JINACARITA

OR

"THE CAREER OF THE CONQUEROR"

A PÂLI POEM

EDITED AND TRANSLATED WITH NOTES

BY

CHARLES DUROISELLE,

PROFESSOR OF PÂLI, RANGOON COLLEGE,
HONORARY KEEPER OF THE MANUSCRIPTS, BERNARD FREE
LIBRARY, RANGOON,
MEMBER OF THE ROYAL ASIATIC SOCIETY, CEYLON,
CORRESPONDANT DE L’ECOLE FRANÇAISE D’EXTREME-ORIENT;
MEMBRE DE LA SOCIÉTÉ ASIATIQUE, PARIS.

AUTHOR OF UPAGUTTA ET MARA; NOTES SUR LA GEOGRAPHIE
ANCIENNE DE LA BIRMANIE;
COMMENTARY ON THE DHAMMAPADA;
NOTES ON THE VES-SANTANA JATAKA, ETC.

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THIS BOOK

IS

BY SPECIAL PERMISSION

RESPECTFULLY DEDICATED.
CORRIGENDA.

Stanza 12 Line 4 for Sattaham read Sattaham.

80 2 "Nak'haram sisa" "Nak'haram sisa."
88 1 Sudhiya Sudhīsa.
92 1 Hariñeibi Hariñēhi.
98 1 Nahham Nabham.
101 2 Gattatam Gattatam.
116 1 Datthum Daṭṭhum.
123 3 Sayāpayitva Sayāpayitvā.
167 1 Mahprati Mahprati.
176 1 Mahādiṛa Mahāvīra.
192 \{1 4 Dussayuham Dussayugam.
197 2 Nāhoti Nāgo ti.
246 4 Samupāgato Samupāgata.
260 1 Ṇāṇa Ṇāṇa.
299 4 Kumantana Kumantana.
343 1 'va Guṇṭhitā... 'vagunṭhitā... "having done something."
351 2 Bālam sumāli... Bālaṃsumāli... "large,"
407 1 Tasmīm Kasmiṃ.
414 2 Phaninda Phaninda.

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

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 Postcript 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 Śinhalese 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 Śinhalese 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 Śinhalese 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 Vijayabahu 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 bimbādharānān¹ (II. 7).

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(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 Čyāṃā Čikharidaṇā pakvabimbādharoṣṭī (II. 21).

Pravālaçcādharabimbaṃ (Daçakumāra., purvapi-ñīkā).

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:

Nīlāmbhoruhānayane (Bhāminivilāsa, II, 91).
Cetoharāmapi Kuṣecayalocane tvān (ibid., III, 15.)
Nivātapadmastitamitena caksuṣā,
nṛpasya kāntam pibatassutānanam.

(Raghuvaṁsa III., 17).

Tasmiṃkāle nayanasaḷilān yoṣitān khaṇḍitānān
cāntin neyam praṇayībhirato vartma bhānostyajācu
pralyāstraṃ kamalavadanātso ‘pi hartun nālīnāh
pratyāvṛttastvayi kararudhi syādanaḥpābhyaśūyaḥ.

(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, Bhāminivilāsa, 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:
Sovanīhamsayugacūrupayodharāya,

"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 Jinarita:

Ko yām Sakko nu kho Brahmā
Māro nāgo ti ādinā.

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

Ko 'yan 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:

Utpaṭyāmi pratanuṣu nadīvīcīsu Bhrūvilāsān
(Meghādūta Uttarameghā, 43), and our poet speaks of Yasodharā:

Hāsapheṇabhāmuvīcibhāsurā (164).

Examples might be easily multiplied to show Medhaṅkara'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, lṛḷā (Sansk.) for lṛḷā (Pāli) although both forms are used in Sanskrit, also:

Čobhana (Sansk) for Sobhana (Pāli).
Aṅgana , , Aṅgana , ,
Phena , , Phena , ,
Kleca , , Kilesa etc

But throughout he has the form "kiṇṇara" which is neither Pāli nor Sanskrit, and the contrary occurs in sans, which in both languages is sānt.

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.

Sugandhavaraupphasudhāpacunṇahemaddhajap-
pabhutibhāsuracārumanagge. (185).
Accantabhrīmanalacaccisamujjalarupāsaṇābhasma-
kalalāyudhavassadhāra. (241).
Vasantakālajjanatātirattavāṇābhirāmaṅkurapalla-
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

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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. The Mahāvastu is written in Sanskrit, but not in pure, faultless classic; its language approximates more to the language of the gathās and considering that it is written mostly in prose, it becomes extremely interesting. But its principal interest perhaps lies in the fact, that it is one of the oldest Buddhist collections redacted in Sanskrit which has come down to us, and above all that it belongs to the Mahāsanghika sect, which is simply a branch of the Hinayāna, or orthodox Southern Buddhism, if it was perhaps not the very primitive school. The Mahāsanghikas were the dissident monks at the Great Assembly (mahāsanghīti) held at Vaiśāli. The Pāli chronicle "Dīpavaṃsa" itself alludes to the Mahāsanghikas.

The Dīpavaṃsa mentions the Mahāsanghikas as well as the Bodhivaṃsa. The former seems to indicate that the two initial schools not long after the Buddha's death were the Mahāsanghikas and the Sthavirās. The Dīpavaṃsa tells us that they who held the Great Assembly (Mahāsanghīti) were the first schismatics, these are the Mahāsanghikas, 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

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(4) Our best thanks are due to Mons. Senart for his devotion to oriental studies and his self-sacrifice in editing such a voluminous work as the Mahavastu, in so critical a manner. (5) Mahav. l Preface, IV. (6) Burnouf, Introduction, p. 452-453. (7) Dīpavaṃsa, V. 39 foll. (8) Bodhivaṃsa, p. 96, and so does also Kathavatthu, p. 2-5. (9) La Vallée Poussin, Bouddhisme, p. 62.
initial split of the original church into Sthaviras and Mahāsaṅghikas,\textsuperscript{10} those two bodies themselves were split into numerous sects, which it is not our purpose either to enumerate or discuss.\textsuperscript{11}

The Vibhajjavādi 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 sources\textsuperscript{12} 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 Vibhajjavādi. 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.\textsuperscript{13}

According to the Dīpavāinsa\textsuperscript{14} 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

\textsuperscript{(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 Vibhajjavādi, 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 concourse of the great mass of the people. (11) See Rhys Davids, J. R. A. S., 1891. (12) Taranatha, 271. Rockhill, life of Buddha, 162. (13) V. Poussin, Bouddhisme, 57. (14) Ibid.
they altered\textsuperscript{15} 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 Prācritis 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."\textsuperscript{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

\textsuperscript{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 Pali 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 Pali Canon supports this view. But, anent this question, see Kern and de la Vallée Poussin.

\textsuperscript{16} Burmouf, 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, Études et Materiaux." But other standard works of eminent writers, such as Rhys Davids, Oldenberg, 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.

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; but also that of the orientalists and archæologists interested in the problems presented by the Indo-Chinese nations.

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(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 Ramayana and early Northern Buddhist legends. In this respect, the Mahāvastu becomes singularly interesting. The oldest legends in Burma are connected with the foundation of Tagoung in Upper Burma, the oldest capital, and that of Prome. The greater part of the Tagoung legend is found in Mahāvastu, in the story of Pādmapattī, 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 Francaise 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 (Mahāvastu); Nalini, in fact, is no one else but the famous Burmese "Bēda," 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 (Mahāvastu 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 Mahāvastu, 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.

Abhipāleti—To protect.
Acchannasavana—Attentive, lit., having this ears uncovered. (a + channa).
Adhikam 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.
Aṅjanaka—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.
Aphāṣakara—Deriding; ridiculing.
Aphansati—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.
Atinamāti—Sansk. ati anumā. To bend aside.
Atisobhati—To be very beautiful, to shine with great radiance.
Atisobhameti—(Causal of atisobhati).
Avagunātheti=Ogunātheti.
Avanipā—King; prince.
Avasāna—Dwelling, home.
Bahum karoti—To make (more) numerous (than); to increase.
Bhoginda—Snake-king, Nāga-king.
Bhuśitaṃ—An ornament.
Cintāmani—A fabulous stone supposed to grant its possessor all his desires; the philosopher's stone.
Cittakamamaṃ—A picture, painting.
Dānavaka—A titan; a son of Danu.
Damako—Tamer, subduer.
Dayā—Sympathy, love.
Dayālaya—Compassionate, merciful, tender, kind.
Devaṅganā—Divine female, sourī, heavenly damsel.
Dhamsana—Sansk. dhvamsana. Destroying, dispersing, ruining.
Dharadara—Mountain.
Dīparukkha—A lamp-stand, candle-stick; a candelabrum; *cf.* Sansk. dīpavrīṣa, dīpapādapa.

Dukkaraṁ—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.


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.


Karapallava—Finger; hand.

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


Komudī—A collection of lotuses.

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

Kumantāṇa—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.
Lāvana—Sansk. lāvānyā. Charm, beauty, loveliness.
Lokābhīpūjita—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. milīpayati. To cause to wither, to cause to fade.
Makarākara—The ocean, lit., the habitat of monsters.
Mandām (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.
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.
Panyā=pañiya—Articles for sale, wares, goods.
Paṭiseti—Sansk. paṭi ācri. (vide Notes).
Pavijjhāti—To throw away, cast away, cast down.
Pavisajjati—Sansk. pra-vi śṛj. 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.
Rativalādhana—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.
Samudrīreti, Samudrīrayati—To declare, utter, speak; to address.
Saṅcinteti—To reflect, consider, think over.
Saṅḍa—Group, troupe; quantity.
Sanarāmara—Together with men and gods.
Sandhāraka.—Sansk. Sam ṣṛdhṛ. Holding together, supporting, sustaining; maintaining.
Sekhara—Sansk. Čekhara. The best (of anything), chief.
Siddha—A holy person; one who has obtained super-
human powers by means of mystic meditation.

Sīkara—Spray.
Sīṅga—Sansk. ċriṅga. A turret, a pinnacle.
Sīṅgī—Sansk. ċriṅgī. A mountain.
Sīva—Happiness, well-being, bliss; prosperity.
Sīvakāra—Causing happiness, bliss or prosperity; auspicious, propitious.

Sobha—Distinguished.
Somma—Sansk. somya. Resembling the moon.
Subhagga—Illustrious; the Blessed One.
Sudhīṣa—Sage.
Sumālī—Well garlanded.
Suvaññīta (Su-v-aññīta)—Beautifully or well besmeared with collyrium.
Suviṭṭhīṇa—Sansk. su-vistīrṇa. Diffused; very extensive, very great; in detail.
Ta-d-añña—Another than that.
Tala—Terrace.
Tattato—Sansk. tattvataḥ. Accurately, truly, fully.
Tīrantarā—On the banks; the opposite bank.
Tuṅga—High, tall, elevated. Jītuj.
Turaṅgama—A horse, steed.
Ummāraka = 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. āval, 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 ārya.
Virūpaka = Virūpa.
ADDENDA.

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THE METRES OF THE JINACARITA.

Stanzas of 13 Syllables.

Stanza 396 is in a metre not to be found in the Vöttodaya 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 "Bāgavallabhapra," 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:

Ihāsauyadinaṅ guruvarivasītā.

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Its name as contained in the above rule is:---

Varivasītā.
JINACARITA.

Namo tassa bhagavato arahato sammāsambuddhassa.

INTRODUCTORY STANZAS.

Uttamaṁ uttamaṅgena namassitvā Mahesino nibbānamadhudaṁ padapaṅkajam sajjanaṁnaṁ.

Mahāmohatamaṁ loke dharmasentam dhammadhākaram pātubhūtam mahātejaṁ dhammarājodayācale.

Jantucittasare jātam pasādakumudaṁ sadā bodhentaṁ saṅghacandaṁ ca stilorukirāṇujjaṁ.

Tahim tahiṁ suvitthiṇṇaṁ jinassa caritaṁ hitaṁ pavakkhāmi samāsena sadānussaraṇaṭṭhiko

Panṭitaṁ taṁ sarantānaṁ dullabham pi sivam padam adullabham bhawe bhogapaṭilābhamhi kā kathā.

Tasmā taṁ bhaṁnamānaṁ me cittavuttapadakkamaṁ sundaraṁ madhuraṁ suddham sotusotarasāyanam

Sotahatthapuṭṭa samma gahetvāna nirantarāṁ ajarāmaramicchantā sādhavo parībhunjaṁ.
JINACARITA.

1 Kappasatasahassassa
   catunnaṃ câpi matthake
   asaṅkheyyānamāvāsamaṃ
   sabbadā puññakāminām.

   Nānāratanasaṃpannam
   nānājanasaṃkulaṃ
   vicittāpaṇasaṅkīṇṇam
   toraṇagghikabhūsitam,

3 Yuttaṃ dasahi saddehi
   devindapurasaṃnibham
   puraṃ Amarasāṅkhātaṃ
   ahosi, ruciraṃ varaṃ.

4 Tahim brahmanvaye jāto
   sabbalokābhipūjito
   mahādayo mahāpañño
   abhirūpo manoram.

5 Sumedho nāma nāmentaṃ
   vedasāgararparagu
   kumāro 'si gurūnaṃ so
   avasāne jinaṅkuro.
6  Rāsivadvāhakamaccena
dassitaṁ amitam-dhanam
anekasatagabhhesu
nicitam taṁ udikkhiya

7  Dhanasannicayam katvā
tagā māsakamekaṁ pi
nevādāya divam iti.”

8  Samvegamupayāto va
cintesī ti guṇākaroc
“dhanasāram imaṁ gayha
gantuṁ yuttan ti me pana.”

9  Rahogato nisitdityā
sundare nijamanandire
dehe dose udikkhanto
ovadanto pi attano

10 “Bhedanaṁ tanuno dukkham
dukkho tassodayo pi ca
jātidhammo jārdhammo
vyādhidhammo aham iti,”

11 Evamādīhi dehasmiṁ
disvā dose anekadhā
pure bheriṁ carāpetvā
āroctvāna rājino

12 Bherinādasugandhena
yācakālisamāgate
dānakīnjakkhaughhena
sattaham piṇayi tato.
13 Dānaggahimabindūnaṁ
nipātenāpi dhāṁsanaṁ
ayātaṁ tāṁ viloketvā
ratanambujakānanāṁ.

14 Rudato īātisāṅghassa
jalitānalakānanā
gajindo viya gehamhā
nikkhamitvā manoramā.

15 Mahantam so mahādhīro upagaṁchi himālayaṁ
haricandanaṁ kappūrāgarugandhehi vāsitāṁ.

16 Suphullacampakāsokapāṭalītilakehi ca
pūgapunāganāgādipādapehi ca maṇḍitaṁ.

17 Śrīhavyagghataracehehi
ibhadāpikapāṛhi ca
ṭuraṅgamādi 'nekehi
migehi ca samākulaṁ

18 Sālikāravihaṁsehi
haṁsakoṁcasuvehī ca
kapotakaravīkādi
sakuṇehi ca kūjitaṁ.

19 Yakkharakkhasagandhabhadevadānavahehi ca
siddhavijjādharādhī bhūtehi ca nisevitāṁ.

20 Manostīlindaṁtorucaṁrūpabhatapantihī
sajjhuhemādi 'nekehi bhūdharehi ca bhāsuraṁ.

21 Suvaṅnamaṁisopānanekatitthasarchhi ca
sobhitāṁ tattha kīḷantanekadevaṁganāḥi ca.
22 Sītasīkarasaṅchannanijjhārānaṁ satehi ca
kiṃnāroragaraṅgehi rammehi ca virājitaṁ.

23 Sikhaṇḍisaṅḍanaccehi latānaṁ maṇḍapehi ca
setavālukasaṅchannamālakehi ca maṇḍitaṁ.

24 Suvaññamaññimittādi
anekaratanākaraṁ
icchantānaṁ janālānaṁ
puññakīñjakkhamālayaṁ.

25 Taṁ ajjhogayha so dhīro
sahassakkhena māpīte
dīvī isiparikkhāre
paññasālavare tahiṁ.

26 Isivesaṁ gahetvāna
viharanto samāhito
sattāhabbhantare paṅca
abhīññatḥhavidhā pi ca.

27 Uppādetvā samāpattisukhen'eva tapodhano
nabhasā divas'ekasmiṁ gacchanto janataṁ isi,

28 Sodhentāṁ aṇjasāṁ disvā
oṭaritvā nabhā tahiṁ
iti taṁ janataṁ pucchi
kasmā sodhetha aṇjasāṁ.

29 "Sumedha, tvaṁ na jānāsi
Dīpaṅkaratathāgato
sambodhiṁ uttamaṁ patvā
dhammacakkaṁ anuttaraṁ,"
“Pavattetvāna lokassa
ekaronto dhammasaṅgahām
rammaṁ rammapuraṁ patvā
vasat 'tha Sudassane.”

“Bhikkhusatasahassehi
catūhi vimalehi tam
nimanteyimha dānena
mayaṁ lokekanāyakaṁ.”

“Tassa āgamanatthāya'
maggaṁ sodhema cakkhuma’
iti sotassa so tassa
sukhaṁ dento jano bravi.

Buddho 'ti vacanaṁ sutvā
pītiyodaggamānaso
sakabhāvena saṅthātum
neva sakkhi guṇākaro.

Tenāraddhāṇjasā dhīro
yācitvāna padesakaṁ
labhitvā visamaṁ ñānaṁ
samaṁ kātum samārabhi.

Nālaṅkate yeva tahiṁ padese
lokekanātho sanarāmarehi
sampūjito lokahito mahesi
vasīhi saddhiṁ paṭipajji maggam.

Chabbavānṇaramsisijālehi
pajjalantaṁ Tathāgataṁ
āgacchantaṁ tahiṁ disvā
modamāno vicintayi.
"Yannūnimassa dhīrassa setum katvāna kaddame sakattānaṁ nipajjeyyaṁ sasaṅghassa mahesino."

"Dīgharattamalan taṁ me hitāya ca sukhāya ca" iccevaṁ cintayitvāna nipanno so jinaṅkuro.

Pabodhetvāna disvāna cārulocanapaṅkaje punapevaṁ vicintesi nipanno dhitimā tahiṁ.

"Iccheyyaṁ ce 'hamajjeva hantvānantarane bhave saṅghassa navako hutvā paṭiseyyaṁ puraṁ varaṁ."

"Kim aññātakavesena klesanibbāpanena me ayaṁ buddho va'haṁ buddho hutvā loke anuttaro."

"Janataṁ dhammanāvāya tāretvāna bhavaṅṇavā nibbānapuramānetvā seyyaṁ me parinibbutaṁ."

Iccevaṁ cintayitvāna, nipanno kaddame tahiṁ suvaṅṇakadalikkhandhasannibho so’tisobhāti.
Chabbāṇaṁśiṁhi virājamaṇaṁ
disvā manunaṁ sugatattabhāvaṁ
saṅjātapīṁhi udaggacitto
sambodhiyā chandamakāsi dhīro.

Āgantvāna tahiṁ ṭhānam
isim paṅke nipannakaṁ
lokassa setubhūto pi
setubhūtam tamattano

Disvā uṣsīsake tassa
ṭhatvā lokekasetuno
lokekalocano dhīro
Dīpaṅkara Tathāgato.

Gotamoṅama nāmena
sambuddho 'yaṁ anāgata
bhavissati ti vyākāsi
sāvake ca purādike.

Idaṁ vatvāna, katvāna
sasaṅgho taṁ padakkhaṇaṁ
pūjesi atṭhamuttaṁhi
kusumehi guṇappiyo.

Iti kātuṇa pāyāsi
sasaṅgho lokanāyako
Rammakaṁ nāma nagaraṁ
rammārāmālayālayāṁ.

Jinassa vacanaṁ sutvā
uṭṭhaḥitvāna paṅkato
mudito devasaṅghēhi
kusumādhiṁ pūjito.
51 Pallaṅkaṁ ābhujitvāna
nirṛdi kusumāsane
mahātapo mahāpañño
Sumedho damithindriyo.

52 Devā dasasahassesu
cakkavāḷesu moditā
abhitthaviṁsu tam dhīram
nissinnam kusumāsane.

53 Nisinno upadhāresi
dhamme buddhakare tadā
tiṁ uddhāri vā adho vā pi
disāsu vidisāsu ca.

54 Iccevaṁ vicinanto so
sakalam dhammadhātukaṁ
addakkhi sakasantāne
paṭhamam Dānapāramiṁ.

55 Evamevaṁ gavesanto
uttariṁ pāramiṁ vidū
sabbā pāramiyo disvā
attano nāṇacakkhunā.

56 Samsāre samsaranto so
bahum dukkhaṁ titikkhiya
gavesanto 'mataṁ santo
pūretvā dānapāramiṁ.

57 Sattānāṁ kapparukkho va
cintāmaṇi va kāmado
icchiticchitamannādīṁ
dadanto dadataṁ varo.
58 Tārakāhi bahuṁ katvā nabhe cāruvilocane
uppaṭetvā dādam dhīro
yācakānaṁ pamodito.

59 Mahiyā paṁsuto cāpi
samuddodakatodhikaṁ
dādam sarīramaṁsaṁ ca
lohitaiṁ pi ca attano.

60 Molinālaṅkate sīsedhikaṁ katvā Sineruto
kampayitvā mahiṁ dento sute cāpi sakaṅganā.

61 Śīlankkhammapaṅṅādi
pūretvā sabbapārami
Vessantarattabhāv'evaṁ
patvā, tamhā cuto pana

62 Uppajjitvā surāvāse
sundare Tusite pure
vasanto suciraiṁ kālaṁ
bhutvānānantasampadaṁ.

63 Kataṅjalīhi devehi
yācito dipaduttamo
“Sambodhāya, mahādhīra,
kālo tuyhan ti” ādino.

64 Viloketvāna kālādiṁ
ñatvā kālan ti bodhiyā
pātiṁnaṁ devesaṁghassa
datvā, Nandanakānanaṁ
65 Gantvāna devasaṅglehi sugatiṁ gacchito cuto abhitthuto mahāpañño cavītvāna tato idha.

66 Susajjitaṅgoruṭurāṅgamākule vicittanānāpaṇapaṇyasaṃpade manoramuttuṅgagajindarājite vibhūsite toraṇaketurāsihi.

67 Alaṅkataṭṭālavisālamālaye sugopure sundarasundarālaye sudassanīye Kapilavhaye pure purindadassāpi purassa hāsake.

68 Bhūpālamoliratanālinisevitaṅghi paṅkeruhaim vimalaneṅkaṇādhisāsaṁ okkākarājakulaketumanāthanāthaṁ Sudhodanaṁ narapatiṁ pavaram paṭicca.

69 So sajjhudāmadhavalāmaladassanīya sondāya saṅghitasetavāraṇāvindām candāvadātavarāraṇarājavānām sandassayitva supinena visālapañño.

70 Bimbādharāya vikacuppalaśocanāya devindacāparativaḍṭhanabhūlatāya sampuṇṇasommaṇimalinduvārananāya sovaṇṇahāṁśayugacārupayodharāya.

71 Pāḍāravindakarapallavasundarāya sovaṇṇavāṇṇatanuvaṇṇavirājitaṁ stilādineṅkaṇabhūsanabhūsitāya Māyāya rājavanitāyupagaṁchi kucchim.
Paṭisandhikkhaṇe tassa jātānekaividhabhutā ath’āyaṁ gahīrakko narehi amarehi ca.

Mannuṇṇarattambujakaṇṇikāya āsīnasīṅgtpaṭimā va rammā suvaṇṇavanño dipādānamindo pallāṅkaṁābhūṇjiya mātugabbhe.

Maṇimhī vippasannamhī rattasuttamivāvutam mātucittambujaṁ dhīro bodhayanto padissati.

Dasamāsāvasānamhī devī raṇī ko kathesidāṁ “mayhaṁ ṇātigharaṁ deva gantumicchāmahāṁ” iti.

Raṇīt’hā samanuṇṇātā gacchanti kulamattano mahatā pariḥārena dibbaṅjasasamaṇjase.

Surabhikusumasaṇḍālaṅkatassālasaṇḍāṁ samadabhāramālāgīyamāṅgaganādaṁ nayanavihagasaṅge avhayantaṁ va disvā vipularatinivāsāṁ Lumbinīkānanaṁ tam.

Vipulatararatiṁ sā tamhi kātūna ramme amarayuvatiṁ lācāruṁ lābhīrāṁ vikasitavarasālussopagantvāna mūlāṁ sayain atinamit ’ekāṁ sālasākham āgaṇhi.
79 Tasmiṁ khaṇe kammajamālūt' assā
caliṁsu sāṅhi parikkhiptvā
deviṁ jano tam abhipālayanto
tamhā paṭikkamma susaṅhitātha.

80 Sā cāruhemavalayādivibhūsitena
accantatambanakharam sisamujjalaena
tūlātikomalasurattakarena sākhām
olamba tatthamajanesti ṭhitā va dhīram.

81 Sovannaṇṇatanuvāṇavirājamānam
nettābhirāmammatulam atulaya gaggā
sammā pasāritakaraṅghiyugābhīramām
paṅkeruhā kanakahāṁsamiyotarantām

82 Brahmāmanaggharativaḍḍhanahemajālām
ādāya tena upagamma paṭiggaheṭvā
"sammoda devi ayamaggataro suto te
jāto " ti tāya purato kathayimṣu ṭatvā.

83 Jayanti sesamanujā malamakkhitanga
jāto pan' esa pavaro dipadānamindo
accantasāṇhamalakāsikavatthakamhi
nikkhittanagghataracārumaṇīva suddho.

84 Evaṁ pi sante nabhatopagantvā
dve vāridhārā subhagassa dehe
janettidehe pi utum manuñṇam
gāḥpayuṁ maṅgalakiccatāya.
85  தேச வரா ரதிகரா அல்லாய தனா உபகர்ம பாதிக்கக்கொழும்
நூறு துண்டுமயாம பும்பைக்கண்டைக்கு நீநீ நாராவரா நாரஸ்வராஜம்.

86  தேச வரா ரதிகரா விமலோ வா காக்கண்டகோணாராந்தை
மக்தலசமையா பாதித்தியா புராத்திமகையா நியம் மோ
இல்காயின்றா காமாலாய்தலோசனை.

87  எகாங்கணானேகசாத்தா குக்க
வாலனும் அருகும் சான்கர்மாந தா
நீநீ பாக்கலுப்புதுதின் தோ
சம்பிற்யயாந்தா இடமாற்றோ

88  ந்யாத்தோ எத்தா தும்ஹை ரே
ஏகா புப்பாகக்கு டோ கு 
மெந்த மோச்சோ 

89  உட்டராப்பமுக்கு சாத்தப்பாடதாம்
“அக்கோ ஹம் அமிலகா ஜெத்தா ரேத்தோ” தி ஆத்தாம்.

90  அனாஞ்சாத்தாரானாத் ஆஞ்சோ முட்டாம்
சுராசுப்பாரமனாரின் புஜின்

91  பெராடிராநாக்கப்பாட்சுராஜம்
சப்பாம் பிசாகராஜாம் வாநின்
சமாத்தா

JINACARITA.

92 Ramiṁsu soṇā hariṇebi saddhiṁ kākā ulūkehi udaggudaggā supaṇṭarājūhi mahoragā ca majjārasaṅghā pi ca undurehi.

93 Migā migindehi samāgamiṁsu puttehi mātāpitaro yath' eva nāvā videsam pi gatā sadesam gatā va kaṇḍām sarabhaṅgasatthu.

94 Nānāvirāgujjalapaṅkajehi vibhūsito santatarāṅgamālo mahaṅnava āsi tahim jalām pi accantasātattamupāgamāsi.

95 Suphulla-olambakapaṅkajehi samākulattām gagaṇāṁ agaṁchi jahiṁsu pakkhi gamanāṁ nabhamhi ṭhitā va sindhū pi asandamanā.

96 Akālameghhappyasaṅgamena mahīvadhū sommatamā ahosi marūhi vassāpitanekapuppha vibhūsitenātivihhūsita va.

97 Suphullamālābharaṇābhirāmā lataṅganāliṅgītapādapindā sugandhakiṅjakkhavarambarehi disaṅganāyo atisobhayimsu,
98 Sugandhadhūpehi naḥhaṁ aśeṣaṁ
pavāsitaṁ rammataraiṁ ahosi
surāsūrindā chaṇavesadhārī
saṅgītīyuttā vicāriṁsu sabbe.

99 Piyaṁvadā sabbajanā ahesuṁ
disā asesa pi ca vippasanā
gajā 'tijaggiṁsu, nadiṁsu sīḥā
hesāravo c'āsi turaṅgamānaṁ.

100 Manuṇṇagandho mudusītalānīlo
sukhappadaṁvāyi aseṣajantuno
anekarogādupañpaḷītaṅgino
tato pamuttā sukhino siyuṁ janā.

101 Vijambhamānāmitavālavījanippabhbhābhāramāṁ
bhuvanaṁ ahosi
mahimhi bhetvā c'udakāṇi sandayuṁ gamiṁsu
khujjā ujugattattaiṁ janā.

102 Andhā paṅgulanaccāṇi līlopetāṇi pekkhayuṁ
suṇiṁsu badhirā mūgagitīyo pī manoramaṁ.

103 Sītalattauṁ upāgaṇchi
avīcaggī pī tavade
modiṁsu jalaṁ tasmāṁ
jantavo pahasiṁsu ca.

104 Khuppiṁsābhībhūṭānaṁ
petānaṁ āsi bhojanāṁ
lokantare pī āloko
andhakāranirantare.
105 Atirekatarā tārāvalicandadivākarā
virocim-su nabhe, bhūmigatāni ratanāni ca

106 Mahītalādayo bhetvā
nikkhamma uparu-pari
vicittapañcavaṁ-āsuni
suphullavipulambujā.

107 Dundubbhā di c-alaṅkārā
avāditā aghaṭṭita
accantamadhuraih nādam
pamun-ci-m-su mahītal.

108 Baddhā saṅkhalikā dih muṇci-m-su manujā tato
bhu-vane bhavanadvārakavāṭā vivaṭā sayám.

109 Celu-kkhey-pādayo cāpi
pavattentā pamodi-tā
kṭṭi-m-su devasaṅghā te
Tāvatiṁsālaye tada

110 "Pure Kapilavatthumhi
jāto Suddhodanatrajō
nisa-jja bodhimaṇḍe ti
ayam Buddhō bhavissati."

111 Iddhimanto mahāpañño
Kāladevalatāpaso
Suddhodananarindassa
dhīmato so kulūpago,
JINACARITA.

112 Bhojanassāvasānamhi
Tāvatimsālayam gato
gantvā divāvihārāya
nisinno bhavane tahim.

113 Chaṇavesam gahetvāna
ktlante te udikkhiya
santosakāraṇam pucchi
tسام te pi tamabravum.

114 Sutvā tam tattato tamhā
pītiyodaggamānaso
tāvadevopagantvāna
Suddhodananivesanām.

115 Pavisitvā supaṇṇatte
nisinno āsane isi
“jāto kira mahārāja
putto te 'nuttaro sudhī.

116 'Datthum icchām 'ahām tan' ti
āha, rāja alaṅkataṁ
ānāpetvā kumāraṁ tam
vandāpetumupāgami

117 Kumārabhūtassa pi tāvadeva
guṇānubhāvena manorāmāni
pādāravindā parivattiyagā
datiṣṭhitā muddhānī tāpasassa.
JINACARITA.

118 Ten'attabhāvena naruttamassa na vanditabbo tibhave pi koci tilokanāthassa sace hi sīsāṁ tapassino pādātale ṭhapeyyumī.

119 Phāleyya muddhā khalu tāpasassa paggayha so aṅjalimuttamassa aṭṭhāsi dhīrassa guṇannaṇavassa nāsetumattānamayuttakan ti.

120 Disvāna tamī acchariyam narindo devātidevassā sakatrajassā pādāravindān' abhivandi tuṭṭho vicittacakkaṅkitakomalāni.

121 Yadāsi raṅño puthuvappamaṅgalam tadā purain devapuraṁ va sajjitam vibhūsitā tā janatā manoramā samāgatā tassa niketamuttamaṁ.

122 Vibhūsitaṅgo janatāhi tāhi so purakkhato bhūsanabhūsitatrajanām tamādayitvā 'tulavappamaṅgalam surindalīlāya gato narissaro.

123 Nānāvirāgujjalacārusāṁ parikkhit' ekamhi ca jambumūle sayāpayitva bahimaṅgalam tam udikkhitum dhātīgaṇā gamimsu.
124 Suvaṇṇatārādivirājamāṇāvītaṇajotujjala-
jambumūle
nisaṭja dhīrosaṃyane manuṇṇe jhānaṃ samāpajji
katāvakāso.

125 Suvaṇṇabimbaiṃ viya taṃ nisinnaiṃ
chāyaṇ ca tassā ṭhitameva disvā
taṃ abravi dhātijanopagantvā
“putassa te abbhutamīdisan ti.”

126 Visuddhacandānanabhāsurasassā
sutvāna taṃ paṅkajalocanassā
sa vandanaiṃ me dutiyān ti vatvā
putassa pāde sirasābhivandi

127 Tadaṇṇāni pi lokasmiṃ
jātānekavidhabbhutā
dassitā me samāsena
ganthavitthārabhirunā.

128 Yasmiṃ vicittamaṇṇaṇaṃḍitamandirānaṃ
nāṇāvitānasayanāsanamaṇṇaṇaṃ
disseṇiṣeṇi puthubhūmikabhūsitānaṃ
tinnaiṃ utūnamanurūpamalaṅkatānaṃ.

129 Siṅgesu raṁsinikarā suramandirānaṃ
siṅgesu raṁsimapahāsakarā va niccami
ādiccarami viya paṅkajakānanāni
lokaṇanamabujavaniṃ viṅkāsayanti,
130 Nānāmaṇivicittāhi
bhittīhi vanitā sadā
vināpi dappanacchāyaṁ
pasādhenti sakaiḥ tanaṁ.

131 Kelāsanagasaṅkāsaṁ vilocanarasāyaṁ
sudhālankatapākkāravalayaṁ yattha dissate.

132 Indanīloruvalayaṁ
nānāratanabhūsitaṁ
dissate va sadā yasmiṁ
parikhānekapāṅkajā.

133 Patvāna vuddhiṁ vipule manuṁne
bhutvāna kāme ca tahīṁ vasanto
gacchaṁ tilokekavilocano so
uyyānakīḷāya mahāpathamhi.

134 Kamena jiṅgaṁ byadhitaṁ mataṁ ca
disvāna rūpaṁ tihhave viratto
manoramam pabbajitaṁ ca rūpaṁ
katvā ratim tamhi catutthavāre.

135 Suphullanānātarusasandamaṇḍitaṁ
sikhāṇḍisaṅḍādidijupakūjitam
sudassanīyaṁ viya Nandanaṁ vanasṁ
manoramuyānamagā mahāyaso.

136 Surāṅganā sundarasundarīnam
manoram am vāditanaccagāte
surindaliṁyā tahīṁ narindo
ramitaṁ kamaṁ dipadānamindo.
137 Ābhujitvāna pallaṅkaṁ
nisinno rucirāsane
kārāpetum acintesi
dehabhūsanamattano.

138 Tassa cittam viditvāna
Vissakammass' idam bravi
"alaṅkarohi Siddhattham"  
itī devanāmissaro.

139 Ten'ānattopagantvāna
Vissakammo yasassino
dasadussasahassehi
śīsam vethesi sobhanam,

140 Tanuṁ manuṇṇaṁ pi akāsi sobhanam
anaṅgasādhāraṇaṅkalakkhaṇujjalam
vicittanāuttamabhūsanehi so
sugandhigandhuppalacandanaṅdinā.

141 Vibhūsito tena vihūsitaṅginaṁ
tahim nisinno vimale silātale
suraṅgasāsannibhasundariṁhi so
purakkhato devapatīva sobhati,

142 Suddhodanaranarindena
pesitaṁ sāsanuttamaṁ
"putto te putta jāto ti"
sutvāna dipaduttamo.
"Mamajja bandhanam jātam"
iti vatvāna tāvade
samiddham sabbakāmehi
agamā sundaram puram.

Thitā uparpāsāde
Kisāgotami tam tadā
rājentaṁ sataramśiṁ va
rājam disvā kathesidam

"Yesam sūnu ayaṁ dhīro
yā ca jāyā imassa tu
te sabbe nibbutā nūna
sadā'ñunagunassa ve,"

It̲r̲īdisaṁ giram sutvā
manuṣṇaṁ tāya bhāsitaṁ
saṁjñātapītiya pīno
gacchamāno sakālayaṁ.

Sītalam vimalaṁ hāriṁ
hāraṁ tam rativaḍḍhanaṁ
pesetvā santikaṁ tassā
omuṇcitvāna kaṇṭhato.

Pāsādamabhirūhitvā
vejayantaṁ va sundaram
nipajji devarājā va
sayane so mahārahe.
149 Sundarī tāṁ purakkhatvā surasundarisannibhā. payojayimśu naccāni gītāni vividhāni pi.

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

151 Nipanno vissamitvāna ṭsakāṁ sayane tahiṁ pallaṅkaṁ ābhujitvāna mahādhīro mahīpati.

152 Nisinnovanekappakāraṁ vikāram padivāna niddūpagānaṁ vadhūnaṁ gamissāmi dānī ti ubbiggacitto bhave dvāramūlampaggantvāna rammaṁ.

153 Ṭhapetvāna sīsāṁ subhummārakasmiṁ sunissāmi dhīrassā saddan ti tasmiṁ nipannāṁ sudantaṁ pasādāvahantam sahāyaṁ amaccāṁ mahāpuññavantaṁ.

154 Acchannaszavantarāṇi Channarāṁ āmantetvā kathesidāṁ “ānehi iti kappetvā Kanthakaṁ nāma sindhavaṁ.”

155 So Channo paṭigāṇhitvā tāṁ girāṁ tena bhāsitaṁ tato gantvāna kappetvā sīghamaṁesī sindhavaṁ.
156 Abhinikkhamanaṁ tassa
ñatvā varataraṅgamo
tena sajjiyamāno so
hesāravām udīrayi.

157 Pattharitvāna gacchantāṁ
saddam taṁ sakalaṁ puraṁ
sabbe suragaṇā tasmiṁ
sotum nādaṁsu kassaci.

158 Atha so sajjanāṇando
uttamaṁ puttamattano
passitvā paṭhamam gantvā
pacchā Buddhoh bhavāṁ 'ahaṁ.

159 Cintayitvāna evaṁ pi
gantvā jāyānivesanaṁ
ṭhapetvā pādadummāre
gīvaṁ anto pavesiya.

160 Kusumehi samākīṁne
devidasayanūpame
nipannāṁ mātuyā saddhiṁ
sayane sakamatrajāṁ.

161 Viloketvāna cintesi
iti lokekanāyako
sac'āham deviyā bāhun
apanetvā mamatrajāṁ
162 Gāṅhissām’antarāyaṁ pi kareyya gamanassa me pabhujjhītvā mahantena pemen’esā Yasodharā.

163 Buddho hutvā punāgamma passissāmi ti atrajaṁ narādhīpo tadā tamhā pāsādatatalatorati.

164 Pesalānanakaraṅghipaṅkajā hāsaphenabhāmuविचिबhāsurā nettanīlakamalā Yasodharā komuṅīva nayanālīpatthitā

165 Samattho assa ko tassā jahitum dehasampadaṁ vindamāno vinā dhīraṁ ṭhitam pāramimuddhāni.

166 ‘‘Asso sāmi mayāṅīto kālaṁ jāna rathesabha’’ iti abravi Channo so bhūpaḷassa yassino.

167 Mahpiṭati tadā sutvā Channenodīritaṁ girāṁ pāsādā otaritvāna gantvā Kānthakasantikāṁ
168 Tass'idaṁ vacanaṁ bhāsi sabbasattahite rato
"Kanthakajjekarattim maṁ tārehi sanarāmaraṁ."

169 "Lokaṁ uttārayissāmi Bhuddho hutvā anuttaro bhavasāgarato ghorajarādimakarākarā."

170 Idaṁ vatvā tamāruyha sindhavaṁ sarīkasannibhaṁ gāhāpetvāna Channena sudāḥhaṁ tassa vāladhiṁ.

171 Patvāna so mahādvārasamāpamī samacintai bhaveyya vivaṭaṁ dvāraṁ yena kenaci no sace.

172 Vāladhiṁ gahiken'eva saddhaṁ Channena Kanthakaṁ nippīlayitva satthīhi imaṁ accuggataṁ subhaṁ ullaṅghitvāna pākāraṁ gacchāmi ti mahabbalo.

173 Tathā thāmabalūpeto Channo pi turaguttamo visuṁ visuṁ vicintesuṁ pākāraṁ samatikkamaiṁ.

174 Tassa cittaṁ viditvāna moditā gamane subhe vivariṁsu tadā dvāraṁ dvāre'dhiggahitā surā.
175 Tam siddhattham asiMiddhattham
ekarissami ti cintiya
agantva tass 'idam bhasi
antalikkhe thit'antako.

176 "Mā nikkhama, Mahādīra,
ito te sattame dine
dibban tu cakkaraṇanām
addhā pātubhavissati."

177 Iccevaṁ vuccamāno so
Antakena mahāyāso
"Ko'si tvamīti" tam bhāsi
Māro c'āttānamādisi.

178 "Māra, jānām'ahāṁ mayham
dibbacakkassa sambhavaṁ
gaccha tvam idha mā titṭha
na'mhi rajjena maththiko."

179 "Sabbaṁ dasasaḥassam pi
lokadhātumahāṁ pana
unnādetvā bhavissāmi
Bhuddho lokekanāyako."

180 Evaṁ vutte mahāsatte
attano giramuttariṁ
gāhāpetum asakkonto
tath ev'antaradhāyi so.
Pāpimassa idam vatvā
cakkavattisirīm pi ca
pahāya khelapiṇḍaṁ va
paccūsasamaye vasiṁ.

Gacchantāṁ abhipūjetuṁ
samāgantvāna tāvade
ratanukāsahassāni
dhārayantā marū tahiṁ.

Pacchato purato tassa
ubho passesu gacchare
tath' eva abhipūjentā
supaññā ca mahoragā.

Suvipulasurasenā cārulīlabhirāma
kusumasaliladhārā vassayantā nabhamhā
iha hi dasasahassī cakkavāḷā gatā tā
sukhumatanutametoddagdaggā caranti.

Yasmīṁ sugandhavarapupphasudhūpacuṇṇa
hemaddhajappabhusutibhūsuraḥraumagge
gacchāṁ mahājavavaraṅgaturaṅgarājā
gantuṁ na sakkhi javato kusumādi laggo.

Ittham tamhi pathe ramme
vattamāne mahāmahe
gacchanto rattisesena
tīṁsayojanaṁañjase.
JINACARITA.

187 Patvānomānadītīraṁ
piṭṭhito turagassa so
otaritvāna vimale
sītale sīkatātale.

188 Vissamitvā idaṁ vatvā
"Gacchāḥi ti sakaiṁ puraiṁ
ābharaṇāni ādāya
Channemaṁ turagaiṁ pi ca."

189 Ṭhito tasmiṁ mahādhīro
accantaṁsitāsinā
sugandhavāsitaṁ moliṁ
chetvānu'kkhipi ambare.

190 Cāruhemesaṁuggena
kesadhātuṁ nabhuggataṁ
pūjanatthaṁ sahasakkho
sirasā sampaṭicchiya.

191 Vilocanānandakarindatlamaye hi Cūḷāmaṇice-
tiyaiṁ so
patiṭṭhapesaṁmalatāvatīṁse ubbedhato yojana-
mattamaggaiṁ.

192 Uttamaṭṭhaparikkāre
dhāretvā brahmunābhataṁ
ambare va pavijjhittha
varam dussayuham pi ca.
193 Taṁ ādāya mahābrahmā
braimaloke manoramanāṁ
dvādasayojanubbodhāṁ
dussathūpaṁ akārayi.

194 Nāmenānupiyaṁ nāma
gantvā ambavanaṁ tahīṁ
sattāhaṁ vītināmetvā
pabbajjāsukhato tato.

195 Gantvān’ekadinen’eva
tiṁsayojanaṁañjasāṁ
patvā Rājagahaṁ dhīro
pinḍāya carī subbato.

196 Indanīlasilāyā pi
katā pākāragopurā
hemācalā va dissanti
tass’abhāhi tahīṁ tadā?

197 Ko’yāṁ sakko nu kho brahmā
māro nāhoti ādīnā
bhiyyo kotūhalappatto
padisvā taṁ mahājano.

198 Pavisitvā gahetūna
bhattaṁ yāpanamattakāṁ
yugamattāṁ va pekkhanto
gacchanto rājavīthiyaṁ.
199 Mathitam merumanthena
samuddami va mahâjanam
tambhâ so âkulîkatvā
gantvâ pandavapabbataṁ.

200 Tato tass'eva châyāya
bhûmibhâge manorame
nisinno missakam bhattam
paribhuñjitumârabhi.

201 Paccavekkhanamantena
antasappam nivâriya
dehavammikato dhîro
nikkhamantam mahabbalo.

202 Bhutvâna Bimbisârena
narindena nărásabho
nimantito pi rajjena
upagantvâna 'nekadhâ.

203 Paṭikkhipiya tam rajjam
atha tenâbhiyâcito
dhammami desehi mayhan ti
Buddho hutvâ anuttaro.

204 Datvâ paṭiññâm manujâdhipassa
dhîropagantvâna padhânabhûmim
anaññasâdhâraṇadukkarâni
katvâ tato kiñci apassamâno,
205  Oḷārikannapānāni bhuṇjitvā dehasampadam 
patvājapālanigrodhamūlam patto suro viya.

206  Puratthābhimukho hutvā 
nisinno si jutindharo 
dehavannehi nigrodho 
hemavanno si tassa so.

207  Samiddhapatthanā ekā 
Sujātā nāma sundari 
hemapātim sapāyāsam 
sīsenādāya oṇatā.

208  Tasmīm adhiggahītassa 
rukkhadevassa tāvade 
baliṃ dammī ti gantvāna 
disvā tam dipaduttamaṃ.

209  Devo ti saṁñāya udaggacittā 
pāyāsapatītim pavarassa datvā 
“āsimsanā;ijjhi yathā hi mayham 
tuyham pi sā sāmi samijjhatū ti.”

210  Iccevaṃ vacanaṃ vatvā 
gata tamhā varaṅganā 
atha pāyāsapatītim taṃ 
gahetvā munipuṅgavo.

211  Gantvā Neraṅjarātīram 
bhutvā taṃ varabhojanam 
patisotam pavissajji 
tassā pātim manoramāṃ.
212 Jantālipālīmananettavilumpamānaṁ
samphullasālavanarājīvirājamānaṁ
devindanandanavanam va bhūhantandīyaṁ
uyyānamuttamataram pavaropagantvā.

213 Katvā divāvihāram so
sāyaṇhasamaye tahiṁ
gacchāṁ kesaraṁbhāya
bodhipādapanantikāṁ

214 Brahmsurāsuramahoragapakkhirāja
saṁsajjitoruvaṭume dipadānamindo
pāyāsi sotthiyadvijo tinahārako tam
disvāna tassa adadā tinamuṭṭhiyo so

215 Indīvarāvindādikusumānambāra tahiṁ
patanti vuṭṭhidhārā va gacchante dipaduttame.

216 Cārucandanacunādidhupagandhehi 'nekadha
anokāso si ākāso gacchante dipaduttame.

217 Ratanujjalačattehi
cāruhemaddhajehi ca
anokāso si ākāso
gacchante dipaduttame.

218 Celukkhepasahassehi
kīḷantehi marūhi pi
anokāso si ākāso
gacchante dipaduttame.
Suradundubhivajjāni
karontehi marūhi pi
anokāso si ākāso
gacchantē dipaduttame.

Suraṅganāhi saṅgṛtiṃ
gāyantarhi pi 'nekadhā
anokāso si ākāso
gacchantē dipaduttame.

Manoramā kiṃnarākīṃnaraṅganā
manoramaṅga uragoraganaṅganā
manorame tamhi ca naccagṛtiyo
manoramā 'nekavidhā pavattayūm

Tadā mahoghe va mahāmahe hi
pavattamāne iti so mahāyaso
tīne gahetvā tibhavekanāyako
upāgato bodhidumindasantikam.

Viddumāsitaselaggarajatācalasannibham
katvā padakkhiṇam bodhipādapanām dipaduttamo.

Puratthimadisābhāge
acale raṇadhamāsake
mahītale ṭhitō dhīro
cālesi tiṇamuttθhiyo.

Cuddasahatthamatto so
pallaṅko āsi tāvade
atha naṁ abbhutam disvā
mahāpañño vicintayi;
226 Maṁsalohitamaṭṭhit ca
nahārū ca taco ca me
kāmaṁ sussatu n’ev’āham
jahāmi viriyam iti.

227 Ābhujitvā mahāvīro
pallāṅkaṁ aparājitām
pācīnābhimukho tasmāṁ
nisīdi dipaduttamo.

228 Devadevassa devindo
saṅkhaṁ ādāya tāvade
vīsuttarasatubbedham
dhamayanto tahiṁ ṭhito.

229 Dutiyam puṇṇacandāṁ va
setacchattāṁ tiyojanaṁ
dhārayanto ṭhito sammā
mahābrahmaṁ sahampati.

230 Cārucāmaramādāya
suyāmo pi surādhipo
vijayanto ṭhito tattha
mandaṁ mandaṁ tigāvutaṁ

231 Beluvam vīṇamādāya
suro paṁcasikhavhayo
nānāvidhalayopetaṁ
vādayanto tathā ṭhito
Thutigītāni gāyanto nāṭakīhi purakkhato
tath'eva'ṭṭhāsi so nāgarājā Kālavhayo pi ca

Gahetvā hemamaṇḍjūsā
surapupphehi pūritā
pūjayantā va aṭṭhamsu
battiṁsā pi kumārikā.

Sa-Indadevasaṅghehi
tehi itthaṁ mahāmahe
vattamāne tadā Māro
pāpimā iti cintayi.

“Atikkamitukāmo 'yaṁ
kumāro visayaṁ mama
Siddhattho atha siddhattham
karissāmi ti tāvade.”

Māpetva bhiṣisatarorupahassabāhum
saṅgayha tehi jalitā vividhāyudhāni
āruyha cārudīradaṁ girimekhalākkhyāṁ:
canḍāṁ diyaḍḍhasatayojanamāyamaṁ taṁ.

Nānānanāyanalavaṇṇasiroruhāya
rattoruvautṭtabahiniggatalocanāya
daṭṭhotṭhabhiṇsananukhāyuragabhubhāya
senāya so parivuto vividhāyudhāya.

Tattthopagamma atibhiṛmaravaṁ ravanto
Siddhattam etha iti gaṇhatha bandhathemaṁ
āṇāpayam suragaṇaṁ sahadassanena
canḍānlluggatapicuṁ va palāpayittha.
239 Gambhiramegharavasannibhacandananadam vatahi ca mapiya tato subhagassa tassa kaññam pi civaravarassa manoramassa no asi yeva caliturm pabhu Antako 'tha.

240 Samvattavutthijajasannibhabhimaghora vassam pavassiya tatodakabinda'm pi nassakhki netumatulassa samipakam pi disvam tam abhutam atho pi sudummukho so.

241 Accantabhimanala-accisanujjaloru pساسنابهاشماكلالاّيعدحاف sassadhara aṅgārapajjalitavālukavassadhara vassapayittha sakalāni imāni tāni.

242 Mārinubhāvabalato nabhatopagantvā patvāna puññasikharuggatasantikan tu mālāgulappabhutibhavagatāni 'thāpi lokantare va timirām timirām sughoraṁ.

243 Māpetva mohatimiram pi hatassa tassa dehappabhāhi sataramsisatoditam va jātaṁ manoramataram atidassanīyam ālokapuṇjamavalokiya pāpadhammo.

244 Kopoparattavadano bhukutippacāra accordantabhi'msanaviripakavesadhāri accordantatiphataraadhāramasaṅgameva cakkāyudham varataram api merurājām.
Saṁkhaṇḍayantam iva thūlakālirakhaṇḍam vissajji tena pi na kiṃci guṇākarassa kātuṃ pahuttamupagaṇchi tato tamaṃ gantvā nabhā kusumachattatamāgasīsam.

Vissajjita pi senāya selakūṭānalākulā pagantvā nabhasā mālāgulattam samupāgato.

Tām pi disvā sasoko so gantvā dhīrassa santikaṃ pāpuṇāti mam'evāyaṃ pallaṅko aparājito.

Ito uṭṭhaha pallaṅkā iti bhāsīttha dhīmato katakalyāṇakammassa pallaṅkatthāya Māra te.

Ko sakkhi ti pavutto so ime sabbe ti sakkhino senāyābhimukham hattham pasāretvāna pāpimā.

Ghoranādena'haṁ sakkhi aham sakkhi ti tāya pi sakhhibhāvaṁ vadāpetvā tass'evām samudīrayi.

Ko te, Siddhattha, sakkhi ti atha tenātulena pi mam'ettha sakkhino, Māra na santī ti sacetanā
252 Rattameghopanikkhantahemavijju va bhāsuraṁ
niharitvā surattamhā cīvarā dakkhiṇaṁ karaṁ

253 Bhūmiyābhimukhāṁ katvā
kasmā pāramibhūmiyāṁ
unnādetvān’ idān’ evaṁ
nissadd ’āsī ti bhūmiyā.

254 Muñcāpīte rave ’nekasate megharave yathā
Buddhanāgabalā nāgam jānūhi suppatiṭṭhitam.

255 Disvān’ idāni gaṇhaṭi ’dāni gaṇhaṭi cintiya
sambhinnadāṭhasappo va hatadappo sudum-
mukho.

256 Pahāyāyudhavatthāni’laṅkarāni anekadhā
cakkavāḷācalā yāva sasenāya palāyi so.

257 Tam mārasenaṁ sabhayaṁ sasokāṁ
palāyaṁānaiṁ iti devasaṅghā
disvāna Mārassa parājayo ’yaṁ
jayo ti Siddhatthakumārakassa.

258 Sammodamāṇā abhipūjayantā
dhīraṁ sugandhappabhatihī tasmiṁ
punāgataḥ ’nekathutihī samma
ugghosamāṇā chaṇavesadhārī.

259 Evaṁ mārabalam dhīro
viddhāṁsetvā mahabbalo
ādicce dharamāne va
nisinno acalāsane
260 Yāmasmiṁ paṭhame pubbenivāsāṁ niṇṇamut-tamo
giṣodhetvāna yāmasmiṁ majjhime dibbalocanaṁ.

261 So paṭiccasamuppāde
atha pacchimayāmaka
otāretvāna niṇṇamisaṁ
sammasanto anekadhā
dhetvāna yāmasmiṁ majjhime dibbalocanaṁ.

262 Lokadhātusataṁ samma
unnaṁetvāruṇo daṁaya
Buddho hutvāna Sambuddho
sambuddhambujalocano.

263 Anekajātisaṁsāraṁ
sandhāvissan ti ādinā
udānedan udānesi
prītivegena sādiso.

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

265 Samāpatti samāpajji
anekasatakoṭiyō
Satthā tath' eva sattāham
nisinno acalāsane;
266  Ajjāpi nūna dhīrassa
Siddhatthassa yassassino
atthi kattabbakiccam hi
tasmā āsanamālayam.

267  Na jahāsīti ekaccadevatān' āsi saṁsayaṁ
nātvā tāsāṁ vitakkaṁ taṁ sametum santamā
naso.

268  Uṭṭhāya hemahāṁso va
hemavaṇṇo pabhāṅkaro
abbhuggantvā nabhāṁ nātho
akāsi pāṭihāriyam.

269  Vitakkamevaṁ iminā marūnaṁ
sammūpasammānimisēhi bodhiṁ
sampūjayanto nayanambujehi
sattāhamaṭṭhāsi jayāsanaṁ ca.

270  Subhāsurasmīṁ ratanehi tasmīṁ
sacanākamanto varacanākamasmiṁ
manoramasmīṁ ratanālaye pi
visuddhadhammaṁ vicināṁ visuddho.

271  Mālejapālatarurājavarassa tassa
māraṅganānam amalānanapaṅkajāni
sammā milāpiya tato mucalindamūle
bhogindacittakumudāni pabodhayanto.
272 Mūle pi rājāyatanassa tassa
tasmiṁ samāpattisukham pi vindāṁ
samvītināmesi manunāvāṇo
ekūnapaṇāṇāsadināni dhīmā.

273 Anotattodakam dantakaṭhanāgalatāmayaṁ,
haritakāgadāṁ bhutvā devindena bhatuttamāṁ.

274 Vānijehi samānītam
samantamadhupindaṁ
mahārājāpanītamhi
pattamhi patigāṇhiya.

275 Bhojanassāvasānamhi
japālatarumūlakaṁ
gartvādhigatadhammassa
gambhīrattam anussari

276 Mahīsandhārako vārikkhandhasanibhako ayaṁ
gambhīrodhigato dhammo mayā santo ti ādinā.

277 Dhammagambhi ratam dhammarājassa sarato
sato
āsevaṁ takkanam dhammaṁ imaṁ me paṭivij-
jhitoṁ.

278 Vāyamantena sampattayā cakānāṁ manoramaṁ
kantetvā uttamaṁgaṁ ca molibhūsanabhūsitam.

279 Suvaṇjitaṁ akkhīni
uppāṭetvāna lohitāṁ
galato nīharitvāna
bhariyāṁ lāvannabhūsurāṁ.
280 Atrajaṁ ca dadantena
kulavamsappadipakaṁ
dānaṁ nāma na dinnaṁ ca
n'atthi sīlaṁ arakkhitam.

281 Tathāhi saṅkhapālādi
attabhāvesu jīvitaṁ
mayā pariccajantena
sīlabhedabhayena ca.

282 Khantivādādike 'neka
attabhāve apūritā
chejjādiṁ pāpuṇantena
pāramī n' atthi kāci me.

283 Tassa me vidhamantassa mārasenaṁ vasundharā
na kampittha ayaṁ pubbenivasam sarato pi ca.

284 Visodhentassa me yāme
majjhime dibbalocanaṁ
na kampittha pakampittha
pacchime pana yāmake

285 Paccayākāraṅgānaṁ me
tāvade paṭivijjhato
sādhukāraṁ dadantīva
muñcamānaṁ mahāravaṁ.

286 Sampuṇṇalāpū viya 'kaṅjikāhi
takkēhi puṇṇam viya cātiṅka va
sammakkhitovanjanakehi hattho
vasāhi sampītpilotikā va.
287 Kilesapuṇṇjabhārito kiliṭṭho
rāgena ratto api dosaduṭṭho
mohena mūḷho ti mahabbalena
loko avijjānikarākaro 'yam.

288 Kin nāma dhammaṁ paṭivijjhat' etam
attho hi ko tass'iti desanāya
evaṁ nirussāhamagañčhi nātho
pajāya dhammāmatapānādāne.

289 Nicchāretvā mahānādam
tato brahmā sahampati
nassati vata bho loko
iti loko vinassati.

290 Brahmasaṅghaṁ samādāya
devaṁgaṅgaṁ ca tāvade
lokadhātusate satthu
sammāpam samupāgato.

291 Gantvā mahītale jānum
niḥacca sirasaṅjalim
paggayha Bhagavā
dhammaṁ desetu iti ādinā.

292 Yācito tena Sambuddhāravindavadano jino
lokadhātusataṁ Buddhacakkhuṁ lokayaṁ tadā.

293 Tasmāṁ aparajakkhādīmaccā disvä ti ettakā
vibhajitvā 'tha te satte bhabbābhabbavasena so.
294 Abhabbe parivajjetvā
bhabbevādāya buddhiyā
upanetu jano 'dāni
saddhābhājanam attano.

295 Pūressāmi ti tam tassa
saddhammāmatadānato
vissajji brahmasaṅghassa
vacanāmataramsiyo.

296 Tatojapālodayapabbatodito
mahappabhobuddhadivākaro nabhe
manippabhāsannibabhāsurasappabho
pamocayām bhāsurabuddharamsiyo.

297 Pamodayanto upakādayo tadā
kamena aṭṭhārasayojanañjasam
atikkamitvāna suphullapādape
vijambhamānāliganābhikūjitam.

298 Nirantarām 'nekadijāpakūjitam
suphullapaṅkeruhagandhavāsitam
gato yassati migadāyam uttamaṁ
tahirī tapasti atha pañcavaggiyā.

299 Devātidevaṁ tibhavekanāthāṁ
lokantadassim sugataṁ sugattam
disvāna dhīram munisāharājam
kumantanaṁ te iti mantayīmsu.
300 Bhutvāna olārika-annapānam suvaṇṇavaṇṇo paripaṇṇakāyo etāvuso 'yaṁ samaṇo imassa karoma nāmhe abhivādanādiṁ

301 Ayaṁ visālanvayato pasūto sambhāvanīyo bhuvi ketubhūto paṭiggahetum rahatāsanaṁ tu tasmāsanaṁ yeviti paññapema

302 Ṛṇatvā 'tha Bhagavā tesāṁ vitakkaṁ tikkhabuddhiyā mettānilakadambhei mānaketum padhamṣayi

303 Samatthā na hi saṁthātum sakāya katikāya te aksamu lokanāthassa vandanādīni dhimataṁ.

304 Buddhabhāvaṁ ajānantā munayo munirājino āvuso vādato tassa kevalaṁ samudārayuṁ.

305 Atha lokavidū lokanātho tesāṁ udīratha āvuso vādato n'eva satthuno samudārayi.

306 "Bhikkhave, araham sammāsambuddho ti Tathāgato"
Buddhabhāvaṁ pakāsetvā attano tesam uttamā.
307 Nisinno tehi paññatte
dassaneyy' uttamāsane
brahmanādena te there
śīlabhūsanabhūsite.

308 Āmantetvāna brahmānam
nekakoṭipurakkhato
dhammacakkamā pavattento
desanāramśinā tadā.

309 Mohandhakārarāsimī pi
hantvā loke manoramāṁ
dhāmmālokaṁ padassetvā
veneyyambujabuddhiyā.

310 Migakānanaśaṅkhāte
raṇabhūmitale iti
rājā mahānubhāvo va
Dhammarājā visārado,

311 Desanāsimī samādāya
dhibhujena manoramāṁ
veneyyajanaibandhūnaṁ
mahānatthakaram sadā.

312 Kilesāṛi padāletvā saddhammatajāyadundubhaṁ
paharitvāna saddhammatajāyaketuṁ sudujjayaṁ.

313 Ussāpetvāna saddhammatajāyatthuṅuttamaṁ
subhaṁ,
pattīṭhāpiya lokkaraṁjā hulvā sivaṅkaro.
314 Pamocetvāna janataṁ brahāsaṁsārabandhanā nibbānanagaramā netukāmo lokahite rato.

315 Suvaññācalakūṭamā va jaṅgamaṁ cārudassanaṁ patvorovelagāmiṁ tāṁ añjasamā va surañjasamā.

316 Bhaddavaggiyabhūpālakumāre tiṁsamattake maggattayāmatarasaṁ pāyetvā rasam uttamaṁ.

317 Pabbajjamāt uttamaṁ datvā lokassa'ṭṭhāya bhikkhavo uyyojetvāna Sambuddho cārikaṁ carathāti te.

318 Gantvorovelaiṁ jaṭilānamanto jaṭā ca chetvāna jaṭābahiddhā pāpetva aggāñjasamuttamo te purakkhato indu va tārakāhi.

319 Purakkhato tehi anāsavehi chabbanṇaraṁsābharaṇuttamehi disaṅganāyo atisobhayanto pakkhīnam akkhīni pi pīnayanto.

320 Dinnāṁ paṭiṁnaṁ samanussaranto taṁ Bimbisārassa mahāyasassa mocetukāmo vararājavāmsaṁ dhajūpamānassā gunālayassa.
321 Sikhaṇḍiṃḍalāraddhanaccāṃ laṭṭhivanavha-
    yām
uyyānām agamā 'nekatarusandābhimaṇḍitaṃ.

322 Bimbisāranarindingo so 'gatabhāvaṃ mahesino
    suṇītva pītipāmojjaḥbhūsanena vibhūsito.

323 Taṁ uyyānupagantvāna
    mahāmaccapurakkhato
satthupādāravindehi
sobhayanto sioruhe.

324 Nisinno Bimbisāraṁ taṁ saddhamma-amatama-
    bunā
devindagṛtyamānaggavaṇṇo vaṇṇābhirājito.

325 Devadānavabhogindapūjito so mahāyaso
    rammaṁ Rājagahaṁ gantvā devindapurasanni-
    bham.

326 Narindagehaṁ ānto
    narindena narāsabho
bhojanassāvasānamhi
caḷayanto mahāmahim.

327 Patigāṇhiya samphullatarurajvirājitaṁ
    Rammaṁ Veluvanaṁ aśramaṁ vilocanarasāyaṇaṁ

328 Sitapulinasamūhacchannabhālaṅkatasmiṁ
    surabhikusumagandhākiṇṇamandānīlasmiṁ
vividhakamalamālālaṅkatambasayasmīṁ
vipulavimalatasmiṁ valliyā maṇḍapasmīṁ.
Suranaramahanayo cārupādāravindo
vimalakamalanetto kundadaṁābhirāmo
guṇaratanasamuddonāthanātho munindo
kanakakiraṇasobho somasommānano so.

Vimalapavarasīlakkhandhavāraṇī ca katvā
ruciravarasamādhīkuntamussāpayitvā
tikhiṇatarasabhaggaṁ buddhaṁāṇorukaṇḍaṁ
viharati bhamayanto kāmamaggā vihārā.

Tadā Suddhodano rājā “putto sambodhimutta-
maṁ
patvā pavattasaddhammacakko lokahitāya me”

“Rājagahaṁ va nissāya
ramme Veluvane ’dhunā
vasati” ti suñītvāna
Buddhabhūtaṁ sakatrajam.

Daṭṭhukāmo navakkhattum
navāmacce mahesino
navayodhasahasēhi
saddhiṁ pesesi santikaṁ.

Gantvā te dhammarājassa
sutvānopamadesanāṁ
uttamatthaṁ labhitvāna
sāsanaṁ pi na pesayum.
JINACARITA.

335  Tesvekaṁ pi apassanto
      Kāludāyiṁ subhāratiṁ
      āmantetvā mahāmaccaṁ
      pabbajjābhirataṁ sadā
data:image/jpeg;base64,iVBORw0KGgoAAAANSUhEUgAAAGkAAAD2CAMAAAA4dFXjAAAFDAklEQVR42u0d3UXMAA8hAO5xAAAABJRU5ErkJggg==

336  "Sutaggaratanaṁ netvā
      mama'nettarasāyanaṁ
      yena kenac' upāyena
      karohī ti" tamabravi.

337  Atha yodhasahassena
tañām pi pesesi so pi ca
gantvā sapariso satthu
sutvā sundaradesanaṁ.

338  Arahattañjasāṁ patvā
      pabbajītvā narāsabhāṁ
      namassanto sa Sambuddhaṁ
      paggayha sirasañjaliṁ.

339  Vasantakālajjanitātirattavaṇṇābhiriṁ maṅkura-
pallavāṁ
      sunilavaṇṇujjalapattayuttā sākhāsaḥassāṁ
      manoramāṁ.

340  Vissūṭṭhagandhākulaṭaliphullanānāvicittāṁ
      mahāruhāṁ
      sucittanānāmigapakkhisaṅghasangīyāmānuttamaṁ
      mākananāṁ.
341 Sunīlasatodakapūritāni sunādikādambakadam-bakāni
sugandha-indīvarakallahārāravindarattambuja-
bhūsitāni.

342 Nīrantare jātadumesu pupphakiṇjakkharājīhi
virājitāni
muttātisetāmalasekatāni rammāni 'nekāni jala-
sayāni.

343 Manuṇṇavitthuryakaṅcukāni va guṇṭhitānīva
susaddalehi
sunīlabhūtāni mahītalāni nabhāni mandānila-
saṅkulāni.

344 Anantabhogehi janehi phītaṁ
surājadhānīṁ Kapilābhīdhānīṁ
gantuṁ bhadante samayo ti ādiṁ
saṁvaṇṇi vaṇṇāṁ gamanaṁjasassa.

345 Suvaṇṇanaṁ taṁ sugato suṇitvā
vaṇṇesī vaṇṇāṁ gamanass' Udāyi
kin nū ti bhāsittha tato Udāyi
kathesidaṁ tassa sivaṅkarassa.

346 "Bhante pitā dassanamicchate te
Suddhodano rājavaro yassassī
Tathāgato lokahitekanātho
karotu suṅnātakasaṅghahān ti."
347 Suṇītvā madhuran tassa giram lakahite rato
“sādh 'Uḍāyi karissāmi
ñātakānan ti saṅgham.”

348 Jaṅgamo hemamerū va rattakambalaṁkato
vimalo puṇṇacando va tārakāparivārito.

349 Saddhiṁ viśasahassehi
santacittehi tādihi
gacchonto sirisampanno
añjase saṭṭhiyojane.

350 Dine dine vasitvāna
yojane yojane jino
dvīhi māsehi sampatto
Buddho jātapuraṁ varam.

351 Buddham viśuddhakamalānaṁnasobhamānam
bālaṁ sumālisatabhāṇusamānabhānum
caṅkāṅkitorucaraṇaṁ caraṇādhivāsaṁ
lokattayekasaraṇaṁ araṇaggakāyaṁ.

352 Sampūṇṇahemaghaṭatoraṇadhūmargandha
mālchi venupaṇavādīhi dundubihi
cittehi chattadhajacāmaravījanīhi
Suddhodanādivanipā abhipūjayiṁsu.
353 Susajjitaṁ puraṇaṁ patvā munindo taṁ mano-
ramam
sugandhipupphakiṁjakkhālaṅkatorutalākulam.

354 Suhullajalajākiṁṇa-acchodakajalālayaṁ
mayūramandāralāraddharāngehi ca virājitam.

355 Čarucaṅkamapaśādalatāmaṇḍapamandaṇṭitaṁ
pāvekkhi pavaro rammaṁ Nigrodhārāmam
uttamaṁ,

356 “Amhākaṁ esa Siddhattho putto natto ti” ādina
cintayitvāna saṁjñatamānasatthaddhasākiyā.

357 Dahare dahare rājakumāre idamabravum
“tumhe vandatha Siddhattham na vandāma ma-
yan ti taṁ.”

358 Idam vatvā nisidimisu
katvā te purato tato
adantadamako danto
tilokekavilocano.

359 Tesam ajjhāsayam āvatvā
“na maṁ vandanti ātayo
handa, vandāpayissāmi
dāni nesan ti” tāvade.

360 Abhiṅṅāpādakajjhānam
samāpajjitva jhānato
vuiṭṭhāya hemahāmo va
hemavanno pabhāṅkaro.
Abhuggantvā nabham, sabbasattanettarasāya-
nam.
gandāmbarukkhamulasmim pāṭihāriyasanni-
bham.

Aśādhāraṇam aṃṇesam
pāṭihāriyamuttamaṁ
ramanīyatere tasmiṁ
akāsi munipuṅgavo.

Divvā tam abhutaṁ rājā
Suddhodano narāsabho
saṅjātapītipāmojjo
sakyavaṁsekanāyako.

Satthupādāravindehi
sake cārūsiroruhe
bhūsite 'kāsi te sabbe
sākiyā akarum tathā.

Dhīro pokkharavassassa
avasāne manoromāṁ
dhammavassam pavassetvā
sattacittāvanuggatāṁ.

Mahāmoharajaṁ hantvā
sasaṅgho dutiye dine
pāvekkhi sapadānena
piṇḍāya puram uttamaṁ.
367 Tassa pādāravindāniravindāni anekadhā uggantvā patigaṇhiṃsu ākkantakkantaṭhānato.

368 Dehajotikadambehi gopuraṭṭālamandirā piṇjarattām gato tasmīṃ pākārappabhūṭi tada.

369 Carantāṃ pavisitvāna piṇḍāya puravīthiyām lokālokaṅkaraṃ dhirāṃ santāṃ dantaṃ pabhaṅkaraṃ.

370 Pasādajanake ramme pāsāde sā Yasodharā sīhapaṅjarato disvā ṭhitā pemaparāyaṇā.

371 Bhūsane maṅiraṃśthi bhāsuraṃ Rāhulaṃ varam āmantetvā padassetvā "tuyoḥ ēsō pītā ti" tāṃ.

372 Niketāṃ upasaṅkamma Sudhodanayassassino vanditvā tāṃ anekāhi itthihi parivāritā.

373 "Deva, devindāḥhāya putto te’dha pure pure caritvā caratedāni piṇḍāyāti ghare ghare.”
374 Pavedesi pavedetvāgamā mandiram attano ānandajalasandohapūritoruvilocanā.

375 Tato sesanarindānaṁ indo indo va 'laṅkato kampamānopagantvāna vegenā jinasantikam.

376 “Sakyapuṅgava te n'esa vaṁso, mā cara mā cara vaṁse puttekarājā pi na pindāya cari pure.”

377 Iti vutte narindena munindo guṇasekharo “tuyhai eso mahārāja vaṁso, mayhai pan’anvayo

378 Buddhavaṁso” ti sambuddhavaṁsaṁ tassa pakāsayi atho tasmiṁ thito yeva desento dhammamut-tariṁ

379 Uttiṭṭhe nappamajjeyya dhammamiccādimuttamaṁ gāthaiṁ manoramaṁ vatvā sotūnaṁ sivamāvahāṁ.

380 Dassanaggarasaiṁ datvā santappetvā tam uttamo tenābhhiyācito tassa niketaṁ samupāgato,
381  Saddhiṁ visasahasrehi
tādihi dipaduttamaṁ
madhurodanapānena
santappetvā mahīpati.

382  Cūḷāmaṇīmarīcīhi
piñjaraṁjalikehi taṁ
rājūbhī saha vanditvā
nisīdi jinasantike.

383  Tā pi 'nekasatā gantvā
sundarā rājasundari
narindena anuññātā
nisīdiṁsu tahiṁ tadā.

384  Desetvā madhuramaṁ dhamaṁ
tilokatilako jino
"ahaṁ p'ajja na gaccheyaṁ
sace bimbāya mandiraṁ

385  "Dayāya hadayaṁ tassā
phāleyyāti" dayālayo
sāvakaggayugaiṁ gayha
mandiraṁ pitarā gato.

386  Nisīdi pavisitvāna
Buddho Buddhāsane tahiṁ
chabbaṁnaraṁsijālehi
bhāsuranto va bhānumā.
387 Manosilaccuṇṇasamānadehamarīcijālehi virājanā
pakāmpitā hemalatā va bimbā bimbādharā
satthusampām āga.

388 Satthu pādesu samphassa sītaluttamavārinā
nibbāpesi mahāsokapāvakaṁ hadayindhane.

389 Rājā satthu pavedesi
bimbāyātibahum guṇam
munindo pi pakāsesi
Candakeṇnaraṇātakaṁ.

390 Tadā Nandakumārassa
sampatte maṅgalattaye
vivāho abhiseko ca
iti gehappavesanaṁ.

391 Maṅgalanaṁ pure yeva
pabbājesi pabhaṅkaro
anicchantaṁ va netvā tam
ārāmaṁ rammam uttamaṁ.

392 Attānaṁ anugacchantaṁ
dāyajjathaṁ sakatrajaṁ
kumāram Rāhulaṁ cāpi
kumārābharaṇujjalaṁ.
“Sukhā va chāyā te me ti”
uggirantaṁ giram piyam
“dāyajjam me dadāhti
dāyajjam me dadāhi ca.”

Āramaṁ eva netvāna
pabbājesi niruttaram
saddhammaratanam datvā
dāyajjam tassa dhīmato.

Nikkhamma tamhā sugataṁsumālī
tahiṁ tahiṁ jantusaroruhāni
saddhammaramsrihi vikāsayanto
upāgato Rājagahaṁ punāpi.

Kusumākulasundaratatarupavane
padumuppalabhisurasararikare
puthucāṅkamamanḍiṭasitasiskate
subhasītavane viharati sugato.

Tadā Sudattavhayaseṭṭhiseṭṭho
bahūhi bhaṇḍaṁ sakaṭehi gayha
Sāvatthito Rājagahe manunīne
sahāyaseṭṭhissa gharupagantvā.

Ten 'eva vutto subhagena Buddhο
jāto ti loke dipadānamindo
saṁjñātapṭṭhi udaggacitto
rattiṁ pabhātaṁ iti maññamāno.
399 Nikkhamma tamhā vigatandhakāre
devānubhāvena mahāpathamhi
gantvāṇa tāṁ sītavanaṁ surammanṁ
sampuṇṇacandaiṁ va virājamānaṁ.

400 Taṁ dīparukkhaiṁ viya pājjalantaṁ
vilocanānandakaraṁ mahesiṁ
disvāna tass'uttampādarāgaiṁ
paṭiggahetvā sīrasā sudhīmā.

401 Gambhīraṁ nipuṇaiṁ dhammaṁ
suṇītva vimalaiṁ varaiṁ
sotāpattiphalaiṁ patvā
sahassanayamaṇḍitaṁ.

402 Nimantetvāna Sambuddhaṁ
sasaṅghaiṁ lokanāyakaṁ
vaṇṇagandharasūpetaiṁ
datvā dānaṁ sukhāvahaiṁ.

403 Satthu āgamaṇaḥthāya
Sāvatthinagaram varaiṁ
paṭiṇñaiṁ so gahetvāna
gacchanto antarāpate.

404 Yojane yojane cārucittakammasamujjale
vihāre pavare datvā kārāpetvā bahumi dhanaiṁ.

405 Sāvatthiṁ punar āgantuṁ pāsādasatamaṇḍitaṁ
torāṇagghikapākāragopurādivirājitaṁ.
JINACARITA.

406 Purāṇaḥ apahastaṁ va
devidassāpi sabbadā
sabhasampattisampannaṁ
naccagīṭādisobhitam.

407 Tasmiṁ so vihareyyāti
Bhagavā lokanāyako
samantānuvilokento
vihārārahabhūmikaṁ.

408 Jetarājakumārassa
uyyānaṁ Nandanaṁ
chāyūdaḥdisampannaṁ
bhūmibhāgaṁ udikkhiya.

409 Hiraṇḍakoṭisanthāravasen 'eva mahāyaso
kiṁtvā pavare tamhi narāmaranamahare.

510 Niccaṁ kinkinijālanādaruciraiṁ sīṅgtvaṁśiṅgā-
kulaṁ
rammaṁ 'nekanmaṁhichannachadanaṁ āmut-
tamuttāvaliṁ
nānārāgavitānabhāsurataraṁ pupphaṁśiṅghālaṁka-
taṁ
citraṁ gandhakuṭiṁ varami svipulaṁ kāresi
bhūsekham."
412 Athāpi saṃhāmalasetavālukāṁ
savedikācāruvisālamālakāṁ
jalāsayaṁ sātatisātalodakaṁ
sugandhisogandhikapānakajākulaṁ.

413 Suphullasālāsanasokanāga
punnaṅgapūgādivirājamānaṁ
manoramaṁ Jetavanābhidhānaṁ
kārāpayi seṭṭhi vihārasetṭṭham.

414 Visālakelāsadhharādharuttamā .
bhīrāmapākārphanindagopito
janassa sabbābhimatatthasādhako
vihāracintāmaṇi so virājate.

415 Tato āgamanatthāya
munindāṁ 'nāthapiṇḍiko
dūtaṁ pāhesi so satthā
suvā dūtassā sāsanaṁ.

416 Mahatā bhikkhusaṅghena
tadā tamhā purakkhato
nikkahmitvā 'nupubbena
patto Sāvatthhimuttamāṁ.

417 Samujjalāni 'nekāni
dhajāṁ 'ādāya sundaraṁ
kumāraṁ purato satthu
nikkkhamimṣu surā yathā.
418 Nikkhamiṁsu tato tesam
pacchato tarunāṅganā
cārupunāṅghaṭṭādāya
devakāṅkā yathā tathā.

419 Puṇṇapāṭim gahetvāna
seṭṭhino bhariyā tathā
saddhim 'nekasatitthīhi
nekālanākāralaṅkataṁ.

420 Mahāseṭṭhi mahāseṭṭhisatehi saha nāyakāṁ
abbhuggaṅchih mahāvīram pūjito tehi 'nekadhaṁ.

421 Chabbanaṁraṁsīhi manoramehi
purāṁ varam piṅjaravaṇābhillāvam
nento munindo sugato sugatto
upāvisi Jetavanaṁ vihāram.

422 Cātuddissassa saṅghassa
Sambuddhapamukhass'ahāṁ
imaṁ dammi vihāran ti
satthu cārukarambuje.

423 Sugandhavāsitaṁ vāriṁ
hemabhiṅkārato varam
ākiritvā adā rammam
vihāram cārudassanaṁ.

424 Surammain vihāram paṭīggyaya seṭṭham
anagghe vicittāsanasmīṁ nisinno
janirdānamindo tilokekanetto
tilokappasādāvaḥam tam manunāṁ
425 Udārānisamsaṁ vihārappadāne
anāthappadānena nāthassa tassa
Sudattabhidhānassa seṭṭhisā satthā
yasassī hitesi mahesi adesi.

426 Udārānisamsaṁ vihārappadāne
kathetum samattho vinā bhūripaṅṇam
tilokekanāthaṁ naro ko si yutto
mukhānaṁ sahassehi 'nekehi cāpi.

427 Iti vipulayaso so tassa dhammaṁ kathetvā
api sakalajanānaṁ mānase tosayanto
paramamadhuranādaṁ dhammadherim mahan-
tāṁ
viharati paharanto tattha tatth'ūpagantvā.

428 Evaṁ tilokahitadena mahādayena
lokuttamena paribhuttapadesapantiṁ
niccaṁ surāsura mahorarkhasādi
sampūjitāṁ aham idāni nidassayissāṁ.

429 Saddhammaramsīnikarehi jinaṁsumāli
veneyyapaṅkajavanāni vikāsayanto
vāsāṁ akāsi pavaro paṭhamamhi vasse
Bārānasimhi nagare migakānānamhi.

430 Nānappakāraratanāpaṅapantivīthi
ramme pure pavararājagahabhidhāne
vāsāṁ akāsi dutiye tatiye catuttthe
vasse pi kantataraveluvane va nātho,
431 Bhūpālamolimaṇiraṁsivirājamaṇāṁ
Vesāli nāma viditaṁ nagaraṁ suramamaṁ
nissāya sakyamunikesari pañcamamahi
vassamhi vāsam akarittha mahāvanaśmiṁ.

432 Phullātinīlavimaluppalacārunetto
singīsaṃaṇatanujotihi jotamāno
Buddho anantagunaṇasannidhi chaṭṭhavasse
vāsaṁ akā vipulamaṅkulapabbaṭasmiṁ.

433 Gambhīraduddasataram madhuaṁ marūnaṁ
desetva dhammamatulo sirisannivāso
devindaśītalavisālasilāsanāsiṁ
vassamhi vāsam akarī muni sattamamhi.

434 Phullāraavindacaraṇo caranādhivāso
so suṁsumāragiri nāma dharādharamahi
vāsaṁ akā paramamāraji atṭhamasmiṁ
vassamhi kantarabhesakalāvanamhi.

435 Nānāmatātibhutitthiṣyasappadappaṁ
hantvā tilokati,lako navamamhi vasse
vāsaṁ akāsi rucire atidassaniye
Kosambisimbalivane jinapakkhirājā.

436 Tesāṁ mahantakalaḥaṁ samitum yatīnaṁ
nissāya vāraṇavaraṁ dasamamhi vasse
pupphābhikīṁnavipulāmalakānanasmiṁ
vāsaṁ akā munivaro varapāraleyye.
437 Dhammāmatena janataṁ ajarāmarattam nento vilocanamanoharasuddhadanto Nālabhidhānadi jagāmavare munindo vasaṁ akā amitabuddhi dasekavasse.

438 Verañjacārudijagāmasamtpabhūte ārāmake surabhipupphalphābirāme sabbaññu sakyamuni bārasamamhi vasse vasaṁ akāsi pucimandadumindamūle.

439 Phullāraviṇḍavadano ravicārusobho lokassa atthacariyāya dayādhivāso vasaṁ akā ruciracāliyapabbatasmīm vīro tilokagaru terasamamhi vasse.

440 Bandhūkapupphasamapādakarābhirāmo dhammisaro pavarajetavane suramme dhīro mahiddhi muni cuddasamamhi vasse vasaṁ akā sakalasattahitesu yutto.

441 Veneyyabandhuvanarāgagaje vihantvā vassamhi pañcadasame munisiharāja vasaṁ akā Kapilavatthudharādhāharoru Nigrodharāmaramaṇiyamaṇiggahāyam.

442 Yakkham pi kakkhalataram suvinītabhāvam netvā pure varatamaḷavakābhidhāne vassamhi vasaṁ akart dasachaṭṭhamamhi nento janaṁ bahutaram pi ca santimaggam
443 Pākāragopuraniketanatoranādi
nettābhirāmavaraṇājagāhe mahesi
vāsaṁ akānadhivaro dasasattamamhi
vassamhi patthaṭayaso bhuvanattayasmīm.

444 Dhammosadhena madhureṇa sukhaṇavaḥena
lokassa ghorataraṅgarajāṁ vihartva
vassamhi vāsam akāri dasa-āṭṭhamasmīṁ
aṅgiraso pavaracāliyaṇapabbaṭasmiṁ.

445 Veneyyabandhujanamoharipiṁ uḷāram
hantvāna dhamma-asinā varadhammarājā
ekūnavisatimake puna tattva vasse
vāsaṁ akā madhurabhārati lokanātho.

446 Suddhasayo pavararājagāhe vicitte
vāsaṁ akāśi samavisatimamhi vasse
lokassa athacaraṇe subhakapparukkho
cintāmanippavarabhaddaghaṭo munindo.

447 Evaṁ tilokamahito anibaddhavāsaṁ
katvā caraṁ paṭhamabodhiyulaṛapañño
chabbanāraṁsisamupetavicittadeho
lokekabandhu Bhagavā avasesakāle.

448 Sāvatthiyam pavarajetavane ca ramme
dibbālaye va samalaṅkatapubbarāme
vāsaṁ akāśi muni viśatipaṇicavasse
lokābhivuddhinirato sukhasannivāso.
449 Iti mitadayo yo pañcatālīsavaśe
manujamanavanasmiṁ jātarāgaggirāsim
paramamadhuradhammambūhi nibbāpayanto
avasi sa munimeggo lokasantiṁ karotu!

Niṣṭhitaṁ Jinacaritaṁ.
POSTSCRIPT.

1 Paññāvaraṅganā mayham sañjātā manamandire tosayantī sabbajanaṁ vuddhiṁ gacchatu sabbadā.

2 Citaṁ yaṁ racayantena Jinassa caritaṁ mayā puññaṁ tass'ānubhāvena sampatto Tusitālayam.

3 Metteyyalokanāthassa suṇanto dhammadesanaṁ tena saddhiṁ ciraṁ kālaṁ vindanto mahatim sirīṁ.

4 Buddhe jāte mahāsatto ramme Ketumatiṁpure rājavāṁse janītvāna tihetupatīsandhiko.

5 Cīvaram piṇḍapātaṁ ca anagghaṁ vipulaṁ varam senāsanaṁ ca bhesajjaṁ datvā tassa mahesino.
JINACARITA.

6 Sāsane pabbajitvāna
jotento tam anuttaram
iddhimā satimā sammā
dhārento piṭakattayaṃ.

7 Vyākato tena "Buddho 'yaṁ
hessati ti anāgate"
uppannuppannabuddhānam
dānam datvā sukhāvahām.

8 Saṁśāre samaśaranto hi
kapparukkho va pāṇinaṁ
icchiticchitamannādiṁ
dadanto madhurāṁ varaṁ.

9 Maṁsalohitanettādiṁ
dadāṁ cittasamāhito
stānakkhammapaṁñādiṁ
pūrento sabbapāramiṁ.

10 Pāramīsikharam paṭvā
Buddho hutvā anuttaro
desetvā madhurāṁ dhammaṁ
jantūnaṁ sivamāvahām.

11 Sabhaṁ sadevakaṁ lokaṁ
brahāsamsārabandhanā
mocayitvā varaṁ khemaṁ
pāpuṇeyyaṁ sivam puraṁ.
12 Laṅkālaṅkārabhūtena
bhūpālanvayaketunā
Vijayabāhunā raṅṅā
sakanāmena kārite.

13 Satoyāsayapākāragopurādivirājite
pariveṇavare ramme vasatā santavuttinā.

14 Medhaṅkarābhidhānena
dayāvāşena dhāmatā
therena racitaṁ etam
sabbhi samsevitaṁ sadaṁ.

15 Bhave bhave'dha gāthānaṁ tesattati catussataṁ
ganthato paṅcapaṅṅāsādhikam paṅcasataṁ iti.
NOTES.

Introductory Stanzas.

———:——

Stanza 1 Line 1—Sajjālinaṁ = sat (Pres. Part. /as)
jana alīnaṁ, li, short metri causa.

,, 2 ,, 4—Dhammarājā udaya acale.

,, 3 ,, 4—Sīla uru kirāna ujjalaṁ.
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).

" 18 " 1—Raviharīṇa, 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, sakunēhi.

" 21 " 2—Deva aṅganā.

" 22 " 2—Kiṃnara uraga raṅgehi.

" 26 " 4—Pañca abhiññā—the five Transcendental Faculties which are possessed by Arhats, saints, who have conquered all human passions. They are:

1—Iddhividhā—Various magical powers, such, for instance, as plunging into the earth and traversing 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—Dibbasotām—the ear divine, that is, the faculty of hearing the most remote sounds at distances inconceivable to the human mind.

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

4—Pubbenivāsānussatiññānām—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—Āsavakkharaññānām, 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—Pitiyā udagga mānasot
Stanza 34 Line 1—Tena āraddha añjasā (Abl.); "tena" refers to janataṁ, in stanza 27. It ought to be construed with "janantena."

37 1—Yan nūna imassa.

38 1—Taṁ—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—Ahaṁ ajja eva.

2—Hantvāna ananta raṇe (Acc. pl.)

4—Paṭiseyyaṁ—So in two mss. so that I have retained the reading instead of the more obvious one, paviseyyaṁ. The sense however is perhaps as: good with paṭiseyyaṁ, pati=back, back again + s.Cri, to enter, go into, resort to.

44 1—Chabbaṇṇaraṁśthi — 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) Maṇjattha—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—Ichita + icchitam + anna + ādiṁ.

4—Dadatām—Gen. pl. of Pr. Part. of Dadāti, used substantively. Dadatām 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—Bhūtvāna sampadaṁ.

63 " 3—Sambodhāya— Tuyham sambo-dhāya 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—Kālādiṁ—“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.
JINACARITA.

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 sugatiṁ gaccha.

,, 66 ,, 1—Susajjita aṅga uru turaṅgama ākule.

,, 67 ,, 2—Sundarasundarālaye = sundara sundarī ālaye.

,, 68 ,, 1—B=Moli.

,, 68 ,, 3—Okkāka rājā kula ketu-m, euphonic + anāthanāthanī. 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-saniya.
Stanza 69 Line 2—Sam gahita seta vara aravindan.

3—Canda avadāta vara vāraṇarāja vaṃṇam.

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., Daçakumaracarita 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 Pālī.

,, 2—Sovaṇṇavaṇṇa taruvaṇṇa.
,, 74 ,, 2—Ratta suttam iva āvutām
,, 75 ,, 4—Gantuṃ icchāmi ahaṃ.
,, 76 ,, 4—Dibba añjasa sama añjase.
,, 77 ,, 2—Sa mada bhamara māḷā gīyamāna agga nādam.
,, 78 ,, 2—Amara yuvati līlā cāru līlā abhirāmā.
,, 79 ,, 2—B has Sāṇīhi.
,, 80 ,, 2—For, nakharam sisamujjala, read nakharamsi samujjala.
,, 4—Tattha + m-euphonic + ajanesi.
,, 4—Olamba—A Gerundial form—ava + a lamb. Compare the Sansk. Sā (Māyā) kriḍārtham upagatā pilakṣaṇākhaṃ hujāya avalambhya. (Mahāvasthu, ll. 19.)
Stanza. 81 Line 3—Karāṅghi = kara anghi.

,, 4—Kanaka haṁsa iva otarantaṁ
,, 4—A and B = kaṅaka.
,, 82 ,, 1—Brahmā + m-euphonic + anaggha
,, 83 ,, 4—Maṁiva = maṇi iva.
,, 84 ,, 1—Nabhato upagantvā.
,, 86 ,, 2—Cakka aṅkita uru caraṇehi.
,, 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 kaṇḍam 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.
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Stanza 97 Line 2—Latā:aṅganā āṅgita pādapa indā.

,, 100 ,, 1—Mudu sītala anilo.
,, 101 ,, 3—Aneka rogā ādi upapṛṇitā aṅgino
,, 101 ,, 1—Vijambhamāna amita vālavijani
       pabhā abhirāmaṁ. B=vālavijani.
,, 102 ,, 1—Līlā upetāni.
,, 102 ,, 2—Two mss. have sunīṁsu.
,, 105 ,, 1—B, has tārāvalī.
,, 106 ,, 4—Vipula ambujā.
,, 107 ,, 2—A has avādita.
,, 109 ,, 1—Celukkhepā ādayo.
,, 110 ,, 1—All mss. have Kapīla.
,, 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.
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Stanza 118 Line 2—Rūpabhavo — Existence in the world of form, that is where form exists; corporeal existence.

3—Arūpabhavo—Formless existence, that is, uncorporeal.

,, 119 ,, 4—Nāsetum attānam ayuttakaṁ.
,, 120 ,, 4—Vicitta cakka aṅkita komalāni.
,, 121 ,, 1—Yadā āsi.
,, 222 ,, 3—Taṁ ādayitvā, for ādayitvā, “da” being shortened for the sake of the metre.
,, 123 ,, 1—B has sānī.
,, 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-aṅñāni—with-d-revived.
,, 128 ,, 2—Nānā vitāna sayanāsana.
,, 4—Uttānām anurūpāṁ alaṅkātānam
,, 129 ,, 2—Raṁsi—m—apahāsakarā.
,, 4—Loka ānana ambuja vanāni.
Stanza 130 Line 3—All MSS. = dappaṇa, following the sanskrit darpāṇa.

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

" 132 " 1—Indanīla uru valayām.

" 133 " 4—Parikhā aneka paṅkajā.

" 134 " 2—Vyadhitāṁ—for vyā, shortened to meet the exigencies of the metre.

" 135 " 1—B has saṃḍha.

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

" 140 " 4—Sugandhigandha uppala candana ādinā,

" 141 " 4—Devapati iva.

" 147 " 1—Sātālaṁ—cool, cold. This word is, in poetry, not unseldom used in a metaphorical sense and means then, pleasant, agreeable, etc., the metaphor is obvious in a country like India, where the heat is torrid,
Stanza 154 Line 2—Vijayanta—Indra’s palace.

" 152 " 2—Dvāramūlaṁ upagantvāna—“u” being left out metri causa.

" 153 " 3—Pasāda āvahantam.


" 156 " 1—B, has abhinikkhamanāṁ.

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

" 164 " 1—Pesalā ānana kara anūghi pān-kajā.

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

" 3—Nettanīlakamalī-yasodharā “Yasodharā, whose eyes were beautiful like blue lotuses.” cf., the sansk. expressions in Bhāmini-vilāsa, vilāsa II. 91, vilāsa III. 15 Daçakumāracarita, 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 knowledge.”
"168", 4—Tārehi maṁ—"Save me" víz., "Help me to-night to escape from the palace in order to live an ascetic life, and so prepare myself for the reception of Buddhahood."

"170", 2—Saṅkha sannibhaṁ—"as a conch," "white as a polished conch." The orientals have always had a great predilection for white horses; they are thought the fleetest. The horses from Sindh were particularly prized.

"172", 3—A, has nipprāyitvā—against the metre.

"175", 1—Tāṁ siddhatthaṁ asiddhatthaṁ karissāmi—Here there is a play on the word "siddhatthaṁ," for Siddhattha was the name of the prince before he became a Buddha, and means, he who has accomplished 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, víz., Buddhahood)."
Stanza 175 Line 4—A has antalike; thito antako—Antaka, Causing death, bringing to an end, is one of the numerous titles of Mara.

,, 176 ,, 4—A and B have pātūbhavissati.

,, 177 ,, 4—Ca attānam ādisi.

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

,, 183 ,, 4—Supaṇṇa ca mahā uragā. Birds and great snakes. Supaṇṇa is another name for garuḍa (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 monture 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 tanatamā etā udagudaggā.

,, 185 ,, 2—Hema dhaja pabhuti bhāsura cāru magge.
Stanza 185 Line 2—The d, in dhaja and the p, in pabhuti are doubled for metrical reasons.

3—Mahājava vara āṅga turaṅga.

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

190 3—Sahassakkho. "The thousand-eyed god" that is Cakra.

191 1—Vilocana ānandakara indantīla 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,

Ticivaram— the three robes that compose the monkish dress:

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

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

4—Antaravasako, an inner shirt or jacket.

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

7—Sūci—A needle.

8—Parissāvanām—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 ābhataṁ.

„ 195 „ 1—Eka dinena eva.

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

„ 197 „ 4—Hema acalā—golden mountains, golden hills.

„ 198 „ 3—Yugamattāṁ 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—Mathitam merumanthena samud-dam 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 mountain 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 Buddhist literature.

,, 201 ,, 1—Paccavekkhana mantena—The whole stanza (201) refers to the difficulty which the tenderly nurtured prince experienced on first tasting the scraps of food (missaṁ bhattam) which he had collected on his begging tour, it required of him the utmost resolution and courage to swallow the miscellaneous bits of food mixed up in his bowl,
Stanza 20.4 Line 2—Padhānabhūmi—A cloister, in which monks who strive to attain the highest aim of Buddhism, viz., Arahatship, walk and meditate.

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

Dehasampadaṁ 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.


,, 206 ,, 1—Puratthā abhimukho.

,, 2—Nisinno āsi.

,, 4—Hemavāṇno āsi.
Stanza 207 Line 1—Samiddhapatthanā—“Whose 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 mother of the future Buddha, cf. Mahāvastu II. 205.

210 ., 4—Munipunāgavo—The Eminent Sage. Punāgago, lit., means a bull, several words for “bull” are used to express “Eminence, greatness” etc. cf. narāsabho; “lion” is often used in the same way: narasīha; “tiger” with the same meaning is often used in Sanskrit:—naraçārdula, and nara-vāgghra. Kukkura, “dog” is frequently found with the opposite meaning: narakukkura—a dog of a man, viz., a vile, low kind of a fellow.
Stanza 211 Line 2—Tam varabhojanam—“That choicest food.” For the elaborate and incredible manner in which the milk to make it was procured, see Jātaka, I. Nidānakathā, 68.

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

4—Tassā refers to the river Neraṇjarā.

212 1—Jantu ali pāli mana netta.

214 2—Saṁ sajjita uru vaṭume.

4—Tiṇa mutṭhiyo—“The handfuls of grass.” The grasscutter gave eight handfuls according to the Nidānakathā; but Mahāvastu says he sat on a tuft of kuça grass.

215 1—Indīvara aravindādi kusumāni ambarā.

216 2—Anokāso (na okāso) āsi.

221 1—Kiṅnaraṅganā—female kiṅnaras (kiṅnari).

—Uraga uragaṅganā.
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Stanza 223 Line 1—Vidduma asitasela agga rajata acala sannibhaṁ.

" 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 saṁkham.

" 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 Kāla, for in the Sanskrit Mahāvastu, it is explicitly said that he was black, or dark in complexion. Here is the passage: Dakṣiṇāpathe aparō brāhmaṇakumāro Ujj耶yam brāhmaṇamahāçālasya putro cyāmo asito varṇena, paṇḍito nipuṇo medhāvī (Mahavastu II, 30).

But it is remarkable that the name of the Nāgarāja, Kāla, which is so spelt in most Pāli sources, is Kāla in Sanskrit writings, cf. the Sanskrit in Mahāvastu (II. 265): Adrākṣīdbhak-
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ṣavaḥ Kālo nāma nāgarājo Bodhisatvaṁ abhitāvikrāntaṁ vikramantaṁ dṛṣṭhvā ca punar etad avocat.

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

,, 236 ,, 1—Bhiṁsanatara uru sahassabāhuṁ
,, 237 ,, 1—Nānā ānanāya analavaṇṇa sīro-ruhāya (dat. sing).
,, 2—Ratta uru vaṭṭa bahiniggata locanāya.
,, 3—Dāṭṭha oṭṭha bhiṁsana mukhāya uragabhujāya.

,, 238 ,, 2—Bandhatha imāṁ.
,, 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,
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Stanza 244 Line 1—Kopa uparatta vadano.

" 245 " 4—Kusumachattataṁ āga sīsam.

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

" 253 " 1—Ratta megha upanikkhanta hema-vijju iva.

" 263 " 3—Read : idaṁ udānaṁ.

" 268 " 4—Akāsi pāṭihāriyaṁ, "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 (yamakapatti-hāriyaṁ). 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 "Jinattha-pakāsanī, 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 (Jinatthapakāsanī, p. 137.)

S've-to-myos-to-tô-i mānmāna kō kya-sim-co-ňhā sań-to-mū-rā-pallaň-thak-hnaik catutthahān kō vań-sā-to-mū-rve. koń: kań thak d. thak-to-mū-prī: ço lakyākhre-to s’an, rve sańkram krva-to-mū-lyak athak kōy (kāya) to mha mī: alhyan ok kōy (kāya)-to-mha re-ayañ lak-ve-bhavā :-to-mha mī: alhyan lakyā-bhavā :-to-mha re-ayañ lakyā-myak-lun :-to-mha mī :-alhyan lak-ve-myak-lun :-to-mha re-ayañ khantvaň :-to aprañ nhākhoň :-to aprañ-to-mha mī :-re-asun asun alun:-sun-co-kōy (kāya) to-mha añño, arhvē, anī, aphyū, amoń :-anak, pro :- pro :- pyak-co-roňkhaň :- to khrok-cve ko lekā lekā ajatā-prañ-lun:-prañ mhya thvak-thvan :-se-lyak añ-bhve-gaman :- rhu-ma-khan :-co- Yamokprātiḥā (yamaka-prāti-hāriyaṁ) ko ratanā-sañ : kran-thak pra-to-mū-i. Which in English 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.)"
without intermingling, from the Buddha's body.

Stanza 269 Line 2—Samūpasamma animisehi.

,, 270 ,, 1-2—Tasmiṃ ... caṅkamasmiṃ — In the Nidānakathā (Fausboll, Jāt. l. 74), it is said that he created that (tasmiṃ) cloistered walk, stretching from east to west; in it, he spent seven days, cf., Mahāvastu III. 281. "Bhagavān saptāhāṃ prītisukhena..." etc.

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

,, 2—Māra aṅganānam— "Of Māra's women "—The allusion is to the three daughters of Māra, Taṅhā, Aratī and Rāgā, 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., Suttanipāta, Aṅg. Nik. I. Samyutta Nik. I. Lalita Vistara; Buddhacarita. In Sanskrit sources the names are: Trś, 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 dantakaṭṭham.

"2—Devindena ābhata uttamaṁ.

"274 "—All MSS. have "vānijehi."

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 Sinhalese 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, Triçaraṇa. 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: Ajaṇḍa, initial—a, being dropped metri causa.*

,, 279 ,, 1—Su-v-añjitaṇi.
,, 281 ,, 1—Saṅkhpāla; reference is here made to the jātaka of this name, Fausboll, V.
,, 282 ,, 1—Khantivādijātaka, Fausboll, III.
,, 286 ,, 3—B reads, pāpuṇantena.
,, 288 ,, 3—Sammakkhiṭo-v-aṇjanakehi.
,, 296 ,, 1—Tato ajanḍa udaya pabbata udito,
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Stanza 297 Line 4—Vijambhamāna alīgāṇa abhikūjitaṃ.

,, 301 ,, 3—Arahati āsanaṃ.
,, 311 ,, 1—Desanā asimīṃ.
,, 312 ,, ḍ—A and B have: padālētvā.
,, 313 ,, 1—Saddhamma: jaya thuṇa uttamaṃ.
,, 315 ,, 3-4—Construe: Uruvelagāmim tam afījasam patvā.
,, 316 ,, 2—Maggattaya amata rasam.
,, 318 ,, 1—Jaṭilānām antojaṭā ca.
,, 319 ,, 3—Disa aṅganāyo.
,, 320 ,, 4—Dhaja upamānassa guṇa ālayassa.
,, 321 ,, 1—Laṭṭhivana—A grove so named near Rāgagrha, the modern Rāggrir.

It is the Yaṣṭivana of Sanskrit sources.

,, 322 ,, 1—So āgatabhāvam; initial—ā, dropped metri causa.
,, 325 ,, 1—Deva dānava bhoginda.
,, 328 ,, 1—Sita pulinasamūha channa bhū alaṅkatasmiṃ.
,, 329 ,, 4—Soma somma ānano.
,, 335 ,, 2—Kāludāyi, should more properly be Kāludāyi; but the Sanskrit writings call him Kālodāyin.
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" 336  " 1.—Suta agga ratanaṁ.

Stanza 339 Line 1—Vasantakāla janita atiratta vaṇ-ṇa abhirāma ankura pallavāni.

" 341  " 1—Sunīla sāta udaka.

360  " 1—Samāpajjītva, for samāpajjītvā, on account of the metre.

" 379  " 2—Dhammamaṁ iti ādiṁ uttamaṁ.

385  " 1—Agga sāvakayugam gayha. Taking his two principal disciples with him, viz,—Sāriputta and Moggallāṇa.

387  " 1—A & B have...cunna.

389  " 4—Candakiṃnarajatakaṁ; see Fausboll, V. 282 (Jātaka No. 485).

390  " 1—Nandakumāra—a half-brother of the Buddha, who was compelled, against his inclination, to become a monk on the day of his marriage with the "belle" of the land.

394  —On the seventh day of the Buddha's sojourn in Kapilavastu, Yasodharā, Rāhula's mother, seeing the Buddha, her husband, enter the palace, sent her son to ask of him his inheritance; but Gotama ordained him a novice, at which Sudhodana, very much annoyed, made the Buddha pro-
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mise never thereafter to ordain any one without his parents' consent.

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

" 407 " 4—Vihāra araha bhūmikāṃ.
" 408 " 3—Chāyā udaka ādi.
" 410 " 1—Sinīra iva.
" 412 " 1—Saṅha amala seta vālukām,
    3—Sāta atisītala udakaṃ.
" 413 " 1—Supullā sāla asana asoka nāga.
" 425 " 1—Udāra ānisaṁsaṁ.
" 428 " 1—Tiloka hita da.
" 431 " 3—The—i, of kesari, shortened metri causa.

" 432 " 1—Phulla atināla vimala uppala cāru netto.
" 434 " 2—Sumśumāragiri—The Crocodile Hill, in the Bharga country.

" 435 " 1—Nānāmata atibahu titthiya sappa dappam. 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, Pārileyyaka.
MÉTRES OF THE JINACARITÁ.

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.

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

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

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

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

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

(b) Patthyāvatta.

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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 sajjana[ī]naṁ is shortened; 2, (A) has...Yaçale, with yā short, against the metre and orthography as well.

In the text:—20, pantihī for pantithi, 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’ālan-kāra becomes c’alaṇkāra for the sake of the metre. 116, (A) in the 4th quarter reads “vandāpetum upāgaṁ,” which reading spoils the metre. 130, (A) has...mañī, 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, bahum against both sense and metre. 163, the same remark applies to “punāgāmi” of (B) in the 1st quarter verse. 172, (A & B) read nippīla-yitvā, 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.
(—who is required, 253, (B) reads, 2nd pāda, pārāṁī, 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, 211 pāda, the “tvā” of “Samāpajjītvā” is shortened to “tva” metri causa.

The following stanzas are defective:—I, 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:—


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 lātānga 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:

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(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 Trocheus (— —). The two following examples will illustrate the nature of Upajāti stanzas.
The Upajāti verses are rather numerous. I will only mention the following, about which some remarks may be useful. 125. (B) reads abhutaṁ īdisan ti, and spoils the metre. 126, (A) has śīrasā..., which makes the metre wrong. 134, byadhitam for byādhitaṁ, “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) Vamsattha.

67; 90, (A), 3rd pāda, reads “narindam ādāya,” against the metre. 100, (A) has “mudusĪtalānīlo,” thus spoiling the metre and the sense. 121, 122, (B) reads “tam ādāyatvā, against the metre. 135, 221, 296 to 298, 411, 412, 414.
The following are irregular:—66, in the 4th pāda, the last syllable is short, \( \sim \); the "si" of rāṣṭhi is shortened metri causa. 101, the 2nd pāda has only 11 syllables. 222, this too has 11 syllables only in the 1st pāda.

101, furnishes an example of pādas running one into the other.

\((b)\) Bhujāṅgappayāta.

\[
\sim \sim \sim \sim \sim \sim \sim
\]

152, 424, 425, 426.

\[
\sim \sim \sim
\]

IV. Stanzas of 14 syllables.

Vasantatilakā.

\[
\sim \sim \sim \sim \sim \sim \sim \sim \sim \sim \sim \sim
\]

The following are correct, according to the above scheme:—68, 69, 70, 80 to 83, 85, 86, 91, 128, 129, 185, 212, 236, 237 to 243, 244, 245, 271, 351, 352, 428 to 448.

214, is irregular, having in the 2nd seat of the 3rd pāda a Creticus \(( \sim \sim \sim )\) instead of a Dactyl \(( \sim \sim \sim )\).

68, (A) 2nd quarter, reads: "pankaruham," and spoils the metre. 69, in the 2nd seat of 4th pāda, "tva" is shortened metri causa. 81, (A) has IV. "nettabhirāmaṁ" against the metre. 91, (B) reads, 3rd pāda, "gūṇabhāram asa..." which is against the
JINACARITA.

metre. 129, (A), 2nd quarter has ‘ramsiṁ apa⋯’ and in the 4th ‘lokanambujavanāni.’ Both reading 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, jōtihi for jōtthi, metri causa. 433, 2nd pāda, desetva, short on account of the metre. (B) reads: Atūlo, and spoils the verse. 439, 1st quarter, (A) reads: cāru against the metre.

———

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 — — —.

———

Stanzas of 19 Syllables.

Saddūlavikkīlīti.

— — — — — — — — — — — — — — — — — —

There is a pause after the 12th syllable.

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

TRANSLATION.

INTRODUCTORY STANZAS.

1

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 Nirvana!

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

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!

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¹ Lit.—"The hollow-of-your-hand-like ear."
JINACARITA.

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).

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

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

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

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

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).

The wise one, having plunged into those Himalayas and there discovered, in a desirable leaf-hut, created by the thousand-eyed Cakra, 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, Seer! 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.
Accordingly, the Sage asked for a portion of the road (*to clear*), and, having obtained an uneven spot, began to level it.

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.

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

“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?”

“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*).

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

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

"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!"

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

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,

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 troops 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 Nirvāṇa, 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, every-thing 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.
JINACARITA.

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 (ina 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 Uakra’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 Lumbini 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.
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!"

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.

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.

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,

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.
JINACARITA.

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 (liones); 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 orna-
ments of full blown flowers, and clad in the deliciously
fragrant filaments of lotus flowers.

98.

The whole sky scented with perfumes and frankin-
scense, was very beautiful; the chiefs of gods and
demons, in their gala attire went about singing to-
gether;

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

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.

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.

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

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

Then, men bound in chains were freed; the doors and windows of dwellings in the world opened of their own accord.
And in the Tāvatimsā heaven the hosts of angels rejoiced and sported, waving up their garments, turbans etc.

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

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

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

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

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

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 reverenced his soft lotus-like feet marked with the wonderful (signal) of the wheel!
JINACARITA.

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

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

He saw, in succession, the representation of an old man, of a deceased 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,

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

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

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

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

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.

(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.

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

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

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!"

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."

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

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 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, Yasodhara, 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!"
"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!"

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

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 bejewelled torches, and went in front of Him, and behind and on both sides; likewise did the garudas and the great snakes.

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.

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.
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,

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

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

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.

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

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.

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
JINACARITA.

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

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,

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

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

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,

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

The Light-giver sat facing the east, and, impinged
by the resplendence of his person, the banyan-tree assumed a golden hue.

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

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

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!"

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

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

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 gurus; the grass-cutter Sotthiya, 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.
As the best of men was proceeding on, the sky was crowded with deities discoursing heavenly music.

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

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

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.

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.

The Sage stood, on the immovable and sin-destroying ground on the eastern side (of the tree), and shook a handful of grass.
Immediately a seat, fourteen cubits (in length) appeared; then seeing this wonder, He of great wisdom, thought:

"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)."

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

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

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

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

The god called Pañcasikha, likewise stood there, discoursing various melodies on a lute of vilva wood,
Kāla, the snake-king, at the head of nautch girls, was also present, singing songs of praise.

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

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

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

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.

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,

He approached the Bo-tree, and gave forth a most dreadful shout, ordering: "Come hither! seize ye this Śiddhattha and bind him!" and, by his appear-
ancient, 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 thereof 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.
“Siddhattha, who is thy witness?” Then the Incomparable One—“Māra, I have here no conscious witness!”

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

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.

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.

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

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.

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 Eye Divine (or, Supernatural Insight).

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.

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.

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, Siddhattha, 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 unblinching 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 Čakra, as well as the tooth-cleanser made of snake-creeper wood, and ate the fruit of the myrobalan which had also been brought by Čakra.

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.
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;

"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.

"Nay, more: In the Sañkhapāla 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!

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

"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 buttermilk, 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 Brahmās 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.
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.

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;

"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).

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!

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 samāna, 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

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(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 obeissence 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 Brahmā (1) 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 bhaddavagiyā young nobles, he gave to drink that most excellent ambrosia, the nectar of immortality of the Three-Paths. ¹

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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 (arhatship) ; 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),

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(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 shining with that supreme beauty sung by Cakra the Lord of Gods,

325.
He, the Illustrious, honoured by the devis, the asuras and by the snake-king, went to Rājagrha 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 Rajagṛha, 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 (?)
And told him, "Take my most noble son, my eyes delight, and bring him by any means whatever."

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,

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):

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

"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;"

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

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.

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, yaktails, fans and many other things.

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

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 Čākyas, 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 Gaṇḍambha, and which had delighted the eyes of all creatures.

363.

King Suddhodana, the sole leader of the Cākyas 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.
Lilies of many kinds sprang up under his lily-like feet in every place he stepped upon!

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

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.

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

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

"Sire, formerly, your son circumambulated in this town with the grace of Ākara; but now, he is going for food from house to house!"
Thus she informed him; and with her great eyes filled with gathering tears of joy, she went back to her own house.

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

"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!"

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,

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.

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.

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¹ viz., Having established him in the First Path.
JINACARITA.

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's 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, shining 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 Bimbã and the Great Sage told the story of Canda-kinnara.

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!
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 Rajagṛha.

The Perfect One dwelt in the splendid Park of Sīta, 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.

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

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

He left the house when the darkness of night was

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(1) Better known under his famous title of "Anāthapinḍika." (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 Srīta-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 Sāvatthi; then, going, he had, on the way (to Sāvatthi), splendid monasteries, dazzling with beautiful paintings, erected at every league, at great cost.

405-406.

Thus be returned to Sāvatthi, 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 Cintāmani which fulfils all wishes.

415-416. Then, Anāthapindika 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 Sāvatthi.

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.
JINACARITA.

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 Rajagrha, 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 Vesāli, 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 pods, 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 Pāraleyyya 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 Čākya sage, the Omniscient One, spent under a large nim-tree, in a pleasant garden fragrant with fruits and flowers, near the great Brahmin village Veraṅjā.

(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 Rājagrha 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 as plendid 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 resplendent on account of the six Buddha-rays, during all the remaining time, that is twenty-five lenten seasons, lived at Sāvatthi.
in the pleasant and great Jetavana, and in the Pubbārāma, 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!