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RASAVĀHINĪ : JAMBUDĪPUṢṢATTIVATTHU

an edition
together with an English translation

a thesis
submitted for the Degree of Doctor of Philosophy
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by

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PREFACE

The first Sinhala edition of the Jambudīpuppattivatthu of the the Rasavāhinī was published about eighty years ago, and since then there have been many Sinhala editions, particularly intended for students preparing for certain examinations for which this part of the Rasavāhinī has been a prescribed text. These are, however, not critical editions based on a good number of MSS., and moreover, they usually ignore the Saddharmālaṅkāraya, the Sinhala work closely connected with the Rasavāhinī. I therefore attempted to prepare an edition of the Pali text based on palm-leaf MSS. followed by an English translation. I have also used the Saddharmālaṅkāraya to a considerable extent in my edition and translation. Initially I planned to prepare an edition of the entire work, and in fact made some readings and translation on the second part of the Rasavāhinī also. The work was undertaken as a staff candidate for the degree of PhD in the Department of South Asian and Buddhist Studies, the Australian National University, Canberra. As I had to leave Canberra and join the Department of Indian Studies, University of Melbourne, my official responsibilities became much heavier, and it was not possible for me to edit the entire work, together with an English translation. The present work is therefore limited to the Jambudīpuppattivatthu only.

I take this opportunity to acknowledge the help I received from my friends the venerable monks in obtaining the MSS. Palm-leaf MSS. are no longer produced in Sri Lanka, and the Vihārādhipati monks are not always very keen to allow outsiders (including monks from other monasteries) to examine the collections of their respective vihāras. Attempts by tourists to purchase and smuggle them out of the country make the task of an editor even more difficult. After undertaking this study, I could visit Sri Lanka twice only, and both these visits were brief and much preoccupied

with monastic as well as domestic affairs. Also, some MSS. I obtained could not be used. At the time I was collecting the MSS., the National Archives in Colombo was shifting, and the micro-filming equipment, the only such available in Sri Lanka at the time, had been dismantled. Custom regulations prohibit exporting palm-leaf MSS., and I could not spend a few months in Sri Lanka reading my MSS., and making notes. I did, however, try to get a permit from the National Archives to take these private MSS. with me to Australia and return them later. The younger brother of the Director of the National Archives is the chief incumbent of a temple in Mount Lavinia, and in the company of this thera I went to see the Director and asked for a permit. I was abruptly told that there was no provision for a scholar to be allowed to export palm-leaf MSS. I had to wait until the micro-filming equipment started functioning. One Ms. was used while I was in Sri Lanka, and I managed to bring three MSS. to Australia, unofficially, of course (and they were all duly returned later). It was too risky to bring more than this, and when the micro-filming facility was available, only four MSS. were available for that purpose. This was accomplished through correspondence between Colombo and Canberra, and the owners of other MSS. were not keen to submit their copies to the National Archives for micro-filming. I am particularly thankful to Ven. D. Sri Gñānarātana thera of Sunetrārāmaya, Kotte, who helped me to obtain the two MSS. from Haṅguraṅketa, and to Ven. D. Sri Dhammasena thera of Kumāra Mahā Vihāraya, Doḍanduwa. The Ven. Vihārādhīpati monks of Tapodārāmaya, Nindāna, and Tilakaratnārāmaya, Borālla also kindly lent me another two MSS. Bhikkhu Dāḍigama Wimalagñāna was helpful in making notes on several MSS. Ven. Pandit Māraṃba Ratanasāra thera of Sri Prajñānanda Dharmāyatanaya, Kālaṇḍiṇi sent me a long note on the words 'khaṇḍa' and 'sīveyyaka'. I am grateful to these Elders of Sri Lanka.

I wish to express my special thanks to Prof. J.W. de Jong and Dr Tissa Rājapatirāṇa of the Department of South Asian and Buddhist Studies, the Australian National University, Canberra, ACT. 2600. I am indebted to both of them: to Prof. de Jong for giving me an opportunity to work as a Senior Tutor in his department where I started this study as a staff-candidate, and to Dr Rājapatirāṇa for giving his maximum possible time to improve the quality of my work.

Many others have been helpful in various ways in the course of preparing this work. Miss Betty Kat, the Secretary, SABS., A.N.U. obtained the micro-films from Paris and Colombo, and the Baillieu Library, the University of Melbourne obtained for me the photo-copies of several fragmentary European editions of the Jambudīpuppattivatthu. Dr Paul Rule of the La Trobe University assisted me in translating some notes in Italian. I am much obliged to them all.

INTRODUCTION

1.1.1. The Rasavāhinī (abbreviated as Rv.) is a non-canonical Buddhist work belonging to the pakarāṇa (Skt. prakaraṇa) class of the Pali literature. The title, translated here as 'Stream of Delights', is appropriate for it endeavours to produce the taste of the nectar of the dhamma.¹ Ancient teachers of Sri Lanka maintain that the work is called Rasavāhinī for it produces the essence of the dhamma and of material accomplishment (attha).² The preamble invites 'good men' (sujanā) to listen to it as it is 'indeed delightful' (abhimudāvahā). The text, consisting of 32 bhāṇa-vāras,³ aims to produce this delight through one hundred and three simple narratives concerning monks, nuns, laymen and laywomen of the past, historical or otherwise, who either attained to mundane and spiritual happiness or became subject to various misfortunes as the result of their deeds.

1.1.2. The text is divided into two major parts. The first part, called Jambudīpuppattivatthu, contains forty stories originating in Jambudīpa, and the second part called Sīhaladīpuppattivatthu embodies sixty-three stories of similar character originating in the island of Sīhala.⁴ Although characters and events in some stories in each part extend to the country of origin assigned to the other (e.g. story nos. 4.2, 4.8, and 4.10 in this volume), yet the division seems to be a reasonable one. Each part is again divided into chapters (vagga). This division, however, is not based

1. 'dhammāmatarasam loke vahantī Rasavāhinī' colophon, v.2a-b.

2. 'dhammarasam cāttharasam āvahatī ti Rasavāhinī' Ss. Intro., i. SD 3 further elaborates: 'dhammaraso ti pālidhammaraso, tesam vipāko attharaso tad ubhayaṃ rasaṃ vahatī ettha etissā ti Rasavāhinī nāma.'

3. 'battiṃsabhāṇavārehi niṭṭhitā Rasavāhinī' colophon, v.3a-b. A bhāṇa-vāra (recital) 'usually consists of eight thousand syllables.' EB, vol. ii, p. 690A. But Prof. Jayawickrama says that it is 'usually reckoned as 6000 syllables.' Thūp. p. 39 n.47. The first Sinhala edition of the Rv. has 298 pp. The average number of lines per page is 35, with an average of 21 syllables per line. So it would appear that one bhāṇavāra of the Rv. consists of more than six thousand but less than eight thousand syllables.

4. Acc. to SD, the text was also called Satavatthu. See below, 4.2.4.

on any strict plan, as the themes of the stories in all chapters seem to overlap. There are four chapters in the first part, and six in the second. Each chapter contains ten stories. Three additional stories followed by the colophon are given at the end of the tenth chapter. The colophon claims that the work was completed unhindered by any obstacle.⁵

1.1.3. This is, however, not an original work. The proem (vv. 6-7) clearly states that the entire text is a revision of an earlier Pali work by the Elder named Raṭṭhapāla, "a mine of the virtues of moral conduct", who was an inmate of the Guttavaṇṇaka⁶ monastic residence of the Great Monastery. The Pali compilation was found to be corrupt throughout (sabbam ākulam) with repetitions and such other defects; and the Rv. is the result of an attempt to remove these defects from that popular work. The proem does not mention the name of that compilation, but informs us that it was, in its turn, merely a Pali translation of ancient stories which had been narrated by arhants and recorded in Sinhala. We know nothing about that old Sinhala collection of stories which, if it ever existed in the form of a book, is now lost. The Pali translation of the Elder Raṭṭhapāla, on the other hand, is supposed to be the work known as the Sahassavatthu Aṭṭhakathā.

1.1.4. Our knowledge of the Sahassavatthu Aṭṭhakathā is based mainly on the few references to it found in the Mahāvaṇṇasa Tikā.⁷ Some details in the Mahāvaṇṇasa Tikā, quoted from the Sahassavatthu Aṭṭhakathā, are found in the second part of the Rv. in toto.⁸ This work bearing the name Aṭṭhakathā is generally considered to be a very old work, and in any case the Mahāvaṇṇasa Tikā is assigned to about the 8th or 9th century A.C.⁹ A Pali work bearing the name Sahassavatthuppakaraṇa is extant, and

5. The entire colophon is given in the Appendix B.

6. Otherwise not known. PLC, p. 224 and DPPN, i. 985 refer to this as Taṃguttavaṇṇaka. SD 3 has: 'tan ti vatthuṃ, Mahāvināre vuttaṃ taṃ guttaṃ ti pāṭho. Taṃ vatthuṃ guttaṃ gopitaṃ rakkhitan ti attho. Vaṇṇakapariveṇa-vāsiko ti evan nāmake pariveṇe vāsiko.' What exactly is meant here is not very clear.

7. For these references, see: DPPN, ii. 1083; HBC, Intro., xxix.

8. HBC, Intro., xxix.

9. HBC, Intro., xxix. Geiger's view that it belongs to the 12th century A.C. is refuted by Malalasekera who gives the approximate date as 'the seventh or eighth century'. PLC, p. 144. But see DPPN, ii. 798 where he says that it was probably written in the ninth century A.C.

that text includes some of the details which the Mahāvamsa Tīkā quotes from the Sahassavatthu Aṭṭhakathā. The very fact that this work embodies 93 stories 92 of which are found in the Rv. enhances the view that the Elder Raṭṭhapāla's compilation was the authority which the Mahāvamsa Tīkā refers to by the name of Sahassavatthu Aṭṭhakathā.

1.2.1. The authorship of the Rv. is not disputed. Vedeha the Elder is the author of the pakarana. The colophon gives some information regarding the Elder Vedeha. His third and probably final work is the Rv., as he declares himself to be the author of the Sīhala Saddalakkhaṇa and the Samantakūṭavannaṇā. Sinhala scholars are not unanimous about the identification of the first-mentioned, a Sinhala grammar, though most probably it is the classical treatise known as the Sidatsaṅgarāva.¹⁰ The Samantakūṭavannaṇā (abbreviated as Skv.)¹¹ is an ornate poem in the form of a biographical account of the Buddha whose footprint is believed to have sanctified the Samanoḷa Peak (Samanta-kūṭa). Now this poem is certainly the second literary contribution by the Elder Vedeha who claims in the colophon that he is the author of the Sīhala Saddalakkhaṇa.¹² The Rv. colophon finds no better way to restate this, and further adds that the Skv. was also composed by him.¹³

1.2.2. Vedeha therā was, according to the information provided by the colophons to the Skv. and Rv., 'a unique banner (ekaketu) to the clan of Vip̐pagāma'. He was a pupil of the Elder Ānanda Vanaratana. The latter part of his teacher's name is not given in that form by Vedeha therā, who adopts the alternative form Araññaratana. In fact, as noted by Godakumbura,¹⁴ he is referred to as Araññāyatanānanda in the colophon to the Sinhala edition of the Rv. MSS. readings vary between 'araññāyatan-' and 'araññāyatan-' (none of my MSS. has 'araññaratana-'), but they must be indicative of the original reading which is found in the Skv. Vedeha therā

10. Skv., Intro., xi. 11. Samantakūṭavannaṇā of Vedeha Therā, edited by C.E. Godakumbura, PTS., London, 1958, xxx, 83 pp. 12. 'yo 'kā Sīhala-bhāsāya Sīhalaṃ Saddalakkhaṇaṃ/ tena Vedehatherena katāyaṃ piyasīlinā// Skv. 802. 13. Rv. colophon, v. 9. 14. Skv., p. 81. Geiger in his Pali Literature & Language, p. 43 reads 'araññāyatan-'; Sinhala Viśvakoṣa-ya, vol. ii, p. 516 reads 'araññaratana-'.

himself was a forest-dweller (araññavāsī) adorned with the embellishment of good qualities beginning with morality (sīlādiguṇabhūsaṇo) and well-versed in canonical texts (ñātāgamo).¹⁵ The Rv. colophon supplies some further details about the author. His preceptor was the great Elder called Maṅgala who was proficient in all lore and a leading figure in the vana-vāsī chapter.¹⁶ If the identification of the Sidatsaṅgarāva with the Elder Vedeha's grammar is correct, he was the incumbent of the monastic establishment of Patirāja.¹⁷

1.2.3. The Elder Vedeha does not give us any indication about his time. The contents of the Rv., being stories handed down by the ancients, would hardly reveal anything about the new narrator's time. The latest king of Sri Lanka mentioned in the Rv., for instance, is Sirināga whose reign is placed in the third century A.C.¹⁸ However, we can easily fix the upper and lower limits of the Elder Vedeha's time, in terms of centuries, of course. The Rv. contains a number of gāthās and phrases obviously borrowed from the Saddhammopāyana,¹⁹ although Vedeha therā does not reveal his source. The second part of the Rv. has many such gāthās,²⁰ and the Jambudīpuppattivatthu also contains the traces of possible influence of the Saddhammopāyana.²¹ The author of this work is a monk named Ānanda who had the title of Abhayagiri Kavacakravartī. The Abhayagiri sect became extinct after the unification of the saṃgha during the reign of Parākramabāhu the Great (1165 A.C.), and the Saddhammopāyana author himself wishes for unity in the community of monks.²² From these two facts it can be deduced that this monk flourished in a period not far removed from 1165 A.C.²³ The upper limit of Vedeha therā's time may thus be regarded as the late 12th century. The lower limit of his time is determined by the time of the Elder Dharmakīrti, author of the Saddharmālaṅkāraya (abbreviated as Sdhl.). Even if we completely disregard the Sdhl. which is

15. Skv. 801. 16. For my note on the word 'khaṇḍasīmāpatī', please see Appendix B, p.384. 17. The work calls itself: 'patirāja-piruvana ge sidata'. Deva Patirāja was the minister responsible for religious activities under King Parākramabāhu II. DPPN, i. 1115. 18. HBC, Intro., xxxix. 19. Saddhammopāyana, edited by Richard Morris, JPTS, 1887, pp. 35-98. 20. See below, 3.1.2. 21. See below, 3.1.4. 22. 'saṃgho bhavatu sāmaggō' Saddhammopāyana, 618c. 23. Sinhala Viśvakoṣaya, vol. 2, p. 509.

closely connected with the Rv., still the Nikāyaṣaṅgraha mentions the name Vedeha immediately following Ānanda Vanaratana.²⁴ The Elder Dharmakīrti wrote this treatise in the year 1386 A.C. (see p. xx). The lower limit can therefore be placed in the 14th century.

1.2.4. Scholars are, however, not unanimous about the exact date of the Elder Vedeha. Geiger maintains that "Vedeha therā belongs to the 13th century, as has been proved by the researches of d'Alwis and Sten Konow."²⁵ Godakumbura also agrees with this when he says: "We are able to fix his date in the thirteenth century."²⁶ Prof. Malalasekera, followed by Dr Rahula, thinks that the Rv. was written in the first half of the 14th century.²⁷ According to the Sdhl. editor, Vedeha therā's work was written after the year 1791 of the Buddhist Era.²⁸ Ven. Buddhadatta Nāyaka therā, on the other hand, thinks that the Elder Vedeha lived before 976 A.C. This view is based on the assumption that the Elder Ānanda Vanaratana, Vedeha therā's teacher, was the same as the author of the Abhidhamma Mūlaṭṭikā.²⁹ In order to place Vedeha therā within a reasonably accurate time limit, it will be essential to investigate the time of his teacher, the Elder Ānanda Vanaratana.

1.2.5. Unlike the name Vedeha,³⁰ Ānanda has always been a very popular name among monks of Sri Lanka. Even among the monks who have taken to literary pursuit, this name is widely found. The authors of the Abhidhamma Mūlaṭṭikā, Saddhammopāyana, and Upāsakajanālaṅkāra are named Ānanda. The Padasādhana Sannaya and the Khuddasikkhā Sannaya were written by the Elder Ānanda Vanaratana.³¹ The fact that Vedeha therā's teacher had a title connected with the araññavāsa is not a decisive point, for many forest-

24. Nikāyaṣaṅgrahaya, ed. D.P.R. Samaranāyaka, Colombo, 1966, p. 81.

25. Geiger, *op.cit.*, p. 43. See also, his *Die zweite Dekade der Rasavāhinī*, Intro., p.3.

26. Skv., Intro., xi. 27. PLC, p. 162; HBC, Intro., xxxv. 28. Sdhl., Intro., v. 29. Pāli Sāhityaya, p. 268, 399; Sv. Intro., vi.

30. Vedehamuni was an epithet of the Elder Ānanda, the Buddha's cousin and personal attendant. CSM, p. 144; DPPN, i. 259. We do not know about any other monk of this name in ancient Sri Lanka.

31. PLC, p. 211.

dwellers were authors of eminent scholarship. A confusion seems to exist regarding the authorship of the *Mūlaṭīkā* and the *Padasādhana Sannaya*. They are both written by Elders called Ānanda both of whom had a pupil named Buddhappiya. The *Rūpasiddhi* author refers to his teacher as 'vikh-yātānandatheravhayavaragurunam Tambapanniddhajānam',³² and the author of the *Pajjamadhu*, the other Buddhappiya, describes his teacher as *Arañña-ratanānanda*.³³ The teacher and the disciple who wrote the *Paramatthappa-kāsinī Abhidhamma Mūlaṭīkā* and the *Rūpasiddhi* belong to a period earlier than the 12th century A.C. As the title '*Mūlaṭīkā*' itself suggests, the *Abhidhamma* sub-commentary was a pioneer in that class of works, which begin to appear towards the end of the *Anurādhapura* period. The *Rūpasiddhi* was known to *Moggallāyana* therā who lived during the reign of *Parākramabāhu the Great* (1153-1186 A.C.).³⁴ Now the *Padasādhana*, on which the Elder Ānanda *Vanaratana* wrote his *Sannaya* is a work by *Piyadassi* therā, a pupil of *Moggallāyana*.³⁵ In the *Nikāya-saṅgraha* list of scholars above-mentioned, the names of Ānanda *Vanaratana*, *Vedeha*, and *Buddhappiya* are mentioned in that order, implying that the last-mentioned was the junior-most among them. The author of the *Pajjamadhu* cannot, therefore, be identified with *Coliya Buddhappiya*, author of the *Rūpasiddhi*. It may be significant to remark that the *Moggallāyana Vyākaraṇa* calls itself '*Māga-dhaṃ Saddalakkhaṇaṃ*', which reminds us of the Elder *Vedeha's Sīhala Saddalakkhaṇa*. That a pupil of the Elder Ānanda who favoured the *Moggallāyana* school should write a Pali grammar representative of the *Kaccāyana* school seems improbable though not impossible.³⁶ Besides, the *Rūpasiddhi* author was known as *Dīpaṅkara* as well, but the *Pajjamadhu* is silent about that name.³⁷ *Vedeha* therā, too, gives no indication as to whether his teacher had a special interest in the *Abhidhamma*.

32. *Sinhala Viśvakoṣaya*, vol.2, p. 509. 33. ānanda'raññaratanādi-mahāyatinda-niccappabuddhapadumappiyasevitaṅgi/ Buddhappiyena ghanabuddha-guṇappiyena-therālinā racita-Pajjamadhuṃ pibantu// v. 103. JPTS., 1887, p. 16. The spelling in this edition is slightly defective. This v. appears in the Appendix v, Skv., p. 81. 34. HBC, Intro., xxviii; Geiger, *op.cit.*, p. 37. 35. PLC, p. 211. 36. Gotama therā, another pupil of the Elder Ānanda *Vanaratana* however wrote a *Sannaya* to the *Sambandha-cintā*. 37. Geiger, *Malalasekera*, *Buddhadatta Nāyaka* therā, and the editors of the *Pajjamadhu*, Skv., and Sdhl. find the two authors identical.

1.2.6. The Elder Ānanda Vanaratana's two works perhaps represent his two distinct interests, i.e., vinaya and vyākaraṇa, which are alluded to by Vedeha therā.³⁸ Āraṇyaka Medhaṃkara, his teacher, was the supreme patriarch of the community during the reign of Paṇḍita Parākramabāhu II (1229-46 A.C.). As the Padasādhana Sannaya does not mention this in the colophon, it must have been completed before his teacher became head of the saṃgha. The Nikāyasamgraha list of scholars³⁹ can throw further light on the issue of Vedeha therā's time. The list mentions the name Anavama-darśī immediately following Vedeha and Buddhapriya, indicating that the former was a junior contemporary of Vedeha therā. He is identified as the scholarly monk who became saṃgharāja in about 1271 A.C.⁴⁰ He is mentioned in the Mhv.⁴¹ in connection with the pious activities of Parākramabāhu II. This would support a date about 1250 A.C. as the most probable time of the Elder Vedeha's literary activities. Further, the Jinavaṃsadīpanī states that the Rasavāhinī Tīkā was written by Siddhattha therā who flourished during the reign of King Bhuvanekabāhu I of Yāpahuva (1277-88 A.C.).⁴² We therefore conclude that Vedeha therā belongs to the mid-thirteenth century.

2.1.1. The Rv. is, as already mentioned, a revised version of the Elder Raṭṭhapāla's compilation which is, however, not mentioned by name. That work appears to be the Sahassavatthu Aṭṭhakathā, referred to in the Mahāvamsa Tīkā and considered to have been lost.⁴³ The Sahassavatthu Aṭṭhakathā surely was full of interesting and valuable details, but the title need not lead us to believe that it was a 'Commentary of the thousand stories'.⁴⁴ The suggestion forwarded by Prof. Malalasekera and Ven. Buddhaddatta that the word sahassa in this context stands for Skt. sahasra (or sahāsa) is further justified by the fact that the name Rasavāhinī conveys a similar meaning.⁴⁵

38. Rv. colophon, v. 4. 39. See above, n. 24. 40. Mendis Rohana-deera, Saṃgha Organization in Sri Lanka; Medieval Period, p. 218.

41. DPPN, i. 102.

42. PLC, p. 230.

43. *ibid.*, p. 133.

44. Winternitz, M., History of Indian Literature, vol. 2, p. 218; Geiger, *op.cit.*, p. 43. These early writers had no reason to doubt about the actual meaning of the word sahassa.

45. See HBC, Intro., xxxiv where Dr Rahula translates the name Rasavāhinī as: 'mellifluent' or 'river of taste' or 'flow of taste' or 'joy-giver' or 'pleasure-producer'.

2.1.2. The existence of a Pali treatise called Sahassavatthuppakaraṇa (abbreviated as Sv.)⁴⁶ is known to us. This book, containing 93 stories and a reference to the story of Prince Sāli is an important work, despite its unorganized presentation and often ungrammatical language. All the stories embodied in the Sv. reappear (with one exception) in the Rv., narrated in a style which is certainly more systematic if not highly refined. Palm-leaf MSS. of this text were brought back to Sri Lanka in the early 19th century by the Sinhala monks who took part in the repeated expeditions to Burma in order to receive pure ordination. There are two palm-leaf MSS. of this work in Sinhala script at the British Museum.⁴⁷ One of them was presented to Hugh Neville (Government Agent, Anurādhapura) by Ven. S. Paññānanda thera of Tibhummikārāmayā, Gintoṭa, Galle, Sri Lanka on the 1st of August 1894. A Ms. in Burmese script at the Bernard Free Library, Rangoon calls itself Sahassavatthu Aṭṭhakathā. There are two MSS. of the Sv. in the Colombo Museum also. Ven. Buddhadatta Nāyaka thera obtained another Ms. in Burmese script from Mahākappinamudalindārāmayā, Bala-piṭṭiya, Sri Lanka. In his introduction to the Sv. he reports two earlier attempts to edit this work: one by Prof. Malalasekera and the other by Prof. Dev Prasad Guha of the Rangoon University.⁴⁸

2.1.3. The Sv. is generally thought to be the basis of the Rv. Hugh Neville was one of the earliest to forward this view. Ven. Buddhadatta is convinced that the Sv. is undoubtedly the prototype of the Rv. He finds the latter to be "the refined and enlarged form" of the former.⁴⁹ Vedeha thera, he says, "edited the Sv. by removing grammatical errors; added further details; supplied versified expositions of the dhamma; and divided the book into two parts." As the Elders of Sri Lanka were fully satisfied with the Rv., the Sv. had since been neglected in that island.⁵⁰ It can of course be argued that the Sv., like Raṭṭhapāla's compilation, professes

46. Sahassavatthuppakaraṇa by Ven. Raṭṭhapāla of Guttavaṅka Pirivena in Anurādhapura, edited by Aggamahāpaṇḍita Buddhadatta Nāyaka thera, Maradāna, 1959, xxxi, 200 pp.

47. For reference to these MSS., see HBC, Intro., xxvii and Sv., Intro., page preceding p. xxvii.

48. *ibid.*, p. x.

49. *ibid.*, xxiv.

50. *ibid.*, vi.

to follow the tradition of Sinhala commentaries (sīhalaṭṭhakathā-naya) and the expositions of the teachers (ācariya-vāda).⁵¹ A monk of the Great Monastery like the Elder Raṭṭhapāla is the most likely person to have access to these traditions and lores.

2.1.4. Presentation of the stories in the Sv. is not uniform, and the subject-matter is not arranged in any proper order. This confirms the Elder Vedeha's statement regarding the confused character of the original. The text apparently has 9 chapters, but after the fourth, chapters are not numbered; and the last two groups with ten stories in each are not called chapters at all. Four stories in the first chapter have verses, and the v. in the first story is followed by a short commentary. This feature does not appear again. The second and third chapters have no verses at all, and among the stories from no. 53 to n. 95, only one story (no. 87) contains any verse. The fourth chapter introduces an altogether new format. The first seven stories (nos. 31-37) begin and end with a versified outline of the narrative which follows. Nos. 38, 39 and the next (no. 40 in the Sv., which the text does not count as a separate entity) begin in the same style, but omit the repetition at the end. Again, the first story in this chapter has the phrase: 'taṃ yathā 'nusūyate' after the introductory verse, but the nos. 32-35 and 38 have 'taṃ kathāṃ ti ce?' instead. The story of King Kākavaṇṇa Tissa ends as the 'ninth' disregarding the independent story of Veḷusumana within it. As for the tenth story to be expected in its natural sequence, the reader is referred to the Mhv. The historical accounts connected with the great national hero, unnecessarily disrupted by no. 41, continues through the nos. 42-45. One would not expect to find the story of King Duṭṭhagāmaṇī for it was already mentioned at the end of the fourth chapter (p. 89), but no. 46 narrates it 'briefly' (saṃkhepena). Then follows the sentence: 'The story of the royal prince Sāli should be known exactly in the way it is told in the Mahāvamsa.' This one sentence is called 'Sāli-rājakumāravatthu dutiyaṃ'. The next story, which is either the third from no. 46 or the ninth from no. 41 is mysteriously called the 'fifth'. Another

51. 'Sahassavatthuṃ bhāsissaṃ Sīhalaṭṭhakathānayaṃ/ gaṇhitvācariyavādañ ca taṃ suṇātha samāhitā// Sv. 1.

chapter has 11 stories (nos. 65-75), but the last one has already appeared as no. 41.⁵²

2.1.5. Internal inconsistencies of a more serious character are also noticed. Some stories bear different names in the beginning and at the end. The *Buddheniyā vatthu* (no.7) becomes '*Buddheniyyāma-ka-vatthu*' at the end. *Duggatitthiyā vatthu* (no. 33) turns to be the story of *Dhammā*. After the introductory v. in this story there occurs the curious sentence: '*yathā dhammāya vatthu, tathā jānitabbaṃ.*' This would lead one to believe that the author is referring to another story, but in fact the story called '*Duggatitthiyā vatthu*' is none other than the story of *Dhammā*. The story no. 68 has the title '*Yakkhassa palāyita vatthu*' in the beginning, but concludes as the '*Saraṇāgamana-vatthu*'. Often the heading is long: e.g., '*Mahāvihāre Ariyavaṇṇasādhamaṇḍanaṇṇa savaṇṇatthāya gataṇṇa mahātherassa bhujagena dātṭhavatthu*' (no. 5), '*Devadattakaleṇa dhammasutaṇṇa-ravilassa vatthu*' (no. 56). These are shortened at the end of the stories, but *Tissāya vatthu* (no. 29) becomes '*Duggatattissāya vatthu*' at the end. Proper names sometimes vary within a story. *Kākaṇṇa Tissa* (no. 39) is thus referred to as *Kākaṇṇa Abhaya*, and *Raṭṭhapāla* (no. 55) becomes *Raṭṭhika*. *Rūpadevī*'s story speaks of *Rūpavatī* (no. 31). The story of *Amba* the Minister, recorded twice (no. 41 & 75) also contains some minor variations between the two narratives. There are two stories called '*Tissadāhara-sāmaṇerassa vatthu*' (nos. 80 & 81), and another two stories (nos. 9 & 69) are called '*Micchādītṭhikassa vatthu*'.

2.1.6. The language of the Sv. is full of peculiarities which do not conform to the standard Pali grammar. These usages are thought to reflect the Sinhala influence which was only natural in the light of the fact that the text translates Sinhala narratives. Such sinhalized Pali forms are discussed by scholars.⁵³ One interesting example of direct Sinhala influence is found in the sentence: '*Senagutto Nandiyassa taṇṇa datvā attano bhāḡineyyaṇṇa akāsi.*'⁵⁴ The word *bhāḡineyya* (sister's son) is employed to

52. These points are, in the main, already discussed by Dr Rahula. See, HBC, Intro., xxxi-xxxiii. I have attempted to add more details, while giving, as far as possible, examples of my own. 53. HBC, Intro., xxx-xxxii; Sv., Intro., xi-xii. See also, *Sīhalavatthupparāṇa*, edited by Ven. A.P. Buddhadatta Nāyaka Mahāthera, Colombo, 1959, iv-v. 54. Sv. p.74.

mean 'son in-law' under the influence of the Sinhala 'bhānā' which stands for both meanings. On page 134 we find 'pulila-rukkhe', for which the Rv. has 'pipphali-rukkhe' and the Sdhl., 'pulila-gaseka'.

2.1.7. A text in such a ^{state of} confusion needs to be revised and the Rv. may be the result of an attempt to edit and improve the Sv. Numerous passages in the Sv. show an unmistakable resemblance with the relevant portions of the Rv. This leads us to believe that the Elder Vedeha is reproducing the same material with some editorial touches here and there. Compare, for instance, the following:

'Bhadde, manussamāraṇaṃ nāma bhāriyaṃ ti vatvā anekapariyāyena taṃ tato nivattetuṃ nāsakkhi.' Sv. pp. 16-17.

'Taṃ sutvā so anekapariyāyena manussamāraṇaṃ nāma bhāriyaṃ ti vatvā nivārento pi nivāretuṃ nāsakkhi.' Text, p. 24.

'Taṃ pana patamānaṃ parivāradēvatānaṃ ca dasabalassa ca ānubhāvena satthāraṃ ādiṃ katvā sabbesaṃ sāvakaṇaṃ pattesu patiṭṭhāsi.' Sv. p. 29.

'Tato patamānā te paricārakadēvatānaṃ ca bhagavato ānubhāvena ca bahi apatitvā bhagavantam ādiṃ katvā sabbesaṃ bhikkhūnaṃ patte yeva patiṃsu.' Text, p. 31.

Some other passages in the Sv. may appear to have been the basis of the parallel passages in verse in the Rv. Deliberations of Dhamma-sonḍaka: 'Mayhaṃ evarūpaṃ rajjavilāsaṃ rajjānubhāvaṃ ca saddhamnaviyogena divākaravirahitaṃ ākāsaṃ viya, velantavirahito mahāsamuddo viya, cakkhu-virahitaṃ susajjitavadanaṃ viya....' (Sv. p. 2) could well be the forerunner of the vv. 13-17 in the Rv. version. Similarly, the prose passage in the Sv. story of Indagutta thera (no. 49, p. 111) is materially compatible with the vv. 1-26 of the Rv. parallel.

2.1.8. However, much can be said against this suggestion. Many prose passages in the two texts are very similar, but the Rv. not only reproduces a grammatically better sentence but also adds details, poetical elaborations, and various comments which go a long way beyond the limits of a mere

edition. If the Sv. is the original work which Vedeha therā treats in this manner, he could well have said so in his proem. What he has said is that he is planning to free the original from defects such as repetitions. He does not tell us that it would be elaborated, too. The text has 'anākulam karissāmi', not 'vannayissāmi' or any other description.⁵⁵ And where are those 'repetitions' in the Sv? We find one story repeated in toto (nos. 41 & 75), and King Duṭṭhagāmaṇī's story is once mentioned merely in reference to the Mhv., whereas it is recorded 'briefly' as no. 46. There are no repetitions in the present Sv. to justify any revision from this point of view. It is true that the Rv. is not the only work of its kind, and we do have a number of other post-canonical works which are based on already existing texts. This is especially true in the case of the vaṃsakathās such as the Dīpavaṃsa, Mahāvaṃsa, Thūpavaṃsa, and Haṭṭhavanagallavihāraṃsa, etc. Notwithstanding the unfortunate fact that earlier works in Sinhala and Pali on which these books are based are not available at present, it is well-known that they are not mere editions of the early works. The writers of these revised works have usually extended their 'reproductions' wherever they thought more details were necessary, while freely drawing upon the commentaries and other relevant sources. The Rv. may be included in this class of works, though not exactly a chronicle,⁵⁶ and its close connection with the chronicles becomes particularly considerable in the second part.⁵⁷ Is it, then, not the most natural thing for the Elder Vedeha

55. cf. 'paripuṇṇam anākulam' Thūp. (verse 5b) 147. 56. Buddhaddatta Nāyaka therā, Pāli Sāhityaya, p. 398. 57. Source relations among these works, particularly between the Mhv. and the Rv. are an important issue. Except for the story no. 38, the Jambudīpuppattivatthu has nothing to do with the Mhv. or any other chronicle. Since this study is confined to the first part of the Rv. only, no detailed examination of the source relation between two works is attempted here. Geiger, 'in agreement with Fleet', regards the Mhv. 'as a conscious and intentional rearrangement of the Dīpavaṃsa, as a sort of commentary to the latter.' See, The Mahāvaṃsa or the Great Chronicle of Ceylon, Intro., xi; Pāli Literature and Language, p. 36. If this really is the case, one can further argue that the source relation between the Sv. and Rv. has a parallel here. But Sri Lankan scholars like Malalasekera and Sirima Wickremasinghe point out, mainly on the statements in the Vaṃsatthappakāsinī Mahāvaṃsa Tikā, that the Mhv., like the Dīpavaṃsa, is based on certain Sinhala works. DPPN, ii. 516; Anurādha-pura Yugaya, p. 4ff.

to use these very same sources while revising the Sv. and provide more details where the Sv. was found deficient? This possibility gains further weight from the SD explanation of the phrase 'punaruttādidosehi': 'abyā-pitātibyāpitapunaruttādidosehi taṃ sabbaṃ pubbe kataṃ ākulam hutvā t̥hitaṃ'. But of primary importance is what the author himself has said, and he has not actually said anything about providing great detail. If the Elder Raṭṭhapāla's work known to Vedeha therā was the same as the present Sv., I am inclined to think that he would have stated in a more precise manner the kind of improvements he plans to introduce.⁵⁸ It should also be remembered that the Sv. does not contain the crucial account of Prince Sāli, as the Mahāvamsa ṭīkā says it did. Dr Rahula, writing over 25 years ago, concluded that the question whether the Sv. is the same text as mentioned in the Mahāvamsa ṭīkā or "whether these MSS. represent an abridged form of the original Sahassavatthu cannot be decided, unless and until some more MSS. are consulted."^{59a} Ven. Buddhadatta could obtain only one more Ms. for his edition, but as to this point, viz., referring to the Mahāvamsa for the story of Prince Sāli, it confirms the other MSS.

2.1.9. Further, the verses in the Rv. represent a completely independent tradition. It is true that the Sv. has less than 35 vv. excluding the proem and certain repetitions whereas the Rv. has more than 600 vv. in the first part alone. Even where one can reasonably expect the Rv. to follow the Sv., we do not find in this part similarity enough to suggest any considerable borrowing from the latter. The preamble of the Sv. is very different from that of the Rv., and the only line the two texts have in common is: 'taṃ sunātha samāhitā', which is anything but peculiar to any Pali text. The three verses in the story no. 4 of the Sv. certainly contain a few lines which appear in the Rv., but the lines such as:

58. Consider, for example, the Elder Vācissara's statement at the beginning of the Thūpavamsa: Yasmā ca māgadhaniruttikato pi thūpa-vamso viruddhanaya-saddasamākulo so/ Vattabbam eva ca bahum pi yato na vuttaṃ - tasmā ahaṃ puna pi vamsam imaṃ vadāmi// Thūp. 147. Even the Mhv. admits its dependence on the 'tradition' (sutito ca upāgataṃ).

59a. HBC., *Intro.*, xxix.

'addasaṃ virajaṃ buddhaṃ' are very frequently found in the Ap. and other similar works.⁵⁹ It is inexplicable why the Elder Vedeha who quotes from various other sources (see 3.1.1. et.seq) does not consider the vv. in the Sv. worthy of attention.

2.1.10. Poetical descriptions of persons, places and events in the Rv. can be independent improvements on the original, but material differences between the two versions of the same story are too many to be entirely ignored. Some of these differences, such as an increased figure may well be explained away as a 'natural growth' in an age of grotesque exaggeration. Thus King Mahāsena in the Sv. story (no. 23) offers daily alms to 2000 monks, whereas in the Rv. we find him far more generous, feeding 10,000 monks daily. In another Sv. story (no. 67), a culprit is condemned to death on the second ^{occasion} he was caught, but according to the Rv., he was pardoned three times. On the other hand, considerable differences between the two versions of many narratives point to a third original source. These variances in the Sv. become all the more interesting when one finds that the Sinhala work called Saddharmālaṅkāraya, generally believed to be an enlarged translation of the Rv., sometimes corroborates the Sv.

2.2.1. The Saddharmālaṅkāraya ('Ornament of the noble Teaching', abbreviated as Sdhl.)⁶⁰ is a popular religious work of the mediaeval Sinhala literature. Its author is the Elder Dharmakīrti III also known as Devarakṣita Jayabāhu. According to the Saddharmaratnākara, his first name was Devarakṣita, and Jayabāhu, the second name taken on being a mahāthera. Dharmakīrti was ^{the} title taken upon his becoming saṃgharāja.⁶¹ He belongs to an illustrious line of scholarly monks beginning with the Elder Dharmakīrti I, whose pupil, the Elder Dharmakīrti II, was the author of the Pāramī-mahāsataka and the Janānurāgacarita. The Sdhl. author was ^{the pupil of} this

59. There are two vv. common to the two texts. In the Rv. they both occur in the second part. Dr Rahula has quoted these two vv. Please see, HBC, Intro., xxxvii. Sdhl. 527 quotes the v. in the story of Goṭhaimbara, but for some reason does not give any Sinhala tr. thereof. The other v. from the story of Saddhā-Sumanā appears in the Sdhl. (p. 640) together with the Sinhala tr.

60. Various editions of this very popular religious work exist. The one used in this study is the Saddharmālaṅkāraya (Illustrated), edited by Ven. Pandit K. Sri Gnānavimala thera, Colombo, 1954, xii, 796 pp.

61. Mendis, op.cit., p. 172.

latter ~~Dharmakīrti~~. In the Sdhl. colophon he respectfully gives some details about his predecessors.⁶² Like Vedeha thera, this learned monk also belonged to the Araññavāsī chapter. In the Pali colophon to the Sdhl. the author says that he had already written three other books, i.e., the Nikāya-saṃgraha (otherwise known as Sāsana-vatāra), the Bālāvatāra Saññaka,⁶³ and the devotional work called Jinabodhāvalī.⁶⁴ The Nikāya-saṃgraha, excluding the supplement, was completed in the year 1386 A.C.⁶⁵ Sometime after this year he became saṃgharāja, and he describes himself as such in the Sdhl. colophon. Thus the Sdhl. was undoubtedly written towards the close of the 14th century.

2.2.2. The Sdhl. has 24 chapters, written in a mixed Sinhala style full of Sanskrit tatsama words and phrases, but also employing many colloquial usages.⁶⁶ The author is very partial to Pali gāthās in praise of the Buddha and his teaching, which he frequently quotes in the course of the narrative.⁶⁷ He designates the work 'an exposition of the Teaching (dharma-vyākhyāna) which was compiled following the request of Priyadarśī the son of the Buddha.' (p. 30). The first three chapters (pp. 1-90) do not concern us here, as they deal with such matters as the preaching of the dhamma, and the bodhisattva's career. But the next 21 chapters are directly related to our study for they contain the Sinhala versions of the stories found in the Rv. The Rv. is generally regarded as the basis of this Sinhala authority. The Elder Dharmakīrti does not mention the Rv. or Vedeha thera anywhere in the Sdhl., but the 103 stories of the Rv. are presented here with much additional information and many embellishments. Moreover, the vv. appearing in the Rv. narratives are given together with Sinhala tr. thereof. The order of the Sdhl. stories agrees with neither that of the Rv., nor of the Sv., but the work is at least as much organized as the Rv. Vedeha thera includes 10 stories in every chapter, but his successor limits each chapter to 5 narratives. The length of the chapters vary: the longest (ch. 11)

62. See Appendix ii. Sdhl., Intro., iiiff. also gives these details.

63. Malalasekera thinks this to be Bālāvatāra. PLC, p. 243. But probably the Gaḍalādepi Sannaya is meant. Sdhl., Intro., iii. 64. For a short note on this work, see Appendix D. 65. Mendis, op.cit., p. 52.

66. Appendix C. 67. He quotes from the Skv. also. cf. Sdhl. pp. 438-41 with Skv., 561, 565, 572-74.

extends over 60 pages whereas the shortest (chs. 19 & 20) are together confined to a mere 40 pages. The author reckons that the work embodies no less than 144 stories (ek siya sūśālisak pamaṇa vastu-kathā).⁶⁸

2.2.3. The view that the Sdhl. is based on the Rv. can be supported by a variety of internal evidences. The work begins with the same verse in salutation to the Buddha as found in the Rv. The stories usually agree with the Rv. versions, and with a few exceptions, the vv. of the Rv. are also included in the Sdhl. Although the subject-matter is described as 'the noble teaching expounded by the Enlightened One (budun visin vadāraṇa laddā vū saddharmaya)',⁶⁹ yet, the author twice compares his work to 'a flow of the delight of nectar' (amrtarasadhārāvaka)⁷⁰ which reminds us of the name Rasavāhinī. The division of the stories into two parts as in the Rv. is not recognized in the beginning of the Sdhl., but after narrating 41 stories of Jambudīpa origin (Jambudvīpotpanna), the author proposes to record the stories of Sri Lankan origin (Laṅkādvīpotpanna).⁷¹ Sdhl. gives only 9 vv. in the Devaputra-vastu (pp. 292-6), but it refers to 'the twenty vv. given above' (yathokta gāthā vissen) which is exactly the number of vv. appearing in that particular story in the Rv. In the story of Saddheyya, the Rv. has 24 vv., and the Sdhl. too, specifically mentions that the original narrative contained 24 vv. (Sdhl. 166). This is particularly noticeable, considering the fact that the Sdhl. story quotes no more than nine vv., which show a few important variations when compared with the Rv. Similarly, the 38 vv. quoted in the Rv. story of Uttara the novice, borrowed from the Ap., are referred to in the Sdhl. (p. 205) as 'the thirty-eight gāthās beginning with "Sumedho nāma sambuddho", etc.' even though this first verse is not fully quoted in the Sdhl. narrative.

2.2.4. Nevertheless, with regard to certain details the Sdhl. does not follow the Rv. As in the case of the Sv., the Sdhl. also preserves the traces of an ancient tradition not wholly incorporated in the Rv. We shall here consider some of the variances among the three works:

68. Sdhl. p. 793.

69. *ibid.*, p. 30

70. *ibid.*, p. 30 & p. 793.

71. *ibid.*, p. 399.

A. The Rv. introduces the stories with the sentence: 'Here begins the story of.....in its regular order' (.....vatthumhi ayam ānupubbīkathā). The Sv. has '-vatthumhi atthupatti' instead, but the Sdhl. has no stock phrase by way of a formal introduction to the stories.

B. All the three works have Dhammasoṇḍaka's story as the first in the collection, and, strangely enough, they all end with the story of Danta the householder. The Sdhl. of course has the additional Maitreya-vastu which is not a story like others. Apart from this the order of presentation is not similar, although the Rv. and Sdhl. agree in a few individual cases. I give the table of stories below. The titles are from the Rv.

Name of the <u>vatthu</u>	Number in Rv.	Sv.	Sdhl.
Dhammasoṇḍaka	1	1	1
Migaḷuddaka	2	4	3
Tinnaṃ janāṇaṃ	3	6	21
Buddheniyā	4	7	39
Ahiguṇṭhika	5	9	18
Saraṇatthera	6	10	4
Vessāmittā	7	11	2
Mahāmandhātu	8	17	6
Buddhavammavāṇijaka	9	26	5
Rūpadevī	10	31	33
Nandirāja	11	37	11
Aññātaramanussa	12	38	32
Visamalomakumāra	13	48	34
Kaṇṇadevī	14	59	15
Vyaggha	15	62	22
Phalakakhaṇḍadinna	16	63	23
Corasahāya	17	64	24
Maruttabrāhmaṇa	18	65	26
Pāṇiyadinna	19	66	25
Sahāyassa pariccattajīvitaka	20	67	27
Yakkhavañcita	21	68	16

(continued)

Name of the <u>vatthu</u>	Number in Rv.	Sv.	Sdhl.
Micchādiṭṭhika	22	69	17
Pādapīṭhikā	23	70	19
Uttarasāmaṇera	24	71	12
Kāvīrapaṭṭana	25	73	20
Coraghātaka	26	76	7
Saddhopāsaka	27	83	9
Kapaṇa	28	84	29
Devaputta	29	87	30
Sīvalitthera	30	14	8
Mahāsenarāja	31	23	31
Suvaṇṇatilakā	32	27	38
Kapaṇā	33	34	14
Indaguttatthera	34	49	35
Sākhamaḷapūjikā	35	...	13
Moriyabrāhmaṇa	36	...	28
Putta	37	21	37
Tebhātika-madhuvāṇijaka	38	94	36
Bodhirājadhītā	39	60	41
Kuṇḍalī	40	80	40
Migapotaka	41	2	45
Dhammasuta-upāsikā	42	3	43
Kuṇḍarajjavāsītthera	43	5	44
Āraññaka-Mahā-abhayatthera	44	8	46
Sirināga	45	12	86
Saddhātissa-mahāmacca	46	13	68
Samaṇagāma	47	15	47
Abhayatthera	48	18	76
Nāgā	49	19	48
Vatthulapabbata	50	20	72
Uttaroliya	51	22	49
Tambasumanatthera	52	24	71
Pūvapabbatavāsī Tissatthera	53	25	50

(continued)

Name of the <u>vatthu</u>	Number in Rv.	Sv.	Schl.
Cūlatissa	54	28	65
Tissā	55	29	69
Ariyagālatissa	56	30	75
Gāmadārikā	57	32	78
Dhammā	58	33	79
Kiñcisaṅghā	59	35	80
Saddhāsumanā	60	36	42
Kāka	61	50	74
Kākavaṇṇatissarāja	62	39	51
Duṭṭhagāmaṇī-abhaya-mahārāja	63	46	52
Nandimitta	64	16	53
Suranimmala	65	42	54
Mahāsoṇa	66	43	55
Goṭhaimbara	67	44	56
Theraputtābhaya	68	...	57
Bharaṇa	69	...	58
Veḷusumana	70	40	59
Khañjadeva	71	...	60
Phussadeva	72	...	61
Labhiyavasabha	73	...	62
Dāṭhāsena	74	...	63
Mahānela	75	45	64
Sāḷirājakumāra	76	47	66
Cūlanāgatthera	77	52	70
Meghavaṇṇa	78	53	73
Dhammadinna	79	54	77
Raṭṭhikaputta	80	55	82
Silutta	81	56	84
Nesāda	82	57	83
Hemā	83	58	85
Kāṇasigāla	84	61	88
Nandivāṇijaka	85	72	91
Nakula	86	74	67

(continued)

Name of the <u>vatthu</u>	Number in Rv.	Sv.	Sdhl.
Ambāmacca	87	41 & 75	87
Vānara	88	...	89
Jayampatikā	89	89	92
Devaputta or Rukkhadevatā	90	87	93
Cūlagalla	91	77	96
Paṇḍaraṅga	92	78	94
Dubbiṭṭhi-Mahātissa	93	79	95
Gola-upāsaka	94	82	98
Tissasāmaṇera	95	81	97
Puttabhattadāyikā	96	85	99
Dutiya-jayampatikā	97	86	90
Samghadattatthera	98	88	81
Aññatarakumārikā	99	90	100
Tissamahānāgatthera	100	91	101
Mahallikā	101	92	102
Pañcasatabhikkhu	102	93	103
Danta-kuṭumbika	103	95	104

The Sv. has one story (Phussadevatthera, no. 51) not found in the Rv. or Sdhl., although this famous Elder is mentioned several times in the Pali literature.⁷² The Sdhl. also embodies one major narrative, i.e., the Padmāvati-vastu, not included in the other two works. The Rv. and Sdhl. have two separate stories of Devaputta (the second one is known as Rukkhadevatā-vatthu also, but the Rv. introduces the story as Devaputta-vatthu) whereas the Sv. has only one brief version. It is interesting to note that the Sv. story no. 87 is assigned to this version. Now the no. 87 in the Rv. and Sdhl. are identical, and this story of Amba the minister is the one which is repeated in the Sv. Altogether there are nine stories (Rv. nos. 35, 36, 68, 69, 71-74, and 88) missing in the Sv. In the Sdhl. and Rv. the story

72. Part of his story is given in the Visuddhimagga 263, and JA. iv. 490 & vi. 30 mention his name. These references are from DFPN, ii. 258. Dr Rahula gives further references from the Samantapāsādikā, Sārasaṅgaha, and also from the Sinhala work Saddharmaratnākara. See, HBC, Intro., xxxiii. The story is found in the Sīhalavatthupparakaraṇa, pp. 20-26.

nos. 11, 31, 37, 40, 47, and 87 tally. Further, nos. 2, 14, 28, 29, 34, 42-44, 49, 82, 88, and 99-103 of the Rv. appear in the Sdhl. as nos. 3, 15, 29, 30, 35, 43-45, 48, 83, 89, and 100-104. The story no. 89 is identical in the Sv. and Rv., but the Sdhl. calls it Dutiya-jayampatikā vastu, instead of the (Paṭhama-) jayampatikā vastu.

C. Some details found in the Sv. are either missing in the Rv. and Sdhl. altogether, or preserved in one text only. Referring to the agitation caused in Sakka's abode by Dhammasoṇḍaka's entering the forest, the Sv. says that the golden projection on the side of the Vejayanta palace was shaken. In the Sv. story, again, Dhammasoṇḍaka while contemplating on his self-sacrifice observes that the tears shed by one being weeping for the beloved such as parents exceed the water in the four great oceans. In no. 6 the nāga himself announces that the condemned man can cure the queen. Buddhēnī (no. 7) had accumulated merit at the time of Sikkhī the Buddha, and her parents who were alive until she became mature were eager to have her married. The king attempts to kidnap her motivated by his desire to earn merit through her, and the thieves lay in wait for her in a nimb forest. The snake charmer in the story no. 9 attempts to capture a nāgarāja who was lying in his abode, and the golden flower which the man sold brought a hundred thousand (coins). In the story no. 10, the younger sister's ornaments were inherited from her mother, and her husband shows no interest in visiting her elder brother. Sīvalī (story no. 14) is said to have renounced homelife on the seventh day at the conclusion of the great almsgiving ceremony celebrating his birth. In the story no. 17, Mandhātu is called the 'ninth king', and when he falls down from heaven, his eldest son comes to greet him. In the Nandirāja-vatthu (no. 37) the senagutta tests Nandiya before his marriage. Indagutta the Elder (no. 49) becomes an arhant by means of the meditational topic of saṃghānussati. Marutta the brahman (no. 65) marries after his return from Takkaṣilā, and following the attempt on his life, his relatives advise him not to nourish the assassin. In the story no 66, we are told that the good-hearted man notified the gatekeeper when

he arrived at the hall by the city gate. Though Vassakāra is mentioned in the story of Uttara the novice (no. 71), it is the king who sentences the novice after he was forcibly implicated by the thieves. A verse beginning with 'Na pitā na ca te mātā', etc. is attributed to Uttara in this story. The Mahāvamsaṭṭhakathā is referred to in the story of Dhammāsoka.⁷³ The Sv. is often terse and lacking in poetical charm, but some of its descriptions are unique. A lotus pond is described as: '....pañcapadumasañchannaṃ madhurodakasampunnaṃ sītalaṃ sugandhaṃ manoramaṃ maṅgalapokkharaniṃ' (p.11). Such details are not found in the Rv. and Sdhl.

2.2.5. On the other hand, the Sdhl. confirms some other information given in the Sv. Thus, in the story of Nandirāja, the householder's name is given as Vedeha in the Sv. and Sdhl., but the Rv. omits this significant name. Another story in these two works preserves the name Sumana the merchant, whereas the Rv. version speaks of a 'householder'. In the story of King Asoka, the Sv. p. 190 and Sdhl. p. 335 mention the marvellous sword which kills enemies even at a distance of hundreds of leagues, but the Rv. is silent on this feature. Such details, admittedly, do not affect the main body of the narratives. Nevertheless, they indicate the possibility that the Sdhl. author had access to an authority other than the Rv. This would explain at least some of the additional information contained in the Sdhl. A good example of this is found in the story of the snake charmer. The Sv. p. 16 gives no detail of the thūpa enshrining the bodily relics of Kassapa the Buddha. The Rv. preserves a greater part of the traditional description of it,⁷⁴ but refers to Setavya city in a very general way only. The Sdhl. on the other hand mentions the country of Kāsī and the garden having the same name as the city of Setavya.⁷⁵ This information, as seen in the ancient Buddhist tradition, was most probably included in the original passage describing the thūpa.

73. The Rv. and Sdhl. refer to the Mhv.
163. 75. Sdhl. p. 235.

74. Text, p. 20f. cf. Thūp.,

2.2.6. This view is further supported by the Sdhl. stories like the Saddheyya-vastu and its unique sequence, i.e., Padmāvatī-vastu which is completely missing in the other two works. The verses in the Saddheyya-vastu are not strictly compatible with those in the Rv. counterpart, and with regard to the other episode, the source remains a greater mystery. The story of Pad(u)māvatī is well-known in the ancient Buddhist tradition,⁷⁶ and the concluding verse of the Saddheyya-vastu with its reference to Lājadāyī Devī -this verse appears in the Rv. also- makes its presence quite in order. The whole account exactly follows the same usual style in prose passages with Pali verses and the Sinhala translation thereof. The Elder Dharmakīrti appears to quote the verses, conclusion and all, from his original source for he acknowledges them in the usual phrase: "Therefore, it is said" (esē heyin kiyana ladī).⁷⁷ Vedeha therā had no reason to omit this popular story, and one cannot assume that it was dropped by later copyists for the prologue gives the precise number of 40 stories to be included in the Jambudīpuppattivatthu. It is interesting to note that in the Sdhl. this story is followed by the Nandirāja-vastu. Now both the Sdhl. and Rv. versions of this tale refer to the 500 Pacc-ekabuddhas as the sons of Padumavatī, but the Sv. is silent on this point. It is possible that the original work being a mass of folk-lore had these three stories together, but the Elder Vedeha, retaining the reference to the 500 pacc-ekabuddhas, omitted the story of their origin. However this may be, this would show the relative independence exercised by the three texts drawing materials from one and the same source.

2.2.7. The view that the present Sv. is probably an abridged form of the original Sahassavatthu Aṭṭhakathā is forwarded by some scholars. Dr Rahula's comments on this point have already been referred to (see, above, 2.1.8). Sirimal Raṇavālla, another Sri Lankan, has also pointed out this possibility.⁷⁸ The question cannot be settled without further research particularly focussed on more MSS. of the Sv., but one peculiar

76. CSM, p. 106; DPPN, ii. 135.

77. Sdhl. pp. 168-83.

78. Aitihāsika Lekhana Saṃgrahaya, no. 2, 1962, p. 2 cited in Anurādhapura Yugaya, p. 21.

feature of the present Sv. should be mentioned in this connection. This is, as already mentioned above, the lack of verses in the Sv. Excluding a number of repetitions in the fourth chapter, the entire work has less than 35 vv. It is hard to reconcile this feature with the well-established tradition of the Indian story-teller. Prose passages in the ākhyānas are usually interspersed with verses which either continue the story or emphasize certain points already raised in the narrative. This format of the traditional ākhyāna type is traced as far back as the R̥gvedic period.⁷⁹ Buddhist stories (jātakas, avadānas, etc.) are representative of this literary species.⁸⁰ Hence it is most probable that these narratives were originally intermixed with verses. No less than 72 out of 93 stories in the Sv. are entirely in prose with no trace of any versification at all. It cannot be suggested that versified passages belonging to these stories were not known to Raṭṭhapāla thera. The Sv. is definitely later than the third century A.C. as it mentions King Sirināga. By this time the stories of Uttara and Sivalī were well-known from the Ap. The Sīhalavatthupparāṇa is older than the Sv.,⁸¹ and even this text has some stories which are narrated entirely in verse. Of special importance is the story of Phussa-devatthera, common to both these texts. In the Sv. it is given in prose, but the Sīhalavatthupparāṇa presents the same story in a more elegant style, giving 51 verses in the course of narration. Why, then,^{does} the Sv. not produce any verse in the stories like Phussadeva and Duṭṭhagāmaṇī vatthus? The reason, probably, is the obvious length of the narratives. King Duṭṭhagāmaṇī's is the longest narrative in the Rv. The Sv. author refers to the Mhv. at the point where, like in the Rv. and Sdhl., one expects to find the story of the great national hero. He treats the second longest story, i.e., Sāli-rājakumāravatthu, in the same way. Immediately before the reference to Prince Sāli there appears what is actually a mere fragment of the Duṭṭhagāmaṇī saga presented here as 'Duṭṭhagāmaṇī raṭṭho vatthu.' This vatthu begins, unlike any other in the text, with the word

79. See, Winternitz, A History of Indian Literature, vol. i, p.100ff.

80. See Oldenberg's article: 'Ākhyāna type and the Jātakas' in JPTS, 1910-12, p. 19ff. 81. Sīhalavatthupparāṇa, edited by Ven. A.P. Buddhaddatta Nāyaka thera, Colombo, 1959, Introduction.

'pacchā', indicating the character of an extract right from the middle of a larger narrative. The author himself admits that the story is given only 'in brief'. More revealing is the illogical number assigned to it. This means one of the two alternatives: either the last five stories of the chapter embodying the stories of the great warriors are missing, or the present work is a summary of the Sahassavatthu Aṭṭhakathā with no proper arrangement. Since it is not suggested that the Sv. has a lacuna, the second alternative seems to be the case. Yet another point adds weight to this. The story of Suranimma (pp. 91-93) is called 'the second' vatthu. What is the first story of this chapter? There is the story of Minister Amba (p. 90), but it is not numbered; and there is this comment: 'vaggena adhi-kam katvā likhitam hoti.'⁸² This means that the Ambāmacca-vatthu was originally a supplementary to another chapter. And that is what it is, appearing as the eleventh story of another chapter (p. 149). This, too is likely to be the result of an unsystematic attempt to produce a summary of the Sahassavatthu Aṭṭhakathā.

2.2.8. There are in the Gandhavaṃsa two references⁸³ to the Elder Raṭṭhapāla and his work which is mentioned as 'a pakarāṇa named Madhurasavāhinī.' How Nandapañña thera, the Burmese author of this work, obtained that information is not known. The Gandhavaṃsa has nothing to say about this pakarāṇa except that it was compiled by the Elder Raṭṭhapāla 'of his own accord' (attano matiyā), viz., without being invited by someone else to do so. The Sv. proem agrees with this remark. However, it is difficult to establish that the Elder Raṭṭhapāla's work was called 'Madhu(rasavāhinī)'. Malalasekera informs us that the Rv. is known "as Madhura Rasavāhinī in Burma",⁸⁴ but does not give any reference. This name, he thinks, is due to the fact that Vedeha thera describes his work as 'very sweet' (sumadhuraṃ) in his proem. A palm-leaf Ms. in Burmese script in the British Museum calls itself Madhura-rasavāhinī,⁸⁵ but this is part of the Elder Vedeha's Rasavāhinī.

82. Note the use of the verb 'hoti'. It is more like a comment on someone else's writing. 83. Gandhavaṃsa, edited by Prof. Minayeff, JPTS, 1886, p. 63, 72. 84. PLC, p. 226; DPPN, ii. 718 gives v.l. Madhura-rasavāhinī. 85. See below, p. xl.

That this alternative name of the Rv. is not unknown in Sri Lanka also is proved by the fact that SD repeatedly calls it Madhura-rasavāhinī. Mr Somadāsa's Catalogue, too, indicates that some Sri Lankan MSS. bear the name Madhurasavāhinī.⁸⁶ Why the Gandhavaṃsa should ascribe it to Raṭṭhapāla therā is not clear. It may be that the Burmese author was mistaken here, too, like in some other instances as pointed out by Ven. Buddhaddatta Nāyaka therā.⁸⁷

3.1.1. How far the Rv. is indebted to its original, and how far Vedeha therā borrows from other sources while making his own contributions in the course of the narrative should remain largely conjectural, owing to the fact of the non-availability of the original work which strictly limits the possibility of a proper comparative study. Its namesake, the Sv., is hardly more than a partial summary of the contents of the original, if the assumption discussed above is tenable. The absence of a given passage or verse in the Sv. should not, therefore, lead us to the hasty conclusion that such portions are necessarily from the Elder Vedeha's pen. Being an accomplished Pali writer he was capable of improving the original in various ways. But, unfortunately, it is not always that the Rv. specifically mentions its source when a verse or a passage is borrowed. The Elder Vedeha, too, does not positively indicate which parts of the narratives are his own contributions.

3.1.2. In the entire book of the Jambudīpuppattivatthu, the Ap. and the Mhv. are the only authorities acknowledged as the source of certain quotations. Two sections of vv. are given with the phrase: 'tena vuttam Apadāne'. One of them draws from the Sīvalittherāpadāna.⁸⁸ The other reference to the Ap. occurs in the story of Kāvīrapaṭṭana (3.5) in which a section from the Ap. is quoted.⁸⁹ Another long section of vv. described as 'pubbacaritāpadānam' in the story of Uttara the novice comes from the same source.⁹⁰ The author mentions the Mhv. twice by name, and another time

86. K.D. Somadāsa, Laṅkāvē Puskolaṭapot Nāmāvaliya, ii, p. 61.

87. Pāli Sāhityaya, ii. p. 408. 88. Ap. 492ff. 89. Ap. 508/14ff.

90. Ap. 441/19ff.

records a few vv. with the remark: 'Mahāvaṃsakathācariyā āhaṃsu.'⁹¹ Further, he refers to the same authority twice, recommending that source for more details. In addition to this the story no. 4.8, the longest in this part, has more than ten vv. quoted from the Mhv. These quotations are preceded by a phrase like 'tena vuttaṃ' or 'vuttaṃ hi'. In such cases the Sdhl. would normally give the Sinhala translation (sometimes adding more detail) first, and reproduce the vv. with a stock phrase like 'esē heyin kiyana ladī', 'kīyē mā no', and 'kiyana lada mā yi'. The Jambudīpuppattivatthu quotes two canonical passages attributing them to the Exalted One ('vuttaṃ h' etaṃ bhagavatā). Ancient teachers (porāṇā) are mentioned as the authority for two vv. in the story of Nandirāja. These quotations are dealt with in 3.1.4 below, and a note on the term porāṇā as it is used in the Rv. is given in the Appendix E.

3.1.3. No other passage or verse is ascribed to any specific authority, but on the basis of the references last mentioned, we may conclude that the vv. introduced by a stock phrase would usually indicate another source. The following phrases frequently precede gāthās, even when they are merely continuing the narrative: 'tathā hi', 'ten' ettha', 'tena vuttaṃ', 'bhavant' ettha', 'vuttaṃ hi', and 'tasmā'. Apart from these, we find the phrases 'honti c' ettha', 'hoti c' ettha', and 'yathā 'ha' also used, each once for this purpose. It would thus appear that about one third of the total number of vv. is possibly borrowed. But this is not to say that the Rv. will necessarily have a stock-phrase to indicate a quotation. A subhāsita appears without any such phrase, but the Sdhl. p. 267 does acknowledge it to be a quotation. One can reasonably suggest that the versified sections in the Rv. which follow a sentence having a finite verb like 'āha' or 'āhaṃsu' and a character in the story as the subject are the most likely places where Vedeha's own contributions could be detected. Thus, the stories of Buddhavamma, Aññataramanussa, Ph^alakakhaṇḍadinna, Pāṇiyadinna, Pādapiṭṭhikā, Suvannatilakā, Kapaṇā, Sākhāmālā, Moriya, and Kuṇḍalī contain

91. See below, 3.1.4.

vv. which are reproduced in the Sdhl. with a Sinhala sentence generally agreeing with the Rv. Compare, for instance, the following:

'Atha devadhītā.....ārocentī āha.' Text, p. 57.

".....dēvatā dū tomō.....dakvannī mesē kīya." Sdhl. p. 263.

'Atha tesaṃ brāhmaṇo āha.' Text, p. 113.

".....mitrajanayaṇṭa Uddālabrāhmaṇayā kiyanuyē-" Sdhl. p. 382.

In such cases the vv. are not preceded, but followed by the Sinhala tr. in the Sdhl.

3.1.4. The Rv. contains many passages and vv. which are found in numerous other authorities representing the common Buddhist tradition. The following table is an attempt to establish our text's indebtedness to such authorities, canonical as well as post-canonical. The references to the Rv. are limited to the Jambudīpuppattivatthu only.

Dhammasoṇḍaka-vatthu (1.1), v. 41	Ap. 64/15-16; D. ii 157/8-9; S. i 158/ S. ii 193/13-14; DhA. i 71; Thag. 1159. ⁹²
Ahiguṇṭhika-vatthu (1.5) p. 20 [19]	Thūp. 163.
Mahāmandhātu-vatthu (1.8.)	J. ii. 310.20ff.
- do - vv. 4, 7-9	Dhp. 216, 186-87.
Nandirāja-vatthu (2.1)	ThagA. iii. 121ff.
- do - vv. 1-2	Sdhp. 270-71.
Corasahāya-vatthu (2.7), v. 15	Khuddakapāṭha, 5.2.
Yakkhavañcita-vatthu (3.1), v. 6	Dhp. 190; Sdhp. 575.
Uttarasāmaṇera-vatthu (3.4)	ThagA. ii. 1ff.
- do - vv. 6-43	Ap. 441/19ff.
Kāvīrapaṭṭana-vatthu (3.5), vv. 1-10	Ap. 508/14ff.
Suvaṇṇatilakā-vatthu (4.2), vv. 11-15; 25	Dhp. 212-16; J. ii.330. 19-21

92. Regarding the v. 'aniccā vata saṃkhārā', etc. and its parallel vv., see also, Otto Franke's article 'Die Gāthās des Dīghanikāya mit ihren Parallelen', JPTS, 1909, p. 324ff.

Sīvalī-vatthu (3.10)

Ap. 492/21ff; ThagA. i. 144ff.

Tebhātika-madhuvāṇijaka-vatthu
(4.8)

Mhv. v. 19ff; Sp. 41ff;

Thūp. 184-94.

- do - vv. 4-5

DhA. i. 198; iii. 92;

SnA. ii. 78/8-9

- do - v. 10

SnA. ii. 533/1-2; Sp. 47/1-2

- do - v. 29

ThagA. iii. 176.

3.2.1. The text is written in a reasonably good variety of the Pali language, sometimes termed as 'elaborate sinhalized Pali'.⁹³ The Sinhala influence on the language and style is quite intelligible. Some compounds do not conform to the standard Pali or Sanskrit grammar; and occasionally a whole sentence would seem to have been translated from Sinhala. Often syntactical relationship among the components of a sentence reminds one of their Sinhala originals. Consider, for example, the following:

'....muttāhāraṃ attano santike ṭhapitabhāvaṃ kathesi.' Text, p. 15

Instead of the genitive form muttāhārassa, we here have the accusative form which is exactly the case found in the Sinhala: "...muktāhāraya.... tamā kerehi tubū bava" (Sdhl. 253). In the story of the tiger we have puttaṃ gatakāle and puttaṃ āgatakāle which again agree with Sinhala: "putaṇuwan giya ikbiti" and "put vū vyāghrayā ā kalhi" (Sdhl. 260). Such constructions can be compared with good Pali compounds like attano janapadavāsibhāvaṃ (p. 86) where the Sdhl. (p. 147) uses a form of direct speech. Although formal bahubbīhi compounds such as paribhuttapāṇīyaraso (p. 35) and diṭṭhadibbasampattivibhavā (p. 68) are not uncommon, yet the text also has phrases like dibbasampattiṃ anubhūtaṃ (p. 68) where the possessive compound form anubhūtaḍḍibba- may be expected. Another irregular compound is patitasukhamhā (p. 17) instead of the alternative forms of sukhapatitānaṃ or patitasukkhānaṃ agreeing with sakhānaṃ. The final vowel in the noun mālā is shortened in compounds: e.g. gandhamālehi (4.3.6a),⁹⁴ but we also have forms like 'sonna-mālāhi (1.4.5c).

93. Skv., Intro., x.

94. See also, Geiger, op.cit., p. 72.

3.2.2. In verses, the final 'ā' is sometimes shortened. This is particularly notable in the case of the gerund: 'pavisitva' for 'pavisitvā' (1.1.22c), 'papatitva' for 'papatitvā' (1.1.37a); but we also find instances like 'suṇatha' for 'suṇātha' (1.2.25d), and 'dadatha' for 'dadātha' (2.2.8c). Occasionally a short vowel is, too, found lengthened metri causa: e.g., 'ramatī' (1.1.18b), and 'manasī karontā' (2.9.11c).⁹⁵ The Rv. is, like other Pali works, flexible in sandhi. Regular sandhi rules are generally observed throughout the text. In versified passages we find sandhi between a final vowel with niggahīta and an initial vowel where the former is dropped: e.g., et' ajja (1.1.39a), kāmaḥhogīn' ahaṃ (1.8.1c).⁹⁶ In some cases the following short vowel is lengthened: e.g., ahosāhaṃ (2.4.1a), adāsāhaṃ (3.8.16a). Instead of 'tvam majjapāyī' we have 'tvamajjapāyī' (1.1.36c). The general rules of concord and syntax are not always strictly observed. This may be due to the fact that the original work was a translation from Sinhala. The sentence: 'Atha sā....attano puttaṃ bhagavantaṃ vandāpetvā Saraṇan ti nāmaṃ akaṃsu.' (p. 26) can be compared with the Sinhala version: "...kumārikāvō....nam tubūha." (Sdhl. 127-8) in which the singular subject with honorific suffix 'vō' requires a plural verb. With regard to participles, this may have been much more relaxed, but as the MSS. were certainly influenced by the copyists who had a 'better' knowledge of the Pali grammar, we cannot be certain about the extent of this feature. Two such instances supported by all MSS. are: adhivāsaṇaṃ kātabbā (p. 79) and patittho 'smi with a feminine subject (p. 66). The locative absolute is also formed irregularly in many cases, though good constructions like '...tasmiṃ tattha gate...nilīno aṭṭhāsi' (p. 55) are found. 'Nāvā gaṃgāmajjhappattakāle tassā kammajavātā calīsu' (p. 64) and 'Tato tato āgatā pi pāṇīyaṃ pivante ca pāṇīyaṃ akkhayaṃ ahosi.' (p. 36) are examples of this. The genitive singular of the feminine present participle 'sarantī' is given as 'sarantassā' (1.7.2c). The word 'parattha', an adverb, is inflected in the locative form: 'paratthe' (1.9.4c).

95. For canonical examples of similar quantitative changes, see, Geiger, op. cit., pp. 78-79. 96. See Geiger, op. cit., p. 112 where confrontation of nasal vowels with vowels is discussed. Traditional Pali grammars treat the nasal as a separate entity which may be dropped when followed by a vowel or a consonant. Saddanīti, p. 554 cites examples like tāsāhaṃ, vidūn'aggam, etc. together with ariyasaccāna dassanaṃ, & buddhāna sāsanaṃ, etc.

3.2.3. The text being a collection of separate narratives presented in prose interspersed with verses, its style produces a certain degree of poetical charm occasionally mingled with a touch of the author's taste for alamkāra. The usual monotonous character of the prose portions is marked by sentences unnecessarily lengthened by employing gerunds or present participles in lieu of finite verbs. This is probably the effect of a Sinhala style adopted by monks in preaching. Thus, an extensive account is condensed into one sentence in this manner:

'Rājā....gantvā vanditvā patte gahetvā....pāsādaṃ āropetvā...dānaṃ datvā...pādamūle nipajjitvā...paṭiññaṃ kāretvā uyyāne nivāsanaṭṭhānādayo kāretvā...upaṭṭhahitvā...sādhukīlaṃ kāretvā...sarīrakiccaṃ kāretvā dhātuyo gahetvā cetiyaṃ paṭiṭṭhāpetvā...jeṭṭhaputtaṃ rajje paṭiṭṭhāpetvā...pabbaji. (p. 45f.)

Such usages tend to diminish the clarity of expression, and sometimes in fact make the sentence defective. Vedeha thera, as we know, was particularly conscious of the faults 'such as repetitions' (punaruttādi). Nevertheless, he allows his narrative to be affected by sentences like the following:⁹⁷

'....sirisayanagato evaṃ cintesi....nānākāraṇaṃ cintesi.' p. 2.
 'Tadā suvapotaṃ....muttāhāraṃ....sahāyassa datvā....adāsi.' p. 14.
 'Rājā...amacce āha....karoṭhā ti āṇāpesi.' p. 49.
 '.....upāsakā....evaṃ ugghosesaṃ....saccakiriyaṃ akaṃsu.' p. 85.

Occasionally the text adopts a conversational style with short sentences in direct speech. A remarkable feature compared to the Sv. is that the Rv. frequently uses the particles kira and puna.

3.2.4. The Rv. is relatively free from long compounds and exhaustive poetical descriptions which in any case do not display a great deal of originality. However, occasionally one comes across some complicated compounds which are quite effective and befitting the context. The depiction of a cemetery in the story of the thief's friend (3.7) and the poetical elaboration of the gully in the story of Moriya the brahman are examples. Some

97. See also, Geiger, Die zweite Dekade der Rasavāhinī, Intro., 5 where similar examples are given.

other passages with long compounds are drawn from earlier sources (e.g. the description of the Buddha's hand placed upon Uttara's head, and that of the Buddha created by Mahākāla the nāgarāja at the request of King Aśoka). The versified sections are less exposed to the defects and disadvantages inherent in prose writings. Large sections in verse are drawn from works like the Ap. and the Mhv. which naturally follow a style familiar to epics and ballads. As mentioned above, these passages are usually introduced with a stock-phrase. The religious character of the narrative is maintained throughout by means of fugitive gāthās quoted from the 'ancient teachers' and canonical works. The author's ability to employ alaṃkāras like (i) anuprāsa, (ii) upamā, (iii) rūpaka, (iv) utprekṣā, (v) saṃāsokti, and, (vi) arthāntaranyāsa is to a certain extent remarkable.

- i. 'rasaññāpuffiṇena rasena' 'phassena gattassa suphassadena' p. 3.
'lalanānanānī calalocanānī aruṇāruṇānī calitādhārānī' p. 110.
- ii. 'Na sobhati yathākāsaṃ jalaṃ dhāmapatiṃ vinā' p. 3.
- iii. 'dhammaketuṃ samussento hananto dhammadundubhiṃ' p. 11.
- iv. 'vāteritā te sobhanti avhentā va sudhāsino' p. 47.
- v. 'Bhaṅgakallolamālāyaṃ uttarantaṃ mahappaṇavaṃ,
pahāya pātuṃ kūpassa yāti loko pipāsito.' p. 65.
- vi. 'Na pariccajati loko 'yaṃ amejjhe maṇim uttamaṃ,
thīratanaṃ suvāṇī ca dukkulā api gāhiyā.' p. 113.

3.2.4. Each narrative contains some verses. The majority of these are gāthās of four lines in regular śloka metre with eight syllables in each line. There are, however, some ślokas with lines of nine syllables which, after all, is not an unusual feature in the Pali literature.⁹⁸ The concluding verse of the stories is normally in a different metre like Mālinī or Upajāti. Altogether, about one sixth of the vv. are in metres other than śloka. Mālinī, Upajāti, and Vasantatilakā seem to be the favourite metres in such verses in the Jambudīpuppattivatthu. The concluding verses in the first chapter are in Mālinī, whereas the three verses in salutation to the three Refuges in the proem and the concluding vv. of the story nos. 2-10

98. See D. ii, Preface v where the well-known example of sabbapāpassa akaraṇaṃ, etc. is quoted. Ss. attempts to correct some of these lines. Instead of the line 'na kadāci pavisanti te' (2.1.8d), Ss. has 'na kadāci visanti te' (p. 103).

of the second chapter are in the Vasantatilakā metre. The first eight stories of the third chapter conclude in the upajāti metre. In the fourth chapter, there is a variety of metres among the concluding vv. These gāthās are in Upajāti (nos. 5-8), Kumāralalitā (no. 1), Indavaṃsā (no. 2), Vasantatilakā (no. 3), Vaṃsaṭṭhā (no. 4), and Bhaddikā (nos. 9-10).

3.2.5. The style in the Rv. verses is simple compared to the Skv., our author's earlier work. This is largely due to the fact that he is merely rewriting the Elder Raṭṭhapāla's work. Thus we do not find in the Rv. many examples of verses in long compounds like

'vāmāmandamakarandabindusandohasundaraṃ' Skv. 174,
'tārakājālakākīṇṇagaganaṅgasannibhā' ib., 192,
'madhumattālijhaṃkāranādākuladisāmukhā' ib., 254, and,
'abhītabhāratībhūribherisaṃkhapurakkhato' ib., 340.

A strong resemblance, however, is to be found between the two works, regarding certain descriptions. Some poetical elaborations in the two works with their unmistakable affinity in style and approach leave no doubt about the author's identity. Thus, the depiction of the yakkha in 1.1. vv. 24-27 is an improvement of the following:

'visālāvattadāṭṭhaggo vipiṭaggabhaggaṇāsiko,
daṭṭhoṭṭhabhīmavadano bhakuṭṭivalilalāṭṭhiko.
koddhānalehi sandiddhamahakkho tambadāṭṭhiko,
nīlapabbatasamkāsavisaṃmaṅgo mahodaro.' Skv. 328-30.

3.2.6. Numerous lines and phrases throughout the Jambudīpuppattivatthu evince a strong tendency to imitate earlier works. The Skv. may have provided the model for many of them, although one cannot always be certain as to the originality of the Skv. verses themselves. The following, however, will indicate the extent of the Skv. influence on the Rv.

Rv.		Skv.
aggo seṭṭho ti ādinā 3.3.16d		aggo seṭṭho ti ādinā 37d
iti cintiya bhikkhitvā 3.8.15a	} cf.	iti cintiya māpetvā 280a
iti cintiya vanditvā 3.9.7a		
ullaṅghanti ca selenti 3.8.6c		ullaṅghantā ca selentā 323a
tasmā sappuriseh' eva 2.5.6c		tasmā sappurisehedam 6a
disvā nimitte caturō 4.9.4a		disvā nimitte caturō 54a
devā tattha samāgantvā 1.2.10a		devā tattha samāgañchum 157a
dhutapāpo dhutaṃgaggo 2.1.11c		dhutapāpo dhutaṃgaggo 636a
naccehi turiyehi ca 1.2.10d	cf.	naccehi vāditehi ca 41b
nānā toraṇapantiyo 4.4.4b		nānā toraṇapantiyo 190b
nānābharapaṇabhūsitā 4.3.10b		nānābharapaṇabhūsitā 17b
nicchāres' āsabhiṃ vācam 3.3.16c		nicchāres' āsabhiṃ vācam 37c
padumuppalakalhāra- 1.10.9a		padumuppalakalhāra- 89a
puṇṇakumbhaddhajā c' eva 4.4.22c		puṇṇakumbhaddhajādihi 143d
bojjhaṃgaratanissaro 3.5.9d		bojjhaṃgaratanissaro 398b
bherimaṇḍalamajjhagā 3.8.4b; 4.4.12b		bherimaṇḍalamajjhagā 67b
madhubbatanisevitā 4.5.6d		madhubbatanisevitam 57b
modamāno anekadhā 3.8.17a		modamāno anekadhā 40d
rasabhāvanirantarā 4.4.12d		rasabhāvanirantarā 67d
sa bāṇo sa sarāsano 1.2.13b		sa bāṇo sadhanū hi so 112d
sahassabāhum māpetvā 4.9.5a		sahassabāhum māpetvā 331a
simbalītūlabhaṭṭam va -		
caṇḍavātena khaṇḍitam 3.1.4c-d		tūlabhaṭṭam va vāyunā 210d

4.1.1. The Rv. is a very popular work in Sri Lanka. As observed by scholars,⁹⁹ it has always been used as a text book for students learning Pali. Hundreds of palm-leaf MSS. of this work are therefore available throughout the island. Mr Somadasa's Catalogue alone refers to more than 400 MSS. in Sri Lankan viḥāras and libraries,¹⁰⁰ although this does not exhaust the number of available MSS. of the Rv. There exists one major Sinhala edi-

99. Sv., Intro., vi; HBC, Intro., xl. 100. Somadasa, K.D., Laṅkāvē Puskolapot Nāmāvaliya, i, p. 80 and ii, p. 61. Some of the temple libraries from where my MSS. come have not sent lists of palm-leaf MSS. in their possession to be included in this Catalogue.

tion of the entire work, and several Sannas (interverbal paraphrases together with the text) are published. The Jambudīpuppattivatthu is the better-known part, and mostly used by students, although the Sīhaladīpuppattivatthu is the more interesting part from historical and linguistic points of view. This, however, does not minimize the importance of the first part which, in its own right, is notable for some historical information otherwise not available: e.g., details of Prince Visamāloma, and the celebration of the Buddha's alms-bowl in the city of Devaputta. A few Western scholars also have shown interest in this text, and we have a few fragmentary European editions all of which are limited to the first part of the Rv. In this edition I have used nine MSS., four Sinhala works including the Sdhl., and two European editions covering part of the first chapter and the entire second chapter. The choice of MSS. was governed, and necessarily limited, by a set of circumstances which were, in my position, unavoidable.¹⁰¹ I must also record that no systematic attempt was made to obtain for this study any MSS. from the South-East Asian countries. MSS. from the countries like Burma and Kampuchea can, despite the peculiarities of their own,¹⁰² throw light on the question of the exact original reading. The Ven. Buddhaddatta Nāyaka therā, who spent a long time in Burmese Buddhist monasteries, says in his book on the Pali literature that the Rv. is not known in Burma.¹⁰³ This certainly did not encourage me to search for such MSS., and the political situation in South-East Asia greatly contributed to my not obtaining any MSS. from these countries. A Burmese palm-leaf Ms. in the British Museum (Or. 11245)¹⁰⁴ calls itself *Madhura-rasavāhinī*. I obtained a micro-film of this Ms., but excluding the proem, the work is limited to the vv. of the second part together with a commentary in Burmese. The Bibliothèque Nationale, Paris has a Cambodian Ms. of the Rv., but the Baillieu Library, Melbourne University

101. See Preface. 102. See, for instance, Trenckner's remarks on the Burmese MSS. in his Preface to the *Milindapañho* (pp. iv-v).

103. Pali Sāhityaya, p. 401.

104. Somadasa, K.D., *op.cit.*, iii, p.164.

could not obtain a micro-film of the Ms. in time. The present edition of the Jambudīpuppattivatthu is, therefore, not without its limitations, but the MSS. used here represent a reasonable variety, being derived from two archetypes. The Sāratthadīpikā Rasavāhinī Tīkā was used, as far as possible, to decide the most acceptable reading.

4.1.2. Manuscripts:

- A. Micro-film from the National Archives of Sri Lanka. The Ms. is from the National Museum, Colombo (Private MSS. no. 5/63/86/15), which is apparently older than other MSS., but bears no date. It is limited to the first fifteen stories.
- B. Palm-leaf Ms. from Maṅgala Pirivena, Beruwela. Copied by the Ven. Telwatte Sārāṇkārā Thera, it bears the date of 20th October 1869.
- D. Palm-leaf Ms. from Sudarśanārāmaya, Daḍalla, Būssa. Bears the name Suguna and the date 2420 Buddhist Era.
- H¹. Micro-film of the palm-leaf Ms. from the Potgul Vihāraya, Haṅguranketa. At the end of Ms. there is a Sinhala sentence stating that the 'sacred text' (pot-vahansē) of Rasavāhinī was copied by Hīnukvāvē unnānsē in the year of 1738 of the Saka Era.
- H². Micro-film of the palm-leaf Ms. from the Potgul Vihāraya, Haṅguranketa. Dated Buddhist Era 2248.
- J. Palm-leaf Ms. from Jaya Mahā Vihāraya, Rākava.
- K. Micro-film of the palm-leaf Ms. from Kumāra Mahā Vihāraya, Doḍanduva. Bears no date.
- M. Palm-leaf Ms. from Mudalindārāmaya, Mālagama. First part of the Ms. upto the middle of the eleventh story is missing. As I could not examine the last pages of the Ms., I am unable to say whether it bears a date or not.

- P. Micro-film of the palm-leaf Ms. from the Bibliothèque Nationale, Paris. A Sinhala sentence in the beginning of the Ms. states that the text was copied for Ven. Moratoṭa Dhammakhandha Nāyaka Mahā thera. The text bears the date of assayuja (October) Full-Moon day, 2273 Buddhist Era.

A is a unique Ms. which often contains very interesting variant readings. Unfortunately, the Ms. stops short at the end of the story of Phalakakhaṇḍa-dinna (leaf no. 44). B, D, J, K, and M, all coming from monasteries in the Southern Province of Sri Lanka, are derived from one archetype. They have minor variations among themselves, but usually agree where H¹, H², and P indicate a different reading. The two MSS. from Haṅguranketa and the Ms. at the Bibliothèque Nationale have one common archetype which must have been the basis for the famous Copenhagen Ms. also. This latter Ms. has been used by Geigers in their edition of the second chapter of the Jambudīpuppatti-vatthu.

4.1.3. With regard to the orthographical peculiarities of these MSS. too, the general trends are not different from the usual features noted by scholars editing Sinhala palm-leaf MSS.¹⁰⁵ Copyists do not take great pain to distinguish between short and long 'i', 'ī', and 'u', 'ū'. In some cases the vowel signs for 'e' and 'o' in conjunction with consonants seem to be interchangeable. This is why we have variant readings like janesagge for janesaggo, buddhuppādo for buddhuppāde, and bhāre for bhāro. Instead of bhinnanāvo in the text, B has -nāvā, and H² -nāve. This would create a real problem in sentences where a past participle co-ordinates with a feminine substantive. Thus in the story of Saraṇa, most MSS. have ānīto 'mhi and ditthapubbo for grammatically correct forms: ānītā- and -pubbā. Whether the original reading was ignoring the general rule of concord, or this is a scribal error, we cannot say. In some other cases all MSS. agree in violating this grammatical rule, and such forms are retained in this edition despite the 'corrections' of the Sinhala editions. It is more likely that

105. See, Skv., Intro., p. xxiif.

copyists themselves ventured to correct the original reading when they found the construction defective. As proof of this phenomenon it may be pointed out that several MSS. correct the original reading pākaṭo to pākaṭā in the story of Kaṭṭicanadevī. The cerebral 'ṇ' and 'ḷ' interchange with the dental 'n' and 'l' without any attempt to maintain uniformity on the part of copyists. The one and the same Ms. has within one story jana and jana, tinnaṃ and tinnaṃ, sādhukīla and sādhukīla or luddaka and luddaka. MSS. writing of 'ṇa' is not very different from 'ṇā' and sometimes it is not very easy to decide whether the text reads suṇatha or suṇātha. The most common orthographic pitfall is the apparent similarity between the letters 't' and 'n', 'bh' and 'h', and also 'c' and 'v'. It is due to this feature that we have readings in European editions like mahāsammāno for -sammāto, and bhomaḡāma for homaḡāma. Such obvious misreadings can be cleared up, but it is difficult to choose between alternative readings like ve and ce or taṃ and naṃ. Again, copyists would often replace an aspirated consonant with a non-aspirated and vice-versa. MSS. have anomalous readings like khupaṭo, kaphaṭo, ādadānaṃ, pakkhāmi, and sunivatto. Variant readings like passath' assā and passa tassā are also probably due to this non-discrimination. Some scribal errors seem to have already been in the archetype. Thus P has ajjheraṃ for accheraṃ which appears in H² as well, but then corrected to accheraṃ. H² is especially notable for such corrections which show a scholar's hand. Thus, H¹ and P have 'so pana gantvā' for '-paṭṭanaṃ gantvā' (p. 56), but H² corrects the former reading.

4.1.4. As remarked above, MSS. contain considerable variations which are caused by a variety of reasons. A copyist without a good knowledge of Pali would make many orthographic mistakes, whereas a learned copyist would tend to make his own corrections while copying the text. Considering the great popularity of the Rv. as a text book, one should still be thankful to the copyists for maintaining the original as far as they could. In many instances MSS. variations do not seriously affect the meaning. But in some other cases the differences are considerable. Occasionally, all variant readings seem equally tenable, but in a few other instances none of them can be the original reading. In the story no. 2.4, for example, we have the two

readings: ussavaṃ and mahussavaṃ. On the basis of the Sdhl. which favours the latter, I have preferred that reading (p. 51). All MSS. are unanimous regarding compounds and words like sakiranaṅkara for -karā (p. 13), sahasak-kāraṃ for mahāsak- (p. 16), and udarena for urena (p. 55), which I have emended following the Sinhala editions and the Sdhl.

4.1.5. Several lacunae appear in all MSS. colated, while some other gaps are limited to an individual Ms. Stories of Nandirāja, Mandhātu, and Tebhāt-ika have such common lacunae. The earliest archetypes must have contained these lacunae, for their parallels in other sources show that the missing phrases or sentences form an integral part of the narrative. The Ss. editor says that one of his MSS., 'a very old sacred text' (atipurāṇa pot-vahansē) has in fact preserved some such passages intact.¹⁰⁶ Following the Ss. and Sdhl. which are further supported by the parallel passages in other authorities, I have filled such lacunae in my MSS. This, however, could not be taken too far to prefer all readings supported by other sources. In the story of Nandirāja, A reads yojanamatte for tiyojana-, and is supported by commentarial sources.¹⁰⁷ But the Sdhl. favours the latter reading. Was A influenced by other sources? Or was the original distance increased by later copyists? The Sdhl. is generally reliable in its Sinhala tr., but the Pali vv. quoted in that authority have to be considered with much more caution. There are, in fact, instances where the Pali vv. and the Sinhala tr. thereof do not quite agree. It is possible that in some cases the reading known to the author was somewhat different. In the Dharmasaṅḍaka-vastu (p. 103) the Pali word 'dubbandhiyā' is translated: 'daṅḡageyi lā kara-paya māśīm...ādiyen' which certainly is not the meaning of 'ubbandhiyā'. The Elder Dharmakīrti, like the SD author, may have read the word as 'dubbandhiyā'. Similarly, Sdhl. pp. 246-7 read 'saraṃsī va divākaro' and translates: 'dahas gaṇan raśmīn piri-varana lada bālārkaṃḍalaya', but the reading 'sataramsī-' seems more probable. In other instances it is likely that the Pali vv. were subject to cha-

106. As I have not visited Sri Lanka for more than four years, I had no opportunity to examine this Ms. It must however be noted that a critical editor of the complete text should consult the oldest available MSS.

107. ThagA. iii. 126. See also Ss. p. 106 where the Visuddhajanavilāsini and Manorathapūraṇī references are given.

nges in the hand of the copyist. The Sdhl. reads 'akāsi rattham Kurudīpa-sobham' (p. 198), but the Sinhala tr. has 'karavā' which is closer to the v.l. 'katvā', supported by SD. A better example is found in the Sdhl. story of Mithyādr̥ṣṭika (Rv. 3.2). The Sdhl. reads in this story: 'evaṃ buddhānu-bhāvena hāyanti kuṇapāḍakā', but the Sinhala tr.: 'buddha yana vacanaya kaṇa hunu ḥsillehi yakṣayo bhaya gena palā yannāhu ma ya' indicates the original reading 'evaṃ buddho ti vacanena 'pahāyanti pisācakā' (cf. pisācakā ti yakkhā, SD 17). Occasionally the Sdhl. reading and tr. are no less ambiguous than conflicting MSS. readings. The concluding v. of the story no. 3.2 has two alternative readings: 'guṇe vadantā' and 'guṇe sarantā'. Sdhl. has the latter v.l., but the Sinhala tr. uses a word which can equally convey the meaning of both vadantā and sarantā. The usual Sinhala tr. of the verbal forms derived from the root 'sar-' to remember is 'sihi-' as repeatedly done in the Sdhl. p. 105, 122, 125, 167, 203, 254, 263, 282, 381, 388, 391, etc., but a few times the form 'saṇḍahan kar-' is also used to translate a cognate verbal form: e.g., 'na sarate - saṇḍahan nokarannē ya' (p. 428), and 'sarit-vā - saṇḍahan koṭa' (p. 463). The more frequent usage of the 'saṇḍahan kar-' is, in any case, related to nouns and verbs meaning oral expression. Thus we have 'nāmaya saṇḍahan kirīm mātrayakin' for '-nāmappakāsā' (p. 238), 'saṇḍahan nokered da' for 'na lapati' (p. 238), and 'saṇḍahan karavā lava' for 'akkhāhi' (p. 391). Therefore I have preferred the v.l. vadantā, although the Sdhl. itself has 'sarantā', which is not the only inconsistency found in the Sdhl.

4.2.1. There are many Sinhala editions and Sannas of the first part of the Rv. The following works published in Sri Lanka were used in the present edition:

S.	The Rasavāhinī, edited by Ven. Saranātissa thera, vol. i, Laṅkābhīnavaviśruta Press, Colombo, 1899.
SD	Sāratthadīpikā Rasavāhinī Tīkā, edited by Lelwela Sirinivāsa thera, Jinālaṃkāra Press, Colombo, 1907.

- Ss. Pāṭhaśodhana-pūrvaka-Rasavāhinī-vyākhyāva, pt. 1 by Ven. Bihālpola Siri Devarakkhita Nāyaka thera, 2nd edition prepared by Ven. M. Medhaṅkara thera, Mahābodhi Press, Colombo, 1930.
- Gs. Rasavāhinī Gāthā Sannaya by K. Sri Sārānanda thera and M. Vipulasāra thera, Laṅkābhinavaviśruta Press, Colombo, 1913.

4.2.2. S. is not a critical edition, and contains a number of untenable readings. However, this is the first ever attempt to produce an edition of the entire work, and to this day remains a landmark in the bibliographical history of the Rv. Excluding the misprints which were corrected in the list of errata and some other obvious printing errors such as 'kīlatti' for 'kīlanti' (p. 64) not included in that list, I have noted all vv.ll. as found in the S. It must be mentioned here that this work was reprinted several times, the fifth impression appearing in 1923. There seems to be no big improvement in these later editions, and many more misprints abound in them. Therefore I preferred to consult the first edition as my authority for S. W. A. Silva records another edition by M. Somānanda Unnāse, Jinālaṅkāra Press, Colombo, 1906, pp. 228 demy 8vo.¹⁰⁸ I was unable to trace a copy of this edition. There exists, apparently, yet another 'edition' by Ven. K. Sri Nāṇavimala thera, published by M.D. Gunasena & Co., Colombo, 1961. The editor is no doubt a well-known scholar, and considering the fact that he has previously edited the Sdhl., and the Skv., one may expect this edition to be of special interest. However, a cursory glance is sufficient to draw the inevitable conclusion that this is nothing more than a mere reproduction of the Saraṇatissa edition with no noticeable textual improvement at all. On the title page the editor announces that he prepared the text by removing scribal errors (līpidosāpaharaṇa-vasena), but this claim is not justified by what he presents as an edition of the Rv. First of all there is no mention of any Ms. whatsoever, and one presumes that no Ms. has been consulted. Nor does he acknowledge the work of Ven. Saraṇatissa, even though from line to line and page to page he simply follows the latter. The only variant readings found recorded in the entire Jambudīpuppattivatthu (p. 7, 41, and 97) are the ones taken from three footnotes already appearing in S.

108. JPTS, 1910-12, p. 148.

This edition includes even some misprints in S. Thus, it faithfully copies 'paribbājakam' (p. 28) for the feminine form 'paribbājikaṃ', although in the next sentence it has the correct form 'paribbājikā' agreeing with S. Further examples are: 'paṭisaraṇoti saraṇam eva' (p. 19) for 'paṭisaraṇo tisaṇam-', 'dhāvitam' (p. 47) for 'dhāvi tam', 'gāṇanātho' (p. 55) for 'gāṇanāto', and 'ghatamattamupāgataṃ' (p. 62) for 'ghata-m-attham upāgataṃ'. Although some errors in S. are corrected, probably following the list of errata given in S., yet some others reappear in this supposedly revised edition. Consider, for example, instances like 'tuvam' (p. 15), 'carantā' (p. 24), 'phalakhaṇ-
dam' (p. 38), and 'te' (p. 68) which should have been corrected as tavam, caranto, phalakakhaṇam, and tena as done in the errata of S. On p. 19 we read 'paccatte' (S. paccatthe) which is acceptable on the basis of SD., but it is difficult to determine whether this correction was deliberate or accidental. My own suspicion is that the latter is the case, for this word appears as paccatthe on p. 101. This edition is no exception to the general tendency in Sinhala for aspirates and non-aspirates to interchange (cf. pantha- for panta- on p. 27, and kho for ko on p. 47). On p. 17 it has 'pā-
teyi' for 'pātesi' where S. has improperly printed 'si' looking more like 'yi'. A careful reproduction of S. could have avoided repeating the obvious errors such as 'Tāvatiṃsaṃ agāṇicāṇaṃ' (p. 54). Wherever it differs from S., the v.l. is most likely a printing error. To this category belongs the readings like 'andhakāre āgato' (p. 40), 'obhīyi' (p. 42), 'ditvā' (p. 43), 'asaṃgavitto' (p. 57), and 'nītiṇṇāti' (p. 75). It is a pity that with regard to the vv. in the text the editor does not consult his own edition of the Sdhl. which often gives the more acceptable reading where S. seems to be faulty. One example of this negligence is where he follows S. in reading 'amatā yaso' (p. 65) which does not make much sense in that particular context. The Sdhl. has the correct reading 'amatāsayo'. The only improvement I can find in this edition is the more regular use of punctuation marks and an attempt to break the prose sections into smaller paragraphs. Even there, the effort is not thoroughly systematic, for one finds words in compound unnecessarily broken and punctuation marks introduced at wrong places. As the above is sufficient to establish that Ven. Nāṇavimala's sole basis for his edition was S. and nothing else, that edition is not practically useful for my edition. Wherever S. is quoted in footnotes, it follows that Nāṇavimala edition has the same reading.

4.2.3. The *Sāratthadīpikā* (abbreviated as SD) is the ancient *ṭīkā* on the *Rasavāhinī*. The author, Siddhattha thera (13th century) was a pupil of the Elder Buddhappiya, author of the *Pajjamadhu*. This latter was a pupil of the Elder Ānanda Vanaratana, Vedeha thera's teacher. Siddhattha thera describes himself as a scholar-poet (*kavi*) residing in the township (*nigama*) of Dīghapabbata, and endowed with perfectly pure faith and wisdom (*parama-visuddhasaddhābuddhipatimandita*). He also mentions the name of General Sirivaḍḍhana, his pupil, who dutifully looked after him by providing the four requisites in abundance. It is not unlikely that Siddhattha thera knew the Elder Vedeha personally, and had access to the very first copies of the original *Rasavāhinī*.¹⁰⁹ This would make the *ṭīkā* an authentic guide in deciding the correct reading in many cases where MSS. do not agree. But the actual help one can expect from the SD is very limited for two major reasons. Firstly, the *ṭīkā* selects words and phrases to comment upon in a somewhat arbitrary way, without taking any notice of a large number of notable words. In the case of some stories, his exegetical elaborations are limited to just a few words. Thus in the story of Marutta the brahman (2.8), less than ten words and phrases are commented upon, and in the story of the Son (4.7), the author does not do anything more than giving the simple paraphrase of the last verse. Secondly, the author finds the Rv. already exposed to textual variations, which he occasionally records without any attempt to determine their authenticity. It is surprising, notwithstanding the popularity of the *Rasavāhinī*, to find out how the text was exposed to a variety of changes and corruptions almost immediately after its completion. Thus, commenting upon '*rājattamiddhe*' (p. 4) the author says: '*rājiddhisiddhe ti pi pāṭho*'. On p. 5 we have '*kapato*' together with the v.l. '*kupato*' recorded and explained. On the same page there are the two alternative readings: '*chappadālinisevitaṃ*' and '*sampattālinisevitaṃ*'. Further examples from the *Jambudīpuppattivatthu* are: '*dhutaṃgaggo*' and '*dhutasango*' (p. 11), '*bhagavantassa*' and '*bhagyavantassa*' (p. 23), '*sākhapupphāni*' and '*sātapupphāni*' (p. 27), and '*sabbaṃ pūffavimhitaṃ*' and '*-vijambhitaṃ*' (p. 29).

109. Ven. Buddhadatta Nāyaka thera thinks that Siddhattha thera lived in either Burma or Siam, but gives no ground for this assumption. *Pāli Sāhitya*, p. 400.

Another feature, though not peculiar to SD, must be mentioned here. That is the fanciful explanations given to certain words or phrases some of which, it appears, may themselves have been corrupt readings. Consider, for example, his reading and explanation: 'pāyāsaṃ amataṃ yaso ti so ahaṃ pāyāsasaṃ-khātaṃ amataṃ adāsiṃ' (p. 21). Can yaso in the text be correct? If so, how does one explain its relevance in grammatical as well as semantic terms? Even if we accept the author's exegetical analysis, there still remains the first syllable 'ya' unexplained. It cannot be suggested that this is a scribal error and that the reading known to the author must be amatāya so, for the accusative form amataṃ is explained as 'pāyāsasaṃkhātaṃ amataṃ'. He reads 'kakudhaphalākātikā' for 'kakudhaphalā pākātikā' and explains: 'kakudhaphalākārā; ākatisaddo h' ettha ākāravācako. padumākātī ti ādisu viva' (p. 29). Now the Rv. borrows this v. from the Mhv. which is specifically named as its source. The gāthā enlists eight kinds (atthajāti) of pearls including the normal (pākātika) pearls. If we accept the SD reading, it would leave us with one variety of pearls short in the list. Another example is his reading 'vīsasattaṃ' for 'vīsasataṃ' followed by the explanation: 'ghoravisadeddubhādīnaṃ sattaṃ' (p. 12). It is absolutely unquestionable that the text here reads vīsasataṃ meaning 'one hundred and twenty' (See, Sv.109 where Prince Visamaloma is said to have killed sixty crocodiles while swimming across the river and another sixty on his way back). It is hard to understand why Siddhattha thera should adopt such unacceptable readings and invent for them this or that fanciful interpretation. This disturbing feature diminishing the value of the ṭīkā is due, I think, to the unrealistic expectation that a learned commentator must produce an explanation, no matter how, to every word he chooses to comment upon. No textual criticism would be encouraged, and a learned teacher is not supposed to confess ignorance. On the other hand, any explanation which the commentator is clever enough to contrive would be accepted. Why else should the author of this ṭīkā take pain to invent such a very distorted and utterly unfounded interpretation as: 'makaradantiyā ti mahantena kaṭharadaṇḍena; nadiṃ tarantā kira ekaṃ māsaṃ gahetvā tarantā balavanto honti' (p. 12)? 'Sinānattham ti maggasiṅhanattham' (p. 26) is another unacceptable explanation.

4.2.4. The SD has some interesting readings which are not found in any other source I have used. On page 6, for instance, we find the reading 'nava-kammena' [exp. attano navakammakaraṇena]. All other sources agree that the reading is 'vanam kamma [kenaci]'. Sdhl. 255 gives the Sinhala tr. 'kisi kaṭayuttak nisā vanāntarayata giyemi', and Sv. 10 has 'pāṇiyatthāya tam vanam patto'. Similarly, the SD readings duritātare (p. 13), gamanāyanam (p. 25), gāyak' ettha (p. 26), yā tinnakamkhā (p. 30), etc. are variant readings not found elsewhere. There are also such words and phrases as acchanti (p. 16), and sāsanotārabhūto (p. 30), etc. which I am at a loss to fit into the Rv. text. At the end of the first vagga the present work has 'Sīhalavatthūnaṃ... paṭhamassa Dhammasoṇḍakavaggassa', etc. (p. 10), but this must be a mistake for 'Jambudīpavatthu...' which correctly appears at the end of the second chapter. This work tells us that the Rasavāhinī (or Madhura-rasavāhinī) was also known as the Satavatthu. This name compares with the titles of other similar works like the Sahassavatthu, the Dasavatthu, and the Sīhalavatthu. Actually, the Rv. has 103 stories in all, and the SD itself acknowledges this fact when it states: 'Jambudīpe...catuvaggasaṃgahītā cattālīsavatthupattatiyo honti...Sīhaladīpe...tesaṭṭhivatthupattatiyo honti.' (p. 10). It is not uncommon to call a work Satavatthu even though it has 103 vatthus, just like a poem of the śataka (century) class may actually have more than a hundred verses. Siddhattha there does not comment on the last three stories of the Rv., and no reason is given for this omission. These three stories, which appear in the Sv. also, must have been known to the author.

4.2.5. Ss. gives the text of the Jambudīpupattivatthu together with a Sinhala word for word translation. This work has the ominous title 'Pāṭhaśodhana-pūrvaka...vyākhyāva', and the learned editor in his introduction says that mistakes which have crept into the text in course of time will be removed. He does recognize the significance of some peculiar words,¹¹⁰ but unfortunately seems to treat most of the peculiarities as mistakes on the part of the copyists. Often he 'corrects' them without giving any variant

110. Ss. Intro., iv.

reading, and at times arbitrarily emends the text without MSS. support. For example, he emends 'dhammadesakassa bhikkhussa sāṭakaṃ pūjetvā' to 'dhammadesakabhikkhuṃ sāṭakena pūjetvā' (p. 231). Such reading in the Ss. were ignored in this edition wherever they appeared to be the editor's 'corrections'. The help one can get from the Gs. is limited but significant. It is limited to the versified portions of the Jambudīpuppattivatthu only.

4.3.1. There is no complete European edition of the Rv.; not even of the Jambudīpuppattivatthu, though at least three attempts to prepare a Roman edition are known to us. According to Pavolini, Sten Konow was preparing "an edition of the entire collection" as early as the last decade of the last century.¹¹¹ In 1910 H.C. Norman reported that Paṇḍit Lakṣmaṇa Śāstrī was preparing an edition of the Rasavāhinī for the Pali Text Society.¹¹² Prof. Heinz Bechert has undertaken the task once again for the Pali Text Society,¹¹³ but that edition is also not known to be complete as yet. However, there exist a few editions of certain sections of the Jambudīpuppattivatthu.

- i. Anecdota Pālica - Nach den Handschriften der Königl. Bibliothek in Copenhagen im Grundtexte herausgegeben, übersetzt und erklärt von Dr Friedrich Spiegel, i. enthaltend Rasavāhinī, eine buddhistische Legendensammlung C. 1-4. Urugasutta, aus dem Suttanipāṭa, nebst Auszügen aus den Scholien von Buddhaghosa, Leipzig, Verlag von Wilh. Engelmann, 1845.
- ii. Rasavāhinī - Buddhistiske Legender. Paa Dansk i Udvalg (of six stories) med Indledning, af Dines Andersen. (Studier fra Sprog-og Oldtidsforskning, utgivene af det philologisk-historiske Samfund, Nr. 6. Kjøbenhavn, 1891.
- iii. Pavolini, P.E., ed. and Italian tr., 'Il settimo capitolo della Rasavāhinī', Giornale della Società Asiatica Italiana (Firenze), viii (1894), pp. 179-86; Rasavāhinī, 1. 8-10, ibid., x, (1896-7), pp. 175-98.

111. GSAI, x, p. 177. 112. Asiatic Society of Bengal, Journal and Proceedings, etc., New Series, vol. vi, 1910, p. 58. 113. Buddhist Text Information, no. 4, September 1975, pp. 5-6.

- iv. Sten Konow, ed. and German tr., 'Zwei Erzählungen aus der Rasavāhinī.' Zeitschrift der Deutschen Morgenlandischen Gesellschaft (Leipzig), xliii (1899), pp. 297-307.
- v. Geiger, Magdalene und Wilhelm, Die Zweite Dekade der Rasavāhinī', Sitzungsberichte der Königlich Bayerischen Akademie der Wissenschaften, Philosophisch-philologischen und historischen Klasse, München, Jahrgang 1918, 5, Abhandlung.

4.3.2. The editions of Dines Andersen and Sten Konow were not available to me. Spiegel's edition was one of the very first attempts to publish such a piece of Pali work in Europe, and as such, it has its own limitations.¹¹⁴ The text is full of misreadings, and the translation is not always very accurate. This edition, a pioneer in Pali studies in Europe, is now outdated, and it is decided not to refer to it in the present work. It is not surprising that the early European scholars were at a loss to understand some Pali words or usages, and attempted to give fanciful meanings to them. Pavolini notes that Dines Andersen translated ambapāṇam as 'Vand' (water), and sakanagaram āgacchanto as "han kom da til Sakabyen" (He arrived in the city of Saka).¹¹⁵ Pavolini himself finds difficulties in translation. On the Pali word sannīra he comments: 'Non identificato: manca in Childers, ne il Diz. di Pietroburgo ha una voce che corrisponda.'¹¹⁶ Spiegel translated suva as 'Hund', and wrote a long note connecting the word with the Skt. śvan (p.71). Geigers' edition and translation are remarkably satisfactory, but their work is also based on a strictly limited number of sources. Their readings based on the Copenhagen Ms. usually agree with those of H¹, H², and P.

114. See also, Heinz Bechert, Wilhelm Geiger, p. 7ff.
p. 176 n. 3.

116. *ibid.*, p. 197 n. 52.

115. GSAI, x,

5.1.1. This part of the text contains forty stories dealing with basic points conducive to a good moral conduct. As a popular religious work, the Rv. does not endeavour to deal with the subtle and profound tenets of the Teaching. It is not preoccupied with explaining the philosophical truths of Buddhism. The focus is rather on material prosperity which, in the author's belief, is to be achieved only through meritorious deeds performed with one's mind pleased. As a whole, the text represents a stage of development in Buddhist Ethics at which catering to the emotional (and spiritual) needs of the unenlightened masses becomes a primary concern. The forty stories in the Jambudīpuppattivatthu are grouped into four chapters, each containing ten stories. The moral of the story is invariably given in a gāthā at the conclusion of the story. A brief outline of the stories is given below:

1.1. Dhammasaṇḍaka-vatthu: King Dhammasaṇḍa, failing in his search for a preacher, enters a forest. Sakka the lord of gods puts the king to test and finds out that the latter was prepared to sacrifice himself in exchange for a single verse uttered by the Buddha.

1.2. Migaluddaka-vatthu: A hunter incidentally meets a Buddha who was preaching in the forest. His mind is gladdened on hearing the voice of the Buddha, and he is reborn in heaven. Later he was born as a human being in Jambudīpa, and becomes an arhant.

1.3. Tinnaṃ janānaṃ vatthu: A man saves a parrot, a snake, and a man who were fallen into a pit. Later, when that man is in need of help, the parrot assists him, but the ungrateful man betrays the person who saved his life. The snake rushes to the man's help, and his life is saved.

1.4. Buddhenī-vatthu: An unmarried young lady spends her wealth on the Teaching and the Order. The King attempts to kidnap her in order to make her queen, but through the timely help of her grateful horse she escapes.

1.5. Ahigunṭhika-vatthu: A snake charmer amuses himself by uttering the phrase: 'Salutation to the Buddha'. Once he was chased by an angry serpent whom he tried to capture. He stumbles upon a stone, and unintentionally utters the phrase. This pleases the devoted serpent. The snake charmer's life is spared, and he was rewarded too.

1.6. Saraṇatthera-vatthu: A young couple was advised by the Buddha to recall to mind the Refuges when in trouble. The pregnant woman's brother, instigated by his wife, attempts to kill her in a forest. The woman recalls to her mind the Refuges and also practises loving kindness. A deity saves her. Her son later became an arhant named Saraṇa the Elder.

1.7. Vessāmittā-vatthu: The King of Kosambī was forced to give battle to an ambitious king. He advises his queen to escape in case of his defeat. She was captured while attempting to escape, and taken to the victorious enemy who wishes to make her his queen. She refuses, and was thrown into fire. But her faith in the Refuges saves her life.

1.8. Mahāmandhātu-vatthu: A poor tailor offers in good faith some beans to the Buddha and his Order. Subsequently he was born as King Mandhātu. He was extremely meritorious, but extremely greedy, too. While enjoying heavenly fortunes, he thinks to kill Sakka, and thereby falls back to the earth and dies.

1.9. Buddhavamma-vatthu: A merchant named Buddhavamma offers a drink of grape juice to the Buddha. In the middle of a desert he searches for water, and finds out that an inexhaustive quantity of grape juice has come to existence as the result of his

offering. After death he was born in heaven where he continued to enjoy the fruit of that one act.

1.10 Rūpadevī-vatthu: A devoted young girl serves a sick monk with a medicinal preparation. Later, she was born as a brahman girl named Rūpadevī, and obtains miraculous power to enjoy the best food, etc.

2.1. Nandirāja-vatthu: A householder aspiring to become pre-eminent among the monks practising austerities accumulates great store of merit. He is born as an idle boy; becomes King of Vārāṇasī; and earns merit. In his last existence he became known as the Elder Kassapa the Great.

2.2. Aññataramanussa-vatthu: A man is forced to offer a pair of clothes to a robber. As he gladdens his mind while making the offering, he is reborn in heaven.

2.3. Visamalomakumāra-vatthu: King Aśoka suddenly finds out the incredible physical strength of his son, Prince Visamaloma. The latter is imprisoned for four months and then asked to perform a difficult task. The prince succeeds, and becomes Viceroy.

2.4. Kaṇṇadevī-vatthu: A beautiful virgin is threatened by a nāga who desires to seduce her. But she pays no attention to his threats and listens to the dhamma. By virtue of that the nāga is forced to give her up, and she is honoured.

2.5. Vyaggha-vatthu: A wicked man kills and eats a parrot who had intended to help him. Later he kills a blind old tiger and wants to kill the young tiger as well. But the young tiger who had offered hospitality to the wicked man in the name of his friend the parrot pities him and lets him go.

2.6. Phalakakhaṇḍadinna-vatthu: A grateful man offers his plank at sea to a man who sold him a betel leaf. By this act of gratitude both men were saved from drowning.

- 2.7. Corasahāya-vatthu: A good-natured man helps a thief in prison and gets trapped there instead. After twelve years he is released, and wishes to avoid even the wind coming from the wicked man's direction. A deity, pleased with him, offers him fortunes.
- 2.8. Maruttabrāhmaṇa-vatthu: A grateful dog saves the life of the brahman who cured him of a skin disease. The brahman, who had become an ascetic, pities his assassin and helps him.
- 2.9. Pāṇiyadinna-vatthu: A woman offers herself and her children as slaves in exchange for the life of a man who gave her some water during her labour pains. The king is pleased and bestows wealth on her.
- 2.10. Sahāyassa-pariccatta-jīvitaka-vatthu: A brahman sacrifices himself in order to save the life of his friend who had obliged him by returning what he lost in gambling. He is reborn in heaven, and later contacts his friend whom he takes to heaven for seven days. Later, his friend was also reborn in heaven.
- 3.1. Yakkhavañcita-vatthu: A villager, possessed by a demon, finds out that the name of the Buddha frightens his oppressor. By uttering the word 'buddha' he is freed.
- 3.2. Micchādiṭṭhika-vatthu: A boy makes a habit to repeat the phrase: 'Salutation to the Buddha'. One day he was caught by a demon, but saved through uttering the phrase.
- 3.3. Pādapīṭhikā-vatthu: A Buddhist disputes with a Śaiva adherent about the virtues of their respective Lords. The king asks to prove the power of the Buddha and Śiva. The footstool of the Buddha displays a miracle, and many were converted.

- 3.4. Uttarasāmaṇera-vatthu: A brahman youth is ordained as a pupil of the Elder Sāriputta. Once he was suspected of a robbery, and impaled on a stick. The Buddha goes to see him, and he becomes an arhant with miraculous powers.
- 3.5. Kāvīrapaṭṭana-vatthu: Buddhists find out that the Buddha is displayed in a humiliating posture in a Saiva temple. They make an act of truth by the power of which the painting is changed. Many heretics were converted to Buddhism as a result of that miracle.
- 3.6. Coraghātaka-vatthu: An executioner of robbers is born in heaven as the result of a meal offered to the Elder Sāriputta.
- 3.7. Saddhopāsaka-vatthu: A man accumulates great merit at the time of Kassapa the Buddha. As a result, in his last existence he enjoys abundance of requisites.
- 3.8. Kapaṇa-vatthu: A poor man offers alms with difficulty. After death he is reborn in heaven endowed with great divine abundance.
- 3.9. Devaputta-vatthu: A devoted family offers a meal to a monk while facing utter starvation. Food becomes available to them immediately. The monk offers a morsel to a starving deity who returns it to the former. As a result of that difficult gift, the deity is rewarded on the spot.
- 3.10. Sīvalitthera-vatthu: A meritorious being offers a special gift of alms to Vipassī the Buddha, and is born as Sīvalī the Elder, pre-eminent among those who receive gifts. Due to a bad kamma in the past, his mother and he had to suffer in this life.
- 4.1. Mahāsena-vatthu: A king, desiring to make a gift of alms with what he earned through manual labour, works as a servant. Later, he offers a great gift of alms with his earnings, and becomes gladdened.

- 4.2. Suvannatilakā-vatthu: A girl performs an act of merit, but also commits a sinful deed. She is reborn as a very beautiful caṇḍāla girl, and entraps a haughty brahman. She was, however, murdered by the latter's pupils who wanted the brahman entirely for themselves. The brahman commits suicide.
- 4.3. Kapaṇā-vatthu: A poor woman offers a rag as a banner to be hung on the bodhi tree. She dies soon after, and is reborn as a terrestrial deity on the path leading to the bodhi tree.
- 4.4. Indagutta-vatthu: King Aśoka invites the renowned monk named Indagutta from the city of Devaputta. The Elder feels proud of the great honour bestowed on him, but being admonished by an arhant, becomes enlightened.
- 4.5. Sākhamaḷapūjika-vatthu: A woman offers three sākha flowers in honouring the Buddha's bodily relics. As a result, she is reborn in heaven.
- 4.6. Moriyabrāhmaṇa-vatthu: A poor brahman continues his gifts of alms even when there is little to offer. A deity grants him riches as a reward of his merit.
- 4.7. Putta-vatthu: A devoted couple attempt to kill their son in order to obtain some provisions for almsgiving. The son receives a wishing-gem from a snake, and the parents offer alms with the help of it.
- 4.8. Tebhātika-vatthu: A honey trader offers honey to a Paccekabuddha and aspires to become King. Later he is born as Aśoka, the mighty emperor devoted to the Teaching. He sends his son as head of the mission to Sri Lanka, and the island is converted to Buddhism.
- 4.9. Bodhirājadhītā-vatthu: The daughter of the king of Pāṭaliputta continues to visit the bodhi tree. A king attempts to kidnap her, but her thoroughbred horse flies through the air and saves the princess.

4.10 Kuṇḍali-vatthu: A novice offers his meal to a starving bitch. The latter gladdens her mind towards the novice, and is re-born as a princess. Later she meets the novice, and expresses her devotion by building a monastery for him.

5.2.1. Narratives in the Rv. belong to the avadāna¹¹⁷ class of the Buddhist literature. Some narratives like those of Mahāmandhātu, Nandirāja, Uttara, Sīvalī, and Dhammāsoka are derived from the Commentarial tradition, and all other stories in the first part are presented in the same style, having similar themes. The text does not explicitly state the aim of the work as a whole, but the Sv. mentions in its preamble the seven classes of the Āryan wealth which make one's life rich and meaningful.¹¹⁸ The aim of these stories, according to that authority, is to make these rare (dullabhāni) wealths easily obtainable (sulabhāni). Our text also has the same object. All stories concern some aspects of the layman's ethics, and endeavour to outline a code of moral conduct which is recommended by the good. Each story has a moral which is clearly expressed in the concluding verse. In this section we will attempt to examine these ethical points as presented in the Jambudīpuppattivatthu.

5.2.2. Charity (dāna) predominates the meritorious deeds extolled in the Jambudīpuppattivatthu. Out of a total of 40 stories, 12 have themes inculcating the good results of generosity in general and alms-giving in particular. Buddhist ethics generally put emphasis on dāna which leads to the gradual elimination of greed (lobha). In the lists of ten Perfections and ten meritorious deeds, dāna is counted first. Charity occupies a special place in lay morality in as much as a householder has to combat a greater force of passion and greed than a monk does.¹¹⁹ Throughout the text it is maintained that charity precedes all other acts of merit (dānādīni puññāni). All component elements of good life, amiable personality endowed with wisdom and virtue, and even the final cessation of suffering are

117. For a discussion on this term, see CSM, p. 3. 118. saddhādhanam sīladhanam hiri-ottappiyam dhanam/sutadhanam ca cāgo ca paññā ve sattamam dhanam// yassa ete dhanā atthi itthiyā purisassa vā/adaḷiddo ti tam āhu amogham tassa jīvitam// Sv. 1. 119. In two stories (3.9 ; 4.10) we find monks offering food to others. Besides, monks engage themselves in preaching (dhammadāna) which is the highest gift.

achieved through charity (p. 30). Poverty and misery in this present life is the unhappy result of not practising charity in the past. A starving deity repents that he had not offered alms at least to crows and dogs, etc. in the past (p. 96). A humble man deliberates that if he fails to sow the seed of merit in the proper field at present, he will not escape from misery in the future, too (p. 128). Therefore, people are strongly advised to bestow alms on the Order which is recognized to be the 'good field' (sukhetta).¹²⁰ One does not have to be rich to practise charity, for the most essential requirement is not the quality of the gift, but gladdening one's mind (pīṇitamānaso, 3.7.18b). Even the last morsel offered in good faith will produce immediate results (p. 97). As monks are the best repository of moral virtues, they represent the most appropriate field for sowing the seed of merit. But giving to all at all times is commendable. A man obtains heavenly fortunes through offering a pair of clothes to a thief.¹²¹ But one should give in the proper manner (sammā), and charity performed with one's own hand (sahatthena)¹²² is the greatest. Whenever there exists an object worthy of gift (deyyadhamma) one must practise charity (p. 128). The text, following the common Buddhist tradition, extols dāna in very high terms. The ideal of alms-giving reaches its climax in the very unconventional story of the Son.¹²³

5.2.3. Although Buddhism does not demand unquestionable belief, a Buddhist accepts the three Refuges and venerates them with sincere faith (saddhā). The Enlightened One (buddha), his teaching (dhamma), and his Order (saṅgha) are collectively called the 'three objects of veneration' (vatthuttaya) or the 'three jewels' (ratanattaya). There is no other sound equal to the words of buddha, dhamma, and saṅgha in gratifying the ear and in pleasing the mind.¹²⁴ A devotee should specially recall in mind the virtues of the Buddha at all times. Even by casually uttering the Buddha's name without a genuine sense of devotion, a boy frightens a yakkha (3.2),

120. 3.6.7c, p. 89. 121. p. 47. 122. p. 108 ; see also, D. ii, 356ff. where Pāyāsi's divine abundance is said to have been affected by his offering alms improperly (asakkaccaṃ, asahatthā, apaviddham).

123. pp. 128-30. See below, 5.3.2. 124. pp. 21-22.

and a snake charmer gets a handsome reward from an angry serpent in addition to having his life spared (1.5). Resulting from recalling the Refugees in mind, a deity is compelled to rescue a helpless woman from death, and queen Vessāmittā saves herself from a blazing fire.¹²⁵ Therefore, it is worth to repeat the Buddha's name even putting all other things aside.¹²⁶ A good number of epithets of the Buddha are found in the Rv., among which the following are notable: Bhagavā, Devadeva, Devātideva, Dhīra, Dipaduttama, Dullabha, Janes'agga, Jina, Kāruṇika, Lokagganāyaka, Lokanayana, Lokanāyaka, Lokapajjotaka, Lok'ekanāyaka, Mahāmati, Mahāvīra, Mahesī, Muninda, Nāyaka, Nātha, Patāpavā, Purisuttama, Sabbalok'ekanāyaka, Sabbaloka-hita, Sabbaññū, Sambuddha, Sammāsambuddha, Satthā, Sayambhū, Sugata, Tathāgata, Tilokagga, and Yatissara.

5.2.4. One should also recognize the greatness of the noble law (saddhamma) preached by the Conqueror (jineritaṃ) and praised by the Well-farer (Sugatappasatthaṃ).¹²⁷ It brings happiness and eliminates birth as well as decrepitude. The dhamma is a delight of nectar (amatarasa) better than all other delights (sādhutaraṃ rasānaṃ). The threefold happiness of human and divine abundance and nibbāna is based on the dhamma. Listening to the dhamma with attention is a meritorious deed which would save a devotee from troubles and bring wealth. When listening to the dhamma, one should pay attention to it with great respect and devotion (garugāravabhattiyā), and listen from the very beginning without missing even a syllable or a word.¹²⁸ Dhammasoṇḍaka leaves his kingdom in search of the dhamma and is prepared to sacrifice himself in return for just one verse uttered by the Buddha. The dhamma is surely a 'rarity' (dullabhaṃ) and as such, one must be diligent in drawing benefits from it. The Order, too, deserves to be respected and supported. Giving to the virtuous is highly recommended. Even by merely gladdening the mind towards a novice who is ordained just that day (tadahu-pabbajita)¹²⁹ one receives great abundance. Householders are required to support the Order by offering requisites such as delicious foods and drinks, comfortable beds and chairs, blankets, robes, medicine, alms-bowls, waistbands, abodes, and also walking sticks, etc.¹³⁰ It would be the duty of a

125. p. 29.

126. p. 22.

127. p. 7.

128. p. 52.

129. p. 151.

130. p. 50.

good family to offer a meal to a monk even when total starvation is threatening them. Monks would serve laity by preaching and establishing them in the Refuges and precepts.

5.2.5. Lay followers of the Enlightened One require some tangible objects of worship; and along with the popularization of Buddhism, a number of such objects were successfully introduced into the new religion. Veneration of the bodhi tree and thūpas enshrining bodily relics and other objects connected with the Buddha was in vogue even before the time of Aśoka. Several stories in our text inculcate the efficacy of worshipping the bodhi tree. A devotee who adores the tree of Enlightenment with perfumed water, lamps, incense, etc. becomes free from illness (nirāmayo), honoured (pūjito), esteemed (mānito), long-lived (dīghāyu), powerful (balavā), and happy (sukhī).¹³¹ Paying homage even to fallen bodhi leaves would bring happiness. Worshipping thūpas is perhaps even more meritorious. An object like a piece of wood becomes possessed of marvellous power by the mere contact with the Buddha's feet. Even such a relic can perform miracles (p.77). Devotees would venerate the bodhi tree and the thūpas by offering flowers, lamps, and flags, etc. The text mentions the Buddha's almsbowl as another object of great veneration,¹³² but is completely silent about images.¹³³

5.2.6. As a popular text of religious instruction, the Rv. emphasizes the indispensable necessity of accumulating merit. All that is essential for a happy long life is obtained through meritorious acts, One desiring to attain a state of happiness should always perform meritorious acts. A meritorious being can achieve almost anything in the world, and even inanimate objects will accomplish his wishes.¹³⁴ Everything will be under his control. In addition to the acts of merit mentioned above, the text speaks of many others like observing morality and also the act of Observance (uposatha), meditation (bhāvanā), celibacy (brahmacariya), transferring merit (pattidāna), and releasing debtors from their debts (īṇato mocana), etc. Meditation on loving kindness is referred to several times,¹³⁵ and celibacy observed from childhood is highly praised. The text does not de-

131. p. 147. 132. p. 51. 133. The story of Kāvīrapaṭṭana (3.5) mentions a painting of the Buddha at a Śaiva temple.

134. p. 45. 135. p. 25, 55, etc.

nounce marriage, but Buddhenī and Bodhirājadhītā who devote themselves (and their wealth) entirely to the service of the dhamma are idealized. Vessā-mittā, queen of a slain king, also refuses to remarry and defies the fire which fails to burn her. It is also highly desirable to look after one's parents through righteous means (dhammena),¹³⁶ although a ferocious tiger, 'an eater of others' flesh' is also depicted as a virtuous being maintaining his father.¹³⁷ One acquires merit by means of good moral conduct (su-carita) through one's body, speech and mind. An act of merit does not necessarily have to be of great proportion. One need not be indifferent towards a small act of merit, for even a small act, performed with one's mind gladdened, brings infinite happy results. The text advises us to perform good acts with mindfulness and resolution.¹³⁸

5.2.7. Gratitude finds a very important place in Buddhist ethics. At least six stories in the Jambudīpuppattivatthu extol this virtue. A moral person shall not forget even the slightest gesture of kindness he received from another, and will be ready to lay down his life in return. A brahman sacrifices his own life to save his friend who had done him the favour of returning what he lost in gambling.¹³⁹ A humble woman offers herself with all her children as slaves in exchange for the life of a man who offered her some water while she was in labour pain.¹⁴⁰ Even animals remember the help rendered to them.¹⁴¹ The sad fact, however, remains that among men, rather than animals, such ingratitude and wickedness prevail. The text maintains that a dog, or a parrot and a snake can be more grateful than some humans who betray their friends. Association with such people is a great misfortune. Even the wind blowing from their direction will cause suffering.¹⁴¹ The author is categorical that an evil being shall never bring any good regardless the service rendered to him. They utter one thing and do another thing while thinking of yet another thing. All misfortunes befall through them, and one is led by them to commit sinful acts which are

136. p. 57.

137. p. 55.

138. 4.2.26, p. 114.

139. p. 66f.

140. p. p. 64ff.

141. p. 61.

unprofitable (anattam), inauspicious (asivam), undesirable (anittam), and leading to the state of misery (āpāyikam)¹⁴² One should also guard oneself against acts, words, and thoughts which are immoral. The smallest sinful deed done will not fail to produce bad results. A girl abusing her mother is born as a candāla woman, and a boy who impales a fly and curses his mother is impaled in five hundred successive births. Man suffers through his own sinful acts like stealing, adultery, killing, false speech, and consuming intoxicants.¹⁴³ Attachment to women is another prime cause of destruction. Grief and fear are caused by emotions like affection (pema), lust (rati), and desire (taphā). Pride is a harmful characteristic leading to a series of low births as a monkey, a snake, or a dog.¹⁴⁴

5.2.8. We are left in no doubt as to the qualities of a good Buddhist householder enjoying homelife. One would preferably possess great wealth and be endowed with high birth, personal beauty, learning and moral conduct. To be long-lived, and possessed of good complexion as well as lustre are good results of morality. A householder becomes praiseworthy by being faithful (saddho), gladdened towards the three Refuges (pasanno), given to meritorious deeds (kusale rato), and a giver (dāyako). An ideal female is described as 'with her hands well-washed in readiness to offer alms' (sudhotahatthā), 'possessing a pure and pious mind' (sucipuññacittā), 'with the five moral precepts ever observed respectfully' (sadādarā rakkhita pañcasīlā), and 'foremost in the virtue of compassion' (karuṇāgunaggā).¹⁴⁵ Such laymen and laywomen would always bestow gifts on the Order with their minds pleased. A man is advised to give up wrong views and to abstain from low vocations involving violence.¹⁴⁶ The text does not insist that a householder should persevere to attain to nibbāna in this very life. The aim of the religious practice of a householder is rather to accumulate more and more merit which will produce all kinds of material enjoyment at present and hereafter. Often a narrative ends with the statement that the leading character was reborn in heaven like a person just awakened from sleep. To enjoy

142. p. 62.

143. p. 8.

144. p. 121.

145. p. 18.

146. p. 22.

the tangible fortunes 'while moving on among gods and men' (devamanussesu saṃsaranto) would certainly be more appealing to laity than the abstract attainment of the cessation of existence which, however, should be aspired for as the ultimate goal to be won in the end (nibbutiṃ cāpi ante).¹⁴⁷

5.3.1. The foregoing would outline the basic points of layman's ethics as found in the Rv. While attempting to inculcate these points the narratives also raise, albeit inadvertently, a few issues of moral significance. For example, in two stories we find kings leaving behind their responsibilities to their kingdoms. A parrot steals a necklace and a serpent bites an unoffending queen. A yakkha steals a king's meal in a golden bowl. A woman offers to enslave her children in favour of an outsider. Another couple attempt to kill their child in order to obtain some provisions for almsgiving. A villager resorts to 'deception' in dealing with an undesirable companion. Further, we find a man preparing a dish of human flesh for his dinner. Some of these actions, one may think, obviously contradict the very foundation of Buddhist ethics.

5.3.2. Examples of such conduct would not, however, belie the ethical values presented in the narratives. Despite the fairy tale atmosphere pervading many stories, they are intended to serve as lessons of practical ethics in day-to-day life. The stolen necklace and golden bowl are, after all, returned to their lawful owners, and the snake-bite does not prove to be fatal. The devoted couple planning to murder their child may horrify an outsider or even a Buddhist, but the boy is not harmed. In any case, such instances would reflect a realistic approach hidden under the garb of a Buddhist householder's ideals which are not intended to be a strait jacket. The realistic understanding of the story-teller is echoed in a statement like: "Man has no other suffering equal to hunger",¹⁴⁸ attributed to the man preparing to eat the flesh cut off from a corpse. It may be noted here that early Buddhism does not denounce any meat. As for the food stolen from a royal palace, it only reminds us of more radical stories like the Illīsa jātaka.¹⁴⁹ The kind of 'deception' referred to above is also not unknown in

147. p. 30.

148. p. 60.

149. J. i. 345. 18ff.

popular Buddhist literature. We find the Elder Sāriputta 'deceiving' a thief;¹⁵⁰ and the utterances of the arhants trying to console King Duṭṭha-gāmaṇī¹⁵¹ may be included in the same class of upāya. More important points raised in the stories of Dhammasoṇḍa and Mahāsena are that a reign without the dhamma is not worth having, and that a king should not oppress people in order to obtain material even for acts of charity. Buddhist scriptures insist that an act of charity performed with one's own hand is of great merit. The Putta-vatthu, even as an unrefined example of selfish motives will only confirm the realistic statement that ordinary beings pressed for self-preservation would not shudder from causing harm to their own children, not to speak of anyone else.¹⁵² Admittedly, there are plenty of miracles and magic in these stories, but all such phenomena are brought about through human effort. Sakka does not notice the humiliation of the Buddha at a Śaiva temple until Buddhists take the matter seriously, and even the deity offering wealth to Moriya the brahman makes it clear that a god cannot grant riches to a man who has not earned them through his own merits.¹⁵³

5.3.3. This does not mean that everything in the Jambudīpuppattivatthu would satisfy us. Malalasekera's remarks that the Rv. is "exquisite in its simplicity, charming in its naiveté, and delightful in its innocence"¹⁵⁴ can be accepted, but not without some reservation. The author carelessly speaks of King Bimbisāra as still alive in a story which refers to a time after the Buddha's demise.¹⁵⁵ A common verse from the Ap. included in the story of Uttara the novice would have us believe that he joined the Order at the age of seven, although the prose narrative agrees with other authorities on the point that Uttara became a monk as an adult. Another verse in this story refers to 'human body' (mānusaṃ dehaṃ) while the person who utters the verse is described as a vijjādhara. The story of Suvannatilakā

150. DhA. ii. 203ff. 151. Mhv. xxv. 109ff. For a different view, however, see HBC, pp. 227-29. 152. 'puttassa dukkhaṃ katvā pi loke attasukhatthike/ paratthaṃ paṭipajjanto ko hi nāma bhavissati?// Saddhammopāyana, 30. 153. p. 127. 154. PLC, p. 225. 155. p. 73. Bimbisāra in fact died a few years before the Buddha.

adopts a very harsh attitude towards the poor girl. The author's interpretation of the brahman's suicide as a blind act of lust is understandable, but it is regrettable that he has no comments on her being murdered for no fault of hers. Suvannatilakā is forced to be born into a candāla family as the result of her abusing the mother, but Nigrodha the Elder, who in a former birth abused a Paccekabuddha in a similar fashion, gets away with a much lighter retribution. In the story of Mandhātu, the narrator forgets that Mandhātu's descendants could not possibly remain in power for a period of an Incalculable until he falls from heaven. We are also told that a monk turned the Himālayas into gold while travelling by ship. Dr Rahula is evidently mistaken to write that in the Rv. stories "animals do not speak, even in their own tongue."¹⁵⁶ We find birds, serpents, and tigers speaking with men in the stories embodied in the Jambudīpuppattivatthu.

156. HBC, Intro., xxxviii.

R A S A V Ā H I N Ī

Namo tassa bhagavato arahato sammāsambuddhaessa

- Satthuppasatthacarapaṇaṃ saraṇaṃ janānaṃ
brahmādimolimaṇiraṃsisamāvahantaṃ,
5 Paṅkeruhābhamudukomalacāruvaṇṇaṃ
vandāmi cakkavaralakkhaṇaṃ ādadhānaṃ. 1
- Siddhaṃ jinaṇa ciraakālam atanditena
yaṃ bhāvako samadhigacchati khemaṃ Aggaṃ,
Yaṃ kapparuḅkharucidānaṃaṇī va bhāti
10 taṃ dhammaṃ aggaṃ asamaṃ paṇamaṃi niccaṃ. 2
- Santindriyaṃ sugatasūnuvaraṃ visuddhaṃ
yaṃ dakkhiṇeyya' amatadaṃ sucipuṇṇākhettaṃ,
Tāṇesinaṃ saraṇaṃ ujjhitasabbadukkaṃ
vandāmi saṃghaṃ anaghaṃ sirasā mahaggaṃ. 3
- 15 Yaṃ pattaṃ ettha ratanattayathomaṇaṇa
puṇṇaṇa tena duritaṃ sakalaṃ paṇujja,
Vakkhāma' ahaṃ sumadhuraṃ Rasavāhinaṃ taṃ
bho bho supantaṃ sujanābhimudāvahā¹ sā. 4
- Tattha tattha' upapaṇṇāni vatthūni arahā pure,
20 abhāsuṃ dīpaḅhāsāya ṭhapesuṃ taṃ purātaṇā. 5

1. MSS. sujanā hi mudāvahā. Despite the possibility of confusion between 'bh' and 'h' in Sinhala MSS., the reading is clear enough and supported by Gs. and Ss. However, sujanābhi-, found in S. is accepted on the basis of SD. 3 which has 'sujanābhimudāvahā sappurisaṇaṃ abhimudaṃ pītipāmojjaṃ āvahā'. It must nevertheless be mentioned that 'abhimud-' is a peculiar construction. Not in PED., PTC., or MWD.

Mahāvihāre taṃ Guttavaṃkapaṛiveṇavāsiko,
Raṭṭhapālo ti nāmena sīlācāraguṇākaro. 6

Hitāya parivattesi pajānaṃ Pālibhāsato,
punaruttādidosehi taṃ āsi sabbam ākulaṃ,
5 anākulaṃ karissāmi taṃ suṇātha samāhitā. 7

Vītarāgā pure 'vocaṃ yasmā tasmā hi bhāsitaṃ,
etaṃ ādaraṇīyaṃ hi sādhu sādhuhi sabbadā ti.² 8

- [1] Tattha tesaṃ vatthūnam uppattiyo dvidhā bhavanti Jambudīpe
Sīhaladīpe cā ti. Tattha Jambudīpe tālīsa, Sīhaladīpe tesatṭhi.
10 Tesu tāva Jambudīpuppattivatthūni āvibhavissanti. Tato pi
Dhammasoṇḍakassa¹ vatthu² ādi. Kathaṃ? Amhākaṃ kira bhagavato³
pubbe imasmiṃ yevā Bhaddakappe Kassapo nāma satthā loke udapādi.
Tassa kho pana bhagavato sāsananantaradhānato naciren' eva kālēna
amhākaṃ bodhisatto Bārāṇasīrañño aggamaheṣiyā kucchismiṃ nibbatti.
15 Tass' uppattikālasamanantaram⁴ eva sabbasattānaṃ manasi dhamma-
saññā udapādi. Tasmāssa Dhammasoṇḍo ti nāmam akaṃsu. So pan' eso
kumāro mahantena parivārena vaḍḍhento sabbasippesu nipphattiṃ patvā
pitarā uparajjena pūjito hutvā dānādayo dasakusalakammapathe
pūrento pitu-accayenāmaccehi rajjenābhisiñcito ahosi.
- 20 [2] So pan' esa Dhammasoṇḍakamahārājā devanagarasādise Bārāṇasī-
nagare cakkavattisadisāṃ Bārāṇasīrajjaṃ¹ kārento māsaddhamāsacca-
yena² sirisayanagato evaṃ cintesi: mam' evaṃ rajjasirim anubhavanaṃ
na sobhati dhammaviyogena divākaravirahito nabho viyā ti ādinā
nānākāraṇaṃ cintesi. Ten' ettha-

2. Sdhl. begins with the first v., but omits vv.2-8.

[1] 1. B -soṇḍaka. See note in tr. 2. B vatthuṃ 3. H² adds
arahato sammāsambuddhassa 4. H¹ -samanantaram

[2] 1. BH²KP Bārāṇasiyaṃ rajjaṃ 2. H² māsaccayena for māsaddha-
mās- cf. 'māsamattaṃ rajjaṃ katvā' Sv. 2.

- Puññena silādimayena pubbe
 katena patto 'smi atanditena,
 Masakkasāre viya devarājā
 rājattam iddhe³ pura-m-uttamamhi. 9
- 5 Rūpena hāri⁴ nayanussavena
 saddena sammā savaṇāmatena,
 Gandhena ghānussavasobhanena
 rasaññāpuññena rasena cā pi. 10
- 10 Phassena gattassa suphassadena
 samiddhipatto 'smi mahiddhiko 'haṃ,
 N' ev' ettaken' eva pamādashāvam
 āpajjitum yuttarūpaṃ ti ñatvā.⁵ 11
- Dassāmi aṅgaṃ api jīvitañ ca
 dhaññaṃ dhanañ cā pi pasannacitto,
 15 Sossāmi dhammaṃ sivaṃ ādadhānaṃ
 jineritaṃ jātijarāpahānaṃ. 12
- Na sobhati yathākāsaṃ jalaṃ dhāmapatiṃ vinā,
 rajjakaraṇaṃ tathā mayhaṃ vinā dhammā na sobhati. 13
- Na sobhati yathā ratti⁶ nisānāthaṃ vinā sadā,
 20 rajjakaraṇaṃ tathā mayhaṃ vinā dhammā na sobhati. 14
- Alaṃkato pi ce hatthī vinā dāṭhā na sobhati,
 rajjakaraṇaṃ tathā mayhaṃ vinā dhammā na sobhati. 15
- Yathā kallolamālī 'yaṃ vinā velāṃ⁷ na sobhati,
 rajjakaraṇaṃ tathā mayhaṃ vinā dhammā na sobhati. 16

[2] 3. SD 4 obviously reads 'rājatta-m-iddhe' as it explains:
 'ettha iddhe ti rājiddhiyā iddhe samiddhe; makāro padasandhikaro',
 but also records v.l. rājiddhisiddhe. Sdhl. 92 supports the text
 (...upabhogaparibhogavastuven samiddha vū purapravarayehi
 rājjayayā pāmiṇiyem). 4. P hāriṃ 5. Sdhl. mantvā
 6. BH~JKP rattiṃ 7. S. velā. SD supports the text.

Yathā sumaññito rājā kupāto⁸ n' eva sobhati,
rajjakaraṇaṃ tathā mayhaṃ vinā dhammā na sobhati. 17

Dhammam eva suṇissāmi dhamme me ramatī mano,
na hi dhammā paraṃ atthi dhammamūlaṃ⁹ tisampadaṃ ti. 18

- 5 [3] Evaṃ cintetvā pāto va sirigabbhā nikkhamma susajjite samus-
sitāsetacchatte rājapallaṅke amaccagaṇaparivuto nisīdi devarājā
viya virocamaṇo. Nisinno pana rājā amacce evaṃ āha: yo pan' ettha
bhonto buddhabhāsītesu dhammesu kiñci dhammaṃ jānāti so bhāsatu;
sotum icchāmi dhammaṃ ti. Te sabbe pi: mayaṃ deva na jānāma ti
10 āhaṃsu. Taṃ sutvā anattamano rājā evaṃ² cintesi: yannūnāhaṃ hatthi-
kkhandhe sahaṃsaṃ ṭhapetvā nagare bheriṃ carāpeyyaṃ³ appevanāma
dhanalobhena koci catuppādikāya⁴ pi gāthāya dhammaṃ deseyya, taṃ me
dīgharattaṃ hitāya sukhāya bhavissatī ti. Tato so tathā katvā pi
dhammaṃ desakāṃ⁵ alabhanto puna⁶ dvisahassaṃ⁷ ticatupañcasahassan ti
15 yāva koṭippakoṭiṃ⁸ dammi ti, tato gāmanigamajanapade tato⁹ seṭṭhi-
ṭṭhānaṃ senāpati-uparājāṭṭhānādayo pi, puna setacchattaṃ dammi,
rājavesaṃ pahāya attānaṃ dāsaṃ sāvetvā¹⁰ dhammaṃ desentassa¹⁰ dammi
ti vatvā bheriṃ carāpetvā pi dhammaṃ desakāṃ alabhitvā saṃviggo: kiṃ
me dhammaviyogena rajjena ti amaccānaṃ rajjaṃ niyyādetvā saddhamma-
20 gavesako Dhammasoṇḍakamahārājā mahāvanaṃ pāvisi gāmanigamarājadhāni-
paramparāya. Ten' ettha-

Pure bheriṃ carāpetvā Dhammasoṇḍo narādhipo,
saddhammajjhesakāṃ satthu aladdho¹¹ dhanakoṭihi. 19

- 25 Dāso homi pahāyāhaṃ rājattaṃ desakassa me,¹²
iccāha so mahīpālo aho dhammesu lolatā! 20

[2] 8. A khupaṭo [read kupaṭo]; Other MSS., Gs.S.Sdhl. kapaṭo. SD 5 gives both kapaṭo & kupaṭo. See note in tr. 9. H¹ H² dhamme-

[3] 1. BH¹ K samussite 2. K om. 3. BH¹ H² KP & S. carāpetvā yaṃ; J has carāpeyyaṃ as a correction. 4. Ss. S. cātu- 5. A dhammaj-
jhesakāṃ; cf. v. 19 et. seq. in prose passage. 6. BH¹ H² JKP om.
7. J dvisahassa- 8. AH P -pakoti 9. B -janapadato for -pade tato
10. A dhammajjhesakassa 11. Ss. aladdhā 12. BH¹ H² KP ce

Rajjaṃ niyyādayitvāna¹³ amaccānaṃ manoramaṃ,
vanaṃ pāvisi so rājā gavesaṃ dhammam uttamaṃ ti. 21

[4] Mahāvanaṃ pavitṭhakkhaṇe pana mahāsattassa puññatejēna
sakkassāsanam uṇhākāraṃ dassesi.¹ Atha devarājā cintesi: akāmaṃ
5 me paṇḍukambalasilāsaṇaṃ uṇham ahosi. Kin nu kho kāraṇaṃ ti lokaṃ
olokento sakko devarājā Dhammasoṇḍakamahārājānaṃ² sakala-Jambudīpaṃ
vicinitvā saddhammajjhesakaṃ alabhitvā vanaṃ pavitṭhabhāvaṃ addasa.
Dhammasoṇḍakamahārājā saddhammatthāya rajjadhanabandhujiṇitāṃ pi³
pahāya araññaṃ pavitṭho. Na so vatāyaṃ yo vā so vā satto; imasmiṃ
10 yeva kappe buddho bhavissati buddhabodhisatto⁴ cāyaṃ. Ajj' eva
mahāraññaṃ pavitṭho saddhammaṃ aladdhā mahādukkhaṃ pāpuṇeyya, na
c' etaṃ yuttaṃ ti cintetvā: ajja mayā tattha gantabbaṃ dhammāmata-
rasena tam abhisiñcitvā⁵ rajje patiṭṭhāpetuṃ ti attabhāvaṃ vija-
hitvā bhayānakaṃ mahantaṃ rakkhasavesaṃ nimmiṇitvā mahāsattābhimu-
15 kho avidūre attānaṃ dassesi. Ten' ettha-

Vyagghacchasihamahisoragahatthidīpi-

migākulaṃ kaṇṭakaselarukkhāṃ,
Narāṇaṃ indo pavisitva⁶ kānanaṃ
ito c' ito vibbhami dhammakāmo. 22

20 Tassānubhāvena purindadassa
silāsaṇaṃ uṇham ahosi 'kāmaṃ,⁷
Ten' eva so lokam udikkhamāno
addakkhi dhīraṃ vipine carantaṃ. 23

May' ajja taṃ dhammarasena sammā
25 santappayitvāgamaṇaṃ varan ti,
Mantvā subhīmañjanakūṭṭavaṇṇaṃ
mahāmukhaṃ niggatabhīmadāṭṭhaṃ. 24

[3] 13. BK niyyādayitvāna; Sdhl.Ss. nīyādayitvāna

[4] 1. See Intro., 2.2.5c. 2. B -mahārājā 3. BK om.

4. Sv. does not mention the word buddhabodhisatta, but agrees that the hero was amhākaṃ sammāsambuddho. 5. K -siñcetvā

6. H²P pavisitvā 7. AH¹P ahos'akāmaṃ; Ss. ahosyakāmaṃ

- Dittaggisaṃkāsaṃvisālanettaṃ
 majjhena bhaggaṃ cipiṭaggaṇāsaṃ,⁸
 Kharatambadāṭhiṃ ghanamassuvattaṃ⁹
 nīlodaraṃ gajjitabhīmaggosaṃ. 25
- 5 Karoruaṃ tikkhasalohitāyataṃ
 visāladhotāyatakaggahattaṃ,
 Gadāyudhenaṅkitam aññabāhuṃ
 daṭṭhoṭṭhabhīmaṃ savalīlalāṭaṃ.¹⁰ 26
- 10 Manussamaṃsādanarattapānaṃ
 bhayānaṃ kakkhalayakkhavaṇṇaṃ,
 Sumāpayitvāna vanantarasmaṃ
 dassesi attā sa narādhipassā ti. 27
- [5] Atha mahāsatto attano avidūre ṭhitaṃ rakkhasaṃ addakkhi. Taṃ
 disvānāssa¹ bhayaṃ vā chambhitattaṃ vā cittutrāsamattaṃ vā nāhosi.
- 15 Kim atra cintesi? Api nāma evarūpo pi rakkhaso dhammaṃ jāneyya,
 yannūnāhaṃ tassa santike dhammaṃ suṇissāmi. Tam me dīgharattaṃ
 hitāya sukhāya bhavissatī ti cintesi. Cintetvā ca² pana: ajja mayā
 tam upasaṃkamma pucchituṃ vaṭṭatī ti gantvā rakkhasena saddhiṃ
 sallapanto āha:
- 20 Asmiṃ vanasmaṃ tarusaṇḍamaṇḍite
 suphullite³ nekalatākulākule,
 Adhiggahīto 'si mahānubhāva⁴
 pucchāmi taṃ deva vadehi kaṃkhaṃ. 28
- 25 Dhammaṃ gavesaṃ vanam āgato 'mhi⁵
 pahāya rajjaṃ api ñātisaṃghaṃ,
 Jānāsi⁶ ce samma vadehi mayhaṃ
 ekam pi gāthaṃ sugatena desitaṃ. 29

[4] 8. B tipuṭagga- SD 5 has 'cipiṭaggaṇāsan ti cipiṭā viya
 khīṇaggaṇāsaṃ. cf. Skv.328d where Godakumbura reads 'vipiṭagga-'.
 9. AK -vaṇṇaṃ; S. -mantaṃ; 10. ABDJK, Gs.Ss. savaliṃ.
 SD supports the text.

[5] 1. P,Ss. disvān'assa 2. H²JKP om. 3. Gs.S₂Sdhl.Ss. su-
 phullitā 4. B -bhāvaṃ 5. Sdhl. āgato'smi 6. H² jānāti

Tato yakkho āha:

Dhammaṃ pajānāmi⁷ aham ekadesaṃ⁸
 jineritaṃ sādhitaraṃ⁸ rasānaṃ,
 Desemi ce 'haṃ tava dhammaṃ aggaṃ
 5 tuvaṃ⁹ hi kiṃ kāhasi desakassā? ti. 30

Atha mahāsatto āha:

Rajje t̥hito assaṃ ahaṃ sace bho
 anapparaṭṭapaṃ pakaromi pūjaṃ,
 Idāni eko vanamajjhapaṭṭo
 10 karomi kiṃ dehaṃ imaṃ t̥hapetvā? 31

Yad' icchasi tvaṃ mama maṃsa-lohitaṃ
 karomi ahaṃ saṅgahaṃ ajja tena,
 Na c' atthi aññaṃ tava accaṇīyaṃ
 desehi dhammaṃ sugatappa-satthaṃ ti. 32

15 Tato yakkho āha:

Bhūtvāna maṃsaṃ suhito va santo
 hantvā pipāsaṃ rudhiraṃ pivitvā,
 Dhammaṃ kathetum pabhavāmi tuyhaṃ
 vattum na sakkomi khudāpareto ti. 33

20 Atha mahāsatto āha:

¹⁰Bhūtvā tuvaṃ¹⁰ maṃ paṭhamaṃ hi yakkha
 pacchā tu desessasi kassa dhammaṃ,
 Dhammassa mayhaṃ tava maṃsa-lābhaṃ
 tvam eva jānāhi yathā bhavēyyā ti. 34

25 [6] Evaṃ vutte Sakko devānam indo: sādhu mahārāja ahaṃ eva
 yuttaṃ jānāmi ti vatvā tassāvidūre tigāvut' ubbedhaṃ añjanavaṇṇaṃ
 mahantaṃ pabbataṃ māpetvā: mahārāja, imaṃ āruyha pabbatamuddhani

[5] 7. K ekadesitaṃ 8. Alternative reading sādutaraṃ given in
 Ss. corrigenda ix is not supported by MSS. & Sdhl. However, a
 confusion seems to exist between the two variants. Sn. 182 in
 Fausbøll's PTS. edition has 'saccaṃ have sādutaraṃ rasānaṃ', but
 Thagā. iii. 193 quotes this line with the reading sādhutaraṃ.
 9. H H² P tvaṃ 10. A bhūtvāna tvaṃ; H H² -tvaṃ

5 tñito mama mukhe patatu. Ahaṃ patantassa¹ te dhammaṃ desessāmi.²
 Evaṃ sante tuyhaṃ³ dhammapaṭilābho mayhañ ca⁴ maṃsapaṭilābho hha-
 vissatī ti. Taṃ sutvā mahāsatto: anamatagge⁵ saṃsāre saṃsarato⁶
 me sīhavyagghacchamacchakacchapavihaṅgādīnaṃ bhakkhabhūtaṃ
 10 jātisu⁸ pamāṇaṃ n'atthi. Ajja mayā sambuddhassa dhammatthāya
 jīvitaṃ pariccajituṃ vaṭṭatī ti cintetvā evaṃ āha:

Saṃsāravatṭesu vivaṭṭamānā
 papponti dukkhaṃ janatā anekā,
 10 Etaṃ hi bho attano vā parassa
 atthāya nāhosi ahosi tucchaṃ. 35
 Tvam adinnahārī ti ca pārādāriko
 pāṇātipātī 'si⁹ musā abhāsi,¹⁰
 Tvamajjapāyī ti akāsi dosaṃ
 paggayha dukkhaṃ bahuso dadanti,
 15 11 Etaṃ hi bho attano vā parassa
 atthāya nāhosi ahosi tucchaṃ.¹¹ 36
 Rukkhā papātā papatitva keci
 dubbandhiyā¹² uggavisādanena,
 Vyādhīhi nānākharavedanāhi
 maranti sattā utuvedanāhi,
 20 13 Etaṃ hi bho attano vā parassa
 atthāya nāhosi ahosi tucchaṃ.¹³ 37
 Vyagghacchamacchoragakucchiyamhi
 matassa me n'atthi pamāṇasaṃkhā,
 25 Etaṃ hi bho attano vā parassa
 atthāya nāhosi ahosi tucchaṃ. 38

[6] 1. A adds khaṇe 2. BKP desissāmi 3. H¹H² tumhaṃ
 4. B om. 5. BK anavatagge 6. ABK saṃsaranto 7. K om. maccha
 8. A jāti 9. BH¹KP su for 'si 10. K ahosi 11. A, Sdhl. om.
 In Sinhala editions the line appears in the beginning of the
 v.37. MSS. do not support this. 12. Ss. ubbandhiyā. See note
 in tr. 13. A & Sdhl. om. Sinhala editions have v.38 beginning
 with vyādhīhi, etc. MSS. do not support this.

Et' ajja me duccajam attadānaṃ
na hoti devissariyādikassa,
Sabbaññubhāvaṃ pana pāpuṇitvā
saṃsārato nittaraṇāya¹⁴ satte.

39

5 Tvaṃ samma mayhaṃ bahuso 'pakārī
tasmā tav' etaṃ vacanaṃ karomi,
Asaṃkito desaya mayha dhammaṃ
samijjhate 'dāni manoratho te ti.

40

[7] Evaṃ ca pana vatvā mahāsatto pabbatam āruyha ṭhito āha: ahaṃ ajja
10* rajjena saddhiṃ jīvitaṃ ca sarīramaṃsaṃ ca saddhammatthāya dammī ti soma-
nassappatto hutvā: samma, dhammaṃ¹ desehī ti vatvā tena mahādāṭhaṃ mahā-
mukhaṃ vivaritvā ṭhite² tassābhimukho uppati.³ Atha Sakko devānam indo
somanasso acchariyappatto attabhāvaṃ vijahitvā alaṅkatadibbattabhāvaṃ mā-
petvā ākāse taruṇasuriyo viya obhāsamāno ākāso patantaṃ mahāsattaṃ ubho-
15 hi hatthehi daḥhaṃ patigaṇhitvā devalokaṃ netvā paṇḍukambalasilāsane nisīdā
petvā dibbamayehi gandhamālādīhi pūjetvā⁴ sayaṃ dhammaṃ sutvā pasanno⁵
pasannākāraṃ katvā Kassapadasabalena desitaṃ aniccādi-paridīpekaṃ⁶

Aniccā vata saṃkhārā uppādavayadhammino,
uppajjitvā nirujjhanti tesaṃ vūpasamo sukho ti⁷ 41

20 gāthāya dhammadesanena tassa manorathaṃ matthakaṃ pāpetvā devaloke
mahantaṃ sirivibhavaṃ dassetvā ānetvā sakarajje yeva patiṭṭhāpetvā⁸ appa-
matto hohi mahārājā ti⁸ ovaditvā devalokam eva agamāsī ti.

Iti amitasiriṃ vā jīvitaṃ vā pi santo
na sumariya pasatthaṃ dhammam evācaranti,
25 Tanutaravibhavānaṃ appam āyūnam ambho
iha kusalapamādo ko nu tumhādisānaṃ? ti. 42

Dhammasoṇḍakavatthuṃ⁹ paṭhamaṃ

[6] 14. AH¹P, Gs. nittharaṇāya

[7] 1. A saddhammaṃ 2. P ṭhitena 3. S. upapati 4. H¹P, S. pūjā-
petvā 5. MSS. except A om. 6. A -dīpikaṃ; Ss. -dīpikāya 7. Sv. 5
comments on this v. Sdhl. quotes it, but without tr. Sv., Rv., & Sdhl. attr-
ibute this v. to Sakka as in ThagA. i.161 and Av. 260. 8. A appamādena
9. Ss. Dhammasoṇḍakassa-

Migaḷuddakassa vatthumhi ayam ānupubbīkathā:

[8] Ito kira ekatiṃsatime kappe Sikhī nāma sammāsambuddho samatiṃsa-
pāramiyo pūretvā paramābhisambodhiṃ patvā sadevakaṃ lokaṃ saṃsāarakant-
ārā uttārento dhammaratanavassaṃ vassento¹ dhammabheriṃ paharanto dham-
5 maketuṃ ussāpento ekasmiṃ samaye vivekam anubrūhanto araṇṇāyatanaṃ
pāvisi.² Pavisitvā ca pana supupphitanāgapunnāgādinānātarusaṇḍamaṇḍite
suphullasumanamālatippabhutinānālatākule anekavidhadipada³catuppadasaṃ-
ghanisevite ramaṇīye sītalasilātale catugguṇaṃ saṅghātiṃ paññāpetvā⁴
nisīdi chabbaṇṇāraṃsīhi disaṃ pūrayanto.⁵ Tadā tatthā⁷ devabrahmanāga-
10 supaṇṇādayo sannipatitvā dibbamayehi gandhamālādīhi bhagavantaṃ pūjaya-
mānā thomayamānā namassamānā⁸ aṭṭhaṃsu. Tasmiṃ pana samāgame bhagavā
madhurassaraṃ nicchārento brahmaghosena catusaccapaṭisaṃyuttaṃ⁹ dhammaṃ
deseti amatavassaṃ vassento¹⁰ viya.

[9] Tadā eko migaḷuddako vanaṃ pavitṭho migasūkare hantvā maṃsaṃ khā-
15 danto taṃ tṭhānaṃ patvā addasa bhagavantaṃ dhammaṃ desentaṃ. Disvā eka-
mantaṃ tṭhito dhammaṃ sutvā cittaṃ pasādetvā¹ tato cuto devaloke nibbat-
titvā chasu kāmasaggesu manussesu ca aparāparaṃ issariyaṃ anubhavanto
imasmīṃ buddhuppāde Sāvattiyaṃ kulagehe nibbattitvā viññutaṃ patto bha-
gavato sāsane pabbajitvā ekadivasaṃ dhammaṃ desentassa bhagavato catu-
20 saccapaṭisaṃyuttaṃ dhammakathaṃ sutvā catupaṭisambhidāhi arahattaṃ patvā
ekadivasaṃ bhikkhusaṃghamaṃjjhagato attano katakammappakāsanena² pīti-
vācam udāharī-

Ekatiṃse ito kappe loke uppajji nāyako,

battiṃsalakkhaṇākiṇṇo sambuddho³ sa Sikhivhayo.³

1

25 Jalanto dīparukkho va suriyo va nabham uggato,

Merurājā va sambuddho janes' aggo⁴ patāpavā.

2

[8] 1. A vassanto; S.Ss. vassāpento 2. H²om. A pāvisitvā for pāvisi
& following pavisitvā. 3. A anekadipada-; DH²JKP -dvipada- 4. H¹H²
JP, S.Ss. paññāpetvā 5. D chabbāhi; JKP chabbaṇṇāhi 6. K pūrento
7. D om₂ 8. DH²P namassayamānā 9. B -yutta 10. ABDH¹, Ss. vass-
anto; H² vassāpento

[9] 1. H²P pasāditvā 2. AD -pakāsento 3. MSS. Sikhisavhayo
4. H¹H²KP janesagge

- Pūretvā dhammanāvāyaṃ sa nātho sakalaṃ paṇaṃ,
 patiṭṭhapento saṃsāra-kantārā santibhūmiyaṃ.⁵ 3
- Dhammaketuṃ samussento hananto dhammadundubhiṃ,
 satte dukkhā pamocento vasī tattha jino vasī. 4
- 5 Ekasmiṃ samaye nātho lokapajjotako jino,
 viveka-kāmo sambuddho surammaṃ kāṇanaṃ gato. 5
- Punnāganāgapūgādinānāpādapasaṅkulaṃ,
 latāliṅgitasākhāhi sāmōdakusumāyutaṃ. 6
- 10 Kusumāmodasammattāchappadālinisevitaṃ,
 nānā-migagaṇākiṇṇaṃ mayūragagaṇanaccitaṃ. 7
- Sītala-cchodikā sādhu supatitthajalāsayaṃ,
 āsārasāradhārāhi nijjharāsata-saṅkulaṃ. 8
- Gantvāna so mahāraññaṃ sītalaṃ sikatātalaṃ,
 silātale nisinno 'si vissajjento charaṃsiyo. 9
- 15 Devā tattha samāgantvā pūjesuṃ dipaduttamaṃ,
 dibbehi gandhamālehi naccehi turiyehi ca. 10
- Devadevo tadā devasaṃghama-jjhe nisīdiya,
 catusaccam adesesi niccharaṃ madhuraṃ giraṃ. 11
- Tadāhaṃ luddako āsiṃ migasūkaramārako,
 20 migamaṃsena jīvāmi⁷ tena posemi dārake.⁷ 12
- Tadāhaṃ migavaṃ yāto sabāṇo sasārāsano,
 addasaṃ virajaṃ buddhaṃ devasaṃghapurakkhataṃ. 13

[9] 5.Ss. santibhūmiyā 6. MSS. except A & S, Ss. -sampatta; Sdhl. and Gs. support A. SD 5 agrees, but also records v.l. sampattālinisevitaṃ. This indicates a line that should read: 'kusumāmodasammattasampattālinisevitaṃ'. See note in tr. 7. S. records v.l. posento puttadārake. None of my MSS. has this, but cf. posento puttadārake, 3.7.2d.

- Candaṃ va tārakākiṇṇaṃ⁸ Meruṃ v' aṇṇavamaññhagaṃ⁸,
virocamānaṃ āsīnaṃ catusaccappakāsakaṃ. 14
- Ekaṃpasse t̥hito tattha assosiṃ dhammaṃ uttamaṃ,
tattha cittaṃ pasādetvā somanassaṃ pavedayiṃ. 15
- 5 Ekaṃse ito kappe yaṃ puññaṃ pasutaṃ⁹ mayā,
tenāhaṃ puññaṃ kammena jāto 'siṃ devayoniyaṃ. 16
- Sam⁶ptim anubhuttvāna chakāmagge 'parāparaṃ¹⁰,
devasaṃghaṃ paribbūḥho vimāne ratanāmaye. 17
- Manussesu ca yaṃ aggaṃ tassa bhāgī bhavāmaṃ¹ ahaṃ,
10 bhoge me ūnatā n' atthi saddhammasavaṇe phalaṃ. 18
- Imasmiṃ bhaddake kappe Sāvatthipura-m-uttame,
aḍḍhe mahaddhane sāle jāto 'haṃ¹¹ udite kule. 19
- Mahatā parivārena patto vuddhiṃ¹² ca viññutaṃ,
cārikaṃ caramāno 'haṃ patto Jetavanaṃ varaṃ. 20
- 15 Addasaṃ saha sissehi nisinnaṃ sugataṃ tadā,
assosiṃ madhuraṃ dhammaṃ catusaccappakāsakaṃ¹³. 21
- Suttvāna madhuraṃ dhammaṃ pabbajitvāna sāsane,
ajarāmarāṃ sītibhūtaṃ patto nibbānaṃ uttamaṃ. 22
- Sutaṃ ekamuhuttaṃ me¹⁴ tadā dhammaṃ sudesitaṃ,
20 ten' amhi caturōpāye¹⁵ na jāto akuto bhayo¹⁶. 23
- Karam ukkhippa vakkhāmi karoṭṭhaṃ¹ ekagiraṃ mama,
mamopamaṃ karitvāna dhammaṃ suṇatha sādhuṃ kaṃ ti. 24

Evaṃ ca pana vatvā satte dhammasavaṇe niyojesī ti.

[9] 8. AH¹H²KP Meruṃ yaṇṇaṃ va-; J, Sdhl. Meruvaṇṇava-
9. A pakataṃ 10. H² aparāparaṃ; K¹ parāparā 11. D om. 'haṃ
12. BD vuddhi 13. A -pakāsaniṃ; H¹ -pakāsanaṃ 14. B pi;
DH²KP hi 15. Ss. caturōpāye 16. S. Sdhl. na kuto bhayaṃ; Gs.
akuto bhayaṃ

Iti tanutarakālaṃ sādhu dhammaṃ suṇitvā
 adhigatavibhavānaṃ ānubhāvaṃ suṇitvā,
 Bhavavibhavasukhaṃ bho patthayantā kusītaṃ
 jahatha suṇatha dhammaṃ dullabhaṃ dullabhassā ti. 25

5 Migaluddakassa vatthum dutiyaṃ

Tiṇṇaṃ janānaṃ vatthumhi ayam ānupubbikathā:

[10] Jambudīpasmiṃ kira pubbe mahānidāgho ahosi. Tadā nidāgha-
 suriyena sakiraṇakarā¹ vāpipokkharāṇinadīgirikandaranijjharādisu
 udakaṃ nissesaṃ katvā² pītaṃ iva udake parikkhiṇe macchakacchapādayo
 10 yebhuyyena vināsaṃ pattā. Atha mahārañña³ rukkhatiṇalatādayo
 atīva milātā ahesuṃ. Migapakkhino pi ghammābhitattā pipāsītā marīciṃ
 toyan ti mañña⁴ mātā ito c' ito ca dhāvanta⁴ mahādukkhappattā ahesuṃ.
 Tadā eko suvapoto pipāsito tattha tattha pāṇiyaṃ pariyesanto mahā-
 rañña ekasmiṃ pūtipādape saṭṭhiritane narakāvāṭe pāṇiyagandhaṃ
 15 ghāyitvā lobhena pātuṃ otiṇṇo atipānena bhāro tatth' eva patitvā
 uggantuṃ nāsakkhi. Athāparo pi sappo ca manusso cā ti dve janā tatth'
 eva⁵ patiṃsu. Sappā nāma⁶ vivekaṃ laddhā va⁶ attā vijahanti. Tasmā-
 yaṃ⁷ aladdhā vivekattaṃ⁷ uggantuṃ nāsakkhi. Anālambattā manusso pi.
 Te uggantuṃ asakkontā maraṇabhayaabhītā añña-m-aññaṃ avihethentā
 20 tatth' eva vasiṃsu.

[11] Ath' eko Bārāṇasīvāsiko manusso vanaṃ pavitṭho tatth' eva
 pāṇiyaṃ pariyesamāno taṃ thānaṃ patvā te tayo pi disvā kampamānahadayo
 vallyiā piṭakaṃ bandhitvā sikkāya pi¹ pakkipitvā otāretvā te tayo
 pi uddhari². Athānena te³ amhākaṃ jīvitāṃ dinnā ti somanassā tass'
 25 evaṃ āhaṃsu: sāmi, mayaṃ tumhe nissāya jīvitāṃ labhimha.⁴ Tumhe⁵ ito
 paṭṭhāya amhākaṃ sahāyo. Mayam pi te sahāyā.⁶ Amhākaṃ vasanaṭṭhānāni
 āgantukāmo?⁷ ti vatvā tesu tāva suvapoto āha: sāmi, Bārāṇasiyaṃ

[10] 1. MSS. -kara; Ss. -kareṇa 2. H² karitvā 3. H² mahārañña-
 amhi-; K mahārañña- 4. H¹H²JP dhāvanta⁴ dhāvanta⁴ 5. MSS. except
 P tath'eva. cf. eva eva tasmiṃ patito yeva Sv.10. The text should
 perhaps read tath' eva tattha. Sdhl. 250 has "Again, in like manner...
 having fallen into that very [pit]" (nāvata eparidden ma... ehi ma
 vāṭi). 6. H¹H²P vivekaṃ labhitvā addhā va 7. ABD aladdhavive-
 kattā

[11] 1. AK om. 2. H¹H²P uddhariṃ 3. D om. 4. A alabhimha
 5. A tvam bho; Ss. tvam eva 6. MSS. om. 7. BDH JKP āgantukāmā

dakkhiṇadvāre mahānigrodho atthi. Tatthāhaṃ vasāmi. Tava tathārūpe
 kicce sati mama santikam āgama 'Suvā' ti saddaṃ karohī ti vatvā
 mettiṃ thiraṃ katvā pakkāmi. Sappo pi: sammāhaṃ tass' eva nigrodha-
 ssāvidūre mahantaṃ vammikaṃ atthi, tattha vasāmi. Tav' atthe sati
 5 tattha gantvā 'Dīghā' ti saddaṃ karohī ti vatvā tath' eva⁸ pakkāmi.
 Manusso pi: Bārāṇasiyaṃ asukāya nāma vīthiyā asukagehe vasāmi. Tav'
 atthe sati mama santikaṃ āgacchā ti vatvā pakkāmi.

[12] Athāparabhāge¹ so upakārako puriso attano kicce sañjāte mama
 sahāyānaṃ santikaṃ gamissāmi ti saṃketānusārena gantvā nigrodhamūle
 10 ṭhito suvassa saddam akāsi. Taṃ sutvā suvapotako vegenāgantvā tena
 saddhiṃ paṭisammoditvā: samma, cirena āgato 'si. āgatakāraṇaṃ me
 ācikkhā ti āha. So p' āha: sammāhaṃ jīvitum asakkonto puttadārake
 nātīnaṃ paṭipādetvā tava santikam āgato² ti. Suvapotako pi: sādhu
 samma tayā kataṃ mama santikam āgacchantena. Tayā³ mama jīvitaṃ di-
 15 naṃ. Mayā pi tava jīvanūpāyaṃ kātuṃ vaṭṭati. Yāvahaṃ āgacchāmi, tāv'
 ettha thokaṃ vissamā ti vatvā pakkāmi jīvanūpāyaṃ pariyesamāno.
 Tasmiṃ kira samaye Bārāṇasīrājā nagarato nikkhamma susajjituyyānaṃ
 pavisitvā sapariso kilītvā majjhantikasamaye suphullitaṃ pañcapaduma-
 sañchannaṃ maṅgalapokkharāṇiṃ disvā nahāyitukāmo sabbābharaṇāni omu-
 20 ṇcitvā rājapurise paṭicchādetvā⁴ nahāyituṃ otari. Tadā suvapotako taṃ
 ṭhānaṃ patto sākhaṇtare nilīno rājapurisānaṃ pamādaṃ disvā rañño
 muttāhāraṃ dasitvā ākāsaṃ pakkhanditvā⁵ vegenāgantvā attano sahāyassa⁶
 datvā: appamatto imaṃ valañjehi sammā ti vatvā adāsi. Tato so naṃ⁷
 gahetvā imaṃ kuhiṃ paṭisāmessāmi ti cintento, mam' eko sahāyako⁸ anto-
 25 nagare vasati. Tasmiṃ ṭhapessāmi ti cintetvā yathāsaṃketaṃ upagamma
 taṃ disvā paṭisanthāraṃ katvā suvapotakena katopakāraṃ pakāsetvā: imaṃ
 muttāhāraṃ sādhuṃ ṭhapehī ti vatvā adāsi.

[11] 8. K adda mettiṃ thiraṃ katvā

[12] 1. Ss. aparabhāge 2. S.Ss. āgato'mhī 3. A tvaṃ sāmī
 4. S.Ss. paṭipādetvā. See note in tr. 5. DH²P pakkhandi; H¹ pakkha-
 ndhi 6. P sahāyakassa 7. ABP taṃ 8. B sahāyo

[13] Taṃ¹ khaṇe rājā nahātānulitto² ābharaṇāni pilandhanto³
 muttāhāraṇaṃ nāddasa. Tato rājapurisā anto ca bahi ca parijane⁴ upa-
 parikkhitvā muttāhāraṇaṃ apassantā nagare bheriṃ carāpesuṃ: yo muttā-
 hāraṇaṃ passati, tassa rājā mahantaṃ yasaṃ dassatī ti. Taṃ sutvā⁵ so
 5 mittadubhī evaṃ cintesi: ahaṃ c' amhi⁶ dukkhito. Yannūnāhaṃ muttā-
 hāraṇaṃ rañño dassetvā sukhena vaseyyaṃ. Kim me etenā? ti tena kataṃ
 tathārūpaṃ upakāraṃ asallakkhento mahāmittadubhī puriso⁷ rājapurise⁸
 upasaṃkamma muttāhāraṇaṃ attano santike ṭhapitabhāvaṃ kathesi: bho,
 mama santike eko puriso muttāhāraṇaṃ ṭhapesī ti. Evaṃ asappurisa-
 10 saṃsaggo ti.⁹ Tathā hi-

Yathā saṃvaḍḍhito nimbo madhukhīrodasiñcanā,
 na yāti¹⁰ madhuraṃ taṃ¹⁰ vopakāraṃ asataṃ kataṃ. 1

Sīsen' udakam ādāya vaḍḍhito pi nuhītaru,
 na yāti madhuraṃ taṃ vopakāraṃ asataṃ kataṃ. 2

15 Niccaṃ khīrodapānena vaḍḍhito¹¹ sīviso yathā,
 visaṃ va parivatteti¹² tathā nīcopakārakaṃ. 3

Yathāttanā kataṃ¹³ aggi sītalaṃ na dade khalu,
 tathā nīce kataṃ kāraṃ aggī va dahate tanuṃ. 4

20 Tasmā upaparikkhitvā hāvabhāvena¹⁴ buddhiyā,
 kātabbā metti jantūhi nāmitto¹⁵ labhate sukhan ti. 5

[14] Ath' assa¹ mittadubhino vacanena rājapurisā muttāhāraṇaṃ ca
 tañ ca gahetvā sabhaṇḍakaṃ² purisaṃ dassesuṃ. Atha rājā sabhaṇḍakaṃ³
 coraṃ disvā kuddho⁴ imaṃ netvā dakkhiṇadvāre jīvasūle uttāsethā ti
 āṇāpesi. Rājapurisā tassa rājāṇaṃ karontā agamaṃsu. Tehi nīyamāno
 25 puriso dakkhiṇadvārā⁵ nikkhamma sappasahāyaṃ saritvā: appevanāṃ⁶

[13] 1. Ss. tasmiṃ 2. S. nahātvānulitto 3. P pilibandhanto;
 S.Ss. pilandhento 4. P parijanena 5. A disvā 6. B ca hi
 7. H² om. 8. A om. 9. D hoti for ti 10. B madhurattaṃ; Gs.
 mādhuraṃ taṃ 11. AH¹ H² P vaḍḍhitā 12. B parivattesi 13. S.Ss.
 Gs. kato 14. D hāvabhāve; A, Sdh. bhāvaṃ bhāvena; Ss. bhāvaṃ
 bhāvāya. See note in tr. 15. AH² KP na mitto

[14] 1. H² P, Ss. atha tassa 2. AJ sabhaṇḍaṃ; H¹ H² P sabhaṇḍaka-
 3. ABJ sabhaṇḍaka- 4. J reads bho for kuddho. 5. A -dvārato;
 B -dvāraṃ 6. BH¹ H² JP appevam

etassa santikā kiñci sotthi⁷ bhaveyyā ti pubbe⁸ vuttasaṃketānusārena
vammikaṃ disvā: samma, Dīghā ti saddam akāsi⁹. So vammikā nikkhamma
taṃ¹⁰ tathā¹¹niyamānaṃ disvā saṃviggo dukkhappatto: sahāyassa me ajja
avassayena upatthambhaṃ bhavitum vaṭṭatī ti taṃ samassāsetvā, atta-
5 bhāvaṃ vijahitvā aññataravesena rājapurise¹¹ upasaṃkamma: imaṃ purisaṃ
muhuttaṃ mā mārethā ti dāhaṃ vatvā so muhuttana rañño aggamahesiyā
vasanaṭṭhānaṃ gantvā sappavaṇṇena devīṃ ḍasitvā tāya visena mucchita-
kāle manussavaṇṇena: vajjhappatto visosadhaṃ jānātī ti vatvā taṃ
khaṇe yeva sahāyassa santikaṃ gantvā: rañña tava pakkositakāle gantvā
10 udakappasatena deviyā sarīre paharitvā nibbisaṃ karohī ti vatvā¹²
pakkāmi.

[15] Atha rājā visavejje¹ pariyesanto taṃ pavattiṃ sutvā: vajjha-
ppattaṃ ānethā ti ānāpetvā² devīṃ³ nibbisaṃ karothā ti āha. So nāga-
rājena vuttanayena⁴ nibbisaṃ akāsi. Sā sukhitā arogā ahosi. Rājā taṃ
15 disvā tuṭṭho tassa khattavatthuyānavāhanādidānena mahāsakkāram⁵ akāsi.
Atha so rājānaṃ upasaṃkamma attanā kataṃ sabbaṃ pakāsesi. Tena vuttaṃ-

Ekadāhaṃ mahārāja⁶ vanaṃ kammena⁶ kenaci,
gato 'ddasaṃ mahāvāṭe patitaṃ suvapotaṃ. 6

Athoragaṃ manussaṃ ca dukkhappatte khudāpare,
20 ukkhipiṃ karuṇāyāhaṃ te me 'vocaṃ tadā tayo. 7

Adāsi jīvam amhākaṃ upakāro 'si no tuvaṃ,
tava kicce samuppanne amhākaṃ ehi santikaṃ. 8

Evaṃ tehi pavutto 'haṃ agañchiṃ⁷ suvasantikaṃ⁸
9 tena katūpakāro 'haṃ⁹ manussassā pi santikaṃ. 9

[14] 7. Ss. sotthiṃ 8. D adds va 9. H¹H² adāsi 10. BK om.

11. MSS. except A -purisānaṃ 12. H¹ adds va

[15] 1. A -vejjaṃ 2. S.Ss. ānāpetvā; cf. āharāpetvā Sv.12 &
'genvā gena' Sdhl.255. 3. S. deviyā 4. A adds devīṃ 5. MSS.
sahasakkāraṃ. cf. mahantaṃ sakkārasammānaṃ Sv.12. 6. SD 6 has
'navakammenā ti attano navakammakaraṇena', indicating the reading
navakammena for vanaṃ kammena. 7. ABH² āgacchiṃ; KP agacchiṃ;
Sdhl. agañchaṃ(?) 8. A suvapotaṃ 9. S. tena kattūpakāro-;
Sdhl. katūpakāro tenāhaṃ

- Tenāhaṃ maraṇaṃ¹⁰ patto addasaṃ uragādhīpaṃ,
so 'dāsi jīvitaṃ mayhaṃ aladdhaṃ vipulaṃ dhaṇaṃ. 10
- Sujāno nāvamantabbo khuddako ti narādhipa,
suvo ca urago c' ete¹¹ mittadhamme patiṭṭhitā. 11
- 5 Kāraṇaṇṇū manuss' eso¹² amhehi samajātiko,
katūpakāro evaṃ pi diso¹³ jāto narādhamo. 12
- Akasmā¹⁴ deva kuppanti paśīdanti nimittato,
sīlaṃ h' etam asādhūnaṃ bālānaṃ avijānataṃ. 13
- 10 Manussā pi mahārāja keci vissāsiyā na ve,
tiracchānā pi hont' eva ajimhamanasā 'saṭhā ti. 14

Evaṃ so attano pavattiṃ kathesi. Rājā taṃ sutvā pasanno
imassa purisassa mahantaṃ geḥaṃ katvā mahāparihāraṃ karoṭhā ti āṇā-
pesi. So pana mama geḥaṃ nigrodhassa ca vammikassa ca antare karoṭhā
ti vatvā¹⁵ tathā kāretvā¹⁵ tattha vasanto rājūpaṭṭhānaṃ karonto tehi
15 sahāyehi saddhiṃ sammodamāno yāvajīvaṃ vasitvā āyupariyosāne tehi
saddhiṃ yathākammaṃ gato ti.

- Iti patitasukhamhā¹⁶ aṅgato vā dhanamhā
paramatarapatiṭṭhā honti mittā sakhānaṃ,
Virahitasakhinaṃ bho n' atthi yasmābhivuddhi¹⁷
ciṇṭha¹⁸ kusaladhammaṃ mittavantā mahantaṃ. 15
- 20 Tiṇṇaṃ janānaṃ vatthuṃ tatiyaṃ

[15] 10. S.Sdhl. maraṇaṃ 11. Sdhl. ceti 12. S. manussesu
13. SD 6 reads evampīdiso and explains: 'evaṃ pi īdiso ti chēdg'.
But Sdhl. 256 has 'saturu va' supporting the text. 14. AH¹ H² P
atha tasmā 15. H¹ om. 16. BDH¹ H² P -sukhaṃ vā; Ss. -sukhānaṃ.
See note in tr. 17. ADJ -vuddhiṃ 18. Gs. ciṇṭha

Buddheniyā vatthumhi ayam ānupubbīkathā:

- [16] Jambudīpe kira pubbe Pāṭaliputtanagare sattāsītikoṭinihita-
dhanam¹ ekaṃ seṭṭhikulaṃ ahosi. Tassa pana seṭṭhino ekā yeva dhītā
ahosi nāmena Buddhenināmā². Tassā sattavassikakāle mātāpitāro kālāṃ
5 akaṃsu. Tasmiṃ kule sabbaṃ sāpateyyaṃ tassā yeva ahosi. Sā kira
abhirūpā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā devacchara-
paṭibhāgā piyā ca ahosi manāpā saddhā pasannā ratanattayamāmikā
paṭivasati. Tasmiṃ pana nagare seṭṭhisenāpati-uparājādayo taṃ attā-
no³ pādapari-cārikattaṃ kāmayaṃmānā manusse pesesaṃ paṇṇākārehi saddhiṃ.
10 Sā taṃ sutvā cintesi: mayhaṃ mātāpitāro sabbaṃ vibhavaṃ pahāya matā.
Mayā pi tathā agantabbaṃ. Kim me patikulena? Kevalaṃ vittavināśāya
bhavati. Mayā pan' imaṃ dhanam buddhasāsane yeva nidahituṃ vaṭṭati
ti cintesi.⁴ Cintetvā ca pana tesam: na mayhaṃ patikulena' attho ti
paṭikkhipi. Sā tato paṭṭhāya mahādānaṃ pavattentī samaṇabrāhmaṇe
15 santappesi. Ten' ettha-

- Catuddisāyāta-jinatrajānaṃ āpānabhūtaṃ⁵ gharam āsi tassā,
yadicchitappaccaya-lābhahetu devaddumo vāsi⁶ mahānubhāvo. 1
Pupphūpahārādivitānalaṃkatā padīpapafñattasubhāsanāvalī,
sukhāsanāsīnavasīhi 'laṃkatā tassāsi tasmiṃ varadānasālā. 2
20 Sudhotahatthā sucipuññacittā sadādarā rakkhita-pañcasīlā,
Buddhenināmā karuṇāguṇaggā adā mahādānavaraṃ pasatthaṃ ti. 3

- [17] Athāparabhāge eko assavaṇijako assavaṇijjāya pubbantā 'para-
ntaṃ gacchanto āgamma imissā gehe nivāsaṃ gaṇhi. Atha so vāṇijo taṃ
disvā dhītusinehaṃ¹ paṭiṭṭhāpetvā gandhamālavatthālaṃkāradīhi tassā
25 upakārako hutvā gamanakāle: amma, etesu assesu tava ruccanakaṃ assaṃ
gaṇhāhi ti āha. Sā pi asse oloketvā ekaṃ Sindhavapotakaṃ disvā: etaṃ

[16] 1. A -nihitajanaṃ dhanam; P -nisitadhanam 2. DH¹H²JP nāma
3. A attano attano 4. ABDH²P om. 5. DP apāna- 6. Sdhl.S.
& Gs. cāsi. SD 6-7 has devaddumo vā ti kapparukkho viya which
agrees with the Sdhl. tr. 'kalpavṛkṣayak vāni viya' (p.385).

[17] 1. H¹H²JP -sinehaṃ

me dehī ti āha. Vāpijo: amma, eso Sindhavapotako.² Appamattā³ hutvā
 paṭijaggāhī ti vatvā taṃ paṭipādetvā agamāsi. Sā pi taṃ paṭi-
 jaggamānā ākāśagāmibhāvaṃ ṇatvā sammā paṭijaggantī evaṃ cintesi:
 puññakaraṇassa me sahāyo laddho ti. Agatapubbā ca me bhagavato sa-
 5 mārāṇ⁴ mārabalāṃ vidhametvā buddhabhūṭassa jayamahābodhibhūmi⁵. Yan-
 nūnāhaṃ tattha gantvā bhagavato jayamahābodhiṃ vandeyyan ti cintetvā
 bahū⁶ rajatasuvaṇṇamālādayo kārāpetvā ekadivasaṃ assam abhiruyha
 ākāśena gantvā bodhimālake ṭhatvā āgacchantu ayyā suvaṇṇamālā pūje-
 tun ti ugghosesi. Ten' ettha-

10 Yato ⁷paṭṭhāy' ahaṃ⁷ buddhasāsane suddhamānasā,
 pasannā tena saccena mamānuggahabuddhiyā. 4
 Āgacchantu namassantu bodhiṃ pūjentu sādhukaṃ,
 soṇṇamālāhi sambuddhaputtā ariyasāvaka. 5
 Sutvā taṃ vacanaṃ ayyā⁸ bahu-Sīhalavāsino,
 15 āgamma nabhasā tattha vandiṃsu ca mahiṃsu cā ti. 6

[18] Tatoppabhūti sā kumārikā buddhasāsane atīva pasannā niccam
 eva assam abhiruyha āgantvā ariyehi saddhiṃ mahābodhiṃ suvaṇṇamālāhi
 pūjetvā gacchati. Atha Pāṭaliputtanagaropavane vanacarā tassā abhiṇ-
 haṃ¹ gacchantiyā ca āgacchantiyā ca² rūpasampattiṃ disvā rañño kathe-
 20 sum: mahārāja, evarūpā kumārikā³ assam abhiruyha āgantvā nibaddhaṃ
 vanditvā³ gacchati. Devassānurūpaṃ⁴ aggamaheśi bhavitun ti. Rājā taṃ
 sutvā: tena hi bhaṇe gaṇhatha naṃ kumārikaṃ mama aggamaheśiṃ karomī
 ti purise payojesi. Tena payuttā purisā bodhipūjaṃ katvā āgacchantiṃ
 gaṇhāmā ti tattha tattha⁵ nilīnā gahaṇasajjā aṭṭhaṃsu. Tadā sā kumā-
 25 rikā assam abhiruyha mahābodhimaṇḍaṃ gantvā vītarāgehi saddhiṃ

[17] 2. H¹H²P add ti 3. A amattā ; H¹H²P appamattako
 4. H²P samāra 5. D -bodhiṃ 6. A, Ss. pahūta 7. Sdhl. paṭṭhāya
 sam 8. A, Sdhl. ariyā

[18] 1. H² abhiṇha 2. P om. 3. A om. and adds niccam
 4. A, Ss. -rūpā 5. DH²JK, S. om.

pupphapūjaṃ katvā vanditvā⁶ nivatti. Atha tesu eko⁷ Dhammarakkhita-
tthero nāma tassā evam āha: bhagini, taṃ antarāmagge corā gaṇhitukāmā
ṭhitā. Asukaṭṭhānaṃ patvā appamattā⁸ sīghaṃ gacchā ti. Sā pi gaccha-
ntī taṃ ṭhānaṃ⁹ patvā corehi anubandhitā¹⁰ assassa paṇhiyā saññaṃ
5 datvā¹¹ pakkāmi. Corā pacchato pacchato anubandhiṃsu.¹² Asso vegaṃ
janetvā ākāsaṃ ullaṅghi. Kumārikā vegaṃ sandhāretum asakkontī assa-
ssa piṭṭhito parigalitvā patantī: mayā katūpakāraṃ sara puttā ti āha.
So patantiṃ¹³ disvā vegena gantvā piṭṭhiyaṃ nisīdāpetvā ākāsaṃ netvā
sakaṭṭhāne yeva patiṭṭhāpesi.¹⁴ Tasmā-

10 Tiracchānagatā p' evaṃ sarantā upakārakaṃ,
na jahantī ti mantvāna kataññū hontu paṇino ti. 7

Tato sā kumārikā sattāsītikoṭidhanaṃ buddhasāsane
yeva vapitvā yāvajīvaṃ sīlaṃ rakkhitvā uposathakammaṃ katvā tato cutā¹⁵
suttappabuddhā¹⁶ viya devaloke nibbattī ti.

15 Atitaruṇavayā bho mātugāmā pi evaṃ
vividhakusalakammaṃ katva saggaṃ vajanti,
Kusalaphalamahantaṃ maññaṃānā bhavanta
bhavatha katham upekkhā dānamānādikamme? 8

Buddheniyā vatthuṃ catutthaṃ

20 Ahiguṇṭhikassa vatthumhi ayam ānupubbīkathā:

[19] Imasmiṃ kira bhaddakappamhi amhākaṃ kira¹ bhagavato pubbe
Kassapo nāma satthā loke uppajjitvā sadevakaṃ lokaṃ² saṃsārasāgarā
tāretvā sabbabuddhakiccāni niṭṭhāpetvā³ atthaṃgato⁴ divasakaro viya
Setavyāyaṃ⁵ anupādisesāya nibbānadhātuyā parinibbāyi. Tadā sakala-⁶
25 Jambudīpavāsino manussā sannipatitvā ek' ekaṃ suvaṇṇiṭṭhikaṃ koṭi-

[18] 6. H¹ om. 7. H¹ om. 8. P appamattakā 9. cf. mahā-
pucimandavanaṃ Sv. 13. 10. A, Ss. anubaddhā; B anubandhitvā
11. Ss. katvā 12. B bandhiṃsu 13. A taṃ pavattiṃ for patantiṃ
14. BD patiṭṭhāpeti 15. K cuto 16. H H² JK, S. -pabuddho

[19] 1. H² KP om. 2. P om. 3. S. niṭṭhāpetvā 4. A hatthaṃ-;
Acc. to the Sidatsaṅgarāva, the alternative Sinhala form derived from
atthaṃ- (Skt. astaṃ-) is 'hat-'. 5. BH Setavyaṃ; S. Ss. Setavyamhi
6. DH¹ P om.

agghanakaṃ ratanavicittaṃ bahicinanatthāya, ek' ekaṃ aḍḍhakoṭṭi-
 agghanakaṃ abbhantarupapūraṇatthāya⁷ manosiḷāya mattikākiccaṃ⁸ telena
 udakakiccaṃ⁹ karontā yojanubbedhaṃ thūpaṃ katvā mahantaṃ sakkāraṃ
 karonti. Tadā eko ahiguṇṭhiko¹⁰ gāmanigamarājadhānisu sappe kīlāpetvā
 5 jīvikaṃ kappento ekaṃ gāmakaṃ¹¹ patvā tattha sappe kīlāpetvā santuṭ-
 ṭhehi gāmaṃvāsīhi dinnavividhopāyano khādanīyabhojanīyaṃ khāditvā
 bhuñjitvā tatth' eva nivāsaṃ gaṇetvā nisīdi. Tasmiṃ kira gāmake manu-
 ssā yebhuyyena ratanattayaṃāmakaṃ. Tasmā te rattibhāge sayantā namo
 buddhāya ti evamādiṃ vadanti. So pana ahiguṇṭhiko micchādiṭṭhiko
 10 tiṇṇaṃ ratanānaṃ guṇaṃ na jānāti. Tasmā tesāṃ taṃ vacanaṃ sutvā sayam
 pi keḷiṃ kurumāno parihāsavasena namo buddhāya ti vadati.

[20] Ath' ekadivasaṃ so¹ attano kīlāpanasamatthaṃ ekaṃ sappamaṃ tattha
 tattha pariyesamāno āhiṇḍati. Tadā eko nāgarājā Kassapadasabalassa
 thūpaṃ gantvā pūjetvā² vanditvā ekaṃ vammikaṃ pavisati. Taṃ³ disvā
 15 ahiguṇṭhiko vegenāgantvā nāgarājaṃ gaṇhituṃ mantaṃ pariṇāpī. So mantaṃ
 sutvā kujjhितvā taṃ māretukāmo anubandhi. Taṃ disvā ahiguṇṭhiko vegena
 palāyanto ekasmiṃ pāsāṇe pakkhalitvā patamāno pubbevuttaparihāsavacana-
 paricayena namo buddhāya ti vadanto pati. Tassa taṃ vacanaṃ anubandh-
 antassa nāgarāṇṇo sotapathe amataṃ viya pati. Atha so ratanattayaḡāra-
 20 vena tasmiṃ kodhaṃ nibbāpetvā⁴ samma, mā bhāyi. Ahaṃ ratanattayaṃamantā-
 nubhāvapāsaṇa⁵ baddho. Tasmā tuvaṃ ḍasitūṃ mayhaṃ ananurūpaṃ. Ajja
 tayi pasanno 'mhi. Paṇṇākāraṃ te dammi, gaṇhā ti vatvā⁶ tīṇi suvaṇṇa-
 pupphāni adāsi. Evaṃ ratanattayaṃ nāma ghorāsīvisānaṃ pi manaṃ piṇeti.
 Honti⁷ c' ettha-

25 Buddho ti vacanaṃ seṭṭhaṃ buddho ti padam uttamaṃ,
 n' atthi tena samaṃ loke aññaṃ sotarasāyanaṃ. 1
 Dhammo ti vacanaṃ seṭṭhaṃ dhammo ti padam uttamaṃ,
 n' atthi tena samaṃ loke aññaṃ sotarasāyanaṃ.⁸ 2

[19] 7. P, S. -atthaṃ 8. D mattikiccaṃ 9. MSS. except A, & S. om. telena udakakiccaṃ. Sdhl. 235 supports A & Ss. cf. Thūp. 163. 10. MSS. are not uniform in spelling. One and the same Ms. has ahiguṇṭhika and ahiguṇṭhika, etc. Ss. reads ahituṇḍik- everywhere. 11. B gāmaṃ; Sv. 16 has 'gāme', but cf. 'kuḍā gamakaṭṭa' Sdhl. 235.

[20] 1. K om. 2. BDKM, S. Ss. om. Sdhl. 236 support text. 3. K om. 4. BH¹ H² P nibbāpayitvā; D nibbāpeyitvā 5. BH² P -mantānubhāvena 6. DKM, S. Ss. om. 7. H¹ H² P hoti 8. Sdhl. omits this and following 4 vv, but gives a tr. thereof.

- Saṅgho ti vacanaṃ seṭṭhaṃ saṅgho ti padam uttamaṃ,
n' atthi tena samaṃ loke aññaṃ sotarasāyanaṃ. 3
- Tassa mukhaṃ mukhaṃ nāma yaṃ⁹ vattati mukhe sadā,
dullabhaṃ buddhavacanaṃ sabbasampattidāyakaṃ. 4
- 5 Tassa mano mano nāma yaṃ ce¹⁰ manasi vattati,
dullabhaṃ buddhavacanaṃ sabbasampattidāyakaṃ. 5
- Tass' eva sotaṃ sotaṃ va yaṃ supāti jano ayaṃ,
dullabhaṃ buddhavacanaṃ sabbasampattidāyakaṃ.¹¹ 6
- 10 Tam eva kavacaṃ dehe tam eva maṇi kāmado,
tam eva surabhidhenu tam eva surapādapo. 7
- Evaṃvidhorago ghero haḷāhaḷaviso sadā,
buddho ti vacanaṃ sutvā santuṭṭho 'dāsi jīvitaṃ. 8
- Soṇṇapupphattayaṃ cā pi mahagghaṃ bahalaṃ adā,
passa buddho ti vācāya ānubhāvamahantataṃ¹² ti. 9
- 15 [21] Atha nāgarājā tassa tāni¹ suvaṇṇapupphāni datvā evam āha:
samma, etesu ekaṃ tava puññatthāya, ekaṃ mama puññatthāya pūjehi.
Itarena yāvajīvaṃ sukhena jīvanto puttadāre posento dānādisu appa-
majjanto² jīvikaṃ kappehi. Mā hīnakamme vyāvaṇṇo hohi. Micchādittṭhiñ
ca pajahā³ ti ovaditvā pakkāmi. Ahiguṇṭhiko pi somanassappatto tena⁴
20 vuttanayen' eva dvīhi⁵ pupphehi cetiyaṃ pūjetvā ekena sahasaṃ⁶
labhitvā tena puttadāre posento kapaṇaddhikavaṇṇibbakādīnaṃ dānaṃ
dento ahiguṇṭhikakammaṃ pahāya kusalam eva upacinanto āyupariyosāne
saggaparāyaṇo ahosi.
- Iti aviditasatto kiñcibuddhānubhāvaṃ
25 labhati dhanavisesaṃ yassa nāmappakāsā⁷
Viditajanānikāyo kin nu tassānubhāvaṃ
na lapati⁸ jinanāmaṃ kiccaṃ aññappahāyā? ti. 10
- Ahiguṇṭhikassa vatthuṃ pañcamaṃ

[20] 9. B sam 10. BDH¹H²JP sace for yaṃ ce. 11. S.Gs. have vv. 6-7 in reverse order without MSS. support. 12. P, Sdhl. -mahantatā

[21] 1. D tīṇi; Sdhl. 237 has 'those three...' (ē...tuna) which suggests the reading tāni tīṇi. 2. D appamatto 3. B jahathā
4. B om² 5. H P dīhi 6. cf. satahasaṃ Sv. 16 7. DH² -pakāsāṃ
8. BH H²KP labhati. SD 7 has 'na lapatī ti vattuṃ na labhati'.

Saraṇattherassa vatthumhi ayam ānupubbīkathā:

[22] Sāvattiyaṃ kira Sumano nām' eko gahapati ahosi. Tassa bhariyā
 Sujampatikā nāma. Te agāram ajjhāvasantā aparabhāge puttañ ca dhītarañ
 ca labhiṃsu. Atha tesaṃ daharakāle yeva mātāpitaro kālaṃ karontā¹ jeṭ-
 5 ṭhakaṃ pakkositvā: mayaṃ putta tavaṃ² patirūpe ṭhāne nivesituṃ nāsakkh-
 imha. Yaṃ no ghare vibhavaṃ, sabbaṃ taṃ³ gaṇha. Imāya ca te kaniṭṭhikāya
 vaḍḍhiṃ⁴ tvam eva jānāhi ti vatvā jeṭṭhakassa⁵ hatthe kaniṭṭhikāya
 hatthaṃ ṭhapetvā kālam akaṃsu. Atha so mātāpitunnaṃ accayena ālāhana-
 kiccaṃ katvā vasanto kālantarena kaniṭṭhikaṃ patirūpena kulena samban-
 10 dhitvā sayam⁶ pi dārapariggahaṃ⁷ akāsi. Athāparabhāge tassa kaniṭṭhikā
 gabbhinī hutvā ekadivasaṃ sāmikaṃ⁸ āha: sāmī, mama bhātaraṃ datṭhukāmo
 'mhi ti. So pi sādhu bhadde ti anurūpena paṇṇākārena tāya saddhiṃ
 nikkhami. Tadā pana bhagavā sunivattho supāruto bhikkhusaṃghaparivuto
 piṇḍāya nagaraṃ pāvisi chabbaṇṇaḥṇanabuddharasmiyo⁹ vissajjento. Tato
 15 te bhagavantaṃ disvā pasannacittā pañcapatiṭṭhitena vanditvā aṭṭhaṃsu.
 Atha satthā tesaṃ jayampatikānaṃ upanissayasampattiṃ disvā te saraṇesu
 ca sīlesu ca patiṭṭhāpetvā evam āha: kadāci vo dukkhe uppanne tathāgato
 anussaritaṃ¹⁰ ti. Tathā hi-

Yaṃ kiñci bhayaṃ uppannaṃ rājacorārisambhavaṃ,¹¹
 20 tadā sareyya sambuddhaṃ 'nicchanto tad upaddavaṃ. 1
 Yaṃ ve upaddavaṃ hoti yakkhapetādisambhavaṃ,
 tadā sareyya sambuddhaṃ 'nicchanto tad upaddavaṃ. 2
 12 Sīhavyagghataracchādipuṇḍarīkādisambhavaṃ,
 tadā sareyya sambuddhaṃ 'nicchanto tad upaddavaṃ. 3
 25 Yaṃ ātapaggivātādi-udakāsanisambhavaṃ,
 tadā sareyya sambuddhaṃ 'nicchanto tad upaddavaṃ. 4

[22] 1. H¹ karonto 2. ABJH¹H²K tava; Ss. tuvaṃ 3. BH²P om.
 4. DH²P vaḍḍhi; JH¹, S.Ss. vuddhiṃ 5. J jeṭṭhassa 6. Ss. sāmāṃ
 7. S. dārā- 8. B sāmīnaṃ; D sāmīno; H H²KP om. 9. H¹P -ghanarasmiyo;
 S.Ss. -raṃsiyo 10. A saritabbo 11. MSS. except D, Sdhl. & Sinhala
 editions read rājacorādi-, probably influenced by the following vv. Sdhl.
 122 in the tr. however supports D as it refers to rāja, cora, and śatru,
 etc. cf. -corāribhayaṃ- 2.7.12a. See also, Intro., 4.1.5.
 12. MSS. yaṃ sīha-

Pajjarādīhi rogehi visamotuhi sambhavaṃ,
tadā sareyya sambuddhaṃ 'nicchanto tad upaddavaṃ. 5

Antakena¹³ yadā yuddhaṃ karontenā pi jantunā,
¹⁴saritabbo tadā buddho¹⁴ patthenten' attano jayaṃ ti. 6

5 [23] Tato te bhagavato vacanaṃ paṭinanditvā vanditvā agamaṃsu. Atha
jeṭṭhako āgate te¹ disvā yathānurūpaṃ sakkāram akāsi. Tassā sāmiko
katipāhaṃ tattha vasitvā bhariyaṃ jeṭṭhakassa paṭipādetvā: mama gāme
kiccaṃ atthī ti vatvā pakkāmi. Ath' assā bhātā bhariyaṃ pakkositvā āha:
bhadde, imissā sabbaṃ kattabbaṃ² karohī ti. Sā tato paṭṭhāya tassā
10 ³ucchādanānahāpanānāpānādinā³ veyyāvaccaṃ kurumānā etissā hatthapāda-
gīvūpagesu ābharaṇesu lobhaṃ uppādetvā taṃ vūpasametum asakkonti āhār-
ūpacchedaṃ⁴ katvā gilānā viya mañcakaṃ upagūhitvā nipajji⁵. Atha so gehaṃ
gantvā taṃ tathā sayitaṃ disvā mañcake nisinno: kiṃ bhadde aphāsukan?
ti pucchi. Sā tuṇhī hutvā katipayavāre pucchitā: na sakkā kathetun ti
15 āha. Puna sāmikena gālhaṃ nibandhite sā cintesi: ujukaṃ mayā tassā pila-
ndhanaṃ patthemī ti vutte nappatirūpaṃ. Tassā pañcamadhuramaṃsaṃ patthe-
mī ti vutte pana⁶ taṃ māressati. Tadā pilandhanāni mayham evā ti. Tato:
sāmi, tava kaniṭṭhikāya pañcamadhuramaṃsaṃ patthemī. Alabhamānāya me
jīvitaṃ n' atthī ti āha. Taṃ sutvā so anekapariyāyena manussamāraṇaṃ
20 nāma bhāriyaṃ ti vatvā nivārento pi nivāretum nāsakkhi. Atha tāya⁷ paṭi-
baddhacitto kāmamucchito mohamūlho hutvā: sādhu, labhissasī ti tassā
vacanaṃ sampaṭicchi. Tathā hi-

Hāyanti idhalokatthā hāyanti pāralokikā⁸,
hāyanti mahato atthā ye itthīnaṃ vasaṃgatā. 7

25 Esā mātā pitā eso bhaginī bhātaro ime⁹,
¹⁰garutabbe na jānanti¹⁰ ye itthīnaṃ vasaṃgatā. 8

Kāraṇākāraṇaṃ t' etaṃ kattabbaṃ¹¹ vā na vā idaṃ,
kāmandhattā na jānanti ye itthīnaṃ vasaṃgatā. 9

[22] 13. MSS. except A, Sdhl. S. Ss. Gs. read maccunā ve (v.l.-ce) for antakena. A is corroborated by SD 8 which has 'antakenā ti mārasattunā'.
14. H H² JKP saritabbo tadā buddhaṃ

[23] 1. B om.; H² ne 2. B kātābbaṃ 3. A ucchādanānahāpanānādinā; other MSS., S. Ss. udakannāpānādinā. Sdhl. 123 supports my emendation.
4. BD -cchedakaṃ 5. S. nipati. cf. saṃ Sv. 17. 6. MSS. except A, S. om. 7. DH H² P bhariyāya 8. BH H² P, Sdhl. para- 9. A, Ss. ti me
10. A na bhāyanti na lajjanti 11. Sdhl. kātābbaṃ

Pāṇaṃ vā atipāṭenti honti vā pārādārikā,¹²
bhāsanti alikaṃ vācaṃ ye itthīnaṃ vasaṃgatā. 10

Sandhicchedādikaṃ theyyaṃ majjapāṇaṃ ca pesunaṃ,
karonti¹³ sāhasaṃ sabbaṃ¹⁴ ye itthīnaṃ vasaṃgatā. 11

5 Aho acchariyaṃ loke sarantānaṃ bhayāvahaṃ,
bhariyāya vasaṃ gantvā sodariṃ¹⁵ hantum icchatī ti. 12

[24] Atha so sāhasiko puriso bhaginiṃ evaṃ āha: ehi amma, amhākaṃ
mātāpitunnaṃ iṇaṃ sādheṣṣāma. Appevanāma no disvā iṇāyikā iṇaṃ dass-
anti ti. Taṃ sutvā tāya sampañicchite sukhayāṇake nisīdāpetvā iṇāyi-
10 kānaṃ gāmaṃ gacchanto viya mahā-aṭaviṃ patvā yānaṃ maggā okkamma
ṭhapetvā viravantim eva naṃ hatthe gahetvā ākaḍḍhanto¹ vanagahanaṃ
netvā sīsam assā chindissāmī ti² cintetvā kese gahetvā bhūmiyaṃ pātesi.
Tasmiṃ khaṇe tassā kammajavātā calīsu. Sā bhātu lajjāya: sāmi,
kammajavātā me³ calīsu. Yāvāhaṃ vijāyāmi, tāva upadhārehī ti vadantī
15 pi apanetuṃ asakkontī puttaṃ vijāyi. Atha so taṃ samīpe vaṭarukkhamūle
māressāmī ti makule⁴ gahetvā ākaḍḍhi. Tasmiṃ kāle sā: sāmi, tava bhā-
gineyyassa mukhaṃ oloketvā tassa sinehenā pi maṃ na mārehī ti vadantī
yāci. Atha so kakkhaḷo tassā taṃ kārūṇikavacanaṃ asuṇanto viya māretuṃ
ussahat' eva. Tato sā kumārikā attāṇā⁵ asaraṇā cintesi: mama saddenā-
20 gantvā yo koci mama bhātu anayaṃ⁶ kareyya, taṃ nappatirūpaṃ ti bhātu-
sinehena nissaddā attanā gahitasaraṇaṃ āvajjamānā nipajji.⁷ Ath' assā
bhātari mettānubhāvena ca anussaritasaraṇānubhāvena ca tasmiṃ nigrodhe
adhivatthā devatā;⁸ evarūpo mātugāmo⁸ ettha māritā abhavissa, addhāhaṃ
devasamāgamaṃ pavisitūṃ na labhissāmī ti cintetvā etissā sāmiko viya

[23] 12. B, Sdhl. para- 13. P karoti 14. A kammaṃ; B kappāṃ
15. D sodarī; K sodariyaṃ

[24] 1. ākaḍḍhanto 2. BK bhindissāmī ti 3. A om. 4. A ma-
kuṭe; P makule; Ss. cikure 5. ABDH^cJK attanā; S.Ss. attano. Sdhl.
126 supports text. cf. attāṇo 'mhi asaraṇo J. i.213.28-9. 6. A
anattāhaṃ 7. P nipajja, and om. following ath'. 8. BH¹H²KP eva-
rūpā mātugāmā

taṃ tajjetvā palāpetvā tvaṃ mā bhāyī ti samassāsetvā yānake saputtaṃ⁹
kumāriṃ nisīdāpetvā taṃ divasam eva Sāvattim āgamma antonagare sālāya
naṃ nipajjāpetvā antaradhāyi. Tathā hi-

- 5 Sabbasampattidātāraṃ sabbalokekanāyakaṃ,
manasā pi ye vibhāventi taṃ ve pārenti devatā. 13
Muhuttam pi ca¹⁰ yo mettaṃ bhāveti¹⁰ yadi sādhuṃ,
taṃ ve pārenti devā pi tosayanti upāyanā¹¹ ti. 14

- [25] Tato tassā pana¹ sāmiko nagarā nikkhamma gacchanto attano bhari-
yaṃ disvā: tvaṃ kadā āgatā? Kenānītā 'sī? ti pucchi. Sā devatāya ānīta-
10 bhāvaṃ ajānantī: kiṃ tvaṃ bhaṇasi? Nanu tayā ānītā 'mhi² ti. So pi:
kiṃ bhoti bhaṇasi? Tava bhātugāme³ diṭṭhakālatoppabhuti ajja cattāro
māsā jātā. Ettakaṃ kālāṃ tvaṃ na diṭṭhapubbā⁴. Kathaṃ tvaṃ mayā saddhiṃ
āgatā? ti pucchi. Sā taṃ sutvā: tena hi mā 'ññassa imaṃ rahassaṃ kath-
ehi⁵ sāmī ti vatvā bhātarā attano kataṃ sabbaṃ vitthārena kathesi. Taṃ
15 sutvā tassā sāmiko saṃviggo bhayappatto hutvā taṃ attano gehaṃ pāpesi.⁶
Tato katipāhaṃ tāya vissamite te ubho pi satthāraṃ nimantetvā mahā-
dānaṃ datvā vanditvā ekamante nisīdiṃsu. Atha sā bhagavato saraṇasīl-
ānubhāvena attano jīvitapaṭilābhaṃ pakāsetvā attano puttaṃ bhagavantaṃ
vandāpetvā Saraṇaṃ⁷ ti nāmaṃ akaṃsu. Satthā tesāṃ ajjhāsayāṃ ñatvā tad
20 anurūpaṃ dhammaṃ desesi. Desanāvasāne ubho pi sotāpannā ahesuṃ. Ath'
assā putto Saraṇakumāro vīsatiṃ vasse buddhasāsane pabbajitvā vipas-
sanaṃ vaḍḍhetvā arahattaṃ patto Saraṇatthero nāma paññāyī ti.⁸

[24] 9. A saputtadāraṃ 10. AB ye mettaṃ bhāventi 11. B upāsanā
[25] 1. B om. 2. ABH¹H²P ānīto- 3. H¹H²P mātugāme 4. BDH¹
H²P -pubbo 5. A kathesi 6. B pesesi 7. S.Ss. Saraṇo 8. AB
paññāsī ti

Khaṇam api manas' evaṃ devadevaṃ sarantā
 paramatarapatiṭṭhaṃ pāpuṇantī ti mantvā,
 Bhagavati guṇarāsiṃ jānamānā janā bho
 bhajatha saraṇasīlaṃ sabbathā sabbakālan ti. 15

5

Saraṇattherassa vatthuṃ chaṭṭhamaṃ

Vessāmittāya vatthumhi ayam ānupubbīkathā:

- [26] Jambudīpe kira Kosambiyānagare¹ Kosambiyarañño Vessāmittā
 nāma aggamahesī ahosi. Tadā bhagavā Kosambiyaṃ paṭivasati mahatā bhi-
 kkhusaṃghena saddhiṃ cārikaṃ caramāno. Tasmiṃ samaye sā raññā saddhiṃ
 10 vihāraṃ gantvā anopamāya buddhalīlāhāya madhurena sareṇa desentassa
 bhagavato dhammaṃ sutvā pasannā saraṇesu paṭiṭṭhāya buddhamāmikā hutvā
 viharati. Athāparabhāge tassa rañño rajjathāya paccantarājā yuddha-
 sajjo rajjaṃ vā detu yuddhaṃ vā² ti paṇṇaṃ paṇiṇi. Taṃ sutvā rājā
 mahatiyā senāya parivuto yuddhabhūmiṃ gacchanto mahesiyā saddhiṃ gantvā
 15 khandhāvāraṃ nivāsetvā tassā evam āha: bhadde, saṅgāmasīse jayaparājayo
 nāma na sakkā viññātum. Sace me parājayo abhaviṣṣa, puretaram eva ratta-
 patākaṃ ussāpessāmi. Tena abhiññāpeṇa tvaṃ Kosambiyam eva gacchāhi ti
 anusāsivā saṅgāmaṇḍalaṃ gantvā mahāraṇaṃ karonto attano parājayaabhā-
 vaṃ ñatvā mātugāmaṃ saritvā rattaddhaṃ ussāpetvā yujjhanto raṇe paṭi.
 20 [27] Atha sā rattapatākaṃ disvā parājito nūna me sāmiko ti bhayena
 palāyitum ārabhi. Atha taṃ corarañño manussā disvā nūnāyaṃ rañño agga-
 mahesī ti ñatvā attano rājānaṃ dassesuṃ. Rājā taṃ¹ disvā² paṭibaddha-
 citto: mam' etaṃ abhisekaṃ karoṭhā ti amacce āṇāpesi. Amaccā taṃ abhi-
 sekathāya yāciṃsu. Sā: na me bhaṇe abhiseken' attho ti na icchi.
 25 Amaccā tam atthaṃ rañño ārocesuṃ. Rājā naṃ pakkosāpetvā: kasmā na
 icchasi? ti pucchi. Sā evam āha:

Suppi sādhuṃ deva bhāsamānāya me vaco,
 bhattā mayhaṃ mato ajja sabbasampattidāyako. 1

[26] 1. S.Ss. Kosambi- everywhere. cf. Kosambiya- Sv. 20.
 2. K adds karotū

[27] 1. BH¹H²KP om. 2. K adds va

Katvāna so 'bhisekaṃ maṃ attano hadayaṃ viya,
pālesi³ taṃ sarantassā⁴ sokaggi dahate maṇaṃ.⁵ 2

Mahārāja sac' aññassa assaṃ aggamahesikā,
tass' accaye pi so sokapāvako dahate maṇaṃ.⁶ 3

5 Sokagginā padittāhaṃ soke sokaṃ kathaṃ khipe,
jalantaggimhi ko nāma palālaṃ pakkhipa budho? 4

Piyavippayogadukkhaṃ taṃ⁷ cintayantī punappunaṃ,
tamhā dukkhā na muñcāmi tasmāhaṃ taṃ na patthaye ti. 5

10 Taṃ sutvā rājā kodhenābhībhūto: sace nābhisiñciassasi, aggimhi taṃ
pakkhipissāmi ti vatvā mahantaṃ dārucitakaṃ kārāpetvā aggiṃ datvā eka-
pajjote jāte: ettha pavisā ti āha. Atha sā rājānaṃ yācantī āha:

Pāpo nippāpinaṃ⁸ rāja pātanaṃ khalu pāvake,
hoti pāpaphalaṃ tassa paccatte⁹ ca parattha ca. 6

15 Purātanehi bhūpāla samaṇabrāhmaṇesu¹⁰ ca,
mātāpītusu bālesu¹¹ rogenātura-itthisu,
nappasattho vadho deva tasmāhaṃ na vadhārahā ti. 7

[28] Taṃ sutvā pi rājā asajjanto¹ manusse² ānāpesi: etāya hatthapāde
gahetvā aggimhi pakkhipathā ti. Te tathā karimṣu. Atha sā aggimhi pak-
khipamānā: n' atth' ettha me koci³ paṭisaraṇo.⁴ Tisaraṇaṃ eva saraṇaṃ
20 karomī ti cintetvā buddhaṃ saraṇaṃ gacchāmi; dhammaṃ saraṇaṃ gacchāmi;

[27] 3. H¹H²JKP pāleti; B pālenti 4. AK sarantassa; S saratiyā
5. See note in tr. 6. MSS. except A, & S.Gs.Sdhl. read tamhā dukkhā
na muccāmi (v.l.muñcāmi) tenāhaṃ taṃ na patthaye. Ss. has tamhā dukkhā
kathaṃ mucce tassa p' evaṃ bhavēyya ce, but records my reading as-a v.l.
Sdhl. 110 has "ē raja haṭat mebañdu vyasanayak pāminiyē da", etc. which
seems to corroborate A. The line as it appears in MSS. except A is
identical with the second line of v. 5 which is entirely missing in
Sdhl. H¹H²P also om. v. 5. In a footnote on v. 5 Ss. p. 69 also adds
that it is not found in some MSS. 7. ABDK om.; Gs. hi 8. Ss. nip-
pāpiniṃ 9. MSS, Sdhl. & Sinhala editions read paccatthe. SD 8 preserves
the reading paccatte explained as 'diṭṭhadhamme'. See also, Intro.4.2.2.
10. BH¹H²JP samaṇe brāhmaṇe pi 11. MSS. bāle ca

[28] 1. D asaddahanto; S. asajjanto 2. J mānuse 3. BH¹H²JKP om.
4. S. paṭisaraṇo ti, and reads saraṇaṃ for tisaraṇaṃ which follows. cf.
'tisaraṇa ma saraṇa keremi yi' Sdhl. 111.

saṃghaṃ saraṇaṃ gacchāmi ti vadanti, manasā ca anussaranti aggimhi pati.
Tathāvidho pi aggi tassā sarīre lomakūpamattam pi uphākāraṃ kātuṃ nā-
sakkhi. Padumagabbhaṃ pavitṭhā viya sītibhūtasarīrā⁵ ahosi. Rājā taṃ
acchariyaṃ disvā saṃviggo lomahaṭṭhajāto vegena taṃ upasaṃkamitvā ubh-
5 ohi hatthehi paggayha ure⁶ nipajjāpetvā rājāsane nisīdāpetvā añjaliṃ
paggayha thito: kasmā te taṃ⁷ aggi sarīraṃ mā⁸ paridahī⁹ ti pucchi. Sā
taṃ kāraṇaṃ kathenti evaṃ āha:

- Mātāpitā ca ñātī ca parivārā ca sohadā,¹⁰
mantosadhādayo cā pi mahesakkhā ca¹¹ devatā. 8
- 10 Ete c' aññe ca bhūpāla sattānaṃ bhayaṃ āgate,
rakkhituṃ n' eva sakkonti hitvāna saraṇattayaṃ. 9
- Agāhaṃ buddhaṃ¹² saraṇaṃ buddho me saraṇaṃ iti,
tena tejena maṃ rāja jalanto aggi no dahī.¹³ 10
- 15 Agāhaṃ dhammaṃ saraṇaṃ dhammo me saraṇaṃ iti,
tena tejena maṃ rāja jalanto aggi no dahī. 11
- Agāhaṃ saṃghaṃ saraṇaṃ saṃgho me saraṇaṃ iti,
tena tejena maṃ rāja jalanto aggi no dahī. 12
- Evaṃ mahānubhāvan taṃ paccakkhaṃ ehipassikaṃ,¹⁴
nānopaddavaviddhaṃsiṃ¹⁵ nānāsampattidāyakaṃ. 13
- 20 Saraṇattayaṃ hi yo satto na samādhāya gaṇhati,
idha vā parattha vā loka so¹⁶ sukhaṃ nānubhossati.¹⁶ 14
- Saraṇattayaṃ hi yo satto susamādhāya gaṇhati,
idha vā parattha vā loka so sukhā¹⁷ na vihāyati.¹⁷ 15

[28] 5. MSS. sīta- 6. A upehi. cf. 'urena nipajjitvā' Sv.20.
7. A, Ss. so 8. A na 9. BH¹ H² JP paridahati 10. SD 8 has sodarā
probably in lieu of sohadā. 11. A pi 12. MSS. buddha. So in the
next vv. dhamma, and saṃgha. 13. Sdhl. omits vv. 10-12, and 14;
but gives tr. thereof. 14. A ehipassituṃ 15. A nānupaddava-
16. D sukhā nānuhessati 17. A na vihāhiti; Ss. 'parihāyati

Tasmā tuvaṃ pi¹⁸ bhūpāla gaṇhāhi¹⁹ saraṇattayaṃ,
taṃ te bhavati sabbattha tāṇaṃ leṇaṃ parāyaṇaṃ ti. 16

5 Taṃ sutvā rājā ativiya pasannamānaso taṃ khamāpetvā
mahantaṃ sakkārasammānaṃ katvā; ajjapaṭṭhāya tvaṃ mama²⁰ mātā ti taṃ
mātuṭṭhāne ṭhapetvā saraṇaṃ agamāsi. Tasmiṃ sannipatitvā ṭhitamahājanā
taṃ pāṭihāriyaṃ²¹ disvā saraṇesu ca sīlesu ca paṭiṭṭhāya dānādīni
puññakammāni katvā yathākammaṃ gatā ti.

10 Iti saraṇavaraṃ sā kevalaṃ uggahetvā
jalitadahanamajjhe sītibhāvaṃ alattha,
Paramasaraṇasīlaṃ pālayantā kathaṃ vo
na labhatha²² bhavabhogaṃ nibbutiṃ cā pi ante? ti. 17

Vessāmittāya vatthum sattamaṃ

Mahāmandhātuvatthumhi ayam ānupubbīkathā:

[29] Ito kira¹ ekanavutikappamatthake Vipassī nāma sammāsambuddho
15 loke uppajjitvā pavattavaradhammacakko sadevakehi² lokehi³ pūjīyamāno
Bandhumatīnagare paṭivasati. Tadā 'yaṃ⁴ Mandhātā tasmiṃ nagare tunna-
kāro⁵ hutvā nibbatti; tunnakārakammaṃ⁶ jīvikaṃ⁷ kappento viharati.
Tadā sakalanagaravāsino buddhapamukhaṃ bhikkhusaṃghaṃ nimantetvā mahā-
dānaṃ adaṃsu. Atha so evaṃ cintesi: sabbe p' ime nagaravāsino dānaṃ
20 dadanti. Aham eko va seso duggatattā. Yajjāham ajja bījaṃ na ropemi,
imamhā dukkhā na parimuñcissāmi ti. So⁸ vegena tunnakārakammaṃ pari-
yesitvā kiñci mūlaṃ labhitvā tena ekassā pi dānaṃ dātum okāsaṃ aladdho
āpaṇaṃ gantvā rājāmāse gahetvā caṅgoṭakaṃ pūretvā ādāya buddhapamukh-
assa bhikkhusaṃghassa bhattaggaṃ gantvā ṭhito evaṃ cintesi: n' atthi
25 'dāni okāsaṃ ekassa pi⁹ bhikkhuno patte okiritum. Addhāhaṃ ime ākāse
vikirissāmi.¹⁰ Appevanāma patamānā¹¹ ekassa pi¹² bhikkhuno patte ekam

[28] 18. H²K_{hi} 19. Sdh1. gaṇhāti 20. Ss. om. 21. B pāṭi-
hāriṃ 22. BH¹H²JKP labhati

[29] 1. H¹H²P om. 2. H¹H² devakehi 3. BH¹H²JP om. 4. S.Ss.
GSAI. so. cf. ayaṃ pana Mandhātumahārājā Sv.29. 5. Sv.29 has 'tunna-
vāyakaro'. SD 9 has 'tunṇakāro ti nānācitrasippakāro'. See also, PED.
p. 305A. 6. cf. 'tunnavāyakammaṃ katvā' Sv. 29. 7. P jīvitaṃ
8. B om. 9. DH¹P om. 10. S. vikirissāmi ti 11. S.Ss. patamān-
ānaṃ 12. Ss. om.

- pi pateyyuṃ,¹³ taṃ me bhavissati dīgharattaṃ hitāya sukhāyā ti pasanna-
mānaso uddhaṃ khiṇi. Tato patamānā te paricārikadevatānaṃ ca bhagavato
ānubhāvena ca bahi apatitvā¹⁴ bhagavantam ādiṃ katvā sabbesaṃ bhikkhū-
naṃ patte yeva paṭimsu. Atha so taṃ acchariyaṃ disvā pasannamānaso
5 sirasi añjaliṃ paggayha t̥hito evaṃ patthanam akāsi:

Iminā me adhikārena pasādena yatissare,
kāmaḥhogīn' ahaṃ¹⁵ aggo bhaveyyaṃ jātijātiyaṃ. 1

Paharitvā¹⁶ yadā pāṇiṃ olokemi nabhotalaṃ,
sattaratanasampannaṃ vassaṃ vassatu¹⁷ sabbadā ti. 2

- 10 [30] So tato paṭṭhāya devamanussesu saṃsaranto mahantaṃ dibbasampa-
ttiṃ anubhavitvā imasmiṃ bhaddakappe ādimhi Mahāsammato nāma rājā
ahosi,¹ tassa putto Rojo nāma, tassa putto Vararojo nāma, tassa putto
Kalyāṇo nāma, tassa putto Varakalyāṇo nāma, Varakalyāṇassa putto² Upo-
satho nāma, Uposathassa putto² Mandhātā nama hutvā nibbatti. So satta-
15 hi ratanehi³ catuhi ca iddhīhi³ samannāgato cakkavattirajjaṃ kāresi.
Tassa vāmahatthaṃ sammiñjitvā dakkhiṇahatthena appoṭṭhite⁴ ākāśato
dibbamegho viya jannupamāṇaṃ sattaratanavassaṃ vassati. Evarūpo acch-
ariyo ahosi. So caturāsītivassasahassāni kumārakīlaṃ kīli. Caturāsīti-
vassasahassāni oparajjaṃ⁵ kāresi. Caturāsītivassasahassāni⁶ cakkavatti-
20 rajjaṃ kāresi. Āyu paṇ' assa asaṃkheyyaṃ ahosi. So ekadivasaṃ kāmataṇ-
haṃ⁷ pūretum asakkonto ukkaṇṭhitākāraṃ dassesi. Amaccā: kiṃ deva, kin

[29] 13. H² patheyyuṃ; S.Ss. pateyya 14. P apati 15. This type
of sandhi is not uncommon in Pali. Pavolini, referring to Sten Konow's
examples of similar sandhi work, seems to maintain that such elision of
the niggahīta is possible when the following word begins with a vowel
(as is the case in this instance) only. GSAI. x, p.178. But such is not
necessarily the case. cf. etaṃ buddhāna sāsanaṃ Dhp. 183d. See also,
Skv. Intro., xxii-iii. 16. H H²P paharitvāna 17. B vassatha

[30] 1. B ahosī ti 2. MSS. om. Sinhala editions agree with the
Buddhist tradition as found in J. ii.311 and Sdhl.137. Sv. 29 refers to
Mandhātu as the 'ninth' (navamo) king of this kappa. See Intro., p.xxvi.
3. B ca iddhīhi ca 4. S.GSAI. appoṭṭhite 5. D uparajjaṃ 6. BDH
H²JP -sahassaṃ 7. B -taṇhā

nu kho ukkaṇṭhāsī? ti pucchimsu. So: bhaṇe, mayhaṃ puññakamma⁸ olok-
 iyaṃāne⁹ imaṃ¹⁰ rajjaṃ nappahoti.¹¹ ¹²Kataran nu¹² kho ṭhānaṃ ramaṇī-
 yan? ti. Devaloko mahārājā ti. So cakkaratanaṃ abbhukkiritvā parisāya
 saddhiṃ Cātummahārājikadevalokaṃ agamāsi. Ath' assa cattāro mahārājāno
 5 dibbamāla¹³ gandhahatthā devagaṇa^aparivutā¹⁴ paccuggamanaṃ katvā tam ādāya
 Cātummahārājikadevalokaṃ gantvā rajjam adamsu.

[31] Tassa parisāya parivutassa tasmiṃ rajjaṃ karontassa dīgho
 addhā vītivatto. So tattha pi taṇhaṃ¹ pūretuṃ asakkonto ukkaṇṭhitākā-
 raṃ dassesi. Tato cattāro mahārājāno: kin nu kho mahārāja ukkaṇṭhito?
 10 ti pucchimsu. Imamhā devalokā kataran nu kho ṭhānaṃ ramaṇīyan? ti.
 Deva, paresaṃ upaṭṭhākamanussasadisā mayaṃ. Tāvatiṃsadevaloko ito sata-
 guṇena ramaṇīyo ti. Mandhātā cakkaratanaṃ abbhukkiritvā attano² pari-
 saparivuto² Tāvatiṃsābhimukho pāyāsi. Ath' assa Sakko devarājā dibba-
 mālagandhahattho³ devagaṇa^aparivuto paccuggamanaṃ katvā taṃ⁴ hatthe
 15 gahetvā: ito ehi mahārājā ti āha. Tato rañño devagaṇa^aparivutassa⁵ gama-
 nakāle pariṇāyakarataṇaṃ cakkaratanaṃ ādāya saddhiṃ parisāya manussa-
 pathaṃ⁶ otaritvā⁷ attano gharaṃ pāvisi. Sakko Mandhātā⁸ Sakkabhavanaṃ
 netvā devatā dve koṭṭhāse katvā attano rajjaṃ majjhe⁹ bhinditvā adāsi.
 Tato paṭṭhāya dve pi rājāno rajjaṃ kāresuṃ. Evaṃ kāle gacchante Sakko
 20 saṭṭhisatasahassādhikāni¹⁰ tisso ca vassakoṭṭiyo āyū¹¹ khepetvā cavi.
 Añño Sakko nibbatti. So pi tath' eva devarajjaṃ kāretvā āyukkhayena
 cavi. Eten' upāyena chattiṃsa-Sakkā caviṃsu. Mandhātā pana manussapari-
 hārena¹² devarajjaṃ kāresi yeva.

[32] Tass' evaṃ kāle gacchante bhiyyosomattāya kāmataṇhā uppajji.
 25 So: kim me upaḍḍharajjena? Sakkaṃ māretvā ekarajjaṃ karissāmī ti cin-
 tesi. Sakkaṃ pana māretuṃ na sakkā. Kāmataṇhā pan' esā vipattimūlā.

[30] 8. S.Ss.GSAI. -kamme 9. BH¹H²P -māno 10. A idaṃ
 11. BH¹H²P nappahosi 12. B kathan nu; K katannu; GSAI. kataran tu
 13. Ss. dibbamālā- See also GSAI. x,p.179,n.4. 14. B dibba-

[31] 1. BH¹H²JKP taṇhā 2. H¹H²P parisāya saddhiṃ parivuto; BJK
 parisāya saddhiṃ; Ss. parisāya parivuto 3. AD,Ss. dibbamālā-; J₂ ii.
 312 reads -mālā-, but records v.l. -māla- See above, n.13. 4. BH¹H²P
 om. 5. B dibbagaṇa^aparivuto 6. S. -pathā 7. BH¹H²KP otāretvā
 8. B Mandhātā; S.GSAI. Mandhātū 9. B majjhena 10. SD 9 reads
 '-sahassādhikā'. 11. S. āyū 12. GSAI. -paribhāvena

Tathā hi-

- Varam atra sukhan ty atra atricchāvihato naro,
idha vā parattha vā kiñci na sātaṃ vindate sadā. 3
- 5 Taṇhāya jāyate¹ soko taṇhāya jāyate¹ bhayaṃ,
taṇhāya vippamuttassa n' atthi soko kuto bhayaṃ?² 4
- Taṇhādāso naro ettha rājacorārisambhavaṃ,³
hatthacchedādikaṃ dukkhaṃ pāpuṇāti vihaññati. 5
- Yena lobhena jātena sadā jīyanti pāṇino,
10 ⁴khettaṃ vatthuṃ⁴ hiraññaṃ ca gavāssaṃ⁵ dāsaporisaṃ,
sabbatthāmena so lobho paṇātabbo va viññunā ti. 6
- [33] Tato atricchāvihatassa¹ tassa² āyusaṃkhāro parihāyi. Jarā
sarīraṃ pahari. Manussasarīraṃ hi nāma na devaloke bhijjati. Atha so
devalokā bhassitvā³ Bandhumatīnagaruyyānaṃ pāvīsi. Uyyānapālo tassa
āgatabhāvaṃ rājakulaṃ⁴ nivedesi. Rājā⁵ rājakulā āgantvā uyyāne yeva
15 āsanaṃ paññāpesi. Tato Mandhātā uyyāne paññattavarāsane nipanno⁶ anuṭ-
ṭhānaseyyaṃ kappesi. Tato amaccā: deva, tumhākaṃ pūrato kin nu⁷ kathes-
sāmā? ti pucchimsu. Mama pūrato tumhe imaṃ sāsanaṃ mahājanassa katheyy-
ātha: Mandhātumahārājā dvisahassadīpaparivāresu catusu mahādīpesu
cakkavattirajjaṃ kāretvā, Cātummahārājikesu rajjaṃ kāretvā, chattimsa-
20 Sakkānaṃ āyuparimāṇena devaloke rajjaṃ kāretvā kālam akāsī ti. So evaṃ
vatvā kālaṃ katvā yathākammaṃ gato ti. Imaṃ⁸ atthaṃ pakāsetuṃ bhagavā
catumahāparisamajjhe imā gāthāyo⁹ āha:
- Yāvatā candimasuriyā pariharanti disā bhanti virocanaṃ,
sabb' eva dāsā Mandhātā ye pāṇā paṭhavinissitā.¹⁰ 7

[32] 1. BJ jāyatī 2. Sdhl. omits this v., but gives a tr. thereof.
3. MSS. except A, & S.Gs. -corādisambhavaṃ. See above, p.23 n.11.
4. K khattavattu-; Gs. khattavattuṃ- 5. D gavāssa

[33] 1. D -viharantassa 2. BK om. 3. GSAI. bhasayitvā
4. A rājakule 5. BK om. 6. BH¹H²JKP nisinno 7. BH¹H²KP ti;
GSAI. tu 8. BH¹H²JKP tam 9. BK gāthā 10. Ss. paṭhaviṃ sitā

Na kahāpaṇavassena titti kāmesu vijjati,
appassādā dukkhā kāmā iti viññāya paṇḍito. 8

Api dibbesu kāmesu ¹¹ ratiṃ so nādhigacchati,¹¹
taṇhakkhaya-rato hoti sammāsambuddhasāvakō ti.¹² 9

5 Taṃ sutvā bahū sotāpattiphalādīni pāpuṇṇisū ti.

Iti gatiniyatānaṃ bodhiyā uttamānaṃ¹³
sakavasam upanetvā deti dukkhāni¹⁴ taṇhā,
Aniyatagatikānaṃ kā kathā mādisānaṃ
jahatha tam iti mantvā bho bhajavho tivatthum. 10

10 Mahāmandhātuvatthum aṭṭhamaṃ

Buddhavamavāṇijakassa vatthumhi ayam ānupubbīkathā:

[34] Jambudīpe kira Pāṭaliputtanagare Buddhavammo nāma vāṇijako ahosi
vāṇijakakammena jīvamāno. So aparabhāge satthavāhehi saddhiṃ gāmanigama-
janapadarājadhānisu vaṇijjaṃ payojayamāno¹ vicarati. Tasmiṃ samaye
15 bhagavā nekabhikkhusahassaparivuto² janapadacārikaṃ carati bahū devaman-
usse saṃsārakantārā uttārento. Tādā so bhagavantaṃ addasa dvattiṃsalak-
khaṇānubyañjanapatimaṇḍitaṃ jalamānasuvaṇṇa-Meru³ viya virocamaṇaṃ mahā-⁴
bhikkhusaṃghaparivutaṃ. Disvā paramapītiyā phūṭasarīro añjaliṃ paggayha
bhagavantaṃ upasaṃkamitvā vanditvā sāyaṃhe bhagavantaṃ bhattena nimant-
20 esi buddhasāsane aparicitabhāvena. Ath' assa bhagavā: vikālabhojanāpaṭi-
viratā tathāgatā ti āha. Atha so bhagavantaṃ vanditvā: kiṃ bhante bhaga-
vanta⁵ vikāle bhuñjissanti? ti.⁶ Ath' assa⁷ kathaṃ paṭicca⁸ bhagavā:
aṭṭhavidhaṃ pānaṃ tathāgatānaṃ vikāle bhuñjitum kappati. Seyyathīdaṃ-
ambapānaṃ, jambupānaṃ, cocapānaṃ, mocapānaṃ, madhupānaṃ, muddikapānaṃ,
25 sālupānaṃ, phārusakapānaṃ ti.⁹ Taṃ sutvā vāṇijo sahasakkharārāsehi¹⁰
muddikapānaṃ katvā buddhapamukhassa bhikkhusaṃghassa adāsi. Sabhikkhu-

[33] 11. H¹ ratiṃ so na gacchati; H² ratiṃ nādhi- 12. cf. J. ii. 313.14-21; Dh. 186-7. 13. A dhīmatānaṃ 14. ADH¹JKP, Sdhl. dukkhāti; SD 9 supports text.

[34] 1. S.GSAI. payojamāno 2. B nekabhikkhusaṃghena- 3. A jala- māno-; J, Ss. -Meruṃ 4. K mahatā- 5. ABJ bhagavatā; H¹H²K bhagavaṇo P bhavato (read bhagavaṇo); D bhagavā 6. BDH²JKP bhuñjissasī ti; H¹ bhuñjissatī ti 7. BH²JKP atha om. assa 8. K sampāṭicca 9. MSS. except A, S.Ss.GSAI. read ambapānaṃ, jambu-, coca-, moca-, phārusaka-, madhu-, muddika-, sālupānaṃ ti. Sdhl. 129 supports A. See note in tr. 10. cf. khaṇḍasakkharaṃ Sv. 44.

sangho satthā paribhuttapānīyaraso tassa dhammaṃ desetvā janapadaacār-
ikaṃ pakkāmi.

[35] So pi pasannamānaso hutvā nivatto saddhiṃ vāṇijakehi tesu
tesu janapadesu vaṇijjaṃ payojento ¹Mahāvattaniyaṃ nāma kantāraṃ ¹pā-
5 puṇi. Tattha tesaṃ sabbesu yeva sakaṭesu pānīyaṃ parikkhayaṃ agamāsi.
Tattha sabbamanussānaṃ ²ca balivaddānaṃ ca pānīyaṃ nāhosi. Atha so
vāṇijo pipāsābhibhūto tesu tesu sakaṭesu pānīyaṃ pariyesanto vicarati.
Ath' ekasmiṃ sakaṭe manussā taṃ disvā kāruṇṇena: etth' āgaccha. Imasmiṃ
kolambe thokaṃ pānīyaṃ atthi, pivā ti vadiṃsu. Tato so gantvā pānīyaṃ
10 pivi. Tassa taṃ rasaṃ muddikapānarasasadisāṃ ahosi. Pivanto va so evaṃ
cintesi: sammāsambuddhassa tadā me ³dinnamuddikapānassa nissando ⁴ajja
sampatto bhavissatī ti accherabbhutamitto somanassajāto gantvā sayam
eva cāṭiyā pidhānaṃ vivari. ⁵Sakalāya cāṭiyā ⁵muddikapānena paripunṇaṃ ⁶
ahosi. Tato so rasavantaṃ ojavantaṃ aparikkhayaṃ dibbapānasadisāṃ
15 pānīyaṃ disvā paramāya pītiyā phuṭasarīro ugghosesi: sabbe pānīyaṃ
pivantū ti. Taṃ sutvā sabbe sannipatitvā pānīyaṃ disvā abbhutamittā
jātā. Vāṇijo tesaṃ majjhe buddhānubhāvaṃ pakāseto āha:

Passathedaṃ bhavantā ⁷bho ānubhāvaṃ mahesino,
acintanīyaṃ accheraṃ sandiṭṭhikaṃ akālikaṃ. 1
20 Pasannamānasaṃ buddhe dinnā ⁸pānīyakaṃ mayā,
vipaccati idān' eva taṃ dānaṃ munivāhasā. 2
Ojavantaṃ sudhannā ⁹va sītalaṃ madhurodakaṃ,
dibbapānaṃ va devānaṃ jātāṃ abbhutam akkhayaṃ. 3
Sīlavantesu ko nāma na dadeyya vicakkhaṇo,
25 idha loke paratthe ca ¹⁰sukhadaṃ dānaṃ uttamaṃ? 4

[35] 1. BDK -vattaniyakantāraṃ; H¹, H², P -vattaniyaṃ kantāraṃ. cf. Mahāvajjavanakhaṇḍaṃ Sv.45. 2. BH¹, H², P sabbe- 3. D om. 4. A nissandena 5. A sakalaṃ cāṭi; H² sakalāya cāṭiyaṃ; S.Ss.GSAI. saka-
lā pi sā cāṭi. 6. S.Ss.GSAI. paripunṇā 7. B bhadantā 8. H H² dinna 9. H JK, Gs. Sdhl. sudhannaṃ va. Text is supported by SD 9.
10. MSS. paratthesu

Yathicchitaṃ gahetvāna pivantu madhurodakaṃ,

bhājanāni ca pūretvā yantu sabbe yathicchitaṃ ti . 5

[36] Evañ ca pana vatvā sabbe manusse ca balivadde ca muddikārasen'¹
eva santappesi. Tato tato² āgatā³ pi pāṇīyaṃ pivante⁴ ca pāṇīyaṃ ak-
5 khayaṃ ahosi. Tato vāṇijo satthavāhehi⁵ saddhiṃ vaṇijjaṃ payojetvā
sakanagaraṃ āgacchanto bhagavantaṃ passitvā gamissāmī ti Veḷuvanaṃ⁶
gantvā satthāraṃ vanditvā katānuñño ekamante nisīdi. Satthā pi tena
saddhiṃ madhurapaṭṭisanthāraṃ akāsi. Upāsako pi: bhante, tumhākaṃ pāṭi-
hāriyaṃ disvā pasanno vanditvā gamissāmī ti āgato 'mhi. Evañ c' evañ
10 ca pāṭihāriyaṃ ti vitthārena kathesi. Ath' assa bhagavā dhammaṃ desesi.
So dhammaṃ sutvā⁷ satthāraṃ svātanāya nimantetvā mahādānaṃ datvā atta-
no gehaṃ⁸ eva agamāsi. So tato paṭṭhāya dānādīni puññāni katvā tato
cuto devaloke dvādasayojanike kanakavimāne devaccharāparivuto devissa-
riyasamannāgato nibbatti. Tassa pubbakammaṃ pakāsanatthaṃ tattha tattha
15 ratanabhājanesu⁹ dibbamayehi muddikapānehi paripunnāṃ¹⁰ ahosi. Pāṇīyaṃ
pivitvā devā naccanti vādenti kīḷantī ti.

Na vipulajinasāraṃ jānamāno jan' evaṃ

labhati vipulabhogaṃ toyamattassa dānā,

Viditagunagaṇā bho tīsu vatthūsu tumhe

20 labhatha khalu¹¹ visesaṃ sīlavantesu dānā ti. 6

Buddhavammavāṇijakassa vatthum navamaṃ

Rūpadeviyā vatthumhi ayam ānupubbīkathā:

[37] Atīte kira Vipassissa bhagavato kāle¹ Bandhumatīnagaraṃ ahosi.¹
Tasmiṃ nagare ekā gāmadārikā vihāre āhiṇḍantī ekaṃ gilānabhikkhuṃ²
25 disvā kampamānahadayaṃ upasaṃkamitvā vanditvā: bhante, ko te ābādho

[36] 1. BDH¹H²JP muddikā- 2. BK om. 3. A, Ss. āgatāgatā
4. S.GSAI. pivanto; Ss. pivimsu tathā pi, om. following ca. 5. ABH²
KP satthēhi; H¹ sattehi (read satthehi) 6. Pavolini reads Vettha-
vanaṃ, and notes that vettha (Skt. vetra) seems to be a synonym for
veṇu. GSAI. x₂p.188 n.32. MSS. do not support this. 7. S.GSAI. sut-
vāna 8. BH²JKP gāmaṃ 9. A ratanamayāni bhājanāni 10. A pari-
punnāni; Ss. agrees with A, but reads ratanabhājanāni for -bhājanesu
in text. 11. JP, Gs. Ss. bahu. Sdhl. 134 has 'ēkāntayen ma' (=khalu)
and 'noyek' (=bahu). cf. 3.8.12b & n.1 (p.) below. SD 9 supports
the text.

[37] 1. MSS. except A, & S.Ss.GSAI. om. Sdhl. 303 supports A.
2. D gilānaṃ-

sarīraṃ pīletī?³ ti pucchi. Tenā pi: bhagini, kharābādho me pīletī ti
vutte sā: tena hi bhante ahaṃ⁴ taṃ rogaṃ vūpasameṣṣāmi ti nimantetvā
gehaṃ gantvā taṃ pavattiṃ mātāpitunnaṃ kathetvā⁵ te anuññāpetvā⁵ puna-
divase nānaggarasena bhesajjāhāraṃ sampādesi. Tato so bhikkū punadivase
5 cīvaraṃ pārupitvā bhikkhāya caranto tassā gehaṃ gantvā⁶ aṭṭhāsi. Sā
theraṃ āgataṃ disvā somanassajātā pattaṃ gahetvā āsanaṃ paññāpetvā adā-
si. Tattha nisinnaṃ taṃ āhārena sādhukaṃ parivisitvā sakkāram akāsi.
Ath' assā saddhābalena⁷ bhuttamatte yeva⁷ so ābādho vūpasami. Tato so
vūpasantarogo dutiyadivase tassā gehaṃ nāgamāsi. Atha sā vihāraṃ gant-
10 vā taṃ vanditvā: kasmā nāgatatthā?⁸ ti pucchitvā: tena⁹ me bhagini
vyādhi vūpasami. Tasmā nāgato 'smī ti vutte sā¹⁰ sādhu bhante ti soma-
nassajātā gehaṃ eva agamāsi.

[38] Sā tena puññakammaṇa kālaṃ katvā devaloke nibbatti. Tassā
tattha dvādasayojanikaṃ kanakavimāṇaṃ nibbatti. Sā tattha devissariyaṃ
15 anubhavanti chabuddhantaraṃ¹ khepetvā amhākaṃ bhagavato kāle Jambudīpe
Devaputtanagare udoccabrahmaṇakule jeṭṭhabrahmaṇassa² bhariyāya kucch-
mhi paṭisandhiṃ gaṇhitvā³ paripākam anvāya mātukucchito nikkhami. Tassā
mātukucchito nikkhantakālato paṭṭhāya divase divase aṭṭhaṭṭhanālīmattaṃ
sālitaṇḍulaṃ⁴ nibbattati.⁵ Tassā rūpasampattiṃ disvā pasannā mātāpitaro
20 Rūpadevi⁶ ti nāmaṃ akaṃsu. Pacchā taṃ patirūpena dārakena niyojesuṃ.
Ath' assā taṇḍulanālīmattaṃ gahetvā pacituṃ āradde icchiticchitamacchā-
maṃsādivyañjanaṃ ca, sappinavanīṭadadhikhrādīgōrasaṃ ca jīramarīcādi-
kaṭukabhaṇḍaṃ ca⁸ kadalipaṇasamadhugulādi-upakaraṇaṃ ca bhājanāni⁹
pūretvā nibbattati. Tāya hatthena gahitaṃ kiñci khādanīyaṃ¹⁰ bhojanīyaṃ
25 vā pūtibhāvaṃ na gacchati. Bhattukkhalīṃ gahetvā sakalanagaravāsino
bhojentiyaṃ pi¹¹ ekakaṭacchumattaṃ bhattaṃ gahitaṭṭhānaṃ¹¹ na paññāyati.

[37] 3. BH² pīlatī; DP pīlayatī 4. GSAI. om. 5. A te anuññātā; BK tehi anuññāpetvā; other MSS., S.Ss.GSAI. tehi anuññātā. My reading is supported by Sdhl. 303. See note in tr. 6. A om. gantvā & reads agamāsi for following aṭṭhāsi. 7. A bhuttamattass'ev'assa 8. A nāgatā; H² GSAI. na gatatthā 9. See note in tr. 10. AB om.

[38] 1. A buddhantaraṃ 2. cf. Nāgabrahmaṇassa nāma Sv.59. 3. MSS. except A, & S.GSAI. gaṇhi sā. Sdhl. 306 supports text. 4. BD K, S.GSAI. taṇḍulaṃ. cf. 'sālitaṇḍulaṃ' Sv.59. 5. A₁ nibbatti 6. cf. Rūpavatī Sv.59. 7. AD, S.GSAI. om. maccha 8. H¹ H² P -khīrajīrama-ricādikaṭukabhaṇḍaṃ ca 9. GSAI. bhojanāni 10. BDK add vā 11. ADH¹ -kaṭacchubhattaṃ gahitaṭṭhānaṃ

Evaṃ aparikkhayapuññā¹² ahosi. Sakala-Devaputtanagare candasuriyā va pākāṭā ahosi.

[39] Atha sā pañcasatabhikkhū¹ nimantetvā niccaṃ sakanivesane yeva bhojeti. Tadā tesaṃ antare paṭisambhidāppatto² Mahāsaṃgharakkhita-
 5 tthero nāma imissā³ puññānubhāvaṃ dibbacakkhunā disvā: na jānāti esā attanā pubbe katakammaṃ. Yannūnāhaṃ assā pakāseyyan ti ekadivasaṃ tassā nivesane bhujjivā anumodanaṃ⁴ karonto: jānāsi bhagini tayā pubbe katakamman? ti pucchi. Na jānāmi bhante, Sotum icchāmi ti. Ath' assā so pubbakammaṃ pakāseento-

10 Ekanavute ito kappe Vipassī nāma nāyako,
 ahosi loka lokekanāyako chinna-bandhana⁵. 1
 Tadā tasmiṃ pure ramme āsi tvaṃ gāmadārikā,
 āhiṇḍantī vihārasmiṃ addakkhi⁶ jinasāvakaṃ. 2
 Rogāturaṃ kisaṃ paṇḍuṃ assasantaṃ muhuṃ muhuṃ,
 15 disvāna kampitā⁷ cittā nimantetvāna taṃ muniṃ. 3
 Bhesajjañ c'eva⁸ bhattaṃ ca adā tvaṃ tena so yati,
 abyābādho⁹ anīgho ca ahosi anupaddavo. 4
 Tato tvaṃ tena kammena sukatena tato cutā,
 jātā 'si devalokasmiṃ sabbakāmasamiddhinī. 5
 20 Tattha te puññatejēna pāsādo ratanāmāyo,
 mañithūpisatākiṇṇo¹⁰ kūṭāgārehi 'laṃkato. 6
 Nekagabbhasatākiṇṇo sayanāsanamaṇḍito,
 accharāsatasamkiṇṇo naccagītādisaṅkulo. 7
 Rambhāmbajambusannīrapūgapunnāgapāṭalī,
 25 nāgāditarusāṇḍehi maṇḍit' uyyānapantihi. 8

[38] 12. H²P aparikkhayaṃ-; J -puññaṃ; H¹ -yaṃ puññaṃ.

[39] 1. A pañcabhikkhū; H²P pañcasataṃ- 2. A pattapaṭisambhido
 3. B imassā; K imassa 4. GSAI. anumodakaṃ 5. GSAI. chinna-m-
 anvayo 6. B addakkhiṃ 7. Ss. Sdhl. kampita 8. ABKP ca for
 c'eva; GSAI. ca va 9. MSS. avyāpādo; Sdhl. avyābādho 10. MSS.
 except KH J mañithūpika-

- Padumuppalakalīhārakundakānanamaṇḍite,
madhumattālipālīhi sārasiśarasāṅkule.¹¹ 9
- Devaputtehi nekehi tathā devaccharāhi¹² ca,
niccussave mahābhoge vimāne mananandane. 10
- 5 Tvam evaṃ devalokamhi vindamānā mahāyasaṃ,
addhāṇaṃ vītinaṃmetvā nibbuta Gotame jine. 11
- Jambudīpe idāni tvaṃ nibbattā udite kule,
puññapaññā guṇāvāsā rūpen' aggā piyaṃvadā. 12
- 10 ¹³Ētaṃ te ¹³devalokasmiṃ devissariyaṃ abbhutaṃ,
¹⁴imaṃ ¹⁴te idhalokasmiṃ sabbaṃ mānusikaṃ sukhaṃ.¹⁵ 13
- Vipassīmunino kāle tvaṃ tass' ekassa bhikkhuno,
adā dānaṃ gilānassa tassa taṃ phalaṃ īdisaṃ.¹⁶ 14
- Kātaḥḥaṃ hi sadā puññaṃ icchantena sukhappadaṃ,
tasmā tvaṃ sabbedā bhadda ussukkā kusale bhavā ti. 15
- 15 Evaṃ so tassā purimattabhāve katakammaṃ¹⁷ pakāsetvā: idāni puñ-
ñakamme appamādaṃ bhavā¹⁸ ti anusāsi. Sā therassa dhammadesanaṃ sutvā
paramasomanassa tato paṭṭhāya dānādisu niraṭā puññāni karonti ten' eva
somanassena sotāpannā ariyasāvikā ahoṣī ti.
- Iti taruṇakumārī puññakammesu sāraṃ
20 aviditagūṇamattā datva bhikkhussa dānaṃ,
Divimanujasukhaṃ sā 'lattha tumhe bhavantaṃ¹⁹
viditakusalapākā kiṃ na labbhetha santiṃ?²⁰ 16

Rūpadeviyā vatthuṃ dasamaṃ

DHAMMAṢṢAṬṬAKAVAGGO PAṬHAMO

[39] 11. Ss. sārasiśarasāṅkule. See note in tr. 12. A devacchare pi
13. A etena 14. Gs. idaṃ 15. GSAI. subhaṃ 16. Sdhl. reads the v.
: Vipassīmunino kāle tvaṃ tass' ekabhikkhuno/dinnadāne gilānassa tass'
etaṃ phalaṃ īdisaṃ// 17. B -kamme 18. B bhavan; D bhavatū 19.
GSAI. bhav-antaṃ 20. A reads the first three lines of v. 16: Iti
taruṇakumārī puññapākānabhiññā pamuditamanamattā tassa datvāna dānaṃ/
Bhavavibhavasukhaṃ sā 'lattha tumhe supuññā.

Nandirājassa vatthumhi ayam ānupubbīkathā:

- [1] Ito kira kappasatasahassamatthake Padumuttaro nāma satthā loke udapādi sadevakaṃ lokaṃ saṃsāarakantārā uttārento. Tasmiṃ kira samaye eko kuṭumbiko¹ satthu dhammadesanaṃ sutvā pasannamānaso buddhapamukhaṃ
- 5 bhikkhusaṃghaṃ² nimantetvā mahādānaṃ sajjetvā attano bhavanaṃ devabhavanaṃ iva alaṃkaritvā buddhārahaṃ mahāsanaṃ paññāpetvā gantvā bhagavantaṃ yāci: kālo 'yaṃ bhante bhagavato³ bhattaggassa upasaṃkamanāyā ti. Atha bhagavā bhikkhusaṃghaparivuto mahatā buddhānubhāvena gantvā nisīdi paññattavarabuddhāsane. Tato kuṭumbiko haṭṭho udaggo sapariso
- 10 bhagavantaṃ parivisati anekehi madhurannapānādīhi. Tadā tassa bhagavato sāsane dhutaṃgadharānaṃ aggo Vasabhatthero nāma mahāsāvako sapadānavattena piṇḍāya caramāno⁴ tassa kuṭumbikassa gehadvāre aṭṭhāsi. Atha so therāṃ disvā: bhante, satthā antogehe nisinno. Tumhe pi pavisathā ti yāci. Thero apavisitvā va agamāsi. Kuṭumbiko bhagavantaṃ upasaṃkam-
- 15 itvā tam atthaṃ vatvā: kiṃ bhante sadevake loke bhagavato⁵ pi uttaritaro guṇena saṃvijjati? ti āha. Ath' assa puttopamaṃ dassetvā therassa guṇe vaṇṇento evam āha:

- Pārenti nimmalaṃ katvā pātimokkakhādisaṃvaraṃ,
samādinna dhutaṃgā ca appicchā munisūnava. 1
- 20 Niccam antakayuddhamhi naddhā⁶ yodhā va dappitā,
puññānaṃ⁷ vatthubhūtā te devamānusakādināṃ. 2
- Dhārem' ahaṃ vaṇṇavantaṃ Sīveyyam pi ca cīvaraṃ,
buddhaputtā mahānāgā na dhārenti tathāvidhaṃ. 3
- 25 Dhārenti te paṃsukūlaṃ saṅghāṭetvā pilotike,
vaṇacchādanacolaṃ va icchālobhavivajjitā. 4
- Sādiyāmi sadā 'haṃ bho upāsakanimantaṃ,
n' eva sādenti⁸ sambuddhaputtopāsakayācanaṃ. 5

[1] 1. H¹H²P,G, kuṭumbik- everywhere. 2. G. saṃghaṃ 3. D
bhagavā 4. BDH¹KP,G. paṇḍariyamāno 5. DJ,S. bhagavatā 6. H¹
Ss. naddha; P naddho 7. H²P puññatthānaṃ 8. H¹P,G.Schl. sādenti

- Sapadānena yaṃ laddhaṃ lūkhaṃ vā pi paṇītakaṃ,
tena tussanti me puttā rasagedhavivajjitā. 6
- 5 Nīpajjāmi ahaṃ sādhu santhate sayane subhe,
na te seyyaṃ pakappenti saṃsārabhayabhīrukā,
ṭhānāsanena gamanena kappenti iriyāpathaṃ.⁹ 7
- Nekabhūmisamākiṇṇapāsādesu vasāmi¹ ahaṃ,
buddhaputtā tathācchannaṃ na kadāci pavisanti te. 8
- Rukkhamūle susānasmiṃ abbhokāse ramanti te,
bhāvetvā bhavanāsāya hetuṃ bhāvanam uttamaṃ. 9
- 10 Ahaṃ gāme vasissāmi pāpento janataṃ sivaṃ,
ramanti¹⁰ mama puttā te pantaśenāsan¹¹ ekakā.¹¹ 10
- Tesaṃ mahantataro¹² santo thero 'yaṃ Vasabho mahā,
dhutaṃpāpo dhutaṃgaggo¹³ ñāto 'yaṃ mama sāsane¹⁴ ti.¹¹
- [2] Evaṃ bhagavā hatthaṃ¹ ukkhipitvā candamaṇḍale paharanto viya
15 therassa guṇe pakāsesi. Tato so tassa guṇakathaṃ sutvā sayam pi taṃ
ṭhānantaraṃ² kāmayamāno: yannūnāhaṃ anāgate aññatarassa sammāsambud-
dhassa sāsane dhutaṃgadharānaṃ aggo bhavissāmi³ ti taṃ ṭhānantaraṃ²
patthento bhagavato pādamūle nīpajji. Satthā taṃ kāraṇaṃ upaparikkh-
itvā: ⁴ito kappasatasahassamatthake Gotamo nāma satthā uppajjati.⁵
- 20 Tvaṃ tadā dhutaṃgadharānaṃ aggo hutvā Kassapo ti paññāyissasi ti vyā-
karaṇaṃ adāsi.⁶ Tato paṭṭhāya so⁷ somanasso puññakammaṃ katvā tato cuto
devamanussesu devissariyaṃ anubhavanto Vipassīsammasambuddhakāle⁸
Ekaśāṭako nāma brāhmaṇo hutvā mahādānaṃ adāsi. Tato cuto Kassapasammā-
sambuddhe parinibbute Bārāṇasīnagare Bārāṇasīseṭṭhi hutvā nibbatto⁹

[1] 9. Sdhl. omits vv. 7-11 as noted by Geigers (G., p. 9 n. 2); but gives a tr. thereof. 10. BH H² JKP ramenti 11. H P pantha-; K, G. Gs. pattha-; A -ekikā 12. G. vantataro; Ss. abbhantaro 13. SD 11 records v. l. dhutasaṃgo. 14. MSS. except A & G. sāvako

[2] 1. G. sahatthaṃ 2. A ṭhānaṃ 3. Ss. bhavēyyan 4. H¹ H P add tvaṃ. 5. G. uppajjissati 6. A akāsi 7. B om. 8. B -dhassa kāle 9. A, Ss. om.

¹⁰tassa dhātupūjaṃ katvā¹⁰ dānādīni puññāni katvā tato cavitvā saṃsāre
saṃsaranto dasavassasahassāyukesu manussesu Bārāṇasiyaṃ eko kuṭumbiko
hutvā nibbatti. So paṇāyaṃ kuṭumbiko araññe jaṅghāvihāraṃ anuvicaranto¹¹
paccantime janapade araññāyatane aññatarāṃ paccekabuddhaṃ addasa. So
5 ca paccekabuddho tattha cīvarakammaṃ karonto anuvāte appahonte saṃhar-
itvā ṭhapetum¹² āraddho.¹³ Kuṭumbiko taṃ disvā: bhante, kiṃ karoṭhā? ti
pucchi.¹⁴ So paccekabuddho appicchatāya tena puṭṭho na kiñci vutto
hoti.¹⁵ So¹⁶ cīvaradussaṃ nappahotī ti ñatvā attano uttarasāṭakaṃ pac-
cekabuddhassa pādamūle ṭhapetvā agamāsi. Paccekabuddho taṃ gahetvā
10 anuvātaṃ¹⁷ āropento cīvaraṃ katvā pārūpi.¹⁸

[3] Kuṭumbiko jīvitapariyosāne kālaṃ katvā Tāvatiṃsabhavane nibbat-
titvā tattha yāvatāyukaṃ dibbasampattim anubhavitvā tato cavitvā Bār-
āṇasito tiyojanamattake¹ ṭhāne aññatarasmiṃ nagare nibbatti. Tassa
mātāpitāro Nandī ti nāmaṃ akaṃsu. Tassa sattabhātāro ahesuṃ. Sesā cha-
15 bhātāro nānākammantesu vyāvaṭṭā mātāpitunnaṃ posenti. Nandiko pana aka-
mmasīlo gehe yeva vasati. Tasmā tassa sesā kujjhanti. Mātāpitāro pi
Nandikaṃ āmantetvā ovadanti. So tuṇhī hot' eva. Athāparasmiṃ samaye
gāme nakkhattaṃ ghuṭṭhaṃ. Tadā so mātaram āha: amma, sāṭakaṃ dehi. Nak-
khattaṃ kilissāmi ti. Sā dhotavattthaṃ nīharitvā adāsi. Amma, thūlaṃ
20 idan ti. Sā aññaṃ nīharitvā adāsi. Tam pi paṭikkhipi. Atha naṃ mātā
āha: ²tāta, yādise² mayaṃ gehe jātā, n' atthi ito sukhumatarassa paṭi-
lābhāya puññaṃ ti. Labhanaṭṭhānaṃ gamissāmi amma ti. Putta, aham ajj'
eva tava Bārāṇasīnagare rajjapaṭilābhaṃ icchāmi ti āha. So sādhu amma
ti mātaraṃ vanditvā³ padakkhiṇaṃ katvā³ ⁴ahaṃ gacchāmi ti vatvā⁴ pakkā-
25 mi. Mātuyā pan' assa evaṃ ahosi: kahaṃ so gamissati?⁵ Pubbe viya idha
vā ettha vā gehe nisīditvā āgacchatī ti. So pana puññaniyāmena codiya-
māno gāmato nikkhamitvā Bārāṇasiṃ⁶ gantvā senaguttassa gehe paṭivasati.

[2] 10. Only A has this phrase in lieu of the following dānādīni pu-
ññāni katvā. Other MSS., G.S.Ss. do not mention dhātupūjā. Sahl. 188
supports A. cf. 'yojanikaṃ suvaṇṇacetiyaṃ', etc. and 'tattha dānādīni
puññāni katvā' Sv.73. See also, ThagA. iii.126. 11. BH¹H²KMP, G. vi-
haranto 12. A ṭhapitum 13. M āraddhe 14. A vatvā 15. In lieu
of this entire sentence A has tena appicchatāya na kiñci vutte. 16.
A om. 17. D -ke 18. H¹H²KMP pārūpitvā

[3] 1. A yojanamatte; G. -matṭhake. See note in tr. 2. B om. tāta;
D -yādisā; G. tayā sadise 3. H¹ om. 4. BJK, S. om. G. adds vanditvā.
5. M gamissatha 6. D Bārāṇasiyaṃ

[4] Ath' ekadivasaṃ so tassa kammakarehi¹ saddhiṃ sallapanto nisīditvā² pacalāyanto supinaṃ addasa. Mukhena antaṃ nikkhamitvā sakala-Jambudīpe pattharitvā antokucchiyaṃ³ eva pāvisi. Pabuddho so bhūto⁴ mahāsaddam akāsi. Atha naṃ mahāsenagutto pucchi. Nandiko: supinaṃ ad-
 5 dasan ti āha. Atha tena kīdisan? ti puṭṭho kathesi. Tato senagutto taṃ⁵ attano kulūpikaṃ⁶ paribbājikaṃ pucchi: ko tassa vipāko? ti. Paribbājikā: yadi bho itthī passati, sattadivasabbhantare yeva abhisekaṃ labhati. Yadi puriso passati, tath' eva rājā hotī ti kathesi. Senagutto tassā taṃ kathaṃ sutvā: imaṃ mama ñātiṃ karomī ti attano sattadhītare⁷ pakko-
 10 sitvā paṭipāṭiyā pucchi: Nandiyassa santike vasathā? ti. Sesā sabbā na icchiṃsu: na mayaṃ jānāma etaṃ adhunāgataṃ kulavantaṃ vā akulavantaṃ⁸ vā ti. Atha kaniṭṭhikaṃ pucchi. Sā: yassa maṃ mātāpitaro dassanti, te-
 saṃ vacanaṃ na bhindissāmī ti sampaṭicchi. Atha senagutto Nandikaṃ pak-
 kositvā⁹ attano dhītaraṃ datvā tassa mahāsampattiṃ adāsi.

[5] Tato sattame divase Nandiko tattha tattha āhiṇḍanto rañño maṅgal-
 uyyānaṃ passissāmī ti gantvā maṅgalasilāpaṭṭe¹ sasīsaṃ² pārupitvā nipa-
 jji. So ca Bārāṇasīrañño³ kālakatassa sattamo divaso hoti. Amaccā ca
 purohito ca rañño sarīrakiccaṃ kāretvā rājaṃgaṇe nisīditvā mantayiṃsu:
 rañño ekā va dhītā atthi.⁴ Putto pan' assa n' atthi. Arājikaṃ rajjaṃ na
 20 tiṭṭhati. Phussarathaṃ vissajjessāmā ti. Te kumudapattavaṇṇe⁵ cattāro
 Sindhave⁶ yojetvā setacchattapamukhaṃ paṃcavidharājakakudhabhaṇḍaṃ
 rathasmiṃ yeva ṭhapetvā rathaṃ vissajjetvā pacchato turiyāni paggaṇhā-
 pesuṃ. Ratho pācīnadvāreṇa nikkhamitvā uyyānābhimukho⁷ ahosi. Paricay-
 ena⁸ uyyānābhimukho gacchati; nivattemā ti keci āhaṃsu. Purohito: mā
 25 nivārayitthā ti āha. Ratho kumārakaṃ padakkhiṇaṃ katvā ārohaṇasajjo⁹
 hutvā aṭṭhāsi. Purohito pārupaṇakaṇṇaṃ apanetvā pādatalāni olokento:
 tiṭṭhatu ayaṃ dīpo,¹⁰ dvisahassadīpaparivāresu catusu mahādīpesu ekaraj-

[4] 1. MP dāsa-; S. -kārehi 2. B nisīdi; K nipajjitvā 3. S.Ss. -kucchiṃ 4. G. adds va 5. D adds kathan ti. 6. S.Ss. kulūpagaṃ 7. AH²P, G.Ss. -dhītaro; B -dhītaraṃ 8. K om. A, S.Ss. dukkula- 9. G. pakkosāpetvā

[5] 1. H²JP -silātale paṭṭe; Ss. -silāpaṭṭatale 2. BH¹H²MP sīsaṃ 3. B Bārāṇasiyaṃ- 4. B om. 5. DP -vaṇṇo 6. M Sindhavo 7. A -mukhaṃ 8. A paṭipāṭiyena 9. B ārohaṇe- 10. B dijo

jaṃ kāretuṃ¹¹ samattho ti vatvā tassa dhiṭiṃ upadhāretuṃ tikkhattuṃ¹²
turiyāni paggaṇhāpesi. Atha kumāro mukhaṃ vivaritvā oloketvā: kena
kāraṇena āgatatthā? ti āha.¹³ Deva, tumhākaṃ rajjaṃ pāpuṇātī ti.¹⁴ Rājā
kahan? ti. Devattaṃ gato sāmī ti. Kati divasā atikkantā? ti. Ajja sat-
5 tamo divaso ti. Putto vā dhītā vā n' atthī? ti. Dhītā atthi deva, put-
to na vijjatī ti. Tena hi kāressāma rajjan ti. Te tāvadeva abhiseka-
maṇḍapaṃ kāretvā rājadhītaraṃ sabbālaṃkārehi alaṃkaritvā uyyānaṃ netvā
kumārassa abhisekaṃ akaṃsu.

[6] Ath' assa katābhisekassa¹ satasahassagghanakaṃ vatthaṃ ānesuṃ.
10 So: kim idaṃ tātā? ti āha. Nivāsanavattaṃ devā ti. Nanu tāta thūlaṃ
ti. Manussānaṃ paribhogavatthesu ito sukhumataraṃ n' atthi devā ti.
Tumhākaṃ rājā evarūpaṃ² nivāsetī? ti.³ Āma devā ti. Na maññe puññavā
tumhākaṃ rājā ti vatvā: handa, suvaṇṇabhiṃkāraṃ āharatha. Labhissāmi⁴
vatthan ti. Suvaṇṇabhiṃkāraṃ āhariṃsu. So uttāhāya hatthe dhovitvā mukh-
15 aṃ vikkhāletvā hatthena⁵ udakaṃ ādāya puratthimadisāya abbhukkiri. Tā-
vadeva ghanapaṭhaviṃ bhinditvā soḷasakapparukkhā uttāhiṃsu. Puna uda-
kaṃ hatthena⁶ gahetvā dakkhiṇaṃ pacchimaṃ uttaraṃ ti evaṃ⁷ catasso pi
disā abbhukkiri. Sabbadisāsu soḷasa soḷasa hutvā catusaṭṭhikapparukkhā⁸
uttāhiṃsu. So ekaṃ dibbadussaṃ nivāsetvā ekaṃ pārupitvā: Nandiyarañño
20 vijite suttakantakā itthiyo mā suttaṃ kantantū ti bheriṃ carāpethā ti
vatvā chattaṃ ussāpetvā alaṃkatapaṭṭiyatto hatthikkhandhavaragato naga-
raṃ pavisitvā pāsādam⁹ āruya¹⁰ mahāsampattiṃ anubhavi. Aho tadā pacc-
ekabuddhassa dinnānuvātakassa¹¹ vipāko! Tenāhu porāṇā-

25 Yathā sāsapamattamhā bījā nigrodhapādapo,
jāyate satasākhaṇḍo¹² mahā nīlambudopamo. 12

Tath' eva puññakammamhā aṇumhā vipulaṃ phalaṃ,
hotī ti appapuññaṃ ti nāvamaññeyya paṇḍito ti. 13

[5] 11. A,S. kātuṃ 12. H¹H²KMP,G. om. 13. D om. 14. G.
pāpuṇī ti

[6] 1. B tathābhi-; See, G. p.12 n.5. cf. ath'assa katābhi- ThagA.
iii. 127. 2. A -rūpā 3. KM nivāseti; S.Ss. nivāsesī ti 4. ABD
KM,S. labhissāma 5. G₂ hatthe 6. BKM om. 7. G. om. 8. H¹H²
P,G. -rukkhāni 9. H¹H²P pāsādā 10. A,S.Ss. abhiruya 11. DH¹H²
P,G. -kamma 12. ABH¹H²MP -sākhandho; K -sākhaṇḍo. SD 11 supports
text.

[7] Evaṃ gacchante kāle ekadivasaṃ devī rañño sampattiṃ disvā aho
tapassī¹ ti kārūññākāraṃ dassesi. Kim idaṃ devī?² ti ca³ puṭṭhā⁴ ati-
mahatī te⁵ deva sampatti atītam addhānaṃ kalyāṇaṃ katattā. Idāni anā-
gatass' atthāya kusalaṃ karoṭhā ti āha. Kassa dassāma? Silavantā n'
5 atthī ti. Asuñño deva Jambudīpo arahantehi. Tumhe dānaṃ sajjetha. Ahaṃ
arahante lacchāmi ti āha. Punadivase rājā mahārahaṃ dānaṃ sajjāpesi.
Devī⁶ pāto va uposathaṅgāni adhiṭṭhāya uparipāsādam abhiruhitvā:⁶ sace
imissā disāya arahanto atthi, idhāgantvā amhākaṃ bhikkhaṃ gaṇhantū ti⁷
uttara-Himavantābhimukhī pupphāni uddhaṃ khipitvā urena⁸ nipajji. Atha
10 tāni pupphāni ākāśato gantvā Himavantapadese vasantānaṃ Padumavatiyā
puttānaṃ paṃcasatānaṃ paccekabuddhānaṃ⁹ jeṭṭhaka-Mahāpadumapaccekabu-
ddhassa⁹ pādamūle paṭiṃsu. Tathā hi-

Aho passatha bho 'dāni vimhayaṃ puññakammuno,¹⁰
acetanā pi pupphāni dūtakiccesu¹¹ vyāvaṭṭā. 14

15 Kattukāmena lokasmiṃ sakalaṃ attano vasaṃ,
sabbatthāmena kattabbaṃ puññaṃ paññavatā sadā ti. 15

[8] Tato Mahāpadumapaccekabuddho taṃ fiatvā sesabhātare¹ āmantesi:
mārisā, Nandiyarājā² tumhe nimanteti.³ Adhivāsetha tassa nimantaṇaṃ ti.
Te⁴ adhivāsetvā tāvad eva ākāsenāgantvā uttaradvāre otariṃsu. Manussā:
20 paṃcasatā deva paccekabuddhā āgatā ti rañño ārocesuṃ. Rājā saddhiṃ
deviyā gantvā vanditvā patte gaḥetvā paccekabuddhe pāsādaṃ āropetvā
tattha tesu dānaṃ datvā bhattakiccāvasāne rājā saṃghattherassa, devī
saṃghanavakassa ca⁵ pādamūle nipajjitvā: ayyā paccayehi na kilamiss-
antu. Mayaṃ puññena na hāyissāma. Amhākaṃ idha vāsāya paṭiññaṃ dethā
25 ti paṭiññaṃ kāretvā⁶ uyyāne nivāsanaṭṭhānādayo kāretvā yāvajīvaṃ pac-
cekabuddhe upaṭṭhahitvā⁷ tesu parinibbutesu sādhuḥkīlakaṃ kāretvā can-

[7] 1. G. tapasvī 2. G. repeats kim idaṃ devī 3. H¹H²P,G.Ss.
om. 4. DH¹H²P,G. add sā evaṃ vadi. 5. B om. 6. MSS.,G.S. om.
Sdhl. 125 supports Ss. cf. ThagA. iii.128. 7. B gaṇhantī ti
8. BH¹H²KP,G. uttarena; D udarena 9. B om. 10. H¹H²P,G. -kammino;
B -kammunā 11. G.Ss. -kammesu

[8] 1. ABM -bhātara 2. H¹ Nanda-; H²P,G. Nandi- 3. DH¹P,G.
nimantesi 4. BDH¹H²MP om. 5. DH¹H²P,G. om. 6. G. kārapetvā
7. G. upaṭṭhahi

danāgaru-⁸ādīhi sarīrakiccaṃ kāretvā dhātuyo gaṇetvā cetiyaṃ patitṭhā-
 petvā: evarūpānaṃ pi mahānubhāvānaṃ mahesinaṃ maraṇaṃ bhavissati. Kim
 aṅga pana mādisānaṃ? ti saṃvegajāto jeṭṭhaputtaṃ rajje patitṭhāpetvā
 sayaṃ samaṇapabbajjaṃ pabbajī. Devī pi: raññe pabbajite ahaṃ kiṃ kar-
 5 issāmi? ti pabbajitvā dve pi uyyāne vasantā jhānābhikkhāṃ nibbattetvā⁹
 jhānasukhena vītināmetā¹⁰ āyupariyosāne brahmaloke nibbattiṃsu. Te
 amhākaṃ bhagavato kāle brāhmaṇakule nibbattitvā buddhasāsane pabbaj-
 iṃsu. Tadā Nandiyarājā¹¹ dhutaṃgadharānaṃ aggo Mahākassapatthero nāma
 hutvā cando viya¹² suriyo viya ca¹³ loke pākaṭo hutvā bhagavati pari-
 10 nibbute buddhasāsanaṃ ativiya sobhesi. Bhariyā pi 'ssa Bhaddakāpilānī¹⁴
 nāma ahoṣī ti.

Datvā pur' eko vipine caranto

paccekabuddhassa' anuvātamattaṃ,

15 Katvā saraṭṭhaṃ Kurudīpasobhaṃ
 mahānubhāvo vasudhādhipo 'si.¹⁵ 16

Tumhe ca bhonto khalu sīlavante

dadātha¹⁶ dānāni anappakāni,¹⁶

Taṃ vo¹⁷ patitṭhā ca bhavantarasmīṃ

cintāmaṇiṃ¹⁸ kappataruṃ va sāraṇ¹⁸ ti. 17

20 Nandirājassa vatthuṃ paṭhamāṃ

Aññataramanussassa¹⁹ vatthumhi ayam ānupubbīkathā:

[9] Amhākaṃ bhagavati parinibbute Pāṭaliputtasamīpe aññatarasmīṃ
 gāme aññataro eko duggatamanusso vasati. So pan' ekadivasaṃ aññataraṃ¹
 gāmaṃ gacchanto dve sāṭake nivāsetvā mahantaṃ aṭaviṃ pāpuṇi. Tad' evaṃ

[8] 8. BDKM candanadāru- 9. D nibbattitvā 10. G. vītināmetvā
 11. P, G. Nandirājā pana 12. G₂ om. 13. BDH¹ H² JMP, G. om.
 14. S. Bhaddakapilāni 15. H¹ H² P, G. Schl. read: akāsi raṭṭhaṃ Kuru-
 dīpasobhaṃ mahānubhāvo 'vanipo ahoṣi. SD 11 explains 'saraṭṭhaṃ' and
 'vasudhādhipo' which corroborate text. 16. ABDJM, Gs. dānaṃ muninā
 pasatthaṃ 17. DH¹ P, G. te 18. ABDJK santibhataṃ ca hoti; M kappata-
 ruṃ ca hoti. 19. DH¹ -manussa

[9] 1. D aññāṃ; H¹ aññatara

gacchantaṃ disvā: etassa vatthaṃ gaṇhissāmī ti eko coro anubandhi.
 So dūrato va āgacchantaṃ coraṃ disvā cintesi: aham etasmā² palāyituṃ
 vā etena saddhiṃ yujjhituṃ vā na sakkomi. Ayaṃ āgantvā avassaṃ anic-
 chantassā pi me vatthaṃ gaṇhissati. Mayā pi 'ssa niratthakena harituṃ
 5 na sakkā. Dānavasen' assa dassāmī ti sannitṭhānam akāsi. Atha coro
 āgantvā vatthaṃ³ parāmasi. Atha so puriso cittaṃ pasādetvā: ayaṃ⁴ mama⁵
 vatthadānaṃ bhavabhogasukhatthāya paccayo hotū ti vatthaṃ datvā duc-
 chāditattā mahāmaggaṃ pahāya arañña⁶ jaṃghāmaggena⁷ gacchanta⁸ āsi-
 visena datṭho kālaṃ katvā Himavata⁹ppadese dvādasayojanike kanakavim-
 10 āne nekaccharāsahassaparivuto nibbatti. Vimānaṃ pan' assa parivāretvā
 tiyojanike tṭhāne kapparukkhā nibbattiṃsu. So mahantaṃ dibbasampattiṃ
 disvā somanassaṃ pavedento āha:⁹

Pariṇāmitamattena dānassa sakasantakaṃ,
 dadāti vipulaṃ bhogaṃ¹⁰ dibbam issariyaṃ varaṃ.¹¹ 1
 15 Dvādasayojanubbedhaṃ dudikkhaṃ¹² cakkhumūsaṃ,¹³
 kūṭāgāravarūpeṭaṃ sabbasovaṇṇayaṃ subhaṃ. 2
 Mama puññaṃ nibbattaṃ¹⁴ nekarāgaddhajākulaṃ,
 tath' eva parisuddhehi vitānehi ca¹⁵ 'laṃkataṃ. 3
 20 Pāsādapariyantamhi dibbavatthāni lambare,
 vāteritā te sobhanti avhentaṃ va sudhāsino. 4
 Pāsādassa samantā me bhūmibhāge tiyojane,
 icchiticchitadātāro jātāsuṃ¹⁶ surapādapā. 5
 Tattha naccehi gītehi vādehi turiyehi ca,
 nekaccharāsahashehi modāmi bhavane mama. 6

[9] 2. H²P, G. etassa; H¹ om. 3. S. vatṭhakaṃ 4. DJK, S. Ss. G. imaṃ 5. A om. 6. S. ārañña 7. BH H²P jaṅgha- This, however, is the reading known to Sv, 26 also. 8. G. gantvā 9. H¹H²P, G. om. 10. A evaṃ 11. H¹H²P, G. sadā 12. Gs. Ss. duddikkhaṃ 13. H¹H²P, G. -dūsaṃ 14. H¹H²P, G. nibbatti 15. BDKM om. and read alaṃkataṃ. 16. DH H²P, G. jāyimsu

Na sammā dinnavatthassa akkhette phalam īdisaṃ,
khette sammā dadantassa ko phalaṃ vaṇṇayissatī? ti. 7

Evaṃvidham pi kusalaṃ manujo karitvā
pappoti dibbavibhavaṃ munivaṇṇaniyaṃ,
5 Mantvāna ¹⁷bho dadatha ¹⁷dānavaraṃ susīle
saddhāya suddhamanasā 'ssa visesabhāgī ti. 8
Aññataramanussassa ¹⁸vatthum dutiyaṃ

Visamalomakumārassa vatthumhi ayam ānupubbīkathā:

[10] Atīte kira imasmiṃ Jambudīpe Kassapo nāma sammāsambuddho pār-
10 amiyo pūretvā sabbaññutaṃ patto lokassa dukkhāpanudo sukhāvaho paṭi-
vasati lokaṃ ¹nibbānamahānagaravare ²paripūrento. Tasmiṃ samaye añña-
taro puriso satthu dhammadesanaṃ sutvā pasanno bhikkhusaṃghassa dānaṃ
dento sīlaṃ rakkhanto uposathakammaṃ karonto nānāvīdhāni ³puññakammāni
katvā suttappabuddho viya gantvā devaloke nibbatti ⁴sabbaratanamaye
15 dibbavimāne devaccharāsahassaparivuto. Tattha yāvatāyukaṃ tathavā tato
cuto amhākaṃ bhagavati parinibbute Jambudīpe Pāṭaliputtanagare āṇācaka-
kavatti-Dhammāsokamahānarindassa aggamahesiyā kucchimhi nibbatti. Tassa
nāmaṃ karonto ⁵sīse lomaṃ visamaṃ hutvā jātattā Visamalomakumāro ti
sañjāniṃsu. So kamena viññutaṃ patto balasampanno ahosi; mahāthāmo
20 abhirūpo ca ahosi; dassanīyo pāsādiko yasaparivārasampanno paṭivasati.

[11] Tato aparena samayena Dhammāsokamahānarindo caturāsītirājasa-
hassaparivuto ¹anantabalavāhano kilāparo Himavantaṃ gantvā yathābhira-
antaṃ kilītvā āgacchanto Candabhāgaṃ nāma gaṅgaṃ sampāpuṇi. Sā ²pana
yojanavittatā tigāvutagambhīrā ahosi. Tadā sā adhunāgatehi oghehi
25 mahāphenasamākulā bahūmicchaṭā ³ubhokūle uttarantī mahāvegā gacchati. ⁴

[9] 17.A yo dadati 18. A -tarassa manussassa; DH ¹-manussa-

[10] 1. B loke 2. H ²-nagare vare; M -nagare 3. AH ¹H ²P nānā-
vidha 4. G. has a fullstop after nibbatti, and the rest forms part
of the next sentence. 5. BH ¹H ²P, Ss. karontā; G. kārentā

[11] 1. BDJKM, S. Ss. -sahassarājaparivuto 2. J so 3. BDH ¹H ²MP
bahūmiyo; J bahuviyo; K bahu-ūmiyo; G. bahūmiyā; S. bahūmiyo; Ss.
mahūmicchaṭā. A adopted on the basis of Sdhl. 311.
4. S. gacchantī

Tadā rājā gaṅgaṃ disvā: ko ⁵nām' ettha puriso evaṃvidhaṃ ⁵mahāgaṅgaṃ
 taritum ⁶ samattho bhavissatī? ti āha. Taṃ sutvā Visamalomakumāro āga-
 ntvā vanditvā: ahaṃ deva, gaṅgaṃ taritvā gantum ca ⁷āgantum ca ⁷sak-
 komī ti āha. Rājā sādhu ti sampaṭicchi. Atha kumāro gālhaṃ nivāsetvā
 5 makaradantikaṃ ⁸ kese bandhitvā gaṅgākūle t̥hito aṭṭhārasahatthaṃ abbh-
 uggantvā usabhamattaṭṭhāne patitvā taritum ārabhi. Tato caṇḍasotaṃ
 chinditvā taranto gamanāgamanakāle gaṇhanatthāya āgate caṇḍasumsumāre
 pāṇinā paharitvā cuṇṇavicuṇṇaṃ karonto vīsasataṃ ⁹ māretvā uttāretvā ¹⁰
 thalam uggamma rājānaṃ vanditvā aṭṭhāsi. Rājā taṃ kāraṇaṃ disvā bhaya-
 10 ppatto: eso kho maṃ māretvā rajjam pi gahetum ¹¹ samattho. ¹² Etaṃ
 māretum ¹³ vaṭṭatī ti ¹⁴ cintetvā nagaraṃ sampatto ¹⁵ kumāraṃ pakkosāpetvā
 amacce āha: imaṃ bhāṇe bandhanāgāre karoṭhā ti āṇāpesi. Te tathā
 kariṃsu.

[12] Ath' assa bandhanāgāre vasantassa cattāro māsā atikkantā. Tato
 15 rājā catumāsaccayena dīghato saṭṭhihatthappamāṇe saṭṭhiveḷukalāpe
 āharāpetvā ¹ gaṇṭhiyo sodhāpetvā ² anto ayosāraṃ pūretvā ³ rājaṅgaṇe t̥ha-
 pāpetvā Visamalomakumāraṃ bandhanāgārato ānāpetvā amacce evaṃ āha:
 bhāṇe, svāyaṃ ⁴ kumāro iminā khaggena ime veḷukalāpe caturaṅgulaṃ ⁵ ca-
 turaṅgulaṃ katvā chindatu. No ce chinditum sakkoti, taṃ mārethā ti
 20 āha. Taṃ sutvā kumāro: ahaṃ bandhanāgāre ciravuttho jigacchāpīlito
 āhārena kilamiṃ. ⁶ Yannūnāhaṃ āhāraṃ bhuñjitvā chindeyyan ⁷ ti. Te: n'
 atthi dāni tuyhaṃ āhāraṃ ti āhaṃsu. Tena hi pokkharāṇiyā ⁸ pāṇīyaṃ pi-
 vissāmī ti āha. Te sādhu ti pokkharāṇiyaṃ ⁹ nesum. ¹⁰ Kumāro pokkharāṇiṃ ¹¹
 otaritvā nahāyitvā nimuggo yāvad atthaṃ kalalaṃ bhuñjitvā pāṇīyaṃ pi-
 25 vitvā utṭhāya asipattaṃ gahetvā mahājanaṃ passantam eva aṭṭhāsītihat-

[11] 5. G. c'ettha puriso evaṃ 6. BH¹H²KMP, G. otaritum 7. H¹H²
 P om. 8. H¹ -dantikā; BDJKM -dantiyaṃ; S.SD 12 -dantiyā. See note
 in tr. 9. SD 12 has vīsasattaṃ [exp. ghoravisadeḍḍubhādīnaṃ sattaṃ].
 10. MSS. except BH², G. om. Ss. uttaritvā 11. S.Ss. gahitum 12. ¹
 G₂ adds bhavissatī ti. 13. A hāretum; H¹H²P, G. gāhāpetum 14. AH¹
 H²P, G. yuttan ti 15. A patto

[12] 1. G. bandhāpetvā 2. BJKM sodhetvā 3. G. adds anto.
 4. D, G. sq'yaṃ; H¹H²P sāyaṃ 5. A caturaṅgule, & om. caturaṅgulaṃ
 katvā; DH¹ om. second caturaṅgulaṃ; G. caturaṅgula- 6. DH² kilamī
 7. BH¹H²MP, G. chindeyyun 8. B pokkharāṇiyaṃ gantvā 9. S.Ss. pok-
 kharāṇiṃ 10. B pesesum 11. K pokkharāṇiyaṃ

- thaṭṭhānaṃ¹² ākāsaṃ ullaṅghitvā¹³ sabbaveḷukalāpe caturaṅgulamattena
khaṇḍākhaṇḍaṃ¹⁵ kurumāno otaritvā mūle thūla-ayasalākaṃ¹⁶ patvā kiṇī
ti saddaṃ sutvā asipattaṃ vissajjetvā rodamāno aṭṭhāsi. Tato rājapur-
isehi: kim atthaṃ rodasī? ti vutte: ettakānaṃ purisānaṃ antare mayhaṃ
5 eko pi suhado n' atthi. Sace bhaveyya, imesaṃ veḷukalāpānaṃ antare
ayosāraṃ atthibhāvaṃ katheyya. Ahaṃ pana jānamāno ime veḷukalāpe aṅ-
gulaṅgulesu¹⁷ chindeyyan ti āha. Tato rājā¹⁸ kumārena katakammaṃ olo-
ketvā pasanno¹⁹ uparājaṭṭhānaṃ²⁰ bahuñ ca vibhavaṃ dāpesi. Evam assa
balasampattilābho nāma na jātigottakulapadesādīnaṃ balaṃ, na pāṇāti-
10 pātādiduccaritānaṃ balaṃ. Kass' etaṃ balan? ti: Kassapasammāsambud-
dhakāle bhikkhusaṃghassa dinnādānādisucaritakammāvīpākaṃ. Tena vuttaṃ-
23 Kassapassa munindassa kāle²³ aññataro naro,
sambuddham upasaṃkamma sutvā dhammaṃ sudesitaṃ. 1
Paṭiladdhasaddho hutvāna sīlavantassa bhikkhuno,
15 madhurannapāne pacure adāsi sumano tadā. 2
Adāsi cīvare patte tath' eva kāyabandhane,
adā khīrasalākañ ca bahu kattarayaṭṭhiyo.²⁴ 3
Adā supassayaṃ^{24a} dānaṃ mañcapīṭhādikaṃ tathā,
pāvārakambalādīni adā sītanivāraṇaṃ.²⁵ 4
20 Adā bhesajjadānāni ārogatthāya bhikkhunaṃ,
evaṃ nānāvidhaṃ puññaṃ katvāna tidivaṃ gato. 5
Tattha dibbavimānaṃhi uppanno so mahiddhiko,
devaccharāparivuto devasenāpurakkhato. 6
Dibbehi naccagītehi dibbavāditatantihi,
25 modamāno anekehi dibbasampattiyā saha. 7

[12] 12. D₁ asīti-; H¹ H² JP, G. aṭṭhāsi tato asīti- 13. AM laṅgh-
itvā 14. H¹ H² P sabbe- 15. P khaṇḍaṃ¹ 16. A -ayakalāpaṃ; B
-ayasāraṃ 17. A -aṅgulena 18. ADH H², G. rāja-; Sv. 110 supp-
oṇṭa my reading. 19. G. adds rājā 20. H¹ H² MP, G. add ca 21.
H¹ H² P om. dinna 22. A -kamme 23. ABH H² KMP, G. read Kassapamuni-
no kāle tasmīṃ 24. Sdh. omit this and the following v., but gives
a tr. thereof. 25. AH¹ MP sīti-

24 a Gs. Ss. Suphassayaṃ

Yāvatāyup tahiṃ tthatvā Jambudīpe manorame,
nagare²⁶ Pāṭaliputtamhi Dhammāsokassa rājino. 8

Putto hutvāna nibbatti mahāthāmo mahābalo,
mahāyaso mahābhogo āsi buddhādīmāmakō. 9

5 Kātabbaṃ kusalaṃ tasmā bhavasampattim icchatā,²⁷
pāletabbam atho sīlaṃ bhāvetabbam ca bhāvanan ti. 10

Tato kumāro uparājatthānaṃ labhitvā mahāsampattim²⁸ anubhavamāno
Moggalīputtatissattheram ādiṃ katvā mahābhikkhusaṃghassa cīvarapiṇḍa-
pātasenāsanagilānapaccayadānādivasenā²⁹ sakkāraṃ²⁹ katvā sīlaṃ rakkhī-
10 tvā uposathakammaṃ katvā āyupariyosāne yathākammaṃ gato ti.

Evaṃvidhaṃ sucaritaṃ sumano³⁰ karitvā
bhāgī 'ssa nekavibhavassa bhavē³¹ bhavesu,
Tumhe pi bho sucaritaṃ vibhavānurūpaṃ
katvāna nibbutipadaṃ karaṃ karoṭhā ti. 11

15 Visamalomakumārassa vatthum tatiyaṃ

Kaṇṇanadeviyā vatthumhi ayam ānupubbīkathā:

[13] Jambudīpe kira Devaputtaṃ¹ nāma dassanīyaṃ ekaṃ nagaraṃ ahosi.
Tasmiṃ samaye manussā yebhuyyena pattamaṃ nāma pūjaṃ karonti. Bhag-
avata² paribhuttapattaṃ gahetvā katānekapūjāvidhānā³ mahussavaṃ⁴ kar-
20 onti, taṃ pattamahan ti vuccati. Tasmiṃ samaye Devaputtanagare rājā
sabbaratanamayaṃ rathaṃ sabbālaṃkārehi alaṃkārapetvā kumudapattavaṇṇe
cattāro Sindhava yojetvā susikkhitasippācariyehi sattaratanapariniṭ-
ṭhite asītihaṭṭhavelagge satthunā paribhuttaṃ selamayaṃ⁵ muttā-
jālādīhi⁶ alaṃkaritvā velaggaṃ āropetvā veluṃ rathe tthapāpetvā⁷ naga-
25 raṃ devanagaraṃ viya alaṃkaritvā dhajapatākādayo ussāpetvā toraṇagghi-

[12] 26. DJ, Gs.S, Ss. Sdhl. pure 27. G. icchinā 28. BJK, S.Ss.
om. mahā. 29. DH H²P, G. -dānādīni sakkārāni 30. H¹, G. manujo; P
manuje (read manujo). cf. 2.2.8a 31. BD, G.Gs.S.Ss. bhavābhavesu;
A reads kumārako so for bhavē bhavesu.

[13] 1. ABDJKM, S. Devaputtanagaraṃ 2. AH¹H²P, G. bhagavato
3. DH¹H²P kata- 4. BDJKM, S.SD. ussavaṃ; cf. mahāpūjaṃ Sv. 127.
5. M selamayaṃ- 6. DH¹P, G. -jālakādīhi; H² -maṇijālakādīhi 7. D
G.Ss. tthapetvā

kapantiyo ca puṇṇaghaṭṭadīpamālādayo⁸ ca paṭiṭṭhāpetvā anekehi pūjāvi-
dhānehi nagaraṃ padakkhiṇaṃ kārāpetvā nagaramajjhe susajjitaratana-
maṇḍape⁹ pattadhātuṃ ṭhapetvā sattadivase¹⁰ mahādhammasavaṇaṃ kārāpe-
si.¹¹ Tadā tasmiṃ tasmiṃ janapade bahumanussā ca devatā ca yakkharak-
5 khasanāgasupannādayo ca manussavesena yebhuyyena taṃ samāgamaṃ otara-
nti. Evam acchariyaṃ taṃ¹² pūjāvidhānaṃ ahosi.

[14] Tadā¹ eko nāgarājā uttamarūpadharaṃ agatapubbapurisaṃ ekaṃ
kumārikaṃ dhammaparisantare nisinnaṃ disvā tassā paṭibaddhacitto anek-
ākārehi taṃ² yācivā tassā aladdhamāno³ kujjhitvā nāsāvātaṃ vissajjesi:
10 imaṃ māressāmī ti. Taṃ tassā saddhābalena kiñci upaddavaṃ kātuṃ sama-
ttho nāhosi. Ath' assā nāgo pādato⁴ paṭṭhāya yāvasakalasarīraṃ bhogena
veṭhetvā sīse phaṇaṃ katvā bhāyāpento⁵ aṭṭhāsi. Anaññavihitāya tāya
dhammasavaṇabalena aṇumattam pi dukkhaṃ nāhosi. Pabhātāya rattiyā taṃ
disvā manussā: kim etan? ti kārāṇaṃ pucchimsu. Sā pi tesāṃ kārāṇaṃ⁶
15 kathetvā evaṃ saccakiriyaṃ akāsi. Tathā hi-

Brahmacārī ahoṣāhaṃ sañjātā idha mānuse,

tena saccena maṃ nāgo khippam eva pamuñcatu. 1

Kāmāturassa nāgassa n'okāsaṃ akariṃ⁷ yato,

tena saccena maṃ nāgo khippam eva pamuñcatu. 2

20 ⁸Visavātena khittassa⁸ kupitassoragass' ahaṃ,
akuddhā⁹ tena saccena so¹⁰ maṃ khippaṃ pamuñcatu. 3

Saddhammaṃ suṇamānā 'haṃ garugāravabhattiyā,

assosiṃ tena saccena¹¹ khippaṃ nāgo¹¹ pamuñcatu 4

[13] 8. A -mālāyo 9. G. susajjitamaṇḍape 10. MSS. except KM, G.S. sattame-; KM sattama-; Ss. sattāhaṃ; Sdhl. 221 supports my reading. cf. saṭṭadivase Sv. 127. 11. A, Ss. kārāpeti; H² P kārāpesī ti 12. H² P, G. om.

[14] 1. D tato 2. G. om. 3. AD aladdhamano 4. A pādantato 5. BH¹ H² MP bhayā- 6. S. om. cf. Sv. 128. 7. JKM akari 8. A disvā tena cittassa 9. B akuddho 10. H² P yo 11. JKM nāgo khippaṃ

Akkharaṃ vā padaṃ vā pi ¹²avināsetvā va ādito,¹²
 assosiṃ tena saccena khippaṃ nāgo pamuñcatū ti. 5

[15] Saccakiriyāvasāne nāgarājā tassā atīva pasanno bhogaṃ vini-
 vetthetvā¹ phaṇasataṃ māpetvā taṃ² phaṇagabbhe nisīdāpetvā bahūhi nāga-
 5 māṇavakehi saddhiṃ udakapūjaṃ nāma pūjam akāsi. Taṃ disvā bahū³ nagara-
 vāsino acchariyabbhuta-jātā⁴ aṭṭhārasakoṭṭidhanena pūjam akaṃsu. Tathā
 hi-

N' atthi saddhāsamo loke suhado⁵ sabbakāmado,
 passath' assā⁶ balaṃ saddhā pūjent' evaṃ naroragā. 6
 10 Idhaloke 'va sā 'lattha bhavabhogam anappakaṃ,
 tasmā saddhena kātabbaṃ ratanattayagāravaṃ ti. 7

Ath' evaṃ⁷ sā paṭiladdhamahāvibhavā yāvajīvaṃ komāriyabrahmacārī
 hutvā āyupariyosāne kālaṃ katvā tasmiṃ yeva nagare rañño aggamahesiyā
 kucchimhi paṭisandhiṃ gaṇhitvā⁸ dasamāsaccayena mātukucchito nikkhami.
 15 Nikkhantadivase pan' assā sakala-Devaputtanagare ratanavassaṃ vassi.
 Ten' assā Kañcanadevī ti namaṃ kariṃsu. Samantā pāsādikā ahosi abhirūpā
 devaccharapaṭibhāgā; mukhato uppala-gandho vāyati, sarīrato candana-
 gandho vāyati; sakalasarīrato bālasuriyo viya raṃsiyo niccharanti.⁹
 Caturatanagabbhe ¹⁰padīpakiccaṃ nāma¹⁰ n' atthi. Sabbo gabbho sarīrālok-
 20 ena ekobhāso hoti. Tassā rūpasampatti sakala-Jambudīpe pākāṭā¹¹ ahosi.
 Tato sakala-Jambudīpavāsīrājāno tassā atthāya piturañño paṇṇākārāni
 paṇṇiṃsu. Sā pana pañcakāme¹² ananulittā pītaṃ anujānāpetvā bhik-
 khuṇṇipassayaṃ¹³ gantvā pabbajitvā vipassanaṃ vadḍhetvā saha paṭisambh-
 idāhi arahattaṃ pāpuṇī ti.

25 Sutvāna sādārasena kumārik' evaṃ
 dhammaṃ hi sīlam amalaṃ paripālayantī,
 laddhāna nekavibhavaṃ vibhavaṃ payātā
 mā bho pamajjatha sadā kusalappayoge ti. 8

Kañcanadeviyā vatthuṃ catutthaṃ

[14] 12. A avināseto yato ahaṃ

[15] 1. A pamuñcetvā 2. A adds kumāriṃ 3. G. om. 4. D₁ H²
 -abbhutacittā jātā 5. A surabhiṃ 6. Aḍḍha passa tassā 7. DH₁ H²
 P, G. om. evaṃ & read atha. 8. B gaṇhi; H₁ gaṇhitvā 9. S. nicchā-
 renti 10. G. dīpaṃ & om. nāma. H² om. the whole sentence. 11.
 MSS. pākāṭo 12. H₁ H² P pañcakāma 13. D, S, Ss. bhikkhuṇṇupassayaṃ;
 P bhikkhuṇṇiyaṃ passayaṃ

Vyagghassa vatthumhi ayam ānupubbīkathā:

[16] Jambudīpe Cūlaraṭṭhāsanne¹ Bārāṇasīnagare ekaṃ paṃsupabbataṃ
vinivijjhitaṃ mahāmaggo hoti. Tattha vemajjhe eko vyaggho attano
andhapitaraṃ pabbataguhāyaṃ katvā posento vasati. Tass' eva pabbata-
5 maggassa² vanadvāre Tuṇḍilo nāma eko suvapotako rukkkhasmiṃ vasati.
Te ubho pi aññamaññaṃ piyasahāyā ahesuṃ. Tasmiṃ samaye paccantagāma-
vāsī eko manusso attano mātugāmena saddhiṃ kalahaṃ katvā Bārāṇasiṃ
gacchanto taṃ vanadvāraṃ³ sampāpuṇi. Atha suvapotako parihīnattabhā-
vaṃ dukkhitaṃ taṃ disvā kampamānahadayo taṃ pakkositaṃ: bho kuhiṃ⁴
10 gacchasi? ti āha. Tena: parakhaṇḍaṃ gacchāmi ti vutte Tuṇḍilo: bho,
imasmiṃ vanakhaṇḍamajjhe eko vyaggho vasati. Kakkhalo pharusso sampat-
tasampatte māretvā khādati. Mā tvaṃ tena gacchā ti āha. Svāyaṃ dub-
bhago⁵ manusso hitakāmassa tassa vacanam anādiyitvā: gacchāmi evā ti
āha. Tuṇḍilo: tena hi samma, yadi anivattamāno gacchasi, eso vyaggho
15 mama sahāyo. So⁶ me vacanaṃ tava santikā sutvā na gaṇhātī ti. Tassa
taṃ anādiyanto so suvarāje paduṭṭhacitto muggarena paharitaṃ māretvā
araṇiṃ aggiṃ katvā maṃsaṃ khādi. Asappurisasapaṃsaggo nāmi esa idhaloka-
paralokesu⁷ dukkhāvaho yeva. Tathā hi-

20 Mayā kataṃ⁸ mayham idaṃ⁹ iti vessānaraṃ naro,
samāliṅgati sappemo dahat' ev' assa viggahaṃ. 1

Madhukhīrādidānena pemaṣā paripālito,
sorago kupito c' assa¹⁰ dahat' ev' assa viggahaṃ. 2

Evaṃ nihīnajaccena pāpena akataññunā,
narādhamena dīnena kato pi khaṇasaṃgamo. 3

25 Asādhuko ayan t' evaṃ jānamānena jantunā,
muhuttam pi na kātabbo saṃgamo so anattado ti. 4

[16] 1. See note in tr. 2. ABJKM, S. pabbatassa 3. cf. khaṇḍa-
dvāraṃ Sv.131. 4. A om. 5. D dubbalo; K dubbaco 6. BDJKM, S.
om. 7. AJKM ihalokaparaloka 8. A, Ss. kato; SD 13 supports text.
9. A, Ss. ayaṃ 10. M ghorō for c'assa.

- [17] Tato so asappuriso maṃsaṃ khāditvā gacchanto khaṇḍamajjhaṃ¹ sampāpuṇi. Atha vyaggho taṃ disvā mahānādaṃ karonto gahaṇatthāya uṭṭhāsi. So vyagghaṃ disvā bhayappatto Tuṇḍilassa vacanaṃ saritvā kathento² ahaṃ bho tava sahāya-Tuṇḍilassa santikā āgato 'mhī ti āha. Taṃ
5 sutvā vyaggho attamano: ehi sammā ti taṃ pakkositvā attano³ vasanaṭṭhānaṃ netvā khāditabbāhārena taṃ santappetvā pitusantike nisīdāpetvā puna khaṇḍaṃ⁴ agamāsi. Ath' assa pitā puttaṃ gatakāle tena saddhiṃ sallapanto tassa vacanānusārena Tuṇḍilaṃ māretvā khāditabhāvaṃ aññāsi. Tato so puttaṃ āgatakāle: tava sahāyo tena mārito ti āha. Taṃ sutvā
10 vyaggho anattamano vegena tassa vasanaṭṭhānaṃ gantvā: samma, Tuṇḍilā ti saddaṃ katvā apassanto luṇcitapattañ c' assa disvā: nissaṃsayāṃ tena mārito me⁵ sahāyo ti socanto paridevanto āgañchi. Atha so asappuriso tasmiṃ tattha gate tassa pitaraṃ pāsāṇena paharitvā māretvā vyagghaṃ ca dāni māressāmī ti vyagghāgamanamaggaṃ olokento nilīno aṭṭhāsi.
15 Tasmiṃ khaṇe vyaggho pi āgañchi. So tass' āgatakāle tassa tejena bhīto gantvā: jīvitaṃ me sāmi dehī ti pādamūle urena⁶ nipajji. Vyaggho pana⁷ tena katakammaṃ disvā tasmiṃ cittaṃ nibbāpetvā: mama sahāyassa sāsanam ābhatassa⁸ dubbhituṃ na yuttan ti cintetvā⁹ taṃ samassāsetvā: gaccha sammā ti sukhaṃ pesesi. Evaṃ hi sappurisasamāgamo nāma idhalokaparaloke
20 kesu sukhāvaho yeva. Vuttaṃ hi-

Sabbhi-r-eva samāsetha sabbhi kubbetha santhavaṃ,

sabbattha santhavo tena¹⁰ seyyo hoti na pāpiyo. 5

Sukhāvaho dukkhanudo sadā sabbhi samāgamo,

tasmā sappuriseh' eva saṃgamo hotu jantunan ti. 6

- 25 Tato so vyaggho tena mettacittānubhāvena kālaṃ katvā sagge nibbatto ti.

Evaṃvidho pi pharuso paramaṃsabhojī

vyaggho dayāy' upagato sugatiṃ sumedho,

Tasmā karoṭha karuṇaṃ¹¹ satataṃ janānaṃ

taṃ vo dadāti vibhavañ ca bhavesu bhogan ti. 7

30

Vyagghassa vatthuṃ pañcamaṃ

[17] 1. A khaṇḍamajjhe; BH¹H²JKMP,G.S. khaṇḍavana-; D, Ss. vana-khaṇḍa-. See note in tr. 2. S. om. 3. S. adds va. 4. J, S, Ss, G. vanakhaṇḍaṃ 5. H¹H²P, G. mama 6. MSS, G. udarena. cf. urena sayi Sv. 132. 7. BJKM om. 8. BDH²P, G. S. āgatassa; cf. -āhaṭa- Sv. 132. 9. JM, S. cinto 10. D tehi 11. Sdhl. karuṇā

Phalakakhaṇḍadinnaṣṣa vatthumhi ayam ānupubbīkathā:

- [18] Sāvatthiyaṃ kir' eko manusso Uttarāpathaṃ¹ gacchāmi ti addhā-
namaggapaṭipanno gimhānamāse majjhaṃhe bahalātapena² kilanto hutvā³
rukkhacchāyaṃ pavisitvā tambūlaṃ khādanto⁴ phalake nisīdi. Atha Uttar-
5 āpathenāgacchanto eko tath' eva ātapena kilanto āgantvā purimassa
santike nisīditvā: bho, pāṇiyaṃ⁵ atthī? ti pucchi. Itaro: pāṇiyaṃ n'
atthī ti āha. Ath' assa so: mayham pi bho tambūlaṃ dehi. Pipāsito 'mhi
ti vatvā pi na labhitvā⁶ catukahāpaṇena ekaṃ tambūlapaṇṇaṃ kiṇitvā⁷
laddho tatth' eva⁸ nisīditvā khāditvā pipāsaṃ vinodetvā tena upakārena
10 tassa sinehaṃ katvā attano gamanaṭṭhānam agamāsi. Athāparabhāge so
paṭṭanaṃ⁹ gantvā nāvāya¹⁰ vaṇijjatthāya gacchanto samuddamajjhaṃ pāp-
upi. Tato sattame divase nāvā bhijji. Manussā macchakacchapānaṃ bhakk-
hā jātā. So eva puriso arogo hutvā ekaṃ phalakakhaṇḍaṃ¹¹ ure katvā
samuddaṃ tarati. Athetaro pi¹² tath' eva nāvāya bhinnāya seso hutvā
15 samuddaṃ taranto purimena samāgami. Atha te sattadivasāṃ samuddaṃ tar-
antā aññamaññaṃ sañjāniṃsu. Tesu kahāpaṇe datvā tambūlaṃ gahito ekaṃ
phalakakhaṇḍaṃ ure¹³ katvā tarati. Itarass' etaṃ¹⁴ n' atthi. Atha so ka-
hāpaṇe gahetvā¹⁵ tambūlaṃ dinnopakāraṃ¹⁵ saritvā attano phalakakhaṇḍaṃ
tassa adāsi. So tasmiṃ sayitvā taranto taṃ pahāya agamāsi. Aparo anā-
20 dhārakena taranto ossaṭṭhaviriyo udake osīditum ārabhi.

[19] Tasmiṃ khaṇe samudde adhivatthā Maṇimekhalā nāma devadhītā
osīdantaṃ taṃ disvā sappuriso eso¹ ti tassa guṇānussaranti² vegenāgantvā
taṃ attano ānubhāvena samuddatīraṃ pāpesi. Itaram pi sā etass' eva guṇ-
ānubhāvena tīraṃ pāpesi. Atha phalakenotiṇṇapuriso³ taṃ disvā vimhito:

[18] 1. S. utṭara-; cf. Uttarāpathaṃ Sv. 132. 2. H¹H²P bālāhātap-
3. D om. 4. H¹H²P, G. have a corrupt reading: tambūlapaṇṇaṃ vikkiṇ-
itvā laddho tatth' eva nisīditvā khādanto rukkhacchāyāya, probably
confused with the similar sentence which appears below. 5. BDK, S.
pāṇiyyaṃ 6. BJKM, S. Ss. labhi. Sv. 132 corroborates my reading.
7. D vikkiṇitvā 8. H¹P tath'eva 9. H¹P, G. pana. See Intro., 4.1.3.
10. G. om. 11. cf. chalāvabhāraṃ & chalāvabhāraḥkhaṇḍaṃ Sv. 133.
12. DH²P, G. athāparo pi 13. D udare 14. H¹H²P, G. itarassa taṃ
15. ABDK, S. Ss. dinnatambūlamattassopakāraṃ. Sdhl. 263 has 'bulat dunnā
vū upakāraya ma' which is nearer to my reading. cf. tambūlapattadinna-
guṇaṃ Sv. 133.

[19] 1. BK, S. om. 2. G. guṇaṃ anu- 3. DH¹H²P, G. phalakena
tarita-; Ss. phalakena uttiṇṇa-

kathaṃ purato ahosi⁴ sammā? ti pucchi. So: na jānāmi. Api ca⁵ kho
sukhen' eva tīraṃ patto 'smī ti āha. Atha devadhītā dissamānakasari-
ren' eva⁶ attanā ānītabhāvaṃ⁷ ārocentī āha:

- 5 Yo mātaraṃ vā pitaraṃ vā dhammena idha posati,
rakkhanti taṃ sadā devā samudde vā thale pi vā. 1
- Yo ve buddhañ ca dhammañ ca saṃghañ ca saraṇaṃ gato,
rakkhanti taṃ sadā devā samudde vā thale pi vā. 2
- Pañcavidhaṃ aṭṭhavidhaṃ pātimokkhañ ca saṃvaraṃ,
pāleti yo taṃ pāleti devā sabbattha sabbadā.⁸ 3
- 10 Kāyena vacasā⁹ manasā sucaritaṃ caratīdha yo,¹⁰
pāleti taṃ sadā devā samudde vā thale pi vā. 4
- Yo sappurisdhammesu t̥hito 'dha¹¹ katavediko,¹²
pāleti taṃ sadā devā samudde vā thale pi vā. 5

Tato so āha:

- 15 N' eva dānaṃ adāsāhaṃ na sīlaṃ paripālayiṃ,
kena me puññakammena mamaṃ¹³ rakkhanti devatā?
pucchāmi saṃsayaṃ tuyhaṃ taṃ me akkhāhi devate ti. 6

Devatā āha:

- 20 Agādhāpārage bhīme sāgare duritākare,¹⁴
bhinnanāvo¹⁵ taranto tvaṃ hadaye katvā kaliṃgaraṃ. 7
- Thatvā sappurise dhamme attānam anapekkhiya,
khaṇasanthavassa¹⁶ purisassa adāsi phalakaṃ sakaṃ. 8
- Taṃ tuyhaṃ mittadhammañ ca dānañ ca phalakassa te,
patiṭṭhā 'si samuddasmiṃ evaṃ jānāhi mārisā¹⁷ ti. 9

[19] 4. BD āgato'si 5. H¹H²P,G. om. 6. G. om. eva & reads
-sarīrena 7. MSS. except J, & G.S. āgata-; Ss. ābhata-; cf. idhā-
nītaṃ & ānīte Sv. 133. 8. A reads this v. : pañcaṭṭhadadasasīlāni
pātimokkhañ ca saṃvaraṃ/pāleti taṃ sadā devā tehi sabbattha sabbadā//
9. Gs.S.Ss.Sdhl. vācā 10. A reads the first line: pūreti tīhi
dvārehi tividhaṃ sucaritaṃ tu yo. 11. H¹H²P,G. ca for 'dha.
12. MSS. except BD -vedino 13. H²,G. mama 14. SD 13 reads duri-
tātare [exp. duriṭṭe c'eva ataritabbe ca].
15. B -nāvā; H² -nāve 16. A -santhutassa 17. A mānavā

Ēvañ ca vatvā sā te dibbāhārena santappetvā dibbavatthālaṃkārehi
alaṃkaritvā attano ānubhāvena Sāvatthinagare yeva te¹⁸ patiṭṭhāpesi.
Tato paṭṭhāya tam eva ārammaṇaṃ katvā te dānaṃ dadantā sīlaṃ rakkhan-
tā uposathakammaṃ karontā āyupariyosāne sagga-parāyaṇā ahesuṃ.

- 5 Evaṃ parittakusalena pi sāgarasmiṃ
 sattā labhanti saraṇaṃ khalu devatāhi,
 Tumhe pi sappurisataṃ na vināsayantā
 mā bho pamajjatha sadā kusalappayoge¹⁹ ti. 10
- Phalakekhaṇḍadinnassa vatthuṃ chaṭṭhamaṃ

- 10 Corasahāyassa vatthumhi ayam ānupubbīkathā:

- [20] Amhākaṃ¹ bhagavati parinibbute Jambudīpe Devadahanagare eko
manusso dukkhito tattha tattha vicaranto paccante aññataraṃ gāmaṃ
gantvā tattha ekasmiṃ kulagehe nivāsaṃ kappesi. Tattha manussā tassa²
yāgubhattaṃ datvā posesuṃ. Tato so tattha manussehi³ mittasanthavaṃ⁴ katvā
15 katipāhaṃ tattha vasitvā aññatṭhānaṃ gantvā aparabhāge corakammaṃ kar-
onto jīvikaṃ kappeti. Ath' ekadivasam corentaṃ taṃ rājapurisā gahetvā
rañño dassetuṃ. Rājā taṃ bandhanāgāre karoṭhā ti āpāpesi. Te⁵ taṃ
bandhanāgāraṃ netvā saṃkhalikāhi bandhitvā ārakkhakānaṃ paṭipādetvā
agamaṃsu. Bandhanāgāre vasantassa tassa dvādasasaṃvaccharāni atikkan-
20 tāni. Tato aparabhāge tassa pubbasahāyo paccantagāma-vāsī manusso kena-
ci kamma Devadahaṃ āgato tattha tattha āhiṇḍanto bandhanāgāre bad-
dhaṃ⁶ taṃ addasa. ⁷Disvā tassa⁷ hadayaṃ kampi. So roditvā paridevitvā:
kiṃ te mayā kattabbaṃ sammā⁸ ti pucchi. Tato tena: samma, bandhanāgāre
vasantassa me idāni dvādasasaṃvaccharāni⁹ atikkantāni. Ettakaṃ kālaṃ
25 dubbhojanādinā mahādukkhaṃ anubhomi. Yāvāhaṃ āhāraṃ pariyesitvā bhūñ-
jitvā āgamissāmi¹⁰ tāva maṃ ito muñcanupāyaṃ jānāhi ti vutte so sappu-
riso-

[19] 18. H¹H²P, G. om. 19. H¹H²JKMP -payogan

[20] 1. D adds kiṃ 2. H¹H²P om. 3. M adds saddhiṃ 4. H¹P,
G. santhavaṃ 5. H¹H²P om. 6. DH¹H²KP bandhaṃ; J bandhanaṃ
7. B₁, S₁ disvān'assa; G. adds taṃ before disvā. 8. G. kamman
9. H¹H²P, G. dvādasavassāni 10. H² āgacchāmi; S. gamissāmi

Rūpena kin tu guṇasīlavivajjītena
micchālayassa¹¹ kitavassa dhiyā kim atthaṃ?
Dānādicāgavigatena dhanena kiṃ vā
mittena kiṃ vyasanakālaparammukhenā? ti 1

- 5 [21] Evañ ca pana vatvā: sādhu samma, karomi te vacanan ti āra-kkha-
kānaṃ¹ santākaṃ gantvā: bhonto, yāv' eso bhattaṃ bhuñjītvā āgacchati,
tāvāhaṃ tassa² pāṭibhogo bhavissāmi². Vissajjetha nan ti āha. Tehi: na
sakkā bho etaṃ vissajjetuṃ. Api ca kho yāvāyam āgacchati, tāva tvaṃ³
ayasaṃkhalikāya baddho nisīdissasi, evaṃ taṃ vissajjessāma. No ce na
10 sakkā ti āhaṃsu. So evaṃ pi hotu sammā ti vatvā tassa pādato saṃkhalī-
kaṃ muñcitvā attano pāde katvā bandhanāgāraṃ pavisitvā itaraṃ muñcā-
pesi. So pi asappuriso bandhanā mutto⁴ na puna taṃ ṭhānam⁴ agamāsi.
Aho! Akataññuno pakatiṃ fiātuṃ bhāriyaṃ. Yathā-

- Vāripūre⁵ yathā sobbhe n' ev' anto visamaṃ samaṃ,
15 paññāyat' evaṃ 'sādhussa bhāvaṃ manasi sambhavaṃ⁶. 2
Bhāsanti mukhato ekaṃ cintenti manasāparaṃ,
kāyen' ekaṃ karont' evaṃ⁷ pakatāyam asādhunaṃ⁷. 3
Tesaṃ yo⁸ bhāvam aññāti⁸ so va paṇḍitajātiko,
bahussuto pi so yeva⁹ paracittaññū ca so v' iti⁹. 4

- 20 [22] Ath' assa bandhanāgāre vasantassa dvādasasaṃvaccharāni atikka-
ntāni. Ettakaṃ kālaṃ jighacchābhipīlītena tena āhāratthāya paro na
yācitapubbo. Anucchiṭṭhāhāraṃ labhanadivasato alabhanadivasā yeva bahu-
tarā honti. Atha dvādasasaṃvaccharātikkame rañño putto nibbatti. Tadā
rājā attano vijite sabbabandhanāgārāni vivarāpesi. Antamaso migapakkhi-
25 no pi bandhanā muñcāpesuṃ¹. Dvāre vivaṭamatte² yeva bandhanāgāre manussā
icchiticchitaṭṭhānam agamaṃsu. So pan' eko va tehi saddhiṃ agantvā
ohīyi. Āra-kkhakehi: ³tvaṃ bho kasmā³ na gacchasi?⁴ ti vutte: ahaṃ bho⁵

[20] 11. S. micchālasassa. Probably a printing error which seems to have been corrected in later editions (See Intro., 4.2.2.). Sdhl. 267 has 'alaskārī va', but the Pali v. agrees with MSS. & SD in reading micchālayassa.

[21] 1. BD āra-kkhik- 2. H¹H²P, G. om¹ 3. DH² add imāya¹ 4. H¹
P, G. va na tattha; Ss. va na taṃ- 5. H¹H²P paripūre 6. H¹H²P read:
paññāyati disass'evaṃ bhāvaṃ manasi vattitaṃ. G. has the same v.l. with
[continued on next page]

- paññātabhāvena idāni na gamissāmi. Atī va parihīnagatto 'smi. Andha-
 kāre gamissāmi ti vatvā andhakāre āgate⁶ nikkhamma antonagare vissās-
 ikānaṃ abhāvena kuto āhāraṃ labhissāmi? ti cintento nikkhamma rattan-
 dhakāre āmakasusānaṃ agamāsi: etthāhāraṃ labhissāmi ti. Tattha so
 5 adhunānikkhittamatamanussaṃ disvā manussaṭṭhinā maṃsaṃ chinditvā sīsa-
 kapāle pakkipitvā tīhi manussasīsehi kata-uddhane ṭhapetvā citakato
 omukka-alātehi aggiṃ katvā susānaṃ⁷ nibbāpanatthāyābhata-udakena⁸
 manussaṭṭhinā ālolento⁹ maṃsaṃ pacitvā otāretvā sākḥābhāṃgena hiriko-
 pīnaṃ paṭicchādetvā nivatthapilotikaṃ vātāvaraṇaṃ¹⁰ katvā nisīdi.
 10 Tasmiṃ khaye tattha pipphalirukkhe adhivatthā devatā tassa taṃ kiriyaṃ
 disvā pucchissāmi tāva na ti taṃ upasaṃkamitvā evaṃ āha: bho, tvaṃ
 ghanataratimirākule¹¹ mahārattiyaṃ tattha tattha vikiṇṇanaraṭṭhisamā-
 kiṇṇe¹² soṇasigālādikuṇapādakākule manussamaṃsabhaṃkharakkhasākule
 tattha tattha pajjalantānekacitakabhayānake¹³ susāne manussamaṃsaṃ
 15 pacitvā kiṃ karosī? ti pucchanti āha:

Rattandhakāre kuṇapādakehi
 samākule sīvathikāya majjhe,
 Manussamaṃsaṃ pacasīdha¹⁴ sīse
 vadehi kiṃ tena payojanan te? ti. 5

- 20 Atha so āha:

Na yāgaheṭu na ca dānaheṭu
 susānamajjhamhi pacāmi maṃsaṃ,
 Khudāsamo n' atthi narassa aññaṃ¹⁵
 khudāvināsāya¹⁶ pacāmi imam bho¹⁶ ti. 6

[21] 6. (continued) na in the beginning. 7. H¹H²P, G. disānaṃ īdisī gati 8. H¹H²P, G. taṃ pajānāti 9. DH² -so v'īdhā ti; S.Gs.Ss. Sdhl. -cittavidū pi so

[22] 1. BDM muccimsu; H¹H²JKP, G. muccimsu. Sdhl. 268 haṣ 'unavā pīha' which indicates a causative form. 2. B vīvarita- 3. H¹P kasmā bho; H² tumhe kasmā 4. H¹H²P gacchatī 5. DH²H²P ambho for ahaṃ bho. 6. D jāte 7. M susāna 8. DH²P, G. -udake 9. H²P, G. āloletvā; H¹ āloketvā (read āloletvā) 10. H²P, G. vātāpivāraṇaṃ. cf. vātāvaraṇaṃ Sv.134,135. cf. also, v.7 below. 11. H¹H²P, G. -timisikākule 12. BKM -narakatṭhi-; H¹ -nakhasīsa-; H², G. -nakhatṭhi-; Ss, 13. KM -citake bhayānake 14. BKM pacatī- 15. H¹H²P, G. loke. See note in tr. 16. BDM -m-imam pacambho; Sdhl. pacāmi maṃso

[23] Tato devatā: taṃ tathā hotu. Iminā pilotikena vātāvaraṇaṃ
karosi. Kim attham etaṃ? ti pucchantī-

Nivatthasākho hirisaṃvarāya¹
pilotikaṃ tattha pasārayanto,
5 Karosi vātāvaraṇaṃ ca samma
kim attham etaṃ vada pucchito me ti. 7

So tassā 'cikkhanto āha:

Subhāsa¹⁴hāmissitasītavāto
sayā² acitto va acittabhāvā²,
10 Dehaṃ phusitvāna asādhukassa
akataññuno mittapadhaṃsakassa. 8
Samāvahanto yadi me sarīre
phusāti³ taṃ vāyu mam āvisitvā³,
Dukkaṃ dadāti ti viṣaṃ va taṃ bho
15 parivajjitu⁴ baddham imaṃ kucelan ti. 9

Tato⁵ devatā āha:

Kim akāsi bho so katanā⁶sko te
dhaṇaṃ ca dhaññaṃ tava nāsayī ca?
Mātāpitā bandhavo khattavatthu⁶
20 ⁷vināsitā tena⁷ vadehi kiṃ te? ti. 10

Tato so āha:

Yaṃ rājato hoti bhayaṃ mahantaṃ
sabbassa haraṇādivadhādikaṃ ca,
Akataññunā 'sappurisena hoti
25 ārā va so bho parivajjanīyo. 11

[23] 1. H¹H²P, G. hirikopanāya 2. H¹H²P amitto va amitta-; G. amitto va acitta- 3. BDKM, Gs. sā saṃgatim ajja dāni; H¹H²P taṃ pāpam amāvisitvā. SD 14 has 'ajjedāni so saṃgati...', but I prefer Sdhl, reading followed by Sinhala tr. 'mā gā śarīrāveṣa va' (p.271). 4. H¹H²P vivajjituṃ 5. BDKM om. 6. H¹H²P, G. -vatthuṃ 7. H¹H²P vināsitā-d-eva

- Yam atthi corāribhayaṃ hi loke
athodakenāpi ca pāvakena,
8 Akataññunā taṃ sakalam pi⁸ hoti
ārā va so bho parivajjanīyo. 12
- 5 Pāṇātipātāṃ pi adinnadānaṃ
parassa dārūpagamaṃ⁹ musā ca,
Majjassa¹⁰ pānaṃ kalahaṃ ca pesuṇaṃ
samphaṃ giraṃ dhuttajanehi yogaṃ¹¹. 13
- 10 Sabbaṃ anattaṃ asivaṃ anittthaṃ
āpāyikaṃ dukkham anantaṃ aññaṃ¹²,
Akataññunā 'sappurisenā hoti
ārā va so bho parivajjanīyo ti. 14
- vatvā attanā¹³ asappurisasamagganānubhūtaṃ sabbaṃ dukkhaṃ kathe-
si. Tato devatā: aham pi bho satthuno Maṅgalasuttadesanādivase¹⁴
15 imasmiṃ yeva¹⁵ rukkhe nisinnā-
- Asevanā ca bālānaṃ paṇḍitānaṃ ca sevanā,
pūjā ca pūjanīyānaṃ¹⁶ etaṃ maṅgalam uttamaṃ ti 15
- gāthāya¹⁷ bālassa dose¹⁷ assosiṃ ti vatvā tassa pasanno taṃ attā-
no vimānaṃ netvā nahāpetvā dibbavatthālaṃkārehi alaṃkaritvā dibbanna-
20 pānaṃ datvā mahantaṃ sakkārasammānaṃ katvā attano ānubhāvena tasmiṃ
nagare rajje abhisinācāpesi. So tattha rajjaṃ karonto dānādīni¹⁸
puññāni¹⁹ katvā āyupariyosāne yathākammaṃ gato ti.²⁰
- Evaṃ asādhujanasaṃgamasannivāsaṃ²¹
saṃcājja²² sādhu suci sajjanasaṃgamaṇa,
25 Dānādinekakusalaṃ paripūrayantā
saggāpavaggavibhavaṃ abhisambhunāthā ti. 16
- Corasahāyassa vatthūṃ sattamaṃ

[23] 8. DH¹H²P,G. akataññunā'sappurisenā; S.Sdhl₂ -taṃ kalahaṃ hi. See Intro., 4.1.5. 9. H¹H²P dārūpagamaṃ 10. H¹H²PK₁ majjañ ca 11. MSS₂ akkhadhuttādi yogaṃ 12. G. anatta- 13. H¹H²,G. om. 14. BH H¹P -divasena 15. G. om. 16. S₂ pūjanīyyānaṃ 17. D dasa-balassa desanā 18. G₁ dānādiṃ 19. H¹H²P,G. puññakammaṃ 20. G. gato 'sī ti 21. DH¹H²P,G. asappurisasamaggama- 22. H¹P santajja; BDKM santyajja

Maruttabrāhmaṇassa vatthumhi ayam ānupubbīkathā:

[24] Jambudīpe¹ Candabhāgā nāma gaṇḍātīre Homagāmaṇ² nāma atthi.
Tasmiṇ eko Marutto nāma brāhmaṇo paṭivasati. Tadā so vohāratthāya Ta-
kkasīlaṇ gantvā gehaṇ āgacchanto antarāmagge ekāya sālāya kuṭṭharogā-
5 turaṇ³ sunakhaṇ disvā tasmiṇ kāruṇṇena nīlavalliṇ⁴ takkambilena⁵ mad-
ditvā pāyesi. Sunakho vūpasantarogo pākatiko hutvā brāhmaṇena attano
katūpakāraṇ sallakkhento ten' eva saddhiṇ agamāsi. Aparabhāge brāhma-
ṇassa bhariyā gabbhaṇ paṭilabhi. Paripuṇṇagabbhāya tāya vijāyanakāle
dārako tiriyaṇ patitvā antogabbhe yeva mato. Tadā taṇ satthena khaṇḍ-
10 ākhaṇḍikaṇ chinditvā nīhariṇsu. Atha brāhmaṇo taṇ disvā nibbinnahad-
ayo gharāvāsaṇ pahāya isipabbajjaṇ pabbajitvā araṇṇe viharati.

[25] Ath' assa bhariyā aṇṇena saddhiṇ saṇvasantī¹ ayaṇ maṇ pahāya
pabbajito ti brāhmaṇe paduṭṭhacittā: bho, brāhmaṇaṇ mārehī ti sāmik-
ena² saddhiṇ mantesi. Tesaṇ mantaṇaṇ sunakho sutvā brāhmaṇen' eva
15 saddhiṇ carati. Ath' ekadivasaṇ tassā sāmiko tāpasāṇ māressāmī ti
dhanukalāpaṇ gahetvā nikkhami. Tadā tāpaso phalāphalatthāya araṇṇaṇ
gato. Sunakho assame yeva ohīyi. Puriso tāpasass' āgamanamaggaṇ olok-
ento gacchantare nīlīno acchi. Sunakho tassa pamādaṇ oloketvā dhanuno
guṇaṇ khāditvā chindi. So puna guṇaṇ pākatikaṇ katvā āropesi. Evaṇ
20 so āropitaṇ āropitaṇ khādat' eva. Atha so pāpapuriso tāpasass' āgama-
naṇ ṇatvā: taṇ māressāmī ti dhanunā saddhiṇ agamāsi. Ath' assa suna-
kho pāde ḍasitvā pātetvā tassa mukhaṇ khāditvā dubbalaṇ katvā bhuñ-
kāraṇ akāsi. Evaṇ hi sappurisā attano upakārakānaṇ paccupakāraṇ
karonti. Vuttaṇ hi-

25 Upakāraṇ karonto so sunakho katavediko,
sattūpaghātaṇ katvā isino 'dāsi jīvitaṇ. 1
Tiracchānā pi jānanti guṇaṇ³ attani kataṇ³ sadā,
iti ṇatvāna medhāvī kataññū hontu pāṇino ti. 2

[24] 1. H¹H²P,G. om. 2. cf. Mahāgāmaṇ Sv. 136. 3. G. -tura
4. cf. nikkavalliṇ Sv. 136. 5. P,G. takkambile

[25] 1. H²P,G. vasantī 2. G. reads yāci tena for sāmikena.
3. G. attanikaṇ

Tato tāpaso sunakhassa saddenāgantvā tassa taṃ vippakāraṃ disvā kārūññaṃ paṭijaggitvā vūpasantavaṇaṃ balappattaṃ pesetvā⁴ tatth' eva vasanto jhānābhikkhāṃ nibbattetvā āyupariyosāṇe brahmalokaparāyaṇo ahoṣī ti.

- 5 Sutvāna sādhu sunakhena katūpakāraṃ
mettiṃ disassa pakataṃ isinā ca sutvā,
Sammā kerotha karuṇaṃ ca parūpakāraṃ
taṃ sabbadā bhavati vo bhavabhogahetū ti.

3

Maruttabrāhmaṇassa vatthum aṭṭhamaṃ

- 10 Pāṇiyadinnaṃ vatthumhi ayam ānupubbīkathā:

[26] Jambudīpe aññatarasmiṃ janapade kir' eko manusso raṭṭhato raṭṭhaṃ janapadato janapadaṃ vicaranto anukkamena Candabhāgānadītīraṃ patvā nāvam abhirūhitvā paratīraṃ gacchati. Athāparā gabbhinitti tāya eva nāvāya gacchati. Atha nāvā¹ gaṃgāmajjhappattakāle tassā kammajavātā calissu. Tato sā vijāyitum asakkontī kilantā: pāṇiyaṃ me detha. Pipāsito² 'mhī ti manusse yāci. Te tassā vacanaṃ asuṇantā viya pāṇiyaṃ nādaṃsu. Atha so jānapadiko tassā karuṇāyanto pāṇiyaṃ gahetvā mukhe āsiñci. Tasmiṃ khaṇe sā laddhassāsā sukhena dārakaṃ vijāyi. Atha te tīraṃ patvā katipayadivasena attano attano ṭhanaṃ pāpuṇissu.

- 20 [27] Athāparabhāge so jānapadiko aññatarakiccaṃ paṭicca tassā itthiya¹ vasananagaraṃ patvā tattha tattha² āhiṇḍanto nivāsaṭṭhānaṃ³ alabh-
itvā nagaradvāre sālāṃ gantvā tattha nipajji. Tasmiṃ yeva divase corā nagaraṃ pavisitvā rājagehe sandhiṃ chinditvā dhanasāraṃ gahetvā gacch-
antā rājapurisehi anubaddhā gantvā tāy' eva sālāya chaḍḍetvā palāyissu.
25 Atha rājapurisā āgantvā core apassantā taṃ jānapadikaṃ disvā: ayaṃ coro ti gahetvā pacchābāhaṃ gālhaṃ bandhitvā punadivase rañño dassesu.
Rājā:⁴ kasmā bhaṇe corakammaṃ akāsi? ti pucchi.⁵ Tena: nāhaṃ deva coro.

[25] 4. MSS., G.S. posetvā, which seems unnecessary after balappattaṃ. cf. posetvā balappattaṃ pāpesi Sv. 137. Sdhl. 279 has 'pūṣya koṭa ohu yavā' which suggests the reading: posetvā...pesetvā. I have tentatively preferred Ss. reading here.

[26] 1. KM nāvāṃ; Ss. nāvāyaṃ 2. S.Ss. pipāsita-; G. pipāsita-

[27] 1. H¹H²JKMP itthi 2. H² om. 3. H²KM nivāsana- 4. S.Ss. rañña 5. BJKM pucchite, om. following tena; S. pucchito, om. following tena; Ss. pucchitena & om. following tena.

- āgantuko 'mhī ti vutte rājā core pariyesitvā alabhanto: ayam eva coro.
 Imaṃ mārethā ti āṇāpesi. Rājapurisehi taṃ gālhaṃ bandhitvā āghātanaṃ
 nente⁶ sā itthi⁷ taṃ tathānīyamānaṃ disvā⁷ sañjānitvā kampamānahadayā
 muhuttēna rañño santikaṃ gantvā vanditvā: deva, eso na coro; āgantuko.
- 5 Muñcath' etaṃ devā ti āha. Rājā tassā kathaṃ asaddahanto: yajjetaṃ
 mocetum icchasi, tassagghanaṃ dhaṇaṃ datvā muñcāpehi ti. Sā: sāmi,
 mama gehe dhaṇaṃ n' atthi. Api ca mama sattaputtehi saddhiṃ maṃ dāsiṃ
 karohi. Etaṃ muñca devā ti āha. Atha rājā: taṃ etaṃ⁸ adhunāgato ti
 vadasi. Etaṃ nissāya puttehi⁹ saddhiṃ attānaṃ dāsattaṃ sāvesi. Kim eso
 10 te nāti vā udāhu upakārako? ti pucchanto āha:
- Kin te bhoti¹⁰ ayaṃ puriso tuvaṃ pucchāmi saṃsayāṃ,¹¹
 bhātā vā te pitā hoti pati vā¹² devaro tava?¹² 1
- Nāti sālohitō kin nu udāhu upadāyako,
 athopakārako kin nu kasmā 'ssa dehi¹³ jīvitāṃ? ti. 2
- 15 Tato sā āha:
- Eso me puriso deva katapubbopakārako,
 attāṇaṃ¹⁴ ekikaṃ maṃ so¹⁵ dukkhitaṃ maraṇe tthitaṃ. 3
- Vijāyitum asakkontiṃ gabbhiniṃ tikkavediniṃ,¹⁶
 toyena maṃ upaṭṭhāsi tenāhaṃ sukhitaṃ tadā. 4
- 20 Bhaṅgakallolamālāya uttarantaṃ¹⁷ mahappaṇavaṃ,
 pahāya pātuṃ kūpassa yāti loko pipāsito. 5
- Tath' eva vijjamānesu janesu manujādhipa,¹⁸
 ekass' eva manasmiṃ hi guṇaṃ tiṭṭhati sādhuṇaṃ. 6
- Pahatvāna mataṃ hatthiṃ maṃsatthi¹⁹ keci jantuno,
 25 anubandhanti maṃsatthaṃ sasaṃ dhāvantaṃ ekakaṃ.²⁰ 7

[27] 6. G. nentehi 7. G. nīyamānaṃ taṃ disvā tathā 8. BKM om.
 9. MSS. puttadārehi 10. H², G. Sdhl. hoti. Sdhl. 275 has the vocative
 'embala striya'. 11. MSS. saṃsa me; G. saṃsaye. 12. H² H² P te vadehi
 me 13. G. desi 14. S. Ss. Sdhl. attāṇaṃ 15. S. Gs. Ss. c'eso for maṃ
 so; D maṃ so dukkhā pamuñcesi, & H² H² P maṃ so dukkhā pamuñceti for
 attāṇaṃ-2 16. H² H² P, S. Gs. dukkhavediniṃ 17. D uttaranti; J utta-
 ranto; H² KP uttarantā 18. D hi narādhipa 19. D -atthā 20. Sdhl.
 omits vv. 7-10, but gives a tr. thereof.

- Tath' eva vijjamānesu janesu manujādhipa,
 guṇavantam anubandhanti ²¹ sappurisaṃ katavedikaṃ. ²¹ 8
- Tasmā sappurise dhamme patiṭṭhō ²² 'smi narāhipa,
 anussarantī etena katapubbūpakārakaṃ. ²³ 9
- 5 Ahañ ca mama puttā ca eten' amha sukhāpitā,
 jīvitam pi pariccajja muccanīyo ²⁴ ayaṃ mayā ti. 10

Tato rājā dovārikaṃ pakkositvā tam pi pucchitvā adhunāgatabhāvaṃ
 ñatvā tassā sappurisaḍḍhamme santuṭṭho tesā ubhinnaṃ pi mahantaṃ yasaṃ
 anuppadāsi. Te laddhayasā tato paṭṭhāya dānādīni ²⁵ puññekammāni katvā
 10 saggaparāyaṇā ahesun ti.

- Dhamme patiṭṭhitamanā api mātugāmā
 evaṃ labhanti vibhavañ ca paṣaṃsanañ ca,
 Dhammañ ca sādhucaṇṇitaṃ manasīkarontā ²⁶
 dhammesu vattatha sadā sucisaṃjanā ti. 11
- 15 Pāṇīyadinnaṃ vattuṃ navamaṃ

Sahāyassa pariccattajīvitakassa vattuṃhi ayam ānupubbīkathā:

- [28] Bhagavati parinibbute Sāvattthiyaṃ Somabrāhmaṇo, Somadattabrāh-
 maṇo ti dve brāhmaṇā vasanti. Tattha Somadattabrāhmaṇena saddhiṃ Soma-
 brāhmaṇo yebhuyyena dūtaṃ ¹ kīḷati. Ath' ekadivasaṃ Somadatto Somabrāh-
 maṇaṃ ² dūtena parājetvā tassa uttarāsaṃgaṃ ca lañchanamuddikaṃ ca
 20 gahetvā attano geḥaṃ gacchanto Somabrāhmaṇassa: ehi, geḥaṃ gacchāmā ti
 āha. Tato Somo: nāhaṃ samma ekasāṅako hutvā antaravīthiyaṃ ³ otarituṃ
 sakkomi. Gamanato ⁴ etth' eva me ṭhānaṃ varataran ti āha. Somadattena:
 evaṃ sati samma, imaṃ ⁵ uttarāsaṃgaṃ gahā ti tassa taṃ datvā: idāni
 25 samma ehī ti vutte ⁶ pi na gacchati. ⁷ Puna tena so: kasmā nāgacchasi? ⁸

[27] 21. G. sappurisaṃ katavedikā ¹ 22. G.S.Ss. patiṭṭhā-; Gs. pa-
 tiṭṭhāmi. See Intro., 4.1.3. 23. H¹H²P -paccūpakārakaṃ 24. BH¹H²
 KP,Ss. muccanīyo 25. G. dānādi 26. Sdhl. -karonto

[28] 1. H² dūtiṃ; M dūtaṃ; Ss. jūtaṃ. cf. jūtaṃ Sv. 138.
 2. G. brāhmaṇaṃ 3. B antovīthiyaṃ; S.Ss. -vīthiṃ 4. H¹H²P gāmato
 5. H¹H²P idaṃ 6. S. vutto 7. S.Ss. nāgacchati. Sdhl. 280 has
 'no ena heyin' which supports this v.l., but MSS. are further support-
 ed by Sv. 139. 8. H² nāgacchatī; G. na gacchasi

ti puṭṭho: samma, mama hatthe muddikaṃ apassantā me puttadārādayo⁹
mayā saddhiṃ¹⁰ kalahaṃ karontī ti āha. Atha so evaṃ sante yadā te
pahoti, tadā mayhaṃ dehi ti muddikaṃ pi datvā taṃ gahetvā gehaṃ agam-
āsi. Atha te ettakena sahāyā ahesuṃ.

- 5 [29] Aparabhāge Somadattabrāhmaṇaṃ ayaṃ paradārakammaṃ akāsī ti
manussā gahetvā rañño dassetuṃ. Rājā tassa rūpasampattiṃ disvā rājā-
ṇaṃ akatvā: mā bho puna evaṃ akāsī ti ovaditvā vissajjesi. Rājā naṃ
yāvatatīyavāraṃ ovadanto vissajjetvā catutthe vāre: gacchath' etaṃ
āghātanaṃ¹ netvā mārethā ti āpāpesi. Evaṃ pāpakamme² niratā anekākā-
10 rena ovadantā pi na sakkā nivāretuṃ. Tathā hi-

Soṇā c' eva sigālā ca vāyasā nīlamakkhikā,
iccete kuṇape sattā na sakkā te nisedhituṃ. 1

Tathā pāpātīpātesu paradāre surāya ca,
musāvādesu theyyesu sattasattā³ na vāriyā ti. 2

- 15 Tato rājapurisā taṃ bandhitvā pakkamiṃsu. Tadā⁴ Somabrāhmaṇo
Somadattaṃ tathā nīyamānaṃ disvā kampamānahadayo rājapurisānaṃ santi-
kaṃ gantvā: imaṃ bho muhuttaṃ mā māretha yāva rājānaṃ jānāpessāmī ti
vatvā rañño santikaṃ gantvā vanditvā t̥hito: deva, mama jīvitaṃ Soma-
dattassa brāhmaṇassa dassāmi. Etaṃ muñcatha. Yadi māretukāmo maṃ mār-
20 ethā ti āha. Rājā tuṇhī ahoṣi. Rājapurisā Somadattaṃ muñcitvā Soma-
brāhmaṇaṃ āghātanaṃ netvā māresuṃ. Aho kataññuno kataveditā! Hoti c'
ettha-

Katūpakāram attānaṃ sarantā keci mānusa,
jīvitaṃ denti Somo va Somadattassa attano ti. 3

- 25 [30] So tena jīvitadānena devaloke nibbattitvā mahante kanakavimāne
devaccharāsahassaparivuto dibbasampattiṃ anubhonto paṭivasati. Tadā
Somadattabrāhmaṇo: eso maṃ maraṇappattaṃ mokesī ti vatvā tass' atthāya
dānaṃ datvā pattiṃ adāsi. Tāvad ev' assa tato bahutaraṃ devissariyam

[28] 9. G. -dārāyo 10. H¹MP, G. om.

[29] 1. BKM āghātanaṃ 2. G. kammena 3. BDH¹H²KP ratta-
4. BH¹H²KMP tathā

- ahosi, devānubhāvañ ca. Tato so Somadevo attano devissariyaṃ olokento
 sahāyassa attano jīvitadānaṃ addasa. Disvā attabhāvaṃ vijahitvā māṇa-
 vakavaṇṇena Somadattabrāhmaṇaṃ upasaṃkamitvā paṭisanthāraṃ katvā at-
 tānaṃ devaloke nibbattabhāvaṃ pakāsetvā taṃ gahetvā attano ānubhāvena
 5 devalokaṃ netvā: yathākāmaṃ sampattiṃ anubhavā ti vatvā sattāhaṃ dev-
 issariyaṃ datvā sattame divase netvā tassa gehe yeva paṭiṭṭhāpesi.
 Tathā hi¹ dibbasampattim anubhūtaṃ manussasampatti paṭikkūlā hoti.
 Tato so dibbasampattim anussaranto kiso dubbalo uppaṇḍuppaṇḍukajāto
 ahosi. Ath' ekadivasaṃ devaputto taṃ olokento tathā dukkhappattaṃ
 10 disvā: na sakkā manussena dibbasampattim anubhavitun ti icchiticchita²
 sampattidāyakaṃ ekaṃ cintāmaṇiṃ datvā tassa bhariyaṃ pi attano ānubh-
 āvena rūpavantaṃ³ yasavantaṃ vaṇṇavantaṃ³ atikkantamanussitthivaṇṇaṃ
 akāsi. Aparabhāge te jayampatikā paccakkhato⁴ diṭṭhadibbasampattivi-
 bhava⁵ dānaṃ datvā sīlaṃ rakkhitvā sahāyadevaputtaṃ santike yeva
 15 nibbattiṃsū ti.

Mandena nanditamanā upakārakena

pāṇaṃ pi denti sujanā iti cintayitvā,

Mittaddu mā bhavatha bho upakārakassa⁶

pāsaṃsiyā⁷ bhavatha sādhujaṇehi niccaṃ ti. 4

- 20 Sahāyassa pariccattajīvitakassa vatthuṃ dasamaṃ

NANDIRĀJAVAGGO DUTIYO

[30] 1. S.Ss. have a fullstop after hi. See note in tr. 2. G.
 icchita- 3. G. yasavaṇṇavantaṃ 4. K paccavekkhaṇāno 5. B
 -sampattiṃ vibhavānurūpaṃ 6. BDJK upakārakattaṃ; H H⁻MP upakārak-
 atthaṃ. See note in tr. 7. MSS. pāsaṃsikā

Yakkhavañcitavatthumhi ayam ānupubbīkathā:

[1] Bhagavati parinibbutamhi Kosalarāñño kira janapade Tuṇḍagāmo¹
nāma ahosi. Tatth' eko Buddhadāso nāma manusso: yāvajīvaṃ buddhaṃ
saraṇaṃ gacchāmi; buddho me saraṇaṃ tāṇaṃ leṇaṃ parāyaṇaṃ ti evaṃ
5 jīvitapariyantaṃ buddhaṃ saraṇaṃ gato paṭivasati. Tasmīṃ samaye eko
janapadavāsiko tattha tattha āhiṇḍanto taṃ Tuṇḍagāmaṃ¹ patvā tass'
eva ghare nivāsaṃ kappesi. Tassa² pana jānapadikassa² sarīre eko yak-
kho āvisitvā pīleti. Tadā tassa gāmassa³ pavisanakāle yakkho Buddha-
dāso pāsakassa guṇatejena tassa geḥaṃ pavisitum asakkonto taṃ muñcitvā
10 bahigāme sattāhaṃ aṭṭhāsi tassāgamaṇaṃ olokento.⁴ Tato so jānapadiko
sattadivasaṃ tattha vasitvā sattame divase sakaraṭṭhaṃ gantukāmo gāmā
nikkhami. Atha taṃ tathā¹ nikkhantaṃ disvā yakkho aggahesi.

[2] Atha so taṃ: ettakaṃ kālāṃ kuhiṃ gato 'sī? ti pucchi. Yakkho:
bho, tav' atthāya ettha vasantassa me sattāhaṃ atikkantaṃ ti. Tato so
15 ko te mayā attho? Kiṃ te dammī? ti. Atha yakkhena:¹ so ahaṃ¹ khudāya
pīlito; bhattena me attho ti vutte² so: evaṃ sati kasmā maṃ antogehe
vasantaṃ na gaṇhī? ti āha. Yakkhena: bho, tasmīṃ ghare buddhaṃ saraṇa-
ṃ gato eko upāsako atthi. Tassa sīlatejena³ geḥaṃ pavisitum asakkonto
aṭṭhāsin ti vutte⁴ jānapadiko saraṇaṃ nāma kin ti ajānanto: kiṃ vatvā
20 so saraṇaṃ aggahesī? ti yakkhaṃ pucchi. Yakkho: buddhaṃ saraṇaṃ gacch-
āmi ti vatvā saraṇaṃ aggahesī ti āha. Taṃ sutvā jānapadiko: idāni imaṃ
vañcessāmi ti cintetvā: tena hi yakkha, aham pi buddhaṃ saraṇaṃ gacch-
āmi ti āha. Evaṃ vuttamatte⁵ yeva yakkho mahāsaddaṃ karonto bhayena
bhamanto palāyi. Evaṃ sammāsambuddhassa saraṇaṃ idhaloke bhayopaddava-
25 nivāraṇatthaṃ hoti, paraloke saggamokkhāvahaṃ. Tathā hi-

Buddho ti vacanaṃ etaṃ amanussānaṃ bhayāvahaṃ,
buddhabhattikajantūnaṃ sabbadā mudam āvahaṃ.

1

[1] 1. JK Kunda- 2. BH¹ om. 3. BJKM add tena 4. H¹H²P
add nisīdi.

[2] 1. MSS. om. Ss. bho ahaṃ 2. S. vutto 3. Ss. tejena. This
v.l. seems to be supported by Sdh1, 228 and Sv. 140, but all MSS.
have sīla-. 4. S. vutto 5. H¹H²P muhuttamatte

- 3 Sabbopaddavanāsāya paccakkhaṃ dibbam osadhaṃ,
dibbamantaṃ mahātejaṃ mahāyantaṃ mahabbhutaṃ. 2
- Tasmā so dāruṇo yakkho disvā taṃ saraṇe t̥hitaṃ,
ubbiggo ca bhayappatto lomahaṭṭho ca chambhito. 3
- 5 Bhamanto dhāvi taṃ disvā timiro va suriy' uggate,
6 simbalītūlabhaṭṭaṃ⁶ va caṇḍavātena khaṇḍitaṃ. 4
- Yaṃ dukkhaṃ rājacorāriyakkhapetādisambhavaṃ,
n' icchantena manussena gantabbaṃ saraṇattayaṃ⁷. 5
- 10 Yo ca buddhañ ca dhammañ ca saṃghañ ca saraṇaṃ gato,
cattāri ariyasaccāni sammappaññāya passatī⁸ ti. 6

Tato jānapadiko saraṇagamane mahāguṇaṃ mahānisamsaṃ oloketvā bud-
dhe sagāravo sappemo jīvitapariyantaṃ buddhaṃ saraṇaṃ gacchāmī ti
saraṇaṃ gantvā ten' eva saraṇagamanānubhāvena jīvitapariyosāne sutta-
ppabuddho viya devaloke nibbattī ti.

- 15 Disvāna evaṃ⁹ saraṇaṃgataṃ taṃ
apenti yakkhā pi mahabbhayena,
Pāletha sīlaṃ saraṇaṃ ca tasmā
jahātha duritaṃ sugatiṃ bhajavho¹⁰ ti. 7
- Yakkhavañcitavatthuaṃ paṭhamaṃ

- 20 Micchādiṭṭhikassa vatthumhi ayam ānupubbīkathā:

[3] Bhagavati parinibbute Rājagahanagare kira eko brahmabhattiko¹
micchādiṭṭhiko paṭivasati. Tatth' eva sammādiṭṭhiko pi. Tesā ubhinnaṃ
pi dve puttā ahesuṃ. Te ekato kīḷantā² vaḍḍhanti. Athāparabhāge tesā³

[2] 6. BDKM simbalībhaṭṭatūlaṃ. SD 17 supports text. cf. tūlabhaṭ-
ṭaṃ va vāyunā Skv. 210d. 7. BJKM, S.Gs. add ti, and om. the following
v. 8. cf. Dhp. 190. 9. BK etaṃ 10. H² bhajamhā H¹ bhajamho
(read bhajavho).

[3] 1. H¹P brāhma-; H² brāhmaṇa- 2. H¹H²P kīḷanti 3. S. om.

gulakīḷaṃ kīḷantānaṃ sammādiṭṭhikassa putto: namo buddhāyā ti vatvā
 gulaṃ khipanto divase divase jināti. Micchādiṭṭhikassa putto: namo
 brahmuno ti vatvā khipanto parājeti. Tato micchādiṭṭhikassa putto
 niccaṃ jinantaṃ sammādiṭṭhikaṃ kumāraṃ disvā: samma⁴, tvaṃ niccam eva
 5 jināsi. Kiṃ vatvā gulaṃ⁵ khipasī? ti pucchi. So: 'haṃ samma namo bud-
 dhāyā ti vatvā khipāmi ti āha. So pi tato paṭṭhāya namo buddhāyā ti
 vatvā khipati. Atha te yebhuyyena dūte⁶ samasamā va honti.

[4] Aparabhāge micchādiṭṭhikassa putto pitarā saddhiṃ dārūnam atth-
 āya vanaṃ gantvā sakatena¹ dāruṃ gahetvā āgacchanto nagaradvārasamīpe²
 10 sakataṃ vissajjetvā tiṇe khādanatthāya goṇe vissajjesi. Goṇā tiṇaṃ
 khādanatā aññehi gorūpehi saddhiṃ antonagaraṃ pavisiṃsu. Ath' assa pitā
 goṇe pariyesanto sakataṃ olokehi ti puttaṃ nivattetvā nagaraṃ pavitṭho
 ahosi. Atha sāyaṇhe jāte manussā nagaradvāraṃ pidahiṃsu. Tato kumāro
 bahinagare dārusakataṃ heṭṭhā sayanto niddūpagato ahosi. Atha tassā³
 15 rattiyā sammādiṭṭhiko ca micchādiṭṭhiko cā ti dve yakkhā gocaraṃ pari-
 yesamānā⁴ sakataṃ heṭṭhā nipannaṃ kumāraṃ addasaṃsu. Tesu micchā-
 diṭṭhiko: imaṃ khādāmi ti āha. Athāparo: mā evam akāsi. Namo buddhāyā
 ti vācako eso ti. ⁵Khādāmi' ev' etan⁵ ti itarena yāvatatīyaṃ vāriyamāno
 pi gantvā tassa pāde gahetvā ākaḍḍhi. Tasmiṃ khaṇe dārako pubbepari-
 20 cayena namo buddhāyā ti āha. Taṃ sutvā yakkho bhayappatto lomahaṭṭho
 hatthaṃ vissajjetvā paṭikkamma atṭhāsi. Aho acchariyaṃ buddhānubhāvaṃ
 abbhutaṃ! Evaṃ⁶ attāṃ anīyātetvā⁶ paricayena namo buddhāyā ti vuttas-
 sa pi bhayaṃ chambhitattaṃ upaddavaṃ⁷ vā na hoti. Pageva attāṃ nīyā-
 tetvā yāvajīvaṃ buddhaṃ saraṇaṃ gatassā ti. Vuttaṃ hi-

25 Yathā pi sikhino nādaṃ bhujaṅgānaṃ bhayāvahaṃ,
 evaṃ buddho ti vacanaṃ amanussānaṃ bhayāvahaṃ. 1

[3] 4. D om. 5. D guḷe 6. Ss. jūtena

[4] 1. H¹H²JP sakate 2. H¹H²P nagarasamīpe 3. D tāya; H²J ath'
 assā 4. B -māno 5. BDH¹KM mā-; H¹P mā khāda-m-enān 6. BM
 atthaṃ ajānetvā 7. Ss. upaddavo

	Yathā mantassa jappena vilayaṃ yāti kibbisaṃ, evaṃ buddho ti vacanena ⁸ 'pahāyanti pisācakaḥ. ⁸	2
	Aggiṃ disvā yathā sitthaṃ dūrato va vilīyati, ⁹ disvān' evaṃ ⁹ saraṇagataṃ petā 'pentā va ¹⁰ dūrato.	3
5	Pavaṇaṃ buddha-m-iccetaṃ ¹¹ akkharadvayaṃ abbhutaṃ, sabbopaddavanāsāya thirapākāraṃ uggataṃ.	4
	Sattaratanapāsādaṃ ¹² tam eva vajiraṃ guhaṃ, tam eva nāvaṃ dīpaṃ taṃ tam eva kavacaṃ subhaṃ.	5
10	Tam eva sirasi bhāsantaṃ kirīṭaṃ ratanāmayaṃ, laḷāṭe tilakaṃ rannaṃ kappūraṃ nayanadvaye. ¹³	6
	Tāḍaṇkaṃ kaṇṇayugale soṇṇamālā gale subhā, ekāvalī tārāhārabhārā ¹⁴ jattusu laṃkatā.	7
	Aṅgadaṃ bāhumūlassa karagge valayaṃ tathā, aṅgulīsvaṅgulīyaṃ ca khaggaṃ maṅgalasammataṃ.	8
15	Soṇṇātapattam uḥhisaṃ ¹⁵ sabāṇena sarāsaṇaṃ, ¹⁵ tam eva sabbālaṃkāraṃ tam eva duritāpahaṃ.	9
	Tasmā hi paṇḍito poso lokalocanasatthuno, saraṇaṃ ¹⁶ tass' eva gantabbaṃ ¹⁶ guṇanāmaṃ ehipassikaṃ. ¹⁷	10
	Namo ti vacanaṃ pubbaṃ buddhāyeti ¹⁸ giraṃ tadā, ¹⁸ supantena kumārena micchādiṭṭhikasūnunaṃ.	11
20	Sutvā vuttaṃ pisācā pi manussakuṇape ratā, na hiṃsanti aho buddhaguṇasāramahantatā! ti.	12

[4] 8. BD, Ss. bhāyanti kuṇapāḍakā; JK 'pahāyanti kuṇapāḍakā. Sdhl. reads the second line: evaṃ buddhānubhāvena hāyanti kuṇapāḍakā. 9. DJK patvān' evaṃ; M patvān' etaṃ 10. SD 17 petā 'pent' eṇa, 11. Gs. S.Ss. Sdhl. buddha-iccetaṃ 12. H¹P buddharatana- 13. H¹H²P nayana-ñjase 14. S.SD, Sdhl. -hārā bhāra 15. S.Sdhl. sabāṇo sasaraṇaṇaṃ; SD 18 reads sabāṇena sasaraṇaṇaṃ 16. So in MSS. S.Ss. tassa gant' eva; Gs. tassāvagant' eva 17. Text needs to be emended. None of my MSS. has ehipassikaṃ. MSS. except H² yehikāyikaṃ; H² yehikāyitaṃ, probably corrupt. Ss. p.186 records v.l. saraṇaṃ tass' eva gacchanta hoti lokaggasammato, and Gs. has v.l. hekākikaṃ for ehi-. SD says nothing. Sdhl. omits this v., but gives a tr. thereof. See note in tr. 18. D taṃ giraṃ; BH¹H²KP taṃ tadā

[5] Atha sammādiṭṭhikayakkho micchādiṭṭhikassa yakkhassa evam āha: ayuttaṃ bho tayā kataṃ. Buddhaguṇe pahāro dinno. Daṇḍakammaṃ tayā kātabban ti. Tena: kiṃ mayā samma kātabbaṃ? ti vutte: bubhukkhita¹ssa tassa āhāraṃ dehi ti āha. Tato so sādhu ti vatvā: yāvāhaṃ āgacchāmi, tvaṃ tāv' etth' ev' acchāhi ti vatvā Bimbisārarañño kaṇicanataṭṭake vaḍḍhitaṃ rasabhojanaṃ āharitvā kumārassa pituvanna dārakaṃ bhojetvā² puna kumārena vuttabuddhavacanaṃ ca attanā kātavāyāmaṃ cā ti sabbaṃ taṭṭake likhitvā: idaṃ rañño yeva paññāyatū ti adhiṭṭhāya agamaṃsu. Atha pabhā-tāya rattiyā rañño bhojanakāle rājapurisā tattha³ taṭṭakaṃ adisvā naga-
 5 raṃ upaparikkhantā sakāṇe dārakaṃ ca taṭṭakaṃ ca disvā taṭṭakena saddhiṃ
 10 taṃ gahetvā rañño dassesuṃ.⁴ Rājā taṭṭake akkharāni⁵ disvā vācetvā tassa guṇe pasanno mahantena yasena saddhiṃ seṭṭhiṭṭhānam adāsi.⁶

Jinassa nāmaṃ supinen' ap' evaṃ
 na hoti bhītiṃ⁷ lapanaena yasmā,⁷
 15 Tasmā munindaṃ satataṃ sarātha
 guṇe vadantā⁸ saraṇaṃ ca yāthā ti. 13

Micchādiṭṭhikassa vatthuṃ dutiyaṃ

Pādapīṭhikāya vatthumhi ayam ānupubbīkathā:

[6] Jambudīpe mahābodhito kira dakkhiṇapasse ekaṃ paccantanagaraṃ
 20 ahosi. Tattha saddhāsampanno ratanattayamāmakō eko upāsako paṭivasati. Tadā eko khīṇāsavo bhagavatā paribhuttaṃ pādapīṭhaṃ thavikāya pakkhipi-
 tvā gatagataṭṭhāne pūjento anukkamena¹ taṃ nagaraṃ sampāpuṇitvā suniva-
 ttho supāruto pattaṃ gahetvā antaravīthiṃ² paṭipajji yugamattadaso
 pabbajjālīlāya janaṃ paritosayanto. Atha so upāsako tathā gacchantaṃ
 25 therāṃ disvā pasannamānaso upagantvā paṇcapaṭiṭṭhitena vanditvā pattaṃ
 gahetvā bhojetvā: nibaddhaṃ mama gehaṃ āgamanam icchāmi. Mamānukampāya

[5] 1. H¹H²KP, S. om. 2. H¹H²P bhuñjāpetvā 3. H¹H²P om.
 4. H¹H²P dassetvā taṃ pavattiṃ ārocesuṃ. Sv. 142 & Sdhl. 234 support
 text. 5. S. akkharādīni 6. H¹P dāpesi; H² adāpesi 7. Sdhl.
 lapate janassa 8. BDJKM, S. Gs. Ss. Sdhl. sarantā which is also accept-
 able. Sdhl. 235 (Sinhala tr.) has 'saṇḍahan keremin' which in most
 cases indicates a verbal root meaning to speak. See Intro., xlv. cf.
 guṇaṃ vadanto buddhassa Ap. 462/11, etc.

[6] 1. DJ kamena 2. J antavīthiyaṃ; K antaravīthiyaṃ

etth' eva vasatha sāmī ti yācivā nagarāsanne ramaṇīye vanasaṇḍe nadī-
 kūle paṇṇasālaṃ katvā therassa taṃ nīyādetvā catupaccayehi paṭijagga-
 nto³ mānento pūjento vasati. Thero pi tattha phāsukaṭṭhāne bhagavatā
 paribhuttapādapiṭṭhadhātum nīhāya vālukāhi thūpaṃ katvā niccaṃ gan-
 5 dhadhūpadīpapupphapūjādīni pūjayamāno⁴ vāsaṃ kappeti.

[7] Tasmiṃ samaye tassopāsakassa anantaragehavāsiko eko issarabhat-
 tiko attano devataṃ nibaddhaṃ namassati. Taṃ disvā 'ssa upāsako buddha-
 guṇe vatvā: akhette samma mā viriyaṃ karohi. Pajah' etaṃ diṭṭhiṃ ti
 āha. Tato so kerāṭiko issarabhattiko: ko te satthu guṇānubhāvo? Amhākaṃ
 10 issarassa¹ guṇo va mahanto ti vatvā tassa agūṇaṃ guṇaṃ ti kathento āha:

Tipuraṃ so vināsesi laḷāṭanayanagginā,
 asure ca vināsesi tisūlena mahissaro. 1

²Jaṭṭakalāpaṃ āvattaṃ² naccati dinasandhiyaṃ³,
 vādeti bherivīṇādiṃ gītaṃ cā pi sa gāyati. 2

15 Bhariyāyo tassa tisso hi⁴ jaṭṭāy' ekaṃ samubbahe,
 ekaṃ ekena passena⁵ passamāno car' ekakaṃ⁵. 3

Hatthicammambaradharo ten' eva vāritātapo,
 asādisehi puttehi rūpena⁶ ca supākaṭo. 4

20 Ratiyā ca madhupāne ca vyāvaṭo sabbadā ca so,
 manussaṭṭhidharo sīsakapālen' esa⁷ bhuñjati. 5

Na jāto na bhayaṃ tassa maraṇaṃ n' atthi sassato,
 īdiso me mahādevo n' atth' aññass' īdiso guṇo ti. 6

Taṃ sutvā upāsako: samma, tuyhaṃ issarassa ete guṇā nāma⁸ hontu.
 Agūṇā nāma kittakā hontī? ti vatvā bhagavato sakalaguṇe samāharitvā
 25 kathento āha:

[6] 3. H¹H²P, Ss. -jaggāpento 4. BDH¹H²MP pūjamāno

[7] 1. JM issaraguṇassa 2. H²P jaṭṭāmanantarāvantāṃ; H¹ has a
 corrupt v.1. which appears to be a mixed-up version: jaṭṭakalāpamānat-
 taṃrāvantāṃ. 3. D -sandhiyā 4. Sdhl., Ss. om. 5. H¹H²P vahanto
 māhiyaṃ care 6. D, Sdhl. rūpehi 7. H¹H²P eva 8. DJM om.; B
 H¹P tāva

- Loke sabbasavantīnaṃ ādhāro sāgaro yathā,
sabbesaṃ guṇarāsīnaṃ ādhāro va tathāgato. 7
- Carācarānaṃ sabbesaṃ ādhāro va dhārā ayaṃ,
tathā guṇānaṃ sabbesaṃ ādhāro va tathāgato. 8
- 5 Evaṃ santo viyatto ca evaṃ so karuṇāparo,
evam iddhividhā tassa evaṃ evaṃ guṇā iti. 9
- Buddho pi sakkoti na yassa vaṇṇe⁹
kappam pi¹⁰ vatvā khayataṃ gametuṃ,
Pageva na brahmasurāsūrehi
10 vattuṃ¹¹ na hānantaḡuṇassa¹¹ vaṇṇan ti. 10
- [8] Evaṃ vadantā pana te ubho pi: amhākaṃ devo uttamo; ¹amhākaṃ
devo uttamo¹ ti kalahaṃ vaḍḍhetvā rañño santikaṃ agamaṃsu. Rājā tesaṃ
kathaṃ sutvā: tena hi tumhākaṃ devatānaṃ mahantabhāvaṃ iddhipāṭihār-
iyena jānissāma. Dassettha tehi no iddhī ti vatvā² nagare bheriṃ carā-
15 pesi: ito kira sattāhaccayena imesaṃ dvinnaṃ³ satthārēnaṃ pāṭihāriyāni
bhavissanti. Sabbe sannipatantū ti. Taṃ sutvā nānādisāsu bahū manussā
samāgamiṃsu.⁴ Atha micchādiṭṭhikā: ajja amhākaṃ devassa ānubhāvaṃ⁵
passāmā ti mahantaṃ pūjaṃ karontā tattha sāraṃ nāddasaṃsu. Sammādiṭṭhi-
kā pi: ajja amhākaṃ bhagavato ānubhāvaṃ passissāmā ti vālukāthūpaṃ
20 gantvā gandhamālādīhi pūjetvā padakkhiṇaṃ katvā añjaliṃ paggayha aṭṭha-
ṃsu. Atha rājā pi balavāhanaparivuto ekamante aṭṭhāsi. Nānāsamaya-
vādino pi: ajja tesaṃ pāṭihāriyaṃ passissāmā ti mañcātimañcaṃ katvā
aṭṭhaṃsu. Tesaṃ samāgame sammādiṭṭhikā vālukāthūpaṃ abhimukhaṃ⁶ katvā
añjaliṃ paggayha: sāmi, amhākaṃ bhagavā sabbabuddhakiccāni niṭṭhapetvā
25 anupādisesāya nibbānadhātuyā parinibbāyi. Sāriputta-Mahāmoggallānādayo
asītimahāsāvakaṃ pi parinibbāyiṃsu. N' atth' ettha amhākaṃ aññaṃ paṭi-
saraṇan ti vatvā saccakiriyaṃ karontā āhaṃsu:

[7] 9. BDKM vaṇṇo; Sdhl. vaṇṇaṃ 10. M hi 11. JM, Sdhl. nabhā-
nanta-

[8] 1. K, S. om. 2. BDJ, S. om. 3. H¹H²P dinnaṃ 4. BJK osar-
iṃsu; Ss. samosariṃsu 5. H¹H²P abbhutaṃ 6. D abhimukhaṃgaṃ

	Āpāṇakoṭiṃ buddhassa saraṇaṃ no gatā ⁷ yadi, tena saccen' ayaṃ dhātu dassetu pāṭihāriyaṃ.	11
	Āpāṇakoṭiṃ dhammassa saraṇaṃ no gatā yadi, tena saccen' ayaṃ dhātu dassetu pāṭihāriyaṃ. ⁸	12
5	Āpāṇakoṭiṃ saṃghassa saraṇaṃ no gatā yadi, tena saccen' ayaṃ dhātu dassetu pāṭihāriyaṃ.	13
	Rāmakāle munindassa pādukā 'kāsi ⁹ abbhutaṃ, ¹⁰ tena saccen' ayaṃ dhātu dassetu pāṭihāriyaṃ.	14
10	Chaddantakāle munino dāṭhā charaṃsirañjitā, tena saccen' ayaṃ dhātu ¹¹ nicchāretu charaṃsiyo, ¹¹	15
	Jātamatte tadā buddho t̥hito paṅkajamuddhani, nicchāres' āsabhiṃ vācaṃ aggo seṭṭho ti ādinā, tena saccen' ayaṃ dhātu dassetu pāṭihāriyaṃ. ¹²	16
15	Nimutte caturo disvā nikkhanto abhinikkhamaṃ, tena saccen' ayaṃ dhātu dassetu pāṭihāriyaṃ.	17
	Mārasenaṃ palāpetvā nisinno bujjhi bodhiyaṃ, tena saccen' ayaṃ dhātu dassetu pāṭihāriyaṃ.	18
	Dhammacakkaṃ pavattesi jino 'sipatane tadā, tena saccen' ayaṃ dhātu dassetu pāṭihāriyaṃ.	19
20	Nandopanandabhogindaṃ nāgaṃ Nālāgirivhayaṃ, Ālavakādayo yakkhe brahmāno ca Bakādayo.	20
	Saccakādinigaṇṭhe ca Kūṭadantādayo dviḥ, damesi tena saccena dassetu pāṭihāriyaṃ ti.	21

[8] 7. MSS. gataṃ. So in the following vv. 8. Sdhl. om. this & also vv. 3,5,7,9. 9. S,SD,Sdhl. cāsi. Sdhl. 244 has 'adbhuta vū peḷahara dākvī da' which is nearer to MSS. reading. 10. S. abbhutā 11. BJM nicchārentu-; H H P dassetu pāṭihāriyaṃ 12. MSS.,Ss. read this v.: Jātamatte t̥hito kañje nicchāres' āsabhiṃ giraṃ/tena saccen' ayaṃ dhātu dassetu pāṭihāriyaṃ// S. is, however, supported by Sdhl. 244 (both v. & tr.) as well as SD 18-19.

[9] Evañ ca pana vatvā upāsakā: amhākaṃ anukampāṃ paṭicca mahājan-
 assa micchādiṭṭhibhedanattāṃ pāṭihāriyaṃ dassetha sāmī ti ārādhesuṃ.
 Atha buddhānubhāvañ ca ¹therānubhāvañ ca ¹upāsakānaṃ saccakiriyānubh-
 āvañ ca paṭicca vālukāthūpaṃ dvidhā bhinditvā pādapiṭṭhadhātu ²ākāsaṃ
 5 abbhuggantvā chabbappaṇaraṃsiyo vissajjenti vilāsamānā ³aṭṭhāsi. Atha
 mahājanā celukkhepasahassāni pavattentā ⁴sādhukīlaṃ kilantā mahānādaṃ
 pavattentā ⁴mahantaṃ pūjaṃ akāṃsu. Micchādiṭṭhikā pi imaṃ acchariyaṃ
 disvā vimhitamānasā micchādiṭṭhiṃ bhinditvā ratanattayaparāyaṇā sara-
 nam agamaṃsū ti.

10 Phuṭṭho pi pādena jinassa evaṃ
 kaliṅgaro p' āsi mahānubhāvo,
 Lokekanāthassa anāsavassa
 mahānubhāvo hi acintaniyo ti. 22
 Pādapiṭṭhikāya vatthuṃ tatiyaṃ

15 Uttarasāmaṇerassa vatthumhi ayam ānupubbīkathā:

[10] So kira purimabuddhesu ¹katādhikāro tattha tattha bhava vivaṭ-
 ṭṭupanissayaṃ puññaṃ upacinanto Sumedhassa bhagavato kāle vijjādharo
 hutvā Himavati paṭivasati. Tadā Sumedho nāma ²sammāsambuddho vivekam
 anubrūhanto Himavantaṃ gantvā ramaṇīye padese pallaṃkaṃ ābhujitvā
 20 nisīdi. Tadā vijjādharo ākāsaṇa gacchanto chabbappaṇaraṃsihi virājamānaṃ
 bhagavantaṃ disvā tīhi ³kaṇikārapupphehi pūjesi. ⁴Pupphāni buddhānubh-
 āvena satthu upari chattākārena aṭṭhaṃsu. So tena bhiyyosomattāya
 pasannacitto hutvā aparabhāge kālaṃ katvā Tāvatiṃsabhavane nibbattitvā
 ulāraṃ dibbasampattim anubhavanto yāvatāyukaṃ tattha ṭhatvā tato cuto
 25 devamanussesu saṃsaranto imasmiṃ buddhuppāde Rājagahanagare brāhmaṇa-
 mahāsālassa ⁵putto hutvā nibbatti. ⁶Uttaro ti 'ssa nāmaṃ ahosi. So utta-

[9] 1. BJ om. 2. BKM -dhātuṃ 3. BDH²M vilāsamāno 4. H¹H¹P
 pavattetvā

[10] 1. S. purimabuddhe 2. H¹H²P om. 3. JK tīpi 4. H²P
 pūjesuṃ 5. H¹H²P brāhmaṇasālassa 6. J nibbattitvā

marūpadharo viññutaṃ patto brāhmaṇavijjāsu nipphattiṃ patvā jātiyā rūpena vijjāya⁷ sīlācārena ca lokassa mahanīyo jāto. Tassa taṃ paññā-sampattiṃ disvā Vassakāro magadhamahāmatto attano dhītaraṃ dātukāmo hutvā attano adhippāyaṃ pavedesi. So nissaraṇajjhāsaya⁸tāya taṃ paṭik-khipitvā kālenakālaṃ dhammasenāpatiṃ payirupāsanto tassa santike
5 dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vattasampanno hutvā therāṃ upaṭṭhahati.

[11] Tena ca samayena therassa aññataro ābādho uppanno hoti. Tassa bhesajjatthāya Uttarasāmaṇero pāto va pattacīvaram ādāya vihārato nik-
10 khamma antarāmagge taḷākassa tīre pattaṃ ṭhapetvā udakasamīpaṃ gantvā mukhaṃ dhovati. Tadā aññataro ummagga⁹coro katakammo ārakkhapurisehi¹ anubaddho² aggadvāren' eva nagarato nikkhamitvā palāyanto attanā gahitaṃ ratanabhaṇḍikaṃ³ sāmaṇerassa patte pakkkhipitvā palāyi. So⁴ sāmaṇero pi pattasamīpaṃ upagato hoti. Coraṃ anubandhantā⁵ rājapurisā
15 sāmaṇerassa patte bhaṇḍikaṃ disvā: ayaṃ coro; iminā coriyaṃ katan ti sāmaṇeraṃ pacchābāhaṃ bandhitvā Vassakārassa brāhmaṇassa dassetuṃ. Vassakāro ca tadā rañño vinicchaye niyutto hutvā chejjabhejjaṃ anusā-sati. So: eso pubbe mama vacanaṃ⁶ nādiyi; suddhapāsaṇḍīyesu⁶ pabbajī ti ca baddhāghātattā⁷ taṃ kammaṃ asodhetvā va: jīvantam ev' etaṃ sūle
20 uttāsethā ti āṇāpesi. Rājapurisā taṃ⁸ nimbasūle⁹ uttāsesuṃ. Sāmaṇero sūlagge nisinno: upajjhāyassa me ko bhesajjaṃ āharissati? ti Sāripu-ttattheraṃ sari.

[12] Tato thero taṃ pavattiṃ ñatvā sammāsambuddha¹⁰ssa kathesi. Bha-gavā pi mahāsāvakaparivuto tassa ñāṇaparipākaṃ oloketvā taṃ ṭhānam
25 agamāsi. Tato bhagavato nikkhantabhāva¹ sakalanagare kolāhalaṃ ahosi. Mahājanakāyo sannipati. Atha bhagavā vipphuranta¹¹hatthatale nakhamāpi-

[10] 7. B vijjāyavasena; H¹H²JKMP add ca.

[11] 1. cf. gāmarakkhikehi Sv.144. 2. H¹H²P anubandho 3. BDJ M saratanaṃ- 4. BDJKM om. 5. B anubaddhantā; M anubandhitvā 6. BDJKM read: nādiyiṃ sudaṃ pāsaṇḍīyesu 7. H¹H²P bandh- 8. KM, Ss. naṃ 9. H¹H²P jīvasūle

[12] 1. MSS. except DM -bhāvaṃ

mayūkhasambhinnapītābhāsātāya² paggharanta-jātihiṅgulakāsuvapṇarasadhā-
rā⁴ viya jālāvaguṇṭhitamudutalunaṅgulaṃ hatthaṃ Uttarassa sīse ṭhap-
etvā: Uttara, idaṃ te pubbekatapāpakammassa phalaṃ uppannaṃ. Tattha
tayā paccavekkhābalena⁵ adhivāsanaṃ⁶ kātabbā ti āha. Ten' eva āha:

- 5 Atīte kira ekasmiṃ gāme tvam asi⁷ dārako,
 dārakehi samāgama kiṇanto keḷimaṇḍale. 1
- Gahetvā sukhumaṃ sūkaṃ tadā tvaṃ nimba-jalliyā,
 uttāsesi tattha sūle⁸ jīvamānakamakakkhikaṃ. 2
- 10 Aparam pi te pāpakammaṃ pavakkhāmi suṇohi me,
 ovadanti⁹ hitena¹⁰ tvaṃ atīte sakamātaraṃ. 3
- Jīvasūle nisīdā ti kopenābhisapī tuvaṃ,
 imehi dvīhi pāpehi saraṃ saṃsārasāgare. 4
- Pañcajātisate acchi jīvasūlamhi nimbaje,
15 ayaṃ te carimā jāti etthā pi ca vipacci so¹¹ ti. 5

- [13] Evaṃ ādinā nayena tassa ajjhāsayānurūpena dhammaṃ desesi.
Uttaro amatābhisekasadisena satthuno hatthasamphassasañjātapasādasoma-
nassatāya¹ ulāraṃ pītipāmojjaṃ paṭilabhitvā yathāparicitaṃ vipassanā-
maggāṃ samārūḷho nāṇassa paripākaṃ gatattā satthudesanāvilāsa¹ mag-
20 gapaṭipāṭiyā sabbakilese khepetvā chaḷabhiñño ahoṣi. Dhammaṃ sutvā
 tattha samāgatānaṃ devamanussānaṃ caturāsītipāṇasahassānaṃ dhammābhi-
 samayo ahoṣi ti vadanti. Uttaro pana² chaḷabhiñño hutvā sūlato uṭṭha-
 hitvā ākāse ṭhatvā pāṭihāriyaṃ dassesi.³ Mahājanā acchariyabbhutacittā
 jātā ahesuṃ. Tāvad ev' assa vaṇo ruhi.⁴ So bhikkhūhi: āvuso, tādissaṃ⁵
25 dukkham anubhavanto kathaṃ tvaṃ vipassanaṃ⁶ anuyuñjituṃ sakkhī? ti

[12] 2. S. -pītobhāsātāya 3. DKM -hiṅgulakaṃ 4. P -dhāraṃ
5. So in MSS. S. paccavekkhana-; Ss. paccavekkhana- 6. S.Ss. adhi-
vāsana. This grammatically better v.l. is supported by ThagA. ii.2,
but my MSS. are unanimous in the text. 7. H²P āsi 8. DJKM sūke
9. M ovadanti 10. S. hi tena 11. H¹H² vipaccate; D vipaccayo;
P vipaccaso for vipacci so.

[13] 1. D, Ss. add tāva 2. H¹H²JKP om. 3. cf. '...uṭṭhāya
ākāse ṭhatvā dhammaṃ desesi: Na pitā na ca te mātā ti ādigāthāya',
Sv. 144. ThagA. ii.2 does not give these vv. 4. S. rundhi. 5. H²P
tādiso 6. BKM vipassanā

puṭṭho: pageva me āvuso saṃsāre ādīnavo saṃkhārānañ ca sabhāvo sudiṭṭho. Tasmā 'haṃ tādisaṃ dukkhaṃ anubhavanto pi āsakkhiṃ⁷ vipassanaṃ vaḍḍhetvā visesaṃ adhigantun ti āha. Athāparabhāge so bhikkhusaṃgha-majjhe attano pubbacaritāpadānaṃ pakāśento imā gāthā abhāsi:⁸

- 5 Sumedho nāma sambuddho dvattiṃsavaraḷakkhaṇo,
vivekakāmo sambuddho Himavantam upāgami.⁹ 6
- Ajjhogahetvā Himavantaṃ aggo kārūṇiko muni,
pallaṃkaṃ ābhujitvāna nisīdi purisuttamo. 7
- Vijjādharo tadā āsiṃ antaḷikkhacarō¹⁰ ahaṃ,
10 tisūlaṃ sukataṃ gayha gacchāmi ambare tadā. 8
- Pabbatagge yathā aggi¹¹ puṇṇamāse va candimā,
vanaṃ obhāsate buddho sālarājā va phullito. 9
- Vanaggā nikkhamitvāna buddharaṃsā vidhāvare,
naḷaggivaṇṇasaṅkāsā disvā cittaṃ pasādayiṃ. 10
- 15 Vicinaṃ addasaṃ pupphaṃ kaṇikāraṃ devagandhikaṃ,
tīṇi pupphāni ādāya buddhaseṭṭham apūjayiṃ. 11
- Buddhassa ānubhāvena tīṇi pupphāni me tadā,
uddhavaṇṭā adhopattā chāyaṃ kubbanti satthuno. 12
- Tena kammena sukatenā cetanāpaṇidhīhi ca,
20 jahitvā mānusaṃ dehaṃ Tāvattiṃsam agaṇich' ahaṃ.¹² 13
- Tattha me sukataṃ vyamaṃ kaṇikārī¹³ ti āyati,
saṭṭhiyojanam ubbedhaṃ tiṃsayojanavitthataṃ. 14
- Sahassakaṇḍaṃ¹⁴ satabheṇḍuṃ¹⁵ dhajāluṃ¹⁶ haritāmayaṃ,
satasahassāni byūhāni vyamahe¹⁷ pātu-r-ahaṃsu me. 15

[13] 7. H¹H²P sakkhīṃ; D asakkhī ti 8. cf. Ap. 441/19ff.
9. Sdhl. omits vv.6-8, 13-19, 23-28, & 35-43. 10. S. antalikkhe-
11. BDKM acci. Ap. 441/25 has the same v.l. 12. S. agaṇich' ahaṃ
13. B kaṇikāraṃ; D kaṇikāro 14. H¹H²P -khaṇḍaṃ; K corrects -kaṇḍaṃ
to -khaṇḍaṃ. This v.l. is adopted by Sinhala editions as well as SD.
cf. saḥassakaṇḍo Ap. 442/11. See note in tr. 15. K -geṇḍuṃ
16. S. dhajālu. Ap. 442/11 agrees with this, but MSS. are further
supported by SD 19. 17. BH H¹KP vyamaṃ

- Sovaṇṇamayā¹⁸ maṇimayā lohitaṇkamayā pi ca,
phalīkā pi ca pallaṇkā yadicchakayadicchakā.¹⁹ 16
- Mahārahaṇ ca sayanaṇ tūlikaṇ vikatīyakaṇ,
uddalomika-ekantaṇ bimbohanasamāyutaṇ. 17
- 5 Bhavanā nikkhamitvāna caranto devacārikaṇ,
yadā icchāmi gamanaṇ devasaṇghapurakkhato. 18
- Pupphassa heṭṭhā tiṭṭhāmi uparicchadanaṇ mama,
samantā yojanasataṇ kaṇikārehi chāditaṇ. 19
- 10 Saṭṭhituriyasahassāni sāyaṇ pātaṇ upaṭṭhahaṇ,
parivārenti maṇ niccaṇ rattindivam atanditā. 20
- Tattha naccehi gītehi tālehi vāditehi ca,
raṇāmi khiḍḍāratiyā modāmi kāmākām' ahaṇ. 21
- Tattha bhutvā ca pītvā ca modāmi Tidase tadā,
nārīgaṇehi sahito modāmi vyamha-m-uttame. 22
- 15 Satānaṇ pañcakkhattuṇ devarajjam akārayiṇ,
satānaṇ tīṇikkhattuṇ cakkavattī ahoṇ' ahaṇ. 23
- Padesarajjam vipulaṇ gaṇaṇāto²⁰ asaṇkhiyā,²¹
bhavābhavē saṇsaranto mahābhogaṇ labhām' ahaṇ,
bhoge me ūpatā n' atthi buddhapūjāy' idaṇ phalaṇ.²² 24
- 20 Dve 'me bhavē saṇsarāmi devatte atha mānuse,
aññaṇ gatiṇ na jānāmi²³ buddhapūjāy' idaṇ phalaṇ. 25
- Dve 'me kule²⁴ pajāyāmi khattiye cā pi brāhmaṇe,²⁴
nīce kule na jāyāmi²⁵ buddhapūjāy' idaṇ phalaṇ. 26
- Hatthiyānaṇ assayānaṇ sivikaṇ sandamānikaṇ,
25 labhāmi sabbam ev' etaṇ buddhapūjāy' idaṇ phalaṇ. 27

[13] 18. Gs.Ss. soṇṇamayā 19. H¹H²P yen'icchaka- 20. S. gaṇa-
nātho 21. Gs.Ss. asaṇkhiyaṇ. cf. Ap. 442/29. 22. S. has the
last line of v. 24 at the beginning of v. 25. MSS. do not support
this. 23. D jāyāmi 24. H¹H²P pajānāmi khattiyo cā pi brāhmaṇo;
Ss. pajānāmi- 25. K,S.Gs.Ss. jānāmi. Ap. 443/4 also has this v.l.,
but Sdhl. 201 supports my reading.

Dāsigaṇaṃ dāsagaṇaṃ nāriyo ca alaṃkatā,
labhāmi sabbam ev' etaṃ buddhapūjāy' idaṃ phalaṃ. 28

Koseyyakambaliyāni khomakappāsikāni ca,
labhāmi sabbam ev' etaṃ buddhapūjāy' idaṃ phalaṃ. 29

5 Navavatthaṃ navaphalaṃ navaggarasabhojanaṃ,
labhāmi sabbam ev' etaṃ buddhapūjāy' idaṃ phalaṃ. 30

Imaṃ khāda imaṃ bhuñja imamhi sayane saya,
labhāmi sabbam ev' etaṃ buddhapūjāy' idaṃ phalaṃ. 31

Sabbattha pūjito homi yaso accuggato mama,
10 mahāpakkho²⁶ sadā homi abhejjapariso sadā,
ñātiṇaṃ uttamo homi buddhapūjāy' idaṃ phalaṃ. 32

Sītaṃ uṇhaṃ na jānāmi pariḷāho na vijjati,
atho cetasikaṃ dukkhaṃ hadaye me na vijjati. 33

Suvaṇṇavaṇṇo hutvāna saṃsarāmi bhavābhava,
15 vevaṇṇiyaṃ²⁷ na jānāmi buddhapūjāy' idaṃ phalaṃ. 34

Devalokā cavitvāna sukkamūlena²⁸ codito,
Sāvattiyaṃ pure jāto mahāsāle²⁹ su-aḍḍhake.³⁰ 35

Pañcākāmaguṇe hitvā pabbajim anagāriyaṃ,
jātiyā³¹ sattavasso 'haṃ³² arahattam apāpuṇim. 36

20 Upasampādayī buddho guṇam aññāya cakkhumā,
taruṇo va pūjanīyo 'haṃ buddhapūjāy' idaṃ phalaṃ. 37

Dibbacakkhuṃ visuddhaṃ me samādhikusalo ahaṃ,
abhiññāpāramippatto buddhapūjāy' idaṃ phalaṃ. 38

Paṭisambhidā-anuppatto iddhipādesu kovido,
25 saddhamme pāramippatto buddhapūjāy' idaṃ phalaṃ. 39

[13] 26. S. mahesakko; MSS. vary between mahesakkho & mahesakko. Ss.Gs. mahesakkho. I adopt Sdhl. reading and this is translated by the author as 'mahat vū pakṣabala...' Sdhl. 202. It is significant that Ap. 443/16 has mahāpakkho. 27. H¹ P vevanṇikaṃ 28. B sukha- 29. S. mahāsālesu 30. S. addhake 31. P jātiyaṃ 32. H² sata-

- Tiṃsakappasahassamhi sambuddham abhipūjayiṃ,
duggatiṃ nābhijānāmi buddhapūjāy' idaṃ phalaṃ. 40
- Kilesā jhāpitā mayhaṃ bhavā sabbe samūhatā,
nāgo va bandhanaṃ chetvā viharāmi anāsavo. 41
- 5 Svāgataṃ³³ vata me āsi buddhaseṭṭhassa santikaṃ,
tisso vijjā anuppattā kataṃ buddhassa sāsanaṃ. 42
- Paṭisambhidā catasso ca vimokkhā pi ca aṭṭh' ime,
chaḷabhiññā sacchikatā kataṃ buddhassa sāsanaṃ ti. 43
- Taṃ sutvā bahū kusalakammaaparāyaṇā ahesuṃ.
- 10 Sahetukā pacchimikā³⁴ pi sattā
pāpaṃ na sakkonti jahātum evaṃ,
Aniccamānehi janehi dukkhaṃ
ārā va pāpaṃ parivajjanīyaṃ ti. 44
- Uttarasāmaṇerasa vatthuṃ catutthaṃ
- 15 Kāvīrapaṭṭanaṇavattumhi ayaṃ ānupubbikathā:
- [14] Jambudīpe kira Coḷarattṭhe Kāvīrapaṭṭanaṇaṃ nāma ahosi. Tattha
māhissarikaṃ bahumicchēdiṭṭhikā vasanti. Tatth'ekasmiṃ devālaye citta-
kammaṃ karontā¹ ekasmiṃ phalake issarassa onamitvā vandanākāraṃ bhag-
avato rūpaṃ akāṃsu. Tasmiṃ samaye tattha bahū upāsakā taṃ² devakulaṃ
20 gantvā tattha tattha cittakammāni olokentā³ tasmiṃ phalake taṃ citta-
kammaṃ addasaṃsu. Disvāna te: aho! amhehi apassitabbaṃ passitaṃ. Sa-
devake loke⁴ samāraḷe sabrahmaḷe sassamaṇabrāhmaṇīyā pajāsu⁵ ca aparī-
māṇesu cakkavāḷesu bhagavato uttaritaraṃ ṭhapetvā samasamo pi n' atthi.
Sakalehi sattanikāyehi vandanīyo pūjanīyo bhagavā. Ananurūpaṃ tassa
25 etehi katan ti rodantā paridevantā rājadvāraṃ gantvā ugghosesuṃ. Taṃ
sutvā rājā te pakkosāpetvā: kasmā tumhe ugghosethā? ti pucchi. Te evaṃ

[13] 33. BH¹H²KMP svāgataṃ 34. H¹H²MP pacchimikā

[14] 1. J karonto 2. DH¹H²P taṃ taṃ 3. BH¹H²KMP olokento
4. H² om. 5. S.Ss. pajāya

āhaṃsu: deva, amhākaṃ bhagavā devātidevo, Sakkātisakko, brahmātibrahmo;
Merū va acalo, sāgaro va gambhīro, ākāso va ananto paṭhavī va patthaṇo
ti ādīhi bhagavato guṇaṃ vaṇṇesaṃ. Tena vuttaṃ Apadāne-⁶

5	Battiṃsalakkhaṇadharo sunakkhatto va candimā, anubyaññanasampanno sālārājā va phullito? ⁷	1
	Raṃsijālāparikkhitto ⁸ ditto va kanakācalo, byāmapabbhāparivuto satarāṃsi ⁹ divākaro.	2
	Soṇṇānāno jīnavaro samaṇī va siluccayo, karuṇāpuṇṇahadayo vivaṭṭo viya sāgaro.	3
10	Lokavissutakittī va Sinerū va naguttamo, yasaṃ vitato dhīro ākāśasaddiso muni. ¹⁰	4
	Asaṃgacitto sabbattha anilo viya nāyako, paṭiṭṭhā sabbabhūtanāṃ mahī va munisuttamo.	5
15	Anūpalitto lokena toyena padumaṃ yathā, kuvādagacchadahano ¹¹ aggikkhandho va sobhati.	6
	Agado viya sabbattha kilesavisaṇṇasako, ¹² Gandhamādanaselo va guṇagandhavibhūsito.	7
	Guṇānaṃ ākaro dhīro ratanānaṃ va sāgaro, Sindhū va vanarājīnaṃ kilesamalahārako.	8
20	Vijayī va mahāyodho mārasenappamaddano, cakkavattī va so rājā bojjhaṃgaratanissaro.	9
	Mahābhisakkasaṃkāso dosavyādhitikicchako, sallakatto yathā vejjo diṭṭhigaṇḍavipphālako.	10
25	Satthā no bhagavā deva mahābrahmehi vandito, devindasurasiddhehi ¹³ vandanīyo sadādarā.	11

[14] 6. Ap. 508/13ff. 7. Sdhl. omits this v. 8. Sdhl. raṃsi-
mālā- 9. H¹H²JP, Sdhl. saraṃsi va. SD 19 explains: satarāṃsi divā-
karo ti anekaraṃsisuriyo, and Sdhl. 246 has 'dahaṃgaṇa raśmī'. cf.
satarāṃsi divākaro Skv. 221b. Ap. 508/16 however has saraṃsi va.
10. Sdhl. omits vv. 4-10, but gives a tr. thereof. 11. KM -dahane
12. BDH²JKM -nāsano 13. SD 20 reads devindāsura-

Sabbesu cakkavāḷesu ye aggā ye ca pūjitā,¹⁴

tesam aggo mahārāja bhagavā no patāpavā ti.

12

- [15] Ayuttaṃ deva devakulehi katan ti āhaṃsu. Taṃ sutvā rājā: bho, sabbe pi 'me¹ manussā attano attano devatānaṃ mahantabhāvaṃ kathenti. Tumhākaṃ pana satthuno mahantabhāvaṃ kathaṃ amhākaṃ jānāpethā? ti.
- 5 Upāsakā: ²na garu.² Tvaṃ³ mahārāja phalakaṃ āharāpetvā suddhavatthena veṭhetvā taṃ attano muddikāya lañchetvā⁴ surakkhitasugopite ekasmiṃ devakule ṭhapetvā sattāhaccayena āharāpetvā taṃ oloketha. Tadā no satthuno mahantabhāvaṃ jānāthā ti āhaṃsu. Atha rājā tesam vuttaniyā-
- 10 men' eva kārāpetvā antodevakule ṭhapetvā sabbadvārāni pidahitvā lañchetvā rakkheyyāthā ti niyokesi. Tato te upāsakā sabbe sannipatitvā sattāhaṃ dānaṃ dentā sīlaṃ rakkhantā uposathakammaṃ karontā sabbasattesu mettaṃ⁵ bhāventā sabbasattānaṃ attanā katapuññesu pattiṃ dentā tiṇṇaṃ ratanānaṃ pūjaṃ karontā evaṃ ugghosesuṃ: amhākaṃ katakusala-
- 15 nissandena loke mahiddhikā mahānubhāvā sabbe devā ca lokaṃ pārentā⁶ cattāro mahārājāno⁷ ca amhākaṃ satthuno uttāhā⁸ ṭhitabhāvaṃ dassentū ti saccakiriyam akaṃsu.

- [16] Atha tesam puññānubhāvena tasmiṃ khaṇe Sakkassa devarañño paṇḍukambalasilāsaṇaṃ uphākāraṃ dassesi. Tato so manussalokaṃ olokento
- 20 micchādīṭṭhihi kataṃ taṃ vippakāraṃ disvā saṃviggo āgantvā issaraṃ bhagavato pāde vanditvā sayitākāraṃ katvā taṃ pavattiṃ upāsakānaṃ kathetvā sakaṭṭhānam eva agamāsi. Tato sattame divase pāto va te sabbe pi rañño santikaṃ gantvā vanditvā evaṃ āhaṃsu: deva, issaro amhākaṃ bhagavato pāde sirasā vanditvā nipanno ti. Atha rājā tesam kathaṃ
- 25 sutvā nagare bheriṃ carāpetvā mahājane sannipātetvā¹ tehi parivuto devakulaṃ gantvā lañchaṃ bhindāpetvā dvāraṃ vivaritvā phalakaṃ āharā-

[14] 14. H¹H²P pūjito

[15] 1. S.Ss. om. 'me. 2. D taṃ na garu; H¹H²P om. 3. KM taṃ
4. S. lañchitvā 5. S.Ss. mettiṃ. cf. mettaṃ katvā Sv. 147.
6. D adds te 7. S.Ss. -rājā 8. H¹P uttāhā; S. upaṭṭhāya; Ss. upaṭṭhānāya. Sdhl. 248 supports my reading. cf. uttāhā ṭhitabhāvaṃ Sv. 147.

[16] 1.M -pātītivā

petvā veṭṭitasāṭṭake mocāpesi.² Atha rājā ca mahājano ca taṃ mahantaṃ
pāṭihēriyaṃ disvā micchādiṭṭhiṃ pahāya sabbe satthuno saraṇaṃ agam-
aṃsu. Atha rājā taṃ devakulaṃ bhindāpetvā³ mahantaṃ ramaṇīyaṃ vihāraṃ
kārapetvā yāvajīvaṃ puññakammaṃ⁴ katvā devaloke nibbatti.

5 Anabbhutaṃ⁵ satthu dharīyamāne
karonti disvā kusalāni iddhiṃ,
Ye⁶ taṃ muninde⁷ parinibbutamhi
karonti puññāni mahabbhutaṃ te ti. 13

Kāvīrapattānavatthum pañcamam

10 Coraghātakavatthumhi ayam ānupubbīkathā:

[17] Ekasmiṃ kira samaye amhākaṃ bhagavā Sāvattthiyaṃ upanissāya
Jetavane viharati dhammadesanāya mahājanassa saggamokkhasampadaṃ
dadamāno. Tasmiṃ samaye paṃcasatā corā aṭṭavito nagaraṃ āgantvā¹ ratti-
bhāge corakammaṃ katvā tena puttadāre posenti. Ath' ekadivasaṃ corā
2 corakammatthāya² nagaraṃ pavisantā nagaradvāre ekaṃ dukkhiṭaṃ jana-
padamanussaṃ passitvā: hambho³, kattha vasatī? ti pucchimsu. So attano
janapadavāsibhāvaṃ pakāsesi. Ath' assa te: kasmā bho iminā dukkha-
vāsena vasissasi? Ehi, amhehi saddhiṃ corakammaṃ karonto vatthālaṃkā-
rasampanno puttadāraṃ posehi. Iminā⁴ kapaṇavāsena⁵ na vasā⁵ ti āhaṃsu.
20 So paṇ' ime yuttaṃ⁶ kathentī ti tesaṃ vacanaṃ sampaṭicchī. Atha te:
evaṃ sati amhehi saddhiṃ āgacchāhī ti vatvā naṃ gahetvā antonagaraṃ
paviṭṭhā tattha tattha vilumpantā corakammaṃ akaṃsu. Tadā jānapadiko
laddhavibhavo: imam eva varateran ti tehi saddhiṃ corakammaṃ karonto
jīvikaṃ kappesi⁷. Ath' ekadivasaṃ rājapurisā katakamme te sabbe va⁸
25 gahetvā pacchābāhaṃ gāḥabandhanaṃ⁹ bandhitvā Kosalarāñño dassetuṃ.

[16] 2. $H^1 H^2 KP$ muñcāpesi 3. D adds mahājane sannipātetvā
4. $H^1 H^2 P$ -kammāni 5. Sdhl. na abbhutaṃ 6. $BH^1 H^2 KMP$ so
7. $BH^2 P$ munindo

[17] 1. H^1H^2P gantvā 2. H^1H^2P corakammaṃ katvā dhaṇaṃ uppādan-
atthāya 3. H^1H^2P tumhe; Ss. tvam bho 4. DH^2 kim iminā; P, Ss.
nā iminā 5. DH^2 vasatī; BJK na vasī; P, Ss. H^1 vasī 6. B suyuttaṃ
7. M kappeti; H^1H^2P kappento viharati 8. H^1H^2P om. va 9. BD
gālhaṃ bandhanaṃ; S. gālhaṃ; Ss. gālhabandhanena

Rājā te disvā evam āha: bhāṇe, tumhākam antare yo etesaṃ māretvā jīvi-
 takkhayaṃ pāpessati, tassa jīvitadānaṃ dammi ti. Taṃ sutvā te corā
 sabbe aññamaññañātisuhadasambandhabhāvena taṃ na icchiṃsu. So pana¹⁰
 janapadavāsī manusso¹¹ aham ete¹¹ sabbe māressāmi ti rañño vatvā tenā-
 5 nuññāto te sabbe māresi. Taṃ disvā tuṭṭho rājā tassa coraghātakakammaṃ¹²
 adāsi. So core ca vajjhappatte ca mārento pañcavīsativassāni vasanto
 aparabhāge mahallako ahosi.

[18] Atha so mandabalattā katipayapahārenā pi¹ coraṃ māretuṃ na sak-
 koti. Rājā taṃ ñatvā aññassa coraghātakakammaṃ adāsi. Atha so coraghā-
 10 takakammā² parihīno attano gehe vasati. Tadā aññataro manusso mantaṃ
 parivattetvā nāsāvātena manussamāraṇakamantaṃ³ jānāti. Tathā hi-
 hatthapādakaṇṇanāsāsīsādisu yaṃ kiñci chejjabhejjaṃ kattukāmo mantaṃ
 parivattetvā nāsāvātaṃ⁴ vissajjeti⁵, taṃ taṃ ṭhānaṃ chijjati, bhijjati.
 Evaṃ mahānubhāvo so manto. Atha so taṃ purisaṃ upaṭṭhahitvā mantaṃ
 15 labhitvā rañño sāsanaṃ pesesi: ahaṃ ito pubbe mahallakattā corānaṃ hat-
 thapādādayo dukkhena chejjabhejjaṃ karomi. Māretabbe pi dukkhena māremi.
 Idāni paṇāhaṃ tathā na karomi. Mama mantānubhāvena chejjabhejjakammaṃ
 karissāmi ti. Rājā taṃ sāsanaṃ sutvā sādhu ti taṃ pakkosāpetvā ṭhānan-
 taraṃ tass' eva pākatikam akāsi. So tato paṭṭhāya taṃ kammaṃ karonto
 20 puna pañcavassāni⁶ atikkāmesi. Atha⁷ so mahallako khīṇāyuko dubbalo
 maraṇamañcaparāyaṇo hutvā maraṇavedanādukkhena mahantena bhayānakena
 saddena vissaraṃ viravanto nimilitena cakkhunā bhayānakaṃ narakaggijālā
 ca⁸ pajjalanta-ayakūṭamuggaradhare nirayapāle ca passanto nipanno hoti.
 Tato tassa paṭivissakagehe manussā tassa bhayānakasaddasavaṇena gehaṃ
 25 chaḍḍetvā palāyiṃsu.

[17] 10. J om. 11. H¹H²P āha ime te 12. S. coraghāta- every-
 where. Sv. 150 has coraghāta-, and coraghātaka-; Sdhl. 148 has 'cora-
 ghātakakriyāven'.

[18]_{1,2} 1. BJKM -sampahārenā, pi 2. D -kamme 3. H¹H²P -māraṇamantaṃ
 4. H¹H²P nāsāyavātaṃ 5. H¹H²KMP vissajjesi ti 6. MSS. except BD,
 Ss. pañcavīsati-. Sdhl. 149 has 'pas avuruddak' which supports text.
 Sv. 151 has 'tiṃsavassāni' which may in fact represent the total number
 of years the man spent as executioner. 7. BJKM, S. om. 8. S. om.

- [19] Tasmiṃ kira divase Mahāsāriputtatthero dibbacakkhunā lokaṃ
 olokento taṃ coraghātakaṃ tadah' eva kālaṃ katvā niraye nibbattamā-
 naṃ disvā: mayi tattha gate ¹pan' esa mayi pasādena ¹sagge nibbatta-
 tī ti ñatvā: ajja mayā tassānuggahaṃ kātuṃ vaṭṭatī ti pubbaṇhasamayaṃ
 5 nivāsetvā tassa gharadvāraṃ agamāsi. Atha so therāṃ disvā kuddho kop-
 ena taṭṭataṭṭāyamānadeho: ajja taṃ ²vijjhitvā phāletvā māressāmī ti
 nipanno va mantaṃ parivattetvā nāsāvātaṃ vissajjesi. Thero tasmiṃ
 khaṇe nirodhasamāpanno ³nirodhā vuṭṭhāya suriyo viya virocamaṇo aṭṭhā-
 si. Atha so therassa tayo vāre tath' eva katvā kiñci kātuṃ asakkonto
 10 ativiya vimhitacitto there cittaṃ pasādetvā attano paṭiyattaṃ pāyāsaṃ
 therassa dāpesi. ⁴Thero maṅgalaṃ vaḍḍhetvā vihāraṃ eva agamāsi. Cora-
 ghātako therassa dinnadānaṃ ⁵anussaranto tasmiṃ khaṇe kālaṃ katvā
 sagge nibbatti. Aho! Vītarāgānaṃ buddhaputtānaṃ ānubhāvo! Evaṃ narake
 nibbattamāno pi yassa ⁶balena sagge nibbatto ti. Tathā hi-
- 15 Dānaṃ tāṇaṃ manussānaṃ dānaṃ duggativāraṇaṃ ⁷
 dānaṃ saggassa sopānaṃ dānaṃ santikaraṇaṃ paraṃ. ⁸ 1
 Icchiticchitadānena dānaṃ cintāmaṇiṃ ⁹viya,
 kapparukkho va sattānaṃ dānaṃ bhaddaghaṭo viya. 2
- 20 Sīlavantassa dānena cakkavattisirim pi ca,
 labhanti sakkasampattiṃ ¹⁰tathā lokuttaraṃ sukhaṃ. 3
 Pāpakammesu nirato tṭhito 'yaṃ narakāyane,
 Sāriputtassa therassa piṇḍapātassa vāhasā. 4
 Apāyaṃ parivajjetvā nekadukkhasamākulāṃ,
 devasaṃghaparibbūlho gato devapuraṃ varaṃ. 5

[19] 1. DJM pan'esa mama-; B pana sampasādena; K panesampasādena
 2. Ss, ajj'etaṃ for ajja taṃ. 3. H -samāpattito 4. D adāsi
 5. DH H² JKM dānaṃ 6. D tassa; S.Ss. 'ssa 7. DKM dukkhanivāra-
 ṇaṃ 8. cf. dānaṃ vibhūṣaṇaṃ [dānaṃ] loke dānaṃ durgativāraṇaṃ/
 dānaṃ svargasya sopānaṃ dānaṃ śāntikaraṇaṃ śubhaṃ//La Mahajjātakamālā,
 Journal Asiatique, Mai-Juin 1912, p.541. 9. D,S.Ss.Schl. -maṇī
 10. Schl. -sampatti

Tasmā sukhette saddhāya detha dānāni kāmadaṃ,¹¹
dānaṃ dentehi sīlam pi pālanaṃ cātisundaran¹² ti. 6

Atha bhikkhū dhammasabhāyaṃ sannipatitvā nisinnā bhagavantaṃ
pucchiṃsu: kiṃ bhante so pāpo catusu apāyesu katarasmiṃ nibbatto? ti.
5 Atha satthā: ajj' esa bhikkhave Sāriputtassa dinnadānānubhāvena deva-
loke nibbatto. Tass' eva nissandena anāgate paccekabuddho bhavissatī
ti vyākāsi ti.

Bho Sāriputte nihatappadānaṃ
khaṇena pāpeti hi saggamaggaṃ,
10 Tasmā sukhettesu dadātha dānaṃ
kāmattha ce saggamokkhaṃ paratthā ti. 7

Coraghātakavatthun¹³ chaṭṭhamaṃ¹³

Saddhopāsakassa vatthumhi ayam ānupubbīkathā:

[20] Atīte kira Kassapadasabalassa kāle eko puriso saddho ratanat-
15 tavesu pasanno ucchuyantakammena jīvikaṃ kappento paṭivasati. Atha
so ekaṃ gilānabhikkhuṃ disvā tassa uluṃkamattaṃ sappiṃ adāsi. ¹Tath'
ev' ekassa¹ bhikkhussa² ekaṃ guḷapiṇḍaṃ adāsi. Athāperasmiṃ divase
ekaṃ chātajjhattaṃ sunakhaṃ disvā tassa bhattapiṇḍena saṃgaham akāsi.
Ath' ekassa iṇaṭṭhakassa posassa³ ekaṃ kahāpaṇaṃ adāsi. Ath' ekadiv-
20 asaṃ dhammaṃ suṇamāno dhammaḍḍesakassa⁴ bhikkhussa sāṭakaṃ pūjesi. So
ettakaṃ puññakammaṃ katvā: bhavesu caramāṇo 'haṃ samuddapabbatādisu⁵
pi yaṃ yaṃ icchāmi, taṃ taṃ samijjhatū ti patthanam akāsi. So apara-
bhāge kālaṃ katvā teh' eva kusalamūlehi suttappabuddho viya devaloke
nibbattitvā tattha mahantaṃ dibbasampattiṃ anubhavitvā tato cuto
25 amhākaṃ bhagavato kāle Sāvattiyaṃ mahaddhane mahāsālakule nibbatti.⁶
Tato so viññutaṃ patto kālena kālaṃ dhammaṃ suṇanto gharāvāse ādīna-
vaṃ pabbajjāya ca ānisaṃsaṃ sutvā pabbajito na ciren' eva arahattaṃ
pāpuṇi.

[19] 11. Ss. kāmāde 12. DH¹H²P cā pi 13. MSS. chaṭṭhaṃ

[20] 1. H¹H²P ath'ekassa 2. H¹P bhikkhuno 3. BDJK, S. om.; H¹
P posakassa 4. D dhammajjesakassa 5. J mahāsamudda-
6. S. nibbattitvā

[21] So aparabhāge satthāraṃ vanditvā paṃcasatabhikkhuparivāro Ugganagaram agamāsi. Tattha seṭṭhino bhariyā saddhā ahosi pasannā. Sā therāṃ paṃcahi bhikkhusatehi saddhiṃ bhikkhāya carantaṃ disvā turitaturitā gantvā therassa pattaṃ gahetvā saddhiṃ paṃcasatehi bhikkhūhi bhojetvā therāṃ tattha nibaddhavāsatthaṃ yācitvā paṃcasata-
 5 kūṭāgārāni kārapetvā alaṃkaritvā paṃcasatabhikkhū tattha vāsentī¹ nibaddhaṃ catupaccayehi upaṭṭhānam akāsi. Tato thero taṃ paṃcasu sīlesu patiṭṭhāpetvā tattha yathābhirantaṃ viharitvā aññattha gantukāmo anupubbena paṭṭanagāmaṃ agamāsi. Tattha vasitvā tato nāvaṃ abhiruyha
 10 paṃcasatabhikkhūhi parivuto samuddapiṭṭhena gacchatī. Samuddaṃ tarantassa tassa sāgaramajjhe udaravāto samuṭṭhahitvā pīleti.² Taṃ disvā bhikkhū: bhante, idaṃ pubbe kena vūpasamessatī? ti pucchimsu. Thero: pubbe me āvuso ulūkamatte sappi³ pīte rogo vūpasammatī ti āha. Bhikkhū: bhante, samuddapiṭṭhe kathaṃ sappiṃ labhissāma? Adhivāsethā ti
 15 āhaṃsu. Taṃ sutvā thero: na no āyasmantā sappi dullabhā⁴. Mama pattaṃ gahetvā samuddodakaṃ uddharitvā ānethā ti vutte bhikkhū tathā akaṃsu. Uddhaṭamattam eva taṃ udakaṃ⁵ parivattetvā sappi ahosi.

[22] Atha bhikkhū taṃ disvā acchariyabbhutamācittā jātā therassa sappiṃ upanāmesuṃ. Therena sappi¹ pītamatte so ābādho vūpasami. Ath'
 20 assa bhikkhūhi: kim etaṃ bhante acchariyaṃ? Na no ito pubbe evarūpaṃ diṭṭhan² ti vutte thero: tena hi katapuññānaṃ puññavipākaṃ passissathā ti vatvā samuddaṃ olokesi: idaṃ sappi hotū ti. Ath' assa cakkhupathe samudde sabbodakaṃ parivattetvā sappi ahosi. Ath' assa bhikkhū abbhutamācittā: aññam pi idisaṃ puññaṃ atthi bhante? ti pucchimsu. Tato
 25 thero: tena hi passath' āyasmantā mama puññaṃ ti vatvā samantā tattha tattha ghanaselapabbate olokesi. Sabbāni tāni³ gulapīḍḍāni ahesuṃ. Tato cakkhupathe samantā bhattachājanāni dassesi, savyañjanaṃ sopaka-

[21] 1. D vāsetvā 2. J abhipīleti 3. Ss. sappimhi 4. Ss. dullabhaṃ 5. B uddhaṭodakaṃ; H² udakadakaṃ

[22] 1. S.Ss. sappinā 2. S. diṭṭhapubban 3. H²P om.

raṇaṃ. Tato Himavantaṃ olokesi. Sabbaṃ taṃ suvaṇṇamayaṃ ahosi. Athā-
 bhimukhaṭṭhāne mahantaṃ vanasaṇḍaṃ olokesi. Sakalavanasaṇḍaṃ nānā-
 virāgavatthehi saṃchanna³ ahosi. Bhikkhū taṃ taṃ pāṭihāriyaṃ disvā
 atī va vinhitā: bhante, kena te puññakammena etādisāni pāṭihāriyāni
 5 bhavissantī? ti pucchimsu. Thero Kassapadasabalassa kāle attanā
 kataṃ sabbaṃ taṃ kusalaṃ pakāsesi. Ten' ettha-

Imasmiṃ bhaddake kappe Kassapo nāma nāyako,
 sabbalokahitatthāya loke uppajji cakkhumā. 1

Tadā 'haṃ ucchuyantaṃhi niyutto gulakārako,
 10 tena kammena jīvāmi posento puttadārake. 2

Kilantindriyaṃ addakkiṃ bhikkhuṃ rogāturaṃ tadā,
 bhikkhācārakavattena ⁴ghata-m-attham upāgataṃ⁴. 3

Uḷukamattaṃ sappissa adadaṃ tassa bhikkhuno,
 saddahanto dānaphalaṃ ⁵dayāy' uddaggamānaso⁵. 4

Tena kammena saṃsāre saṃsaranto bhavābhaye,
 15 yatth' icchāmi ghataṃ tattha uppajjati anappakaṃ. 5

Ichchāmi ahaṃ samuddasmiṃ jalam pi ghataṃ attano,
 6 taṃ taṃ sabbaṃ ⁶ghataṃ hoti ghatadānass' idaṃ phalaṃ⁶. 6

Suṇātha mayhaṃ aññam pi puññakammaṃ manoramaṃ,
 20 tadā disvān' ahaṃ bhikkhuṃ rogena paripīlitaṃ. 7

Gulapiṇḍaṃ gahetvāna patte tassa samākiripi,
 tena so sukhito āsi rogaṃ vyapagataṃ tadā. 8

Tena me guladānena saṃsaraṃ devamānuse,
 25 yatth' attho 'smi gulenāhaṃ tattha taṃ sulabhaṃ mama. 9

Selā ca vipulā mayhaṃ honti cittānuvattakā,
 mahantagulapiṇḍā⁷ va guladāne⁸ idaṃ phalaṃ. 10

[22] 4. Gs.Ss. ghatatthaṃ samupāgataṃ; S. ghatamattaṃ-
 5. BM dayāsuddagga-; D dayāsaddhagga-; H¹ tadā suddhagga-; H²P sadā
 suddhagga- 6. DK taṃ sabbaṃ ca; Gs. taṃ sabbaṃ pi; Ss. taṃ sabbaṃ
 va 7. S. mahantaṃ-; Ss. mahantā- 8. BH H²P -dānen'

- Athā pi me kataṃ puññaṃ suṇātha sādhu bhikkhavo,
chātajjhataṃ phandamānaṃ disvāna sunakhaṃ tadā,
bhattapiṇḍena saṃgaṇhiṃ tam pi dānaṃ phalāvahaṃ. 11
- 5 Tato paṭṭhāya nāhosi annapānena ūṇataṃ,⁹
sulabhannapāno sukhito ahosiṃ jātijātiyaṃ. 12
- Ajjā pi yadi icchāmi bhojanena payojanaṃ,
cakkhupathe samantā me jāyant' ukkhaliyo bahū. 13
- Athāparaṃ pi kusalaṃ akāsiṃ taṃ suṇātha me,
iṇaṭṭhakassa posassa adās' ekaṃ kahāpaṇaṃ. 14
- 10 Tena me puññaṃ kammena anomabhavasampadaṃ,
pacuraṃ jātarūpaṃ ca labhāmi jātijātiyaṃ. 15
- Sac' ajja dhanakāmo 'haṃ ghaṇaṣelo pi pabbato,
hoti hemamayaṃ sabbaṃ iṇato mocane phalaṃ. 16
- 15 Aññaṃ pi mama puññaṃ bho suṇātha sutisobhanaṃ,¹⁰
Kassapassa bhagavato sāsanaṃ ekaṃ bahussutaṃ. 17
- Desentaṃ munino dhammaṃ sutvā piṇḍitamānaso,
pūjesiṃ¹¹ sāṭakaṃ mayhaṃ dhammassa dhammasāmino. 18
- Tenāhaṃ puññaṃ kammena saṃsaraṃ devamānuse,
labhāmi pacuraṃ vatthaṃ yaṃ lokasiṃ varaṃ varaṃ¹² 19
- 20 Icchamāno p' ahaṃ ajja Himavantam pi¹³ pabbataṃ,
nānāviraḡavatthehi chādayāmi samantato. 20
- Sace icchāmi ajj' eva vatthen' acchādayāmi te,
jantavo catudīpasiṃ¹⁴ vatthadānassa' idaṃ phalaṃ. 21
- 25 Etesaṃ puññaṃ kammanaṃ vāhasā kāmabhūmiyaṃ,
sampattim anubhuttvāna Sāvattipura-m-uttame. 22

[22] 9. BD, S.Ss. ūnatā 10. H¹H²P suci- 11. D pūjayiṃ
12. Gs.S.Ss. paraṃ 13. BH¹H²KP Himavantamhi for -pi. 14. D -dīpesu

- Jāto kule mahābhoge vuddhippatto sukhe ¹⁵thito,
tassa dhammaṃ suṇitvāna pabbajitvāna sāsane. 23
- Lokuttaraṃ aggarasaṃ bhuñjanto munivāhasā,
kilese pajahitvāna arahattam apāpuṇiṃ. 24
- 5 Kusalaṃ nāvamantabbaṃ khuddakaṃ ti kadāci pi,
anantaphaladaṃ hoti nibbānam pi dadāti taṃ. 25

Ath' assa dhammadesanaṃ sutvā bhikkhū ca mahājano ca dānādikusala-
kammaṃ katvā yebhuyyena saggaparāyaṇā ahesun ti.

- Manopasāden' api appapuññaṃ ¹⁶
10 evaṃ mahantaṃ bhavatī ti ñatvā,
Mā appapuññaṃ ti pamajjath' ambho
sarātha devīṃ idha lājadāyīṃ. ¹⁷ 26
- Saddhopāsakassa vatthum sattamaṃ

Kapaṇassa vatthumhi ayam ānupubbīkathā:

- 15 [23] Amhākaṃ bhagavati parinibbute Bārāṇasīnagaravāsī eko duggata-
puriso paragehe bhatiṃ katvā jīvikaṃ kappeti. Tasmiṃ samaye nagara-
vāsino yebhuyyena tasmiṃ tasmiṃ thāne maṇḍapādayo kārāpetvā ¹mahādānaṃ
denti. Taṃ disvā duggato evaṃ cintesi: ahaṃ pubbe akatapuññattā para-
gehe bhatiṃ katvā kicchena kasirena jīvāmi. Nivāsanapārupanam pi vāsa-
20 tṭhānamattam pi dukkhato labhāmi. ²Idāni buddhuppādo vattati, bhikkhu-
saṃgho pi. Sabbe ime ³dānaṃ datvā saggamaggaṃ sodhenti. Mayā pi dānaṃ
dātuṃ vaṭṭati. Esa me dīgharattaṃ hitāya sukhāya bhavissati. Api ca
mayhaṃ taṇḍulanālimattam pi n' atthi. Akataviriyena taṃ matthakaṃ
pāpetuṃ na sakkā. Etad atthāyāhaṃ uyyogaṃ ⁴katvā dānaṃ dassāmi ti cin-
25 tetvā tato paṭṭhāya bhatiṃ pariyesamāno gantvā tattha tattha ⁵bhatiṃ
katvā laddhanivāpe ca bhikkhācariyāya laddhatilatāṇḍulādayo ca ekattha

[22] 15. Gs.S.Ss. sukhedhito for sukhe thito. 16. B puññavantaṃ
17. Sdhl. seems to draw from a different source in this story. In lieu
of vv. 1-21 there are only 5 vv. in Sdhl. which considerably differ
from Rv. See Appendix B for these vv. In both texts vv. 22-6 are iden-
tical. See also, Intro., 2.2.6.

[23] ¹1. DH¹K kārētvā 2. H¹H²P labhissāmi 3. M imaṃ
4. H¹H²P ussāhaṃ 5. D om.

saṃharitvā manusse samādāpetvā tasmīṃ maṇḍapaṃ⁶ kāretvā⁷ vanakusum-
ādihi taṃ alaṃkaritvā bhikkhū nimantetvā maṇḍape nisīdāpetvā sabbe-
saṃ pāyāsaṃ paṭiyādetvā⁸ bhojesi.

[24] Atha so maraṇakāle attanā kataṃ taṃ¹ dānavaraṃ anussari. So
5 tena kusalakammena suttappabuddho viya devaloke nibbatti. Tasmīṃ
tena katapuññānurūpaṃ mahantaṃ kanakavimāṇaṃ nibbatti. Samantā tigā-
vutaṭṭhāne devatā nānāvidhāni turīyāni gahetvā upahāraṃ karonti. Nic-
caṃ devaccharāsahassaṃ taṃ parivāretvā² tiṭṭhanti.³ Evaṃ so mahantaṃ
sampattim anubhavati. Ath' ekadivasaṃ Suvannaśelavihāravāsī Mahāsaṃ-
10 gharakkhitatthero pattapaṭisambhido devacārikaṃ caramāno taṃ devapu-
ttaṃ anūpamāya devasampattiyā virocamaṇaṃ disvā upasaṃkamma ṭhito
tena katakammaṃ pucchi. So pi 'ssa yathābhūtaṃ vyākāsi. Ten' ettha-

Sabbasovaṇṇayo⁴ āsi pāsādo ratanāmayo,
soṇṇasiṅgasatākiṇṇo duddikkho⁵ ca pabhassaro. 1
15 Kūṭāgārasatākiṇṇo kaṇṇamālāsamākulo,⁶
muttākalāpā lambanti tattha tattha manoramā?⁷ 2
Nekagabbhasatākiṇṇo sayanāsanamaṇḍito,
vibhatto sabbabhāgehi puññavaḍḍhakinaṃ kato. 3
Naccanti pamadā tattha bherimaṇḍalamajjhagā,
20 gāyanti kāci kīḷanti vādentī kāci tantiyo. 4
Tato tigāvute ṭhāne pāsādassa samantato,
sahaccharā devaputtā gahetvā ātatādayo. 5
Modanti parivāretvā naccagītādīnā sadā,⁸
ullaṅghanti ca selenti silāghanti samantato. 6
25 Evaṃ mahiddhiko dāni tuvaṃ cando va bhāsasi,
pucchāmi taṃ devaputtaṃ kiṃ kammaṃ akarī purā? 7

[23] 6. D maṇḍape 7. S.Ss. kārapetvā 8. BKM paṭipādetvā

[24] 1. B om. 2. P pariggahetvā 3. BH¹H²P tiṭṭhati 4. Gs.
Ss. -soṇṇamayo; SD 21 -sovaṇṇamayo. MSS. supported by Sdhl. 5.
Sdhl. dudikkho 6. BD, S.SD, Ss. soṇṇamālā- 7. Sdhl. omits vv.
2-6, but gives a tr. thereof. 8. JKM saha. Sdhl. 290 has 'niratu-
ru va' which seems to be the tr. of sadā.

Devaputto āha:

- Ahoṣiṃ duggato pubbe Bārāṇasipuruttame,
 dānaṃ denti⁹ narā tattha nimantetvāna bhikkhavo.¹⁰ 8
- Jīvanto bhatiyā so 'haṃ'¹¹ dānaṃ dente mahājane,
 tuṭṭhahaṭṭhe¹² pamudite evaṃ cintes' ahaṃ tadā. 9
- Sampannavatthālāṃkāra dānaṃ denti ime janā,
 parattha pi pahaṭṭhā va sampattim anubhonti te. 10
- Buddhuppādo ayaṃ dāni dhammo loke pavattati,
 susīlā dāni vattanti dakkhiṇeyyā jinorasā. 11
- Anavaṭṭhito¹³ va¹⁴ saṃsāro¹⁵ apāyā khalu¹⁶ pūritā,
 kalyāṇavimukhā sattā kāmaṃ gacchanti duggatiṃ. 12
- Idāni dukkhito¹⁷ hutvā jīvāmi kasiren' ahaṃ,
 daḷiddo kapaṇo dīno appabhogo anāḷhiyo. 13
- Idāni bījaṃ ropemi sukhette sādhusammate,
 appevanāma tenāhaṃ parattha sukhito siyā. 14
- Iti cintiya bhikkhitvā bhatiṃ katvāna nekadhā,
 maṇḍapaṃ tattha kāretvā nimantetvāna bhikkhavo. 15
- Āyāsena adāsāhaṃ pāyāsaṃ amatāsaya,¹⁸
 tena kammavipākena devaloke manorame. 16
- Jāto 'mhi dibbakāmehi modamāno anekadhā,
 dīghāyuko vaṇṇavanto tejassī¹⁹ ca ahoṣ' ahaṃ ti. 17

25 Evaṃ devaputto attanā katapuññakammaṃ vitthārena kathesi. Thero pi manussalokaṃ āgantvā manussānaṃ attanā paccakkhato diṭṭhadibbasampattiṃ pakāsesi. Taṃ sutvā mahājano kusalakammaṃ katvā yebhuyyena sagge nibbatto ti.

[24] 9. M dente 10. B bhikkhunaṃ; DH²KP bhikkhuno. Sdhl. omits vv. 8-15, but gives a tr. thereof. 11. D disvā for so'haṃ.
 12. H H²P tuṭṭhahadaye 13. BD anavaṭṭhite; Gs.SD 21 anvaṭṭhito; S. avatṭhito 14. S. ca 15. BD saṃsāre 16. BDM bahu
 17. H H²P dukkhitā 18. MSS., S.Ss. amatāya so; Gs.SD 21 amataṃ yaso. Sdhl. 291 preserves in both v. & tr. the most likely original reading.
 19. S. tejassī

Anāḷhiyo duggatadīnako pi
 dānaṃ dadanto 'dhigato visesaṃ,
 Saggāpavaggaṃ yadi patthayavho²⁰
 hantvāna maccheramalaṃ dadāthā ti. 18

5 Kapaṇassa vatthum aṭṭhamaṃ

Devaputtassa vatthumhi ayam ānupubbīkathā:

- [25] Ito pubbe Nāradassa kira sammāsambuddhassa kāle ayaṃ dīpo
 aññatarena nāmena pākaṭo ahosi.¹ So pan' ekasmiṃ kāle dubbhikkho ahosi¹
 dussasā. Mahāchātakabhayaṃ satte pīleti. Tasmiṃ samaye Nāradassa bha-
 10 gavato eko sāsāniko sāvako aññatarasmiṃ gāme piṇḍāya caritvā yathā-
 dhotapatto va nikkhami. Ath' aññatarasmiṃ gehe manussā ekaṃ taṇḍula-
 nāliṃ poṭṭalikāya bandhitvā udake pakkhipitvā pacitvā udakaṃ gahetvā
 pivantā jīvanti. Tadā therāṃ disvā vanditvā pattaṃ gahetvā tena taṇḍu-
 lena bhattaṃ pacitvā² patte pakkhipitvā² therassa adaṃsu. Atha tesāṃ
 15 saddhābalena taṃ ukkhaliṃ bhattena paripunnāṃ ahosi. Te taṃ abbhutaṃ
 disvā: ayyassa dinnadāne vipāko ajj' eva no diṭṭho ti somanassajātā
 mahājanaṃ sannipātetvā te bhattaṃ bhojetvā pacchā sayaṃ bhuñjiṃsu.
 Bhattassa gahitagahitaṭṭhānaṃ³ pūrat' eva⁴. Tato paṭṭhāya te sampatta-
 mahājanassa dānaṃ dadantā⁵ āyupariyosāne devaloke nibbattiṃsu.
- 20 [26] Atha so thero bhattaṃ ādāya gantvā aññatarasmiṃ rukkhamaṇe ni-
 sīditvā bhuñjitum ārabhi. Tasmiṃ kira rukkhe nibbatto eko devaputto
 āhārena kilanto bhuñjamānaṃ therāṃ disvā attabhāvaṃ vijahitvā mahalla-
 kavesena tassa samīpe aṭṭhāsi. Thero anāvajjetvā va bhuñjati. Deva-
 putto carimālopaṃ ṭhapetvā bhuttakāle ukkāsitvā attānaṃ ṭhitabhāvaṃ
 25 jānāpesi. Thero taṃ disvā vippaṭṭisārī hutvā¹ carimaṃ bhattapiṇḍaṃ tassa
 hatthe ṭhapesi. Tato so bhattapiṇḍaṃ gahetvā ṭhito cintesi: ito kira
 mayā pubbe samaṇabrāhmaṇānaṃ vā kapaṇaddhikānaṃ vā antamaso kākasuna-

[24] 20. MSS. patthayambho

[25] 1. BD om. 2. D om. 3. BH¹H²P, Ss. gahitaṭṭhānaṃ

4. B pūratī om. eva; H¹H²P pūrayat' eva 5. H¹H²P dentā

[26] 1. DK, Ss. taṃ carimaṃ

- khādīnam pi āhāraṃ adinnapubbaṃ bhavissati. Ten' evāhaṃ devo hutvā pi bhattaṃ na labhāmi. Handāhaṃ imaṃ bhattapiṇḍaṃ therassa' eva dassāmi. Taṃ me bhavissati² dīgharattaṃ hitāya sukhāya cā ti. Evañ ca pana cintetvā bhattapiṇḍe āsaṃ pahāya therāṃ upasaṃkamma: sāmi, dāsassa vo alaṃ idhalokena saṃgahaṃ. Paralokena me saṃgahaṃ karoṭhā ti vatvā tassa patte okiri. Ath' assa bhattapiṇḍaṃ patte patitamatte yeva tigāvutaṭṭhāne dībbamayāni bhattabhājanāni paññāyimsu. Devaputto therāṃ paṃcapatiṭṭhitena vanditvā tato dībbabhojanaṃ gahetvā paṭhamaṃ dānaṃ datvā pacchā sayāṃ bhuñji. Tato devaputto dutiyadivasato paṭṭhāya therassa ca sampattamahājanassa ca mahādānaṃ dento āyupariyosāne devaloke nibbattitvā chasu kāmasaggesu aparāparaṃ dībbasampattim anubhavamāno Padumuttarassa³ bhagavato kāle tato cuto Bārāṇasīyaṃ anekavibhavaṃ micchādīṭṭhikassa kuṭumbikassa⁴ gehe nibbatti. Devo ti 'ssa nāmaṃ akaṃsu.
- 15 [27] Aparabhāge viññutaṃ pattassa tassa¹ mātāpitaro kālaṃ akaṃsu. So suvaṇṇamaṇimuttādībhāritakoṭṭhāgārādayo oloketvā: mama mātāpitaro² micchādīṭṭhikattā ito dānādi³ kiñci kammaṃ akatvā paralokaṃ gacchantā kākaṇikamattaṃ pi agahetvā⁴ gatā. Ahaṃ pana taṃ gahetvā va gamissāmi ti sanniṭṭhānaṃ katvā bheriṃ carāpetvā kapapaddhikavaṇibbake sannipā-
- 20 tetvā sattāhabbhantare sabbaṃ sāpateyyaṃ dānamukhena⁵ datvā araññaṃ pavisitvā isipabbajjaṃ pabbajitvā kasiṇaparikkammaṃ katvā pañcābhikkhā-
aṭṭhasamāpattiyo nibbattetvā ākāśacārī ahoṣi.⁶ Atha tasmiṃ samaye Padumuttaro nāma bhagavā Haṃsavatīnagare paṭivasanto devabrahmādi-parivuto catusaccapaṭisaṃyuttaṃ dhammaṃ desento nisinno hoti. Tadā so tāpaso
- 25 ākāśena gacchanto mahājanasamāgamaṃ ca bhagavato sarīrato nikkhanta-chabbāṇaraṃsiyo ca disvā kim etaṃ? ti vimhito ākāśā oṭaritvā mahatiyā buddhalīlāya nisīditvā dhammaṃ desentaṃ bhagavantaṃ disvā paṇnamānaso parisantare⁷ nisinno dhammaṃ sutvā bhagavantaṃ vanditvā attano assamaṃ eva agamāsi.

[26] 2. MSS. except B bhavati 3. BDJKM Padumuttara 4. H¹H²P om.

[27] 1. H¹H²P om. 2. BH¹KP mātāpitādayo; M mātādayo. Sdhl. 294 has 'mavu-piya dedenā' meaning both parents. 3. H¹H²P dāni
4. BDJKM gahetvā na 5. BH¹H²KP, Ss. dānamukhe 6. M ahoṣi ti
7. Ss. parisapariyante. cf. Sdhl. 295 'baṇapiris aturehi'.

[28] Atha so tattha yāvatāyukaṃ t̥hatvā āyupariyosāne Tāvatiṃsabha-
vane nibbatto tiṃsakappe dibbasampattim anubhavanto chasu kāmasaggesu
aparāpariyavasena saṃsari. Ekapaññāsa-attabhāve Sakko devarājā ahosi.
Ekavīsati-attabhāve cakkavatti hutvā manussasampattim anubhavitvā
5 imasmiṃ buddhuppāde bhagavati parinibbute Sāvattiyaṃ aññatarasmiṃ
kulagehe nibbattitvā sattavassiko ekaṃ bhikkhuṃ dhammaṃ desentaṃ add-
asa. Disvā taṃ upasaṃkamitvā dhammaṃ sutvā aniccasaṃṃsaṃ paṭilabhitvā
tattha nisinno va arahattaṃ pāpuṇi. Tato so pattapaṭisambhido attanā
katapuññakammaṃ¹ olokento taṃ pubbacariyaṃ bhikkhūnaṃ majjhe pakāsen-
10 to āha. Tasmā-

Nārado kira sambuddho pubbe āsi naruttamo,
lokaṃ dukkhā pamocento dadanto amataṃ padaṃ. 1
Tasmiṃ tu samaye tassa sāvako chinnabandhano,
bhikkhitvā dīpake laddham āhāraṃ paribhuñjitum. 2
15 Rukkhamūlam upāgañchi tatthāsiṃ² rukkhadevatā,
bubhukkhita udikkhanti aṭṭhāsiṃ tassa santike. 3
Adāsi me bhattapiṇḍaṃ karuṇāpūritantaro,
gahetvāna t̥hito piṇḍaṃ sahamāno khudaṃ tadā. 4
Adinnattā mayā pubbe kiñci dānaṃ supesale,
20 jighacchāpīlito homi jāto pi devayoniyaṃ³. 5
Ajja khettaṃ suladdham me deyyadhammo pi vijjati,
⁴bījaṃ ettha⁴ ca ropemi bhavato parimuttīyā. 6
Iti cintiya vanditvā sāmī vo dāsiyā⁵ alaṃ,
saṃgahaṃ idha lokasmiṃ karotha pāralokikaṃ. 7
25 Iti vatvā adāsāhaṃ bhuñji so pi dayāparo,
tenāhaṃ puññakammaṃ sudhannaṃ alabhiṃ khaṇe. 8

[28] 1. B kataṃ; H¹H²P katakammaṃ 2. Sdhl. yatthāsiṃ; Ss. tatthāsi 3. Sdhl. omits vv. 5-7, 9, 11-13 & 15-19, but gives a tr. thereof. 4. B bījamattaṃ 5. H P dāsikā

- Tato cuto chadevesu vindanto mahatiṃ siriṃ,
cirakālaṃ vasiṃ tattha deviddhīhi samaṅgito.⁶ 9
- Satasahassee ito kappe Padumuttaranāmakō,
uppajji lokanayano dhammarājā tathāgato. 10
- 5 Mahiddhiko tadā āsiṃ tāpaso kānane vane,
sampattapañcābhīṇṇo⁷ ākāseṇa carāma⁸ ahaṃ. 11
- Tadākāseṇa gacchanto ramme Haṃsavatīpure,
buddharaṃsipaṇikkhattaṃ ketumālāvilāsitaṃ. 12
- Devasaṃghapariubbhūḥaṃ desentaṃ addasaṃ jinaṃ,
10 otaritvāna⁸ nabhasā ṭhito 'haṃ parisantare. 13
- Dhammaṃ sutvā udaggo 'haṃ kāraṃ⁹ katvāna satthuno,
tato cuto 'papaṇṇo 'smi Tāvatiṃse manorame. 14
- Tiṃsakappasahassāni caranto devamānuse,
duggatiṃ nābhijānāmi labhāmi vipulaṃ sukhaṃ. 15
- 15 Ekapaññāsatikkhattū devarajjam akārayiṃ,
ath' ekavīsatikkhattū cakkavatti ahaṃ. 16
- Padesarajjaṃ 'kāsaṃhaṃ bahukkhattū tahiṃ tahiṃ,
imasmaṃ bhaddake kappe nibbutesu¹⁰ tathāgate. 17
- Codito puññakammena Sāvattipura-m-uttame,
20 uppajjitvā kule seṭṭhe¹¹ jātiyā sattavassiko. 18
- Sutvā dhammaṃ kathentassa bhikkhussa¹¹ aññatarassa¹¹ ahaṃ,
bhavassa¹¹ antaṃ karitvāna arahattaṃ apāpuṇiṃ. 19
- Sudinnaṃ me tadā dānaṃ sussutaṃ dhammaṃ uttamaṃ,
dukkhassa¹¹ antaṃ akāsaṃhaṃ tassa kammaṃ vāhasā ti. 20

[28] 6. S. samaṅgitā 7. MP sampatto- 8. H¹H²P, Gs.S. so taṃ
disvāna 9. MSS. except DJ, S.Gs.Sdhl. kālaṃ 10. Gs.Ss. read
nibbuta sutathāgate, obviously in order to avoid the bad construction
of the locative absolute form. MSS. do not separate the words, and I
have followed S. 11. JM aḍḍhe

Evañ ca pana vatvā bahujane kusalakamme niyojesī ti.

Dānen' ap' evaṃ carimāya piṇḍiyā
savaṇāya dhammassa muhuttakena,
Labhanti sattā tividhaṃ pi sampadaṃ
phalaṃ vade ko bahudāyakassa bho?

5

21

Devaputtassa vatthuṃ navamaṃ

Sīvalittherassa vatthumhi ayam ānupubbikathā:

[29] Ito kira kappasatasahassamatthake Padumuttaro nāma satthā
loke udapādi dhammadesanāya satte amatamahānibbānaṃ pāpento. Tasmiṃ
10 samaye bhagavā Haṃsavatīyaṃ¹ sarājikāya parisāya majjhe ekaṃ bhikkhuṃ
lābhīnaṃ aggaṭṭhāne ṭhapesi. Tadā rājā taṃ disvā taṃ ṭhānaṃ kāmaya-
māno buddhapamukhassa saṃghassa mahādānaṃ datvā bhagavato pādamūle
sirasā nipajji. Tadā 'ssa bhagavā: anāgate Gotamassa bhagavato sāsane
taṃ ṭhānaṃ labhissasī ti vatvā vyākāsi. Taṃ sutvā mudito rājā puññāni
15 katvā devaloke nibbatti. Tato aparabhāge Bārāṇasiyaṃ seṭṭhiputto hutvā
paccekabuddhasahassaṃ catupaccayadānena yāvajīvaṃ paṭijaggitvā deva-
loke nibbatto mahantaṃ sampattim anubhavitvā tato cuto Vipassissa
bhagavato kāle Bandhumatīnagare aññatarasmiṃ kulagehe nibbatti. So
tasmiṃ samaye senaguttaṭṭhāne ṭhatvā rañño kammaṃ karoti.

20

[30] Tadā nagaravāsino upāsakagaṇā Vipassīsammasambuddhaṃ upasaṃ-
kamma vanditvā: bhagavā bhante sasāvako amhākaṃ anuggahaṃ karotū ti
svātanāya nimantetvā mahādānaṃ datvā sabbe ekacchandā bhagavantam ud-
dissa mahārahaṃ mahāpariveṇaṃ kārāpetvā pariveṇamahe mahādānaṃ dadantā
dānagge asukaṃ nāma n' atthī ti na vattabban ti vatvā dānaṃ paṭiyād-
25 etvā dānaggaṃ oloketā¹ navadadhī ca paṭalamadhuṃ ca² apassantā pu-
rise pakkosivā sahaṃsaṃ datvā: dadhimadhuṃ khippaṃ pariyesitvā āne-
thā ti pesesuṃ. Te sahaṃsaṃ gahetvā dadhimadhuṃ upadhāretuṃ tattha
tattha vicarantā dvārantare aṭṭhaṃsu. Tadā ayaṃ senagutto rañño sa-

[29] 1. S. Haṃsāvatiyaṃ

[30] 1. DM oloketā; K oloketvā 2. cf. ambiladadhī ca daṇḍen-
āhatamadhuṃ ca Sv. 23-4.

bhattaṃ dadhimadhuṃ ādāya gacchanto mahādvāraṃ sampāpuṇi. Atha te dadhi-
 madhuṃ disvā: bho kahāpaṇaṃ gahe tvā imaṃ dehi ti yāciṃsu. Tena³ na das-
 sāmī ti vutte yāva⁴ sahasaṃ vaḍḍhetvā yāciṃsu. Tato senagutto: imaṃ
 appagghaṃ sahasseṇa yācatha. Kim anena karothā? ti pucchi. Tena sambud-
 5 dhassatthāyā⁵ ti vutte: tena hi aham eva dassāmī ti jīramarīcādīhi sad-
 dhiṃ⁶ sakkarāmadhuphāṇitādayo yojetvā dānaggaṃ upanāmesi. Taṃ satthu
 ānubhāveṇa buddhapamukhassa aṭṭhasaṭṭhibhikkhusatasahasassa pahonakaṃ
 ahosi. Tato so tena puñṇakammena devamanussalokesu dibbasampattim⁷ anu-
 bhavitvā aparabhāge amhākaṃ bhagavato kāle Koliyanagare Mahālicchavirañ-
 10 ño⁸ upanissāya Suppiyāya⁹ nāma aggamahesiyā kucchismiṃ paṭisandhiṃ gaṇhi.
 So sattamāsasattasaṃvaccharāni mātukucchiyaṃ vasitvā sattadivasāni mūḷha-
 gabbho dukkham anubhavi. Mātukucchito nikkhamantassa tassa mātāpitāro
 Sīvalī ti nāmaṃ akaṃsu.

[31] Evaṃ mahāpuñṇassa ettakaṃ kālaṃ mātukucchimhi dukkhānubhavanaṃ
 15 attanā va katena pāpabalena ahosi. So kira atīte rājā hutvā attano sapat-
 tarañṇā saddhiṃ saṅgāmento mātaraṃ saddhiṃ mantesi. Sā nagaraṃ rundhitvā
 amitte gaṇhituṃ sakkā ti upāyaṃ adāsi. So pi tassā vacanena nagaraṃ run-
 dhitvā sattame divase aggaṃhesi. Tena pāpakammabalena mātāputtānaṃ evaṃ¹
 mahantaṃ dukkhaṃ ahosī ti.² Tato sā puttaṃ vijāyanakāle sattame divase
 20 bhagavantam anussaritvā sukhena bhāraṃ muñci. Tuṭṭhā sā sattame divase
 buddhapamukhassa bhikkhusaṃghassa mahādānaṃ adāsi. Ath' assā³ putto
 sattavassikakāle gehā nikkhamma satthāraṃ disvā pabbajjaṃ yāci. Satthā
 Sāriputtattherassa niyojesi. Tato Sāriputtattherena upajjhāyena Moggal-
 lānaṃ ācariyaṃ katvā pabbaji. Atha so khuragge yeva arahattaṃ patvā
 25 buddhasāsaṇaṃ sobhesi. So pubbe katapuñṇānubhāveṇa mahāpuñṇo ahosi,
 lābhīnaṃ ca aggo. Ath' ekasmiṃ samaye bhagavā Revatatttheraṃ
 dassanāya khadiravanavihāraṃ gacchanto tiṃsabhikkhusahashehi
 saddhiṃ tiṃsayojanikaṃ chaḍḍitakantāraṃ sampā-

[30] 3. S.te 4. B om. 5. DM sambuddhāyā; S. sambuddhatthāyā
 6. BJ om. 7. JKM, S. sampattim 8. See note in tr. 9. M
 Suppiyaṃ

[31] 1. BD om. 2. BH¹ H² JKP anubhosī ti; D anubhaviṃsu
 3. H¹, S. ath' assa

puṇi, nirudakaṃ appabhakkhaṃ. Yebhuyyena devatā Sīvalitthere pasannā. Tasmā bhagavā Sīvalittheraṃ purato cārikaṃ katvā devatāhi kārāpita⁴ vihāre vasanto devatāhi sajjitadānaṃ paribhuñjanto Revatattheraṃ saṃpāpuṇitvā gatakammaṃ niṭṭhāpetvā Jetavanam āgamma lābhīnaṃ aggaṭṭhāne taṃ⁵ ṭhapesī ti.

[32] Tena vuttaṃ Apadāne¹

Padumuttaro nāma jino sabbadhammesu cakkhumā,
ito satasahassamhi kappe uppajji nāyako. 1

Sīlaṃ tassa asaṃkheyyaṃ samādhi vajirūpamā,
asaṃkhiyaṃ āṇāvaraṃ vimutti² ca anopamā. 2

Manujāmaranāgānaṃ brahmānaṃ ca samāgame,
samaṇabrāhmaṇākiṇṇe dhammaṃ deseti nāyako. 3

Sasāvakaṃ mahālābhiṃ puññavantaṃ jutindharaṃ,
ṭhapesi etadaggamhi parisāsu visārado. 4

Tadā 'haṃ khattiyo āsiṃ nagare Haṃsavat' avhaye³,
sutvā jinassa taṃ vākyāṃ sāvakassa guṇaṃ bahuṃ. 5

Nimantayitvā sattāhaṃ⁴ bhojayitvā sasāvakaṃ,
mahādānaṃ daditvāna taṃ ṭhānaṃ abhipatthayaṃ. 6

Tadā maṃ⁵ vinataṃ pāde disvāna purisāsabho,
so sarena mahāvīro imaṃ vacanam abruvi. 7

Tato jinassa vacanaṃ sotukāmā mahājanā,
devadānavagandhabbā brahmāno ca mahiddhikā. 8

Samaṇabrāhmaṇā cā pi namassisū⁶ katañjalī,
namo te purisājaññaṃ namo te purisuttama. 9

[31] 4. H¹H²P tassa māpita 5. B om.

[32] 1. Ap. 492/21ff. 2. BH¹K vimuttiṃ. Sdhl. omits vv. 2,3, 8-13, 16, 23-27, & 43-46. 3. MSS. except H², Ss. Haṃsasavhaye; H² Haṃsavaravhaye; S. Haṃsāvatavhaye. Sdhl. 152 has 'Haṃsavatī'. 4. B satthāraṃ 5. M tadāhaṃ for tadā maṃ. 6. S. namassisuṃ. Ap. 493/7 reads namassīsu, but v.l. namassisuṃ is given in a footnote.

	Khattiyena mahādānaṃ dinnāṃ sattāhakaṃ vibho ⁷ , Sotukāmā phalaṃ tassa vyākarohi mahāmune.	10
	Tato avoca bhagavā suṇoṭha mama bhāsitaṃ, appameyyamhi buddhasmiṃ guṇamhi suppatiṭṭhitā.	11
5	Dakkhiṇā dāyakaṃ patvā appameyyaphalāvahā, api c' esa mahābhogo ṭhānaṃ pattheti-m-uttamaṃ.	12
	Lābhī vipulalābhīnaṃ yathā bhikkhu Sudassano, tathā 'ham pi bhaveyyan ti lacchate taṃ anāgate.	13
10	Satasahassee ito kappe Okkākakulasambhavo, Gotamo nāma nāmena satthā loke bhavissati.	14
	Tassa dhammesu dāyādo oraso dhammanimmitto, Sīvalī nāma ⁸ nāmena hessati satthu sāvako. ⁸	15
	Tena kammena sukatenā cetanāpaṇidhīhi ca, jahitvā mānusaṃ dehaṃ Tāvatiṃsūpago ⁹ ahaṃ.	16
15	Tato 'parasmiṃ samaye Bārāṇasipuruttame, seṭṭhiputto ahaṃ āsiṃ aḍḍhappatto mahādhano. ¹⁰	17
	Sahassamatte paccekanāyake ca nimantiya, madhurenannapānena santappesiṃ sadādaro. ¹¹	18
20	Tato cuto chakāmagge anubhosiṃ mahāyasaṃ, devaccharāparivuto pāsāde ratanāmaye.	19
	Evam acintiyā buddhā buddhadhammā acintiyā, acintiyesu pasannānaṃ vipāko hoti acintiyō.	20
	Ēkanavute ito kappe Vipassī nāma ¹² nāyako, uppañji cārunayano sabbadhammavipassako.	21

[32] 7. DJM, S. pi bho; Gs. pi no; Ss. pi vo 8. Sdhl. reads: tvam hutvā lacchate taṃ anāgate. 9. H¹H²P -ūpagā 10. H¹H²KMP mahādhanaṃ. This and the following three vv. are not in Ap. Sv. 23 supports text. 11. Gs.S.Ss. tadādaro. Sdhl. 153 has 'jīvitāntaya dakvā' which seems to confirm the reading sadādaro. 12. D, Ss. loka for nāma.

- Tadā 'haṃ¹³ Bandhumatiyā kulass' aññatarassa ca,
dayito patthito putto āsiṃ kammantavyāvaṇṇo. 22
- Tadā aññataro pūgo Vipassissa mahesino,
pariveṇaṃ akāresi mahantam iti vissutaṃ. 23
- 5 ¹⁴Niṭṭhite ca ¹⁴ mahādānaṃ dadaṃ khajjakasamputaṃ,
navaṃ dadhimadhuṃ c' eva vicinaṃ na ca addasa. 24
- ¹⁵Tadā bhattaṃ ¹⁵ gahetvāna navaṃ dadhimadhum pi ca,
kammaśāmyaṃ gacchaṃ ¹⁶ tam esantānaṃ addasaṃ. ¹⁶ 25
- 10 Sahassam pi ca datvāna na labhiṃsu ca taddvayaṃ,
tato evaṃ vicintesiṃ n' etaṃ hessati orakaṃ. 26
- Yathā ime janā sabbe sakkaronti tathāgataṃ,
aham pi kāraṃ karissāmi sasaṃghe lokanāyake. 27
- ¹⁷Tadā 'haṃ evaṃ cintetvā dadhimadhuṃ ca ekato,¹⁷
yojetvā lokanāthassa sasaṃghassa adās' ahaṃ. 28
- 15 Tena kammena sukatena cetanāpaṇidhīni ca,
jahitvā mānusaṃ dehaṃ Tāvatiṃsaṃ agaṇṇh' ahaṃ. 29
- Punāhaṃ Bārāṇasīyaṃ rājā hutvā mahāyaso,
sattukassa tadā ruṭṭho ¹⁸ dvārarodham akārayiṃ. 30
- 20 Tato tapassino ¹⁹ ruddhā ekāhaṃ rakkhitaṃ ahū,
tato tassa vipākena ²⁰ pāpaṃ taṃ ²⁰ nirayaṃ bhusaṃ. 31
- Pacchime ca bhava dāni jāto 'haṃ Koliye pure,
Suppavāsā ²¹ ca me mātā Mahālicchavi ²² me pitā. 32
- Knattiye puññakammena dvārarodhassa vāhasā,
sattamāse sattavasse mātukucchimhi ²³ dukkhito. 33

[32] 13. M yadā'haṃ; P om. 'haṃ 14. H¹H²P niṭṭhitena 15. H²
P,S.Gs.Ss. tadā'haṃ taṃ. This v.l. is also given as a footnote in
Ap. (p. 494). 16. D tam esantā mam addasa; JKM,S. tam esaṃ dānaṃ
addasaṃ; Gs. tamenāṃ dānaṃ-; Ss. tam esantā mam addasaṃ. cf. tam esa-
ntaṃ tam addasaṃ Ap. 494/4. 17. B,Sdhl. tadāhaṃ cintayitvāna navaṃ
dadhimadhum pi ca; D -madhudvay'ekato; Gs. tadā hiṃm-evaṃ- 18. BJ,
S. ruddho. SD 22 has 'ruṭṭho ti kuddho'. 19. DH²KMP pāpassino; Gs.
Ss. sapattā no. See note in tr. 20. H¹H²MP pāpatthaṃ; S.Sdhl. pāp-
attaṃ. pāpan taṃ ti taṃ nirayaṃ pāpuṇiṃ SD 22. 21. D Pupphavāsā
22. Ss. Mahāli-licchavi, om. following me. 23. Gs.S.Sdhl. vasiṃ kucch-

	Sattāhaṃ dvāramūlho 'haṃ mahādukkhasamappito, mātā me chandadānena evaṃ āsi sudukkhita.	34
	Sāvatthito 'haṃ nikkhanto buddhena anukampito, nikkhantadivase yeva pabbajīṃ anagāriyaṃ.	35
5	Upajjhā Sāriputto me Moggallāno mahiddhiko, kese oropayanto me anusāsi mahāmati.	36
	Kesesu chiḷḷamānesu ²⁴ arahattam apāpuṇiṃ, devā nāgā manussā ca paccayān' upanenti me.	37
10	Padumuttaranāmañ ca Vipassiñ ca vināyakaṃ, sampūjayiṃ pamudito paccayehi visesato.	38
	Tato tesam vipākena ²⁵ kammānaṃ vipuluttamaṃ, lābhaṃ labhāmi sabbattha vane gāme jale thale.	39
	Revataṃ dassanattāya yadā yāti vināyako, tiṃsabhikkhusahasasehi saha lokagganāyako.	40
15	Tadā devopanītehi mam' attāya mahāmati, paccayehi mahāvīro sasaṃgho lokanāyako.	41
	Upaṭṭhito mayā buddho gantvā Revatam addasa, tato Jetavanaṃ gantvā etadagge ṭhapesi maṃ.	42
20	Lābhīnaṃ Sīvalī aggo mama sissesu bhikkhavo, sabbalokahito satthā kittayī parisāsu maṃ.	43
	Kilesā jhāpitā mayhaṃ bhavā sabbe samūhatā, nāgo va bandhanaṃ chetvā viharāmi anāsavo.	44
	Sāgataṃ ²⁶ vata me āsi buddhaseṭṭhassa santikaṃ, tisso vijjā anuppatto kataṃ buddhassa sāsanaṃ.	45
25	Paṭisambhidā catasso pi vimokkhā pi ca aṭṭh' ime, chaḷabhiññā sacchikatā kataṃ buddhassa sāsanaṃ ti.	46

[32] 24. H¹H² chindamānesu; P chindamāne 25. MSS. except DK, Ss. visesena. This is also the reading adopted in Ap. 495/5 with no v.l. noted. 26. D svāgataṃ

Itthaṃ su 'daṃ āyasmā Sīvalitthero imā gāthāyo abhāsittā ti.

Sutvāna etaṃ caritaṃ mahabbhutaṃ,
puññānubhāvañ ca sirim sirimataṃ,
Hitvā kusitaṃ kusalaṃ karotha bho²⁷
kāmattha kāmaṃ bhavabhogaṇibbutiṃ.

5

47

Sīvalittherassa vatthuṃ dasamaṃ

YAKKHAVANCITAVAGGO TATIYO

Mahāsenarañño vatthumhi ayam ānupubbikathā:

- [1] Bhagavati parinibbute Pāṭaliputtanagare Mahāseno nāma rājā
10 rajjaṃ kāreti¹ dhammiko dhammarājā. So pana pitupitāmahādīnaṃ dhana-
rāsinaṃ oloketvā: ime imaṃ sāpateyyaṃ pahāya maccuno mukhaṃ upagatā.
Aho saṃsārikānaṃ aññāgatā! Dhanaṃ ṭhapetvā attano vināsaṃ ca attānaṃ
ṭhapetvā dhanavināsaṃ ca na jānantī ti sampattiyā adhigamaṃ ca vinā-
saṃ cā ti sabbaṃ cintetvā dhammaṃ ca sutvā paṭiladdhasaddho divase
15 divase dasasahassānaṃ² bhikkhūnaṃ madhurena annapānena santappento
anekāni puññāni upacinanto ekadivasaṃ raho paṭisallīno evaṃ cintesi:
evaṃ rājanīyogena³ janassa pīḷanaṃ³ katvā dinnadānato⁴ sahatthena kam-
maṃ katvā laddhena dinnadāne mahapphalaṃ mahānisaṃsaṃ bhavissati. Evaṃ
mayā kātābbaṃ ti so suhadāmacassa rajjaṃ niyyādetvā attano kaniṭṭhi-
20 kam ādāya kañci ajānāpetvā aññataravesena nagarā nikkhamma Uttaramadhu-
raṃ nāma nagaraṃ agamāsi. Tattha mahāvibhavo eko seṭṭhi paṭivasati.
Te seṭṭhino saṃīpaṃ upagamma ṭhitā. Tena: ⁵kim atthāyāgatā? ti⁵ vutte
rājā: tava gehe bhatiyā kammaṃ karissāmi ti vatvā tenānuññāto⁶ tīpi-
vassāni kammaṃ akāsi. Tato ekadivasaṃ seṭṭhi te disvā pakkosivā:
25 atī va, tumhe, sukhumālatarā. Tathā pi imasmiṃ gehe kammakaraṇena ciraṃ
vasittha. Ettakaṃ kālāṃ kismici kamme pi kusitaṃ⁷ na paññāyati. Pageva
anācāraṃ pi.⁸ Yāgubhattaṃ ṭhapetvā aññaṃ upakāraṃ pi mama santikā n'
atthi. Ken' atthena kammaṃ karothā? ti pucchi. Rājā tassa vacanaṃ

[32] 27. S. om.

- [1] 1. B kārento; Ss. karoti 2. cf. 'dvisahassānaṃ' Sv. 39,
3. B janapīḷaṃ; JKM janassa pīḷaṃ 4. BDJKM om. dinna 5. DH¹H²P
kimatthāyā ti 6. MSS. tehi anu- 7. Ss. kusitabhāvo
8. Ss. om. pi

sutvā: imasmiṃ janapade sālino manāpabhāvaṃ bahuso⁹ sūyati. Tasmā¹⁰ sālīnam atthāya idhāgat' amhā ti āha. Taṃ sutvā tesam tuṭṭho seṭṭhi sālīnaṃ sakaṭasahassam adāsi.

[2] Rājā sāliṃ labhivā seṭṭhino evam āha: bho, imaṃ amhākaṃ nagaraṃ pāpethā ti. Taṃ sutvā seṭṭhi sādhu ti vatvā sāliparipuṇṇasakaṭasahassaṃ rañño nagaraṃ pāpesi. Rājā nagaraṃ gantvā seṭṭhissa nānāvaṇṇavatthahiraññasuvanṇādīhi sakaṭe pūretvā paṭipesetvā mettiṃ thiraṃ katvā ābhatavivāho rājagehe sannicayam akāsi. Atha rājā katipāhaccayena musalaṃ paggayha sahatthen' eva vīhiṃ koṭṭesi.¹ Koṭṭitakoṭṭitaṃ kaniṭṭhikā papphoteti. Evam ubho pi taṇḍulānaṃ mahantaṃ rāsiṃ katvā dārūdakādayo āharitvā ambilabhantaṃ pacitvā rājagehe pañcasata-āsanāni pañhāpetvā kālaṃ ugghosesi.² āgacchantu ayyā anukampaṃ upādāya mama gehe bhujjantū ti. Taṃ sutvā pañcasatā bhikkhū ākāseṇa āgamiṃsu. Rājā te yāvadatthaṃ parivisi. Tato tesam antare Piyaṅgudīpavāsī eko Mahāsīva-
tthero³ nāma bhattaṃ gaḥetvā: ete maṃ passantū ti adhiṭṭhahitvā ākāse-
na Piyaṅgudīpaṃ gantvā bhattaṃ pañcasatānaṃ bhikkhūnaṃ⁴ datvā paribhuṃji. Taṃ tassa ānubhāvena sabbesaṃ yāvadatthaṃ ahosi. Evaṃ appaken' api deyyadhammena sappurisā dāyakānaṃ manaṃ pasādetvā paṭiṭṭhaṃ karonti ti. Vuttaṃ hi-

20 Appaken' api medhāvī dāyakānaṃ manaṃ pati,
saddhaṃ vaḍḍhenti cando va raṃsinā khīrasāgaraṃ.⁵ 1
Atthāne na niyojenta⁶ karontā n' eva sannidhiṃ,
7 paribhogam aktvāna n' eva nāsentī paccayaṃ.⁷ 2
Na pāpenta⁸ ca theyyassa na karontā tath' ev' iṇaṃ,
25 vibhajanti te susīlesu sayāṃ bhutvāna sīlavā ti. 3

[1] 9. H¹H²P bahavo 10. M adds sāmi

[2] 1. S.Ss. koṭṭeti 2. S.Ss. ugghosesuṃ 3. H¹H²M read Mahāsīvalī-. Sdhl. 298 has Mahāsīva which is also given in Sv.(p.40).
4. D om. 5. B -sāgare 6. H²P niyojetvā 7. MSS. except DM read: gaḥetvā n'eva nāsentā paribhogam vivajjiya 8. H¹H²P pāpetvā na, om. the following ca.

Atha rājā kaniṭṭhikāya saddhiṃ tatth' eva ṭhito Piyaṅgudīpe pari-
bhūñjante pañcasatabhikkhū disvā haṭṭho udaggo ahosi. Atha te apara-
bhāge attanā kataṃ dānavaraṃ anussarantā na ciren' eva ubho pi sotāp-
annā ahesun ti. Vuttaṃ hi-⁹

- 5 Na gaṇentā 'ttano dukkhaṃ vihāya mahatiṃ sirīṃ,
āyatiṃ bhavam icchantā sujan' evaṃ subhe ratā. 4
Āyāsena kataṃ puññaṃ mahantaphaladāyakaṃ,
iti mantvāna medhāvī sahatthen' eva taṃ kare¹⁰ ti. 5

Mahāsenarañño vatthun paṭhamam

- 10 Suvannatilakāya vatthumhi ayam ānupubbīkathā:

- [3] Laṅkādiṭṭe kira Anurādhapurānagare ekā mātugāmo¹ saddhāsampannā
niccaṃ Abhayuttaracetiye² pupphapūjaṃ karoti. Ath' ekadivasaṃ sā attano
dhītuyā saddhiṃ tasmiṃ cetiye pupphapūjatthāya gantvā pupphāsanāsālāya
udakaṃ apassanti dhītuhatthe pupphacaṃgoṭakaṃ ṭhapetvā ghaṭam ādāya
15 pokkharapaṇiṃ agamāsi. Tato sā dārikā mātari anāgate yeva adhotāsane pu-
pphamuṭṭhiṃ gahetvā maṇḍalaṃ katvā pūjetvā evaṃ patthanam akāsi. Tathā
hi-

- Mahāvīrassa dhīrassa sayambhussa mahesino,
tilokaggassa nāthassa bhagavantassa satthuno. 1
20 Yam ahaṃ pūjayiṃ pupphaṃ tassa kammaṃ vāhāsā,
rūpīnaṃ pavarā³ hessaṃ ārohapariṇāhavā. 2
Maṃ disvā purisā sabbe mucchantu kāmamucchitā,
niccharantu sarīrā me raṃsimālī va raṃsiyo. 3
Hodayaṃgamā kaṇṇasukhā mañjubhāṇī⁴ subhā⁵ mama,
25 kinnarānaṃ yathā vāṇī evaṃ evaṃ pavattatū⁶ ti. 4

[2] 9. S.Ss. om. vuttaṃ hi which is unusual before the concluding v.
Note the Sdhl. v. given below. 10. BM karo; D karoṭhā. In lieu of
vv. 4-5, Sdhl. has: hitvā mahantasirim āyatibhāvibhūtiṃ ākaṅkha kiñci
sakadukkhā acintayantā/puññaṃ karonti sujanā iti mantayitvā niccaṃ
karoṭha kusalaṃ kusalaṃ sahatthā// SD 23, on the other hand, comments
on subhe ratā, āyāsena kataṃ, etc. indicating that these were the
concluding vv. known to the author.

[3] 1. MSS. except DJ mātugāmā 2. cf. Abhayasundaramahācetiye Sv.
46. 1. H¹ M² pavarāṃ 4. Sdhl. mañjuvāṇiṃ 5. BDM mukhā
6. H¹ H² P parivattatū

- [4] Ath' assā mātā āgamma adhotāsane pūjitāni pupphāni disvā: kasmā caṇḍālī adhotāsane bhagavato pupphāni pūjesi? Ayuttaṃ tayā katan ti āha. Taṃ sutvā sā mātuyā kujjhitvā: tvaṃ caṇḍālī ti akkosi. Sā ettakaṃ puññāpuññaṃ katvā aparabhāge tato cutā Jambudīpe Uttaramadhurāya¹
- 5 ekassa caṇḍālagandhabbrāhmaṇassa dhītā hutvā nibbatti; uttamarūpa-dharā ahosi. Tassā sarīrato meghamukhato vijjullatā viya raṃsiyo niccharanti. Samantā catuhatthaṭṭhāne sarīrappabhāya andhakāraṃ² vidhamati. Mukhato uppalagandho vāyati, kāyato candanagandho. Tassā dvinnāṃ thanānam antare suvaṇṇavaṇṇaṃ ekaṃ tilakaṃ ahosi. Tena bālasuriyassa³
- 10 viya pabhā niccharati. Diṭṭhadiṭṭhā yebhuyyena ummattā viya kāmamadena visaññino honti. Aho kusalākusalānaṃ ānubhāvo! Tathā hi-

Yena sā kodhasā mātu caṇḍālī iti bhāsītā,
tena sā āsi caṇḍālī jigucchā hīnajātikā. 5

- 15 Sallakkhetvāna sambuddhaguṇaṃ pūjesi yaṃ tadā,
tena puññānubhāvena sā 'si⁴ rūpī manoramā. 6

Yena yena pakārena puññāpāpāni yo kare,
tassa tassānurūpena moro⁵ va labhate phalaṃ. 7

Pāpena ca tiracchāne jāyanti⁶ kusalena te,⁶
vaṇṇapokkharatā hoti morānaṃ kammaṃ īdisaṃ ti. 8

- 20 [5] Tato tassā mātāpitāro Suvaṇṇatilakā ti nāma akaṃsu. Tasmiṃ kira nagare manussā tassā rūpadassanena ca savaṇena ca sammattā¹ pi: caṇḍāladhītā ayan ti paribhavabhayena āvāhaṃ na karonti. Atha tasmiṃ nagare jeṭṭhacaṇḍālabrāhmaṇassa putto etam atthāya tassā mātāpitunnaṃ santikaṃ² vatthābharapaṇagandhamālādayo pesesi: Suvaṇṇatilakaṃ amhākaṃ
- 25 dadantū ti. Te taṃ pavattim tassā ārocesuṃ. Sā 'ssa jigucchanti pari-hāsam akāsi. Tato brāhmaṇassa³ putto lajjito rañño santikaṃ gantvā

[4] 1. S.Ss. -madhurāyaṃ 2. S. andhakāre; Ss. andhakāro
3. B -suriyā 4. DJKM pi; Gs. sū. SD 23 has: 'sā 'si rūpī ti sā surūpī āsi'. 5. BJ morā 6. H² KMP kusalo naro

[5] 1. BDJ KM, S.Ss. sampattā. Sdhl. 377 supports my reading.
2. D adds gantvā 3. DH² P, Ss. brāhmaṇa

vīṇaṃ mucchitvā⁴ gāyamāno evaṃ āha:

Lalanānanānī calalocanānī

taruṇāruṇānī calitādhārānī,

Manujo hi yo nettapiyaṃ⁵ karoti

5

sa tu nīcajātim api no jahāti.

9

Kim idan? ti raññā puṭṭho āha:

Sameti kiṃ deva chamāya mattikā kadāci cāmīkarajātikāya,

Sigāladhenū api nīcajātikā sameti kiṃ sīhaverena devā? ti.¹⁰

- 10 Evañ ca pana vatvā: deva, imasmiṃ nagare Suvannaṭṭilakā nām' ekā
caṇḍāladhītā atthi. Sā samānajātikēhi pesitapaṇṇākāraṃ na gaṇhāti.
Kulavante yeva pattheti. Kadā nāma kākī suvaṇṇahaṃsena samāgacchati
devā? ti. Rājā taṃ sutvā tassā pitarāṃ pakkosāpetvā tam atthaṃ vatvā:
saccaṃ bhaṇe? ti pucchi. So pi: saccaṃ deva, sā⁶ jātisampannam eva
kāmetī ti āha. Rājā: evaṃ sati bhaṇe Pañcamadhuranagare Uddālabrahmaṇo⁷
15 nāma atthi. So jātisampanno mātito ca pitito ca anupakkuṭṭho⁸; jiguc-
chā⁹ paṭikkulā etā ti mātugāmena saddhiṃ na saṃvasati. Attano gehato
rājagehaṃ gacchanto ca āgacchanto ca soḷasakhīrodakaghaṭehi magge siñ-
cāpeti. Mātugāme disvā: kālakaṇṇī mayā diṭṭhā ti khīrodakena mukhaṃ
dhovati. Tava dhītā sakkontī tena saddhiṃ saṃvasatu. Etam atthaṃ tava
20 dhītaraṃ kathehī ti āha. So pi taṃ sutvā geḥaṃ gantvā dhītaraṃ pakko-
sitvā raññā vuttaniyāmen' eva tassā kathesi. Tāya taṃ sutvā: sakkon-
tī¹⁰ ahaṃ Uddālabrahmaṇena saddhiṃ vasissāmi. Mā tumhe cintetha. Pap-
añcam pi mā karoṭha. Pāto va gamissāmi ti vutte pitā pan' assā sādhu
ti saḥassagghanakacittakambalakañcukena dhītusarīraṃ pārupāpetvā vīṇā-
25 dituriyabhaṇḍāni gāhāpetvā dhītuyā saddhiṃ addhānamaggaṃ paṭipajji.

[5] 4. BJKM, S.Ss. muñcetvā. See note in tr. 5. D nettavisayaṃ
6. D tassā 7. MSS. spelling of the name is not uniform. Occasion-
ally, one and the same Ms. has Uddāla, Ujjāla, Uddhāla, and Uddālaka.
S. Uddāla and Uddāla. See also, Sv. 47 n.5. 8. BDKP anakkuṭṭho
9. Ss. jegucchā 10. MSS. except KM, S. sakkoti

[6] Gacchanto antarāmagge aññatarasmiṃ nagare rañño gandhabbaṃ karonto dhītaraṃ piṭṭhipasse nisīdāpetvā gandhabbam akāsi. Ath' assa piṭṭhipasse nisinnā Suvannaṭṭilakā nayankoṭṭiyā diṭṭhiṃ pāpentī saras-
 5 ena taṃ oloketvā pārutakāccukena kiñci apanetvā sarīrappabhaṃ paññā-
 pesi.¹ Rājā paṇ' assā sarīrappabhaṃ ca rūpasampadaṃ ca disvā kāmāturo
 vigatasañño sammūlho hutvā muhuttana paṭiladdhassāso tassā sassāmik-
 assāmikabhāvaṃ pucchitvā caṇḍāladhītā ti sutvā paribhavabhayaena taṃ
 ānetum asakkonto: evarūpaṃ vaṇṇapokkharasampannaṃ itthiratanāṃ alabh-
 antassa me ko jīviten' attho? ti socanto paridevanto kāmamucchito
 10 kattabbākattabbāṃ ajānanto asiṃ gahetvā attano sīsaṃ sayam eva chind-
 itvā kālam akāsi. Evam eva antarāmagge pañcarājāno tassā rūpasampatti-
 madamattā asinā chinnaśīṣā jīvitakkhayaṃ pāpuṇṇisu. Tathā hi. Sattā
 hiraññasuvaṇṇadāsīdāsaputtadārādīhi² piyaṃ nissāya kāmena mucchitā
 anayavyasanaṃ pāpuṇṇanti ti. Vuttaṃ h' etaṃ bhagavatā-

15 Piyato jāyatī soko piyato jāyatī bhayaṃ,
 piyato vippamuttassa n' atthi soko kuto bhayaṃ? 11
 Pemato jāyatī soko pemato jāyatī bhayaṃ,
 pemato vippamuttassa n' atthi soko kuto bhayaṃ?³ 12
 Ratiyā jāyatī soko ratiyā jāyatī bhayaṃ,
 20 ratiyā vippamuttassa n' atthi soko kuto bhayaṃ? 13
 Kāmato jāyatī soko kāmato jāyatī bhayaṃ,
 kāmato vippamuttassa n' atthi soko kuto bhayaṃ? 14
 Taṇhāya jāyatī soko taṇhāya jāyatī bhayaṃ,
 taṇhāya vippamuttassa n' atthi soko kuto bhayaṃ?⁴ 15

25 [7] Tato so anukkamena Pañcamadhuranagaraṃ gantvā attano āgata-
 bhāvaṃ rañño kathāpetvā tena anuññāto gantvā rājānam addasa. Tadā Ud-
 dālabrāhmaṇo rañño avidūre kambalabhaddapīṭhe nisinno hoti. Gandhabba-

[6] 1. B saññāpesi. Sv. 47 has this v.l. 2. D, Ss. -dārādī
 3. H² P om. vv. 12-13. 4. Dhp. 212-16.

brāhmaṇo pi dhītuyā saddhiṃ gandhabbaṃ kurumāno nisīdi. Tasmiṃ khaṇe
pitupiṭṭhipasse nisinnā Suvaṇṇatilakā Uddālabrāhmaṇo katamo? ti puc-
chitvā: etasmiṃ bhaddapīṭhe nisinno eso ti sutvā nīlāmālalocanehi taṃ¹
olokentī dasanaraṃsinā sambhinnaśurattādharena mandamihitaṃ² karontī
5 taṃ oloketvā pārutakañcukaṃ apanetvā sarīrappabhaṃ vissajjesi. Taṃ
disvā brāhmaṇo ummatto sokena paridaḍḍhagatto³ uphāvātena pūritamukha-
nāso assunā kilinnanetto visaññī ahoṣi. Tato so muhuttēna laddhassāso
rogī viya rañño sakāsā apasaranto⁴ attano gehaṃ gantvā suhade pakkosi-
tvā tesaṃ evaṃ āha. Bhavant' ettha:

- 10 Yo āpade samuppanne upatiṭṭhati santike,
sukhadukkhe samo hoti so mitto so va⁵ ñātako. 16
- Yo guṇaṃ kāsate yassa agūṇaṃ ca nigūhati,
paṭisedheti akattabbā⁶ so mitto so va ñātako. 17
- 15 Suvaṇṇatilakā nāma lalanā kāmālālasā⁷,
nīlakkhicaṇḍakaṇḍehi vikaṇḍesi⁸ mano mama. 18
- Tassā mukhambuje sattā mama nettamadhubbatā,
appam pi na sarantā maṃ tatth' evābhīramanti te. 19
- Sah' eva tehi me cittaṃ gato ullaṅgha⁹ uddhato,
lajjāgambhīraparikhaṃ dhitipākāram uggataṃ. 20
- 20 Sammuyhāmi pamuyhāmi sabbā muyhanti me disā,
tassa¹⁰ me saraṇaṃ hotha karoṭha mama saṅghaṃ ti. 21

Taṃ sutvā te evaṃ āhaṃsu:

- Yaṃ tvaṃ ācariya¹¹ patthesi caṇḍālī sā asaṃgamā,
kin nu mīlḥena saṃyogo candanassa kadā siyā? 22
- 25 Agammagamanā yāti narāṇaṃ dūrato siri,
¹²kitti c' āyu¹² balaṃ buddhi ayasañ¹³ ca sa gacchatī¹³ ti. 23

[7] 1. H¹P taṃ 2. BDJKM, S.Ss. -hasitaṃ 3. H¹H²P paribhaṭṭa-;
BKM paridaṭṭha- 4. D om.; K saranto 5. H¹H²P cāsi for so va; S.
so ca, and so in the following v. Sdhl. omits vv. 16-17, but gives a
tr. thereof. 6. S. kattabbe 7. K kāmālayā; S. -lālayā. SD 24
also gives this v.l. with an explanation[...kāmālayā ti vattabbe
bhakāralopavasena kāmālayā ti vuttaṃ] which I am not inclined to
accept. Sdhl. 381 has kāmālālasā, tr. 'kāmayehi itā lol vū'.
8. H¹P vikaṇḍesi; K vikaṇḍosi. 9. Ss. ullaṅghiy; Sdhl. ullaṅghya
10. BKM tassā 11. Sdhl. mārīsa 12. Sdhl. kittim āyu 13. H¹J
gacchatī naro

Atha tesam brāhmaṇo āha:

Na pariccajati loko 'yaṃ amejjhe maṇim uttamaṃ,
thīratanaṃ suvāṇī¹⁴ ca dukkulā¹⁵ api gāhiyā ti. 24

- [8] Evañ ca pana vatvā: tassā sassāmikassāmikabhāvaṃ ñatvā ānethā
5 ti āha. Te tathā akaṃsu. Tato brāhmaṇo tāya gehaṃ āgatakālato paṭṭh-
āya cattāro māse rañño upaṭṭhānaṃ n' eva agamāsi. Tassa pana brāhmaṇ-
assa santike pañcasatarājakumārā nānāvidhāni sippāni uggaṇhanti. Te
taṃ kārāṇaṃ ñatvā: Suvāṇṇatilakāya vijjamānāya amhākaṃ sippuggahaṇassa
antarāyo bhavissati. Yena kenaci upāyena etaṃ māretuṃ vaṭṭatī ti cin-
10 tetvā te hatthācariyaṃ pakkositvā lañchaṃ datvā evaṃ āhaṃsu: hatthiṃ
surāya mattaṃ katvā Suvāṇṇatilakaṃ mārehī ti. Tato te sabbe rājaṅgaṇe
sannipatitvā dūtaṃ pāhesuṃ: ācariyaṃ daṭṭhukāṃ' amhā ti. Tato brāhma-
ṇena¹ āgantvā nisinnena² paṭisanthāraṃ katvā: ācariya, ācariyāniṃ pas-
situkāṃ' amhā ti āhaṃsu. Atha so: Suvāṇṇatilakaṃ gahetvā āgacchathā
15 ti manusse pesesi. Te tathā kariṃsu. Atha taṃ vīthimajjhaṃ sampattakā-
le hatthiṃ vissajjāpesuṃ. So³ soṇḍāya bhūmiyaṃ paharanto gajjanto⁴
upadhāvitvā⁵ soṇḍena taṃ ukkhipitvā kumbhe nisīdāpesi. Tato rājāno
tathā taṃ mārāpetuṃ asakkontā punadivase manusse payojetvā rattiyaṃ
mārāpesuṃ. Brāhmaṇo pi: evarūpaṃ itthiṃ alabhitvā jīvanato matam eva⁶
20 seyyo ti socanto paridevanto rājaṅgaṇe dārucitakaṃ kārāpetvā aggiṃ
pavisitvā mato ti. Evaṃ mātugāmaवासगतā mahantaṃ anayavyasanañ ca
maraṇaṃ ca pāpuṇantī ti. Vuttaṃ h' etaṃ bhagavatā⁷

- Māyā c' esā marīcī va soko rogo c' upaddavo,
kharā ca bandhanā c' esā⁸ maccupāso guhāsayo,
25 tāsu yo vissase poso so naresu narādhamo ti. 25

[7] 14. H¹ svāṇī; SD 24 has 'yuvāka' (?) [exp. yuvatī] after thīra-
tanaṃ and before dukkulā. 15. Sdhl. dukkulaṃ

[8] 1. D brāhmaṇo 2. BH²P, nisinno; H¹K nisinne 3. H¹P, Ss.
add hatthī; H² so atthī 4. H¹, S.Ss. gacchanto; B om. Sdhl. 383
refers to 'kūṭicanāda'. 5. H¹H²P upadhāvi; K upadhāpetvā
6. MSS. except BD, Ss. me 7. J. iii.330.19-21 8. P c'etā

Ayoniso sã purimãya jãtiyã
 puññaṃ karitvã alabhĩdisaṃ gatiṃ,
 Dhitisampayuttã kusalaṃ karontã
 nibbãnam evãbhimukhaṃ karothã ti. 26

5 Suvaṇṇatilakãya vatthumaṃ dutiyaṃ

Kapaṇãya vatthumhi ayam ānupubbikathã:

[9] Bhagavati parinibbute Jambudĩpe tattha tattha bhikkhubhikkhũ^u
 yo ca upãsaka-upãsikãyo ca jayamahãbodhiṃ vandissãmã ti yebhuyyena
 gantvã vandanti. Athãparabhãge bahũ bhikkhũ saṃgamma¹ mahãbodhiṃ van-
 10 danatthãya gacchantã aññatarasmaṃ gãmake bhikkhaṃ caritvã āsanasãlaṃ
 gantvã katabhattakiccã thokaṃ vissamiṃsu. Tadã tattha ekã kapaṇã dug-
 gatitthĩ tathãnisinnabhikkhũ disvã upasaṃkamitvã pañcapatiṭṭhitena
 vanditvã ekamante ṭhitã: ayyã kuhiṃ gacchantĩ? ti pucchi. Bhikkhũ taṃ
 sutvã jayamahãbodhissa² ānubhãvañ ca taṃ vandanatthãya attãnaṃ gaman-
 15 añ ca kathentã evam āhaṃsu:

Yatthãsiṇo jino jesi sasenaṃ makaraddhajaṃ,
 hantvã kilesasenañ ca buddho ãsi naruttamo.^{2a} 1

Yaṃ pũjesi mahãvĩro ṭhito padam akopayaṃ,
³sattarattiṃdivaṃ nettãññanĩrajaṃsinã. 2

20 ⁴Surãsuranarãdĩnaṃ⁴ nettãlipãlipãtanã,
 mecakãkãrapattehi sikhaṇḍĩ viya bhãti yo. 3

Surapãdapo va sattãnaṃ yaṃ tiṭṭhati mahĩtale,
 ihaloke⁵ paratthe ca dadanto icchiticchitaṃ. 4

25 Yassa purãṇapaṇṇaṃ⁶ pi patitaṃ yo naro idha,
 pũjesi tassa so deti bhavabhogaṃ mahĩruho. 5

[9] 1. D samãgaṃma 2. H¹H²P add taṃ 3. H¹H²P rattindivaṃ sat-
 tadinãṃ 4. BDH KMP asurãmaranarãdĩnaṃ; H² asurãnarãmarãdĩnaṃ
 5. H²P, Ss. idha- 6. M purãṇapattam

2a Gs. niruttaro

Gandhamālehi salilehi yam⁷ upāsati sadā naro,
ajjhattañ ca bahiddhā ca duritaṃ⁸ so nihaññati.⁸ 6

Yo deti ihalokatthaṃ yo deti pāralokikaṃ,
sampadaṃ jayabodhiṃ taṃ bhoti gacchāma vandituṃ. 7

- 5 [10] Taṃ sutvā udaggā somanassajātā bhikkhūnaṃ evaṃ āha: ahaṃ
bhante parakule bhatiyā kammaṃ karontī dukkhena kasirena jīvikaṃ kap-
pemi. Svātanāya me taṇḍulanālim pi n' atthi; pageva aññaṃ dhaṇaṃ.
Imaṃ vinā aññaṃ sāṭakam pi n' atthi. Kasmā? Pubbe akatapupphāntā. Tas-
mā imaṃ bhante sāṭakaṃ mamānuggahāya bodhimhi dhajaṃ bandhathā ti yā-
10 citvā sāṭakaṃ dhovitvā tesaṃ adāsi. Bhikkhū pi tassānuggahāya taṃ
gahetvā agamaṃsu.¹ Sā sāṭakaṃ datvā pītipāmojjamānasā geḥaṃ gantvā
tadah' eva rattiyā majjhimayāme satthakavātena upahatā² kālaṃ katvā
tesaṃ bhikkhūnaṃ gamanamagge ekasmiṃ ramaṇīye vanasaṇḍe bhummadevatā
hutvā nibbatti. Ath' assā pupphānubhāvena tiyojanike ṭhāne dībbakappa-
15 rukkhā pātur ahaṃsu. Tattha tattha nānāviraḍḍhāgadhajapatākā olambanti.
Devaputtā ca devadhītaro ca sabbābharaṇavibhūsitā tath' eva dhajapa-
tākādayo gahetvā kilānti; naccagītādīnēkāni acchariyāni payojenti.
Atha dutiyadivase te pi bhikkhū bodhimaṇḍalaṃ³ gacchantā sāyaṇhe taṃ
ṭhānaṃ patvā: ajja imasmiṃ vanasaṇḍe vasitvā gamissāmā ti tattha vasaṃ
20 upagamīṃsu. Tato te rattibhāge nānāviraḍḍhāgadhajapatākāni payojiyamā-
nā gītavāditādayo ca tiyojanaṭṭhāne kapparukkhāni ca⁴ idaṃ sabbaṃ
devissariyaṃ tass' ānubhāvena nibbattabhāvaṃ disvā vimhitamānasā deva-
dhītaraṃ āmantetvā: tvaṃ kena kammaṇa idha nibbattā? ti pucchīṃsu.⁵
Sā bhikkhū vanditvā añjaliṃ paggayha ṭhitā: bhante, maṃ na sañjānit-
25 thā? ti āha. Bhikkhūhi: na mayaṃ⁶ sañjānāma bhaginī ti vutte sā attā-
no sabhāvaṃ kathenti evaṃ āha:

[9] 7. BH¹, Ss. sam 8. H¹H²P yena haññati; Sdhl. -vihaññati

[10] 1. B āgamāsi 2. D upaddutā 3. Ss. -maṇḍalaṃ
4. D cā ti; H¹H²KP ca jāyati; J ca chāyati (read jāyati). 5. P has
a lacuna from here upto the 25th line of next page. 6. D om.

- Hiyyo⁷ āsanasālāya nisīdittha samāgatā,
tumhākaṃ santikaṃ gamma yā varākī 'bhivādayī. 8
- Yā bodhiṃ pūjanatthāya vatthakaṃ paṭipādayī,
sā 'haṃ hiyyo cutā āsiṃ rattiyaṃ vyādhipīḷitā. 9
- 5 Nānāsampattisaṃyuttā nānābhūsaṇabhūsitā,
vimāne ratanākiṇṇe jātā 'haṃ ettha kānane. 10
- Hiyyo passittha me gattaṃ rajojallehi saṃkulaṃ,
ajja passatha me gattaṃ vaṇṇavantaṃ pabhassaraṃ. 11
- Hiyyo passittha me bhante nivatthaṃ malinambaraṃ,
10 ajja passatha me bhante dibbam ambaraṃ uttamaṃ. 12
- Vikiṇṇaphalitaggehi kesehi viralākulaṃ,
ūkāgūthapaṭikkūlaṃ hiyyo āsi siraṃ mama. 13
- Ajja taṃ parivattitvā mama puññānubhāvato,
sunīlamududhammillaṃ kusumābharapaṇabhūsitāṃ. 14
- 15 Purā me sakasīsena vahitaṃ dārūdakādikaṃ,
puññenāhaṃ ajja mālābhāraṃ sīse samubbahe. 15
- Dhajatthāya mayā hiyyo padinnaṃ thūlasāṭakaṃ,
ajja nibbatti me bhante⁸ mahantaṃ dibbasampadaṃ. 16
- Jānamānena kattabbaṃ dānādisu mahapphalaṃ
20 devaloke manussesu sukhadaṃ dānaṃ uttamaṃ ti. 17

- [11] Taṃ sutvā sabbe bhikkhū acchariyabbhuta-cittā ahesuṃ. Sā devatā
tassā rattiyā accayena bhikkhū nimantetvā dibbehi khajjabhojjehi
sahatthā santappetvā tehi saddhiṃ āgacchantī¹ antarāmagge dānaṃ dada-
mānā mahābodhiṃ gantvā dibbehi² dhajapatākādīni ca nānāvidhavaṇṇa-
25 gandhasampannapupphehi ca dīpadhūpehi ca bodhiṃ pūjetvā bhikkhūnaṃ
cīvaratthāya dibbavatthāni datvā āgamma tasmīṃ yeva vanasaṇḍe vasa-
ntī nānāvidhāni puññāni katvā Tāvatiṃsabhavane nibbatti. Bhikkhū pi

[10] 7. Spelling in Sinhala editions vary between hiyo and hiyyo.
8. S. bhonto

[11] 1. Ss. gacchantī 2. MSS. sabbehi. This is the reading in
S. also, but Sdhl. 220 has 'divyamaya vū dhajapatākāyen' which
corroborates Ss.

taṃ acchariyaṃ tattha tattha pakāsentā bahujane puññakamme niyojes-
un ti.

5 Evaṃvidhā pi kapaṇā jinasāsanamhi
katvā pasādam atha thūlakucelakena,
Pūjetva dibbavibhavaṃ alabhī ti ñatvā
pūjāparā bhavatha vatthusu tīsu sammā ti. 18

Kapaṇāya vatthuṃ tatiyaṃ

Indaguttattherassa vatthumhi ayam ānupubbikathā:

[12] Amhākaṃ bhagavato parinibbānato orabhāge Jambudīpe kira ¹ Pāṭ-
10 aliputtanagaraṃ nāma¹ ahosi. Tattha Dhammāsoko nāma mahiddhiko mahā-
nubhāvo āṇācakkavatti rājā rajjaṃ kareti. Uddhaṃ ākāśato heṭṭhā paṭh-
aviyā yojanappamāṇe sakala-Jambudīpe tassa āṇā pavattati. Tadā sakala-
Jambudīpavāsino ca caturāsītīnagarasahassee rājāno ca attano attano
balavāhane² gahetvā āgamma Dhammāsokamahārājāno upaṭṭhānaṃ karonti.
15 Tasmiṃ samaye Devaputtanagare Devaputto nāma mahārājā attano balavā-
hanaṃ gahetvā rājāno upaṭṭhānaṃ agamāsi. Dhammāsoko Devaputtamahārājā-
naṃ disvā madhurapaṭṭisanthāraṃ katvā: tumhākaṃ raṭṭhe bahussutā āgat-
āgamā³ mahāguṇavantā⁴ ayyā atthī? ti pucchi. Taṃ sutvā Devaputtarājā:
atthi deva, tasmiṃ nagare Sīhagumbakaṃ⁵ nāma mahāvihāraṃ. Tattha
20 anekasahassā⁶ bhikkhū viharanti sīlavantā appicchā santuṭṭhā viveka-
kāmino. Tesu sātṭhakathāya⁷ tipīṭakadharo Indaguttatthero nāma tesāṃ
pāmokkho ahosi. So anekapariyāyena sanarāmarānaṃ bhikkhūnaṃ dhammaṃ
vaṇṇeti, guṇavā attano guṇaṃ nissāya loke pākaṭo ti. Taṃ sutvā rājā
tuṭṭhamānaso therāṃ passitukāmo hutvā: samma, tvam eva gantvā therāṃ
25 yācitvā idhānehi ti āha. Taṃ sutvā Devaputtarājā attano hatthassabala-
vāhanādīmahāsenāṅgaparivuto Indaguttattherassa santikaṃ gantvā vand-
itvā: ayya, ayyaṃ Dhammāsokamahārājā daṭṭhukāmo ti āha. Therena sādhu
ti sampañcicchite rājā therena sampañcicchitabhāvaṃ Dhammāsokamahārājino
pesesi.

[12] 1. S. -pāma nagaraṃ; Ss. Pāṭaliputtaṃ nāma nagaraṃ 2. B -
vāhanaṃ 3. H K P āgatā 4. BDKM guṇavantā 5. K Sīhakumbhakaṃ;
S. Sīhakumbhakaṃ. cf. Sīhabhummino nāma vihāre Sv. 111. 6. S.Ss.
-sahassa 7. S.Ss. sātṭhakathā

[13] Tato Dhammāsokamahārājā somanassappatto attano¹ āpāpavattita-
 tṭhāne rājūnaṃ sāsanaṃ² pesesi: sabbe va therāgamanamaggaṃ alaṃkaron-
 tū ti. Atha te rājāno tuṭṭhapahaṭṭhā attano attano nagare bheriṃ
 carāpetvā Devaputtanagarato yāva Pāṭaliputtanagaraṃ etthantare pañca-
 5 paṇṇāsajjanikaṃ maggaṃ visamaṃ samaṃ karontā devatānaṃ dībbavīthiṃ
 iva alaṃkaritvā Dhammāsokamahānarindassa evaṃ sāsanaṃ pesesuṃ. Bhava-
 nt' ettha-

Indaguttamahātherasāmino³ gamanāya no³
 maggaṃ alaṃkarontū ti mahārājena pesitaṃ.⁴ 1

10 ⁵Tato te apanetvāna pāsāṇakaṇṭhakādikaṃ⁵
 visamaṃ samaṃ karitvāna sammajjitvāna sādhukaṃ. 2

Dhotamuttāsamābhāsā okiritvāna vālukā,
 ussāpitā tattha tattha dussatoraṇapantiyo. 3

15 Kaladhotahemarambhādinānātoraṇapantiyo,
 tathā pupphamayā nekā⁶ toraṇūparitorāṇā?⁷ 4

Tesu tesu ca ṭhānesu saṃkhatā kusumagghikā,
 tath' eva gandhatelehi dīpitā dīpapantiyo. 5

Padumuppalasannīrapupphapallava laṃkatā,
 ṭhapitā ghaṭamālāyo puṇṇasogandhavārihi. 6

20 Nilapītādisambhinnapatakāyo⁸ dhajehi ca,
 maggassa ubhato passe vanam āsi samākulaṃ. 7

Ketavo uggatā tattha mandamandasamīraṇā,
 avhayantā va sobhanti brahmaragasurādayo. 8

25 Nāgacampakapunnāgaketakīvakulādihi,
 padumuppalādi jalajehi mālātīkusumādihi,
 mālādāmehi nekehi maggaṃ āsi vicittakaṃ.⁹ 9

[13] 1. MSS. except B add a second attano. 2. B om. 3. SD 25 reads gamanāyanaṃ [exp. gamanīyaṃ ayanam]. 4. Sdhl. omits vv. 1-13 and v. 17, but gives a tr. thereof. 5. BDJKM Tato- apanetvāna pāsāṇakaṇṭhakākāṭhalādayo 6. H² P, Gs. Ss. -neka 7. MSS. toraṇo-paritorāṇo 8. Gs. S. Ss. -patākāhi 9. Last line forms the first line of v. 10 in Sinhala editions. So upto v. 13. MSS. do not support this.

- Pattharitvā pādapate¹⁰ sittasammatṭabhūmiyaṃ,
lājādipaṇcapupphāni vikiriṃsu manoramaṃ. 10
- Alaṃkaritvā hatthassā kusumābharapaṇḍihi,
maggālaṃkaraṇatthāya ṭhapitāsuṃ tato tato. 11
- 5 Tesu tesu ca ṭhānesu bherimaṇḍalamajjhagā,
naccanti caturā¹¹ nārīyo¹² rasabhāvanirantarā. 12
- ¹³kaṃsavaṃsādi paggayha¹³ vajjentā nekatantiyo,¹⁴
gāyanti madhuraṃ gītaṃ¹⁵ gāyant' ettha layanvitaṃ.¹⁵ 13
- 10 Maggo so sādhuṇvādehi bherinaṃ ninadehi ca,
karīnaṃ kuṇḍanādehi hayānaṃ hesitehi¹⁶ ca,
nekaviṭaṅkasaṃghehi¹⁷ sokarīhi¹⁸ samākulo. 14
- Maggassa ubhato passe devakaṇṇūpamā subhā,
mālākālāpe paggayha tiṭṭhanti tuṭṭhamānasā. 15
- 15 Tathā puṇṇaghaṭe gayha padumuppalasaṅkule,
atṭhamaṅgalaṃ uggayha tiṭṭhanti pamadā tahiṃ. 16
- Sītalūdakasampannapapāhi samalaṅkatā,
¹⁹sinānatthaṃ khatā¹⁹ āsuṃ pokkharāṇṇo tahiṃ tahiṃ. 17
- Tahiṃ tahiṃ katā āsuṃ dānasālā manoramā,
nicitā 'suṃ anekāni dānopakaraṇā tahiṃ. 18
- 20 Evaṃ nekavidhā pūjā amhehi paṭipāditā,
ṭhapetvāna mahāgaṅgaṃ taṃ²⁰ jānātu mahīpatī ti. 19

[13] 10. SD 26 pādapathe 11. B catu; SD 26 records alternative reading, caturā. 12. Gs.S.Ss. nārī 13. H²P kaṃsavaṃsapariggayha 14. H²H²P -pantiyo 15. SD 26 gāyak'ettha layānugaṃ [exp. gāyakā etthā ti chedo & rāgādilayānugataṃ]. 16. D hesavehi; H²H²JP hesā-ravehi 17. DJM nekaviṭaṅga-; H²-viṭahayaṅgehi; P corrupt v.l. -viṭahasahehi; Gs. nekavikaṭa- 18. Gs.S.Schl. so karīhi. See note in tr. 19. D sinānatthāya tā; H²P siṅcanatthaṃ-; SD 26 confirms sinānatthaṃ, but see Intro., 4.2.3. 20. BDKM om. & read ājānātu for the following jānātu.

[14] Taṃ sutvā Asokamahārājā gaṅgaṃ alaṃkarothā ti soḷasayakkhe pesesi. Te saṃparivārā tattha gantvā attano ānubhāvena gaṅgāya anto tigāvutaṭṭhāne¹ udukkhalapāsāṇe ṭhapesuṃ. Thapetvā thambhe ussāpetvā tulāsaṃghāṭe datvā Himavantato rattacandanasāre āharitvā padare saṅ-
5 tharitvā anekehi pūjāvidhānehi alaṃkaritvā rañño evaṃ sāsanaṃ pese-
suṃ. Bhavant' ettha-

Yam atthāya² mayaṃ³ sabbe mahārājena pesitā,
amhehi dāni taṃ sabbaṃ katam eva suṇoṭha taṃ.⁴ 20
Gāvutattayagambhīraṃ gaṅgaṃ⁵ yojanavittataṃ,
10 thambhe patiṭṭhapetvāna anaggharattacandanaṃ,
Himavantato 'haritvāna⁶ setuṃ tattha sumāpitaṃ.⁷ 21
Toraṇā ca ubho passe ratanehi sunimmitā,
puṇṇakumbhaddhajā⁸ c' eva padīpāvaliyo tathā. 22
Ubhopassesu ratanāni māpetvā lambanāni ca,
15 suvaṇṇamaṇimuttādidāmehi samalaṃkatā. 23
Vālukaṭṭhāya okiṇṇā dhotamuttā pabhassarā,
tesu tesu ca ṭhānesu ṭhapitā 'suṃ mahāmaṇī.⁹ 24
Nānārāgavitānehi sobhitaṃ¹⁰ setunopari,
olambitā 'suṃ tatth' eva dibbādikusumādayo. 25
20 Niṭṭhitaṃ idha kātābbayuttaṃ¹¹ pūjāvidhiṃ tu no,¹²
devo taṃ paṭijānātu¹³ iti vatvāna pesayūṃ ti. 26

[15] Tam pi sutvā Asoko mahārājā: tumhe va therāṃ idhānethā ti te-
saṃ yeva sāsanaṃ paṭipesesi. Te sādhu ti Indaguttattherassa santikaṃ
gantvā vanditvā: bhante, Pāṭaliputtanagarassa gamanāya kālo ti āhaṃsu.
25 Tato thero saṭṭhisahassamattehi bhikkhusaṃghhehi parivuto pañcapaṇṇā-

[14] 1. H¹H²P gāvuta- 2. SD 26 has yass'atthāya probably for
yam atthāya. 3. MSS. mayā 4. Sdhl. omits this v. 5. BH¹H²MP
gaṅgā 6. B āharitvā; DKM āharitvāna 7. Sdhl. sumāpitā. Last
line forms the first line of v. 22 in Sinhala editions and Sdhl. So
upto v. 26. MSS. do not support this. 8. H¹H²P -dhaje 9. MSS.
maṇiṃ. Sdhl. omits vy. 24-25. 10. Gs.S.Ss. sobhitā 11. Sdhl.
kātabbaṃ- 12. H¹H²P te 13. B -jānātha

sayojanamaggaṃ paṭipajji. Athāparaṃ Devaputtanagaravāsino anekavi-
 dhamālāgandhavāsacuppadhajapatākādīhi¹ anekehi tālāvacarehi naccagī-
 tavāditehi ca² pūjetvā agamaṃsu.³ Atha thero mahantena pūjāvidhānena
 5 Jambudīpavāsīhi pūjiyamāno anukkamena Candabhāgāya gaṃgāya setuṃ
 patvā tattha mahantaṃ pūjāvidhānaṃ olokento evaṃ cintesi: evaṃ ulāraṃ
 pūjāvidhānaṃ idāni Jambudīpe nāñhassa hoti. Mayham ev' etaṃ kataṃ.
 Aham ev' ettha uttamo appaṭimo ti evaṃ seyyassa seyyo 'ham asmī ti
 mānaṃ uppādetvā aṭṭhāsi. Tasmiṃ khaṇe eko khīṇāsavatthero taṃ mānen'
 upatthaddhacetasā ṭhitaṃ dibbacakkhunā disvā upasaṃkamitvā vanditvā
 10 therassa ovaḍanto evaṃ āha. Tasmā-

Mā⁴ mānassa vasī hotha mānaṃ bhante vasīkataṃ,
 anattthado sadā hoti pātetvāna bhavāvaṇṇe⁵ 27

Mānopālālito satto taṇhāpaṭighasaṃgato⁶,
 makkaṭoragasopādi⁷ hutvā jāyati jātisu. 28

15 Mā mānaṃ sāmī pūjehi⁸ attānaṃ parisodhaya,
 aparisuddhāsaya bhikkhū dāyakaṃ na paritosati. 29

Dadantānaṃ sarantānaṃ pūjentānaṃ sace tuvaṃ,
 mahapphalaṃ mahābhūtiṃ kāmatttha hotha nibbaṇā⁹ ti. 30

Taṃ sutvā thero saṃsāre nibbiṇṇo tatth' eva ṭhito tilakkhaṇaṃ
 20 paṭṭhapetvā karajakāyaṃ¹⁰ sammasanto saḥapaṭisambhidāhi arahattaṃ
 patvā va nikkhami. Tato Dhammāsokamahārājā balavāhanaparivuto maha-
 ntena pūjāvidhānena paṭimaggaṃ āgamma¹¹ vanditvā tato diguṇaṃ pūjā-
 sakkāraṃ kurumāno mahābhikkhusaṃghena saddhiṃ therāṃ attano nagaraṃ
 netvā¹² tassa dhammakathaṃ sutvā pasannamānaso pañcasīle patiṭṭhāya
 25 mahantaṃ vihāraṃ kāretvā therena saḥ' āgatānaṃ saṭṭhisahassānaṃ

[15] 1. MSS. except BJ add ca 2. BDM, S. om. 3. D, Ss. anvaṃ
 gaṃaṃsu 4. BSS. except BD na 5. BDK, Sdhl. bhavābhavā 6. H
 H^cP -paṭivasāṃgato 7. B -soṇā pi 8. S. pūrehi 9. P nibbano;
 Gs. nimmanā; H^c nibbanā; Sdhl. nibbutā 10. BJKM -kāye. cf.
 saṃghānussatikammaṭṭhānaṃ anussaritvā Sv. 113. 11. BDKM āgantvā
 12. B ānetvā

bhikkhūnaṃ catupaccayehi upaṭṭhānaṃ akāsi. Atha thero sāṭṭhakathaṃ piṭakattayaṃ pakāseṇto tasmiṃ ciraṃ vasitvā tatth' eva parinibbāyi. Tato rājā sapariso tassa sarīranikkhepaṃ kāretvā dhātuyo gahetvā mahantaṃ cetiyaṃ kārāpesī ti.

5

Purākatānaṃ bhuvi puññakammaṇaṃ¹³

guṇānubhāvena mahenti evaṃ,

Sadevakā naṃ¹⁴ manasīkarontā

puññaṃ karoṭhāyatane sadādarā ti.

31

Indaguttattherassa vatthuaṃ catutthaṃ

10

Sākhamaḷapūjikāya vatthumhi ayam ānupubbīkathā:

[16] Amhākaṃ bhagavā dasapāramiyo pūretvā anukkamena Tusitabhavane nibbatto devehi ārādhito Sakkarājakule paṭisandhiṃ gahetvā¹ mātukuc-chito nikkhanto anukkamena paramābhisambodhiṃ patvā tato paṭṭhāya pañcaccattālīsasaṃvaccharāni tathvā caturāsītiddhammakhandhasahassāni

15

desetvā gaṇanapatha-m-atīte satte bhavakantārato santāretvā sabba-buddhakiccāni niṭṭhāpetvā Kusinārāyaṃ upavattane Mallānaṃ sālavane yamakasālānaṃ antare uttarasīsakaṃ paññatte maḷḷake Visākhapupphama-divase dakkhiṇena passena sato sampajāno anuṭṭhānaseyyāya nipanno pacchimayāme bhikkhū² ovaditvā balavapaccūsasamaye mahāpaṭṭhaviṃ kam-

20

pento anupādisesāya³ nibbānadhātuyā parinibbāyi. Parinibbute pana bhagavati lokanāthe Ānandatthero Mallarājūnaṃ⁴ etaṃ pavattiṃ ārocesi.

Tato Kosinārake⁵ ca devabrahmādayo ca⁶ sannipatitvā naccagītavāditehi mālāgandhādīhi ca sakkarontā garukarontā mānentā pūjentā celav-

25

vitānādayo karontā bhagavato sarīraṃ nagaramajjhe yattha Makuṭabandhanaṃ nāma Mallānaṃ cetiyaṃ tattha netvā⁶ cakkavattissa sarīraṃ viya ahatena⁷ vatthena veṭhetvā tato vihatena kappāsena veṭhetvā ti

[15] 13. D -kammunaṃ 14. Sdhl. taṃ

[16] 1. H² gahitvā 2. H¹ P bhikkhuṃ 3. DKM anupadhi-
4. H¹ H² P -rājānaṃ 5. S.Ss. Kosinārakā 6. MSS. read: bhagavato sarīraṃ naccagītavāditehi mālāgandhādīhi ca sakkarontā...celaviān-
ādayo karontā bhagavantaṃ nagaramajjhe Makuṭabandhanaṃ nāma Mallānaṃ cetiyaṃ tattha netvā bhagavato sarīraṃ. Text emended following S.Ss. cf. Thūp. 170 & DN. ii. 160f. 7. DK āhatena

evaṃ pañcadussayugasatehi veṭhetvā ayasāya teladoṇiyā pakkhipitvā
 aññissāya⁸ ayasāya doṇiyā paṭikujjitvā sabbagandhānaṃ citakaṃ karit-
 vā bhagavato sarīraṃ citakaṃ āropesuṃ. Atha Mahākassapatttherena bha-
 gavato pāde sirasā vandite devatānubhāvena citako samantā ekappahāren'
 5 eva pajjali. Bhagavato pana sarīre daḍḍhe sumanaṃ⁶ kuḷasadiṣā dhātuyo
 avasissimṃsu.

[17] Tasmīṃ kira samaye Kosalarañño janapade aññatarā gāṃavāsikā
 itthi bhagavati parinibbute sādhu¹ kīḷaṃ āgacchamānā antarāmagge attano
 sarīre uppannavātarogena upaddutā sādhu¹ kīḷaṃ sampāpuṇituṃ asakkonti
 10 satthu ālāhanaṃ gantvā bhagavato dhātusarīre tīṇi sākha¹ pupphāni pūje-
 tvā pasannamānasā pañcapatitṭhitena vanditvā gatā tāya eva rattiyā
 majjhimayāme kālaṃ katvā Tāvatisabha¹ vane tiṃsayojanike kanakavimāne
 nibbatti. Tassā pubbakamma¹ pakāsanatthaṃ cakkamattāni sākha¹ pupphāni
 tattha tattha olambanti. Teh' eva sabbaṃ vimānaṃ² ekobhāsi. Tato² su-
 15 gandhakaraṇḍakaṃ viya ca ahosi. Sā pana attano sobhaggappattaṃ atta-
 bhāvaṃ ca vimānasampadaṃ ca parivārasampattiyo ca disvā vimhitamānasā
 pubbe kissa³ me puññakammenāyaṃ laddhā?⁴ ti oloketi bhagavato dhātu-
 sarīrasmiṃ pūjitāni tīṇisākha¹ pupphāni disvā pasannamānasā mahācakkap-
 pamāṇaṃ sākhamālaṃ hatthena dhārenti dhātup⁵ janatthāya agamāsi.⁵ Tadā⁶
 20 tattha sannipatitā manussā tassā rūpasampadaṃ ca hatthe mahantaṃ sāk-
 khamālaṃ ca disvā vimhitamānasā: amma, tvaṃ kattha vāsikā?⁷ Kattha
 pan' imaṃ pupphaṃ paṭiladdhaṃ? ti pucchimṃsu. Taṃ sutvā devadhītā atta-
 nā bhagavato dhātusarīrassa pūjitasākhamālattayānubhāvena paṭiladdha-
 sampattiyo ca dibbavimānaṃ ca pubbe matakalebaraṃ cā ti sabbaṃ tesāṃ
 25 dassetvā⁸ dhammaṃ desetvā desanāvasāne⁸ āha:

Samāgatā bhavantā bho passantu mama sampadaṃ,
 katam appena kārena sammāsambuddhadhātuyā.

1

[16] 8. S. aññissāya. cf. DN. ii.162

[17] 1. Ss. sāka- everywhere. 2. MSS. ekobhāsayantā; Ss. ekobhā-
 saṃ ca 3. S. katena 4. H² P laddhaṃ 5. S. -m-agamāsi 6. BDKM
 om. 7. MSS. vasiṭā 8. S. dhammadeśanāvasāne. Sdh. 213 has
 'baṇa kiyannā vū devatā dū tomō' which supports text.

- Sākhamaḷāni tīṇ' eva hiyyo 'haṃ munidhātuyā,
pūjayitvāna santuṭṭhā nivattā tamhi⁹ rattiyaṃ. 2
- Marantī kharavātena tam ahaṃ sucaritaṃ sariṃ,¹⁰
tenāhaṃ puññakammena Tāvatiṃsūpagā ahuṃ.¹¹ 3
- 5 Tattha me āsi pāsādo tiṃsayojanam uggato,
kūṭāgāravarākīṇṇo sākhamāla¹² ti vissuto. 4
- Yathā sabbasugandhehi karaṇḍaṃ paribhāvitaṃ,
tathā dibbasugandhehi gandhitaṃ bhavanaṃ mama. 5
- 10 Cakkamattā sākhaṇḍapupphā tattha tatth' upalambare,
dibbagandhā¹³ pavāyanti madhubbatanisevitā. 6
- Bhassanti ekapupphasmā tumbamattā hi¹⁴ reṇavo,
tehi piñjaritā¹⁵ devā kīḷanti ca lalanti ca. 7
- Pilandhitvāna mālāyo sudibbābharaṇāni¹⁶ ca,
sah' accharā devaputtā naccagītādivyāvaṭā. 8
- 15 ¹⁷Passath' imaṃ ¹⁷bhujaṅgā bho sattā¹⁸ mohena pārutā,¹⁹
hiyyo mataṃ 'paviddhaṃ me pūtibhūtaṃ kalebaraṃ. 9.
- Puḷavehi samākiṇṇaṃ makkhikāgaṇakīḷitaṃ,
kākaṣaṇḍadisattānaṃ āhāraṃ kuṇapālayaṃ. 10
- 20 Patthenti purisā pubbe²⁰ anekopāyanena²¹ taṃ,
daṭṭhum pi dāni n' icchanti taṇhāy' aññāpatā aho! 11
- Lokapajjotakassāhaṃ vimalassa yasāssino,
dhātuṃ hiyyo mahiṃ sammā ajja sagge patiṭṭhitā. 12
- Hitvān' etādisaṃ kāyaṃ ²²laddhaṃ dāni mamedisaṃ,²²
dibbattabhāvaṃ sobhāhi bhāsamānaṃ udikkhatha. 13

[17] 9. Gs.S.Ss. tāya. This grammatically better form is not found in MSS. 10. BJKM carim 11. H¹H²P ahaṃ 12. Gs.Ss. -mālo
13. Sdhl. dibbā gandhā 14. D om. hi and reads tumbamattāni
15. H²H²P piñjaritā 16. H¹H²P dibba-ābharaṇāni 17. B passa maṃ;
D passantu maṃ; K passatha maṃ; S.Gs.Ss.Sdhl. passathemaṃ 18. D,
Sdhl. sadā 19. H P pākātā 20. BK sabbe 21. H¹H²P -pāsanena
22. Sdhl. laddhāna imam īdisaṃ

Bhāsamānāya me vācaṃ suṇoṭh' ettha samāgatā,
n' atth' evākatapuññassa aṇumattaṃ bhavē²³ sukhaṃ. 14

Bindumattam pi yo puññabījaṃ ropeti sāsane,
nabhānantaphalaṃ²⁴ hoti yāvanibbānapattiyā ti. 15

5 Evaṃ sā devatā attanā paṭiladdhadibbavibhavaṃ dassetvā janakāyaṃ
ovaditvā dibbasākhapupphehi jinadhātuṃ pūjetvā manussānaṃ passantānaṃ
yeva saddhiṃ vimānena devalokam eva agamāsi. Taṃ diavā mahājano dānā-
dīni puññāni katvā devalokaṃ pūresi²⁵ ti.

10 Evaṃ hi sā pupphamattena dhātuṃ
pūjetva devesu alattha bhūtiṃ,
Tumhe pi bhonto tidivesu sātāṃ
kāmattha ce kattha puññāni sādhuṃ ti. 16

Sākhamaṇapūjikāya vatthuṃ pañcamaṃ

Moriyabrāhmaṇassa vatthumhi ayam ānupubbikathā:

15 [18] Amhākaṃ bhagavati parinibbutakāle¹ Magadharatṭhe Macalaṃ nāma
mahāgāmaṃ² ahosi. Tattha Moriyo nāma brāhmaṇo paṭivasati saddho pasa-
nno. Tassa Senā nām' ekā bhariyā atthi. Sā pi saddhāsampannā³ ratana-
ttayesu. Te ubho pi samaggā sammodamānā bhikkhusaṃghaṃ nimantetvā
20 niccaṃ dānaṃ pavattentā cīvarādicatupaccayehi upaṭṭhahantā sīlaṃ rak-
khaṇtā uposathakammaṃ karontā divasaṃ vītinaṃti. Ath' assa gehe
vibhavaṃ yebhuyyena dānādisu parikkhayam agamāsi. Tato brāhmaṇī: sāmī,
no gehe dhanam parikkhīṇaṃ. Kathaṃ dānaṃ pavatteyyamā? ti brāhmaṇassa
ārocesi. Tato brāhmaṇo: mā bhadde cintehi⁴. Yena kenaci upāyena dānaṃ
patiṭṭhapessāmā ti vatvā tasmiṃ yeva attano saussāhataṃ⁵ pakāsento āha:

25 jānamāno hi lokasmiṃ dānassedam phalaṃ iti,
na dajjā ko⁶ susīlesu appam pi divasaṃ pati. 1

[17] 23. BDH¹JKP bhavato 24. BH¹H²JKP na hāyana-; S. nahānattha-;
Sdhl. reads nahānattha-, but Sinhala tr. 'ākāśaya sē anantāparyanta'
(p. 215) supports DM, Ss. Gs. reads na hān'anta (na hāni-anta). SD 27
comments on 'hānaṃ' [taṃ phalaṃ hānaṃ na hoti]. 25. B agamāsi, om. ti.

[18] 1. S.Ss. parinibbute 2. B gāmaṃ 3. S. saddhā pasannā
4. BDH¹H²MP cintesi 5. D saussāhavaṇṇaṃ; H¹H²P saussāhatabhāvaṃ
6. MSS. dajjā dānaṃ. Sdhl. 285 in both v. & tr. supports S.Ss.Gs.

Saggalokanidānāni⁷ dānāni matimā idha,

ko hi nāma nara loke na dadeyya hito rato? ti.

2

- [19] Evañ ca pana vatvā: bhadde, vanaṃ pavisitvā anekavidhāni paṇṇāni ca phalāni ca pacchipūraṃ āharitvā vikkiṇitvā pi dānaṃ na upacchindissāmā ti vatvā tato paṭṭhāya vanaṃ gantvā paṇṇāni ca phalāni ca āharitvā vikkiṇitvā dānaṃ dento paṭivasati. Ath' ekadivasaṃ brāhmaṇo vanaṃ pavitṭho paṇṇehi ca phalehi ca pacchiṃ pūretvā sīsenādāya gehaṃ āgacchanto pupphaphalapallavehi vinatā¹nekatarugaṇanicitaṃ sammattānekacātakacatuppadanisevitaṃ² vippakiṇṇānantapupphapattakiñṇjakkhacchanna-
- 10 vālukātalaṃ sandamānasītalāmala jalappavāhaṃ akaddamāninnasupatitthehi sunderaṃ³ kandaraṃ disvā pacchiṃ tīre ṭhapetvā kandaram⁴ otiṇṇo nahāyati. Tasmaṃ khaṇe tattha ekasmiṃ rukke adhivattho⁵ devaputto taṃ tattha nahāyantaṃ disvā: kin nu kho esa kalyāṇajjhāsayo vā, udāhu pāpajjhāsayo satto? ti dibbacakkhunā upadhārento: acchariyapuriso eso.
- 15 Duggato pi hutvā attano dānappaveṇiyā upacchiṃ janabhayena vanaṃ gantvā paṇṇāni ca phalāni ca āharitvā dukkhena kasirena jīvikaṃ kappento dānadhammaṃ na pariccajati⁶ ti cintetvā tassa guṇādayo paṭicca pacchiyaṃ ṭhapitapaṇṇāni ca phalāni ca sabbāni suvaṇṇāni hontū ti adhiṭṭhāsi. Ath' assānubhāvena sabbāṃ suvaṇṇaṃ ahosi. Atha⁷ so suvaṇṇapupphapacchiyaṃ⁸ upari suvaṇṇarāsimaṭṭhake sabbakāmadadaṃ mahantaṃ maṇiratanaṃ ṭhapetvā antarahito paṭikkamma aṭṭhāsi.

- [20] Tato brāhmaṇo nahātvā uttiṇṇo pacchiyaṃ sampuṇṇasuvaṇṇavaṇṇaraṃsinā¹ sambhinnavijjotamānaṃ maṇiratanaṃ disvā: kim etan? ti āsaṃkita-parisaṃkito pacchisaṃlāpaṃ gantvā hatthaṃ pasāretuṃ avisahanto aṭṭhāsi.
- 25 Taṃ disvā devaputto dissamānasarīrena ṭhatvā: mā tvaṃ bhāyi brāhmaṇa. Mayā² etāni nimmitāni. Gahetvā gacchāhi ti āha. Atha brāhmaṇo devaputtassa kathaṃ sutvā: ayaṃ devaputto imaṃ mayā nimmitaṃ; gahetvā gacchāhi ti vadati. Kin nu kho so attano ānubhāvena deti, udāhu mayā

[18] 7.M -nidānāya; K -nidhānāya

[19] 1. J vicitā- 2. H²P -nisevitā 3. H¹H²P sundara
4. BD, S. om. 5. H¹H²P adhivatthā 6. D upariccajati; S.Ss. upacchindati. Sdhl. 286 has 'upaccheda', but cf. v. 14b. 7. BDJK om.
8. J suvaṇṇapacchiyaṃ

[20] 1. BJ -suvaṇṇaraṃsinā; K sampuṇṇaraṃsinā; H¹H²P -rāsina
2. D om.

katapuññakammenā³ ti pucchissāmi taṃ ti pañjaliko va devaputtaṃ puc-
chanta āha:

- Pucchāmi pañjalīdāni devaputtaṃ mahiddhikaṃ,
dadāsi⁴ me suvaṇṇaṃ ca kāmadaṃ maṇim uttamaṃ. 3
- 5 Nā ti⁵ bho no tuvaṃ⁶ ñāti na mitto nopakārako,⁶
kiṃ tvaṃ atthavaṣaṃ disvā mama dajjāsi 'maṃ dhanaṃ?'⁷ 4
- Kena tapena sīlena kenācāraguṇena ca,
yena dajjāsi me deva kiṃ me sucariṭaṃ citaṃ? 5
- 10 Kin nu purātanaṃ kammaṃ kena⁸ kammena dassasi,
athavā tav' iddhiyā deti taṃ me akkhāhi pucchito ti. 6

[21] Tato devaputto¹ na kho panāhaṃ brāhmaṇa devo ti paresaṃ kiñci
dātuṃ sakkomi. Tayā pubbe katasucaritānubhāvena nibbattī ti vatvā
dibbacakkhunā tassa pubbakammaṃ disvā tassa pakāśento āha:

- 15 ²Kassape lokapajjote² sambuddhe parinibbute,
sabbattha patthaṇaṃ āsi tassa buddhassa³ sāsanaṃ. 7
- Tadā paccantime gāme tvam āsi kuladārako,
saddho āsi pasanno ca dāyako kusale rato. 8
- Tadā pabbajito eko gacchanta antarāpathe,
corehi anubaddho⁴ 'si acchinnapattacīvaro. 9
- 20 Sākhābhaṇṇaṃ nivāsetvā pārupitvā tath' eva taṃ,
antogāmaṃ pavitṭho 'si esaṃāno pilotike. 10
- Tato tvaṃ caramānaṃ⁵ taṃ disvā kampitamānaso,
vatthayugaṃ adāsi tvaṃ saddhaṃ dānato phalaṃ. 11
- 25 Patthodanena⁶ taṃ bhikkhuṃ parivisitvā yathābalaṃ,
pesesi⁷ abhivādetvā saddhāya suddhamānaso. 12
- Imaṃ tvaṃ akarī puññaṃ tuyh' etaṃ⁸ caritaṃ imaṃ⁹
tassa te puññakammasa amukhyaphalam idisan ti. 13

[20] 3. S. katapuññenā 4. DK dadāmi 5. Gs.Ss. pi 6. B āsi
ñātimittopakārako 7. Sdhl. omits vv. 4-6 & 8-13, but gives a tr.
thereof. 8. H² yena

[21] 1. S. devaputtana 2. BDKM Kassapo lokapajjoto 3. B, Sdhl.
dhīrassa 4. H¹H²P anubandho 5. BDK caramānānaṃ, om. following
taṃ. 6. K pattodanena; H²P patto dānena. cf. 'patthodanena ti pat-
thappamāṇena odanena' SD 27. 7. B pesesiṃ 8. H² tumh'etaṃ 9. H¹H²P
idaṃ

Evañ ca pana vatvā: idaṃ¹⁰ te brāhmaṇa dhaṇaṃ rājādīhi mayā anāha-
raṇīyaṃ kataṃ. Tvaṃ aparisaṅkito gahe tvā yathādhippāyaṃ karohi. Imaṃ
kho pana maṇiratanāṃ icchiticchitaṃ pasavati. Tenā pi ānubhāvena tava
dānaṃ anupacchindanto puttadārādayo posehī ti anusāsi. Taṃ sutvā brā-
hmaṇo tena vuttaniyāmen' eva bhikkhusaṃghassa mahādānaṃ dadanto sīlaṃ
5 rakkhanto ciraṃ vasitvā aparabhāge tato cuto devaloke nibbattī ti.

Evaṃ nihīnā pi dhanena santo
dānanvayaṃ n' eva pariccajanti,
Tasmā hi bhonto sati deyyadhamme
10 mā kattha dānesu pamādashāvaṃ ti. 14
Moriyabrāhmaṇassa vatthum chaṭṭhamaṃ

Puttavatthumhi ayam ānupubbīkathā:

[22] Ekasmiṃ kira samaye Laṅkādiṇipavāsino saṭṭhimattā bhikkhū jaya-
mahābodhiṃ vanditukāma ekato mantetvā Mahātittthena nāvaṃ āruyha Jambu-
15 dīpaṃ patvā Tāmalittapaṭṭane otaritvā anukkamena Pāṭaliputtanagaraṃ
pāpuṇṇesu. Atha tasmiṃ nagare piṇḍāya carante te bhikkhū eko duggata-
manusso disvā: ciren' amha² diṭṭhā buddhaputtā ti somanasso bhariyaṃ
pakkositvā: bhadde, imesaṃ ayyānaṃ dānaṃ dātukāmo 'mhi.³ Pubbe no akat-
apuññattā idāni duggatā jātā. Imesu puññakkhettesu bījaṃ no ce ropes-
20 sāma, puna pi evaṃ evaṃ bhavissāmā ti vatvā: kiṃ me⁴ gehe deyyadhammaṃ
atthī? ti pucchi. Sā taṃ sutvā:⁵ ghare no sāmi ayyānaṃ kiñci dātabbaṃ
na passāmi. Api ca mama puttaṃ māretvā dānaṃ dātuṃ sakkā ti. So tassā
kathaṃ sutvā: bhadde, puttaṃ māretvā kiṃ dānaṃ demā? ti āha. Tāya taṃ
suttvā: sāmi, kiṃ na jānāsi? Putta⁶ssa no mate sandiṭṭhasambhattā ñāti-
25 mittasuhajjā⁷ ca amhākaṃ santikaṃ⁸ āgacchantā kiñci⁹ paṇṇākāraṃ gahe-
tvā āgacchanti. Mayaṃ tena paṇṇākārena dānaṃ dassāmā ti vutte upāsako:

[21] 10. H¹H²KMP ayaṃ

[22] 1. S. Tāmalittā- 2. S. cirenāhaṃ; Ss. cirena mayā
3. BDH¹KM -kāma' amha; H¹P² -kāmo' mha 4. BKM om. 5. DKM om.
6. Ss. putte 7. DH H¹P ñātimitte- 8. H¹P gehaṃ 9. H¹H²P, Ss.
kiñci kiñci

sādhū, tathā karohī ti mātuyā eva¹⁰ bhāram akāsi. Sā puttaṃ māretuṃ avisahantī āha. Tathā hi-

Kicchā laddhaṃ piyaṃ puttaṃ amma 'mmā ti piyaṃ vadaṃ,
sunīlanettaṃ subhamuṃ¹¹ ko¹² 'pakkamitum icchatī? 1

5 Mātarā māriyanto pi mātaram eva rodati,
māretuṃ taṃ na sakkomi hadayaṃ me pavedhatī ti. 2

[23] Evañ ca pana vatvā: ahaṃ sāmī, na sakkomi puttaṃ māretuṃ.
Tvaṃ mārehī ti puttaṃ pitusantikaṃ pesesi. Atha so pi taṃ māretuṃ
asakkonto evam āha. Vuttaṃ hi-

10 Tāyanti pituno¹ dukkhaṃ puttā² puttā ti kittitā,
pitu dukkhaṃ sukhaṃ puttā³ dāyādā⁴ honti sabbadā. 3

Tasmā me sādisaṃ puttaṃ pillakaṃ mañjubhāsanaṃ,
na sakkomi ahaṃ bhadde jīvitā taṃ viyojituṃ. 4

Ayasañ ca akittiṃ ca pappoti puttaghātako,
15 pāṇātipātakammaṃ pi kāmaṃ so phusate naro ti. 5

Evañ ca pana vatvā so: tvaṃ eva tava puttaṃ mārehī ti pesesi.
Evaṃ tena vutte puttassa māraṇūpāyaṃ pariyesantā evam āhaṃsu: amhe
pan' imaṃ māretuṃ na sakkoma. Amhākaṃ pacchāgehe mahanto vammiko atthi.
Tasmiṃ eko nāgarājā paṭivasati. Kumāraṃ tattha pesessāma. So taṃ ḍas-
20 itvā māressatī ti. Iccete eso kho upāyo evā ti cintetvā kumāraṃ pak-
kositvā añjanāvalivalayādīhi maṇḍetvā tassa hatthe bheṇḍuṃ ṭhapetvā:
tāta, pacchāgehe vammikasaṃīpaṃ gantvā kilā ti pesesuṃ.

[24] Tato dārako gantvā bheṇḍukena¹ kilānto vammikabile bheṇḍukaṃ
pātesi. Atha so bheṇḍukaṃ gaṇhissāmī ti vammikasusire hatthaṃ pavesesi.
25 Tato sappo kujjhitvā susū ti saddaṃ karonto mahantaṃ phaṇaṃ katvā
bilato sīsaṃ ukkhipitvā olokento aṭṭhāsi mārassa² hatthato parigaḷita-
pāsaṃ viya. Ath' assa kumāro kiñci ajānanto sappassa gīvaṃ dāḷhaṃ
gaṇhi. Ath' assa mātāpitunnaṃ saddhābalena nāgarājā kumārassa karatale

[22] 10. H¹P om. 11. BDH¹H²KP sukhumaṃ 12. H¹P bho

[23] 1. BK pitarā 2. S. putto 3. S. puttaṃ 4. BK dāyādaṃ

[24] 1. Ss. geṇḍuk- everywhere. Sv. 36 records this v.l. in a footnote. This, after all, may not be a corrupt reading. Consider the Hindī word geṇḍ (ball). 2. S. kumārassa

aṭṭhaṃsaṃ icchādāyakaṃ kaṇṭhāmaṇiratanaṃ pātesi. Kumārassa mātāpitāro
dvāraṃ nissāya ṭhitā tassa kiriyaṃ olokentā taṃ maṇiratanaṃ disvā
sīghaṃ gantvā puttaṃ ukkhipitvā hatthato maṇiratanaṃ gaṇhiṃsu. Tato
te taṃ maṇiratanaṃ parisuddhāsane ṭhapetvā upacāraṃ³ katvā: amhākaṃ
5 idaṃ c' idaṃ ca dethā ti abbhukkirīṃsu. Atha te maṇiratanānubhāvena
gehadvāre mahantaṃ maṇḍapaṃ kāretvā vitānādinā maṇḍapaṃ alaṅkaritvā
bhikkhūnaṃ āsanāni paññāpetvā te saṭṭhimatte bhikkhū nisīdāpetvā mahā-
dānaṃ adaṃsu. Tato nagaravāsino maṇiratanānubhāvaṃ sutvā sannipatiṃsu.
Atha te⁴ tesāṃ majjhe attano saddhābalena maṇiratanassa lābhaṃ pakāś-
10 etvā: imaṃ⁵ hi⁶ dānatthāy' eva⁷ pariccajāmā⁸ ti ekasmiṃ ṭhāne patiṭṭh-
āpetvā tenānubhāvena yāvajīvaṃ dānaṃ dadantā sīlaṃ rakkhantā āyupari-
yosāne devaloke nibbattiṃsū ti.

Chetvāna⁹ pemaṃ api atrajesu
dadanti dānaṃ idha mānus' evaṃ,
15 Na dāti¹⁰ ko nāma naro samiddho
dānaṃ hi dānassa phalaṃ saranto? ti.

6

Puttavatthūṃ sattamaṃ

Tebhātikamadhuvāṇijakānaṃ vatthumhi ayam ānupubbīkathā:

[25] Atīte kira Bārāṇasīyaṃ tebhātikā ekato hutvā madhuṃ vikkiṇaṃ-
20 tā puttadāre posenti. Tato tesu eko paccantaṃ gantvā malayavāsīnaṃ
hatthato madhuṃ kiṇitvā^{1a} gaṇhāti. Eko gahitagahitamadhuṃ nagaraṃ
āharati. Eko tena āhaṭāhaṭamadhūni Bārāṇasīyaṃ nisīditvā vikkiṇāti.
Tasmiṃ samaye Gandhamādanapabbate eko paccekabuddho vaṇarogenāturo
ahosi. Ath' aññātaro paccekabuddho tassa madhunā phāsu bhaviṃsatī ti
25 ñatvā Gandhamādanapabbate yeva ṭhito cīvaraṃ pārūpitvā ākāsen' āgantvā
nagaradvārē² otaritvā kattha madhuṃ³ labbhatī? ti olokento aṭṭhāsi.

[24] 3. B upahāraṃ 4. MSS. read so for atha te. Sdhl. 374 has
'ohu demahallā' which confirms the reading in S.Ss. However, at least
one Ms. retains a singular verb agreeing with so. See note 8.
5. BH KMP imāni 6. BH KMP om. 7. H²P dānatthāya-m-eva 8. P
pariccajāmī 9. BJ hitvāna 10. Sdhl. deti

[25] 1. S.Ss. gahitagahitaṃ- 2. B nagare 3. H¹H²KMP madhu

1a Mss., S. vikkiṇitvā

Tadā tasmiṃ parakule bhatiṃ katvā jīvamānā ekā ceṭikā⁴ ghaṭaṃ ādāya
 udakatthaṃ titthaṃ gacchantī maggā okkamma ghaṭaṃ ṭhapetvā vanditvā
 ekamantaṃ aṭṭhāsi. Tadā paccekabuddho: bhagini, ettha bhikkhāya car-
 antānaṃ katarasmiṃ ṭhāne madhuṃ⁵ labbhati? ti pucchi. Sā tassa kathaṃ
 5 sutvā madhu-āpaṇassa paññāyanaṭṭhāne ṭhatvā hatthaṃ pasāretvā: esa
 bhante madhu-āpaṇo ti dassetvā, yajjāyaṃ paccekabuddho āpaṇato madhuṃ
 na labbhati, mama nivatthavattakam datvā pi madhuṃ dassāmi ti cint-
 etvā olokontī tatth' eva aṭṭhāsi. Atha paccekabuddho anupubbena caran-
 to madhu-āpaṇaṃ sampāpuṇi.⁶ Tato kuṭumbiko taṃ disvā hatthato pattaṃ
 10 gahetvā ādhārake ṭhapetvā madhughaṭaṃ ādāya pattassa upanāmento saha-
 sā nikujji. Tato madhu pattaṃ pūretvā uttaranto puna⁷ bhūmiyaṃ pag-
 ghari.⁷ Taṃ disvā somanasso vāṇijo evaṃ patthanam akāsi.

[26] Vuttaṃ hi Mahāvamsa-¹

15 Tattha pattassa buddhassa vāṇijo so pasādavā,
 vissandayanto mukhato pattapūraṃ madhuṃ adā. 1

Puṇṇaṃ ca uppatantaṃ² ca patitaṃ ca mahītale,
 disvā madhuṃ pasanno so evaṃ paṇidahi tadā. 2

Jambudīpe ekarajjaṃ dānenānena hotu me,
 ākāse yojane āpā bhūmiyaṃ yojane tathā.³ 3

20 Evaṃ ca pana vatvā pattaṃ adāsi. Paccekabuddho pattaṃ paṭigga-
 hetvā tatth' eva ṭhito-

1cchitaṃ patthitaṃ tuyhaṃ khippam eva samijjhatu,
 pūrentu cittasaṃkappā cando paṇṇarasī⁴ yathā. 4

25 1cchitaṃ patthitaṃ tuyhaṃ sabbam⁵ eva samijjhatu,
 pūrentu cittasaṃkappā maṇijotiraso yathā ti 5

[25] 4. H¹H²P itthi 5. S.Ss. madhu 6. MSS. pāpuṇi 7. BH¹
 H²JKP read bhūmiṃ pahari; M bhūmiṃ phari

[26] 1. Mhv. v. 53-55. 2. S.Ss.Gs. uppatitaṃ. SD 28 has this
 reading, but Sdhl. agrees with MSS. 3. S.Ss.Gs. ti ca for tathā.
 4. S.Ss.Gs. -raso 5. BH²P khippam

vatvā maṅgalaṃ vaḍḍhetvā agamāsi. Ath' antarāmagge t̥hitā ghaṭa-
ceṭikā paccekabuddhābhimukhaṃ gantvā: madhuṃ labhittha bhante? ti pu-
cchi. Tena: laddhaṃ bhaginī ti vutte: kiṃ vatvā so adāsī? ti pucchi.
Paccekabuddho sabbaṃ kathesi. Sā⁶ taṃ sutvā: thokaṃ bhante idh' eva
5 hotha dāsiyā anuggahatthāyā ti sīghaṃ gehaṃ gantvā nivatthapilotikā
attano sāṭakaṃ dhovitvā āharitvā cumbaṭakaṃ katvā paccekabuddhassa
adāsi: yadā so bhante madhudāyako sakala-Jambudīpe ekarajjaṃ kāreti,
tadā 'haṃ tassa aggamahesī bhavēyyaṃ ti vatvā patthanaṃ karontī evam
āha:

10 Yadā te madhudo bhante bhūbhūjo hoti bhūtale,
tassa hessaṃ tadā bhante piyā aggamahesikā. 6
Surūpā ca suvāṇī⁷ ca suyāsā subbatā subhā,
assaṃ tassa piyā cātha manāpā icchadā sadā⁸ ti. 7

[27] Tassā pi tadā paccekabuddho: tath' eva hotū ti maṅgalaṃ vatvā
15 ākāsenā Gandhamādanam eva agamāsi. Athāparabhāge te tayo pi ekato hut-
vā madhulokanaṃ karontā taṃ madhughaṭaṃ kuhiṃ? ti pucchiṃsu. So ten'
attanā katakammaṃ vatvā: sace tumhe tasmīṃ pattiṃ anumodeyyātha, taṃ
sādhū. No ce madhu-agghanaṃ mama hatthato gaṇhathā ti vatvā tehi:¹
na no h' attho madhunā. Kīdisass' etaṃ adāsī? ti vutte taṃ sutvā ita-
20 ro: paccekabuddhā nām' ete Gandhamādane vasanti. Kāsāvaṃ pārupitvā
kule kule bhikkhaṃ caranti. Santo² ete sīlavantā ti kathesi. Atha
tesu jeṭṭho: brāhmaṇacaṇḍālakā pi kāsāvaṃ paridahitvā caranti. Nūnāyaṃ
caṇḍālako ti maññāmī ti āha. Majjhimo kujjhitvā: tava paccekabuddhaṃ
parasamudde khipāhī ti avoca. Atha tesaṃ kathaṃ sutvā madhudāyako: mā
25 bho tumhe ariyānaṃ mahesakkhānaṃ³ mahānubhāvānaṃ paccekabuddhānaṃ
pharusaṃ kathetha. Nirayadukkhaṃ na bhāyathā? ti ādinā anekākārena⁴
nivāretvā tesaṃ guṇaṃ pakāsesi. Taṃ sutvā te ubho pi sādhū ti pasanna-
cittā anumodiṃsu. Aparabhāge te kālaṃ katvā devamanussesu saṃsarantā

[26] 6. D om. 7. SD 28 reads pavāṇī. 8. H¹H² yadā

[27] 1. S, adds tato 2. D om.; H²P guṇavantā 3. S. mahesakkā-
naṃ 4. BH¹H²P, Ss. add te

tattha tattha mahāsampattiyo anubhavitvā amhākaṃ satthu parinibbānato
dvinnāṃ vassasatānaṃ accayena attano⁵ sampattaṭṭhāne nibbattiṃsu. Tena
vuttaṃ-

Asoko madhudo 'sandhimittā devī tu⁶ ceṭikā,
5 caṇḍālavādī Nigrodho Tisso ca pāravādiko ti.⁷ 8

[28] Tesu caṇḍālavādī jeṭṭhavāṇiyo Bindusārarañño jeṭṭhaputtassa
Sumanarājakumārassa putto hutvā nibbatti. Tassāyaṃ ānupubbikathā:
Bindusārarañño kira dubbalakāle yeva Asokakumāro attanā laddhaṃ Ujjen-
iyā rajjaṃ pahāya āgantvā sabbanagaraṃ attano hatthagataṃ katvā Suma-
10 narājakumāraṃ aggahesi. Taṃ divasam eva Sumanassa rājakumārassa Sumanā
nāma devī paripuṇṇagabbhā ahoṣi. Sā aññātakavesena nikkhamitvā avidūre
aññataraṃ¹ caṇḍālagāmaṃ² sandhāya gacchantī jeṭṭhakacaṇḍālassa gehato
avidūre nigrodho atthi tasmiṃ rukkhe adhivatthāya devatāya: ito ehi
Sumane ti vadantiyā saddaṃ sutvā tassā samīpaṃ gatā. Devatā attano
15 ānubhāvena ekaṃ sālāṃ nimmiṇitvā: ettha vasāhī ti pādāsi. Sā taṃ sālāṃ
pāvīsi. Gatadivase yeva sā puttaṃ vijāyi. Sā tassa Nigrodhadevatā³ pari-
ggahitattā Nigrodho tveva nāma akāsi. Jeṭṭhakacaṇḍālo diṭṭhadiवासato-
ppabhūti taṃ attano sāmīdhītaṃ viya maññamāno nibaddhaṃ vaṭṭaṃ paṭṭh-
apesi. Rājadhītā tattha sattavassāni vasi. Nigrodhakumāro pi sattavas-
20 siko jāto. Tadā Mahāvaruṇatthero nāma eko arahā dārakassa hetusampadaṃ
disvā viharamāno: sattavassiko dāni dārako. Kālo naṃ pabbājetuṃ ti
cintetvā rājadhītāya ārocāpetvā Nigrodhakumāraṃ pabbājesi. Kumāro khu-
ragge yeva arahattaṃ pāpuṇi. Tena vuttaṃ Mahāvamse-⁴

Taṃ Mahāvaruṇatthero⁵ tadā disvā kumārakaṃ,
25 upanissayasampannaṃ arahā pucchi mātaraṃ,
pabbājesi khuragge so arahattaṃ apāpuṇi ti. 9

[29] So kira ekadivasaṃ pāto va sarīraṃ paṭijaggitvā ācariyupajjhā-
yavattaṃ katvā pattacīvaram ādāya mātu-upāsikāya gehadvāraṃ gacchāmi
ti nikkhamitvā, mātunivāsanaṭṭhānassa dakkhiṇadvārena¹ nagaraṃ pavisitvā¹

[27] 5. Ss. adds. attano: 6. DH¹H²KMP om. tu, read kuceṭikā.
7. Mhv. v. 60.

[28] 1. H¹H²JP aññatara 2. B caṇḍālassa- 3. S.Ss. -devatāya-
4. Mhv. v. 45ff. 5. S.Ss.Gs. -varuṇo thero. Sdhl. agrees with MSS.

[29] 1. D om.

- nagaramajjhena gantvā pācīnadvārena nikkhamitvā gantabbaṃ hoti. Tena
 ca samayena Asoko dhammarājā pācīnadisābhimukho sīhapañjare caṅkamati.
 Taṃ khaṇaṃ yeva Nigrodho rājāṅgaṇaṃ sampāpuṇi santindriyo santamānaso
 yugamattaṃ pekkhamāno iriyāpathasampanno. Disvā pan' assa etad ahoṣi:
 5 ayaṃ jano sabbo pi vikkhittacitto, bhantamigapaṭibhāgo. Ayaṃ pana dah-
 arako avikkhitto. Ativiy' assa ālokitavilokitaṃ sammiñjanapasāraṇaṃ
 ca sobhati. Addhā etass' abbhantare lokuttaradhammo bhavissatī ti rañ-
 ño sahadassanen' eva sāmaṇere cittaṃ pasīdi; pemaṃ saṇṭhahi. Kasmā?
 Pubbe kira puññakaraṇakāle rañño jeṭṭhabhātā vāṇijako 'yaṃ. ²Tathā hi.²
 10 Pubbe va ³sannivāseṇa paccuppannahitena vā, ⁵
 evaṃ taṃ jāyati⁴ pemaṃ uppalaṃ va yathodake ti. 10

- [30] Atha rājā sañjātapemo sabahumāno: sāmaṇeraṃ pakkosathā ti ama-
 cce pesesi. Aticirāyanti ti puna dve tayo pesesi: turitaṃ āgacchatū ti.
 Sāmaṇero attano pakatiyā eva agamāsi. Rājā patirūpāsanaṃ kītvā nisīda-
 15 thā ti āha. So ito c' ito ca viloketvā: n' atthi dāni añño bhikkhū ti
 samussitasetacchattaṃ rājapallaṅkaṃ upasaṃkamitvā pattaṃ gaṇhanatthāya
 rañño ākāraṃ dassesi. Rājā taṃ pallaṅkasamīpaṃ gacchantam eva disvā
 cintesi: ajj' eva dāni ayaṃ sāmaṇero imassa gehassa sāmiko bhavissatī
 ti. Sāmaṇero rañño hatthe pattaṃ datvā pallaṅkaṃ abhiruhitvā nisīdi.
 20 Rājā attano atthāya sampāditaṃ sabbaṃ yāgukhajjakabhattavikatiṃ upa-
 nāmesi. Sāmaṇero attano yāpanamattam eva sampaṭicchi. Bhattakiccāvasā-
 ne rājā āha: satthārā tumhākaṃ dinna-ovādaṃ jānāthā? ti. Jānāmi mahā-
 rāja ekadesenā¹ ti. Tāta, mayham pi naṃ kathehi ti. Sādhū mahārājā ti
 rañño anurūpaṃ dhammapade appamādavaggaṃ anumodanatthāya abhāsi. Rājā
 25 pana: appamādo amatapadaṃ pamādo maccuno padan² ti sutvā va: aññātaṃ
 tāta, pariyosāpehi³ ti āha. Sāmaṇero anumodanāvasāne dvattiṃsadhura-

[29] 2. S. om. 3. H², S. om. va & read pubbena. 4. S.Ss.Gs.
 Sdhl. jāyate 5. This v. is frequently found in Commentaries. See,
 J. ii. 235. 11-12, etc. For Buddhist Skt. version of this v., see,
 CSM. p.87.

[30] 1. J ekadesakaṃ 2. Dh. 21. 3. DH¹H² pariyosāpesī; P
 has a lacuna.

- bhattāni⁴ labhivā punadivase dvattiṃsabhikkhū gahetvā rājantopuraṃ
 pavisitvā bhattakiccā akāsi. Rājā: aññe pi dvattiṃsabhikkhū tuncchi
 saddhiṃ sva bhikkhaṃ gaṇhantū ti eten' eva upāyena divase divase vaḍḍh-
 āpento saṭṭhisahassānaṃ brāhmaṇaparibbājakānaṃ bhattaṃ upacchinditvā
 5 antonivesane saṭṭhisahassānaṃ bhikkhūnaṃ niccabhattaṃ paṭṭhapesi Nigro-
 dhattheragaten' eva pasādena. Nigrodhatthero pi rājānaṃ sapariṣaṃ tīsu
 saraṇesu pañcasu sīlesu ca⁵ patiṭṭhāpetvā buddhasāsane pothujjanikena⁶
 pasādena acalappasādaṃ katvā patiṭṭhāpesi. Rājā pi Asokārāmaṃ nāma mahā-
 vihāraṃ kārāpetvā saṭṭhisahassānaṃ bhikkhūnaṃ niccabhattaṃ paṭṭhapesi.
 10 Sakala-Jambudīpe caturāsītiyā nagarasahassesu caturāsītivihārasahassāni
 kārāpesi. Tena vuttaṃ-

Caṇḍālavādīdosena jāto caṇḍālagāmake,
 pattānumodanāpākā as' eso⁷ hi anāsavo ti.

11

Ayaṃ Nigrodhattherassa kathānayo.

- 15 [31] Madhudāyako pana vāṇijo devalokato cavitvā Puppapure rājakule
 uppajjitvā Piyadāso nāma kumāro hutvā chattaṃ ussāpetvā sakala-Jambudīpe
 ekarajjā akāsi. Kathaṃ? Bindusārārājassa ekasataputtā ahesuṃ. Te sabbe
 Asoko attanā saddhiṃ ekamātikaṃ Tissakumāraṃ ṭhapetvā ghātesī. Ghātento
 cattāri vassāni anabhisitto va rajjaṃ kāretvā catunnaṃ vassānaṃ accayena
 20 tathāgatassa parinibbānato dvinnaṃ vassasatānaṃ upari aṭṭhārasame vasse
 sakala-Jambudīpe ekarajjābhisekaṃ pāpuṃ. Atha taṃ sakala-Jambudīpe
 caturāsītinagarasahasā rājāno āgantvā upaṭṭhissanti. Tiṇṇaṃ utūnaṃ anu-
 cchavikā tayo pāsādā ahesuṃ. Eko Mahāsappiko, eko Moragīvo, eko Maṅgalo
 nāma. Tesu nekanāṭakasahasāparivuto paṭivasatī. Yā 'ssa madhu-āpaṇaṃ
 25 dassesi, sā Asandhimittā nāma devaccharapaṭibhāgā rājadhītā hutvā saṭṭhi-
 saṃsānaṃ itthīnaṃ jeṭṭhikā Dhammāsokarañño aggamaheṣī ahoṣi.

[30] ¹ ² 4. B -madhurabhattāni; H¹ H² JP, Ss. -dhuvabhattāni 5. S. om.
 6. H¹ H² P puthujjanikena 7. 'asi eso ti chedo' SD 28.

[32] Abhisekānantaraṃ¹ tassa imā rājiddhiyo āgatā: paṭhaviyā ca
 heṭṭhā yojanappamāṇe āpā pavattati. Tathā upari ākāse. Anotattadaha-
 to aṭṭhahi kājehi² soḷasapānīyaghaṭe divase divase devatā āharanti.
 Yato sāsane uppannasaddho hutvā aṭṭhaghaṭe bhikkhusaṃghassa adāsi;
 5 dve ghaṭe saṭṭhimattānaṃ tipitakabhikkhūnaṃ; dve ghaṭe aggamaheṣiyā
 Asandhimittāya; cattāro ghaṭe attanā paribhuñji. Devatā evaṃ Hima-
 vante³ nāgalatādantakaṭṭhaṃ⁴ nāma atthi⁴ siniddhaṃ mudukaṃ rasavan-
 taṃ, taṃ⁵ divase divase āharanti yena⁶ rañño ca mahesiyā ca soḷasan-
 naṃ nāṭakasahassānaṃ ca saṭṭhimattānaṃ ca bhikkhusahassānaṃ devasik-
 10 aṃ dantaponaṅkiccaṃ nipphajjati. Devasikam assa devatā agadāmalakaṃ
 agadaharītakaṃ suvaṇṇavaṇṇaṃ⁷ ca gandharasasampannaṃ⁸ ambapakkaṃ
 āharanti. Chaddantadahato pañcavaṇṇaṃ nivāsanapārūpanaṃ pītakaṃ
 hatthapuññā⁹ anakapaṭṭaṃ dibbaṃ ca pānaṃ āharanti. Devasikam ev' assa
 anulepanagandhaṃ pārūpanatthāya asuttamayikaṃ sumanapupphapaṭaṃ mahā-
 15 rahaṃ ca añjanaṃ nāgabhavanato nēgarājāno āharanti. Chaddantadahato
 yeva utṭhitassa sālino navavāhasahassāni divase divase suvā āharanti;
 9 mūsikā nitthusakāṇe¹⁰ karonti; eko pi khaṇḍataṇḍulo¹¹ nāhosi. Rañño
 sabbatṭhānesu ayam eva taṇḍulo paribhogaṃ gacchati. Madhumakkhikā
 madhuṃ karonti; kammārasālāsu acchā kūṭaṃ paharanti; karavīkasakuṇḍā
 20 āgantvā madhurassaraṃ vikūjentaṃ rañño balikammaṃ karonti.¹²

[33] Imāhi iddhīhi samannāgato rājā ekadivasaṃ suvaṇṇasaṅkhalikā-
 bandhanaṃ pesetvā catunnaṃ buddhānaṃ adhigatarūpadassanaṃ kappāyukaṃ
 Mahākālanāgarājānaṃ ānāyitvā setacchattassa heṭṭhā mahārahe pallaṅke
 nisīdāpetvā anekasatavaṇṇehi jalaajathalajapupphehi suvaṇṇapupphehi¹
 25 ca pūjaṃ katvā sabbālaṃkārapatimaṇḍitehi² soḷasahi nāṭakasahashehi

[32] 1. MSS. -nantare 2. DH¹H²KP kācehi 3. S.Ss. Himavanta-
 to. Some vv.ll. found in S.Ss. are not supported by any of my MSS.
 which agree with identical passages in other sources like Thūp. 184-
 90. 4. S.Ss. om. 5. S.Ss. om. 6. S.Ss. tena 7. H²P su-
 vaṇṇaṃ 8. H²P gandhasampannaṃ; H¹ om. the two sentences from deva-
 sikam assa....upto pānaṃ āharanti. 9. S.Ss. add te. 10. S.
 nitthusakāni 11. J bhaṭṭataṇḍulo 12. Ss. adds: Parantapaṃ nāma
 khaggaratanaṃ yojanasatam pi gantvā sattūnaṃ sīsāni chetvā punāgant-
 vā hatthe yeva patitṭhāti. See note in tr.

[33] 1. B om. 2. DKM add ca.

semantato parikkhipitvā: anantaññāpassa tāva me saddhammavaracakka-
vattino sammāsambuddharūpaṃ imesaṃ akkhīnaṃ āpāthaṃ karohī ti vatvā
tena nimmitaṃ sakalasarīre vippakīṇṇapuññāppabhāvanibbattāsīti-anu-
byañjanapatiṃḍitadvattiṃsamahāpurisalakkhaṇasassirīkatāya vikaca³
5 kamaluppalapuṇḍarīkapatiṃḍitam iva salilatalaṃ tārāgaṇaraṃsi⁴jāla-
visaravipphuritasobhāsamujjalam iva gaganatalaṃ nīlapītalo hitādibhe-
daṃ vicittavaṇṇaraṃsivinaddhabyāmapabhāparikkhepavilāsītāya sañjhā-
ppabhānurāga-indadhanuviḍḍullatāparikkhittam iva kanakagirisikharaṃ
nānāvīrāgavimalaketumālāsamujjalitacārumatthakasobhaṃ⁵ nayanarasāyan-
10 am iva ca brahmadevamanujanāgayakkhagaṇānaṃ buddharūpaṃ passanto
sattadivasāni akkhipūjaṃ nāma-m-akāsi.⁶

[34] Rājā kira abhisekaṃ pāpuṇitvā tīṇi yeva saṃvaccharāni bāhi-
rakapāsaṇḍaṃ parigaṇhi. Catutthe saṃvacchare buddhasāsane paṣīdi.
Tassa pana pitā Bindusāro brāhmaṇabhatto¹ ahoṣi. So brāhmaṇānaṃ ca
15 brāhmaṇajātīpāsaṇḍānaṃ ca paṇḍaraṅgaparibbājakānaṃ ca saṭṭhisahassa-
mattānaṃ niccabhattaṃ paṭṭhapesi. Asoko pi pitarā pavattitaṃ dānaṃ
attano antepure tath' eva dadamāno ekadivasaṃ sīhapañjare ṭhito upa-
samaparibāhirena ācārena bhuñjamāne² asaṃyatindriye³ avinīta-iriyā-
pathe disvā cintesi: Idisaṃ dānaṃ upaparikkhitvā yuttaṭṭhāne dātuṃ
20 vaṭṭatī ti. Evaṃ cintetvā amacce āha: gacchatha bhaṇe attano attano⁴
sādhusammate samaṇabrāhmaṇe antopuraṃ atiharatha. Dānaṃ dassāmī ti.
Amaccā sādhu devā ti rañño paṭissutvā te te paṇḍaraṅgaparibbājakājī-
vakanigaṇṭhādayo ānetvā: ime mahārāja amhākaṃ arahanto ti āhaṃsu.
Atha rājā antepure uccāvacāni āsanāni paññāpetvā āgacchantū ti vatvā
25 āgatāgate āha: attano attano⁵ anurūpe⁶ āsane nisīdatha ti. Ekacce
bhaddapīṭhakesu, ekacce ph^alakapīṭhakesu nisīdiṃsu. Taṃ disvā rājā:
n' atthi etesaṃ anto sāro ti ñatvā tesāṃ anurūpaṃ khādanīyabhojanīyaṃ
datvā uyyojesi.⁷

[33] 3. J vikasita- 4. H¹H²MP tārāgaṇarasmi- 5. S. -sobhanaṃ
6. Ss. nāma akāsi.

[34] 1. Ss. brahma- 2. H²P bhuñjamāno 3. H¹H²P asaṇṇat-
4. H¹H²P om. 5. BDJ om. 6. J anurūpena 7. D uyyojetvā

- [35] Evaṃ gacchante kāle ekadivasaṃ sīhapañjare t̥hito Nigrodhasāma-
neraṃ disvā tasmaṃ gatena pasādena buddhasāsane pasanno saṭṭhisahassa-
matte pāsāṇḍiye apanetvā saṭṭhisahassamatte bhikkhū bhojento buddha-
sāsane pasīditvā Asokārāmaṃ kāretvā ¹tattha te ¹vasāpento ekadivasaṃ
5 Asokārāme saṭṭhisahassabhikkhūnaṃ dānaṃ datvā tesāṃ majjhe nisajja sa-
ṃghaṃ catūhi paccayehi pavāretvā imaṃ pañhaṃ pucchi: bhante, bhagavatā
desitadhammo nāma kittako hotī? ti. Mahārāja, nava aṅgāni, khandhato
caturāsītīdhammakhandhasahassāni ti. Rājā dhamme pasīditvā ek'ekaṃ
dhammakhandhaṃ ek'ekavihārena pūjessāmi ti ekadivasaṃ eva channavuti-
10 koṭṭidhanaṃ vissajjetvā amacce āṇāpesi: ekam ekasmiṃ nagare ekam ekaṃ
vihāraṃ kārentā ²caturāsītīyā nagarasahassesu caturāsītīvihārasahassāni
kārapethā ti. Sayañ ca Asokārāmaṃ ³Asokamahāvihāratthāya kammaṃ paṭṭha-
pesi. Saṃgho Indaguttattheraṃ nāma mahiddhiyaṃ mahānubhāvaṃ khīṇāsavaṃ
navakammādhīṭṭhāyakaṃ adāsi. Thero yaṃ yaṃ na niṭṭhāti taṃ taṃ attano
15 ānubhāvena niṭṭhāpeti. Evaṃ tīhi saṃvaccharehi viharakammaṃ niṭṭhāpesi.
Ekadivasaṃ eva sabbanagarehi paṇṇāni āgamiṃsu. Amaccā rañño ārocesuṃ:
niṭṭhitāni deva caturāsītīmahāvihārasahassāni ti.

- [36] Atha rājā bhikkhusaṃghaṃ upasaṃkamitvā: bhante, mayā caturāsī-
tīvihārasahassāni kārītāni. Dhātuyo kuto lacchāmi? ti pucchi. Mahārāja,
20 dhātunidhānaṃ nāma atthī ti suṇoma, na pana paññāyati asukaṭṭhāne ti.
Rājā ¹Rājagahe cetiyaṃ bhindāpetvā dhātuṃ apassanto paṭipākatikaṃ kā-
rāpetvā bhikkhubhikkhuṇiyo upāsaka-upāsikāyo ti catasso parisā gahetvā
Vesāliyaṃ gato tatrā pi alabhitvā Kapilavatthuṃ gato; ²tatrā pi ³ala-
bhitvā Rāmagāmaṃ gato. Rāmagāme nāgā cetiyaṃ bhinditvā nādaṃsu. Cetiye
25 nipatitakuddālo ⁴khaṇḍākhaṇḍaṃ hoti. Evaṃ tatrā pi alabhitvā Allakappa-
ṃ, Pāvāṃ ⁵Kusināraṇ ti sabbacetiyaṇi bhindāpetvā dhātuṃ alabhitvā
paṭipākatikāni ⁶katvā Rājagahaṃ gantvā catasso parisā sannipātāpetvā
atthi kenaci sutapubbaṃ asukaṭṭhāne dhātunidhānaṃ? ti pucchi. Tatth'
eko vīsaṃvassasatiko thero: asukaṭṭhāne dhātunidhānaṃ ti na jānāmi.

[35] 1. DJK tatth' eva 2. H¹H²P kārāpento 3. H¹H²JKMP -rāmaṃ
[36] 1. MSS. om. 2. H¹H²P₂om. 3. H² tatthā pi 4. DK khud-
dālo 5. MSS. pevaṃ 6. H¹H²P -pākatikaṃ

Mayhaṃ pana pitāmahatthero mayi sattavassikakāle mālācaṅgotakaṃ gāhā-
 petvā: ehi sāmaṇera, asukagacchantare pāsāṇathūpo atthi; tattha gac-
 chāmā ti gantvā pūjetvā: imaṃ ṭhānaṃ upadhāretuṃ vaṭṭati sāmaṇerā ti
 āha. Ahaṃ etam eva jānāmi mahārājā ti āha. Rājā: etad eva ṭhānaṃ ti
 5 vatvā gacche harāpetvā⁷ pāsāṇathūpaṃ paṃsuṃ ca apanetvā heṭṭhā sudhā-
 bhūmiṃ addasa. Tato sudhā ca iṭṭhikāyo ca harāpetvā anupubbena pari-
 veṇaṃ oruyha sattaratanavālikaṃ asihatthāni ca kaṭṭharūpakāni sampa-
 rivattantāni addasa. So yakkhadāsake pakkosāpetvā balikammaṃ kāretvā
 pi n' eva antaṃ⁸ na koṭiṃ⁸ passanto devatā⁹ namassamāno: ahaṃ imā
 10 dhātuyo gahetvā caturāsītivihārasahassee nidadhitvā sakkāraṃ karomi. Mā
 me devatā antarāyaṃ karontū ti āha.

[37] Sakko devarājā cārikaṃ caranto taṃ disvā Vissakammaṃ āmantetvā
 tātā, Asoka¹dhammarājā dhātuyo nīharissāmī ti pariveṇaṃ otinno. Gantvā
 kaṭṭharūpāni nīharāpehi² ti. So pañcacūlakagāmadārakavesenāgantvā
 15 rañño purato dhanukahattho ṭhatvā: hāremi mahārājā? ti āha. Hara tātā
 ti. Saraṃ gahetvā sandhimhi yeva vijjhi. Sabbaṃ vippakiriyittha. Atha
 rājā āviñjane baddhakuñcikamuddikaṃ gaṇhi. Maṇikkhandhaṃ passitvā³
 anāgate daḷiddarājāno imaṃ maṇiṃ gahetvā dhātūnaṃ sakkāraṃ karontū ti
 paṇṇe⁴ akkharāni disvā kujjhitvā: mādissānaṃ pana rājānaṃ daḷiddarājā
 20 ti vattuṃ ayuttaṃ ti punappuna ghaṭetvā⁵ dvāraṃ vivaritvā antogehaṃ
 pavitṭho, aṭṭhārasavassādhikānaṃ dvinnaṃ vassasatānaṃ upari āropita-
 dīpā tath' eva pajjalanti; nīluppalapupphāni taṃ khaṇaṃ yeva āharitvā
 āropitā viya, pupphasanthāro taṃ khaṇaṃ santhato viya, gandhaṃ taṃ
 muhuttaṃ piṃsitvā ṭhapitā viya ahesuṃ. Rājā suvaṇṇapaṭṭaṃ gahetvā:
 25 anāgate Piyadāso nāma kumāro chaṭṭaṃ ussāpetvā Asoko nāma dhammarājā
 bhavissati. So imā dhātuyo vitthāritā karissatī ti vācetvā: ⁶diṭṭho
 'haṃ ayyena Mahākassapaṭṭherena⁶ ti vatvā vāmahatthaṃ ābhujitvā dakkh-
 iṇahatthena apphoṭesi. So tasmiṃ ṭhāne paricaraṇakadhātumattam eva

[36] 7. J adds taṃ. 8. S. om. 9. H¹P devaṃ

[37] 1. Ss. Asoko- 2. H¹H²P nīhārehī; Ss. nīharāhī
 3. D₁passittha 4. H¹H²P add ṭhapitaṃ pana; Ss. adds ṭhapita
 5. H¹H²P, Ss. ghaṭetvā 6. BH¹H²KMP diṭṭho me mayhaṃ ayyo Mahākassapaṭṭhero;
 J diṭṭho me ahaṃ ayyo Mahākassapaṭṭhero

ṭhapetvā sesadhātuyo sabbā gahetvā dhātugharaṃ pubbe pihitanayen' eva
pidahitvā sabbaṃ yathāpakatīyā yeva kāretvā upari pāsāpacetiyāṃ pati-
ṭṭhāpetvā caturāsītiyā vihārasahassesu dhātuyo patiṭṭhāpesi.

- [38] Ath' ekadivasāṃ rājā vihāraṃ gantvā bhikkhusaṃghaṃ vanditvā
5 ekamante nisinno ¹ bhikkhusaṃghaṃ pucchi: bhante, ahaṃ sāsanaṃ dāyā-
do homi, na homi? ti. Atha Moggaliputtatissatthero āha: na kho mahā-
rāja ettāvatā sāsanaṃ dāyādo hoti ti. Atha rājā: ¹ bhante, channavu-
tikoṭṭidhanaṃ vissajjetvā caturāsītivihārasahassāni sacetiyāni ² kāra-
petvā ahaṃ na dāyādo, añño ko dāyādo? ti. Paccayadāyako nāma tvaṃ
10 mahārāja. Yo pana attano puttaṃ ca dhītaraṃ ca pabbājeti ayaṃ sāsane
dāyādo nāma ti. Evaṃ vutte Asoko rājā sāsane dāyādabhāvaṃ patthayamāno
avidūre ṭhitaṃ Mahindakumāraṃ disvā: sakkhissasi ³ tāta tvaṃ pabbajit-
uṃ? ti āha. Kumāro pakatīyā pabbajitukāmo rañño vacanaṃ sutvā ativiya
pāmojjajāto: ⁴ pabbajjāmi deva, maṃ pabbājetvā sāsane dāyādo hothā ti
15 āha. Tena ca samayena rājadhītā Saṃghamittā pi tasmaṃ ṭhāne ṭhitā ho-
ti. Taṃ disvā āha: tvam pi amma pabbajitūṃ sakkhissasi? ti. Sādhū
tātā ti sampāṭicchi. Rājā puttānaṃ manaṃ labhitvā pahaṭṭhacitto bhik-
khusaṃghaṃ upasaṃkamitvā: bhante, ime dārake pabbājetvā maṃ sāsane
dāyādaṃ karoṭhā ti. Saṃgho rañño vacanaṃ sampāṭicchitvā kumāraṃ Mogg-
20 aliputtatissattherena upajjhāyena, Mahādevattherena ācariyena pabbā-
jesi. Majjhantikattherena ācariyena upasampādesi. So upasampadamālake
yeva saha paṭisambhidāhi arahattaṃ pāpuṇi. Saṃghamittāya pi rājadhītāya
ācariyā Āyupālattherī nāma, upajjhāyā Dhammapālattherī nāma ahosi.
Rājā pana anekākārena buddhasāsanaṃ sobhetvā Moggaliputtatissatthera-
25 ssa sāhāyyena ⁵ saṭṭhisahassamatte dussīle titthiye buddhasāsana ⁶
uppabbājetvā tatiyadhammasaṃgītiṃ niṭṭhāpesi ⁷. Tasmaṃ ⁸ kira samāgame ⁸

[38] 1. MSS. & S. have a lacuna, and the king's first question and
the Elder's answer are missing. Sdhl. 348 supports Ss. cf. Thūp. 191;
Mhv. v. 193ff. 2. JK cetiyāni 3. B sakkhissati 4. H²P pāmuja-
5. MSS. sahāyena 6. D -sāsana 7. JKM niṭṭhapesi 8. J tu
samaye

- Laṅkādiṭṭasamīpamhi bhinnanāvāgatāni⁶ ca,
tatra jātāni ca thalaṃ ratanāni samāruhaṃ. 18
- Chātapabbatapādamhi tisso ca veḷuyaṭṭhiyo,
jātā rathapatodena samānā parimāṇato. 19
- 5 Tāsu ekā latāyaṭṭhi rajatā ca⁷ tahiṃ latā,
suvaṇṇavaṇṇā rucirā dissante⁸ tā manoramā. 20
- Ekā kusumayaṭṭhi tu kusumāni tahiṃ pana,
nānāni nānāvaṇṇāni dissante 'tiphuṭāni ca. 21
- Ekā sakupaṇayaṭṭhi tu tahiṃ pakkhimigā bahū,
10 nānā ca nānāvaṇṇā ca sajjivā viya dissare. 22
- Hayagajarathāmalakā⁹ valayaṅguliveṭṭhakā,¹⁰
11 kakudhaphalā pākātikā¹¹ iccete aṭṭhajātito.¹² 23
- Muttā samuddā uggantvā tīre¹³ vaṭṭi viyaṭṭhitā,¹³
Devānampiyatissassa sabbaṃ puññaviyambhitā.¹⁴ 24
- 15 Indanīlaṃ veḷuriyaṃ lohitaṅkamaṇī ca 'me,¹⁵
ratanāni¹⁶ ca nekāni¹⁶ muttā tā¹⁷ tā ca yaṭṭhiyo,
sattāhabbhantare yeva rañño santikam āharuṃ ti. 25

- [40] Tena ca samayena Devānampiyatissamahārājā ca Asoko dhammarājā
ca adiṭṭhasahāyā honti. Tasmā so etāni ratanāni ca aññāni bahūni upā-
20 yanāni mama sahāyassa dethā ti Dhammāsokamahānarindassa paṇṇākāratth-
āya pesesi. So pi taṃ disvā pasīditvā pañcarājakakudhabhaṇḍāni¹ ca
aññāni ca bahupaṇṇākāraṃ ca abhisekatthāya pesesi: mayhaṃ sahāyaṃ abhi-

[39] 6. MSS. -nāvābhatāni 7. S.Gs.Ss.Sdhl. rajatābhā. But Sdhl. 351 has 'ridīmaya' which is different from 'rajatābhā' (Geiger translates 'shone like silver', The Mhv., p.78). 8. BDKM dissant' ettha, om. following tā. Similarly, H¹P dissante 'ti; H² dissante 'si (?) 9. S. -malakyā 10. S.Ss. add c'eva. 11. SD 29 reads kakudhaphalākātikā. See, Intro., xlix. 12. So in MSS. S.Gs.Ss. -jātiyā 13. H H²JP pavaṭṭhitā ṭhitā 14. DK vimhitaṃ; H²JP -vijambhitā; SD 29 gives alternative readings -vijambhitāṃ & vimhitaṃ, 15. Gs.S.Ss. c' ime for ca me. 16. Gs.S.Ss. pan'etāni 17. DH¹H²JKM ca

[40] 1. H²P pañcakakudha-

sekaṃ karontū ti. Na kevalaṃ c' etaṃ āmisapaṇṇākāraṃ, imaṃ kira dhammapaṇṇākāraṃ pi pesesi:

Ahaṃ buddhaṃ ca dhammaṃ ca saṃghaṃ ca saraṇaṃ gato,
upāsakattaṃ dāsesiṃ² Sakya-puttassa sāsane. 26

5 Imesu tīsu vatthūsu uttamesu naruttama,
cittaṃ pasādayitvāna saddhāya saraṇaṃ vajā ti.³ 27

Amaccā puna Laṅkāya⁴ āgama rājānaṃ abhisiṅciṃsu. Tena kho pana samayena Moggallīputtatissatthero: kattha nu kho anāgate sāsanaṃ suppatiṭṭhitaṃ bhavēyyā? ti upaparikkhanto paccantime suppatiṭṭhitaṃ bhavissatī ti ñatvā te⁵ there tattha tattha pesetvā Mahāmahindattheraṃ: gantvā Tambapaṇṇidīpaṃ pasādehi ti niyojesi. Sakko ca devānaṃ indo Mahāmahindattheraṃ upasaṃkamitvā: kālakato bhante Muṭasīvo rājā. Idāni Devānaṃpiyatissamahārājā rajjaṃ kāreti. Sammāsambuddhena ca tumhe vyākata⁶ anāgate Mahindo nāma bhikkhū Tambapaṇṇidīpaṃ pasādesatī ti. Tasmā-t-iha kho⁷ bhante kālo dīpavaraṃ gamanāya. Ahaṃ pi saḥāyo bhavissāmi ti. Thero tassa vacanaṃ sampaṭicchitvā attasattamo⁸ Cetiyakapabbatavihārato vehāsaṃ uppatitvā Anurādhapurassa puratthimadisāya Missakapabbate patiṭṭhahi yaṃ etarahi Cetiyapabbato ti pi sañjānanti.

20 [41] Tadā Tambapaṇṇiyaṃ ussavadivaso hoti. Rājā chaṇaṃ karoṭhā ti amacce āṇāpetvā cattālīsasahassapurisehi parivārito nagaramhā nikkhamitvā Missakapabbataṃ pāyāsi migavaṃ kilītukāmo. Atha tasmiṃ pabbate adhivatthā ekā devatā rañño there dassessāmi ti rohitamigavaṇṇena avidūre tiṇapaṇṇāni khādamānā¹ viya² carati. Rājā: ayuttaṃ dāni pamattaṃ vijjhātuṃ ti jiyaṃ pothesi. Migo ambatthalamaggaṃ gahetvā
25 palāyitum ārabhi. Rājā taṃ anubandhanto Ambatthalam eva abhiruhi. Migo pi therānaṃ avidūre antaradhāyi. Mahindatthero rājānaṃ avidūre āgacchantaṃ: maṃ yeva rājā passatu, mā³ itare⁴ ti adhiṭṭhahitvā:

[40] 2. S.Sdh1. vedesiṃ 3. Mhv, xi. 34-35. 4. H¹H²P, S.
Ss. Laṅkam 5. Ss. adds te. 6. H¹H²P vyākato 7. DJKM vo
8. D attano-

[41] 1. Ss. khādamāno 2. B om, and reads vicarati for following carati. 3. DJKM na 4. H¹H²KMP itaro

Tissa, Tissa, ito ehī ti āha. Rājā taṃ sutvā cintesi: imasmiṃ Tambapāṇḍīpe jāto maṃ Tisso ti nāmaṃ gahetvā ālapitum samattho nāma n' atthi. Ayaṃ pana chinnabhinnapaṭadhara bhaṇḍukāsāvavasano maṃ nāmenālapati. Ko nu kho 'yaṃ bhavissati manusso, amanusso vā? ti. Thero

5 āha:

Samaṇā mayaṃ mahārāja dhammarājassa sāvakā,
tam⁵ eva anukampāya Jambudīpā idhāgatā ti. 28

Rājā Dhammāsokanarindena pesitasāsanānusārena anussaramāno: ayyā nu kho āgatā ti tāvad eva āyudhaṃ⁶ nikkhipitvā ekamantaṃ nisīdi sammodanīyaṃ⁷ kathaṃ kathayamāno. Sammodanīyaṃ kathaṃ kurumāne⁸ tasmiṃ tāni pi cattālīsapurīsasahassāni āgantvā taṃ parivāresuṃ. Tadā thero itare pi jane dassesi. Rājā disvā: ime kadā āgatā? ti pucchi. Mayā saddhiṃ yeva mahārājā ti. Idāni pana Jambudīpe aṅṅe pi evarūpā samaṇā santi? ti. Mahārāja, etarahi Jambudīpo kāsāvapajjoto; isivātapativā-

10 to.⁹ Tasmiṃ-

Tevijjā iddhipattā ca cetopariyāyakovidā,¹⁰
¹¹khīṇāsavā arahanto¹¹ bahū buddhassa sāvakā ti. 29

[42] Rājā taṃ sutvā pasanno ahosi. Atha thero rukkhopamādinā tassa paññāveyyattiṃ ṇatvā dhammaṃ desesi sanarāmarehi sādhu-kāraṃ kāraya-

20 māno. Tena vuttaṃ-

Paṇḍito ti viditvāna Cullahatthipadopamaṃ,
suttantaṃ desayī thero mahīpassa mahāmāti. 30

Desanāpariyosāne saddhiṃ tehi narehi so,
cattālīsasahashehi saraṇesu paṭiṭṭhahī ti.¹ 31

25 Ath' essa rājā: sve bhante mama gehe bhikkhaṃ gaṇhathā ti yācitvā gantvā nagaraṃ ca rājagehaṃ ca alaṃkaritvā there nisīdāpetvā paṇi-tenāhārena parivisitvā Anulādevippamukhāni tāhi² pañcasata-itthihi

[41] 5. Gs.Ss. tay 6. J āyudhaṃ 7. D sārādanīyaṃ 8. BD, S. kurumāno 9. BH JMP -parivāto 10. H J, Ss. cetopariya-; P cetopari-; BD, S.Gs. cetopariñña- 11. Sdhl. dibbasotārahanto ca

[42] 1. Sinhala editions read this v. as part of the following prose passage. Gs. omits it. cf. Mhv. xiv. 23. 2. MSS. except H², Ss. om. H² tehi for tāhi.

saddhiṃ ekamantaṃ nisīdi. Atha thero dhammaratanavassaṃ vassāpesi.
Tato tā pañcasata-itthiyo sotāpattiphalaṃ pāpuṇṇsu. Tato hatthisāl-
āya sahasaṃ, Nandanavane sahasaṃ ti evaṃ dutiyadivase ³ aḍḍhateyyā-
ni pāṇasahassāni ³ sotāpattiphale patiṭṭhāpesi. Tatiyadivase aḍḍha-
5 navappamāṇaṃ pāṇasahassānaṃ ⁴ ti evaṃ anekasatānaṃ anekasahassānaṃ,
anekasatasahassānaṃ dhammāmatāṃ pāyesi ⁵. Vuttaṃ hi-

Mahāmahindasuriyo ⁶ Laṅkāvehāsamajjhago,
bodhaneyy' ambuje 'kāsi vikāsaṃ dhammaraṃsinā. 32

Mahāmahindacando so Laṅkāvehāsamajjhago,
10 bodhesi dhammaraṃsīhi ⁷ veneyyakumudākare. 33

Mahāmahindamegho ⁸ so vassaṃ dhammambuvuṭṭhiyā,
sādhūnaṃ cittabījesu ⁹ janesi kusalaṃkure ti. 34

[43] Atha rājā Sumanasāmaṇerena Dhammāsokassa hatthato sammāsambu-
ddhaparibhuttapattapūradhātuyo ca Sakkassa santikā ¹ dakkhiṇakkhaka-
15 dhātuṃ ca āharitvā Cetiyapabbate thūpaṃ ādiṃ katvā sakala-Laṅkādiṇe
yojane yojane thūpāni kāretvā dakkhiṇakkhakadhātuṃ nidahitvā Thūpā-
rāmāthūpaṃ ca patiṭṭhāpesi. Atha Saṃghamittāya theriyā ānītajayamahā-
bodhino dakkhiṇamahāsākaṃ patiṭṭhāpetvā pūjaṃ kāresi. Sabbo paṇ'
ettha kathāvitthāro Mahāvaṃsato veditabbo.

20 Pāravādikadosena jāto 'yaṃ ² parasāgare,
pattānumodanā evaṃ Laṅkāyaṃ āsi issaro. 35

Pāpaṃ pi evaṃ phalatī ti mantvā
ñatvāna puññassa phalaṃ idan ti,
Bho yoniso kubbatha puññakamme
25 gantvāna ye ³ yattha na socayantī ti. 36

Tebhātikamadhuvāṇijakānaṃ vatthuṃ aṭṭhamaṃ

[42] 3. MSS. aḍḍhateyyānaṃ pāṇasahassānaṃ. cf. aḍḍhateyyānaṃ pāṇa-
sahassānaṃ dhammābhisamayo ahoṣi. Thūp. 196. 4. S. -sahassaṃ
5. MSS. pāpesi 6. Sdhl. adds so, perhaps influenced by the follow-
ing vv. 7. MSS. -raṃsehi 8. MSS. except H² -thero 9. Ss.
-khettesu

[43] 1. D om. 2. BD, S. jāta'evaṃ 3. BJM so; H¹H²KP bho

Bodhirājadhītāya vatthumhi ayam ānupubbikāthā:

- [44] Bhagavati parinibbute Laṅkāyaṃ sāsane suppatiṭṭhite¹ tattha
Hakureḷi² ti eko gāmo ahosi. Tatth' ekā dārikā gāmadārikāhi saddhiṃ
tattha tattha³ kīḷanti viharati. Tadā gāmasamīpe mahāsobbhaṃ⁴ hoti.
5 Tatth' eko maruttarukkho⁵ sabbadā pāliphullo va tiṭṭhati. Manussā
buddhapūjanatthaṃ pupphāni vicinanta udakaṃ ogahetvā rukkhaṃ abhiruy-
ha pupphāni ocinanti. Kumārikā te disvā: manussā sukhena gantvā pup-
phāni ocinantū ti ekaṃ sukkhapālibhaddadaṇḍakaṃ⁶ āharitvā setuṃ katvā
ṭhapesi. Tato paṭṭhāya manussā tena gantvā pupphāni ocinanti. Atha
10 sā tato cutā ten' eva kusalakammaena Jambudīpe Pāṭaliputtanagare Soma-
dattarañño⁷ dhītā hutvā nibbatti uttamarūpadharā devaccharapaṭibhāgā
ahosi. Mātāpitāro paṇ' assā Bodhirājakumārikā ti vohariṃsu. Pubbekata-
setu-ānubhāvena tassā Suvīrako⁸ nām' eko ākāsagāmī Sindhavapotako ni-
bbatti. Rājadhītāya pana pitā buddhamāmakō dhammamāmakō saṃghamāmakō
15 hutvā mahantaṃ puññaṃ pasavanto Sindhavapotakaṃ disvā: puñña-karaṇassa
me sahāyo laddho ti tuṭṭhamānaso assam abhiruhitvā divasassa tikkat-
tuṃ gantvā mahābodhiṃ vandati.

- [45] Rājadhītā taṃ disvā pitusantikaṃ gantvā: abhiṇhaṃ tāta kuhiṃ
gacchasi? ti pucchi. Rājā na kiñci kathesi. Atha sā punappunaṃ pita-
20 raṃ nibandhanti pucchi. Tato rājā tassā 'vikaronto evam āha:

Amhākaṃ bhagavā pubbe pūrento dasapāramī,
adāsi sīsarattakkhimaṃsaṃ jīvitam eva ca. 1

Puttadāre ca rajje ca patvā¹ pāramimatthakaṃ,
anappakappakoṭīnaṃ khepetvā Kapilavhaye. 2

- 25 Sakkarājakule² jāto loka appaṭipuggalo,
sompattācakkavattittāṃ pahatvāna narādhipo. 3

[44] 1. BPH¹H²KP suppatiṭṭhitesu 2. cf. Hatthadolināmagāme Sv. 129. 3. H¹H²P om. 4. SD 30 has 'sāsanotārabhūto' apparently occurring in the text before mahāsobbhaṃ. No other source suggests that the original Rv. had such a description in this context. 5. H²P marukkhatta- 6. SD 30 reads sukkhapāribhadda- 7. MSS. Pemadatta, but Sdhl. supports S.Ss. 8. MSS. except D Sucirako; D Rucirako. Sdhl. 394 supports S.Ss. See also, Sv. 129.

[45] 1. MSS., S. datvā 2. Sdhl. Sakya- 3. H¹H²JKMP sampattaṃ-

- Disvā nimितte caturo nikkhamma abhinikkhamam,
bodhimūlam upāgama nisinno vajirāsane. 4
- Sahassabāhuṃ māpetvā nānāvudhasamākulaṃ⁴,
mahābhītikaraṃ⁵ vesaṃ kālapabbatasādisaṃ. 5
- 5 Māpetvāna samāruyha Girimekhalavāraṇaṃ,
mārasenaṃ samānetvā āgataṃ Makaraddhajaṃ. 6
- ⁶Pāramitābalen' etaṃ⁶ mārasenaṃ palāpiya,
yatthāsīno kilesārisahassaṃ ghātayī jino. 7
- Nayanaṃsujalasekehi sattāhaṃ jinasevitaṃ,
10 pūjitaṃ devabrahmehi⁷ siddhoraganarādihi,
vanditum jayabodhiṃ taṃ gacchāmi satataṃ ahaṃ. 8
- Upāsati sadā⁸ gantvā yo naro bodhipādapaṃ,
gandhodadīpadhūpādinānāpūjāhi sādhuṃ. 9
- Sa naro nirāmāyo hoti paccatte⁹ ca parattha ca,
15 pūjito mānito hoti dīghāyu balavā sukhī. 10
- Tad atthaṃ patthayantena atthakāmena jantunā,¹⁰
upāsaniyaṃ¹¹ saddhāya niccaṃ taṃ bodhipādapaṃ¹² ti. 11

- [46] Taṃ sutvā kumārikā pītiyā phuṭasarīrā pitaraṃ vanditvā: aham
pi tāta gacchāmi ti āha. Rājā pan' assā upaddavabhayaena gamanaṃ na
20 icchi. Tato sā yāvattatiyaṃ pitaraṃ yācitvā rañño anuññātā tato paṭ-
ṭhāya pitarā saddhiṃ Sindhavaṃ āruyha bodhiṃ vanditum satataṃ gacch-
ati. Athāparabhāge rājā maraṇamañce nipanno cintesi: dhītā me niran-
taraṃ bodhi-upaṭṭhānaṃ gacchati. Etissā anāgate yaṃ kiñci bhayaṃ
uppajjamānaṃ tato uppajjati. Tattha me kiṃ¹ kātabban? ti. Tato Sindh-
25 avaṃ pakkosāpetvā tassa kaṇṇamūle mantento evam āha: tāta, mama dhītā

[45] 4. MSS. except K tattāvudha-; Sdhl. nānāvudha- 5. DJK
mahābhītikaraṃ 6. Sdhl. pāramībalam olubbha 7. Sdhl. surabrah-
8. H² yadā 9. MSS., S. paccatthe which appears on SD 30 also. See
Intro., xlvii. 10. Sdhl. jantuno 11. Sdhl. upāsaniyo
12. Sdhl. -pādapo

[46] 1. H¹H²KMP om.

abhiññaṃ tava sahāyaṃ katvā bodhiṃ vanditum gacchati. Tatth' assā yaṃ
 kiñci bhayaṃ bhaveyya, taṃ nappatirūpaṃ. Tattha gamanāgamane mama dhī-
 taraṃ rakkheyyāsi² ti tassa dhītaraṃ paṭipādetvā kālam akāsi. Tato
 rājadhītā pitusarīrakiccaṃ kāretvā divasassa tikkhattum assam abhiruy-
 5 ha bodhi-upaṭṭhānaṃ gacchati. Manussā paṇ' assā³ rūpasampattiṃ disvā
 vimhitamānasā rājārahaṃ vata no idaṃ paṇṇākāraṃ diṭṭhaṃ. Gantvā rañño
 ācikkhiṣāma. Appevanāma rājā so⁴ kiñci no dadeyyā ti cintetvā rañño
 santikaṃ gantvā vanditvā tṭhitā evaṃ āhaṃsu:

Bodhimaṇḍaṃ samāgama abhiññaṃ tuṭṭhamānasā,
 10 vandantī yāti kaññ' ekā⁵ vijjū va siriyā jalaṃ. 12
 Nīladhammillabhārā sā visālāyatalocanā,
 soṇṇadolābhasavaṇā sāmā subhāpayodharā. 13
 Sataṃsīhi⁶ sammissasañjhāmbudasamādhārā,
 tuṅganāsā nīlabhamū hāsabhāsā manoramā. 14
 15 Īdisaṃ⁸ no mahārāja diṭṭhapubbaṃ⁹ kudācanaṃ,¹⁰
 ehi tassā sirī¹¹ deva bodhimaṇḍamhi dakkhasī ti. 15

[47] Taṃ sutvā rājā savaṇasaṃsaggen' eva tāya paṭibaddhacitto catu-
 raṃginiṃ senaṃ gahetvā rājadhītaraṃ bodhivandanatthāya āgatakāle bahi-
 pākāre senaṃ parikkhipāpetvā gaṇhath' etan ti manusse niyojesi. Tato
 20 senā pi taṃ gahaṇasajjā aṭṭhāsi. Rājadhītā te disvā sīghaṃ Sindhavaṃ
 upasaṃkamitvā tassa piṭṭhiyaṃ nisinnā paṇhiyā saññaṃ adāsi. So taṃ
 gahetvā vegena ākāsaṃ pakkhandi. Sā pana dunnisinnabhāvena assassa
 vegaṃ sandhāretum asakkontī assapiṭṭhito parigali. Sindhavo rājadhīta-
 raṃ patamānaṃ disvā rājovādaṃ saramāno vegenāgantvā¹ tassā² kese ḍasi-
 25 tvā ukkhippa³ patamānāya tassā piṭṭhiṃ datvā nisīdāpetvā ākā-
 sena taṃ netvā Pāṭaliputtanagare yeva patiṭṭhāpesi.

[46] 2. BH¹H²KMP rakkheyyā 3. MSS. add tattha 4. BK om.

5. It seems that SD 30 reads yā tiṇṇakaṃkhā for yāti kaññ' ekā.

6. Sdhl. sasiraṃsīhi 7. SD 30 -sajjhāmbusamādhārā [exp. sajju vuc-
 cati rajataṃ...rajata-ambudasamādhārā]. 8. Sdhl. Īdisā. Sinhala tr.
 has 'ebandu kumāri kenekun' agreeing with the feminine form, but this
 is not supported by MSS. 9. Sdhl. -pubbā 10. Ss. kadācana

11. Sdhl. sirip

[47] 1. BH¹H²KP vegena gantvā 2. H¹H²KMP tassā 3. S. ukkhipitvā

Tiracchānagatā p' evaṃ sarantā upakārakaṃ,
na jahantī ti mantvāna kataññū hontu pāṇino ti. 16

Tato paṭṭhāya sā puññakammaṃ katvā saggaparāyaṇā ahoṣī ti.

5 Yo yaṃ dumindaṃ yatinandanena
sampūjitaṃ pūjayate sapañño,
⁴So bhogavā⁴ hoti anītiko ca
sabbattha so hoti pasattharūpo. 17

Bodhirājadhītāya vatthumṃ navamaṃ

Kuṇḍaliyā vatthumhi ayam ānupubbīkathā:

10 [48] Laṅkādiṭṭhe Rohaṇajanapade Mahāgāmo nāma ahoṣī. Tattha Tissavi-
hāraṃ nāma anekasatabhikkhūhi samākiṇṇaṃ anekapariveṇapatimaṇḍitaṃ
vihāraṃ ahoṣī. Tatth' eko Tisso nāma sāmaṇero paṭivasati. So ekasmiṃ
samaye janapadacārikaṃ caranto Pāsānavāpīgāme bhikkhaṃ caritvā yāpa-
namattaṃ bhattaṃ sappinā saddhiṃ labhitvā nikkhamma gāmadvāraṃ patvā
15 Mahāgāmābhimukho gacchanto manusse udakaphāsukaṭṭhānaṃ pucchi. Tehi:
bhante, tumhākaṃ abhimukhe avidūraṭṭhāne Kakubandakandaraṃ¹ nāma sand-
amānasītalodakaṃ dhaḍḍavālukaṭṭhānaṃ. Tattha tumhe gantvā nahātvā sīt-
alacchāyāya vālukaṭṭhāne nisinno bhattakiccaṃ katvā gacchathā ti vutte
sāmaṇero sādhu ti vatvā tattha gantvā phāsukaṭṭhāne nisinno bhattaṃ
20 bhuñjitum ārabhi. Tadā ekena vanakammikena saddhiṃ araññaṃ gatā ekā
sunakhī tasmiṃ kandare ekasmiṃ pabbhāraṭṭhāne dārake vijāyitvā chāt-
ajjhataṃ pavedhamānagattā dārakānaṃ samīpe nipannā sāmaṇerassa patte
āhāragandhaṃ ghāyitvā nipannaṭṭhānato vuṭṭhāya pavedhamānā tassa samī-
paṃ āgamma naṃguṭṭhaṃ cālentī aṭṭhāsi. Sāmaṇero taṃ disvā kampitamānaso
25 attano bhojanatthāya vaṭṭitaṃ paṭhamālopaṃ tassā purato ṭhapesi. Tato
sā somanassā taṃ bhuñji. Taṃ disvā tuṭṭho punappunaṃ ālopaṃ karonto ta-
ssā bhattaṃ datvā pattaṃ dhovitvā thavikāya pakkhipitvā agamāsi.

[47] 4. SD 30 sa bhāgavā [exp. so puññassa bhāgī].

[48] 1. H² Kakubandhana- cf. Kakudhakandaraṃ Sv. 161.

[49] Tato sã sunakhĩ sãmaṇeragatena pasãdena tato cutã¹ Jambudĩpe
 Devaputtanagare rãjãnaṃ paṭicca tassa mahesiyã kucchimhi paṭisandhiṃ
 gaṇhitvã dasamãsaccayena mātukucchito nikkhami. Ath' assã sikhãmaṅga-
 ladvase sampatte mātãpitãro paṇ' assã kuṇḍalãvattakesattã Kuṇḍalĩ²
 5 ti nãmaṃ akaṃsu. Sã anukkamena soḷasavassuddesikã ahosi. Tasmiṃ kira
 samaye Tisso sãmaṇero mahãbodhiṃ vandissãmi ti nãvaṃ abhiruyha Jambu-
 dĩpaṃ gantvã anupubbena Devaputtanagaraṃ patvã sunivattho supãruto
 yugamattadaso bhikkhãya caranto mahãvĩthiṃ sampãpuṇi. Rãjadhĩtã sĩha-
 pañjaraṃ ugghãṭetvã antaravĩthiṃ olokeṇti bhikkhantaṃ sãmaṇeraṃ disvã
 10 pubbasinehaṃ paṭilabhi. Tasmiṃ khaṇe tassã jãtissaraṇãṇaṃ ahosi. Sã kira
 pubbe bhikkhuṇi hutvã paṇṇasũciyã saddhiṃ potthakaṃ ca padĩpiyatelaṇ³
 ca datvã jãtissarã bhavayyan ti patthanaṃ ṭhapesi. Tato sã jãtiṃ anus-
 saranti sãmaṇerena attano katũpakãraṃ disvã somanassã naṃ pakkosãpetvã
 rãjagehe ãsanaṃ paññãpetvã⁴ tattha nisinnaṃ nãaggarasabhojanena pari-
 15 visitvã onĩtapattapãṇiṃ sãmaṇeraṃ upasaṃkãmitvã vanditvã ekamante ni-
 sinnã tena saddhiṃ sallapanti evam āha:

Na sañjãnãsi maṃ dhĩra pubbe 'haṃ tava dãsikã⁵,
⁶tayã 'haṃ⁶ sukhita ãsiṃ tasmã tvam asi⁷ issaro ti. 1

Taṃ sutvã sãmaṇero āha:

20 N' atthi me tãdisĩ dãsi⁸ na sañjãnãmi taṃ ahaṃ,
 kã 'si tvaṃ kassa vã dhĩtã? taṃ me akkhãhi pucchitã ti. 2

Tato sã taṃ sarãpentĩ⁹ āha:

Sarãpemi¹⁰ tvaṃ ajja yathã jãnãsi maṃ ise,
 bujjhassu bodhito dãni mayã jãtiṃ sarantiyã.¹¹ 3
 25 Pãsaṇavãpigãmamhi Tambapaṇṇimhi Rohaṇe,
 bhikkhitvãna tvaṃ bhante yadã Kakubandakandare. 4

[49] 1. BM cuto 2. S. Kuṇḍalã. Sv. 162 also giye this form of the
 name. 3. B dĩpatelaṇ 4. BK paññãpetvã 5. BH MP dãsiyã
 6. BH H² KMP tãhaṃ; S.Ss.Gs.Sdhl. tenãhaṃ. 7. MSS. tumhe 'si 8. MSS.
 naṃ hi for dãsi. 9. S.Ss. sarãpentĩ 10. Gs.S.Ss. sarãpemi
 11. Sdhl. omits vv. 3 & 6, but gives a tr. thereof.

- Nisīditvāna tvaṃ bhattaṃ¹² bhuttakālaṃ sarissasi,
tadā 'haṃ sunakhī āsiṃ vijātā 'laddhagocarā. 5
- Dārake khādituṃ mayhaṃ āsannā khudapīlitā,
pavedhamānasabbaṃgā aṭṭhāsiṃ tava santike. 6
- 5 Disvā taṃ maṃ tadā bhante vedhamānaṃ bubhukkhitaṃ,
chinnabhatto tuvaṃ hutvā maṃ bhattena tosayi. 7
- Tadā 'haṃ muducittena cittaṃ tayi pasādayiṃ,
tenāhaṃ puññakammena dutiye attasambhave,
idha rājakule jātā sabbakāmasamiddhinī. 8
- 10 Cittappasādamattena lokanāthassa sāsane,
tadahupabbajitassā pi īdisā honti sampadā,¹³
kīdisaṃ hoti sambuddhe pasādena phalaṃ aho! 9
- Aññāni pana kiccāni pahāy' attahite rato,
atandito divārattiṃ sarātu ratanattayaṃ ti. 10
- 15 Evaṃ sāmaṇerena katūpakāraṃ sarāpetvā¹⁴ bhante, tava dāsiyā anu-
ggahaṃ paṭicca idh' eva vasathā ti nimantetvā tena sampaṭicchite mah-
antaṃ vihāraṃ kārāpetvā sāmaṇeraṃ ādiṃ katvā anekabhikkhusate niman-
tetvā vihāre vasāpetvā sulabhaṃ katvā catupaccayehi upaṭṭhāsi. Sāmaṇ-
ero pi sunakhiyā dinnadānaṃ anussaritvā tuṭṭho buddhānussatiṃ manasi
20 karonto naciren' eva arahattaṃ patvā tasmīṃ yeva vihāre¹⁵ vasanto
āyupariyosāne tatth' eva parinibbāyī ti.
- Tiyaddhesu tilokasmiṃ n' atthi vatthuttayaṃ vinā,
sattānaṃ aññaṃ icchatthadāyakaṃ surapādapaṃ.¹⁶ 11
- 25 Kuṇḍaliyā vatthuṃ dasamaṃ

MAHĀSENAVAGGO CATUTTHO

EPTĀVATĀ JAMBUDĪPUṬṬATIKATHĀ SAMATTĀ

[49] 12. BJK, S. bhante 13. BH¹ H² KMP sabbadā 14. S.Ss. sārāpetvā
15. H² adds eva. 16. In lieu of v. 11, Sdhl. 393 has: lokattayābhi-
matadaṃ satataṃ tiyaddhe - vatthuttayassa sadisaṃ na hi kapparukkhaṃ/
tasmā tisampadapadaṃ ratanattayaṃ ca - niccaṃ pasannamanasā manasī-
karoṭha// This fits better as a conclusion, but MSS. and Sinhala edi-
tions do not support this.

S T R E A M O F D E L I G H T S

Homage to the Exalted One, the worthy
and fully awakened!

I worship the Teacher's auspicious feet, the refuge of men, bearing the rays of the crest gems of brahmā and others, having a soft, delicate and charming colour like a lotus,¹ and endowed with the noble mark of the Wheel. (1)

I constantly bow to that excellent and incomparable dhamma perfected by the indefatigable Conqueror ~~over~~ a long time, the cultivator of which attains supreme serenity,² and which is luminous like the wishing tree or the wish-fulfilling gem. (2)

I respectfully worship the sinless and very precious Order [of monks], tranquil in their senses, noble sons of the Enlightened One, pure, fit to receive offerings, givers of immortality, the pure fields of merit, the refuge of those who seek shelter, and ~~whose~~ ^{have all been} sorrows abandoned. (3)

Warding off all evils by virtue of that merit which I have here acquired through praising the Triple Gem, I present the very sweet Stream of Delights. Hearken, O good men, as it brings delight. (4)

Formerly, the arhants related the stories that came into existence here and there, and the ancients recorded them in the language of the Island.³
(5)

1. SD 1 takes this to mean a lotus leaf (*komalapattacāruvaṇṇaṃ*).

2. Alternatively, the text may read: '*khemamāggaṃ*' (the path of serenity).

3. i.e., the language of Sinhala. See Intro., 1.1.3.

An inmate of the monastic residence of Guttavaṃka of the Great Monastery, Raṭṭhapāla by name, a mine of the virtues of moral conduct (6)

Translated that into Pali for the benefit of the people. The whole work was confused due to errors of repetitions and the like.⁴ I will make it clear. Listen with attention. (7)

Whereas the passionless ones did formerly relate it, this utterance should indeed be ^{properly} treated with respect by the virtuous at all times. (8)

[1] Now the origin of those stories is twofold, namely, [as originating] in Jambudīpa¹ and in the island of Sīhala.² Therein, [those originating] in Jambudīpa are forty [in number], ^[and those] in the island of Sīhala, ^{sixty-three.} Now, among them, the stories which originate in Jambudīpa shall appear [first]. Of those [stories] too, the story of Dhammasoṇḍaka³ is the first. To wit: prior to our Exalted One, in this selfsame Fortunate Aeon, there appeared in the world the Teacher named Kassapa. Just shortly after the disappearance of that Exalted One's Teaching, our bodhisatta was conceived in the womb of the chief queen of the king of Vārāṇasī. Immediately after his birth, the notion of righteousness arose in the minds of all beings. Therefore, they named ^{him} Dhammasoṇḍa (the one who is addicted to the dhamma). This prince on his part, being brought up in the company of a large retinue, mastered all crafts⁴ and was honoured by his father with the Viceroyalty. Following the course of ten meritorious actions beginning with charity, he was, on his father's death, consecrated as King by the ministers.

4. According to SD 3, this work was also too brief at some places and too elaborate at other places.

[1] 1. The ancient name by which India was known to the Buddhist tradition. See, DPPN, i. pp.941-2; CSM, p.288f. 2. The ancient name of Sri Lanka. The majority of the island's population, and their language are still called Sinhala. 3. The name appears in two forms: Dhammasoṇḍaka and Dhammasoṇḍa. Sv. invariably has Dhammasoṇḍaka. Sdhl. Dahamsoṇḍa. 4. Sdhl. 91-2 gives a list of the sixty-four arts, the eighteen crafts and various divisions of archery which generally agree with traditional lists. See, SKD, vol.ii, 58A-B, vol.v, 78Aff., etc.

[2] In the city of Vārāṇasī which was like a divine city this great king, Dhammasoṇḍa, ruled the kingdom of Vārāṇasī which resembled a Universal Monarchy. After the lapse of one month or a fortnight, on retiring to the royal bed, he reflected: 'My enjoying the fortunes of kingship in this manner, being devoid of the dhamma, does not shine ^(does not) even as the sky _{without the sun.}' He pondered over numerous points in this and similar [ways]. It is therefore said:

Like the King of Gods in Masakkasāra,¹ have I become the king of this prosperous and noble city by virtue of the meritorious deeds beginning with morality, indefatigably performed by me in former lives. (9)

In enchanting beauty which is a feast to the eye, in pleasant sound that is divine to the ear, in splendid aroma that is a festivity for the nose,² in taste too, that is a delight to the tongue, (10)

And in touch that is comforting to the body I have attained abundance. I am possessed of great powers. But, knowing that on account of just this much it is not proper to fall into remissness, (11)

With gladdened mind I will offer my limbs and even my life, corn³ and also wealth. I will hear the dhamma which brings happiness and eliminates birth as well as decrepitude, and which is expounded by the Conqueror. (12)

[2] 1. Indra's abode in the Tāvatiṃsa heaven. PED. does not record the word, though not unknown to the Pali canon. cf. Masakkasāraṃ viya Vāsavassa J. v, 167. 12; vi, 271. 31, 289. 15; Masakkasārappabhav'amhi devatā J. v, 400. 28. The Buddhist Skt. version of the latter line is found in the Mv. ii, 58. 21, quoted by Edgerton, BHSD, p. 420B. The Commentary explains the word as synonymous with Sineru Mountain due to its immovability and solidity: Masakkasāro vuccati osakkanaparisakkan-ābhāvena ghanasāratāya ca Sinerupabbatarājā. J. v, 168. 14-15. Sdhl. 92 describes the Tāvatiṃsa heaven having a thousand doors and gateways of jewel, and full of numerous divine features, situated on the top of the Mount Meru which is 168,000 leagues in height. 2. 'such as musk (kasturi) and camphor (kapuru), etc.' Sdhl. 92. 3. 'the seven kinds of corn (saptavidha-dhānyayan) beginning with sāli & vrīhi' Sdhl. 92.

Just as the sky does not look beautiful without the radiant Lord of Splendour, even so the ruling of the kingdom does not look good to me without the dhamma. (13)

Just as the night does not ever shine without the Lord of Night, even so the ruling of the kingdom does not look good to me without the dhamma. (14)

Just as an elephant, though caparisoned, does not look magnificent without tusks, even so the ruling of the kingdom does not look good to me without the dhamma. (15)

Just as this sea does not look beautiful without the seashore, even so the ruling of the kingdom does not look good to me without the dhamma. (16)

Just as a well-adorned king, being without garment,⁴ does not shine, even so the ruling of the kingdom does not look good to me without the dhamma. (17)

The dhamma alone will I hear. My mind delights in the dhamma. Indeed there is nothing higher than the dhamma. The three-fold⁵ happiness is based on the dhamma. (18)

[3] Having thus reflected, the king left the royal bed chamber early in the morning,¹ and sat upon the royal couch ^{which} ~~over~~ the white parasol of state² ^{had been raised,} surrounded by the multitude of his ministers and shining forth like the Lord of Gods. Seated, the king addressed the ministers² as follows: 'If anyone here, Sirs, knows something of the dhamma expounded by the Enlightened One, let him speak. I desire to hear the dhamma.' And they all declared: 'O King, we do not know.'³

Hearing that the king, displeased, thought thus:

[2] 4. This tr. is supported by Sdhl. 94 in Sinhala tr. of the word, although like many MSS. it too, has kapato in the Pali v. This may well be a change by later copyists (See, Intro., 4.1.5.). It is true that SD 5 gives the interpretation 'kapato ti kucelo; dunnivatthavasano', and this is accepted by Gs. which has: 'kapato - kaḍapiliyen yukta vī nam' (p. 6), but SD 5 also records v.l. kupato [exp. chinnapaṭavasano]. 5. i.e., happiness among men, gods, and in nirvāṇa. Sdhl. 94; SD 5.

[3] 1. Sdhl. 95 refers to the 'sixty-four kinds of ornaments' which the king put on after^a bath, enumerating some of them. 2. Sv. is silent about his consulting ministers. 3. "We have not heard of anything such as the dhamma even in a dream." Sdhl. 96.

'Well then, let me place a thousand [coins] on the back of an elephant and have a drum beaten^{in the city.} Whatever dhamma someone out of covetousness preaches in at least a verse of four lines, that will be for my benefit and happiness for a long time.' Then, having done accordingly, and still being unable to find a preacher of the dhamma, he further offered two thousand, three, four, five thousand and upto a koṭi of pakoṭis⁴ [of coins]. He next offered villages, towns and provinces, and thereafter the position of Treasurer, and even positions such as Commander-in-Chief, and Viceroy, as well as the white parasol of state. He even had a drum beaten offering to lay aside his royal vestments and proclaim himself a slave to a preacher of the dhamma; yet he could not find a preacher. The great king Dhammasoṇḍa who was in quest of the dhamma, dejected, and thinking: 'Of what use to me is kingship without the dhamma?' entrusted the kingdom to[his] ministers, and passing in succession through villages, towns and kingdoms, entered the great forest. Hence [are these verses] in this context:

Having had a drum beaten in the city, Dhammasoṇḍa, the lord of men, did not find an instructor in the noble Law of the Teacher [even] at the price of koṭis of wealth. (19)

'Leaving aside kingship, I shall be the slave of the one who preaches to me.' Thus did the king declare. How wonderful is the attachment for the dhamma! (20)

Handing over the delightful kingdom to his ministers, the king entered the forest in search of the noble dhamma. (21)

[4] No sooner had he entered the great forest than did the seat of Sakka show the semblance of heat, due to the power of merit of the Great Being. Thereupon the king of gods observed: 'Against my will¹ has

[3] 4. Acc. to the traditional explanation, a koṭi stands for ten millions, and a pakoṭi, ten billions. A koṭippakoṭi is 100 pakoṭis. Sdhl. 33.

[4] 1. Normally, his seat would become warm or cool according to his will. Sdhl. 97.

my throne of yellow marble become hot. What might be the reason?' Surveying the world Sakka the king of gods saw that the great king Dhammasopā, having thoroughly searched the whole of Jambudīpa and not finding a preacher of the noble Law, had entered the forest. 'The great king Dhammasopā has entered the forest renouncing kingdom, wealth, relatives and life itself for the sake of the noble Law. He is indeed not an ordinary person. (shall become a Buddha in this very aeon.)

He, a bodhisatta [on the way] to Buddhahood, Just to-day he has come into the forest. It would not be proper if he, not finding the noble Law, should suffer great hardship.' Thinking thus he decided: 'I should go there to-day in order to sprinkle him with the essence of the nectar of the dhamma and establish him on the throne.' And abandoning his own form, and assuming the guise of a demon, dreadful and huge, manifested himself not far away, with his face towards the Great Being. It is said in this context:

Entering the jungle, which was haunted by tigers, bears, lions, buffaloes, snakes, elephants, leopards, and deer; and was full of thorns, stones, and trees, the lord of men desirous of the dhamma wandered here and there. (22)

By his power the ^{throne of} [marble] Stone of the Destroyer of Fortresses became hot against his will. Surveying the world thereat, he saw the resolute one, roaming about the jungle. (23)

'It is best that I should to-day gratify him thoroughly with the essence of the dhamma and come back.' Thinking thus, he created the terrible appearance of a fierce yakkha, which had the complexion of a horrible mountain of collyrium, a huge mouth with protruding and dreadful large teeth. (24)

Big eyes like blazing fire, a nose broken in the middle and flattened at the end, a rough and coppery moustache, a thick beard, a dark blue belly, a terrible thunder-like roaring, (25)

Sharp and long finger nails with blood on them, one hand holding a huge, long and sharpened² sword, the other marked by a club, awful bitten lips, a wrinkled forehead, (26)

Human flesh for food and blood for drink. He showed himself to the lord of men in the midst of the forest. (27)

[5] Thereupon the Great Being saw the demon standing not far from him. Seeing him he did not feel fear, stupefaction or even mere trepidation in his mind. And what did he think here? He thought: 'I wish even this demon of such form knew the dhamma so that I might then hear the dhamma from him. That shall be for my benefit and happiness for a long time.' Having thus reflected, and thinking: 'I ought to approach and question him now;' he went [near him], and engaging in conversation with the demon, said:

'O divine one¹ possessed of great power, you dwell in this forest decorated with clusters of trees in full blossom and quite full of a variety of creepers. I ask that you may clear my doubt.' (28)

'Having abandoned my kingdom as well as the multitude of kinsmen, have I come to the forest in search of the dhamma. If you know, good Sir, recite to me at least a single stanza preached by the Well-farer.' (29)

Then the yakkha said:

'I do know a single aspect of the dhamma as set forth by the Conqueror and better than all other delights. If I preach that foremost dhamma to you, what would you do for the preacher?' (30)

[4] 2. "sharpened by rubbing it on the three-fold touch-stone" (tun-san gā muvahat tabana lada) Sdhl. 98. Ss. and Gs. translate the word dhota in this sense. Not in PED. SKD, vol.ii, p. 807C explains dhauta as mārjita.

[5] 1. Yakkha and deva are synonymous in some contexts. cf. Sn. 448 where Māra is called yakkha. cf. Ayaṃ so Indako yakkho dajjā dānaṃ parittakaṃ Sdhl. 11; mahāntaṃ yakṣaṃ Mv. ii. 260. 10, 261. 11.

Thereupon the Great Being said:

'Had I been on the throne,² Sir, I would have honoured you extensively. Now that I am isolated in the middle of the forest, what can I do except [offering] this body?' (31)

'If you desire my flesh and blood, I would favour you with that to-day. And there is nothing else worth offering you. Do preach the dhamma, praised by the Well-farer.' (32)

Then the yakkha said:

'Being thoroughly satiated by eating your flesh, and having quenched my thirst by drinking your blood, I will be able to preach you the dhamma. I cannot instruct you while I am overcome by hunger.' (33)

Then the Great Being said:

'Devouring me first, O yakkha, to whom would you preach the dhamma later? You yourself should know how there could be the obtainment of the dhamma for me and the flesh for you.' (34)

[6] When he said thus, Sakka the lord of gods, saying: 'Very well, great king. I myself know what is proper', and creating near him a great mountain, black in colour and three gāvutas¹ in height, said: 'O great king, ascending this mountain and standing on the top of it, jump into my mouth. I will preach you the dhamma while you fall. In this manner you shall gain the dhamma and I, the flesh'. On hearing this the Great Being, thinking: 'Countless are my births in the course

[5] 2. Sdhl. 100 describes the regal fortunes the king had left behind, mentioning decorated mansions, delightful dancers, 16,000 queens, the fourfold army, and precious stones.

[6] 1. 80 usabhas make one gāvuta, i.e., a quarter of a yojana. This is 'a little less than two miles'. PED, 250A. Acc. to Skt. lexicons, a gavyūti (krośa) represents the length of 4000 hastas (fore-arms). SKD, vol.ii, p. 220C. One hasta is about eighteen inches. MWD, 1294C.

of my moving on in the endless saṃsāra in which I became food for lions, tigers, bears, fish, turtles, and birds and the like.² It behoves me to sacrifice my life to-day for the sake of the dhamma of the Fully-enlightened One', said:

'Moving on in the vortex of saṃsāra, numerous people come to suffering.³ This indeed, Sir, was for the benefit neither of one's self, nor of others; [but] was in vain.' (35)

'Having seized [them, they]⁴ inflict suffering on them in many ways saying: "You are a taker of what is not given, an adulterer, a destroyer of life; you have told lies, consumed intoxicants, and committed wrong." This indeed, Sir, was for the benefit neither of one's self, nor of others; [but] was in vain.' (36)

'Some perish by falling down from trees and cliffs, by hanging [oneself],⁵ by swallowing virulent poisons, by diseases accompanied by manifold sharp pains, and by aches caused by [the change of] the seasons. This indeed, Sir, was for the benefit neither of one's self, nor of others; [but] was in vain.' (37)

'Numberless are the occasions I died in the bellies of tigers, bears, fish, and snakes. This indeed, Sir, was for the benefit neither of one's self, nor of others; [but] was in vain.' (38)

[6] 2. "such as carnivorous yakṣas, demons (rākṣasa) and vultures (giḥu-lihiṇi)" Sdhl. 102. 3. "caused by kings, thieves, enemies, etc. (rāja, cora, śatru ādīn)" Sdhl. 103. 4. "Kings and regal authorities endowed with pecuniary, military, and physical powers (arthabala, senābala, kāyabala) seizing living beings....inflict on them numerous suffering like making one eat one's own flesh, beheading, and impaling..." Sdhl. 103. 5. Sdhl. 103 refers to tortures in prison (daṅga-geyi) which suggests tr. 'awful bondage' for dubbandhiyā in text. Gs. follows Sdhl., but cf. 'visaṃ khāditvā pi ubbandhitvā pi papāpte patitvā pi' J. iii. 345, 20. Skt. udbandha 'hanging one's self' MWD, 189B-190A. See also the note on this word in JPTS, 1887, p.137. Ss. 17 gives the two alternative translations, but SD 5 is certain about the meaning as it explains: 'dubbandhiyā ti gīvaṃ dubbandhitvā matāya'.

'This self-sacrifice of mine to-day, hard to make, is not for gaining divine supremacy and the like, but for taking living beings across samsāra, having attained to Omniscience.' (39)

'You, Good Sir, are of great help to me. Hence I follow these instructions of yours. Do preach the dhamma to me without hesitation. Your heart's desire shall now be fulfilled.' (40)

[7] Having thus spoken, the Great Being climbed upon the mountain and standing there, said: 'To-day I give my life and ^{bodily} flesh, along with kingship for the sake of the noble dhamma.' Become delighted, and saying: 'Preach ^{the dhamma} Good Sir', he jumped towards him as he stood there with his huge mouth full of large teeth kept open. Thereupon, Sakka, the lord of gods, enraptured and wonder-struck, abandoned his form and creating an adorned divine form, shining like the morning sun in the sky, received the Great Being firmly with both hands as he fell from the sky and conducted him to heaven. He had him sit on the throne of yellow marble, and venerated him with divine perfumes, garlands and the like. Himself having listened to the dhamma and being pleased, he showed his pleasure,¹ and granted the fulfilment of his heart's desire with a discourse on the dhamma consisting of the following stanza elucidating the nature of impermanence and the like which was delivered by Kassapa the Lord of Ten Powers:

Transitory, alas, are all composite things, subject to birth and decay. Having come into being they cease to exist. Their cessation is happiness. (41)

He showed him the extensive affluence of wealth in heaven, brought him back, and having installed him in his own kingdom, exhorted

[7] 1. Sdhl. 105 has Sakka praising the bodhisatta in the following words: 'pravaraguṇamāṇikyālaṅkṛta, viśuddhabuddhāṅkura, trividhaloka-hitavidhāyaka, vipulataravimalakīrtisāgara, samastasattvāvataṃsaka, vīravikramaikamandira, bodhisattvāvatārasādhaka, cārubhāvapañjara, rājaloakaikaśekhara, siddhadharmapuñjaka, dharmāmṛtadāyaka, etc.'

him saying: 'Be diligent, O great king'; and went back to heaven itself.

Thus the virtuous practise the excellent dhamma alone, not giving heed to immeasurable splendour or even to life. ^{Look} what kind of negligence can men like you whose wealth is much less and life span quite short, have towards performing meritorious deeds? (42)

End of the first story of Dhammasoṇḍa²

Here begins the story of the deer-hunter in its regular order:

[8] Thirty-one aeons ago, the Fully-enlightened One named Sikhī, having fulfilled the Perfections, thirty in all, and attained to Supreme Enlightenment, was rescuing worldly beings, including deities, from the wilderness of samsāra, causing the rain of the jewels of the dhamma to shower forth, beating the drum of the dhamma, and hoisting the flag of the dhamma, when on a certain occasion he entered a stretch of forest, devoting himself to solitude. Now, having entered, he spread his robe, folded in four, upon the charming and cool surface of a rock which was adorned with many clusters of trees such as nāga¹ and punnāga² in full bloom, filled with a variety of creepers such as sumana,³ and mālatī⁴ laden with flowers, and frequented by multifarious groups of bipeds and quadrupeds;⁵ and sat down filling the quarters with rays of six colours.

[7] 2. This story is not found among the jātaka stories of the Pali canon. King Surūpa's story recorded in Mv. i. 92. 13ff. and Av. pp. 85-7 appears to be the Buddhist Skt. version of it. cf. Subhāṣitagaveṣī avadāna, Av.Kalp. no. 53.

[8] 1. iron-wood tree 2. Rottleria Tinctoria 3. Rosa Glandulifera or Chrysanthemum Indicum 4. Jasminum Grandiflorum
5. Sdhl. 114-15 gives a list of animals and birds including five varieties of lions (trṇa-, kāla-, pāṇḍu-, keśara-, & gajasinha), ten classes of elephants, twelve kinds of deer (tit-, pasada-, sarabha-, oḷu-, semara-, rūru-, rehera-, kohel-, sāla-, divana-, panina-, & pavanmuvō), and six species of swans (śveta-, kāla-, pākatika-, pāṇḍu-, svarṇa-, & dhṛtarāṣṭrahaṃsa), and other birds like daṇḍamānavaka & jīvañjīvaka, etc.

On that occasion deities, brahmās, nāgas, supannas and so forth⁶ assembled there and stood honouring, praising⁷, and worshipping the Exalted One with celestial perfumes, garlands and so forth. In that assembly the Exalted One, however, emitting his mellifluous voice,⁸ preached with a divine sound the dhamma connected with the Four Truths showering forth as it were a rain of nectar.

[9] At that time a certain deer-hunter entered that forest, killed deer and boar and, eating their flesh, reached that place and saw the Exalted One preaching the dhamma. Seeing him, he stood at a respectful distance, listened to the dhamma, gladdened his mind, and afterwards on passing away, was born in heaven. He enjoyed supremacy again and again in the six heavens of sensual pleasure and among men, and at the time of the present Enlightened One, was born in a noble household in Sāvattī. Reaching the years of discretion, he joined the Order of the Exalted One. One day, while the Exalted One was preaching the dhamma, having heard a discussion on the dhamma connected with the Four Truths, he attained to arhatship along with the fourfold analytical insights. Once, when he was amidst the assembly of bhikkhus, he uttered a speech of joy by way of elucidating his past action.

Thirty-one aeons ago there appeared in the world the Leader named Sikhī, the Fully-enlightened One, endowed with the thirty-two characteristic marks, (1)

Radiant like a candlestick, the sun risen in the sky, or mount Meru, fully-enlightened, foremost among men, and majestic. (2)

[8] 6. "i.e. yakṣa, rākṣasa, siddha, vidyādhara, etc." Sdhl. 115
 7. "in such [terms] as: samantabhadra, sakalalokānandakara, samastajanaśekhara, saddharmagaṅgāpravāha, paraḍuḅkhaḍuḅkhita, śaraṇagatavajrapañjara, tribhuvanacandra, abhidharmāmṛtaprasava, devātideva, śakrātiśakra, brahmātibrahma" Sdhl. 116. 8. "in his sweet voice having the eight qualities of being distinct, sweet, intelligible, and the like" Sdhl. 116. The Buddha's voice is said to be distinct (vissatṭha), intelligible (viññeyya), sweet (mañju), audible (savaṇīya), fluent (bindu), clear (avisārī), deep (gambhīra), and resonant (ninnādi). MN. ii. 140. In DN. ii. 211 these qualities are attributed to brahmā Sanaṃkumāra. See, Abhip. 132. cf. 'tato bhagavān gambhīra-madhura-viśada-kalaviṇṇa-manojña-dundubhinirghoṣo...' Av. p. 84. 6-7.

with all the people,

Filling the ship of the dhamma he, the protector, settled them in the land of tranquillity from the wilderness of samsāra. (3)

Hoisting the flag of the dhamma, beating the drum of the dhamma, and delivering beings from suffering, the Conqueror^{lived there,} his senses fully controlled. (4)

On one occasion, the Protector, the Light of the World, the Conqueror, the Fully-enlightened One, bent on solitude, resorted to a lovely forest (5)

Full of a variety of trees such as punnāga nāga and pūga,¹ with branches embraced by creepers and endowed with fragrant flowers, (6)

Frequented by swarms of bees intoxicated² by the fragrance of blossoms, crowded by herds of various animals and full of the dances of flocks of peacocks, (7)

With reservoirs of water with beautiful banks and fine with cool and clean water, and full of hundreds of cataracts possessing torrential streams. (8)

Having gone to this great forest possessing cool sand beds, he sat on a rock, emitting rays of six colours. (9)

Deities assembled on that spot and worshipped the Best of Men with celestial perfumes, garlands, dance and music. (10)

The God of Gods, seated amidst the assembly of deities,^{then} expounded the Four Truths, emitting sweet words. (11)

At that time I was a hunter, a killer of deer and boars. I used to live upon the flesh of animals, feeding my family with that. (12)

[9] 1. Areca Catechu or betel-palm 2. Alternative reading sampatta (arrived on account of) is possible, but Sdhl. 114 has 'mat bamara-vāl' which supports my tr. cf. sugandhamadhumattāhi chappadāl-īhi kūjitaṃ Skv. 89. See also note [5] 1, p. 109.

Then, gone hunting, equipped with bow and arrows, I saw the Enlightened One free from passion and attended³ by a group of deities, (13)

Explaining the Four Truths while seated, and shining as the moon beset with stars or mount Meru standing in the middle of the sea. (14)

Standing there on a side, I listened to the noble dhamma, and with my heart inclined towards it, I experienced cheerfulness in mind. (15)

I was born in the plane of gods by virtue of that act of merit, which I performed thirty-one aeons ago. (16)

Surrounded by an assembly of deities, I enjoyed abundance again and again in bejewelled celestial mansions in the six heavens of sensual pleasure.⁴ (17)

Among men too, I enjoy whatever is excellent. There is no deficiency in my enjoyment. This is the result of listening to the noble Law. (18)

In this Fortunate Aeon, I was born in a well-known family, which was rich, possessed of great wealth and affluent in the noble city of Sāvattthī. (19)

With a great retinue I grew up and attained to discretion. While going round on a tour, I visited the noble Jetavana [Monastery]. (20)

Then I saw the Well-farer, seated in the company of his disciples, and listened to the sweet dhamma elucidating the Four Truths. (21)

Having heard the sweet dhamma and received ordination in the Teaching, I have attained to the sublime nibbāna, tranquillized and free from death and decay. (22)

[9] 3. Acc. to PED, 469A, *purakkhata* is the past participle form of *purakkharoti*. Sdhl. 116 has 'pirivarā'. cf. *purakkhato* 'bhisitte ca pūjite purato kate Abhip. 861. See also, MWD, 634B. 4. Acc. to Sdhl. 117, the duration of his tenancy in each of the six heavens was four times higher than in each previous one, starting from the Cātummahārājika heaven where he lived for nine million years.

I listened to the well-proclaimed dhamma for just one moment whereby I was never born in the four states of misery.⁵ From nowhere have I fear. (23)

I do tell you with my hand⁶ raised; follow this one word of mine. Taking me for an example, listen well to the dhamma. (24)

And saying thus, he further urged people to listen to the dhamma.

Having thus heard about the splendour of the wealth acquired by listening well to the dhamma for an extremely short while, Sirs, wishing for mundane as well as supra-mundane happiness, forsake slothfulness and listen to the rare dhamma of the Rare One. (25)

End of the second story of the deer-hunter

Here begins the story of the three folks in its regular order:

[10] Once upon a time, it is said, there was a great drought in Jambudīpa. ^{at that time,} when the water in lakes, ponds, rivers, mountain-streams, cascades and the like was entirely evaporated being completely drunk, as it were, by the burning sun with its ~~effulgent~~ rays, almost all fish, turtles and the like perished. Then trees, grass, creepers and the like in the region of the great tract of forest became quite dried up. The wild animals and birds, too, scorched by the heat and parched by thirst, experienced great misery as they ran helter-skelter, imagining ^{the} mirage to be water. At that time a young parrot, become thirsty, and looking for water here and there in the great forest, smelled water in a filthy pit of sixty ratanas¹ in a decomposing tree, descended there [driven] by

[9] 5. i.e., evil states in hells, as animals, as ghosts and as asuras. 6. 'right hand' Sdh1. 120

[10] 1. A linear measure. cf. Skt. aratni 'elbow'. 'A cubit, or measure from the elbow to the tip of the little finger.' PED, 563B Sinhala: riyana.

his craving to drink, and was unable to come up having fallen down ^{right there} as he had become heavy owing to drinking too much. Thereafter ~~two other beings~~, namely, a nāga and a man, fell into the same pit. The nāgas transform their bodies only when they are in solitude. As such, this nāga could not come up due to the lack of solitude; and the man too, [failed to climb up] because there was no support. Being unable to come up, and struck with the fear of death, they remained ^{right} there² causing no harm to one another.

[11] Thereupon a certain man, a dweller of the city of Vārāṇasī, entered the forest and looking for water in the same manner, arrived at that spot. Seeing those three and moved at heart, he prepared a basket out of a creeper, let it down into the pit by fastening a string, and rescued the three of them. Thereupon, delighted [thinking] "this person ^{has given us} life, they said to him as follows: 'O lord, we gained our life because of you. Hereafter you are our friend, and we, too, are your friends. Would you like to visit our dwelling places?' Now, among the three, the ^{young} parrot said: 'Lord, in Vārāṇasī there is at the southern gate a huge banyan tree. I live there. When you are in such a need as to require my service come to me and call me saying: 'O Parrot!' Saying thus, the parrot consolidated their friendship and left. The nāga too, left in the same way saying: 'Good Sir, there is a big ant-hill not far away from that very banyan tree. I live therein. When you are in need go there and call me by saying: 'O Dīgha!' The man also departed saying: 'I live at such and such a house in such and such a street'¹ in Vārāṇasī. Come to me when you are in need.'

[12] Now at a later time that man who helped [them] had a need of his own, and thinking: 'I will go to my friends', went forth following their directions; and standing at the foot of the banyan tree, called

[10] 2. 'for a few days' Sdhl. 250

[11] 1. 'near the Southern gate' Sv. 10.

out saying: 'O Parrot!' Hearing that the young parrot came speedily, greeted him in a friendly manner, and said: 'Good Sir, you have come after a long time. Please tell me the purpose of your coming.' He, too, said: 'Friend, being unable to maintain life I have entrusted my family to my relatives, and come to you.' The ^{young} parrot, saying: 'You have done well in coming to me, Good Sir. You gave me my life. I too, should arrange a means of subsistence for you. Rest here for a while till I return', left in search of a means for subsistence. At that time the king of Vārāṇasī had come out of the city, entered the well decorated garden, played in the company of his retinue, and at mid-day sighted the royal lotus pond covered with the five kinds of lotuses in full bloom. Desiring to bathe himself, he took off all his ornaments and causing the royal attendants to cover [them for protection]¹ entered [the pond] for a bath. Then the young parrot arrived there and hidden in the branches, saw the negligence of the royal attendants, grabbed the pearl necklace of the king, soared up into the air, returned speedily, and gave it to his friend saying: 'Friend, dispose of this carefully.' Then, taking it and contemplating: 'Where shall I store this?' he thought: 'I have a friend in the inner city. I shall deposit it with him', and coming to the place following his direction, saw that man, had a friendly conversation, revealed the help rendered by the young parrot, and gave it saying: 'Keep this pearl necklace in proper [safety].'

[13] At that moment, the king, bathed and annointed, while putting on his ornaments did not see the pearl necklace. Thereupon the royal guards searched the retainers, inside and out^{side} and not finding the pearl necklace, had a drum beaten in the city, saying: 'The king would provide great glory to the person who discovers the pearl necklace.' Hearing that, the treacherous ^{friend} speculated thus: 'I am myself miser-

[12] 1. cf. Buddhist Skt. praticchādana, 'covering for protection' BHSD, 362B. PED, 394B gives similar meanings. Sdh1. 252 has: "causing the royal attendants to stand on guard" (rājapuruṣaṇ rākaval siṭuvā). The reading Patipādetvā (having given/entrusted) is not supported by any of my MSS.

able. Let me show the necklace to the king and live in comfort. Of what use is this man to me?' Disregarding such help as was rendered by him, that man who was a great betrayer of friends approached the royal guards and informed them that the necklace was deposited with him, saying: 'Sirs, a man deposited a pearl necklace with me.' Such is the association with unworthy men. It is said indeed:

Just as a nimb¹ tree nurtured by sprinkling with honey and milk does not become sweet, even so is help rendered to the wicked. (1)

The nuhī² tree, though nurtured by sprinkling water carried on one's head, does not become sweet in taste, even so is help rendered to the wicked. (2)

Just as a venomous snake, though reared continuously with a drink of milk, turns it into poison alone, even so is it with assistance to the mean. (3)

As fire kindled by oneself would not indeed produce coolness, similarly, the favour done to the wicked burns one's body like fire. (4)

Therefore one should make friends after having, through one's intelligence, thoroughly investigated [others] by means of their affectations and dispositions.³ One without friends obtains no happiness. (5)

[14] Thereupon, acting upon the words of that treacherous ^{friend} ~~king~~, the royal guards seized the pearl necklace and ~~him~~; and produced the man together with the goods. The king, enraged ^{on seeing} ~~the~~ the thief with the goods, ordered: 'Take him and impale him on the stake for execution

[13] 1. Pali & Skt. nimba, Azadirachta Indica; Sinhala: kohōmba.
2. 'Daluk' Sdhl. 253. Not in PED. or PTC. Acc. to the Paramatthajotikā, the leaf of nuhī is said to resemble the human cheek. Illustrator, p. 47. Abhip. 564 has karīra & kakaca for Sinhala daluk, and nuhī, otherwise mahānāma appears under the Sinhala equivalent sīnuk in Abhip. 571.
3. SKD, vol.v, p. 533A quotes Amarakośa, i.7.31 which enumerates hāva as 'vilāsa', 'vivvoka', 'vibhrama', 'lalita', 'helā', and 'līlā'. Gs. p. 19 translates: 'līlā-vilāsa-svabhāva vaśayen'. Sdhl. 254, however, has 'the natural quality' (svabhāva-guṇaya) which is based on the v.l. bhāvaṇ-.

at the Southern gate.' The king's officers took him away, obeying the king's order against him.¹ The man, being led away by them, having come out of the Southern city gate, recalled his nāga friend thinking: 'Surely, there would be some safety through him', followed the directions formerly described [to him], and seeing the ant-hill, made a noise calling: 'Friend, Dīgha!' Coming out of the ant-hill, and seeing him being taken away in such manner, he became agitated and grief-stricken, and thinking: 'I should definitely help my friend to-day', consoled him, abandoned his own form, and approaching the royal guards in another guise, addressed them firmly saying: 'Do not execute this man for a short while.' [Thereafter] he went in a moment to the dwelling place of the king's chief consort, and stung her in his nāga form. When she became unconscious ^{by the venom} he declared in a human form: 'The condemned man knows the remedy for the venom'; came to his friend at that very instant, and saying: 'When you are summoned by the king, go and throw a handful of water upon the queen's body and free her from the venom', he departed.

[15] Then the king, searching for physicians who treat [victims of] poisonous snake-bites, heard ^{about} that incident, gave an order saying: 'Fetch the condemned man', and said: 'Free the queen from the venom.' He made her free from the venom in the manner described by the nāga king. She became well and free from illness. Seeing this the king was delighted, and ~~did~~ him great honour by conferring fields, riches, chariots, waggons, and so forth. Then he approached the king and disclosed everything he had done. Hence it is said:

'One day, O great king, I went to the forest on some business, and saw a young parrot fallen into a great pit. (6)

[14] 1. "They set out for the execution ground, beating the drums of punishment and carrying a stick prepared for impaling, subjecting him to diverse punishments such as binding him with his hands tied at his back, besmearing his whole body with ash, making him wear a wreath of red flowers at his neck, having his hair tied in five braids, and flogging him at various junctions....' Sdh1. 254.

'And also a man and a serpent, who were grief-stricken and afflicted by hunger. Through compassion I rescued them, whereupon the three of them told me: (7)

"You gave us our life. You are our benefactor. Please come to us when you are in need." (8)

'Thus spoken to by them, I went to the parrot, and having been helped by him, I went to the man also. (9)

'Led to [the point of] death by him, I saw the lord of serpents. He gave me my life. And I have gained great wealth. (10)

'Good beings should not, O king, be disregarded just because they are small [in size]. The parrot and the ^{these two} serpent, ^{are} are well established in the duty of friendship. (11)

'This man who is equal to us by birth and possessed of discretion has thus turned out to be an enemy, the worst of men, even after having been rendered help. (12)

'Without a cause, Sire, they become angry, and for some end [of their own] they become pleased. This is indeed the nature of the wicked, the foolish and the ignorant. (13)

'Some, O great king, are not reliable even though they are human. Those who ~~have honest minds and are guileless~~, even though they be animals, are indeed reliable.' (14)

In this manner he narrated his story. On hearing this the king became pleased and ordered: 'Construct a big mansion for this man and confer on him great honour.' The man on his part said: 'Build my house between the banyan tree and the ant-hill', and having [the house] constructed in that way, he lived there engaged in serving the king. Rejoicing in the company of those friends, he lived there for the length of his life, and together with them went the way of his deeds at the end of his life span.

In this manner friends become the support in the highest degree for their companions, deprived of happiness, limbs or wealth.¹ In as much as

[15] 1. The text is not very clear. This tr. is based on Sdhl. 257. Acc. to SD 6, however, the tr. would be: 'Friends, even though they are deprived of happiness, limbs or wealth, do become the support....for their companions.' I prefer Sdhl. tr. for the simple reason that the adjectives fit the man rather than his friends in this context. Gs. gives the tr. as: 'In this manner friends become the support....for their companions, more than happiness fallen (to one's share) limbs or wealth,' etc.

there can be no prosperity for the friendless, having gained friends,
Sirs, accumulate great good qualities. (15)

End of the third story of the three folks.¹

Here begins the story of Buddhenī in its regular order:

[16] In the past, it is said, there was in Jambudīpa in the city of Pāṭaliputta a family of a wealthy merchant, possessing a store of wealth of eighty-seven koṭis. That wealthy merchant, however, had an only daughter, Buddhenī by name. When she was seven years of age, her parents died. She alone inherited all the wealth in that family. She was beautiful, amiable, endowed with the highest excellence of complexion, resembling a celestial nymph, friendly and pleasant, faithful, pious and devoted to the Triple Gem. Wealthy merchants, Commanders-in-Chief, Viceroys and others¹ in that city, each wishing to have her as his wife, sent emissaries with presents. Having heard it, she contemplated: 'My parents passed away leaving behind all their wealth. I too, should not pass away in that manner. Of what use is a husband for me? It would only lead to the ruin of my wealth. It behoves me to deposit this wealth only in the Teaching of the Enlightened One.' Thinking thus, she rejected them saying: 'I have no use of a husband.' Thereafter, bestowing great gifts, she gratified the ascetics and brahmins. Hence [are these verses] in this context:

Her house became the drinking place for the sons of the Conqueror who came from the four Quarters. And it was like the tree of the gods of great supernormal power, the means of obtaining whatever requisites wished for. (1)

[15] 1. Saccamkara-jātaka, J. i.323.4ff. represents a close parallel to this story. The Kathāsaritsāgara also has a similar story. For a discussion on these narratives, see, The Ocean of Story, C.H. Tawney (tr.), London, 1924, vol.i, p. 101 n.1.

[16] 1. Acc. to Sv. 12, only the king sent a messenger to her parents who were still alive.

Her excellent alms hall in that place, decorated with presents of flowers and the like and canopies, and possessed of rows of lamps and fine seats laid out was adorned by the self-possessed ones occupying comfortable seats. (2)

With her hand well-washed (being ready to bestow gifts), possessing a pure and pious mind with the five moral precepts ever observed respectfully, foremost in the virtue of compassion, she, Buddhenī by name, gave great, noble and celebrated gifts. (3)

[17] Now at a later time, a certain horse merchant who was going from East to West for the trade of horses arrived there and took lodgings in her house. Then, seeing her, the merchant conceived a daughterly affection for her, became a benefactor of her with perfumes,¹ garlands, cloths, ornaments and so forth, and at the time of departure said: 'Daughter, take any horse you like from amongst these horses.' She surveyed the horses and seeing a young Sindh horse, said: 'Give me this one.' The merchant handed him over to her saying: 'Daughter, this is a young Sindh horse. Look after him diligently', and went away. She too, while looking after him, learnt that he was able to fly through the air, kept tending him well, and thought thus: 'I have found an assistant in performing acts of merit. And I have never before visited the locality of the Great Victorious Bodhi [tree] where the Exalted One attained to the Enlightenment defeating the force of Māra together with Māra himself.'² Now then, let me go there and worship the Exalted One's Great Victorious Bodhi tree.' Thus thinking, she caused many silver and golden garlands³

[17] 1. 'i.e., sandal-wood, musk, and camphor' Sdhl. 386. 2. Sdhl. 386 refers to 'the five māras (pas marun) without enumerating them. They as known to the Pali tradition are: kilesa-māra, khandha-māra, maccu-māra, devaputta-māra, and abhisamkhāra-māra. DPPN, ii, 611ff. Acc. to Edgerton, in Buddhist Skt. literature 'they are standardly four, viz. (the order varies) Kleśa-māra, Skandha-māra, Mṛtyu-māra and Devaputra-māra. BHSD, 430B. 3. Literally, 'flowers'. cf. 'ran ridī mal ādī' Sdhl. 386.

and the like to be made and one day mounting the horse, went through the sky, and standing on the terrace of the Bodhi tree, announced: 'Noble ones, come to offer golden garlands.' Hence [are these verses] in this context:

'I possess a pure mind from the time I became devoted to the Teaching of the Enlightened One. By the power of this truth, with the intention of favouring me, (4)

'May the sons of the Fully-awakened One, the noble disciples, come worship the Bodhi tree and honour it well with golden garlands. (5)

Hearing those words, many noble ones inhabiting the island of Sīhala arrived there through the sky, and worshipped as well as honoured [the bodhi tree]. (6)

[18] From that time onwards that young lady, extremely devoted to the Teaching of the Enlightened One, would constantly come riding the horse, honour the great Bodhi tree with golden garlands in the company of the arhants, and return. Now, the foresters in the jungle near the city of Pāṭaliputta saw the abundance of her beauty as she kept coming and going, and informed the king saying: 'O great king, such a beautiful princess often comes on horseback and returns after worshipping [the bodhi tree]. She is fit to become the chief consort of Your Majesty.' Hearing this the king employed men saying: 'In that case, fellows, capture that young lady. I will make her my chief consort.' The men employed by him, thinking: 'Let us seize her as she returns after paying homage to the Bodhi tree', hid themselves here and there, ready to capture her. Then that young lady mounted her horse, went to the great Seat of Enlightenment, made an offering of flowers in the company of arhants, and having worshipped, turned back. Thereupon an Elder named Dhammarakkhita among them said to her as follows: 'Sister, thieves desiring to capture you are waiting on the way. Reaching such and such a place hurry away without remissness.' She too, while going arrived at that place, and being chased by the thieves, sped away giv-

ing a sign to the horse with her heel. The thieves kept chasing behind her. The horse, gathering speed, sprang up into the air. The young lady, unable to withstand the speed, slipped from the back of the horse and, falling down, said to the horse: 'Son, remember the help I rendered.'

He, seeing her falling down, came down in haste, had her seated on his back, took her through the air, and established her in her own place. Therefore-

May living beings be grateful, considering that even those who are existing in the animal state, being mindful, do not abandon one that has rendered help. (7)

Thereafter that young lady sowed the wealth of eighty-seven koṭis in the Enlightened One's Teaching alone, observed the moral precepts for the length of her life, kept the formal act of Observance, and passing away from there, was reborn in heaven like a person just awakened from sleep.

Sirs, even females of extremely tender age do thus go to heaven having performed diverse acts of merit. How could you, Sirs, who recognize the great fruit of merit, be indifferent towards actions of charity, paying esteem and the like? (8)

End of the fourth story of Buddhenī

Here begins the story of the snake charmer in its regular order:

[19] Prior to our Exalted One, it is said, in this present Fortunate Aeon there appeared a Teacher, Kassapa by name. He brought living beings including gods over the ocean of samsāra, concluded all his duties as an Enlightened One, and, like the sun that has set, passed away in the element of nibbāna without material substratum at Setavyā.¹ Thereupon

[19] 1. 'in the Kāśī country' Sdhl. 235. cf. DPPN, ii, p. 1278. See also, Intro., 2.2.5.

the people inhabiting the whole of Jambudīpa gathered together and, using golden bricks each worth a koṭi and inlaid with jewels for external finish and each worth half a koṭi for internal filling, and doing the plaster work with red arsenic and the binding work with sesame oil, built a thūpa a league in height, and showed great honour. At that time a certain snake charmer who earned his livelihood by making serpents perform in villages, townships and kingdoms, reached a village, ^{ms} made ^{ms} serpents perform ^{there,} had diverse presents given to him by the pleased villagers, and, having partaken of and enjoyed soft and solid food, remained taking up his abode just there. People in that village were mostly devoted to the Triple Gem. Hence, when they go to bed at night, they would utter such phrases as 'Salutation to the Enlightened One!' That snake charmer who was a holder of wrong views, however, did not know the virtues of the Triple Gem. Hence making fun on hearing that phrase of theirs, he would himself utter in mockery: 'Salutation to the Enlightened One!'

[20] Now one day he was roaming here and there in search of a serpent which he could [train to] perform. At that time a certain nāga king went to the thūpa of Kassapa the Lord of Ten Powers, worshipped it, ^{saluted,} and was entering a certain ant-hill.¹ Seeing him the snake charmer came speedily and chanted a spell to capture the nāga king. Having heard the spell he became enraged and desiring to kill him, ran after him. Seeing this, and quickly running away, the snake charmer stumbled upon a stone, and fell down uttering as he fell the phrase: 'Salutation to the Enlightened One!' out of his habit of uttering it in mockery in the past. This utterance of his fell like nectar in the ear of the nāga king who was pursuing him. Thereupon he quelled his anger towards him out of respect for the Triple Gem, and saying: 'Friend, be not afraid. I am bound by

[20] 1. "As though a silver chain was being entered into a copper casket" Sdhl. 236. Acc. to Sv. 16, the serpent had already entered the ant-hill.

the fetter of the supernormal power of the spell of the Triple Gem. It is not therefore befitting me to sting you. I am now pleased with you, and will give you a present. Please accept it', gave him three golden flowers. Thus the Triple Gem indeed delights the minds even of frightful and venomous serpents. And there are [these verses] in this context:

The word buddha is excellent. The term buddha is supreme. There is no other elixir to the ear, equal to that in the world. (1)

The word dhamma is excellent. The term dhamma is supreme. There is no other elixir to the ear, equal to that in the world. (2)

The word sangha is excellent. The term sangha is supreme. There is no other elixir to the ear, equal to that in the world. (3)

The real mouth is his in whose mouth there always remains the rare word 'buddha', which grants all abundance. (4)

The real mind is his in whose mind there always remains the rare word 'buddha', which grants all abundance. (5)
this individual.

The real ear is his who, ^{he} hears the rare word 'buddha' which grants all abundance. (6)

That alone is an armour on the body; that alone is the jewel that gives all pleasures; that alone is the cow of plenty; and that alone is the tree of the gods.² (7)

Even such a serpent, ferocious and always possessing deadly poison, became delighted on hearing the word buddha and spared his life. (8)

He also gave three golden flowers, solid and of great value. Behold the grandeur of the [supernormal] power of the word 'buddha'. (9)

[21] Then the serpent king, giving him those three golden flowers, said to him: 'Friend, offer one of these for your merit, and another for my merit. *With the other*, while living comfortably for the

[20] 2. 'a wishing tree' (kalpavṛkṣayak) Sdh1. 237.

length of your life, fashion your life maintaining your family and being earnest in charity and the like. Do not be engaged in mean occupations,¹ and discard your wrong belief.' Advising him thus, he departed. The snake charmer too, becoming cheerful in his mind, honoured the cetiya with two flowers exactly as directed by him, and receiving a thousand pieces [of coins] for the [other] one, maintained his family with that; bestowed alms on destitutes, wayfarers, beggars and the like, gave up the work of a snake charmer, and, engaged in accumulating merit, became destined to heaven at the end of his life span.

By uttering his name, even a person altogether unaware of the power of the Enlightened One thus acquired the distinction of wealth. Why, then, does the assembly of men who know his supernormal power not utter the name of the Conqueror, leaving aside other commitments? (10)

End of the fifth story of the snake charmer

Here begins the story of Sarapa the Elder in its regular order:

[22] In Sāvatthi there lived a certain householder, Sumana by name.¹ His wife was named Sujampatikā. Leading the household life, they had a son and a daughter at a later time. While they were still in their childhood their parents ^{O son,} dying, called the elder son, said: 'We could not establish you in a suitable position.² Whatever wealth there is in this house of ours, take it all. It is also up to you yourself to care for the growth of this younger sister of yours', and having placed the younger daughter's hand in that of their elder son, they died. Then, as he dwelt after performing the ceremony of the cremation on the death of his parents, with the passage of time, he gave his younger sister in marriage ^{[to a husband] from} a suitable family and himself

[21] 1. 'in the mean act of a snake charmer' (hīna vū ahigunṭhika-kriyāyehi) Sdhl. 237.

[22] 1. Acc. to Sdhl. 121, & Sv. 17, he was a merchant. 2. cf. DN. iii. 189 where parents' duties toward their children are discussed.

took a wife.³ Now at a later time his younger sister became pregnant and one day told her husband: 'Lord, I wish to see my brother.' Saying: 'Very well, my dear',⁴ he set out with her, taking with him appropriate presents. At this time, however, the Exalted One, putting on his inner and outer robes, and accompanied by a group of bhikkhus, entered the city for alms emitting the compact buddha-rays of six colours. Thereupon, they saw the Exalted One, and with their minds pleased remained prostrating themselves before him touching the ground with the five points of their bodies. Then the Teacher saw the couple's abundance of qualification for arhatship, established them in the Refuges and the moral precepts, and said thus: 'Whenever there arises misery for you the Tathāgata should be called to mind. Thus, indeed-

When there has arisen any fear whatever caused by kings, thieves or enemies, then, not wishing for that calamity, one should recall the Fully-enlightened One. (1)

When there has arisen any calamity caused by yakkhas, spirits or the like, then, not wishing for that calamity, one should indeed recall the Fully-enlightened One. (2)

Not wishing for that calamity which is caused by lions, tigers, hyenas, leopards and the like,⁵ then one should recall the Fully-enlightened One. (3)

Not wishing for that calamity which is caused by the sun, fire, wind, water, lightning and the like, then one should recall the Fully-enlightened One. (4)

Not wishing for that calamity which is caused by ailments such as high fever and the like, and by insalubrious seasons, one should call to mind the Fully-enlightened One. (5)

[22] 3. 'from an equal seṭṭhi clan' (samāna siṭṭu-kulayakin) Sdhl. 121. 4. Acc. to Sv. 17, the husband was not very keen to visit her brother. 5. 'and by the snakes such as cobras, vipers, and pythons' (nā polon dārapimburu ādī vū) Sdhl. 122.

Even when struggling with Death, a living being should call to his mind the Enlightened One wishing the victory for himself. (6)

[23] Then, having welcomed the words of the Exalted One, they saluted him and departed. ^{They were upon} Seeing them arrived, the elder brother offered them such hospitality as was befitting. Her husband spent a few days there, and entrusting his wife to her elder brother, departed saying: 'I have some work in the village.' Thereupon her brother called his wife and said: 'My dear, attend to all the duties towards this [woman].'¹ From that time onwards, while waiting upon her by rubbing her limbs, bathing her, and [giving her] food, drink and so forth, she conceived a greed for the ornaments² upon her hands, feet and neck, and being unable to allay it, abstained from food, and lay down, ^{clinging to her} bed as though she were sick. Then, on going home, he saw her lying thus, and sitting on the bed enquired: 'My dear, what is your indisposition?' She remained silent, and being questioned several times, said: 'I am not able to tell.' When her husband again urged her strongly, she thought: 'It is not proper if I were to say directly that I long for her ornaments. If I tell him that I am desirous of the ^{flesh of the five} exquisite [parts of her body],³ however, he will kill her. Then the ornaments will indeed be mine.' Then she said: 'Lord, I am desirous of the ^{exquisite flesh of the five} [parts] of your younger sister. I shall die if I do not get that.' On hearing this he tried to dissuade her in many ways saying that murdering a human being was a serious matter, but ^{able to dissuade her} was not. Now, as he was enamoured of her, infatuated by passion and blinded by bewilderment, he consented to her words saying: 'Very well, you shall get it.' Thus indeed-

Those who are in the power of women are separated from welfare in this world, and separated are they from [welfare] in the next world. They are separated from great welfare. (7)

[23] 1. PED, 127B; BHSD, 119A. 2. These ornaments, originally belonging to her mother, were given to her by her brother. Sv. 17. Sdhl. 123 names some of them: pāmudu, pādagam, miṇi-valalu, maṇikai-vaḍam, kādu, kāppu, paṁutiliṅgam, and paṭṭakāra. 3. 'viz., heart, breast, liver, lungs and intestines' (hada-mas, lāmāḍi-mas, akṁā, papu, atunu) Sdhl. 124.

Those who are in the power of women do not know those who deserve respect, thinking: 'This is my mother; this is my father; and these are my brothers and sisters.' (8)

Those who are in the power of women do not know what is reasonable and what is not, or what should be done and what should not, for they are blind with passion. (9)

Those who are in the power of women destroy life, become adulterers or utter false speech. (10)

Those who are in the power of women do all that is rash, theft such as house breaking, consuming alcohol and slandering. (11)

Alas! How strange! It is horrifying for those who are mindful in the world that, come under the control of his wife, he desires to kill his sister! (12)

[24] Then that rash man told his sister thus: 'Come, ^{dear} [sister]. Let us collect our parents' debts. The debtors¹ would perhaps pay their debts on seeing us.' When she heard that and consented, he had her sit in a comfortable chariot and *as it going* to the debtors' village, arrived at a great forest, drove the chariot out of the track, and stationed it, took her into the thick of the forest dragging her by the hand even while she was screaming, and thinking: 'I will cut off her head', seized her by the hair and hurled her upon the ground. At that moment her labour-pains began to stir. Even though she said to her brother bashfully: 'Lord, I am in labour. Please wait till I give birth', yet she *being unable to make him go* ^{away,} gave birth to a son. Then thinking: 'I shall kill her at the foot of a nearby banyan tree', he dragged her by the hair. On that occasion she implored him saying: 'Lord, look at the face of your nephew and do not kill me at least out of affection for him.' Still that cruel man strove to kill her as if he did not hear

[24] 1. The meaning of 'ipāyikā' in the text is very clear, and supported by 'ṇaya darannāhu' in Sdhl. 125. However, see note on this word in JPTS, 1887, pp. 108-9. In 2.9.2b 'ipadāyako' is used to mean a creditor, which, curiously, Sdhl. 275 translates: 'someone bearing a debt' (ṇayak darāṇa ekek).

her pathetic words. Thereupon the young lady, having no protection and no help, thought: 'It would not be proper if someone attracted by my screaming should come and cause harm to my brother', and lay down in silence out of love for her brother, reflecting upon the Refuge which she had taken. Thereupon, by virtue of her loving kindness for her brother and by the power of the Refuge recalled in her mind, the divinity abiding in that tree thought: 'If such a worthy woman were murdered here I would certainly not get to enter the assembly of gods', and[appearing] like her husband, threatened him and drove him away. Consoling her saying: 'Do not be afraid', [the divinity] had the young lady sit in a chariot together with her son, came to Sāvattthī on that very day, had her seated in a hall in the inner city, and disappeared. Thus, indeed-

Deities indeed protect those who adore even in their mind the Giver of All Abundance, the Unique Lord of the whole world. (13)

If one properly practises loving-kindness just for a moment, even gods protect him and gratify him with gifts. (14)

[25] Then her husband, who was coming out of the city, however, saw his wife, and asked: 'When did you come? And who brought you here?' Unaware that she was brought by a deity, she said: 'What are you saying? Was I not brought here by you?' He too, asked: 'Lady, what are you saying? It is four months to-day since I saw you last at the village of your brother. I did not see you for this whole period. How is it possible that you came with me?' Hearing that she related in detail everything that her brother did to her, saying: 'Then ^{love} do not tell this secret to anyone else.' Having heard that her husband, agitated and become frightened conducted her to his own house. Then, after she had rested for a few days, both of them invited the Teacher, offered him a great gift of alms, saluted him, and sat at a respectful distance. Thereupon she explained how she saved her life by the [supernormal] power of the practice of the Exalted One's refuge, made her son worship the Exalted One, and named him Sarapa. The Teacher, knowing their disposition, preached the dhamma in accordance with that. At the end of the discourse they both

attained to the state of Stream Entry. Then her son, the young boy Saraṇa, received ordination in the Enlightened One's Teaching at the age of twenty, cultivated insight and having attained to arhatship, became known by the name Saraṇa the Elder.

Bearing in mind that those who call the God of Gods to mind even for a moment achieve support in the highest degree, O men, you who realize the mass of virtues¹ in the Exalted One, do resort to the habit of Refuge in every way and at all times. (15)

End of the sixth story of Saraṇa the Elder

Here begins the story of Vessāmittā in its regular order:

[26] The chief consort of the King of Kosambī¹ in the city of Kosambī in Jambudīpa, it is said, was named Vessāmittā. At that time the Exalted one, while wandering about on a [missionary] tour with a large company of bhikkhus, was dwelling in Kosambī.² During this time she went to the monastery together with the king, and listening to the dhamma preached by the Exalted One in his sweet voice, with the unequalled grace of the Enlightened One, became pleased, established herself in the [three] refuges, and lived devoted to the Enlightened One. Now, at a later time, a neighbouring king who had prepared for war desiring the kingdom of that king sent him a message saying: 'Either give the kingdom or give battle.' Having heard this the king, sallying forth to the battle field in the company of a great army, went together with his chief consort, and having pitched camp said thus to her: 'My dear, in the matter of war, victory or defeat cannot indeed be forecast. Should I be defeated, I would have a red flag hoisted even quite early. On [seeing] that sign you return to Kosambī itself.' Having thus instructed her, he went to the battle ground,³ and

[25] 1. 'i.e., the nine virtues enumerated in the formula beginning with the words: iti pi so bhagavā, etc.' Sdhl. 128.

[26] 1. Modern Kosam near Prayag in Uttar Pradesh. The text has Kosambiya-, but Kosambī is the better known form. See, DPPN, i. 692ff.
 2. 'at the mountain called Sumsumāragiri near the city of Kosambī' Sdhl. 108.
 3. 'having caused all drums and musical instruments such as conches, sinnam, five kinds of metallic drums, talappara, vīrandam and raṇaraṅgaghoṣā to be played at one and the same time' Sdhl. 108.

while doing great battle, realized that he was losing the battle, remembered his wife, had a red flag hoisted, and fighting, fell in battle.

[27] Then she saw the red flag and thinking: 'Defeated is my lord, indeed!' started to flee out of fear. Then the marauding king's men saw her and knowing: 'This is the chief consort of the king, indeed!' showed her to their king. Seeing her, the king became enamoured and ordered his ministers saying: 'Consecrate her for me.' The ministers entreated her with the object of consecration. She declined saying: 'Friends, consecration is of no use to me.' The ministers informed the king of that matter. The king summoned her and asked: 'Why do you not like it?' She said as follows:

'O king, listen well to my words as I speak. My husband, the giver of all abundance, died to-day. (1)

'He consecrated me and looked after me as if I were his own heart. As I recall him the fire of grief consumes my mind.¹ (2)

'If I, O great king, should become the chief consort of another, even in [the event of] his demise that fire of grief will consume my mind.² (3)

'Being ablaze by the fire of grief, how could I cast sorrow upon sorrow? What wise man, pray, would throw straw into a raging fire? (4)

'Thinking again and again about that sorrow of separation from my beloved, I am not relieved of that grief. Therefore I do not desire that.³ (5)

Hearing this the king, overcome with rage, said: 'If you do not become consecrated, I shall then cast you into the fire.' He had a huge pyre of wood erected, kindled it⁴ and when it was all ablaze, he

[27] 1. Sdhl. 109 mentions both body and mind (kāya-citta deka).

2. 'should a similar fate befall him too', Sdhl. 110; cf. Sv. 20.

3. viz. consecration. Ss. takes 'taṃ' to mean 'you'. But Sdhl., SD, and Sv. support my tr. cf. 'agamehesun tanaturu' Sdhl. 110; 'taṃ abhisekaṃ na patthayāmi' SD 8; 'abhisekaṃ na icchāmi' Sv. 20. 4. 'at both ends' Sdhl. 110.

Said : 'Enter herein.' Then she, pleading with the king, said:

'It is certainly sinful, O King, to throw sinless ones in the fire. He shall reap the result of his sin in this very life as well as in the next. (6)

'O lord of the earth, the execution of ascetics, brahmans, parents, children, those sick with disease, and women is denounced by the ancients.⁵ Therefore, Sire, I do not deserve execution. (7)

[28] Even after listening to that, the king, ^{unhesitant.} ordered his men saying: 'Seize this woman by her hands and feet, and throw her in the fire.' They acted accordingly. Being cast into the fire, she thought: 'There is no succour whatsoever for me here. I shall make the ^{three} Refuge itself my refuge', and uttering and calling to mind: 'I go to the refuge of the Enlightened One; I go to the refuge of the dhamma; and I go to the refuge of the Order', fell in the fire. Then that fire, even such as it was¹ failed to produce a semblance of heat even upon a single pore of her skin. Her body became cool as if she had entered the calyx of a lotus flower. Seeing this marvel the king, agitated and full of horripilation, approached her in haste, took her in both hands, and holding her against his breast, made her sit upon the throne. Remaining with his hands folded in salutation, he enquired: 'Why did the fire not burn your body?' Explaining that matter, she said as follows:

'Mother and father, relatives, companions and friends, charms, medicines and the like, and also the distinguished divinities, (8)

'These as well as others,² except the three refuges are, O lord of the earth, not at all able to protect when fear is at hand for living beings. (9)

[27] 5. cf. Manu., ix. 230 (SBE., xxv.382) where light punishments such as whipping only recommended for women.

[28] 1. Sdhl. 111 compares it to a great blaze from the Avīci hell.
2. 'propitiatory rites (śānti-vidhi) like oblations, offerings of flesh, and sacrifices' Sdhl. 112.

'Saying: "The Enlightened One is my refuge", I sought the refuge of the Enlightened One. By virtue of that, O King, the blazing fire did not consume me. (10)

'Saying: "The dhamma is my refuge", I sought the refuge of the dhamma. By virtue of that, O King, the blazing fire did not consume me. (11)

'Saying: "The Order is my refuge", I sought the refuge of the Order. By virtue of that, O King, the blazing fire did not consume me. (12)

'Of such great[supernormal] power, perceptible to the senses, open to all, the remover of various dangers and the giver of diverse abundance, (13)

'[Such] three refuges whosoever does not adopt and take shall not enjoy happiness either in this world or in the next. (14)

'Whosoever, indeed, properly adopts and takes the three refuges is not separated from happiness either in this world or in the next. (15)

'Hence, O lord of the earth, may you too, take the three refuges. That will be your protection, shelter and support in all circumstances. (16)

On hearing that the king, extremely pleased in mind, made her forgive him, and bestowed upon her great honour and esteem. He installed her in the station of his mother saying: 'You will be my mother from to-day', and took the [three] refuges. On seeing that miracle the multitude that had assembled there was established in the [three] refuges and the moral precepts; and having performed meritorious acts beginning with charity, went the way of their deeds.

Having learnt merely [the formula of] the noble Refuge, she thus achieved coolness amidst the blazing fire. How should you, who earnestly observe the noble habit of refuge, fail to acquire material possessions in the cycle of existence as well as nibbāna at the end? (17)

End of the seventh story of Vessāmittā

Here begins the story of Mahāmandhātu in its regular order:

[29] Ninety-one aeons ago there appeared in the world the Perfectly Enlightened One named Vipassī. Having set in motion the noble Wheel of Righteousness he dwelt in the city of Bandhumatī, being honoured by the world together with the gods. At that time Mandhātu was born in that city as a tailor, and dwelt making a livelihood out of his work as a tailor. Then all the people living in that city invited the Order of bhikkhus with the Enlightened One at the head, and offered a great gift of alms. Now, he thought thus: 'All these people inhabiting the city offer alms. I alone am left behind because of my poverty. If I do not sow the seeds [of merit] herein to-day, I will certainly not escape from this suffering.' He hurriedly looked for some tailoring, and obtained some money,¹ but did not get the chance to offer alms even to one (monk) with it. He went to the market, filled a basket with king-beans,² took it to the alms hall where the Order of bhikkhus headed by the Enlightened One was having meals, and standing there, reflected: 'Now there is no chance to serve these [beans] in the bowl even of a single bhikkhu. I shall certainly scatter them in the sky. Perhaps at least one of them, as they fall, would fall into the bowl of just one bhikkhu, and that would be conducive to my welfare and happiness for a long time.' With his mind gladdened, he threw them upwards. Then, as they fell, they did not fall outside, but by the supernormal power of the attendant divinities and the Exalted One, fell³ just into the bowls of all the bhikkhus beginning with the Exalted One. Thereupon he, seeing this marvel, with his mind gladdened and standing with his hands folded on his head in salutation, made an earnest wish as follows:

'By virtue of this service of mine, and of my faith in the Lord of Ascetics, may I in my successive births be foremost among those who enjoy sensual pleasures. (1)

[29] 1. 'having done tailoring work at night' Sv. 29. 2. Sdhl. 135 has 'maha mā', but later (p. 136) gives the Skt. form 'rājamāsa'. Dolichos Catjang, MWD, 873C. PED. does not record rājamāsa. 3. Sdhl. 136 adds that an equal number of beans fell into each bowl.

'When I look up at the sky, clapping my palms together, may there always shower forth rain full of the seven kinds of jewels. (2)

[30] From that time onwards he enjoyed great divine happiness while moving on among gods and men. In the beginning of this Fortunate Aeon there was a king named Mahāsammata.¹ His son was named Roja; his son was named Vararoja; his son was named Kalyāṇa; his son was named Varakalyāṇa; Varakalyāṇa's son was named Uposatha; and [that tailor] was born as Uposatha's son, named Mandhātū. Endowed with the seven jewels and the four supernatural powers,² he reigned as the Universal Monarch. When he bends his left hand and claps it with his right hand, like a divine raincloud there showers forth from the sky, knee deep, rain consisting of the seven kinds of gems.³ He was such a marvel. He played the games of childhood for eighty-four thousand years; served as Viceroy for eighty-four thousand years, and ruled as Universal King for eighty-four thousand years. As for his life-span, it extended upto an Incalculable.⁴ One day he showed signs of discontent as he was unable to gratify his craving for sensual pleasures. The ministers enquired: 'Why, Sire, are you so discontented?' He said: 'Friends, considering my acts of merit, this kingdom seems inadequate for me. Which place, pray, would be delightful?' 'Heaven, O great king.' He sprinkled the jewel of the Wheel⁵ and proceeded to the Cātummahārājika heaven⁶ with his retinue. Then the Four Great Kings,⁷ with divine garlands and perfumes in their hands and accompanied by divine attendants, came forward to receive him, took him to the Cātummahārājika heaven, and handed the kingship over to him.

[30] 1. He was, according to alien (i.e. non-Buddhist) opinion, born out of the union between the Sun God and the goddess of wealth, and is known as Sūryaputra. Sdhl. 136. 2. Sdhl. 138 elaborates the appearance of these jewels, which agree with commentarial descriptions. For traditional accounts of the seven jewels, see DPPN, i, 832; ii. 1343, etc. 3. viz., gold, silver, pearls, beryl, crystal, white coral, and ruby. Mv. i, 49.3f. 4. Pavolini remarks that the highest number counted by Buddhists is obtained by raising 10,000,000 to the 20th degree, which gives 1 followed by 140 zeros. GSAI, x. p. 183 n.17. 5. 'uttering the words: pavattatu bhavaṃ cakkaratanaṃ; abhiviññātu bhavaṃ cakkaratanaṃ' 6. 'situated 42,000 leagues above this earth' Sdhl. 141. 7. Sdhl. 141 gives their names. See, DPPN, i. 861ff.

[31] A long time rolled by as he, surrounded by his retinue, reigned there. Being unable to satisfy his craving even there, he showed signs of discontent. Then the Four Great Kings asked: 'Why are you, O great king, discontented?' 'Which place is more delightful than this heaven?' 'We, O King, are like men attending on others. The heaven of Tāvatiṃsa is hundred times more delightful than here.' Mandhātu sprinkled the jewel of the Wheel and surrounded by his retinue, set out towards the Tāvatiṃsa. Then Sakka, the king of gods, with divine garlands and perfumes in his hands and accompanied by divine attendants, came forward to receive him, took him by his hand, and said: 'Come this way, O great king!' ^{Then,} while the king, surrounded by divine attendants, was on his way [to heaven], the Minister of State took with him the jewel of the Wheel, and descending to the plane of humans together with the retinue, ¹ entered his house. Sakka conducted Mandhātu to his palace, divided the gods into two groups, and breaking his kingdom at the centre, gave him [one half]. ² From that time onwards both the kings reigned there. As time went by in this manner, Sakka passed away having spent a life span of three koṭis and six million years. ³ Another Sakka was born. He too, having reigned over the heavenly kingdom in the selfsame manner, passed away at the expiry of his life span. Thirty-six Sakkas passed away in this manner. Mandhātu on his part was still continuing to rule the heaven in his human form.

[32] As time thus rolled by, he conceived all the more craving for sensual pleasures. He thought: 'Of what use is half a kingdom to me? I shall assassinate Sakka and exercise sole sovereignty.' Sakka is, however, not capable of being killed. This craving for worldly pleasures is,

[31] 1. 'extending upto thirty-six leagues' Sdh1. 142. 2. cf. 'dasayojanasahassaṃ devanagaraṃ aḍḍhatiyā ca accharākoṭiyo...majjhe bhinditvā dinnaṃ sampattiṃ' J. iv. 357.6-7. 3. Pavolini is obviously wrong in giving the number as 6,300,000 koṭis. GSAI, x. p. 184.

surely, the root cause of disaster. Thus indeed-

The man who is smitten by excessive longing thinking: 'Here it is better; here it is comfortable',¹ ever acquires no happiness whatsoever in this world or in the next. (3)

By craving is grief caused; by craving is fear caused. To him that is free from craving there is no grief; whence fear? (4)

The man who is a slave of craving in this world meets with suffering such as the amputation of his hands caused by kings, thieves and enemies, and is smitten. (5)

With all his strength a wise man should get rid of that desire because of which, once produced with regard to fields, property, gold [coins], cattle, horses and servants, men are ^{always} vanquished. (6)

[33] ^{Then,} smitten by excessive longing, his vital principle deteriorated; and decrepitude assailed his body. The human body does not indeed perish in heaven.¹ Hence he fell down from heaven and entered the pleasure garden of Bandhumatī. The gardener informed the royal household that he had arrived. The king² came from the palace, and had a seat prepared in the pleasure garden itself. Then Mandhātu, lying down on the noble seat set up in the pleasure garden, lay in his sleep from which there would be no awakening. Then the ministers asked him: 'O King, what are we to say after your [demise]?' 'After my [death], you should convey to the people this message: 'Mandhātu the great king passed away after having reigned as the Universal Monarch over the four Great Continents surrounded by two thousand islands, having reigned among the Cātummahārājikas and having reigned in heaven for the length of a period covering the

[32] 1. Sdhl. 143 gives the simile of the oxen who, tempted by green pastures, cross a river again and again, ignoring the peril of crocodiles, etc.

[33] 1. The Elder Rāhula, the Buddha's son, is reported to have passed away in the Tāvatiṃsa heaven. CSM, p. 136. 2. 'Mandhātu's eldest son' Sv. 30. 'King Varamandhātu, son of that king' Sdhl. 144. The Buddhist tradition preserves the names of Mandhātu's grand son Cara and great grand son Upacara. J. iii. 454.17-18. See Intro., 5.3.3.

life spans of thirty-six Sakkas."³ Having announced this he died and went the way of his deeds. In order to explain this the Exalted One uttered the following stanzas amidst the great fourfold assembly:

So long as the moon and the sun go round, and the Quarters shine with their lustre, the living beings, all of them, indeed, dependent on the earth are slaves of Mandhātu.⁴ (7)

A wise man knowing that there is no satisfaction in sensual pleasures even with a rain of gold pieces, and that desire affords little pleasure and is painful (8)

Does not find delight even in heavenly sensual pleasures. He, the disciple of the Perfectly Enlightened One, becomes devoted himself to the annihilation of craving. (9)

Hearing that many attained to the Fruit of Stream Entry and the like.

'Thus craving, enslaving the noble ones whose course for the attainment of enlightenment is fixed, causes suffering. Why speak of ones like me whose career is not fixed?' Thinking thus, O friends, discard that[craving] and devote yourselves to the three Objects of veneration. (10)

End of the eighth story of Mahāmandhātu⁵

Here begins the story of Buddhavamma the merchant in its regular order:

[34] In the city of Pāṭaliputta in Jambudīpa, it is said, there was a merchant called Buddhavamma who earned his livelihood by trade. At a later time he travelled about with caravan leaders through villages, townships, provinces and kingdoms, engaged in trade. At that time the Exalted One, accompanied by many thousands of bhikkhus, had set out on a journey through the countryside, rescuing many deities and men from the wilderness

[33] 3. 'for one hundred and twenty-nine koṭis and sixty million years' Sdhl. 145. 4. 'saranno schiave (dei loro desideri) tutte le creature nate sulla terra come Mandhātā', GSAI, x. p. 185. 5. For other references to this character, see J. ii. 310.21ff. where an identical version is found, and MSV., p. 44ff., p. 60ff.; Divy. p. 130ff., etc. See also, BHSD, 430A; DPPN, ii. 444-5.

of samsāra. Then he saw the Exalted One, adorned with the thirty-two characteristic marks and the [eighty] minor marks, shining forth like the radiant golden Meru, and surrounded by a great assembly of bhikkhus. On seeing him, with his body pervaded with extreme joy, he approached the Exalted One¹ with his hands folded in salutation, worshipped him, and invited him for a meal in the evening, as he was not acquainted with the Teaching of the Enlightened One. Then the Exalted One said to him: 'The Tathāgatas abstain from untimely meals.' Then he worshipped the Exalted One and enquired: 'What, Venerable Sir, will the Exalted Ones partake of in the afternoon?' Then, with reference to his talk, the Exalted One [declared]: 'There are eight kinds of beverages fit for the Tathāgatas to drink in the afternoon, viz., the drinks [prepared with] mangoes, rose apples, coca plants, moca plants, phārusaka² fruits, honey, grapes and roots of the water lily.'³ Hearing that the merchant prepared a drink of grape [juice] mixed with the essence of palm sugar, and offered it to the Order of bhikkhus headed by the Enlightened One. The Teacher with his assembly of bhikkhus, having partaken of the beverage of essence, preached the dhamma to him and set out on a journey over the countryside.

[35] He too, become glad at heart, returned and while engaged in trade in this and that Province, came to the wilderness called Mahāvattaniya.¹ There the water[stock] in all of their waggons became exhausted. There was no water for all the men and the oxen there. Then that merchant, overcome by thirst, moved about from waggon to waggon in search of water. Now the men in a certain waggon saw him and said out of pity: 'Come here. There is a little water in this vessel. Drink [that].' Thereupon he went and drank the water. To him that taste was like that of a drink of grape juice. Even as he drank he thought: 'To-day there has arrived the result of the drink of grape [juice] given formerly by me to the Perfectly Enlightened One!' With his mind astonished and amazed, and experiencing

[34] 1. Sdh1. 128-9, elaborating the Buddha's personal beauty, compares the merchant to a capḍāla meeting a cakkavatti king. 2. Skt. parūṣa; Buddhist Skt. pārusaka, pāruṣika, or pāruṣyaka. Pavolini notes:
(Continued on the next page.)

cheerfulness, he went and himself opened the lid of the vessel. The whole vessel was full of the drink of grape [juice]. ^{Thereupon he,} seeing the beverage tasteful, nourishing, inexhaustible and comparable with a divine drink, and with his body pervaded with extreme joy, announced: 'Let all drink the beverage.' Hearing that all assembled, and seeing the beverage, became astonished in their minds. The merchant, explaining the [supernormal] power of the Enlightened One in their midst, said:

'O friends, behold this supernormal power of the Great Sage, inconceivable, marvellous, producing results here and now, and without delay. (1)

'With my mind gladdened, a drink was given by me to the Enlightened One. By the power of the Enlightened One that gift has borne fruit just now. (2)

'A sweet water, nutritious as the food of the gods, cool, wonderful, inexhaustible and like a divine beverage of the divine ones has come into being. (3)

'What wise man, pray, would not make to the virtuous the excellent gift that yields happiness in this world as well as in the next? (4)

'May all drink the sweet water taking as much as they desire, and filling the vessels depart as they wish. (5)

Pianta non identificata; il Diz. di Pietroburgo: "eine bestimmte Blume", GSAL, x. p.190 n.36. Acc. to Dutt, 'Grewia asiatica', BHSD, 343A. In Sri Lanka, the fruit is identified with Flacourtia inermis Roxb. (Sinhala: ugurāssa or boraḷudamunu). Sinhala Viśvakoṣaya, vol. 4, p.378B. 3. Ss. p. 86 has a note on these eight kinds of beverages. In the Vin. i.246 the Buddha is reported to have permitted these eight kinds of drinks after a conversation with Keṇiya. MSV. p. 2, 156, etc. refer to them as yāmika bhaiṣajya, but the list gives: coca, moca, kola, aśvattha, udumbara, pāruṣika, mrđvikā, and kharjūra.

[35] 1. 'devoid of water and fire-wood' Sdhl. 130.

[36] And saying thus, he gratified all men and oxen with the grape juice alone. Even though many people who had come from here and there partook of the beverage, yet that beverage remained inexhaustible. Then the merchant, having engaged in trade together with the caravan leaders, was returning to his own city when he went to Veḷuvana thinking: 'I will go [home] after visiting the Teacher.' He worshipped the Teacher and, being permitted, sat at a respectable distance. The Teacher, too, had a sweet friendly conversation with him. The upāsaka too, saying: 'Venerable Sir, having seen your miracle I became gladdened and have come here thinking: "I will go [home] after worshipping [you]."' Such and such was the miracle', narrated it in detail. Then the Exalted One preached the dhamma to him. Having listened to the dhamma, he invited the Teacher for the following day, bestowed on him a great gift of alms, and went back to his own house. From that time onwards, he performed acts of merit beginning with charity, and passing away from there, was born in heaven in a golden celestial mansion twelve leagues in extent, surrounded by divine nymphs, and endowed with divine lordship. In order to reveal his former deed, there were here and there bejewelled pots filled with the celestial drink of grape [juice]. Partaking of that beverage deities would dance, make music and sport.

A man not knowing the great worth of the Conqueror thus acquires extensive enjoyment through the gift of mere water. You, O friends, who are aware of the multitude of qualities of the three Objects [of veneration] do certainly attain distinction by gifts¹ made to the virtuous. (6)

End of the ninth story of Buddhavamma the merchant

[36] 1. 'of the four requisites (sivupasa-dānaya), i.e., robes, alms-food, lodgings and medicine' Sdhl. 134.

Here begins the story of Rūpadevī in its regular order:

[37] In the past, it is said, at the time of Vipassī the Exalted ^{there was a city (called) Bandhumatī.} One, ^{and} a certain village girl in that city, while roaming about in the monastery, saw a sick bhikkhu, and moved at heart, approached him, worshipped and enquired: 'Venerable Sir, what malady afflicts your body?' When he answered: 'Sister, a serious malady afflicts me', ¹ she invited him saying: 'In that case, Venerable Sir, I will allay that illness', went home, informed her parents of that matter, and having caused them to give their permission, ² prepared on the following day a medicinal meal of varied and excellent taste. Then, on the following day that bhikkhu, having put on his robe, ^{and stood [there].} went to her house while going about for alms. Seeing that the Elder had come, and become gladdened, she took his bowl, arranged a seat and gave it to him. To him seated there, she showed reverence by serving him well with food. Then by the power of her faith that malady was allayed as soon as he had eaten. Thereupon, with his illness allayed, he did not go to her house on the second day. Then she went to the monastery, ³ worshipped him and asked: 'Why did you not come?' When it was said: 'Sister, my illness is allayed by that [medicinal food]. ⁴ That is why I did not come', she said 'Very well, Venerable Sir', and become cheerful, returned straight home.

[38] On account of that act of merit, on her death she was born in heaven. At that place there appeared for her a golden celestial mansion of twelve leagues. Enjoying heavenly superiority, she spent six buddha-intervals ¹ there, and at the time of our Exalted One was conceived in the womb of the wife of the senior brahman in a distinguished brahman

[37] 1. Acc. to Sdhl. 303, he did not know what the disease was.
 2. Sdhl. 303 has 'ovun givisvā gena' which indicates a causative form.
 3. She was afraid that her preparation might have worsened his illness. Sdhl. 304.
 4. This tr. is supported by Sdhl. 304. The alternative tr. of tena as 'by him' (Ss. p. 93) is not desirable for the monk's answer cannot begin with the enclitic form me which follows in text.

[38] 1. The long period that intervenes between the passing away of one Buddha and the advent of the next.

family in the city of Devaputta in Jambudīpa. Attaining maturity, she came out of her mother's womb. From the time of her coming out of her mother's womb onwards, every day there would appear [at her house] about eight nālis² of husked sāli rice. Her parents who rejoiced on seeing the abundance of her beauty named her Rūpadevī. At a later time they united her with a suitable boy. Now, when she, taking about one nāli of rice, starts cooking it, there appear vessels full of whatever she wishes: curries such as fish and meat, dairy products such as ghee, butter, curd and milk, spices such as cummin seed and black pepper, and commodities such as bananas, jaṅ fruits, honey and molasses. No soft or solid food, taken in her hand would become stale. Even though she, taking a pot of boiled rice, would feed the people inhabiting the whole city, yet there was not to be perceived a place from which as much as a single spoon of rice was taken. She was endowed with such inexhaustible merit. She became as famous as the sun and the moon in the whole city of Devaputta.

[39] Now inviting five hundred bhikkhus, she would regularly feed them at her house itself. Then, amongst them the Elder named Saṃgharakkhiṭṭa the Great who had attained to analytic insight saw with his divine eye the supernormal power of her merit and thought: 'This [lady] does not know the action done by her in the past. Let me rather reveal that to her.' One day while delivering a benedictory talk after having eaten at her abode, he asked her: 'Do you, sister, know the action done by you in the past?' She said: 'I do not know, Venerable Sir. I would like to hear it.' Then, revealing her former deed, he said:

Ninety-one aeons ago there appeared in the world a Leader, Vipassī by name, who was the Supreme Leader of the world, with his bonds cut off.(1)

[38] 2. Eight pasatas make one nāli. Pavolini remarks that the measure seems to have varied acc. to the country. GSAI, x. p. 195 n.45. See also, PTC, ii. 469.

At that time you were a village girl in that charming city. While wandering in the monastery, you saw a disciple of the Conqueror (2)

Who was sick, emaciated and pale, breathing [hard] from moment to moment. Seeing him and moved at heart, you invited that sage, (3)

And gave him medicine as well as food. Thereby that ascetic became free from illness, turbulence and distress. (4)

Then, passing away from there, on account of that act well-done you were born in heaven, richly endowed with all sensual pleasures. (5)

There, by the power of your merit [there appeared] a bejewelled mansion, beset with hundreds of gem-set pinnacles, and decorated with turrets, (6)

Having many hundreds of apartments, adorned with beds and couches, with hundreds of nymphs, and full of dance, songs and the like, (7)

Adorned with rows of gardens possessing clusters of trees such as plantains, mangoes, rose apples, king coconuts, betel palms, punnāgas, pāṭalīs and nāgas.¹ (8)

Full of lakes which are adorned with groves of red and blue lotuses, water lily and jasmine, and [resorted by] female cranes² together with rows of bees intoxicated with honey. (9)

In such a celestial mansion which gladdens the mind, having great wealth and full of constant festivity together with numerous divine beings and divine nymphs (10)

Thus enjoying great glory in the heavenly plane, you spent a long time there, and after Gotama the Conqueror passed away, (11)

[39] 1. In addition to these trees, Sdhl. 305 mentions bread-fruit (del), pine (devduru), wood-apple (beli), camphor (kapuru), coconut (pol), muhulu (Mimusops Elengi), kobōlīla (Bauhinia Variegata), ḥsaḷa (Paspalum Frumentaceum), etc. 2. SD 10 explains: 'sārasīsarasaṃkule ti sārasī vuccanti haṃsā; pañcavaṇṇehi haṃsehi sevitasareṇa ākulo ti attho.' cf. '..... haṃsāvalīn visin nirantara vū' Sdhl. 305.

You are at present born in a well-known family in Jambudīpa, as an abode of merit, wisdom and virtues, foremost in beauty and of agreeable speech. (12)

That was your marvellous divine supremacy in heaven, and all this is your human happiness here in this world. (13)

At the time of Vipassī the Sage you offered alms to that one bhikkhu who was sick, and its fruit is such. (14)

Acts of merit should, indeed be ^{always} performed by him who desires the state of happiness. Therefore, O good lady, always be zealous for acts of merit. (15)

He thus explained her action performed in her former birth and exhorted her saying: 'Now be earnest in acts of merit.' Listening to the Elder's preaching of the dhamma, and being extremely delighted, she was from that time onward deeply engaged in charity and the like, and performing meritorious deeds, through that very cheerfulness, entered upon the Stream and became a noble female disciple.

Thus, that young lady, with a modicum of virtue and unaware of the true meaning of meritorious acts made a gift of alms to a bhikkhu and obtained both divine and human happiness. Why do you then, O friends, who know about the ripening of merit, not obtain tranquillity? (16)

End of the tenth story of Rūpadevī

Here ends the First Section

[beginning with the story] of Dhammasoṇḍaka

Here begins the story of King Nandiya^{1a} in its regular order:

[1] One hundred thousand aeons ago there appeared in this world the Teacher named Padumuttara¹ who dwelt rescuing the world together with the gods from the wilderness of samsāra. At that time, it is said, a certain householder² having listened to the Teacher's preaching of the dhamma with his mind gladdened invited the Order of bhikkhus headed by the Enlightened One, prepared a great gift of alms, decorated his mansion like a divine mansion, arranged a magnificent seat worthy of the Enlightened One, and going [to the monastery], requested the Exalted One: 'Venerable Sir, this is ^{the} time for the Exalted One to come to the refectory.' Then the Exalted One, surrounded by the Order of bhikkhus, went with the great supernormal power of an Enlightened One and sat upon the noble seat of the Enlightened One that had been arranged [for him]. Then the householder thrilled and elated, together with his following served the Exalted One with numerous delicious foods and drinks. Then the great disciple named Vasabha, pre-eminent among those who observe dhutaṅga³ vows in that Exalted One's Teaching while going about for alms observing the vow of going about for alms in a systematic order,⁴ stood at that householder's door. Then he, seeing the Elder, requested him: 'Venerable Sir, the Teacher is seated inside the house. You too, [please] enter.' The Elder went away without entering at all.⁵ The householder approached

[1] 1. He was so named as rains of lotus flowers fell on all auspicious days in his life beginning with his conception. Sdhl. 184. See also, DPPN, ii. 136. 2. 'named Vedeha possessing numerous koṭis of wealth in the city of Haṃsāvati' Sdhl. 184. See, Intro., 2.2.5. 3. See, PED, 342A; BHSD, 285B. 4. cf. 'sapadānacārī - avokkammacārī anupubbacārī. Gharapaṭipāṭiṃ ahaḍḍetvā aḍḍhakulaṃ ca daḍḍakkulaṃ ca nirantaraṃ pavisaṃāno ti attho.' ApA., p. 162. 5. Once the Elder Kassapa the Great was actually prevented from entering the house of Anāthapiṇḍika. MSV, p. 52; Divy., p. 51.

1a. See note on p. 202.

the Exalted One, told him about that matter, and said: 'Venerable Sir, is there in the world along with the gods one who is far superior even to the Exalted One in virtue?' Then [the Enlightened One],⁶ pointing out the simile of the son and describing the Elder's virtues, said as follows:

'The sons of the Sage who are contented and have undertaken the dhutaṅga vows, flawlessly guard the moral restraints of the Pātimokkha and the like. (1)

'Like haughty warriors engaged in a constant battle with Death, they are the ground for the merit of the gods, men and the like. (2)

'I wear colourful robes made of even Sīveyya⁷ cloth. The sons of the Enlightened One, the great elephants do not wear the like. (3)

'Devoid of covetousness and greed, they wear rags from a dust heap having joined together pieces of cloth like rags for dressing wounds. (4)

'I, Sir, always accept invitations from upāsakas. The sons of the Fully Awakened One do not, indeed, accept invitations from upāsakas. (5)

'My sons, free from the greed for taste, are content with whatever they receive, coarse or exquisite, by [begging for alms in] a systematic order. (6)

'I lie down on comfortable and well-spread beds. Fearful of the dangers of samsāra, they do not lie down. They keep their movements [restricted to] standing, sitting and walking. (7)

'I live in mansions having many floors. Those sons of the Enlightened One never enter such roofed [places]. (8)

[1] 6. Sdhl. 185 adds four honorific terms qualifying the Buddha (asamasama, apratipudgala, ananyasādhāraṇa, and tribhuvaneśvara), probably to emphasize that the Buddha, despite his praising the disciple, was unparalleled. 7. Sdhl. 186 has: 'expensive (māhāṅgi) robes made of Sīveyya cloths'. cf. 'Sīveyya-vastramaya vū' Ss. p. 102; Gs. p. 39. Not in PED. Geigers translate: 'Ich trage farbenprächtiges Gewand und sogar eines aus dem Sīvilande', G. p. 39. SD 11 has 'Sīveyyan ti Sīvaraṭṭhe jātaṃ'. Ven. Pandit M. Ratanasāra thera of Kālaṇḍiya, Sri Lanka drew my attention to the explanations given in the Samantapāsādikā. The most acceptable among them is: 'Siviraṭṭhe kusalā itthiyo tīhi aṃsūhi suttaṃ kantanti. Tena suttana vāyitavatthaṃ etaṃ' Sp. 1118.

They delight at the roots of trees, in cemeteries, and in the open air, cultivating the best [forms of] meditation leading to the destruction of existence. (9)

I live in villages, leading people to happiness. Those sons of mine, being in seclusion, delight in solitary lodgings. (10)

This great Elder Vasabha is a far greater one among them. Being pure, with sins shaken off, and foremost [among those who observe] the dhutanga vows, he is famous in my Teaching. (11)

[2] Thus the Exalted One made known the virtues of the Elder as though raising his hand and stretching toward the orb of the moon. Thereupon, having heard the account of his virtues and being himself desirous of that position of honour, he prostrated himself at the Exalted One's feet aspiring for that position of honour, thinking: 'Let me rather become in the future pre-eminent among those who observe the dhutangas in the Teaching of another Perfectly Enlightened One.' The Teacher investigated that matter and made the prediction: 'After one hundred thousand aeons from now there will appear a Teacher named Gotama. At that time, become the foremost among those who observe the dhutangas, you will be known as Kassapa.' Being cheerful in his mind, he thenceforward performed acts of merit, passed away therefrom, and, whilst enjoying ^{divine} prosperity among the gods and men, became a brahman by the name of Ekasāṭaka¹ at the time of the Perfectly Awakened One Vipassī, and gave a great gift of alms. Passing away therefrom he was born as the merchant of Vārāṇasī in the city of Vārāṇasī subsequent to Kassapa the Perfectly Enlightened One's passing away in perfect nibbāna, and having honoured his bodily relics and practised meritorious deeds beginning with charity, passed away from there, and while moving on in samsāra, was born as a certain householder in Vārāṇasī at the time when human beings had a life span of ten thousand years.² This householder on his part, while taking a stroll

[2] 1. 'Single-Cloak'. For his story, see CSM, pp. 130ff.; DPPN, i. 451f. ThagA., iii. 123f. gives the story which may have also been included in the original Sahassavatthu Aṭṭhakathā. 2. This was after the end of Kassapa the Buddha's period during which men lived for twenty thousand years. Sdhl. 188.

in the jungle, saw a certain Paccekabuddha in a forest haunt in a province on the border. And that Paccekabuddha who was sewing a robe there began to fold it up and put it aside since the binding was insufficient. Seeing him, the householder asked: 'Venerable Sir, what are you doing?' Questioned by him, the Paccekabuddha, on account of his being satisfied with little, did not say anything. Realizing that the cloth for the robe was inadequate, he placed his upper garment at the Paccekabuddha's feet and departed. The Paccekabuddha took it, and fixing it on the binding, made his robe and put it on.

[3] Having expired at the end of his life span the householder was born in the realm of Tāvatiṃsa, enjoyed divine prosperity for the length of his life span there, and passing away from there, was born in a certain town situated about three leagues away from Vārāṇasī. His parents named him Nandiya.¹ He had seven brothers. Engaged in various occupations, the remaining six brothers took care of their parents. Nandiya, however, being accustomed to inactivity, used to stay just at home. Hence the rest would be angry with him. His parents too, addressing Nandiya, would admonish him. But he would just remain silent. Now at a later time, a festival was announced in the village. He then said to his mother: 'Mother, give me a cloak. I will celebrate the festival.' She took out a washed garment and gave it to him. 'Mother, this is rough.' She took out another one and gave it to him. He rejected that, too. Then his mother told him: 'Son, unto such a family are we born that we have no merit to get [clothes] finer than this.' 'Mother, I shall go where they are available!' 'Son, I would wish for you the acquisition of the kingship in the city of Vārāṇasī on this very day.' Saying: 'Very well, mother', he saluted his mother, circumambulated her, and departed saying: 'I go.' It occurred thus, however, to his mother:

[3] 1. The name is variantly written as Nandi, Nandika, and Nandiya. The form Nandiya is retained throughout the tr. This seems to be the more widely known form of this name. See, DPPN, II, pp. 26-28.

'Where will he go? As before, having sat here or there in a house he will return.' Impelled by the course of merit he, however, set out from the village, and going to Vārāṇasī, dwelt in the house of the army officer.²

[4] Now one day, dozing while seated talking with his servants, he had a dream. His intestine, coming out of his mouth, spread over all Jambudīpa and entered into his very stomach.¹ Awakened, and being horrified, he made a great noise. Then the great army officer questioned him. Nandiya said: 'I had a dream.' Then, when asked what it was like, he described it. Then the army officer asked a female wandering ascetic who frequented his house about it: 'What is the consequence of that?' The female wandering ascetic said: 'If Sir, a woman sees it she would get consecration even within seven days. If a man sees it, he would likewise become king.' Hearing that explanation of hers, the army officer thought: 'I will make him a relation of mine,' and summoning his seven daughters, asked them in succession: 'Would you live with Nandiya?' All the others refused saying: 'We do not know whether this newcomer is a high caste or a low born.' Then he asked the youngest. She consented thinking: 'To whomsoever my parents bestow me I will not violate their word.' Thereupon the army officer summoned Nandiya, gave his daughter in marriage to him, and bestowed great wealth upon him.

[5] On the seventh day thence Nandiya, while walking here and there, thought: 'I will see the royal pleasure gardens of the king', went there, and lay on the auspicious slab of stone, covering himself head and all. And it was the seventh day since the death of the king of Vārāṇasī. The ministers and the royal chaplain had the king's body

[3] 2. 'senevi-rad' Sdhl. 191.

[4] 1. MSV, p. 23 records a similar dream which is described as 'auspicious' (śobhana).

cremated and, seated in the royal courtyard, took counsel: 'The king has one daughter only. He, however, has no son. The kingdom will not last without a king. Let us send forth the state carriage.' They yoked four Sindh horses, having the colour of the petals of the white lotus, placed in the chariot itself the fivefold royal insignia with the white parasol of state as the first,¹ and sending forth the chariot caused musical instruments to be played from behind. Emerging through the eastern gate the chariot faced the pleasure gardens. Some said: 'It goes towards the pleasure gardens out of habit. Let us stop it.' The royal chaplain said: 'Do not stop it.' The chariot circumambulated the young man and stopped, ready to be mounted. Having lifted the corner of the covering and examining the soles of his feet, the royal chaplain said: 'He is able to hold sole sovereignty over the four great Continents surrounded by the two thousand islands, let alone this Continent', and in order to test his courage caused the musical instruments² to be played thrice. Then, uncovering his face, the boy looked at them and asked: 'With what purpose have you come?' 'Sire, the kingship has devolved upon you.' 'Where is the king [now]?' 'Lord, he is gone to heaven.' 'How many days have passed now?' 'To-day is the seventh day.' 'Is there no son or daughter?' 'There is a daughter, Sire, but there is no son.' 'If so, I will reign.'

There and then they had a pavilion for consecration erected, adorned the royal princess with all ornaments,³ brought her to the garden, and performed the prince's consecration.

[5] 1. i.e., the fan (vālavījanī), diadem (uṇhīsa), sword (khagga), canopy (chatta), and slippers (pādukā). PED, 173B. Sdhl. 192 lists them in a different order. 2. 'such as great drums, talapparavindam, and raṇaraṅgaghoṣā', Sdhl. 193. 3. 'viz., paṭṭakāra, pamuttiliṅgam, kādu-kāppu, koṇḍamal, etc.' Sdhl. 193.

[6] After he was consecrated, they brought to him a garment which was worth a hundred thousand [coins]. He asked: 'What is this, friends?' 'Sire, it is a cloak for wearing.' 'Is it not coarse, friends?' 'Sire, among garments for the use of humans there is nothing finer than this.' 'Did your king put on such clothes?' 'Yes, Sire.'

Saying: 'I do not think your king was meritorious', [he ordered]: 'Bring me, then, a golden vase. I will obtain a garment.' They brought a golden vase. Having stood he washed his hands, rinsed his mouth, and taking water in his hand sprinkled in the direction of the East. Immediately, cleaving the solid earth there arose sixteen wishing trees. Again he took water in his hand [and sprinkled] the South, the West, and the North. Thus he sprinkled all the four Quarters. There arose sixty-four wishing trees¹ in all [four] Quarters, sixteen in each. Having put on one divine garment and covered himself with another, he ordered: 'Cause a drum to be beaten announcing: "Let the spinning women in the kingdom of King Nandiya not spin", had the parasol [of state] raised, and seated on the splendid back of an elephant,² entered the city having gaily decorated himself, and ascending the palace enjoyed great abundance.

the fruition of the binding of the robe given to the Paccekabuddha at that time! Hence the Ancients have said:

Just as there arises from a seed, merely the size of a mustard, a banyan tree luxuriant with hundreds of branches, great,³ and resembling a black cloud, (12)

[6] 1. The number seems to have been increased in due course. ThagA. iii. 128 mentions 32 (dvattimsa kapparakkhā) only. Acc. to Ss. p. 113 n.5, the Manorathapūraṇī also has this number. Sv. 75 and Sdhl. 194 support the number 64. 2. The elephant was decorated like a golden mountain with the ornaments of pearl garlands, kumbhālaṅkāra, golden nets and karpacūlikā. Sdhl. 194. 3. 'mahā ti mahanto, brahā ti vā pāṭho'. SD 11. But Sdhl. 194 takes mahā to qualify the cloud (nil mahā mē kuḷak)

Realizing that there likewise come into being great results from infinitesimal acts of merit, let the wise man not belittle an act of merit thinking that it is insignificant. (13)

[7] As time thus went on, one day the queen, seeing the king's prosperity, displayed a mood of pity saying: 'Oh! Poor [King]!' ¹ Being asked: 'What is this, my queen?' she said: 'O King, very great is your prosperity on account of having done good in the time which is past. Now do perform acts of merit for the sake of your future.' 'Whom shall we give to? There are no virtuous ones.'

She said: 'O King, Jambudīpa is not devoid of arhants.² You prepare alms and I shall obtain arhants.' The following day the king caused a costly gift of alms to be prepared. Right early the queen, having undertaken the vows of the act of Observance, mounted the upper story of the palace and, facing the Northern Himālayas, casting flowers upwards saying: 'If there are arhants in this direction, let them come here and accept our alms', lay down upon her breast. Then those flowers went through the air and fell at the feet of the Paccekabuddha Mahāpaduma, the seniormost among the five hundred Paccekabuddhas who were the sons of Padumāvati³ and were living in the Himālaya region. It is so, indeed-

Ab! Behold now, O friends, the marvel of the meritorious deed. Even inanimate flowers are active in the work of messengers.⁴ (14)

[7] 1. Sdhl. 195 has 'extremely wretched' (itā bāgāpat) for tapassī in the text. cf. 'bahv anena tapasvinā pāpaṃ kṛtam' Av., p. 108.30, 127. 2. BHSD, 249B cites 'tapasvanī', 'poor wretch'(f.). See also, 3.10.31a and tr. thereof. 2. 'Jambudīpa is about ten thousand leagues in circumference; consisting of about eighty-four thousand kingdoms; decorated with fifty-six mines of precious stones; endowed with ninety-nine dropamukhas; adorned with ninety-six koṭis of villages, and has been the abode of righteous Universal Monarchs, Buddhas and Paccekabuddhas.' Sdhl. 195. 3. For the legend of Padumāvati, see CSM, p. 112; DPPN, ii, 135. See also, Intro., 2.2.6. 4. J. iii. 470.27ff. refers to another occasion on which flowers were sent forth as messengers inviting for alms. This a very common feature in Av. (p. 1, 20-23, etc.)

The wise man, desiring to bring everything in the world under his own control should always perform acts of merit with all vigour. (15)

[8] Knowing that Mahāpaduma the Paccekabuddha then addressed the rest of his brothers: 'Sirs, King Nandiya invites you. Accept his invitation.' Having accepted that, they immediately came through the air and descended at the northern city gate. People informed the king: 'Sire, five hundred Paccekabuddhas have come.' The king went there together with his queen, worshipped them, and taking their alms bowls, made the Paccekabuddhas ascend into the palace, bestowed a gift of alms on them there, and at the end of the meal having laid down: the king at the feet of the seniormost of the congregation and the queen at the feet of the youngest of the congregation, made them consent saying: 'Let the venerable ones not be inconvenienced with regard to the requisites; let us not be deprived of merit. Consent to our request for your stay here.' He had dwelling places and the like constructed in the garden and looked after the Paccekabuddhas for the length of their lives. When they passed away in perfect nibbāna, having caused the sacred festivities to be held and the cremation done with sandal wood, aloe wood and the like, he collected the remains and set up a cetiya. [The king], become agitated thinking: 'Death shall come even to such great sages¹ possessing great supernormal power, not to speak of men like myself', established his eldest son in kingship and himself went forth from home taking to the ascetic life of a recluse. The queen too, thinking: 'What can I do now that the king has become an ascetic?' took up the ascetic life. And both of them, living in the [royal] gardens, practised the jhānas and the intuitive knowledge, spent their time in the bliss of the jhānas, and were reborn in the brahma-world at the end of their life span. At the time of our Exalted One they were reborn in a brahman family and went forth [from home into homelessness] in the Teaching of

[8] 1. 'who have fulfilled Perfections for two Incalculables and a hundred thousand aeons' Sdhl. 197.

the Enlightened One. At that time King Nandiya, become the foremost among those who observed the dhutaṅgas, the Elder Kassapa the Great by name, became as famous as the sun and the moon in the world. After the Exalted One's passing away in perfect nibbāna he made the Teaching of the Enlightened One extremely resplendent.² His wife, too, was called Bhaddakāpilānī.

A[man] having formerly while walking in the jungle given a mere [piece of cloth] for the binding of a robe to a Paccekabuddha became a lord of the earth possessing great supernormal power, making his country resplendent like the land of Kuru. (16)

You too, friends, do indeed bestow lavish gifts of alms on the virtuous. That will be your support in the subsequent lives like a wishing gem or an excellent wishing tree. (17)

End of the first story of King Nandiya³

Here begins the story of a certain man in its regular order:

[9] Subsequent to our Exalted One's passing away in perfect nibbāna, there lived a certain poor man in a certain village near Pāṭali-putta. One day this man, on his part, while going to another village having dressed himself in two garments, arrived at a great forest. Seeing him who was going in this manner, a thief followed him thinking: 'I shall take ^[man's] this [clothes].' Seeing the thief coming even at a distance he thought: 'I can neither run away from him, nor fight with him. This [man] will come [here] and surely take my cloth despite my unwillingness. And I too, could not leave [it] to him for nothing', and decided: 'I shall give it to him in charity.' Now the thief approached and took hold

[8] 2. 'by convening the dhamma-Council in the company of five hundred arhants under the protection of the great king Ajātaśatru', Sdh1. 197. 3. The story is a popular one, and there are several versions of it. ThagA. iii. 121ff. is close to the Rv. account in many aspects. See also, DPPN, ii. 476ff; CSM, pp. 130-32.

of his cloth. Then that man, having gladdened his mind, gave him the cloth saying: 'May this my gift of cloth be the source of happiness and enjoyment in life!' and as he was going along a footpath through the jungle avoiding the high way due to his being ill-clad,¹ he was bitten by a snake, and having died, was born surrounded by many thousands of nymphs in a golden celestial mansion of twelve leagues in the Himālaya region. Within the range of three leagues surrounding his celestial mansion there arose wishing trees. Seeing the great heavenly abundance, he said declaring his cheerfulness of mind:

'One's possessions having been merely conferred in charity, produce abundant riches and splendid divine supremacy. (1)

'[A celestial mansion] twelve leagues high, difficult to look at, captivating the eyes,² endowed with splendid turrets, all golden and lovely, (2)

'Full of multi-coloured flags and likewise decorated with bright canopies has arisen through my merit. (3)

'Divine cloths hang upon the extremities of the palace. Stirred by the wind, they look beautiful as though invoking the consumers of nectar [i.e., gods]. (4)

'Within the area of three leagues around my mansion there were arisen divine trees granting whatever is wished for. (5)

'There in my mansion I rejoice with dance, song, recitals and music in the company of many thousands of nymphs. (6)

'Such is the result of the cloth which was given, not quite properly, to a recipient not quite deserving. Who could elaborate the result obtained by him who properly bestows alms on a deserving recipient? (7)

[9] 1. The text has ducchāditattā. cf. 'duśchada - badly covering (the body)' MWD, 487C. Acc. to Sdhl. 300, he was naked. That authority further says that the man was like 'the niganṭha called Pūraṇa Kāśyapa who fled on the day of the Buddha's displaying the Paired Miracle'. 2. 'as though stealing the onlookers' eyes' Sdhl. 302.

Considering that by performing even such an act of merit a man attains to heavenly prosperity, worthy of the praise of sages, O friends, with your minds purified, bestow splendid gifts of alms on the virtuous in faith and be destined to excellence. (8)

End of the second story of a certain man

Here begins the story of Prince Visamaloma in its regular order:

[10] In the past, it is said, the Perfectly Enlightened One named Kassapa, having fulfilled the Perfections and attained to Omniscience, lived¹ in this Jambudīpa repelling suffering and bringing happiness to the world, and making living beings fill the great and noble city of nibbāna. At that time a certain man had listened to the Teacher's preaching of the dhamma, became devoted and having performed diverse acts of merit by bestowing gifts of alms on the Order of bhikkhus, keeping the moral precepts and performing the formal act of Observance; went to heaven like a person just awakened from his sleep, and was reborn in a celestial mansion made up of all kinds of jewels, surrounded by thousands of divine nymphs. There he remained for the length of his life span, and passing away therefrom, subsequent to our Exalted One's passing away in perfect nibbāna,² was reborn in the womb of the chief consort³ of Dhammāsoka the Great Lord of men, the Wielder of the Wheel of Authority in the city of Pāṭaliputta in Jambudīpa. When they were giving him a name, they designated him Visamaloma (Uneven Hair) since he was born with uneven hair on his head. In due course, reaching [the years of] discretion he became endowed with strength and possessed of great vigour. He was also handsome, good-looking, and amiable. He dwelt endowed with glory and a following.

[10] 1. 'with a life span extending for 20,000 years' Sdhl. 310.
 2. 'after the lapse of 216 years' Sdhl. 310. 3. Her name is not given. Aśoka had several chief consorts among whom Asandhimittā is the best known to the Pali tradition.

[11] Now at a later time, Dhammāsoka the great Lord of Men accompanied by eighty-four thousand [lesser] kings, and with an infinite army and equipage,¹ intent upon sport, went to the Himālayas, played as much as he pleased and returning, arrived at the river named Candabhāgā. That [river] was, however, a league wide and three gāvutas deep. At that time it moved with great force, full of great foam on account of newly arrived floods, and having a mass of numerous great waves, overflowing both its banks. Then the king seeing the river said: 'What man here, indeed, is able to cross such a mighty river?' On hearing this, Prince Visamaloma came [forward], saluted and said: 'Sire, crossing the river I can both go as well as come back.' Saying: 'Very well', the king agreed. Then the prince putting his undergarment firmly on, tied up his hair in plaits,² stood upon the river bank and jumping up eighteen cubits, splashed [into the water] at a distance of about an usabha,³ and began to cross. Thereupon, while crossing cutting through the fierce current at the time of his going and returning, he pulverized by striking with his hand the ferocious crocodiles that came to seize him, killing a hundred and twenty. He came out [of the water], rose upon the firm ground, saluted the king and so remained. Having seen that performance, the king became alarmed and thought: 'This [prince] is truly able even to kill me and seize the kingship. I should kill him.' When he reached the city, he had the prince summoned and said to his ministers: 'I say, put this man in prison.' They acted accordingly.

[11] 1. 'with an immeasurable army and chariots and waggons' (apamaṇa balasenaṅga hā yānavāhana sahita va) Sdhl. 311. But see, J. iv. 433.14 where 'balavāhano' is explained: 'mahāthāmasampanno'. 2. 'Having woven his hair into plaits hanging along his back' (karal koṭa hisa kē gotā piṭa helā) Sdhl. 312. Sv. 109 has 'sakabhattiyam katvā kese bandh- itvā' which suggests the same. cf. Skt. 'bhakti - division by streaks or lines, variegated decoration, row, series (etc.)', MWD, 743B. The word makaradantaka is used in this sense in Vin., ii.117, iv.47, etc. Ss. 125 follows Sdhl., but quotes the Ṭikā: 'makaradantiyā ti mahantena kaṭhara- daṇḍena...' which, as the learned editor remarks, does not fit in here at all. G. p. 49 has: 'band das Haar zu einem Knoten (?) auf'. 3. A linear measurement. cf. usabham vīsayaṭṭhiyam, Abhip. 966. Sinhala: 'is bak' Sdhl. 312.

[12] Now, four months elapsed while he was in prison. Then, at the end of the four months, the king had sixty bundles of bamboo sticks about sixty cubits in length brought, caused the internal joints to be cleared, filled their interior with molten iron, and setting them up in the royal courtyard, had Prince Visamaloma brought from his cell, and said to his ministers as follows: 'I say, let this prince cut with this sword these bundles¹ of bamboos into pieces four inches each. And if he cannot cut them, kill him.' Hearing that the prince said: 'I have spent a long time in prison. Afflicted with hunger, I was short of food. Now then, let me have a meal and then cut them.' They said: 'There shall now be no food for you.' He said: 'In that case I shall drink some water from the lotus pond.' Saying: 'So be it', they led him to the lotus pond. The prince went down into the pond, bathed himself, and diving into the water, ate as much mud as he desired,² drank water, came out, took the sword and soared a distance of eighty-eight cubits into the sky even while a great multitude of men was looking on, descended while cutting all the bundles of bamboos into small pieces of about four inches, reached the thick iron bars at the bottom, and hearing the sound of 'clink' threw away the sword-blade and remained weeping. When the royal guards asked: 'Why are you crying?' he answered: 'Among so many people here, I do not have a single friend. Had there been one, he would have told me about the presence of molten iron inside these bundles of bamboos. And knowing that I would on my part have cut these bundles of bamboo sticks into pieces of one inch!' Then the king, seeing the deed performed by the prince, became glad and caused the position of Viceroyalty as well as much wealth to be bestowed upon him. His acquisition of such excellence of [physical] power was not indeed on the strength of his caste, clan, family or region, nor of immoral conduct such as the destruction of

[12] 1. Text reads 'ime veḷukalāpe'. Sdh1. 312 has: 'those sixty bundles of bamboo sticks bound together' (tela ek va bāṇḍi huṇadaṇḍu sṣṭa-miṭṭiya). 2. Acc. to Sv. 110, he drank water only.

life. [And should one ask] 'What is it the power of?' It is the result of his acts of moral conduct such as bestowing gifts of alms on the Order of bhikkhus at the time of Kassapa the Perfectly Awakened One. It is therefore said:

At the time of Kassapa the Lord of Sages, a certain man approached the Fully-enlightened One and having listened to the well-proclaimed dhamma, (1)

Becoming a person who had gained faith, and being happy, then offered plenty of delicious food and drink to a virtuous bhikkhu. (2)

He gave robes, alms bowls and likewise waist bands. He also gave milk distributed on tickets, and many walking sticks. (3)

He made a gift, in like manner, of well-constructed abodes, beds, chairs and the like. He gave cloaks, blankets and so forth that prevent the cold. (4)

He made gifts of medicine³ for maintaining the bhikkhus' health. Having thus performed various acts of merit, he went to heaven. (5)

There he was born, possessing great supernatural power, in a celestial mansion, surrounded by celestial nymphs and followed by a host of gods. (6)

Enjoying himself with divine dances and songs, divine music produced by chorded instruments, and with numerous heavenly fortunes (7)

Having lived there so long as his life span permitted, in the beautiful city of Pāṭaliputta in Jambudīpa as King Dhammāsoka's (8)

Son he was born, possessing great [physical] strength and great power, extensive glory and great material possessions, and was devoted to [the Triple Gem] with the Enlightened One as the first. (9)

[12] 3. 'spices (kuḷubaḍu) such as dried ginger (siddiṅguru) and long pepper (vagapul), etc.' Sdh1. 310.

He who desires material abundance should therefore perform acts of merit, and further observe the moral precepts and develop meditation. (10)

Then, having acquired the position of Viceroyalty, the Prince while enjoying his abundance, honoured the great assembly of bhikkhus headed by Moggaliputtatissa the Elder through acts such as bestowing on them the requisites like robes, almsfood, lodgings and medication for the sick; observed the moral precepts; kept the formal act of Observance; and went the way of his deeds at the end of his life span.

By performing such an act of good conduct, being cheerful, one would become the partaker of diverse fortunes in successive births. You too, friends, perform acts of good conduct in proportion to your wealth, and thereby make the state of tranquillity come into your hand. (11)

End of the third story of Prince Visamaloma

Here begins the story of Kañcanadevī in its regular order:

[13] In Jambudīpa, it is said, there was a city worthy to be seen named Devaputta. ~~At that time~~ people for the most part used to celebrate the festival of the alms bowl. Taking the alms bowl used by the Exalted One, and performing various ceremonies of homage, they would hold a great celebration. This was called 'the festival of the alms bowl.'¹ At that time the king of the city of Devaputta caused a chariot, made of all kinds of jewels, to be embellished with all kinds of ornaments, had four Sindh horses possessing the colour of the petals of the white lotus yoked to it, and when the top of an eighty-cubit long ^{bamboo-stick was} finished with seven kinds of jewels by well-trained craftsmen, had the stone almsbowl used by the Teacher decorated with strings of pearls and the like, had it mounted on the top of the bamboo stick, had the bamboo stick placed in the chariot; had the city adorned like a heavenly city, had

[13] 1. The fate of the Buddha's alms-bowl is not undisputed. Mihirakula reportedly caused it to be broken into pieces. The Sinhala tradition on the other hand refers to this relic until the 13th century A.C. when it was enshrined in a thūpa at Kotmale. See, Mendis, op.cit., p. 71, 77.
2. According to SD 12, this was not a single pole, but was a series of bamboo sticks joined together (asītihaṭṭhubbedhe veluparamparāya agge).

banners and streamers and the like hoisted, had rows of pandals and festoons as well as full pitchers, rows of lamps and so forth set up, made [the chariot] go around the city with numerous display of homage, and having placed the relic of the alms bowl in a well-decorated jewelled pavilion in the middle of the city, had a grand preaching ceremony conducted for seven days. On that occasion many people in this and that province as well as deities, yakkhas, demons, nāgas, and supannas and others in human disguise would almost all come to that assembly. That ceremony of homage was of such wonderful [character].

[14] Then a nāga king, seeing a young girl ^{Possessed of sublime beauty,} who had never before approached a man [sexually], and ^{seated amidst} the audience gathered for listening to the dhamma, became enamoured of her. He entreated her in numerous ways and failing to obtain her [consent], became enraged and discharged a [poisonous] breath from his nostrils thinking: 'I will kill this [girl].' Because of the power of her faith, that failed to do any harm to her. Then the nāga enwrapped with his coil her whole body from her feet upward,¹ rested his expanded hood on her head, and so remained frightening her. She did not feel even the slightest discomfort through the power of her listening to the dhamma undistracted. When the night had dawned into day, seeing that, people asked the reason saying: 'What is this?' She too, explained the reason to them and made a solemn declaration of truth as follows. It is so indeed-

'Since my birth among men in this world I have been keeping celibacy. By that truth let the nāga immediately set me free. (1)

'As I did not yield to the nāga, afflicted with passion, by that truth let the nāga immediately set me free. (2)

'I conceived no anger against the nāga who, being furious, attacked me with a poisonous breath. By that truth let him quickly set me free. (3)

[14] 1. 'as though putting a jasmine garland round a golden setiya', Sdhl. 222.

'Listening to the noble Law I heard it with great respect and devotion. By that truth may the nāga quickly let go. (4)

'I listened from the very beginning without missing even a syllable or a word. By that truth may the nāga quickly let go. (5)

[15] At the end of the solemn declaration of truth, the nāga king, being extremely pleased with her, unwrapped his coil, conjured up a hundred expanded hoods, had her seated in the middle of them, and paid her the homage called 'Water Homage' in the company of many nāga youths.¹ Seeing that many inhabitants of that city, full of wonder and surprise, did homage with wealth of eighteen koṭis. It is so indeed-

In the world there is no friend, a giver of every wish, equal to faith. Behold the power of her faith! Men and nāgas honour [her] thus. (6)

In this very world she acquired considerable enjoyments of life. The faithful should therefore show reverence towards the Triple Gem. (?)

Now, having gained great riches in this way, she practised the vow of chastity for the length of her life, and expiring at the end of her life span, was conceived in the womb of the chief consort of the king in that selfsame city, and came out of her mother's womb at the end of ten lunar months. On the day of her coming out, however, there fell a rain of jewels over the whole city of Devaputta. Therefore they named her Kañcanadevī. She was all-pleasing and beautiful, resembling a celestial nymph. The fragrance of the blue lotus emanates from her mouth, and that of sandal wood from her body. Rays go forth from her whole body as from the morning sun. No lamp was required to illuminate a room of four cubits: the whole room becomes illuminated by the lustre of her body. The excellence of her beauty became known over all Jambudīpa. Thereupon the kings living in all of Jambudīpa sent presents to her father the king, seeking to obtain her. As she had no attachment to the five kinds of sensual pleasure, having obtained her father's consent she on her part went to a nun-

[15] 1. 'in the company of many nāga girls' Sdhl. 223.

nery, went forth [from home into homelessness], cultivated insight, and attained to arhatship along with the analytic insight.

Having thus listened indeed to the dhamma with due respect while observing moral precepts free from impurity, a young lady obtained diverse fortunes and attained to the annihilation of existence. Friends, do not ever be negligent in applying yourselves to perform acts of merit. (8)

End of the fourth story of Kañcanadevī

Here begins the story of the tiger in its regular order:

[16] In the city of Vārāṇasī near the kingdom of Cūla¹ in Jambudīpa there was a high way passing through a dusty mountain. There in its midst lived a tiger supporting his blind father stationed in a mountain cave. On a tree by the forest entrance of that same mountain road there lived a young parrot, Tuṇḍila by name. The two of them were dear friends of each other. At that time, a certain man living in a neighbouring village had a quarrel with his woman, and while going to Vārāṇasī, arrived at that forest entrance. Then seeing him, emaciated in body and miserable, the parrot moved at heart called to him, and asked: 'Friend, where are you going?' When the man replied: 'I am going beyond the jungle',² Tuṇḍila said: 'Friend, there is a ferocious and wild tiger in the middle of this forest region. He kills and devours all that are come upon. You do not go that way.' That luckless man, not heeding the word of the well-wishing parrot, said: 'I shall certainly go.' Tuṇḍila [said]: 'Then friend, if you go without turning back [listen]. This tiger is my friend. He would not seize you when he hears my word from you.' Disregarding that [advice] of his, and being ill-disposed in his mind towards the kingly parrot, he killed [the parrot] striking him with a club, and ate the meat having made a fire with fire sticks. Contact with the wicked certainly brings suffering both in this world and in the next. It is so indeed-

[16] 1. 'not far from the Coḷa country' (Soḷī raṭaṭa nuduru) Sdhl. 258.
2. See [17] n. 1 below.

If a man thinking: 'I kindled this, and this is mine', embraces fire with affection, it certainly burns his body. (1)

That serpent lovingly looked after with the gift of honey, milk and the like, should he be angered, will certainly bite his body. (2)

Thus was even the momentary association made with the vilest of men, of inferior birth, sinful, ungrateful, and wretched. (3)

A man, knowing thus: 'This one is wicked', should not form the association [with him] even for a moment. That yields misfortune. (4)

[17] Thereupon the wicked man ate the meat, and going on, arrived at the centre of the jungle.¹ Then the tiger seeing him made a loud noise and rushed forth in order to seize him. Seeing the tiger and being terrified, he remembered the parrot's words and speaking, said: 'O good fellow, I have come from Tuṇḍila your friend.' On hearing this the tiger became pleased in his mind, called to him saying: 'Come along, friend', conducted him to his own dwelling place, gratified him with food fit to be eaten, made him sit with his father, and went back to the jungle. Then his father, while conversing with him when his son was gone, learnt from his words that he had killed and eaten Tuṇḍila. Thereupon, when his son returned he said: 'Your friend has been killed by him.' Hearing this the tiger, dejected in his mind, went quickly to his dwelling place, called him saying: 'Friend, Tuṇḍila', and not seeing him but seeing his feathers that were plucked, he returned mourning and wailing: 'Undoubtedly my friend has been killed by him.' Now, when he was gone there that wicked man killed his father striking him with a stone,² and thinking: 'I will now kill the tiger also', remained hidden looking at the path by which the tiger would return. At that moment the tiger also arrived. On his arrival, become frightened by his majesty, he went and lay prostrate on

[17] 1. The word 'khaṇḍa' in text denotes a jungle. Not in PED. in this sense. Edgerton cites 'ye cānye parvatāḥ khaṇḍāḥ' (SP.355.6), but is not certain about meaning. BHSD, 203A. cf. pācīnakhaṇḍarājī which is translated as 'nāgenahiri kaḍaroda' in Sinhala. Probably the Tamil word 'kaḍai' is the basis of khaṇḍa in this sense. Sv. 131 has 'khaṇḍadvāraṇ' for vanadvāraṇ in our text. 2. 'teaching him [a lesson], as it were, not to carry tales in future' Sdh1. 260.

his chest at the [tiger's] feet, saying: 'O lord, give me my life.' The tiger, however, seeing the act done by him, calmed down his mind towards him and thinking: 'It is not befitting me to injure the man who conveyed the message of my friend',³ comforted him and sent him away in happiness saying: 'Go, my friend.' Contact with the good indeed thus brings happiness both in this world and in the next. It is indeed said:

Associate with good men alone. Make acquaintance with the good. In all circumstances, acquaintance with them is good, not evil. (5)

Intercourse with the good always brings happiness, and drives away suffering. Let living beings therefore have union with the virtuous alone. (6)

Then the tiger, expiring, was reborn in heaven by the power of that kindly thought.

Even a ferocious tiger of such form, eating others' flesh, but possessing good intellect, attained to a state of happiness through mercy. Always cultivate, therefore, compassion for folks. That will grant you material possessions in [the cycle of] existence and also the annihilation of existence. (7)

End of the fifth story of the tiger

Here begins the story of the man who gave a plank of wood in its regular order:

[18] A certain man of Sāvattthī, it is said, who was going along the high road thinking: 'I will go to the Northern Region', being fatigued by the strong heat of the mid-noon in the summer month, entered the shade of a tree and sat on a wooden plank while chewing betel. Thereupon another [man] who was coming from the Northern Region, being fatigued by the heat in like manner, came there, took his seat near the former [man],

[17] 3. Sdhl. 260 quotes a verse which it calls a 'nītiśāstra gāthā':
'Amittam pi ca yo dīnaṃ attano saraṇāgataṃ,
vyasanēsv anugaṇhāti sa ve bhūpati bhūpati.' This v. is found
in the story of King Kākavaṇṇatissa. Sdhl. 466.

and asked: 'Friend, do you have water?' The other said: 'There is no water.' Then, even though he said to him: 'Friend, give me too, some betel. I am thirsty', he did not get any. Having obtained one betel leaf, ^{buying it} for four kahāpaṇas, he chewed it seated at that very place, quenched his thirst, and having conceived affection toward him for that [much of] help, went to his destination. Now at a later time he went to a haven, and going by ship for trade, reached the middle of the ocean. Then on the seventh day, the ship ^{became} wrecked. Then men became food for fish and turtles. That man alone, being unharmed, crossed the ocean holding a wooden plank to his chest. Now the other [man] too, while crossing the ocean, being similarly left alone after his ship wrecked, met the former. Now they, crossing the sea for seven days,¹ recognized each other. Between the two, the man who bought the betel [leaf] for kahāpaṇas was crossing holding a piece of wood to his chest; the other did not have that. Then he recalled in his mind the favour of the betel [leaf] given to him on payment of the kahāpaṇas, and gave his wooden plank to him. Getting across by lying upon it, he went away leaving him behind. Crossing without any support the other, with his strength waned, began to sink in the water.

[19] At that moment, the tutelary goddess of the ocean, Maṇimekhalā¹ by name, saw him sinking, recalled in her mind his virtues thinking: 'This ^{is} a good person', came in haste, and led him to the sea shore by her [supernormal] power. She led the other man also to the sea shore by the power of the virtues of this very man. Then the man who crossed by means of the plank saw him, and being surprised, asked: 'How, friend, did you get in front?' He said: 'I do not know. But I arrived upon the shore quite with ease.' Thereupon, the goddess appearing in a visible body itself, announcing that he was brought [ashore] by her power, said:

[18] 1. 'without having food' (nirāhāra va) Sdhl. 262, 263.

[19] 1. The four guardian deities had charged her with the task of protecting the virtuous against perils at sea. DPPN, ii. 427.

'Whether on firm ground or at sea,² gods always protect him who here supports his mother or father with righteousness. (1)

'Whether on firm ground or at sea, gods always protect him who indeed has gone to the refuge of the Enlightened One, the dhmma and the Order. (2)

'Gods do always and at all places guard him who guards the moral restraints of the Pātimokkha and the five-fold or eight-fold [precepts].(3)

'Whether on firm ground or at sea, gods always guard him who here maintains moral conduct in body, speech and mind. (4)

'Whether on the firm ground or at sea, gods always protect him who, being grateful, is established here in the moral duties of the good. (5)

Then he said:

'Never did I give alms, nor did I observe moral precepts. By virtue of what meritorious deed of mine do gods protect me? I question you on that matter of doubt. Tell me that, O deity. (6)

The deity said:

'Your ship being wrecked, you were crossing holding a piece of wood under your chest in the fearful ocean which is unfathomable, impassable, and a mine of perils.³ (7)

'Standing by the moral duty of the good, without any consideration for yourself, you gave your own plank to a man with whom you had [just] a moment's acquaintance. (8)

'That moral duty of friendship of yours as well as your giving away the plank was your support in the ocean. Know it, O friend, in this manner. (9)

[19] 2. 'and also in lonely mountains and forests haunted by yakkhas.' Sdhl. 264. 3. 'being the abode of aquatic animals (jalacara) like sharks (makara) and crocodiles (sumsumāra), etc.' Sdhl.265.

And saying thus she gratified them with divine food, arrayed them in celestial garments and ornaments, and installed them in the city of Sāvattthī itself by her [supernormal] power. From that time onward they, making that very [episode] the basis of their acts, engaged in bestowing gifts of alms, observing morality, and keeping the formal act of Observance, became destined to heaven at the end of their life spans.

Beings thus indeed gain refuge through deities in the ocean even by means of such insignificant merit. You too, friends, not destroying the status of the good, do not ever be negligent in undertaking [to perform] acts of merit. (10)

End of the sixth story of the man who gave the wooden plank
Here begins the story of the thief's friend in its regular order:

[20] Subsequent to our Exalted One's passing away in perfect nibbāna, a certain miserable man in the city of Devadaha¹ in Jambudīpa, while wandering here and there went to a certain village in the outskirts and made his abode at a certain clan house there. The people in that place fed him by giving him gruel and boiled rice. Then he dwelt there for a few days making friendly acquaintance with the people there; went to another place, and later on made a living engaged in the deed of stealing. Now one day the royal guards seized him while [he was in the act of] stealing and presented him to the king. The king ordered: 'Put him in prison.' They took him to the prison, bound him with fetters, handed him over to the jailors and went away. Twelve years elapsed while he was living in prison.

[21] Then at a later time his former friend living at the village in the outskirts came to Devadaha on some business, and while wandering here and there, saw him fettered in prison. On seeing him his heart trembled. Having cried and lamented, he asked: 'Friend, what should I do for you?' Then, as he said: 'Friend, twelve years have now elapsed while

[20] 1. Sv. 133 does not mention the name of the city.

I am living in prison. For such a long time I have suffered great sorrow through bad food and so on. Find a device for setting me free from this place just for a while to search for some food, eat it, and come back', the good man [said]:

'What is the use of [physical] beauty devoid of virtue and morality? What is the use of the intellect¹ to a cheat who is an abode of falsehood? What is the use of the wealth² without charity such as bestowing gifts of alms? And what is the use of a friend who would turn away in time of distress?' (1)

Having said thus, and further saying: 'So be it, my friend. I will do your bidding', he approached the jailors and said: 'Sirs, until this man returns after eating a meal, I will be his substitute. Release him.' They said: 'Friend, it is not possible to release him. Nevertheless, we would set him free provided you sit bound with the iron fetter until he returns. If not, we cannot.' Saying: 'Even so may it be, friends', he removed the iron fetter from his foot, fixed it on his own foot, entered the prison and had the other set free. And that wicked man too, released from his bond, did not return to that place again. Alas! It is very difficult to know the nature of the ingrate. As it is said:

Just as the even and uneven places within a pit that is full of water are not indeed evident, so is the sentiment produced in the wicked man's mind. (2)

They utter one thing from their mouth, think about another in their mind, and do yet another by their body. This is the nature of the wicked. (3)

He who knows their intentions alone is of the category of the wise. He alone is very learned and he alone knows the minds of others as well. (4)

[21] 1. 'equal to Brhaspati, chief of planets and stars' (graha-tāra-āvaṇṭa pradhāna) Sdhl. 267. 2. 'like the men of great supremacy such as Mahāmandhātu and Jotiya the merchant' Sdhl. 267.

[22] Now twelve years passed by while he was living in prison. Afflicted with hunger for such a long time, he had never before asked anyone for food. [Few were] the days on which he obtained a meal not consisting of leftovers, and far more frequent were the days on which he did not obtain [a decent meal]. Now after the lapse of the twelve years a son was born unto the king. On this occasion the king had all prisons in his realm opened; so much so that they had even animals and birds¹ released from bondage. No sooner was the door opened than did the men in the prison go to the places of their choice. He alone, however, did not go with others, but stayed behind. When the guards asked: 'Friend, why do you not go?' he said: 'Friends, I will not go now as I am well-known.² I am extremely emaciated in body. I will go in the dark.' He came out when darkness fell, and thinking: 'On account of the absence of trustworthy friends in the inner city, whence shall I obtain a meal?' went out to the charnelgrove in the darkness of the night, thinking: 'I will get some food here.' There he saw a dead man just abandoned; cut some flesh with a human bone, put it in a skull and placing it on an oven formed with three human heads, kindled a fire with firebrands cast off from a pyre, and using the water that had been brought there for extinguishing the cemetery [-fire] cooked the flesh stirring it with a human bone; took it down; covered his privy parts with a broken-off branch; made a screen against the wind with the rag which he was wearing, and sat down. At that moment the deity abiding in a pipphalī³ tree there, saw that behaviour of his, and having approached him thinking: 'let me question him', said as follows: 'Friend, what are you doing at this late hour of the night filled with thick darkness,

[22] 1. 'domesticated animals like pigs and deer (ūran muvan ādī), and caged birds like parrots (girā), peacocks (monara), and sārikā (sāḷalihiṇi) birds, etc.' Sdhl. 268. 2. Acc. to Sv. 134, this was due to his being classified as 'King's thief'. Sdhl. 268, however, explains that he was ashamed to show his weak body. 3. cf. piḷakkho pipphalī 'tthiyaṃ, Abhip. 543. Skt. plakṣa - *Ficus Infectoria* '(a large and beautiful tree with small white fruit)' MWD, 714C. Sv. 134 has 'pulilarukkhe' which seems to be due to Sinhala influence. cf. 'pulila vrkṣayehi' Sdhl. 272. SD 14 has 'pipphalī rukkhe ti piyaṃgurukkhe.'

having cooked human flesh in a cemetery which is frightful on account of numerous blazing pyres here and there, haunted by yakkhas and rakkhasas eating human flesh, infested with dogs, jackals and the like⁴ which feed on corpses, and full of human bones scattered here and there?' Questioning him thus [he said]:

'In the darkness of night you are cooking human flesh in a skull here in the middle of the cemetery crowded with eaters of corpses. Tell me what use you have of this. (5)

Then he said:

'Neither for the sake of a sacrifice, nor for the sake of a gift of alms do I cook flesh in the middle of the cemetery. Man has no other [suffering] equal to hunger. I am cooking this, friend, to get rid of my hunger. (6)

[23] Then the deity, questioning: 'Let it be so. You are making a screen against the wind by means of this rag. What is that for?' [said]:

'Wearing branches to cover your shame, and spreading the rag there, you make a screen against the wind. Friend, questioned by me, tell me what this is for. (7)

Explaining it to him, he said:

'The cool wind, mingled with the good and the bad is, indeed, in itself devoid of thought. Due to its being devoid of thought, having touched the body of the evil man - the ungrateful who betrays his friends - (8)

'Should, while wafting along, touch my body, that wind, entering into me, would cause me suffering. Thinking thus, friend, I have secured this dirty cloth in order to avoid that wind like a poison. (9)

[22] 4. Sdhl. 269 adds 'kabara gō', a carnivorous lizard notorious for digging up shallow graves. This reptile is, however, hardly known in India.

Then the deity said:

'Tell [me] friend. What did that ungrateful person do? Did he destroy your wealth and grain? Were your mother and father, kinsmen or your fields and property destroyed by him? (10)

Then he said:

'That great fear such as confiscation of one's entire wealth and so on that befalls through the king as well as execution and so on, [all that] is caused by the wicked, ungrateful man. He should, O friend, be avoided from quite a distance. (11)

'What fear there is, indeed, in this world caused by thieves and foes, and also by water and fire, all that too comes to being through the ungrateful man. He should, friend, be avoided from quite a distance. (12)

'Destroying life and taking what is not given, having intercourse with the other man's wife, and telling lies, consumption of intoxicants, quarrelling and slandering, frivolous talk, and association with fraudulent people, (13)

'All [these which are] unprofitable, inauspicious, undesirable, and leading to the state of misery, and other endless sufferings befall [one] through the ungrateful wicked man. He should, friend, be avoided from quite a distance.' (14)

Saying thus, he narrated all the misery he had suffered through his contact with the wicked man. Thereupon the deity said: 'Friend, I too, sitting on this very tree on the day of the Teacher's Discourse on the Auspicious have heard about the shortcomings of the foolish, with the stanza:

[23] 1. 'gambling having pawned one's hands, feet, ears and nose, etc.' (atapaya kan nāsā ādiyāta ukas tabā dūkeli ādiyehi yedi) Sdh1.272. This seems to be the tr. of akkhadhuttādiyogaṃ, although the Pali v. (p. 271) has dhuttajanehi yogaṃ.

"Dissociation from the bad, association with the wise, and honouring those who deserve honour; these are highly auspicious." (15)

Being pleased with him, he took him to his celestial mansion, had him bathed and arrayed him in heavenly garments and ornaments, gave him heavenly food and drink, bestowed on him great honour and respect, and through his power had him consecrated as King in that city. While reigning there, he performed acts of merit beginning with charity, and went the way of his deeds at the end of his life span.

Thus having abjured living in union with wicked folk, and fulfilling well the numerous acts of merit such as charity while living with good and virtuous people, attain the fortunes of heaven and ultimate deliverance. (16)

End of the seventh story of the thief's friend

Here begins the story of Marutta the brahman in its regular order:

[24] There was a village called Homa on the bank of the river Candabhāgā in Jambudīpa. Therein lived a certain brahman named Marutta. Then he went to Takkasilā for the purpose of trade, and while returning home he saw a dog, afflicted with the disease of scabies in a hall on his way; and out of pity for him, crushed a nīla¹ creeper together with sour buttermilk and made him drink it. The dog, with his disease cured, became restored to its former state [of health] and bearing in mind the service rendered to him by the brahman, went along with him. At a later time the brahman's wife became pregnant. At the time of delivery after the embryo was fully developed, the child lay horizontally and died in the womb itself. Then they removed it cutting it into pieces with a knife. Now the brahman, seeing this, became disgusted at heart, renounced the household life, went into the holy life of an ascetic, and lived in the forest.

[24] 1. Sdhl. 278 has 'gōnil'. The plant is identified with *Indigofera tinctoria* (Indigo plant), MWD, 566A. Abhip. 569 gives nīlī and nīlinī for Sinhala 'bēru'. cf. 'nīlavallin ti nīlatāmbūlaṃ' SD 15.

[25] Thereafter his wife, while living with another man, became ill-disposed in her mind towards the brahman thinking: 'This man deserting me went forth', and conspired with her husband saying: 'My dear, kill the brahman.' The dog, having heard their conspiracy, would move about just with the brahman. Now one day, her husband set out, taking bow and quiver with him and thinking: 'I will kill the hermit.' The hermit was at that time gone into the forest for all manner of fruit. The dog remained at the hermitage itself. The man, having hidden himself among the bushes, waited there watching the course of the hermit's arrival. The dog, observing his negligence, bit the bow string and cut it off. Again the man repaired the string and got it ready, but [the dog] would just cut it off every time it was got ready. Then the wicked man, knowing that the hermit was coming, went carrying the bow with him thinking: 'I will kill him.' Then the dog bit his foot, dragged him down, bit his face and rendering him weak, barked. In this manner, indeed, the good return a favour to their benefactors. For it is said:

That grateful dog, rendering help, caused injuries to the enemy, and gave the sage his life. (1)

Knowing that even animals always remember the favour shown to them, let the wise beings remain grateful. (2)

Then the hermit came there by the dog's noise and seeing that vicissitude of his, nursed him out of pity, sent him away after his wounds were healed and he had gained his strength,¹ and while dwelling at the selfsame place, he evolved the jñānas and intuitive knowledge, and became destined to the brahma-world² at the end of his life span.

[25] 1. Acc. to Sv. 137 the brahman's relatives coming after the incident advised him not to nurse the man. 2. 'with a body of twelve leagues' (doḷos yodun ātmabhāva ḡti va) Sdhl. 279.

O good men, having listened to the act of gratitude done by the dog, and having also listened to the compassion practised by the sage toward his enemy, show compassion and help others well. That will always be the cause of your material possessions in the [cycle of] existence. (3)

End of the eighth story of Marutta the brahman

Here begins the story of the man who gave water in its regular order:

[26] A man from a certain Province¹ of Jambudīpa, it is said, while wandering from country to country and from province to province,² arrived at the bank of the river Candabhāgā^{in due course,} embarked on a ship, and was going to the farther bank. Now a pregnant woman was going in that selfsame ship. Then, as the ship reached the middle of the river, her labour pains began. Thereupon she, being unable to bring forth her baby, and become exhausted, requested the men: 'Give me [some] water. I am thirsty.' They did not give her water, as though they did not hear her words. Thereupon that country man, pitying her, took some water and poured it in her mouth. At that moment she, become relieved, easily delivered a boy. Then they reached the farther bank and within a few days arrived at their respective destinations.

[27] Then at a later time that country man arrived on a certain business at the city where that woman lived, and wandering here and there, and not finding any place to stay, went to the hall at the city gate and lay down there. On that very day thieves entered the city, broke into the royal palace, and being pursued by the royal guards while they were getting away taking with them the cherished treasures, they went, left their plunder at that very hall, and ran away. Then the royal guards came there and not finding the thieves, but seeing that country man, took him saying: 'This is the thief', bound him tightly, with his arms behind his back,

[26] 1. 'called Maṇḍala' Sdh1. 273. 2. 'in order, perhaps, to investigate the local customs' (dēśacāritra parīkṣā karanu piṇḍa dō hō) Sdh1. 273.

and produced him before the king on the following day. The king asked: 'Look here, why did you commit the act of stealing?' When he replied: 'Sire, I am not a thief, but a visitor', the king looked for the thieves, and not finding [them] ordered: 'This man indeed is the thief. Kill him.' When the royal guards, having bound him tightly, were leading him to the place of execution, that woman saw him being thus led away, and having recognized him, with her heart moved with grief, went to the king in a moment, saluted him and said: 'Sire, this man is not a thief, but a *visitor*. Please, Sire, set him free.' Not believing her words, the king [said]: 'In case you wish to get him released, do so by giving wealth equal to his value.' She said: 'Lord, there is no wealth in my house. But, Sire, make me with my seven sons your slave woman and set him free.' The king, questioning: 'You say that this man is a *new come* and for his sake declare yourself enslaved along with your sons. Is this man a relation or a benefactor of yours?' said:

'O good woman, who is this man to you? Of [this] doubt I ask you. Is he your brother, father, husband or brother-in-law? (1)

'Is he a kinsman or a blood relation? Or is he a creditor? Or has he done you a favour? Why do you save his life?'¹ (2)

Then she answered:

'O King, this man is one who has formerly done me a favour. When I was helpless, alone, distressed and drawing near death, (3)

'Unable to give birth, pregnant, and having sharp pains, he attended to me with some water. Then I was comforted by that. (4)

'People, being thirsty, approach a well to drink disregarding the great ocean overflowing with a series of breaking billows. (5)

'Even so, lord of men, though there are [many] people, in just one's mind, indeed, virtue resides properly. (6)

[27] 1. Tr. follows Sdh1. 275 which has "jīvitaya rāka deyi da?" However, Sv. 138 has: 'tava attānaṃ kasmā paresaṃ pariccajasī ti'.

'Some people who are desirous of meat, leaving a dead elephant behind, follow a single hare that is running off for the sake of [its] meat. (7)

'Even so, lord of men, though there are [many] people, they follow the good man who is virtuous and grateful. (8)

'Therefore, O lord of men, recalling in my mind the service formerly rendered by him, I am established in the moral duty of the good. (9)

'By him ^{were} comforted my sons and I myself. He should be released by me even by sacrificing my life. (10)

Then the king called the gate-keeper, questioned him too, and learning that the man was a ^{new comet,} became pleased at her moral duty of the good, and bestowed great glory upon both of them. From that time onward they, having gained glory, performed acts of merit with charity as the first, and became destined to heaven.

Even females, with their minds fixed on moral duty, do thus obtain riches and praise. O pure and good men, bearing in mind the dhamma and the conduct of the good, always abide by moral duties. (11)

End of the ninth story of the man who gave water

Here begins the story of the man who sacrificed his life for his friend's sake in its regular order:

[28] Subsequent to the Exalted One's passing away in perfect nibbāna, there lived in Sāvattthī two brahmins named Soma and Somadatta. There, Soma the brahmin often played at dice with Somadatta the brahmin. Then one day Somadatta defeated Soma the brahmin at dice, and having taken his upper garment and signet ring was going to his own house when he said to Soma the brahmin: 'Come, let us go home.' Then Soma said: 'Friend, I cannot enter the street wearing one cloth. It is better for me to remain here than to go.' Even when Somadatta returned it to him saying: 'In that

case, friend, take this upper garment', and said: 'Come now, friend', he would not go. When asked again by him: 'Why do you not come?' he said: 'Friend, not seeing the signet ring on my hand, my wife and children and the like would quarrel with me.' Then, saying: 'If it is so, give it to me when you could afford to', he returned the ring as well, took him and went home. Now on the strength of this much they became friends.

[29] At a later time people caught Somadatta the brahman saying: 'This man committed the act of adultery', and produced him before the king. Seeing the excellence of his figure the king, not exercising the royal authority, admonished him saying: 'Do not, fellow, do thus again', and set him free. The king having set him free after admonishing him upto the third time, on the fourth time¹ ordered: 'Go, lead him to the place of execution and kill him.' In this way, those who are addicted to evil deeds cannot be prevented even though they are exhorted in numerous ways. It is so indeed-

Dogs, jackals, crows and blue bottles, those who are addicted to carrion,² cannot be kept off it. (1)

Likewise, the beings who are addicted to destroying life, adultery and liquor, false speech and stealing, cannot be restrained. (2)

Then the royal guards, having bound him, set out. Now Soma the brahman, seeing Somadatta who was being thus led away, with his heart moved, went to the royal guards, and saying: 'Do not kill this man for a moment till I inform the king', went to the king, saluted him and ^{standing,} said: 'O King, I give my life on behalf of Somadatta the brahman. Please release him. And if you are desirous of killing, please kill me.' The king remained silent. The royal guards released Somadatta, led Soma the brahman to the place of execution, and killed him. Oh! The gratitude of the grateful! And there is [this verse] in this context:

[29] 1. Sv. 139 has 'punavāre'. See Intro., 2.2.4. 2. 'addicted to filth such as corpses of elephants, humans, and oxen (ātakuṇu, minīkuṇu, gavakuṇu) and excreta (asūci)' Sdhl. 281.

Some men, remembering the assistance rendered to themselves lay down their life as Soma did for Somadatta. (3)

[30] Through this sacrifice of his life he was born in heaven and lived enjoying divine fortunes in a great celestial mansion, surrounded by thousands of divine nymphs. Then Somadatta the brahman, saying: 'He released me when I was condemned to death', bestowed a gift of alms for his sake and transferred merit. Immediately there was for him greater^{divine} prosperity as well as divine [supernormal] power. Thereupon Soma the god, while investigating his divine prosperity, saw the laying down of his life for his friend. Having seen that, he abandoned his own form,¹ approached Somadatta the brahman in the guise of a youth, made friends with him, revealed to him that he was born in heaven, took him and conducted him to heaven through his [supernormal] power, bestowed on him heavenly prosperity for seven days saying: 'Enjoy as much fortunes as you wish', and on the seventh day took him back and established him in his own house. Human fortunes are, indeed, repulsive to him who has enjoyed such divine fortunes.² Thereupon he, recalling in his mind the heavenly fortunes, became emaciated, feeble and very pale. Now one day, the god observing him, saw him thus afflicted with pain, and saying: 'Divine fortunes cannot be enjoyed by a mortal being',³ gave him a wishing gem which granted whatever fortune that was desired, and transformed through his [supernormal] power his wife too, into a woman possessing physical beauty, glory and good complexion, who surpassed the beauty of mortal women. Later on, that husband and wife who had seen with their own eyes the celestial fortunes and prosperity bestowed gifts of alms, observed the moral precepts, and were reborn alongside of that very god their friend.

Thinking that the good, pleased in mind by a little favour, lay down even their lives, O friends, do not be betrayers of friendship towards

[30] 1. 'three gāvutas in height' (tun gav usa) Sdhl. 283. 2. Ss. p. 175 breaks the sentence into two, with a fullstop after tathā hi. Sdhl. 283 does not support this. Geigers translate: 'Nun aber ist für einen, der himmlisches Glück genossen hat, irdisches Glück schal.' G. p. 71. 3. Sdhl. 283 adds that divine fortunes cannot be enjoyed by humans with little merit, perhaps to avoid the inconsistency with the story of Mandhātū.

him who has rendered help,⁴ and be worthy of being constantly praised by the good. (4)

End of the tenth story of the man who sacrificed his life for
his friend

End of the second chapter [beginning with the story] of King Nandiya

Here begins the story of the man who deceived a yakkha in its regular order:

[1] Subsequent to the Exalted One's passing away in perfect nibbāna, it is said, there was a village called Tuṇḍa in the country of the king of Kosala. Therein lived a man called Buddhadāsa who had taken refuge in the Enlightened One for the length of his life, saying thus: 'I go to the Enlightened One for refuge for life; the Enlightened One is my refuge, protection, resort and support.' At that time a certain inhabitant of the country, while wandering here and there, came to that village of Tuṇḍa and took his abode at his very house. A certain yakkha, having entered into the body of that countryman, however, was oppressing him. Now at the time of his entering the village, the yakkha, unable to enter the house of Buddhadāsa the upāsaka owing to the power of his virtues, released him and spent seven days outside the village awaiting his return. Now the countryman spent seven days there and on the seventh day departed from the village desiring to go back to his own country. Then the yakkha, seeing him thus setting out, possessed him.

[2] Then he asked: 'Where were you gone so long?' The yakkha said: 'Fellow, seven days have elapsed while I have been waiting here for you.' Then he said: 'Of what use am I to you? What can I give you?' When the yakkha said: 'I am tormented by hunger. I have need of some food', he

[30] 4. The text may alternatively read 'upakāraḥ' assa' (be helpful) which Sdh. 284 (siyallavunṭa pratyupakārī va) seems to support.

Said: 'If so, why did you not possess me while I was inside the house?' When the yakkha said: 'Friend, at that house there is an upāsaka who has gone to the Enlightened One for refuge. I remained being unable to enter the house because of the power of his morality', the countryman, not knowing what the 'refuge' is, asked the yakkha: 'Saying what did he take refuge?' The yakkha said: 'He took refuge saying: "I go to the Enlightened One for refuge".' On hearing that the countryman, thinking: 'I shall now outwit him', said: 'In that case, O yakkha, I too, go to the Enlightened One for refuge.' No sooner was this said than did the yakkha run away making a loud noise and perplexed with fear. In this wise does the refuge of the Fully Awakened One serve to ward off dangers and calamities in this world, and bring heaven and deliverance in the next world. It is so indeed-

This word 'buddha' always brings fear to non-human beings, and joy to the living beings devoted to the Enlightened One. (1)

It is the visible, the divine medicine for warding off of all disasters, a divine charm of great power,¹ and a great talisman of great wonder.² (2)

That terrible yakkha, therefore, seeing him established in the refuge became agitated, frightened, seized with horripilation and stupefied. (3)

Trembling, he ran away on seeing him like darkness does when the sun is risen, or like a tuft of silk cotton torn off by a fierce wind. (4)

A man not wanting whatever miseries caused by kings, thieves, foes, yakkhas, departed spirits and the like should go to the three refuges. (5)

[2] 1. 'against the demon named samsāra' Sdhl. 228. 2. 'A hook to tame the elephant called samsāra, having old age and death as its two tusks, evil states as its four legs, Death the Evil One as its trunk, and defilements as its constantly flowing rut.' Sdhl. 228.

He who has gone to the Enlightened One, the dhamma and the Order for refuge perceives with true wisdom the Four Noble Truths. (6)

Then the countryman, having found out for himself the great virtue and great advantage of taking refuge [in the Triple Gem], and being respectful and affectionate toward the Enlightened One, took refuge saying: 'I go to the Enlightened One for refuge upto the end of my life', and by the power of that very act of taking refuge, at the end of his life was reborn in heaven like a person just awakened from his sleep.

Thus, seeing him who had taken refuge even the yakkhas go away in great fear. Therefore, guard the moral precepts and the refuge. Abjure evil and resort to the state of happiness. (7)

End of the first story of the man who deceived a yakkha

Here begins the story of the holder of wrong views in its regular order

[3] Subsequent to the Exalted One's passing away in perfect nibbāna, there lived in the city of Rājagaha, it is said, a holder of wrong views who was a devotee of Brahmā. In that very place [there was] also a holder of right views. To both of them there were two sons. They grew up playing together. Now at a later time, while they were playing the game of ball, the son of the holder of right views would cast the ball uttering: 'Salutation to the Enlightened One!' and win every day. The son of the holder of wrong views loses as he casts the ball saying: 'Salutation to Brahmā!' Then the son of the holder of wrong views, seeing the boy who held right views always winning, questioned him: 'Friend, you always win. Saying what do you throw your ball?' He said: 'Friend, I cast it saying: "Salutation to the Enlightened One!"' From that time onward he too, would cast his ball uttering: 'Salutation to the Enlightened One!' Now they are often equal at the game.

[4] Now, later on, the son of the holder of wrong views, having gone to the forest together with his father for wood, while returning

with a cartload of wood, unyoked the cart at the city gate and set the oxen loose for grazing. The oxen, while grazing, entered the inner city with other cattle. Thereupon his father, looking for the oxen, posted his son there saying: 'You watch the cart', and entered the city. Then, as it became evening, men closed the city gate. Thereupon, the boy, lying down under the cart of wood outside the city, fell asleep. Now, on that night two yakkhas, one holding right views and the other a holder of wrong views, who were going in search of food, saw the boy lying under the cart. Between the two the holder of wrong views said: 'I will eat this [boy].' Then the other [said]: 'Do not do so. This [boy] is an utterer of [the phrase]: "Salutation to the Enlightened One!"' Saying: 'I shall certainly devour him', he went and even though being stopped by the other upto a third time, took him by his feet and dragged him. At that moment the boy, out of former habit, said: 'Salutation to the Enlightened One!' Hearing that the yakkha, terrified and seized with horripilation, let loose his grip,¹ stepped backward and so remained. Oh! Wonderful and marvellous is the Enlightened One's [supernormal] power! In this manner, even a person who without committing himself uttered the phrase: 'Salutation to the Enlightened One!' merely out of habit has no fear, consternation or danger, not to speak of a person who has, committing himself, gone to the Enlightened One for refuge for the length of his life. It is said, indeed-

Even as the sound of a peacock brings fear to snakes, just so, the word 'buddha' brings fear to non-human beings. (1)

Even as (the effect of) poison² is dispersed by the chanting of a magical formula, even so, the ogres quit by the word 'buddha'. (2)

Even as the wax melts away on sighting fire even at a distance, in like manner, seeing the one that is gone to the refuge [of the Triple Gem], departed spirits depart just at a distance. (3)

[4] 1. 'as though drawing back a hand which was stretched towards a snake thinking it to be a necklace of pearls' Sdhl. 231.

2. SD 17 explains 'kibbisam' as 'dalhabandhanam'. Sdhl. 231 translates the word as '[siyalu] viṣa' which is preferred here.

The pair of syllables, i.e., 'buddha', noble and marvellous, is a firm wall² risen to destroy all calamities. (4)

That alone is a mansion of seven kinds of jewel; a diamond cave; that alone is a ship; that [alone] is a lamp;³ and that alone is a splendid armour. (5)

That alone is the bejewelled diadem shining on the head; that alone is the charming tilaka⁴ on the forehead and the camphor upon the two eyes. (6)

That alone is the ornament for the two ears; the splendid golden necklace for the neck; the ekāvalī⁵ and the richly adorned necklace of pearls for the collar-bone, (7)

The bracelet for the upper arm, the bangle likewise for the wrist, the ring for the fingers, and the sword that is considered to be auspicious; (8)

The golden umbrella and the turban; the bow together with the arrow; that alone is every ornament; and that alone is the destroyer of evils. (9)

Hence, indeed, the wise man should go only to the refuge of the virtuous name of the Teacher who is the Eye of the World that invites to come and see.⁶ (10)

[4] 2. 'of diamonds' Sdhl. 232. 3. 'A great lamp for the thick darkness of samsāra, and safe islands for beings suffering in the great ocean of samsāra.' Sdhl. 232. 4. An ornament worn on the forehead. cf. "tilakābharapayak" Sdhl. 232. 5. A 'single string of pearls or beads or flowers' MWD, 230C. cf. 'ekāvalikā: an ornament consisting of a single string of pearls', BHSD, 154B. Sinhala: 'ekāvāla'. 6. The word 'ehipassikaṃ' in the text is ambiguous in this context and perhaps needs to be emended. Sdhl. omits the v., but translates: 'Therefore, good men of wisdom, having gone to refuge recalling as one this virtuous name 'buddha' of the Omniscient One who is like an unparalleled eye to the whole world, would become in future worthy of highest offerings in the whole world.' p. 233. Ss. p. 186 n.2 records v.l. 'saraṇaṃ tass' eva gacchanto hoti lok'aggasammato' which agrees with Sdhl.

Even the ogres, fond of human carrion, on hearing the words: 'to the Enlightened One!' preceded by the word 'Salutation', uttered by the sleeping boy who was the son of a holder of wrong views, would not then hurt [him]. Oh! The magnificence of the essence of the Enlightened One's virtues! (11 - 12)

[5] Thereupon the yakkha holding right views said thus to the yakkha holding wrong views: 'Friend, you have committed a wrong. A blow was given on the Enlightened One's virtues. You should perform an atonement.' When asked by him: 'What should I do, friend?' he said: 'Give food to the hungry [boy].' Then he, saying: 'So be it', and having told him: 'Wait at this very place till I return', brought the delicious food which was served to King Bimbisāra¹ in a golden bowl, and fed the boy in the guise of his father. Again, after he had written on the bowl everything, i.e., the word 'buddha' uttered by the boy and the efforts made by himself and made a fixed determination of will saying: 'Let this become manifest to the king alone', they went away. Then, as the night dawned into day, the royal servants did not find the bowl there at the king's meal time, and while searching in the city saw the bowl and the boy in the cart, took him together with the bowl and showed him to the king. The king saw the letters on the bowl, read them, and being pleased at his virtue, conferred on him the position of a merchant accompanied with great glory.

Since through the utterance of the Victorious One's name even in sleep one thus becomes free from danger, therefore remember the Lord of Sages constantly, and uttering his virtues² go to his refuge. (13)

End of the second story of the holder of wrong views

[5] 1. See Intro., 5.3.3. 2. 'mentioning the aggregate of virtues beginning with arahaṃ' Sdhl. 235.

Here begins the story of the footstool in its regular order:

[6] In Jambudīpa, it is said, there was a township in the outskirts to the South of the Great Bodhi [tree]. A certain upāsaka who was faithful and devoted to the Triple Gem lived there. At that time a certain cankerwaned arhant placed in a knapsack the foot-stool used by the Exalted One and engaged in worshipping it wherever he went, came to that township in due course and,¹ well dressed and well robed, took his bowl, and entered upon the road, pleasing people with his demeanour befitting an ascetic, his gaze not exceeding the distance of a plough. Then that upāsaka saw the Elder going in that manner, and with his mind pleased, approached him, prostrated himself before him touching the ground with five points of his body; took his alms bowl, fed him, requested him saying: 'I desire your coming to my house regularly. Out of pity for me, Lord, dwell at this place itself', built a hut of leaves near the township in a delightful jungle thicket on the river bank; handed it over to the Elder; and lived while attending to him with the four kinds of requisites and paying him esteem and homage. The Elder too, enshrined the relic of the foot-stool used by the Exalted One in a suitable spot there, built a thūpa of sand, and continued to live there regularly engaged in paying homage to it with the offerings of perfumes, incense, lamps, flowers and the like.

[7] At that time a certain man who was a devotee of Lord [Śiva] inhabiting the house adjacent to that of the upāsaka would regularly pay reverence to his deity. Noticing this, the upāsaka described the virtues of the Enlightened One and said: 'Friend, do not exert yourself in a futile field. Give up this heresy'. Then, that crooked devotee of the Lord said: 'What is the power of the virtues of your Teacher? The virtues of our Lord alone are magnificent', and speaking about his bad qualities as virtues, said:

[6] 1. 'on the following day' Sdhl. 238

'The great lord destroyed the [city of] ^{Tipura} by means of the fire from the eye on his forehead.² The asuras too, he destroyed with his trident. (1)

'In the twilights he dances turning round the knot of his braided hair, plays the musical instruments such as the drum and the lute, and also sings songs. (2)

'He has three wives, of course. One of them he would bear on his braid of hair, and another on his side, while he moves gazing on the other. (3)

'He wears a garment made of the elephant's hide, and wards off the sunshine just by that selfsame [hide].³ He is well-known for his sons who do not resemble him,⁴ and also for his appearance.⁵ (4)

'And he is always intent on pleasure as well as on consuming intoxicants. He bears [a garland of] human bones, and eats in a human skull. (5)

'He is not born. He has no fear; nor is there death for him. He is eternal. Such is my Great God. None else has such virtues. (6)

Having heard this the upāsaka said: 'Friend, let these be the virtues of your Lord. How many are the defects of his?' And summarizing all the virtues of the Exalted One, he said:

'Even as the ocean is the basis of all rivers in the world, even so is the Tathāgata the basis for the aggregate of all virtues. (7)

[7] 2. Sdhl. 239-40 records this story in some details, following the popular narratives found in the sources like Mahābhārata. 3. The original owner of this hide was Gaja the asura whom Śiva killed by the dance of 'saṃhāra-tāṇḍava' performed on the frontal globe of the former's forehead. Sdhl. 241. 4. One son (Vināyaka) has hands resembling those of kinnaras being very short and without distinction in formation, with a belly like a conch, and other organs resembling those of an elephant. The other son (Kārtikeya) has six faces and twelve hands. Sdhl. 241. 5. Part of his body is of the colour of a bamboo sprout. Another part is as white as a white pumpkin. His neck is blue, and one half of his head bears a knot of braided hair whereas the other half has female hair. Sdhl. 241.

'Even as this earth is the basis of all that are mobile and immobile, even so is the Tathāgata the basis of all virtues. (8)

'He is so wise and so tranquil, and so is he compassionate. Such are his displays of psychic power; such and such are his virtues. (9)

'It is not at all possible for brahmās, gods and asuras to elaborate the good qualities of the Possessor of Infinite Virtues, whose merits even an Enlightened One cannot exhaust, elaborate them as he may even for an aeon. (10)

[8] Arguing thus, however, both of them developed a quarrel saying: 'Our god is superior; our god is superior', and went to the king. On listening to their words, the king said: 'In that case, let us know about the greatness of your deities through some miraculous display of psychic power. You shall cause them to show their psychic power', caused a drum to be beaten in the city saying: 'On the seventh day from now, it is said, there will appear the miraculous displays of the religious teachers of these two. Let all gather together.' On hearing that many people gathered from diverse directions. Thereupon, the heretics who were engaged in paying extensive homage thinking: 'We will to-day see the [supernormal] power of our god', witnessed no substance there. The men holding right views too, went to the sand thūpa saying: 'We will to-day witness the [supernormal] power of our Exalted One', honoured it with perfumes, flowers and the like, circumambulated it, and stood with their hands folded in salutation. Thereupon the king too, accompanied by his army and equipage, stood at a respectful distance. Followers of diverse doctrines also waited there having made [rows of] benches placed upon benches, thinking: 'We will to-day see their miraculous displays.' The holders of right views in that gathering, with their hands raised in salutation in the direction of the sand thūpa, saying: 'Lord, having fulfilled all duties of an Enlightened One our Exalted One passed away in the element of perfect nibbāna with no material substratum remaining. The eighty Great Disciples beginning with Sāriputta and Mahāmoggallāna too, passed away in perfect nibbāna. There is no other succour for us here', and making a solemn declaration of truth, said:

'If we are gone to the refuge of the Enlightened One upto the end of our life, by the power of that truth may this relic display a miracle.(11)

'If we are gone to the refuge of the dhamma upto the end of our life, by the power of that truth may this relic display a miracle. (12)

'If we are gone to the refuge of the Order upto the end of our life, by the power of that truth may this relic display a miracle. (13)

'At the time when the Lord of Sages was Rāma,¹ his pair of slippers performed a marvel.² By virtue of that truth may this relic display a miracle. (14)

'At the time when the Sage was the elephant of six tusks,³ his tusks were illumined with the rays of six [colours]. By the power of that truth may this relic emit the rays of six [colours]. (15)

'The Enlightened One, as soon as he was born, standing on the top of a lotus, uttered the lordly speech beginning with "I am the foremost" and "I am the supreme". By the power of that truth may this relic display a miracle. (16)

'Having seen the four signs, he set out renouncing [homelife]. By the power of that truth may this relic display a miracle. (17)

'Sitting under the Bodhi tree, he became Enlightened, causing Māra's army to flee. By the power of that truth, may this relic display a miracle. (18)

'Then the Conqueror set the Wheel of Righteousness in motion at Isipatana. By the power of that truth may this relic display a miracle. (19)

'The serpent king Nandopananda, the elephant named Nālāgiri, the yakkhas like Ālavaka, and the brahmās like Baka, (20)

[8] 1. 'in the Dasaratha Jātaka' Sdhl. 244. cf. J. iv. 123.6ff.

2. The marvel of his slippers was that they would strike against each other in case of a bad judgement. J. iv.130.1f.; SD 18.

3. J. v. 37.1ff.

'The heretical monks like Saccaka, and the brahmins like Kūṭadanta did he tame. By the power of that truth, may [this relic] display a miracle. (21)

[9] Saying this the upāsakas further propitiated the relic saying: 'Lord, display a miracle out of pity for us in order to break up the wrong views of the multitude.' Now due to the powers of the Enlightened One, of the Elder, and of the solemn act of truth of the upāsakas, splitting the sand cetiya into two, the relic of the foot-stool sprang up into the sky and remained there shining forth and emitting rays of six colours. Thereupon the multitude, waving thousands of turbans, celebrating the holy festival, making loud roars, did great honour. The holders of wrong views too, seeing this marvel, with their minds amazed, gave up their wrong views, and resorting to the three Jewels, established themselves in the Refuges.

Even a piece of wood, just touched by the Conqueror's foot, thus became possessed of great supernormal power. Unthinkable, indeed, is the great supernormal power of the Unique Lord of the World who is free from depravities. (22)

End of the third story of the foot-stool

Here begins the story of Uttara the novice in its regular order:

[10] He, it is said, being a person who had rendered respectful service to former Enlightened Ones, while accumulating merit that forms the basis for non-existence here and there in the cycle of existence, was born as a viññādhara at the time of Sumedha the Exalted One, and lived in the Himālayas. Then the Perfectly Awakened One named Sumedha, devoting himself to solitude, went to the Himālayas and sat in a cross-legged posture on a beautiful spot. Now, the viññādhara, flying through the air, saw the Exalted One shining forth with six coloured rays, and

honoured him with three kaṇṭikāra¹ flowers. By the [supernormal] power of the Enlightened One, the flowers stood above the Teacher in the shape of a sunshade. Become all the more pleased in his mind by that, he expired at a later time, was born in the Abode of Tāvatisa, lived there for a lifetime enjoying excellent celestial fortunes, passed away from there, and while moving on among gods and men, was born as the son of a wealthy brahman in the city of Rājagaha in this buddha-period. His name was Uttara. Endowed with excellent physical beauty, he attained to [the years of] discretion, arrived at the accomplishment of the brahmanic lore, and became worthy of the respect of the world on account of his birth, physical beauty, learning, and moral conduct. Seeing his intellectual abundance, Vassakāra the chief minister of Magadha, become desirous of giving his daughter in marriage to him, made his wish known. As he was intent upon salvation, he rejected that, and while attending to the General of the dhamma² from time to time, having listened to the dhamma from him, became one who has gained faith, took ordination, and diligently keeping his monastic observances, waited upon the Elder.

[11] And at this very time a certain disease was arisen in the Elder. In order to find medicine for him, Uttara the novice, taking his bowl and robe, set out from the monastery early in the morning and, on his way, having placed his bowl on the bank of a tank, approached the water and washed his face. Now a certain robber¹ who [breaks into houses] by making tunnels had just committed a theft, and being pursued by the guards,² emerged out of the city through the main gate itself, and while fleeing, threw the heap of jewelry taken by him into the novice's alms

[10] 1. *Pterospermum acerifolium*. Sinhala: 'kiṇṭhī' Sdhl. 199. cf. 'kaṇṭikāraṇ ti- sakalapattapālāsāni parigucchiya pupphānaṃ gahaṇasamaye kaṇṭikābandho hutvā pupphamakulānaṃ gaṇhanato kaṇṭikākārena jāto ti kaṇṭikāro', ApA, p. 372. 2. The Elder Sāriputta was known by this epithet. See, DPPN, ii. 110.

[11] 1. "robbers" Sv. 144. 2. 'village guardians who were guarding the city' Sdhl. 203. This agrees with the Sv. 144.

bowl,³ and fled. That novice too, approached near his alms bowl. The royal guards who were pursuing the thief saw the heap [of jewelry] in the novice's bowl, and thinking: 'This is the thief. The robbery has been committed by him', bound the novice with his arms tied behind his back, and showed him to Vassakāra the brahman. And Vassakāra was at that time presiding over the royal law courts and ordering such punishments as mutilation and decapitation. Since he already bore a grudge against him thinking: 'This fellow formerly did not accept my offer, and took ordination among mere heretics', even without clearing up that deed he ordered thus: 'Impale this man even while he is alive.' The royal guards impaled him on a stake of nimb. The novice, remaining on the point of the stake, remembered the Elder Sāriputta thinking: 'Who would bring medicine for my preceptor?'

[12] Then the Elder, knowing that matter, spoke to the Perfectly Enlightened One. The Exalted One too, accompanied by the Great Disciples, surveying the maturity of the novice's intellect, went to that place. Thereupon, there arose an uproar in the whole city about the Exalted One's setting out; and a great body of people gathered together. Then the Exalted One, placing on Uttara's head his hand which, having soft, tender, and webbed fingers, resembled due to the golden colour of its shining palm mingled with the rays of nail-jewels a stream of gold falling together with [a stream of] natural vermillion, said: 'Uttara, arisen here is the fruit of a sinful act formerly committed by you. Therefore you should endure it through the power of reflection.' On that very account he said:

'In the past, it is said, you were a boy in a certain village. While playing together with boys in the playground, (1)

'Having taken from a bark of nimb a thin spicule you impaled a living fly on that spike. (2)

[11] 3. According to Sv. 144, the robbers put a jewel in his almsbowl, tied the necklace of pearls on his neck, and dropped other objects near him.

'I will proclaim another sinful act of yours. Listen to me. In the past, as your own mother was admonishing you out of affection, (3)

'You cursed her in anger saying: "Get impaled on a jīvasūla." Because of these two acts of sin, while moving on in the ocean of samsāra, (4)

'You sat upon a jīvasūla of nimb in five hundred births. This is your last birth, and here too, that produced its effect.¹ (5)

[13] In this and similar ways he preached the dhamma in accordance with his disposition. Uttara gained intense joy and gladness through the cheerfulness of faith produced by the contact of the Teacher's hand which resembled an anointing of immortality, and having entered upon the path of insight according as he was accustomed, and his intellect being perfectly mature, annihilated in successive stages of the path all defilements through the Teacher's grace of preaching, and became possessed of the sixfold intuitive knowledge. It is said that among the gods and men assembled there, eighty-four thousands of living beings, having listened to the dhamma, had the intuitive comprehension of the dhamma. Uttara, on his part, become possessed of the sixfold intuitive knowledge, released himself from the stake, and remaining in the sky, displayed miracles. The great multitude became wonder-struck and surprised in their minds. His wound was healed immediately. Asked by the bhikkhus: 'Brother, how could you apply yourself to insight while suffering from such an agony?' he said: 'Brethren, I had already well-perceived the dangers of samsāra and the nature of the conditioned states. Therefore I could cultivate insight and attain to excellence even while I was experiencing such agony.' Then, at a later time, while he was revealing the story of his former conduct amidst the assembly of bhikkhus, he uttered these verses:

[12] 1. cf. J. iv. 28.8ff.

'There was the Fully-enlightened One named Sumedha, endowed with the thirty-two noble characteristics. Devoting himself to solitude, the Fully-enlightened One approached the Himālayas. (6)

'Having entered the Himālayas, the Sage, foremost and compassionate, the Sublime among Men, remained seated in a cross-legged posture. (7)

'At that time I was a vijjādhara, moving in the air. Then holding a well-made trident, I was flying through the air. (8)

'The Enlightened One was illuminating the forest even as a fire on the summit of a mountain, like the moon in a night of the full moon, or like a giant sāla¹ tree full of blossoms. (9)

'Issuing forth from the edge of the forest the buddha-rays, resembling the lustre of a fire of reeds, spread abroad. Seeing that, I gladdened my mind. (10)

'Looking for flowers, I saw a kaṇikāra [tree],² possessed of heavenly fragrance. Plucking three flowers I honoured the supreme Enlightened One. (11)

'By the [supernormal] power of the Enlightened One, my three flowers with their stalks^{then} turned upward and petals downward, made a shade for the Enlightened One. (12)

'By virtue of that act well-done, and also by virtue of my mental resolve, discarding my human³ body I went to the Tāvatiṃsa. (13)

'My mansion there was known as Kaṇikārī, which was well-built, sixty leagues in height and thirty leagues in width, (14)

'Possessing thousands of floors⁴ and hundreds of turrets⁵, full of flags and made of gold. There appeared in my mansion hundreds of thousands of supernal manifestations.⁶ (15)

[13] 1. The Sāl tree 2. 'kiṇihiri gasak' Sdhl. 199. 3. See Intro. 5.3.3. 4. cf. 'sahassakaṇḍo ti sahassabhūmakō' ThagA, ii. 40 See also, PED, 179B. Sinhala translations render: '-kaṇḍapramāṇa āti', Gs. p. 71; Ss. p. 207. 5. Ss. Gs. tr: 'store-rooms' (gabaḍā). Sdhl. 199 speaks of golden flags having thousands of divisions and hundreds of bheṇḍukas. 6. Sdhl. 199 and Ss. p. 207 understand the word 'byūhāni' to mean 'kūṭāgāra' (kuḷu geval). But see, BHSD, 520A.

'I would be born only in these two castes, namely, in the caste of nobles and in that of brahmans. I would not be born in low castes. This is the fruit of honouring the Enlightened One. (26)

'Elephant chariots, horse chariots, litters and palanquins: just all these do I acquire. This is the fruit of honouring the Enlightened One. (27)

'Groups of male and female servants, and adorned damsels: just all these do I acquire. This is the fruit of honouring the Enlightened One. (28)

'Clothes made of silk, wool, cotton, and linen: just all these do I acquire. This is the fruit of honouring the Enlightened One. (29)

'New clothes, fresh fruits, and exquisite aliment that are fresh and nutritious: just all these do I acquire. This is the fruit of honouring the Enlightened One. (30)

'"Eat this", "Enjoy this", and "Sleep in this bed": just all these [luxuries] do I acquire. This is the fruit of honouring the Enlightened One. (31)

'Respected am I everywhere. Lofty is my glory. I always possess great [power of] partisans, and ever have an inalienable following. I stand best among my relatives. This is the fruit of honouring the Enlightened One. (32)

'Cold and heat I know not. There is no torment. Moreover, there is no mental suffering in my heart. (33)

'I move on from existence to existence possessing a complexion of golden colour. I would not know the loss of good appearance. This is the fruit of honouring the Enlightened One. (34)

'Passing away from heaven, and being directed by the root of merit, I was born in a very rich mahāsāla family in the city of Sāvattthī. (35)

'Renouncing the five kinds of sensual pleasures, I went forth from home into homelessness. At the age of seven years from my birth⁸ I attained to arhatship. (36)

[13] 8. See Intro., 5.3.3.

'Knowing my good qualities the Enlightened One, the Possessor of Eyes, admitted me to the higher ordination. Being just a youth, I became worthy of honour. This is the fruit of honouring the Enlightened One.(37)

'Bright is my divine eye. Expert am I in concentration of mind. I have reached the extreme of intuitive knowledge. This is the fruit of honouring the Enlightened One. (38)

'I have attained to analytic insight. I am skilled in the [four] constituents of psychic power. I have reached the extreme in the noble Law. This is the fruit of honouring the Enlightened One. (39)

'Because of my honouring the Fully Enlightened One I did not come to know a state of misery for thirty thousand aeons. This is the fruit of honouring the Enlightened One. (40)

'Burnt are my defilements. Abolished are all existences. Being free from depravities, I live like an elephant who has freed himself from his bonds. (41)

'Fortunate, indeed, was my coming to the Enlightened One the Supreme. I have attained to the threefold lore. I have complied with the Teaching of the Enlightened One. (42)

'I have attained to the fourfold analytic insight, the eightfold emancipation and the sixfold intuitive knowledge. I have complied with the Enlightened One's Teaching. (43)

Hearing this many resorted to the acts of merit.

Even the beings who are in their last existence accompanied by resultant[good fortune], cannot^{thus} escape their sin. Sin should be avoided at a distance by people who do not wish for suffering. (44)

End of the fourth story of Uttara the novice⁹

[13] 9. This account is found in ThagA, ii. 1-2. The Elder Khadira-vaniya Revata, younger brother of the Elder Sāriputta, is also reported to have been suspected of theft in similar circumstances. ThagA, ii.272.

Here begins the story of the haven of Kāvīra in its regular order:

[14] In the country of the Coḷas in Jambudīpa, it is said, there was a haven called Kāvīra. Many holders of wrong views who were devoted to the Great Lord (Śiva) lived there. While they were doing paintings at a certain shrine there, they depicted on a slab a drawing of the Exalted One as bending down before the Lord and worshipping him. At that time many upāsakas having visited that shrine, while ^{looking at} the paintings here and there, saw that painting on that slab. Seeing that, they said: 'Alas! We have seen something that is not worth seeing. In the whole world including gods, Māras and brahmās and among men including ascetics and brahmins as well as among the innumerable world systems there is no one even exactly equal to, let alone greater than, the Exalted One. Among all categories of beings the Exalted One is worthy to be worshipped and honoured. To him these fellows have done a thing unfit.' Saying thus they, crying and lamenting, went to the gate of the royal palace and raised a loud roar. Hearing that the king had them summoned, and asked them: 'Why are you making a loud roar?' They said as follows: 'Sire, our Exalted One is a god above gods;¹ a Sakka above Sakkas; a brahmā above brahmās; immovable like the Mount Meru; deep like the ocean; infinite like the space; spread out like the earth.' In such [expressions] they elaborated the virtues of the Exalted One. It is therefore said in the Apadāna-

He bears the thirty-two Great Characteristics like the moon surrounded by charming stars, and is endowed with the [eighty] minor signs like a huge sāla tree laden with flowers. (1)

He is encircled by a blaze of rays like the golden mountain ablaze, and encompassed by a halo extending a fathom like the sun possessing hundreds of rays. (2)

[14] 1. cf. 'bhagavā pana sabbesaṃ devānaṃ uttamadevatāya devadevo' ThagA, ii. 225.

The noble Conqueror, possessing a golden face, is as lofty as a high mountain full of gems. His heart is full of compassion like the ocean expanded.² (3)

He is the Resolute One; the Sage. His fame is well-known in the world like the Sineru, the best of mountains. On account of his wide-spread glory he resembles the sky. (4)

The Leader, possessed of a mind unattached in all places, is like the wind. The best among sages is, like the earth, the support for all living beings. (5)

He is unstained by the world, like a lotus [that is not defiled] by the water. He shines forth like a conflagration burning the bush of perverted views. (6)

He is like a medicine; destroying the poison of defilements everywhere. Adorned with the fragrance of virtues, he is like the Gandhamādana Rock.³ (7)

The Resolute One is a mine for virtues like the ocean is for jewels. He removes the dirt of defilements like a cascade [that sanctifies] the forest. (8)

Like a victorious great warrior, he vanquishes the Evil One's army. Like a Universal Monarch, he is the Lord of the jewels of the Factors of Enlightenment. (9)

Like a great physician he remedies the disease of ill-will. Like a physician performing surgery, he splits open the tumour of erroneous beliefs. (10)

'Our Teacher, the Exalted One, Sire, is worshipped by the great brahmās. He is worthy to be ever worshipped with respect by the lords of gods, the asuras, and the siddhas. (11)

[14] 2. 'overflowing in all directions' Sdhl. 247 3. 'which is adorned by the tenfold fragrance beginning with the fragrance of flowers' Sdhl. 247.

'O great king, our Exalted One, the Majestic, is the Foremost among those who are supreme and honoured in all the world systems. (12)

[15] 'Sire, the people of the shrine have done a thing unjust.' Hearing that the king said: 'Fellows, even all these men speak of the greatness of their own deities. How would you prove to us the magnificence of your teacher?' The upāsakas said: 'It is not difficult. You, O great king, fetch the slab; cover it with a clean piece of cloth; seal it with your seal,¹ and place it in a well-guarded and well-protected shrine, and after the elapse of seven days, fetch it back and see. Then you will realize the greatness of our Teacher.' Thereupon the king had [everything] done just in accordance with what they said, put it in a shrine, closed all the doors, sealed them, and employed [guards] saying: 'Watch over.' Thereupon the upāsakas, all of them, having gathered together, engaged themselves for seven days in bestowing gifts of alms, observing moral precepts, keeping the formal act of Observance, cultivating the feeling of loving kindness toward all beings, transferring to all beings the merit acquired by them and honouring the Triple Gem; and proclaimed as follows: 'By the force of the act of merit done by us let all the gods in the world possessing great psychic and [supernormal] power as well as the Four Great Kings protecting the world show our Teacher in the erect posture [in the painting].' Saying thus they made a solemn declaration of truth.

[16] Thereupon, at that moment by the power of their merit Sakka's throne of yellow marble displayed an appearance of heat. Then, surveying the human sphere, he saw that perverted act done by the holders of wrong views, and with his mind agitated, came down, depicted the Lord as lying down worshipping the Exalted One's feet, informed the upāsakas of that matter, and went back to his own place itself. Then, on the seventh day all of them came to the king early in the morning, saluted him and said thus: 'Sire, the Lord is lying down worshipping our Exalted One's feet

[15] 1. 'with the seal of the workmen at the shrine' Sv. 147.

with his head bent low!' The king, hearing their words, had a drum beaten in the city, caused people to gather together, went to the shrine surrounded by them, had the seal broken and the door opened, and had the slab fetched and the cloth covering removed from it. Thereupon the king and the great multitude, seeing that great miracle, discarded the wrong views and all went to the refuge of the Teacher. Then the king had that shrine demolished, and a great and delightful monastery constructed there,¹ and having performed acts of merit for the length of his life, was reborn in the plane of heaven.

'It is no wonder that they perform acts of merit while the Teacher is still living, seeing his psychic power. Of great wonder are the acts of merit of those who perform them after the Lord of Sage² passed away in perfect nibbāna. (13)

End of the fifth story of the haven of Kāvīra

Here begins the story of the executioner of robbers in its regular order:

[17] Once upon a time, it is said, our Exalted One lived at the Jetavana [Monastery] in the vicinity of Sāvātthī¹ bestowing on the great multitude the fortunes of heaven and deliverance through his preaching of the dhamma. At that time five hundred thieves, coming to the city from the jungle,² would steal at night time and maintain their families thereby. Now one day, while visiting the city for the act of robbery, the robbers saw an unhappy countryman at the city gate and asked: 'Good fellow, where do you live?' He revealed that he was an inhabitant of the countryside. Then they said to him: 'Why do you, good fellow, live this miserable life? Come along. Engaged in stealing with us, and possessing clothes and ornaments, maintain your family. Do not live this life of a

[16] 1. Acc. to Sv. 147 he also expelled all heretics from his kingdom.

[17] 1. The text has 'upanissāya' which may also be translated: 'dependent on [for subsistence]'. Sdhl. 147 has 'Sāvāt nuvara nisā', and Ss. p. 222, 'Sāvāt nuvara āsuru koṭa' which support this rendering. See also n.[30] 5, p. 273.2. 'bahinagare hutvā' Sv. 150

wretch.³ He on his part thinking: 'These men say the right thing', consented to their words. Then they, saying: 'In that case, come along with us', took him [with them], and entering the inner city committed acts of robbery while plundering this or that place. Then the countryman who had obtained wealth, thinking: 'This is far better', earned his livelihood while committing acts of robbery in their company. Now one day the royal guards caught all of them who had committed the act, and having bound them in a tight bondage with their hands tied at their back, showed them to the king of Kosala. Seeing them, the king said thus: 'Fellows, I will spare the life of anyone among you that would kill these men and bring them to the dissolution of their lives.' Hearing that, the thieves did not accept that as they were all bound to one another by kinship and friendship. That man inhabiting the countryside, however, said to the king: 'I shall slay all of these [men]', and being permitted by him, killed all of them. Seeing that the king, being pleased, gave him the work of executing robbers. While living for twenty-five years engaged in killing the robbers and those who were condemned to execution, he became old at a later time.

[18] Now because of his feebleness, he fails to kill a thief even with several blows. Learning that the king gave the work of executing robbers to another. Now dismissed from the work of executing robbers, he would stay at home. At that time a certain man knew a spell of killing men with one's exhaling breath after reciting the spell. It is so indeed. Desiring to cut and destroy whatever among one's hands, feet, ears, nose, head and the like, he would recite the spell and release the exhaling breath, and that particular point would be cut off and destroyed. That spell was of such great power. Then he waited upon that man; obtained the spell and sent a message to the king: 'Heretofore, out of decrepitude I cut off the robbers' hands, feet and the like with difficulty; and killed those who had to be killed too, with difficulty. Now, however, I shall not act in that manner. I shall perform the acts of cutting and destroying by the power of my spell.' Hearing that message the king, saying:

'So be it', had him summoned, and restored the position [of executioner] to that man himself. From that time onward he spent another five years, while doing that work. He became old, with his life span dwindled, feeble and resorted to his death bed; and remained lying there while screaming in distress in a great and horrible yell on account of the suffering of death agony, and visualizing with his closed eyes the horrible flames of the infernal fire and the guardians of hell bearing iron hammers and clubs which were ablaze. Then, because of hearing his dreadful screams, the men dwelling in the houses adjacent to his own fled, leaving their houses behind.

[19] On that day the Elder Sāriputta the Great¹ surveying the world with his divine eye, saw that executioner of robbers who was at the point of expiring and being reborn in hell on that very day, and knowing: 'When I am gone there, however, this man would be born in heaven through his gladdening toward me', and thinking: 'It behoves me to do him a favour to-day', put on his robe in the forenoon, and went to his house door. Then he saw the Elder, and being enraged, with his whole body trembling with anger, and thinking: 'Striking him and making his body burst I will kill him', recited the spell even while he was lying down, and shot his breath out. The Elder at that moment had entered upon the[attainment] of Cessation, and rising from Cessation stood shining forth like the sun. Then he did the same to the Elder three times,² and being unable to cause any harm to the Elder, with his mind extremely amazed, gladdened his mind toward the Elder, and caused the milk rice that had been prepared for himself to be given to the Elder. The Elder blessed him, and went back to the monastery itself. The executioner of robbers, while recalling in his

[19] 1. Mahāsāriputta is not a common usage in the Buddhist literature. Edgerton wonders why the Elder is "never called Mahā-śārīputra in BHS or Pali". BHSD, 526B. See also, CSM, p. 129. For Mahā-śārīputra in Buddhist Skt., see, Āryamañjuśrī-mūlakalpa, p. 9. 2. 'two or three times' (de-tun vareka) Sdhl. 149.

mind the gift of alms offered to the Elder, expired at that moment and was reborn in heaven. Oh! Wonderful is the [supernormal] power of the passionless sons of the Enlightened One by whose power even a man heading towards hell was thus reborn in heaven. It is so indeed-

Giving is a shelter for men. Giving is an obstruction for the state of unhappiness. Giving is a staircase leading to heaven. Giving brings the sublime state of tranquillity. (1)

Giving is like a wishing gem for it provides whatever that is wished for; giving is like a wishing tree and a vase of fortune for living beings. (2)

By bestowing gifts of alms on the virtuous they attain even the grandeur of Universal Rulership, the abundance of Sakka, and likewise, the happiness supramundane. (3)

This [man], attached to sinful acts, was on his way to hell. On account of the almsfood [given] to the Elder Sāriputta (4)

He avoided hell, full of many sufferings, and surrounded by an assembly of gods, went to the noble city of heaven. (5)

Therefore, bestow with faith on good fields the gifts of alms which grant desires. Observing moral precepts by those who bestow gifts of alms is also highly agreeable. (6)

Then the bhikkhus having assembled in the preaching hall and seated there, asked the Exalted One:³ 'Venerable Sir, in which of the four hells is that sinful man reborn?' The Teacher declared: 'O bhikkhus, he is reborn in heaven by the power of the gift of alms offered to Sāriputta to-day. In culmination of that very act he will in future be a Paccekabuddha.'

Friends, the meagre⁴ offering made to Sāriputta, indeed, instantly led one to the path of heaven. Bestow therefore gifts of alms on good fields if you wish for heaven and deliverance in the world beyond. (7)

End of the sixth story of the executioner of robbers

[19] 3. Sdhl. 151 adds an imaginative elaboration of the Buddha's arrival at the assembly hall. The doors open themselves, and lotus flowers spring to receive his foot in each step. 4. SD 20 has 'appaṃ piṇḍa-pātamattaṃ padinnaṃ' which is accepted here. Sdhl. 152 has 'dānaya' which is equally acceptable.

Here begins the story of the faithful upāsaka in its regular order:

[20] At the time of Kassapa the Lord of Ten Powers ^{in the Past,} it is said, there lived a certain man, faithful and devoted to the Triple Gem, who was earning his livelihood by working at a sugar mill. Once he saw a sick bhikkhu and gave him just a spoonful of ghee. In like manner he gave a lump of sugar to another bhikkhu. Then on another day he saw a starving dog and favoured it with a mouthful of boiled rice. Once he gave a kaḥā-papa to a man¹ who was in debt. And once while listening to the dhamma, he honoured the preaching bhikkhu with a cloth. Having performed this much of meritorious acts, he made the aspiration: 'Whatever I desire while passing on from birth to birth, may all that be fulfilled even at sea or on mountains and the like!' Expiring at a later time, by virtue of those very roots of merit he was born in heaven like a person just awakened from his sleep, and having enjoyed great celestial abundance there, he passed away therefrom, and was born in a mahāsāla family of great wealth in Sāvattthī at the time of our Exalted One. Then having attained to the [years of] discretion he would listen to the dhamma from time to time, and on hearing about the disadvantages of homelife and the benefits of going forth from the world, he joined the Order and even before long attained to arhatship.²

[21] At a later time he worshipped the Teacher, and went to the city of Uggā with a company of five hundred bhikkhus. The wife¹ of the merchant at that place was faithful and devoted. Seeing the Elder going round on his alms-begging with the five hundred bhikkhus, she hastily went to him, took the Elder's almsbowl, fed him together with the five hundred bhikkhus, requested the Elder to stay there permanently, had five hundred tower houses constructed, decorated them, and having accommodated the five hund-

[20] 1. 'to a monk' Sv. 167. 2. 'And became known by the name Saddheyya the great Elder' Sdh1. 162.

[21] 1. Acc. to Sv. 168, she was Sumanā, the daughter of the merchant.

red bhikkhus there, regularly waited upon them with the four kinds of requisites. Then the Elder established her in the five moral precepts, lived there as long as he wished, and having intended to go somewhere else, arrived at a village near a haven in due course. Having lived there, he boarded a ship and, surrounded by the five hundred bhikkhus, embarked upon a sea voyage. While crossing the sea, a stomach-ache arose in him in the middle of the ocean and harrassed him. Seeing that the bhikkhus asked: 'Venerable Sir, by what would this allay in former times?' The Elder said: 'Brethren, in former times this illness used to allay itself when I had drunk just a spoonful of ghee.' The bhikkhus said: 'Venerable Sir, how could we obtain ghee here in the middle of the ocean? Please endure it.' As the Elder said on hearing that: 'Brethren, ghee is not a difficult thing for us to obtain. Take my alms bowl and bring some sea water taken [into it]', the bhikkhus acted accordingly. No sooner was the water taken out than did it turn into ghee.

[22] Thereupon the bhikkhus, seeing that, with their minds full of wonder and surprise, brought the ghee to the Elder. As soon as the Elder drank the ghee, that illness allayed. When the bhikkhus said to him: 'Venerable Sir, what is this marvel? Prior to this we had never seen anything like this!' the Elder, saying: 'In that case, see the fruition of merit of those who have done meritorious deeds', and gazing upon the sea, wished: 'May this become ghee!' Thereupon all water in the sea as far as they could see turned into ghee. Then the bhikkhus, with their minds ^{taken by} surprise, asked: 'Venerable Sir, is there any other merit similar to this?' Thereupon the Elder, saying: 'In that case, O brethren, behold my merit', looked at the solid rocky mountains here and there all around. All of them became heaps of sugar. Thereupon he showed vessels of boiled rice with curries and delicacies all around as far as they could see. Thereafter he looked at the Himālayas,¹ and all of it became golden. Then he looked at a great forest at a place nearby. The entire forest became

[22] 1. 'which is 3000 leagues in circumference' Sdhl. 165, 166.

covered with cloths of many beautiful colours. Seeing each of those miracles, the bhikkhus were extremely astonished and asked: 'Venerable Sir, by virtue of which meritorious deed of yours do such miracles take place?' The Elder revealed all meritorious acts performed by him at the time of Kassapa the Lord of Ten Powers. Hence are [these verses] in this context:

'In this Fortunate Aeon there appeared in the world the Leader, the Possessor of Eyes named Kassapa, for the welfare of the whole world. (1)

'At that time I was a manufacturer of sugar employed at a sugar mill. I used to live by that vocation, maintaining my wife and children. (2)

'Then I saw a bhikkhu with his ^{faculties} exhausted and afflicted with sickness, who had come for some ghee, observing the monastic vow of depending on alms food. (3)

'With my mind elated with pity and believing in the fruition of the gifts of alms, I gave just a spoonful of ghee to that bhikkhu. (4)

'On account of that act, while moving on from birth to birth in samsāra, plenty of ghee appears wherever I wish. (5)

'If I wish even the water in the sea as ghee for me, all of that becomes ghee. This is the fruit of the gift of ghee. (6)

'Listen to yet another delightful meritorious act of mine. At that time I saw a bhikkhu oppressed by a sickness. (7)

'Taking a lump of sugar, I put it in his alms bowl. By that he became well. His sickness disappeared at that time. (8)

'Because of that gift of sugar of mine, while moving on among gods and men, wherever I need sugar, it is easily available to me. (9)

'Even the huge rocks, complying with my wish, indeed, become large lumps of dry sugar. This is the result of the gift of sugar. (10)

'Listen carefully, O bhikkhus, to yet another act of merit performed by me. At that time I saw a dog, famished and trembling, and favoured it with a mouthful of boiled rice. That gift also brings fruits. (11)

'From that time onward there was no scarcity of food and drink. In my successive births I was comfortable, having abundant food and drinks. (12)

'Even to-day, if I find a necessity of food there manifest many pots [of food] all around the range of my sight. (13)

'Then I did another meritorious act also. Hear it from me. I gave a kaḥāpaṇa to a man who was in debt. (14)

'On account of that meritorious act of mine, I obtain perfect abundance of worldly fortunes² and plenty of gold in successive births. (15)

'If I am desirous of wealth to-day, even a solid rocky mountain becomes all golden. This is the fruit of releasing [one] from a debt. (16)

'Friends, listen to another meritorious act of mine, pleasant to the ear. To a learned [monk] in the Teaching of Kassapa the Exalted One (17)

'Who was preaching the dhamma of the Sage I listened with my mind gladdened, and honoured the dhamma of the Lord of the dhamma with my cloth. (18)

'On account of that act of merit, moving on among gods and men, I obtain plenty of clothes that are the best and ^{excellent} in the world. (19)

'If I so wish, to-day I could completely cover even the Himālaya mountain with cloths of many beautiful colours. (20)

'If I so wish, I could clothe on this very day [all] those living beings in the four Continents.³ This is the fruit of the gift of cloth. (21)

'Having enjoyed abundance in the sphere of desire, on account of these acts of merit, in the ^{world} city of Sāvattṭhī (22)

[22] 2. 'such as gold, silver, pearls, gems, coral, vaidūrya, śaṅkhaśīlā, pravāla, rajata, suvarṇa, etc.' Sdhl. 165. 3. 'i.e., Pūrva-videha, Aparagoyāna, Uttarakuru, and Jambudīpa' Sdhl. 166.

'I was born in a family of great possessions, and grown up in luxury, I listened to his dhamma and went forth from the world in his Teaching. (23)

'Enjoying the sublime beatitude that is supramundane on account of the sage, and annihilating all defilements, I attained to arhatship. (24)

'An act of merit should never be disregarded thinking it to be insignificant. That produces endless fruits; and that gives even nibbāna. (25)

Then hearing his preaching of the dhamma, bhikkhus and the great multitude performed acts of merit beginning with charity, and were for the most part reborn in heaven.

Friends, knowing that even a small act of merit thus becomes great on account of gladdening one's mind, do not neglect it thinking it to be an insignificant act of merit. Remember in this regard Lady Lājadāyī.⁴ (26)

End of the seventh story of the faithful upāsaka

Here begins the story of the poor man in its regular order:

[23] When our Exalted One had passed away in perfect nibbāna, there was a poor man living in the city of Vārāṇasī who earned his livelihood by working for wages at others' houses. At that time the people inhabiting the city, having pavilions and the like erected at this and that place, bestowed for the most part great gifts of alms. Seeing that, the poor[man] thought thus: 'Owing to my not having performed any act of merit in former[lives], I live with difficulty and hardship, working for wages at others' houses.

[22] 4. Either the lady who offered some puffed rice to the Elder Kassapa the Great or Uppalavaṇṇā the nun who was known by this name in one of her former births is meant. Sdhl. introduces the story of Padumāvatī, the famous Buddhist legend on a previous birth of Uppalavaṇṇā, immediately after this story (pp. 167-83).

It is with difficulty that I acquire even a garment or a cloak, or just a roof over my head. At present there exists a buddha-period, and the Order of bhikkhus, too. All these [people], bestowing gifts of alms, clear the path to heaven. I too, should bestow a gift of alms. That will be for my welfare and happiness for a long time. Nevertheless, I do not have in my possession even a nāli of rice. That cannot be accomplished without exertion. I shall endeavour for this object and offer alms.' Thinking thus, from that time onward he went in search of some work for wages, collected the rations obtained by labouring here and there as well as the grains of sesame, rice and the like obtained through going around begging for alms; and instigating mān, he caused a pavilion to be erected there, decorated it with wild flowers and the like, invited the bhikkhus, had them seated in the pavilion, prepared a milk rice, and fed all the bhikkhus.

[24] Thereupon, at the moment of his death he remembered that excellent gift of alms offered by him. Because of that meritorious act he was born in heaven like a person just awakened from his sleep. A great golden celestial mansion corresponding to the act of merit performed by him appeared there. For a distance of three gāvutas all around it deities holding musical instruments of numerous kinds would offer their beneficial service. A thousand celestial nymphs constantly keep him company. In this manner he enjoys great abundance. Now one day the Elder Saṃgharakkhita the Great, an inmate of the Suvappasela Monastery,¹ who had attained to analytic insight, while going round on a tour in heaven, saw that divine being, shining with unparalleled divine abundance, approached him, and standing there, asked what act of merit he had performed. He too, explained to him truthfully. Hence [are these verses] in this context:

[24] 1. 'Ranhiri vehera' Sdhl. 289.

'This mansion is all golden and studded with jewels; overspread with hundreds of golden pinnacles, effulgent and difficult to look at. (1)

'It is full of hundreds of turrets, and abounding in garlands fastened from corner to corner.² Delightful strings of pearls are hanging here and there. (2)

'Constructed by the architect of merit, it is abounding in many hundreds of apartments, adorned with beds and couches, and well-planned with respect to all quarters. (3)

'Damsels appearing in the middle of the circle of drums dance there. Some of them sing, and some sport, while others play lutes. (4)

'Furthermore, for a distance of three gāvutas all around the mansion divine beings together with nymphs holding ātata and the like³ (5)

'Always entertain [you] with dances, songs and the like, surrounding you. They jump, whistle⁴ and praise you all around. (6)

'Possessing such great supernatural power, you now shine forth like the moon. I question the divine being of that. What act have you performed in the past? (7)

The divine being answered:

'In my former [existence] I was a poor man in the noble city of Vārāṇasī. Having invited the bhikkhus, people there would bestow gifts of alms on them. (8)

'I was living by manual labour at that time. When people who were pleased, exultant and rejoiced were bestowing alms, I thought thus: (9)

[24] 2. 'karṇamālā samūhayen' Sdhl. 289. See, PED, 180A: BHSD, 170A.

3. SD 21 enumerates them: 'ātata, vitata, ātatavitata, ghana, and susira'.³

4. This tr. follows SD 21 which explains: 'selenti' in text as 'oṭṭhehi apākaṭaṃ saddaṃ karonti'. PED, 723B does not give this meaning. Sdhl. 290 has 'olvara haṇḍa gasamin pāna pāna diveti' for 'ullamghanti' and then 'piḷi his naṭavati' (?).

'These men, rich in garments and ornaments, bestow gifts of alms. They will, being just elated, enjoy abundance in the next world too. (10)

'At present there exists a buddha-period. The dhamma does exist in the world. The sons of the Conqueror, who are very virtuous and fit to receive offerings, are in existence. (11)

'Unsteady is the cycle of existence, and filled are indeed the states of misery. Those beings who are averse to good deeds shall certainly go to the realm of suffering. (12)

'Being unhappy, poor, pitiful, humble and destitute, and not having so much as a nāli of rice, I am now living with difficulty. (13)

'Now I shall sow the seeds in the propitious field that is approved by the good. By that I shall surely be happy in the next world. (14)

'Thinking thus, I went on begging; and having done works for wage in many ways, I had a pavilion erected there, and inviting bhikkhus (15)

'With difficulty I offered a milk rice preparation with the intention of [achieving] immortality. In fruition of that act, in the delightful heaven (16)

'I was born. Making merry with celestial sensual pleasures in numerous ways, I became endowed with a long life span, having a lovely appearance and majestic. (17)

Thus the deity described at length the act of merit performed by him. The Elder too, returned to the human sphere and revealed to men the heavenly abundance seen with his own eyes. On hearing that the great multitude performed acts of merit, and for the most part were reborn in heaven.

Even a humble poor man, not having even so much as a nāli of rice in his possession, ^{giving alms,} attained excellence. If you aspire for heaven and ultimate release, give [alms] annihilating the impurity of avarice.

End of the eighth story of the poor man

Here begins the story of the divine being in its regular order:

[25] Formerly, at the time of Nārada¹ the Perfectly Enlightened One, this island [of Laṅkā] was known by another name.² It, however, was at one time having a scarcity of food, with its crops failed. A great fear of famine oppressed living beings. At that time a disciple in the Teaching of Nārada the Exalted One went around on his alms begging in a certain village and returned with an empty bowl. Now the men inhabiting a certain house having a nāli of rice tied in a package would put it in water, boil it, take the water, and drinking that, keep themselves alive. Then, seeing the Elder, they worshipped him, took his alms bowl, prepared a meal with that rice, put it in his bowl, and offered it to the Elder. Thereupon, by the power of their faith that pot became filled with rice. Seeing that wonder, with cheerfulness of mind produced in them, and thinking: 'On this very day we have seen the fruition of the gift of alms bestowed on the venerable one', they caused a great multitude to assemble there; fed them with boiled rice, and later themselves partook of it. The boiled rice taken again and again would just replenish itself. From that time onward, while giving alms to the great multitude arrived there, they were reborn in heaven at the end of their life span.³

[26] Now the Elder, taking the rice went away; sat down at the foot of a certain tree, and began to eat. A god who was born on that tree, it is said, was exhausted for want of food, saw the Elder who was eating, and abandoning his own form, stood before him in the disguise of an old man. The Elder continued to eat just without noticing. When [the Elder] had eaten all excepting the last morsel, the god coughed

[25] 1. 'Nārado ti jātivasena suddhasarīro, n'atthi rajo dhūli manasi etassā ti Nārado' ApA, p. 373. 2. i.e. Ratnadīpa, Sdhl. 292.

3. A parallel to this part of the story is found in ApA, p. 174. cf. MSV, p. 150.

and made his presence known. The Elder seeing him became remorseful and put in his hand the last morsel of food. Then he, as he was standing there holding the morsel of food, thought: 'Formerly I must certainly not have ever given food to the ascetics and brahmans, or to the beggars and wayfarers, or at least to crows, dogs and the like. On account of that very fact I do not receive any food even though I am born as a god. Well then, I shall give back this morsel of food to the Elder himself. That would be for my welfare and happiness for a long time.' And thinking thus, on his part, and giving up his desire for the lump of boiled rice, he approached the Elder, and saying: 'Lord, enough of favouring your slave with regard to the world here. Favour me with regard to the world to come', dropped it in his alms bowl. No sooner had his morsel of food fallen in the bowl than did there appear celestial rice pots for a distance of three gāvutas. The god worshipped the Elder falling prostrate with five members of his body touching the ground, and taking divine food from there, he first offered alms and then himself ate. Then the god while bestowing a great gift of alms on the Elder and on the great multitude that had arrived there from the second day onward, was born in heaven at the end of his life span; continued to enjoy divine abundance in the six celestial abodes of desire,¹ and passing away from there at the time of Padumuttara the Exalted One, was born at the house of a heretic householder possessing numerous riches in Vārāṇasī. They named him Deva.

[27] At a later time when he had attained [the years of] discretion, his parents expired. Surveying the store rooms and the like full of gold, jewels, pearls and so forth, and thinking: 'My parents, owing to their being holders of wrong views, not performing with this [wealth] any act of merit like bestowing gifts of alms, while passing to the world beyond, went without taking with them even so much as a kākaṇika.¹ I will on my part certainly go taking this with me', become determined, he caused a

[26] 1. 'for an Innumerable of aeons' Sdhl. 294.

[27] 1. 'a kahāpapa' (ek kahavanuvak) Sdhl. 294. In the text, however, a very small coin is intended. Ss. p. 252 translates the word as 'tuṭṭuvak' a very small coin. SD 21-22 quotes three opinions according to which a kākaṇika may mean the equivalent of: i. sālisīsanta, ii. aḍḍhamāsaka, or, iii. diyaḍḍhavihi.

drum to be beaten in the city, made beggars, wayfarers and paupers gather together, and giving away all his wealth by way of gifts of alms within seven days, entered the forest, went forth from the world taking to the ascetic life, and having made the preparations for kasīṇa meditation, evolved fivefold intuitive knowledge and the eightfold attainments, and became capable of travelling through the air. Now at this time the Exalted One named Padumuttara, while dwelling in the city of Hāṃsavatī, was seated preaching the dhamma connected with the Four Truths, being surrounded by gods, brahmās and the like. On that occasion that ascetic, flying through the air, saw the gathering of a great multitude as well as the six-coloured rays emitting from the Exalted One's body, and being amazed thinking: 'What is this?' descended from the sky, saw the Exalted One preaching the dhamma sitting in ^{the} magnificent grace of an Enlightened One; and with his mind gladdened, listened to the dhamma sitting in the outer circle of the assembly, worshipped the Exalted One and went back to his hermitage itself.

[28] Then he lived there as long as his life span permitted; was born in the Abode of Tāvatiṃsa at the end of his life span, and for thirty aeons successively moved on in the six celestial abodes of desire enjoying divine abundance. In fifty-one existences he became Sakka the King of Gods. In twenty-one existences he became the Universal Monarch and enjoyed human abundance; and during the present buddha-period, after the Exalted One's passing away in perfect nibbāna, he was born in a certain clan house in Sāvattthī and at the age of seven years saw a certain bhikkhu who was preaching the dhamma. Seeing him, he approached him, listened to the dhamma, gained the notion of impermanence, and attained to arhatship even while sitting there. Then he, being one who has attained to analytic insight, surveying the act of merit done by him, said while revealing that former conduct amidst the bhikkhus. Therefore-

'In former times, it is said, there appeared Nārada the Fully-enlightened One, best among men, engaged in delivering the world from suffering and granting the state of immortality. (1)

'At that time, then, a disciple of him free from fetters, had begged for alms in the Island and in order to eat the food [thus] obtained (2)

'Approached the foot of a tree. I was a tutelary divinity abiding in the tree there. Being hungry, I stood near him, looking at him. (3)

'With his mind filled with compassion, he gave me a morsel of food. Then I stood holding ^{the morsel of food,} and enduring my hunger: (4)

"Since I have not formerly bestowed any gift of alms on the well-behaved, I am afflicted with hunger although born in a celestial state." (5)

"To-day I have well found the field, and there exists for me an article of gift. And for deliverance from the cycle of existence I will sow some seed here." (6)

'Thinking thus, I worshipped him. "Lord, enough of favouring your slave in the world here. Do me the favour of the next world." (7)

'Saying thus, I gave it back. He too, being pitiful, ate it. By that act of merit I instantly acquired divine food. (8)

'Passing away from there, while enjoying great splendour in the six heavenly spheres for a long time I lived there endowed with divine supernatural power. (9)

'A hundred thousand aeons ago there appeared the Tathāgata, Padumutara by name, an eye to the world, the King of the dhamma. (10)

'Then I was an ascetic of great psychic power, who had attained to the five-fold intuitive knowledge, [living in] a glade of forest. I used to move through the air. (11)

'While flying through the air, once I saw in the beautiful city of Hamsavatī the Conqueror, encircled by the buddha-rays, shining forth with a garland of effulgence, (12)

'Encompassed by an assembly of gods, and preaching. I descended from the sky and stood in the outer circle of the assembly. (13)

'Listening to the dhamma of the Teacher, I was *glated* and performed an act of worship. Passing away from there, I was born in the delightful Tāvatisa. (14)

'Passing on for thirty thousand aeons among men and gods, I have not known the realm of suffering. I acquire ample happiness. (15)

'Fifty-one times I reigned over the kingdom of heaven. And twenty-one times I became the Universal Monarch. (16)

'Here and there I ruled as the local king for many times. In this Fortunate Aeon, after the Tathāgata's passing away in perfect nibbāna, (17)

'Being directed by the act of merit, I was born unto a supreme clan in the noble city of Sāvattthī, and at the age of seven years from my birth (18)

'I listened to the dhamma from a certain bhikkhu who was preaching, and attained to arhatship putting an end to the cycle of existence. (19)

'Well-given ^{was} the gift of alms by me at that time. Well-heard ^{was} the noble dhamma. On account of that action I put an end to suffering. (20)

And saying thus he on his part urged many people to perform acts of merit.

Even by offering the last morsel of food and by listening to the dhamma for a while, beings do thus attain even to the threefold achievement. Who could, O friends, describe the result achieved by a giver of much? (21)

End of the ninth story of the divine being

Here begins the story of the Elder Sīvalī in its regular order:

[29] One hundred thousand aeons ago, it is said, there appeared in the world a Teacher, Padumuttara by name, engaged in leading living beings to the great immortality of nibbāna by preaching the dhamma. At that time the Exalted One, amidst the assembly including the king in Hamsavatī appointed a bhikkhu to be the pre-eminent among recipients [of gifts]. Then the king, seeing that and aspiring for that position, bestowed a great gift of alms to the Order headed by the Enlightened One and lay down with his head bent low at the Exalted One's feet. On that occasion the Exalted One prophesied saying to him: 'You will hold that position in the Teaching of Gotama the Exalted One in future.' Having heard that the king, being joyful, performed acts of merit, and was born in heaven. Later on he was born as the son of a merchant in Vārāṇasī, and having looked after a thousand Paccekabuddhas with the four requisites for the length of his life, was reborn in heaven, enjoyed great abundance, and passing away from there, was born unto a certain clan house in the city of Bandhumatī at the time of Vipassī the Exalted One. At that time he would work for the king, holding the position of an army official.

[30] Then the groups of upāsakas inhabiting the city approached the Perfectly Enlightened One Vipassī, saluted him and invited him for the morrow's meal saying: 'Venerable Sir, may the Exalted One together with his disciples favour us', bestowed a great gift of alms, and all having one and the same intention had a grand monastic residence of great value erected for the Exalted One, and while bestowing a great gift of alms on the festive occasion of [dedicating] the monastic residence, saying: 'It should not be said that such and such a thing is lacking in the hall of alms', prepared the gift of alms,¹ and not seeing fresh curd and

[30] 1. Acc. to Sdhl. 154, there was a competition between the king and his subjects to excel each other in honouring the Buddha. This incident took place on the sixth day of successive honouring, alternatively conducted by the king and his people.

honeycombs while surveying the alms hall, called for some men, gave them a thousand [coins],² and dispatched them saying: 'Search for curd and honey and bring them here quickly.' Taking the thousand [coins] they, while wandering about here and there in order to look out for curd and honey, stood at different [city] gates. Then this army official, while carrying curd and honey together with boiled rice for the king,³ arrived at the main gate. Thereupon, seeing curd and honey, they requested him saying: 'Good fellow, take a kahāpana and give this.' As he said: 'I shall not give', they kept requesting, increasing [the price] upto one thousand. Thereupon the army official questioned: 'You ask to buy this trifle with a thousand [coins]. What would you do with this?' When they said: 'It is for the Fully-enlightened One', he said: 'I will, then, myself offer it', and presented it at the alms hall, having mixed cummin seed, pepper and the like together with palm sugar, honey, treacle and the like. By the [supernormal] power of the Teacher that became sufficient for sixty-eight hundred thousand bhikkhus headed by the Enlightened One. Then, having enjoyed ^{divine} abundance in heavenly and human spheres by that act of merit, at a later time at the time of our Exalted One, he was conceived in the womb of Suppiyā the chief queen of King Mahālicchavi⁴ in the city of the Koliyas, [the latter] being responsible [for the procreation].⁵ He occupied his mother's womb for seven months and seven years, and underwent the suffering of a difficult delivery for seven days.⁶ On his emergence from his mother's womb, the parents named him Sīvalī.⁷

[30] 2. Sdhl. 155 has 'four thousand kahāpanas (sāra-dahasak kahavaṇu) which agrees better with following offer of one thousand by the men at the main gate. 3. Acc. to Sdhl. 155, he was going to see his village chieftain. 4. The name should be Mahāli Licchavi. cf. Sv. 24; Ap. 494/18. 5. The word upanissāya in the text is used in this sense. Sdhl. 158 has '...maharajahu nisā' which supports the tr. Not in PED in this sense. But see, BHSD, 137B-138A. 6. Acc. to another story found in Av. pp. 233-4, a foetus remained in womb for sixty years while the mother had other children during that period. See also, CSM., p.135f. 7. For he brought consolation to the worried relatives. Sdhl. 158.

[31] It was on account of the power of a sin committed by himself that such a great meritorious being had to undergo suffering in his mother's uterus for such a long time. He was, it is said, a king in the past, and while engaged in a war with his enemy king,¹ took counsel with his mother. She offered a strategic method saying: 'It is possible to capture enemies by besieging the city.' He too, besieged the city according to her words, and captured it on the seventh day. By the power of that sinful act the mother and the son had such great suffering.² Now she recalled in her mind the Exalted One on the seventh day of her confinement, and was delivered of the burden comfortably. Being pleased, she bestowed on the seventh day a great gift of alms to the Order of bhikkhus headed by the Enlightened One. Now, her son left home at the age of seven years and seeing the Teacher, requested to be ordained. The Teacher entrusted him to the Elder Sāriputta. Then he received ordination with the Elder Sāriputta as his preceptor and Moggallāna as his teacher. At the Tonsure Hall itself he attained to arhatship, and caused the Teaching of the Enlightened One to shine. By the power of his acts of merit done in the past he became a being of great merit, and pre-eminent among recipients [of gifts]. Now, once the Exalted One, accompanied by thirty thousand bhikkhus, while going to the Khadiravana Monastery to see the Elder Revata,³ arrived at an abandoned desert which was thirty leagues in extent with no water and little to eat. Divinities are usually devoted to the Elder Sīvalī. The Exalted One, therefore, made the Elder Sīvalī go first and abiding in a monastery that was caused to be built by divinities and partaking of the alms prepared by divinities, reached the Elder Revata, concluded his mission there, returned to Jetavana, and declared him pre-eminent among recipients [of gifts]. Hence it is said in the Apadāna-

[31] 1. The siege lasted for seven years and seven months. Sdhl. 157.
 2. Sdhl. 157 adds that he was born in Avīci hell and remained there until the earth grew upto seven gāvutas, the speed of growth being one inch in every thousand years. 3. Younger brother of the Elder Sāriputta. See DPPN, ii. 752ff. under Revata (3).

'A hundred thousand aeons ago there appeared the Leader, the Conqueror, Padumuttara by name, possessing a [penetrating] eye with regard to all dharmas. (1)

'His morality was innumerable, and his concentration equal to the thunderbolt. His noble insight was infinite; and his emancipation, unequal. (2)

'The Leader preaches ^{the dhamma} in the assembly of men, gods, nāgas and brahmās which is crowded by ascetics and brahmans. (3)

'In the assembly he, the Wise One, declared a disciple of his, who was receiving great gifts, meritorious and resplendent, to be the pre-eminent. (4)

'Then I was a khattiya in the city called Hamsavatī. Having heard that utterance of the Conqueror and the many virtues of that disciple, (5)

'I invited him and fed him together with his disciples for seven days, and having bestowed a great gift of alms, aspired for that position. (6)

'Then, seeing me bent low at his feet, he, the Supreme among Men, the Great Hero uttered these words in his [sweet] voice. (7)

'Thereupon the great multitude, gods, dānavas, gandhabbas and brahmās of great psychic power, desirous of hearing the Conqueror's words, (8)

'And also ascetics and brahmans, saluted him with their hands folded in salutation. "Salutation to you, O Supreme among Men!" "Salutation to you, O Best among Men!" (9)

"Even for seven days, O Lord, a great gift of alms was bestowed by the khattiya. We are desirous of hearing the result of it. O Great Sage, explain it." (10)

'Then the Exalted One said: "Listen to my utterance. Well-established on the Enlightened One whose virtues are immeasurable, (11)

"The offering brings immeasurable fruits to the donor. Further, this possessor of great wealth aspires for a noble position. (12)

"Thinking: "Just as the bhikkhu Sudassana is the [foremost] recipient [of gifts] among those who receive extensive gifts, even so may I too, become [pre-eminent]." He will attain that in future. (13)

"A hundred thousand aeons hereinafter, there shall appear in the world a Teacher, Gotama by name, born of the clan of Okkāka. (14)

"You will be a disciple of that Teacher, Sīvalī by name, and heir to his teaching, a genuine [son] and made of the dhamma." (15)

'By that act well-performed and also by mental aspiration, leaving the human body I attained to Tāvatiṃsa. (16)

'Later on I was the son of a merchant in the noble city of Vārāṇasī, endowed with opulence and possessing great wealth. (17)

'[Then] I invited about one thousand Pacceka-leaders and respectfully gratified them with delicious foods and drinks. (18)

'Passing away from there, I enjoyed great glory in a bejewelled mansion, surrounded by celestial nymphs in the six heavenly planes. (19)

'Thus unthinkable are the Enlightened Ones; unthinkable are the dhammas of the Enlightened One; unthinkable is the result acquired by those who are devoted to the unthinkable. (20)

'Ninety-one aeons ago there appeared the Leader, Vipassī by name, possessing beautiful eyes, a perceiver of all dhammas. (21)

'Then I was a son born unto a certain clan in Bandhumatī, being beloved, wished for and industrious. (22)

'At that time a certain group had a ^{monastic residence} famous for its greatness, constructed for Vipassī the Great Sage. (23)

'On its completion, while bestowing a great gift of alms together with eatables, they did not find fresh curd as well as honeycombs. (24)

'Then I was going to my employer's house, carrying boiled rice and also fresh curd and honey, and saw those[men]who were searching for that. (25)

'Even by offering a thousand [coins] they did not obtain those two items. Then I thought thus: 'This cannot be an inferior matter. (26)

'Just as all these men honour the Tathāgata, so will I perform an act of worship towards the Leader of the World together with his Order. (27)

'Thinking thus, I then mixed the curd and honey together and gave it to the Refuge of the World together with his Order. (28)

'On account of that act well-performed, and also through mental aspiration, I went to Tāvatiṃsa discarding my human body. (29)

'Again, becoming the King of Vārāṇasī, possessed of great glory, being exasperated at my enemy, I then had the entrance [to the inner city] obstructed. (30)

'Thereupon the wretched beings⁴, besieged, were detained for one day.⁵ Now, through the fruition of that I was born in the horrible hell. (31)

'And now in the last existence I was born in the city of the Koliyas. Suppavāsā was my mother, and Mahā-licchavi, my father. (32)

'On account of the act of merit [I was born] among the khattiyas. On account of obstructing the entrance I suffered in my mother's womb for seven months and seven years. (33)

'For seven days I was subject to great suffering of a difficult birth. My mother was thus afflicted with extreme pain for giving her consent. (34)

[31] 4. Sdh1. 157 compares the besieged to birds trapped in cages, indicating their helpless position. 5. This does not agree with the prose narrative.

'Pitied upon by the Enlightened One, I set out from Sāvattthī. On the very day of my renunciation I was ordained to the homeless state. (35)

'My preceptor was Sāriputta, possessing great intellectual powers. Moggallāna, possessing great magic powers, instructed me while shaving my hair. (36)

'While my hair was being cut off, I attained to arhatship. Gods, nāgas and men bring me the requisites. (37)

'Being elated with joy, I especially honoured [the Enlightened One] named Padumuttara and Vipassī the Instructor with the requisites. (38)

'Thereinafter, through the fruition of those acts, I receive ample and noble gifts everywhere; in the forest, in the village, in the water and on the terra firma. (39)

'When the Instructor, the Supreme Leader of the World, was going with thirty thousand bhikkhus to see the Venerable Revata, (40)

'Then the Possessor of Great Wisdom, the Great Hero, the Leader of the World, together with his Order was, with the requisites brought by gods for my sake, (41)

'Respectfully treated by me. The Enlightened One, going there, saw the Venerable Revata, and then going back to the Jetavana, declared me pre-eminent. (42)

"O bhikkhus, among my disciples Sīvalī is the foremost of those who receive [offerings]." The Teacher, benevolent to the whole world, did [thus] proclaim me in the assembly. (43)

'Consumed are my defilements; annihilated are all my existences. I live free from depravities, like an elephant that has broken its fetters. (44)

Fortunate, indeed, was my coming to the Enlightened One, the Supreme. I have attained to the threefold lore. I have complied with the Enlightened One's Teaching. (45)

'I have realized the fourfold analytic insight, the eightfold emancipation, and the sixfold intuitive knowledge. I have complied with the Enlightened One's Teaching. (46)

Thus did the Venerable Sīvalī utter these stanzas.

Having listened to this conduct of great amazement as well as the power of merit and the grandeur of the resplendent ones, leaving aside laziness, O friends, do certainly perform acts of merit if you aspire for material possessions in the cycle of existence as well as tranquillity. (47)

End of the tenth story of Sīvalī the Elder⁶

Here ends the Third Section

[beginning with the story] of the man who deceived a yakkha.

Here begins the story of King Mahāsena in its regular order:

[1] After the Exalted One's passing away in perfect nibbāna there ruled in the city of Pāṭaliputta a king, Mahāsena by name, who was a just and righteous ruler. Seeing the accumulated wealth of his father, grandfather and the like he on his part thought: 'These [predecessors] entered the mouth of Death leaving behind this property. Fie upon the ignorance of the worldly beings! They are not aware of the destruction of oneself independent of wealth and the destruction of wealth independent of oneself.' Having thus cogitated everything, i.e., the acquisition and destruction of wealth, he listened to the dhamma, and with his faith established, while entertaining ten thousand¹ bhikkhus daily with delicious foods and drinks, accumulating numerous merit, he one day speculated in solitude in the following manner: 'The gift of alms offered by means of what is earned by manual work done with my own hands

[31] 6. cf. DhA. iv, 192f; ThagA. i. 144ff. See also, MSV, pp. 115-17.

[1] 1. Sv. 39 gives the number as 2,000.

would be of greater fruit and benefit than the gift of alms offered by oppressing people through the royal order. I should act in that manner.' Having handed over the kingdom to a well-disposed minister, and taking with him his younger sister, he set out from the city incognito, without letting anyone know, and went to the city called Uttaramadhurā. A certain merchant possessing great riches lived there. Approaching that merchant, they stood there. When he asked: 'Why have you come?' the king said: 'I will work for wages at your house', and being permitted by him, worked [there] for three years. Now, one day the merchant saw them, and calling for them, questioned: 'You are extremely delicate. Nevertheless, you have lived in this house working for a long time. During this long time no laziness with regard to any work was seen, much less a moral transgression. Apart from meals, there has not been any other favour on my part. For what purpose do you work?' On hearing his words, the king said: 'The exquisite quality of the rice in this Province is often heard. Hence we came here for the sake of rice grains.' Hearing that the merchant, well-disposed towards them, gave a thousand cartloads of rice.

[2] Obtaining rice, the king said thus to the merchant: 'Sir, dispatch this to our city.' Hearing that the merchant said: 'So be it', and caused the thousand carts, full of rice grains, to reach the king's city. ^{Having gone} to the city, the king sent back the carts to the merchant, filling them with cloths of multiple colours, gold coins, gold and the like, consolidated their friendship, and stored in the royal palace the rice that was brought. Then, after a few days the king holding a pestle pounded the rice with his own hands. His younger sister winnowed the rice as it was pounded. In this way, both of them, making a large heap of rice, and bringing fire wood, water and the like, cooked a sour rice, arranged five hundred seats in the royal palace, and announced the meal time saying: 'May the venerable ones come, pitying us, and eat at my house.' On hearing that five hundred bhikkhus came through the air. The king fed them according to their requirements. Now among them [the

monk] named Mahāsīva the Elder inhabiting the island of Piyaṅgu took his meal, and making a fixed determination of will: 'May these people see me', went through the air to the island of Piyaṅgu, offered the rice to five hundred bhikkhus, and partook of it. By his [supernormal] power, that was sufficient for all. Thus even with a small article of gift the good make a support for the donors by causing their minds to gladden. It is said, indeed-

Even with a little, the wise enhance faith in the donors' mind AS the moon with its rays [enhances] the ocean of milk. (1)

[The virtuous] do not bestow the requisites on an unfit ground; nor take to hoarding; nor do they waste them without using them properly. (2)

Without being guilty of theft, and likewise not incurring a debt,¹ the virtuous, having themselves used them, distribute them among those who are highly virtuous. (3)

Then the king with his younger sister, while standing at that place itself, saw the five hundred bhikkhus eating in the island of Piyaṅgu, and became exultant and ~~elated~~. Later on, recalling in their minds the noble gift of alms made by themselves, both of them attained before long to the state of Stream Entry.

Disregarding their suffering and leaving aside their great grandeur, the good desiring future happiness are thus engaged in good [acts]. (4)

Bearing in mind that the act of merit performed with difficulty produces great fruits, may the wise perform that with their own hands. (5)

End of the first story of King Mahāsena

Here begins the story of Suvannatilakā in its regular order:

[3] In the city of Anurādhapura in the island of Laṅkā, it is said, a lady with abounding faith would make offerings of flowers regularly at the thūpa of Abhayuttara. One day she went with her daughter

[2] 1. i.e., exempted from the theyya-paribhoga and ina-paribhoga. Sdh1. 199. An immoral monk uses the requisites either as a thief or a debtor. A virtuous monk is not liable to these charges.

to offer flowers at that cetiya,¹ and not finding water at the hall of flower tables, placed the flower basket in her daughter's hand, and taking a pitcher, went to the lotus pond. Then that girl, even before her mother had returned, took a handful of flowers, made a circle on the unwashed table, and offering them, made an aspiration as follows. It is so, indeed-

'To the Great Hero, the Resolute One, the Self-Dependent, the Great Sage, the Refuge foremost in the ^{three} world, the Exalted One, the Teacher (1)

'Have I offered some flowers. On account of that act may I become in future supreme among the beautiful, possessing a well-shaped body. (2)

'Seeing me, let all men be stupefied, infatuated with desire. May rays emit from my body like from [the sun] which is encircled with rays. (3)

'Just as the speech of the kinnaras, even so, may my speech be mind-captivating, pleasant to the ear, sweet and lovely. (4)

[4] Thereafter her mother, having returned and seen the flowers offered at the unwashed table, said: 'Caṇḍāla girl, why did you offer flowers to the Exalted One at an unwashed table? You have done a wrong thing.' Hearing that she became indignant with her mother, and abused her: 'You are the Caṇḍāla woman.' Having done this much of meritorious and sinful deeds she later on passed away from there and was born as the daughter of a Caṇḍāla-brāhmaṇa musician of Uttaramadhurā in Jambudīpa. She possessed a body of perfect beauty. From her body issue forth rays like the flash of lightning from the edge of a rain cloud. The darkness within the area of four cubits all around her is dispelled by the radiance of her body. From her mouth emits the fragrance of water lily, and from her body, the fragrance of sandal wood.¹ Between her two breasts

[3] 1. 'Abhayagiri vehera' Sdh1. 375.

[4] 1. cf. DN, ii. 175 where this feature is mentioned as a characteristic mark of itthī-ratana, one of the seven jewels of a Universal Monarch. Suvaṇṇatilakā is called 'thīratanaṃ', p. 120.

there was a mole of golden colour. From that emits a radiance like that of the rising sun. All those who see her would usually become of unsound mind, becoming mad as it were, through the intoxicant of desire. Wonderful is the power of merit and sin. It is so indeed-

Whereas she spoke to her mother in anger, calling her: 'Caṇḍāla woman!' she became a caṇḍāla woman, abhorrent and low born. (5)

As she then offered [flowers] bearing in her mind the virtues of the Fully-enlightened One, by the power of that merit she became beautiful and attractive. (6)

He who performs acts of merit and sin in whatever manner receives their fruit, like the peacock, in correspondence to that. (7)

They are born in the sphere of animals on account of their sin; and their excellence of complexion comes in to being on account of their merit. Such is the action of peacocks.² (8)

[5] Then her parents named her Suvannatilakā. Men in that city, it is said, even though intoxicated by seeing and hearing^{of} her beauty, would not marry her for the fear of disgrace saying: 'This is the daughter of a caṇḍāla.' Now the son of the Caṇḍāla-brāhmaṇa chief of that city, desiring her, sent cloths, ornaments, perfumes, garlands, and the like to her parents saying: 'Please give Suvannatilakā to us.' They informed her of that matter. Despising him, she ridiculed him. Then the brahman's son, being ashamed, went to the king and having set his lute in proper modulation¹ said while singing as follows:

'The man who makes a damsel's face with sportive eyes² and lips that are playful and reddish like the tender rays [of the rising sun] the favourite of his eyes would not, indeed, give her up even though she is low born. (9)

[4] 2, This view is corroborated in J.ii.37.17ff.

[5] 1. cf. Skt. mūrchayati: 'to cause to sound loudly, play (a musical instrument)'. MWD, 823C. Mallinātha, commenting upon 'mūrchanā' in Sisūpālavadha, i.10 says: 'kramāt svarāṇāṃ saptānām ārohaścāvarohaṇam, sā mūrchetiuccyate....' cf. 'vīṇaṃ muccheti', etc. J. ii.249. See also, PED, 535A. 2. 'moving like fish caught in a net' Sdhl. 378.

Asked by the king: 'What is this?' he said:

'Sire, does the clay upon the earth ever become equal with that which has the quality of gold? Does a low born vixen too, Sire, become equal with a noble lion? (10)

Having thus spoken, he further said: 'Sire, there is in this city a certain daughter of a caṇḍāla, Suvannatilakā by name. She would not accept the presents sent by those who are equal by birth, and aspires ^{after those belonging to} high castes alone. Sire, when does, pray, a female crow become united with a golden swan?' Hearing that, the king had her father summoned, told him about that matter and asked: 'Is it true, fellow?' He too, said: 'It is true, Sire. She ~~desires the high born alone.~~' The king said: 'In that case, fellow, there is a brahman named Uddāla in the city of Pañcamadhura. He is high born, irreproachable on the sides of his mother and father, and does not copulate with a woman saying: "These are loathsome and disagreeable." While going to the royal palace from his house and returning, he causes sixteen pots of milk water to be sprinkled on the road. Seeing a woman he cleans his face with milk water saying: 'I saw a bad omen.' Let your daughter cohabit, if she can, with him. Tell this matter to your daughter.' Having heard that he too, went home and calling his daughter, told her exactly in the manner he was told by the king. When she said on hearing that: 'If possible I shall cohabit with Uddāla the brahman. You do not worry. And do not delay, either. I will leave early in the [next] morning'; her father on his part, saying: 'So be it', had his daughter's body covered with a mantle of variegated woolen cloth worth one thousand [coins], and having fetched the musical instruments such as the lute, entered upon the high road together with his daughter.

[6] While going on, playing music for the king in a certain city on his way, he presented a musical performance, making his daughter sit behind. Then Suvannatilakā who was seated behind him, casting a glance with the corner of her eye, sweetly gazing at him, and slightly removing the mantle which she had put on, displayed her physical radiance.

Seeing her physical radiance and the accomplishment of beauty, the king on his part was afflicted with desire, deprived of his senses, and thoroughly infatuated; and having regained his breath in a moment, enquiring as to whether she was married or single, learnt that she was the daughter of a caṇḍāla, and being unable to fetch her for fear of [incurring] disgrace, and thinking: 'Of what use is the life to me who cannot obtain such a jewel of women possessing the excellence of complexion?' grieving, lamenting, infatuated with desire, and not knowing as to what ought or what ought not to be done, took hold of a sword, cut off his head himself, and died. In this very manner, while they were on their way, five kings who were intoxicated by passion for her accomplishment of beauty, came to their end, their heads being cut off with a sword. It is so, indeed. Because of the agreeable objects of gold coins, gold, male and female slaves, sons, wives and the like, beings infatuated with desire incur misfortune and disaster. This is indeed said by the Exalted One:

From pleasure is born grief, from pleasure is born fear; he who is free from pleasure knows neither grief nor fear. (11)

From affection is born grief, from affection is born fear; he who is free from affection knows neither grief nor fear. (12)

From lust is born grief, from lust is born fear; he who is free from lust knows neither grief nor fear. (13)

From desire is born grief, from desire is born fear; he who is free from desire knows neither grief nor fear. (14)

From greed is born grief, from greed is born fear; he who is free from greed knows neither grief nor fear. (15)

[7] Then he went to the city of Pañcamadhura in due course; caused the king to be informed of his arrival, and having been permitted by him, went and saw the king. On that occasion, Uddāla the brahman was seated on a splendid seat with a woolen spread, not far from the king. The brahman musician too, sat with his daughter, engaged in playing music. At that moment Suvannatilakā, seated behind her father, asked: 'Which

one is the brahman Uddāla?' Having heard: 'It is he who is sitting on this splendid seat', she gazed at him with her blue and shining eyes, granting him a smile with her lower lip, the lovely redness of which was mingled with the rays of her teeth; and casting a glance at him, removed the mantle which she had put on, and issued forth the radiance of her body. Seeing that the brahman, being distracted, with his body scorched with grief, mouth and nose filled with warm breath, and eyes wet with tears, became of unsound mind. Then he, having recovered his breath in a moment slipped away like a sick man from the king's presence, went to his house, and having summoned his intimate friends, said to them as follows. There are [these verses] in this context:

'He that stands by one's side when a distress has arisen, and remains equal in weal and woe is a friend, and he alone is a kinsman. (16)

'He who speaks of one's virtues, hides one's demerits and prevents one from misconduct is a friend, and he alone is a kinsman. (17)

'The lascivious damsel, Suvannatilakā by name, has pierced my mind with the fierce arrows of blue eyes. (18)

'My bee-like eyes, clinging to her lotus-like face, find delight there alone, remembering me not a wit. (19)

'Along with those [eye-bees] is gone my mind leaping high over the deep moat of shame and the lofty wall of steadfastness. (20)

'I am stupefied and bewildered, and have lost all my bearings. Be the refuge unto me who am in this condition, and render your favour to me. (21)

Hearing that, they answered thus:

'Teacher, she whom you long for is a caṇḍāla woman, unfit for intercourse. When, indeed, would the sandal wood be united with excrement? (22)

'Men's wealth, fame, life span, strength and intellect move far away through approaching those who are not to be [sexually] approached. Further, he becomes disgraced. (23)

Then the brahman said to them:

'This world does not abandon an excellent gem even though it lay in faeces. And a jewel of ^awomen, sweet-voiced, should be taken from even a low caste. (24)

[8] Having spoken thus, he further said: 'Having learnt whether she is married or single, bring her.' They acted accordingly. Thenceforward the brahman did not go to attend to the king at all for four months since the time of her arrival at his house. Five hundred princes were, however, learning many different crafts¹ under the brahman. Knowing that matter, they thought: 'So long as Suvannatilakā exists, there shall remain an obstacle to our learning crafts. This woman should be murdered by any means whatsoever.' Calling for an elephant trainer, and bribing him, they said thus: 'Make an elephant intoxicated with liquor and kill Suvannatilakā.' Then they all gathered together at the royal courtyard, and sent a messenger saying: 'We are desirous of seeing the teacher.' Then, having had a friendly conversation with the brahman who was come and seated, they said: 'Teacher, we are desirous of seeing the teacher's wife.' Then he sent men ordering: 'Come here escorting Suvannatilakā.' They acted accordingly. Now when she had arrived in the middle of the street, they let the elephant loose. The elephant, roaring and striking the ground with his trunk, rushed forth, lifted her with his trunk, and made her sit on his frontal globe. The princes, unable to get her killed in that way, employed men on the next day and had her murdered in the night. The brahman too, thinking: 'Death itself is preferable to living without such a woman', grieving and lamenting, had a

[8] 1. 'such as letters, writing, calculation, etc.' (akṣara-likhita-gaṇitādī vū) Sdh. 383.

pyre prepared in the royal courtyard, and entering the fire, died. Thus do those who are fallen under women's control incur great misfortune and disaster as well as death. This is indeed said by the Exalted One:

These [women] are an illusion, like a mirage; they are a grief, a disease, a calamity. They are, moreover, a painful fetter, a snare of Death, hidden in caves.² The man who confides in them is a wretch among men. (25)

Having performed an act of merit without proper attention in a former existence she acquired such a rebirth. Performing acts of merit with resolution aspire for the attainment of nibbāna itself. (26)

End of the second story of Suvaṇṇatīlakā

Here begins the story of the humble woman in its regular order:

[9] After the Exalted One's passing away in perfect nibbāna, bhikkhus and bhikkhunīs as well as upāsakas and upāsikās here and there in Jambudīpa, saying: 'We will worship the Great Victorious Bodhi tree, would for the most part go and worship there. Now, at a later time, many bhikkhus gathered together, and while going to worship the Great Bodhi tree, went round on their begging for alms at a certain village, went to the sitting hall, and having finished their meals, rested for a while. Then a wretched poor woman there saw the bhikkhus thus seated, approached them, worshipped them falling prostrate with five members of her body touching the ground, and standing at a respectful distance, asked: 'Where are the venerable ones going?' Hearing that the bhikkhus, while telling her about the [supernormal] power of the Great Victorious Bodhi tree and about their going to worship that, said thus:

'Sitting at which spot the Conqueror vanquished the one having an emblem of makara¹ on his banner together with his army, and destroying

[8] 2. 'inhabited by female bears' Sdh1. 384.

[9] 1. 'A kind of sea-monster (sometimes confused with the crocodile, shark, dolphin &c.; regarded as the emblem of Kāmadeva)' MWD, 771B. 'Leviathan' PED, 511A. Makaraddhaja as an epithet for Māra is not in PED, but Skv. also uses this term in this sense. See also, SKD, vol.iii, 561C.

the army of defilements became the *supreme one among men*. (1)

'Which the Great Hero, standing without moving his feet, honoured for seven nights and days with the rays of his eyes that were like blue lotuses; (2)

'Which with its leaves resembling the eyes of a peacock's tail due to the falling of swarms of bees that are the eyes of gods, asuras, men and the like² upon them shines forth like a king peacock; (3)

'Which stands on the surface of the earth like a celestial [wishing-] tree, granting sentient beings whatever is desired in this world and the next world; (4)

'That tree
grants material possessions in [the cycle of] existence to
in this [world]
the man who honoured *(even a dead leaf of it that has fallen;* (5)

'The man who always attends to that [tree] with perfumes, garlands and water destroys internal and external evil. (6)

'That Victorious Bodhi tree which yields welfare in this world and yields fortunes in the next world, O good lady, we are going to worship.' (7)

[10] Hearing that she, being *elated* and with cheerfulness aroused in her mind, thus said to the bhikkhus: 'Venerable Sirs, working for wages at another's house, I maintain myself with toil and hardship. I do not have even a nāli of rice for tomorrow, much less any other wealth. Except this I do not have another cloak, either. Why? On account of my not having performed meritorious deeds in the past. Therefore, Venerable Sirs, for my benefit hang this cloak as a banner on the Bodhi tree.' Requesting [thus] and washing the cloak, she gave it to them. The bhikkhus too, taking that for the sake of her benefit, departed. Having given the cloak, with her mind full of joy and gladness, she went home and afflicted with an attack of 'Cutting Pain'¹ in the middle watch of the night

[9] 2. 'surāśura-nara-garuḍa-gandharva-yakṣa-rākṣasa-siddha-vidyā-dharādī' Sdh1. 217.

[10] 1. 'a stomach-pain called śastraka-vāta' Sdh1. 218.

of that very day, expired and was born as a terrestrial divinity at a certain beautiful jungle thicket on the way of those bhikkhus. Now by the power of her merit, there appeared divine wishing trees for a distance of three² leagues. Hanging here and there are banners and streamers of numerous beautiful colours. Likewise, divine beings and divine maidens arrayed in all kinds of ornaments holding banners, streamers and the like, play and present many marvellous performances of dances, singing and the like. Now on the second day, those bhikkhus, too, while going to the seat of Enlightenment, reached that place in the evening and took their abode there, saying: 'Let us go having abided in this jungle thicket to-day.' Then at night time, seeing that all this celestial supremacy, i.e., the multi-coloured banners, the singing and instrumental music that were being performed by deities and the wishing trees for a distance of three leagues had come into existence by her [supernormal] power, the [bhikkhus] with their minds amazed, addressing the female divinity, asked: 'On account of what action were you born here?' Worshipping the bhikkhus, and standing with her hands folded in salutation, she asked: 'Venerable Sirs, do you not recognize me?' When the bhikkhus said: 'We do not recognize you, sister', she spoke as follows, telling them about her own character:

'Having assembled, you sat in the sitting hall yesterday. I am that miserable woman who, coming to you, saluted you (8)

'And presented a humble cloth for offering to the Bodhi tree. Afflicted with a disease I passed away last night. (9)

'I was born here in this jungle, in a celestial mansion beset with jewels, furnished with many fortunes and adorned with a variety of decorations. (10)

'Yesterday you saw my body, smeared with dust and dirt. To-day look at my body beautiful and resplendent. (11)

[10] 2. 'thirty leagues' Sdh1. 218. Sv. 65 supports the text.

'Yesterday, Venerable Sirs, you saw my dirty cloth which I had put on. To-day, Venerable Sirs, look at my excellent heavenly cloth. (12)

'Yesterday my head was sparsely strewn with dishevelled hair which were split at the end, and repulsive with the excrement of lice. (13)

'To-day, having transformed itself by the power of my merit, it possesses a dark blue and soft braided hair, decorated with flower ornaments. (14)

'Formerly I have carried wood, water and the like upon my head. To-day, on account of my merit, I would carry the weight of garlands on my head. (15)

'Yesterday a rough cloak was given by me for the purpose of a banner. To-day, Venerable Sirs, appeared a vast celestial abundance for me. (16)

'Those who know the great fruit of charity and the like should practise the excellent charity which yields happiness in heavenly spheres and among men. (17)

[11] Listening to this all bhikkhus were with their minds full of wonder and surprise. At the elapse of that night, that divinity invited the bhikkhus, entertained them with her own hand with celestial food solid and soft, went with them while bestowing on them gifts of alms on their way; reached the Great Bodhi tree, honoured the Bodhi tree with celestial banners and streamers, flowers possessed of various colours and fragrance, and lamps and incense; gave the bhikkhus divine cloths for robes, and returned. Dwelling in that jungle thicket itself she performed various acts of merit, and was born in the Abode of Tāvātīsa. The bhikkhus too, while revealing that marvel here and there, encouraged many people to perform acts of merit.

Knowing that even such a wretched woman achieved heavenly fortunes by putting faith in the Teaching of the Conqueror, and then honouring [the Bodhi tree] with a rough cloth, be properly devoted to honouring the Three Objects [of veneration]. (18)

End of the third story of the poor woman

Here begins the story of Indagutta the Elder in its regular order:

[12] At a time subsequent to our Exalted One's passing away in perfect nibbāna, there was in Jambudīpa, it is said, a city called Pāṭaliputta. There reigned the king, the Wielder of Authority named Dhammāsoka, possessing great psychic and [supernatural] power. His command prevails over the whole of Jambudīpa, extending about a league above the sky and underneath the earth. Then, inhabitants of the whole of Jambudīpa and the vassals of the eighty-four thousand cities with their respective armies and equipage would come and attend to the great king Dhammāsoka. At that time, the great king named Devaputta of Devaputta city taking with him his army and equipage, went to attend to the King. On seeing the great king Devaputta, Dhammāsoka had a sweet friendly conversation and asked: 'Are there in your country venerable ones who are erudite, well-versed in the dhamma and possessed of great virtues?' Hearing that king Devaputta said: 'Yes, Sire, there is in that city a great monastery called Sīhagumbaka. At that place live many thousand bhikkhus, possessed of morality, of moderate wishes, contented, and devoted to detachment. Among them, [the Elder] named Indagutta, versed in the three piṭakas together with the Commentaries, has become the chief of them. In different ways he elucidates the dhamma before bhikkhus, accompanied by gods and men. Being virtuous, he is well-known in the world for his good qualities.' On hearing that the king, with his mind pleased, becoming desirous to see the Elder, said: 'Good Sir, you yourself go and inviting him, escort him here.' Hearing this King Devaputta, surrounded by his great units of army such as elephants, horses, infantry and equipage, went to the Elder Indagutta; worshipped him and said: 'Venerable One, Dhammāsoka the Great King is desirous of seeing the venerable one.' As the Elder agreed saying: 'Very well', the king sent [a message] to the Great King Dhammāsoka saying that the Elder had consented.

[13] Thereupon the Great King Dhammāsoka, being cheerful, sent directions to the vassal^{kings} at places over which his authority prevailed saying: 'Let all of you decorate the course of the Elder's arrival.' Then those vassal^{kings}, pleased and elated, had drums beaten in their respective cities, and engaging in levelling uneven spots, decorated the road extending fifty-five leagues from the city of Devaputta upto the city of Pāṭaliputta like a celestial road of deities,¹ and sent a message to Dhammāsoka the Great Lord of Men as follows. There are [these verses] in this context:

'The Great King has sent [directions] saying: 'May you adorn the road for the journey of our Lord, Indagutta the Great Elder. (1)

'Now having removed pebbles, thorns and the like, they have made the uneven even, and swept it properly. (2)

'Sprinkled sand, shining like purified pearls, and erected rows of portals of cloth here and there. (3)

'Many rows of portals made of silver, gold, plantain and the like and likewise numerous portals of flowers erected one over another; (4)

'Festoons of flowers^{were} prepared at this and that place. Likewise, series of lamps^{were} lit with perfumed oil. (5)

'Placed^{were} series of pitchers filled with perfumed water and adorned with the flowers of lotus, water lily and king coconuts as well as sprouts. (6)

'The forest on both sides of the road^{was} filled with banners and streamers of blue, yellow and the like mingled together. (7)

'The flags there, risen by the gentle breeze, are shining as if invoking brahmās, nāgas, celestial beings and the like. (8)

[13] 1. Sdhl. 315-21 has an elaborate description of the most colourful occasions in the Buddha's life: Enlightenment, return from the Tāvātīṣa, and visits to Rājagṛha and Śrāvastī. The devotees wished this occasion to resemble them.

'With flowers of nāga, campaka, punnāga, ketakī, vakula and the like, mālatī and so forth, and aquatic flowers of lotus, water lily and the like, and with numerous garlands the road has become beautiful.(9)

'They have beautifully strewn the five kinds of articles of honour with puffed rice as the first.² Having spread cloths for feet on the ground that is thoroughly swept and besprinkled, (10)

'And having adorned elephants and horses with flower ornaments and the like, they have placed them here and there for the purpose of decorating the road. (11)

'And at this and that place are skilled damsels full of sentiments and passions appearing amidst the bands of drums while dancing; (12)

'Holding bronze gongs, bamboo flutes and the like, and playing many stringed lutes³ and singing sweet songs accompanied by the layas,⁴ they sing here. (13)

'That road is filled with acclamations, resonant sounds of drums, trumpeting of elephants, neighing of horses as well as with many groups of maskers and dancers.⁵ (14)

'On the two sides of the road are standing lovely girls equal to celestial maidens, holding bundles of garlands, with their minds pleased. [15)

[13] 2. 'i.e., white mustard (sudu-aba), powdered rice (sun-sāl), jasmine buds (saman kākūlu), thistle grass (hī-taṇa), and puffed rice (vilaṇḍa)' Sdhl. 211. 3. 'brahma-vīṇā, nakula-vīṇā, daddara-vīṇā, etc.' Sdhl. 322. 4. Laya is a particular measurement of time in music. Sdhl. 322 describes it as threefold, i.e., tāra, kāla, and mada. 5. I read the text: 'sokarīhi' which Sdhl. 322 (...anekaprakāra komāli rūpayen...) supports. Ss. 312 gives the same tr. as in Sdhl., though like Gs. p. 115 has the alternative reading: 'so karīhi'. In Sri Lanka there still exists a type of performance known as 'sokari'. SD 26 gives another possible interpretation: 'soka-arīhi'.

'Similarly are standing there damsels holding full pitchers filled with lotuses and water lilies, and raising the eight auspicious signs. (16)

'[Both sides of the road] are adorned with water sheds abounding in cool water. Here and there are dug up lotus ponds for the purpose of bathing. (17)

'Here and there are arranged delightful alms halls. Various articles for alms are piled up there. (18)

'Thus have we arranged a variety of honours; only the Great River has been left unattended. Let the Lord of the Earth know that. (19)

[14] Hearing that the Great King Asoka sent sixteen yakkhas saying: 'Decorate the river.' Going there together with their retinues, they placed by their[supernormal] power udukkhala stones¹ for a distance of three leagues in the river. Having placed them, they raised pillars; fixed beams, brought the pith of red sandal wood from the Himālayas; spread planks; decorated it with numerous arrangements of honour, and sent a message to the king as follows. There are [these verses] in this context:

'All that for which we have all been sent by the great king is now just accomplished by us. Listen to it. (20)

'The river is three gāvutas deep and one league wide. Bringing invaluable red sandal wood from the Himālayas and placing pillars there, a bridge is well-constructed. (21)

'And on both sides are well-erected portals with jewels, full pitchers and banners as well as series of lamps. (22)

'Creating pendulous jewels on both sides it has been adorned with festoons of gold, gems, pearls and the like. (23)

'Sprinkled are resplendent polished pearls in lieu of sand. Placed are precious jewels at this and that place. (24)

[14] 1. 'pādahīla' Sdh1. 323; 'pādasilā' Ss. 314. PED, 135A gives the meaning 'mortar' only, and refers to JPTS, 1893, p. 37 for its etymology and other connections. This latter reference, however, has little relevance in this context. PTC, i. 385A also gives 'mortar' only.

[The space]

Above the bridge is made beautiful with multi-coloured canopies. On those very canopies are hung celestial flowers and the like. (25)

'Accomplished indeed is the display of honour that was to be properly arranged by us here. Let the king know that. They sent [a message] saying thus. (26)

[15] Hearing that, too, Asoka the Great King sent a direction to those very [yakkhas] saying: 'You yourselves escort the Elder here.' Saying: 'So be it', they went to Indagutta the Elder, worshipped him, and said: 'Venerable Sir, it is time to leave for the city of Pāṭaliputta.' Thereupon the Elder, surrounded by an assembly of about sixty thousand bhikkhus, entered upon the road, extending fifty-five leagues. Thereat the inhabitants of Devaputta city went honouring him with numerous kinds of garlands, perfumes, perfumed powder, banners, streamers and the like, many musicians, dances, songs and instrumental music. Now the Elder, while being honoured by inhabitants of Jambudīpa with a great display of honour, arrived in due course at the bridge over the river Candabhāgā, and while observing the magnificent display of honour thereat, thought thus: 'For nobody else in Jambudīpa at present is such a superb display of honour. This is done only for my sake. I alone am excellent and unequal here.' Thus he stood there ^{generating} self-conceit thinking: 'I am superior to the superior.' At that moment an Elder, a canker-waned arhant with his divine eye saw him who was standing there with his mind relying on conceit, approached him, worshipped him and while exhorting the Elder, said thus. Hence:

'Venerable Sir, do not be subjected to conceit. Conceit is always a source of harm, causing you, being subjugated, to fall into the vortex of existence. (27)

'The being who is caressed by conceit, associated with craving and aversion is born as a monkey, a snake, a dog and the like in his births. (28)

'Lord, do not cherish conceit. Purify yourself. The bhikkhu whose mind is not purified does not gladden the donor. (29)

'Become free from ^{cravings} if if you wish great fruits and great benefits to those who give, remember and honour you. (30)

Hearing that the Elder, disgusted with samsāra, standing on that very spot, concentrating on the three characteristics, and meditating upon the impure body, left [the bridge] having just attained to arhatship along with the analytic insight. Then the great king Dhammāsoka surrounded by his army and equipage, ^{in great arrangement of honour,} came to receive him, worshipped him and while bestowing on him twice the homage and honour, led the Elder together with the great Order of bhikkhus to his city, listened to his discussion on the dhamma, and with his mind gladdened, established himself in the five moral precepts, had a magnificent monastery built, and provided the sixty thousand bhikkhus who came with the Elder with the four requisites. Then the Elder having dwelt there for a long time while explaining the three piṭakas with their commentaries, passed away in perfect nibbāna at that place itself. Thereupon the king together with his entourage had his body laid out, collected the bodily relics, and had a huge cetiya built.

By the power of the virtues of those who have formerly performed meritorious acts, [people] together with gods thus venerate them on the earth. Bearing that in mind, do always perform acts of merit, with respect for the Worthy Objects. (31)

End of the fourth story of the Elder Indagutta

Here begins the story of the woman who offered the sākhā flowers in its regular order:

[16] Our Exalted One, having fulfilled the ten Perfections, was in due course born in the Abode of Tusita, and being invited by gods was conceived in the royal household of the Sākyans; emerged from his

mother's womb; attained to Supreme Enlightenment in due course; existed for forty-five years from that time onwards; preached eighty-four thousand units of the dhmma, rescued sentient beings beyond calculation from the wilderness of the cycle of existence, and concluding all duties of an Enlightened One, on the full moon day of Visākha, reclined on his right side upon the couch prepared with its head facing North between the twin sāla trees at the Upavattana the sāla grove of the Mallas of Kusinārā, mindful and self-possessed, in his sleep from which there was no awakening; exhorted bhikkhus in the final watch of the night; and at early dawn, passed away in the element of perfect nibbāna with no material substratum remaining, making the great earth tremble. When the Exalted One, the Refuge of the World had passed away in perfect nibbāna, the Elder Ānanda conveyed that information to the Mallan chieftains. Thereupon the people of Kusinārā as well as gods, brahmās and the like gathered there, and while honouring, revering, paying esteem and homage to the body of the Exalted One with dances and songs, instrumental music, garlands, perfumes and the like, set awnings of cloths and the like; carried it to the place in the middle of the city where the Mallan cetiya called Makuṭabandhana stood, wrapped [the body] with a new cloth even as they do unto the body of a Universal Monarch, and then wrapped it in bleached cotton and in this manner they wrapped it in five hundred pairs of cloth, put it into an oil vat made of iron, covered it with another iron vat, prepared a pyre with all kinds of fragrant materials; and placed upon the pyre the body of the Exalted One. Now as the Exalted One's feet were worshipped by the Elder Mahākassapa with his head bent low, by the [supernatural] power of the deities the pyre blazed up on all sides even spontaneously. When the body of the Exalted One was burnt, however, relics resembling jasmine buds¹ remained.

[16] 1. 'Except the four teeth, the two collar-bones and the frontal bone' Sdhl. 211. cf. Thūp. 172.

[17] At that time, it is said, a certain woman inhabiting a [certain] village in the Province of the Kosala King, while coming for the sacred festivity over the Exalted One's passing away in perfect nibbāna was on her way afflicted with a disturbance of the intestines that arose in her body, and being unable to come to the sacred festivity, went to the Teacher's cremation, offered three sākha¹ flowers to the Exalted One's bodily relics, and with her mind gladdened, worshipped it falling prostrate with five members of her body touching the ground, and went away. Expiring in the middle watch of that very night, she was born in a golden celestial mansion of thirty leagues in the Abode of Tāvatiṃsa. Hanging here and there are sākha flowers, about the size of a wheel, in order to reveal her former action. The whole celestial mansion was all illuminated with those selfsame [flowers]. And thence it appeared like a casket of perfumes. She was, however, seeing her own form perfected in grace, the abundance of the celestial mansion and the splendour of her retinues, with her mind amazed, while investigating: 'On account of what act of merit have I obtained this?' saw the three sākha flowers offered to the Exalted One's bodily relic, and with her mind gladdened, holding in her hand a sākha flower about a huge wheel in size, went in order to honour the relics. Then the people who were gathered there, seeing her perfection of beauty and the big sākha flower in her hand, with their minds amazed, asked: 'Lady, where do you live? And where did you obtain this flower?' Hearing this the female divinity, showing them everything, i.e., her fortunes acquired by the power of the three sākha flowers offered to the Exalted One's bodily relic, the celestial mansion and the corpse of her former existence, preached the dhamma and said at the conclusion of the preaching:

'Sirs, you who are assembled here, behold my wealth; obtained by the small act of worship performed with regard to the relics of the Enlightened One. (1)

[17] 1. PED, 701B has 'sāka: name of a tree' (Tectona grandis). Sdhl. 212 has 'kālā mal', but Abhip. 539 gives 'kiṃsuka' and 'palāsa' for Sinhala 'kālā'. Ss. p. 320 has 'niṭul mal' which the editor thinks is a better tr.

'Yesterday, offering just three sākha flowers to the Sage's relics, and being glad, I returned. In that night (2)

'Dying of a violent intestinal disease, I remembered that good conduct. By that meritorious deed I have attained to Tāvatiṃsa. (3)

'There appeared my mansion, thirty leagues high, full of excellent turrets, known as Sākha Garland. (4)

'Just as a casket is saturated with all kinds of perfumes, even so, my mansion is perfumed with celestial scents. (5)

'Here and there are hung sākha flowers, measuring about a wheel, frequented by swarms of bees. Divine fragrance emits [from them]. (6)

'From a single flower falls pollen about a tumba in measure. Divine beings, coloured reddish yellow by them, play and amuse themselves. (7)

'Divine beings together with nymphs, putting on garlands and charming heavenly ornaments, are engaged in dancing and singing. (8)

'O ~~crooked~~ beings covered by ignorance, look at this corpse of mine which is putrid, lying dead since yesterday, discarded, (9)

'Full of worms, enjoyed by swarms of flies, food for the animals such as crows and dogs, and an abode of carrion. (10)

'In former times men would wish for that by means of many gifts. Now they do not like even to look at it. How wonderful is the ignorance caused by craving! (11)

'Yesterday I properly venerated the relics of the Light of the World, possessing unblemished glory. To-day I am established in heaven. (12)

'Look at my divine existence of such form, shining with lustre obtained on discarding such a body. (13)

'Those who are assembled here, listen to my words as I speak. Certainly there does not exist in the cycle of existence the least particle of happiness for him who has not performed meritorious deeds.

'He who plants in the Teaching a seed of merit, measuring even a drop, obtains fruits that are as infinite as the sky up to the attainment of nibbāna. (15)

In this manner that divinity, showing the heavenly riches achieved by her, exhorted the multitude, honoured the Conqueror's relics with the divine sākha flowers, and returned to heaven itself with her celestial mansion even while the people were looking on. Seeing this the great multitude performed acts of merit beginning with charity, and filled heaven.

Thus indeed that woman, having honoured the relics merely with flowers, acquired prosperity among gods. Sirs, you too, perform meritorious deeds properly if you aspire for pleasures in heaven. (16)

End of the fifth story of the woman who offered sākha flowers

Here begins the story of Moriya the brahman in its regular order:

[18] At a time after our Exalted One's passing away in perfect nibbāna, there was a big village named Macala in the country of Magadha. There lived a brahman named Moriya who was faithful and devoted. He had a wife, Senā¹ by name. She was also endowed with faith towards the Triple Gem. They, even both of them, being in harmony and rejoicing, would spend their days engaged in inviting the Order of bhikkhus, bestowing gifts of alms on them regularly, providing them with the four requisites with robes as the first; observing moral precepts, and keeping the formal act of Observance. Now the wealth at his house ^{was} almost exhausted in gifts of alms and the like. Thereupon the brahman's wife informed the brahman: 'Lord, the wealth in our house is exhausted. How could we distribute the gifts of alms?' Then the brahman, saying: 'My dear, do not worry. We shall establish the gift of alms by any means whatsoever', and revealing his eagerness in that very matter, said:

[18] 1. Sdh1. 284 gives the name Senānī.

'Who in this world, knowing that such is the result of giving, would not daily give even a little to those who are very virtuous? (1)

'Which man in this world then, wise and wishing his welfare, would not bestow gifts of alms that are the cause for heaven? (2)

[19] Saying thus, he further said: 'My dear, even by selling various kinds of leaves and fruits, brought in basketfuls having entered the forest, we shall not break the gift of alms.' From that time onward he lived while bestowing gifts of alms by going to the forest, bringing leaves and fruits, and selling them. Now one day the brahman, having entered the forest, filled the basket with leaves and fruits, and while returning home carrying it on his head, saw a gully which was beautiful with lovely banks free from mud and not precipitous, having a flowing stream of cool and clean water, sand banks covered with infinite flowers, leaves and filaments scattered over, frequented by numerous ^{cataka} birds and animals intoxicated, and overspread with many clusters of trees bent with flowers, fruits and sprouts, placed the basket on the bank, entered there and bathed himself. At that moment a divine being abiding in a certain tree there saw him taking a bath there, and while surveying with his divine eye: 'Is this a being of good intentions or of bad intentions?' and thinking: 'This is a marvellous man. Even being poor, out of fear for breaking his tradition of alms, he does not break his moral obligation of charity while maintaining himself with difficulty and hardship through going to the forest and bringing leaves and fruits!' made a fixed determination of will saying: 'May all fruits and leaves that are placed in the basket turn into gold by virtue of his good qualities and the like.' Then by his power everything turned into gold. Then, upon the heap of gold in the basket full of gold he placed a great precious jewel capable of granting all wishes; disappeared and retiring, remained there.

[20] Now the brahman, having bathed himself, came out of the water and seeing the shining precious jewel, mingled with the rays of the gold filled in the basket, became suspicious and distrustful thinking: 'What is this?' went near the basket, and remained standing, being unable to stretch forth his hand. Seeing this the divine being, standing

there in a visible form, said: 'O brahman, do not be afraid. These are created by me. Take them and go.' Then the brahman, hearing the words of the divine being and thinking: 'This divine being says: "This is created by me. Take them and go." I shall ask him whether he gives by his own [supernatural] power or by that of an act of merit performed by me', said even while questioning the divine being with his hands folded in salutation:

'With my hands folded in salutation, I now question the divine being possessed of great psychic power. You give me gold and an excellent jewel capable of granting wishes. (3)

'Sir, you are neither our relation; nor a friend, nor a helper. Seeing what purpose do you give me this wealth? (4)

'O deity, what is that austerity, morality, or virtuous conduct because of which you give me this? What moral conduct have I accomplished? (5)

'Was it indeed an action of the past? On account of what action do you give? Or you give by your psychic power, perhaps? Questioned by me, explain that to me. (6)

[21] Then the divine being, saying: 'O brahman, by no means indeed can I on my part, though being a deity, give anything to others.¹ It appeared by the power of the moral conduct formerly practised by you', saw with his divine eye the former action of his, and while revealing it to him said:

'When Kassapa the Fully-enlightened One, the Light of the World, passed away in perfect nibbāna, the Teaching of that ^{Enlightened} One was spread everywhere. (7)

'Then you were a young man of family in a frontier village. You were faithful, devoted, and a donor delighting in meritorious acts. (8)

[21] 1. cf. Na mayā kasyacit sūnur vittaṃ vā dattam icchayā,
janaḥ svakarmasamprāptaṃ mad dattam iti manyate.

'Then a certain recluse, while going on the road was followed by thieves and was robbed of his robes and alms bowl. (9)

'Putting on faggots for his inner robe, and likewise wearing that for his outer robe, he had entered the inner village in search of rags.(10)

'Then you, seeing him wandering about, moved at heart gave him a pair of cloths, having faith in the fruit [arising] from charity. (11)

'With your mind purified you faithfully entertained that bhikkhu, according to your means, with boiled rice measuring a pattha² and having saluted him, you bade him farewell. (12)

'You did this act of merit. This is your conduct. Such is this subordinate fruit of that meritorious deed of yours. (13)

Having said this he further exhorted him saying: 'O brahman, I have made this wealth of yours not liable to be grabbed by kings and the like. Taking without being apprehensive, deal with it as you wish. This precious jewel, truly, produces whatever that is wished for. By the power of that too, while not breaking your gifts of alms, maintain your wife, children and the like.' On hearing that the brahman, while bestowing great gifts of alms on the Order of bhikkhus in the very manner described by him, and observing morality, lived for a long time, and passing away from there later on, was reborn in heaven.

Thus the virtuous men, even though destitute of wealth, do not at all give up the tradition of charity. Sirs, do not therefore, indeed, be negligent in bestowing gifts of alms when an article of gift exists. (14)

End of the sixth story of Moriya the brahman³

[21] 2. 'about a nāli' Sdhl. 287. Abhip. 468 gives 'pattha' as an equivalent of 'nāli'. Skt. prastha. 3. cf. Visayha-jātaka, J. iii. 128.26ff.

Here begins the story of the son in its regular order:

[22] Once upon a time about sixty bhikkhus inhabiting the island of Laṅkā being desirous of worshipping the Great Victorious Bodhi tree, having taken counsel together, embarked upon a ship at Mahātittha,¹ and arrived in the city of Pāṭaliputta in due course. Then a certain poor man seeing those bhikkhus going round on their begging for alms in that city, and thinking: 'We have seen the sons of the Enlightened One after a long time', with his mind gladdened, called his wife, and saying: 'My dear, I am desirous of offering alms to those venerable ones. We are now born poor due to the fact that we have not performed meritorious acts in the past. If we do not sow seeds in these fields of merit we shall again be the same', asked: 'Is there any article of gift at my house?' On hearing that she said: 'Lord, I do not see in our house anything that is worthy of giving to the venerable ones. Nevertheless, it is possible to give alms by killing my son.' Hearing her words, he said: 'My dear, what alms do we give by killing our son?' When she said, ^{hearing that} 'Lord, do you not know? When our son is dead, relations, friends and intimates who are well-disposed and well-devoted to us, while coming to us, would come taking some presents with them. We shall give alms with that gift', the upāsaka, saying: 'Very well, act in that way', entrusted [him] to the mother herself. Being unable to kill her son, she said: 'It is so indeed-

'Who would wish to kill the beloved son, pleasantly uttering: "Mother, Mother", obtained with difficulty, and possessed of dark blue eyes and beautiful eye-brows.² (1)

'Even when he is being murdered by his mother, he cries for ^{the} mother herself. I cannot kill him. My heart is trembling. (2)

[22] 1. 'Māvaṭu-toṭin' Sdhl. 372. 2. 'resembling the nimb leaf' Sdhl. 372.

saying:

[23] Saying thus ^{on her part}, and ^{he} 'Lord, I am not capable of killing my son. You kill him', [she] sent her son to his father. Then he too, unable to kill his son, said as follows: 'It is said indeed-

'Sons are called 'puttas' because they protect their fathers from misery. Sons always inherit their fathers' happiness and suffering. (3)

'My dear, I cannot therefore separate from life my young son resembling me, and possessed of sweet speech. (4)

'The man who kills his sons incurs disgrace and ill-fame. That man certainly contacts even the action of destroying life. (5)

on his part
Saying thus, he sent him to her, saying:

'You yourself kill your son.' As he said this, while looking for a device to kill their son, they said as follows: 'We are, however, not able to kill him. There is a huge ant-hill behind our house. There lives a certain serpent king there. Let us send the boy there. He shall kill him by biting.' Thus they, thinking: 'This is certainly the means itself', called for the boy, adorned him with collyrium, strings of beads, bracelets and the like, placed a ball in his hand, and sent him away saying: 'Son, go near the ant-hill behind the house and play.'

[24] Then the boy went [there], and while playing with the ball, dropped the ball in the opening of the ant-hill. Thereupon he put his hand into the hole of the ant-hill, thinking: 'I will take the ball out.' Then the serpent, being enraged, while emitting a sound of 'Sū, Sū' and expanding its large hood, lifted up its head out of the hole, and kept looking on like a snare fallen from the hand of Death. Then the boy not knowing anything firmly seized the serpent's neck. Thereupon, by the power of his parents' faith, the serpent king dropped on the palm of the boy's hand the precious neck-jewel, octagonal and capable of granting wishes. The boy's parents, who were standing beside the door while watching his movements saw that precious jewel, went speedily, lifted up their son, and took the precious jewel from his hand. Then they placed

that precious jewel on a clean seat, and having shown formal respect to it, sprinkled it [with water] saying: 'Grant us this and this.' Then by the power of the precious jewel, they had a grand pavilion erected at their house door, decorated the pavilion with canopies and the like, prepared seats for bhikkhus, had those bhikkhus ^{about} [numbering] sixty seated [there], and bestowed on them a great gift of alms. Thereafter people living in the city, hearing about the power of the precious jewel gathered together there. Then they revealed amidst them the acquisition of the precious jewel through the power of their faith, and saying: 'We indeed reserve this for the purpose of alms giving alone', established it at a certain place, and while bestowing by its power gifts of alms for the length of their life, and observing moral precepts, were reborn in heaven at the end of their life spans.

^{here} Breaking even the love for their sons, men thus bestow gifts of alms ^{here} [in this world]. What sort of a man, indeed, being prosperous and remembering the result of giving, would not offer alms? (6)

End of the seventh story of the son

Here begins the story of the three brothers who were honey traders in its regular order:

[25] In the past, it is said, three brothers in Vārāṇasī being in harmony maintained their families by selling honey. Now one of them would go to the border and acquire honey buying it from the inhabitants of the Malaya country. One brings to the city whatever honey is acquired. The other having established himself in Vārāṇasī sells whatever honey is brought by him. At that time a certain Paccekabuddha of the Gandhamādana mountain became sick due to a wound. Thereupon another Paccekabuddha,¹ knowing that he would be cured with honey, put on his robe even as he was standing at the Gandhamādana mountain, flew through the

[25] 1. Acc. to Sv. 188, a Paccekabuddha named Sunetta suffering from stomach pain came to Vārāṇasī for honey.

air, descended at the city gate [of Vārāṇasī] and stood investigating as to where honey was available. At that time a maid who earned her livelihood by working for wages at another's house there, while going to the river bank for water, carrying a pitcher, retreating from the road put down her pitcher, worshipped him, and stood at a respectful distance. Then the Paccekabuddha asked: 'Sister, at which place here is honey available for those who go round on their begging for alms?' On hearing his words she, standing at a place from where the honey stall was visible, stretched forth her hand and showed it saying: 'That is, Venerable Sir, the honey store', and thinking: 'If this Paccekabuddha does not obtain honey from the shop, I will offer him honey even by selling my cloth that ^{I am dressed in} remained at that very place while looking on. Then the Paccekabuddha, going round in regular order, arrived at the honey store. Thereupon the householder, seeing him, took his alms bowl from his hand, placed it on a stand, took a honey pot, and while filling the bowl, overturned it in a hurry.² Then the honey, having filled the bowl, further streamed down to the ground while overflowing. Seeing that the trader, being cheerful in his mind, made an aspiration as follows:

[26] It is indeed said in the Mahāvamsa-

The trader, possessed of devotion, offered to the Enlightened One who came there a bowlful of honey, causing it to stream out over its edge. (1)

Then seeing the honey filling the bowl and overflowing the edge, and fallen on the surface of the earth, he, being gladdened, made a mental resolve: (2)

"By the power of this gift, may the sovereignty over the whole of Jambudīpa be unto me, and may my authority [extend] one league upward into the air and, likewise, one league downward beneath the earth." (3)

[25] 2. Acc. to Sv. 188, the trader first made the Paccekabuddha partake of honey at his place.

Saying thus he further handed over the bowl. The Paccekabuddha accepted the bowl, and standing at that very place:

'May your desires and wishes prosper just quickly. May your intentions accomplish like moon on a full moon night! (4)

'May your desires and wishes, just all of them, prosper! May your intentions accomplish like the wishing gem of jotirasa!¹ (5)

Saying thus he blessed, and went away. Then the pitcher-woman, who was standing on his way went towards the Paccekabuddha and asked: 'Venerable Sir, did you obtain honey?' As he answered: 'It is obtained, sister', she asked: 'Saying what did he give?' The Paccekabuddha related everything. Hearing this she said: 'Venerable Sir, remain here for a while for the benefit of the slave woman', went home speedily, and having put on a rag, washed her cloak, brought it back, and making a pillow, gave it to the Paccekabuddha, saying: 'Venerable Sir, when that donor of honey reigns as Sovereign over the whole of Jambudīpa, may I become his chief queen', and making an aspiration, she said as follows:

'Venerable Sir, when the person who gave you honey becomes the Enjoyer of the Earth upon the surface of the earth, then may I become his beloved chief queen! (6)

'May I become very beautiful, sweet-voiced, glorious, well observing moral vows and distinguished, pleasing and agreeable to him, and ever granting desires! (7)

[27] Then the Paccekabuddha blessed her, too, saying: 'May it just be so', and went back to the mountain Gandhamādana itself through the air. Now, later on the three of them gathered together and while counting the honey pots, asked: 'Where is that honey pot?' Explaining the action he performed with that, he said: 'It is worthwhile if you would approve of the transference of merit. Otherwise, take from me the value

[26] 1. 'A wishing gem which constantly shines forth dispelling the darkness for a distance of four gāvutas all around day and night.' Sdhl. 330.

of the honey.' When they said: 'We have no need of honey. To what kind of a person did you give that?' the other, hearing that, said: 'They are the Paccekabuddhas who live at the Gandhamādana. Wearing the saffron robe they go from household to household begging for alms. They are calm and virtuous.' Then the eldest among them said: 'The brahman caṇḍālas also go about wearing the saffron robe. I presume that this must certainly be a caṇḍāla.' The second, being enraged, said: 'Cast your Paccekabuddha over the sea!' Hearing their words the honey-giver, saying: 'Do not you, Sirs, utter harsh words of the Paccekabuddhas who are noble, possessing great authority and great [supernormal] power. Do you not fear the suffering of hell?' appeased them in this and many other ways and elaborated their virtues. Hearing that, both of them too, with their minds gladdened, approved of it saying: 'Well-done!' At a later time they expired and while moving on among gods and men, enjoyed great abundance here and there, and took birth at the places that accrued to them after the lapse of two hundred years¹ from our Teacher's passing away in perfect nibbāna. Therefore it is said:

Asoka was he who gave the honey, the queen Asandhimittā, the maid; Nigrodha he who was the utterer of the word 'caṇḍāla'; and Tissa was he who uttered the words 'Over [the sea]!' (8)

[28] Among them the eldest trader who uttered the word 'caṇḍāla' was born as the son of Prince Sumana, the eldest son of King Bindusāra. This is his story in its regular order:¹ Prince Asoka, it is said, even during the time of King Bindusāra's feebleness, leaving the Principality of Ujjayinī which he had obtained,² came and made the entire city subjugated, and captured Prince Sumana. On that very day Prince Sumana's queen named Sumanā had completed her full period of pregnancy. Having set out incognito, she was proceeding towards a certain caṇḍāla

[27] 1. 'Sv. 189 and Sdhl. 332 give the number of 218.

[28] 1. This part of the narrative upto the section 38 is found with a few changes in Thūp. 184-91. For sources of the account, see, Thūp. 47 n.1. 2. On his way to Ujjayinī he married Veṭṭisadevī, daughter of the merchant in the city of Veṭṭisa, and while governing Ujjayinī, had a son and a daughter who later became known as Mahinda the Elder and Saṅghamittā the Nun. Sdhl. 333.

village nearby. Not far from the house of the caṇḍāla chief there is a banyan tree. Hearing the voice of the tutelary deity abiding in that tree saying: 'Sumanā, come along this way', she went up to him. The deity, creating a hall by his [supernormal] power, gave it to her saying: 'Live here.' She entered that hall. On the very day she went there she bore a son. She conferred on him the very name Nigrodha, since she was protected by the deity of the banyan tree. The caṇḍāla chief, since the day he saw her, looking upon her like the daughter of his lord, established a regular allowance for her. The royal princess lived there for seven years. Prince Nigrodha too, became seven years of age. Then an arhant named Mahāvaruṇa the Elder while passing his days having seen the child's potentiality for attaining insight, thought: 'The child is now seven years of age. It is time to ordain him', and having the royal princess informed, ordained Prince Nigrodha. The Prince attained to arhatship in the Tonsure Hall itself. It is said in the Mahāvamsa in this regard:

Then the Elder Mahāvaruṇa the arhant, seeing the child endowed with potentiality for attaining insight, asked his mother and admitted him into the Order. He attained arhatship at the Tonsure Hall. (9)

[29] One day early in the morning, it is said, having attended to his physical needs, and discharged his obligations to his teacher and preceptor, he departed taking his alms bowl and robe, thinking: 'I will go to the house door of my mother the upāsikā.' The place of his mother's residence had to be reached by entering the city through the southern gate, and going through the city and coming out through the eastern gate. And at that time Asoka the King of Righteousness was pacing about at the lion-window facing the East. At this very moment Nigrodha, with his senses controlled, mind tranquillised, looking but the distance of a yoke ahead, and possessing deportment in his movements, arrived at the royal courtyard. Seeing him this occurred to him: 'All these men are perplexed in mind and are like deer agitated. This child, however, is not confused in mind. His looking to and fro as well as the movement

of his limbs to and from is extremely charming. Certainly there must exist within him some supramundane quality.' At the mere sight of him the king's mind was pleased towards the novice, and there arose affection for him. Why? Formerly, it is said, at the time of performing meritorious deeds he was the King's elder brother the trader.

Just as the water lily grows in water, even so is born affection either by association in a former existence itself or by a favour done in the present existence. (10)

[30] Then the King, with affection arisen, and with great esteem sent his ministers saying: 'Call the novice.' Thinking that they were delaying long, he again sent two or three others saying: 'Let him come quickly.' The novice came just in his natural manner. The king said: 'Knowing an appropriate seat, please sit down.' Having looked this way and that, and realizing: 'There is no other bhikkhu at the moment', he approached the royal throne over which was hoisted the white parasol of state, and made a sign to the King in order to take his bowl. Even as he saw him stepping toward the throne the King thought: 'To-day itself this novice would become the master of this house!' Giving the alms bowl into the hands of the King, the novice ascended the throne and sat down. The King offered him all varieties of victuals of gruel and solid food that were prepared for himself. The novice accepted what was merely enough for his sustenance. At the end of the meal the King said: 'Do you know the instruction given you by the Teacher?' 'I know in some aspects,¹ O Great King.' 'My son,² explain that to me, too.' Saying: 'Very well, O Great King', he recited by way of an address of benediction the Chapter on Earnestness in the Dhammapada, which was befitting the King. The King on his part, even as he heard: 'Earnestness is the path to immortality; and remissness, the path to Death', said: 'It is under-

[30] 1. This was due to his being ordained not long ago. Sdhl. 338.
2. Sdhl. 338 has 'putaṇṇavan vahansa'. The word 'tāta' in the text may have been used in literal sense, though it is not suggested that the actual relationship was known to the King. Sdhl. comments that the novice deliberately chose the passage he quoted thinking that the King who killed ninety-nine brothers was very cruel.

stood, my son. Please conclude it.' The novice, having received thirty-two appointed meals at the conclusion of the address of benediction, on the following day together with thirty-two bhikkhus visited the royal inner apartments and had his meal. The King, saying: 'Let another thirty-two bhikkhus accept meals with you tomorrow', in this very manner increased the number of bhikkhus daily and discontinuing the meals for sixty thousand brahmans and wandering mendicants, established regular meals for sixty thousand bhikkhus in the inner apartments, merely because of his devotion conceived towards Nigrodha the Elder. The Elder Nigrodha too, having established the King together with his retinue in the three refuges and the five moral precepts, established their faith as immutable as that of ordinary people in the Teaching of the Enlightened One. The King too, having a great monastery named Asokārāma built, established regular meals for sixty thousand bhikkhus. He caused eighty-four thousand monasteries to be built in the eighty-four thousand cities all over Jambudīpa. It is said in this context:

He was, indeed, born in a village of caṇḍālas on account of the fault of uttering the word 'caṇḍāla' and became an arhant free from all depravities through the maturity of his approving of merit. (11)

This is the tradition of the account of Nigrodha the Elder

[31] The trader who offered honey on his part, passing from heaven, took birth as a Prince, Piyadāsa¹ by name, in the royal household of Pupphapura² and having raised the parasol [of state], reigned as the Sovereign of the whole of Jambudīpa. How? King Bindusāra had one hundred sons. Asoka murdered them all except Prince Tissa born of the same mother as himself. Engaged in killing them, he ruled for four years just without being consecrated, and after the lapse of the four years, received consecration as the Sovereign over all Jambudīpa during the

[31] 1. Sv. does not preserve this name. Asoka's inscriptions have the name Piyadasi. Sdhl. 332 explains that he was named Piyadāsa for his face was pleasant and shining like a polished mirror (piya-ādāsa).
2. Pāṭaliputta was known by this name also. DPPN, ii. 233.

eighteenth year after the lapse of two hundred years after the Tathāgata's passing away in perfect nibbāna. Now the ^{king} [vassal] of the eighty-four thousand cities all over Jambudīpa would come there and wait upon him. There were three palaces appropriate for the three seasons. One was called Mahāsappika,³ another Moragīva, and the other, Maṅgala. Surrounded by thousands of dancers, he lived in them. The female that pointed out his honey store was born as the Princess named Asandhi-mittā,⁴ resembling a celestial nymph, and became King Dhammāsoka's Chief Queen, being the pre-eminent among sixty thousand women.

[32] After the consecration, these supernatural powers of regality accrued to him: his authority extends for a distance of a league down the earth, likewise up in the sky. Deities would daily bring him, from the lake Anotatta, sixteen pitchers of water on eight carrying poles. Ever since he put faith in the Teaching he gave eight pitchers to the Order of bhikkhus, two pitchers to about sixty bhikkhus versed in the three Piṭakas, two pitchers to the Chief Queen Asandhi-mittā, and four pitchers he himself used. Similarly, there is in the Himālayas [a kind of] toothpicks called nāgalatā which is soft, tender and full of sap; deities bring them daily. That served the purpose of tooth-cleaners to the King, the Queen, the sixteen thousand dancers, and about sixty thousand bhikkhus daily. And daily deities bring him medicinal myrobalan, medicinal terminalia and ripe mango fruits, golden coloured, sweet smelling and luscious. From the Chaddanta lake they bring inner and outer garments of five colours, napkins of yellow colour, and heavenly drinks. From the nāga kingdom the nāga kings daily bring for him perfumed unguents, a cloth of non-thread fabric interwoven with jasmine flowers for his outer garment, and expensive collyrium. From the Chaddantalake itself parrots daily bring nine thousand cart loads of sāli rice, sprung up there. Mice convert that into grains without husk

[31] 3. 'Gokappina' Sdh. 334. 4. She was so named because the joints of her body were not visible. Sdh. 334.

and there was not a single grain of rice broken. In all stations this rice alone would pass for the use of the King. Bees make honey; bears swing the hammers in the forges. Karavīka birds, coming there and singing in a sweet voice pay tribute to the King.⁵

[33] The King, endowed with these supernatural powers, one day sent a fetter of golden chain, had Mahākāla the nāga king who, possessed of a life span of an aeon, had obtained the sight of the physical beauty of the four Enlightened Ones¹ brought, had him sit upon the throne of great value under the white parasol [of state], honoured him with flowers of many hundred colours grown on water and ground as well as with golden flowers; and surrounding him in all directions with sixteen thousand dancers adorned with all kinds of ornaments, requested him saying: 'Do bring, surely, into the range of these eyes of mine the form of the Perfectly Enlightened One possessing infinite wisdom, who has set rolling the excellent wheel of the noble Law', and while beholding the bodily form of the Enlightened One² created by him, shining like the surface of water adorned with red, blue, and white lotuses in full bloom or like the sky radiant with the glittering lustre of the spreading blaze of rays of a multitude of stars on account of the resplendence of the thirty-two characteristics of a Great Man decked with the eighty minor signs strewn all over his body, arisen by the potency of his merit, shining with his beautiful head radiant with the garland of bright rays of many different colours like the summit of a golden mountain encircled with the flashes of lightning and the rainbows reddened with the glow of twilight on account of the splendour surrounding the fathom length halo entwined with the rays of beautiful different colours

[32] 5. Acc. to Sv. 190, King's crest gem and sword would go to the forest, accomplish his wishes and return to his hand. Sdhl. 335 says that panthers (diviyō) would look after oxen during the day; and the King's sword called Parantapa, says the same authority, would travel for a hundred leagues, destroy enemies and return. This, however, is not in MSS.

[33] 1. i.e., Kakusandha, Konāgamana, Kassapa, and Gotama. Sdhl. 342.
2. Sdhl. 342 says that he showed all the four previous Buddhas.

of blue, yellow, red and the like, and was like an elixir for the eyes of the groups of brahmās, gods, men, nāgas and yakkhas, for seven days he made what is known as the Dedication of the Eyes.

[34] The King, it is said, entertained outside heretical sects only for three years since his consecration. In the fourth year he became devoted to the Teaching of the Enlightened One. His father Bindusāra, however, was devoted to brahmans. He established regular meals for brahmans, heretics who were brahmans by birth, and ash-smeared wandering mendicants numbering about sixty thousand. Asoka too, whilst continuing in ^{his own} inner apartments the gift of alms established by his father in that very manner, one day, standing at the lion-window, witnessed them eating while behaving in a manner devoid of tranquillity, with their faculties unrestrained and their deportment undisciplined, and thought: 'It behoves me to investigate and make this kind of gift to a deserving recipient.' Having thus reflected, he told his ministers: 'Go, fellows, and bring to the inner apartments ascetics and brahmans who are considered good by each one of you. I will offer them alms.' The ministers replied to the King saying: 'Very well, Sire', and having brought their respective [groups of] ash-smeared mendicants, wandering ascetics and so on, said: 'These are, O Great King, our worthy ones.' Thereupon the King, having caused a variety of high and low seats to be arranged in the inner apartments, saying: 'Let them come', ~~made~~ all those who came: 'Sit down on a seat befitting each one of you.' Some of them sat upon luxurious seats while others sat on benches.¹ Noticing that the King realized that there was no spiritual substance in them, gave them suitable food, solid and soft, and dismissed them.

[34] 1. Acc. to Sdh1. 335-6, the King repeated his almsgiving on the second day, and noticed that the ascetics seated themselves without any order of seniority: those who sat on high seats the first day sitting on lower seats the next day, and vice versa.

[35] As time thus rolled by, one day, while standing at the lion-window he saw the novice Nigrodha, and having put faith in the Teaching of the Enlightened One through his devotion conceived towards him, excluded the heretical monks about sixty thousand in number, and while [regularly] feeding about sixty thousand bhikkhus, became devoted to the Teaching of the Enlightened One, caused the Asokārāma to be built, and while causing them to dwell there, one day, offered alms to the sixty thousand bhikkhus in the Asokārāma; sat amidst them, and having made offerings of the four requisites to the Order, asked this question: 'Venerable Sirs, what is the extent of the dhamma preached by the Exalted One?' 'There are, Great King, nine Divisions, and unit-wise there are eighty-four thousand units of the dhamma.' The King having had faith in the dhamma, thinking: 'I will honour each unit of the dhamma with a monastery', spending ninety-six koṭis of wealth in just one day, ordered his ministers: 'Cause eighty-four thousand monasteries to be built in the eighty-four thousand cities while having a monastery built in each one of the cities.' And he himself initiated the construction of the Great Asoka Monastery at the Asokārāma. The Order appointed the cankerwaned arhant, the Elder Indagutta by name, possessing great psychic and [supernatural] power, as the superintendent over the new construction. By his supernormal power, the Elder completed whatever that was not becoming complete. Thus he caused the construction of the monastery to be completed within three years. On one and the same day letters came from all the cities. The ministers informed the King: 'Completed, Sire, are the eighty-four thousand Great Monasteries.'

[36] Thereupon the King, approaching the Order of bhikkhus, questioned: 'Venerable Sirs, I have caused the eighty-four thousand monasteries to be built. Where can I get relics from?' 'Great King, we hear that there does exist a deposit of relics. Still it is not known where it is.' The King caused the cetiya at Rājagaha to be broken open, and not finding any relic there, caused it to be renovated, went to Vesālī accompanying the fourfold assembly of bhikkhus, bhikkhupīs, upāsakas and upāsikās, and not finding [relics] there too, went to Kapilavatthu. Not obtain-

ing [relics] there, too, he went to Rāmagāma. The nāgas of Rāmagāma did not allow him to break the cetiya open. The spade that hit the cetiya would shatter in pieces. Thus not obtaining [relics] from there, too, he caused cetiyas at all places such as Allakappa, Pāvā, and Kusinārā to be broken open, and not obtaining the relics, renovated the cetiyas, went to Rājagaha, caused the fourfold assembly to gather together, and questioned: 'Is there anyone who has heard before that there is a deposit of relics at such and such a place?' An Elder among them, one hundred and twenty years old, said: 'Great King, I do not know in what place the deposit of relics is. When I was seven years old, however, an Elder who was an ancestor of mine, causing me to take a basket of flowers and saying to me: "Come, novice, there is a cetiya of stone at such and such cluster of bushes. Let us go thither", went there, honoured it and said: "Novice, it is worthwhile to bear this place in mind." I know this much only.' Saying: 'This certainly is the place', the King caused the bushes to be cleared and the thūpa of stone and soil to be removed, and saw the mortar plastered floor underneath. Then, having caused the plaster and the bricks to be removed, and descending to the cell in due course, he saw the dust of the seven kinds of gems and the wooden figures holding swords in their hands continually rolling around.¹ Even though he had exorcists summoned and oblations offered, seeing neither the end nor the beginning, bowing to deities announced: 'Having taken these relics and enshrined them in the eighty-four thousand monasteries I will honour them. May the deities please not hinder me.'

[37] Sakka the king of gods saw that while going on a tour, and addressing Vissakamma said: 'My dear, Asoka the king of righteousness has descended into the cell thinking: "I will take the relics away." Go and have the wooden figures removed.' Coming in the disguise of a village boy with his hair tied up in five topknots, holding a bow in his hand, he stood in front of the King and said: 'I will have them removed,

[36] 1. This was the deposit of relics made by King Ajātasattu with the help of the Elder Kassapa the Great. All bodily relics of the Buddha were collected from their original deposits. This is why Asoka did not find relics in the cetiyas at those places. See, Thūp. 181-3.

O Great King.' 'Please remove them, son.' Taking an arrow he shot at the joint itself. Everything was scattered about. Then the king took the key fastened to the pulling cord. Seeing the heap of gems and the script on the plaque which read: 'Let the poor kings of the future take this jewel and honour the relics', became angry, and objecting to that again and again saying: 'It is not fair to call a King like me a poor monarch', opened the door and entered the interior cell. The lamps set up two hundred and eighteen years ago were still burning as they were before. The blue lotus flowers seemed as if they were brought and placed there that very moment. The spread of flowers appeared as if it had been spread that very moment, and the perfumes as if pounded and laid there at that instant. Taking the gold plaque, the King read: 'In the future a prince named Piya-dāsa will raise the parasol [of state] and become a King of Righteousness, Asoka by name. He will have these relics widely distributed', and saying: 'I have been foreseen by the Venerable Elder Kassapa the Great!' contracting his left hand he clapped it with his right hand. Leaving relics barely enough for worshipping there, he took all the remaining relics, covered the relic chamber exactly in the way it had formerly been covered, renovated everything as before, had the cetiya of stone replaced on top, and deposited the relics in the eighty-four thousand monasteries.

[38] Now, one day the King having gone to the monastery, worshipped the Order of bhikkhus, and seated at a respectful distance, asked the Order of bhikkhus: 'Venerable Sirs, am I, or am I not, an heir to the Teaching?' Then the Elder Moggaliputtatissa said: 'By just this much, O Great King, one does not surely become an heir to the Teaching.' Then the King said: 'Venerable Sirs, if I, having eighty-four thousand monasteries with cetiyas constructed spending ninety-six koṭis of wealth, am no heir to [the Teaching], who else is an heir?' 'You are, Great King, a donor of requisites. On the other hand, he who makes his son or daughter enter the Order, he would be an heir to the Teaching.' When this was said, King Asoka, aspiring for becoming an heir to the Teaching, saw Prince Mahinda

who was standing not far from there,¹ and asked: 'My son, will you be able to go forth from the world?' The Prince who was by nature desirous of joining the Order was extremely elated hearing the King's words, and said: 'I will, Sire, go forth from the world. Be heir to the Teaching by making me ordained.' And at this time the royal princess Saṃghamittā, too, was standing at that place. Seeing her he asked: 'Daughter, will you also be able to go forth from the world?' She agreed saying: 'Very well, father.'² Having obtained the consent of his children, the King with his mind elated, approached the Order of bhikkhus and said: 'Venerable Sirs, ordain these children and make me an heir to the Teaching.' The Order, agreeing to the King's words, ordained the Prince with Moggaliputtatissa the Elder as preceptor and Mahādeva the Elder as teacher, and conferred on him the higher ordination with Majjhantika the Elder as teacher. He attained to arhatship along with the analytic insight even within the enclosed terrace for the higher ordination. And also, the Elder nun Āyupālā was the teacher of the royal princess Saṃghamittā, and the Elder nun Dhammapālā, the preceptor. The King on his part caused the Teaching of the Enlightened One to shine in many ways, and with the help of Moggaliputtatissa the Elder, had about sixty thousand immoral heretics expelled from the Teaching of the Enlightened One, and brought the third Council of the dhamma to completion. Should one ask: How many were the bhikkhus and bhikkhunis in that assembly? it is said indeed-

In that assembly there were eighty koṭis of bhikkhus and among them there were one hundred thousand arhants, cankerwaned and self-restrained. (12)

There were ninety hundred thousand bhikkhunis there, and among them there were one thousand bhikkhunis who were cankerwaned [arhants]. (13)

[38] 1. Prince Mahinda was then 20 years of age, and Princess Saṃghamittā, 18 years of age. Sdhl. 348. 2. Her husband, Aggibrahmā, had already joined the Order. Sdhl. 348. They were ordained in the sixth year of Asoka's reign. Sdhl. 349.

[39] Thus Asoka the King of Righteousness became the unique Sovereign of the whole of Jambudīpa and spent his days engaged in causing the Teaching of the Enlightened One to shine. This however is a summary of the account. As for the detailed account, it is related in the Mahāvamsa.¹ It is said indeed-

This donor of honey, on account of the perfection of the threefold volition, acquired all kinds of fortunes at all places at all times. (14)

The second trader was, however, born in Laṅkā, across the sea, on account of his fault of uttering the words: '[Cast him] over the sea.' The order of his account should be known thus: In the island of Tambapaṇṇi, it is said, the King named Muṭasīva ruled for sixty years. He had ten sons who were endowed with merit and wisdom, and devoted to mutual welfare, and two daughters. All of them lived in harmony and friendly terms. Now when King Muṭasīva expired at a later time, the ministers consecrated Prince Tissa the Beloved of Gods. Simultaneously with his consecration there appeared many marvels. Elaborating them the author of the chronicle of the Mahāvamsa has said:

The second son, known by the name of Tissa the Beloved of Gods was the [foremost] possessor of merit among the ten sons of Muṭasīva. (15)

This Tissa the Beloved of Gods became King on his father's death. Concurrently with his consecration, there appeared many wonders. (16)

In the entire island of Laṅkā treasures and jewels that had been buried deep sprang up and ascended to the surface of the earth. (17)

Jewels that belonged to ships wrecked near Laṅkā, and those which were produced there [in the ocean] issued forth upon the land. (18)

At the foot of the Chāta mountain² there arose three bamboo stems in girth even as a waggon pole. (19)

One of them was the 'creeper stem', made of silver; on this were visible delightful and brilliant creepers possessed of golden colour. (20)

[39] 1. See, Mhv. ch. v. 2. 'at the foot of the mountain Chāta-vāha, about two leagues to the southeast of Anurādhapura', Gs. p. 128; Ss. p. 377. Sdhl. 351 has 'Sāgiri-parvata-prāntayehi'.

Another was, surely, the 'flower stem'. On this, again, were visible numerous flowers of diverse colours in full bloom. (21)

The third one was surely the 'bird stem'. On this again were visible many birds and beasts of different species and of different colours, as though animate. (22)

Horse pearls, elephant pearls, waggon pearls, myrobalan pearls, bracelet pearls, ring pearls, kakudha³ fruit pearls, and natural pearls: these eight kinds of (23)

Pearls issued forth out of the sea, and lay upon the shore as it were a lining. All this was the effect of the merit of Tissa the Beloved of Gods. (24)

These blue sapphires, beryls and rubies as well as numerous precious stones, those pearls, and those bamboo stems they brought to the King even within seven days. (25)

[40] At that time the Great King Tissa the Beloved of Gods and Asoka the King of Righteousness were unseen friends. Therefore, saying: 'Give these jewels and many other presents to my friend', he sent them as gifts to Dhammāsoka the great lord of men. He too, seeing them, became glad and sent the five articles of royal insignia and many other presents for consecration saying: 'Do consecrate my friend.' He sent not only these material presents, but also this gift of the dhamma.

'I have taken refuge in the Enlightened One, his dhamma and his Order. I have declared myself a lay disciple in the Teaching of the Sākyan scion. (26)

'O best of men, gladdening your mind, go into the refuge of these three excellent Objects with faith. (27)

The ministers again came to Laṅkā and consecrated the King. At that time, however, Moggaliputtatissa the Elder, investigating

[39] 3. *Terminalia Arjuna*. Sinhala: 'kubuk' Sdhl. 352; Abhip. 546. These pearls were so called because their respective shapes resembled the animals and objects mentioned. Sdhl. 352.

as to where the Teaching would be well-established in the future, realized that it would be well-established in the frontier, sent those elders here and there,¹ and urged the Elder Mahinda the Great saying: 'Go and convert the island of Tambapaṇṇi.' Sakka the lord of gods, too, approached the Elder Mahinda the Great and said: 'Venerable Sir, King Muṭasīva is dead. The great king Tissa the Beloved of Gods reigns now. And you have been predicted by the Perfectly Enlightened One saying: "A bhikkhu named Mahinda will in the future convert the island of Tambapaṇṇi." It is now, therefore, Venerable Sir, time to leave for the noble island. I too, will be of assistance to you.' The Elder, having consented to his words, in a group with himself as the seventh rose up into the air from the Cetiyaka Mountain Monastery and alighted on the Missaka mountain situated to the East of Anurādhapura. This is now known as Cetiya mountain also.

[41] Then, it was a day of festival¹ in Tambapaṇṇi. The King ordered his ministers saying: 'Celebrate the festival', and desiring to indulge in the deer hunt, set out from the city with a following of forty thousand men and went to the Missaka mountain. Now a certain divinity abiding in that mountain, thinking: 'I will show the Elders to the King', moved about in the assumed form of a rohita stag eating grass and leaves as it were, not far from there. The King, thinking: 'It is unfair to shoot the unheeding [stag]', twanged his bowstring. The stag started to flee taking the way leading to Ambatthala. While pursuing it, the King ascended Ambatthala itself. The stag too, disappeared not far from the Elders. Mahinda the Elder, having made a fixed determination of will: 'Let the King see me only, not others', said to the King who was drawing near: 'Tissa, Tissa, come here.' Having heard this, the King reflected: 'There is no one born in this island of Tambapaṇṇi who is capable of addressing me by my name calling me Tissa. This person draped in a patch-

[40] 1. For details, see, Mhv. xii. 1-54; Sdhl. 353-8.

[41] 1. 'It was the full-moon day of Poson (May-June) in the constellation of Mūla in the year 230 of the Buddhist Era, eighteenth year of Dhammāsoka's reign, first year of Devānampiyatissa's reign, and twelfth year from the Elder Mahinda's higher ordination.' Sdhl. 360.

work cloth, shaven headed and saffron robed, however, addresses me by my name. Who then, can he be: a human being or a non-human?' The Elder said:

'Ascetics are we, O Great King, disciples of the King of the dhamma. For compassion toward you yourself are we come hither from Jambudīpa. (28)

The King, following the message sent by Dhammāsoka the lord of men, thinking: 'The noble ones indeed have come', laid down his weapon there and then, and sat at a respectful distance while speaking words of courteous greeting. As he was giving utterance to words of courteous greeting, those forty thousand men too, came and surrounded him. Thereafter the Elder showed the others also. Seeing them the King asked: 'When did these come?' 'Just along with me, O Great King.' 'Are there now in Jambudīpa other ascetics too, like these?' 'O Great King, Jambudīpa is at present gleaming with the yellow robe and stirred by the wind of sages. Therein:

Are many disciples of the Enlightened One, cankerwaned arhants accomplished in the threefold knowledge, attained to psychic power, and skilled in the thorough understanding of others' minds. (29)

[42] On hearing this the King was gladdened. Thereupon the Elder, understanding the King's accomplishment of wisdom through the simile of the tree and the like,¹ preached the dhamma while making gods together with men applaud. It is therefore said:

Knowing that he was a wise person, the Elder possessing great wisdom preached to the ruler of the earth the Minor Discourse on the simile of an elephant's foot.² (30)

At the conclusion of the preaching, together with those forty thousand men, he established himself in the refuges. (31)

[42] 1. Mhv. xiv, 16-21. Sdhl. 361, following Mhv., records the whole conversation between the Elder and the King. See also, Thūp. 194ff.
2. M i. 175ff. For a summary of this Discourse, see, DPPN, i. p. 907.

Thereupon the King requested him: 'Venerable Sirs, accept meals at my palace tomorrow', went away, decorated the city and the royal palace, caused the Elders to be seated, entertained them with delicious food, and sat at a respectful distance in the company of the five hundred ladies headed by Queen Anulā. Then the Elder caused the shower of gems of the dhamma to fall down.³ Thereupon those five hundred women attained to the fruits of Stream Entry. Thereafter one thousand at the elephant stall and one thousand in the Nandana gardens: thus he established two thousand and five hundred living beings in the fruits of Stream Entry on the second day. On the third day, eight thousand and five hundred beings were established in the first stage of emancipation, and in this manner he caused many hundreds, many thousands, and many hundred thousands to drink deep the elixir of the dhamma. It is said indeed-

Great Mahinda the sun, who ascended the middle of the sky of Laṅkā, caused the lotus-like beings capable of enlightenment to be in full bloom by means of the rays of the dhamma. (32)

Great Mahinda the moon, who ascended the middle of the sky of Laṅkā, caused beings fit to be instructed, resembling a bed of white water lilies to be in full bloom by means of the rays of the dhamma. (33)

Great Mahinda the Cloud, showering forth, generated the shoots of merit in the mind-seeds of the good by means of the shower of the dhamma. (34)

[43] Thereafter the King caused the novice Sumana¹ to bring from Dhammāsoka's hands bodily relics filled in the alms bowl used by the Perfectly Enlightened One, and from Sakka the relic of the right collar bone; had thūpas beginning with the thūpa at the Cetiya mountain built

[42] 3. His discourses were based on the Petavatthu, the Vimānavatthu, the Sacca-saṃyuttaka, and the Discourses of Devadūda and Bālapaṇḍita of the M. Sdhl. 363.

[43] 1. He was the son of Saṃghamittā the Nun. Sdhl. 359.

at intervals of one league each over the whole of the island of Laṅkā, and established the thūpa of the Thūpārāma enshrining the relic of the right collar bone. Then he had the great right branch of the Great Victorious Bodhi tree, brought by Saṃghamittā the Elder nun, established and honoured. The whole of the detailed account in this regard, however, should be known from the Mahāvamsa.²

He was born beyond the sea on account of his fault of uttering the words: '[Cast him] over the sea', and thus became the Lord of Laṅkā by virtue of his approving of merit. (35)

Knowing that even a sin thus produces results, and realizing that such is the fruit of merit, Sirs, perform acts of merit judiciously for that state reaching where they do not grieve. (36)

End of the eighth story of the three brothers who were honey traders

Here begins the story of the Princess Bodhi in its regular order:

[44] [At a time] when the Teaching was well-established in Laṅkā following the Exalted One's passing away in perfect nibbāna there was a certain village called Hakureli¹ there. A certain girl there spent her days while playing around here and there with village girls. At that time there was a great reservoir of water near the village; and there was a marutta² tree there, just laden with flowers at all times. Men while plucking flowers, for honouring the Enlightened One, would enter the water, climb the tree and pluck the flowers. The young girl saw them, and thinking: 'Let the people go comfortably and pluck the flowers', brought a dry pālibhaddaka³ log and placed it as a bridge. From that time onwards men would gather flowers by going over it. Thereafter she, passing away from there, was born by the power of that meritorious deed alone

[43] 2. Mhv. xvii. 18-55. Sdhl. 366 gives these details following Mhv. cf. Thūp. 191-205.

[44] 1. 'Hatthadoli' Sv. 129; 'Akurāli' Sdhl. 394. 2. Not in PED. SKD, iii. p. 639C refers to the Bhāvaparakāśa which gives 'maruttaka' as synonymous with 'maruvaka'. See also, MWD, 790C. Sinhala: 'muruta' Sdhl. p. 394. 3. Butea frondosa, PED, 455B. Sinhala: 'erabadu' Sdhl. 394.

as the daughter of King Somadatta at the city of Pāṭaliputta in Jambudīpa. She possessed an excellent physical beauty and resembled a celestial nymph. Her parents on their part called her Bodhi the princess. By the power of the bridge made in the past, there appeared for her a young Sindh horse named Suvīraka, capable of flying through the air. However, the princess' father who, affectionately considering the Enlightened One, the dhamma, and the Order his own, was accumulating great merit, saw the young Sindh horse, and with his mind gladdened thinking: 'I have found a companion in performing meritorious deeds', mounting on the horse, goes and worships the Great Bodhi tree three times a day.

[45] Seeing that the Princess went to her father and asked: 'Father, where do you go often?' The king did not say anything. Then she, persisting, questioned ^{her father} again and again. Thereupon the king, explaining to her, said as follows:

'While practising the ten Perfections in the past our Exalted One gave away his head, blood, eyes, flesh and also his life, (1)

'His offspring and wives and his kingdoms as well; and having spent many koṭis of aeons and reaching the culmination of the Perfections, in what is called Kapila(-vatthu) (2)

'The Lord of Men, having no equal person in the world was born unto the royal family of the Sakyas. Having relinquished the Universal Rulership that was in his hand, (3)

'Having seen the Four Signs he set out, making the Great Renunciation, came to the foot of the Bodhi tree, and while seated upon the Diamond Throne, (4)

'The one having a makara on his banner, who came bringing with him the ^{Army of Māra} creating a huge terrific form that resembled the Black Mountain and creating a thousand arms holding manifold weapons, and mounting the elephant Girimekhala, (5 - 6)

'Sitting whereat the Conqueror drove away this force of the Evil One by the power of the Perfections and vanquished thousands of enemies of defilements, (7)

'I frequently go to worship that victorious Bodhi tree, which was for seven days resorted to by the Conqueror by sprinkling the water-like rays of his eyes, and honoured by gods, brahmās, siddhas, nāgas and men. (8)

'The man who regularly goes to worship the Bodhi tree honouring it properly with many offerings of perfumed water, lamps, incense and the like (9)

'Becomes free from illness in this life and in the next. That man becomes honoured, esteemed, long-lived, powerful and happy. (10)

'The well-wishing man who aspires for these accomplishments should regularly worship the Bodhi tree with faith. (11)

[46] On hearing this the Princess, with her body pervaded by joy, saluted her father and said: 'Father, I will also go there.' The king, however, did not like her going there for fear of danger to her. Then she requested her father even upto the third time, and having been permitted by the king, thereafter went frequently with her father, mounting on the Sindh horse, to worship the Bodhi tree. Now at a later time the king, lying on his deathbed thought: 'My daughter constantly goes to attend to the Bodhi tree. Thence shall arise whatever danger for her that comes in-to being in the future. What should I do in this regard?' Then he had the Sindh horse called for, and thus confided to him, giving counsel in a low tone: 'My dear, with your help my daughter frequently goes to worship the Bodhi tree. Should whatever danger befall her there, it would not be proper. Protect my daughter in going to and coming from that place.' Entrusting his daughter to him, he expired. Thereupon the royal princess had her father's body cremated, and mounting on the horse, went to worship the Bodhi tree three times a day. Men on their part, seeing her perfection of beauty, with their minds amazed, thinking: 'Here have we indeed seen a

present worthy of the king. Let us go and inform the king. He would perhaps give us something', went up to the king, saluted him and standing there, said thus:

'A certain virgin often comes to the seat of Enlightenment, and paying homage, with her mind pleased, goes back shining with resplendence like a flash of lightning. (12)

'She is dark-complexioned, possessed of the weight of dark blue braided hair, large ~~and~~ long eyes, ears resembling a golden swing, charming breasts, (13)

'Lips equal to an evening cloud mingled with hundred rays, a long nose, and dark blue eyebrows. She converses with a smile, and is delightful. (14)

'Such we have never seen before, O Great King. Come along, Sire, you will see her resplendence at the seat of Enlightenment. (15)

[47] Hearing this, the king fell in love with her by the contact of merely hearing her description, took with him his fourfold army, and when the royal princess came for the purpose of worshipping the Bodhi tree, caused the army to surround the outer wall, and urged men saying: 'Seize her.' Thereupon the princess seeing them quickly approached the Sindh horse, and seated on his back, gave him a sign with her heel. The horse carrying her sprang into the air in haste. She was, however, unable to check the speed due to her not sitting properly, and fell from the horseback. The Sindh horse saw the princess falling down, and remembering the king's exhortation, came [down] quickly, grabbed her by her hair and flung her upwards, and presented his back to her as she was falling and thus seating her, he carried her through the air, and established her in the city of Pāṭaliputta itself.

Be grateful, O living beings, knowing that even animals, remembering their benefactors, do not abandon them. (16)

From that time onward she performed acts of merit and became destined to heaven.

The wise man who honours the Great Tree which was well-honoured by the Delight of Ascetics becomes endowed with possessions, and free from evil. He always becomes endowed with celebrated physical beauty. (17)

End of the ninth story of Princess Bodhi

Here begins the story of Kuṇḍalī in its regular order:

[48] There was [a village] called Mahāgāma in the Rohaṇa Province of the island of Lankā. In that village there was a monastery crowded by many hundreds of bhikkhus and adorned with many monastic residences, named Tissa Monastery. At that place there lived a certain novice named Tissa. Once, while going round on a missionary tour in the provinces, having gone round on his begging for alms in the village Pāsāṇavāpi,¹ he received some rice together with some ghee barely enough for sustenance; set out, reached the entrance to the village, and while proceeding towards Mahāgāma, enquired of men as to a place where water was easily available. When they said: 'Venerable Sir, at a place not far away ahead of you, there is a glen named Kakubanda,² possessed of flowing cool water and white sand banks. Please go thither, take a bath, and having partaken of your meal sitting under the cool shade on the sand bank, depart'; the novice, saying: 'Very well', went there, sat down at a convenient place and started to eat his meal. At this time a bitch who had gone to the forest with a forest worker and brought forth her pups at a slope of that glen, being famished, with her body trembling, and lying down near her pups, caught the smell of the food in the novice's bowl, arose from the place where she was lying down, came near him trembling, and stood wagging her tail. Seeing her, the novice, moved at heart, placed in front of her the first morsel that was made into a ball for himself to eat. Then she, being cheerful in mind, ate it. Seeing that, he was pleased and while making morsels again and again, gave her the food, washed his bowl, placed it in the bag, and departed.

[48] 1. 'Pānava' Sdh1. 389. 2. 'Kumbubān' Sdh1. 389.

[49] Thereafter that bitch, passing away from there with devotion conceived toward the novice, was conceived because of the king of Devaputta city in Jambudīpa in the womb of his queen, and on the lapse of ten lunar months emerged from her mother's womb. As the day of her tonsure ceremony approached, her parents on their part named her Kuṇḍalī, since her hair was turned around. Gradually she became sixteen years of age. By this time, it is said, Tissa the novice, thinking: 'I will worship the Great Bodhi tree', embarked upon a ship, went to Jambudīpa, gradually arrived at Devaputta city, and while going round on his begging for alms having put on his inner and outer robes, and gazing merely at a distance of a fathom ahead, entered the main street. As the royal princess, having opened the lion-window, was looking at the inner street, she saw the novice begging on, and gained the former affection. At that moment appeared in her the capability of remembering her former births. In the past, it is said, she was a nun, and giving a book with a reed pen and oil for lamps, she made an aspiration: 'May I be able to remember former births. Thence she, while remembering her former births, saw the service rendered to her by the novice, and being cheerful in mind, had him summoned, had a seat arranged in the royal palace, served the novice who was seated there with food of diverse exquisite taste, worshipped him approaching him as he had removed his hand from his bowl, sat at a respectful distance, and while conversing with him, said as follows:

'O resolute one, do you not recognize me? In the past I was a female slave of yours. By you I was made happy. You are therefore my lord. (1)

On hearing this the novice said:

'Such a female slave I have not. I do not recognize you. Who are you? And whose daughter are you? Asked [by me], explain that. (2)

Thereupon she, making him remember, said:

'O sage, I make you so remember that you would recognize me to-day. May you, now caused to recall by me, ^{remembering former births,} recognize me. (3)

'Do you, Venerable Sir, remember the time when you, having begged for alms in the village of Pāsāṇavāpi in the Rohaṇa of Tambapaṇṇi, sat at the glen of Kakubandha and ate the meal? Then I was a bitch having given birth and without receiving any food. (4-5)

'Afflicted with hunger, being at the point of eating my own pups, I stood near you with all my limbs trembling. (6)

'Venerable Sir, then you saw me, quivering and starving, and entertained me with food, yourself being without food. (7)

'With a tender heart I then gladdened my mind toward you. On account of that act of merit I was born here in the royal family in my next existence, abundant in all objects of pleasure. (8)

'Such are the fortunes acquired by ^{the} mere gladdening of one's heart even toward one that is admitted into the Order that very day in the Teaching of the Refuge of the World. How [great] will be, for sure, the result of putting faith in the Fully-enlightened One! (9)

'Let him who is keen on his welfare diligently bear in mind the Triple Gem day and night, abandoning, however, all other commitments. (10)

[50] Thus causing the novice to remember the help done by him, she invited him saying: 'Venerable Sir, dwell at this place alone for the benefit of your slave woman', and as he agreed, had a grand monastery built, invited many hundreds of bhikkhus with the novice as the first, ^{making them easy to be obtained.} caused them to reside there, and provided them with the four requisites. Remembering the alms given to the bitch, the novice too, being pleased, concentrating along the mindfulness of the Enlightened One's [virtues], attained to arhatship before long, and whilst continuing to live at the selfsame monastery, passed away in perfect nibbāna at the end of his life span.

In all three periods (past, present and future) and in the three worlds there is no other wishing tree, apart from the Triple Objects of veneration that grants desired objects to living beings. (11)

End of the tenth story of Kuṇḍalī

Here ends the fourth section [beginning with the story] of Mahāsena

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 yo sappurisadhammesu 2.6.5a
 yojetvā lokanāthassa 3.10.28c
 yaṃ kapparukkharucidānaṃ va bhāti 1.1.2c
 yaṃ kiñci bhayaṃ uppannaṃ 1.6.1a
 yaṃ ce manasi vattati 1.5.5b
 yaṃ tiṭṭhati mahitale 4.3.4b
 yaṃ tvaṃ ācariya patthesi 4.2.22a
 yaṃ dakkhiṇeyy'amatadaṃ sucipuññakhettaṃ 1.1.3b
 yaṃ dukkhaṃ rājacorāri- 3.1.5a
 yaṃ pattam ettha ratanattayathomanena 1.1.4a
 yaṃ puññaṃ pasutaṃ mayā 1.2.16b
 yaṃ pūjesi mahāvīro 4.3.2a
 yaṃ bhāvako samadhigacchati khemamaggaṃ 1.1.2b
 yaṃ rājato hoti bhayaṃ mahantaṃ 2.7.11a
 yaṃ lokasmaṃ varaṃ varaṃ 3.7.19d
 yaṃ vattati mukhe sadā 1.5.4b
 yaṃ ve upaddavaṃ hoti 1.6.2a
 yaṃ suṇāti jano ayaṃ 1.5.6b
 raṃsijālaparikkhitto 3.5.2a
 raṃsinā khīrasāgaraṃ 4.1.1d
 raṃsimālī va raṃsiyo 4.2.3d
 rakkhanti taṃ sadā devā 2.6.1c, 2c
 rakkhituṃ n'eva sakkonti 1.7.9c
 rajatā ca tahiṃ latā 4.8.20b
 rajojallehi saṃkulaṃ 4.3.11b

rajjakaraṇaṃ tathā mayhaṃ 1.1.13-17a
 rajje t̥hito assaṃ ahaṃ sace bho 1.1.31a
 rajjaṃ niyyāṭayitvāna 1.1.21a
 rañño santikaṃ āharuṃ 4.8.25f
 Raṭṭhapālo ti nāmena 1.1.6c
 ratanattayagāravaṃ 2.4.7d
 ratanāni ca nekāni 4.8.25c
 ratanāni samāruhuṃ 4.8.18d ratanānaṃ va sāgaro 3.5.8b
 ratanehi sunimmitā 4.4.22b
 ratiyā ca madhupāne ca 3.3.5a
 ratiyā jāyatī bhayaṃ 4.2.13b
 ratiyā jāyatī soko 4.2.13a
 ratiyā vippeṃuttassa 4.2.13c
 ratiṃ so nādhigacchati 1.8.9b
 ratt andhakāre kuṇapādakehi 2.7.5a
 rattindivam atanditā 3.4.20d
 rattiyaṃ vyādhipīḷitā 4.3.9d
 ramanti mama puttā te 2.1.10c
 ramāmi khiḍḍāratiyā 3.4.21c
 rambhāmbajambusannīra- 1.108a
 ramme Hamsavatīpure 3.9.12b
 rasagedhavivajjitā 2.1.6d
 rasaññapuññaṃ rasena cā pi 1.1.10d
 rasabhāvanirantarā 4.4.12d
 rājacorārisambhavaṃ 1.6.1b; 1.8.5b
 rājattam iddhe pura-m-uttamamhi 1.1.9d
 rājattaṃ desakassa me 1.1.20b
 rājā 'si pitu-accaye 4.8.16b
 rājā hutvā mahāyaso 3.10.30b
 Rāmakāle munindassa 3.3.14a
 rukkhamaḷam upāgañchi 3.9.3a
 rukkhamaḷe susānasmim 2.1.9a
 rukkhā papātā papatitva keci 1.1.37a
 rūpīnaṃ pavarā hessaṃ 4.2.2c
 rūpena kintu gupasilavivajjitena 2.7.1a
 rūpen'aggā piyaṃvadā 1.10.12d
 rūpena ca supākaṭo 3.3.4d
 rūpena hārī nayan'ussavena 1.1.10a
 Revataṃ dassan'atthāya 3.10.40a
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 rogāturaṃ kiṣaṃ paṇḍuṃ 1.10.3a
 rogena paripīḷitaṃ 3.7.7d
 rogenātura-itthisu 1.7.7d
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 Laṅkāḍīpamhi sakale 4.8.17a
 Laṅkāyaṃ āsi issaro 4.8.35d
 Laṅkāvehāsamajjhago 4.8.32b, 33b
 lacchate taṃ anāgate 3.10.13d
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laddhaṃ dāni mamedisaṃ 4.5.13b
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 labhati vipulabhogaṃ toyamattassa dānā 1.9.6b
 labhatha khalu visesaṃ sīlavantesu dānā 1.9.6d
 labhanti sattā tividham pi sampadaṃ 3.9.21c
 labhanti sakkasampattiṃ 3.6.3c
 labhāmi jātijātiyaṃ 3.7.15d
 labhāmi pacuraṃ vatthaṃ 3.7.19c
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 vaṇṇapokkharatā hoti 4.2.8c
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 vattum nahānantaguṇassa vaṇṇaṃ 3.3.10d
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vanam āsi samākulaṃ 4.4.7d
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 vandāmi saṃghaṃ anaghaṃ sirasā mah'agghaṃ 1.1.3d
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 vādeti bherivīṇādiṃ 3.3.2c
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 vyaggho dayāy'upagato sugatiṃ sumedho 2.5.7b
 vyamhe pāturaṃsu me 3.4.15d
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 saraṇaṃ no gatā yadi 3.3.11-13b
 sarantā upakārakaṃ 1.4.7b; 4.9.16b
 sarantā keci mānusa 2.10.3b
 sarantānaṃ bhayāvahaṃ 1.6.12b
 sarātu ratanattayaṃ 4.10.10d
 sarātha devīṃ idha Lājadāyīṃ 3.7.26d
 sarāpemi tuvaṃ ajja 4.10.3a
 saritabbo tadā buddho 1.6.6c
 saraṃ saṃsārasāgare 3.4.4d
 sallakatto yathā vejjo 3.5.10c
 sallakkhetvāna sambuddha- 4.2.6a
 savaṇāya dhammassa muhuttakena 3.9.21b
 sasamghassa adās' ahaṃ 3.10.28d
 sasamghe lokanāyake 3.10.27d
 sasamgho lokanāyako 3.10.41d
 sasāvakaṃ mahālābhiṃ 3.10.4a
 sasenaṃ makaraddhajaṃ 4.3.1b
 sasam dhāvantaṃ ekakaṃ 2.9.7d
 sah'accharā devaputtā 3.8.5c; 4.5.8c
 sahatthen' eva taṃ kare 4.1.5d
 sahamāno khudaṃ tadā 3.9.4d
 sahalok'agganāyako 3.10.40d
 sahasakapaṇḍaṃ satabheṇḍuṃ 3.4.15a
 sahasabāhuṃ māpetvā 4.9.5a
 sahasaṃ pi ca datvāna 3.10.26a
 sahasamatte pacceka- 3.10.18a
 sahasaṃ āsu tāsū ca 4.8.13d
 sahasaṃ ghātayī jino 4.9.7d
 sahetukā pacchimikā pi sattā 3.4.44a
 sah'eva tehi me cittaṃ 4.2.20a
 sākhamālā ti vissuto 4.5.4d
 sākhamālāni tīṇ' eva 4.5.2a
 sākkhābhaṃgaṃ nivāsetvā 4.6.10a
 sāgataṃ vata me āsī 3.10.45a
 sāgare duriṭākare 2.6.7b
 sādiyāmi sadā'haṃ bho 2.1.5a
 sādhu sādhuhi sabbadā 1.1.8d
 sādhuṇaṃ cittabījesu 4.8.34c
 sāmi vo dāsiyā alaṃ 3.9.7b
 sāmino gemaṇāya no 4.4.1b
 sāmodakusumāyutaṃ 1.2.6d
 sāyaṃ pātaṃ upaṭṭhahaṃ 3.4.20b
 sārasiarasapaṅkule 1.10.9d
 Sāriputtassa therassa 3.6.4c
 sālārājā va phullito 3.4.9d; 3.5.1d
 sāvakassa guṇaṃ bahuṃ 3.10.5d

sāvako chinnabandhano 3.9.2b
 Sāvatthito 'haṃ nikkhanto 3.10.35a
 Sāvatthipura-m-uttame 1.2.19b; 3.7.22d; 3.9.18b
 Sāvatthiyaṃ pure jāto 3.4.35c
 sāsaṇe suddhamānasā 1.4.4b
 sāsaṇ'ekaṃ bahussutaṃ 3.7.17d
 sāsi rūpī manoramā 4.2.6d
 sāhaṃ hīyo cutā āsiṃ 4.3.9c
 sikkhaṇḍī viya bhāti yo 4.3.3a
 sigāladhenū api nīcajātikā 4.2.10c
 sittasammaṭṭabhūmiyaṃ 4.4.10b
 siddhaṃ jīnena cirakālam atanditena 1.1.2a
 siddhoraganarādihi 4.9.8d
 sinān atthaṃ khatā āsuṃ 4.4.17c
 sinerū va nag'uttamo 3.5.4b
 sindhū va vanarājīnaṃ 3.5.8c
 simbalītūlabhaṭṭaṃ va 3.1.4c
 silāghanti samantato 3.8.6d
 silātale nisinno 'si 1.2.9c
 silāsaṇaṃ uṇhaṃ aho'sakāmaṃ 1.1.23b
 sivikaṃ sandamānikaṃ 3.4.27b
 sītal acchodikā sādhu 1.2.8a
 sītalūdakasampanna- 4.4.17a
 sītalaṃ na dade khalu 1.3.4b
 sītalaṃ madhurodakaṃ 1.9.3b
 sītalaṃ sikkatātalaṃ 1.2.9b
 sītaṃ uṇhaṃ na jānāmi 3.4.33a
 sīlavantassa dānena 3.6.3a
 sīlavantassa bhikkhuno 2.3.2b
 sīlavantesu ko nāma 1.9.4a
 sīlācāraguṇākaro 1.1.6d
 sīlaṃ tassa asaṃkheyyaṃ 3.10.2a
 sīlaṃ h'etaṃ asādhūnaṃ 1.3.13c
 Sīvalī nāma nāmena 3.10.15c
 sīveyyaṃ pi ca cīvareṃ 2.1.3b
 sīsen'udakam ādāya 1.3.2a
 sīhavyagghataracchādi- 1.6.3a
 sukatena tato cutā 1.10.5b
 sukkamūlena codito 3.4.35b
 sukhadaṃ dānaṃ uttamaṃ 1.9.4d; 4.3.17d
 sukhadukkhe samo hoti 4.2.16c
 sukhāvaho dukkhanudo 2.5.6a
 sukhāsaṇāsīnavasīhi 'laṃkatā 1.4.2c
 sukhette sādhusammate 3.8.14b
 sucaritaṃ caratī dha yo 2.6.4b
 sujan' evaṃ subhe ratā 4.1.4d
 sujano nāvamantabbo 1.3.11a
 supātha mayhaṃ aññaṃ pi 3.7.7a
 supātha sādhu bhikkhavo 3.7.11b
 supātha sutisobhanaṃ 3.7.17b
 supoṭha mama bhāsitaṃ 3.10.11b
 supoṭh'ettha samāgatā 4.5.14b
 supohi sādhukaṃ deva 1.7.1a
 sutaṃ ekamuhuttaṃ me 1.2.23a
 suttantaṃ desayī thero 4.8.30c
 sutvā jīnassa taṃ vākyaṃ 3.10.5c

sutvā taṃ vacanaṃ ayyā 1.4.6a
 sutvā dhammaṃ kathentassa 3.9.19a
 sutvā dhammaṃ sudesitaṃ 2.3.1d
 sutvā piṇḍitaṃ ānaso 3.7.18b
 sutvā vuttaṃ piṇḍaṃ pi 3.2.12a
 sutvāna etaṃ caritaṃ mah'abbhutaṃ 3.10.47a
 sutvāna madhuraṃ dhammaṃ 1.2.22a
 sutvāna sādāraṇasena kumārik' evaṃ 2.4.8a
 sutvāna sādhu sunakhena katūpakāraṃ 2.8.3a
 sudinnaṃ me tadā dānaṃ 3.9.20a
 sudibbābharaṇāni ca 4.5.8b
 sudh'annaṃ alabhiṃ khaṇe 3.9.8d
 sudhotahatthā sucipuṇḍiṇa-cittā 1.4.3a
 sunakho katavediko 2.8.1b
 sunakkhatto va candimā 3.5.1b
 sunīlanettaṃ subhamaṃ 4.7.1c
 sunīlamududhammillaṃ 4.3.14c
 supatitthajalāsayaṃ 1.2.8b
 supantena kumārena 3.2.11c
 Suppavāsā ca me mātā 3.10.32c
 suphullite nekalatākulākule 1.1.28b
 subhāsubhā missitasītavāto 2.7.8a
 sumāpayitvāna vanantarasmaṃ 1.1.27c
 Sumedho nāma sambuddho 3.4.6a
 suyasā subbatā subhā 4.8.7b
 surapādapo va sattānaṃ 4.3.4a
 surammaṃ kāṇanaṃ gato 1.2.5d
 surāsuraṇarādīnaṃ 4.3.3a
 suriyo va nabhamuggato 1.2.2b
 surūpā ca suvāṇī ca 4.8.7a
 sulabh' annapāno sukhito 3.7.12c
 Suvaṇṇatilakā nāma 4.2.18a
 suvaṇṇamaṇimuttādi- 4.4.23c
 suvaṇṇavaṇṇā rucirā 4.8.20c
 suvaṇṇavaṇṇo hutvāna 3.4.34a
 suvo ca urago c'ete 1.3.11c
 susamādāya gaṇhati 1.7.15b
 susānanaṃ jḥamaṃ pacāmi maṃsaṃ 2.7.6b
 susīlā dāni vattanti 3.8.11c
 sussutaṃ dhammaṃ uttamaṃ 3.9.20b
 suhaddo sabbakāmaṃ 2.4.6b
 seṭṭhiputto ahaṃ āsiṃ 3.10.17c
 setuṃ tattha sumāpitaṃ 4.4.21f
 seyyo hoti na pāpiyo 2.5.5d
 selā ca vipulā mayhaṃ 3.7.10a
 sokarīhi samākulo 4.4.14f
 so 'dāsi jīvitaṃ mayhaṃ 1.3.10c
 so naresu narādhamo 4.2.25f
 so bhogavā hoti anītiko ca 4.9.17c

so maṃ khippaṃ pamuñcatu 2.4.3d
 so mitto so va ñātakko 4.2.16d-17d
 so va paṇḍitajātiko 2.7.4b
 so sukhaṃ nānubhossati 1.7.14a
 so sukhaṃ na vihaṃyati 1.7.15d
 so sareṇa mahāvīro 3.10.7c
 sok aggi dahate maṇaṃ 1.7.2d
 sok agginā padittāhaṃ 1.7.4a
 soke sokaṃ kathaṃ khippe 1.7.4b
 soko rogo c'upaddavo 4.2.25b
 soṇā c'eva sigālā ca 2.10.1a
 soṇṇadolābhasavaṇā 4.9.13c
 soṇṇapupphattayaṃ cā pi 1.5.9a
 soṇṇamālā gale subhā 3.2.7b
 soṇṇamālāhi sambuddha- 1.4.5c
 soṇṇātapattam uṇhisaṃ 3.2.9a
 soṇṇānāno jinavaro 3.5.3a
 soṇṇasiṃgasatākiṇṇo 3.8.1c
 sotukāmā phalaṃ tassa 3.10.10c
 sotukāmā mahājanā 3.10.8b
 sodariṃ hantum icchatī 1.6.12d
 sobhitaṃ setunopari 4.4.25b
 Somadattassa attano 2.10.3d
 somanassaṃ pavedayaṃ 1.2.15d
 sorago kupito c'assa 2.5.2c
 sovaṇṇamayā maṇimayā 3.4.16a
 soṣṣāmi dhammaṃ sivaṃ ādadhānaṃ 1.1.12c
 svāgataṃ vata me āsi 3.4.42a
 hatthacchedādikaṃ dukkhaṃ 1.8.5c
 hatthicaṃm'ambaradharo 3.3.4a
 hatthiyānaṃ assayānaṃ 3.4.27a
 hadayaṃgamā kaṇṇasukhā 4.2.4a
 hadaye katvā kaṇṇigaraṃ 2.6.7d
 hadaye me na vijjati 3.4.33d
 hadayaṃ me pavedhati 4.7.2d
 hananto dhammadundubhiṃ 1.2.4b
 hantvā kilesasenaṃ ca 4.3.1c
 hantvā pipāsaṃ rudhiraṃ pivitvā 1.1.33b
 hantvāna maccheramalaṃ dadātha 3.8.18d
 hayagajārathāmalakā 4.8.23a
 hayānaṃ hesitehi ca 4.4.14d
 haḷāhalaviso sadā 1.5.8b
 hāyanti idha lok'atthā 1.6.7a
 hāyanti pāralokikā 1.6.7b
 hāyanti mahato atthā 1.6.7c

hāvabhāvena buddhiyā 1.3.5b
 hāsabhāsā manoramā 4.9.14d
 hitāya parivattesi 1.1.7a
 hitvā kusītaṃ kusalaṃ karoṭha bho 3.10.47c
 hitvān'etādisaṃ kāyaṃ 4.5.13a
 hitvāna ratanattayaṃ 1.7.9d
 Himavantam upāgami 3.4.6d
 Himavantam pi pabbataṃ 3.7.20b
 Himavantato 'haritvāna 4.4.21e
 hiyyo āsanāsālāya 4.3.8a
 hiyyo āsi sirāṃ mama 4.3.13d
 hiyyo passittha me gattaṃ 4.3.11a
 hiyyo passittha me bhante 4.3.12a
 hiyyo mataṃ paviddhaṃ me 4.5.9c
 hiyyo 'haṃ munidhātuyā 4.5.2b
 hutvā jāyati jātisu 4.4.28d
 hetuṃ bhāvanam uttamaṃ 2.1.9d
 hessatī satthusāvako 3.10.15d
 hoti pāpaphalaṃ tassa 1.7.6c
 hoti hemamayaṃ sabbaṃ 3.7.16c
 hotī ti appapuññaṃ ti 2.1.12c
 honti cittaṇuvattakā 3.7.10b
 honti vā pārādārikā 1.6.10b

i. Colophon to the Rv.

- Samattā 'nantarāyena yathā 'yaṃ Rasavāhinī,
tathā sijjhantu saṃkappā jantunaṃ sādhusammata. (1)
- Dhammāmatarasam loka vahantī Rasavāhinī,
paṃcavassasahassāni pavattatu aninditā. (2)
- Dvattiṃsabhāṇavārehi niṭṭhitā Rasavāhinī,
karotu sabbasattānaṃ icchitaṃ sabbadā subhaṃ. (3)
- Kāliṅgavhamahāthero yassopajjhāyataṃ gato,
Maṅgalavho mahāthero khaṇḍasīmāpatī yatī. (4)
- Yassa ācariyo āsi sabbasatthavisārado,
araññāyatanānandamahāthero mahāgaṇī,
garuttam āgato yassa satthasāgarapāragū. (5)
- Yo Vipagāmaṃsaṃsekaketubhūto tisīhale,
yo 'kā Sīhalabhāsāya Sīhalaṃ Saddalakkhaṇaṃ. (6)
- Yo ca Samantakūṭassa vaṇṇanaṃ vaṇṇayī subhaṃ,
tena Vedehatherena katā 'yaṃ Rasavāhinī. (7)
- Yaṃ puññaṃ pasutaṃ hoti thomentena jinaṃ mayā,
tena puññaṃ loka 'yaṃ sukhī hotu averiko. (8)
- Pārentu devatā lokaṃ sammā devo pavassatu,
pālayantu mahīpālā dhammena sakalaṃ paṇaṃ. (9)
- Paṃcavassasahassāni dīpatu jinasāsanaṃ,
vatthuttayassa me niccaṃ jayassu jayamaṅgalaṃ. (10)

Note: Godakumbura gives the tentative translation of the word: khaṇḍa-sīmāpatī (v. 4d) as "the monk who fixes the boundary for the upasampadā". Skv., Intro., x n.4. In the Vinaya texts, however, khaṇḍasīmā stands for a smaller sīmā in comparison to the mahāsīmā. Consider the following two references:

'Sace pana vihāro mahā hoti, dve pi tisso pi taduttarī pi khaṇḍa-sīmāyo bandhitabbā'. Sp. 1042.

'Khaṇḍasīmā nīcavatthukā hoti. Taṃ pūretvā uccavatthukaṃ karonti, Sīmā yeva. Sīmāya gehaṃ karonti, sīmāṭṭhakam eva hoti.' ibid., p. 1045.

Probably the residence hall built within the boundary of the khaṇḍasīmā and occupied by Maṅgala therā is meant here. I am thankful to Ven. Māraṃba Ratanaśāra therā for these two references.

ii. Colophon to the Sdhl.

Saggāpavaggaṇṇapuragāmimahāpathaṃ va
etaṃ mayā racayatā kusalaṃ citaṃ yaṃ,
tejena tassa bhavanissitasabbasattā
santiṃ bhajantu pati jāti bhava bhavam pi. (1)

Puññaena tena yasa-teja-dhanī surūpī
dīghāyu-ñāṇa-kula-sīla-balī arogī,
saddhorukāru suvaco sapaṇ'atthakāmi
hessāmi dānapati yāva jino bhavāmi. (2)

Bhavadatam iva sattā dhammagga'napetā
agatigativiyuttā dhūtapāpā guṇa aḍḍhā,
anayaviratacittā maccharārā karontā
sapaṇhitavidhānā hontu sabbe samaggā. (3)

Lakkhīnivāsa-Bhuvan'ekabhūje nar inde
cārūrusundaragiriṇṇapuram āvasante,
Āraññaṇṇaṇṇapamukho Puṇṇabhaddasela-
pāramparānugataṇṇavissutavessavaṇṇso. (4)

Sadesades antaram ambar'eko anantaram patthakittighoso,
yo Dhammakittīritanāmadheyyo mahādisāṃ indu virocayittha. (5)

Sissorasas tass'atijātabhūto mahantatejāmitakittighoso,
dayādhanas niccam anāthanātho gaṇadivāsattayaketubhūto. (6)

Sādhūpacāre nirato nirāso saddhādhanādīhi sadā samiddho,
takkāgame vyākaraṇe pasattho mahākavī Sīhaladīpadīpo. (7)

Gaṇṇāsīrī cārūpure samiddhe silātalādīhi sudassanīye,
chāyūdaka āvāsagharābhīrāme ajjhāvasaṇṇa mālatimālasele. (8)

Dhammodadhiṇṇa ṇāṇa-Sumerumanthā ālodayitvā sakala atthasāraṇṇa,
ādāya yo dhammapadīpabhūtaṇṇa Janānūrāgaṇṇa Caritaṇṇa akāsi. (9)

Sadesadesamhi visesato yo yaṇṇa yaṇṇa kataṇṇa sabbadhi sabbapuññaṇṇa,
akāsi gāthāya samodahitvā janetukāmo sujanappasādaṇṇa. (10)

Saṇṇasuddhabuddhasucisaddhagaṇṇadīhivāso yo sīlasaṇṇayamisū vissutatherikāle,
yaṇṇa bodhisattacarit'abbhutaṇṇa atthayuttaṇṇa hāraṇṇa va Pāramimahā-
satakaṇṇa akāsi. (11)

Yo Dhammakittīritasaṇṇagharājo sadesadesa pi bahū vihāre,
katvāna Gaḍḍalādeṇi nāmadheyya-mahāvihāre suciraṇṇa vihāsi. (12)

Tassānujo sissasuto sudhīro tannāma-tass'anvaya-saṇṇagharājo,
atthāya att attha-par atthasiddhiyā Saddhamma alaṇṇkāraṇṇa akāsi-m-etaṇṇa. (13)

Saddhammāmatadāna-dhammasavape dhammena ñatvā phalaṃ
dhamme vattita-Dhammakittika-mahāsaṃghassa rājā sadā,
Sādhetaṃ sahitaṃ tathā parahitaṃ ābuddhabuddhabhāvā mahā
saddhammādi padena yutta racayī 'laṃkāradhammaṃ imaṃ. (14)

Sayeva saṃkhepa-Nikāyasamgahaṃ tath'eva Bālādyavatārasaññakaṃ,
Jinādibodhāvalināma vandanaṃ akāsi hārāvalisannibhaṃ subhaṃ. (15)

Puññenānena gantvā Tusitapuram ito pūrayitvā pur antaṃ
disvā Metteyyanāthaṃ tam iva cirataraṃ tamhi sammā vasitvā,
Patvā tene samiddhiṃ dhajavatinagaraṃ tassa bodhiṃ mahitvā
sutvā buddho bhavēyyaṃ iti uditagiraṃ tena buddho bhavēyyaṃ. (16)

Saddhā-sīlādi-paññā-siri-dhiti-satimā cāga-mettā dayālū
santo danto sucitto kalahavigamako dassanēyyābhirūpo,
tejān'iddhi ca jātissaramatisuvaco sussaro 'nantabhogo
saddhammo yeva tāṇo bhavatu bhavabhava pāpuṇēyyāva bodhiṃ. (17)

Dhammo pavattatu cirāya munissarassa
dhamme ñhitā vasumatipatayo bhavantu,
kāle pavassatu ghato nikhilā pajā ca
aññāññamettipatilābhasukhaṃ labhantu. (18)

iii. Sdhl. vv. which differ from Rv. in the Saddheyya-vastu:

Kāle Kassapabuddhassa ucchuyante niyuttako,
gulakammena jīvāmi posento puttadārake.

Disvā Kassapabuddhassa kāle ekaṃ gilānakaṃ,
bhikkhuṃ bhikkhāya sampattaṃ pattaṃ ādāy'ahaṃ tadā.

Chāt'ekaṃ sunakhaṃ disvā phandamānaṃ pure ahaṃ,
bhattapiṇḍena saṃgaṇhiṃ tam pi dānaṃ phalāvahiṃ.

Tam pi me kusalaṃ sammā suṇātha sādhu sādhavo,
iṇaṭṭhakassa posassa adās'ekaṃ kahāpaṇaṃ.

Disvā Kassapabuddhassa sāsan'ekaṃ bahussutaṃ,
desentaṃ munino dhammaṃ sutvā pīṇitamānaso. Sdhl. 164-6.

iv. The vv. included in the Sdhl. story of Padmāvatī:

Ekasmiṃ samaye pubbe ramme Bārāṇasī pure,
Brahmadatt'avhaya nāma rājā rajjaṃ karissati.

Dhaññapūñño mahābhogo seṭṭhi āsi tahiṃ tadā,
khettaṃ kamme niyutto so bahuṃ khettaṃ vapāpayi.

Din'ekasmiṃ sakaṃ dāsiṃ khettarakkhāya pesayi,
nisinno khettaṃ kuṭiyaṃ sā dāsī khettaśantike.

- Sālisīsaṃ gahetvāna lājaṃ katvāna khādituṃ,
tatth'ekasmiṃ saraṃ gantvā dhovituṃ mukhaṃ attano. (4)
- Mahantaṃ padumaṃ disvā uddharitvā sadaṇḍakaṃ,
tamādāya punāgama gāyamānā nisīdi sā. (5)
- Bhante imassa dānassa nissandena ito cutā,
rūpavantīnaṃ itthīnaṃ sabbāsā avanītale (6)
- Aggā hutvāna jāyeyyaṃ ahaṃ seṭṭhā manoramā,
suvaṇṇavaṇṇo me kāyo hotu bhante anāgate. (7)
- Kāyacandanagandhaṃ ca mukheṇ'uppalagandhakaṃ,
sadā vāyatu me vīra uppann uppannajātiyaṃ. (8)
- Akkant akkantaṇḍesu suphullā padumāni ca,
uṭṭhahantu mahāpaṇḍita pupphadānaphalena me. (9)
- Bhūmiṣṣaro nar'indo va patī hotu piyo mama,
tena saddhiṃ vasantī 'haṃ karontī piyasaṃgamaṃ. (10)
- Labheyya puṇḍiavā seṭṭhe putte pañcasate pi ca,
tumhehi yo guṇo laddho sabbe te pi labhantu taṃ (11)
- Evam vuttavidhānena vinditvā mahatiṃ siriṃ,
pāpuṇissāmi nibbānaṃ phalen' ete v'aham pi ca. (12)
- Bārāṇasīpure ramme vasant'eko vanecaro,
migāna maggā esanto vanantaṃ samupāgato. (12)
- Kuravīkasamaṃ saddaṃ assā sutvāna gītikaṃ,
kameṇa upadhārento gato pāsādasantikaṃ. (13)
- Nikkhamitvāna pāsādā sā pi āgama taṃ khaṇe,
purato tassa aṭṭhāsi nabhe vijjū va bhāsurā. (14)
- Surattapādā sutanū sujaṃghā suvaṭṭa-ūrū suvisālasānā,
tanūdarā cāruthanā'bhirāmā candānanā sā caturāṅganā sa. (15)
- Vaṭṭaṃ aṅgulī cārūkarābhirāmā bāhā mudū tambanakhā sulomā,
sunīlanettā varakundadantā suvaṇṇapadolā iva kaṇṇavallī. (16)
- Gambhīraṇābhī suvisālapitṭhī rattādhārā nīlabhamū sugīvā,
nīlā mudū dīghasīroruhā sā suvaṇṇavaṇṇena virājita 'si. (17)
- Cittavammadharā sūrā dhanuṣippehi kovidā,
khippam āyantu sannaddhā nānājaccā dhanuggahā. (18)
- Khaggahatthā mahāyodhā nāgakkhandhātīpātino,
nāgabhaṭṭā va sannaddhā khippam āyantu me saha. (19)
- Sattigāhamahāyodhā tikkhaggā'tippahārino,
asurā viya sannaddhā khippam āyantu me saha (20)

Orodhā ca kumārā ca vesiyānā ca brāhmaṇā,
vibhūsit'aṃgapaccagā khippam āyantu me saha. (21)

Haṭṭhī assā rathā pattī senā ca caturaṅgiṇī,
akkhohiṇī anantā ca gacchantu purato mama. (22)

Pañc'aṃgikāni turīyāni saṅkhakāhaḷagāhakā,
vādentu purato mayhaṃ sāgaro va yugandhare. (23)

"Sabbā nadī vaṅkagatā sabbe kaṭṭhamayā vanā,
sabb'itthiyo kare pāpaṃ labhamānā nivātake." (24)

Sajjhuhemādi nekāni cārucāmaragāhakā,
nikkhamiṃsu ubho passe narā nekavidhā bahū. (25)

Suvaṇṇādi sumuggāni dhārayantā varaṅganā,
nikkhamiṃsu ubho passe devakaññūpamā saha. (26)

Tassā sesāni chattāni dhārayantā siropari,
nikkhamiṃsu ubho passe narā nekasatā tadā. (27)

Maṇḍapaḍapadīpāni dhārayanto varaṅganā,
gamiṃsu purato tassā dassentā puññasampadaṃ. (28)

Gandhodakasupaṇṇāni ghaṭṭā nekasatā tadā,
maggassa ubhato passe ṭhapitā honti bhūmiyā. (29)

Ath'ekasmiṃ dine rājā uyyānaṃ sādhu sajjitaṃ,
kiḷitum saha puttehi saseno samupāgamī. (30)

Tadā pañcasatā te pi kumārā samalaṃkatā,
carantā tamhi uyyāne sampattā padumaṃ saraṃ. (31)

Patamānesu pottesu opuppha padumetaḥiṃ,
passamānā va te sabbe vaḍḍhayanto vipassanā. (32)

sah'eva katapuññattā pubbe nekāsu jātisu,
paccekabodhiññāṃ pi sacchākāsuṃ sah'eva te. (33)

Iti Padumavatī sā kiñci kātūna puññaṃ
kanakarucirakāyā dassanīyābhirūpā,
Avanipatimahesī 'sī sataṃ pañcaputte
labhi varahi bhavantā mā'lasā hotha puñña. (34)

Schl. 168-83.

APPENDIX C. - Further remarks on the Sdhl.

The Saddharmāṅkāra is a major work belonging to the Gampola period of the Sinhala literature. The work is 'claimed as one of the finest examples of classical Sinhalese prose' (Heinz Bechert, Wilhelm Geiger, p.100). By the time of the composition of the Sdhl., Modern period of the Sinhala language is already in the making, as noted in the Sinhala Śabdakoṣaya, vol. i, Intro., xlix. Even before the Elder Dharmakīrti and his time, Sinhala writers were gradually introducing the idioms and usages of the day-to-day language. Works like the Jātaka Aṭṭvā Gāṭapadaya, Saddharmaratanāvaliya, and Pūjāvaliya amply show this development. In the Sdhl., too, the style adopted is particularly suitable for a popular religious work as it employs a considerable number of words derived from colloquial usage. From the Polonnaruva period downward the Tamil influence on the Sinhala language becomes evident in the literature. Due to the changing political and even religious factors (Buddhist monks from South India were arriving to settle in Sri Lanka) the Tamil language was becoming increasingly important in the island of Sri Lanka, and the Sdhl. is no exception to the general tendency among the Sinhala writers of this period to adopt a large number of Tamil words: e.g., nāgavaḍam, kādu kāppu, manikaivaḍam, and kaipoṭṭu (p. 95, 123), talappara, and vīrandam (p. 108), tāli kūṭṭam (p. 132), and sāli-kuḍikki (p. 611), etc. The style is also characterised by idiomatic expressions like 'taḍi piṭin māḍi māḍī' (p. 132), 'kara bā gena' (p. 178), 'uguraṭa sorā behet kāva yi' (p. 127), and 'piduruveṇiya hānda kutū naṭana kiḍin ṭa vakkāriyak lada neyyāḍamā yi' (p. 613). Usages like 'deḍuva mānava' (p. 6), 'saḍu kumbureka' (p. 11), and 'piṭabinna baḍaminnehi' (p. 444), etc. also evince a colloquial touch. Compared to some earlier works like the Sinhala translation of the Jātaka Commentary, such usages are not particularly abundant in the Sdhl. which seems to favour Sanskrit tatsama words to a greater extent. Nonetheless, the Sdhl. has a special place in the history of the Sinhala literature rightly gained through its lucid and unpretending prose style which the average Sinhala reader can follow without any difficulty.

APPENDIX D. - A brief note on the Jinabodhāvalī

It is well known that the Elder Dharmakīrti is the author of the devotional work (vandanam) called the Jinabodhāvalī, but not much is known about this work. Books on the history of the Pali literature are usually silent about it. There exist at least two MSS. of this composition in Sri Lanka, according to Mr Somadasa's Catalogue (Laṅkāvē Puskola-pot Nāmāvaliya, i, p. 32). The title indicates the subject-matter of the work which is a salutation to the Conquerors (jina) and their Trees of Enlightenment (bodhi). It is a very short work containing 33 verses in all, and, as the author himself tells us, consisting of 55 ganthas. The concluding sentence calls it 'Abhinīhāradīpanī Jinabodhāvalī composed in order to pay homage to the twenty-eight Buddhas and their bodhis.' The verses are in good Pali, but contains little originality. Two specimens are given below:

Yo sattapaṇṇitarurājavarassa yassa
mūle nisajja sugato sugato sugattaṃ,
Patto 'si 'nantakhalalokasivaṃkaran taṃ
Taṇhaṃkaraṇi ca paṇame pavaraṃ munindaṃ. (4)

Saṃsārasindhugata-m-uttaraṇāya satte
yo buddhabhāvam agamāsi nisajja yasmiṃ,
Medhaṃkaravhayamahāsugataṇi ca taṇi ca
niccaṃ namāmi varakiṃsukabodhirājaṃ. (5)

The entire work is confined to 4 palm-leaves (8 pages). First and second pages have eight lines each, third, fourth, fifth, and sixth pages have seven lines each, and the last two pages contain six lines each.

This brief note is based on the Ms. at Ambarukkhārāmaya, Vāḷitoṭa, Balapiṭṭiya, Sri Lanka. I am thankful to the Ven. Vimalananditissa Mahānāyaka mahāthera, Vihārādhipati, for his kind assistance in locating this very small Ms. among miscellaneous palm-leaf writings, and also to Bhikkhu D. Wimalagāṇa who copied for me a few verses from the Ms. He also tried to consult the Ms. at Vidurupola, but the two visits to the monastery proved unsuccessful.

APPENDIX E. - The Rv. references to the porāṇā

Pali commentaries often refer to an authority which they call 'the Ancients' (porāṇā). Dr Adikāram has discussed this term, together with other similar terms such as 'porāṇācariya' in detail. After considering the several interpretations of these terms given by scholars like Oldenberg, Mrs Rhys Davids, Geiger, and Malalasekera, he concludes that "the Porāṇas were undoubtedly revered teachers of old and they must have played an important part in the formation and stabilising of the Theravāda school. They had their origin in India..... Probably they were not known in India by the name Porāṇā. It may be that their views and interpretations of the Doctrine were incorporated in an old Commentary.....[which] was called the Porāṇapaṭṭhakathā, and the teachers whose views were incorporated in it were termed the Porāṇā or the 'teachers of old'" (E.W. Adikāram, Early History of Buddhism in Ceylon, p. 23). Now the Rv. refers to these 'Ancients' once in the first part (Nandirāja-vatthu) and four times in the second part (in the stories of Ariyagāla, Suranimmala, and Nandivāṇijaka). All these quotations except the one beginning with 'Yathā pi selā vipulā', etc. (Rasavāhinī, ii, fourth ed. (Saraṇatissa), Colombo, 1920, p. 141) appear to have been taken from the Saddhammopāyana (verse nos. 58ff; 270-71; 295-302; 569-71). It is instructive to compare these references to the porāṇā with what the Sdhl. says about them. The first reference appearing in the Nandirāja-vastu is acknowledged to be a quotation from the Ancient Teachers (pūrvācārya-varayō) in Sdhl. p. 194. The second reference (Ariyagāla-vastu) is attributed to the Sdhp. (eyin kiha Abhayagirinivāsī kavacakravartī Ānandasthavirapādayo Saddhammopāyanayehi, Sdhl. p. 617). The third reference (Suranimmala-vatthu) is omitted in the Sdhl. The fourth one appears in the Sdhl., but no source is given. The same is true about the fifth one too, although these three vv. are found in the Sdhp. 569-71. It must be noted that these vv., which the Rv. attributes to the porāṇā are not found in the list of porāṇā quotations given in Dr Adikāram's work (Appendix IIA). There are, however, four vv. in the story of Nandivāṇijaka, all beginning with 'Annaṃ pānaṃ khādanīyaṃ', etc. These vv. are not attributed to the porāṇā in the Rv., but the Visuddhimagga i. 346 quotes them from the porāṇā (Adikāram, op.cit., Appendix IIA, nos. 4-7). The Sdhl. omits these vv., but gives a tr. thereof without any reference to the source. It thus appears that by the thirteenth century in Sri Lanka the term porāṇā had already become vague and flexible, and it could mean even a medieval teacher like the Saddhammopāyana author.

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