USE OF THESES

This copy is supplied for purposes of private study and research only. Passages from the thesis may not be copied or closely paraphrased without the written consent of the author.
PART THREE

translation into English

of the

SUVARṆAVARNĀVADĀNA

and the

LAKŚACAITYASAMUTPATTI

and the photocopy of the

CHIN SĒ T'UNG TZŬ YIN YŬAN CHING
Om! Salutation to the Buddha.

[1] Thus it is heard: After the Elder, the Great Kāśyapa had entered into Nirvāṇa, the Elder Ānanda, magnanimous and endowed with wisdom equal to that of the Elder Saradvatīputra, like the Tathāgata, out of compassion, instructed by various excellent means various people fit for instruction in various villages, cities, market-places, hamlets and towns. In the course of time, he resided at Āmrāpāla's Grove in Vaiśālī refreshing, for the sake of conversion, many hundred thousand crores of beings by sprinkling showers of nectar of the preaching of the True Law.

[2] Now, however, at that time there dwelt in the city of Rajagṛha a caravan leader, Divākara by name. He was rich, had great wealth, and great comforts. His acquisitions were extensive and large. Possessed of the wealth of Vaiśravaṇa, he rivalled him in wealth. He fetched a wife from a similar family and played, sported and cohabited with her. Although he played, sported and cohabited with her, he had neither son nor daughter. Sonless and longing for a son, he suffered grief, when, among the gods of the Thirty-three, the five omens became manifest for a certain deity exalted by reason of his merit. He surveyed the world adorned by the arising of the Buddha, and desirous of Nirvāṇa, wished to obtain rebirth among men.

[2] 1. i.e. signs of approaching death. These are enumerated at Divy. 194.20 ff: (1) unsoiled garments become soiled, (2) unfaded garlands become faded, (3) an unpleasant odour emanates from the body, (4) sweat appears from both armpits, and (5) a deity destined to die obtains no comfort upon his seat.
Śakra, the lord of the gods, saw that deity who was destined to die¹ and who, having surveyed the world adorned by the arising of the Buddha, being desirous of Nirvāṇa, wished to obtain rebirth among men. Having seen him, he approached that deity and said: "If you, dear friend, wish to obtain rebirth among men, do so in the womb of the wife of the caravan leader Divākara in the city of Rājagṛha."

He replied: "Kauśika, that caravan leader is an unbeliever; he has no faith in the teaching of the Buddha." Śakra said: "Dear friend, you obtain rebirth (as directed), and I will act in such a way that that caravan leader will have faith in the teaching of the Buddha."²

The deity replied: "Kauśika, if that caravan leader, together with his wife, should take refuge in the Three Jewels³ for the length of his life, then I will obtain rebirth in the womb of his wife."

Then Śakra, the lord of the gods, disappeared from among the gods of the World of the Thirty-three Gods and stood upon the uppermost floor of the house of the merchant Divākara in the city of Rājagṛha. On account of the splendour of the complexion of Śakra, the lord of the gods, that entire house became radiant with a divine radiance. The caravan leader, Divākara, saw that divine radiance. Having seen it, his eyes wide open with wonder, he began to look all around, till he beheld Śakra, the lord of the gods. On seeing him, he quickly fell at his feet and said: "O lord of the gods, profit is mine whose house you have visited, and it, too, has been sanctified by your coming; therefore, please declare the purpose of your visit." Śakra, the lord of the gods, replied: "O caravan leader, you are childless, and desirous of children. Therefore, together with your wife, take refuge from today onwards in

---

¹ V adds "exalted by reason of (the practice of) observances.
² V adds "He is now quite engaged in the practice of the Caitya-observance".
³ i.e. the Buddha, his teaching, and the community of monks.
the Three Jewels for the length of your life, and you will have a son." The caravan leader, Divākara, thrilled, pleased and elated at heart, said: "O lord of the gods, I will do as you command. Here I, together with my wife, take refuge from today onwards in the Three Jewels for the length of my life".

Now, Śakra, the lord of the gods, established the caravan leader, Divākara, together with his wife, in the seeking of refuge in the Three Jewels and, disappearing from Rājagrha, stood in the abode of that deity in the World of the Thirty-three Gods. Then, Śakra, the lord of the gods, narrated that episode in detail to that deity.¹

Later, that deity, fallen from the World of the Thirty-three gods, descended into the womb of the wife of that caravan leader, Divākara, in the city of Rājagrha. From the very time he descended into her womb, there appeared on the body of that wife of the caravan leader a great excellence of complexion and a pleasant fragrance began to issue.

There are five peculiar qualities in every intelligent woman. What are the five¹: she knows the man who is impassioned and the man who is dispassionate; she knows the proper time and the menstrual periods; she knows when the embryo has descended; she knows from whom the embryo has descended; she knows whether

---

¹ These are enumerated here as in Tb. and in E. Windisch, Buddha's Geburt, Leipzig, 1908, p.19. A similar enumeration is found in Taishō No. 144.7 (Carmavastu), p.1048c, 11.22-26 and Bka' 'gyur, 'dul ba, khe 237b6-8 (Vinayavastu), Peking Edition, vol.41, No.1030. Ch. 865c12-17 and L. Feer, Annales du Musée Guimet, XVIII p.5, enumerate differently. The Sarvastivāda Vinaya (Taishō No. 1435, p.178a, 11.23-25; and Édouard Chavannes, Cinq cents contes et apologues, Tome II, Paris, 1911, p.237) has a list of only four: 1. she knows the man that loves 2. she knows the man that loves not 3. she knows the time of becoming pregnant and 4. she knows through whom she has become pregnant.
it is a boy or a girl, if it is a boy it remains keeping to the right of the womb, if it is a girl it remains keeping to the left of the womb.

Greatly delighted, she informed her husband: "Congratulations to you, honoured sir, I have become pregnant." As the embryo remains keeping to the right of my womb, it will surely be a boy". On hearing this, he too, greatly delighted, stretching high out the upper part of his body and extending his right hand, uttered a joyous utterance: "Would that I, indeed, see the long wished for face of a son; may he be worthy of me and not misbegotten; may he perform his duties towards me; having been sustained may he sustain me in return; and may he receive my inheritance. Would that my family line be long lasting. After we have passed away, he will make gifts, be it little or be it much, perform meritorious acts, and assign the profit in our name, saying: "Let it follow those two as they go, wherever they are reborn."

Knowing her to be pregnant he maintained her, unconstrained, in the upper terrace of the palace; with remedies against the cold in the cold season and remedies against the heat in the hot season, and with foods prescribed by physicians, not too bitter, not too sour, not too salt, not too sweet, not too pungent and not too astringent, with foods free from bitterness, sourness, salt, sweetness, pungency and astringency. Her limbs decked with full garlands of pearls and necklaces of many strings, like an Apsaras strolling in the Nandana-grove, she passed from bed to bed and seat to seat without descending upon the ground below. Nor did she hear an unpleasant noise till the maturing of the embryo. She gave birth after a lapse of eight or nine months. A boy was born, handsome, charming,
pleasant and endowed with all the major and minor limbs. Possessed of an excellence of complexion, the colour of purified gold, he captivated the eyes and minds of all people. His body was covered with golden-yellow garments. The fragrance of sandal issued from his entire body and that of the blue lotus from his mouth. At the very moment of his birth there fell a shower of garments and of Karnikāra flowers. Those garments were golden hued.

[7] Thereupon, seeing that great wonder and the excellence of the nobility of his figure, the wife of the caravan leader, Divākara, became greatly astonished, as did the retinue. The caravan leader, Divākara, was at the gate-chamber outside the house. He was informed saying: "Congratulations, O caravan leader, a son is born to you". Thrilled, pleased and elated at heart, he entered the house and saw the boy who was exceedingly handsome, charming, pleasant and endowed with all the major and minor limbs; possessed of an excellence of complexion, the colour of purified gold, he captivated the eyes and mind of all people. His body was covered with golden-yellow garments. The fragrance of sandal issued from his body and that of the blue lotus from his mouth. There had fallen a shower of garments and of Karnikāra flowers. Those garments were golden hued. Having seen these and become full of exceeding joy and gladness, he uttered a joyous utterance: "Ah! profit have I easily obtained, Ah! fulfilled is the wish of me to whom is born a son such as this, distinguished by reason of his merit". Thrilled, pleased and delighted at heart, he gave those garments to ascetics, brahmins, the wretched, beggars, friends, relations and kinsmen.

[8] The birth festival was held extensively for three weeks comprising twenty-one days for the boy when he was born. Deciding upon a name saying "What may be the name of the boy?"
the relatives said: "This boy is possessed of an excellence of complexion, the colour of purified gold. Therefore, let the name of the boy be Suvarṇavarṇa". He was given the name Suvarṇavarṇa.

The boy, Suvarṇavarṇa, was entrusted to eight nurses: two to carry the baby upon their hips; two wet-nurses; two to cleanse him, and two to amuse him. He soon grew up like a lotus in a pool. When he became older he was educated in writing, arithmatic, accounting, calculation, debits, deposits and trusts. He became an expounder, explainer, scholar, one of skilful performance in the eight examinations, the examination of sites, garments, elephants, horses, wood, jewels, boys and girls. He was a believer, gracious, possessed of good intentions, active for the welfare of himself and of others, compassionate, magnanimous, loving righteousness and dear to beings. He studied all the treatises. Being exceedingly distinguished by reason of his merit, whatever wealth, such as clothes, etc., he thought of or wished for, all that accrued to him accordingly; but he was not aware that he was thus distinguished by reason of his merit.

The caravan leader, Divākara, thinking that a son was born to him through the power of taking refuge in the Three Jewels, became still more favourably disposed towards the teaching of the Fortunate One. From time to time he did homage to the teaching of the Fortunate One.

1. Tb. completes the cliché by adding here: "being raised and brought up with milk, sour milk, fresh butter, ghee, the scum of melted butter and other excellent and pure foods". 2. V om. 3. or 'chariots' according to Tb. and Ch. 4. V adds "and the rules pertaining to transgressions" 5. V adds "and of the caitya-domes".
Now, at that time, in the city of Rājagṛha, the caravan leader, Vimala, by name, returned from across the ocean with a successful ship. He fed the Awakened, the Fortunate One, together with a retinue of thousand two hundred and fifty monks. Each monk was presented with the three garments. The entire world was filled with his fame saying: "Rightly has his ocean voyage been fruitful, and rightly is he called 'caravan leader' in that he has thus done homage to the teaching of the Fortunate One." Hearing this, rivalry arose in the caravan leader Divākara thinking: "I too will take to the ocean. If I return thence with a successful ship, howsoever many disciples of the Fortunate One dwell in Jambudvīpa, I will ask the Fortunate One, make them assemble in one place, regale them with excellent food and present each monk with three garments of great value." This incident was related by him to his wife and she said: "Master, may your intentions prosper, may your wishes be fulfilled." Thereupon, the caravan leader Divākara caused bells to be sounded three times in the city of Rājagṛha and, accompanied by five hundred merchants, set out to sea.

While he was at sea, the Fortunate One entered into Nirvāṇa; and, while he was still there the Great Elder Kāśyapa, too, entered into Nirvāṇa.

Later, on another occasion, the lad Suvarṇavarna had gone to the Bamboo Grove and there there was a monk reciting stanzas concerning impermanence:

[9] 1. V reads "the monk Kāśyapa" here, instead of "The Awakened, the Fortunate One". 2. Paragraph [1], however, implies that these two had entered into Nirvāṇa even before Divākara set out to sea. See also I [b].
Day and night, the life of a man, whether he moves or is still, like the current of great rivers, goes on and halts not. (1)

As for fish in scanty water, what pleasure, indeed, would there be for them whose life becomes shorter with the passing of each night. (2)

This body, withered, a nest of disease, fragile and a mass of purulent matter, will crumble; indeed, life terminates with death. (3)

Before long, indeed, this body will lie upon the earth, empty and devoid of consciousness, like a discarded faggot. (4)

What is the use of this body, for ever discharging purulent matter, constantly overwhelmed by disease and dreadful with decay and death. (5)

By means of this mass of purulent matter, fragile and diseased one should attain the supreme peace, the unsurpassed salvation. (6)

[11] Now, the lad Suvarṇavarna, having heard these stanzas, terrified by the circuit of mundane existence and seeing the advantage of Nirvāṇa, worshipped that monk and asked: "Noble one, what is it?" The monk replied: "Sir, it is the word of the Awakened One." On hearing that, there arose in him great faith in the teaching of the Fortunate One, as well as a desire for ordination and for liberation. Then, paying respect to that monk and falling at his feet, he said: "Noble one, I wish to be ordained and it therefore behoves you to show compassion and ordain me." The monk asked: "Sir, have you been given permission by your parents?", and he replied: "I have not." The monk said: "Go now, sir, seek your parents' permission. We do not, indeed, ordain a person that has not been given his parents' consent." He replied: "I shall do so."
Thereupon, the lad Suvarṇavarna, his mind disturbed by the fear of transmigration, went home and, falling at his mother's feet, said: "Mother, give me permission; I wish to be ordained in the well preached doctrine and discipline."

Hearing this, his mother became greatly dejected and, beating her breast, said: "Son, you are my only child, beloved, charming, handsome, not obstinate and obtained with hundreds of wishes. How, indeed, will you leave me and become ordained?"

He replied: "Mother, there must necessarily be separation from beloved ones; therefore, give me permission, I will become ordained in the well preached doctrine and discipline."

Upon hearing this, great anxiety arose in her and, her voice choked with tears, she said: "Son, do not ask me thrice, lest hot blood comes forth from my mouth." She deliberated: "His determination is such that it will not be possible for me to stop him. I will contrive an expedient." She then said: "Son, your father set out to sea with the thought of doing homage to the teaching of the Awakened One. I will not give you permission until such time as he returns. If, upon his return, he gives you permission, you may become ordained."

He, being devoted to his mother, deliberated: "Should I ask her again, she will perhaps enter into great anxiety. I will, therefore, wait as long as my father does not arrive." He remained silent.

Whenever the lad Suvarṇavarna made his appearance in the street, seeing the excellence of the nobility of his figure, the people looking at him found no satisfaction. He became dear to the great mass of people. Seeing his extreme aversion to pleasures, though himself attractive on account of the excellence of the nobility of his figure, his mother reflected: "Ah! Alas! his determination is such that he will leave me and become ordained." Thereafter, constantly apprehensive, she began to behave agreeably towards him.
The lad Suvarṇavarna constantly attended upon learned men, ascetics and Brāhmaṇas. Whatever excellent sayings conformable to the path of liberation he heard, he wrote them down in a book. The caravan leader Divākara had a park full of flowers, fruits and water, outside the city of Rajagrha. The lad Suvarṇavarna went daily to that park of his father and remained there reciting his book of excellent sayings.

Now, at that time, there lived in the city of Rajagrha a courtesan by the name of Kāsisundarī. Full of beauty and youth, she was dear to the populace. King Ajātaśatru, too, had a minister, Pracāṇḍa by name, whom he highly esteemed. His mind exceedingly enamoured of the maiden Kāsisundarī, he (the minister) went with her daily to his own park and enjoyed amorous sport.

Later, on another occasion, the maiden Kāsisundarī, adorned with all ornaments, departing from Rajagrha proceeded to the park of the minister Pracāṇḍa. The lad Suvarṇavarna, too, departing from the city of Rajagrha went to his own park. The maiden Kāsisundarī saw the lad Suvarṇavarna who was exceedingly handsome, charming and pleasant. Endowed with all the major and minor limbs, he was possessed of an excellence of complexion, the colour of purified gold. He captivated the eyes and minds of all people. His body was covered with golden-yellow garments. Having seen him, it occurred to her thus: "Ah! the nobility of his figure! Ah! the excellence of his complexion! Fortunate is that woman whose husband he will become." Become exceedingly attracted towards him, she reflected: "Unfortunate is that woman who does not enjoy amorous sport with such a man. We make a living by the beauty of our figure, and are common to all men. This lad is in the bloom of youth. What if I so entice him that there would ensue a union between him and myself." She stood before him and began to show intimations of her desire. But that magnanimous one, as he was by very nature averse to pleasures and as he was prone to Nirvāṇa, did not pay heed to her.
She reflected: "Surely, he is shy; so he does not pay heed to me here. He is proceeding to the park. I, too, will go there. There I will secretly entice him." She followed behind him and was perceived by the lad Suvarṇavarṇa. He entered ahead and fastened the door of that park. The maiden Kāsiśundarī said: "Lad, how is it proper thus? I have come for your sake. It is not proper for you to show such severity towards me." He did not give her a reply at all. She reflected: "There are two probable reasons: either he has absolutely no use of pleasures or he is seized by a great affliction. It is not at all possible for me to gratify him with my figure or with speech; I will gratify him through the sense of touch. He, however, fastens the door on seeing me. What means is there whereby I could meet with him secretly? Perhaps, unknown to him I will come beforehand tomorrow, enter the park and remain there. When he arrives later, I will so gratify him with the touching of his limbs in the form of embraces, etc., that he will become dependent on me."

Thinking thus, she turned back and entered the city. That day she did not go to the park of the minister Pracāṇḍa.

The minister Pracāṇḍa, too, waited a long time for her in his park and, being exhausted, entered the city at the time of sunset. He sent a messenger to her house asking Kāsiśundarī: "Why did you not come to my park today?" The maiden Kāsiśundarī made an excuse saying: "Sir, I did not come to the park, as a headache pains me much today." People being friendly, hostile or neutral, one of the latter said: "A headache pains her not; but rather she had gone to the park, to the presence of the lad Suvarṇavarṇa. I saw her returning from his park." On hearing this, the minister Pracāṇḍa became full of anger and reflected: "I will do such harm that, tomorrow, the maiden Kāsiśundarī will cease to exist, so will the lad Suvarṇavarṇa, too." Thus, of

1. Th. "attached to another of greater beauty"; and Ch. (867c10) "possessed by a demon (of disease)", instead of "seized by a great affliction."
enmities, that begotten of women is despicable. His heart consumed by the fire of wrath, he spent that night miserably. At daybreak he summoned a trusted man saying: "Take your sword. I am going to the park outside Raṣajagṛha. I have some important business there." Saying "So be it", that man took his sword and followed behind him. Thereupon, the minister Pracāṇḍa departed from the city of Raṣajagṛha with that man and, entering the park of the caravan leader Divākara, remained there.

The maiden Kāśisundarī, too, her body decked with various garments and ornaments, departing from the city of Raṣajagṛha went to the park of the caravan leader Divākara. When she entered there, she saw the minister Pracāṇḍa and, terrified on seeing him, reflected: "As he is fierce by very nature, he will surely do me great harm today." She desired to turn back. Thereupon, the minister Pracāṇḍa saw her and his mind ablaze with the fire of anger, contracted his brows in triple folds upon his forehead and ran towards her. Then, quickly seizing her by her hair, he unmercifully hurled her upon the ground face downwards, dragged her, and said thus: "You come here and amuse yourself with the lad Suvarṇavarṇa, but to me you say: 'I did not come to you as a headache pains me much today'. Therefore, I will employ such a restraint upon you today that your ladyship will never again see the world of the living or amuse yourself with the lad Suvarṇavarṇa." On hearing this, the maiden Kāśisundarī, discounting the pain arising from his dragging her to and fro, terrified by the fear of death, with her voice faltering on account of being choked with tears, thinking "Alas, now I will cease to exist", and trembling in her limbs fell down at the feet of the minister Pracāṇḍa and spoke to him in pathetic, sad and hesitant words: "Let my master be pleased. It does not behave you to kill me. Womankind is ever full of faults. Henceforth, I will act thus no more, I will be your slave to the end of my life. Enough, therefore, of this rashness; grant me my life." Though being spoken to thus in pathetic, sad and hesitant words, the fire of anger of that wicked man did, indeed, increase.
He said to the man that accompanied him: "Quickly cut off her head completely with this sword and cast it upon the ground."

Then, that man having listened to those unjust and harsh words of him who was evil-natured, began to tremble. He thought: "Alas, the pitilessness! This woman was enjoyed by him in many ways, so how, indeed, does he wish to kill her for the sake of a very small offence. Alas! we, too, are terrified by fear for our livelihood whereby, indeed, we remain by the side of this vilest of men that resembles a venomous serpent. In every way, I am in great danger. What is it time for now? Or, I will speak to him openly; being openly spoken to, he might sometimes turn away from this sinful and unlawful act." Having observed thus, distracted in mind, and his thoughts melted by her exceedingly mournful lamentations, he said to the minister Pracanda with folded palms and his eyes bathed in the water of his tears: "Let my lord be pleased. It does not befit you to command me to perform such an unworthy act. I am neither a hunter nor an executioner; how, indeed, does my master impel me towards that act which the mind of even the executioners cannot endure. Moreover, this celebrated woman is exceedingly beautiful, charming, pleasant, and conversant with all the arts. She is dear to the clever people resident in Rajagṛha as well as those arrived from regions in the various quarters. This is a source of pleasure common to all men. How is it indeed, my lord, that in a wise and discerning man enmity has arisen towards an object of respect?

Away, therefore, with this resolve that produces impediments in both worlds. Be pleased; it does not befit you to consume me as well as yourself with this fire of misconduct. Moreover, my lord:
With delicate limbs and full of youth and beauty, she is indeed, methinks, the joy of men, incarnate as it were. (1) With very piteous, sad and sweet words she does request you, my lord; my heart she rends. (2) My heart trembles, now, hearing these raging words of yours. What man of piteless heart would he be that presumes to kill her? (3) Quite piteless barbarians even cannot bear to kill her. How, pray, my lord, could my mind bear to kill her? (4) Who, being a human, would strike her with a weapon on seeing whom there arises great regard even in animals? (5) Therefore, be pleased, my lord, it is improper for you even to hear such words, still more so to commit this very terrible deed."(6) [19] Thereupon, that wicked one, on account of his adverse disposition, though being thus addressed by that man with words that captivated the heart, did not regain his senses. With his face fierce on account of the contraction of his eyebrows through anger, he said to that man: "Man! What regard do you have for her that, violating my order, you do not wish to kill her?" In every way, if you kill her it will be good; should you on the contrary not kill her, your life, too, will now cease to be." Then, that man having become aware of that harsh intention of his became frightened and began to reflect: "Alas, I am in extreme danger. If I do not carry out his order, he will certainly deprive me of my life today. Whence could it be that he who is, indeed, prepared to kill such a woman as this who was enjoyed in many ways, will not kill me. How, indeed, can I consider myself as a man and yet cast a weapon upon the body of such a woman, a beauty of the country." He decided: "In every way, I would rather lose my life than give her a blow", and the thought occurred to him: "Should I run away with my sword, I would thus protect myself, and the maiden Kaśīdundarī,
too." Then, taking his sword and coming out of that park he ran away at full speed. The minister, Pracāṇḍa, chased after him as far as the gate.

[20] Then, the maiden Kāsisundarī, considering herself as if revived from the dead, arose quickly and went up to the wall (of the park) with the intention of running away. But the wall was high and she was not able to jump over it. The minister, Pracāṇḍa, returned and, not seeing the maiden Kāsisundarī at that place, began to look here and there. When he saw her gone near the wall, he very quickly began to go near her. There was a black serpent there, and she was bitten on her right foot by it. Having seen him (i.e. the minister), it ran away. The maiden Kāsisundarī reflected: "This minister, Pracāṇḍa, upon arriving, will kill me." Her thoughts directed towards him, trembling out of fear of death, and not aware that she was bitten by a black serpent, (she entered a thicket of Atimuktaka creepers). The minister, Pracāṇḍa, arrived at that thicket of Atimuktaka creepers. Then, evil-natured, pitiless at heart, and his mind confused with fierce anger, he dragged the maiden Kāsisundarī from that thicket of Akimuktaka creepers and gave a kick on her head with his heel. Being very delicate, she fainted on account of that blow as well as the effect of the (serpent's) poison. The minister, Pracāṇḍa, began to observe her. When he saw her fallen senseless upon the ground, it occurred to him: "She is dead, I will now go away." Then, lest someone should see him, he jumped over the wall and entered Rājagṛha by a different route. Having done so, he ordered the king's officers saying: "Go, examine the park of the caravan leader Divākara." They departed.

[21] The lad, Suvarṇapavārṇa, too, set out from Rājagṛha and arrived at his own park. When he saw the maiden Kāsisundarī dragged hither and thither, her hair dishevelled, and fallen
senseless upon the ground, he was greatly moved. He reflected: "Having been brought here, she has been slain by somebody who is evil-natured, pitiless at heart, has given up all expectation of the future world, and is persistent in his enmity. Oh! alas! There are indeed beings even such as these who would unmercifully strike a woman such as this". He searched that entire park and when he did not see anyone, it occurred to him: "This woman is well-known; she has been slain in this park, and I do not see anyone here. In every way, revealing the evil nature within himself some wicked person has let fall this thunderbolt of disgrace upon my head." Thus distracted in mind he remained lost in thought with his cheek resting upon his hand.

[22] The king's officers, too, arrived there and having entered it began to search that park. Now they saw the maiden Kāsisundarī dragged hither and thither, her hair dishevelled, and fallen senseless upon the ground. On account of the power of the fruition of the former deeds of the lad Suvarṇavarṇa nobody ascertained whether she was just unconscious or whether she was dead at that time. Then the king's officers said to one another: "Sirs, this woman has been slain by someone". They searched that whole park and did not see anyone other than the lad Suvarṇavarṇa. They questioned the lad Suvarṇavarṇa: "Lad, who killed this woman?" He replied: "Sirs, I, too, do not know, I, too, saw her just so."

[23] Then, the king's officers began to speak to one another: "Sirs, this lad is extremely well-behaved. This action cannot be thought possible of him. But we do not see anyone else here. In every way, we are in extreme difficulty. How should we proceed in this matter?" Then, one of them said: "Sirs, as we are unable to decide, let us take this woman and the lad to the hall of justice so that the ministers themselves may decide." Then, the king's officers raised that woman on to a litter and
went with the lad Suvarṇavarṇa to the hall of justice. There, at the hall of justice, the minister, Pracanda, was seated together with magistrates who by their very conduct were well-disposed, assembled for the most part in expectation of the arrival of the king's officers themselves. Having seen them while yet at a distance he asked: "Sirs, what is this?" They said: "We saw this woman dead in the park of the caravan leader Divākara. We examined the park but saw no one other than the lad Suvarṇavarṇa. We asked him: 'Who killed this woman?' and he replied: 'Sirs, I, too, do not know. Even I found her thus.' Now, therefore, may your lordships yourselves investigate."

[24] The minister, Pracanda, said: "Sirs, wait a moment, till I inform the king." He went to the palace of the king Ajātasatru and asked the door-keeper: "What is his majesty doing?" He said: "He is on the terrace at the top of the palace playing and amusing himself with musical entertainment provided by women alone." As he was one who had gained (the king's) confidence, he despatched a female door-keeper saying: "Go, inform his majesty of this request of his ministers: 'The maiden Kāsisundari has been slain in the park by the son of the caravan leader Divākara. He, however, does not admit (of the crime). How should we proceed in this matter?" She went and informed the king. The king, being too occupied in amorous sport, said: "Go, say thus to the ministers: 'May you yourselves carefully investigate.'" She came out and informed the minister, Pracanda, saying: "His majesty authorizes thus."

[25] Then, the minister, Pracanda, returned to the hall of justice and said to those royal officers: "Go, Sirs, summon the executioners." They were summoned by them and the minister, Pracanda, said to the executioners: "Sirs, this maiden Kāsisundari was killed in the park by this lad. Go, make firm the bonds on the hands behind the back of this ill-behaved man and, with the sounding of a harsh-noised kettle-drum, having
made proclamations at the points for proclamations on carriage-roads, streets, junctions, and cross-roads, wend your way through the southern city-gate. Taking him to the great cemetery, place him upon a stake. When dead, place him together with the maiden Kāsīsundarī upon the same pyre and cremate." Then, those executioners looked at the lad Suvarṇavarna who was exceedingly handsome and, like the peak of the mountain of purified gold, was radiant with extreme lustre. Become despondent, they said to one another: "Sirs, though we are executioners, indeed, how could we kill an excellent person such as this, the sight of whom is extremely difficult to obtain. In every way, it is better that we should lose our lives than that we should, indeed, kill him."

[26] The minister, Pracaṇḍa, seeing them talking to one another, asked: "Sirs, why do you just stand there? Take him away quickly." With clasped hands, they began to request him: "Lord, be pleased. Though we are executioners, indeed, we nevertheless cannot bear to kill an excellent person such as this one who is dear to the populace." The minister, Pracaṇḍa became very angry and said: "Sirs, should you not kill him, today your very lives and those of your children, wives and kinsmen will cease to be." They trembled and said to one another: "Sirs, the undertakings of this minister do not conform with justice. Whence could it be that he who would strive to forsake thus the lad Suvarṇavarna, an excellent person, the sight of whom is extremely difficult to obtain, would not kill us together with our children, wives and kinsmen? We are, therefore, in great danger. How should we proceed in this matter?" To them, frightened by the fear of death, the thought arose: "This lad is dear to the populace. Therefore, let us now take him to the street. There is the chance that the mass of the populace itself will set him free. Who, indeed, is able to be indifferent towards him when he is
about to be killed." They approached near him to tie his hands behind, but having seen him resplendent on account of the excellence of the nobility of his figure, they were not able to touch him. Then, trembling in every limb, and their voices faltering on account of being choked with tears, they began to utter lamentations. "Ah, alas! such evil-doers, indeed, are we, that we are ordered to carry out a deed that should not be done such as this."

[27] The minister, Pracanda, again ordered them harshly saying: "Why do you delay?" Frightened, they went near him and, their eyes filled with tears and trembling, seized and tied him, hands behind, with that same golden-yellow garment (he wore). Seeing him firmly tied, hands behind, the entire mass of people at the hall of justice, except the minister, Pracanda, their thoughts moved by the distress of separation from him, began to shed tears: "Ah, alas!" this lad, the sight of whom is difficult to obtain, will soon cease to be." He was then taken to the street by the executioners. Just at that moment, an uproar arose and upon hearing it, a mass of people assembled there, the inhabitants of Rajagrha and those that had come from the countries (of the) various quarters, women, men, boys and girls. Seeing the lad, Suvarnavarna, hands tied firmly behind him, they became distracted in mind and began to ask excitedly: "Sirs, what is this?" Their voices faltering on account of being choked with tears, those executioners then said, lamenting: "Sirs, alleging he killed the maiden, Kasisundari, the lad, Suvarnavarna, has been given up for execution and is being proclaimed [as to his crime and punishment] in the carriage-roads, streets, junctions and cross-roads. Before long, he will be taken to the great cemetery and executed."

[28] On hearing that, the mass of the populace, smitten by the sorrow of separation from him, began to cry out in unison:
"This lad is so handsome, charming and pleasant, endowed with all the major and minor limbs, possessed of an excellence of a complexion, the colour of purified gold, and captivates the eyes and minds of all people. He is learned, well-behaved, amiable, clever, compassionate and magnanimous. He is law-abiding, and dear to living beings. Ah, alas! how can he be executed! Have the holy ones perished? Has the law disappeared and has there come into being unrivalled supremacy of the sovereignty of the kingdom of unrighteousness alone? Ah, alas! Sirs:

With highest perfection of beauty and form is he adorned, whom whenever we beheld, great pleasure was ours. (1)

Now, beholding that same one, guarded by the executioners, our minds, overcome by intense grief, become rent asunder, as it were. (2)

How, indeed, is punishment inflicted by the king upon him who, by reason of captivating their minds and eyes, is dear to the populace? (3)

Today, abandoning compassion, how have the ministers given up for execution him, ever beholding whom, living creatures find no satisfaction? (4)

How, indeed, could a crime such as this be thought possible of him whose conduct is well mannered and famed as that of a sage? (5)

Unrighteousness is indeed awake, while righteousness sleeps or else is dead, that this separation from one that is even so virtuous is at hand." (6)

[29] He was very dear to women. Smitten by the sorrow of separation from him, some women there turned over and over upon the ground; some beat their breasts; and others fell into a stupor. There, one by one, they experienced the grief similar to that at separation from an only child. As that magnanimous

[29] 1. As in Tb. bu gcig pa dañ bral ba.
one was dear to the populace, the mass of people inhabiting the
city of Rājagṛha, altogether smitten by the sorrow of separation
from him, began to lament. The city of Rājagṛha appeared to be
in utter confusion and trembled smitten by the sorrow of
separation from him.

[30] A maid from the house of the caravan leader Divākara
came to the street. She heard of these events and, crying and
beating her breasts, went home in all haste. She approached
the mother of the lad Suvarṇavarṇa, and threw herself before her.
The mother of the lad Suvarṇavarṇa became alarmed and asked:
"What do you say, maid?" Crying aloud, she began to relate:
"Noble lady, the lad Suvarṇavarṇa, his hands tied firmly behind
him, is being guarded by the executioners. Alleging that he
killed the maiden, Kāśisundarī, in the park, he has been given
up for execution even without investigation, and is being
proclaimed (as to his crime and punishment) in the carriage-
roads, streets, junctions and cross-roads. Before long, he will
be taken to the great cemetery and executed.

[31] On hearing that, the lad Suvarṇavarṇa's mother, smitten
with intense grief, fainted and fell on the ground. Then, her
senses returned with the sprinkling of water, she arose, and,
lamenting: "Alas, my son, alas my son", tearing her hair,
beating her breasts, trembling and falling into a stupor again
and again, came out of the house and on to the street. Smitten
with the sorrow of separation from her son, bewildered at heart,
and uttering various lamentations, she asked each person:
"By which road will the lad Suvarṇavarṇa be taken?" Wailing:
"Alas! I do not see my son. Help me, help me, show me my son", she
set out along the middle of the street.

[32] Smitten with grief, the pain of which became the more
intense the more she did not behold the lad Suvarṇavarṇa, and
lamenting aloud, the wife of the caravan leader, fell at the feet
of each person and, with folded palms, requested: "Help me, help me. Quick, give me the opportunity that the lad is not taken past by this road. The lad, Suvarṇavarṇa, my son, is being taken along this road. Please do me the favour of allowing me to see him." Not getting an opportunity there, she threw herself prostrate upon the ground, saying: "Alas, why, sirs, do I not get my son?" Then like a female fish taken out of the water, she began to turn over and over upon the ground. Like a female osprey robbed of its young, she lamented quite pitifully. She cried out with manifold cries of lamentation like a cow [with its manifold bellowing] that had lost its calf. "Alas! my son. Alas! dear and charming one! Alas! loved one! Alas! agreeable one! Alas! one obtained with a hundred wishes! Alas handsome one! charming one! pleasant one! Alas! one endowed with all major and minor limbs! Alas! one possessed of an excellence of complexion, the colour of purified gold! Alas! captivator of the eyes and minds of all people! Alas! one dear to all people! Alas! giver of delight to the eyes! Alas! learned one! well-behaved one! proficient one! one that speaks what is agreeable to the mind! Alas! compassionate one! lover of righteousness! dear to living beings! Alas! the illuminator of my family! Alas! the light of my family! Alas! the darling of my heart! Alas! the entirety of my heart! Alas! the aggregate of my essence! Alas! the ambrosia of my eyes! Alas! the bond of my joy! Alas! the entirety of my family! Alas! without investigation and helpless, how is he thus taken away for execution!"

---

1. or "Patient one", according to Tb. and Ch.
Then again, with folded palms, making a request of the citizens, she said, bewildered at heart:

"Alas! I am smitten, devoid of joy! What is this that is happening to me! Is this a dream or delusion, or is it an aberration of the mind? (1)

That virtuous lady, her mind distracted by intense sorrow for her son and lamenting incessantly, requested the citizens: (2)

[Is it that] he is undisciplined or disfigured and not dear to my heart, that you would thus disregard my son as he is being taken away! (3)

If you have compassion or a partiality for virtues, may the citizens act in such a way that I will see my son. (4)

Today he was not anointed by me with unguents such as sandal nor was he adorned in manifold ways with the rocana orpiment, bracelets and coloured marks. (5)

Today, he was not adorned by me with ornaments such as bracelets, nor was he embraced without reserve, nor given many kisses. (6)

He did not circumbulate and show reverence to me, today. How indeed, Sirs, is my son being taken away in this very fashion? (7)

Empty are all the quarters for me today. My body trembles, my heart burns, too; and my mind is stupefied. (8)

He is taken away quite quickly by the cruel executioners. Alas! Alas! never again will I see my son, the darling of my heart. (9)

Surely, I have committed a grave sin in a previous life that I am consumed thus with grief for my son, like dry grass by fire." (10)

[33] 1. according to Tb.
By the truth that I have no evil thoughts even with regard to my enemies, thereby let my son be liberated from this calamity." (11)

The caravan leader, Divākara, too, after a successful sea voyage, arrived at Rājagṛha. Entering the city of Rājagṛha he observed impromptuous omens. His heart began to tremble. His limbs began to go limp. His eye throbbed. Birds, too, began to shriek harshly in front of him. Being adept in omens and versed in the notes of birds, he started to think: "Inasmuch as I observe these impromptuous omens, today, a great calamity must be at hand for the lad Suvarṇavarṇa. For indeed these omens indicate separation from him." He said:

"Inasmuch as my eye throbs and the bird shrieks, separation from my son is certainly at hand today. (1)

Inasmuch as my limbs go limp and my heart trembles, terrible separation from my son is certainly at hand, today." (2)

Thinking thus upon hundreds of thousands of misfortunes, faltering in his major and minor limbs, trembling, and with hesitant steps he somehow entered Rājagṛha. Hearing the noise of the lamentation of the mass of the populace, and following that noise of that lamentation he came to the street and saw the mass of the populace smitten by the sorrow of separation and lamenting as if the city had been attacked by demons. He asked a man that came his way: "Sir, what is this?" Not knowing that he was the caravan leader, Divākara, he replied:

"The lad, Suvarṇavarṇa by name, is the son of the caravan leader Divākara. He is excessively endowed with a wealth of handsome-ness and like qualities. It is said that, alleging that he killed the maiden Kāśisundarī in the park, he has been given up for execution without even an investigation, and is being proclaimed (as to his crime and punishment) in the carriage-roads,
streets, junctions and cross-roads. Before long he will be taken to the great cemetery and executed." Having heard that, the caravan leader, Divākara, smitten by the grief of separation from his son, fainted forthwith and fell upon the ground. Then, his senses regained after the sprinkling of water, he arose. His lotus-like face being filled with wave upon wave of tears, excited, and looking at him (he asked): "Alas, by which path will the lad Suvaṃvarṇa be taken?" and speedily set out along the middle of the street. As he looked, he saw his wife, her hair hanging down, beating her breasts with both hands, with doleful cries, uttering various lamentations and experiencing the sorrowful, sharp, harsh, bitter and unpleasant pain arising from the separation from her son. He went up to her, his faltering voice choked with intense sorrow and his eyes flooded with tears.

Having seen him and being smitten by the shaft of sorrow that had now become doubled, and her lotus-like face become filled with wave upon wave of tears, she arose very quickly and full of bewilderment threw herself before him. Then the caravan leader, Divākara, embraced her as she lamented with doleful cries and made her stand up. She fell at his feet and said: "Caravan leader, save me, save me. Grant me the boon of a son." She added:

"Now console me that am unfortunate and devoid of joy, that am being separated from my son, that am weeping and greatly afflicted. (1)

My lord, he, at whose birth your joy was utmost, your dear son, is today being taken away for execution. (2)

Well-behaved, amiable, clever, proficient in various sciences, and matchless in appearance, your learned son is being led away. (3)
Your family-stock is being cut off. The family-pillar is being broken up. The glorious illuminator of the family, the light, is being extinguished. (4)

This the entirety of the heart, this the bond of joy, this the nectar to the eyes of men, is being led away by the executioners. (5)

All this is done (to the lad); this eye is removed; this, the heart, named 'son', been plucked out, is taken away. (6)

Therefore, quickly let an effort be made for the liberation of our son. Giving away even every possession, free both son and me. (7)

May your wishes be fulfilled; may your mind accomplish its hope. Would that I see him, your son, alive." (8)

Then, the caravan leader, Divākara, though smitten by the sorrow and pain of separation from his son, having summoned all his courage with his mind, addressed the citizens, with folded palms: " O! citizens! please listen. How, indeed, is it proper for you to disregard this impending calamity of mine? How is my boy, though of renowned excellence, taken away for execution through the middle of the city even while you look on, as if in a forest, without investigating? How do you remain without much anxiety? How is it that a way of preventing (this calamity) is not thought of? How do you not strive for the liberation of my boy?" They replied: "Caravan leader, such is this lad possessed of excellence, that this is not a calamity to you alone, but also to us all. However, we do not see a means of setting the boy free. Hence we remain dejected thus." The caravan leader, Divākara, said: "Sirs, you know very well that this boy is extremely compassionate, magnanimous, a lover of righteousness, dear to living beings. He is incapable of even giving rise to the thought of such a criminal act, still
less of committing it. Therefore, please begin an effort for an investigation of the boy. If the lad is investigated he would indeed be freed from this calamity. You are honest and impartial to all men. Therefore, should you report (this matter), no fault whatsoever is seen. Not otherwise, will compassion be shown towards me. Your love, too, on account of virtue will be made manifest. Therefore, take compassion and go, let the king or his ministers be informed. Perhaps, being desirous of wealth they will not think otherwise of your words even as they are quite appropriate. I am extremely distressed by the separation from my son. Giving even all my wealth this favour should be done that the boy be properly investigated."

[38] That caravan leader was well-known and was one that had made friends. As it was his bidding, and on account of their love for virtues of the boy, they agreed. Then, they dispatched citizens, clever men of business, to the royal palace, telling them: "If this boy is again investigated more thoroughly, today, we too shall give the king a 100,000 of gold." Then those citizens, men of business, departed for the hall of justice. They were observed even from a distance by the minister Pracaṇḍa and told: "Sirs, what is the reason for your arrival?" They replied: "The citizens residing in Rajagṛha request thus: "As this boy, Suvarṇavarṇa, is dear to the populace, on account of being excessively endowed with an excellence of nobility of figure, great is the suffering of the mass of people inhabiting Rajagṛha on account of their separation from him. Because of his constant delight in righteousness and his being endowed with virtues such as discipline, no one will credit this crime to him. Therefore, we will give a 100,000 of gold and the caravan leader Divākara will give all his wealth. At our request let the boy Suvarṇavarṇa be brought back and again investigated thoroughly. When this is done our request will have been fruitful and the king's treasury augmented."
The minister, Prapada, having heard it became angry and said: "What has not been investigated in this matter that it has to be investigated again, and that you should say the royal treasury will be augmented? How is it that we would augment the royal treasury with wealth illegitimately obtained? Nor have you understood the wish of the king. In every way, making use of the people of Vaisali, you are surely desirous of doing harm to this king in that by this plan you wish to utter blame of this king, saying "The king indeed acts unlawfully since by not investigating, he destroys the people". He rebuked them and having done so - he had four men like the servants of Yama, of very dreadful deeds, of pitiless disposition on account of constant habit, and devoid of compassion - he summoned them and said: "Go quickly, supervise the executioners, and address them in my name saying: "Quickly drive him out from the city and execute him in the stipulated manner. Nor is he to be released at the request of anyone other than myself or the king. It will be good for you to act accordingly, otherwise I shall inflict severe punishment upon you". Those royal servants having assured him saying "It shall be so", set out, sword in hand.

The executioners [in the meantime], making hundreds of excuses, were quite slowly wandering along proclaiming the lad Suvarnavarna as to his crime and punishment in the carriage-roads, streets, junctions and cross-roads, and thinking: "Ah, alas! would that there were some rescuers of the lad and thus would that we not commit a crime such as this." Then, those royal servants arrived, drawn sword in hand, and spoke to the executioners as directed. They added: "If you..."
do not quickly drive him out from the city and execute him in the stipulated manner, we shall execute you immediately". Having looked at them that were very fierce, with drawn swords ready in their hands, and that were like the servants of Yama, they became terrified; then, frightened by the fear of death, they began to reflect: "Ah ! Alas ! no one has rescued the lad, now he will have to be executed by us." Their eyes overflowing with the water of tears and supervised by those royal servants, they began to drive the lad, Suvarṇāvarga, out from the city.

Seeing him being removed from the city, many hundreds of thousands of beings began to cry out aloud in one voice: "Ah ! Alas ! this caravan leader, Divākara, is deprived of the whole of his possessions. The lineage of the parents of the caravan leader Divākara is cut. This light of the family of the caravan leader Divākara is extinguished. This joy of the family of the caravan leader Divākara is made to disappear. This crest-jewel of the family of the caravan leader Divākara is snatched away. This eye of the caravan leader Divākara is removed. This ornament of the family of the caravan leader Divākara is snatched away. This heart of the caravan leader Divākara is rent asunder. These, the life-breaths personified, of the caravan leader Divākara are snatched away. Ah ! Alas ! how, indeed, is the lad, having been taken about as if in the forest, driven out; and no one has rescued him. Now this moon city of Rājaḷagha is swallowed by Rāhu in the form of Death. This sun (Divākara) in the vault of the sky of the city of Rājaḷagha is setting. This nectar to the eyes of the citizens dwelling in the city of Rājaḷagha is set upon a path beyond the reach of vision. This bond of joy of the citizens dwelling in the city of Rājaḷagha is broken off. This ornament of the citizens dwelling in the city of Rājaḷagha is snatched away. This crest-jewel of the citizens dwelling in the city of Rājaḷagha is
snatched away. This beloved of the hearts of the citizens dwelling in the city of Rājagṛha is taken away for destruction. Whom, now, will the citizens dwelling in the city of Rājagṛha look upon with unwinking eyes. Now, beholding whom will they become happy at heart?" They became devoid of hope.

One of the servants of the minister Pracāṇḍa came and informed that the lad Suvarṇavarṇa had been driven out from the city of Rājagṛha. Hearing it, he became glad at heart. Then those citizens, the men of business, having heard it, became devoid of hope. They returned and related that episode in detail to those citizens. On hearing it, those citizens, too, became devoid of hope. Distressed, they said to one another: "Sirs, this quarrelling king deprived his father, who was such a pious and righteous king, of his life. Now, he has begun to execute even such distinguished men of renowned virtues, dear to the populace, and rarely to be seen. Ah! the mercilessness! Ah! the lack of appreciation of virtues! Ah! the lack of discrimination of the ministers! How is such a virtuous and distinguished man who is, indeed, thus worthy of respect on account of the exceeding nobility of his figure, and on account of being well-behaved, given up for execution without investigation? Perhaps such a time has come as that when the bad prosper, and there will be such a separation of one endowed with such virtues." Manifesting the decline of the times, they related this episode in detail to the caravan leader, Divākara.

Having heard that, his hopes shattered, the caravan leader, Divākara, smitten by the pain of intense sorrow, fainted and fell upon the ground. Then, having regained his senses

---

[42] 1. i.e. Bimbisāra; see DPPN, s.v. Bimbisāra, for a summary of the event.
with the sprinkling of water, dejected in mind, devoid of joy, and saying: "Presently, my son will be executed", he began to cry out aloud:

"Delight of the eyes, alas! my son. Alas! the ornament of my family! Dear child, of me that am unfortunate, having no protector, you will be executed. (1)

My heart grows faint and, now, the quarters reel, as it were. Inflamed by the fire of separation from you, my mind is, indeed, consumed. (2)

Alas! dear child, how has terrible disaster befallen you, that art learned, disciplined, and delighting in compassion. (3)

Son, having obtained unequalled joy produced at your birth, I am, good son, fallen again into the fire of sorrow on account of separation from you. (4)

Alas! the ministers of this king, by whom you, son, possessed of discipline, have not thus been investigated, are devoid of mercy and ignorant of excellences. (5)

Alas! this lack of mercy has been manifested by that king by whom, you, dear son, have thus without investigation been abandoned today. (6)

Shame, that, an excellent good man has vanished from (their) hearts, that you, son, are being executed, having no protector, though possessed of virtues. (7)

Is it that all the deities of this city are gone away, that they overlook such a virtuous man that is being executed? (8)

May Indra and the Guardians of the World, and whatever gods that are possessed of great power, show compassion and protect my dear son. (9)

What sages now exist, that are magnanimous and have fulfilled their vows, may they show compassion and rescue my son." (10)

It occurred to him: "Why do I despair? Let me call to mind the Enlightened, the Fortunate One, the sole kinsman to the whole world, of great compassion. Indeed, that Fortunate One is the protector of the helpless, the defender of the defenceless, the refuge of the refugeless, and the last resort for those without one. Thus, indeed, were many beings that had come upon misery, danger and affliction delivered from those various great perils by that Fortunate One. Likewise, merchants in the middle of the ocean, terrified by fear of sea-monsters and fish, were saved from that mortal fear just by the mere recollection (of him). Similarly, his mother was saved from that fear of being deprived of her life when about to be smitten by the killer of many a man, Aṅgulimāla, with his sword raised impetuously. Likewise, having, on account of the effectiveness of enmity continuing from a previous birth, been offered as food, on account of (his) killing numerous hundreds of thousands of beings, to the demon, with the fire of his ferocity flaring up and with his face that was frightening both on account of the terrible tusks that were hideous, long and sharp, as well as the tongue that licked about at the saliva that flowed out of greed for the enjoyment of the taste of human flesh, Hastaka Āḷavaka, who was just on the point of being consumed (lit. remaining in the vicinity of his mouth), was saved from that mortal fear. That Fortunate One is capable of delivering my son from this danger. Let me call to mind that same Fortunate One, who is of great compassion, and most affectionate by nature." He asked a lay-devotee that was near him: "Where does the Fortunate One now live?" Then, that lay devotee, having called to mind that Fortunate One, with

---

[44] 1. See DPPN, s.v. Aṅgulimāla, for a summary of this episode. 2. See DPPN, s.v. 2. Āḷavaka, for a summary of this episode.
his voice faltering on account of being choked with tears, said:

"O caravan leader,

that great teacher, the sole kinsman of all the world, who was the caravan leader of the world, and the giver of comfort in the world, has entered into Nirvāṇa. (1)

In the world, that victorious one, who was the light to those without a light, the refuge and the goal, the lamp, is extinguished as it were through the loss of oil." (2)

[45] On hearing that, the caravan leader, Divākara, smitten by the shaft of grief that was doubled on account of separation from the Fortunate One, fainted and fell upon the ground. Then, regaining his senses with the sprinkling of water, he arose and facing the direction whence the Fortunate One entered Nirvāṇa, began to cry out aloud:

"Alas, king of the Law, omniscient One, destroyer of the hostile host of faults, abandoning a helpless man, why have you departed, O lord of the world? (1)

Alas, lord, reputed for good conduct, sole kinsman of all beings, detached from all bonds, indicator of the path leading to Nirvāṇa, (2)

alas, how indeed this world, its eyes enveloped by ignorance, will stray about in the round of rebirth, forsaken by you, the protector! (3)

You, heroic in your compassion towards others, having entered into Nirvāṇa, this world is, indeed, without a protector; what protector will it resort to? (4)

And all those who are born from your law, sons of the Victorious One, fit for conversion, bereft of you, whom will they make their refuge? (5)

You, O destroyer of pain, having fulfilled the hopes of many, which quarter have you gone to, O sage, dashing the hope of man? (6)
Should the citizens gather, eager to listen to your pronouncements, who, now that you have entered Nirvāṇa, will preach the true law? (7)

Alas, destitute of light, this world is smitten, together with the gods and the Kinnaras, since it is destitute of you, a rare protector, O sage. (8)

Devoted to the law and fond of the teaching, how, indeed, will beings act, having heard of the entry into Nirvāṇa of you, their sole protector? (9)

Who will again expound those excellences which are attained having resorted to you that relishes only in compassion, that takes pity, and is steadfast? (10)

How, indeed, having given rise to great compassion in behalf of the three worlds, have you, O Compassionate One, knower of the truth of the world, resorted to indifference? (11)

O, alas! the ship of the law, rich in the wealth of excellences, and put together during krores of Kalpas, having reached the submarine abode of Death, has been destroyed. (12)

O, alas! that this world, blinded by ignorance, and deprived of the enlightened One as its instructor, will become wearied, lost in the wilderness of (re-)birth. (13)

Great indeed is the loss that is at hand to the world which, here and now, is destitute of the great jewel of the enlightened One. (14)

How, now, will not the heart of the wise be torn with grief on seeing the community of monks bereft of you, like a herd of cows bereft of a bull? (15)

The dust raised by the tips of the feet of whom, moreover, will the gods, their heads bent down in devotion, bear upon their heads? (16)

Cruel indeed is impermanence by which, coming equally to all beings, partiality has not been shown even to you. (17)
The doctor to the sickness of the depravities, with the remedy of the eightfold path, the one of great compassion, the teacher, the king among physicians, has been destroyed. (18)

Alas! cruelly and too quickly, the leader of the world, the unsurpassed giver of eyes to the blinded world, has entered Nirvāṇa. (19)

Since you have entered Nirvāṇa, who will now come here and immediately free my blameless and excellent son that is about to be executed? (20)

But, as you, the protector of the helpless, have gone to the highest abode, alas! I am now become devoid of hope for the life of my son. (21)

Those excellent words uttered by you, the magnanimous one, that there will be separation from all beloved ones, are now clearly proven to me." (22)

Thus, having lamented in many ways, he asked that lay-devotee: "Sir, does there still remain some great disciple of that Fortunate One, having handed the teaching to whom, the Fortunate One has entered Nirvāṇa?" Thereupon, that lay-devotee said: "Caravan leader, it is heard that the Fortunate One entered Nirvāṇa after handing over the teaching to the Elder Mahākāśyapa, and that the Elder Mahākāśyapa entered Nirvāṇa after handing over the teaching to the Elder Ānanda in accordance with the instructions of the Fortunate One. At present, the magnanimous Elder Ānanda takes care of the teaching. Now, like the Tathāgata, out of compassion, he goes to various villages, cities, market-places, hamlets and towns and gives assistance to people fit for conversion. Thus, he performs the planting of roots of merit for beings that have not planted roots of merit. He performs the bringing to maturity thereof for beings that have accumulated roots of merit. He rescues beings whose roots of merit have matured. Likewise, with the giving of the medicine
of the preaching of the law, he treats beings seized by the sickness of the depravities, like a good physician. With the mass of rays of the light of the preaching of the true law, he dispels the darkness of the depravities of the beings enveloped by the darkness of the depravities, like the sun. With the multitude of the rays of his speech, he awakens the forest of the white lotuses of people fit for conversion, like the moon. With the preaching of the true law he instructs the thousands of vassal princes that are people fit for conversion, like a universal emperor. With the roar of confidence in his own wisdom he puts to flight the herds of the deer of the adherents of false creeds, like a lion. He leads across the merchants that are the people fit for conversion by instruction, like a guide. He brings about the acquisition of the wares of the true law, like a caravan leader. He causes the germinating of the seeds of merit, like a great cloud. He gives advice as to what is beneficial and what is disadvantageous, like mother and father. He tames untamed beings, liberates the unliberated, consoles the unconsoled, and makes those that have not entered Nirvāṇa enter it. Similarly, he frees from great perils beings that have met with hardship, danger, and distress. In brief, that magnanimous one performs the work of the Awakened One. Call him, indeed, to mind. He is capable of rescuing your son now from this danger."

[47] Having heard that, the caravan leader, Divākara, like one that had lost and regained his life, was very pleased and asked that lay-devotee excitedly: "Where does that Noble Ānanda reside now?" He replied: "Caravan leader, it has been heard by me that the Elder Ānanda resides at the moment at Vaiśālī, in the grove of Āmrapalī." Then, the caravan leader, Divākara, arose immediately, placed his knees upon the ground, raised his hands in salutation in the direction of Vaiśālī and, smitten by the pain of

[47] 1. only in Tb.
the sorrow of separation from his son, his lotus-like face being filled with wave upon wave of tears, and his eyes filled with tears, began to implore the Elder Ananda, with great earnestness:

"If you, great teacher, are the best knower of the intentions of beings, knowing the inclination of my intentions, listen to this request. (1)

Entered into Nirvāṇa is the Fortunate One, the Awakened One; so, too, are his disciples of great power. Of them indeed, only you remain to promote the teaching. (2)

You are the consolation of this world, you are the final resort. Now, having examined carefully, you should do what is beneficial to all beings. (3)

So, while a protector, a defender, such as you remain, how is our child thus being executed devoid of a protector? (4)

If there was not to be advantage to beings, the likes of you would not have remained. How do you thus remain indifferent towards a person full of faith and about to be executed? (5)

And, if you bear this body for the sake of advantage to beings, then, O religious One, manifest your compassion, and turn your attention to my son. (6)

Lift up, together with my wife, me that am bereft of all remedies, without a protector, destitute of a final resort and sunk in the mire of sorrow. (7)

Whom else can I request, and who else but you, O Master, has now been assigned for the welfare of the world by the Śākyan sage? (8)

Since there is no protector other than you, O Lord, for my son, it behoves you to come quickly and protect my son. (9)

O Ananda, give delight to me along with my wife, today; to me who am without delight and seized by the evil-natured and unbearable enemy of sorrow for a son." (10)
Then, in the meantime, the Elder Ānanda, becoming filled with compassion and reflecting for three nights and three days, examined the world with the eye of a disciple: "Who is declining? Who is improving? Who has met with hardship? Who has met with danger? Who has met with distress? Who has met with hardship, danger and distress? Who is headed for hell? Who is prone to hell? Who is inclined towards hell? Whom shall I rescue from the path to hell and establish in heaven and in deliverance? To whom that is sunk in the mire of desire shall I lend a rescuing hand? Whom that is destitute of the noble treasures shall I establish in the sovereignty and dominion over the noble treasures?"

With eyes similar to those of the Elder Śāriputra, the Elder Ānanda saw the lad Suvarṇavarṇa who had accumulated a store of roots of merit, but had met with hardship, danger, and distress. Having seen him, he then, by his miraculous power, remaining just there, stretched out his hand that was like the trunk of an elephant, and, immediately, with a snap of his fingers, having awoken king Ajātaśatru who was on the terrace at the top of the palace and dwelling in excessive indulgence, said with a penetrating voice: "Great king, you did not act rightly in that you did not yourself investigate the lad Suvarṇavarṇa. Thus, indeed, this (lad) who is irreproachable and harmless, having been driven out of the city, is now being taken to the great cemetery for execution. Stop it." Then, having listened to that speech of the Elder Ānanda, the king, becoming excited, quickly bowed to the Elder Ānanda, and remaining on the upper storey of the palace, arose and called out in a loud voice towards the four quarters: "Sirs, please listen. To whomsoever that would go quickly to the great cemetery and would, in my name, rescue the lad Suvarṇavarṇa who is about to be executed, I offer a basket of gold and give excellent villages." As that lad was dear to the populace, thousands of beings ran forth on hearing the words of the king.
In the meantime, the executioners, supervised by those royal servants, arrived at the great cemetery with the lad Suvarṇavarṇa. The maiden Kāśisundari, too, placed upon a bier decorated with blue, yellow, red, and white cloth, was taken out by her own relatives to the great cemetery. Her relatives put her down at a certain place, and having gathered wood began to build a funeral pile. They were told by those executioners: "You should not place her upon the funeral pile as yet. Wait till we execute the lad Suvarṇavarṇa by impaling him upon the stake, because the lad Suvarṇavarṇa should be cremated upon the same pyre together with the maiden Kāśisundari." Having said so, they began to erect the stake upon the ground.

Then, the lad Suvarṇavarṇa observing the stake being erected upon the ground, became mindful of his mother and, his heart melting with intense grief, began to shed tears: "Soon, on hearing of her separation from me, what would be the condition of my mother? How will she who, indeed, formerly on not seeing me even for half a watch, experienced great suffering, sustain her life now, separated from me, her only son? Ah, Alas! Such an unfortunate one am I, indeed, that, on account of me, my mother will suffer the pain of separation from me." Then, those executioners fixed that stake in the ground and began to talk to one another: "Which of us will place the lad upon the stake?" Thereupon, each one began to hold out a pretext saying: "You do it (i.e. place the lad upon the stake), today, a headache worries me excessively; me, an acute pain in my back; and me, an acute pain in my side." Not one of them was willing to commit that crime.

Then, having heard their conversation, and having looked at the stake fixed in the ground, the lad Suvarṇavarṇa thought:

1. only in Tb. "deň"
"Soon, I will certainly cease to be", and distressed by the deficiencies of transmigration, yearning for the path to deliverance, perceiving himself to be devoid of joy, and eyes rolling with the despair of great fear, began to cry out: "Ah, alas! now, after having obtained human birth [providing access to] the great festival of the true law which is very difficult to be attained, I am to die without accomplishing my object. Ah! again I will wander in the circuit of mundane existence. Again will I have to dwell in the prison of transmigration. Again will I have to wander about in the wilderness of transmigration. Again will I have to enter the great thicket of transmigration. Again will I have to fall down upon the great precipice of transmigration. Again will I have to remain in the middle of the mire of transmigration. Again will I have to be reborn in hells such as Samjīva, Kālasūtra, Samghāta, Raurava, Mahāraurava, Tapana, Pratāpana and Avīci. Again will I be reborn in different forms as elephant, ox, buffalo, hare, sarabha, deer, antelope and cat. Again will I have to be reborn amongst departed spirits such as those having a goitre in their necks, having such as urine, excrement, spittle and mucus for food, deprived of hearing the words for food and drink, and filled with the melancholy of the great pains such as of constant hunger and thirst.

[52] It is heard that the Tathāgatas, the worthy Ones, the fully awakened Ones, are born in the world at some time or other (i.e. rarely), just like the flower of the Udumbara; rarely does there appear the expounding in the world of the law and the discipline made known by the Tathāgata. The good luck of favourable birth is difficult to obtain. Birth as a human being is difficult to obtain; (so are) rebirth in a noble region,

[51] 1. only in Tb. "ñes par"
possession of unimpaired sense faculties, not being stupid, not being deaf and dumb, not talking with the hands, and competence for the understanding of the meaning of the doctrines both well explained and badly explained. Here I am destitute and will today cease to exist. By this my birth as a human being, escaped from the eight inopportune births, will become fruitless. So, what shall I do now? Does the Fortunate One, possessed of great compassion, the Awakened One, remain, whom I could call to mind, and who would come and would, on account of his great compassion, rescue me who am in this plight, helpless, without protection, without refuge, without resort, devoid of light, and met with hardship, danger and distress? That Fortunate One, too, has entered Nirvāṇa quite too soon, due to my misfortune. So, in this plight, whom shall I now call to mind? Who will effect my rescue, having come here out of compassion, like the Tathāgatha?" Thinking thus, he became devoid of hope and began to tremble.

It occurred to him thus: "There is the Magnanimous One, the Elder Ānanda. I will call him to mind. It is known that that Magnanimous One has a mental disposition directed towards the welfare of all beings; and that the entire teaching was handed over to him by the Fortunate One and by the Elder, the Great Kāśyapa. He, now, should look carefully and do what is beneficial to all beings. He is possessed of great power and of great might. The Elder Ānanda is capable of rescuing me from this calamity. I will call just him to mind." Having conceived thus, his eyes flooded with the water of tears, vexed by the fear of transmigration, and greatly moved, he began to implore the Elder Ānanda, with intense earnestness:

"Elder Ānanda, it behoves you to listen to this entreaty of me who am frightened by the fear of transmigration, and am devoid of joy. (1)
The Omniscient One, full of compassion, has entered into Nirvāṇa, having entrusted the care of the welfare of beings to you and to the Magnanimous One, Kāśyapa. (2)

The Elder Kāśyapa, too, his purpose accomplished, has entered into Nirvāṇa, having entrusted that care to you yourself for the glory of the world. (3)

Now that the kinsman of the world, the fully Awakened One, active for the welfare of the world, as well as the famous Kāśyapa have entered into Nirvāṇa, (4)

you are the protector of them that have no protector, the giver of fearlessness to the frightened, the resting-place for the wearied, and the refuge of those that seek refuge. (5)

The duties of the Master have to be performed by you. You are the sole kinsman of the world. You are foremost of the disciples of the Awakened One, and you are responsible for the teaching. (6)

If you do not, now, rescue me from the nether world of suffering, I am ruined, for, just now, I know no protector other than you. (7)

I fear not death - death is certain to one that is born - in the same way as you, knowing an escape from the prison of transmigration. (8)

Likewise, great is my anguish that having obtained a favourable birth that is difficult to get and escaped from the eight inopportune births, I should die without accomplishing my object. (9)

Rare, indeed, is the birth of the All-seeing, the Awakened Ones. Act in such a way that owing to you, I shall not become fruitless.¹ (10)

Yours is unwavering compassion towards all beings; so, it is not proper to disregard me that am desirous of the path to liberation. (11)

¹ as in Tb.
And if you, O highly Fortunate One, are one that strives for the welfare of all beings, look upon me who am met with hardship, danger and distress. (12)

So, with your divine eye having seen me thus, destitute of protection, it behoves you, now, to come quickly and rescue me." (13)

Then, in the meantime, his loins girt in order to accomplish the welfare of the entire world, observing the activities of numerous beings, his thoughts upon their welfare, and deeply moved, likewise, the Elder Ananda, the Magnanimous One, out of compassion saw with his divine eye, the lad Suvarṇavarṇa in that predicament. His thoughts impelled by compassion, illuminating the sphere of the world with divine radiance, and surrounded by five hundred Arhants, he immediately arose by his magic power into the sky and, filling the vault of the sky as if with masses of twilight clouds, his body shining intensely as if it were the amassed glory of the whole world, set out towards the cemetery.

King Ajātasātru, remaining in the upper storey of the palace, saw the Elder Ananda together with a large company of monks, ensconced by them in the shape of a half-moon, and up in the sky by his magic power going towards the great cemetery, ornamenting the sky as if with a mass of twilight clouds. And having seen him, it occurred to him thus: "Surely, the Elder Ananda has come for the sake of the lad Suvarṇavarṇa, and on his account will be desirous of preaching the very wonderful and marvellous law. I, too, shall go to the great cemetery."

Then, having bowed immediately to the Elder Ananda and his retinue and having sought refuge, he descended from the upper storey of his palace quite quickly and, with a retinue of many hundreds of thousands of beings, set out to the great cemetery simply on foot.
Just at that time, the executioners were threatened by those royal servants with their weapons drawn: "Why do you thus delay? Place this lad quickly upon the stake." Then, those executioners, being terrified, began to cast (the lad upon the stake) after saying: "We shall place the lad Suvarṇavarṇa upon the stake." The lad, Suvarṇavarṇa, distressed in mind at the evil of transmigration, and devoid of hope, began to cry out: "Ah! Alas! I have been abandoned by the Noble Ānanda, since, indeed, he has not paid attention and rescued me."

[55] Now, in the meantime, the Elder Ānanda, the Magnanimous One, as he came, said from quite a distance, filling all the quarters with a penetrating voice, and consoling the lad, Suvarṇavarṇa: "Do not fear, child, I bear this body which resembles a venomous snake only for the sake of people amenable to instruction, such as you. So, child, do not fear. I will deliver you today from this danger. Today, I fulfil the wish of the Fortunate One, the Awakened One. This very day, I will render fruitful that teaching which was entrusted to me by the Fortunate One, the Knowing One, the Perceptive One, the Tathāgata, the Worthy One, the Fully Awakened One, and by the Great Elder Kāśyapa. Today, I will make manifest the magnanimity of the chief disciples of the Tathāgata. Today, I fulfil your wish. Today, I remove this fear of yours, of death and of transmigration. Today, I pluck out the shaft of your doubt and uncertainty. Today, I cleanse your eyes which are obstructed by the veil of heterodox doctrines with a dab of the ointment of knowledge. Today, I destroy the fire of your anger. Today, I clothe you with passionlessness. Today, I cause your seeds of merit to sprout. Today, I extricate you from the mire of transmigration. Today, I ferry you across the ocean of suffering. Today, I lead you towards the other side of the wilderness of transmigration.
Today, I cut asunder the bonds of your defilements. Today, I break
down the door-panels of your hindrances. Today, I will act in such
a way that you, by abandoning all major and minor defilements,
will attain Arhatship which is difficult to attain in endless
crores, millions, hundreds and thousands (of kalpas).

Today, you will consume the entire fuel of the defilements
with the fire of knowledge. Today, you will become freed from
sickness, cleared of the doubts in your mind. (1)

Today you, 0 child, will cut down altogether and at once
the tree of (re)birth that has long endured and is difficult to
be hewn, with the great thunderbolt of knowledge. (2)

Boarding the ship of vigour, you will today cross over the
ocean of existence with its water of passion, whirlpools of
pride and waves of conceit. (3)

With the great thunderbolt of wisdom, you will rend asunder
the mountain of suffering with re-births for its mass, old age
for its basis and abounding in crags of death. (4)

Today, dear child, you will obtain that state which being
free from the influxes and very difficult to obtain, you did
not obtain in thousands of crores of kalpas." (5)

Then, having heard that from the Elder Ānanda, the lad
Suvarṇavārpa, as if having lost and regained his life, become
consoled, the hair of his body bristling (with great joy),
and with his gaze fixed upon the vault of the sky, remained
with his mind concentrated upon the Elder Ānanda. Thereupon,
those royal servants said to those executioners: "Sirs, here
are monks coming through the sky. As they are
compassionate, perhaps, having come, they will cause an obstruction;
therefore, quickly place the lad upon the stake, lest great harm

55. 1. according to Ch. 876c11-12.
56. 1. only in Tb.
befall you on account of transgressing the king's orders." Then, those executioners, frightened by the apprehension of the destruction of the lives of their children, wives, relations and kinsmen, lifted up the lad Suvarṇapavrṇa and began to place him upon the stake. Thereupon, the Elder Ānanda willed, immediately, in such a way that there appeared above that stake a lotus of great dimensions, with an extensive pericarp, and, rivalling the orb of the moon. Above that lotus was the lad Suvarṇapavrṇa, seated cross-legged upon its pericarp. Seeing him seated cross-legged upon the pericarp of the lotus, the many hundreds of thousands of millions of deities that were in the sky let out an exclamation:

"Ah! the greatness of the teaching, that even a disciple thus performs what is the marvel of the omniscient one, the miracle of the Tathāgata! (1)

Rightly performing a great big wonder, today, the Noble Ānanda has like the Sugata, loftily manifested his greatness. (2)

Ah! the Sun that was the Victorious One having set, here has arisen the glorious sun that is the Elder Ānanda, the dispeller of the darkness of all distress! (3)

The vault of the sky that is the world has been adorned by the moon that is the Elder Ānanda with rays that are his wisdom, virtue and greatness. (4)

The world, enveloped in darkness on account of being bereft of the light that was the Sugata, is today well illumined by the light that is the Noble Ānanda. (5)

The jewel of the Buddha, endowed with all imponderable virtues, having disappeared, the glorious crest-jewel of the world, the Noble Ānanda, has arisen". (6)
Then, with an excess of lustre like the unblemished orb of the autumn moon, like the sun closely surrounded by a mass of twilight clouds, his figure shining intensely as if it were the amassed splendour of the entire world, surpassing the radiance of the sun with his own majesty, and surrounded by 500 Arhats, the Elder Ananda arrived there, and remaining just in the sky, spoke to the lad, Suvarṇavarṇa:

"Dear Child, very rarely do Tathāgatas arise in the world; teachers of gods and men, endowed with vision, and with their passions overcome; (1)

who make known the law which removes all suffering, and which pertains to suffering, the arising of suffering, the overcoming of suffering, and the Noble Eightfold Path, peaceful and leading to Nirvāṇa. (2)

While this law that dispels all suffering is being preached (people) are not reborn, having destroyed ignorance with knowledge." (3)

Just immediately after his words, the lad, Suvarṇavarṇa, rent asunder the mountain of the false view of the existence of a personality, risen above with its 20 peaks, with the thunderbolt of knowledge and realized the fruit of "entry into the stream". Then, like a merchant that had obtained a profit, like a husbandman endowed with a good crop, like a hero victorious in battle, like having regained the kingdom of a universal monarch, the lad, Suvarṇavarṇa, became full of great joy and delight. Remaining just there, with folded palms, he began to extol the Elder Ananda:

"Homage to you, Elder Ananda; homage to you, best of Elders; homage to you, great sage, the banner of the sons of the Victorious One. (1)

Ah! your compassion is abundant; Ah! your compassion is best; whence I have been rescued from this great hardship. (2)
Appropriate is your epithet "Protector of the World", which is wide-spread in the world, since I, distressed with fear and destitute of a protector, was liberated by you, the protector. (3)

You, the moon of a sago, with the cool rays of kindness and compassion, have risen to refresh the world distressed by the heat of suffering. (4)

What I have obtained, thanks to you, a "good friend"; that was done for me neither by mother nor by father nor even by friends. (5)

Closed are all evil ways. Laid open is the door to liberation. Dried up are all oceans, and passed over are the mountains of bones. (6)

Transmigration has neither beginning, middle nor end; it abounds with the fear of suffering. I have been placed at its end by your virtues (guna), accompanied by (sama) wisdom (dhiya)\(^1\). (7)

The shaft of false view, embedded since beginningless time, has been drawn out; having obtained the best of physicians, feverless, I am comforted." (8)

Thereupon, the deities observed the Elder Ananda's intention and at that very moment made that great cemetery free of stones, pebbles and gravel. It was sprinkled about with sandal-water and perfumed with fragrant incense. It had portals with hoisted flags and banners. On it were fastened clusters of festoons of cloth. It was bestrewn with very variegated and fragrant flowers. It was very pleasant like the Nandana park of the gods. In it was prepared for the Elder Ananda a great lion-throne which was ornamented with special decorations, embellished with inlays of various jewels,

\(^1\) translated according to Tb.
divine, entirely in gold, and equipped with a foot-stool. Divine seats were also prepared for those five hundred Arhats. Thereupon, the Elder Ananda descended from the sky and sat upon that throne. Those 500 Arhats, too, descended and sat upon the seats that had been prepared (for them).

[60] King Ajātaśatru, too, arrived there surrounded by many hundreds of thousands of beings. He saw that manifestation of might and the lad, Suvarṇavarṇa, seated upon the pericarp, above the lotus that rivalled the orb of the moon, like the full-moon in the autumn season set free from masses of clouds, and shining with glory like a sacrificial post of gold. Having observed (these), his mind overcome by extreme amazement, the hairs on his body bristling, his lotus face being filled with wave upon wave of extreme joy, and his mind overcome by the onset of extreme faith, he fell prostrate at the feet of the Elder Ananda. Then, having lightly touched his feet with the pout of his mouth, he arose and placing his knees upon the ground, looking up with folded palms at the Elder Ananda, said:

"Homage to you, Supreme teacher, by whom thus performing the rescue of this person, I myself have been helped out. (1)

Had both I and this man not been heeded by you, O Sage, I would have been destroyed by the thunderbolt of words of censure. (2)

Had you not been my protector, the sage beneficial to all beings, I would, this very day, have been consumed by the forest-fire of repentance. (3)

Ah! the greatness of your wisdom and this excellent compassion. Ah! this wonderful act, too, that has properly been manifested. (4)

Having observed this most wonderful miracle of yours, O sinless one, methinks that the Tathāgata, indeed, has not gone to his final rest. (5)
You are the protector of people that are fallen into distress; you are their last resort. Beneficial to all beings, you are beloved, just like the Tathāgata. (6)

What joy I had, formerly, looking at the Fortunate One, that same (is mine) today, looking at you who looks after the teaching of the Victorious One." (7)

Then, that king having thus extolled the Elder Ānanda, arose and, his mind filled with extreme joy, went quite quickly up to that stake. Stretching out his hands he himself brought the lad, Suvarṇavarṇa, down from that lotus-seat with great affection as if he were his own son that had been lost and found. Embracing him firmly he continued to repeatedly kiss him on his head. His eyes filled with tears of joy, and looking at the lad, Suvarṇavarṇa, with unwinking eyes, he said:

"What joy now increases on seeing you freed from this hardship, that was not for me formerly on obtaining the kingdom. (1)

Luckily, Son, do I now see this lotus-face of yours that surpasses the lustre of the full moon and that has eyes like the petals of blue lotuses. (2)

Luckily, I see your body, charming with the colour of purified (gold), adorned with a wealth of virtues and endowed with all limbs. (3)

What unmerciful and evil-natured man by whom you, the beloved of men, have been abandoned for execution, has betrayed his evil nature? (4)

Say, to whom is not dear this very wonderful figure, the speech that gives delight to the ears, and the conduct that is disciplined? (5)

Who has a hatred towards virtues, who is ever disposed to wickedness; whose heart is similar to the hardness of diamond; who knows not excellences? (6)
His heart certainly consists of stone or has been made thoughtless or is torn out, to whom you, Son, are not dear.\textsuperscript{1} (7)

There has begun to be thrust a blazing thunderbolt upon my head, or a sharp sword in my throat, or a spear, firmly, on my breast. (8)

By whom that has approved the execution of you, O beloved of all people, has the thunderbolt of ill-fame been let fall upon me? (9)

Alas! who by his order caused this dreadful deed to be done to you? Who is persistent in his enmity towards me? To whom am I not dear? (10)

Who is he that is embraced by Death? To whom are his life-breaths not dear, that he has ordered your execution? Please tell me quickly." (11)

Then, the lad, Suvarṇavarṇa, began to reflect: "If I tell this king that this act was caused to be done to me by the minister, Pracaṇḍa, as this king is impetuous, there is the chance that he would immediately execute the minister, Pracaṇḍa. Therefore, how should I proceed in this matter? Or rather, the responsibility for the consequences of one's own actions should be had recourse to. Surely, in former births, I have committed a sinful and unwholesome act of which this is the consequence; except on account of the consequence of former actions, a faultless one would not thus be abandoned for execution."

Having arrived at this decision he told the king:

"That sinful act was committed by me alone in former births, O King, of which a consequence such as this is at hand. (1)

Therefore, experiencing now the consequence, undesired as it is, of one's own acts, whom, indeed, shall I point out?" (2)

\textsuperscript{1} see Skt. text, n. 12.
Having said thus, he went near the Elder Ānanda, and fell down prostrate at his feet. The Elder Ānanda said: "Dear child, this maiden, Kāśisundari, has been seized by the effect of poison. So, arise and make her well by means of a truthful resolve, and win the confidence of the great mass of people."

Then, the lad, Suvarṇavarpa, having listened to the Elder Ānanda, began to make a truthful resolve, his mind devoted to the aspirations of all beings: "By that truth and asserveration of truth of mine, that there arose not in me, towards the maiden Kāśisundari, even the minutest impurity, be it either passion, or enmity, or delusion, or injury, or any one of the secondary mental impurities, by this truth and asserveration of truth, may the poison disappear from her body. Then, immediately after this truthful resolve was made, the poison disappeared from the body of the maiden Kāśisundari. Herself restored to life, she arose as if awakened from sleep. Having seen her arisen, herself restored to life, that great mass of people and the many hundreds of thousands of deities uttered loudly in unison: "Ah, the wonder! Ah, the purity of the mental disposition of the lad! Of great power is this lad and of great might, insofar as, now, by the force of truthful resolve, this maiden Kāśisundari has been made to arise and is clothed with her dear life."

Then, the maiden Kāśisundari began to look around. There, in the great cemetery, she saw the Elder Ānanda, together with a great host of monks, and hidden (by them) in the form of a half moon, seated upon a large and divine lion-throne radiant with various jewels, king Ajātaśatru, accompanied by many hundreds of thousands of beings, as well as herself placed upon a litter [decorated with] blue, yellow, red and white (cloth). Having

1. or "is stiff due to".
thus seen, she was bewildered and began to think: "Is this a
dream, or is it mental derangement, or is it that someone would
have displayed this magic act?" Then, her relatives, described
this in detail and added: "In every way this, your life, is
entirely owing to the Elder Ānanda."

On hearing that, the maiden Kāśisundarī, in whom had
risen great esteem for the Elder Ānanda, began to experience
extreme faith. Then, the maiden Kāśisundarī, having recollected
the park and the minister Pracāṇḍa, distressed in mind, her eyes
rolling in despair on account of the fear of death, and taking
the situation to be another like that, began to bewail woman­
hood: "Alas, womanhood that is indeed very inferior and is the
abode of all misery, on account of which I am in this situation."

Distressed in mind, she arose quickly and, taking a garment,
went up to the Elder Ānanda and presented that single garment
to the Elder Ānanda. She fell at his feet, and, having first
called to mind the virtues of the Elder Ānanda, began to make
a truthful resolve with an intense surge of faith: — "By the
truth, the asserveration of truth, that you, 0 sage of Videha,
have become the foremost of the pupils of the Buddha; that you
are superior to the best, distinguished, most excellent, supreme
and unsurpassed; that you are the elephant of the disciples,
the lion of the disciples, the bull of the disciples, the
thoroughbred of the disciples, the red-lotus of the disciples,
the white water-lily of the disciples, the white-lotus of the
disciples; the charioteer of the disciples, the caravan leader
of the disciples; the moon of the disciples, the sun of the
disciples; the jewel of the disciples and the crest-jewel of
the disciples; that you are the helmsman of the teaching and the
one that looks after the teaching; that you are a worthy one,
that has exhausted the depravities, has performed his business,
done what was to be done, has laid off the burden, has achieved his own end, whose bonds of existence are destroyed, and whose mind is freed through perfect knowledge, and that you are of great power, of great might, exceedingly powerful and worthy of great gifts, by this truth, and assveration of truth, this very day may my feminine organs disappear and male organs appear."

Then, immediately after this truthful resolve was made, her feminine organs disappeared and male organs appeared. She became a man, handsome, charming, and pleasant. His body was adorned with diverse clothes and ornaments. For him there began to fall from the vault of the sky a divine, variegated and pleasant shower of clothes. Now, too, by that falling shower of clothes, the orb of the sky was so covered that at that moment in that great cemetery the rays of the sun could not be discerned. Thereupon, having observed that great wonder, able to win over gods and men, the greatness of the virtues of the Elder Ānanda, many crores of millions of hundreds of thousands of deities that were in the sky let out exclamations: "Ah, the marvel! Ah, the great wonder! Ah, the greatness of the virtues of the Elder Ānanda! Ah, the exaltedness! Ah, what an extremely pure field worthy of gifts, wherein, indeed, by the mere presentation of a single garment, immediately after her earnest wish, the feminine organs of the maiden Kāśisundari disappeared, male organs appeared, and there was a manifestation of power such as this." Then those deities, their minds full of faith, let fall a divine shower of flowers. Divine music was also played.

[65] Thereupon, the man, Kāśisundara, in consequence of the greatness of the virtues of the Elder Ānanda, perceived the immediate ripening of the fruit of actions, that was very attractive and was in accordance with his own desires. His
thoughts were overcome by extreme amazement, extreme happiness and joy arose in him, and his body became roughened on account of the hair that bristled with joy. He arose and placing both knees upon the ground, began to praise the Elder Ānanda, with folded palms:

"Homage to you, rare one, imponderable one, amassed with very pure virtues; you, by whom life was thus given today to me that had no protector. (1)

If you, with eyes of pure knowledge, had not been my protector, how would I have my life-breaths remaining? You, O sage, are the saviour of my life. (2)

Oh, the greatness of your virtues; Oh, your desire for the welfare of beings, that (this) person was thus rescued by you from a terrible danger! (3)

Oh! your worthiness for receiving gifts, very pure and very rare; even the gift of a single cloth to whom acquires such high value. (4)

Thus, having given to you, Great Sage, a single garment, I obtained immediately the auspicious fruit (of action) that was in accordance with my desires. (5)

That womanhood which, methinks, is, as it were, a support of great evils, too, has this very day been abandoned by me, and manliness has been acquired. (6)

That is this divine likeness here, adorned with divine ornaments; there falls, also, a very charming shower of garments from the sky. (7)

They indeed who do not pay homage to such a virtuous and excellent field, are unfortunate, deceived now by the enemies that are the defilements such as delusion." (8)
He praised the Elder Ananda thus, and seeing manifest the fruit of action, reflected: "It is not proper for me that I, seeing manifest the desirable and undesirable fruit of action, should again dwell in a household." He fell down at the feet of the Elder Ananda and said: "Noble One, would that I obtain entry to the Order, ordination and state of a monk in the well-enunciated doctrine and discipline. May I practise the holy life in the presence of the Elder." He was entered into the Order by the Elder Ananda and was so instructed that he attained Arhatship by getting rid of all defilements.

Now, in the meantime, the caravan leader, Divākara, smitten by the sorrow and pain of separation from his son, was repeatedly rising and casting himself upon the ground at the junction in the middle of the city of Rājagṛha, together with his wife. Again and again he rolls to and fro upon the ground. He beats himself with his two hands. He laments with painful cries: "Alas, son, alas, son." The caravan leader, Divākara, heard that the Elder Ananda, had come through the sky and rescued the lad Suvarṇavarṇa, and that wonders and miracles were taking place in the great cemetery. Having heard so, greatly joyous at heart as if besprinkled with a shower of nectar and with extreme happiness and joy arisen in him as if he were anointed by consecration to universal sovereignty, he, together with his wife, arose immediately and departing from Rājagṛha with a quick gait, arrived at the great cemetery. There he saw the lad Suvarṇavarṇa (like) the full moon of autumn freed as soon as seized by (the demon) Rāhu, seated near the Elder Ananda, as well as that manifestation of might produced by the effectiveness of the virtues of the Elder Ananda. Then, having seen that very wonderful miracle of his, capable of winning over gods and men, and begetting respect for
the Elder Ānanda, his thoughts overcome by the surge of extreme faith, he fell prostrate at the feet of the Elder Ānanda. Having arisen, he placed his knees upon the ground and, out of joy, his lotus-face being filled with streaming waves of tears, began to praise the Elder Ānanda with folded palms:

"Oh, in that you have rescued this person from a dreadful and great danger, magnanimity was manifested by you, O highly Fortunate One. (1)

Oh! the greatness of your compassion, Oh! the wealth of knowledge! that you, like the Omniscient One, have manifested through your purity. (2)

Likewise, this dear son of mine was duly delivered from the mighty ocean of misfortune through the power of your pity and knowledge. (3)

If this one had not been heeded by you, today, I would, indeed, be sunk for long in the mud of grief, together with my wife. (4)

On account of you, the offspring of Him of Great Compassion, I am from now on rescued from the ocean of grief for my son and gone forth from the wilderness of grief. (5)

I am freed from the snares full of suffering, escaped from the prison of suffering, rid of the fear of the fatigue of suffering and liberated from the cage of suffering. (6)

Now, I am neither stuck in the mire of suffering, nor pricked by the thorns of suffering, nor stung by the serpent of suffering, nor pierced by the arrows of suffering. (7)

Nor am I cut by the swords of suffering, nor got at by the enemies of suffering, nor swallowed by the sea-monsters of suffering, nor scorched by the fire of suffering. (8)

Today, by you doing thus, the populace has been illumined; their eyes have been made open, and their hearts delighted. (9)
By your affording protection thus, we are extremely delighted, and this name of yours, 'Ananda' (i.e. the Delight), has become quite appropriate in its meaning." (10)

Then, having extolled the Elder Ananda, the caravan leader, Divākara, arose, went up to the lad Suvarṇavarṇa, together with his wife, embraced him tightly, and repeatedly covered him with kisses. Greatly delighted and his eyes filled with tears of joy, looking steadily at the lad Suvarṇavarṇa, he said:—

"By good fortune, I again see your body obtained after hundreds of wishes, and which surpasses the glory and beauty of the splendour of the orb of the full moon in autumn. (1)

On account of the Elder Ananda I see, again, your face with its eyes that are somewhat red at the corners, elongated, dark and shining." (2)

Then the lad, Suvarṇavarṇa, disturbed in mind by the deficiencies of transmigration, sought the permission of his parents, and falling down at the feet of the Elder Ananda, said:—

"Elder, would that I obtain entry to the Order, ordination and the state of a monk in the well-enunciated doctrine and discipline. May I practise the holy life in the well-enunciated doctrine and discipline." He was entered into the Order by the Elder Ananda and was so instructed that, at that very moment, he attained Arhatship by getting rid of all defilements. Having attained Arhatship, he began to look at his successive former births. When he saw that he was quite a great personage by reason of merit acquired by past deeds, it occurred to him thus:—

"I am mistaken if I should have understood that as I am thus distinguished on account of merit, I would have performed meritorious actions to the fullest extent.¹ So, now too, in order to arouse in beings respect for meritorious actions, I would manifest the greatness of my merit."

¹. See Skt. text [69] n.5.
Thereupon, he removed those clothes from his body. Immediately after that there appeared others just like them. As he began to remove them again and again, just so there appeared, for him, others again and again. He repeatedly removed them and made a great heap of clothes in front of the Elder Ananda. That great mass of people saw him and the heap of those precious clothes, glittering like a heap of jambunada gold covered by the rays of the newly arisen sun as it were. Their thoughts overcome by extreme amazement, they said: - "Ah! the wonder, Ah! the miracle, Ah! the greatness of meritorious deeds! Ah! well has this magnanimous one performed meritorious deeds that indeed, although he removes them continuously, there is no end to these very splendid clothes."

He, then, presented those clothes to his mother and father. The two of them in turn gave them, beginning with the community of monks headed by Ananda, to as many as formed that mass of people assembled in the great cemetery. There, every being was presented with a pair of garments but, on account of the power of the merit of the monk, Suvarṇavarna, the heap of garments would not indeed become exhausted.

[70] Thereupon, the monk, Suvarṇavarna, soared up into the sky and went to the city of Rajagrha by magic power. In the middle of the cross-roads he made a large-sized heap of golden-hued clothes, removing them repeatedly from his body. Filling the city of Rajagrha with his voice, he said: - "Sirs, I have relinquished these clothes. Please take as many as are of use to any of you". On hearing this, at that very moment, many hundreds of thousands of beings assembled there. They saw at the cross-roads in the middle of the city, the very large-sized heap of those golden-yellow clothes, shining like a heap of jambunada gold, beaten upon by the rays of the sun, and also the venerable Suvarṇavarna in the vault of the sky, shining with extreme glory like the peak of a
mountain of purified gold. Seeing them, that great mass of people, their thoughts overcome by extreme amazement, and their lotus-like faces becoming filled with ripples of waves of extreme delight, reflected:—"Ah! the wonder! Ah! the miracle! What is it, now, that this magnanimous one has performed, whereby he is thus possessed of great power and of great might. Should we know, we too would perform it, whereby we too would thus be possessed of great power." Their desire aroused, but wavering with doubt, they began to talk to one another. It occurred to them: "This one is thus magnanimous, possessed of great power and of great might, has fulfilled his vows and is endowed with divine knowledge. Let us ask just him." Thereupon, that mass of people, their eyes dilated with extreme amazement, with folded palms, and their gaze fixed upon the vault of the sky, bowed to the venerable Suvarṇavara, and said in unison:—

"Highly fortunate one, you are endowed with the divine eye of wisdom. It behoves you to tell us that whereby you are thus exalted. (1)

It behoves you to explain to us that whereby one attains abundance of wealth and of virtues in this world and in the next." (2)

Then, that great being, his mind overcome with pity, gladdening them with great words, and filling the quarters with his voice, [said]: (1)

"For this very purpose was this exhibited to you by me. I will tell in due order, listen to these words of mine. (2)

By meritorious deeds one obtains abundance of wealth and of virtues, in this world and in the next; and it is by meritorious deeds that I am possessed of great power. (3)

If pain is not dear to you, but abundance of happiness is, quickly perform meritorious deeds; happy is the accumulation of merit. (4)
Whatsoever abundance of happiness as well as bliss is obtained in this world and in the next, that is the fruit of meritorious deeds alone. (5)

What extensive wealth the rich, the merchants, the Brahmans, caravan leaders and others enjoy, that is the fruit of meritorious deeds alone. (6)

That men have a delightful abundance of women, servants, children and friends, is the fruit of meritorious deeds alone. (7)

That a man is illustrious having obtained abundance of beauty and charm that captivates the mind and eyes, is the fruit of meritorious deeds alone. (8)

That mortals indeed obtain an inalienable retinue and an inexhaustible abundance of wealth, is the fruit of meritorious deeds alone. (9)

That men attain recollection of former existences, good fortune, and acceptability of speech, is the fruit of meritorious deeds alone. (10)

That men, delighted, always in the company of kinsmen, enjoy copious abundance of wealth, is the fruit of meritorious deeds alone. (11)

That men have unlimited abundance of wealth, unrivalled and lasting, is the fruit of meritorious deeds alone. (12)

That there are indeed people in the region of Uttarakuru, who are unselfish, have renounced possessions and are assured of a long life, is the fruit of meritorious deeds alone. (13)

That men enjoy therein very wonderful rice, grains of rice not ploughed and sown, is the fruit of meritorious deeds alone. (14)

That therein men wear bright clothes issuing from the wish-fulfilling tree, and ornaments, is the fruit of meritorious deeds alone. (15)

[71] 1. See Skt. text [71] n.11. The allusion here is to the belief that "the corn ripens by itself and sweet-scented rice is found boiling on hot oven-stoves" in the land of Uttarakuru, q.v. DPPN, Vol. I, p. 355.
That men in the region of Uttarakuru, on dying, immediately become gods, is the fruit of meritorious deeds alone. (16)

That Nāgas in Pātalā, like divinities, enjoy divine abundance such as feeding on nectar, is the fruit of meritorious deeds alone. (17)

That lords of men attain abundance consisting of regal glory such as majesty, like gods, and shine forth, is the fruit of meritorious deeds alone. (18)

That kings having become universal emperors by their strength shine forth like the lord of gods, is the fruit of meritorious deeds alone. (19)

That a universal emperor, too, enjoys abundance such as the seven jewels, complete and comprising all men, is the fruit of meritorious deeds alone. (20)

That Daityas such as Vemacitra having obtained, enjoy prosperity equal to that of the Lord of the Thirty-Three, is the fruit of meritorious deeds alone. (21)

What variegated splendour the four guardians of the world such as Kubera, joyfully enjoy, that is the fruit of meritorious deeds alone. (22)

That the gods, together with divine damsels enjoy splendour of forest parks such as Nandana, is the fruit of meritorious deeds alone. (23)

That the lord of the Thirty-Three, ever delighted, enjoys manifold abundance such as kingship over the gods, is the fruit of meritorious deeds alone. (24)

That gods dwelling in aerial chariots enjoy divine pleasures, as desired, is the fruit of meritorious deeds alone. (25)

That some gods are superior even to (other) gods, in respect of the ten conditions such as life span, complexion, strength, etc., is the fruit of meritorious deeds alone. (26)
That the lord of the sphere of desire enjoys abundance of enjoyment that is divine, variegated and the best in the sphere of desire, is the fruit of meritorious deeds alone. (27)

That among gods and men they effortlessly get their wishes as desired, is the fruit of meritorious deeds alone. (28)

That gods such as Brahma, contemplating in the stages of contemplation, attain the highest happiness, is the fruit of meritorious deeds alone. (29)

That contemplators obtain happiness born of contemplation, happiness arising from the removal of craving, and happiness that is peaceful, is the fruit of meritorious deeds alone. (30)

That there are disciples of the Enlightened One possessed of noble qualities, of great power and magnanimous, is the fruit of meritorious deeds alone. (31)

That even those magnanimous ones who are Pratyekasambuddhas (fully enlightened themselves) attain enlightenment after hundreds of Kalpas, is the fruit of meritorious deeds alone. (32)

That there are perfectly enlightened ones adorned with unlimited peerless virtues, is the fruit of meritorious deeds alone. (33)

By meritorious deeds do men obtain women who abound in beauty and youth, are the ornament of their families, and are well-disposed and attractive. (34)

By meritorious deeds is heaven obtained, of meritorious deeds are divine damsels the fruit: cherished success in all desires is obtained by meritorious deeds. (35)

By meritorious deeds is obtained a mind that is keen as well as free from impurities; by meritorious deeds is obtained faith in the stages of ecstasy, by meritorious deeds is obtained clearer mindfulness. (36)

[71] 2. According to Tb. See Skt. text [71] n.35.
By meritorious deeds are obtained all the glorious magnificences of virtue: being beloved, eloquence, the possession of a melodious voice and fame. (37)

There is not that happiness in the world which cannot be obtained by meritorious deeds. Therefore, those desirous of happiness should ever perform the accumulation of merit. (38)

Having performed a trifling act of merit towards the Tathāgata Vipaśyin, fruit was exceedingly obtained by me in accordance with my desires. (39)

Happily did I enjoy the power of sovereign lordship in the six assemblies of gods for thousands of crores of births. (40)

Become universal emperors, etc., I enjoyed unlimited, peerless and supreme abundance of pleasures, among men. (41)

By the greatness of that act of merit, wherever I was born I was exalted, and attended with happiness. (42)

Handsome, endowed with learning, and with a mouth possessing the fragrance of lotuses, (I was) beloved and of acceptable speech, being endowed with a very pleasant voice. (43)

Behold, even now, this cherished, this pleasant abundance of virtues such as beauty of figure, the fruit of that same act of merit. (44)

I am born in a noble family of great wealth and possessions; my body is clothed in garments resembling jambūnada gold. (45)

From my whole body wafts a fragrance like that of sandal; from my mouth blows a fragrance, truly that of a blue lotus. (46)

Whatever abundance of garments and jewels I desire, all that, too, gets accomplished for me by the mere thought thereof. (47)

I have obtained ordainment, too, in the teaching of the Lion of the Śākya's. The state of Arhat, too, have I reached; become tranquil, I have attained bliss. (48)
This is my final birth, there is no further birth for me; I will not come back (to the cycle of existence) again, free from the depravities, I will attain Nirvana. (49)

Even now, being such, I do not realize the limit of the extent of the fruit of its maturing which was produced by that act." (50)

Having heard from him that very wonderful, unlimited and inconceivable greatness of the meritorious act, many hundreds of thousands of crores of beings, even those who were averse to the teaching of the Fortunate One, their thoughts overcome by the surge of extreme faith, according to their wishes gave alms, performed acts of merit and made vows. Then, the venerable Suvarṇavarṇa, having thus in many ways declared to that great mass of people the greatness of the act of merit in order to produce respect for acts of merit, came thence through the sky above, by magic power, to the great cemetery and, having bowed in due order to the community of monks headed by the Elder Ānanda, sat down on a side.

King Ajātaśatru heard that the minister, Pracāṇḍa, who was jealous by nature had done this and that injury to the maiden Kāśisundari in the park and had laid false accusations against Suvarṇavarṇa, who, though faultless, was abandoned to execution. Having heard thus, his eyes filled with intense anger, he addressed his courtiers: "Sirs, how, indeed, should this evil-minded one have judged thus? I disown the minister, Pracāṇḍa, in every way." The minister, Pracāṇḍa, too, was in that very gathering. Now, having heard these words of the king, the minister Pracāṇḍa, his eyes rolling on account of despair at the fear of death, and

3. See Skt. text n.53.
trembling in all the limbs of his body, suddenly arose and attempted to flee. As he was hated by the populace, many hundreds of thousands of beings ran forth towards him and, being thus surrounded on all sides, he was captured by the great mass of people. Having captured him, they began to beat him with hard slaps, kicks, etc. While being beaten, he was smitten by the pangs of severe pain and began to cry out: "Noble Ānanda, save me that am helpless, without protection, without a refuge, without resort, and devoid of light. Grant me my dear life."

[74] The Elder Ānanda spoke to that great mass of people: "Sirs, do not kill this man. I will conciliate King Ajātaśatru". Thereupon, that great mass of people, having listened to the words of the Elder Ānanda, released him. The Elder Ānanda, too, began to look at the king. The king said: "What is it you command?" The Elder Ānanda replied: "Release this man, O Great King". The king said: "I will release him on the condition that he, having obtained ordainment in the well-enunciated doctrine and discipline, waits on the Elder Ānanda for as long as he lives." The Elder Ānanda said: "Let it be so." He (Pracanda), too, unmercifully beaten by that mass of people, and smitten by the pangs of severe pain remained unconscious. The Elder Ānanda spoke to the venerable Suvarṇavarnā: "Allay the pangs of pain from the body of the minister, Pracanda, by a truthful resolve." Then, the venerable Suvarṇavarnā, with his mind set upon his earnest wish for the welfare of all beings, began to make a truthful resolve: "By the truth, by the asserveration of truth that, though he was thus very harmful, there arose not in me even the slightest enmity towards the minister, Pracanda, by that truth, by that asserveration of truth, may the feeling of pain be allayed from his body." Immediately after this truthful resolve, the feeling of pain passed away from the body of the minister, Pracanda.
His body restored to normal, he arose and, with respect begotten for the teaching of the Fortunate One, went to the Elder Ānanda, fell at his feet and said: "Would that I, O Elder Ānanda, obtain entry to the Order, ordination and the state of a monk in the well-enunciated doctrine and discipline; would that I practise the holy life under the guidance of the Elder Ānanda. He was entered into the Order by the Elder Ānanda, and was instructed in such a way that, at that very moment, he obtained Arhatship by getting rid of all the defilements. With Arhatship obtained, he rose into the vault of the sky and delighted the minds of the populace with various miracles. Descending from the vault of the sky, he made obeisance to the community of monks headed by the Elder Ānanda in due order and sat on a side.

Then, having seen that very wonderful greatness of the Elder Ānanda, that assembly became quite full of faith in the Elder Ānanda. Then, seeing that assembly thus full of faith in their minds, the Elder Ānanda performed an exposition of the doctrine in such a way that having heard it, many hundreds of thousands of beings obtained great distinction. Some obtained the fruit of "entry into the stream", and some realized Arhatship. Some set their minds on the awakening of the disciples, etc., and [that whole assembly] was made inclined towards the Buddha, intent upon the doctrine and devoted to the community of monks. The caravan leader Divākara, together with his wife, realized the truths, and so did many hundreds of thousands of deities. Thereupon, those deities full of faith in their minds, let fall a rain of divine garments and played divine instruments, and the entire great cemetery was bestrewn with a stream that was knee-deep with various divine flowers such as blue-lotuses, red-lotuses, white water-lilies, white lotuses and māndāraka.

[75] 1. see Skt. text [75] n.4.
Then, that king, Ajātaṃśatru, having seen that very wonderful miracle capable of winning over gods and men, his thoughts overcome by extreme faith, uttered a joyous utterance: "Ah, the miracle; Ah ! the wonder; Ah ! the noble Ānanda has manifested the greatness of his virtues. Ah ! the greatness of the teaching of the Tathāgata has been made conspicuous. Ah ! that the fully Enlightened One, the Fortunate One, the Knowing One, the Seeing One, the Tathāgata, the Arhat, as well as the Great Elder Mahākāśyapa entrusted that teaching to him, has been made fruitful. Ah ! the sun that was the Tathāgata having set, the quarters have (now) been illumined by the sun that is the noble Ānanda with the mass of rays of his virtues. Ah ! the moon that was the Tathāgata having been swallowed by Rāhu, the lord of the Asuras, in the form of Impermanence, the lotus-forests of those fit for conversion are (now) awakened by the moon that is the noble Ānanda by the diffusion of beams that are his intellect. Ah ! the world tormented by the rays of the sun that is the severe pain of separation from the Tathāgata, is refreshed by the great cloud that is the Elder Ānanda with the rain of the nectar of his words. Ah ! the wishes of the Tathāgata have been well fulfilled. Ah ! the office of helmsman to the teaching of the Tathāgata has been made conspicuous. Ah ! the office of responsibility for the teaching of the Tathāgata, has been revealed. Ah ! the epithet "foremost among disciples" has been made meaningful. Ah ! the greatness of the virtues of the omniscient one has been revealed by this very great wonder and through the efficacy of the greatness of his own virtues, by bringing about the welfare of endless numbers of beings. Ah ! that magnanimous one has displayed his intention of returning a favour to that Fortunate One of great kindness."
His thoughts overcome by the surge of faith in the Elder Ananda, the king then went up to the Elder Ananda and fell prostrate at his feet. Having arisen, he placed both knees upon the ground and his body roughened by horripilation on account of faith, with folded palms, began to praise the Elder Ananda:—

"Homage to you, best of men; homage to you, Ocean of learning; homage to you, O very wonderful and imponderable one, caretaker of the teaching of the Victorious One. (1)

Ah, the greatness of the teaching of the Buddha has been well manifested by you, today, performing this imponderable and wonderful service to the world. (2)

That teaching which was entrusted to you by the Fortunate One and by the wise and noble Kāśyapa, has now been made fruitful. (3)

Performing this great, very wonderful and imponderable service to beings, the greatness of the virtues of the Omniscient One is, today, mirrored by you. (4)

What is wonderful if the Awakened One, likewise, performed service to beings; for, indeed, he is omniscient, all-seeing and full of great compassion. (5)

This I consider more wonderful that you, being a disciple, did great service to beings, as did the greatly Compassionate One. (6)

Ah! with ease have I obtained profit; so, too, these people of Magadha, upon the welfare of whom that are so careless, you are ever intent. (7)

This teaching was fittingly entrusted by the Tathāgata to you, by whom, as by the Sugata, a very great wonder has been performed today." (8)

Thereupon, amazed at the greatness of the virtues of the Elder Ananda, he called to mind the Fully-Awakened One and immediately did homage to him. (9)
"Homage be to you, Great Hero, Fully Awakened One, best of men; you, of whom even a disciple is thus ever intent upon the welfare of beings. (10)

His greatness has been highly and well proclaimed by the Tathāgata; as, with you, we think this assemblage of people not deserted." (11)

[78] Thereupon, the king asked the Elder Ānanda:— "Elder, what deed was performed by the caravan leader Divākara, together with his wife, as the fruit whereof he became rich and possessed of great wealth and great comforts; and also achieved realization of the truth in the teaching of the Fortunate One? What deeds were performed by the monks Kāśisundara and Pracaṇḍa, whereby, having gained birth in families that were rich, possessed of great wealth and great comforts, they obtained ordainment in the teaching of the Fortunate One and realized Arhatship by getting rid of all defilements? What deed was performed by the monk, Suvarṇavāraṇa, too, as the fruit whereof he was born in a family that was rich, possessed of great wealth and great comforts, and is so handsome, charming and pleasant, endowed with all major and minor limbs, and provided with an excellent complexion the colour of purified gold, captivates the eyes and minds of everyone, and has a body clothed in golden-yellow garments? From his body wafts the fragrance of sandalwood and from his mouth that of blue lotuses. At his birth there fell showers of garments and Kaṟṇikāra flowers; these garments were golden in colour. Thus possessed of great power and of great might to an excessive degree, he has obtained ordainment in the teaching of the Fortunate One and has realized Arhatship by getting rid of all defilements."

[78] 1. Tb. adds "upon that house".
The Elder Ānanda explained: "great king, these very people formerly, in other births, performed and accumulated deeds. Who else will experience (in return, the effects of) deeds performed and piled up by these people themselves. O great king, (the effects of) deeds, good and bad, performed and accumulated do not mature either in the earth element or in the water, fire, or wind elements, but in the skandha (agglomerations), dhātu (disposition), and āyatana (sense-organs and objects) that are acquired.¹ (The effects of) deeds do not vanish even in a hundred kalpas; having attained fulness and the proper time, they produce fruit for embodied beings." (1)

¹ Translated from the Tb. See Skt. [79] n.1; and BHSD, p.282b, s.v. "dhātu".
Formerly, O great king, ninety-one kalpas ago, there arose in this world the Fortunate One, the Tathāgata, Vipaśyin by name, endowed with wisdom and good conduct, the Sugata, knower of the world, supreme, tamer of men who need to be tamed, teacher of gods and men, the Awakened, the Fortunate One. He lived in the forest of Bandhumatī near the royal city of Bandhumatī.

At that very time, there lived, in the royal city of Bandhumatī, a caravan leader by the name of Karna. He was rich, had great wealth and great comforts; his acquisitions were extensive and large, and possessing the wealth of Vaiśravaṇa, he rivalled him in wealth. As he came from a prominent family in the royal city of Bandhumatī, he fetched a wife from a similar family and played, sported and cohabited with her. As he did so, his wife became pregnant. Now, the caravan leader Karna, accompanied by five hundred merchants, set out upon the mighty ocean.

Even as that embryo developed, just so, whatever collection of goods the caravan leader Karna had there, whether in the shops, or in the fields or in foreign regions, some was burnt by fire, some was taken away by thieves, and servants ran away with some. When the time was ripe, the wife of the caravan leader gave birth and a boy was born who was dark of skin and extremely disfigured. His body was marred by the eighteen blemishes. The smell that emanated from his body and mouth was so very unpleasant that, upon smelling it, the attendants in that house turned their faces away. Just as soon as that boy was born, a fire arose in that house, consuming it as well as all their wealth. The caravan leader's wife somehow got out of that house with her child. When the fire consumed that house and all their wealth, and became extinguished of its own accord, the caravan leader's wife entered the partly ruined and destroyed lying-in chamber, spread a piece of cloth upon the ground and put the boy to sleep upon it. Heaving a long and hot sigh she called to mind the caravan leader Karna and began to cry: "Ah, alas, such reversal is at hand."
The male and female slaves, workmen and servants of the caravan leader Karna, seeing that disaster and thinking 'Let us go, lest we too should perish', became frightened and fled, abandoning the wife of the caravan leader Karna. Then, a certain handmaid reflected: "I have enjoyed manifold blessings in the house of the caravan leader Karna. It is not becoming that in this situation I should flee abandoning his wife who is helpless and alone." Only she remained by the side of the caravan leader's wife. All that wealth of that caravan leader's wife was consumed by the fire and she did not have even a day's meal left.

Thereupon, that handmaid went to the friends, associates and relations of the caravan leader Karna and said: "Sirs, such are the circumstances of the wife of the caravan leader Karna. Give her sustenance." From the very time they began to give her sustenance, hundreds of misfortunes arose in their families too. They reflected: "This son of the caravan leader Karna is extremely inauspicious. Through the effect of his demerit the entire wealth such as house and possessions of the caravan leader Karna was destroyed. Therefore, should we give him sustenance, in our houses too, before long, this very same situation would arise as (in the house of) the caravan leader Karna. In every way, it is not proper even to utter his name."

They told the handmaid: "You should not come to our houses again."

Reviled by them, she thought: "Now, the wife of the caravan leader is entirely devoid of help. How should I proceed in this matter? But, since I have taken on this responsibility, I must now look after the caravan leader's wife even better."

Thereupon, she went to the houses of others and began to work for wages and with whatever money she obtained thereby, began to maintain the caravan leader's wife, herself, and the boy. Because of his extreme ugliness, that boy was named Virūpa. As Fate would have it, that handmaid obtained a sum of money that decreased every day. Thenceforth, the three of them began to maintain themselves with intense hardship.
The caravan leader's wife thought: "I am, indeed, abandoned by all the female and male slaves, workmen and servants, and by friends, associates and relations. My whole life is dependent upon this handmaid. She is like my mother in affection. Now, working alone for so long a time, she will become exhausted. Also, it is not possible to maintain ourselves with what money she obtains. Therefore, I, too, will suffer the sin of my own mis-deeds; I, too, will work for wages." Thinking thus, she began to go to the houses of others together with that handmaid and work for wages. She was very delicate, and being tormented by the pains such as of hunger, swooned again and again while working. Then, exhausted, heaving a long and hot sigh, and calling to mind the caravan leader Karna, she began to cry: "Ah, alas! Such is the reversal that has befallen me that, indeed, having once enjoyed an abundance of fortune as the best in the entire city, I, who was the foremost therein, now, in this very birth, experience great pain and dejection, working for wages in the houses of others."

Seeing her crying and tormented by sorrow thus, the handmaid began to cry: "Ah, alas! In this very life the wife of the caravan leader wore variegated clothes such as of fine cloth from Kāśi, her body was adorned with various garlands of fragrant flowers, and her cheeks were perfumed with face-perfumes prepared out of fragrant substances. She was like a divine damsel in the Nandana park and she presented her male and female slaves, workmen, servants, friends, associates and relations with food, drink, clothes and ornaments, as was appropriate to each. But, now, in this very life, her hair is dishevelled, her body is smeared with layers of dirt, and all the limbs of her body are shrivelled by pains such as of hunger. She wears a worn out strip of cloth and the region of her hips is covered with a very dirty and ragged garment that had become the home of hundreds of lice. Become the lowest in the entire city, she performs work for wages in the houses of others and suffers great pain and dejection. Ah! the reversal of fortune! Ah! fickle is the abundance of enjoyment! Ah! the variety of the effect of actions!" She also said:
"She, who formerly went to this street-entrance like a divine damsel, wearing garments of fine cloth, etc., and adorned with all ornaments, that very woman through the reversal of fortune now goes to it thus, wearing a worn out and ragged garment, her limbs smeared with dirt. (1) & (2)

Formerly, like a divine maiden, she was nectar to the eyes of men. Now seeing her like a female ghost (Pretī), the mind shudders. (3)

Formerly, with an abundance of wealth, she was the foremost in the city. Today, that very woman has reached the extreme lowliness of even the wretched. (4)

She who formerly did enjoy great abundance with delight, today, arrived at this condition, grieves in pain. (5)

Ah! the wickedness of transmigration. Ah! the fickleness of abundance, that she having thus been in comfort is now the receptacle for sorrow!" (6)

Thereupon, the caravan leader's wife together with that handmaid, and following behind her, began to work for wages at the houses of others. But on account of the supremacy of the demerit of the boy Virūpa, she obtained a lesser sum of money each day, till at last she did not obtain anything though having set herself to work throughout the day till sunset; and finally no one gave any work. Now, the caravan leader's wife began to converse with her handmaid: "Perhaps now no one will even give us work? Let us by all means go begging for alms." They took a bowl and began to go begging for alms. When the boy Virūpa became able to go about, his mother said: "Son, now, you eat after begging for alms yourself", and gave him a bowl. He took that bowl and went to the street. Seeing him, whose skin was quite black and unpleasant, who was extremely disfigured and had a body that was marred by the eighteen blemishes, people turned their faces completely away from him and passed on with their faces turned downwards. Those, to the door of whose houses he went, having smelled that very disagreeable odour from his body closed their nostrils immediately, beat him with sticks, gravel, etc., and drove him out, saying: "Quickly go away from here". He was like a restless insect from the cess-pool of the city, and wherever he went was beaten with sticks, stones, gravel, etc., and with his broken bowl, he came crying to his
mother and becoming even more grieved began to lament. Thereupon, seeing him and being distressed, she beat upon her breasts and said:

"Ah, alas! Whom could you have offended, O son, that he should set aside compassion and strike you, grieved as you are? (1)

Then, the boy Virūpa, sobbing aloud, said:

"They, to the door of whose houses I go a-begging, beat me with gravel, stones and sticks, etc." (2)

[89] Having heard that, the caravan leader's wife embraced the boy Virūpa upon his neck, and weeping aloud, said:

"Surely, you have committed a terrible sin, O son, in other births, whereby, though without a fault, you are thus severely beaten by others. (1)

0 shame! Alas! 0!

Seeing this one that is extremely unpleasant, deprived of all happiness, wretched and begging, no compassion arose in the mind. (2)

Ah! smitten am I; I am ruined. Who, O son, broke the bowl of you that, shattered in body, subsists by alms alone? (3)

Setting aside compassion, who, O son, broke the bowl today of you that, separated from father and mother, are fallen from the status of a householder? (4)

Who broke the bowl of you, deprived of well-wishers—friend, protector and parent—, and whose entire family is destroyed? (5)

Alas, son, who displayed his valour against you, sickly and wretched? Alas, you are smitten, dear son, by the effect of your own previous actions. (6)

Alas, son, gentle and good! Whose heart does compassion not enter? Tell me, now, whose heart is hard as iron and stone? (7)

Alas, how does the mind of man contrive to strike you down, wretched, smitten in a hundred ways, going about for alms, and distressed by pain? (8)

Exhausted by hunger and thirst, destitute of all abundance, distressed by disease and pain, and smitten that you are, who strives to smite you? (9)

Seeing you miserable, sad-faced, weeping, tormented by hunger and with a parched throat, who has not shown compassion to you? (10)

How is it that you are beaten, O son, by people bewildered by the intoxication of the pride of birth? Who, today, abandoned compassion towards you that are extremely pained and overcome by disease? (11)

Alas! even that little food which you, tormented by hunger, collected by begging for alms, is now eaten by dogs and crows. (12)

Alas! Son, unfortunate one, what do I now do for you?

Formerly having committed sins, you are smitten by the consequences of evil deeds. (13)

Lamenting over herself thus in many ways, she embraced her son Virūpa, whose limbs were smeared with streams of blood, and laid him in front of that destroyed lying-in chamber on a piece of ground that was covered with a profusion of rubbish, pebbles, excrement, stumps and prickles, and began to stroke him very gently with her hand. There, she saw going along the middle of the street various sons of merchants and of caravan leaders as well as other eminent brahmans and householders whose bodies were adorned in garments of fine cotton from Kāśi, of kotambaka cloth and of fine silk, all very expensive and variegated clothes, with variegated ornaments of beautiful necklaces, chains, bangles, bracelets, ear-rings, and full and half necklaces. Their figures were decorated with clusters of manifold full-blown and fragrant flowers. Seeing them, her own very wretched state, and her son Virūpa who was thus very sad-faced, she heaved a long and hot sigh and, with her eyes filled with tears, said aloud in very pitiful words:

"Having come into being in a very great family full of many hundreds of abundances and resembling the ocean with its treasures, and having enjoyed great comfort we have now become partakers of misfortune, dwelling in the midst of rubbish. Even with great hardship, we do not obtain food and are hungry. (1 and 2)

 Emitting sounds such as "Ah!" or "Alas! we are smitten!" we have entered the reservoir of streams of the water of poverty, the ocean of sorrow, frightful with its waves of the water of pain and filled with hundreds of savage sharks of repentance. (3)
We have arrived upon the river of poverty, filled with thousands of crocodiles of misfortune, restless with frightful billows of waves of calamities, and violent with its dangers of being attacked by major diseases. (4)

We have come upon the abode of the sorrows of poverty, filled with hundreds of dwellings of birds of sorrow, with bowers filled with the echo of lions of repentance, and bestrewn with rocks of pain and prickles of disease. (5)

Surely we did not formerly give alms to the good, our thoughts astray on account of negligence, that now, in this world, wretched and unfortunate we should ever look upon arrogant faces. (6)

Deluded, we did not, for the most part, give alms to the wretched deserted by fortune, whereby we have become destitute of even a mere shelter, whence, wretched, we have come upon a more severe disaster. (7)

Surely having met esteemed teachers upon earth, they were not honoured and respected, whereby partaking of adversity we have now indeed become subject to the disrespect of the people. (8)

Surely many self-controlled ones were beaten up by us in previous births, whereby these people beat us with stones and clods of earth. (9)

Surely venerable people have formerly been subjected to our abuse, that we have, indeed, become wholly subject to the abuse of the world. (10)

Surely an elder was formerly reduced to contempt, that we have thus come upon contempt that is wretched and quite dreadful. (11)

We have not given garments to guests in a former birth, whereby we have no garments now. (12)

Many people have we made full of cries of lamentation, whereby indeed we cry for long, pained and devoid of kinsmen. (13)

A bed covered with a variegated covering was not formerly given away, whereby we sleep upon the surface of the earth bestrewn with gravel and stones. (14)

Nor were splendid seats offered to the perfected ones, whereby the earth is our seat full of many a prick. (15)

Formerly we did not give away a pair of sandals nor a comfortable carriage whereby we roam upon the surface of the earth overspread with prickles. (16)
Nor indeed, on account of avarice for abodes, did we generally
give even a mere dwelling in a residence to people who requested it,
whereby we are come upon a heap of rubbish whose central region is
radiant with the streaming rays of the sun. (17)

Formerly, having looked at them whose minds were desirous of
drink, their mouths and cheeks dried up and throats parched, we did
not in this world, surely, give them water that was quite cool;
whereby we are now with mouths excessively dry. (18)

Nor indeed was food given to mendicants and to the wretched;
nor were relatives, well-wishers or kinsmen honoured and regaled
with all sorts of food. Thereby, we wander about here deprived of
food. (19)

Those skilled in the accomplishment of the welfare of others
were surely irritated in quite a number of ways by us in our different
lives; whereby here even now, in an inferior world, we are become
very much a receptacle for abuse. (20)

Surely, many virtuous ones too were beaten up by us out of
intoxication by the pride of superior birth, whereby we are now
become subject to coarse hardship. (21)

We did not formerly give the medicament which dispels all
fear of sickness in this very ocean of transmigration; whereby
we are oppressed by disease. (22)

Father and friends were not bathed, nor mother; elders were
not gratified, nor the miserable; whereby we are accordingly born
in this world deprived of water for washing and drink, smitten
by misfortune, subject to hundreds of sufferings and devoid
of a protector. (23)

Exhausted by hunger and thirst, deprived of food and clothing,
and tormented by disease and pain, who, indeed, would protect the
two of us? (24)

Whose slaves do we become today, or whose attendants; who
would today give us our life that is very difficult to obtain in
this world? (25)

Alas! painful indeed is poverty, and alas! the state of
not having performed meritorious deeds! that even in such a
flourishing city there is not a protector of us two." (26)

Her mind afflicted with hunger, the caravan leader's wife remained
there lamenting over herself in this and other ways.
The caravan leader Karna, his ship destroyed in the great ocean, somehow found a plank and, accompanied by a lad, returned coming out of the water onto the land. Wandering about for alms with great hardship, he came to the capital city of Bandhumati. There, he took shelter for the night in a field outside the city. In that place was a certain hired labourer as caretaker of the field, and he recognized him. It occurred to him: "Here is the caravan leader, his body quite emaciated and his entire store of wealth destroyed, arrived in the company of a lad. So, how will I inform him of the news regarding his house? However, he will come to know of it himself." Having observed thus, he gave him water for washing his hands and presented him with a couple of bean-cakes. Thereupon, the caravan leader Karna, put one bean-cake aside. Thinking: "Let me not enter the house empty-handed", he entrusted one to the hands of the boy and dividing the other into quarters, ate it together with that boy as they had had no food. On another day the caravan leader Karna, taking that bean-cake, entered the capital city of Bandhumati and proceeded towards his house. His body was extremely rugged and emaciated. He was possessed merely of a single garment that was very dirty.

Virupa, too, at the very time of day-break, his face emaciated through hunger and thirst, thought: "Unfortunate as I am, what is the use of remaining here or of continuing to live? I shall go away and commit suicide." He told his mother: "Mother, I am going to my father's park", and set out towards that park.

The caravan leader Karna, too, went to the vicinity of his house and looked at what was destroyed a while since, the remaining heap of bricks bearing the colour of the cemetery. Seeing it, and again thinking: "What is this?" he entered that ruined lying-in chamber. There he saw his wife staying with the female slave. Her face was quite emaciated and wretched, the region of her hips was clothed in a dirty piece of garment, and her limbs were besmeared with masses of filth. Again, having seen her, he said: "Alas! what is this?" and, fainted, fell upon the ground. Being touched by the cold wind he regained consciousness after a while, and having gone up to his wife, began to cry out aloud saying: "What is this?"
Then, having received the tidings from his wife, he heaved a long and hot sigh and said: "Surely, I have not performed acts of homage towards those worthy of gifts, whence this misfortune for me. So, what shall I now do here? To whom do I go for refuge? Whose face am I to look upon? Who in the world is compassionate towards the destitute and the wretched? Owing to whom will I cross over this mighty ocean of poverty? Owing to whom shall I wash off such a mire of misfortune? Owing to whom shall I cross over this endless stream of sorrow? Owing to whom, shall I vanquish this enemy of poverty? Owing to whom shall I uproot this creeper of poverty, the source of all sorrows? Owing to whom, shall I root out this tree of poverty? Owing to whom shall I banish this great demon of poverty with its face with the terrible tusks of the pangs of hunger and its frightful roar of "Alas, Alas"? Owing to whom shall I overcome this great wrestler of poverty? Owing to whom shall I extinguish this fire of poverty with its flames kindled by hunger and thirst? Owing to whom shall I tame this great elephant of poverty, haughty with misfortunes? Owing to whom shall I render free from poison this great serpent of poverty with its poison-hiss of the manifold vexations of suffering? Owing to whom shall I ward off this great warrior of poverty that plunders all one's possessions? Owing to whom shall I sunder this shackle of poverty, tight with every pain? Owing to whom shall I step beyond this prison of poverty? Owing to whom shall I cleave this door-panel of poverty? Owing to whom shall I make this Death of poverty full of despair? Owing to whom shall I pass over this flood of dejection? Owing to whom shall I come out from this great desert of poverty?" He cried out thus in manifold ways in piteous, wretched and faltering words.

[94] Now, there is nothing that is not known, not seen, not understood, or not comprehended by the Awakened, the Fortunate Ones. It is natural for them to survey the world with the eye of the Awakened One, for three nights and three days, and see:

[94] 1. The Skt. text of this passage is very corrupt. It is clear, however, that what follows here is a eulogy of the Buddhas.
"Who is declining? Who is improving? Who has met with hardship? Who has met with danger? Who has met with distress? Who has met with hardship, danger and distress? Who is headed for hell? Who is prone to hell? Who is inclined towards hell? Today, who is to be raised up by me from the great ocean of transmigration? Who, that is being injured by the great demon of the impurities, is to be liberated by me today? Who that is being attacked by the serpents of poverty is to be protected by me today? Who, with his body inflamed by the fire of hatred, is to be sprinkled by me today with a shower of the Good Law? Who, with his mental dispositions entered into the great darkness of delusion, is to be placed by me, today, upon the excellent peak of concentration which is unsurpassed and possessed of an illumination which is not at all gloomy? To whom should I, today, teach the eight-fold medicine of the good path, which brings about the destruction of all sorrow. To whom should I today declare the complete breaking open of the door-panel of poverty? Who that has eyes obstructed by the darkness of ignorance should today be given the ointment of knowledge by me? Who is to be liberated, today, from the bond of the mighty shackles?"

He also said:

"The ocean, the abode of sea-monsters, may indeed overshoot the coast-line; but the Awakened One will not disregard an opportunity on behalf of the children susceptible to instruction." (1)
Now, the Fortunate, the Fully Awakened One, Vipaśyin, with his mind composed and out of compassion for the caravan leader Karna, came on foot through the middle of the street to that ruined lying-in chamber of the caravan leader Karna. His body was radiant with a lustre that was greater than that of the newly risen sun. He was like the full autumnal moon enveloped in a streak of twilight cloud. He was, as it were, the Tree of Plenty from the pleasure-garden of the city of the Gods. He was like a golden sacrificial post adorned with a creeper of the coral tree of ambrosia. He was like an oil lamp placed upon a golden bowl. He was like the mountain of jewels inlaid with many varied sprouts of jewels that had come forth. He was like a royal goose powdered with the golden pollen of lotuses. He was like Airāvata adorned with the pollen of the lotuses of the Mandākinī. He was like a lion plastered with red orpiment. His figure was resplendent as if it were the heap of glory of the entire world. The soles of his feet were brightly decorated with extremely well-formed chariot wheels. They were very delicate and soft as freshly blossomed lotuses. They were adorned with the śrīvatsa, svastika, nandyāvarta, vardhamāna, and fish symbols. The toe-nails of his feet were very bright, being encompassed by rays red like the orb of the newly risen moon, and were prominent, beautiful, well-set, of singular lustre and very clear. The toes were spread out, rounded, long, well-formed, peerless and adorned with rows of tilaka marks upon their nails, and the heels were soft, delicate, and agreeable to the touch like cotton. Shining intensely in his glory like the sun in the vault of the sky, he illuminated this entire world.

Thereupon, the Fully Awakened One, Vipaśyin, discharged a radiance by which that ruined lying-in chamber suddenly became possessed of a radiance of molten gold both within and without. The radiance abounded in the colour of extremely purified liquid gold. It surpassed a thousand flashes of lightning; in its redness it was like the fire kindled with the pouring of showers of butter oblations; like full-blown Kīṃśuka, Aśoka, red-lotus, Kuranta, and Karavīra; like the twilight clouds; like Campaka, the sap
of the Kusumbha; like the palate of an elephant, and like rubies. Seeing it, the caravan leader Karna arose wondering "What is this?", and saw the Fortunate, the Fully Awakened One, Vipāśyin, his figure adorned with the thirty-two marks of a great man. He was, as it were, the embodiment of the Law. He was like the sacrificial-fire sprinkled with oblations. His body was covered with a halo of lustre the colour of refined liquid gold, karṇikāra, kuṅkuma, kusumbha, haritāla, manahśilā, redblotus, tinted clouds of autumn twilights, necks of peacocks, clouds, onyx, royal fillets, Hiṅguluka, Atimuktaka, and Kuraṇṭaka. On looking at him, there arose great faith in the caravan leader Karna. Thinking "What shall I give the Fortunate One?", he surveyed his possessions and saw that single bean-cake. Taking it, he said to his wife: "Good lady, I brought this bean-cake thinking that I should not indeed enter the house empty-handed. Now, this Fortunate One, the Fully Awakened One, Vipāśyin, is most worthy of gifts and compassionate towards the wretched and the miserable. The seed of a gift, though small, bestowed hereupon, eradicates the misfortune of poverty. I will therefore give this bean-cake to the Fortunate One." She replied: "Noble sir, it is excellent. Please do so. Even this much root of merit will be a cause for happiness in our transmigrations."

[99] After she said thus, the caravan leader reflected: "This bean-cake is small. How can I, having been such in this very city, now make such a limited gift to the Fortunate One, while the king, ministers, brahmins, householders and citizens look on. However, I will give it wrapped in a leaf, thus I will not be found out." Thinking thus, he entered that ruined lying-in chamber and began to look for a leaf, but could find none. Then that caravan leader, even more dejected at heart, heaved a long and hot sigh, saying: "Ah, alas! So unfortunate am I." Suddenly, having emerged from that ruined lying-in chamber, with a great surge of faith, he put that bean-cake in the bowl of the Fully Awakened One, Vipāśyin. Having put it, he fell at his feet and began to make an earnest wish: "O, Fortunate One, by this root of merit, the giving of a meritorious gift, from this very birth onwards, may I never even for a single day, be poor. May I be
very rich, replete with ingredients of wealth and means." Immediately, at the very moment the caravan leader Karna fell at the feet of the Fully Awakened One, Vipasyin, that most ugly emaciatedness of his disappeared and the lustre of his former complexion returned.

Then, after making his earnest wish, the caravan leader Karna arose, and the Fully Awakened One, Vipasyin, returning thence, went to the forest of Bandhumati. Now, the caravan leader Karna was recognized by the merchants and caravan leaders of Bandhumati. Thereupon, a certain caravan leader said this to the citizens: "Sirs, we are not indifferent to the caravan leader Karna who is impoverished"; and spreading a cloth he added: "Sirs, it is possible for one to be rescued by many, but not many by one. So, please place whatever any of you wish to give away upon this cloth." When he said so, many hundreds of thousands of ornaments such as necklaces, chains, bangles, bracelets, ear-rings, full and half necklaces and rings were made over to him by many a person; as were also many hundreds of thousands of pairs of garments of Kasi, Dukula, Koṭambaka, Kauseya and Aparantaka cloth, fine, of very great expense and splendid. There arose for him at that very moment a very large heap of clothes and ornaments. Then, the caravan leader Karna looked at that wealth, and said to his wife: "Good lady, look, the shoot of the seed of a gift upon a good field has made its appearance." She, too, becoming happy and joyous, bowed to the Fully Awakened One, Vipasyin, and began to take those clothes and ornaments into that ruined lying-in chamber.

The lad, Virupa, too, entered that park belonging to his father and, his mind tormented by the pain of hunger, and grieving again and again over that great deformity of his, reflected: "I am a doer of evil. Great hardship is my lot. I am greatly deformed and inauspicious to look at. What is the use of my living? By all means I will kill myself." Thus depressed in mind, he immediately climbed upon the topmost branch of a Patala tree. The branch of the tree broke, and immediately falling down with it he remained afflicted by pain.
Now, there is nothing that is not known, not seen, not understood or not comprehended by the Awakened, the Fortunate Ones. The Fully Awakened One, Vipaśyin, saw with the pure, superhuman and divine eye of an Awakened One, the lad Virūpa who was thus pained. Seeing him and being moved by great compassion, he went to that park by magic power, and discharged a radiance from his body. The rays of compassion of the Fortunate One accumulated over hundreds of thousands of kalpas were discharged. Indeed, at the mere touch of them, what feeling of bodily pain Virūpa had, vanished, and that pain of hunger and thirst was allayed. Getting up immediately, he saw the Fully Awakened One, Vipaśyin, a sight difficult to obtain within hundreds of thousands of crores of niyutas of kalpas, radiant with his body resplendent with the thirty-two marks of a great being. With the sight of him, there arose in him great faith towards the Fully Awakened, the Fortunate One, Vipaśyin. He was covered in a piece of cloth a cubit in length and the colour of turmeric. Overcome by faith, he took it off his body and with a great surge of faith immediately put it upon the Teacher, Vipaśyin, together with a Karṇikāra flower. The Tathāgata, the Arhat, the Fully Awakened, the Fortunate One, Vipaśyin, exercised his power in such a way that the piece of cloth being transformed to the size of his body, he caused it to cover his body. The Karṇikāra flower, too, having become the size of a cart-wheel, stood above him like an umbrella. Having seen that, very great faith arose in the lad Virūpa. With a great surge of faith, he fell at the feet of the Fully Awakened One, Vipaśyin, and in a loud voice, began to make an earnest wish:

"By this gift, here in this world, O best of Men, may I cast aside ugliness and obtain handsomeness from today onwards. (1)

Of a golden complexion and dressed in clothes of a golden hue, may there be the fragrance of sandal and blue-lotus from my body and my mouth. (2)

May I be a Fully Awakened One, possessed of a sheen of golden hue, captivating the mind of all the world, freed from all disease and a master of the purport of all the śāstras; (3)

meaningful in every word, free from all that is evil; all-supreme, and all-seeing, and adorned in all manner; (4)
all aims accomplished, devoted to all beings, possessed of all pure virtues, glorious, endowed with all wealth and happy." (5) [103] Now, even as he made this earnest wish, that ugliness of the lad Virūpa disappeared suddenly. He became handsome, charming and pleasant; the skin of his limbs was of a golden colour. His body was immediately covered with clothes of a golden hue that came unexpectedly through the sky, as well as with excellent ornaments of great value such as bracelets and ear-rings. The gods let fall a great shower of flowers such as the karnikāra, blue-lotus, campaka, red-lotus, white water-lily and māndāraka. Also discharged was a divine shower of powdered sandal, aloe, saffron and Tamāla leaves. They proclaimed: "Ah! there has arisen a desirable and excellent sprout of the seed of a gift made to the Tathāgata". That entire park remained flooded knee-deep with that divine shower of flowers and powder. Then the Fortunate One, the Fully Awakened One, Vipaśyin departed from that park and went to the forest Bandhumati. [104] The caravan leader Karna said to his wife: "Good lady, where has our son, on account of whom we had such misfortune, gone?" She replied: "He said 'I am going to the park'. Therefore, go quickly, lest being distressed in mind, he kills himself there." The caravan leader Karna said: "What is the name of our son and what is he like?" She replied: "Noble sir, he is very ugly to look at and is called Virūpa." Then the caravan leader, employing a quick gait, went to that park. There, he saw the boy, Virūpa, with his golden coloured body covered with very expensive, fine and golden-yellow clothes. He was adorned with all ornaments, quite enchanting to look at and radiant with extreme glory like a divine boy. Having seen him he remarked: "Ah, fortunate is he of whom this is the son", and asked that boy: "Child, whose son are you?" He replied: "There is the caravan leader Karna by name; I am his son." The caravan leader Karna observed: "I am being rebuked by this boy". Thinking thus, his curiosity greatly increased and looking at him without winking, he again asked that boy: "Ho, boy, tell me truly, whose son are you?" Virūpa replied: "What is there to doubt here? Truly, I am the son of the caravan leader Karna". He remarked: "Alas! I am subjected to much ridicule",
and thinking thus he said: "Boy, I have heard that he is very ugly, but you are handsome. So, by what means has this handsomeness of yours come about?"

The boy Virūpa, his eyes dilated with joy, said in a loud voice:-

"Today, my mind tormented by the fire of the pains of poverty, I climbed the topmost branch of a tree and hurled myself down. (1)

Fallen down and pained by the fracture of limbs, I became unconscious, and for a mere moment I remained motionless and breathless. (2)

Thereupon, the Awakened One, Vipaśyin, compassionate indeed towards beings, the protector, came to this park out of compassion for me; (3)

bearing the thirty-two marks, with his skin resembling the colour of purified gold and filling the ten quarters with rays of liquid gold. (4)

This whole body of mine was gladdened being merely touched by his cool radiance, an unequalled stream of nectar. (5)

That very moment, my pain resulting from hunger, thirst and the fall as well as all my inauspiciousness was allayed. I also regained consciousness. (6)

Thinking "What is this?" I stood up. Then, I saw the sage, extremely charming, the abode of the splendour of beings. (7)

Having seen this jewel, worthy of being seen, the protector, illuminating all the quarters with extreme glory, then faith arose in me. (8)

Then, delighted at heart and with extreme joy, I cast upon him a small piece of clothing that was the colour of tumeric. (9)

I also cast upon him of true penance, one flower of the Kāryikāra; and it stood over the sage like an umbrella. (10)

Then, too, delighted at heart, I fell at his feet and, full of faith, made this earnest wish: (11)

'By this gift, 0 protector, may I, this very day, cast off this ugliness and indeed become handsome, in the ocean of existence. (12)

Dressed in clothes of a golden hue, and covered with golden-yellow, may there be the fragrance of sandal and blue-lotus from my body and my mouth.' (13)
Thus this earnest wish was made by me; and there arose for me this figure having such a colour and attractive. (14)

That very moment, today, there suddenly manifested upon my body clothes of great value and very soft and yellow. (15)

From the sky the gods discharged this shower of flowers, and the powder of sandal and aloe, tamula, tagara, etc. (16)

There was a great sound of "Ah, ah", as well as the pleasant drum; the sound arose saying "Homage to thee, the Fortunate, the Awakened One." (17)

Today, having performed this meritorious deed, there appeared for me this figure of such a sort, agreeable and having the colour of gold." (18)

[106] Having listened to this, the caravan leader Karna, with all the hairs on his body bristling with faith, immediately bowed repeatedly with folded palms to the Tathagata Vipsāyin. Full of joy and gladness he looked at his handsome son with unwinking eyes and said: "Son, come, let us go". Then the handsome boy, full of regard with the thought "This is my father", made obeisance at his feet, welcomed him and set out towards home with his father.

[107] The insight of Śakra prevails over the world below. It occurred to him thus: "This caravan leader, Karna, has performed his duties towards the Fortunate, the Awakened One. Therefore, he does not deserve to dwell in a grass-hut". Having observed thus, he addressed the divinity Viśvakarman: "Go, Viśvakarman, create for the caravan leader Karna a house made of the four precious materials and having four entrances and four storeys." Then, Viśvakarman, agreed with Śakra, the lord of the gods, and at that very moment came to the capital city of Bandhumati and created an excellent house. It was provided with pillars of bricks made of the four precious materials. It had lofty and splendid watch-towers, windows, turrets and cornices, well laid out with subsidiary boards and ivory pegs. It had four very tall storeys. Its doors were adorned with very beautiful portals. Above it were raised parasols, flags and banners white as lotus-fibres, moon-beams, a heap of snow, or a mass of autumn clouds. Upon it were cast clusters of garlands of cloth. It had become
the abode, as it were, of the entire ornamentation of that excellent city. Its entrance was adorned with coppery-red mango sprouts, freshly sprouted and gleaming like gold. Its gates were adorned with jars completely filled with cool water that had eight properties. It was being filled with many thousands of treasures, replete with unlimited precious substances such as silver, cats' eyes, crystal, coral, sapphires and deep blue sapphires. It was also completely filled with all other priceless materials and implements.

Now, the caravan leader, Karna, came home. Thrilled, pleased and delighted, his wife received him with water from a golden pitcher, and said to him: "Noble sir! by the power of your merit someone has created for us such an excellent mansion". Then, the caravan leader Karna looked at that excellent mansion and became greatly joyous and cheerful. With horripilation produced an account of the faith that greatly arose within him towards the Fortunate, the Awakened One, he made salutation with palms folded upon his head and said: "Homage be to him, the Fortunate One, the Tathāgata, the Worthy One, the Fully Awakened One, the imponderable wish-fulfilling gem, the supreme field of merit." His lotus-face filled with delight, he declared:

"Ah, the field consisting of merit, devoid of all evil; the seed placed therein by me is immediately productive of fruit. (1)

How incongruous are that limited gift of mine devoid of all perfection and this house beautiful, lofty and made of gold and precious materials? (2)

How incongruous are that house of mine with only its walls remaining, the augmentor of grief, and this, white as the moon-beams free of clouds? (3)

How incongruous are that house which has openings made by rats and insects as its windows, and this, with windows of many excellent jewels? (4)

How incongruous are that house of old, pervaded by angry dogs and abounding in prickles and impurities, and this splendid one heaped up with jewels? (5)

How incongruous are that with the slough of snakes for draping cloths, and this draped with a wealth of fine cloth and variegated chowries? (6)
How incongruous are that house with heaps of white bones brought by dogs, and this decorated with discharged heaps of fragrant and excellent flowers? (7)

How incongruous are that house with its floor ever bestrewn with streams of tears of grief, and this with sandal sprinkled with water fragrant with musk? (8)

How incongruous are that house with portals burnt by flames of fire and bearing the dirt of crows, and this decorated with gold, pure jewels and garlands of pearls? (9)

How incongruous are that house protected by a broken gate with a single panel, and this covered with crystal and equipped with folded panels? (10)

How incongruous are that house of mine, a ruined lying-in chamber, long destroyed, and this adorned with turrets and pillars made of jewels? (11)

How incongruous are that quadrangle filled with the sound of lamentation, and this filled with the sound of musical instruments and notes of the lute? (12)

How incongruous are that house of old filled with heaps of dust and skulls, and this with its interior piled up with heaps of many brilliant jewels? (13)

How incongruous are that with all its pegs and connexions fallen apart, and this mighty one of crystal inlaid with sapphire? (14)

How incongruous is that devoid of seats and with bricks as the only resort, and this possessed of hundreds of variegated, cloth-filled pillows? (15)

How incongruous are that bed upon the surface of the ground bestrewn with gravel, and this magnificent bed with large curtains? (16)

How incongruous are that bed of mine spread with grass upon the ground and very rough, and this now spread with cotton and very charming? (17)

How incongruous are that house with its interior filled with dogs and stinking, and this residence with its inner apartments perfumed with sweet smells? (18)

How incongruous are that house of old covered with ragged strips of cloth inside and out, and this, splendid and charming with decorations of various fine jewels? (19)
How incongruous are that trailed with hundreds of white lines of the dung of crows, and this decorated with many large garlands of pearls? (20)

How incongruous are that house with hands uplifted with cries of lamentations full of grief, and this ornamented with the raising of spotless parasols and banners? (21)

Homage be unto him the protector, the field of merit, the saviour, on account of whom, this very day, I have crossed over the ocean of poverty. (22)

Homage be unto the protector of the world, the omniscient Vipaśyin, on account of whom, this very day, I have obtained such abundance; (23)

on account of whom, this very day, I have obtained a unique mansion, like Vaijayanta, beyond imagination, and ornamented with many excellences. (24)

Having encountered that teacher, a mansion was obtained tall as the peak of Kailāsa, lofty and white as the autumn moon. (25)

This very day, having been destitute of a protector in this city and subject to the sufferings of poverty, this very day I have become pre-eminent among all those possessed of great wealth. (26)

Since the seed, as soon as planted, produced results for me this very day, who ought not to pay homage to that lord, the best in the world?" (27)

Then, the caravan leader Karna, his thoughts overcome by an intense surge of faith, observed: "I obtained this wealth on account of the Fortunate One. What if I firstly conduct the Fortunate One, the Tathāgata, Vipaśyin, into this house and make him partake of food together with the host of disciples."

Thinking thus, he

1. BCH has a lengthy interpolation here pertaining to the caitya observance. T, however, has a corrupt passage describing in greater detail the story of the caravan leader Karna and the lad who accompanied him after their shipwreck:

"The caravan leader Karna went to where the Fully Awakened One, Vipaśyin, was and bowing with his head at the feet of the Tathāgata, Vipaśyin, said: "Tomorrow may the Fortunate One, together with the company of monks, accept alms at my house." The Fortunate One accepted his invitation by remaining silent. Then the caravan leader Karna, understanding the acceptance of his invitation by the silence of the Fortunate One, departed from his presence. That very night he prepared pure and excellent food and drink. He arose quite early,
arranged seats, set up water-pots and informed the Fortunate One by messenger that it was time, saying: "It is time, the food is ready if you please." Then, in the forenoon, the Fortunate One got dressed, took his bowl and robes and, surrounded and accompanied by the company of monks, went to the house of the caravan leader Karṇa. The caravan leader Karṇa washed the feet of the company of monks headed by the Awakened One, with sandal-water. The Fortunate One, his hands and feet washed, sat before the company of monks upon the seat prepared for him. The caravan leader Karṇa observing that the company of monks headed by the Awakened One were comfortably seated, refreshed and entertained them with pure and excellent food and drink served with his own hands. Having done so, and observing that the Fortunate, the Awakened One, Vipaśyin, had finished his meal along with the company of monks, he washed their hands, removed their bowls and falling at his feet began to make a firm resolve: "By this root of merit, 0 Fortunate One, would that I be rich and possessed of great wealth and comforts." Now, the lad Surūpa, too, gave a pair of garments each to the company of monks headed by the Awakened One and, falling at the feet of the Fortunate One, began to make a firm resolve: "By this root of merit, Sir, would that I be born in a great and rich family, a handsome and virtuous person. Having pleased such a virtuous teacher and obtained ordainment in the well enunciated law and discipline, may I become a teacher of all the world, an Awakened One." Then, the caravan leader Karṇa, together with his wife and child and attendants, taking lower seats, sat in front of the Fortunate One in order to listen to the law. The Fortunate One, observing their disposition and propensity and knowing their character and nature preached the law penetrating into the four noble truths in such a way that on hearing it the caravan leader, in the company of his wife and child and attendants, shattered the mountain of the heretical belief in a real personality that had risen up with its twenty peaks (of erroneous views) with the thunderbolt of wisdom and realized the fruit of entry into the stream. Having experienced the truth, he said: "What was done for us, thanks to the good friend, the Fortunate One, was not done for us, Sir, by mother, father, king, deities, departed spirits, ascetics, brāhmanaśas, beloved ones or the host of kinsmen and friends. We have been rescued from life among hells, animals and departed spirits. A foothold has been established among gods and men. The wilderness of suffering has been terminated." Now, the Fully Awakened One, Vipaśyin, departed after having instructed, incited, inflamed and delighted the caravan leader Karṇa, together with his wife and child and attendants, with a religious discourse. Thus he became much more inclined towards the Awakened One, bent upon the law and partial towards the community of monks. Again, the caravan leader Karṇa, called repeatedly to mind the Tathāgata Vipaśyin.

[Here occur four stanzas which are quite corrupt. It is quite clear, however, that they are meant to eulogize the Buddha.]

Seeing him, the boy who had accompanied Karṇa, was amazed and reflected: "That the caravan leader enjoyed such abundance is all
invited the Tathāgata, Vipaśyin, together with the company of disciples, into his house with great honour and having fed them for seven days with food of excellent taste, fell at his feet and presented him with all requisites for as long as he lived.

[110] Now, on another day, that hired servant, caretaker of a field, took a bowl of food duly given him by his master and set out to the field early in the morning. On his way he heard from a certain lay devotee that the caravan leader Karna, having presented the Fortunate, the Awakened One with a single bean-cake, had obtained such glory. On hearing this he asked that lay devotee: "O good man, what are the merits of that Fortunate One?" He replied: "Gentle sir, what power do I have to describe the specially endowed virtues of the Fortunate One! Please listen to this much in brief. That Fortunate One, the Fully Awakened One, is indeed adorned with the characteristic marks of a superior person. He has the lustre of the golden mountain (i.e. Meru). He has an excessive radiance equal to that of the sun and the moon. He is heroic, religious, tranquil in mind, eloquent, well dressed, fair-limbed, fair-faced, fair-eyed, diligent, just, patient and confident. He is a trainer and a good guide. He is a knower of good conduct and restraint, grateful, and sharp-eyed. He is composed in his sense-faculties. The horses that are his sense-faculties are well tamed. He is the great king of the law, the very best of creatures, the great protector of the world, the great banner of knowledge, the great hero of disputants, the great treasury of merit, the great source of the law, the great caravan leader, the great law-giver, the great helmsman, greatly worthy of gifts, the remover of desire, the great destroyer of delusion. He extinguishes anger, establishes people in liberation, makes them depart from evil ways, points out the true path, removes doubt, teaches the truths, stills the depravities, annihilates Evil, and rescues the world.

[109] 1.(contd)

due to the hired servant." Having thought thus he went to that hired servant and declaring the greatness of the Awakened One said this: "O great man, due to you the caravan leader Karna has enjoyed great abundance."

"Be there homage ever to that lord of conquerors, [Here follows about two lines of corrupt text. For the continuation of this eulogy thereafter, see [110] n.3.]"
He is honoured by Brahmā and revered by Śakra. He is superior to all the world, brings profit to all the world, is supreme of all beings, brings to an end all suffering and is all-knowing. He is expert in conduct and discipline and has transcended all evil influences. He is not overcome by the best of debators and not led astray by all faults. He is engaged in the welfare of all. He is handsome, virtuous, intent on meditation, courageous and possessed of wisdom. He is likewise free from desire, free from sickness and free of artifice, and has a disposition free of trouble. He teaches the means of the destruction of activity. He is kindly disposed towards all beings, free from evil, full of zealous application, unsurpassed, a guide and an instructor. He is the great physician of those that are tormented by the disease of the depravities. He is self-existent, all-pervading, self-restrained, and of immeasurable power. He is modest in deeds, quite contented, aware of time and purpose and wise. He has overcome the enemy of the depravities. The fires (of lust, hatred and delusion) are extinguished within him. He has an imperturbable nature. He is greatly worthy of gifts. Seeing the world greatly suffering and sunk in the mire of ignorance, he is himself able to rescue it. With his supreme thoughts directed towards compassion for all beings in accordance with his own power, he gave rise firmly to thoughts such as "How shall I rescue them? How shall I free the sorrowing world? How shall I comfort the frightened? How shall I rescue the world sunk in the stream of transmigration? and How shall I refresh the world that is being consumed?" With courage, throughout hundreds of thousands of crores of former births, he gave away food, drink, shelter, footwear, victuals, parasols, chariots and seats, etc., as well as his delightful elephants, horses, wife and children and male and female servants. He also cut off his own head, eyes and flesh and gave as for instance to Indra in the guise of a falcon intending the welfare of all beings by all means. And at all times, beholding the aged, the sick, and the dying, the deluded, the perplexed and the perturbed he comforted them all himself, whether they were present before him or not.  

The Skt text is corrupt here; see Skt text \[110\] n.26  

1. According to Ch. 891.a12.
after many hundreds of thousands of crores of births by practising
charity, virtue, patience, courage, wisdom and meditation. Who
is able to describe the complete virtues of that Perfectly Awakened One.
He is the foremost of all beings, perfectly awakened, and renowned
for his fame. His teaching is trustworthy and known for its compassion.
He is full of discernment and has extensive energy. He has success-
fully accomplished all promises. He is free from faults. He has
cast out delusion. He is tranquil, subdued, and not attached to all
objects of the senses. He is the lord of the universe, that has
achieved his final embodiment, and is a treasury of knowledge, adorned
with the lustre of immeasurable power. The radiance of his face
surpasses that of the full moon. He is ever worshipped with devotion
and faith by the lord of the gods, the lord of demons, and serpents.
He is of shining splendour, possesses the glory of merit and is
sprung from great sages. He has the lustre of purified gold, and
is the lord of the law. He has mastered the supreme laws. He is
the best of beings, the protector, the most excellent, the liberated,
the hero, the steadfast, and the god surpassing all other gods.

Moreover:—

No one but the Buddha has such an excellent body adorned
with every excellence of perfect figure and charm. (1)

There is no expounder equal to the Buddha; there is no wise
man equal to the Buddha; there is no knower equal to the Buddha;
there is no sage equal to the Buddha. (2)

There is no worthy receptacle equal to the Buddha; there is
no one possessed of happiness equal to the Buddha; there is no one
that is subdued who is equal to the Buddha; there is no lord equal
to the Buddha. (3)

There is no teacher equal to the Buddha; there is no father
equal to the Buddha; there is no kinsman equal to the Buddha; there
is no friend equal to the Buddha. (4)

He is free from selfishness, free from intoxication, free from
fear, free from fatigue, and free from evil. He has crossed the
wilderness of existence, has no rival, and is free from illness. (5)

\[110\] 3. V resumes here; see end of \[109\] n.3 and \[110\] n.41
Charming, tranquil, pure, subdued, mindful, possessed of powers, self-controlled, and benefactor to all beings, there is no other equal to the Buddha. (6)

In short, let it therefore be duly understood that in perfect and distinct virtues there is not the like of the Buddha, even in the three worlds." (7)

Having heard this, that hired servant, the hairs on his body made to stand erect through faith, suddenly begetting a rare inspiration, said to him: "The caravan leader Karṇa, with a craving, gave a bean-cake to the Fortunate One, the Tathāgata Vipaśyin who is so worthy of gifts. At that very moment, that caravan leader, thinking "May I not be poor", and having encountered the Tathāgata who was such a truly wish-fulfilling jewel, made an earnest wish which was occasioned by very limited wealth. The Fortunate One, the Tathāgata, the Worthy One, the Perfectly Awakened One, whose sight cannot be obtained even in many hundreds of thousands of millions of crores of kalpas is very good-looking, and unsurpassed. His compassion conforms to his supreme store of merit and is turned towards all beings and has been accumulated through endless hundreds of thousands of kalpas. He is compassionate towards the very miserable stung by the great serpent whose poison is the multiform evils of transmigration. He is especially dear to fallen folk, and a kinsman to those without help. I have myself not obtained wealth a long time. Should I get to present him with this limited alms-food gained by guarding the field, I will then make such an earnest wish, whereby I will become the most excellent of all beings." Immediately, at the end of his speech declaring his intent, the Fortunate One, Vipaśyin, the Perfectly Awakened One perceiving the thoughts in his mind, went by magic power and stood before him. That hired servant saw the Tathāgata, Vipaśyin, of lovely aspect, the lustre of whose body was more radiant than the radiance of the peak of the very bright and beautiful golden mountain of the gods illuminated in places by the accumulation of multitudes of rays of the newly risen sun. On seeing him, he became full of joy and gladness. With a very great surge of faith, he took that handful of rice and offered it in the bowl of the Fortunate, the Perfectly Awakened One, Vipaśyin. With an intense surge of faith he fell at his feet and began to make an earnest wish:
"By this meritorious act, 0 protector, may I, from this birth onwards, be full of compassion, intent upon the benefit of all beings. (1)

Just as you endowed with the marks (of perfection) obtained supreme awakening, even so, may I, too, attain the unequalled awakening. (2)

Just as you preach the Law, just as you have obtained omniscience, even so, may I, too, thus obtain omniscience. (3)

Even as you subdued Mara and set in motion the wheel of the Law, may I, too, similarly subdue him and set in motion the wheel of the Law. (4)

Just as you, 0 protector, having yourself crossed over, help many beings across the ocean of transmigration, even so may I, too, help them across, 0 best of sages." (5)

Then, the Fortunate One, the Perfectly Awakened One, Vipaśyin, in a voice that was lofty and deep as that of a water-bearing rain-cloud, said aloud: "Good sir, in this world, having overcome Mara absolutely, together with his army, formidable and springing forth from all sides, you will indeed be a teacher upon earth, Sarvārthasiddha [the One whose every purpose has been accomplished] by name, and of great might." (6)

Then the Perfectly Awakened One, Vipaśyin, departed, after thus predicting unsurpassed, perfect awakening for that man. This incident spread everywhere in the capital city of Bandhumatī. Finally it was heard of by the King, Bandhumant. Having heard of it, he came himself, encouraged in mind by that accumulation of roots of merit, mounted that man upon the shoulder of an elephant and with very great honour conducted him to his palace. He sat him upon half of his throne and honoured him with a gift of half his kingdom. He said: "0 great king, I do not seek worldly pleasures, therefore please permit me to go forth and practise the holy life." Given permission by the king, he went forth in the well-preached Law and discipline. There, he practised the holy life for as long as he lived and at death was reborn among the Nirmāṇarati gods. King Bandhumant, too, having died, his son was set upon the throne. He, too, died after ruling for some time and the ministers with great respect set Surupa upon the throne. He ruled righteously for sixty thousand years and at his death was reborn among the host of Tuṣita gods.
"What do you think, O great king, was he another who during that period of time was the king, Surūpa by name? Indeed, it should not be considered as such. It is this Suvarṇavarṇa, who during that period of time was the king, Surūpa by name. Because he presented a piece of garment, the colour of tumeric, to the Tathāgata, Vipaśyin, and made an earnest wish, by this ripening of that deed he enjoyed endless divine and human happiness among gods and men. Wherever he was born, his body was clothed in golden coloured garments, he had a golden body and at the time of his birth there fell showers of karnikāra flowers. Thus, even now, so great is he by reason of his merit that though he repeatedly removed the garments from his body, that very moment another garment appeared upon his body. He who was Karna the caravan leader, is this same caravan leader, Divākara. She who at that period of time was the wife of the caravan leader Karna, is this same wife of the caravan leader, Divākara. Kaśisundarī was then the female slave, and the chief minister, Pracāṇḍa, was the male slave."

Again, king Ajātaśatru said this to the Elder Ānanda:

"What deed, Venerable Ānanda, did the monk Suvarṇavarṇa perform, due to the ripening of which he was placed upon a stake though faultless and harmless, and having gone forth became an Arhat."

The Elder Ānanda said: "Formerly, O great king, in the past, the Perfectly Awakened One, Candra by name, was born in the world. The Tathāgata, the Worthy One, the Perfectly Awakened One, endowed with wisdom and good conduct, the Sugata, world-knowing, having no superior, tamer of men worthy of being tamed, the teacher of gods and of men, the Awakened, the Fortunate One, dwelt near a certain capital city. Now, at that time, in a certain monastery was a certain monk, a preacher of the law. He preached the law to the Brahmans and householders that came to him from time to time. There arose great profit and honour for him.

At a later time, a monk named Ajita, a preacher of the law possessing a ready presence of mind, and versed in diverse and charming stories, while journeying over the countryside, came to that monastery. He, too, preached the Law to the fourfold assemblies. He expounded the holy life that was excellent in the beginning, excellent in the middle, excellent at the end, of good
purport, well expressed, complete, perfect, clean and pure. He won the faith of the entire multitude of people dwelling in that village. He became the recipient of equipment consisting of robes, bowl, couch and medicines to cure the sick.

The profit and respect of that resident monk, the preacher of the law, was lost. It occurred to him thus: "The loss of my profit and respect has been brought about by the monk Ajita. So, how could there be profit and respect for me as long as he remains here? I must think of a plan that would cause his departure." Again, he reflected: "The learned are indeed fearful of the loss of respect. I should employ (a strategy that would bring about) a want of respect towards him." Having conceived thus, he told a certain Brahmin girl: "Sister, I will give you a pair of garments, slander this monk Ajita, saying "He practised unchastity together with me". She replied: "Noble one, if I were to say so, who would then marry me? I will surely have to be looked after by my mother and father for as long as I live." He said: "I will act in such a way that it will not become known to many people. On the other hand, you may talk freely when I am seated here together with three or four other monks." She agreed to do accordingly.

On another day, when that monk, the preacher of the Law, was seated together with the monks at the entrance to the cell and engaged in conversation, that Brahmin girl came and said: "Noble ones, taking you to be monks we think this place is to be approached without apprehension. So, how is it proper that I was forcibly held by this monk Ajita and deprived of my maidenhood?" Thereupon, those monks shut their ears and said: "Sister, do not speak so. It is not fit to be heard." Then, that monk, the preacher of the Law, said: "What impropriety, what impropriety" and uttered censure of the monk Ajita. Finally, being repeated from ear to ear, it was heard by the monk Ajita. On hearing it, he said: "Who said so?" Being told: "This monk, the preacher of the Law", he went to where that monk, the preacher of the Law, was and said: "Venerable sir, what wrong have I done to you, that you thus utter my censure?" Angry at him, he uttered a harsh speech: "So evil a deed have you done that you deserve the stake." On hearing that, it occurred thus to the monk Ajita: "This ascetic is grieved and weakened". Thinking thus,
he took his bowl and robes, put away the bedding he had used and coming out of that monastery, set out. Seeing him set out, the monks, nuns and the mass of people resident in that village, desirous of making him return, followed after him.

There arose remorse in that monk, the preacher of the Law, thinking: "I have not acted correctly in that, for the sake of profit and honour, I have performed a deed conducive to rebirth in evil states." Extremely dejected, he came out very quickly from that monastery, thinking: "I will go and ask forgiveness". Greatly distressed in mind, his miserable face wet with streams of tears, and crying out aloud like a young child, he fell at the feet of the monk Ajita while those many hundreds of thousands of Brahmins and householders looked on and began to confess his sin: "Pardon me, Venerable Sir, for I untruthfully uttered your censure, being foolish, deluded, ignorant, evil and overcome by profit and honour. Therefore, show compassion and pardon me as I confess my sin."

The monk Ajita, said: "Venerable one, you are pardoned." After saying thus, extremely distressed in mind, seated near the foot of a tree, cross-legged, and holding his body erect, he concentrated upon mindfulness. Remaining just there, his thoughts melting with extreme emotion, striving, exerting, and endeavouring, he comprehended this very five-partite wheel of rebirth as evermoving - and so on up to - he became an Arhat worthy of the worship, esteem and homage of the gods including Indra and Upendra. Like a royal goose with outstretched wings, he arose into the vault of the sky, and winning the hearts of that great mass of people, began to display various miracles.

That monk, the preacher of the Law, seeing him in the vault of the sky, said: "Ah, alas! I became angry at such a great sage" and fell upon the ground in a swoon.

In the meanwhile, the Fortunate, the Perfectly Awakened One, Candra, his mind filled with great compassion, thinking: "Would that, indeed, this monk, the preacher of the Law, not vomit hot blood and pass away", came by magic power to that village. Then, with his hand that was marked by the wheel, Svastika and Nandyāvarta, and was webbed, which was produced by many hundreds of meritorious acts, and which brought comfort to the frightened,
the Fortunate, the Perfectly Awakened One, Candra, stroked that monk, the preacher of the Law, upon his head. As soon as he was touched by the Fortunate One, that monk regained consciousness, stood up and began to confess his sin. Now, at that time, the Fortunate, the Perfectly Awakened One, Candra, spoke these verses:

"To every man that is born, an axe is born in his mouth, by which he cuts himself when speaking bad language. (1)

He who praises him who is to be blamed, and blames him who is to be praised, accumulates evil with his mouth; by which evil he finds no joy. (2)

Trifling is this evil that one should lose his wealth by dice; here, this is a greater evil that one should corrupt his mind against the Sugatas. (3)

For they are a hundred thousand Nirarbudas, and thirty-six and five Arbudas, to which hells he who blames an Ārya goes, having employed his speech and mind sinfully. (4)

Through corruption of the mind beings go to evil states of existence; by serenity of mind beings go to good ones." (5)

Then, the Fortunate, the Perfectly Awakened One, Candra, having gladdened etc. that assembly with a religious discourse, arose from his seat and departed.

[121] "What do you think, O great king, was he another who at that period of time was the monk, the preacher of the Law."

[121] 1. See Skt text, [121] n.3. T has a corrupt passage here which says that: "The monk, the preacher of the Law, on account of his harsh speech towards the monk Ajita, was placed upon the stake during five hundred of his former births, and being born poor, foul smelling and unpleasant to look at, was abandoned by kinsmen and friends because, overcome by jealousy, he had defamed the monk Ajita by employing a Brāhmaṇa girl. Because he repented and acknowledged his guilt and made a firm resolve, he became an Arhat.

The girl Kāsisundarī was none other than that Brāhmaṇa girl who on account of her complicity was reborn as a courtesan during five hundred births and suffered great distress. Because she repented, she became a handsome man and an Arhat. The minister Pracaṇḍa was none other than the husband of that Brāhmaṇa girl."
You should not think so; but, indeed, he was this monk Suvarṇavarna who at that time having become angered committed this act of harsh speech. As the fruit of that action he was reborn in hells during five hundred former births and being reborn among men during five hundred births was placed upon a stake though guiltless and innocent. Even in this life, on account of that same act, he was placed upon the stake though guiltless and innocent. Having committed that act, had he not acknowledged his transgression, he would be reborn in each one of the great hells during five hundred rebirths. He would also be reborn among departed spirits and among animals during five hundred rebirths. Because he practised the holy life in the teaching of the Fortunate One, Candra, he has now obtained ordainment in the teaching of the Fortunate One and has attained Arhatship by getting rid of all the depravities. Therefore, O great king, if you do not desire suffering for yourself, you should not foul your mind against others. Frightened of disrepute you should not yourself malign others. Desiring your own happiness, you should provide for the happiness of others too." With the utterance of this religious discourse many hundreds of thousands of beings attained great distinction. Some attained the fruit of entrance into the stream, some the fruit of once-returning, some the fruit of non-returning, some obtained ordainment and attained Arhatship by getting rid of all the depravities. Some begot thoughts of supreme enlightenment, others the enlightenment of the disciples. Some took the refuges and the commandments. For the most part, that assembly was made inclined towards the Awakened One, bent upon the law and partial towards the community of monks.

Now, the caravan leader Divākara, putting the upper robe over one shoulder and placing his right knee upon the ground, said this with folded palms to the Elder Ānanda: "O noble Ānanda, I had thought of inviting the community of monks headed by the Awakened One to my house, feeding them with excellent food and clothing them with robes costing hundreds of thousands. But as that Fortunate One has entered Nirvāṇa, I now wish to feed the community of monks headed by the noble Ānanda." The Elder Ānanda said: "O caravan leader, you do so. I will act in such a way that all the disciples of the Fortunate One resident in Jambudvīpa will come here." Then
the caravan leader Divākara, his mind filled with joy, made a very
delightful place of assembly outside the city of Rājagṛha. It was
free from stones, pebbles and gravel. It had flags and banners
raised aloft. It was sprinkled with sandal-water. Fastened on were
bundles of streamers and garlands. It was bestrewn with various
flowers. It had pots of fragrant incense laid out and very beautiful
canopies and gateways. That very night he prepared pure and excellent
food and drink. He arose quite early, arranged the seats, set up
water-pots and informed the Elder Ānanda by messenger that it was
time saying: "It is time, Sir, the food is ready if you please." [123]

Now, the Elder Ānanda rose into the sky and by magic power
illumined this entire Jambudvīpa with a radiance that had the lustre
of molten gold. He himself beat the gong and proclaimed with a lofty
voice that was as deep as the rumblings of clouds laden with water:
"May those disciples of the Fortunate One that have obtained magic
power come hither by their own magic power, and may the ordinary men
come by my magic power." Then, on hearing that gong, those monks
that had obtained the happiness of the attainments of meditation and
that dwelt in river-valleys, solitary abodes, cemeteries, etc. in
dwellings, in forests, streams, rocky-springs, oceans, towns and
lofty trees, in mountains such as Himavat, Vindhyā, Malaya, Pāriyātraka,
Gandhamādana, Sumeru, Yugandhara, Iśādhāra, Khadiraka, Sudarśana,
Āśvakārṇa and Nimindhara, came at that very moment covering the sky
as it were with masses of clouds reddened by the twilight and resembling
Aśoka and Kīṃśuka flowers in colour, to the city of Rājagṛha and
descended upon that place of assembly. At that very moment there were
assembled three crores of monks: one of Arhats free from the depravities,
the second of disciples undergoing training and the third of good
ordinary men. Thereupon, they sat upon the seats that had been
prepared each according to the order of his seniority. [124]

Then, the caravan leader Divākara, seeing that the company
of monks headed by the Elder Ānanda was comfortably seated, with his
own hands refreshed them with pure and excellent foods both hard and
soft. When he saw that the company of monks had finished eating and
that their hands were washed and bowls taken away, he was desirous
of clothing them with the three robes at a cost of hundreds of thousands
and looking upon the company of monks became joyous at heart.
Suvarṇavarna, now, realized his intention and said: "Father, do not worry much. I will myself clothe the company of monks with the three robes of golden-yellow colour." Then, at that very moment, the monk Suvarṇavarna removing again and again the golden-yellow garments worth hundreds of thousands from his own body, presented sets of the three robes to the three crores of monks according to their order of seniority.

In the meanwhile, many thousands of deities uttered exclamations and played various instruments of music. A divine shower of flowers and aromatic powders and clothes was let fall. That mass of people arrived there from the regions of the different quarters, as well as king Ajātasatru, together with the company of his harem, children, ministers, citizens and country-folk, seeing such a miracle, their eyes dilated with amazement, thrice uttered a joyous utterance:

"Ah, the maturing of the fruit of merit. Ah, the efficacy of meritorious actions. Ah! the ripening of the seed of a gift planted in a field worthy of gifts is unsurpassed. Therefore, what wise man, indeed, observing such a ripening of the fruit of merit, would not bestow gifts upon that field worthy of gifts?" Thus many hundreds of thousands of beings, with their palms folded over their heads, shouted aloud: "Homage to the Awakened One". The Elder Ānanda, then, performed the assignment of the profit from that work of merit.

[125] Thereupon, the caravan leader, Divākara, arose from his seat and put the upper robe over one shoulder, placed his right knee upon the ground, and bowing with clasped hands in the direction of the Elder Ānanda, thrice uttered a joyous utterance: "This, venerable Sir, was done for me not by mother, not by father, not by king, not by deities, not by the beloved of my own folk and kinsmen, not by the departed ones nor by ascetics and brahmins; but only by the Noble Ānanda. The oceans of blood and tears have dried up."

"Worshipped in the world by the Daityas, men and gods; free from the inflictions of birth, decay and death, 0 sage, whose sight is difficult to obtain even in thousands of existences, today, the sight of you has been fruitful." (1)

[126] Then, the Elder Ānanda, with a religious discourse, instructed, incited, inflamed and delighted that assembly including the king. Bowed to by those hundreds of thousands of deities and by hundreds of thousands of beings resident in Rājagṛha, he rose from his seat and departed.
Thus, an act towards the Fortunate, the Awakened One, however small, bears great fruit.

Whatever states of being arise from a cause, of them the Tathāgata has declared the cause, as also the suppression thereof. Thus does the Great Ascetic propound. (1)

[127] This is the meritorious gift of Buddhakaragupta, the Śākyamunī monk who follows the excellent path of the Great Vehicle. May whatever merit lies herein accrue towards the attainment of supreme wisdom by the entire multitude of beings headed by teachers, instructors and parents! 
Appendix I

The Origin of the Hundred Thousand Caitya Observance

Om! Salutation to the Three Jewels!

[a] Now that the Great Being has entered Nirvāṇa, I bow to Ananda, the supreme delight of the people, the devotee of the teaching of the Conqueror of Mara. (1)

I bow to the Great Kaśyapa, the descendant of Kaśyapa, to the monk [A]jñātakaunḍinya, to Gayā Kaśyapa, and to the monk named Uruvilvā. (2)

[I bow also to the Great Maudgalyāyana, to Śāriputra, to Subhūti, the Great, and to him whose name ends in Bhadraka, the Great Rāhula, the son of the Lord of Sages. (3)

The eminent monk Jayasrī said to Jinasrī: "Please listen, and I will describe the great observance relating to hundred thousand Caityas." (4)

He [Aśoka] asked Upagupta who was residing at the Kukkuṭa Monastery: "Tell the story of the observance relating to Caityas, and likewise the story of the Śragabheri". (5)

The son of Gupta [Upagupta] then announced: "Listen, O son of Bindusāra [Aśoka] [and I will tell it to you] as taught by the preceptor of Śaṇavāsi [Ananda] desirous of the welfare of others." (6)

[a] 1. Paramātmani, an unusual epithet for the Buddha.
2. But see DPPN, s.v. Mahā-Kassapa-Thera; esp. nn. 2 "but there his father is called Kosiya-gotta" and 4 "it (i.e. Kassapa) was probably his gotta-name" 3. = Uruvilvā-Kaśyapa
4. "Rāhula was known to his friends as Rāhulabhadda (Rāhula, the Lucky)" DPPN, s.v. Rāhula Thera.
Thus it is heard: "After the Glorious and Fortunate One had entered into Nirvāṇa, the venerable and magnanimous monk, the Great Kāśyapa, endowed with wisdom, like the Tathāgata, out of compassion, instructed by diverse means various people fit for instruction in various villages, cities, towns and market-places. On one occasion he resided at Amrāplī's Grove in Vaiśālī refreshing, on account of their susceptibility to instruction, many hundred thousand crores of beings by sprinkling showers of the nectar of the preaching of the True Law.

Now, however, at that time there lived in the city of Rājagṛha, a caravan leader named Divākara. Fresh, young and virile, fondly attached to the great pleasures of the accumulation of goods acquired from across the ocean by his father, Ratnākara by name, a chief of caravan leaders and a devotee of the Best of Conquerors, he was as wealthy as Vaiśravaṇa, endowed with great comforts, and liberal. On the death of his parents, he fetched a wife from a suitable family and spent night and day in play absolutely as he wished, saying that in the realm of desire the enjoyment of sexual love is everything. Adoration of the divinities was given up, and so was the acquisition of goods. He abandoned religious duties as well as the acquisition of religious merit. As he sported and dallied thus, his wealth gradually dwindled and he became an utter pauper. [Indeed], drying up is certain even of a mighty ocean which does not accumulate.

Thereupon, being threatened by his wife, Divākara, went to the Great Kāśyapa who was there in Amrāplī's Grove seated upon the preacher's stool, encircled by the multitude of his disciples, dejected at the separation from the Fortunate One, teaching the Four Noble Truths, and approaching Nirvāṇa. He approached him with folded palms, reverentially circumambulated thrice and, removing his upper garment, bowed at his lotus-feet, paid his respects and requested, saying: "Fortunate One, I am the son of the caravan leader Ratnākara who in his great wealth rivalled Vaiśravaṇa himself."
Just now, O great Kāśyapa, O teacher, I am a great pauper; in Rājagṛha there was not a wealthy man like my father, now there is not a pauper like me. I have neither son nor daughter, nor wealth, nor friend, nor happiness. Grant protection to me, reverend Sir, O Abider by the teaching of the Buddha, for the sake of the salvation of people". The Elder Kāśyapa declared: "After the entering of the Fortunate One into Nirvāṇa, there will be salvation by means of the practice of various observances. It is as if a light was shone on a path transformed on account of pitch darkness after the sun had set. Perform the observance pertaining to the hundred thousand Caityas with intent mind and full of faith. It is a wish-fulfilling gem in the attaining of desired objects. Its greatness was formerly described by the Lion of the Śākyas, the Tathāgata, the Worthy and Fully Enlightened One, to the eminent monk named Sucetana. I will relate it, listen and reflect well and carefully upon it.

[e] It is as follows: Once, the Fortunate One was dwelling together with a company of monks in the city of Padma at the Grove called Campaka which was ornamented with various trees such as the Campaka and which belonged to the householder named Viśvabhadra. There, seated upon a preacher's stool which was as delicate to the touch as crystal and had been prepared for him on a large slab of stone beneath a palmyra tree situated on the shore of a lake full of water that had eight distinct qualities, he began to expound the doctrine. Then, desirous of listening to the doctrine and presenting offerings of worship, there came to that great park those headed by Brahmā and by Indra, the Guardians of the World, the four Great Kings headed by Dhṛtarāṣṭra, the planets together with the stars, and the Vidyādharas. The sages of the four castes living in that penance grove came likewise and, after having made offerings, bowed and reverentially circumambulated him, stood there upon that broad expanse with their hands folded in salutation. At that time some of those assembled there were eager to hear of the merits of honouring Caitya-domes. The Fortunate One who was eminent among those possessing the Six Insights cognized that fact
and, at that very moment, conjured up in the sky a large Stūpa-dome which was made of precious stones and was surrounded by a hundred thousand Caitya-domes, and pointed it out to them. The assemblage, then, observed it and, dejected at the thought that they could neither examine it [closely] nor make offerings up to it, [merely] bowed before it.

[f] Thereupon, the monk named Sucetana, knowing of the deliberations in their minds, arose from his seat and, with folded palms, requested the Fortunate One: "O Fortunate One, bring that Caitya-dome down to earth and show it to us." When the request was thus made saying "How could it be worshipped when it is up there by those who cannot soar through the air?", all those assembled there rejoiced, saying: "So it is, O Fortunate One, do bring that Caitya-dome down to earth and show it to us."

The Fortunate One then showed them that Stūpa established upon the earth in order to awaken the minds of all of them and to enable them to increase their merit. They all venerated that Stūpa which was surrounded by a hundred thousand Caitya[-domes], had the appearance of pure crystal, was shining with lustre and made of precious stones. Some, in very profound obeisance, rendered homage, circumambulated and offered hymns of praise. The hosts of deities did homage with offerings of gem-inlaid parasols and banners. The Gandharvas did honour by playing various musical instruments; the Kinnaras by forming choruses to the accompaniment of music; the Apsarasas by indulging in dances; and the Vidyādharas by spreading out canopies of flowers. The Gandharvas [again] did honour by sprinkling excellent perfumes, as did the Agnis with lamps such as Great lamps, etc., and the Kumbhāṇḍas with excellent incense. The Nāgas did reverence with ornaments such as necklaces of pearls and precious stones, the Yakṣas with heavenly banners and the hosts of Rakṣas with preparations of eatables such as the five kinds of divine food. The hosts of Īsānas did honour with medicines and drugs, and the hosts of Vāyu with banners. Human beings such as kings did reverence with flowers, incense, lamps, perfumes, food and robes as well as with parasols, flags, bells and banners and [also] proclaimed their devotion by playing various
musical instruments such as the horn and drum. The great sages, headed by the Brāhmaṇas, did likewise with eulogies and with hymns, prayers, recitations, meditation, and so on.

Thereupon, Sucetana, realizing that those people desired to know the fruit of the merit accruing from venerating it, requested: "O Fortunate One, these people here are desirous of knowing the fruit thereof, please declare the fruit that arises from its veneration."

The Fortunate One declared: "What was told by the Fully Enlightened One, Vipaśyin, to the Prince Puṣpaketu at Bandhumati and to the Prince Svarṇaketu in the company of his brothers Rasaketu, Śūryaketu, Dvīpaketu and Candraketu at the city of Svarṇavatī, when [each of them was] performing the observance pertaining to shrines, just that will I repeat, O Sucetana; listen and reflect well and carefully upon it:

Those who bathe the Caitya-dome with the five kinds of divine food, having bathed in the fragrant waters of the Mandākinī ultimately go to the abode of the 'Well-Parer'. Those who impregnate it with incense [become] possessed of lustrous and perfumed limbs and pre-eminent in splendour. Those who anoint it with the five scents become universal emperors rich in 'Jewels'. Presenting excellent cloth [they become] possessed of limbs covered with garments of silk, gems and ornaments. Offering flowers blooming on land or in water [they become] immortals excelling Śakra in their lustre. Bestrewing it with flowers and garlands of flowers they become rulers of gods if reborn among gods or kings if reborn on earth. Those who decorate it with a row of lamps destroy their ignorance with the light of their wisdom and become handsome kings and bestower of lamps. Offering very tasty food they become kings endowed with excellent prosperity and [all] enjoyments. Those who offer drink of excellent taste with portions of nectar become mighty lords of rulers and in heaven obtain the drink of ambrosia. Offering vegetables, roots and fruit they enjoy whatever enjoyments they wish and rejoice in heaven. Offering medicines they become free from disease, mighty and endowed with prosperity. Through giving betel, areca-nuts, etc., they are
endowed with enjoyments, delighting in goodness, brotherhood and virtues. Of those who spread out canopies [over it], their virtuous lineage becomes extensive. By the offering of pentads of banners they will be masters of good fortune. Having offered parasols made of gold, precious stones, cloth and created by Maya or made of flowers, they will be masters of strength, attainment and prosperity, lords of the earth possessed of the seven 'Jewels'. Having raised variegated flags they will be lords of the world delighting in glory and virtue. Those who organize a great festival with single-stringed, many-stringed, percussion and wind instruments will be endowed with divine and very pleasant voices; their treasuries quite full and delighting in listening to the True Law they will obtain pleasures. Casting [over it] parched grain, unhusked barley-corns and flowers, preceded by invocations, they will obtain the pleasures of heaven. Through presenting gifts of minerals and precious stones they will delight in the obtainment of sensuous and material happiness. Having performed circumambulations with the five- and eight-fold prostrations, they will be lords of men with pure bodies and endowed with happiness. Having praised with hymns in prose and in verse, they will be eloquent and possessed of many treasuries of precious stones. Of all these people emancipation is certain in the end. Having completed the six perfections they will attain unsurpassed wisdom. What more need I say, O Sucetana, even Tathāgatas of old did likewise, enjoyed all of these very [fruits] and entered Nirvāṇa. The present and future ones too will do the same. I, too, did so in every birth." At the end of this narration, there fell from the sky a wholly auspicious shower of flowers and the drums of the gods resounded. Then that Caitya-dome disappeared and all those gathered there were bewildered and dejected and remained gazing at the Fortunate One.

\[g\] 1. or "in goodness, elegance and virtues" should "saudarya" be read as "saundarya".
As previously, Sucetana asked: "O Fortunate One, where has that Stūpa gone, and what is the cause thereof? All those gathered here are dejected." The Fortunate One declared: "O Sucetara, please listen to the cause of its disappearance. The time for my Nirvāṇa is at hand. Listen to what would happen sometime later after my Nirvāṇa. After my disciples, the good Arhants, enter into Nirvāṇa, certain other monks, enlightening the people, will preach a Law that is an imitation of the True Law. [These] monks, dwelling in monasteries, adherents of Māra, will only ridicule [others] and will partake of food as do Yakṣas. Verily, residing in monasteries, they will abandon Nirvāṇa and, intoxicated with mistresses and surrounded by retinues, will adopt the practices of an active life. Having learnt the heretic doctrines they will discontinue the practices of the monks. Excessively fond of enjoyments, they will partake of spirituous liquor and flesh, abandon the codes of truth and, engaging in the ten unwholesome practices, will only procure wealth in order to raise families. Following the professions of artisan, merchant, servant, farmer, slave, retainer, messenger, porter and soldier, they will nevertheless remain poor. Some will look after herds while others, equipped with weapons, will keep alive by killing, eating and selling animals, fish, etc., and even birds. They will unlawfully enjoy the possessions belonging to the community of monks. In their greed, they would destroy images, stupas, etc.

At that time, the teachers too would be adherents of Māra, fulfilling the observance of the wielder of the thunderbolt, shaven and covered with robes, and followers of the Tantra doctrine, and mendicants. Though knowing the ways and employment of magical spells, they will be unfortunate and owing service to others, and will show contempt to the true teacher who preaches the True Law as towards an enemy. Perverse in their knowledge and conceited with greed and jealousy, they will elucidate and recite the collections of discourses as they wish. Out of conceit in their own intelligence, they will, at the time of undertaking the precepts, falsely accuse their Vajra-brethren of transgressions. Being enraged, they will do harm to beings through the employment of spells and potions.
Themselves following the wrong path, they will incite others. They will commit sin by rejecting the words of the Enlightened One as contained in works such as collections of the doctrine. Enamoured of wealth, some will divulge secret explanations. They will create false ideas with regard to matters which are pure by nature. Possessing bad intentions, they will create false ideas regarding the Law that has neither beginning nor end. They will make the faithful loose their belief in good counsel, and not [incite them to] the observance of practices according to prescribed rites. They will abandon the faithful wife who has a wise disposition and will dally with the wife of another and, against her will, enjoy carnally a yogini who practises religious observances. Having imbibed unrefined drinks, being infatuated by their flavour and intoxicated, they will quarrel in the congregation and proclaim the secret doctrine. They will partake of meals seated together with the followers of the Srāvaka school, but will sleep with the wealthy. They will acquire wealth by proclaiming the secret spell to the wealthy, although they are unworthy recipients. Nevertheless, they will remain poor. They will do service for their benefactors like a good slave, offering feigned benedictions. They will accept [presents]. Being greedy, they will perform deeds which bring disadvantage to [other] people by means of sorcery, spells and drugs and will point out that the world is a void. Full of self-conceit, they would declare: "We abide in the rank of Vajrasattva, we are worthy of veneration, wielders of the thunderbolt, followers of the Mahāyāna school, possess efficacious spells and are worthy of reverence; these [other] monks are unworthy of veneration and dependent on [others who have] practised observances." As teachers and masters, leading [others] on improper paths, and as servants, merchants, artisans, husbandmen and vendors of the True Law, they will give instruction as they wish fancying themselves learned but being fools in reality. Thus, caught by two transgressions and committing serious sins, they will head towards hell; and, having followed their instruction, all the people, too, will head towards hell.
At that time, even the Brāhmaṇas would be avaricious, devoid of their five characteristics and practisers of the ten impure deeds; the Kṣatriyas would be cruel and the Vaiśyas rogues; they would be ministers only by name, practising illegalities, and the very ruin of their kings. In this way, all of them, evil in their ways, would reject the Three Jewels and, hostile to the deities, will rob the possessions bestowed upon the community of monks. They will rejoice enjoying perverse pleasures within the hermitages of the King of the Law and at temple premises. Advancing false views, they will rob images of deities and caitya-domes, etc. Thus, at that time, having perpetrated serious crimes they will be inhabitants of hell." [This is why] that [stūpa] consisting of a hundred thousand caitya-domes, the abode of the Conqueror, shining with lustre and bright with splendid gems disappeared.

If it is your desire, set up on a rock a Caitya measuring a hundred thousand and worship it with a display of faith; or else, construct a caitya-dome measuring a hundred thousand, but, if possible, a hundred thousand crores, with clay or with the eight metals, with wooden bricks painted with dyes, or with boiled rice or with sand, and according to ability, make a million, a thousand, a hundred, ten, five, three or one Caitya-dome. Set it up and worship it with faith.

An now, O Sucetana, listen, in particular, to the rites prescribed for the observance pertaining to hundred thousand Caityas made with clay. He who wishes it, should first construct a hall for religious discourses. He should build the hall for the observances in a monastery, at a residence of the Well-Farer, in a pavilion or in a cell, at the site of a Caitya, on the banks of a river, lake or pool, or else at a ford, in a forest, in a penance grove or in houses. With a good broom he should clean the ground that has been smeared with clay and cow-dung and sprinkle it with the five products of the cow. He should scatter fried grain, unhusked barley-corns and Dūrva grass and perfume it with incense. Over it he should make a canopy equipped with chowries and covered all around with panels of strips of cloth. At the four intermediate points he should raise four flags, that of Dharma in the south-east,
that of Natna in the south-west, that of Padma in the north-west and that of Vajra in the north-east. He should hang garlands of flowers together with silken cloth, decorated with props of plantain trees and made splendid with representations of painted deities, etc. Having done all these in the forenoon, he should worship the image of the Three Jewels, and in the evening, after performing such activities as ablution and twilight meditation and offering worship to the Three Jewels, observe restraint [i.e. he should fast during the night ?]. Beginning with the following morning, he should resolve: "I will perform the observance pertaining to Caitya-domes, be they a crore, a hundred thousand, ten million, a thousand, a hundred, ten, five, three or one in number as decided by oneself, for a period, determined by oneself, of a year, a month or a day, according to prescription abstaining from whatever food that is decided upon; the observance which has living on spiritual sustenance as its conclusion and is accompanied by the fulfilment of one's longings such as the desire for world-salvation." Having expressed the wish for the sevenfold supreme boons of the deities of the observance, he should invoke their blessings.

[k] Then, having bathed early (next) morning in the fragrant waters of a ford whethersoever and having thoroughly purified his whole body with the five products of the cow, he should be clothed in clean garments and, either abstaining from food, or having only water, or milk, or roots, or fruit, or the five products of the cow as food, or eating only one meal (a day), or living on spiritual sustenance, should commence the observance calmly and with faith and virility. He should knead clay brought from a pure field, mixing it with water containing the five precious substances and products of the cow, etc., and reciting the spell "Samantabhadra" in seven parts. Then, touching that ball of clay and repeating the "Vairocana-dhāraṇī" twenty-one times he should purify it. With the dhāraṇī "Vasudhe" he should pick up that ball of clay and, reciting "Vajrodbhāvaya", make it a sphere with a tapering spire. With the dhāraṇī "Araje viraja" he should smear it with oil and with the "Vajradhātu" spell pronounced over it, he should deposit that within it. Having beaten it reciting "Vajramudgara", he should split it saying "Vajrakartūṭi". Saying "Dharmadhātugarbha",
he should put into that sphere the five precious substances, gold or unhusked barley-corn. Reciting "Dharmarata" he should take that dome outside, place it upon a clean pedestal with the spell "Supratisthita" and worship it. Performing meditation according to his reckoning he should worship the dome thus set up, just the one or all together depending upon his ability. He should sprinkle water and the five kinds of divine food, provide water for washing the feet and for rinsing the mouth, bring in offerings of flowers, make presentations of gifts of various materials, viz., unhusked barley-corn, sandal-wood, flowers, garlands of flowers, the sacred thread, food, incense, lamps and betel, perform the eight- and five-fold obeisance together with muttered prayers, dhāraṇīs, eulogies in prose and verse, and circumambulation, and seek forgiveness with folded palms. Then there should be dance with songs to the tunes of the Vīnā, the flute and the tabour; and, in particular, he should produce the sound of horn, drum and conch. Then, [there is] confession of guilt, approval of meritorious actions, the taking of refuge in the Three Jewels and the production of the thought of enlightenment. Thereafter, having presented an offering of boiled milk-rice together with the five divine foods as well as fruits and roots, etc., and again having circumambulated, sought forgiveness and bowed, with folded palms, he should conclude.

Having done thus daily, should he complete up to a hundred thousand, that is [called] the "Hundred-thousand Caitya [observance]", [should he complete] a crore in number, that is [called] the "Crore of Caityas [observance]". It is in this way that the name [of the Caitya observance] is prefixed by a numeral.

[k] 1. T adds the following stanzas:

"Corrupted by numerous faults, O Guide, what dreadful sin I did commit, all that I confess. (1)

I produce the thought of perfect enlightenment, for the awakening of beings; I will engage in auspicious conduct in the interest of the welfare of all beings. (2)

What number of sons of the Conqueror are in the numerous world-regions, all of them I salute in body, mind and speech." (3)
Then, at the conclusion of the forenoon, with a great endeavour, the performers of the observance should arise from the former place with auditions of eulogies, panegyrics, recitations, and dances, etc. They should have recourse to either another pure site or an elevated platform and make all the spheres into a heap resembling one of grain. Having honoured it as it shone like a Caitya in the shape of [a heap of] grain with the five, ten, sixteen, thirty-two and sixty-four-fold services, circumambulated it as it gleamed with rows of lamps, great lamps, incense, garlands of flowers, banners, flags, parasols and ornaments, etc. and, as it lay bestrewn with fried grain, unhusked barley-corn, Dūrvā grass and Jasmine, bowed to it with the eight-fold prostrations, they should keep awake during the night. Then, at daybreak, after performing ablution, etc. according to precept and venerating the teacher and the Three Jewels, he should worship that Caitya-dome according to precept and ability. Thereupon, he [lit. they] should gratify, according to his own ability, with gifts such as garments and gold, the teachers and officials, make a request for forgiveness, and bring the observance to an end.

Then, having concluded and sought forgiveness, he should carry those Caitya-domes thence, making a journey in the direction that is covered [as it were] in red lead, forming clouds of smoke arising from incense and lamps, with showers of fried grain, unhusked barley-corn and flowers, with the joy of the music of string, drum, wind and percussion instruments headed by horn, kettle-drum and conch, made delightful with eulogies, recitals and dances, with a retinue of elephants, horses, chariots and footmen, with parasols, flags and banners hanging down, and with the evil Māras warded off with the noise of bells. He should carry [those Caitya-domes] as far as the site for conclusion upon raised platforms with a pinnacled housing covered with fine cloth, made resonant with the tinkling of meshes of small bells, fashioned out of gold, inlaid with precious stones, with garlands of flowers hanging down, made pleasant with canopies, covered with parasols and flags and decorated with arched portals. Then, he should place them in great constructed Caityas or upon prominences, fill them up, conceal them by covering with rocks, etc. and set them up, according to precept, after decorating them with parasols,
flags, banners, etc. Or else he should conclude in the hermitages of the perfected ones or on high mountains. Or having concluded at a river that flows into the ocean, an ocean, a ford, a great lake or at a lotus-pool, or in shallow water, he should honour the Nāgas according to precept and return immediately after the dispelling of grief. There, having reverenced the Kumārīs, and, if he is a householder, having reverenced the sacrificial congregation, the performer of the observance should suitably gratify with meals the teachers and officials. Thus, he would transform the merit arising from the Caitya-observance for the welfare of the world. From that transformation, having obtained the enjoyment of all happiness in a life of activity, he would attain Nirvāṇa.

[m]  Again, Sucetana, listen to the distinctions in merit. He who brings clay from a pure field would become a lord of the gods in heaven |for as many times as| the number of particles in the clay. By pressing the clay, there is long life and the enjoyment of good health. The fruit of purifying the lumps of clay is kingship for twenty-one [lives], later productive of going to heaven. By taking hold of the clay, there will be donation of landed property. The fruit of making spheres of clay is lordship over men, free from disease and full of strength. By the rubbing of oil [he becomes] possessed of handsomeness, wealth, virtue and piety. By placing gravel in the opening, he escapes from the chasm of suffering and attains the opening to heaven. The fruit of beating [the clay] is that he would become one possessed of great prosperity, resembling the bestower of wealth [Kubera], a great donor. By the act of splitting [that ball of] clay there would be the cutting off of sorrow owing to separation from wealth and children. The fruit of putting minerals, precious stones or unhusked barley-corn into that sphere is compassionateness, fulness of body, greatness of intellect and lordship over the four continents. The fruit of taking [that dome] outside is lordship, endowed with magical power and possessed of sons, over the earth. By placing it upon a good pedestal [he would obtain] the good seat of a universal emperor. The fruit of honouring it with the five-fold services, etc., is, however, as above. Even those meritorious children, who play by forming a
caitya with dust, having entered the path to enlightenment, will obtain release. For all those spoken of above, Sucetana, there will be the station of Nirvāṇa in the end.

Greater is the merit of a caitya fashioned out of sand; more abundant than it, of one fashioned out of balls of rice; twice that, of one constructed with wood; twice more than that, of one constructed with rock; a hundred times more abundant than that, of one fashioned out of iron; twice that, of one constructed with lead; thrice that, of one constructed with tin; twice that, of one made of dyes; twice that, of one made of copper; twice that, of one made of brass; ten times that, of one made of bell-metal; a hundred times that, of one made of silver; a thousand times that, of one made of gold; a thousand times that, of one made of precious stones; and, of precious stones, it [i.e. the merit] is more abundant according to the price of each. Properly engraved whether on birch bark, or on a fine cloth, or on a strip of cloth, or on a wall, on a rock or on wood, on a brick or on an even piece of ground, it is worthy of worship, and worthy of veneration, and gives greater merit. Just the merit of the Hundred Thousand Caitya Observation removes the fatigue of beings wearied by wanderings in the six states of existence.

Please listen, Sucetana, to the conduct of life in the six states of existence. Beings sprung from the four ways of being born, and wandering in the six states of existence, enjoy the fruit of their action: of good [action], happiness; of evil, sorrow; of mixed, mixedness.

[There are] the region of the sky [and] the regions of wind, fire, water and earth. In their midst is the region of Meru; above it, again, is the region of the sky, and above that are the worlds of heaven, such as the world of the radiant gods, [worlds] arisen from the creation of Brahmā, lord of the world. At that time, the gods in the world of the radiant gods, travelled through the sky, free from sickness, rich in [right] views, possessed of good faculties of sense, covered in rays of light and possessing indistinct characteristics and established in meditation upon Brahman. Then, one day, some radiant gods, delighting in the experiencing of pleasures came to earth for sport. Then, on account of ignorance
and of clinging to desire, being deluded by mortal pleasures, they became devoid of lustre and deprived of [the power] of journeying through the sky. Stuck in the sphere of mortals, their progeny became diffused.

Amongst them some evolved as mixed castes. Therein, among those born into mixed castes, those born in conformity [i.e. those born of a mother who is of a lower caste than the father] and their professions are described [as follows]; listen: He that is born to a Brāhmaṇa from a Kṣatriya woman is a Mūrdhāvasikta, an adulterer by profession. He that is born to verily a Brāhmaṇa from a Vaiśya woman is an Ambaśītha, one who administers medicine by profession. He that is born to verily a Brāhmaṇa from a Śūdra woman is a Niśāda, subsisting on fish, etc. He, however, that is born to a Kṣatriya from a Vaiśya woman is a Māhiṇya, subsisting on buffaloes. He that is born verily to a Kṣatriya from a Śūdra woman is an Ugra, a doer of cruel deeds by profession. He that is born to a Vaiśya from a Śūdra woman is a Karaṇa, a scribe by profession.

Now are described those born contrary to caste [i.e. those born to a mother who is of a higher caste than the father] and their professions. He that is born to a Kṣatriya from a Brāhmaṇa woman is a Sūta, his is the work of charioteering. He that is born from that very [Brāhmaṇa] woman to a Vaiśya is a Vaiḍehaka, whose business is trade. He that is born from that very woman to a Śūdra is a Cāndāla, impassioned in his actions. He that is born to a Vaiśya from a Kṣatriya woman is a Māgaḍha, whose profession is the performance of adulation. He that is born from that very woman [i.e. from a Kṣatriya woman] to a Śūdra is a Kṣattrī, a chamberlain. He that is born, however, to a Śūdra from a Vaiśya woman is an Ayogava [whose business is carpentry]. Those born to a Śūdra from a Brāhmaṇa woman are of the lowest caste.

Even as, amidst those of mixed castes, the Sūtas, etc., are born contrary to caste, just so washermen, etc., are of the lowest caste. The Fulkasas, etc., belong to the very extreme as do those born to a Rajaka [washerman] from a Brāhmaṇa woman. These are called

[n] 1. Not in Skt. text, but see MW., s.v. Ayogava.
Cāṇḍālas, indeed. Therein, with regard to those who are Cāṇḍālas by birth, the Cāṇḍālas by action are the worst. They are subsequently born, in consequence of their own actions, among gods, mortals, hells, animals, Daityas, ghosts and the spirits of the dead; being born of eggs, womb-born, moisture-born, spontaneously born and some being born by sprouting forth.

Then, those who practised the ten unwholesome deeds go to hell until, having undergone what had to be endured as the fruit of their actions, distressed by the fire of repentance, and recalling their former sin, they call to mind the Three Jewels and, rescued therefrom, some obtain birth as a human and, performing the ten wholesome deeds such as the adoration of the Three Jewels, practise virtue at holy places [and] at fords. There, those who are endowed with the quality of goodness, are truth-speaking, subdued in their senses and possess the four divine states of mind come into being in the Brahma-world. Those who are endowed with the quality of passion, are donors, and devotees of Viṣṇu, go to the world of Viṣṇu. Those who are endowed with the quality of heaviness, and are ascetics, go to the world of Śiva. Likewise, the devotees of Sūrya go to the world of Sūrya, the devotees of Candra to the world pertaining to Candra, the followers of the Bhairavas to their world, and those who respect the Mātrikās to the world of the Mātrikās. Those who are the servants of Gaṇapati become Kaṭapūtanas. Those taking up the Mahākāla-observance became great heroes. The protectors of the world go to [the world] of the Guardians of the World. They who, remaining in restraint, establish others too therein become Vaśavartins. Those wise ones who impart knowledge, become Nirmāṇarati gods possessed of great insight. Those contented ones who have recourse to concentration and meditation go to the Tuṣita abode. Those who are guarded in their faculties of sense and exert for the welfare [of others] go forth to the abode of Yama. Those who are engaged in the vow of patience go to the abode of the thirty[-three gods] as also do donors who are of good conduct. Those who protect the young, the old, the sick, etc., the wretched and the poor by giving according to their desires and by consoling them, go to heaven. Those who having bathed at
fords, having performed donations and the muttering of prayers and having worshipped the Arhats, practise merit, obtain heaven. Building ponds, wells, reservoirs of water and tanks, and building pavilions such as cloisters, hospitals and halls of assembly, as well as building bridges on uneven [viṣāṭe, broad] rugged paths conveying water such as rivers, and planting groves, glades and parks with trees having branches full of blossoms and fruit, they go to heaven. Protecting the wretched, the sick, the helpless, the poor, the aged and the young, giving water in the hot season, giving warmth in the cold season and giving clothing to the naked they become drinkers of nectar, decked in divine clothes, in heaven. Giving sandals, they become mounted on vehicles in heaven. Those who give umbrellas that protect from rain and sun become adorned with umbrellas inlaid with precious stones, in heaven. And those, also, who cleanse, sweeping Caityas, monasteries, cloisters, pavilions, abodes of men, paths, streets and broadways, become stationed in heaven for long.

Thereon, too, listen as to their distinctions. Those who abandoning their own welfare, protect their retinues become gods enjoying the gratification of their desires in the Maharājakāyika [heaven]. Whoever acts with dishonesty and deceit, is fond of dice and is a donor, would become a ruler of the Dānavas. Intent upon giving and fond of recitations, garlands and perfumes, they become Gandharvas. Those who venerate mother, father and teacher with vehicles would become Yakṣas travelling in celestial cars and abounding in riches. Those who are conversant with the sciences and the arts, and impart the knowledge thereof, become Vidyādharas. Those who are intent upon sorcery and alchemy and impart spells and charms become Siddhas. Those donors who are deeply attached to arrogance and conceit become Śādhyas. Those donors who are intent upon recitations and the Dharma become Kinnaras. Those who are donors of all kinds of things and are intent upon slander and wrath become Piśācas. Those donors who are full of the pleasure of hurting others and have evil intentions would become all-devouring Pretas devoted to enjoyments. Those heartless ones that kill living beings and give them for food would become Rākṣasas having spirituous liquor for food. Those who delight in quarrels and are cruel and harmful become Pretas [and] Rākṣasas, having insects and worms for
food. Those that out of anger make poignant and disagreeable statements would become fire-mouthed Pretas having nothing but blood and flesh for food. Those deceivers who with words promise much but give little become cheats, Yakṣa-spirits or inhabitants of hells. Those who repent after having made donations and those who take away the property of others become Pretīkas having phlegm, feces, vomit and urine for food. Those possessors of wealth who neither make donations nor make acquisitions [but only] protect the family fortune become Pretas receiving [only] what is given and eating food prepared for the Śrāddha ceremony. Those who do not themselves give anything and prevent others would become Sućīmukha Pretas [having mouths only as wide as needle-points] with elephantine bellies and be tormented by hunger. Those who are of vile conduct, full of envy and excessively greedy become affected with goitres and excessively revolting on account of unpleasant odours. Those who hurt the young and the old become Pretas having the secretion from the womb for their food.

Those who unlawfully partake of what is given by themselves or by others would become animals at the end of life in a hell. Those donors who are excessively cruel, proud in their intoxication and are harsh-speaking become fearful Garuḍas. Those who are wicked and full of excessive wrath become tigers, bears, vultures, cats, jackals, hawks, wolves, etc., having carrion for their food. Those who delight in acts of torment such as beating, slaying, and bondage become cattle, elephants, horses, mules, sheep, buffaloes, etc. Those of excessively cruel deeds, and indeed who are excessively fierce become centipedes, owls, scorpions, bees, spiders, etc. Those who are full of jealousy, unrestrained in their envy, inconstant, and thieves, would become falcons, crows, ravens, monkeys, hares, deer, etc. Through anger and ill-will they become serpents, and the cruel-minded become lords of beasts. By arrogance they are born as asses, horses, etc. By excessive passion they are born in the wombs of herons, curlews, pigeons, etc., as well as of insects.

Those who strike men out of fear, jealousy, envy and greed live in the Sānjīva hell for many years, beaten again and again. Those who will burn living creatures with fire in a forest, etc., roaming in the Tapana hell are tormented by its fires. Bearing malice towards
teachers, relatives, well-wishers and friends they are torn apart by saws in the Kalasūtra hell. Those unbelievers who torture others in prescriptions relating to right and wrong are tormented by fires in the Pratāpaka hell. Killing living beings such as goats, rams, jackals, hogs and deer, they are pounded by rocks, etc., in the Saṅghāta hell. Those who harass others in their effort to accomplish the true law are consumed by blazing fires in the Raurava hell. Taking away the wealth of teacher, sage, immortal or the grieved, they are consumed by fierce fire in the Mahāraurava hell. Offending against mother, father and relatives, they are tormented in Avīci hell by the bone-crushers. Those who, fighting each other, kill as in battle, become possessed of nails like swords. Those who delight in adultery are dragged, bound to a Śāmalī tree. Those who destroy confidence, fallen into the Asipattarāvana hell, are devoured by jackals, crows, etc. Those who unlawfully enjoy the property of the community of monks, consume heated balls of iron. Those hunters, too, who kill animals are devoured by hounds with teeth of iron. Those who kill aquatic creatures such as fish drink of the blazing copper fluid of the Vaitarāṇī and are consumed. Destroying bridges they are made to go on sharp sword-edges. Those who crush living creatures such as lice with their rails, etc., will be crushed by creatures such as rams [large] as mountains. Those who eke out a living by wrong means, sunk into loam consisting of feces, are devoured by insects. Those that crush living creatures such as insects and worms are pounded by heated pestles. Those who revile the Buddha, the Dharma, the Saṅgha and Caitya-domes, etc., also become dwellers in hell; as also do those who revile [this] narration.

And now, Sucetana, listen to the natural characteristics of those fallen from the six states of existence. Those who have fallen from the world of gods and become humans would be practicers of spiritual discipline, possessing virtuous thoughts, devoted to the true law, with the impurity of discord overcome, of charming appearance, of good limbs, rendering benefits to living beings, and of golden hue. Those who are born into the state of human existence from the world of mortals would be intent upon merit
and upon good qualities, true to engagements, endeavouring for the benefit of living beings, devoted to their teachers, donors, able, and of good intellect. Those that have become humans from the world of the Daityas would be violent and wrathful, very manly, thievish, fond of battle, full of anxiety, averse to the virtues of the gods, kidnappers of celestial women, intent upon what is worthy of doing as well as what is not worthy of doing, delighting in intoxication, and possessed of spears that do not fail. Those who have become humans from the world of Pretas would be possessed of unpleasant odours, coarse-haired, of slanderous speech, possessed of excessive love for spirituous liquor, devoid of shame, possessed of craving for food, of decrepit mind, fallen from the practice of the true law, and possessed of contemptible limbs. Those who have advanced from animals would be perplexed in mind and engaged in the merchant profession. They would have bodies wearied by incessant walking, be impure, sweet-spoken, and cheats. They would be endowed with anger, jealousy, and conceit and have no discrimination. Those who have departed from the hells would be devoid of truth, envious, of unrestrained speech, confused by greed and delusion, cowardly, of bad conduct, unsteady, attached to evil and possessed of bad thoughts.

Beings inhabiting the three realms and born according to their Karma wander about enjoying the possessions created by themselves; by merit, pleasures in heaven; by sin, sorrows in hell; by mixed, mixed. The fruit of acts previously performed must, indeed, be inevitably enjoyed. The fruit of acts is not consumed by fire, dried up by the winds, nor putrefied by waters, nor is it diminished on land; it is wasted away when enjoyed. Even after a hundred crores of Kalpas, having attained fulness and the proper time, Karma bears fruit on the tree that is the body.

Thus, having understood the circulation of life in the six states of existence, perform the Hundred Thousand Caitya observance for the sake of emancipation. As long as there is no emancipation, so long will there be wandering from existence to existence. Birth in a state of existence is sorrow, disease is sorrow, separation from the pleasant and union with the unpleasant are sorrow, old age is sorrow and death is sorrow. This great fourfold sorrow is inevitable
in [due] time and in its entirety even for Brahma and others wandering in the universe. After I have attained Nirvāṇa, there will be enjoyment and emancipation through the Hundred Thousand Caitya observance, too. There will be advancement with ease in a life of activity. Wherein is that observance, therein, is very auspicious freedom from affliction. The hosts of obstacles perish and the work of accomplishing the true law, too, is successful; the evil Māras become powerless, and enemies, well-disposed. The planets, too, will make for welfare. Those practising that observance would be emancipated from the five major sins and the minor sins. Brahma, etc., Śakra, etc., and the Guardians of the World protect him. The Daityas, Gandharvas, Yakṣas, Kinnaras, Rākṣasas, Siddhas, Śuddhas, Rudras and Vidyādharas serve as well as protect him. The Bhairavas, Maṇḍ(ka)s, Skanda and Mahākāla, the chiefs of [Śiva's] troops, and the hosts of Śākiniś, Yoginiś and Śākinīś, and Bhūtas, Pretas and Piśācas protect him. The Siddhas, Vajradharas, Yogīns, Yatis, Maharṣis, Tapasvins, Bhikṣus, Pratyekabuddhas, Bodhisattvas and Buddhas having observed with a [favourable] glance, protect him. Desirous of Nirvāṇa, they attain Nirvāṇa.

Then, having listened to that, the householder named Viśvabhadra, with folded palms, knees placed on the ground and upper garment cast off, asked the Fortunate One: "O Fortunate One, Teacher of the World, grant me ordination; frightened as I am by the terrors of existence, I will attain Nirvāṇa by practising that observance." Having considered the purity of his intention, he said to him who was destined to be reborn no more: "Come, O monk, O highly fortunate one, practise the holy life", and lay hold of him touching his head with his left hand which bears the mark of the wheel. When he was touched upon his head by the Fortunate One saying "Come ...", he became shaven-headed. Then, clothed in a red robe and carrying a staff and a bowl, he became a monk Viśvabhadrakara by name. Next, he taught him [topics for] meditation, Dhāraṇīs, [the three] trainings and restraint. Through the power of all of them he attained the state of Arhat and, being free from depravities and from false discrimination, became worthy of the reverence of gods, Asuras and men.
Then, some of the monks were amazed and asked the Fortunate One what he [Viśvabhadrakara] had done formerly. The Fortunate One declared: "Formerly, in days gone by, this man was a very poor but proud Brāhmaṇa. As he had no wealth, though possessed of learning, he roamed here and there in distress, without being honoured or respected and without a retinue. Being without wealth even from being engaged in the various religious practices and duties prescribed by texts, on account of good performed formerly, and having no remedy, he blamed his own Karma and went from place to place. Some time later, he arrived at the city of Svarṇavatī. Through the power of the practice of observances, it was of gold, free from calamities, full of rich people, possessed of an abundant supply of provisions and very strong. Therein lived a universal monarch, Svarṇaketu by name; his queen was Hiranyavatī. Of these two, there shone forth five princes bearing the names Puṣpaketu, Rasaketu, Sūryaketu, Dvīpaketu and Candraketu. They had regard for their mother, father, teachers, relatives and servants. They had accomplished what had to be done and were lay devotees of the Three Jewels. As [described] above, they practised the great observance with the performance of dances to the accompaniment of various instruments beginning with horn, conch and drum, as directed by the Tathāgata, the Arhat, the Fully Enlightened One, Vipaśyin. Having approached that hall for religious discourses, fragrant with the perfume of flowers and incense and decorated with ornaments of various strips of cloth, he [Viśvabhadrakara] saw that Caitya-dome. When he saw it, there arose in his mind a great rejoicing. He obtained their consent saying: "I, too, shall practise it", and requested to know the rules [pertaining to the observance]. Immediately thereafter, that poor man bathed at a ford and purified, through the state of purity [resulting therefrom], followed the observance together with the others following it.

Some time after this had been done, Vipaśyin, the Tathāgata, the Arhat, the Fully Enlightened One, the One endowed with wisdom and virtue, the Sugata, the Knower of the world, the Supreme, the Guide of men who have to be restrained, Teacher of gods and men, the Buddha, the Fortunate One, wandering along on country-rounds together with a company of sixty-four thousand monks, stopped over at that place. Then the Buddha, the Fortunate One, honoured, worshipped, respected and adored by the people of Svarṇamati, by the king and by princes, ministers, Brāhmaṇas and householders,
with land, fine cloth, seats, offerings at his feet, water for rinsing his mouth, flowers, fried grain, unhusked barley-corn, flowers, lamps, incense, food, parasols, flags, banners, fans, various instruments [such as] conch and drum, [and with] equipment such as alms-bowl, robes, garment and medicines, arrived at the hall for religious discourses at the royal palace. There, seated upon a splendid seat that was prepared for him, he preached the doctrine of the [four] noble truth[s], as well as the benefits of the Caitya observance. When prince Puṣpaketu presented the three garments individually to the Fortunate One, and the company of monks, and having worshipped according to prescription, offered a golden alms-bowl filled with boiled milk-rice and the five kinds of divine food, just then, that proud and wealthless Brāhmaṇa, having come instantly with a couple of lotuses howsoever obtained, offered one to that Caitya-dome and the other to the Fortunate One, Vipaśyin, and, with his knees placed on the ground, his upper garment removed and palms folded, made an earnest wish. He played on horn, drum and conch, saying "By reason of this root of merit, may there be for me a severing from the sorrow of poverty. As long as one such as you, living in one's last existence, a Tathāgata, a Fully Enlightened One, is not born in the world, for so long, in every birth commenced, having become possessed of wealth, children, learning and good qualities, a donor and one who practises the Caitya-observance, may I, immediately thereafter, displaying hundreds of thousands of crores of Caityas made of precious stones, attain Nirvāṇa. Inasmuch as this earnest wish was made by him, he abided in happiness in [the whole of his] existence, a Caitya made of precious stones was displayed, and he has obtained ordainment for the sake of salvation with me as the Buddha, the Fortunate One, living in his last existence."

Having instructed thus, he again spoke to the monk Viśvabhadra-kara: "O monk, create a dwelling place, set up my image together

[1] Translated thus on the assumption that "bhūmi" in the Skt. text should be emended to "bhūmi", thus forming a part of the following compound.
with a Caitya, in a solitary place, mutter the spell consisting of four syllables, viz. 'bhagavān', and, practising Dhāraṇīs and concentration, save people. Be a follower of my teaching." When the Fortunate One had spoken thus, the monk addressed him: "O Fortunate One, declare the justification of its meaning."

The Fortunate One declared:

"The syllable 'bha', destroying the Maraś, would give the blessing of good fortune; having brought about escape from the ocean of existence, it would cause wandering in the abode of the Sugata. (1)

The syllable 'ga' would lead to the most excellent state of existence, that of the Sugata, pure as regards comings and goings, and consisting of virtue, and fit for the achievement of profound wisdom. (2)

The syllable 'vā' would give eloquence favoured by the goddess of speech; it would also bestow the rank of lord of speech adorned by the ornament of speech. (3)

The syllable 'na' would bend the being that is stiffened by attachment and love. Causing affection for good conduct, it would lead to the teaching of the Awakened One." (4)

And again:

"For the destruction of the woeful state of existence, for the completion of the attainment of good fortune, for the crossing of the ocean of existence, salutation, ever, to the syllable 'bha'. (5)

For the purification of comings and goings, for the obtaining of the profound doctrine, for the progress of all beings, salutation, ever, to the syllable 'ga'. (6)

For the grace of perfection in speech, for the attainment of the virtues of the lord of speech, for a form that surpasses description, salutation, ever, to the syllable 'vā'. (7)

For the destruction of the evil states of existence, for the attainment of the position of highest of men, for king[ship], for lord[ship], salutation, ever, to the syllable 'na'." (8)

"He who discerns this for the sake of purification and employs the spell "bhagavān", would obtain the wisdom of perfect knowledge and attain the state of Nirvāṇa."

Thus, Sucetana, the past, the future, and the present have been described. In the Kali age, when the drought has increased there will be good rain, etc., by the sound of horn and conch, and by the Hundred-Thousand-Caitya-observance, there will be the fulfilling of wishes, free from portents; the protection of the world, too, is certain. The praise of the Caitya [observance] has been described in brief, but not in detail. By means of it, enlightenment, which is in every respect difficult to obtain, has been, will be and is being obtained by those of the past, the future and the present [respectively]. By it will there be the salvation of the world, the station of Nirvāṇa. In active life, those engaged in activity have experienced happiness thereby. Therefore the observance must indeed necessarily be performed, if possible, from birth to birth, and in each life, to its very end or else either for one year or for one month or for [just] one day. Among the months, the Śrāvaṇa is best in the Kali age; Karṇīti, in the Kṛta [Satya] age; Magha, in the Tretā age; and Vaiśākha in the Dvāpara age, on account of the days of the arising of each one of them. Again, among the days, the day of the full moon is the best on account of the birth of the Fortunate One." Having instructed thus, the Fortunate One moved on elsewhere on his country-rounds.

That monk, too, having given of his great wealth, one part after another, to such as his children and to suppliants, created, in that very grove, according to prescription, a dwelling place decorated with all characteristic features. He also created an image of the Fortunate One as well as a Caitya fashioned out of mineral. At that very dwelling place he constructed a hall for religious discourses, decorated and hung with parasols, flags and banners, and, up to the end of the month of Śrāvaṇa, prepared according to precept a Hundred-Thousand Caitya-dome, furnished with the five precious substances and filled with gold and unhusked barley-corn. Having deposited the image of the Fortunate One in that large Caitya

1. Translated thus on the assumption that the Skt. text should read "tasmin mahati caitye bhagavanmūrtīm ca garbhītām kṛtvā".
and set it up with processions and festivals, he worshipped it for some years and attained Nirvāṇa. Up to now that observance was practised by the residents of that place. Through its power there is great felicity.

Thus ends the first chapter, named 'The Origin of the Hundred Thousand Caitya Observance', in the 'Praise of the Caitya Observance', in the 'Story of Suvarṇavarna' in the 'Garland of Stories pertaining to Observances'.
Then, at the command of Mahākāśyapa, Divākara returned thence, entered Rājagṛha, (went) to his own house, and informed his wife of the incident. He reflected on the loss of his own possessions, observed what remained of his wealth, and, very eager to practise the observance, inflamed by the fire of repentance, dejected, and full of sighs, became engrossed in thought: "Shame, shame upon me, ill-fated and devoid of wealth, (though born) in the family of the merchant Ratanakara, shame upon my intellect exerted in vain through longing for sensual pleasures. What am I to do now? There is fruit only from the sowing of seed. (But I have) not even a seed." His beloved, the beloved of her husband, aroused her husband who was thus full of sighs: "Beloved, do not be dejected; you are a young man. Accomplish everything by borrowing on loan from those who are your friends. Let the two of us practise the observance." Urged on by his beloved, roused and resolute, he gathered together materials from his friends, constructed, according to his means, a hall for (the practice of) the observance in the park outside the city, and, having invited the monks, come at the behest of Kāśyapa, according to prescription, performed that observance accompanied by his wife and together with (other) faithful performers of the observance, for as much as a month. Immediately after the completion of the observance preceded by a procession, he returned home and procured wealth from here and there by engaging in trade. By virtue of that (observance) there was the coming of wealth to his house, like clouds in the sky, in conformity with the seed (he had sown). When moderate wealth was obtained, he, being sonless, became full of longing for a son, thinking: "When will I see the face of (my) son?"
Then, the caravan leader Karna, his thoughts overcome by an intense surge of faith, observed: "I obtained this wealth on account of the Fortunate One. What if I firstly conduct the Fortunate One, the Tathāgata, Vipaśyin, into this house and make him partake of food together with the host of disciples." Thinking thus, the caravan leader Karna went with great reverence to where the Fortunate One Vipaśyin dwelt intending to invite the Tathāgata Vipaśyin together with the company of disciples. He was clothed in clean garments, bedecked with various ornaments and accompanied by friends, servants and retinue. He went, preceded by varied instrumental music, honouring him with parasols, flags, banners and bells, and to the accompaniment of the sound of drums and conches, to where the Fortunate One Vipaśyin dwelt. He bowed to the Worthy One, the Tathāgata, the Perfectly Awakened One, together with the congregation of monks, his disciples, reverentially circumambulated him thrice, raised his upper garment, placed his knees upon the ground and invited him with folded palms: "O Fortunate One, compassionate towards the wretched and the miserable, I have come to invite the Fortunate One. May the Fortunate One come on the fourth day, together with the congregation of monks, your disciples, to my golden mansion, created by Viśvakarman at the behest of the Fortunate One. It has a splendour surpassing that of Vaijayanta; it is truly your own and complete with all implements. Show me your favour and enter it that you may cleanse it the more though it be already cleansed; and that we may enter it after the Fortunate One has done so." Invited thus, the Fortunate One, perceiving his mental disposition and firm faith consented by being silent.

Thereupon, the caravan leader Karna, his mind transported with joy and delighted, bowed to the Fortunate One together with the company of disciples, returned thence and prepared all the requisites — though in fact they were already prepared through the grace of the Fortunate One. Then, that day, he prepared seats covered with strips
of calico cloth as well as canopies and wall cloths, images and
the like, on a piece of ground cleansed with a broom and plastered
with clay consisting of cow-dung, and bestrewn with soft and
delicate strips of cloth. It was variegated with many adornments,
meshes of small bells, parasols, flags, banners, chowries,
plantain-trees; bestrewn with various perfumes, incense, fried
grain, unhusked barley-corns, gold, silver, jasmine and coral
flowers. On one side, he set up such a similar hall for
practising the observance and on the instructions of the teacher
undertook the observance pertaining to 100,000 caityas, day and
night, together with his attendants, on the day of the full moon,
according to rule.

Then, with great energy, that man Karna accompanied by a
multitude of people and surrounded by friends, kinsmen, wife,
 servants and male and female slaves worshipped the Perfectly
Awakened One who arrived on account of his invitation surrounded
by a congregation of 64,000 monks and with displays of miracles
and supernatural powers. He worshipped them in due order with
water for washing the feet and for rinsing the mouth, etc. Seated
each in his own seat, he honoured them with various perfumes,
flowers, incense, lamps, sacred threads, leaves, roots, fruits,
many sweetmeats, cakes, mangoes, milk-rice, alms-food, arecanut
and betel, as well as presents of the three garments.

Now, the Fortunate One, Vipaśyin, together with the congre-
gation of disciples, at the end of that seven-fold, unsurpassed
offering, encouraged that caravan leader with a benediction as
he remained seated upon a low seat, thinking he had accomplished
his purpose, together with his attendants. He conversed pleasantly
saying: "Perform the accomplishment of the caitya-observance
constantly. There will be great prosperity. Moreover, that son
of yours will become a universal emperor, endowed with the seven
jewels and the eight superhuman powers, and be dear to the people.
Having done so, he returned to his own monastery.

[109a] 2. This is only a tentative translation here.
Thereafter, he [Karna] entered that great and lofty house and performed the caitya-observance daily. In the interior of the house he set up a shrine-room and prepared a figure of the Fortunate One made from mineral and a large caitya-dome having the shape of a heap of grain. He completed the caitya-dome (observance) numbering crores of times, placed (that figure) according to rule in its interior and, with great joy, again invited that Perfectly Awakened One, Vipaśyin, of charming figure, pleasant, and rescuing people, together with his congregation. As before, he offered food, received benediction, returned and completed the observance. Commencing and completing it again and again he spent the days in happiness. The world was filled with his fame and name.

Soon afterwards, one day, the citizens observing his great prosperity, declared to Vipaśyin:

[109a]

3. Skt. vihāra.
4. See [110] n.41.
"What do you think, O great king, was he another who at that period of time was the monk, the preacher of the Law?
You should not think so; but indeed, he was this monk Suvarṇavarna, who by this evil act of abusive speech addressed to the monk Ajita saying: "You deserve the stake", was made ready for being himself placed upon the stake, but was rescued by the monk Ānanda because he later sought forgiveness. The fruit of verbal, bodily and mental actions must necessarily be experienced.

Moreover, O great king, this man practised the caitya observance in every birth and by that action became a great personage by reason of merit acquired by past deeds. Realizing thus, you, too, should practise this observance together with your subjects, for as long as you live."

Then, the caravan leader, Divākara, gladdened in mind, declared to that Elder Ānanda: "Reverend sir, Noble Ānanda, I had undertaken to clothe with the three robes and to feed all the monks, as many as there are in Jambudvīpa that follow the teaching of the Buddha. Now, I am returned from an ocean voyage and everything is accomplished. What should I now do?" When he said thus, the Elder Ānanda replied: "Please prepare a gathering with regulated seats, etc. By the power of the observation and of us, all will be successful." The Elder Ānanda then engaged in the trance for instigating the world (to do good). Divākara, too, quickly employed officials at that very place and the king, too, gave orders to his officials.

Now, by the power of the trance, at that very moment there assembled three crores of monks.¹

¹ See [121] n.1.
Now, the monk Suvarṇavarṇa, obtaining permission from his parents, went away with the Elder Ānanda. Then, Ājātaśatru, surrounded by many crores of beings and gladdened at heart, returned thence to Rājagṛha. Remaining within his palace, in a hall for religious observances, he similarly performed that caitya-observance according to the appropriate days and the proper rites. All the citizens, keeping to the instructions of the king, did the same. The great caravan leader, Divākara, by the power of repeatedly accomplishing the observance, prosperous with an abundance of sons, grandsons, male and female slaves, elephants, horses, chariots and footmen, enjoyed happiness like a universal emperor and reached the state of bliss.¹

¹ See [126] n. 6.
ADDENDUM

The following is a tentative translation of section [94] of the Skt. text. I have here tried only to capture the spirit of the passage with the help of Tb. and Ch., as the text itself requires further emendation before an accurate translation can be attempted. I am greatly indebted to Professor F.B.J. Kuiper for his assistance in arriving at the present translation.

[94] Now, there is nothing that is not known, not seen, not understood, or not comprehended by the Awakened, the Fortunate Ones. They have [the redness of] the multitude of rays of the morning sun in autumn. They are inlaid with virtues as with reddish jewels. They are like the immaculate multitude of filaments of red lotuses blossoming with the morning sun. With a pure radiance like the water-lily, the emerald, Indra's tender weapon (the rainbow), and a circle of lightning, and with a multitude of auspicious rays like the flames of a raging fire enkindled by streams of ghee, they have destroyed the fathomless darkness (of ignorance) and shattered the cages of old age, death and rebirth. They are powerful through the acquisition of various roots of merit. Immaculate as white lotuses, conch-shells, jasmine, silver, pearls, hoar-frost, lotus fibres, and ivory, a circle of hair, white, soft and pliant with many curls shines between their eyebrows like the radiance of the pure beams of innumerable moons in the endless firmament between the brilliant bent bows of the Thousand-Eyed One (rainbows) standing upon the rugged peaks of mountains of gold. Their faces resemble freshly blossomed lotuses. Their equipment for supreme enlightenment has been enhanced by the giving away of their hands, feet, eyes, heads, their own flesh and blood, their only son whose face was like a young lotus flower, their wives, elephants, horses, chariots,

[94] 1. Skt. adds vadana (faces or mouths).
ornaments, garments, food, seats, beds, jewels, gold, silver, all their belongings and kingdoms, etc., throughout three immeasurable kalpas. They are free from attachment. Having crushed the forces of the Bodiless One, they wear thousands of garlands of bouquets of fame pure and clear as the orb of the moon in autumn. Their bodies are clothed with an orb of unimpaired lustre like the orb of the soft mesh of moonbeams discharged from the eastern mountain, like the concentration of rays of the morning sun, like thousands of streaks of lightning breaking forth from the clouds, like the waves of the Ocean of Milk in Patala agitated when the shining Golden Mountain was felled by the lance-stroke of the tusk of the elephant of the lord of the gods, like the peak of lustre of Indra's bow, like fragments of emerald, like the full moon, like lotus petals, like the crest-jewel of a lordly snake, like an excellent slab of cat's-eye gems, or like a heap of campaka flowers. They have reduced to ashes the thickets of evil inclinations with the fire of the knowledge gained by themselves. Their lotus-like feet are charmingly dyed by the lustre of the gold and jewels in the crowns of the thousands of gods that bowed at them. Their feet are red like the palate of a young elephant, like thickened lac, like a red lotus, like a mass of twilight clouds, and like clusters of Aśoka and safflower. Their lotus-like feet with their slender reddish nails smile, as it were, like the new moon. They have eradicated the creepers of craving and dispersed all the darkness of infatuation. They are friends of the entire world. Their nature is extremely benevolent without special occasion. The range of their knowledge is inconceivable. They have drawn out the poison from the snake of great passion. Their equipment for enlightenment consists of a multitude of supreme qualities won by hundreds of thousands of hardships. They have pulled out the roots of all the trees of the impurities with the strength of their knowledge which they have gained by their auspicious equipment. Their teachings are extolled by gods such as Brahma.

[94] 2. not in Tb. 3. Tb. omits any reference to kanakagiri here.
Irdra, Viṣṇu, Agni, Vāyu, Yama, Varuṇa, Kubera and Śiva. They have great compassion and are set on the welfare of the world. They have a single protector, are second to none and preach non-duality. They live in tranquillity and with insight. They are skilled in the three restraints (of body, speech and mind). They have crossed the fourfold flood. They are well established in the fourfold bases of supernatural power. They have practised the fourfold articles of attraction for a long time. They are without the five bad qualities. They have surpassed the five states of existence; possess the six good qualities; have fulfilled the six perfections; are rich in the flowers of the seven members of enlightenment and preach the eightfold path. They are skilful in the attainment of the nine stages. They possess the ten powers. The ten quarters are filled with their renown. They are the most eminent among ten hundred dominant (all-powerful) persons.

It is natural for them to survey the world with the eye of the Awakened One for three nights and three days, and see:

[94] 4. Here begins section [95].
是時商主已即為金色童子，陰八女命命為其主。若爾命其勢用除汝自顧必能成敗。
金色童子因缘经卷第一

释迦牟尼佛灭度后，摩诃迦叶、阿难等五百弟子，随佛在世，各各说法，行化利生。尔时会下，有一金色童子，容貌端正，如童子之相。

时金色童子，于彼会中，以童子相，来迎世尊，世尊见其金色童子，即起法眼，以正教令，为诸大众说此法要。尔时大众，闻此法要，欢喜奉行。

时金色童子，即于会中，为大众说，因缘法要，及诸因果，利益安乐，随缘引导，及诸善根，及诸果报，随其心行，而自成就。尔时大众，闻此法要，欢喜奉行。尔时金色童子，即于会中，为大众说，因缘法要，及诸因果，利益安乐，随缘引导，及诸善根，及诸果报，随其心行，而自成就。尔时大众，闻此法要，欢喜奉行。尔时金色童子，即于会中，为大众说，因缘法要，及诸因果，利益安乐，随缘引导，及诸善根，及诸果报，随其心行，而自成就。尔时大众，闻此法要，欢喜奉行。
【金弹子】

金弹子真珠圆锐角，形似木犀名艳好，花枝对叶春初放，花序圆球结实多。

【南柯子】

春色正浓时，绿阴深处无人到。万点金弹子，照水开如绣。

【何满子】

金弹子，满园栽。结成结果结成堆。颗颗珠玑光闪闪，颗颗珠玑亮晶晶。

【浪淘沙】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【采桑子】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【东邻女】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【谢地心】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【好事近】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【点绛唇】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【临江仙】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【卜算子】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【蝶恋花】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【清平乐】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【水调歌头】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【长相思】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【如梦令】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【念奴娇】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【菩萨蛮】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【满江红】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【浣溪沙】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【蝶恋花】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【临江仙】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【水调歌头】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【长相思】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【如梦令】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【菩萨蛮】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【满江红】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【浣溪沙】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【蝶恋花】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【临江仙】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【水调歌头】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【长相思】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【如梦令】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【菩萨蛮】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【满江红】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【浣溪沙】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【蝶恋花】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【临江仙】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【水调歌头】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【长相思】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【如梦令】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【菩萨蛮】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【满江红】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。

【浣溪沙】

金弹子，结成堆。颗颗珠玑照水开。点点珍珠光闪闪，颗颗珍珠亮晶晶。
金色童子因缘经卷第七

释经三藏朝散大夫文德

深照光梵大师赐紫沙译

注者：阿那香

金色童子因缘经卷第六

释经三藏朝散大夫文德

深照光梵大师赐紫沙译

注者：阿那香
朗读诗文，词汇和语法都保存在普通话中。
西藏藏語，即為藏文，是一種東南亞的藏語系語言，主要在中國的西藏、青海、四川、甘肅和尼泊爾地區使用。藏文是藏族的母語，也是當地官方的重要語言。藏文使用的是藏文字母，也稱為藏文或藏語。藏文字母是根據梵文和僧人字母發展而來的，具有獨特的書寫方式和語音系統。藏文被認為是世界上最複雜和困難的書寫系統之一。藏文書寫數千年來一直使用藏文書寫，直到現代仍被大量使用，尤其是藏族人民在日常生活中使用。藏文書寫的風格和形式在歷史上發生了許多變化，現在的藏文書寫形式主要使用於佛經、文學作品和官方文件。藏文在藏傳佛教中占有重要地位，因為它廣泛使用於佛經的編寫和傳授。藏文的書寫形式和風格在不同地區有所差異，這也是藏文文化多樣性的一部分。