, mayham pan'anvayo
- 378 Buddhavaṁso" ti sambuddhavaṁsain tassa pa-
kāsayi
atho tasmīṁ t̥hito yeva desento dhammamut-
tarim
- 379 Uttiṭṭhe nappamajjeyya
dhammamiccādimuttamain
gāthain manoramain vatvā
sotūnain sivamāvahain.
- 380 Dassanaggarasain datvā
santappetvā tam uttamo
tenābhiyācito tassa
niketaim samupāgato,

- 381 Saddhiṃ viśasahashehi
tādīhi dipaduttamān
madhurodanapānena
santappetvā mahīpati.
- 382 Cūḷāmaṇimarīcihi
piṇḍarañjalikehi taṇ
rājūbhi saha vanditvā
nisīdi jinasantike.
- 383 Tā pi 'nekasatā gantvā
sundarā rājasundarī
narindena anuññātā
nisīdiṃsu tahiṃ tadā.
- 384 Deśetvā madhuraṃ dhammaṃ
tilokatilako jino
“ahaṃ p'ajja na gaccheyyaṃ
sace bimbāya mandiraṃ
- 385 “Dayāya hadayaṃ tassā
phāleyyāti” dayālayo
sāvakaggayugaṃ gayha
mandiraṃ pitarā gato.
- 386 Nisīdi pavisitvāna
Buddho buddhāsane tahiṃ
chabbaṇṇaraṃsijālehi
bhāsurato va bhānumā,

387 Manosilācuṇṇasamānadehamarīcijālehi virāja-
mānā

pakampitā hemalatā va bimbā bimbādhara
satthusamīpam āga.

388 Satthu pādesu samphassa sītaluttamavārīnā
nibbāpesi mahāsokaṇḍavakaṃ hadayindhane.

389 Rājā satthu pavedesi
bimbāyātibahuṃ guṇaṃ
munindo pi pakāsesi
Candakiṇṇarajātakaṃ.

390 Tadā Nandakumārassa
sampatte maṅgalattaye
vivāho abhiseko ca
iti gehappavesanaṃ.

391 Maṅgalānaṃ pure yeva
pabbājesi pabhaṅkaro
anicchantaṃ va netvā taṃ
ārāmaṃ rammam uttamaṃ.

392 Attānaṃ anugacchantaṃ
dāyajjattamaṃ sakatrajaṃ
kumāraṃ Rāhulaṃ cāpi
kumārābharaṇujjalaṃ.

- 393 "Sukhā va chāyā te me ti"
 uggirantam giram piyam
 "dāyajjam me dadāhīti
 dāyajjam me dadāhi ca."
- 394 Ārāmam eva netvāna
 pabbājesi niruttaram
 saddhammaratanam datvā
 dāyajjam tassa dhImato.
- 395 Nikkhamma tamhā sugatamsumālī
 tahiṃ tahiṃ jantusaroruhāni
 saddhammaramsīhi vikāsayanto
 upāgato Rājagaham punāpi.
- 396 Kusumākulasundaratarupavane
 padumuppalabhāsurasaranikare
 puthucaṇkamamaṇḍitasitasikate
 subhasītavane viharati sugato.
- 397 Tadā Sudattavhayaseṭṭhiṣeṭṭho
 bahūhi bhaṇḍam sakaṭehi gayha
 Sāvatthito Rājagahe manuññe
 sahāyaseṭṭhissa gharūpagantvā.
- 398 Ten 'eva vutto subhagena Buddho
 jāto ti loke dipadānamindo
 sañjātapītihi udaggacitto
 rattim pabhātam iti maññamāno.

- 399 Nikkhamma tamhā vigatandhakāre
devānubhāvena mahāpathamhi
gantvāna taṃ sītavanam surammam
sampuṇṇacandam va virājamānam.
- 400 Tam dīparukkham viya pajjalantam
vilocanānandakaram mahesim
disvāna tass'uttamapādarāgam
paṭiggahetvā sirasā sudhīmā.
- 401 Gambhīram nipuṇam dhammam
suṇitvā vimālam varam
sotāpattiṭṭhānam patvā
sahassanayamaṇḍitam.
- 402 Nimantetvāna Sambuddham
sasaṅgham lokanāyakaṃ
vaṇṇagandharasūpetam
datvā dānam sukhāvaham.
- 403 Satthu āgamanatthāya
Sāvattinagaraṃ varam
paṭiññam so gahetvāna
gacchanto antarāpathe.
- 404 Yojane yojane cārucittakammasamujjale
vihāre pavare datvā kārapetvā bahum dhanam.
- 405 Sāvattim punar āgantvā pāsādasatamaṇḍitam
toraṇagghikapākāragopurādivirājitam.

- 406 Purāṇ apahasantaṃ va
devindassāpi sabbadā
sabbasampattisampannaṃ
naccagītādisobhitaṃ.
- 407 Tasmiṃ so vihareyyāti
Bhagavā lokanāyako
samantānuvilokento
vihārārahabhūmikaṃ.
- 408 Jetarājakumārassa
uyyānaṃ Nandanopamaṃ
chāyūdakādisampannaṃ
bhūmibhāgaṃ udikkhiya.
- 409 Hiraññakoṭṭisaṇṭhāravaseṇ 'eva mahāyaso
kiṇṭvā pavare tamhi narāmaramanohare.
- 510 Niccaṃ kiṅkiṇijālanādaruciraṃ siṅgīvasiṅgā-
kulaṃ
rammaṃ 'nekamaṇṭhichannachadanaṃ āmut-
tamuttāvaliṃ
nānārāgavitānabbāsarataraṃ pupphādinālaṅka-
taṃ
citraṃ gandhakuṭṭiṃ varaṃ suvipulaṃ kāresi
bhūsekhaṃ.
- 411 Jinatrajāṇaṃ pi visālamālayaṃ
vitānaṇānāsayaṇāsasujjalaṃ
sumaṇḍitaṃ maṇḍapacaṅkamādinā
vilumpamāṇaṃ manalocaṇaṃ sadā.

- 412 Athâpi saṇhāmalasetavālukam
 savedikācāruvisālamālakam
 jalāsayam sātatisītalodakam
 sugandhisogandhikapāṇkajākulam.
- 413 Suphullasālāsanasokanāga
 punnāgapūgādivirājamānam
 manoramam Jetavanābhidhānam
 kārapayī setṭhi vihāraseṭṭham.
- 414 Visālakelāsadharādharuttamā
 bhirāmapākāraphanindagopito
 janassa sabbābhimatattasādhako
 vihāracintāmaṇi so virājate.
- 415 Tato āgamanatthāya
 munindam 'nāthapiṇḍiko
 dūtam pāhesi so satthā
 sutvā dūtassa sāsanam.
- 416 Mahatā bhikkhusaṅghena
 tadā tamhā purakkhato
 nikkhamitvā 'nupubbena
 patto Sāvatthimuttamam.
- 417 Samujjalāni 'nekāni
 dhajān' ādāya sundarā
 kumārā purato satthu
 nikkhamimsu surā yathā.

- 418 Nikkhamimsu tato tesam
pacchato taruṇaṅgaṇā
cārupuṇṇaghaṭ'ādāya
devakaṇṇā yathā tathā.
- 419 Puṇṇapātim gahetvāna
seṭṭhino bhariyā tathā
saddhim 'nekasatitthi
nekālaṅkāralaṅkatā.
- 420 Mahāseṭṭhi mahāseṭṭhisatehi saha nāyakaṃ
abbhuggaṇchi mahāvīraṃ pūjito tehi 'nekadhā.
- 421 Chabbaṇṇaraṃsihi manoramehi
puraṃ varaṃ piṇjaravaṇṇabhāvaṃ
nento munindo sugato sugatto
upāvisi Jetavanaṃ vihāraṃ.
- 422 Cātuddisassa saṅghassa
Sambuddhapamukhass'ahaṃ
imaṃ dammi vihāraṃ ti
satthu cārukarambuje.
- 423 Sugandhavāsitaṃ vāriṃ
hemabhiṅkārato varaṃ
ākiritvā adā rammaṃ
vihāraṃ cārudassanaṃ.
- 424 Surammaṃ vihāraṃ paṭiggayha seṭṭhaṃ
anagghe vicittāsanasmim nisinno
janirdānamindo tilokekanetto
tilokappasādāvaḥaṃ taṃ manuṇṇaṃ

- 425 Udārānisamsaṃ vihārappadāne
anāthappadānena nāthassa tassa
Sudattābhīdhānassa seṭṭhissa satthā
yasassī hitesī maheśi adesī.
- 426 Udārānisamsaṃ vihārappadāne
kathetuṃ samattho vinā bhūripaṇṇaṃ
tilokekanāthaṃ naro ko si yutto
mukhānaṃ sahassehi 'nekehi cāpi.
- 427 Iti vipulayaso so tassa dhammaṃ kathetvā
api sakalajanānaṃ mānase tosayanto
paramamadhuranādaṃ dhammabheriṃ mahan-
taṃ
viharati paharanto tattha tatth'ūpagantvā.
- 428 Evaṃ tilokahitadena mahādayena
lokuttamena paribhuttapadesapantiṃ
niccaṃ surāsuramahoragarakkhasādi
sampūjitaṃ aham idāni nidassayissaṃ.
- 429 Saddhammaramsinikarehi jinaṃsumālī
veneyyapaṇkajavanāni vikāsayanto
vāsaṃ akāsi pavaro paṭhamamhi vasse
Bārāṇasimhi nagare migakānanamhi.
- 430 Nānappakāraratanāpaṇapantivīthi
ramme pure pavararājagahābhīdhāne
vāsaṃ akāsi dutiye tatiye catutthe
vasse pi kantataraveluvane va nātho,

- 431 Bhūpālamolimaṇīraṃsivirājamānaṃ
 Vesālī nāma viditaṃ nagaraṃ surammaṃ
 nissāya sakyamunikesari pañcamamhi
 vassamhi vāsam akariṭṭha mahāvanasmim.
- 432 Phullātinīlavimaluppacāruneṭṭo
 singīsamānatanujotiḥ jotamāno
 Buddhō anantaḡuṇasannidhi chaṭṭhavasṣe
 vāsam akā vipulamaṅkulapabbatasmiṃ.
- 433 Gambhīraduddasataraṃ madhuraṃ marūṇaṃ
 deṣetva dhammamatuḷo sirisaṇṇivāso
 devindaṣīṭalaviṣāṣilāsaṇasmim
 vassamhi vāsam akārī muni sattaṃamhi.
- 434 Phullāravindacaraṇo caraṇādhivāso
 so suṃsumārāgiri nāma dharādharaṃmhi
 vāsam akā paramamārāji aṭṭhamasmim
 vassamhi kaṇṭataṛabhesakaḷāvaṇamhi.
- 435 Nāṇāmatātibahutitthiyaṣappadappaṃ
 haṇṭvā tilokaṭilako naṇamamhi vaṣṣe
 vāsam akāsi ruṇire atidaṣṣaṇīye
 Koṣambisaṃbalivaṇe jinaṇakḡhiraḡjā.
- 436 Teṣaṃ mahantaḡalaḡaṃ ṣamituṃ yaṭīṇaṃ
 nissāya vāraṇavaṛaṃ daṣamamhi vaṣṣe
 pupphābhikīṇṇavipulāmalaḡāṇaṇasmim
 vāsam akā muṇivaṛo vaṛaṇāṛaleyye.

- 437 Dhammāmatena janatam ajarāmarattam
 nento vilocanamanoahasuddhadanto
 Nālābhidhānadijagāmvare munindo
 vāsam akā amitabuddhi dasekavasse.
- 438 Verañjacārudijagāmasamīpabhūte
 āramake surabhipupphaphalābhīrāme
 sabbaññu sakyamuni bārasamamhi vasse
 vāsam akāsi pucimandadumindamūle.
- 439 Phullāravindavadano ravicārusobho
 lokassa atthacariyāya dayādhipvāso
 vāsam akā ruciracāliyaṇṇapabbatasmim
 viro tilokagaru terasamamhi vasse.
- 440 Bandhūkapupphasamapādakarābhīrāmo
 dhammissaro pavarajetavane suramme
 dhīro mahiddhi muni cuddasamamhi vasse
 vāsam akā sakalasattahitesu yutto.
- 441 Veneyyabandhuvanarāgagaje vihanvā
 vassamhi pañcadasame munisīharājā
 vāsam akā Kapilavatthudharādharoru
 Nigrodharāmaramaṇīyamaṇiggūhāyam.
- 442 Yakkham pi kakkhalataram suvinītabhāvam
 netvā pure varatamālavakābhīdhāne
 vassamhi vāsam akari dasachaṭṭhamamhi
 nento janam bahutaram pi ca santimaggaṃ

- 443 Pākāragopuraniketanatorañādi
 nettābhirāmavararājagahe mahesi
 vāsam akānadhivaro dasasattamamhi
 vassamhi patthaṭṭayaso bhuvanattayasmim.
- 444 Dhammosadhena madhurena sukhāvahena
 lokassa ghorataṭṭarāgarajam vihvantvā
 vassamhi vāsam akarī dasa-aṭṭhamasmim
 aṅgīraso pavara-cāliya-pabbatasim.
- 445 Veneyyabandhujanamoharipuṇi ulāram
 hantvāna dhamma-asinā varadhammarājā
 ekūnavīsatimake puna tattha vasse
 vāsam akā madhurabhārati lokanātho.
- 446 Suddhāsayo pavara-rājagahe vicitte
 vāsam akāsi samavīsatimamhi vasse
 lokassa atthacaraṇe subhakapparukkho
 cintāmaṇippavarabhaddaghaṭo munindo.
- 447 Evaṃ tilokamahito anibaddhavāsam
 katvā caram paṭhamabodhiyulārapañño
 chabbaṇṇaramsisamupetavicittadeho
 lokekabandhu Bhagavā avasesakāle.
- 448 Sāvatthiyam pavara-jetavane ca ramme
 dibbālaye va samalanakatapubbarāme
 vāsam akāsi muni vīsati-pañcavasse
 lokābhivuddhinirato sukhasannivāso.

- 449 Iti amitadayo yo pañcatālisavasse
manujamanavanasmiñ jātaraḡaggirāsīñ
paramamadhuraḡhammambūhi nibbāpayanto
avasi sa munimeḡho lokasantiñ karotu !

Niṡṡhitam Jinacaritam.



POSTSCRIPT.

—:0:—

- 1 Paññāvaraṅganā mayhaṃ
sañjātā manamandire
tosayanti sabbajanaṃ
vuddhiṃ gacchatu sabbadā.
- 2 Citaṃ yaṃ racayantena
Jinassa caritaṃ mayā
puññaṃ tass'ānubhāvena
sampatto Tusitālayaṃ.
- 3 Metteyyalokaṇāthassa
suṇanto dhammadesanaṃ
tena saddhiṃ ciraṃ kālaṃ
vindanto mahatiṃ sirīṃ.
- 4 Buddhē jāte mahāsatto
ramme Ketumatīpure
rājavaṃse janitvāna
tihetupaṭisandhiko.
- 5 Cīvaraṃ piṇḍapātaṃ ca
anaggaṃ vipulaṃ varaṃ
senāsanaṃ ca bhesajjaṃ
datvā tassa mahesino.

- 6 Sāsane pabbajitvāna
jotento tam anuttaram
iddhimā satimā sammā
dhārento piṭakattayaṃ.
- 7 Vyākato tena “Buddho ’yaṃ
hessatī ti anāgate”
uppannuppannabuddhānaṃ
dānaṃ datvā sukhāvahaṃ.
- 8 Samsāre saṃsaranto hi
kapparukkho va pāṇinaṃ
icchiticchitamannādiṃ
dadanto madhuraṃ varaṃ.
- 9 Maṃsalohitanettādiṃ
dadaṃ cittasamāhito
sīlanekkhammaṇṇādiṃ
pūrento sabbapāraṃ.
- 10 Pāramīsikharaṃ patvā
Buddho hutvā anuttaro
desetvā madhuraṃ dhammaṃ
jantūnaṃ sivaṃāvahaṃ.
- 11 Sabbaṃ sadevakaṃ lokaṃ
brahāsamsārabandhanā
mocayitvā varaṃ khemaṃ
pāpuṇeyyaṃ sivaṃ puraṃ.

- 12 Laṇḍālāṅkārabhūtena
bhūpālanvayaketunā
Vijayabāhunā raññā
sakanāmena kārīte.
- 13 Satoyāsayapākāragopurādivirājite
pariveṇavare ramme vasatā santavuttinā.
- 14 Medhaṅkarābhiddhānena
dayāvāsena dhīmatā
therena racitaṃ etaṃ
sabbhi saṃsevitāṃ sadā.
- 15 Bhave bhave'dha gāthānaṃ tesattati catussataṃ
ganthato pañcapaññāsādhikaṃ pañcasataṃ iti.



NOTES.

Introductory Stanzas.

—:0:—

Stanza 1 Line 1—Sajjālinam=sat (Pres. Part. √as)
jana alīnam, li, short metri causa.

„ 2 „ 4—Dhammarājā udaya acale.

„ 3 „ 4—Sīla uru kiraṇa ujjalam.

JINACARITA.

— 10: —

Stanza 3 Line 1—The Ten noises, *viz.*, the noise made by elephants, by horses, by chariots; the noise of drums, of tabours, of lutes; the noise of songs; the sounds of cymbals and of gongs, and the noise of the inhabitants saying “Eat and drink.”

„ 7 „ 4—Na eva ādāya.

„ 10 „ 2—Tassa udayo. That is, rebirth.

„ 12 „ 1—The sound of the drum, which attracts beggars, is likened to the fragrance of flowers which attracts bees, so that that in the next line the beggars are likened to bees : Yācaka ali.

„ 13 „ 1—Dāna agga (multitude, mass, assemblage).

The reader cannot fail to remark the wealth of imagery in this and the preceding stanza (No. 12).

Stanza 16 Line 2—Pūga punnāga nāga ādi pādāpe-
hi. This is a stock expression in
the description of the Himalayan
and others forests, cf., Jāt. I.
13.61., Rasavāhinī I. I. 7.

„ 18 „ 1—Ravihaṃsa, so called, it is said,
because it can rival the sun in its
flight through the heavens. It is
the golden goose of the Burmese,

„ 4—A, reads sakunnehi, and B, sa-
kunehi.

„ 21 „ 2—Deva aṅganā,

„ 22 „ 2—Kiṇṇara uraga raṅgehi.

„ 26 „ 4—Pañca abhiññā—the five Trans-
cendental Faculties which are
possessed by Arhats, saints, who
have conquered all human pas-
sions. They are :

1—Iddhividhā—Various magical
powers, such, for instance, as
plunging into the earth and tra-
versing solid bodies ; flying like
a bird, assuming various forms
at will (1)

(i) Quaint examples of such feats performed by a Buddhist
saint and Māra—the Evil One will be found in the
author's Upagutta et Māra. (Bulletin de l' Ecole
Francaise d'Extreme Orient IV. 1-2, 414.)

Stanza 26 — 2—Dibbasotaṃ—the ear divine, that is, the faculty of hearing the most remote sounds at distances inconceivable to the human mind.

3—Paracittavijāṇanaṃ—the ability of reading the most secret thoughts of other persons.

4—Pubbenivāsānussatiññāṇaṃ — the insight into the long vista of one's former existences.

5—Dibbacakkhu—the eye divine, the power of at once perceiving the most minute objects incalculably beyond the range of human vision.

By adding to these five the knowledge that works the destruction of human passion—*Āsavakkhayakaraṇaṇaṃ*, the number of *Abhiññā* is raised to six, (*Chaḷabhiññā*).

Aṭṭhavidhā—These refer to the eight *Samāpatti*, which are eight stages or gradations of mystic, abstract meditation.

„ 33 Line 2—*Prītiyā udagga mānaso*.

Stanza 34 Line 1—Tena āradḍha añjasā (Abl.);
 “tena ” refers to janataṃ, in
 stanza 27. It ought to be construed
 with “janantena.”

„ 37 „ 1—Yan nūna imassa.

„ 38 „ 1—Tañ—refers to the action of
 Sumedha, laying himself down
 in the mud as a bridge for the
 Buddha to walk over.

„ 39 „ 1-2—Lit., “Making his beautiful lotus-
 like eyes to blossom,” that is,
 “Opening his eyes.”

„ 40 „ 1—Ahaṃ ajja eva.

„ 2—Hantvāna ananta raṇe (Acc. pl.)

„ 4—Paṭiseyyaṃ—So in two MSS.
 so that I have retained the read-
 ing instead of the more obvious
 one, paviseyyaṃ. The sense
 however is perhaps as good with
 paṭiseyyaṃ, pati=back, back
 again + √Crī, to enter, go into,
 resort to.

„ 44 „ 1—Chabbapaṇṇamaṃsihi — With the
 six Buddha-rays, that escaped
 from his body ; they are :—

- (1) Nīla—Dark blue.
- (2) Pīta—Yellow.
- (3) Lohita—Red.
- (4) Odāta—White.
- (5) Mañjattha—Light red.
- (6) Pabhassara—An irradiating effulgence.
These rays irradiated in a *circuit* of about eighty cubits round his person.

Stanza 57 Line 1—Kapparukkha, one of the trees of Indra's paradise, granting all wishes and desires, *cf.* "le mât de cocagne."

„ 2—Cintāmaṇi—B=cintāmaṇī. A mythical gem, said to yield its owner, all his desires ; the philosopher's stone.

„ 3—Icchita + icchitam + anna + ādim.

„ 4—Dadātāṃ—Gen. pl. of Pr. Part. of Dadāti, used substantively. Dadātāṃ varo, best among givers.

„ 60 „ 2—Sute cāpi sakaṅganā—"Giving his children and his own wife," as for instance in the Vessantarajātaka (Fausboll, Jātaka, VI.)

Stanza 61 Line 3—Vessantarattabhāv'evam — The existence of Vessantara, in which he gave wife and children to an outcast brahmin, was the last earthly existence of the Buddha before that in which he was re-born as prince Siddhattha, in which he ultimately attained Buddhahood.

„ 62 „ 4—Bhutvāna sampadam.

„ 63 „ 3—Sambodhāya—Tuyham sambodhāya kālo, “Now is the time for thy perfect enlightenment.” viz., “for the supreme enlightenment that will make thee a Buddha.” Here “Sambodho” refers to the attainment of Buddhahood, cf. the use of bodhi in the next stanza.

„ 64 „ 1—Kālādim—“He observed the time etc.,” viz., he made the five observations, to wit :—

1—Whether the time was the right one for him to become a Buddha.

2—The continent in which he should be born.

3—The country in that continent, which should be his birth-place.

- Stanza 64 Line 4—The family wherein he should be born, *viz.*, whether it ought to be, according to the times, a brahman or a kṣatriya family.
- 5—He considered who should be his mother, a pure, noble woman, whose life was not to exceed seven days after his birth.
- „ 65 „ 2—Gacchito—read : ito cuto suga-
tiṁ gaccha.
- „ 66 „ 1—Susajjita aṅga uru turaṅgama
ākule.
- „ 67 „ 2—Sundarasundarālaye = sundara
sundarī ālaye.
- „ 68 „ 1—B= Moḷi.
- „ 68 „ 3—Okkāka rājā kula ketu-m, eupho-
nic + anāthanāthan. Okkāka=
sanskrit : Ikṣvāku, the name of
one of the ten sons of Manu
Vaivasvata, the first king of the
solar dynasty in Ayodhyā; he
was grandson of the sun.
- „ 69 „ 1—Sujjhu dāma dhavala amala das-
saṇṇiya.

Stanza 69 Line 2—Sam gahita seta vara aravindaṁ.

„ 3—Canda avadāta vara vāraṇarāja
vaṇṇam.

„ 70 „ 1—Bimba adharāya (Dat. fem. sing.)
“ Bimba-lipped ” viz., having
lips as red as the bimba fruit.
This is one of the many expressions in the poem which betray the author's wide acquaintance with sanskrit literature, see for instance : Kumārasambhava III.; Megadūta II. 7. and 21., Daçakumāracarita I.; ibid, II., etc.

„ 2—Devindacāpa—Indra's bow, the rainbow ; another frequent figure in sanskrit, where women's eyebrows are compared to Indra's bow on account of their curvature.

Bhūlatāya (Dat. fem. sing).=
bhū+latā, a creeper-eye brow,
that is an eyebrow curving like a creeper.

„ 3—Vimala indu vara ānanāya (Dat. fem. sing).

- Stanza 71 Line 1—Pallava—lit., twig, a shoot; metaphorically, it means the hand, fingers, and in this sense is more common in sanskrit than in Pāli.
- „ „ 2—Sovaṇṇavaṇṇa taruvaṇṇa.
- „ 74 „ 2—Ratta suttam̐ iva āvutaṁ
- „ 75 „ 4—Gantum̐ icchāmi ahaṁ.
- „ 76 „ 4—Dibba añjasa sama añjase.
- „ 77 „ 2—Sa mada bhamara mālā gīyamāna agga nādaṁ.
- „ 78 „ 2—Amara yuvati līlā cāru līlā abhirāmā.
- „ 79 „ 2—B has Sāñhi.
- „ 4—Susaṇṭhito atha, susaṇṭhito refers to “jano” in the previous line.
- „ 80 „ 2—For, nakharam̐ sisamujjalena, read nakharam̐si samujjalena.
- „ 4—Tattha + m-euphonic + ajanesi.
- „ 4—Olamba—A Gerundial form=ava + √lamb. Compare the Sansk. Sā (Māyā) kriḍāṛtham upagatā pilakṣaṣākhām̐ bhujāya avalambya. (Mahāvasthu, II. 19.)

- Stanza. 81 Line 3—Karaṅghi=kara anghi.
- „ 4—Kana ka haṁsa iva otarantaṁ
- „ 4—A and B=kaṇaka.
- „ 82 „ 1—Brahmā + m-euphonic + anaggha
- „ 83 „ 4—Maṇīva=maṇi iva.
- „ 84 „ 1—Nabhato upagantvā.
- „ 86 „ 2—Cakka aṅkita uru caraṇehi.
- „ 4—Kamala āyata locanehi.
- „ 87 „ 1—Eka aṅgana aneka satāni.
- „ 88 „ 2—Pumā api agga taro.
- „ 3—Disā ālokiya; ālokiya being a gerund.
- „ 91 „ 1—Bhāra atibhāra naga pādapa.
- „ 4—Saṅkampayi iva.
- „ 93 „ 4—Sarabhaṅgasatthu kaṇḍaṁ va.
As the arrow of Sarabhaṅga, the embryo Buddha. The story of this wonderful bowman is told at large in Jātaka, V. 125.
- „ 96 „ 2—Akāla megha piya saṅgamena.
The “p” of: piya is doubled metri causa.
- „ 4—Vibhūsitena ativibhūsitā.

- Stanza 97 Line 2—Latā aṅganā āliṅgita pādapa
indā.
- „ 100 „ 1—Mudu sītala anilo.
- „ 3—Aneka rogā ādi upapṛiṭā aṅgino
- „ 101 „ 1—Vijambhamāna amita vālavijani
pabhā abhirāmaṁ. B=vālavij-
ani.
- „ 102 „ 1—Līlā upetāni.
- „ 2—Two MSS. have suṇṇimsu.
- „ 105 „ 1—B, has tārāvaḷi.
- „ 106 „ 4—Vipula ambujā.
- „ 107 „ 2—A has avādita.
- „ 109 „ 1—Celukkhepā ādayo.
- „ 110 „ 1—All MSS. have Kapiḷa.
- „ 111 „ 2—Kāladevala, so all MSS., more
properly Kāladevala. Burmese
MSS. invariably write the name,
Kāladevila.
- „ 113 „ 1—All MSS. have Chana.
- „ 118 „ 2—Tibhave. The three bhavas, or
forms of existence are :—
1—Kāmabhava—Existence in the
sensuous worlds.

Stanza 118 Line 2—Rūpabhavo — Existence in
the world of form, that is where
form exists ; corporeal existence.

3—Arūpabhavo—Formless exist-
ence, that is, uncorporeal.

- „ 119 „ 4—Nāsetum attānam ayuttakam.
- „ 120 „ 4—Vicitta cakka añkita komalāni.
- „ 121 „ 1—Yadā āsi.
- „ 222 „ 3—Tam ādayitvā, for ādayitvā,
“da” being shortened for the
sake of the metre.
- „ 123 „ 1—B has sām.
- „ 124 „ 1—Vitāna joti ujjala.
- „ 125 „ 2—Tassā (Gen. fem.) refers to the
jambu (rose-apple) tree. Read
tassā jambuyā.
- „ 126 „ 1—Visuddha canda ānana.
- „ 4—Sirasā abhivandi.
- „ 127 „ 1—Ta-d-aññāni—with-d-revived.
- „ 128 „ 2—Nānā vitāna sayanāsana.
- „ 4—Utūnam anurūpam alaṅkatānam
- „ 129 „ 2—Raṁsi—m—apahāsakarā.
- „ 4—Loka ānana ambuja vanāni.

Stanza 130 Line 3—All MSS. = dappaṇa, following the sanskrit darpaṇa.

„ 131 „ 1—Kelāsa—(sansk Kailāsa), name of a mountain placed in the Himālayas, and supposed to be the paradise of Çiva and the abode of Kuvera.

„ 132 „ 1—Indanīla uru valayaṇi.

„ 4—Parikhā aneka paṅkajā.

„ 134 „ 2—Vyadhitam—for vyā, shortened to meet the exigencies of the metre.

„ 135 „ 1—B has saṇḍha.

„ 138 „ 2—Vissakamma, the architect of the gods and Çakra's right-hand man. Sansk. Visvakarman.

„ 140 „ 4—Sugandhigandha uppala candana ādinā.

„ 141 „ 4—Devapati iva.

„ 147 „ 1—Sītaṇam—cool, cold. This word is, in poetry, not unseldom used in a metaphorical sense and means then, pleasant, agreeable, etc., the metaphore is obvious in a county like India, where the heat is torrid,

Stanza 148 Line 2—Vijayanta—Indra's palace.

„ 152 „ 2—Dvāramūlam upagantvāna—“u”
being left out metri causa.

„ 153 „ 3—Pasāda āvahantaṁ.

Stanza 154 Line 1—Acchanna savanaṁ—lit., “With
uncovered ear,” viz., attentive.

„ 156 „ 1—B, has abhinikkhamaṇaṁ.

„ 159 „ 1—Pāda + d (euphonic) + ummāre.

„ 164 „ 1—Pesālā ānana kara aṅghi paṇ-
kajā.

„ 2—Hāsa phena bhamu vici bhāsura
cf. the sansk. in Meghaduta
(uttarameghaḥ) 43.

„ 3—Nettanīlakamālī-yasodharā “Ya-
sodharā, whose eyes were beauti-
ful like blue lotuses.” cf., the
sansk. expressions in Bhāminī-
vilāsa, vilāsa II. 91, vilāsa III. 15
Daṣakumāracarita, 2.

„ 4—Komudi iva nayana ali patthitā.

„ 166 „ 2—Kālam jāna—“know the time,”
viz., “know, bear in mind, that
the time has come for you to
leave the world, and strive after
the attainment of supreme know-
ledge.”

Stanza 167 Line 2—Channena udīṭaṁ.

„ 168 „ 4—Tārehi maṁ—“ Save me ” *viz.*,
“ Help me to-night to escape
from the palace in order to live
an ascetic life, and so prepare
myself for the reception of Bud-
dhahood.”

„ 170 „ 2—Saṅkha sannibhaṁ—“ as a
conch,” “ white as a polished
conch. ” The orientals have al-
ways had a great predilection for
white horses ; they are thought
the fleetest. The horses from
Sindh were particularly prized.

„ 172 „ 3—A, has nippiṭṭayitvā—against the
metre.

„ 175 „ 1—Taṁ siddhatthaṁ asiddhatthaṁ
karissāmi—Here there is a play
on the word “ siddhatthaṁ,” for
Siddhattha was the name of the
prince before he became a Bud-
dha, and means , he who has ac-
complished his object, who has
attained his aim, successful. Lit.,
“Him, the successful, I will make
(by tempting him) unsuccessful
(in the attainment of his aim,
viz., Buddhahood).

Stanza 175 Line 4—A has antaḷike ; ṭhito antako—
Antaka, Causing death, bringing
to an end, is one of the numerous
titles of Māra.

„ 176 „ 4—A and B have pātūbhavissati.

„ 177 „ 4—Ca attānam ādisi.

„ 178 „ 4—Na amhi rajjena + m (euphonic)
+ atthiko.

„ 183 „ 4—Supaṇṇā ca mahā uragā. Birds
and great snakes. Supaṇṇa is
another name for garuḷa (sansk.
garuḍa). Su-paṇṇa = beautifully
winged; a kind of bird-like demi-
gods, deadly enemies of the
Nāgas, or snakes. Garuḍa, in
Hindu Mythology, is the mount
of Viṣṇu. Nāga, a kind of demi-
gods with a human face and the
body of a snake. In Buddhist
lore, the nāgas, here called
uragas, are always very friendly
to Buddhism.

„ 184 „ 4—Sukhuma tanutamā etā udaggu-
daggā.

„ 185 „ 2—Hema dhaja pabhuṭi bhāsure cāru
magge.

Stanza 185 Line 2—The-d, in dhaja and the-p, in pa-
bhuti are doubled for metrical
reasons.

„ 3—Mahājava vara aṅga turaṅga.

„ 189 „ 2—Accanta (ati anta) nisita asinā
(Inst. sing.)

„ 190 „ 3—Sahassakkho. “ The thousand-
eyed god ” that is Cakra.

„ 191 „ 1—Vilocana ānandakara indanīla
mayehi.

„ 2—Patiṭṭhapesi amala.

„ 192 „ 1—Uttama aṭṭha parikkhāre.—“The
eight noble requisites of an
ascetic or monk. They are :

1—Patta—the begging-bowl,
Ticīvaram—the three robes that
compose the monkish dress :

2—Saṅghāṭī, the cloth worn
round the loins and falling down
below the knees.

3—Uttarasaṅgho, the large cloak
worn on the shoulders.

4—Antaravasako, an inner shirt
or jacket.

5—Kāyabandhanam—A girdle.

6—Vāsi—A razor. As is well known, the head of a monk must always be shaven.

7—Sūci—A needle.

8—Parissāvanam—A water-strainer, that the monk might not swallow animalcules found in water, the destruction of life in any form being considered a most heinous crime.

Stanza 193 Line 2 —Brahmunā ābhataṃ.

„ 195 „ 1—Eka dinena eva.

„ 196 „ 3—Tassa ābhāhi—that is, on account of the superhuman splendence radiating from his person.

„ 4—Hema acalā—golden mountains, golden hills.

„ 198 „ 3—Yugamattaṃ va pekkhanto—
“Looking (in front of him) about the length of a yoke,” viz., the yoke of a cart, about two yards long. Buddhist monks must walk with their eyes cast down and an no account look beyond a distance of about two yards before them ; this rule holds good only when perambulating in inhabited places.

Stanza 199 Line 1—*Mathitaṃ merumanthena samud-*
daṃ va—This allusion refers to
 the churning of the ocean in
 order to produce the “*Amṛta*,”
 the ambrosia of the Gods, the
 nectar that confers immortality.
 The churning was done at the
 instigation of Viṣṇu, the moun-
 tain Mandara (*meru*) serving as
 a churning stick and the snake
Vāsuki as a rope. The account
 is to be found in the “*Viṣṇu*
Purāṇa” and in the “*Rāmāyana*.”
 This is another instance of the
 poet’s bent for images taken
 from Sanskrit literature. The
 churning of the ocean is but
 seldom alluded to in Pali Bud-
 dhist literature.

„ 201 „ 1—*Paccavekkhana mantena*—The
 whole stanza (201) refers to the
 difficulty which the tenderly nur-
 tured prince experienced on first
 tasting the scraps of food (*mis-*
sakaṃ bhattaṃ) which he had
 collected on his begging tour, it
 required of him the utmost re-
 solution and courage to swallow
 the miscellaneous bits of food
 mixed up in his bowl,

Stanza 204 Line 2—Padhānabhūmi—A cloister, in which monks who strive to attain the highest aim of Buddhism, *viz.*, Arahatsip, walk and meditate.

„ 205 „ 1—Oḷārika anna-pānāni—material, solid, nourishing food.

Dehasampadam patvā.—It is said that the long and severe fast he undertook on the advice of his spiritual teachers, almost obliterated from his body the peculiar marks and signs of his greatness. But they immediately reappeared on his partaking of nourishing food, and this helped to confirm him in his opinion that fast and penance are not conducive to spiritual advancement. These views went directly against the popular conceptions of the time.

„ 2—Ajapālanigrodha—The Banyan-tree of the Goatherd.

„ 206 „ 1—Puratthā abhimukho.

„ 2—Nisinno āsi.

„ 4—Hemavaṇṇo āsi.

Stanza 207 Line 1—Samiddhapatthanā —“ W h o s e
 prayer had been fulfilled.” She
 was the daughter of a certain
 Senāni, a householder in a little
 town from which he took his
 name. She had made a vow to
 the deity of a certain banyan-
 tree that, if she married in a
 family equal in rank to her own
 and her first-born were a son,
 she would yearly make to the
 said deity an offering equal to
 one hundred thousand pieces of
 money. In some Sanskrit sources
 she is said to have been, in five
 hundred anterior births, the
 the mother of the future Buddha,
cf. Mahāvastu II. 205.

210 ., 4—Munipuṅgavo — The Eminent
 Sage. Puṅgago, *lit.*, means a
 bull, several words for “ bull ”
 are used to express “ Eminence,
 greatness ” etc. *cf.* narāśabho ;
 “lion” is often used in the same
 way : narasīha; “tiger” with the
 same meaning is often used in
 Sanskrit :—naraçārdula, and na-
 ravyāghra. Kukkura, “dog ” is
 frequently found with the oppo-
 site meaning : narakukkura – a
 dog of a man, *viz.*, a vile, low
 kind of a fellow.

Stanza 211 Line 2—Taṃ varabhojanaṃ—"That choicest food." For the elaborate and incredible manner in which the milk to make it was procured, see Jātaka, I. Nidānakathā, 68.

3—Paṭisotaṃ—against stream. The golden vessel, thrown into the river, went against stream. See Jāt. I. Nidānakathā, 69.

4—Tassā refers to the river Nerañjarā.

„ 212 „ 1—Jantu ali pāli mana netta.

„ 214 „ 2—Saṃ sajjita uru vaṭume.

4—Tīṇa muṭṭhiyo—"The handfuls of grass." The grasscutter gave eight handfuls according to the Nidānakathā; but Mahāvastu says he sat on a tuft of kuca grass.

„ 215 „ 1—Indīvara aravindādi kusumāni ambarā.

„ 216 „ 2—Anokāso (na okāso) āsi.

„ 221 „ 1—Kiṇṇaraṅganā—female kiṇṇaras (kiṇṇari).

—Uraga uragaṅganā.

Stanza 223 Line 1—Vidduma asitasela agga rajata
acala sannibham.

„ 223 „ 1—The Nidānakathā (p. 70) explicitly states that it is the grass which was transformed into a seat.

Stanza 228 Line 3—Vīsa uttara sata ubbedham saṅkham.

„ 231 „ 2—Pañcasikha—“He who has five crests,” “five-crested,” the name of a Gandharva.

„ 3—Nānā vidhā laya upetaṁ.

„ 232 „ 2—Kāla—more properly Kāḷa, for in the Sanskrit Mahāvastu, it is explicitly said that he was *black*, or dark in complexion. Here is the passage : Dakṣiṇāpathe aparo brāhmaṇakumāro Ujjenīyaṁ brāhmaṇamahāçālasya'putro çyāmo *asito* varṇena, paṇḍito nipuṇo medhāvī (Mahavastu II, 30).

But it is remarkable that the name of the Nāgarāja, Kāḷa, which is so spelt in most Pāli sources, is Kāla in Sanskrit writings, *cf.* the Sanskrit in Mahāvastu (II, 265) : Adrākṣīdbhak.

savaḥ *Kūlo* nāma nāgarājo
 Bodhisatvaṃ abhitāvikrāntaṃ
 vikramantaṃ dṛṣṭhṡvā ca punar
 etad avocat.

Stanza 235 Line 3—Read—Siddhattho atha asid-
 dhatthaṃ.

„ 236 „ 1—Bhiṃsanatara uru saḥassabāhuṃ

„ 3—Girimekhala ākhyam.

„ 237 „ 1—Nānā ānanāya analavaṇṇa siro-
 ruhāya (dat. sing).

„ 2—Ratta uru vaṭṭa bahiniggata
 locanāya.

„ 3—Daṭṭha oṭṭha bhiṃsana mukhāya
 uragabbhujāya.

„ 238 „ 2—Bandhatha imam.

„ 239 „ 1—Gambhīra megha-rava sannibha.

„ 241 „ 1-2—Accanta bhīma anala-acci uru
 pāsāna bhasma kalala āyudha-
 vassa-dhārā.

„ 3—Aṅgāra pajjalita vāluka vassa-
 dhārā. It will be perceived that
 the two first lines (1-2) run one
 into the other, and form but one
 long compound. Here and in
 other passages in the poem, the
 author, by his propensity to form
 lengthy compound words, betrays
 his leaning to Sanskrit literature

Stanza 244 Line 1—Kopa uparatta vadano.

„ 245 „ 4—Kusumachattataṃ āga sīsaṃ.

„ 246 „ 1—Pagantvā, for upagantvā metri causa.

„ 252 „ 1—Ratta megha upanikkhanta hema-vijju iva.

„ 263 „ 3—Read : idaṃ udānaṃ.

„ 268 „ 4—Akāsi pāṭihāriyaṃ, “performed the double or twin-miracle.”

Mr. Rhys Davids, in his *Buddhist Births stories*, p. 105, says “*I am not sure of the meaning of the expression (yamakapāṭihāriyaṃ). Bigandet, p. 93, has, ‘performed a thousand wonders.’ Hardy, p. 181, omits the clause ; and Beal omits the whole episode.*”—But the nature of this *twin-miracle* becomes clear in the light of the Burmese versions of the Buddha's life. The following translation, from “*Jinattapakāsaṇī*, the best known and most widely read life of the Buddha in Burmese, will illustrate the conception of native commentators (whose writings as Mr. Fausboll so aptly says in his admirable translation of the

Sutta-nipāta, S. B. E. V., X., should never be despised) concerning this miracle. Here is the Burmese in transcription (Jinatthapakāsaṇī, p. 137.)

S've-to-myo:-to-tô-i mānmāna
 kô kya-sim-_ço-nhā san-to-mū-rā-
 pallañ-thak-hnaik catutthajhān
 kô vañ-sā:-to-mū-rve. koñ :
 kañ thak ô. thak-to-mū-prī :
 ço lakyākhre-to s'an. rve sañk-
 ram krva-to-mū-lyak athak kôy
 (kāya) to mha mī : alhyan
 ok kôy (kāya)-to-mha re-ayañ
 lak-ve-bhavā :-to-mha mī : al-
 hyan lakyā-bhavā :-to-mha re-
 ayañ lakyā - myak - lun :-to-mha
 mī :-alhyan lak-ve-myak-lun :-to-
 mha re-ayañ khantvañ :-to aprañ
 nhākhoñ :-to-aprañ-to-mha mī :-
 re-asun asun alun:-sun-_ço-kôy
 (kāya) to-mha añño, arhve, anī,
 aphyū, amoñ :-anak, pro :- pro :-
 pyak-_ço-roñkhrañ - to - khrok-_çve
 ko lekā lekā ajaṭṭā-prañ-lun:-prañ
 mhya thvak-thvan :-se-lyak aṇ-
 bhve-gaman :- rhu-ma-khan :-_ço-
 Yamokprāṭihā (yamaka-prāṭi-
 hāriyaṃ) ko ratanā-saṇ : kran-
 thak pra-to-mū-i. Which in Eng-
 lish means :—"In order to sub-

due the pride of his relatives, he (the Buddha), entering into the fourth degree of dhyāna, rose up from his seat and, ascending into the air, stretched forth his right foot and walked (in the air) to and fro and shewed the *Tvin-miracle*, that is —he shewed flames of fire issuing from the upper part of his body, from his left foot and from his right eye ; and he shewed water issuing from the lower part of his body, from his right foot and from his left-eye ; from his mouth and his two nostrils, he made it appear that fire and water were coming forth, separately, though mixed up and without intermingling (*sic !*) ; and from his whole body he made, by turn, radiate forth the six Buddha-rays so as to light up the whole expanse of the heavens. Thus did he shew this astounding miracle, walking to and fro in the Gem-Path (which he had for the occasion, created in the heavens.)”

The tvin-miracle, then, consisted of water and fire issuing

without intermingling, from the
Buddha's body.

Stanza 269 Line 2—Samūpasamma animisehi.

„ 270 „ 1-2—Tasmim̐ ... caṅkamasim̐ — In the Nidānakathā (Fausboll, Jāt. I. 74), it is said that he created that (tasmim̐) cloistered walk, stretching from east to west ; in it, he spent seven days, *cf.*, Mahāvastu III. 281. “ Bhagavān saptāhaṃ prītisukhena...” etc.

„ 271 „ 1—Construe : tassa ajapālataru-rājavarassa mūle ; the initial-a, of ajapāla being dropped to meet the exigencies of the metre.

„ 2—Māra aṅganānaṃ—“Of Māra's women ”—The allusion is to the three daughters of Māra, Taṇhā, Aratī and Ragā, *viz.*, Desire, Pining, and Lust. They, seeing their father dejected and sorrowful after his defeat in the battle with Siddhattha, on learning the reason of his sorrow, offered to go and, by their charms, tempt the Master, and overcome him. But they were unable even to move him, and had to return humiliated. The episode is well

known both to the Southern and Northern Schools. *cf.*, Suttanipāṭa, Aṅg. Nik. I. Samyutta Nik. I. Lalita Vistara; Buddhacarita. In Sanskrit sources the names are : Tṛṣ, Prīti, Ratī. But in the Mahāvastu, only two daughters are generally spoken of : Tantrī and Aratī (Mahāvastu III. 281), in one stanza, however, reference is made to three : Tantrī, Aratī, and Ratī. The account of their defeat is very much the same in the Mahāvastu as in Pāli sources.

Stanza 273 Line 1—Nāgalatāmayaṁ dantakaṭṭhaṁ.

„ 2—Devindena ābhata uttamam.

„ 274 „ —All MSS. have “ vāñijehi. ”

The two merchants referred to in this stanza are Tapussa and Ballika. The Burmese, or rather the Talaings claim them as their countrymen, but so do the Siñhalese and so did the Bactrians. The Shwe Dagon Pagoda in Rangoon is supposed to have been built over the hair-relics then given to them by the Buddha, and is therefore considered as most holy. They were the

first disciples of the Buddha, by accepting two articles of faith : Buddha and Dhamma, for no clergy as yet existed. In the Mahāvastu, III. 310, however, they are said to have gone to the three refuges, Triṣaraṇa. The Talaing chronicles also mention the two bulls harnessed at the cart as refusing to advance any further, thus warning them of the Buddha's presence not far off. It is remarkable that the Sanskrit name in Mahāv., III. 310, Trapusa is exactly the same as the Burmese one, while it differs in the Pāli Nidānakathā.

Stanza 275 Line 2—Read : Ajapāla, initial—a, being dropped metri causa.

- „ 279 „ 1—Su-v-añjitāni.
 „ 281 „ 1—Saṅkhapāla ; reference is here made to the jātaka of this name, Fausboll, V.
 „ 282 „ 1—Khantivādi-jātaka, Fausboll, III.
 „ „ 3—B reads, pāpuṇantena.
 „ 286 „ 3—Sammakkhito-v-añjanakehi.
 „ 288 „ 4—Dhamma amata pānadāne.
 „ 296 „ 1—Tato ajapāla udaya pabbata udito.

Stanza 297 Line 4—Vijambhamāna aligaṇa abhikūjitaṃ.

„ 301 „ 3—Arahatī āsanaṃ.

„ 311 „ 1—Desanā asinṃ.

„ 312 „ 1—A and B have : padāletvā.

„ 313 „ 1—Saddhamma-jaya thuṇa uttamaṃ.

„ 315 „ 3-4—Construe : Uruvelagāmiṃ taṃ aṇjasaṃ patvā.

„ 316 „ 2—Maggattaya amata rasaṃ.

„ 318 „ 1—Jaṭilānaṃ antojaṭā ca.

„ 319 „ 3—Disa aṅganāyo.

„ 320 „ 4—Dhaja upamānassa guṇa ālayassa.

„ 321 „ 1—Laṭṭhivana—A grove so named near Rāgaḡṛha, the modern Rajgir.

It is the Yaṣṭivana of Sanskrit sources.

„ 322 „ 1—So āgatabhāvaṃ ; initial—ā, dropped metri causa.

„ 325 „ 1—Deva dānava bhoginda.

„ 328 „ 1—Sita pulīnasamūha channa bhū alaṅkatasmīṃ.

„ 329 „ 4—Soma samma ānana.

„ 335 „ 2—Kāludāyī, should more properly be Kāludāyī ; but the Sanskrit writings call him Kālodāyin.

- „ 336 „ 1—Suta agga ratanam.
- Stanza 339 Line 1—Vasantakāla janita atiratta vaṇ-
ṇa abhirāma aṅkura pallavāni.
- „ 341 „ 1—Sunīla sāta udaka.
- 360 „ 1—Samāpajjitva, for samāpajjitvā,
on account of the metre.
- „ 379 „ 2—Dhammam iti ādim uttamam.
- „ 385 „ 1—Agga sāvakayugam gayha. Tak-
ing his two principal disciples
with him, viz.,—Sāriputta and
Moggallāna.
- 387 „ 1—A & B have...cunna.
- 389 „ 4—Candakinnarajātakam; see Faus-
boll, V. 282 (Jātaka No. 485).
- 390 „ 1—Nandakumāra—a half-brother of
the Buddha, who was compelled,
against his inclination, to be-
come a monk on the day of his
marriage with the “ belle ” of
the land.
- 394 —On the seventh day of the Bud-
dha's sojourn in Kapilavastu,
Yasodharā, Rāhula's mother, see-
ing the Buddha, her husband,
enter the palace, sent her son to
ask of him his inheritance; but
Gotama ordained him a novice,
at which Suddhodana, very much
annoyed, made the Buddha pro-

mise never thereafter to ordain
any one without his parents' con-
sent.

Stanza 396 Line 1—Kusuma ākula sundara taru-
pavane.

„ 407 „ 4—Vihāra araha bhūmikam.

„ 408 „ 3—Chāyā udaka ādi.

„ 410 „ 1—Siṅgī iva.

„ 412 „ 1—Saṇha amala seta vālukaṁ,
3—Sāta atisītala udakaṁ.

„ 413 „ 1—Suphulla sāla asana asoka nāga.

„ 425 „ 1—Udāra ānisamsaṁ.

„ 428 „ 1—Tiloka hita da.

„ 431 „ 3—The—i, of kesarī, shortened
metri causa.

„ 432 „ 1—Phulla atinīla vimāla uppala cāru
netto.

„ 434 „ 2—Sumsumāragiri — The Crocodile
Hill, in the Bharga country.

„ 435 „ 1—Nānāmata atibahu titthiya sappa
dappaṁ. The allusion is to the
famous dissensions that arose
among the brethren at Kosambi,
in which the gods even took part.
The Dhammapada-atthakaṭṭhā
gives the story in full (I. 5).

Stanza 436 Line 4—Paraleyya ; some sources have,
Pāreyyaka.

MÈTRES OF THE JINACARITĀ.

—:0:—

I. Dissimilar Quarter-verses of *eight* syllables.

—

The dissimilar octosyllabic verses found in the Jinacarita are, a few, *Vatta*, the great majority being *Pathyāvatta*.

(a) *Vatta*.

Free.	Trisyllabic.	Trisyllabic.	Free.
f	x	a	f
f	x	— — —	f
f	x	a	f
f	x	— — —	f

N. B.—f= —, or— but sometimes dissyllabic ; x= any trisyllabic foot except — — — (*anapaæstus*), or — — — (*Tribrachys*) a=any trisyllabic foot.

The following stanzas are *Vatta* ;—49, 132, 176 187, 226, 314, 316, 326, 393 ; 1 (Postscript).

The following is irregular, 12, has a tribrach — — — in the 2nd seat of the 4th quarter.

Stanza 36, has nine syllables in the 1st Quarter.

— — — — —

No. 314. 316 and 327, furnish examples of odd pādas running into the even pādas.

(b) Patthyāvatta.

f	x	— — —	f
f	x	— — —	f
f	x	— — —	f
f	x	— — —	f

As is seen above, the 2nd seat of the 1st and 3rd pādas must be a *Bacchius*; the 2nd seat of the 2nd and 4th pādas, an *Amphibrachys*.

The following verses are Patthyāvatta; (Introductory Stanzas, 1 to 7).

2 to 7, 10, 11, 13, 15 to 17, 19, 21 to 30, 32, 34, 28 to 42, 45 to 48, 50 to 59, 61 to 65, 72 74, 76, 101, 103, 108, 109 to 115, 127, 137 to 139, 142 to 149, 151, 154 to 160, 162, 165 to 171, 173 to 175, 177 to 183, 186, 189 190, 192, 194 to 203, 205 to 208, 210, 211, 213, 216 to 220, 223, 224, 227 to 235, 247, to 249, 251, 252, 255, 256, 259 to 268, 273 to 278, 280 to 285, 290 to 295, 302 to 313, 315, 317, 322 to 325, 327, 331 to 337, 347 to 350, 353 to 359, 361 to 386, 388 to 392, 394, 401 to 409, 415 to 420, 422, 423.

Postscript :—2 to 15.

In the following stanzas (Introductory) vowels have been shortened or lengthened to meet the exigencies of the metre. 1, the—i, of sajjanālinam is shortened; 2, (A) has...Yacale, with yā short, against the metre and orthography as well.

In the text :—20, pantihī for pantīhi, metri causa ; 21, (A) has sopana against the metre and spelling, 33, (A) has guṇakaro in the 4th pāda, instead of guṇākaro; 104, (A) in the 3rd pāda has lokāntare, which is wrong. 105, (A) in the 2nd pāda, reads “canada,” instead of “canda,” thus spoiling the metre and making the quarter verse senseless. 106, in the 2nd pāda (A) has uparupari instead of uparūpari. 107, 1st pāda, c’ālāṇkāra becomes c’ālāṇkāra for the sake of the metre. 116, (A) in the 4th quarter reads “vandāpetuṁ upāgaṁ,” which reading spoils the metre. 130, (A) has...maṇī, long, 1st pāda. 150, in the 3rd pāda, (B) omits “pi” and spoils the metre by thus reducing the required number of syllables. 161, (B) has, in the 3rd pāda, bahuṁ against both sense and metre. 163, the same remark applies to “punāgāmi” of (B) in the 1st quarter verse. 172, (A & B) read nippīḷayitvā, with “tvā” long, in the 3rd pāda, but the metre requires “tvā” to be shortened. It may be remarked that this stanza is the only one in the poem containing six lines. 215, (B) reads “indivira” in the 1st quarter, by so doing — — — is obtained in the 1st seat, and makes the metre faulty. 246, 3rd quarter, pagantvā for upagantvā, the—u, being dropped metri causa. 250, (B) has “samudirayi” (with-di-short), against the metre ; for such reading gives a *Tribrach* (— — —) instead of an *Amphibrach*

(— — —) which is required, 253, (B) reads, 2nd pāda, pāramī, against metre. 254, in the 4th quarter (A) has janūhi, which spoils the verse. 279, the last quarter verse has *nine* syllables, which are to be arranged as follows :

— — — — — — — — — —

360, 2nd pāda, the "tvā" of " Samāpajjitvā " is shortened to " tva " metri causa.

The following stanzas are defective :—1, the first seat of the 1st pāda has a *tribrach* (— — —). 14, the 1st seat of the 2nd quarter is defective, having an *Anapaest* — — —. 31, the 1st seat of the 1st pāda has a *Tribrach* — — —. 188, this stanza is defective, having an *Anapaest* — — — in the 3rd quarter 193, this too, has — — — in the 3rd quarter. 225, in the 1st pāda has also an *Anapaest* — — —. 289, the first seat of the 1st quarter is defective, having — — —. 338, the 1st seat of the 2nd quarter is against the metre, having — — —.

Postscript ;—12, this stanza too, has an *Anapaest*, in the 3rd pāda.

The following stanzas furnish examples of odd pādas running into even pādas :—

No. 5 (Introductory), 15, 16, 19, 20, 21, 22, 23, 27, 43, 60, 105, 108, 131, 149, 169, 171, 205, 215, 216, 223, 232, 246, 252, 254. 255, 256, 260, 267, 273, 276, 277, 278, 283, 292, 293, 305, 306, 312, 313, 322, 324, 325, 327, 331, 353, 354, 355, 356, 357, 361, 367, 374, 378, 388, 404, 405, 409, and 420.

Postscript, 13, 15.

Stanzas with similar quarter-verses.

Stanzas of *eleven* syllables.

(a) Rathoddhatā.

— — — — —

The work contains only one Rathoddhatā stanza :
No. 164.

—

(b) Indavajirā.

— — — — —

The following verses are in this metre :
No. 44, 133.

These stanzas are irregular :—87, the last syllable of the first three pāda is — short. 119, last syllable of 2nd and 3rd pāda is short. 209, this too, has — in the last seat of the 4th quarter. 272, has also — in the last seat of the 1st pāda. 342, all the last seats have —.

The scheme above given of “Indavajirā” is strictly according to rules ; however, some native commentators allow the last syllable of every quarter verse or pāda to be free :

— — — — —

in which case the above stanzas would be regular.

(c) Upavajirā.

— — — — —

The *Upavajirā* stanzas are, like the *Indavajirā*, very few. 95, has in the last seat — ◡ instead of — —. In the 1st quarter, (B) read *suphullambaka*. 96, has also — ◡ in the last seat of the four *pādas*. 97, this too has — ◡ in the last seat of the 3rd and 4th quarters. In the 2nd quarter (A) reads *lātaṅga* which is against the sense and the metre. 136, this stanza is the only *perfect* *Upavajirā*, according to the above scheme ; in the 4th *pāda*, *ramitva* for *ramitvā*, for the sake of the metre. 270, the last seat of 3rd quarter has — ◡. 341, this stanza too, has — ◡ in the 1st, 2nd and 4th quarters in the last seat. 343, has also — ◡ in all the last seats.

Native authorities give also the following scheme for *Upavajirā*, according to which the above stanzas are perfectly regular :

◡ — ◡ — — ◡ ◡ — ◡ — — ◡

(c) *Upajāti*.

Upajāti stanzas are made up of *Indavajirā* and *Upavajirā*, and present a very great variety ; this will be readily understood when it is born in mind that any one quarter verse may be either *Indavajirā* or *Upavajirā*. The same remark as above made for *Invajirā* and *Upavajirā* applies of course to *Upajāti*, that is, the last seat in each *pāda*, may be either a *Spondaeus* (— —) or a *Trochoeus* (— ◡). The two following examples will illustrate the nature of *Upajāti* stanzas.

No. 73,	— — —	— — —	— — —	— — —	— — —	— — —	Upav.
	— — —	— — —	— — —	— — —	— — —	— — —	Indav.
	— — —	— — —	— — —	— — —	— — —	— — —	Upav.
	— — —	— — —	— — —	— — —	— — —	— — —	Indav.
No. 84,	— — —	— — —	— — —	— — —	— — —	— — —	Indav.
	— — —	— — —	— — —	— — —	— — —	— — —	Indav.
	— — —	— — —	— — —	— — —	— — —	— — —	Upav.
	— — —	— — —	— — —	— — —	— — —	— — —	Indav.

The Upajāti verses are rather numerous. I will only mention the following, about which some remarks may be useful. 125, (B) reads *abbhutaṃ idisaṃ ti*, and spoils the metre. 126, (A) has *sīrasā*..., which makes the metre wrong. 134, *byadhitam* for *byādhitam*, “byā” being shortened *metri causa*. 258, (A) reads, 4th pāda, *dhāri*, which is against syntax and does not improve the metre.

III. Stanzas of 12 syllables.

(a) *Vamsaṭṭha*.

— — — — — — — — — —

67; 90, (A), 3rd pāda, reads “*narindaṃ ādāya*,” against the metre. 100, (A) has “*mudusītalānīlo*,” thus spoiling the metre and the sense. 121, 122, (B) reads “*taṃ ādāyitvā*,” against the metre. 135, 221, 296 to 298, 411, 412, 414.

metre. 129, (A), 2nd quarter has "raṁsīm apa..." and in the 4th "lokanambujavanāni." Both readings are against the metre, and the last one mars the sense as well. 236, Māpetva, short for the sake of the metre. 432, 2nd pāda, jotihi for jōtīhi, metri causa. 433, 2nd pāda, desetva, short on account of the metre. (B) reads : Atūlo, and spoils the verse. 439, 1st quarter, (A) reads : cārū against the metre.

0

V. Stanzas of 15 Syllables.

Mālinī.

)))))) _ _ _) _ _) _ _

The caesura falls after the 8th syllable.

77, 78, 328 to 330, 427.

The following two are irregular: 184 and 449 the last seat of the 4th quarter is $\cup - \cup$.

0

Stanzas of 19 Syllables.

Saddūlavikkīlitr.

— — — — —

There is a pause after the 12th syllable.

The is only one stanza in this metre is No. 410.



JINACARITA.



TRANSLATION.



INTRODUCTORY STANZAS.

I

I bow, with my head, at the most exalted lotus-like feet of the great sage, which (*feet*) give to the bee-like virtuous persons, the honey of Nirvāṇa !

2

And to the Law, sun-like, of great splendour, which, having taken its rise from the King of Truth, (*as the sun appears from behind*) the immovable Eastern Mountain, dispelled the thick darkness of ignorance in the world !

3

And to the Brotherhood, which, moon-like, shining with the great rays of eminent virtues, causes always to blossom the lotus of the faith in Buddha, which (*lotus*) springs in the lake-like hearts of the people, I bow !

4

I, desirous of always bearing in mind the beneficial carrier of the Conqueror, all scattered here and there (*in many literary productions*), will concisely recite it.

5

To those who bear in mind the exalted carrier of the Conqueror, the blissful lot of Nirvāna, so difficult to obtain, becomes easy of acquisition : What shall be said, then, of the acquisition of wealth ?

6-7

Therefore, O Good Sirs, ye who are seeking freedom from decay and death, do receive well into your ears (*as honey in*) the hollow of your hands¹ and constantly enjoy that pure, delicious nectar (*viz. Jinacarita*), recited by me in the regular order of beautiful verses which bring sweetness to the listener's ear !

(1) *Lit.*—"The hollow-of-your-hand-like ear."

JINACARITA.

—:0:—

1-3.

Four æons and one hundred thousand worlds ago, there was a great and beautiful city, by name Amara, at all times the abode of virtuous men, filled with a variety of gems, thronged with men of various races, crowded with various kinds of stalls, adorned with rows of ¹ archways ; it was filled with the ten noises, and was like unto the city of Indra.

4-6.

In that city of Amara, there was a youth of brahmin descent, honoured by the whole world, exceeding compassionate, of great wisdom, very handsome, pleasant, who had crossed the sea of the Vedas, a future Conqueror (*viz. Buddha*), by name Sumedha ; he looked at the immense treasure accumulated in many hundreds of rooms in the dwelling of his parents, and shewn him by his steward,

7-8.

Made a pile of it all, and he, that mine of virtues, (*exclaimed*), “ Alas ! my forefathers going to heaven, did not take even one farthing (*of all this money*) ! ” and greatly moved, he thought. “ But it is behoving me to take with me² the substance of these treasures.”

(1) *cf.*—Dathavamsa, I. 39. (2) To the other world.

9.

Seated in the privacy of his own beautiful home, and considering the imperfections the body is subject to, he admonished himself :

10.

"The dissolution of the body is suffering, and so its coming into existence. I am subject to birth, to old age and to disease ! "

11.

Having thus, and in many other ways, perceived the defects of the bodily frame, he apprized the king (*of his intention*) and had the drum beaten by way of proclamation, about the city ;

12.

And then satisfied, for seven days with his treasures like unto the nectar of the lily, the beggars assembled at the sound of the drum, like bees at the fragrance (*of the lotus*).¹

13.

Contemplating his lotus-grove-like treasures not yet destroyed by the snowflake-like fall of his alms,

14.

He left his pleasant house like an elephant-king

(1) A close, but somewhat awkward translation would run, "and then regaled, for seven days, the bee-like beggars assembled at the perfume-like sound of the drum, with his lily-nectar-like treasures."

a forest ablaze with fire, while even the crowd of his relatives was weeping.

15.

And he the great sage retired to the great Himalayas, redolent with the perfumes of the red sandal wood, of camphor and of the fragrant aloe.

16.

Which (*the Himalayas*) are adorned with full-blossomed champac and Asoka trees, with trumpet flowers and with arecanut trees, iron-wood trees, and the tilaka and punnāga-trees.

17.

Which teem with many beasts, such as lions, tigers, hyenas, elephants, monkeys, horses, etc.

18.

Which resound with the noises of the minas, the golden geese, with the noises of swans, of herons, of parrots, of cuckoos, of doves and other birds.

19.

Which are haunted by genii, demons, gandharvas,¹ by gods, by siddhas,² magicians and other demigods.

(2) Gandharvas are celestial musicians, and form the orchestra at the gods' banquets. 2—An inspired saint, a holy personage sanctified by penance and possessed of supernatural powers; a kind of demi god.

20.

Aglow with vast and beautiful ranges of realgar and sapphire mountains and with thousands of silver and golden-hills.

21.

Delightful with numerous divine females disporting themselves in hundreds of lakes having bathing-places adorned with steps of jewels and gold.

22.

Glittering with hundreds of cascades overhung with a cool spray, and with the beautiful colours of Kinparas and dragons.

23.

Embellished by the dances of troupes of peacocks, and with bowers of creepers, and terraces bestrewn with white sand.

24.

The store-house of gold, jewels, pearls and many other kinds of precious things ; the land of the lotus of Merit, for the bee-like persons that seek for it (*the merit*).

25.

The wise one, having plunged into those Himalayas and there discovered, in a desirable leaf-hut, created by the thousand-eyed Çakra, the eight implements necessary to an ascetic,

26-28.

He, the man of devotion, put on the ascetic garb, and living intently absorbed, within a week obtained the five High Powers and the eight Attainments, enjoying the bliss of mystic meditation. One day, the ascetic, going through the sky, perceived the people clearing the road ; coming down from on high, he asked them " Why are ye clearing the path ? "

29-30.

"O, Sumedha ! doth not thou know ? The Buddha Dipankara, having attained Supreme Enlightenment, and established the excellent Kingdom of Truth, has, dispensing the Law to the world, come to our fair city of Ramma, and lives here in the Sudassana Monastery.

31.

"We have invited that Unique Leader of the world with four hundred thousand spotless monks, to (*come and*) receive alms.

32.

" O , Secr ! for His coming we are clearing the way ! " Thus the people, gladdening his (*Sumedha's*) ears, spake to him.

33.

On hearing the word "Buddha," Sumedha, that mine of virtues, enraptured, was unable to contain his emotion.

34.

Accordingly, the Sage asked for a portion of the road (*to clear*), and, having obtained an uneven spot, began to level it.

35.

But, even before the spot was made ready, the only Protector of the world, the great Sage, world-honoured, having the welfare of the world at heart, entered the road with his saints.

36.

Sumedha, perceiving the Tathāgata aglow with the splendour of the six Buddha-rays approaching, thought rejoicing :

37.

“What ! If I were to make a bridge for the wise, the great Sage and the clergy that accompany him, by laying me down in the mud ?”

38.

“ This would, for a long time, be enough for my good and happiness ! ” and thus thinking to himself, the Future Buddha laid himself (*in the mud*).

39.

Opening his beautiful lotus-like eyes and perceiving the Buddha, he, the Resolute, even lying there, further thought ;

40.

"To-day even, if I wished it, I might put an end to this interminable strife of renewed existence, and, becoming a novice in the Brotherhood, again enter the fair town of Ramma ! "

41.

" But what good to me by extinguishing, in another garb, my corruptions ? Having, like unto this Buddha, become an incomparable Buddha in the world,

42.

" Better for me complete extinction, when I have made the people cross over the ocean of rebirths in the boat of the Law and have brought them to Nirvāṇa ! "

43.

Thus pondering, prostrate there in the mud, he looked beautiful, as the golden trunk of a banana tree.

44.

On beholding the person of the Blessed One glittering with the six-coloured-Buddha-rays, Sumedha the wise, with a heart elated with the joy rising within him, made the resolve to obtain Supreme Enlightenment,

45-47.

And the Bridge of the world, Dipankara Buddha, the Sole Eye of the world, the Wise, coming to that

place and perceiving the ascetic lying in the slush as a bridge for Him, He, this world's Unique Bridge, stood near the head of Sumedha and foretold : "This ascetic, in times to come, shall become a fully enlightened Buddha, by name Gotama !" and also (*foretold the persons who would be*) his principal disciples, and the other things relating to the future.

48.

Having thus spoken, the Buddha, a lover of merit, together with the Brotherhood, honoured Sumedha by walking round him with his right side to him, and did him homage with eight handfuls of flowers,

49.

And having done this the Leader of the world, accompanied by the Brotherhood, proceeded to the city of Ramma, the place of beautiful pleasure-gardens and of beautiful dwellings.

50.

Hearing the Conqueror's words, he rose up from the mud and, honoured by the troupes of gods with flowers and other things, delighted,

51.

Sumedha, the great ascetic, of vast wisdom, whose senses had been subdued, sat himself, in cross-legged fashion, on the flower-seat.

52.

Rejoicing, the Gods of ten thousand systems of

worlds, extolled the Wise One sitting on the seat of flowers ;

53.

And then, sitting, he investigated those conditions that go to make a Buddha, above, below, at the four points, and at the intermediate points (*of the compass*).

54.

As he was thus examining the basis of the whole Law, he first perceived, in the (*future*) continuous lineage of his ownself, the Perfection of Alms-giving.

55.

The Seer, further searching for Perfections, saw, with the eye of his wisdom, the whole of these Perfections.

56.

The good Sumedha, searching for Nirvāna, endured many hardships while going through the continued succession of existences, fulfilling the virtue of Charity.

57.

Giving to mankind, he, the greatest of givers, everything they desired, such as food and so forth, like unto the tree in Indra's heaven, which yields all desires, and the all-wish-granting magic stone, (*called*) cintāmaṇi.

58.

The Resolute, exultant, tore out his fair eyes, more numerous than the stars in the sky, giving them away to those that asked for them.

59.

Giving his body's flesh, surpassing in quantity the dust of the earth, and his blood, exceeding the ocean's waters.

60.

Giving away his head ornamented with the diadem, so (*often*) that piled up they (*his heads*) would surpass in height even Mount Meru ; and making the earth quake, he gave away his own wife and children.

61-62.

In like manner fulfilling the Perfections of Morality, of Self-abnegation, of Wisdom, and all the others, he came to the existence of Vessantara, and passing away thence, was reborn in the city of Tusita, the charming abode of the gods and, having lived therein a long time enjoying infinite bliss,

63.

The gods with respectfully uplifted hands entreated Him, saying : "O, Great Sage ! (*now*) is the proper time for thy Perfect Enlightenment ! " and so on.

64-65.

Examining the time etc., and perceiving it was (*then*) the proper time for His Enlightenment, (*Buddha-*

hood), He gave his assent to the assembly of gods and went to the Nandana Grove with the throngs of devas (*who said*): " Depart hence and attain thy glorious destiny ! "

66-67.

(*And he was reborn*) in the superb city called Kapila, the place of decorated towers and large dwellings and splendid gates, the home of lovely women ; abounding in noble steeds with well groomed bodies ; full of beautiful shops (*wherein were sold all kinds*) of wares ; splendid with its fine, large, noble elephants and ornamented with a multitude of archways and banners, and which could scorn, so beautiful it was, even Amaravati, the city of Indra,

68.

Through the noble Suddhodana, the Lord of men, the pride of the house of Ikṣvāku, the protector of the poor, the dwelling of spotless virtue, whose lotus-like feet were frequented by the great, bee-like diadem-wearing kings.

69.

He, (*the future Buddha*) of extensive wisdom, having shewn himself (*in a dream*), in the form of a noble elephant, as beautiful and white as the moon, holding in his splendid, spotless, glistening trunk like unto a silvery garland, a white magnificent lotus,

70.

To Queen Māyā, whose lips were as red as the bimba fruit ; whose eyes were like blossoming lotus

flowers, with eyebrows curving like a creeper (*or, arched like Gakra's bow*) and conducive always to increase of love; whose noble face was like unto the pure and splendid full moon, and whose charming breasts were like two golden-swans;

71.

He approached the bosom of Māyā, the beloved of the king, decked with the adornment of morality and other virtues, charming with her lotus-like feet and blossom-like hands, splendid with the golden complexion of her gold-like body.

72.

At the moment of his conception various wonders took place and he was guarded by men and gods.

73.

Like a graceful golden image seated in the pericarp of a beautiful red lotus, the gold complexioned Lord of men sat cross-legged in His mother's bosom.

74.

As a crimson thread passed through a transparent gem, the Sage appeared, expanding His mother's lotus-like heart.

75.

In her tenth month the queen thus spoke to the king, "Sire, I wish to go to my relatives' home."

76.

Having been permitted by the king to do so, while

proceeding to her own family with a large retinue,
on a road like unto a road divine,

77.

She perceived the Lumbinī garden, an exceedingly delightful place, with groves of sal-trees adorned with multitudes of delightfully perfumed flowers and with festoons of intoxicated bees making a great humming noise, and saw flocks of birds which seemed, eyes-like, to call and invite her (*into the garden*).

78.

Mahāmāyā, having greatly disported herself in that pleasant grove, and being delighted with such houri-like sport, she approached the foot of a noble, full-blown sal-tree and seized one branch that had, of itself, bent down beside her.

79.

At that instant, the pains seized her, and the people hung a curtain round about the queen and keeping good watch over her, retreated thence, and stood ready.

80.

Then, catching hold of the branch with her beautiful and pink-coloured hand ornamented with pleasant gold ringlets and other ornaments, ablaze with the light of her perfectly rosy-nails, and exceeding soft, as cotton, she, there even standing, brought forth the Sage.

81-82.

The Brahma angels, taking a lovely golden net, approached and in it received the Incomparable One resplendent with the golden complexion of his body, possessed of delightful eyes, coming forth from his incomparable mother's bosom beautiful with his hands and feet well stretched forth, as a golden swan from a lotus, and said, standing before her, " Rejoice, O, Queen ! A most excellent son has been born unto thee ! "

83.

Other mortals are born with their body smeared with impurities, but this noble Lord of men was born unsullied as a priceless and splendid gem deposited on an extremely delicate and spotless cloth of Benares.

84.

Nevertheless, on this auspicious occasion, two streams of water came down from the sky to refresh, in a delightful manner, the Blessed One and his mother.

85.

From the loving hands (*lit. pleasure giving hands*) of the Brahmas, the angels, approaching, received Him on a rug made of the skins of black antelopes, and noble-men received him, the Sage, the greatest of men, from the hands of the angels, on a rug made of fine cloth,

86.

And He, like the beautiful, spotless and delight-giving moon, stepped from the men's hands on to the

ground with his charming feet, marked with the Wheel, and standing firmly, looked to the East with his long, lotus-like eyes.

87.

And many hundreds of worlds lay open in front of him as a great vista, and in those worlds, gods and men, making to Him offerings of perfumes and other things, said to the Sage :

88.

“ O, Sage, there is no man in this world equal to thee, much less thy superior.” Then, the Protector of the world, surveying the four cardinal points and not perceiving any one his equal,

89.

Facing the North, walked seven paces and said :
“ The chief am I in the world, the most excellent and the greatest ! ”

90.

The people took the Chief of men, endowed with an extraordinarily noble voice, honoured by gods, demons, the brahmas, and kings, and went to the beautifully prepared city of Kapilavastu.

91.

Th earth, though capable of bearing the very heavy burden of mountains, trees and of Mount Meru as well as all the water in the ocean, as if unable to bear the burden of his virtues, trembled at the moment of the Noble One's birth.

92.

The dogs sported with the antelopes, and the crows, jubilant, with the owls ; Garuḍas and Nāgas played together, and in like manner, bands of cats disported themselves with rats.

93.

As children with their parents, so did all animals associate in concord with the kings of beasts (*lions*); and as the arrow of the archer Sarabhaṅga came back to him, so, ships gone to foreign countries came back (*of themselves*) to their native places.

94.

The ocean became splendid with lotuses glistening with various colours, its waves became very calm and its waters became sweet and fresh.

95.

The sky was filled with full blown hanging lotuses ; the birds ceased flying through the air ; the rivers checked their course and did not flow.

96.

As a spouse fecundated by the embrace of her beloved, so, the earth was made most beautiful by a shower which fell out of season, and was most splendidly decorated with the innumerable flowers let fall by the gods,

97.

And as women look very beautiful in (*gay*) attire,

so did all quarters with their large trees entwined with women-like creepers most lovely with their ornaments of full blown flowers, and clad in the deliciously fragrant filaments of lotus flowers.

98.

The whole sky scented with perfumes and frankincense, was very beautiful ; the chiefs of gods and demons, in their gala attire went about singing together ;

99.

All persons became sweet-spoken ; in all places the weather was clear ; elephants trumpeted loudly, lions roared, and

100.

A sweetly perfumed, soft, cool breeze, wafted, refreshing to all men ; persons whose body was affected with disease became cured and well.

101.

The heavens became delightful with the hue as of an immense, spread out chowry, waters broke through the earth and rushed forth. The crooked became straight-limbed.

102.

The blind beheld the dances and sports of the crippled, and the deaf heard the pleasant songs of the dumb.

103.

At that very instant (*of his birth*), the fire of the lower hell became cool, the fish rejoiced and living beings laughed merrily.

104.

For the ghosts oppressed by thirst and hunger, food was provided, and there was light in the dense darkness of the hells between the worlds.

105.

In the heavens, the multitude of stars, the moon and the sun, shone forth with great splendour, and also the precious stones hidden in the earth.

106.

Splendid, well-blown, large lotuses of the five colours broke through the earth, the rocks etc., and sprang forth over and over one another.

107.

On earth, kettle-drums and other musical instruments, and ornaments gave forth most sweet sounds without being played upon and without being struck.

108.

Then, men bound in chains were freed ; the doors and windows of dwellings in the world opened of their own accord.

109.

And in the Tāvātimsā heaven the hosts of angels rejoiced and sported, waving up their garments, turbans etc.

110.

(*Saying*) "In the city of Kapilavastu, a son has been born unto king Suddhodana. He, sitting upon the Throne of Wisdom will become a Buddha."

111.

The ascetic Kāladevala, of great wisdom and endowed with super-human powers, was the spiritual adviser of king Suddhodana the wise.

112.

Having finished his meal, he repaired to the abode of the Thirty-three, and there, sat in a mansion to pass the day ;

113.

He perceived the gods sporting in their gala attire, and he enquired the cause of their joy, and they told it to him.

114.

On fully grasping the news, filled with joy, he straightway left the celestial abode and went to Suddhodana's palace.

115-116.

The sage (*Kāladevala*), entered the palace, sat in the seat for him prepared and said—"The rumour is,

O, King ! that a son, most excellent and wise, has been born unto thee, I desire to see Him." The king had the young prince decked out and brought in, and approached to make him pay homage to Kāladevala.

117.

And instantly, the noble and beautiful lotus-like feet of the young prince, through the power of his virtues, turned and firmly fixed themselves on the ascetic's head.

118.

For in that last existence (*of the Buddha*) there was no one in the three worlds worthy to receive the reverence of that exalted person, for if they had placed the head of the Protector of the three worlds at the feet of the ascetic,

119.

His (*the ascetic's*) head would indeed have split open ; (*Kāladevala*) thought " It is not right that I should bring about my own destruction ! " and (*so*) standing, he respectfully saluted the Sage, that ocean of virtues, with his joined hands raised to his forehead ;

120.

The king, seeing this marvel performed by his own son the God of gods, joyful, respectfully revered his soft lotus-like feet marked with the wonderful (*sign*) of the wheel !

121.

When the king was about to hold the great Sowing-Festival, the people decked out and pleasant, repaired to the town decorated even like unto the city of the gods, and assembled at his splendid palace.

122.

The king, bedecked, surrounded by the people, took his son in splendid attire, and with the grace of a Çakra, went to the admirable Sowing-Festival.

123.

Having laid him down under a rose-apple tree surrounded with beautiful screens ablaze with various colours, the troupe of nurses went to see the festival (*that was going on*) outside.

124.

Sitting on his beautiful couch, at the foot of the rose-apple tree, glistening with the splendour of the canopy glittering with golden stars and other such ornaments, the Wise One, having an opportunity, devoted himself to ecstatic meditation.

125.

The nurses, perceiving him seated as a golden image, and seeing the shadow of the tree stationary, went up to Suddhodana, and said—"Such and so is thy son's marvel !"

126.

He, on hearing of this wonder of his lotus-eyed son.

whose face was as beautiful as the bright moon, exclaimed—"this is my second act of reverence ! " and revered him (*falling*) with his head at his feet.

127.

This and various other wonders that occurred in the world have been shown briefly, through fear of swelling the work.

128.

(*The prince had*) three magnificent mansions resplendent with wondrous gems and suitable for the three seasons, decorated with various kinds of canopies and couches ; the stories of which were ornamented with large flights of steps ;

129.

The glory of whose summits derided the splendours of the pinnacles of the gods' mansions and, as the sun's rays cause the lily-groves to blossom, so it (*the glory*) always expanded (*viz., gladdened*) the multitude of the people's lotus-like faces.

130.

By the walls, ornamented with various kinds of gems, the women, without even the reflection of mirrors, adorned their persons.

131.

The ramparts decorated with stucco, were a pleasure to the eyes, like even Mount Kelāsa.

132.

The moat (*round the palace*), full of thousands of lotuses, always looked like a huge sapphire bracelet ornamented with many kinds of precious stones.

133.

The only Seer of the Three Worlds, living therein, grew up, enjoying great and exquisite pleasures ; (*one day*) while going to sport in the pleasure-ground, on the royal road,

134.

He saw, in succession, the representation of an old man, of a diseased man and of a dead man ; he (*then*) became free from attachment to the three forms of existence and on the fourth occasion, delighted in seeing the pleasant representation of a monk,

135.

He, the Famous, went to the beautiful park, as enchanting as the Nandana grove in Indra's heaven, resounding with the noise of peacocks and other birds, and adorned with groves of various kinds of well blossomed trees.

136.

There, with the grace of a Çakra, the Chief and Lord of men took delight, indeed, in the pleasant dances and songs of women as beautiful as celestial nymphs.

137.

Seated cross-legged on the beautiful seat, he thought of having his person decked out.

138.

The Chief of devas, knowing his thought, told Visvakarman, "(go and) Embellish Prince Siddhattha ! "

139.

Commanded thus by Çakra, Visvakarman, approached (*Siddhattha*), and splendidly wrapped the head of the Famous One with ten thousand folds (*of celestial cloth*).

140.

He also made his person, (*already*) splendid with the uncommon signs of the Wheel, charming and elegant with various, variagated, peerless ornaments, and exquisite perfumes, water-lilies, sandal powder and so forth.

141.

(*Thus*) decked out by the gaily attired Visvakarman and there (*in the pleasure*) seated on a spotless stone flag surrounded by women as beautiful as nymphs, he looked like the Lord of devas.

142.

He, the Best of men, on hearing the message sent by Suddhodana the king, that a son was born unto Him,

143.

Exclaimed—"To-day has a fetter arisen unto me !"
and forthwith repaired to the fair palace abounding in
all kinds of pleasures.

144-145.

At that moment, Kisāgotamī, standing on the
upper terrace of her house, saw the king radiant as
the sun and said—"Happy those who have such a
wise son, and happy the wife of such a husband, al-
ways replete with virtues ! Indeed ! are they all
happy ! "

146.

Hearing such pleasant words spoken by her, He,
filled with the joy springing up in his heart, while
going back to his own abode,

147.

Took off his neck, his pure, splendid, flawless, cool
and admirable pearl necklace, and sent it to her.

148.

He ascended his palace, as magnificent as that of
Çakra, and laid himself down on the costly couch,
even as (*viz., with the grace of a*) Çakra.

149.

Nymph-like women surrounded him and performed
(*and sang*) various kinds of dances and songs.

150.

The Sage, bent upon retirement into solitude, and free from attachment to the five worldly pleasures, did not relish those agreeable dances and songs.

151.

The great Sage, the King, having laid himself down, rested a brief moment, and sat cross-legged on the couch.

152.

While even seated, perceiving the various states of disorder of the damsels, who had fallen asleep, he went near the beautiful door, terrified by Renewed Existence and saying—"Now will I go!"

153-154.

Called the minister Channa, his friend, thoroughly self-controlled, gracious, possessed of great merits, who, to hear (*easily*) the voice of the Sage, was sleeping with his head on the handsome threshold (*with*) attentive ear, and told him, "Harness my horse Kanthaka, of sindhu breed, and bring him here."

155.

Channo, assenting to the words spoken by Him, went, harnessed the horse and quickly brought him.

156.

The noble steed, while being harnessed by Channa, knowing it was (*the time for*) His Great Retirement, neighed a loud neigh.

157.

The noise (*of the neigh*) went spreading all over the town, but the hosts of gods (*dwelling*) therein, allowed nobody to hear it.

158.

Then the Joy of the virtuous, thought, "I will first see my noble son and, going, become afterwards a Buddha."

159.

And having thus thought to himself, he went to his wife's apartment and placing one foot on the threshold, he thrust his neck inside the room.

160-162.

He, the only Guide of the world, perceived his own son sleeping together with the mother, on a bed all strewn with flowers like unto a celestial couch, and thought, "If I remove the Queen's arm and take up my son, Yasodharā, waking, might, through her great love, thwart my going ;

163.

"When I have become a Buddha, coming again, I will see my son." Then the king descended from the palace.

164.

(*As bees crave for a lotus-grove*) so, men's bee-like eyes yearned for (*viz., to see*) the blue-lotus-like Yaso-

dharā, whose delightful face, hands and feet were like lilies, over whose beautiful blue-lotus-like eyes, her smile made the eye-brows run into froth-like waves.

165.

Excepting the Resolute One standing on Perfection's heights, who, having enjoyed the charms of her person, could (*thus*) abandon her ?

166.

Channa said to the King—"O ! Lord of Charioteers, I have brought the horse ; know Sire, that (*now*) is the proper time (*for thy Retirement from the world*)

167.

Then, the King, hearing the words uttered by Channa, descended from the palace and approached Kanthaka.

168-169.

He, who is devoted to the good of all creatures, spoke these words to him—"Kanthaka, save me on this night ; having become a Buddha, I will save the world of men and gods from the ocean of rebirths, that receptacle of the dreadful monsters of Decay, Desease, Death etc."

170.

Having said this, He mounted the conch-like white steed, and made Channa grasp his tail very firmly.

171-172.

Coming near (*the city's*) mighty gate, He, possessed of great strength, thought to himself " should the gate

not be opened by any body, I will grip Kanthaka with my thighs, and with Channa holding the tail, I will spring over the beautiful and lofty rampart, and go ! ”

173.

At that (*same*) moment, Channa and the noble steed, (*both*) endowed with strength and power, thought each individually of clearing the rampart (*if the gate were closed*).

174.

The gods inhabiting the gate, knowing His intention and rejoicing in His auspicious departure, then opened the gate.

175.

Māra thought—“Him, who has accomplished his object, I will (*now*) thwart ! ” and coming, he stood in the sky and said :

176.

“ Do not depart, O Great Hero ! on the seventh day hence, the divine Wheel of a universal monarch shall indeed appear unto thee ! ”

177.

The Buddha, He of great fame, thus addressed by the Lord of Death, said “ Who art thou ? ” and Māra showed himself.

178.

“Māra, I do know the Wheel would have come unto me ; go thou ! Do not stay here ! I desire not any sovereignty ! ”

179.

"I am about to make the whole system of ten thousand worlds resound (*with joy*) and I am about to become a Buddha, the only Guide of the world !"

180.

When the great being thus spake, he (*Māra*) unable to make any further impression upon Him, then and there disappeared.

181-183.

He said this to the Evil One and rejected universal sovereignty as a lump of phlegm early in the morning, and the celestials, to honour the Saintly One on his way, assembled forthwith, bearing thousands of jewelled torches, and went in front of Him, and behind and on both sides ; likewise did the *garuḍas* and the great snakes.

184.

That vast army of gods, come to this world from ten thousand worlds, caused flowers to come down from the sky like torrents of water, and, possessed of subtle bodies and delighting in agreeable sports, they went about, delighted.

185.

In the splendid road, glorious with fragrant, charming flowers, sweet incense, sandal powder, golden flags and such other things, it was impossible for the swift, noble king of steeds, impeded by (*the mass*) of flowers, to go quickly.

186.

While the festival of offerings was thus going on in that magnificent road, He, during the remainder of the night, having covered a distance of thirty leagues,

187.

Arrived on the bank of the river Anomā and dismounted from his steed on the white, cool sand.

188.

Having rested, he said, " Channa, take this horse and his ornaments and go back to our place."

189.

Standing on the river bank, the great Sage, with a very sharp sword, cut off his top-knot fragrant with perfumes and threw it up in the sky.

190.

The thousand-eyed-god, Çakra, received with bended head, to worship it, the hair-relic risen into the air, in a magnificent gold casket,

191.

And he enshrined it in the pure heaven of the Thirty-three, in the Great Cūlamaṇi Shrine, one league in height, made all of sapphires and a delight to the eyes.

192.

Putting on the noble eight requisites of a monk, which had been brought by the Mahā Brahma god, he cast away also his own splendid garments up into the sky

193.

The Mahā-Brahma god caught it up, and made for it, in the Brahma World, the beautiful Cloth-shrine, twelve leagues in height.

194-195.

He, (*the future Buddha*), went to the Mango-grove called Anupiya, and there spent seven days in the joy of having left the world, then, going thirty leagues in a single day, the virtuous Sage arrived at Rajagrha and made his round for alms (*food*).

196.

The ramparts and battlements of Rājagrha, made of sapphire stones, appeared then (*at his coming*) as mountains of gold on account of the splendour (*irradiating from his body*).

197.

The people, perceiving him, were greatly excited (*exclaiming*): "Who is this? is he Cakra, or Mahā-Brahma, or Māra or a Nāga?" and so forth.

198-199.

He entered Rajagrha and took food just enough for his sustenance and looking (*in front of him*) no farther than the distance of a yoke, while walking in the royal highway, he disturbed the inhabitants (*by his wonderful appearance*) as the ocean was disturbed when churned with Mount Meru as a churning-stick and, leaving (*the town*) went to the Pandava Mountain.

200.

Then, in its shade, seated on a pleasant spot, he attempted to eat the mixed food (*he had received*).

201.

The Sage of mighty strength, by self-examination and resolution, hindered the vile snake (*his insides, through disgust*) from coming out the ant-hill of his body,

202.

And partook of the food. The Chief of men, although approached by king Bimbisāra and being repeatedly offered the Kingdom,

203.

Declined it, and being entreated by him, "When thou art a Supreme Buddha, do thou preach to me the Law."

204.

The Sage, having give his assent to the king, and retired to a cloister, (*practised*) unmatched hardships, but perceiving that nothing (*good could be derived*) therefrom,

205.

He partook of material food, and having (*again*) regained bodily perfection, he, like unto a god, reached the foot of the Ajapāla banyan tree.

206.

The Light-giver sat facing the east, and, impinged

by the resplendence of his person, the banyan-tree assumed a golden hue.

207.

A certain beautiful woman, by name Sujātā, whose prayer had been fulfilled, took milk-rice in a golden vessel on her head and, bowing,

208.

(*Said*) "I'll forthwith make an offering to the deity inhabiting the tree," she went there and seeing the best of men,

209.

She thought it was the (*tree's*) deity ; she was delighted, and giving the gold vessel of milk-rice to the Exalted One, said "Lord, as my prayer has been realized, even so be thy wish fulfilled !"

210.

Having spoken these words, the noble woman departed thence ; then, the Chief of sages took the bowl of milk-rice,

211.

Went to the bank of the Nerañjarā river, ate the delicious food and threw the splendid vessel against stream (*in the river*).

212.

The Exalted One went into a delightful and splendid garden all aglow with rows of sal-trees in full bloom which were attracting (*lit. plundering*) men's

and god's mind-eyes as (*full blown lilies attract*) bees.

213. .

He took his noon-day rest therein, and in the evening, going, with the grace of a maned-lion, to the Bo-tree,

214.

Proceeding along a road beautifully prepared by Brahma angels, demons, gods, great dragons, and garuḍas; the grass-cutter Sothiya, a brahman, perceiving him, gave him handfuls of straw.

215.

While the best of men was proceeding (*along the road*), blue water-lilies, lotuses and other flowers poured down like rain from the sky.

216.

As the best of men was going on, the sky was, in many ways, filled with delightful sandal powder, incense, perfumes and so on.

217.

The sky was crammed up with umbrellas ablaze with precious stones and with splendid golden flags (*and banners*) as the best of men was proceeding.

218.

As the best of men was going on his way, the heavens were choke-full with gods sporting and throwing up thousands of clothes and turbans.

219.

As the best of men was proceeding on, the sky was crowded with deities discoursing heavenly music.

220.

The heavens were filled with the many choruses of celestial damsels, as the best of men was proceeding along.

221.

Charming kinnaras, kinnaris and nymphs, and beautifully formed Nāgas with their females performed various kinds of dances and sang many songs.

222.

Now, as the great festival was proceeding on like a great flood, He of great fame, the Sole Guide of the three forms of existence, took the straw and approached the Bo-tree.

223.

Round the Bo-tree, which was like a silvery mountain adorned with coral and sapphires, the best of men walked, keeping his right side to it.

224.

The Sage stood, on the immovable and sin-destroying ground on the eastern side (*of the tree*), and shook a handful of grass.

225.

Immediately a seat, fourteen cubits (*in length*) appeared ; then seeing this wonder, He of great wisdom, thought :

226.

"Verily ! let my flesh, and blood and bones, my sinews and my skin dry up ! I will not give up my efforts ! (*to attain Supreme Enlightenment*)."

227.

The Great Hero, the best of men, sat thereon in an unconquerable posture, facing the East.

228.

Straightway the king of gods stood there, blowing the Deva of deva's conch, one hundred and twenty cubits in height.

229.

Mahā Brahma Sahampati stood there, duly holding the white umbrella three leagues in diameter, and like unto the full moon when two days old.

230.

Suyama, the king of gods took a splendid yak's tail three leagues in length, and fanning him very softly, there stood;

231.

The god called Pañcasikha, likewise stood there, discoursing various melodies on a lute of vilva wood,

232.

Kāla, the snake-king, at the head of nautch girls, was also present, singing songs of praise.

233.

Thirty-two nymphs, taking a golden casket filled with divine flowers, stood, paying homage to him.

234.

Then, while this great offering made by Cakra and the throngs of gods was going on Māra, the Sinful One, thought to himself :

235.

“ This prince Siddhattha wishes to escape from my dominion ; even now, will I make him unsuccessful ! ”

236.

He (*Māra*) created unto himself a thousand dreadful arms and in them grasped all kinds of blazing weapons, and mounted the splendid, fierce elephant Girimekhala, two hundred and fifty leagues long.

237.

Surrounded by a manifold-faced army, with hair like fire, and red, large, protruding eyes, biting their lips, with fearful mouths, and possessing snake-like arms,

238.

He approached the Bo-tree, and gave forth a most dreadful shout, ordering : “ Come hither ! seize ye this Siddhattha and bind him ! ” and, by his appear-

ance, made the throng of the gods flee like cotton scattered by a violent wind.

239.

He created a wind, and a fierce roar like that of a deep thunderous cloud, but the Lord of Death (*Māra*) was unable, with all this to shake even the corner of the Blessed One's beautiful robe ; then,

240.

He caused to fall an awe-inspiring, terrible rain, as thick as the rain that destroys the world, but he was not able to make even one drop therefrom fall near the Matchless One ; and then, seeing this marvel, he was exceedingly sad.

241.

He made fall a very terrific torrent of large rocks, blazing like flames of fire, and a torrent of ashes, and a shower of mud and one of weapons ; he caused to come down a storm of sand blazing like live-coals. All these,

242-243.

Descending from the sky by *Māra*'s superhuman power, were, when they came near him who had ascended the heights of righteousness, changed into nose-gays and so forth. Then, he brought on a most dreadful darkness, like the darkness which is between the worlds, and he, the Sinful One, beheld a mass of light very pleasant to the mind and most delightful to the

eyes, which had burst forth from the bodily radiance of Him, who destroys the darkness of ignorance.

244-245.

Māra, his face red with wrath, frowning, in a very dreadful and disordered appearance, threw (*at Siddhattha*) his best weapon, the Disc, having extremely sharp edges and which could, at one blow, cut down Mount Meru in pieces, as easily as it might a thick bit of bamboo-shoot, but it could do no harm to that mine of virtues: going towards (*the Buddha*), it came down from the sky as a flower-umbrella over his head!

246.

The rocky peaks hurled by the (*Māra's*) army, coming down from the sky, were changed into nosegays.

247-249.

Seeing this, Māra, sorrowful, approached the Sage, and said to the Wise who had done good deeds (*in past existences*) "This unconquerable seat has come to me! (*belongs to me*) rise thou from this seat!"—"Māra, who is thy witness for this seat?" Thus addressed, the Sinful One, stretching his hand towards his army, said "All these are my witnesses!"

250.

Māra's hosts, with a fearful shout of "I am witness! I am witness!" addressed Him, declaring they were witnesses.

251.

"Siddattha, who is thy witness?" Then the Incomparable One—"Māra, I have here no conscious witness!"

252.

Withdrawing his right hand, bright as a golden lightening flashing from a red cloud, from beneath his red robe,

253-255,

He stretched it forth towards the earth, and taking her to witness of his former stages of perfections made her resound (*asking*)—"Why, now, art thou thus silent?" When the earth gave forth thousands of shouts like unto the roar of a storm, Māra, seeing the elephant Girimekhala firmly planted on his knees by that strong Elephant the Buddha, thought "Let him take it (*the seat*), let him take it!" like a snake with broken fangs, his pride was subdued, and he became exceeding dejected.

256.

He abandoned his weapons, his war-like apparel, and his various ornaments and fled together with his army as far as the mountains at the end of the world.

257.

The hosts of the gods, perceiving the army of Māra with fear and grief fleeing away, (*exclaimed*)—"This is Māra's defeat and Prince Siddattha's victory!"

258.

Rejoicing, they honoured the Brave with perfumes and such other things and shouting out together endless praises, they came back wearing their gala attire.

259.

The Sage, possessed of mighty strength, having thus dispersed Māra's hosts, even as the sun was still above the horizon (*lit., was continuing on*) sat on the immovable seat.

260.

In the first watch of the night, he obtained the excellent knowledge of the Past (*viz. of existences past, both his own and others*) and in the middle watch the the Eye Divine (or, Supernatural Insight).

261.

In the last watch, he gained the thorough knowledge of the concatenation of causes and effects, revolving it in his mind this way and that.

262.

At dawn, fairly making a hundred world-systems shout out with transports of joy, the full-blown-lotus eyed One, became a Perfectly Enlightened Buddha.

263.

Under the impulse of his joy, he uttered the joyful utterance, "I have gone through the chain of countless births" and so forth.

264.

He pondered in many ways on the excellences of the Throne of Wisdom, and thought, "I will not yet rise up from this Throne."

265.

And he sat for seven days on the immovable seat, lost in many thoughts.

266-268.

Some gods had a doubt, thinking, "Verily, Sid-dhattha, the sage, the wise, has to-day something more to do, for he does not abandon his seat," He, of tranquil mind, knowing this their thought, he, the world's protector, the golden complexioned light-giver, rose up like a golden swan, ascended into the sky and, in order to appease their doubt, performed the Double-miracle.

269.

Having, by means of this Double-miracle, dispelled the gods' doubt, he for seven days, stood, doing homage, with his unblinking lotus-like eyes, to the Throne of Wisdom, that seat of Victory.

270.

The Sanctified One, walking to and fro in *that* splendid cloister ablaze with precious stones and seated in the delightful Gem-House, investigated the pure Law.

271.

At the foot of the Goatherd's Banyan-tree, he caused to wither completely the spotless lily-like face of Māra's daughters ; then, at the foot of the Mucalinda-tree, he caused to blossom (*viz., enlightened*) the white water-lily-like mind of the Snake-king,

272.

And at the foot of the Rājāyatana-tree, he enjoyed the bliss of meditation. Thus did the wise, possessed of a pleasant complexion, spent forty-nine days.

273.

He (*on the forty-ninth day*), used the water (*to wash his face with*) brought from the Anotatta Lake by Cakra, as well as the tooth-cleanser made of snake-creeper wood, and ate the fruit of the myrobalan which had also been brought by Cakra.

274.

He received the rice-cake and the honey-cake brought by the merchants, in the bowl brought by the guardian Angels.

275.

His meal finished, he (*again*) went to the Goatherd's Banyan-tree and called to mind the depth of the Truth he had gained :

276.

" This Truth by me acquired is calm and deep like the mass of water supporting the great earth " so, and in many other ways.

277-278.

To him, the king of the Law, who was thus pondering on the depths of the Truth, at that moment, the thought occurred, " It is in order to master this Truth that I (*striving after it in so many existences*) cut off and gave to those who asked for it, my head beautifully adorned with the crown;

279-280.

" And gave away, having plucked them out, my eyes tastefully besmeared with black collyrium ; I drew and gave the blood from my throat ; I gave away my wife radiant with loveliness, and my son, the pride of his family ; there is no charity that has not been done by me ; there is no precept by me left unkept.

281-282.

"Nay, more : In the Saṅkhaṇḍa birth and other existences, I sacrificed my life through fear of committing a breach of morality ; and, in the khantivādi and hundreds of other existences, I allowed myself to be mutilated. There is not one virtue by me left unfulfilled !

283.

" When I scattered Māra's hosts, this earth did not quake, nor did it quake when I obtained the Knowledge of past Births.

284-285.

" In the middle-watch, when I obtained the Eye Divine, the earth did not shake ; but in the last watch

as I mastered the concatenation of causes and effects, this earth, as if giving applause, gave forth a mighty roar.

286-287.

"As gourds full of sour-gruel, or jars full of butter-milk, or hands completely besmeared with paint, or, again, as cloth impregnated with animal fat, this world, filled with a multitude of impurities, impassioned by lust, depraved by crime, erring through great infatuation, is a heap and a source of ignorance.

288.

"Who will be able to penetrate the Truth? and what good will it be to the world by preaching it?" and so the Saviour became indifferent as to giving the people the nectar of the Law.

289.

Then, Brahmā Sahampati uttered a great cry :
"Alas ! lost is the world ! The world is destroyed !"

290.

And forthwith, taking with him, from a hundred systems of worlds, hosts of Brahmas and Devas, he approached the teacher ;

291.

He went up, kneeling on the ground and, raising his hand to his head respectfully, said, "Let the Blessed One preach the Doctrine !" (*and begged of him to do so*) in many other words.

292

On being thus entreated by Sahampati, the Perfectly Enlightened Buddha, the conqueror with lily-like face, surveyed with his Buddha-eye, a hundred systems of worlds.

293-294.

He perceived : " In those worlds, men who have but little moral defilement are only so many ! " Then he divided these beings into those who were able (*to comprehend the Truth*) and those who were not ; and, having put aside those that were unable (*to grasp the Truth*), he with his wisdom, chose them, who were capable (*of being instructed*), (*saying*), " Now, let the world bring the vessel of its faith ;

295.

" And I will fill it with the free gift of the nectar of the Good Law ! " Thus, did he send forth to the throngs of brahmas, the rays of his words' ambrosia (*viz., thus did he answer them*).

296.

And the Buddha-Sun, of exceeding splendour, rose from the Goatherd's Banyan-tree, as the sun from the Eastern-Mountain, up into the sky, emitting the splendid Buddha-rays whose charming brilliancy was like unto the glow of jewels !

297.

Then, gladdening the heart of Upaka the heretic and others, he, in due course, travelled a distance of

eighteen leagues over a road fair with well-blossomed trees full of the humming sounds of numerous bees ;

298.

And the Famous One went on to the splendid Deer Park, resonant always with (*the songs of*) numerous birds and redolent with the perfumes of full-blown lotuses ; now, therein, the five ascetics,

299.

Seeing the Deva of devas, the Lord of the Three-forms of existence, the Seer of the whole world, the Blessed One, the Graceful, the Wise, the Lion-king of sages, held and evil consultation :

300.

" This samaṇa, Sirs, having partaken of substantial food, has a fine complexion and is full in his body ; (*therefore*) will we not pay him reverence !

301.

" But he is born of a great family, he has been a great one in the world, ¹ and is worthy of respect ; he consequently deserves to have a seat ; let us (*then*) prepare a seat for him."

302.

The Blessed One knowing, with his keen intellect

(1) Lit., " He has been the banner of the world," viz., when he was a prince, before retiring into the wilderness. The expression has no reference to his actual greatness as the Buddha, for they did not know as yet that he had become one.

their thought, struck down the standard of their pride with the strong wind of his love.

303.

And they, unable to abide by their agreement, made obeissance to the Wise, to the world's Protector.

304.

The five ascetics, not knowing that he had become a Buddha, merely addressed him as, " Brother ! "

305.

Then the Buddha, the Saviour of the world, addressed them saying, "Do not say 'Brother' to the Master !"

306.

" Mendicants ! I am the Sanctified, the Perfectly Enlightened, the Tathāgata ! " Thus did he point out to them the exalted state of his having become a Buddha.

307-308.

He sat on the handsome, excellent seat (*they had prepared for him*) and with a voice (*as loud as that*) of Brahmā¹ addressed the five elders (*who were*) adorned with the ornament of moral practice, then, surrounded by hosts of gods, he delivered the discourse on the Establishment of the Kingdom of Truth, and with the rays of this exposition (*of his Doctrine*),

309.

Dispelled the mass of the darkness of ignorance in

(1) Brahma-loud, great, etc. would perhaps be a better reading.

the world, and showed, with his lily-like wisdom, the light of Doctrine to amenable persons.

310-313.

Thus in the battle field known as the Deer Park, like a most powerful king, he, the king of Truth, self-possessed, seized with the hand of wisdom the splendid sword of religious teaching and cut down the enemies of those persons on the point of conversion, who always (*the enemies*) work to their great disadvantage, viz., human passions; he beat the drum of the Good Law's victory, raised up the Good Law's victorious flag most difficult to conquer, and, having set up the beautiful, excellent, victorious pillar of the Good Law, he, the Bliss-giver, the only King of the world,

314.

Having liberated the people from the fetters of the vast round of rebirths, and desirous, he, who had the world's welfare at heart, to lead them on to the city of Nirvāṇa;

315.

He arrived to the road leading to Uruvela, beautiful (*the road*) to see as an winding gold mountain and like unto a road of the gods.

316.

To the thirty bhaddavagiya young nobles, he gave to drink that most excellent ambrosia, the nectar of immortality of the Three-Paths. ¹

(1) The most advanced of them in spirituality, entered the Third Path.

317.

He gave them the excellent ordination, and for the wellfare of the world said " O ! Mendicants ! Go ye forth wandering ! " ¹ Having thus sent them, the Perfectly Enlightened One,

318.

Went to Uruvela and, cutting the outward matted hair of the ascetics as well as their inward lusts, he established them in the Chief-Path (*arahatship*) ; and he, the Great One, as the moon surrounded by stars,

319-320.

Remembering the promise he had given to Bimbisāra, the glorious, the virtuous, the banner (*pride*) of a noble race of kings, and wishing to redeem it ; surrounded by those saints, and illumining brilliantly, with his ornament of six-coloured-rays, the woman-like quarters ² (*of the sky*), giving pleasure to even the eyes of the birds,

321.

He went to the park called "Laṭṭhivana," ornamented with many hundreds of tree-groves and with the dances performed by troupes of peacocks.

322.

Hearing of the coming of the Great Sage, King Bimbisāra, adorned with joy and delight (*viz., glad and delighted*),

(1) In the world and preach the Doctrine. (2) Cf. the Sanskrit : *dik-kanyā*, a point of the compass or a region of the sky considered as a mistress or as a virgin.

323.

Went to that garden surrounded by his ministers,
and ornamented his hair with lily-feet of the Master ²

324.

Being seated, he gave to Bimbisāra the ambrosia
of the Good Law, and shinning with that supreme
beauty sung by Cakra the Lord of Gods,

325.

He, the Illustrious, honoured by the devas, the asuras
and by the snake-king, went to Rājagṛha the fair,
as beautiful as Indra's city.

326.

The best of men, led to the King's palace by the
King, and his meal ended, causing the earth to quake,

327.

Accepted the splendid Bamboo-grove, beautiful
with well blossomed noble trees, and a delight to the
eyes,

328-330.

And there lived, He, worthy to be honoured by gods
and men; with beautiful lily-like feet; whose eyes were
like spotless lotuses; beautiful with jessamine-like
teeth; an ocean of peerless virtues; the protector of
the needy, that King of sages, bright as a golden ray of
light and whose face was as beautiful as the moon, in
that long and spotless creeper-temple in the Veluvana.

(2) That is, he threw himself at the Master's feet,

which stood near a lake, the banks of which were covered with a great quantity of white sand ; there, a soft breeze redolent with the perfumes of flowers wafted about ; the lake was adorned with many kinds of flowers. There he lived, the Lord, the Sage, in that great monastery, agreeably to his desire, having built round himself a noble stockade of pure moral practice ; raising up the excellent spear of abstract meditation (*or, steadfastness*) and whirling about the great and sharp arrow of his Buddha-knowledge.

331-333.

Then, king Suddhodana, hearing that his son had attained to Supreme Enlightenment and had founded the Dominion of the Good Law for the welfare of the world and was just then living in fair Veluvana near Rajagrha, being desirous of seeing his own son, who had become a Buddha, he sent to the Great Sage, nine times, nine ministers, accompanied by nine thousand warriors.

334.

They went, but hearing the incomparable preaching of the King of Truth, and so obtaining the highest spiritual benefits (*and then becoming monks*), they did not deliver their message to the Buddha.

335.

Seeing none of them (*come back*), he summoned his minister Kāludāyi, a good servant,¹ bent always towards monkhood ;

(1) Perhaps beautiful speaker (?)

336.

And told him, "Take my most noble son, my eyes delight, and bring him by any means whatever."

337.

And him too he sent with a thousand warriors, and he, having gone, and heard, together with his retinue, the good instructions of the Master,

338.

He attained the Path of Final Sanctification, became (*with his followers*) a monk and, raising his joined hands to his head, did reverence to the Perfectly Enlightened Buddha, the best of men, (*and said*) :

339.

"Spring has produced pleasant and beautiful red sprouts and shoots ; thousands of branches are delightful with their dark-green shining leaves ;

340.

"The woods are full of various beautiful trees in full bloom, bearing fruit ; they are pervaded by a delicate fragrance ; they are filled with multitudes of very beautiful animals, and with birds that sing together ;

341-342.

"Hundreds of ponds are full of dark-green and sweet water, and of multitudes of geese cackling noisily ; they are also adorned with fragrant white, blue, and red water-lilies ; these lakes are made de-

lightful by the streaks of the pollen of flowers, lotuses etc., and their banks are of sand as white as spotless pearls.

343.

“The lawns are entirely covered with grass which resembles a coat studded with splendid emeralds, and the sky is pervaded by a soft breeze ;

344.

“Lord, it is now the proper season to go to the beautiful capital called Kapila, so prosperous on account of its inhabitants enjoying unbounded wealth.” In this and other ways, he extolled the beauties of the way they had to go.

345.

Sugata, on hearing these high praises, said, “Udāyi, thou extollest the way ; why ? speak ! ” Then, Udāyi spake thus to the Bliss-giver :

346.

“Lord, thy father, the illustrious and noble king Suddhodana, desires to see thee ; let the Tathāgata, the Sole Protector of the world’s welfare, do this favour to his own relatives ! ”

347.

He, devoted to the good of the world, hearing his sweet voice, answered, “ Very well, Udāyi, I will help my relatives ”

348.

And, like golden Mount Meru yellow as if clad in a woollen blanket, and like the pure, full moon surrounded by the stars,

349-350.

The Conqueror, the Buddha full of glory, accompanied by saints whose minds were subdued, going on a journey of sixty leagues, and resting every day after travelling one league, arrived in two months at his fair birth-place.

351-352.

Suddhodana and the other kings honoured the Buddha, whose face was resplendent as a pure lily ; shining with a radiance like that of the young hundred-rayed sun ; whose beautiful feet were adorned with the signs of the Wheel ; the abode of moral practice ; the only refuge of the three worlds ; whose excellent body was free from the strife with passion ; they honoured him with golden jars full of water, archways, frankincense ; with large bamboo-drums, tabours and kettle-drums, with variegated umbrellas, flags, yak-tails, fans and many other things.

353.

The Chief of sages arrived at the pleasant city, full of large terraces adorned with fragrant lotus-flowers ;

354.

Enchanting with lakes full of transparent waters cov-

ered with full-blown lilies, and with the dances performed by troupes of peacocks.

355.

He, the Noble One, entered the great and attractive Nigrodha grove, adorned with fine covered walks, mansions and creeper-bowers.

356.

The Çākṛyas, with their innate, stolid pride, thought :
“ This Siddhattha is our son ; this Siddhattha is our grandson ! ” and with such thoughts,

357.

They spake thus to the very young princes, “ Do ye reverence Siddhattha ; we will not make obeissance to him ! ”

358.

Thus having said, they placed the young princes in front of them, and they sat down ; then, the Seer of the three worlds, the Self-controlled, the Tamer of the unsubdued,

359.

Knowing their intention, thought to himself. “ My relatives do not pay me homage ; I will, forsooth ! cause them to make obeissance to me even now ! ” and forthwith,

360.

Entering the fourth stage of mystic meditation,

which is the basis of Transcendental Faculties, and coming out from this fourth stage, He, the gold-coloured Light-giver, like a golden swan,

361-362.

Rose up into the sky and there, this Chief of sages performed a great, magnificent and extraordinary miracle, like the pāṭihāriya he had performed under the mango-tree of Gaṇḍamba, and which had delighted the eyes of all creatures.

363.

King Suddhodana, the sole leader of the Cākya race, the chief of men, perceiving this wonder, delighted with the joy springing within him,

364.

Ornamented his hair with the lily-like feet of the Master (*viz., threw himself at the Master's feet*), and likewise did all the Cākyas.

365.

The Sage, after the (*miraculous*) shower of rain, made fall the pleasant shower of the Law (*viz. told the story of Vessantara*) which went to the hearts of all present (*as the miraculous rain had gone beneath the earth*).

366.

Having, on the second day, dispelled the dust of ignorance, he entered the great town with the Brotherhood and went begging for alms from house to house.

367.

Lilies of many kinds sprang up under his lily-like feet in every place he stepped upon !

368.

Then, through the greatness of his person's lustre, the habitations, the archways, towers, ramparts, etc., in the town, assumed a golden colour.

369-370.

He entered the town, and Yasodharā, in her delightful and pleasant palace, saw him, the Giver of light to men, the Resolute, the Saint, whose senses were under control, the Light-giver, walking through the street of the town for alms, and stood, affected by love.

371.

And she called the noble Rāhula, glistening with the refulgence of his ornaments and, pointing Him out to him, said, " This is thy father ! "

372.

She, surrounded by many females, went to the glorious Suddhodana's mansion and saluting him, said,

373.

"Sire, formerly, your son circumambulated in this town with the grace of Cakra ; but now, he is going for food from house to house ! "

374.

Thus she informed him ; and with her great eyes filled with gathering tears of joy, she went back to her own house.

375.

Then Suddhodana, the king of all kings, decked like Indra, trembling, quickly approached the Conqueror.

376.

“ O ! Chief of the Cākyas ! It is not thy hereditary custom to beg ; do not do so ! do not so ! Not one king of our race did ever go begging for his food before ! ”

377-378.

When thus spoken to by the king, the Chief of sages, the Lord of virtues (*saying*), “ Thus, Mahārāja, is thy descent, but my lineage is that of the Buddhas ” Thus he made clear to him the succession of the Buddhas. Then, even there standing, and further unfolding the Law to him,

379.

He recited the noble stanza, “ Rise thou up, be not remiss, live thou a pure life ! ” and so forth, which beautiful stanza brings bliss to the listeners’ ears.

380.

Having thus given him the first sweetness of the Path,¹ and having thus satisfied him, He, the Eminent One, on being asked by the king, went to the palace.

(1) viz., Having established him in the First Path.

381.

The king regaled the greatest of men and his twenty thousand monks with sweet drinks and food.

382.

Having, with the other chiefs, respectfully saluted the Conqueror by raising to his head his hands looking like gold on account of the splendour of his crown, he sat near him.

383.

Then, hundreds of charming princesses, being permitted by the king, took their seat in His presence.

384-385.

The Conqueror, Pre-eminent in the three worlds, having expounded to them the sweet Law, thought to himself, " Were I to-day not to go to Bimbā's¹ palace, through love, her heart might break !" and He, the Merciful, taking with him his two greatest disciples, left his father's palace.

386.

The Buddha, having entered his consort's mansion, resplendent like the sun with the light of the six-hued Buddha-rays, sat on the seat prepared for him.

387.

Bimbā, shinning with the splendour of her body,

(1) Bimbā is another name of Yasodharā.

as if it had been rubbed with yellow orpiment, trembling like a golden creeper, she, the red-lipped one, approached the Master.

388.

The contact of the Master's feet, like cool, pure water, extinguished the fire of the great sorrow burning in her heart.

389.

The King told the Master of the many virtues of Bimbā and the Great Sage told the story of Candakinnara.

390.

Then, when the time for the three-fold festival of prince Nanda, to wit, his marriage, his coronation, and house-warming, had arrived,

391.

The Buddha, even before the festivals had taken place, took Nanda, though unwilling he was, to the pleasant and splendid monastery, and made him a monk.

392-394.

His own son Rāhula, who, shining with princely ornaments, was following him for his inheritance, saying with a lovely voice "To me, thy shadow is bliss ! give me my inheritance, give me my inheritance !" he led also to the monastery and having made him a monk, he gave to him who was wise, the greatest inheritance : excellent Law !

395.

The Buddha-Sun, leaving Kapilavastu, in many places caused to blossom the lotus-like people with the rays of the Good Law (*viz., he enlightened them by preaching the faith*), and again went to Rajagrha.

396.

The Perfect One dwelt in the splendid Park of SITA, which had groves of beautiful trees covered with flowers ; and large sheets of water lovely with lotuses and water-lilies ; adorned with large covered cloisters for meditation and the soil of which was besprinkled with white sand.

397.

At that time, the great merchant named Sudatta,¹ taking on carts a great quantity of merchandise, came from Sāvatti to the house of a rich man, a friend of his, in Rajagrha.

398.

On being told by the prosperous merchant, " The Buddha, the chief of men has arisen in the world. " Sudatta, greatly elated with the joy rising within him, was imagining (*always*), that the night had receded before the light of day.²

399-400.

He left the house when the darkness of night was

(1) Better known under his famous title of " Anāthapiṇḍika. " (2) That is, through impatience to go and behold the Buddha.

dispelled, and through the god's power, having followed the path leading to the most charming SĪta-Park, he perceived the Great Sage, resplendent as the full moon, blazing like a large lampstand ; causing delight to the eye ; Sudatta, most wise, received on his head the Buddha's red-lily-feet. (*That is, prostrated himself at his feet*).

401.

Having heard the profound, subtle, pure, most excellent Doctrine adorned in a thousand ways with high reasoning, he attained to the Fruit of the First Path,

402

And invited the Perfectly Enlightened Buddha, sole Spiritual Guide of the world, together with the assembly of the Brethren, and made to them an offering of things beautiful, of perfumes and dainty food ; such an offering as brings bliss.

403-404.

He obtained from the Master a promise that he would come to fair Sāvatti ; then, going, he had, on the way (*to Sāvatti*), splendid monasteries, dazzling with beautiful paintings, erected at every league, at great cost.

405-406.

Thus he returned to Sāvatti, which is adorned with hundreds of palaces, archways, posterns, ramparts, battlements and so forth ; full of every kind of prosperity ; delightful with dances, songs and music ; and

which always can deride (*on account of its beauty*) even the city of Indra.

407.

And Sudatta, looking about for a fit site on which to build a monastery wherein the Blessed One, the Sole Guide of the world, could reside,

408.

He perceived the domaine of Prince Jeta, abounding in water and shady, and like unto Nandana the garden of the gods.

409-410.

He, of great renown, having bought that splendid park which was a delight alike to gods and men, by covering it up with kotis of golden pieces, therein, on the best spot of ground, he built a residence for the Buddha, made pleasant always by rows of jingling little bells, crowded with pinnacles as high as mountains, with a beautiful roof covered with numerous jewels; rendered most brilliant by a canopy of various colours; ornamented with flowers and other things; a residence most noble, beautiful and large.

411.

For the sons of the Conqueror, too (*viz., for the monks*), he built a spacious abode delightful with its various canopied rooms; tastefully adorned with open halls, cloistered walks and other buildings; it invariably took up the fancy of those that saw it (*lit; it plundered the mind's eye*).

412.

He also had made pretty, large, enclosed terraces, in which he placed benches, and strewn with fine, pure white sand; he had tanks made, full of fresh, cold water, and covered with fragrant white lilies and lotuses,

413.

Thus did the great merchant build the most excellent and pleasant monastery called Jetavana, charming with its well blossomed sal-trees, asana-trees, asoka-trees, and nāga, punnāga, nāga, and many other trees.

414.

Protected by a beautiful, large and excellent wall in height as mount Kelāsa, in design like a snake-king, that monastery shone forth like the magic-stone Cintāmaṇi which fulfils all wishes.

415-416.

Then, Anāthapiṇḍika sent a messenger to the Chief of sages that he should come. The Teacher, hearing the messenger's message, then left Rājagṛha at the head of a mighty multitude of monks, and in due course, arrived at great Sāvatti.

417.

Youths, as handsome as gods, with hundreds of brilliant banners came forth to meet the Teacher,

418.

Then, behind these, nymph-like damsels went forth, carrying beautiful pots full of water.

419.

The merchant's wife decked with numerous ornaments, then followed with a great number of matrons carrying vessels filled with food.

420.

And then the great merchant himself with hundreds of influential traders, went out to meet the Great Hero, the world's Leader; and He was in many ways honoured by them all.

421.

With His pleasant six-coloured Buddha-rays, he caused the town to assume a golden hue, and he, the Chief of sages, the Blessed, possessed of a graceful figure, entered the Jetavana monastery.

422-423.

And Anāthapiṇḍika said "To the Order of Monks with the Perfectly Enlightened Buddha at their head, to all, from all directions, I give this monastery." And pouring perfumed water on the Master's lotus-like hands from a golden vase, he made over the pleasant and beautiful monastery to the Order.

424.

The King of kings, the Sole Leader of the three

worlds, seated on a priceless, most handsome chair, accepted that most noble, splendid, delightful monastery.

425.

The great Saint, the Teacher, the Famous, who had at heart the welfare of the world, pointed out to Sudatta, the merchant, who through his charity to the needy, was called Anātha, the great advantages of the gift of a residence to the Order.

426.

Who, except the Protector of the three worlds, of extensive wisdom, could, even with thousands of mouths, expound the great advantages of presenting a residence to the Order?

427

Thus, He of great fame expounded the Doctrine to Anāthapiṇḍika, and gladdening the hearts of all beings, he circumambulated the country, residing in many places, and beating the great drum of the Doctrine, the sound of which is extremely sweet.

428.

I will now tell the places, in order, wherein He, the promotor of the three-world's spiritual welfare, greatly compassionate, and best in the world, resided, constantly honoured by gods, by demons, great dragons, ogres, and other such beings.

429.

The noble sun-like Conqueror, passed the first lenten season, in the city of Benares, in the Deer-park, causing to blossom, with the light of the Good Law the multitude of lily-like persons amenable to conversion.

430.

The second, the third and the fourth lent, the Protector resided in the very charming Veluvana in the great and fair city of Rajagṛha, lovely with its streets wherein were rows of stalls filled with all kinds of precious things.

431.

The fifth rainy season, the Lion of the Cākyas spent in the great forest, near the splendid city known as Vesālī, which was shining with the splendour of the king's jewel-crown.

432.

The Buddha, whose beautiful eyes were like unto blossomed and well coloured blue lotuses, shining with the radiance of his gold-like body; Buddha the repository of boundless virtue, passed the sixth lenten season in the Great Makula mountain.

433.

Teaching the Doctrine, profound, very difficult to understand and sweet, to the gods, He, the incomparable Sage, the abode of glory, spent the seventh lent on the cool, large ornamental stone throne of Cakra.

434.

He, with blown-lotus-like face, the abode of moral good conduct, the Noble Conqueror of the Evil One, resided, during the eighth rainy season, in the very delightful Bhesakalā forest on the Crocodile-Hill.

435.

Having subdued the pride of numerous serpent-like heretics, professing various beliefs, He, the Chief of the three worlds, the Prince of birds,¹ spent the ninth lenten season in the charming and delightful Simbali forest at Vesāli.

436.

In order to appease the Great strife of the monks, He, the Great sage, lived during the tenth rainy season with the noble elephant, in the great, extensive, clean forest of Pāraleyya all bestrewn with flowers.

437.

The Buddha, possessed of boundless wisdom, and of charming, clear and restrained eyes, passed the eleventh lent in the Brahmin village called Nālā.

438.

The twelfth season, the Cākya sage, the Omniscient One, spent under a large nim-tree, in a pleasant garden fragrant with fruits and flowers, near the great Brahmin village Verañjā.

(1) The allusion is probably to the *garuḍa*, the mythical bird, and deadly enemy of the snake.

439.

The Hero, Teacher of the three worlds, the Compassionate, as brilliant as the sun's radiance, possessed of a full-blown lily-like face, who did all for the world's welfare, passed the thirteenth lent in the beautiful Cāliya mountain.

440.

The Wise One, whose hands and feet were as pleasant as a bandhuka flower, the Lord of the Law, the Sage possessed of superhuman powers, He, devoted to the spiritual welfare of the whole world, passed the fourteenth lenten season in the most enchanting and excellent monastery of Jetavana.

441.

Having destroyed the elephant-like lust in the forest-like persons ready for conversion, He, the Lion-king of sages resided, during the fifteenth season of lent, on the large hill at Kapilavastu, in a charming jewel-cave in the Nigrodha.

442.

Having well disciplined the very cruel Yakṣa, he spent the sixteenth lent at fair Alavakā, guiding many persons on the way to peace.

443.

He, the Great saint, the Matchless One, whose fame is spread throughout the three worlds, passed the seventeenth season at fair Rājagṛha which, with its

ramparts, its gates, archways etc., was so pleasant to look at.

444.

The Buddha having, with the sweet and bliss-bringing remedy of the Law, subdued the fierce elephant-like lust of the people, spent the eighteenth season in the noble Cāliya mountain.

445.

During the nineteenth lenten months, having, he, the noble King of the Law, cut down with the sword of Doctrine, Infatuation, this great enemy of persons amenable to conversion, the world's Protector, endowed with sweet speech, resided at the same place.

446.

The Sage, of pure fame, who, in the promotion of the world's welfare, was like the splendid all-wish-granting-tree, and the all-desire-granting magic-stone, or as a splendid golden jar, (*never exhausted*) spent the twentieth rainy season in the fair and beautiful Rājagṛha.

447-448,

Thus, He, honoured by the three worlds, of extensive wisdom, from the time of his having first attained Supreme Knowledge, circumambulating without any fixed abode the Blessed One, the Sole Relative of the world, whose body was resplendant on account of the six Buddha-rays, during all the remaining time, that is twenty-five lenten seasons, lived at Sāvatti

in the pleasant and great Jetavana, and in the Pub-bārāma, which were splendidly decorated even as the abode of the gods ; He, delighting in the welfare of the world, He the abode of bliss.

449.

Thus, during forty-five years, He was in the world, extinguishing with the most excellent waters of the sweet Law, the heap of the fire of lust which had arisen in the forest-like mind of men. May he, the Sage, cloud-like, bring peace to men.!

