

ཨ། ལྷན་གྱི་གཞི།

The Chapter on Medicines

Bhaiṣajyavastu

འདུལ་བ་གཞི་ལས། སྒྲན་གྱི་གཞི།

'dul ba gzhi las/ sman gyi gzhi

“The Chapter on Medicines” from The Chapters on Monastic Discipline

Vinayavastuni Bhaiṣajyavastu

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co.

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ab. Abbreviations

n. Notes

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s.

SUMMARY

- s.1 The *Bhaiṣajyavastu*, “The Chapter on Medicines,” is a part of the Mūlasarvāstivāda Vinaya, the corpus of monastic law of one of the most influential Buddhist schools in India. This chapter deals with monastic regulations about medicines. At the same time, it also includes various elements not restricted to such rules: stories of the Buddha and his disciples, a lengthy story of the Buddha’s journey for the purpose of quelling an epidemic and converting a nāga, a number of stories of the Buddha’s former lives narrated by the Buddha himself, and a series of verses recited by the Buddha and his disciples about their former lives. Thus, this chapter preserves not only interesting information about medical knowledge shared by ancient Indian Buddhist monastics but also an abundance of Buddhist narrative literature.

ac.

ACKNOWLEDGEMENTS

ac.1 This text was translated by the Bhaiṣajyavastu Translation Team. Fumi Yao translated the Tibetan text into English and prepared the ancillary materials. Shayne Clarke proofread the translation and ancillary materials.

The translation has been completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

ac.2 We gratefully acknowledge the generous sponsorship of Leo Tong Chen and his family; Zhang Wei, Li Mo, Zhang Mo Tong and Zhang Mo Lin; (Chi Xian Ren) Mao Gui Rong and Chi Mei; and Joseph Tse 謝偉傑, Patricia Tse 鄒碧玲 and family, in dedication to all eczema sufferers. Their support has helped make the work on this translation possible.

i.

INTRODUCTION

i.1

The *Bhaiṣajyavastu*, “The Chapter on Medicines,” is the sixth chapter of the *Vinayavastu*, “The Chapters on Monastic Discipline,” of the Mūlasarvāstivāda Vinaya. The Mūlasarvāstivāda was one of the most influential Buddhist schools in India, and its Vinaya, the corpus of monastic law, is reported to have circulated not only in various parts of the Indian subcontinent but also in Southeast Asia, at least in the late seventh century. When this Vinaya was composed is an unresolved question, and we are presently unable to say more than that the corpus seems to have taken its present shape in the first few centuries of the common era.¹

i.2

The *Vinayavastu* is one of the four divisions of this voluminous Vinaya and is a collection of seventeen thematic chapters, each of which deals with monastic rules about a specific topic such as ordination, clothing, and so on. Among these chapters, the *Bhaiṣajyavastu* is the lengthiest (in the Tibetan translation) or the second lengthiest (in the Sanskrit manuscript). As is indicated by its title, this chapter is concerned with rules about medicines to be used and foods to be eaten by monastics. Actually, however, most of the text is not related to any such rules, at least not directly; accounts of rules are concentrated mostly in the first and last parts of the chapter, which together make up less than 20 percent of the entire chapter, and the rest of the text is filled with various narrative stories about the Buddha and other characters, and stories of their former lives. Many parallels to sūtras, which present doctrines rather than monastic law, are also included in this chapter. Thus, it not only provides interesting information about medical knowledge shared by ancient Indian Buddhist monastics but is also a vast treasure trove of Buddhist narrative literature, and it even opens a number of doors to another canonical corpus, the Sūtrapīṭaka of the Mūlasarvāstivādins, most of which is lost today. The abundance of narrative elements and sūtras is characteristic of the law code of the Mūlasarvāstivādins as a whole, and the *Bhaiṣajyavastu* is outstanding in this regard.

i.3 The outline of the *Bhaiṣajyavastu* based on the Tibetan version is as follows. The chapter opens with an account of the Buddha's permission for monks to use medicines, and explanations of various medicines follow. After the account of permission to boil almsfood that is not completely cooked, however, the text suddenly begins to narrate the biography of Pūrṇa, a disciple of the Buddha. After this story ends, another unrelated story begins, explaining how the city of Rājagṛha was endangered by a nāga king named Apalāla. In this story, at the request of the citizens of Vaiśālī and King Ajātaśatru of Magadha, the Buddha leaves Rājagṛha and journeys with his disciples to quell an epidemic in Vaiśālī and convert the nāga king, who lives in the northern region. The first part of this journey generally corresponds to the Buddha's final journey as narrated in the *Mahāparinirvāṇasūtra* in the *Dirghāgama*. However, in this text the story develops differently from the sūtra after the Buddha quells the epidemic in Vaiśālī, the first destination. Although he hints at his approaching nirvāṇa, the Buddha travels to Kuśinagarī *without* entering the city of Pāpā, which is an important place in the *Mahāparinirvāṇasūtra*. In the end, the Buddha does not enter nirvāṇa in the story in the *Bhaiṣajyavastu*. Various episodes are narrated regarding each place the Buddha visits, and sometimes they appear quite jumbled—the Buddha even “arrives” at Rājagṛha, the starting point of the journey, before he reaches the northern region, that is, his second destination. The Buddha flies through the air from a place named Rohitaka to the northern region, converts the nāga king Apalāla, returns, and continues traveling. In Śrāvastī, answering a question of King Prasenajit of Kosala, the Buddha narrates many stories of his former lives. Then the Buddha and his five hundred disciples visit Lake Anavatapta by means of their magical power, and there each of the disciples recites verses about his former lives, as does the Buddha, after which they return to Śrāvastī. The story of their journey continues until Vaiśālī. After an episode in Vaiśālī, accounts of various rules follow, which seem not to be related to the preceding story but to be simply a list of episodes relevant to rules. The chapter closes with an account of a monk who is bitten by a poisonous snake and then saved by the Buddha with a charm, accompanied by two stories about the former lives of the Buddha and the monk.

i.4 Today, the *Bhaiṣajyavastu* is extant in three languages: Sanskrit, Tibetan, and Chinese. There had been available only a single Sanskrit manuscript of the Vinayavastu that included the *Bhaiṣajyavastu*, the so-called Gilgit manuscript, since its discovery in the 1930s and publication by Nalinaksha Dutt.² At the end of the twentieth century, however, another Sanskrit manuscript of the *Bhaiṣajyavastu* was identified by Klaus Wille, and the present translator is now preparing to publish a transliteration.³ Unfortunately, about half of the

Bhaiṣajyavastu is lost in the Gilgit manuscript, and the newly identified manuscript is only fragmentary. Although there are some other manuscript fragments from Central Asia identified with the *Vinayavastu*, there are no fragments identified with the *Bhaiṣajyavastu* other than some corresponding to the verses of the brahmin *Nilabhūti*, which appear in the middle of the chapter.⁴ In some parts where both manuscripts are unavailable, the *Divyāvadāna*, a Sanskrit anthology of narrative stories, helps, for many of its chapters are extracts from the *Mūlasarvāstivāda Vinaya*.⁵

i.5 The Chinese translation was made by Yijing 義淨 (635–713) around 700 CE, after his more than twenty-year sojourn in India and Southeast Asia.⁶ This text is one of seven extant chapters of the *Vinayavastu* translated by Yijing, which were translated as separate texts, not as chapters of a larger text. The extant Chinese version of the *Bhaiṣajyavastu* lacks the last part of the Tibetan version, which seems either not to have been translated or to have been lost soon after being translated.

i.6 Only the Tibetan translation preserves the complete text of the *Bhaiṣajyavastu*. According to the colophon to the *Vinayavastu*, the text was translated by Sarvajñādeva, Vidyākaraprabha, Dharmākara, and Palgyi Lhünpo and proofread by Vidyākaraprabha and Paltsek. The translation seems to have taken place in the ninth century, and it is the only Tibetan version of the text.

There are also several secondary translations such as the Mongolian version.

i.7 Various differences at various levels, from words to narrative structures, are found between the extant Sanskrit, Chinese, and Tibetan versions. Many of these differences seem to have already existed in the Sanskrit manuscripts on which the Chinese and Tibetan translations were based.

i.8 In some Kangyurs, there is a colophon at the end of volume kha (Degé, Lithang, Choné) that mentions a revision of the translation at the time of the fourth Shamarpa (1453–1524), whereas other Kangyurs (Yongle, Peking, Narthang, Urga, Lhasa) do not have this colophon.⁷ In some other Kangyurs (Tokyo, London, Stok Palace, Shey Palace, Phukdrak), the corresponding part of the text is not located at the end of the volume, and no such colophon exists, either.

i.9 Most of the extant folios of the Gilgit manuscript corresponding to the *Bhaiṣajyavastu* were edited and published by Dutt in 1947, and since then several passages in the text have been edited or re-edited by other scholars such as Heinz Bechert, Raniero Gnoli, Klaus Wille, Jin-il Chung, and Hisashi Matsumura. Black-and-white photographs of the manuscript were published by Raghu Vira and Lokesh Chandra in 1974 and reprinted in 1995, and color

photographs in high resolution were published by Shayne Clarke in 2014 together with detailed bibliographical surveys and concordances of the extant versions.

i.10 Since Alexander Csoma Kőrösi introduced the Tibetan Buddhist canon to the Western world in 1836,⁸ many of the stories in the *Bhaiṣajyavastu* have been translated into various modern languages from the Sanskrit, Chinese, and Tibetan versions. Ryūzan Nishimoto translated the entire Chinese version of the *Bhaiṣajyavastu* into classical Japanese in *kakikudashi* style in 1933. In this publication, he supplemented the Chinese version by translating the missing portions of the *Bhaiṣajyavastu* from the Tibetan version. The first complete translation of the *Bhaiṣajyavastu* into a modern language was a Japanese translation of the Tibetan version made by the present translator, which was published in 2013.

i.11 The present translation is based on the text as it appears in the Degé Kangyur, and its readings have been corrected on the basis of the Stok Palace manuscript and, in a few cases, several other Kangyurs, too. Our reason for using the Degé and Stok Palace Kangyurs is that it is mainly these two editions that have been used in recent studies of the Vinaya. The translation has also been modified on the basis of the Sanskrit and Chinese versions, as is mentioned in a note in each case. References to the Gilgit manuscript in notes are based on the manuscript itself unless reliable partial transliterations are otherwise available, while the page numbers in Dutt's edition have been provided for convenience.

i.12 The sections and subsections of the present translation follow the *uddāna* system in the text itself. The *Bhaiṣajyavastu* includes eleven *uddānas*, or summaries of contents, each of which is placed at the beginning of a section, and the first items of the *uddānas* are collected into a *piṇḍoddāna*, or general summary of contents, which is given at the beginning of the entire text. There are some discrepancies between the *uddānas* and the main text, and these may represent vestiges of textual development.⁹ In some cases where it seemed necessary, the present translator has divided stories that are not mentioned in the *uddānas* into subdivisions and titled them according to their main topics.

i.13 As is usual in the Mūlasarvāstivāda Vinaya, there are a large number of repetitions in the *Bhaiṣajyavastu*. The text abbreviates many of these repetitions, using certain phrases such as *zhes bya ba nas* and *zhes bya ba'i bar gong ma bzhin no*. The present translation simply uses ellipses (...) for these phrases to indicate an abbreviation.

i.14 Notes to the present translation are different from the notes to the translator's Japanese translation. Many of the notes to the Japanese translation had to be omitted or abridged in view of 84000's guidelines

because they were too detailed and lengthy. On the other hand, the notes to the present translation include many new pieces of information that are not found in the notes to the Japanese version. Thus, for scholarly purposes, readers are advised to consult the notes to both versions if possible.

The Translation

The Chapters on Monastic Discipline
The Chapter on Medicines

p. **General Summary of the Contents of the Chapter
on Medicines**

[V1] [F.277.b]

p.1 Medicines, Mahāsenā,
 Rājagṛha, Veṇu,
 Carpenter, Icchānaṅgalā,
 Kimpilā, Ādirājya,
 Kumāravardhana, Sick People, and Kaineya.

p.2 The entire chapter is thus summarized.

1.

CHAPTER ONE

1.1 Summary of Contents:

The Authorization of Medicines,
Fat, Scabies, Collyrium,
A Man Gone Mad, Pilinda,
Revata, and Sauvīraka.

· I. The Authorization of Medicines ·

1.2 The Buddha, the Blessed One, was staying in the Jetavana, in the Park of Anāthapiṇḍada. On that occasion some monks [F.278.a] caught an autumn disease. Because they had caught an autumn disease, they turned pale, became emaciated, lost their strength, and were weakened.

1.3 The buddhas, the blessed ones, ask though they already know. The Buddha, the Blessed One, asked the venerable Ānanda, “Ānanda, why have these monks turned pale, become emaciated, lost their strength, and been weakened?”

1.4 The venerable Ānanda replied, “Honored One, these monks caught an autumn disease. Because they caught an autumn disease, they have turned pale, become emaciated, lost their strength, and been weakened.”

1.5 “Ānanda,” said the Blessed One, “on account of that, I authorize¹⁰ monks to consume medicines.”

1.6 When the Blessed One said “monks may consume medicines,” the monks consumed medicines at the appropriate time (morning)¹¹ but did not consume them after the appropriate time, because they were monks who were in the habit of eating at the appropriate time. Therefore, the monks turned pale, became emaciated, lost their strength, and were weakened.

1.7 The buddhas, the blessed ones, ask though they already know. The Buddha, the Blessed One, asked the venerable Ānanda, “Ānanda, I said ‘monks may consume medicines.’ Why, then, have these monks turned pale,

become emaciated, lost their strength, and been weakened?”

1.8 The venerable Ānanda replied, “The Blessed One said ‘monks may consume medicines,’ but they consumed medicines at the appropriate time and did not consume them after the appropriate time, because they are monks who are in the habit of eating at the appropriate time. Therefore, they turned pale, became emaciated, lost their strength, and were weakened.” [F.278.b]

1.9 “Ānanda, on account of that, I authorize monks to consume four kinds of medicines: medicines to be consumed at the appropriate time, medicines to be consumed at night, medicines to be consumed within seven days, and medicines to be consumed throughout life.¹²

1.10 “Among them, the medicines to be consumed at the appropriate time are manthā,¹³ boiled rice,¹⁴ kulmāṣa, meat, and apūpa.

1.11 “The medicines to be consumed at night are the eight kinds of drinks: coconut drink, banana drink, kola drink, aśvattha drink, udumbara drink, parūṣaka¹⁵ drink, grape drink, and kharjūra¹⁶ drink.”

1.12 A Section Index:

Coconut, banana, kola,
Aśvattha, udumbara,
Parūṣaka, grape,
And kharjūra, which is the eighth.

1.13 “Medicines to be consumed within seven days are butter oil, oil, phāṇita, honey, and śarkarā.

“Medicines to be consumed throughout life are medicines derived from roots, medicines derived from stalks, medicines derived from leaves, medicines derived from flowers, medicines derived from fruits, the five kinds of resin, the five kinds of ashes, the five kinds of salt, and the five kinds of astringents.

1.14 “Among these medicines, the medicines derived from roots are musta, vaca, turmeric, ginger, ativiṣā, and what belong to the medicines derived from roots but are not used as ingredients in a meal. The medicines derived from stalks are sandal, cavikā, padmaka, devadāru, guḍūcī, dāruharidrā, and what belong to the medicines derived from stalks but are not used as ingredients in a meal. The medicines derived from leaves are from paṭola leaves, vāśaka leaves, nimba leaves, kośātakī leaves, saptapaṇṇa leaves, and what belong to the medicines derived from leaves but are not used as ingredients in a meal. The medicines derived from flowers are from five kinds of flowers: vāśaka flowers, nimba flowers, dhātakī flowers, sha ta flowers, padmakesara flowers,¹⁷ [F.279.a] and what belong to the medicines derived from flowers but are not used as ingredients in a meal. The

medicines derived from fruits¹⁸ are harītakī, āmalaka, vibhītaka, black pepper, long pepper, and what belong to the medicines derived from fruits but are not used as ingredients in a meal.

1.15 “The five kinds of resin are hiṅgu, sarjarasa, lac, beeswax, and ‘heat medicine.’

“Among them, hiṅgu is resin from the hiṅgu tree. Sarjarasa is resin from the sāla tree. Lac is lākṣā.¹⁹ Beeswax is siktha.²⁰ ‘Heat medicine’ is resin from other trees.

1.16 “What are the five kinds of ashes? They are barley ash, barley-straw ash, ash from the sarjikā tree, sesame ash, and ash from the vāśakā tree.

1.17 “What are the five kinds of salt? They are salt from the Indus, brown salt, salt from Suvarcala, salt from Romaka, and salt from the ocean.

1.18 “What are the five kinds of astringents? They are āmra astringent, nimba astringent, jambū astringent, śirīṣa astringent, and kośambaka astringent.

1.19 “Medicines to be consumed at the appropriate time, medicines to be consumed at night, medicines to be consumed within seven days, and medicines to be consumed throughout life should be consumed at the appropriate time if they are mixed with medicines to be consumed at the appropriate time. In that situation, these medicines should not be consumed at an inappropriate time (afternoon or night).

1.20 “Medicines to be consumed at night, medicines to be consumed within seven days, and medicines to be consumed throughout life should be consumed during the night if they are mixed with medicines to be consumed at night.²¹ In that situation, these medicines should not be consumed after that night.

1.21 “Medicines to be consumed within seven days and medicines to be consumed throughout life should be consumed within seven days if they are mixed with medicines to be consumed within seven days. In that situation, these medicines should not be consumed after seven days.

1.22 “Medicines to be consumed throughout life should be consumed after someone has taken formal possession of them as medicines to be consumed throughout life. [F.279.b] Formal possession of the medicines should be taken in this manner: The monk who wishes to consume that medicine should wash his hands before he eats a meal, accept the medicine, sit down before another monk, and say, ‘Venerable One, please pay attention. I, named So-and-so (the monk says his name), take formal possession of this medicine as medicine to be consumed throughout life for myself and my fellow monks.’ He should say this a second and a third time. Formal possession of medicines to be consumed at night and medicines to be consumed within seven days should also be taken in the same manner as medicines to be consumed throughout life.”

· II. Fat ·

- 1.23 The following took place in Śrāvastī.
- 1.24 A monk had a wind illness and went to a physician. The monk said, “Sir, since I have a disease like this, prescribe medicine for me.”
“Noble one,” said the physician, “consume some fat and you will recover your health.”
- 1.25 The monk said, “Sir, what am I? A cannibal?”
“Monk, this is your medicine,” replied the physician. “You cannot recover your health with other medicines.”
- 1.26 When the monks reported this matter to the Blessed One, the Blessed One said, “If the physician says, ‘Monk, this is your medicine. You cannot recover your health with other medicines,’ you should consume some fat.”
- 1.27 As the monks did not know what kind of fat they should consume, they asked the physician for advice. The physician said, “Noble ones, since your teacher is omniscient, go to him and ask.”
- 1.28 When the monks reported this matter to the Blessed One, the Blessed One said, “Five kinds of fats should be consumed. What are the five? They are fish fat, porpoise²² fat, crocodile fat, bear fat, and pig fat. But these five kinds of fats should not be consumed if they have been boiled at an inappropriate time, strained at an inappropriate time, or given at an inappropriate time, or if the monk who needs some fat has taken formal possession of the fat at an inappropriate time. [F.280.a]
- 1.29 “If the fats have been boiled at the appropriate time, but strained at an inappropriate time, and given at an inappropriate time, and if the monk who needs some fat has taken formal possession of the fat at an inappropriate time, they should not be consumed.
- 1.30 “If the fats have been boiled at the appropriate time and strained at the appropriate time, but given at an inappropriate time, and if the monk who needs some fat has taken formal possession of the fat at an inappropriate time, the fats should not be consumed.
- 1.31 “If the fats have been boiled at the appropriate time, strained at the appropriate time, and given at the appropriate time, but the monk who needs some fat has taken formal possession of the fat at an inappropriate time, the fats should not be consumed.²³
- 1.32 “If the fats have been boiled at the appropriate time, strained at the appropriate time, and given at the appropriate time, and if the monk who needs some fat has taken formal possession of the fat at the appropriate time, the fats should be consumed within seven days in the same manner that you would consume oil.”

- 1.33 The monk then consumed the fat and his health returned. When his health returned, he threw away the remains of the fat. Later, another monk contracted the same disease, and he also went to the physician and said, "Sir, since I have a disease like this, prescribe medicine for me."
- 1.34 The physician also prescribed fat for him. The second monk went to the first monk and said, "Venerable one, you consumed fat and the physician also prescribed fat for me. Are there any remains of the fat?"
- 1.35 "Indeed there were remains, but I threw them away," replied the first monk.
- The second monk told him, "It wasn't good to do that."
- 1.36 When the monks reported this matter to the Blessed One, the Blessed One said, "Monks should not throw away the remains of fat but should keep them. I will now establish rules of customary behavior for a monk who keeps fat. A monk who keeps fat should give the remains of the fat to another monk. If the first monk does not give the remains to another monk, the first monk should put the remains in the infirmary. Anyone who needs fat should take it. If a monk who keeps the remains of fat does not act in accordance with the established rules of customary behavior, he becomes guilty of an offense."

· III. Scabies ·

- 1.37 The Blessed One was once dwelling in Śrāvastī.
- 1.38 At that time, a monk had scabies. [F.280.b] He went to a physician and said, "Sir, since I have scabies, prescribe medicine for me."
- "Noble one," said the physician, "use an astringent and you will recover your health."
- 1.39 "Sir, what am I? One who is intoxicated with lust?"²⁴
- "Monk, this is your medicine," replied the physician. "You cannot recover your health with other medicines."
- 1.40 When the monks reported this matter to the Blessed One, the Blessed One said, "If the physician says, 'Monk, this is your medicine. You cannot recover your health with other medicines,' you should use an astringent."
- 1.41 As the monks did not know what kind of astringent they should use, they asked the physician for advice. The physician said,²⁵ "Since your teacher is omniscient, he himself must know."
- 1.42 When the monks reported this matter to the Blessed One, the Blessed One said, "There are five kinds of astringents: āmra astringent, . . ."²⁶
- 1.43 When the monk kneaded the astringent and smeared it on his body, the rash spread. The Blessed One said, "You should make the astringent into a powder."

- 1.44 When the monks ground the damp astringent into a powder, it became lumpy. The Blessed One said, “You should dry the astringent.”
- 1.45 When they dried the astringent in the sun, it lost its efficacy. The Blessed One said, “You should not dry the astringent in the sun.”
- 1.46 When they dried the astringent in the shade, it began to decompose. The Blessed One said, “You should dry the astringent in the shade where it is warm.”
- 1.47 The monk bathed after he smeared his body with the astringent, so the astringent did not work. The Blessed One said, “You should bathe after completely rubbing the astringent with your hands into your skin. If, after you bathe, you again smear the astringent and bathe, the astringent will work.”
- 1.48 When the monk smeared the astringent, the illness went away. He threw the remains of the astringent away. Later, another monk had the same disease, and he also went to the physician and said, “Sir, since I have a disease like this, prescribe medicine for me.”
- 1.49 The physician also prescribed an astringent for him. The second monk went to the first monk and said, “Venerable One, you used an astringent and the physician also prescribed an astringent for me. Are there any remains of the astringent?”
- 1.50 The first monk said,²⁷ “I threw them away.”
The second monk told him, “It wasn’t good to do that.”
- 1.51 When the monks reported this matter to the Blessed One, [F.281.a] the Blessed One said, “I will now establish rules of customary behavior for a monk who keeps astringents. A monk who keeps astringents should give the remains of the astringent to another monk who needs them. If the first monk does not give the remains to another monk, he should put the remains of the astringent in the infirmary. If a monk who keeps astringents does not act in accordance with the established rules of customary behavior, he becomes guilty of an offense.”

· IV. Collyrium ·

- 1.52 The following took place in Śrāvastī.
- 1.53 A monk had an eye disease and went to a physician. The monk said, “Sir, since I have an eye disease, prescribe medicine for me.”
“Noble one,” said the physician, “use collyrium and you will recover your health.”
- 1.54 “Sir, what am I? One who is intoxicated with lust?”²⁸
“Monk, this is your medicine,” replied the physician. “You cannot recover your health with other medicines.”

- 1.55 When the monks reported this matter to the Blessed One, the Blessed One said, "If the physician says, 'Monk, this is your medicine. You cannot recover your health with other medicines,' you should use collyrium."
- 1.56 As the monks did not know what kind of collyrium to use, they asked the physician for advice. The physician said, "Since your teacher is omniscient, he himself must know."²⁹ When the monks reported this matter to the Blessed One, the Blessed One said, "There are five kinds of collyrium: collyrium derived from flowers, collyrium in a liquid state, collyrium in powder form, collyrium in pill form, and collyrium derived from red ocher."³⁰
- 1.57 The monk recovered his health with the collyrium. Since he left the remains of the collyrium in many different places, the remains were lost. Later, another monk had an eye disease and also went to the physician, and the physician also prescribed the same collyrium for him. The second monk went to the first monk and said, "Venerable one, I also have an eye disease. [F.281.b] Are there any remains of the collyrium?"
- 1.58 The first monk looked for the remains of the collyrium, but could not find them. He said, "Venerable one, indeed there were remains of the collyrium, but they have been lost because I left them in many different places."
- 1.59 When the monks reported this matter to the Blessed One, the Blessed One said, "Monks should not leave collyrium in many different places. I will now establish rules of customary behavior for a monk who keeps collyrium. A monk who keeps collyrium should store the collyrium according to its kind. He should keep collyrium derived from flowers in a vessel, collyrium in a liquid state in a bottle, and collyrium in powder form in a tubular vessel. He should put collyrium in pill form and collyrium derived from red ocher into bags, and he should bind and hang them on a peg in the wall. If a monk who keeps collyrium does not act in accordance with the established rules of customary behavior, he becomes guilty of an offense."³¹

· V. A Man Gone Mad³² ·

- 1.60 The following took place in Śrāvastī.
- 1.61 At that time, the venerable Saikata, his mind agitated, went mad and wandered about. Then some brahmins and householders saw him and said, "Sirs, whose son is this?"
- Others replied, "The householder So-and-so's."
- 1.62 The brahmins and householders said, "If the venerable Saikata had not gone forth among the masterless śramaṇas, who are the sons of the Śākyaans, his kinsmen would have cured him."
- 1.63 When the monks reported this matter to the Blessed One, the Blessed One said, "Monks, then cure the monk Saikata, asking a physician for advice."

- 1.64 The monks went to a physician and said, “Sir, since a monk has a disease like this, prescribe medicine for him.”
 “Noble ones,” said the physician, “let him eat raw meat and he will recover his health.”
- 1.65 “Sir, [F.282.a] what is he? A cannibal?”
 “Noble ones, this is his medicine. He cannot recover his health with other medicines.”
- 1.66 When the monks reported this matter to the Blessed One, the Blessed One said, “If the physician says, ‘This is his medicine. He cannot recover his health with other medicines,’ you should give him raw meat.”
- 1.67 The monks gave the venerable Saikata raw meat, but he could not eat the raw meat. The Blessed One said, “You should give him the meat after covering his eyes with a cloth.”
- 1.68 They gave the venerable Saikata raw meat and untied the cloth soon after giving him the raw meat. Then the venerable Saikata saw his hands soiled with raw meat and vomited in revulsion. The Blessed One said, “You should not untie the cloth that soon, but should untie it when you have placed a pure and fine meal before him and he has washed his hands.”
- 1.69 After the health of the venerable Saikata returned, he wanted to eat nothing but raw meat. When the monks reported this matter to the Blessed One, the Blessed One said, “When you have your health back, you should act in accordance with the established discipline. If you eat raw meat, you become guilty of an offense.”

. VI. Pilinda³³ .

- 1.70 The following took place in Rājagṛha.
- 1.71 The venerable Pilindavatsa had always had many illnesses and pains since he had gone forth. The monks asked him, “Elder, how do you feel?”
 “Venerables, I always have many illnesses and pains. I cannot bear them,” he replied.
- 1.72 “Elder, what did you carry with you formerly?”
 He said, “I carried a medicine bag.”
- 1.73 “Why do you not carry it now?”
 “The Blessed One has not authorized it.”
- 1.74 When the monks reported this matter to the Blessed One, the Blessed One said, “Monks, on account of that, I authorize monks to carry a medicine bag.” [F.282.b]
- 1.75 When the monks put unprocessed medicines derived from roots, flowers, stalks, and fruits into the bag, the medicines spoiled. The Blessed One said, “You should gather or bundle the medicines together and hang them on a

peg.”

- 1.76 The medicines spoiled and the Blessed One said, “From time to time you should dry them.”
- 1.77 When dried in the sun, the medicines lost their efficacy. The Blessed One said, “You should not dry them in the sun.”
- 1.78 When dried in the shade, the medicines spoiled. The Blessed One said, “You should not dry them in the shade.”
- 1.79 When the monks spread the medicines out and left them, the wind and rain came, but the monks did not bring the medicines inside. The Blessed One said, “You should bring the medicines inside.”
- 1.80 When the Blessed One said, “You should bring the medicines inside,” the monks did not know who should bring them inside. The Blessed One said, “A layman should. If there are no laymen, a novice³⁴ should. If there are no novices, a monk should bring the medicines inside.”
- 1.81 When the monks had brought the medicines inside, they did not consume them, since the medicines had become mixed together. The Blessed One said, “You should consume the medicines after separating them. You should not have any regrets about consuming such medicines. What I have authorized for illnesses should not be done in ordinary circumstances. If you do so, you become guilty of an offense.”

· VII. Revata ·

· · A. Rice Flour and Guḍa · ·

- 1.82 The following took place in Śrāvastī.
- 1.83 The venerable Revata used to doubt everything. Therefore, he was known by the name of “Revata the Doubter”. Early in the morning he dressed, took his robe and his bowl, and entered Śrāvastī for alms. In due course he reached the house of a guḍa³⁵ maker. When he saw that the guḍa was being kneaded with rice flour, he said, “Sir, please don’t knead the guḍa with rice flour.”
- 1.84 “Noble one,” asked the guḍa maker, “do you know anything else that makes guḍa bind together?”
- “I do not know anything else that makes guḍa bind together, [F.283.a] but we have to eat guḍa even at inappropriate times.”
- 1.85 The guḍa maker said, “Noble one, whether you eat it at the appropriate time or at inappropriate times, what makes guḍa bind together is this rice flour. Other things do not work.”

1.86 Later, when the community had obtained some guḍakhādanika, the venerable Revata did not eat it. His co-resident monks and pupils said, “Master, since the community has obtained some guḍakhādanika, please eat it.”

“Sirs,” replied the venerable Revata, “it is mixed with food to be eaten only at the appropriate time.”³⁶

1.87 They did not eat the guḍakhādanika either, and other monks said to them, “Venerables, though the community has guḍakhādanika, why do you not eat any?”

“Our teacher said, ‘This is mixed with food,’ ” replied the first monks.

1.88 They did not eat the guḍakhādanika, either. Their many followers and most of the entire community did not eat the guḍakhādanika.

1.89 When the monks reported this matter to the Blessed One, the Blessed One said, “You may eat the guḍakhādanika mixed with rice flour because it would be insubstantial as a meal and its origin is pure. You should not have any regrets about eating the guḍakhādanika.”

· · B. Barley Flour and Guḍa · ·

1.90 The following took place in Śrāvastī.

1.91 Early in the morning the venerable Revata dressed, took his robe and his bowl, and entered Śrāvastī for alms. In due course he reached a village and saw a perfumer touch guḍa after he had touched barley flour. The venerable Revata said, “Sir, please don’t touch guḍa after you touch barley flour. We have to eat guḍa even at inappropriate times.”

“Noble one,” said the perfumer, “is there anyone to hand me water to wash my hands again and again?”

1.92 Later, the community had obtained some guḍakhādanīya,³⁷ but the venerable Revata did not eat it. His co-resident monks and pupils said, “Master, though the community has guḍakhādanīya, why do you not eat any?”

“Sirs,” replied the venerable Revata, “this is mixed with food to be eaten only at the appropriate time.”

1.93 They [F.283.b] did not eat the guḍakhādanīya either, and other monks said to them, “Venerables, though the community has guḍakhādanīya, why do you not eat any?”

“Our teacher said, ‘This is mixed with food,’ ” the first monks replied.

1.94 They did not eat the guḍakhādanīya, either. Their many followers and most of the entire community did not eat the guḍakhādanīya.

- 1.95 When the monks reported this matter to the Blessed One, the Blessed One said, “You may eat the guḍakhādanīya mixed with barley flour because it would be insubstantial as a meal and its origin is pure. You should not have any regrets about eating the guḍakhādanīya.”

· VIII. Sauvīraka ·

- 1.96 The following took place in Śrāvastī.
- 1.97 The venerable Śāriputra had a wind illness and the venerable Mahāmaudgalyāyana thought, “Although I have attended to the venerable Śāriputra at my own discretion many times, I have never asked a physician for advice. Now I will ask a physician for advice.” The venerable Mahāmaudgalyāyana went to a physician and said, “Sir, since the venerable Śāriputra has a disease like this, prescribe medicine for him.”
- “Noble one,” said the physician, “let him eat sauvīraka with salt, and he will recover his health.”
- 1.98 The venerable Mahāmaudgalyāyana found sauvīraka, but there was no salt. When he began to look for the salt, the venerable Pilindavatsa said, “Venerable Mahāmaudgalyāyana, I have a horn in which the salt is kept. I have taken formal possession of that salt as medicine to be consumed throughout life. I will give you the salt if the Blessed One authorizes it.”
- 1.99 The venerable Śāriputra heard this and said, “Venerable Mahāmaudgalyāyana, I thought that ‘medicines to be consumed throughout life cannot be consumed when they are mixed with medicines to be consumed at the appropriate time.’ ”
- 1.100 When the venerable Mahāmaudgalyāyana reported this matter to the Blessed One, the Blessed One said, “Maudgalyāyana, such medicines cannot be taken. If the four kinds of medicines—medicines to be consumed at the appropriate time, medicines to be consumed at night, medicines to be consumed within seven days, [F.284.a] and medicines to be consumed throughout life—are mixed with medicines to be consumed at the appropriate time, and if formal possession of these medicines has not been taken, these medicines should be consumed at the appropriate time, because they are mixed with medicines to be consumed at the appropriate time. These medicines should not be consumed after the appropriate time.
- 1.101 “If the three kinds of medicines—medicines to be consumed at night, medicines to be consumed within seven days, and medicines to be consumed throughout life—are mixed with medicines to be consumed at night, and if formal possession of these medicines has not been taken, these

medicines should be consumed during the night, because they are mixed with medicines to be consumed at night. These medicines should not be consumed after that night.

1.102 “If the two kinds of medicines—medicines to be consumed within seven days and medicines to be consumed throughout life—are mixed with medicines to be consumed within seven days, these medicines should be consumed within seven days, because they are mixed with medicines to be consumed within seven days. These medicines should not be consumed after seven days.

1.103 “Medicines to be consumed throughout life may be consumed throughout life. If you consume the medicines in other ways, you become guilty of an offense.”

2.

CHAPTER TWO

2.1 Summary of Contents:

Mahāsenā, Flesh, Hemorrhoids,
One Who Has a Wind Illness, Pūrṇa,
Agnidatta, *be'i ra to*,
One Who Has Clouds, and Crows.³⁸

· I. Mahāsenā ·

2.2 The Buddha, the Blessed One, was once traveling through the country of Kāśi and arrived in Vārāṇasī. He stayed in the Deer Park at Ṛṣivadana near Vārāṇasī.

2.3 A householder named Mahāsenā was living in Vārāṇasī. He was rich and had great wealth and many possessions. His wife's name was Mahāsenā. Both he and his wife were pious and good and had virtuous dispositions. Mahāsenā heard that the Buddha, the Blessed One, had arrived in Vārāṇasī, having traveled through the country of Kāśi, and that he was staying in the Deer Park at Ṛṣivadana near Vārāṇasī. When Mahāsenā heard that, he thought, "Although the Blessed One has been invited to my house many times and has had meals, he has never been offered all the requisites. Now I will offer the Blessed One all the requisites for three months." [F.284.b]

2.4 He went to the Blessed One, and when he arrived, he bowed down until his forehead touched the feet of the Blessed One, and then he sat down to one side.³⁹ When he had sat down to one side, the Blessed One, through talk consistent with the Dharma, instructed, inspired, encouraged, and delighted the householder Mahāsenā. After he had instructed, inspired, encouraged, and delighted him in a variety of ways through talk consistent with the Dharma, the Blessed One remained silent. Then the householder Mahāsenā praised and rejoiced in the words of the Blessed One. He rose from his seat,

draped his upper robe over one shoulder, made the gesture of supplication to the Blessed One, and said to him, "May the Blessed One together with the community of monks assent to my offer of the requisites for three months: namely, robes, almsfood, bedding and seats, and medicines for the sick."

2.5 The Blessed One assented to the householder Mahāsenā by remaining silent. The householder Mahāsenā again praised and rejoiced in the words of the Blessed One. He bowed down until his forehead touched the Blessed One's feet, then rose from his seat and departed.

2.6 The Blessed One together with the community of monks was then provided by the householder Mahāsenā with the requisites, namely, robes, almsfood, bedding and seats, and medicines for the sick, for three months. The householder Mahāsenā always rose at dawn, bowed down until his forehead touched the Blessed One's feet, and visited the monks. There was a monk who was ill, seriously ill, afflicted with a painful illness. [F.285.a] The physician told him, "Drink meat broth." At that time, the householder Mahāsenā went to that monk. When Mahāsenā arrived, he bowed down until his forehead touched the feet of the monk, and he asked, "Noble one, what did the physician prescribe for you?"

2.7 "The physician said to drink meat broth," replied the sick monk.

Then the householder Mahāsenā went to his own house and said to his wife, "Since the physician told Master So-and-so to drink meat broth, prepare it and give it to him."

2.8 The householder Mahāsenā's wife handed money to a girl and sent her to the market. However, the king's son was born on that day, and the following prohibition was proclaimed with the ringing of bells: "Nobody may kill beings. Whoever kills any living being will be severely punished." Therefore, the girl could not get meat in the market even with the money.

2.9 When the girl reported this matter in detail to the householder Mahāsenā, the householder Mahāsenā's wife thought, "Since we have offered the community of monks headed by the Buddha all the requisites, it would not be good if a monk dies because of a lack of medicine." She took a sharp knife, entered the house, cut off some flesh from her thigh, handed it to the girl, and said, "Girl, make broth from this flesh and take it to the noble one So-and-so."

2.10 The girl took the broth to him, and the monk consumed the broth and recovered his health. [B23] The monk knew that the householder's wife had served him with her own flesh in that way and thought, "It is not appropriate for me to be lying down after consuming what was given with faith. Now I will exert myself in order to attain what I have not attained, realize what I have not realized, and actualize what I have not actualized." He then became diligent. Exerting himself, endeavoring and striving, he

came to understand saṃsāra's ever-revolving⁴⁰ five cycles; [F.285.b] overthrew all conditioned states by nature subject to degradation, decline, dispersal, and destruction; abandoned all defilements; realized the state of an arhat; and became an arhat. He was free from desire for the three realms—one for whom a lump of dirt was equal to gold, for whom space was equal to the palm of his hand, who accepted being cut by an adze and being anointed with sandal paste as the same, and whose knowledge had shattered the eggshell of ignorance. He attained knowledge, supernormal knowledge, and discerning wisdom; he turned his back on worldly profit, desires, and honors; and he became an object of veneration, respect, and praise for the gods including Indra and Upendra.

- 2.11 There is nothing, even in the slightest, that the buddhas, the blessed ones, do not know, see, comprehend, or understand. Early the next morning, the Blessed One dressed, took his bowl and his robe, and, surrounded by a group of monks, went to the house of the householder Mahāsenā, followed by the community of monks. When the Blessed One arrived, he sat on the seat prepared for him in front of the community of monks. When he had sat down, the Blessed One said to the householder Mahāsenā, "Householder, the householder's wife Mahāsenā is nowhere to be seen. Where is she?"

"Blessed One, she is in the innermost apartment because she cannot move."

- 2.12 The majesty of the buddhas, the blessed ones, is inconceivable. The Blessed One exercised his magical power so that her wound healed and her own color, skin, and hair returned. Faith then having arisen in the householder Mahāsenā's wife, she appeared at the door and touched the Blessed One's feet. [F.286.a] The Blessed One asked, "Why has this householder's wife experienced the power of a bodhisattva?"

- 2.13 She spoke this verse in reply:

"In saṃsāra, with no effort
A body is exceedingly easy to attain.
But even during ten billion eons,
It is exceedingly difficult to meet a person worthy of gifts."

- 2.14 The householder Mahāsenā then knew that the community of monks headed by the Buddha had sat down in comfort, and with his own hands he served and satisfied them with a pure and fine meal. When, with his own hands, he had served and satisfied them in a variety of ways with a pure and fine meal, and knowing that the Blessed One had finished his meal and washed his hands and his bowl, the householder took a low seat and sat before the Blessed One in order to hear the Dharma. Then the Blessed One, through talk consistent with the Dharma, instructed, inspired, encouraged,

and delighted the householder Mahāsenā. After having instructed, inspired, encouraged, and delighted the householder Mahāsenā in a variety of ways through talk consistent with the Dharma, the Blessed One rose from his seat and departed.

2.15 Then the Blessed One went to the monastery and sat on the seat prepared for him in front of the community of monks. When he had sat down, the Blessed One said to the monks, “Monks, human flesh is the worst of all kinds of flesh. Therefore, monks should not eat human flesh. If a monk eats human flesh, he becomes guilty of a *sthūlātyaya* offense. I will now establish rules of customary behavior for an elder monk of the community. [F.286.b] If flesh is offered, an elder monk of the community should ask, ‘What flesh is this?’ If the elder monk of the community cannot, the second elder monk should ask. If the elder monk of the community does not act in accordance with the established rules of customary behavior, he becomes guilty of an offense.”

2.16 All of the monks, feeling doubtful, inquired of the Buddha, the Blessed One, the one who severs all doubts, “How is it, O Honored One, that the householder Mahāsenā’s wife served this monk with her own flesh, and, in dependence upon Mahāsenā, this monk abandoned all the defilements and actualized the state of an arhat?”

2.17 “Listen well, monks,” the Blessed One replied, “and bear in mind how, not only in the present but also in the past, she served this monk with her own flesh, and how this monk actualized the five kinds of supernormal knowledge. I will tell you about it.

2.18 “A long time ago, monks, there was a householder named Mahāsenā who lived in Vārāṇasī, and his wife’s name was Mahāsenā. At that time, a brahmin schoolteacher was teaching brahmanical mantras to five hundred sons of brahmins. Faith in the brahmin having arisen in the householder Mahāsenā, he offered all the requisites to him and his attendants. The householder Mahāsenā honored the brahmin and his attendants.

2.19 “The householder always used to rise at dawn and look after the sick. A young brahmin then became seriously ill, afflicted with a painful illness. The physician told him, ‘Drink meat broth.’ Then the householder Mahāsenā went to the young brahmin. When he arrived, he bowed and asked, ‘Young brahmin, what did the physician prescribe for you?’

2.20 “ ‘The physician told me to drink meat broth,’ the young brahmin replied.
“Then the householder Mahāsenā [F.287.a] went to his own house and said to his wife, ‘Since the physician told the young brahmin So-and-so to drink meat broth, prepare it and give it to him.’

- 2.21 “The householder Mahāsenā’s wife handed money to a girl and sent her to the market. However, the king’s son was born on that day, and the following prohibition was proclaimed with the ringing of bells: ‘Nobody may kill beings. Whoever kills any being will be severely punished.’ Therefore, the girl could not get meat in the market even with the money.
- 2.22 “When the girl reported this matter in detail to the householder Mahāsenā’s wife, the householder Mahāsenā’s wife thought, ‘Since we have offered this brahmin and his attendants all the requisites, it would not be good if a young brahmin dies because of a lack of medicine.’ She took a sharp knife, entered the house, cut off some flesh from her thigh, handed it to the girl, and said, ‘Girl, make broth from this flesh and take it to the young brahmin So-and-so.’
- 2.23 “The girl took it to him and the young brahmin consumed it and recovered his health. The young brahmin knew that the householder’s wife had served him with her own flesh in that way and thought, ‘It is not appropriate for me to be lying down after consuming what was given with faith. Now I will endeavor to attain what I have not attained, realize what I have not realized, and actualize what I have not actualized.’ He then went to a quiet place and actualized the five kinds of supernormal knowledge.
- 2.24 “What do you think, monks? The one who was the householder Mahāsenā’s wife at that time, on that occasion, was indeed this householder Mahāsenā’s wife. The one who was the young brahmin at that time, on that occasion, was indeed this monk. She then served this monk with her own flesh and he, in dependence upon her, actualized the five kinds of supernormal knowledge. [F.287.b] Now, too, she served this monk with her own flesh, and this monk, in dependence upon her, abandoned all defilements and actualized the state of an arhat.
- 2.25 “Therefore, monks, the maturation of entirely negative actions is entirely negative; the maturation of entirely positive actions is entirely positive; the maturation of those that are mixed is mixed. Therefore, monks, henceforth you should abandon entirely negative and mixed actions, and you should seek entirely positive actions. Monks, that is how you must train.”

· II. Flesh⁴¹ ·

·· A. Elephant Flesh ··

- 2.26 The following took place in Śrāvastī.
- 2.27 At a certain time all the elephants of King Prasenajit of Kosala had died. Since a famine had broken out, brahmins and householders started to eat elephant flesh. Early in the morning, the group of six monks dressed, took

- their bowls and their robes, and entered Śrāvastī for alms. When they entered a house where a householder was cooking elephant flesh in a pot, the householder's wife said, "Noble ones, we have nothing to offer you. Please leave."
- 2.28 "Is there something cooking in this pot?" asked the monks.
 "Noble ones, this is elephant flesh. Do you eat elephant flesh?"
 "Our lives depend on you. If you eat it, please give it to us, too."
- 2.29 She then offered the elephant flesh to them. When they had gone out with their bowls full, they were seen by the other monks who were going for alms. When the other monks saw the group of six monks, they asked them, "O group of six, if your bowls are full, what's in them?"
 "We have some elephant flesh," they replied.
- 2.30 "Do you eat elephant flesh?"
 "Venerables, a famine has broken out. If we cannot get anything else, should we die of hunger?" [F.288.a]
- 2.31 When the monks reported this matter to the Blessed One, the Blessed One said, "Monks, since all the king's elephants have died, if the king hears that you ate elephant flesh, will he not think, 'Because the noble ones eat elephant flesh, my elephants have died,' because there are gods, nāgas, humans, and other nonhuman creatures who have faith in you?⁴² Monks should not eat elephant flesh. If a monk eats elephant flesh, he becomes guilty of an offense. Horse flesh is the same as elephant flesh."

.. B. Nāga Flesh ..

- 2.32 The Buddha, the Blessed One, was once staying on the bank of R̥ṣi Gargā Pond in the country of Campā.
- 2.33 The nāga of Campā was pious and good and had a virtuous disposition. On the eighth and the fourteenth days of every month, he left his abode, practiced the eightfold abstinence, illuminated the place, expanded his body, and gave it to others. He never harmed or frightened any beings in the world.
- 2.34 Since a famine had broken out, people who had lost their livelihoods, namely, herdsmen, shepherds, herb gatherers, wood gatherers, people making a living properly, and people making a living improperly, started to cut off pieces of the nāga's flesh and eat them.
- 2.35 Early in the morning the group of six monks dressed, took their bowls and their robes, and entered the town for alms. When they entered a house where a householder was cooking nāga flesh in a pot, the householder's wife said, "Noble ones, we have nothing to offer you. Please leave."
- 2.36 "Is there something cooking in this pot?" asked the monks.

“Noble ones, this is nāga flesh. Do you eat nāga flesh?”

“Our lives [F.288.b] depend on you. If you eat it, please give it to us, too.”

2.37 She then offered the nāga flesh to them. Most of the other people then started to eat nāga flesh too, thinking, “Even the noble ones eat it.” At that time, the wife of the nāga of Campā thought, “Because even these noble ones eat nāga flesh, most people now eat it too. How long does my husband have to bear his pain? I will ask the Blessed One.”

2.38 Then the wife of the nāga of Campā, after the first watch of that night,⁴³ went to the Blessed One, showing her noble figure. When she arrived, she bowed down until her forehead touched the feet of the Blessed One, and then she sat down to one side. At that time, the figure of the wife of the nāga of Campā radiated light, the vast splendor of which filled the entire neighborhood of R̥ṣi Gargā Pond. After she sat down, the wife of the nāga of Campā said to the Blessed One, “Honored One, my husband is pious and good and has a virtuous disposition. On the eighth and the fourteenth days of every month, he leaves his abode, practices the eightfold abstinence, and gives his body to others. He never harms or frightens any beings in the world. Since a famine has broken out, people who have lost their livelihoods, namely, herdsmen, shepherds, herb gatherers, wood gatherers, people making a living properly, and people making a living improperly, cut off pieces of the nāga’s flesh and eat them. The noble ones saw this and they too started to eat the flesh. Because the noble ones eat it, most people have also started to cut it off and eat it. How long does my husband have to bear his pain? Alas, Blessed One, please have compassion and devise some reason for the noble ones to resolve not to eat nāga flesh.” [F.289.a]

2.39 The Blessed One assented to the wife of the nāga of Campā by remaining silent. The wife of the nāga of Campā, knowing that the Blessed One had assented by remaining silent, bowed down until her forehead touched the Blessed One’s feet and then disappeared from that very place. Then, when the night had passed, the Blessed One sat on the seat prepared for him in front of the community of monks. When he had sat down, the Blessed One said to the monks, “Monks, last night the wife of the nāga of Campā came to me after the first watch of the night, showing her noble figure. When she arrived, she bowed down until her forehead touched my feet, and then she sat down to one side. At that time, the figure of the wife of the nāga of Campā radiated light, the vast splendor of which filled the entire neighborhood of R̥ṣi Gargā Pond. After she had sat down, the wife of the Nāga of Campā said to me, ‘Honored One, my husband is pious and good and has a virtuous disposition. On the eighth and the fourteenth days of every month, he leaves his abode, practices the eightfold abstinence, and gives his body to others. He never harms or frightens any beings in the

world. Since a famine has broken out, people who have lost their livelihoods, namely, herdsmen, shepherds, herb gatherers, wood gatherers, people making a living properly, and people making a living improperly, cut off pieces of the nāga's flesh and eat them. When they began to eat the flesh, the noble ones also started to eat it. Because the noble ones also eat the flesh, most people have also started to cut it off and eat it too. How long does my husband have to bear his pain? Alas, Blessed One, please have compassion and devise some reason for the noble ones to resolve not to eat nāga flesh.' [F.289.b] I assented to the wife of the nāga of Campā by remaining silent, and the wife of the nāga of Campā, knowing that I had assented by remaining silent, bowed down until her forehead touched my feet and then disappeared from that very place. Now the gods also criticize, insult, and disparage the monks who ate the nāga flesh, saying, 'Those monks, the sons of the Śākyans, have fallen away from the virtuous dharmas.' This incident is not good, not appropriate. Therefore, monks, monks should not eat nāga flesh. If a monk eats nāga flesh, he becomes guilty of an offense."

· III. Hemorrhoids ·

- 2.40 The Blessed One was once traveling through the country of Magadha and arrived at Rājagṛha. He stayed in Kalandakanivāpa⁴⁴ Bamboo Grove near Rājagṛha.
- 2.41 When King Śreṇya Bimbisāra of Magadha heard that the Buddha, the Blessed One, was traveling through the country of Magadha, had arrived at Rājagṛha, and was staying in Kalandakanivāpa Bamboo Grove near Rājagṛha, he thought, "Although I have invited the Blessed One many times and the Blessed One has had meals, he has never been offered all the requisites for three months. Now I will offer the Blessed One all the requisites for three months, and I will also send Jīvaka, the chief physician."
- 2.42 The king went to the Blessed One displaying royal treasures and great royal power. When the king arrived, he bowed down until his forehead touched the feet of the Blessed One, and then he sat down to one side. When he had sat down to one side, the Blessed One, through talk consistent with the Dharma, instructed, inspired, encouraged, and delighted King Śreṇya Bimbisāra of Magadha. [F.290.a] After he had instructed, inspired, encouraged, and delighted the king in a variety of ways through talk consistent with the Dharma, the Blessed One remained silent. Then King Śreṇya Bimbisāra of Magadha rose from his seat, draped his upper robe over one shoulder, knelt on his right knee, made the gesture of supplication to the Blessed One, and said, "May the Blessed One together with the community

of monks assent to my offer of the requisites, namely, robes, almsfood, bedding and seats, and medicines for the sick, along with Jīvaka, the chief physician, for three months.”

2.43 The Blessed One assented to King Śreṇya Bimbisāra of Magadha by remaining silent. King Śreṇya Bimbisāra of Magadha, knowing that the Blessed One had assented by remaining silent, rose from his seat, bowed down until his forehead touched the Blessed One’s feet, and departed. The Blessed One together with the community of monks was provided by King Śreṇya Bimbisāra of Magadha with all the requisites, namely, robes, almsfood, bedding and seats, and medicines for the sick, along with Jīvaka, the chief physician, for three months.

2.44 When King Prasenajit of Kosala heard that the Blessed One together with the community of disciples had been provided by King Śreṇya Bimbisāra of Magadha with all the requisites, along with Jīvaka, the chief physician, for three months, he thought, “He is an anointed kṣatriya king, and I am also an anointed kṣatriya king. His chief physician is Jīvaka, and my chief physician is Ātreya.⁴⁵ [F.290.b] So, I will offer the Blessed One together with the community of disciples all the requisites, along with Ātreya, the chief physician, when the Blessed One comes to Śrāvastī.”

2.45 The Blessed One stayed at Rājagṛha during the rainy season. When the three months of the rainy season had passed, he finished mending his robes, took his bowl and his robe, and traveled through the country toward Śrāvastī, surrounded by a group of monks and followed by the community of monks. In due course, the Blessed One, traveling through the country, arrived in Śrāvastī and stayed in the Jetavana, in the Park of Anāthapiṇḍada near Śrāvastī.

2.46 When King Prasenajit of Kosala heard that the Blessed One, traveling through the country of Kosala, had arrived in Śrāvastī and was staying in the Jetavana, in the Park of Anāthapiṇḍada near Śrāvastī, he left Śrāvastī and went to the Blessed One. When the king arrived, he bowed down until his forehead touched the feet of the Blessed One, and then he sat down to one side. When he had sat down to one side, the Blessed One, through talk consistent with the Dharma, instructed, inspired, encouraged, and delighted King Prasenajit of Kosala. After he had instructed, inspired, encouraged, and delighted him in a variety of ways through talk consistent with the Dharma, the Blessed One remained silent. Then King Prasenajit of Kosala rose from his seat, draped his upper robe over one shoulder, knelt on his right knee, made the gesture of supplication to the Blessed One, and said, [F.291.a] “May the Blessed One together with the community of monks assent to my

offer of the requisites, namely, robes, almsfood, bedding and seats, and medicines for the sick, along with Ātreya, the chief physician, for three months.”

2.47 The Blessed One assented to King Prasenajit of Kosala by remaining silent. King Prasenajit of Kosala, knowing that the Blessed One had assented by remaining silent, rose from his seat, bowed down until his forehead touched the Blessed One’s feet, and departed. The Blessed One together with the community of monks was provided by King Prasenajit of Kosala with all the requisites, along with Ātreya, the chief physician, for three months.

2.48 King Prasenajit of Kosala always rose at dawn, bowed down until his forehead touched the feet of the Blessed One, and visited the sick monks.

2.49 At that time, a monk had hemorrhoids and turned pale, became emaciated, lost his strength, and was weakened. King Prasenajit of Kosala saw him and asked, “Noble one, why have you turned pale, become emaciated, lost your strength, and been weakened?”

“Your Majesty, I have hemorrhoids,” answered the monk.

2.50 The king then ordered Ātreya, the chief physician, “Treat this monk.”

“Certainly, Your Majesty,” Ātreya replied.

2.51 Because Ātreya was impious, he did not treat the monk. Later, the king saw the monk again and asked him, “Noble one, were you not treated by Ātreya?”

“I was not, Your Majesty,” answered the monk.

2.52 Then the king became enraged. He summoned Ātreya by messenger and warned, “If you treat this monk, all will be fine. But if you do not, I will curtail your allotment.”

2.53 Ātreya, who was naturally impious, himself became very angry and thought, [F.291.b] “His Majesty will curtail my allotment because of this shaven-headed śramaṇa.” Ātreya tied the monk up at the gate of the Jetavana and began surgery. The monk, growing afraid, fearful, and hurt, and experiencing acute, intolerable, and unpleasant pain, wondered to himself, “Does the Blessed One not observe me afraid, fearful, and hurt?”

2.54 There is nothing, even in the slightest, that the buddhas, the blessed ones, do not know, see, comprehend, or understand. When the Blessed One, spurred by great compassion, went there, Ātreya, the chief physician, saw the Blessed One arrive. Upon seeing him, Ātreya, fiercely angry, called out to the Blessed One, “Come here, śramaṇa, son of a slave woman—look at your disciple’s anus cut open!”

2.55 Then the Blessed One left, returned to the monastery, and sat on the seat prepared for him. When he had sat down, the Blessed One smiled.⁴⁶

- 2.56 It naturally occurs that whenever the buddhas, the blessed ones, smile, rays of blue, yellow, red, and white light emanate from their mouths. Some of the rays stream downward and some stream upward.
- 2.57 Those rays that stream downward go to the hells of Reviving, Black Cord, Being Crushed, Scream, Great Scream, Heat, Intense Heat, Incessant, Blisters, Burst Blisters, Aṭaṭa, Hahava, Huhuva, Water Lily, Lotus, and Great Lotus. They alight on and cool those in the hot hells and alight on and warm those in the cold hells. [F.292.a] Thus, each of the various pains of those beings in hell ceases. When those beings think, “Sirs, have we died here and been reborn elsewhere?” the blessed ones send an emanation to engender their faith. Seeing it, they think, “Sirs, we have not died here and been reborn elsewhere. Each of our various pains ceased on account of the power of this being we have never seen before.” Their minds filled with faith in the emanation, they exhaust the karma that led them to experience the hells and are reborn among gods and humans as vessels for seeing the truths.
- 2.58 Those rays that stream upward go to the gods attendant on the Four Great Kings, the Thirty-Three Gods, the gods of Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin, the gods attendant on Brahmā, and the gods of Brahmapurohita, Mahābrahman, Parittābha, Apramāṇābha, Ābhāsvara, Parittaśubha, Apramāṇaśubha, Śubhakṛtsna, Anabhraka, Puṇyaprasava, Br̥hatphala, Abṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha. They resonate with the words “impermanent,” “subject to suffering,” “empty,” and “selfless,” and they proclaim these two verses:
- 2.59 “Take action! Go forth!
Apply yourself to the Buddha’s teachings!
As an elephant destroys a house made of reeds,
Destroy the army of Death!
- 2.60 “Those who, with great care,
Exert themselves in this Dharma and Vinaya
Abandon the course of rebirth
And bring an end to suffering!”⁴⁷
- 2.61 Then the rays of light, [F.292.b] after unfurling through the worlds of the great billionfold universe, later return to the Blessed One. The rays disappear into the space behind the Blessed One when the Blessed One intends to explain actions of the past. They disappear into the space in front of the Blessed One when the Blessed One intends to explain the future. They disappear into the soles of his feet when the Blessed One intends to explain rebirth in the hells. They disappear into his heels when the Blessed One intends to explain rebirth as an animal. They disappear into his big toe when the Blessed One intends to explain rebirth as a hungry ghost. They

disappear into his knees when the Blessed One intends to explain rebirth as a human. They disappear into his left palm when the Blessed One intends to explain rebirth as a wheel-turning king of power.⁴⁸ They disappear into his right palm when the Blessed One intends to explain rebirth as a wheel-turning king. They disappear into his navel when the Blessed One intends to explain rebirth as a god. They disappear into his mouth when the Blessed One intends to explain the awakening of a disciple. They disappear into the circle of hair between his eyebrows when the Blessed One intends to explain the awakening of a self-awakened one. They disappear into the crown of his head when the Blessed One intends to explain complete and perfect awakening.

2.62 The rays of light then circled the Blessed One three times and disappeared into the soles of his feet.⁴⁹ The venerable Ānanda made the gesture of supplication to the Blessed One and said:

2.63 “A mass made brilliant by thousands of colors
Came forth from your mouth,
Like the sun rising,
Shining in every direction.”

2.64 And Ānanda then spoke these verses:

“One who has become a buddha, the supreme cause in the world,
Free from restlessness, discouragement, and self-satisfaction,
A victor who has subdued enemies—
Not without cause does he flash a smile,
White like a lotus root or a conch shell.

2.65 “Therefore, O resolute one, please know when the time is right, [F.293.a]
O lord of victors, supreme Muni,
And resolve the doubts of your listeners who desire to hear
With words that are reliable, sublime, and excellent.

2.66 “Protectors, perfectly awakened ones,
Who are steady like the mountains in the middle of the ocean,
Do not smile accidentally.
These many people desire to hear
For what reason the resolute one smiles.”

2.67 “Ānanda,” said the Blessed One, “that is exactly it! Tathāgatas, arhats, perfectly awakened ones do not smile without cause or condition. Ānanda, Ātreya, the chief physician, is degenerate and will meet an untimely end. He said ‘son of a slave woman’ to the Tathāgata, who has had no fault in his conduct since he assumed Mahāsammata’s lineage. In seven days Ātreya

will die, vomiting blood. With the destruction of his body, he will be reborn among the hell beings. Therefore, monks, you should not treat Ātreya or others like Ātreya with respect. You should not surgically remove hemorrhoids. Treatment for hemorrhoids should be done in two ways: mantras⁵⁰ and medicines. If a monk surgically removes hemorrhoids or treats Ātreya or others like Ātreya with respect, the monk becomes guilty of an offense.”

2.68 The monk died from the particular harm done by Ātreya. The ministers reported to King Prasenajit, “Your Majesty, Ātreya said ‘son of a slave woman’ to the Blessed One and that monk died of the particular harm done by Ātreya.”

2.69 The king was then very much enraged and shouted to his ministers, “Sirs, I have renounced Ātreya, the chief physician. [F.293.b] Go!”⁵¹

2.70 “Your Majesty,” said the ministers, “why would you want to kill he who is already dead? The Blessed One predicted, ‘In seven days he will die, vomiting blood. With the destruction of his body, he will be reborn among the hell beings.’ ”

“Then banish him from my country,” ordered the king.

2.71 The ministers banished Ātreya and he went to a country called Sāketā. The gods living in Sāketā greatly reviled him: “You stupid man, why should you who has said ‘son of a slave woman’ to the protector of the three realms stay here?” And so they expelled Ātreya. Then he went to Vārāṇasī. Then, having been expelled from there, he went to Vaiśālī. Then, having been expelled from there, he went to Campā. Then, having been expelled from there, he went to Rājagṛha. Then, having been expelled from there, he dwelt under a tree. Then, having been expelled from there by the gods living in the tree, Ātreya went to the shores of a river, a lake, and a pond. Even there he could not find an opportunity to stay and thought, “Although even foxes find opportunities to stay on this continent of Jambu, I have nowhere to stay even under a tree, at a lake, or at a pond.” Then, the fierce agony arose for him in which one dies vomiting blood. As soon as he died, he was reborn in the great hell of Incessant.

2.72 Then the Blessed One spoke these verses about that incident:

“Words, like an axe, hurtle forth from the mouth
Of a person who has been reborn.
Those who speak ill
Cut themselves with the words they say.

2.73 “Those who praise those who are worthy of reproach
And reproach those who are worthy of praise
Offend with the mouth,

Because of which they fail to obtain happiness.

- 2.74 “The loss of one who, in this world,
Loses his own wealth by gambling is small. [F.294.a]
The loss of one who
Thinks ill of the sugatas is great.
- 2.75 “After reproaching⁵² the noble ones and, with body and speech,
Doing evil, he will go to the hell of Burst Blisters
And stay there for one hundred thousand years. Then he will go to the hell
of Blisters
And stay there for forty-one thousand years.”^{53 54}

· IV. One Who Has a Wind Illness ·

- 2.76 The Buddha, the Blessed One, was once traveling through the country of Kāśi and stayed overnight in a town where the boundary had not been fixed. There the Blessed One caught a wind illness. The venerable Ānanda thought, “Although I have attended to the Blessed One at my own discretion many times, I have never asked a physician for advice. Now I will ask a physician for advice.” He went to a physician and said, “Sir, since the Blessed One has a disease like this, prescribe medicine for him.”
- 2.77 “Noble one,” said the physician, “have him eat the three spices⁵⁵ boiled with a good amount of ghee,⁵⁶ and he will recover his health.”
Then the venerable Ānanda himself prepared and cooked the food and offered it to the Blessed One.
- 2.78 The buddhas, the blessed ones, ask though they already know. The Buddha, the Blessed One, asked the venerable Ānanda, “Ānanda, what is this?”
Ānanda said, “Honored One, I thought, ‘Although I have attended to the Blessed One at my own discretion many times, I have never asked a physician for advice. Now I will ask a physician for advice.’ When I consulted a physician, he said, ‘Noble one, have him eat the three spices boiled with a good amount of ghee, and he will recover his health.’ So I myself prepared and cooked it.”
- 2.79 “Ānanda, where did you make it?”
“Within the boundary.”⁵⁷
- 2.80 “Where did you put it?”⁵⁸
“Within the boundary.”
- 2.81 “Who cooked it?”
“I did, [F.294.b] within the boundary.”

2.82 “Ānanda, what was cooked within the boundary and was left within the boundary should not be eaten. What was cooked within the boundary and was left outside the boundary should not be eaten. What was cooked outside the boundary and was left within the boundary should not be eaten. What was cooked outside the boundary and was left outside the boundary may be eaten. Ānanda, what was cooked by a monk, whether within the boundary or outside the boundary, should not be eaten in any situation.”

The Blessed One concluded, “What was cooked by a monk should not be eaten in any situation.”

2.83 A householder living in Śrāvastī went to the Blessed One. When the householder arrived, he bowed down until his forehead touched the feet of the Blessed One, and then he sat down to one side. When he had sat down to one side, the Blessed One, through talk consistent with the Dharma, instructed, inspired, encouraged, and delighted the householder. After he had ... delighted him in a variety of ways ... the Blessed One remained silent. Then the householder rose from his seat, draped his upper robe over one shoulder, made the gesture of supplication to the Blessed One, and said to him, “May the Blessed One together with the community of monks assent to my offer of a meal at my house tomorrow.” ... Then the householder let the Blessed One know the time by messenger: “Honored One, the time has arrived. May the Blessed One know that the meal is ready.”

2.84 Early in the morning the community of monks dressed, took their bowls and their robes, and [F.295.a] went to the house of the householder. The Blessed One refrained from going for almsfood.

2.85 The buddhas, the blessed ones, refrain from going for almsfood for five reasons. What are the five? Wishing to look after the sick, wishing to look after the living quarters, wishing to go into seclusion, wishing to teach the Dharma to the gods, and wishing to establish a rule of training in the Vinaya for the disciples. In this case, the Blessed One refrained from going for almsfood because he wished to establish a rule of training in the Vinaya for the disciples.

2.86 The venerable Ānanda was in charge of receiving almsfood for the Blessed One. He was there given boiled rice, which was not fully cooked, and he thought, “It has not been long since the Blessed One recovered, and this rice is not fully cooked. So, if he has this rice, his illness may return. Although the Blessed One has not authorized cooking such food, it is probable that this situation will lead him to authorize cooking it.” Ānanda took a pitcher, poured water into the boiled rice, and cooked it until it was done. Then he offered the boiled rice to the Blessed One.

2.87 The buddhas, the blessed ones, ask though they already know. The Buddha, the Blessed One, asked the venerable Ānanda, “Ānanda, does the entire community have the same boiled rice as this?”

“No, they do not, Honored One. Theirs is not fully cooked.”

2.88 “Then where did it come from?”

When Ānanda related to the Blessed One in detail what had happened, the Blessed One said, “Good, good, Ānanda! [F.295.b] You know even what I have not authorized. On account of that, I authorize monks to receive boiled rice that is not fully cooked and to cook and eat it.”

2.89 After the Blessed One said “monks may receive boiled rice that is not fully cooked and cook and eat it,” the group of six monks received raw rice⁵⁹ and began to cook and eat it.

2.90 When the monks reported this matter to the Blessed One, the Blessed One said, “You may receive, cook, and eat boiled rice, one third of which is cooked. You may receive and eat vegetables, flowers, fruits, fish, and meat after their color changes. You may receive, boil, and drink liquids such as milk when they have been boiled two or three times. You should not have any regrets about consuming such things. If you consume them in other ways, you become guilty of an offense.”

· V. Pūrṇa⁶⁰ ·

2.91 The Buddha, the Blessed One, was once staying in the Jetavana, in the Park of Anāthapiṇḍada.

2.92 At that time a householder named Bhava was living in a city called Sūrpāraka. He was rich and had great wealth and many possessions, with holdings both vast and extensive. He possessed wealth equal to that of Vaiśravaṇa, rivaling that of Vaiśravaṇa. Bhava took a wife from a family of equal rank, and Bhava and his wife played, made love, and enjoyed themselves, and thus the wife conceived a child. After eight or nine months, a boy who was well proportioned, attractive, and pleasant to behold was born. At the birth, the householder held a great celebration for twenty-one days and, to give the baby a name, he asked, “What name shall we give this boy?”

2.93 His kinsmen [F.296.a] suggested, “Since this boy is the son of the householder Bhava, let us name him Bhavila.” Thus the boy was named Bhavila.

2.94 Then the couple again played, made love, and enjoyed themselves, and another boy was born and named Bhavatrāta.

And then again a boy was born to the householder and was named Bhavanandin.

- 2.95 Later, the householder Bhava caught an illness and spoke very harsh words, and thus his wife and sons abandoned him. He had a servant girl, and she thought, “Although my master won possessions through hundreds of thousands of means, he now has an illness and was abandoned even by his wife and sons. If I⁶¹ give up on my master, that would not be appropriate for me.”
- 2.96 She went to a physician and asked, “Master, do you know the householder Bhava?”
- “Yes, I do. What happened to him?”
- 2.97 “He has such-and-such kind of illness, and he was abandoned by his wife and sons. Prescribe medicine for him.”
- 2.98 “You said he was abandoned by his wife and sons. Then who attends to him?” asked the physician.
- 2.99 “I attend to him. Please prescribe inexpensive medicine.”
- The physician prescribed it, saying, “This is his medicine.”
- 2.100 Then the servant girl, taking some food for Bhava from her own provisions and also taking some from the house, attended to him, and he recovered his health. Bhava thought, “I was abandoned by my wife and sons and I owe my life to this girl. I should do something for her in return.” Bhava said to her, “Girl, I was abandoned by my wife and sons and I owe my life to you. So I will give you whatever you most want. Tell me what you want.”
- 2.101 “Master, [F.296.b] if you are satisfied with me, I would like to have sex with you.”
- Bhava said, “What is the use of our having sex? I will give you five hundred kārṣāpaṇas and liberate you from servitude.”
- 2.102 “Master, I am nothing but a slave whether I am far from here or in the next life,” she replied. “If I have sex with you, Master, I am not a slave.”⁶²
- Bhava, knowing she would insist, said, “Girl, tell me when the time is right and you are fertile.”⁶³
- 2.103 Later, when the time was right and she was fertile, she told him. Then the two, the householder Bhava and the servant girl, enjoyed themselves together, and she conceived a child. From the very day the child was conceived, all the wealth and all the business of the householder Bhava became abundant and fulfilled. After eight or nine months, a boy was born. He was well proportioned, attractive, and pleasant to behold, with a golden complexion, his head like a parasol, long arms, a broad forehead, eyebrows that meet, a prominent nose, and every major limb and minor appendage of his body complete. From the time he was born, all the wealth and all the business of the householder Bhava again became abundant and fulfilled. At

the birth, the householder held a great celebration for twenty-one days and, to give the baby a name, ... “Let us name him Pūrṇa (Fulfilled).” Thus the boy was named Pūrṇa.

2.104 The boy Pūrṇa was entrusted to eight nursemaids: two nursemaids to change his diapers ... (The passage should be recited in detail, up to:)⁶⁴ He grew quickly like a lotus shooting up in a pond. When Pūrṇa grew up, he was taught letters, calculation, numbers, counting by hand, [F.297.a] and how to deal with loans and two different types of deposits,⁶⁵ and he became fully learned in eight kinds of analysis: the analysis of land, the analysis of cloth, the analysis of jewels, the analysis of wood, the analysis of elephants, the analysis of horses, the analysis of boys, and the analysis of girls. He also mastered other kinds of analysis and reading, and became one whose actions are clear.

2.105 Later, the householder Bhava made his sons get married one by one, beginning with Bhavila.⁶⁶ The sons were so attached to their own wives that they abandoned the family business and settled down, smitten with physical beauty alone. Therefore, the householder Bhava was plunged into grief, resting his cheek on his hand. His sons noticed him and asked, “Father, why are you plunged into grief, resting your cheek on your hand?”

2.106 “Sons,” he replied, “I did not get married until I had a hundred thousand pieces of gold. You have abandoned the family business and settled down, smitten with physical beauty alone. After my death, my family will be full of misery. How could I not be plunged into grief?”

2.107 Bhavila, taking off his jeweled earrings and putting on wooden earrings (*dārukarṇikā*), promised, “I will not put on jeweled earrings until I acquire a hundred thousand pieces of gold.”

2.108 The next one, putting on lac⁶⁷ earrings (*stavakarṇikā*), made the same promise.

Then the third one, putting on lead earrings (*trapukarṇikā*), made the same promise too.

2.109 Although they had been known by the names Bhavila, Bhavatrāta, and Bhavanandin, those names disappeared, and they came to be known by the names Dārukarṇin, Stavakarṇin, and Trapukarṇin.

2.110 When the three sons took to the great ocean carrying merchandise, Pūrṇa said, “Father, I will take to the great ocean, too.”

His father replied, “Son, [F.297.b] because you are a child, you should stay here and do what needs to be done in the store.”

2.111 And so Pūrṇa stayed. His elder brothers returned, having been successful on their voyage. After they were fully rested, they said, “Father, please calculate the value of our merchandise.” Their father calculated the value

- and found that each of the three sons had acquired a hundred thousand pieces of gold.
- 2.112 Pūrṇa had also lawfully earned more than a hundred thousand pieces of gold. He threw himself at his father's feet and said, "Father, please calculate the money I earned at the store, too."
- 2.113 "Son, you have remained here," replied his father. "What is there to calculate for you?"
- "Father, at any rate, please calculate it and you will understand," said Pūrṇa.
- 2.114 His father calculated it and found that there were, except for the capital, more than a hundred thousand pieces of gold obtained properly. The householder Bhava, being pleased and delighted, thought, "This creature appears to be one who has the great power of merit. Just remaining here, he has acquired a hundred thousand pieces of gold."
- 2.115 Later, the householder Bhava caught an illness. He thought, "After my death, my sons will go their separate ways. So I must devise a plan to keep them together." He said to them, "Sons, prepare firewood." When the sons had prepared firewood, he said, "Kindle a fire." When the sons had kindled a fire, he said, "Pull out, one by one, the pieces of wood." When the sons had pulled out, one by one, the pieces of wood, the fire was extinguished. He asked, "Sons, did you see that?"
- "We did, father," said his sons.
- 2.116 Bhava then recited a verse:
- "Fire burns when pieces of wood are gathered together.
 Brothers together are just the same.
 If you separate the pieces of wood, the fire is extinguished.
 People are just like that."
- 2.117 "Sons, after my death, [F.298.a] you should not listen to the words of women.
- "Families are divided because of women.
 Those who are clever are divided by words.
 Mantras increase⁶⁸ when they are badly chanted.
 Friends are divided because of desire."
- 2.118 The sons, except for Bhavila, went elsewhere. Bhavila stayed and his father said to him, "Son, whatever happens, you should not abandon Pūrṇa. He has the great power of merit." Then Bhava passed away, saying:
- 2.119 "All accumulation ends in loss;
 What is lofty in the end will fall;
 All meetings end in separation;

All life ends in death.”⁶⁹

2.120 The sons decorated his bier with blue, yellow, red, and white cloth, performed a great ceremony, carried the body to the charnel ground, and cremated it. Then, having assuaged their grief, they said to one another, “When our father was alive, we depended on him for our livelihoods. But now he is dead. If we now⁷⁰ abandon the family business and settle down, the family will dissolve and we will be reproached by our kinsmen. So let us go abroad carrying merchandise.”

2.121 Pūrṇa said, “Then I will go, too.”

“You should stay here and do what needs to be done in the store,” said the brothers. “Only we three will go.” The three brothers then went abroad carrying merchandise. Pūrṇa, entrusted with all the other responsibilities, stayed behind. [B24]

2.122 It is commonplace that in a wealthy family each member of the family is given money for everyday expenses. The wives of the three elder brothers sent their female slaves to Pūrṇa to receive the money for everyday expenses. But since Pūrṇa was surrounded by merchants, [F.298.b] businessmen, caravan leaders, and servants, the female slaves did not find an opportunity to receive the money for everyday expenses. After the guests had stood up and left, the female slaves were then given the money for that day. When the female slaves returned late, they were scolded: “Hey, girl, why are you so late?”

2.123 “Pūrṇa was surrounded by merchants, businessmen, caravan leaders, and servants, and his brightness was blazing like the light of the sun,” they replied. “When everyone else had stood up and left, we were given the money.”

“Such a thing occurs when sons of slave women come into power in someone’s house,” remarked the wives.

2.124 The wife of Bhavila asked her female slave, “Why are you so late?”

When the female slave had explained the matter in detail, the wife of Bhavila said, “Thank you. You should go when you know the time is right.”

2.125 Because the female slave knew when the time was right and went then, she quickly received the money. The other female slaves took a long time. They asked the first one, “How did you come back so quickly?”

2.126 She explained everything, and the other female slaves began to go to Pūrṇa with her. Pūrṇa was again surrounded by merchants, businessmen, caravan leaders, and servants, and when they left, he gave the female slave of Bhavila’s wife the day’s money. The other two female slaves also quickly obtained the money. Their mistresses asked, “How is it that you came back so quickly this time?”

- 2.127 They said, "May the eldest mistress be free from illness. When her female slave goes, Pūrṇa gives the money to her. So we go with her."
 Unable to bear it, the two wives again remarked, [F.299.a] "Such a thing occurs when sons of slave women come into power in someone's house."
- 2.128 Later, Bhavila, Bhavatrāta, and Bhavanandin returned from the great ocean, joyfully, having succeeded on their voyage. Bhavila asked his wife, "Good lady, did Pūrṇa protect you well?"
 "He was as good to me as a brother or a son," she replied.
- 2.129 When the other two husbands asked their wives the same, the wives remarked yet again, "These are things that occur when sons of slave women come into power in someone's house."
 The two brothers thought, "Women usually split friends apart."
- 2.130 Later, immediately after the store of cloth from Kāśi was opened, Bhavila's son came, and Pūrṇa dressed him with a piece of cloth from Kāśi. The wives of the two younger brothers saw the cloth and asked, "Child, who gave you this?"
 "Uncle gave it to me," answered the child.
- 2.131 Having seen such cloth, the other wives also sent their own sons. But, unfortunately for them, the store of cloth from Kāśi was closed and only the store of rough cloth was open, and so Pūrṇa dressed them in rough cloth. Seeing this, the wives of the two younger brothers complained to their husbands, "Did you see that? He gives cloth from Kāśi to one while he gives rough cloth to the others."
- 2.132 The husbands answered, "That is definitely because when the boys arrived the store of cloth from Kāśi was closed, but the store of rough cloth was open."
 "Give it more thought," said their wives.
- 2.133 Later, when the store of śarkarā was opened, Bhavila's son came and got a bowl full of śarkarā. [F.299.b] When Bhavila's son returned home carrying the śarkarā, the wives of the younger brothers saw him and asked, "Child, who gave you this?"
 "Uncle gave it to me," answered the child.
- 2.134 The two wives also sent their own sons. But unfortunately for them, the store of śarkarā was closed and only the store of guḍa was open. Since they came when only the store of guḍa was open, they got guḍa. "Did you see that?" the wives complained again. "Pūrṇa gives śarkarā to the one while he gives guḍa to the others."
- 2.135 Having seen all that, the wives tried to alienate their husbands from one another in order to split up the household. The two younger brothers discussed the matter together: "Since our household has been ruined for good, we should divide it."

- 2.136 One suggested, "Let's call our eldest brother."
The other replied, "For the time being, let's consider how to divide the household ourselves."
- 2.137 The two then considered it independently and thought, "One will take what there is in the house and what there is in the farm, another will take what there is in the store and what there is abroad, and the third will take Pūrṇa. If our eldest brother takes what there is in the house and what there is in the farm, we will be able to live on what there is in the store and what there is abroad. And if our eldest brother takes what there is in the store and what there is abroad, we will be able to live on what there is in the house and what there is in the farm, and we will also be able to torment Pūrṇa."
- 2.138 Thus the two brothers discussed the matter. They went to Bhavila and said, "Since our family relations have dissolved, we are going to divide the household."
"I think we should do this after we have carefully analyzed the situation," Bhavila replied, "because it is usually women who break up households."
- 2.139 "We have already analyzed the situation," said the other two, [F.300.a] "so we are going to divide the household."
"Then call five arbitrators," said Bhavila.
- 2.140 "Why do we need five arbitrators when we have already figured out the division of the household?" asked the two brothers. "One will take what there is in the house and what there is in the farm, another will take what there is in the store and what there is abroad, and the third will take Pūrṇa."
- 2.141 "Why do you not give Pūrṇa his share?" asked Bhavila.
"Who gives a share to the son of a slave woman?" the other two answered. "Not only that, he himself is one of the things we have apportioned. If you want Pūrṇa, take him."
- 2.142 Bhavila thought, "Father ordered me: 'You should not abandon Pūrṇa even if you part with your entire estate.' So I should take Pūrṇa." He then said, "If that is how it is, then I will provide for Pūrṇa."
- 2.143 The brother who took possession of what there was in the house and what there was in the farm went quickly to the house and called out, "Sister, get out of here!"
When Bhavila's wife stepped out, he shouted, "Don't come back again!"
- 2.144 "Why?"
"Because we have divided what belongs to the household."
- 2.145 The brother who took possession of what there was in the store and what there was abroad went quickly to the store and called out, "Pūrṇa, come down!"
When Pūrṇa came down, the brother said, "You cannot go up to the store anymore."

- 2.146 “Why?”
 “We divided the household. What there is abroad and what there is in the store are mine.”
- 2.147 “Give me my share,” said Pūrṇa.
 The brother retorted, “Why should we give a share to you, the son of a slave woman? Not only that, you yourself are one of the things we have apportioned. You have been taken by our eldest brother.”
- 2.148 When Bhavila’s wife went with Pūrṇa to the house of a kinsman, her children [F.300.b] began to cry from hunger. She implored him, “Pūrṇa, give my children something to eat.”
- 2.149 “Give me a kārṣāpaṇa,” said Pūrṇa.
 “You earned a hundred thousand pieces of gold,” she replied. “Do you not have something for the children to eat?”
- 2.150 “How could I have known that your family would come to be needy like this?” said Pūrṇa in return. “If I had known that, I would have prepared hundreds of thousands of gold pieces.”
- 2.151 It is commonplace for women to carry a few brass coins wrapped in the hems of their garments. Bhavila’s wife gave Pūrṇa a brass coin and said, “Bring something to eat.”
- 2.152 Taking the coin with him, Pūrṇa went to the market, where he saw a man carrying a bundle of wood that had been cast ashore by the ocean waves. The man was shivering with cold, and Pūrṇa asked him, “Say, why are you shivering like this?”
 “I don’t know,” answered the man, “but I grow cold like this whenever I carry this bundle of wood even briefly.”
- 2.153 Pūrṇa, who was learned in the analysis of wood, began to analyze the wood and found in it a piece of gośīrṣacandana. He asked the man, “Say, how much would you sell this for?”
 “For five hundred kārṣāpaṇas.”
- 2.154 Pūrṇa took the bundle of wood, extracted the piece of gośīrṣacandana, went to the market, sawed it into four pieces, sold just the sawdust for a thousand kārṣāpaṇas, and gave the man five hundred kārṣāpaṇas, saying, “Since Bhavila’s wife is staying at such-and-such a house, take this bundle of wood there and say that Pūrṇa sent it.”
- 2.155 When the man had brought the wood and told her what happened, Bhavila’s wife, beating her breast, cried out, “So did Pūrṇa also lose his mind after he lost his estate? I sent him to find something to be cooked. [F.301.a] Instead, he sent something to kindle a fire with, but nothing to be cooked!”
- 2.156 Later, the king of Sūrpāraka came down with a serious fever and was semiconscious. The physician prescribed gośīrṣacandana for him, and so the ministers began to look for gośīrṣacandana. They heard talk in the market

- and went to Pūrṇa. The ministers asked him, “Do you have gośīrṣacandana?”
- “I do.”
- 2.157 “How much would you sell it for?”
- “For a thousand kārṣāpaṇas.”
- 2.158 The ministers bought the gośīrṣacandana for a thousand kārṣāpaṇas, and when they anointed the king with it, he recovered his health. The king thought, “What sort of house has gośīrṣacandana in it?” The king asked his ministers, “Where did this come from?”
- “From Pūrṇa, Your Majesty,” answered the ministers.
- 2.159 “Call Pūrṇa here.”
- A messenger went to Pūrṇa and told him, “Pūrṇa, His Majesty will speak with you.”
- 2.160 Pūrṇa wondered, “Why would the king speak with me?” He then thought further, “Since he recovered his health on account of gośīrṣacandana, he would speak with me about gośīrṣacandana. So I should take all the gośīrṣacandana with me.”
- 2.161 Pūrṇa wrapped three pieces of gośīrṣacandana with cloth, held another piece in his hand, and went to the king. The king asked, “Pūrṇa, do you have any gośīrṣacandana?”
- “Your Majesty, here it is,” Pūrṇa answered.
- 2.162 “What is the price of this?”
- “A hundred thousand pieces of gold.”
- 2.163 “Do you have any more?”
- “I do, Your Majesty,” Pūrṇa said, showing him, one by one, the three other pieces of gośīrṣacandana. The king ordered his ministers, “Pay Pūrṇa four hundred thousand pieces of gold.”
- 2.164 “Your Majesty,” said Pūrṇa, “give me three hundred thousand. I will present one to Your Majesty as a gift.”
- The king gave three hundred thousand pieces of gold to Pūrṇa and said, “Pūrṇa, I am pleased with you. [F.301.b] So, tell me whatever you most want and I will give it to you.”
- 2.165 “Your Majesty, if you are pleased with me, I would ask to stay in your country without being harmed by anyone.”
- The king ordered his ministers, “Sirs, from now on, you should not give orders to Pūrṇa even if you give orders to princes.”
- 2.166 Later, five hundred merchants came to the city of Sūrpāraka, having succeeded on their voyage on the great ocean. The guild of merchants in Sūrpāraka made a private agreement: “None of us should go alone to the foreign merchants. If someone goes alone, a fine of sixty kārṣāpaṇas shall be imposed. We should gather our merchandise together.”

- 2.167 One of them said, "We should call Pūrṇa, too."
"What is the use of calling that poor man?" asked another.
- 2.168 At that time Pūrṇa went out and heard that five hundred merchants had come to the city of Sūrpāraka, having succeeded on their voyage on the great ocean. Pūrṇa, without entering the city, went to the foreign merchants and asked, "Sirs, what are these goods?"
"They are this and that," they answered.
- 2.169 "What is their price?"
"Caravan leader, wherever you go you only ask questions.⁷¹"
- 2.170 "Even so, tell me the price," Pūrṇa insisted.
The merchants priced the goods at one million, eight hundred thousand pieces of gold. Pūrṇa said, "Sirs, here are three hundred thousand pieces of gold for a deposit. This merchandise is mine. I will pay the balance when I get home."
- 2.171 "Please do so," they said, and Pūrṇa paid three hundred thousand pieces of gold as a deposit, placed his own seal on the merchandise, and departed.
- 2.172 Later, the guild of merchants sent servants, telling them, "Go see what goods there are."
- 2.173 They went and asked, "What are these goods?"
"They are this and that."
- 2.174 "Our [F.302.a] treasury and warehouse are full of such things."
"Whether full or not, these goods have already been sold," said the foreign merchants.
- 2.175 "To whom did you sell them?"
"To Pūrṇa."
- 2.176 "You must have made a great profit if you sold it to Pūrṇa."
The merchants said, "You would not pay even for full price what he paid as a deposit."
- 2.177 "How much did he pay as a deposit?"
"Three hundred thousand pieces of gold."
- 2.178 "He must have stolen the gold from his brothers."
The servants went back and reported to the guild of merchants, "Those goods have already been sold."
- 2.179 "To whom?"
"To Pūrṇa."
- 2.180 "They must have made a great profit if they sold it to Pūrṇa."
"You would not pay even for full price what he paid as a deposit."
- 2.181 "How much did he pay as a deposit?"
"Three hundred thousand pieces of gold."
"He must have stolen the gold from his brothers."

- 2.182 They called Pūrṇa and said, “Pūrṇa, why did you take the merchandise when the guild of merchants had an agreement: ‘None should take the merchandise alone, but⁷² only the guild of merchants should take it’?”
- 2.183 “Sirs,” he replied, “when you made the agreement, did you tell me or my brothers? You made the agreement without me. You alone should keep it.”
- 2.184 The guild of merchants then became angry. They seized Pūrṇa and placed him in the sun so that he would pay sixty kārṣāpanas. The king’s men witnessed this and told the king.
- “Sirs, summon them,” ordered the king.
- 2.185 When the king’s men had summoned the merchants, the king asked them, “Sirs, why did you seize Pūrṇa and place him in the sun?”
- “Your Majesty, we did so because the guild of merchants had an agreement that none should trade by themselves, but he engaged in trade by himself.”
- 2.186 “Your Majesty,” said Pūrṇa, “please ask them whether they told me or my brothers when they made the agreement.” [F.302.b]
- “Sirs, Pūrṇa’s claim is fair,” said the king.
- 2.187 The merchants were ashamed, and they freed Pūrṇa.
- Later, when the king needed an item, he summoned the guild of merchants and ordered them, “Sirs, since I need such-and-such an item, present it to me.”
- 2.188 “Your Majesty, Pūrṇa has it,” they replied.
- “Since I cannot order him,” said the king, “buy it from him and present it to me.”
- 2.189 The merchants sent a messenger to Pūrṇa, who told him, “The guild of merchants calls you.”
- “I will not go,” answered Pūrṇa.
- 2.190 Then all the members of the guild of merchants assembled, went to Pūrṇa’s house, stood at the door, and sent him a message: “Pūrṇa, the guild of merchants is at your door. Come out!”
- 2.191 When Pūrṇa came out arrogantly, with pride and haughtiness, the guild of merchants said, “Caravan leader, please sell your merchandise at the price you paid for it.”
- “If I sell my merchandise at the price I paid for it, I would surely be such a great merchant, wouldn’t I?” said Pūrṇa.
- 2.192 The merchants replied, “Sell it at twice the price and the guild of merchants will be honored.”
- “The guild of merchants should be honored,” thought Pūrṇa. He then sold it at twice the price of one million, five hundred thousand.

- 2.193 After Pūrṇa hid the remaining money in his house, he thought, “How can I fill a vessel with dew drops? I will take to the great ocean.” In order to take to the great ocean, he issued a proclamation in the city of Sūrpāraka with the ringing of bells: “Sirs, merchants living in the city of Sūrpāraka, listen! The caravan leader Pūrṇa will take to the great ocean. Whoever among you who wants to take to the great ocean with the caravan leader Pūrṇa, free from taxes, duties, and boatman’s fees, should prepare your merchandise to carry across the great ocean.” [F.303.a]
- 2.194 Five hundred merchants prepared their merchandise to carry across the great ocean. Then the caravan leader Pūrṇa, after performing rituals that bring good fortune, blessings, and well-being, took to the great ocean with his retinue and the five hundred merchants, and then returned to the city of Sūrpāraka, having succeeded on his voyage.
- 2.195 Six times Pūrṇa took to the great ocean and returned, having succeeded on each voyage.
- Everywhere it was said, “Six times Pūrṇa took to the great ocean and returned, having succeeded on each voyage.” Then, the merchants of Śrāvastī came to the city of Sūrpāraka bearing their merchandise. After they were fully rested, they went to the caravan leader Pūrṇa. When they arrived, they said, “Caravan leader, let us leave for the great ocean.”
- 2.196 “Sirs,” Pūrṇa replied, “have any of you ever seen or heard of anyone who, six times, returned from the great ocean after succeeding on each voyage, and was going a seventh time?”
- 2.197 “Pūrṇa, we came a long way to see you. If you do not go, we will not go either because you are the authority,” the merchants said.
- Pūrṇa thought, “Although there is no wealth at all that I need, I will go for the sake of these people.” Then Pūrṇa left for the great ocean together with the merchants.
- 2.198 At dawn the merchants recited the *Udāna*, *Pārāyana*, *Satyadṛś*, *Sthaviragāthā*, *Sthavirīgāthā*, *Śailagāthā*, *Munigāthā*, and *Arthavargīya Sūtras*.⁷³ Pūrṇa heard them and said, “Sirs, you are singing good songs.”
- 2.199 “Caravan leader,” they replied, “these are not songs.”
- “Then what are they?”
- “They are the words of the Buddha.”⁷⁴
- 2.200 When Pūrṇa heard the sound *buddha*, a word he had never heard before, the hairs in every pore of his body stood on end. Pūrṇa asked reverently, [F.303.b] “Sirs, who is the Buddha?”
- 2.201 The merchants explained, “There is a son of the Śākyaans, a śramaṇa⁷⁵ of the Gautama family, who went forth from his home into homelessness with true faith, having shaved off his hair and beard and donned saffron robes.

- He awoke to supreme, complete awakening. Caravan leader, he is the Buddha.”
- 2.202 “Sirs, where is that blessed one now?”
- “Caravan leader, he is staying in the Jetavana, in the Park of Anāthapiṇḍada near Śrāvastī.”
- 2.203 Keeping this in mind, Pūrṇa took to the great ocean together with them and came back, having succeeded on his voyage.
- 2.204 His brother Bhavila thought, “He is tired from continually traveling the great ocean. He should get married.” He then asked Pūrṇa, “Tell me, which daughter of which⁷⁶ merchant, businessman, or caravan leader shall I request for you?”
- “I do not want an object of desire,” Pūrṇa replied. “If you allow it, I will go forth.”
- 2.205 “You did not go forth when we were not engaged in the family business. Why do you go forth now?” asked Bhavila.
- “It was not appropriate then,” replied Pūrṇa. “It is appropriate now.”
- Bhavila, knowing he would insist, allowed Pūrṇa to go forth.
- 2.206 “Brother,” said Pūrṇa, “there is much danger and little to gain on the great ocean. Many people take to it but only a few of them return. So you should never take to the great ocean. You have abundant wealth gained properly, while your brothers have what was gained improperly. So you should not live with them if they ask you to live together.”
- 2.207 Pūrṇa went to Śrāvastī with a servant. He stayed in the park of Śrāvastī and sent his servant as a messenger to the householder Anāthapiṇḍada, saying, “Householder, the caravan leader Pūrṇa is staying in the park of Śrāvastī, hoping to meet you.” [F.304.a]
- 2.208 Anāthapiṇḍada thought, “He must have come in a carriage, having grown tired of traveling by boat.” Then Anāthapiṇḍada asked, “Say, how much merchandise has he brought with him?”
- “What merchandise? He came only with me, a servant.”
- 2.209 “It would not be appropriate for me to invite that important person to my house without honoring him,” thought Anāthapiṇḍada. So, he invited Pūrṇa to his house with great honor: he offered him a massage, let him bathe, and gave him food. When they sat down, talking pleasantly, Anāthapiṇḍada asked, “Caravan leader, what is the purpose of your coming here?”
- “Householder, I wish to go forth and be ordained a monk in the well-taught Dharma and Vinaya.”
- 2.210 Then the householder Anāthapiṇḍada stretched his upper body, raised his right hand, and spoke an inspired utterance: “O Buddha, O Dharma, O Saṅgha! O well-taught Dharma! A great person like this, abandoning a great

many relatives and friends and full treasuries and warehouses, now wishes to go forth and be ordained a monk in the well-taught Dharma and Vinaya.”

2.211 Then the householder Anāthapiṇḍada took the caravan leader Pūrṇa to the Blessed One. At that time the Blessed One was teaching the Dharma, seated before an audience of many hundreds of monks. When the Blessed One saw the householder Anāthapiṇḍada coming with a gift, he said to the monks, “Monks, the householder Anāthapiṇḍada is coming with a gift. For the Tathāgata, there is no gift equal to this, a person to be tamed.” [F.304.b]

2.212 The householder Anāthapiṇḍada bowed low until his forehead touched the feet of the Blessed One, and then he sat down to one side together with the caravan leader Pūrṇa. When Anāthapiṇḍada had sat down, he said to the Blessed One, “Honored One, the caravan leader Pūrṇa wishes to go forth and be ordained a monk in the well-taught Dharma and Vinaya. May the Blessed One let him go forth and ordain him.”

2.213 The Blessed One assented to the householder Anāthapiṇḍada by remaining silent. Then the Blessed One said to the caravan leader Pūrṇa, “Come, monk, lead the pure life.” As soon as the Blessed One said this, Pūrṇa’s hair fell out and he was clad in his outer robe, with but a week’s worth of hair and beard, his bowl and pitcher in his hand, and standing like a monk who had been ordained a hundred years earlier.

2.214 Because the Tathāgata said “Come,”
His hair fell out and he was clad in his outer robe,
His faculties at once calmed,
And his body swathed in the Buddha’s mind.⁷⁷

2.215 At another time, the venerable Pūrṇa went to the Blessed One. When Pūrṇa arrived, he bowed low until his forehead touched the Blessed One’s feet, and then he sat down to one side.⁷⁸ When he had sat down to one side, the venerable Pūrṇa implored the Blessed One, “Blessed One, please preach to me a condensed Dharma so that after I have listened to the condensed Dharma from the Blessed One, I will come to dwell alone, in solitude, carefully and diligently, directing myself toward myself. If I dwell alone, in solitude, carefully and diligently, directing myself toward myself, I will, in this life, by my own supernormal knowledge, actualize and accomplish the supreme end of the pure life for which the sons of noble families go forth from their homes into homelessness with true faith, having shaved off their hair and beards [F.305.a] and donned saffron robes, and I will understand, ‘My births have been exhausted. The pure life has been lived. What is to be done has been done. I will not know another existence after this one.’ ”

- 2.216 When the venerable Pūrṇa had finished speaking, the Blessed One said to him, “Good, good, Pūrṇa! Pūrṇa, it was good that you said this: ‘Please preach to me a condensed Dharma I will not know another existence after this one.’ Therefore, listen well and keep this in mind and I will preach to you.
- 2.217 “Pūrṇa, there are visual objects to be cognized by the eye that are attractive, desirable, delightful, pleasing to behold, and connected with desire, and that give rise to clinging. If a monk sees these visual objects and rejoices in, welcomes, clings to, and remains attached to them,⁷⁹ joy will arise in he who rejoices in, welcomes, clings to, and remains attached to them. If there is joy, the joy will turn into delight and pleasure. If there is delight and pleasure, it will turn into clinging. If there is clinging, it will turn into a fetter. A monk who has come to have delight, clinging, and fetters, Pūrṇa, is said to be far from nirvāṇa.
- 2.218 “Pūrṇa, there are auditory objects to be cognized by the ear, olfactory objects to be cognized by the nose, gustatory objects to be cognized by the tongue, tangible objects to be cognized by the body, and [F.305.b] mental objects to be cognized by the mind that are attractive, desirable, delightful, pleasing to behold, and connected with desire, and that give rise to clinging. If a monk knows these objects . . . he is said to be far from nirvāṇa.
- 2.219 “Pūrṇa, there are visual objects to be cognized by the eye that are attractive, desirable, delightful, pleasing to behold, and connected with desire, and that give rise to clinging. If a monk sees these visual objects and does not rejoice in, welcome, cling to, or remain attached to them, joy will not arise in he who does not rejoice in, welcome, cling to, or remain attached to them. If there is no joy, there will be no delight or pleasure. If there is no delight or pleasure, there will be no clinging. If there is no clinging, there will be no fetter. If there are no fetters, a monk who has neither delight, nor clinging, nor fetters, Pūrṇa, is said to be near nirvāṇa.
- 2.220 “Pūrṇa, there are auditory objects to be cognized by the ear, olfactory objects to be cognized by the nose, gustatory objects to be cognized by the tongue, tangible objects to be cognized by the body, and mental objects to be cognized by the mind that are attractive, desirable, delightful, pleasing to behold, and connected with desire, and that give rise to clinging. If a monk knows these objects . . . he is said to be near nirvāṇa.
- 2.221 “Pūrṇa, since I have entrusted you with this condensed instruction, then where do you want to dwell? Where do you want to live?”
 “Honored One, since the Blessed One has entrusted me with this condensed instruction, I would like to go to Śroṇāparāntaka.”

- 2.222 “Pūrṇa, [F.306.a] the people of Śroṇāparāntaka are fierce, impetuous, rough, abusive, short tempered, and disparaging. Pūrṇa, if the people of Śroṇāparāntaka directly abuse, ridicule, and disparage you with bad, coarse, and intolerable words, what will you think?”
- 2.223 “Honored One, if the people of Śroṇāparāntaka directly abuse, ridicule, and disparage me with bad, coarse, and intolerable words, I will think, ‘Ah, the people of Śroṇāparāntaka are proper. Ah, the people of Śroṇāparāntaka are intelligent. Although they abuse, ridicule, and disparage me with bad, coarse, and intolerable words, they do not strike me with their hands or with clods of dirt.’ ”
- 2.224 “Pūrṇa, the people of Śroṇāparāntaka are fierce ... and disparaging. Pūrṇa, if the people of Śroṇāparāntaka strike you with their hands or with clods of dirt, what will you think?”
- 2.225 “Honored One, if the people of Śroṇāparāntaka strike me with their hands or with clods of dirt, I will think, ‘Ah, the people of Śroṇāparāntaka are proper. Ah, the people of Śroṇāparāntaka are intelligent. Although they strike me with their hands or with clods of dirt, they do not strike me with sticks or swords.’ ”⁸⁰
- 2.226 “Pūrṇa, the people of Śroṇāparāntaka are fierce ... and disparaging. Pūrṇa, if the people of Śroṇāparāntaka strike you with sticks or with swords, what will you think?”
- 2.227 “Honored One, if the people of Śroṇāparāntaka strike me with sticks or with swords, I will think, ‘Ah, the people of Śroṇāparāntaka are proper. Ah, the people of Śroṇāparāntaka are intelligent. Although they strike me with sticks or with swords, they do not take my life.’ ”
- 2.228 “Pūrṇa, the people of Śroṇāparāntaka are fierce ... and disparaging. Pūrṇa, if the people of Śroṇāparāntaka [F.306.b] attempt to take your life, what will you think?”
- 2.229 “Honored One, if the people of Śroṇāparāntaka attempt to take my life, I will think, ‘Among the Blessed One’s⁸¹ disciples there are those who, because of this purulent body, are grieved and ashamed and self-loathing, and who cut themselves with swords, ingest poison, hang themselves, or throw themselves from a cliff to their deaths.⁸² Therefore, ah, the people of Śroṇāparāntaka are proper. Ah, the people of Śroṇāparāntaka are intelligent. They liberate me from this purulent body with little trouble.’ ”
- 2.230 “Good, good, Pūrṇa! Pūrṇa, it is good that you who possess such patience and gentleness are able to dwell in Śroṇāparāntaka. Pūrṇa, go and liberate those who have not been liberated. Release those who have not been released. Relieve those who have not been relieved. Emancipate those who have not been emancipated.”

- 2.231 The venerable Pūrṇa praised and rejoiced in the words of the Blessed One. The venerable Pūrṇa then bowed low until his forehead touched the Blessed One's feet, and he departed from the Blessed One's presence.
- 2.232 After that night had passed, early in the morning the venerable Pūrṇa dressed, took his bowl and his robe, and entered Śrāvastī for alms. He took a meal of almsfood in Śrāvastī and returned after the meal. He put in order the bedding and the seat he had used, took his bowl and his robe, and set out for Śroṇāparāntaka. [F.307.a] Traveling through the country, he arrived in due course at Śroṇāparāntaka.
- 2.233 Then, early in the morning the venerable Pūrṇa dressed, took his bowl and his robe, and entered Śroṇāparāntaka for alms.
- 2.234 A hunter, carrying his bow and arrows and going to hunt deer, saw Pūrṇa and thought, "It is inauspicious that I saw this shaven-headed śramaṇa."
When the hunter, his bow drawn, charged at the venerable Pūrṇa, the venerable Pūrṇa caught sight of him. Upon seeing him, Pūrṇa removed his upper robe and said, "Shoot this, sir, since I entered this place for the sake of this that is hard to fill up," and then he spoke this verse:
- 2.235 "Quick, shoot an arrow into this stomach with its many ills,
For the sake of which birds wander in the sky, beasts are ensnared,
People wielding arrows, spears, and lances are killed in battle,
And fish, swimming around from hunger, affliction, and deprivation, are
caught with fishhooks."
- 2.236 The hunter thought, "This mendicant has such patience and gentleness. Why should I shoot him with an arrow?" When he thought thus, the hunter's mind was filled with faith in the venerable Pūrṇa. Then the venerable Pūrṇa preached the Dharma to him and established him in the refuges and the rules of training. The venerable Pūrṇa also made five hundred other huntsmen lay brothers and five hundred women lay sisters. Five hundred monastery buildings were offered to him, and hundreds of couches, stools, cushions, pillows, and square blankets were also offered. After three months had passed, the venerable Pūrṇa actualized with his body the threefold knowledge and became an arhat. He was free from desire for the three realms; ... ⁸³ and he [F.307.b] became an object of veneration, respect, and praise for the gods including Indra and Upendra.⁸⁴
- 2.237 Later, the two brothers of Dārukaṇṇin, having consumed and exhausted their possessions, came to Dārukaṇṇin and said, "Since that creature who was our misfortune has left our home, come, let us live together."
- 2.238 "Who is that creature that you say was our misfortune?" asked Dārukaṇṇin.
"Pūrṇa, of course."

- 2.239 “He is not a creature who brings misfortune; rather, he brought good fortune to my home.”
- Dārukarṇin’s two brothers said, “Whether good fortune or misfortune, come, let us live together.”
- 2.240 “Your wealth was not gained properly while mine was gained properly,” replied Dārukarṇin. “Because of this difference, we cannot live together.”
- 2.241 “The son of a slave woman took to the great ocean many times and helped you gain your possessions, which you spend and boast about. How were you able to take to the great ocean?” asked Dārukarṇin’s two brothers.
- 2.242 Dārukarṇin, his pride hurt by his two brothers, thought, “I will take to the great ocean, too.” Having thought this ... Dārukarṇin took to the great ocean. His ship was driven by a tail wind to a forest of gośīrṣacandana.
- The guide said, “Sirs, this is the forest of gośīrṣacandana. So, choose and take wood from here.”
- 2.243 At that time, there was a yakṣa named Maheśvara, who was master of the forest of gośīrṣacandana, and he was away at a meeting of yakṣas. The merchants began to cut down the gośīrṣacandana trees with five hundred axes. When a yakṣa named Apriya saw the gośīrṣacandana trees being cut down with the five hundred axes, he went to the yakṣa Maheśvara and said to him, “Sir, please be informed [F.308.a] that the forest of gośīrṣacandana is being destroyed by five hundred axes. Thus, please do your duty, or what you ought to do.”
- 2.244 Then the yakṣa Maheśvara canceled the meeting of yakṣas, and, unable to bear it, caused a violent storm and set out for the forest of gośīrṣacandana.
- The guide said, “Sirs, merchants of the continent of Jambu, listen. Since this is the very thing that is known as the fear of a great storm, think of a countermeasure.”
- 2.245 Then the merchants were frightened, terrified, dejected, and, with the hairs in every pore of their bodies standing on end, started to beg the gods for help, saying:
- 2.246 “O Śiva, Varuṇa, Kubera, Vāsava, and others,
 Gods, humans, serpents, yakṣas, masters of the asuras,⁸⁵
 Since we are utterly tormented and frightened,
 May the fearless ones help us!”
- 2.247 Some bow to the husband of Śacī.
 Others bow to Brahmā, Hari, and Śaṅkara.
 To the deities who reside in the earth, in the trees and forest,
 Those who are caught in a fiendish storm bow down, hoping for their protection.⁸⁶

- 2.248 Dārukarṇin stood undisturbed. The merchants asked him, “Caravan leader, why do you stand undisturbed while we are in intolerable pain and fear?”
- 2.249 “Sirs,” replied Dārukarṇin, “my younger brother told me, ‘Brother, there is much danger and little to gain on the great ocean. Many people driven by desire take to it but only a few of them return. So, you should never take to the great ocean.’ I disobeyed my younger brother’s words and took to the great ocean. So what can I do now?”
- 2.250 “Who is your younger brother?”
“He is Pūrṇa.”
- 2.251 “Sirs,” said the merchants, “the noble one Pūrṇa has the great power of merit. Let us seek refuge in him.”
Then they all, with one voice, exclaimed, “Homage to the noble one Pūrṇa! [F.308.b] Homage, homage to the noble one Pūrṇa!”
- 2.252 Gods who were delighted with the venerable Pūrṇa then went to him. When they arrived, they said to the venerable Pūrṇa, “Noble one, your elder brother⁸⁷ feels intolerable pain and fear. Please consider rescuing him.”
- 2.253 The venerable Pūrṇa considered this, and entered a meditative state by which, directing his mind, he disappeared from Śroṇāparāntaka and appeared seated with his legs crossed on the edge of the ship in the great ocean.⁸⁸ The storm was then turned back as if it had struck Mount Sumeru and was thwarted. The yakṣa Maheśvara thought, “Though, in the past, ships that were hit by a storm were tossed like a piece of cotton and broken apart, now the storm has been turned back as if it had struck Mount Sumeru and was thwarted. What was the cause of that?”
- 2.254 The yakṣa Maheśvara looked around and then discovered the venerable Pūrṇa seated with his legs crossed on the edge of the ship. When the yakṣa Maheśvara had discovered the venerable Pūrṇa, he asked, “Noble one Pūrṇa, why do you harass me?”
- 2.255 “O you whose nature is to grow old, why do I harass you?” asked the venerable Pūrṇa in return. “You are harassing me.⁸⁹ Had I not attained a number of good qualities like these, you would have killed my brother, and only his name would have remained.”
- 2.256 “Noble one,” replied Maheśvara, “I am protecting this gośīrṣacandana for the wheel-turning king.”
“Sir, what do you think?” asked the venerable Pūrṇa. “Which is greater, a tathāgata, an arhat, a perfectly awakened one, or a wheel-turning king?”
- 2.257 “Noble one, has the Blessed One appeared in the world?”
“He has.”
“If so, then fill your ship that is not yet full.”

- 2.258 Their lives having been saved, the minds of the merchants were then filled with faith in Pūrṇa. [F.309.a] They filled the ship with gośīrṣacandana, set out again, and arrived in due course at the city of Sūrpāraka.
- 2.259 Pūrṇa then said to his brother, “Since your treasures belong to the one by whose name you, having succeeded on your voyage, were able to return, you should distribute them to these merchants. With this gośīrṣacandana, I will build a palace garlanded with sandalwood⁹⁰ for the Blessed One.”
- 2.260 Dārukarṇin distributed his treasures to the merchants. The venerable Pūrṇa then began to build a palace with a hall of gośīrṣacandana. He called the craftsmen together and asked them, “Sirs, would you like to take five hundred kārṣāpaṇas every day or take one viḍālapada of gośīrṣacandana dust?”
- “Noble one,” they replied, “we would like to take one viḍālapada of gośīrṣacandana dust.”
- 2.261 The palace garlanded with sandalwood was then quickly built and made clean. The wood chips and remaining dust of gośīrṣacandana were crushed into powder and smeared on the palace walls.
- 2.262 Pūrṇa reconciled with his eldest brother and his other two brothers and said, “Invite the community of monks headed by the Buddha and offer a meal.”
- 2.263 “Noble one Pūrṇa, where is the Blessed One?”
- “In Śrāvastī.”
- 2.264 “How far is that?”
- “To Śrāvastī, it is more than one hundred yojanas.”
- 2.265 “We will ask His Majesty for permission.”
- “You should do so.”
- 2.266 The brothers went to the king and said, “Your Majesty, we would like to invite the community of monks headed by the Buddha and offer a meal. Please help us.”
- “Excellent, I will do so.”
- 2.267 The venerable Pūrṇa then went up to the roof, looked in the direction of the Jetavana, dropped to his knees, scattered flowers, burned incense, made a layman hold a golden pitcher, [F.309.b] and began to pray:⁹¹
- 2.268 “O you of pure conduct, one with greatly pure intellect,
One who always seeks to benefit at mealtimes,
Please look upon those who are masterless—
Have compassion and come.”
- 2.269 Then the flowers, by the awakened power of the buddhas and the divine power of the gods, formed the shape of a flower pavilion, and that flower pavilion came to abide at the elders’ dwelling in the Jetavana. The smoke of

- the incense was woven together like a cloud. The water assumed the shape of a lapis lazuli vessel. Since the venerable Ānanda was familiar with omens, he made the gesture of supplication and asked the Blessed One, “Honored One, where is this invitation from?”
- “From Sūrpāraka, Ānanda.”
- 2.270 “Honored One, how far is Sūrpāraka from here?”
- “More than a hundred yojanas, Ānanda. Go and give this order to the monks: ‘Those who, among you, will go to the city of Sūrpāraka and have a meal there tomorrow should take a counting stick.’ ”
- 2.271 “Certainly, O Honored One,” replied the venerable Ānanda, and he took the counting sticks and sat down before the Blessed One. The Blessed One and the monks who were the most venerable of the elders took counting sticks.
- 2.272 At that time, the venerable elder Pūrṇa,⁹² who was an elder from Kuṇḍopadāna and had been liberated through wisdom, was sitting in the assembly. When the venerable elder Pūrṇa also tried to take a counting stick, the venerable Ānanda spoke this verse to him:
- 2.273 “Venerable one, this meal is not a meal
In the court of the king of Kosala,
The house of Sudatta,
Or the house of Mṛgāra.⁹³
- 2.274 “We are going to a city called Sūrpāraka,
More than a hundred yojanas distant from here,
With our magical power.
Pūrṇa, remain here silently.” [F.310.a]
- 2.275 Although the venerable elder Pūrṇa had been liberated through wisdom, he had not attained magical power. Therefore he asked himself, “Why am I disheartened by lack of magical power even like that of the non-Buddhist ascetics when I have searched for the whole collection of defilements within myself, discarded all the defilements, abandoned them, and driven them away?”
- 2.276 The venerable elder Pūrṇa exerted his vigor and gave rise to magical power. He stretched his arm, which was like the trunk of an elephant, and took a counting stick before the venerable Ānanda passed a counting stick to a third elder, and the venerable elder Pūrṇa spoke this verse:
- 2.277 “O Gautama, in this world, the six sorts of supernormal knowledge
Are not attained by fame,⁹⁴ learning,
Various types of military force,
Words, or a great wish.

- 2.278 “Those who realize as I do,
Even if their youth has been diminished by old age,
Become endowed with the six sorts of supernormal knowledge
By the power of tranquility, moral conduct, insight, and the various powers
of dhyāna.”
- 2.279 On that occasion the Blessed One said to the monks, “Monks, this is the best
of my monks, the best of my disciples for taking a counting stick for
offerings. The elder Pūrṇa, who is an elder from Kuṇḍopadāna, is the best of
those who take a counting stick.”
- 2.280 Then the Blessed One instructed the venerable Ānanda, “Ānanda, go and
say to the monks, ‘Though I have said, “Monks, you should live not
displaying your virtue and not hiding your evil,” those among you who
have attained magical power should go by means of that power to the city of
Sūrpāraka and have a meal, because there are non-Buddhist ascetics in the
city.’ ”
- 2.281 “Certainly, O Honored One,” replied the venerable Ānanda to the Blessed
One, and he said to the monks, “Venerables, the Blessed One said, ‘Though I
have said, “Monks, you should live not displaying your virtue and not
hiding your evil,” ... because there are non-Buddhist ascetics in the city.’ ”
[F.310.b]
- 2.282 The king had beautified the city of Sūrpāraka by removing stones, pebbles,
and gravel, sprinkling sandalwood water, setting out sweet-smelling
censers, hanging many silk tassels, and scattering flowers around the city.
- 2.283 There were eighteen gates around the city of Sūrpāraka, and the king had
seventeen sons. At each surrounding gate a prince stood with the highest
majesty. At the largest gate stood the king, the ruler of Sūrpāraka, with the
great majesty of kings, together with the venerable Pūrṇa, Dārukarṇin,
Stavakarṇin, and Trapukarṇin.
- 2.284 The king then saw those handing out leaves, those handing out grass, and
those handing out receptacles coming by means of their magical power and
asked, “Reverend Pūrṇa, is the Blessed One coming?”
- 2.285 Pūrṇa replied, “This is not the Blessed One but rather those handing out
leaves, those handing out grass, and those handing out receptacles.”
- 2.286 At that time the monks who were the most venerable of the elders came by
practicing dhyāna, and the king again asked, “Reverend Pūrṇa, is the
Blessed One coming?”
“No,” Pūrṇa replied. “They are the monks who are the most venerable of
the elders who have come by practicing dhyāna.”
- 2.287 A lay brother then spoke this verse:

“Some come riding lions, tigers, elephants, horses, nāgas, or bulls;

Some come seated on heavenly vehicles made from jewels, mountains, trees,
or beautiful chariots;
And others come through the sky, like clouds adorned by garlands of
lightning, joyfully,
As if going to the palace of the gods, by means of magical power.

2.288 “Some appear on the ground, breaking through the surface of the earth,
Some descend from the center of the sky,
And some emerge from their seats.
Look at the ability of those with magical power.”

2.289 Then the Blessed One [F.311.a] washed his feet outside the monastery,
entered inside, sat on the prepared seat, stretched his back, and focused his
mind on a point in front of himself. When the Blessed One put his foot down
with a specific intention in the perfume chamber, the great earth quaked in
six ways. This great earth quaked, quaked furiously, and quaked absolutely
furiously. It roared, roared furiously, and roared absolutely furiously. When
the eastern side rose, the western side sank. When the western side rose, the
eastern side sank. When the southern side rose, the northern side sank.
When the northern side rose, the southern side sank. When the periphery
rose, the middle sank. When the middle rose, the periphery sank. The king
asked Pūrṇa, “Noble one Pūrṇa, what is this?”

2.290 Pūrṇa answered, “Because the Blessed One put his foot down with a
specific intention in the perfume chamber, the great earth quaked in six
ways.”

2.291 The Blessed One then emanated a ray of light colored like the radiance of
gold, by which the continent of Jambu blazed like molten gold. Again the
king stared in surprise⁹⁵ and asked, “Noble one Pūrṇa, what is this?”

Pūrṇa answered, “Great King, the Blessed One emanated a ray of light
colored like the radiance of gold.” [V2] [F.1.b] [B25]

2.292 The Blessed One then went to Sūrpāraka together with five hundred
arhats, himself tamed and his assembly tamed, himself pacified and his
assembly pacified.

2.293 A god who lived in the Jetavana followed the Blessed One, holding a
branch of vakula with which he provided shade for him. The Blessed One
knew the god’s thinking, proclivity, disposition, and nature, preached the
Dharma that was appropriate for him, and caused him to penetrate the four
truths of the noble ones. When the god had heard the Dharma, he leveled the
twenty high peaks of the mountain chain of the false view of individuality
with the vajra of knowledge and actualized the fruit of stream-entry.

- 2.294 There then lived in another place about five hundred widows, and they saw the Blessed One, who was fully ornamented with the thirty-two marks of a great man, illuminated by the eighty minor marks, [F.2.a] ornamented with a fathom-wide halo, and beautiful like a moving mountain of jewels whose light surpasses a thousand suns. As soon as the five hundred widows saw him, great faith in the Blessed One arose in them.
- 2.295 It is commonplace that when beings who possess the cause of having accumulated roots of merit look at the Buddha for the first time, they experience far greater pleasure than that of those who have practiced tranquility of mind for a dozen years, those who gain a son after having been childless, those who look upon treasure after having been poor, or those who are anointed as king after having longed for kingship.
- 2.296 After that, the Blessed One knew that it was the right time to train the widows, and sat on the seat prepared for him in front of the community of monks. The women bowed low until their foreheads touched the feet of the Blessed One, and then they sat down to one side. The Blessed One knew their thinking, proclivities, dispositions, and nature ... and they actualized the fruit of stream-entry. After seeing the four truths of the noble ones, they spoke an inspired utterance three times: "Honored One, what the Blessed One has done for us is what has never been done for us by our mothers, our fathers, a king, gods, our husbands, our kinsmen and relatives, ancestral spirits, śramaṇas, or brahmins. [F.2.b] You have dried up the ocean of blood and tears, liberated us from the mountain of bones, shut the gate to inferior states of existence,⁹⁶ opened the gates to liberation and heaven, and placed us among gods and humans. O Honored One, we have been exalted, truly exalted! Since we seek refuge in the Blessed One, the Dharma, and the community of monks, may the Blessed One accept us as lay sisters."
- 2.297 They rose from their seats, made the gesture of supplication to the Blessed One, and implored the Blessed One, "O Blessed One, please give us something to worship."
- 2.298 The Blessed One⁹⁷ then cut off his hair and nails by means of his magical power and gave his hair and nails to the widows. They built a stūpa for the hair and nails of the Blessed One. After that, the god who lived in the Jetavana planted a vakula tree along the stūpa's circumambulatory path, and then the god who lived in the Jetavana said to the Blessed One, "Blessed One, I will stay here, worshiping this stūpa."
- 2.299 The god who lived in the Jetavana stayed there. Some people named the place the widows' stūpa, and other people named it the circumambulatory path of the vakula. Monks who worship the stūpa worship the place even now.

- 2.300 The Blessed One then departed.⁹⁸ At that time, there lived five hundred ṛṣis in a hermitage. Since the hermitage was abundant in flowers, fruits, and water, the ṛṣis were intoxicated with those things and were without worries. The Blessed One then knew that it was the right time to train the five hundred ṛṣis and went to the hermitage. When the Blessed One arrived, with his magical power he destroyed the flowers and fruits of the hermitage, dried up the water, dug up the meadow, and smashed the residence to pieces. The ṛṣis were then plunged into grief, resting their cheeks on their hands. [F.3.a]
- 2.301 The Blessed One asked, “Why are you plunged into grief?”
“Blessed One,” they replied, “after you, a human field of merit, came here, we were placed in a grievous situation.”
- 2.302 The Blessed One then asked, “Ṛṣis, why was the hermitage, which was abundant in flowers, fruits, and water, ruined? Shall I make the hermitage as it was before?”
“Blessed One, please do so.”
- 2.303 The Blessed One then ceased his magical power, and the hermitage became as it had been before. Thus, the five hundred ṛṣis were very much astonished, and their minds were filled with faith in the Blessed One. The Blessed One knew their thinking, proclivities, dispositions, and natures, and preached the Dharma that was appropriate for them. When the five hundred ṛṣis had heard the Dharma, they actualized the fruit of a never-returner and achieved magical power. They then made the gesture of supplication to the Blessed One and said, “Honored One, we wish to go forth and be ordained monks in the well-taught Dharma and Vinaya. We will lead the pure life in the presence of the Blessed One.”
- 2.304 Then the Blessed One, using the “Come, monk” formula of ordination, said, “Come, monks, lead the pure life.” As soon as the Blessed One said this, their hair fell out and they were clad in their outer robes, with but a week’s worth of hair and beards, their bowls and pitchers in their hands, standing like monks who had been ordained a hundred years earlier.
- 2.305 Because the Tathāgata said “come,”
Their hair fell out and they were clad in their outer robes,
Their faculties at once calmed,
And their bodies swathed in the Buddha’s mind.⁹⁹ [F.3.b]
- 2.306 Exerting themselves, endeavoring and striving, they came to understand saṃsāra’s ever-revolving five cycles, overthrew all conditioned states ... and the five hundred ṛṣis became objects of veneration, respect, and praise for

- the gods including Indra and Upendra. The ṛṣi who was their leader said, “Blessed One, I deceived many people in this guise. I will go forth after making the people’s faith arise.”
- 2.307 Then the Blessed One, surrounded, in the shape of a half-moon, by the five hundred ṛṣis and monks who had been monks from the beginning, soared with them into the air from there using his magical power, and arrived in due course at Mount Musalaka.
- 2.308 At that time there lived a ṛṣi on Mount Musalaka named Vakkalin.¹⁰⁰ He saw the Blessed One, who was fully ornamented with the thirty-two marks of a great man As soon as Vakkalin saw the Blessed One, his mind was filled with faith in the Blessed One. When Vakkalin’s faith had arisen, he thought, “Now I will descend from the mountain and go to meet the Blessed One. The Blessed One may pass through here out of consideration for people to be trained. Therefore, I will now throw myself off the mountain.”
- 2.309 Thinking thus, Vakkalin threw himself from the top of the mountain. Since the buddhas, the blessed ones, have a watchful nature, the Blessed One caught him with his magical power. The Blessed One knew his thinking, proclivity, disposition, and nature and preached the Dharma that was appropriate for him. When Vakkalin had heard the Dharma, he actualized the fruit of a never-returner and achieved magical power. Then Vakkalin said to the Blessed One, “Honored One, I wish to go forth and be ordained a monk in the well-taught Dharma and Vinaya” [F.4.a]
- 2.310 Then the Blessed One, saying “Come, monk,”
- ...
And his body swathed in the Buddha’s mind.
- 2.311 Then the Blessed One said to the monks, “Monks, it is he, the monk Vakkalin, who is the best of the monks who were emancipated by faith.”
- 2.312 After that, the Blessed One, surrounded by a thousand monks, performing miracles, went to the city of Sūrpāraka. The Blessed One thought, “If I enter from one gate, those who are at the other gates will be disappointed. Thus, I will enter by using my magical power.”
- 2.313 So the Blessed One entered the city of Sūrpāraka from the sky using his magical power. Then the king, the ruler of Sūrpāraka, and the venerable Pūrṇa, Dārukarṇin, Stavakarṇin, and Trapukarṇin, as well as the seventeen princes, went to the Blessed One along with the attendants of each one and hundreds of thousands of other beings.
- 2.314 After that, the Blessed One, accompanied by hundreds of thousands of beings, went to the palace garlanded with sandalwood and sat on the seat prepared for him in front of the community of monks. Since the large crowd could not see the Blessed One, the crowd started to destroy the palace

garlanded with sandalwood. The Blessed One thought, “If the palace garlanded with sandalwood is destroyed, such destruction will decrease the donors’ merit. Now I will transform this palace into a palace made of crystal.” The Blessed One transformed the palace into a palace made of crystal so that the large crowd could see the Buddha’s body without obstructions blocking the view.

2.315 The Blessed One knew the audience’s thinking, proclivities, [F.4.b] dispositions, and natures, and so preached the Dharma that was appropriate for them. When the audience had heard the Dharma, hundreds of thousands of beings attained great excellence. Some generated the roots of merit of liberation, some generated the roots of merit of penetration, some actualized the fruit of stream-entry, some the fruit of a never-returner, and some went forth, abandoned all the defilements, and actualized the state of an arhat. Some generated the intention for the awakening of disciples, some the intention for the awakening of a self-awakened one, and some the intention for complete and supreme awakening.

2.316 Most of the audience became absorbed in the Buddha, devoted to the Dharma, and inclined to the Saṅgha.

2.317 Dārukarṇin, Stavakarṇin, and Trapukarṇin then prepared a pure and fine meal, arranged seats, set up a jeweled pitcher, and let the Blessed One know the time by messenger: “Honored One, the time has arrived. May the Blessed One know that the meal is ready.”¹⁰¹

2.318 At that time there lived in the great ocean two nāga kings named Kṛṣṇa and Gautama. They both thought, “Since the Blessed One is preaching the Dharma in the city of Sūrpāraka, let’s go to listen to the Dharma.” Then they both, along with five hundred nāga attendants, departed for the city of Sūrpāraka, creating five hundred rivers flowing toward the city. Since the buddhas, the blessed ones, have a watchful nature, the Blessed One thought, “If these two nāga kings, Kṛṣṇa and Gautama, come to the city of Sūrpāraka, they will ruin the country.” The Blessed One then said to the venerable Mahāmaudgalyāyana, [F.5.a] “Maudgalyāyana, accept the alms requiring haste by the Tathāgata. Why, Maudgalyāyana? Because there are five kinds of alms requiring haste.¹⁰² What are the five? The almsfood of temporary visitors, of those who are setting forth on a journey, of sick people, of those attending the sick, and of monks responsible for monastic property.”¹⁰³

2.319 In this situation, the Blessed One intended that the venerable Mahāmaudgalyāyana would be the monk who was responsible for monastic property.

2.320 The Blessed One soared up into the air from there, using his magical power. The two, the Blessed One and the venerable Mahāmaudgalyāyana, went to the nāga kings Kṛṣṇa and Gautama. When the Blessed One and the

venerable Mahāmaudgalyāyana had arrived, the Blessed One said, “Lords of nāgas, you should be attentive to the city of Sūrpāraka, and you should not destroy the country.”

2.321 “Honored One,” said the nāga kings, “we have come here with faith, because of which we never harm any beings, even ants, to say nothing of the people living in the city of Sūrpāraka.”

2.322 After that, the Blessed One preached the Dharma to the nāga kings Kṛṣṇa and Gautama, the hearing of which caused them to seek refuge in the Buddha, Dharma, and Saṅgha, and to accept the rules of training.

2.323 When the Blessed One had begun his meal, each nāga thought, “Ah, may the Blessed One drink my water!”

The Blessed One thought, “If I drink water from only one individual, it will disappoint the others. Therefore, I must devise a plan to drink the water of everyone.”

2.324 Then the Blessed One instructed the venerable Mahāmaudgalyāyana, “Maudgalyāyana, go and bring water from the very point where the five hundred rivers meet.”

2.325 “Certainly, O Honored One,” replied the venerable Mahāmaudgalyāyana, and he filled a bowl with water at the very point where the five hundred rivers met and returned to the Blessed One, bringing the water with him. When he arrived, the venerable Mahāmaudgalyāyana offered the bowl of water to the Blessed One, [F.5.b] and the Blessed One accepted the water and drank it.

2.326 The venerable Mahāmaudgalyāyana thought,¹⁰⁴ “The Blessed One once said,¹⁰⁵ ‘Monks, fathers and mothers do what is quite difficult to do because they nourish their children, raise them, bring them up, feed them, and teach them everything on the continent of Jambu. Even if a son should try to carry his parents, his mother on one shoulder and his father on the other, for a hundred years; if he should give them the earth’s jewels, pearls, lapis lazuli, glass, coral, silver, gold, agate, amber, ruby, and shells; or if he should put his parents in a position of power, the son cannot truly help or sufficiently repay his father and mother with such efforts. If a person motivates his parents to have complete faith, and leads them to, leads them to enter into, and leads them to stand safely in their faith when they do not have faith; if he motivates them to have completely good conduct when they have disordered conduct; if he motivates them to be completely generous when they are ungenerous; if he motivates them to have complete intelligence, and leads them to, leads them to enter into, and leads them to stand safely in their intelligence when they have disordered intelligence, he comes to truly

help and repay his father and mother with just such efforts.' Since I have not yet repaid my mother, now I will consider where my mother has been reborn."

2.327 When the venerable Mahāmaudgalyāyana considered this, he found that she had been reborn in the Marīcika world. Then he observed by whom she should be trained and found that it was the Blessed One. He thought, "Since I have come here from a distance, I will by all means tell this to the Blessed One." The venerable Mahāmaudgalyāyana said to the Blessed One, "Honored One, the Blessed One once said, 'Monks, fathers and mothers do what is quite difficult to do.' [F.6.a] My mother has been reborn in the Marīcika world and she is one who should be trained by the Blessed One. May the Blessed One have compassion and train her."

2.328 "Maudgalyāyana, by whose magical power shall we go there?" asked the Blessed One.

"By mine, Blessed One."

2.329 Then the Blessed One and the venerable Mahāmaudgalyāyana departed, stepping on the summit of Mount Sumeru, and arrived in the Marīcika world after seven days.

2.330 When she, Bhadrakanyā,¹⁰⁶ saw the venerable Mahāmaudgalyāyana from a distance, she was delighted, and she went to him and said, "Ah, I see my son after so long! Ah, I see my son after so long!"

2.331 Then a large crowd asked, "Sirs, how is this girl the mother of this mendicant who is so old?"

"Sirs," replied the venerable Mahāmaudgalyāyana, "this woman bore this body of mine. Thus, she is my mother."

2.332 The Blessed One knew Bhadrakanyā's thinking, proclivity, disposition, and nature, and preached the Dharma that was appropriate for her and that caused her to penetrate the four truths of the noble ones. When Bhadrakanyā had heard the Dharma, she leveled the twenty high peaks of the mountain chain of the false view of individuality with the vajra of knowledge and actualized the fruit of stream-entry. After she had seen the truths, she spoke an inspired utterance three times: "...you placed me among gods and humans." Again, she said:¹⁰⁷

2.333 "The terrible path to inferior states of existence,
With their many dangers, was closed by you.
The path to the heavens, with their excellent merits,
Was opened, and I found the path to nirvāṇa.

2.334 "Supported by you, I acquired the pure eye
That is extremely pure and free from fault. [F.6.b]
After obtaining the pacified state that pleases the noble ones,

I will cross over to the far shore beyond the ocean of suffering.

- 2.335 “O, you who are venerated by the gods and humans of this world,
Who is free from birth, old age, illness, and death,
Muni who is hard to see even should we be reborn a thousand times,
My encounter with you bore fruit right here and now.
- 2.336 “I am exalted, truly exalted. Since I seek refuge in the Blessed One, the
Dharma, and the community, may you accept me as a lay sister. From today
onward, I embrace my faith as one who seeks refuge throughout my life.
Blessed One and Mahāmaudgalyāyana, please assent to my offer of a meal
today.”
- 2.337 The Blessed One assented to Bhadrakanyā’s request by remaining silent,
and Bhadrakanyā understood the Blessed One’s assent. Then Bhadrakanyā
knew that the Blessed One and the venerable Mahāmaudgalyāyana had sat
down in comfort, and with her own hands she served and satisfied them
with a pure and fine meal. When she had, with her own hands, served and
satisfied them in a variety of ways with a pure and fine meal, knowing that
the Blessed One had finished his meal and washed his hands and his bowl,
she took a low seat and sat before the Blessed One in order to hear the
Dharma. The Blessed One then preached the Dharma to Bhadrakanyā. When
the venerable Mahāmaudgalyāyana had taken the Blessed One’s bowl and
washed it, the Blessed One said, “Maudgalyāyana, shall we go?”
- 2.338 “Blessed One, let us go.”
“By whose magical power?”
- 2.339 “The Blessed One’s, please.”
“Then think about the Jetavana.”
- 2.340 “Blessed One, have we already arrived there?”
“We have arrived, Maudgalyāyana.”
- 2.341 The venerable Mahāmaudgalyāyana was astonished and asked, “Blessed
One, what is the name of this magical power?”
“Maudgalyāyana, [F.7.a] it is called *manojavā* (“swift as thought”).”
- 2.342 “Honored One, I had not known that the Buddha’s magical power was so
profound. If I had known, I would never have turned my mind from the goal
of complete and supreme awakening, even if my body had broken into
pieces like grains of sesame. Now I am like firewood that has burned out,
and I have no more opportunity.”
- 2.343 All the monks, feeling doubtful, inquired of the Buddha, the Blessed One,
the one who severs all doubts, “Honored One, what karma did the venerable
Pūrṇa create that matured to cause his birth in a family that was rich and had

- great wealth and many possessions? What karma did he create, because of which he was born from a female slave's womb, went forth, abandoned all the defilements, and actualized the state of an arhat?"
- 2.344 "Monks," the Blessed One replied, "the actions were performed and accumulated by the monk Pūrṇa himself, accruing a heap of karma. The conditions have ripened, and they approach him like a flood, inevitably. Who else but Pūrṇa would experience the actions that he himself performed and accumulated? Monks, actions performed and accumulated do not mature in the earth element, the water element, the fire element, or the wind element, which are outside the body. Virtuous and nonvirtuous actions performed and accumulated like this mature in the aggregates, elements, and sense spheres.
- 2.345 "Even after hundreds of eons,
Actions are never lost.
When the time and conditions are right,
They bear fruit in embodied beings.
- 2.346 "Monks, once, in this fortunate eon, when people's lives were twenty thousand years long, there appeared in the world a teacher named Kāśyapa, who was a tathāgata, an arhat, a perfectly awakened one, perfect in knowledge and conduct, a sugata, world knowing, a supreme tamer of people to be tamed, a teacher of gods and humans, [F.7.b] a buddha, and a blessed one. He stayed near the city of Vārāṇasī.
- 2.347 "In the teachings of that buddha this Pūrṇa went forth, became well acquainted with the three divisions of the canon, and came to serve as the monk entrusted with the monastery's business according to the rules. After a little while, an arhat became responsible for monastic property. When he started to clean the monastery, a wind arose and blew the dust hither and thither. The arhat thought, 'I shall wait for a while until the wind has died down.'
- 2.348 "Then the monk entrusted with the monastery's business saw that the monastery was unclean; fiercely angry, he spoke harshly: 'Which son of a slave woman is responsible for monastic property?'
- 2.349 "The arhat thought, 'Since this person is angry, I shall wait for a while and make him understand later.' After the monk's anger subsided, the arhat went to him and asked, 'Do you know who I am?'
- " 'I do,' said the monk. 'You and I went forth in the teachings of the Perfectly Awakened One Kāśyapa.'
- 2.350 " 'That is true,' said the arhat, 'but I have finished what should be done by a mendicant. While I have been released from all bondage, you performed the action of speaking harshly because you remain bound by all bonds.

Confess your sin as a sin and hence the action will diminish, waste away, and disappear.’

2.351 “The monk confessed his sin as a sin. Hence, although he had been doomed to be born in hell and become the son of a female slave, he was not born in hell but was born in a female slave’s womb for five hundred lives. And now, in his last life, he was also born in a female slave’s womb.

2.352 “And because he had served the community, he was born into a family that was rich and had great wealth and many possessions. And because he was well acquainted with the aggregates, elements, [F.8.a] sense spheres, and dependent origination through recitation and repetition, he went forth in my teaching, abandoned all the defilements, and actualized the state of an arhat.

2.353 “ Therefore, monks, the maturation of entirely negative actions is entirely negative; the maturation of entirely positive actions is entirely positive; the maturation of those that are mixed is mixed. Therefore, monks, henceforth you should abandon entirely negative and mixed actions, and you should seek entirely positive actions. Monks, that is how you must train.”

2.354 Thus spoke the Blessed One, and the monks rejoiced in and praised what the Blessed One had said.

· VI. Agnidatta ·

· · A. The Story of the Two Nāga Kings and King Bimbisāra¹⁰⁸ · ·

2.355 The following took place in Rājagṛha.

2.356 At that time, there lived in Rājagṛha two nāga kings named Valguka and Giri. Because of their power, five hundred hot springs were always flowing, the fountains, lakes, and ponds never dried up, and the gods brought rain at the appropriate times. Therefore, the harvest was exceedingly abundant.

2.357 After the Blessed One had converted the two nāga kings Nanda and Upananda,¹⁰⁹ they both came every day from the terrace of Mount Sumeru to serve the Blessed One. The nāga kings Valguka and Giri thought, “While these nāga kings Nanda and Upananda come every day from the terrace of Mount Sumeru to serve the Blessed One, it is not good that we, living in this very place, do not serve the Blessed One. Therefore, let us serve the Blessed One, too.”

2.358 They went to the Blessed One, and when they had arrived, they bowed low until their foreheads touched the feet of the Blessed One, and then they sat down to one side. When they had sat down to one side, [F.8.b] the Blessed One preached the Dharma that was appropriate for them. After they had heard the Dharma, they sought refuge in the Buddha, Dharma, and

Saṅgha and accepted the rules of training. Once they had sought refuge in the Blessed One and accepted the rules of training, their bodies and the amount of food they needed for their bodies greatly increased. They both went to the Blessed One, and when they had arrived, they bowed low until their foreheads touched the feet of the Blessed One, and said, “Blessed One, when we sought refuge in the Blessed One and accepted the rules of training, our bodies and the amount of food we needed for our bodies greatly increased. Blessed One, if the Blessed One would authorize it, we will enter the great ocean.”

2.359 “Lords of nāgas,” replied the Blessed One, “since you are living in the land of the king, ask the king for permission.”

The two considered this and stayed there, saying, “The Blessed One means that he does not give us permission.”

2.360 The nāga kings Valguka and Giri were always dressed as gods if they went to see the Blessed One at night, and as householders if they went by day. Dressed as householders, they both served the Blessed One every day.

2.361 Whenever King Bimbisāra went to see the Blessed One, the king, who was proud of his status as a kṣatriya, always sent his retainer ahead, saying, “There must not be anyone who does not stand up when he sees me.” Once, he sent a retainer, saying, “Hey, go and see who is serving the Blessed One.”

2.362 The retainer went and saw two householders. He thought, “Since these two people are living in the land of His Majesty, why would they not stand up at the sight of His Majesty?” [F.9.a] He said to the king, “Your Majesty, there are two householders, and they are living in the very land of Your Majesty.”

2.363 King Bimbisāra thought, “Why would those two people not stand up at the sight of me? Therefore, I shall go.” Then he went to the Blessed One.

2.364 When the nāga kings Valguka and Giri saw King Bimbisāra, they asked the Blessed One, “Blessed One, if King Bimbisāra comes, to which should we show respect, the king or the Dharma?”

2.365 “Nāga kings, show respect to the Dharma,” replied the Blessed One. “Thus the buddhas, the blessed ones, also respected the true Dharma. The arhats also respected the Dharma.” He then spoke these verses:

2.366 “Those who were past buddhas,
Those who will be future buddhas,
And he who is the present Buddha
Conquer many sorrows.

2.367 “Those who have passed, those who will come, and he who is present
All respect the true Dharma.

This is the rule of the buddhas.

- 2.368 “Therefore, anyone here who wishes for their own benefit,
Who wishes for a great state for themselves,
Should remember the teachings of the Buddha
And show respect to the true Dharma.”¹¹⁰
- 2.369 The two did not stand up, and the king found this unbearable. He requested,
“May the Blessed One preach the Dharma.”
- 2.370 The Blessed One spoke these verses:

“With thoughts of anger, confusion,
And impiety
You cannot understand the true Dharma
Preached by the Perfectly Awakened One.
- 2.371 “One who has controlled his thoughts
Of wrath and carelessness,
And abandoned thoughts of torment here,
Can understand what is well preached.”¹¹¹
- 2.372 The king thought, “Because these two householders came, the Blessed One [F.9.b] interrupted my hearing of the Dharma.” He rose from his seat, bowed low until his forehead touched the Blessed One’s feet, and departed. When he had departed, he instructed his ministers, “Sirs, when those two householders depart from the presence of the Blessed One, order them both to leave my land.”
- 2.373 When they had both bowed low until their foreheads touched the Blessed One’s two feet and departed, the ministers ordered them, “This was uttered from His Majesty’s lips: ‘You two must not live in my land.’ ”
“Certainly,” they both answered.
- 2.374 The nāga kings then thought, “We both obtained without difficulty the very thing for which we had long hoped.” They then caused a great flood and entered a small valley. Then from the small valley they entered a large valley, from the large valley a small river, from the small river a large river, and from the large river the great ocean. When they entered the great ocean, their bodies and the amount of food they needed for their bodies again greatly increased.
- 2.375 Later, the five hundred hot springs and the fountains, lakes, and ponds in Rājagṛha became smaller, depleted, and dried up, and the gods did not bring rain at the appropriate times. Therefore, there was a very poor harvest, a famine, and fear, and it was difficult for beggars in the wilderness to find food. The king thought, “In this Rājagṛha there once lived the nāga kings

Giri and Valguka. Thanks to their power, five hundred hot springs were always flowing, the fountains, lakes, and ponds never dried up, the gods brought rain at the appropriate times, and therefore the harvest was abundant. But now the five hundred hot springs, fountains, lakes, and ponds have become smaller, depleted, and dried up, [F.10.a] and the gods have not brought rain at the appropriate times. Therefore, there has been a very poor harvest, a famine, and fear, and it is difficult for beggars in the wilderness to find food. Did the nāga kings Giri and Valguka die? Were they taken away by the king of birds, the garuḍa? Were they captured by a snake charmer? Perhaps they have run away frightened. Still, since the Buddha, the Blessed One, is omniscient, one who sees everything, I shall now ask the Blessed One this question.”

2.376 He went to the Blessed One, and when he arrived, he bowed low until his forehead touched the Blessed One’s feet, and then he sat down to one side. When he had sat down to one side, King Bimbisāra explained the matter in detail to the Blessed One.

2.377 “Great King,” said the Blessed One, “neither has died, nor have they been taken away by the king of birds, the garuḍa, nor been captured by a snake charmer, and they have not run away frightened. But you yourself, who are the king, banished them from your land.”

2.378 “Blessed One, I have never seen either of them, let alone banished them from my land.”

“Great King, I will remind you. Great King, do you remember banishing two householders from your land?”

2.379 “Blessed One, I remember that.”

“Those two people were the nāga kings Giri and Valguka.”

2.380 “Honored One, where are they now?”

“They have gone to the great ocean.”

2.381 “My land will be ruined!”

“Great King, beg the two of them for forgiveness,¹¹² and your land will not be ruined.”

2.382 “How should I beg them for forgiveness when they are in the great ocean?”

“On the eighth and fourteenth days of the month,¹¹³ they both come dressed as householders to bow low until their foreheads touch my feet. At that time, I will make a sign. Then you should beg them for forgiveness.”

2.383 “Blessed One, should I throw myself at their feet, [F.10.b] or should I not throw myself at their feet?”

“No, reach out your hand and say, ‘O nāga kings, forgive me,’ and you will be forgiven.”

- 2.384 The king was sitting patiently when the two nāga kings arrived. Just as they both came dressed as householders into the presence of the Blessed One, the king also came. And when the Blessed One made a sign, the king reached out his hand and said, “O you two nāga kings, please forgive me.”
- 2.385 “Great King, you are forgiven.”
 “If I am forgiven, please return.”
- 2.386 “Great King, since we sought refuge in the Blessed One and accepted the rules of training, our bodies and the amount of food we need for our bodies have increased. If we come here with our present body size, even the whole country of Magadha would not be able to accommodate us.”
- 2.387 “Then the country of Magadha will be ruined!”
 “It will not be ruined.”
- 2.388 “Why will it not?”
 “Have two palaces built for us and offer worship every six months, and we will make our attendants stay there and gather together at the time of worship.”
- 2.389 The king did as he had been told. The two nāga kings made their attendants stay there, and the nāga kings received his worship themselves.

.. B. The Quarrel between the Brahmin Agnidatta and the Citizens of Rājagṛha¹¹⁴ ..

- 2.390 Later, when their attendants were living in idleness, wicked nāgas took the opportunity to cause hail. In Rājagṛha, there was a brahmin who was familiar with a charm against hail, and he stopped the hail each time. The people living in the country of Magadha gave him an allotment.
- 2.391 There was another brahmin named Agnidatta in the southern region who was also familiar with a charm against hail. He heard that there was a country in the northern region named Powerful over which a king named Best Army ruled, that there was the residence of a nāga king named Sundara in that country, [F.11.a] and that there was a medicine that had great potency and surpassed any other medicine. He decided to go there in order to get the medicine. He departed and in due course he arrived at Rājagṛha, where he stayed in the residence of the first brahmin who had the charm against hail. Then, when it hailed a lot, the brahmin who had originally lived there was unable to stop the hail and, at a loss, was going in and out of the house again and again. The brahmin Agnidatta asked him,¹¹⁵ “Sir, why are you going in and out of the house again and again?”
- 2.392 “Because I cannot stop the great hail, my son,” said the first brahmin.
 “I shall stop it.”
 “That would be good, my son.”

- 2.393 Agnidatta placed a spell on some water and sprinkled the water, whereupon the cloud broke into a hundred pieces and dispersed. The brahmins and householders in Rājagṛha were very surprised and went to the brahmin's house, bringing gifts. "Sir," they said, "the people in Rājagṛha are rejoicing. Please accept our gifts."
- 2.394 "Why?"
"Because you stopped the great hail."
- 2.395 "I did not stop the hail," he told them, "this brahmin did."
They went to the brahmin Agnidatta and said, "O young brahmin, please remain here and we shall give you an allotment."
- 2.396 "In that case, I shall live here."
So, he lived there. He stopped the hail with the charm and for a while it never hailed. The brahmins and householders in Rājagṛha said to each other, "Sirs, since it does not hail thanks to our own merits, why should we give him an allotment?" They stopped giving the allotment.
- 2.397 The brahmin Agnidatta then stopped using his charm and went to the country of Powerful, and later it started to hail again. The people went to the brahmin who had originally lived there and asked him, "Sir, where is the young brahmin?"
- 2.398 He replied, "Since you did not treat him with respect, he has left."
"Sir, if he comes back, please let us know."
"I shall do so."
- 2.399 Agnidatta went in due course to King Best Army. Upon his arrival, he wished King Best Army victory [F.11.b] and long life and said, "Your Majesty, there is a nāga king named Sundara in your land, and there is a medicine named *immediate effect* in his residence. Your Majesty, please tell me where he is, and I will offer you a portion of the medicine."
- 2.400 "O brahmin," said the king, "since the nāga king Sundara is fierce, he will certainly defeat you."
"Your Majesty, for the time being I have the power of a charm and the power of medicine. If the continent of Jambu were to be filled with nāgas like the nāga king Sundara as densely as a thicket of sugarcane or a thicket of reeds, a single hair of mine would not be moved by the nāgas, much less so by the nāga king Sundara alone. By the way, is there any citizen of Your Majesty who is to be executed?"
- 2.401 "Yes, there is, brahmin."
"Your Majesty, please summon him here and make him tell me where the residence of the nāga king is."
- 2.402 The king then summoned the man and ordered him, "Hey, tell this brahmin where the residence of the nāga king Sundara is."

- 2.403 “Certainly, Your Majesty,” replied the man to the king, and he departed, guiding the brahmin. Then, after having traveled for some distance, the man halted and said to the brahmin, “Brahmin, do you see that green forest rising up over there?”
- 2.404 “Yes, I do.”
 “That is the residence of the nāga king Sundara.”
- 2.405 Agnidatta went there and bound the medicine called *immediate effect* in a bundle, brought it to the country of Powerful, and gave King Best Army his portion of the medicine. He arrived in due course at Rājagṛha and stayed at the house of the original brahmin. Then, when the brahmin had called together the brahmins and householders in Rājagṛha, they brought offerings and said, “O young brahmin, please remain here. We shall give you an allotment.”
- 2.406 Agnidatta replied, “Since you did not treat me with respect, I will not remain.”
 They started to insist that he stay, entreated him, made a promise, and provided him with sustenance.
- 2.407 Since people in the world desire prosperity and abhor decline, Agnidatta [F.12.a] took a wife from a family of equal rank, and he and she played, made love, and enjoyed themselves. Thus, a boy was born, and Agnidatta named his son Mountain. When the couple again played, made love, and enjoyed themselves, a girl was born, and Agnidatta named his daughter Hail. The name of the brahmin’s wife was Free from the Cycle. The name of his son’s wife was Lightning.¹¹⁶
- 2.408 Agnidatta thought, “What is the use of my stopping the hail each and every time? I will use a charm to block it for a long time.” Because he used a charm to block the hail for a long time, it did not hail.
- 2.409 The brahmins and householders in Rājagṛha said to each other, “Sirs, since it does not hail thanks to our own merits, why should we give him an allotment?” They stopped giving the allotment. The brahmin, out of jealousy, had not taught the words of the charm even to his son, and, attached to his life of ease, he had neither recited the charm nor kept the medicine dry, whereupon he forgot the words of the charm and found the medicine rotten because it had not been dried.
- 2.410 Agnidatta, who had once trusted the brahmins and the householders in Rājagṛha but again began to quarrel with them, visited the residences of non-Buddhist ascetics and the forests of ascetics here and there and asked them, “Sirs, is there any means to attain all that I want and seek?”
- 2.411 On those occasions, one said, “Enter into a fire”; another one said, “Take poison”; another one said, “Throw yourself from a cliff”; and another one said, “Tie a rope around your neck and hang yourself from the bough of a

- tree.” All of them thus taught a means of death, not a means of going forth.
- 2.412 He went to the Bamboo Grove and saw a monk [F.12.b] and asked him,
 “Noble one, is there any means to attain all that I want and seek?”
 “Go forth in the presence of the Blessed One,” said the monk.
- 2.413 “What will I do there?”
 “You should, throughout your life, lead the pure life and be engaged in
 dhyāna and recitation. If you attain omniscience in this present life, you will
 have arrived at the end of your suffering. On the other hand, should you die
 with your fetters remaining, you will attain all that you want and seek.”
- 2.414 “Noble one, if I cannot do that, is there any other means?”
 “Invite the community of monks headed by the Buddha and offer a meal.”
- 2.415 “Please tell me another way in case I cannot do that either.”
 “Invite the four great disciples who are like a wish-fulfilling vase,¹¹⁷ offer
 them a meal, and make an aspiration, and you will attain all that you want
 and seek.”
- 2.416 “Noble one, I can do that. I will.”
 He invited the four great disciples who are like a wish-fulfilling vase,
 offered them a meal, and made this aspiration: “May this root of merit cause
 Sundara to die and disappear from the state of a nāga and allow me be born
 there, and after that do harm to the people of Rājagṛha!”¹¹⁸
- 2.417 His wife asked him, “My dear, what aspiration did you make?”
 “I made an aspiration that this root of merit might cause Sundara to die
 and disappear from the state of a nāga and allow me to be born there, and
 after that do harm to the people of Rājagṛha.”
- 2.418 “Good. May I become your wife when you get your wish!”
 His son said, “May I become your son, too!”
- 2.419 His daughter said likewise, “May I become your daughter, too!”
 And his son’s wife said likewise, “May I become your son’s wife, too!”
- 2.420 When they entered an old house [F.13.a] and slept, rain fell from a cloud of
 five colors, and they were all killed, crushed by a falling wall. After the nāga
 Sundara had died, they were born there with sixty thousand attendant
 nāgas. The nāga who had been Agnidatta in his former life then became
 known as Sundara, too. His wife’s name became Free from the Cycle, his
 son’s name Mountain, his daughter’s name Hail, and his son’s wife’s name
 Lightning.
- 2.421 It is natural that male nāgas and female nāgas remember three things just
 after birth: where they died, where they were reborn, and by what action.
 The nāga observed that he had died in the human world. Where was he
 born? In the midst of nāgas. By what karma? By the force of an aspiration. For
 what purpose? For the purpose of doing harm to the people in Rājagṛha.

2.422 He asked himself, “Which causes greater suffering to people, doing harm to crops that have just sprung up, or to crops that have not yet sprung up?” He saw that doing harm to crops that have not yet sprung up would do less damage than doing harm to crops that have just sprung up. He ordered his attendants, “Sirs, now cause all the crops in the country of Magadha to grow with rain today.” They caused all the crops to grow. Then he, with his sixty thousand attendants, caused rain as thick as the shafts of a plough, which looked as if it would carry away everything down to the last straw. Because of this, the people said to each other, “This nāga carried away even the straw.” The nāga’s name thus became Apalāla (Without a Straw).

3.

CHAPTER THREE

3.1 Summary of Contents:¹¹⁹

Rājagṛha, Nālandā,

Veṇuṣaṣṭikā, Pāṭali Village,¹²⁰

The Ganges, Massed Cloud,¹²¹

Mahāpraṇāda, and Vaiśālī, which is the last.

· I. Rājagṛha ·

·· A. The Disaster of Rājagṛha and Its End ··

3.2 The Buddha, the Blessed One, was once staying in Kalandakanivāpa Bamboo Grove near Rājagṛha.

3.3 When Prince Ajātaśatru was enticed by Devadatta to kill his own father, who was a righteous Dharma king, and crown himself king, he began to perform a number of disrespectful acts toward the Blessed One [F.13.b] and set the elephant Dhanapālaka¹²² and a fierce dog on the Blessed One in order to kill him.

3.4 His mother, Vaidehī, told him, “My son, do not perform disrespectful acts toward the Blessed One. Since the buddhas, the blessed ones, are concerned about disrespectful acts, the Blessed One will leave Rājagṛha, which is bound to be a loss for us. Thanks to the Blessed One’s power, the people of the countries of Aṅga and Magadha have been rich and enjoyed themselves.”¹²³

3.5 In an agitated state of mind, he replied, “Will a country where the Blessed One is not staying become ruined and uninhabited?” All his mother’s attempts to stop him were in vain.

- 3.6 The Blessed One thought, “Since this Prince Ajātaśatru has performed a number of nonmeritorious acts, now is not a good time for me to establish him in rootless faith.¹²⁴ Therefore I shall go to Śrāvastī.” Thereupon the Blessed One, with the community of disciples, traveled toward Śrāvastī. In due course, he arrived in Śrāvastī and stayed in the Jetavana, in the Park of Anāthapiṇḍada near Śrāvastī.
- 3.7 Neighboring minor kings heard that since Ajātaśatru had performed disrespectful acts toward the Blessed One, the Blessed One had become concerned about such disrespectful acts, left Rājagṛha, and arrived in Śrāvastī. They thought, “For the time being, that sinful king, after having killed his father who was a righteous Dharma king, is not content and has performed disrespectful acts toward the Blessed One, who is venerated by gods, asuras, and humans. Since the buddhas, the blessed ones, are concerned about disrespectful acts, the Blessed One left Rājagṛha and arrived in Śrāvastī. Therefore, by whatever means, we shall dethrone him.”
- 3.8 They sent messengers to each other and unified their efforts, prepared an army consisting of four divisions, and set off for Rājagṛha with an elephant division, [F.14.a] a horse division, a chariot division, and an infantry division. They damaged the crops and camped around the city.
- 3.9 The nāga king Apalāla also damaged other crops by causing hail. Because the five hundred hot springs, fountains, lakes, and ponds had dried up, there was a famine. The rest of the water supply was polluted with poison by the neighboring minor kings. Then, as if throwing ash on the wound of Ajātaśatru, who could not bear his pain and was frightened, nonhuman beings took the opportunity to cause an epidemic, and then funeral biers jostled with one another. King Ajātaśatru, his mind confused by the hundreds of losses, was plunged into grief, resting his cheek on his hand. Vaidehī asked him, “My son, why are you plunged into grief?”
- 3.10 “Mother, I have suffered hundreds of losses.”
 “My son, did I not once tell you, ‘Do not perform disrespectful acts toward the Blessed One. [B26] Since the buddhas, the blessed ones, are concerned about disrespectful acts, the Blessed One will leave Rājagṛha, which is bound to be a loss for us’? That’s why!”
- 3.11 “Mother, what should I do about it?”
 “My son, beg the Blessed One for forgiveness.”
- 3.12 “Mother, I cannot go into the presence of the Blessed One.”
 “My son, have you not heard that the buddhas, the blessed ones, accept being cut by an adze and being anointed with sandal paste as the same, and have abandoned anger and attachment? If one cut the Blessed One’s arm with an adze and anointed his other arm with gośīrṣacandana, the Blessed One would feel neither attachment nor anger toward him.”

3.13 Then King Ajātaśatru, son of Vaidehī, [F.14.b] ordered a man, “Go now to the Blessed One. When you arrive, bow low on my behalf until your forehead touches the Blessed One’s feet, and ask if the Blessed One is free from trouble, free from illness, in good physical condition, healthy, without any trouble, and living in vigor and comfort. Then say, ‘Honored One, this is a message from Ajātaśatru, the king of Magadha, son of Vaidehī: “Honored One, though there is a bad son, there is no bad father. So, may the Blessed One have compassion and come to Rājagṛha. If the Blessed One does not come, the city of Rājagṛha will soon be uninhabited, retaining only its name.”’ ”

“Certainly, Your Majesty,” replied the man to Ajātaśatru, the king of Magadha, and departed.

3.14 The man in due course arrived in Śrāvastī and went to the Blessed One. When he arrived, he bowed low until his forehead touched the Blessed One’s feet, and then he sat down to one side. When he had sat down to one side, the man said to the Blessed One, “Honored One, King Ajātaśatru, son of Vaidehī, bows low until his forehead touches the Blessed One’s feet, and asks if the Blessed One is free from trouble, free from illness ... and living in vigor and comfort.”

“I hope you and Ajātaśatru, the king of Magadha, son of Vaidehī, are living in comfort, too.”

3.15 “Honored One, this is a message from Ajātaśatru, the king of Magadha, son of Vaidehī: ‘Honored One, though there is a bad son, there is no bad father. So, may the Blessed One have compassion and come to Rājagṛha. If the Blessed One does not come, the city of Rājagṛha will soon be uninhabited, retaining only its name.’ ”

3.16 The Blessed One assented to the man by remaining silent. Then the man, knowing that the Blessed One had assented by remaining silent, [F.15.a] departed from the Blessed One’s presence.

3.17 Thereafter the Blessed One stayed in Śrāvastī as long as he wished, and then traveled toward Rājagṛha with the community of disciples. In due course, he arrived in the country of Magadha.

3.18 By the power of the Blessed One, the gods who send wind dried up the waters that had been polluted with poison. The gods who bring rain filled the land with water of the eight good qualities. The gods brought rain. The gods who have faith in the Buddha expelled the nonhuman beings from Rājagṛha and the epidemic ceased. When the neighboring minor kings heard that the Blessed One had come, they ended their siege of the city and left. Merchants displayed their merchandise. Each craftsman began to work. Merchants and caravan leaders living in each country began to enter Rājagṛha bringing their merchandise. The harvest became abundant. The

great state of the Blessed One was proclaimed in wide streets, in small streets, at three-forked roads, and at crossroads. Non-Buddhist ascetics became timid. People were very pleased.

3.19 When Ajātaśatru, the king of Magadha, son of Vaidehī, heard that the Blessed One had come to the country of Magadha, he was pleased, he rejoiced, he was very pleased, he was highly pleased, and he felt happy. He instructed his ministers, “Sirs, today decorate the road for three and a half yojanas and beautify the cities for the sake of the Blessed One. In the whole city of Rājagṛha, remove the stones, pebbles, and gravel, sprinkle sandalwood water, and hang many silk tassels. Set out sweet-smelling censers [F.15.b] and set up parasols and banners. At various intervals make beautiful houses of flowers.”

3.20 “Certainly, Your Majesty,” replied the ministers to Ajātaśatru, the king of Magadha, son of Vaidehī, and they completed everything thoroughly.

3.21 Then Ajātaśatru, the king of Magadha, son of Vaidehī, with the majesty of a great king and the power of a great king, went to meet the Blessed One by himself along with his army of four divisions.

3.22 Then the Blessed One,¹²⁵ who was self-controlled and followed by a self-controlled assembly, who was calm and followed by a calm assembly, who was peaceful and followed by a peaceful assembly, who was excellently self-controlled and followed by an excellently self-controlled assembly, who was an arhat and followed by an assembly of arhats, who was free from desire and followed by an assembly free from desire, who was beautiful and followed by a beautiful assembly, like a bull surrounded by bullocks, like an elephant surrounded by young elephants, like a lion surrounded by a pride of beasts, like a king of haṃsas surrounded by a flock of haṃsas, like a garuḍa surrounded by a flock of birds, like a brahmin surrounded by a group of his disciples, like an excellent physician surrounded by a group of patients, like a hero surrounded by a group of soldiers, like a guide surrounded by a group of visitors, like a caravan leader surrounded by a group of merchants, like a guild head surrounded by his kinsmen, like a minor king surrounded by a group of his ministers, like a wheel-turning king surrounded by his thousand sons, like the moon surrounded by the group of lunar mansions, like the sun surrounded by a thousand lights, like Dhṛtarāṣṭra surrounded by a group of gandharvas, like Virūḍhaka surrounded by a group of kumbhāṇḍas, like Virūpākṣa surrounded by a group of nāgas, like Vaiśravaṇa surrounded by a group of yakṣas, like Vemacitra surrounded by a group of asuras, like Śakra surrounded by the group of Thirty-Three Gods, [F.16.a] like Brahmā surrounded by a group of gods attendant on Brahmā, like the immovable ocean, like a rain cloud, like the best of elephants free from rutting, exhibiting an undisturbed manner

and behavior because his senses were completely restrained, fully ornamented with the thirty-two marks of a great man, illuminated by the eighty minor marks, ornamented with a fathom-wide halo, beautiful like a moving mountain of jewels with a radiance surpassing a thousand suns, and having the ten powers, four types of self-confidence, three unshared applications of mindfulness, and great compassion, arrived at the city of Rājagṛha followed by a large community of monks, Ajātaśatru the king of Magadha and son of Vaidehī, and hundreds of thousands of gods.

3.23 At the moment the Blessed One entered Rājagṛha and, with a specific intention, placed his right foot on the threshold of the city gate, the great earth quaked in six ways. This great earth quaked, quaked furiously, and quaked absolutely furiously. It roared, roared furiously, and roared absolutely furiously. When the eastern side rose, the western side sank. When the western side rose, the eastern side sank. When the southern side rose, the northern side sank. When the northern side rose, the southern side sank. When the periphery rose, the middle sank. When the middle rose, the periphery sank. This whole world, along with the interstices between the worlds, was illuminated by a huge light. Gods beat drums in the air. Gods in the sky scattered divine flowers such as utpala, padma, kumuda, and puṇḍarīka; agarū powder, tagara powder, and powder from the tamāla leaf; divine mandārava flowers; [F.16.b] and garments. When the Blessed One came to the city, these wonders occurred. In addition, narrow places became wide, low places rose, and high places sank; elephants roared, horses roared, and bulls also roared; various musical instruments in houses sounded of their own accord without being struck; blind people could see, deaf people could hear, mute people could speak, and those who had other imperfect faculties gained the perfection of each faculty; and the drunk became sober, those who had taken poison recovered from the effect of the poison, those who were angry with each other became friendly, pregnant women bore their children safely, those who had been confined in prison were freed, and those who lacked property obtained property.

3.24 Having seen such prosperity, a lay brother spoke this verse:

“In the country where the Lord of the World appears,
There are no crop failures, epidemics, or external attacks,
The gods bring rain, people make merit,
And hundreds of wonders occur there.”

3.25 Thereupon the Blessed One entered Rājagṛha and relieved the people. He then left Rājagṛha and entered the Bamboo Grove.

- 3.26 Then Ajātaśatru, the king of Magadha, son of Vaidehī, went to the Blessed One. When he arrived, he bowed low until his forehead touched the Blessed One's feet, and then he sat down to one side. When he had sat down to one side, the Blessed One, through talk consistent with the Dharma, instructed, inspired, encouraged, and delighted Ajātaśatru, the king of Magadha, son of Vaidehī, [F.17.a] and was then silent. Ajātaśatru, the king of Magadha, son of Vaidehī, then praised and rejoiced in the words of the Blessed One. He rose from his seat, draped his upper robe over one shoulder, made the gesture of supplication to the Blessed One, and said to the Blessed One, "May the Blessed One together with the community of monks assent to my offer of the requisites for three months, namely, robes, almsfood, bedding and seats, and medicines for the sick."
- 3.27 The Blessed One gave his assent to Ajātaśatru, the king of Magadha, son of Vaidehī, by remaining silent. Then Ajātaśatru, the king of Magadha, son of Vaidehī, knowing that the Blessed One had assented by remaining silent, bowed low until his forehead touched the Blessed One's feet, rose from his seat, and departed. The Blessed One with the community of monks was then provided by Ajātaśatru, the king of Magadha, son of Vaidehī, with the requisites, namely, robes, almsfood, bedding and seats, and medicines for the sick, for three months.

.. B. The Epidemic in Vaiśālī¹²⁶ ..

- 3.28 After that, the epidemic was eradicated by the gods who had faith in the Buddha; it left Rājagṛha but appeared in a place named Guṇḍika. When it entered Vaiśālī, the people of Vaiśālī suffered from the epidemic and funeral biers jostled one another.
- 3.29 There was a brahmin in Vaiśālī named Tomara, who was the chief priest of the country. In a dream, a god living in Vaiśālī said:
- 3.30 "If the Blessed One, the supreme tamer of people to be tamed,
The joy of the lineage of the Śākyaans,
Comes to Vaiśālī, [F.17.b]
Harm will cease."
- 3.31 After the night had passed, Tomara said to the people of the Licchavi clan in Vaiśālī, "Sirs, I dreamed such-and-such a dream."
- 3.32 "Sirs, what should we do about it?" they wondered. "Whom shall we send as a messenger to the Blessed One?" They conferred with each other and said, "This chief priest Tomara is himself capable in everything and he loves us. We shall send him." They said to him, "Go to the Blessed One. When you have arrived, bow low on our behalf until your forehead touches the Blessed

- One's feet, and then ask if the Blessed One is free from trouble, free from illness Then say, 'Honored One, this is a message from the people of Vaiśālī: "May the Blessed One come to Vaiśālī. If the Blessed One does not come to Vaiśālī, Vaiśālī will soon be uninhabited, retaining only its name.' "
- 3.33 "Sirs," he said, "since Ajātaśatru, the king of Magadha, son of Vaidehī, has sought to do harm to you and been your enemy for many years, I am afraid he may do harm to me."
- 3.34 They answered with this verse:
- "Even at a time of war against another country,
It is said that messengers are not killed.
Needless to say, nobody will kill you,
Because you are a messenger to the Victor."
- 3.35 Thereupon the chief priest Tomara performed various rituals that bring good fortune, blessings, and well-being, and in due course arrived in Rājagṛha. After he was fully rested, he went to the Blessed One. When he arrived, face to face with the Blessed One, he made plenty of pleasant and joyful conversation, and then sat down to one side. When he had sat down to one side, the chief priest Tomara [F.18.a] said to the Blessed One, "O Gautama, the people of Vaiśālī bow low until their foreheads touch the Blessed One's feet, and ask if the Blessed One is free from trouble, free from illness, in good physical condition, healthy, having no trouble, and living in vigor and comfort."
- 3.36 "Tomara, I hope you and the people of Vaiśālī are living in comfort, too."
"O Gautama, this is a message from the people of Vaiśālī: 'May the Blessed One come to Vaiśālī. If the Blessed One does not come to Vaiśālī, Vaiśālī will soon be uninhabited, retaining only its name.' "
- 3.37 "Tomara," replied the Blessed One, "together with the community of disciples, I am being provided with all the requisites for three months by Ajātaśatru, the king of Magadha, son of Vaidehī. So, ask the king for permission. If the king permits it, I shall go as you have asked."
- 3.38 Tomara sent a message to the people of Vaiśālī that the Blessed One had spoken thus. The people of Vaiśālī returned a message: "Then you should go to Ajātaśatru, the king of Magadha, son of Vaidehī. When you arrive, ask on our behalf if Ajātaśatru, the king of Magadha, son of Vaidehī is free from trouble, free from illness, in good physical condition, healthy, having no trouble, and living in vigor and comfort. Then say this: 'Your Majesty, please permit the Blessed One to come to Vaiśālī. If Your Majesty does not permit it, Vaiśālī will soon be uninhabited, retaining only its name.' "

- 3.39 Then the chief priest Tomara asked himself, "Should I first contact the king, or his ministers?" [F.18.b] He thought, "Some people say, 'Do not make contact directly. You should contact those who help you contact the person.' In short, I should contact the ministers."
- 3.40 And so he did try to contact the ministers. The ministers then inquired of him, "O Chief Priest, for what business have you come?"
- "Sirs," he replied, "I came to ask His Majesty a favor for the Blessed One. Please help me."
- "Certainly. Come when we call you," they said.
- 3.41 Thereupon they found an appropriate time and called him. The chief priest Tomara then went to Ajātaśatru, the king of Magadha, son of Vaidehī. When he arrived, he wished Ajātaśatru, the king of Magadha, son of Vaidehī, victory and long life and sat to one side. When he had sat to one side, the chief priest Tomara said to Ajātaśatru, the king of Magadha, son of Vaidehī, "Your Majesty, the people of Vaiśālī ask whether Your Majesty is free from trouble . . ."
- 3.42 "Tomara, I hope you and the people of Vaiśālī are living in comfort, too."
- "Your Majesty, this is a message from the people of Vaiśālī: 'Your Majesty, please permit the Blessed One to come to Vaiśālī. If Your Majesty does not permit it, Vaiśālī will soon be uninhabited, retaining only its name.'"
- 3.43 "Tomara," said the king, "I have long thought, 'Oh, why shouldn't the land of Vaiśālī become uninhabited?' If the land of Vaiśālī becomes uninhabited, it will happen that I obtain without difficulty the very thing for which I have hoped."
- 3.44 When the king had spoken thus, Tomara departed. The ministers [F.19.a] said, "Your Majesty, does the Blessed One abandon any living being?"
- "No, sirs, he does not."
- 3.45 "Then Your Majesty is performing a disrespectful act toward the Blessed One. Whether Your Majesty permits the Blessed One or not, the Blessed One will go out of compassion for the beings in Vaiśālī."
- "Sirs, I did not know that," said the king. "Call Tomara back, then."
- 3.46 They called Tomara back and the king said to him, "Tomara, I promise I will permit the Blessed One to go. I will permit this if the people of Vaiśālī venerate and serve the Blessed One as I do."
- Tomara then sent a message to the people of Vaiśālī: "The king has spoken thus."
- 3.47 The people said, "While the king has venerated and served the Blessed One only by himself, why would we, who are many, not do so?" They sent a message back: "Ask the Blessed One to come, and we will venerate and serve the Blessed One as a noble one more beautifully than the king did." Tomara then informed the king of this.

- 3.48 Thereupon Ajātaśatru, the king of Magadha, son of Vaidehī, went to the Blessed One. When he arrived, he bowed low until his forehead touched the Blessed One's feet, and then he sat down to one side. When he had sat down to one side, Ajātaśatru, the king of Magadha, son of Vaidehī, said to the Blessed One, "Honored One, I wish to provide the Blessed One together with the community of monks with the requisites, namely, robes, almsfood, bedding and seats, and medicines for the sick, throughout my life, [F.19.b] but the Blessed One will not permit it out of compassion for other beings. May the Blessed One then assent to my offer of a meal."
- 3.49 The Blessed One assented to Ajātaśatru, the king of Magadha, son of Vaidehī, by remaining silent. Ajātaśatru, the king of Magadha, son of Vaidehī, knowing that the Blessed One had assented by remaining silent, rose from his seat, bowed low until his forehead touched the Blessed One's feet, and departed.
- 3.50 Thereupon¹²⁷ Ajātaśatru, the king of Magadha, son of Vaidehī, prepared a pure and fine meal during the night. The next morning he let the Blessed One know the time by messenger: "Honored One, the time has arrived. May the Blessed One know that the meal is ready."
- 3.51 Knowing that the Blessed One had finished his meal and washed his hands and his bowl, the king held a golden pitcher and asked the Blessed One a favor: "Honored One, the Blessed One has converted a lot of wicked nāgas and wicked yakṣas. Honored One, this nāga king Apalāla has, for a long time, been hostile toward us who are not hostile, adversarial toward us who are not adversarial, and injurious to us who have not been injurious, and he wasted our crops that had just grown. May the Blessed One have compassion and excellently convert the nāga king Apalāla."¹²⁸
- 3.52 The Blessed One assented to Ajātaśatru, the king of Magadha, son of Vaidehī, by remaining silent. Thereupon the Blessed One assigned the rewards of the offerings to Ajātaśatru, the king of Magadha, son of Vaidehī, and departed. When he arrived at the monastery, the Blessed One sat on the seat prepared for him in front of the community of monks. When he had sat down, the Blessed One said to the venerable Ānanda,¹²⁹ "Ānanda, let us go to convert the nāga king [F.20.a] Apalāla in the northern region. There are five advantages of the northern region. What are the five? There are abundant flowers; there are abundant fruits; there is abundant water; there is sufficient almsfood; and there are honest people."¹³⁰ When he had said this, the Blessed One entered the monastery to go into seclusion.
- 3.53 Thereupon Ajātaśatru, the king of Magadha, son of Vaidehī, ordered that the road from Rājagṛha to the Ganges and the cities in the country of Magadha all be cleaned: all the stones, pebbles, and gravel be removed; sandalwood water be sprinkled; sweet-smelling censers be set out; many silk

tassels be hung; and at various intervals beautiful houses made of flowers be prepared. The people of the Licchavi clan in Vaiśālī had the road from the Ganges to Vaiśālī and the cities cleaned more beautifully than he did.

3.54 Then in the evening the Blessed One arose from his seclusion and said to the venerable Ānanda, “Ānanda, let us go to Nālandā.”

“Certainly, O Honored One,” replied the venerable Ānanda to the Blessed One.

. II. Nālandā¹³¹ .

3.55 Thereupon the Blessed One, traveling through the country of Magadha, arrived in Nālandā, and stayed in a mango forest named Prāvārika near Nālandā.

3.56 At that time, there lived a wandering mendicant named Reed Merchant, who was old, aged, elderly—a hundred and twenty years old. He was treated with honor, looked up to, esteemed, venerated, and paid homage to as a worthy man. Now, a god who had once been a friend, companion, relative, and relation of the wandering mendicant Reed Merchant thought, “If I say to the wandering mendicant Reed Merchant, [F.20.b] ‘O ṛṣi, lead now the pure life in the presence of the Blessed One,’ he will never listen to me. Now I will go to him and make him ponder some questions.”

3.57 The god then went to the wandering mendicant Reed Merchant. When he arrived, he said to the wandering mendicant Reed Merchant, “O ṛṣi, now accept and ponder these questions from me: How should you recognize a person who pretends to be a friend while he is not in fact a friend? How should you know a friend who loves you as much as himself? For the sake of what should you enter into renunciation? How should you attain freedom from illness? O ṛṣi, hold these questions in your mind, and if someone answers them and thereby pleases you, you should lead the pure life in the presence of that person.” He then disappeared from there.

3.58 Then the wandering mendicant Reed Merchant, having accepted and pondered the questions from the god, went to Pūraṇa Kāśyapa. When he arrived, he considered the questions in his mind in front of Pūraṇa Kāśyapa: “How should I recognize a person who pretends to be a friend while he is not in fact a friend? . . . How should I attain freedom from illness?” Pūraṇa Kāśyapa did not know or understand the questions being considered in the mendicant’s mind, let alone answer them. Then the wandering mendicant Reed Merchant thought, “Pūraṇa Kāśyapa did not know or understand the questions considered in my mind, let alone answer them.”

- 3.59 He went to Maskarī Gośālīputra, Saṃjayī Vairāṭṭīputra, Ajita Keśakambala, and Nirgrantha Jñātiputra. When he arrived, he considered the questions in his mind in front of Nirgrantha Jñātiputra: [F.21.a] “How should I recognize a person who pretends to be a friend while he is not in fact a friend?” He thought, “Nirgrantha Jñātiputra did not know or understand the questions considered in my mind, let alone answer them, either.”
- 3.60 Then the wandering mendicant Reed Merchant thought, “What is the use of my going forth under one who cannot answer the questions being considered in my mind? Since my kinsmen have many possessions, I shall now stay at home, enjoy the objects of desire, give donations, and make merit.” Yet this idea also occurred to him: “Now I shall go to the śramaṇa Gautama.”
- 3.61 When he had departed, he again thought, “For the time being, Pūraṇa Kāśyapa ... and Nirgrantha Jñātiputra, who are aged śramaṇas and brahmins, did not know or understand the questions being considered in my mind. Needless to say, the śramaṇa Gautama, who is younger and has only recently gone forth, will not either.”
- 3.62 When he had started to turn back, he again thought, “I have heard from my teachers of conduct, who were old, aged, and elderly, former wandering mendicants, that one should not despise a young monk, one should not slight a young monk, since even a young monk can become one who has great force and great power.”¹³²
- 3.63 He then went to the Blessed One. When he arrived, he considered the questions in his mind in front of the Blessed One: “How should I recognize a person who pretends to be a friend while he is not in fact a friend? How should I attain freedom from illness?”
- 3.64 The Blessed One, knowing the wandering mendicant Reed Merchant’s mind with his own mind, [F.21.b] then at that time spoke these verses:¹³³
- 3.65 “One who, condemning his friend in the presence of other people,
Says, ‘He exhausted me,’
And acts with regard to high and low status,
Should be known not to be your friend.
- 3.66 “One who, speaking untrue words
To his friends,
Does not do what he has said
Is also well known by the wise.
- 3.67 “You should know that such a person is a person who pretends to be a friend while he is not in fact a friend. How should you know a friend who loves you as much as himself?

- 3.68 “One who is always shrewd
And watching opportunistically is not your friend.
In this world, one whose mind is equal to yours,
And who is never separated from you by others, is your friend.
- 3.69 “You should know such a person is a friend who loves you as much as himself. For the sake of what should you enter into renunciation?
- 3.70 “To be one who, abandoning completely that to which he had been attached,
Sees the fruits of acts
And meditates on peace,
Which causes pleasure and leads to an exalted status.
- 3.71 “You should meditate, seeking it. How should you attain freedom from illness?
- 3.72 “One who, knowing the taste of
Complete solitude and the taste of peace,
Savors the joy of the Dharma
Becomes one free from illness and sin.
- 3.73 “You will attain freedom from illness in such a way.”
- 3.74 Then the wandering mendicant Reed Merchant thought, “My mind was known by the śramaṇa Gautama’s mind.” He said to the Blessed One, “Gautama, I wish to go forth and be ordained a monk in the well-taught Dharma and Vinaya. Blessed One, I will lead the pure life in the presence of the śramaṇa Gautama.”
- 3.75 The wandering mendicant Reed Merchant went forth and was ordained a monk in the well-taught Dharma and Vinaya. After having thus gone forth, the venerable ... became an arhat whose mind had been completely liberated.¹³⁴ [F.22.a]
- 3.76 Thereupon the Blessed One said to the venerable Ānanda, “Ānanda, let us go to Pāṭali Village.”
“Certainly, O Honored One,” replied the venerable Ānanda to the Blessed One.

· III. Veṇuyaṣṭikā¹³⁵ ·

- 3.77 Thereupon the Blessed One, together with the community of monks, stayed overnight at Veṇuyaṣṭikā, which was a residence of the king. Then the Blessed One said to the monks, “Monks, you and I have transmigrated through this difficult course because we did not know, see, comprehend, or realize the four truths of the noble ones. What are the four? You and I have

transmigrated ... because we did not know, see ... the truth of the noble ones that is suffering. You and I have transmigrated ... because we did not know, see ... the truths of the noble ones that are the origination of suffering, the cessation of suffering,¹³⁶ and the path to the cessation of suffering. Since I have cut off desire for existence through reflecting on and comprehending the truth of the noble ones that is suffering, my births have been exhausted and now I will have no further existence. Since I have cut off desire for existence through reflecting on and comprehending the truths of the noble ones that are the origination of suffering, the cessation of suffering, and the path to the cessation of suffering, my births have been exhausted and now I have no further existence.”

3.78 Thus said the Blessed One. Thus said the Sugata. Thus said the Teacher.

“You and I have transmigrated
Through this difficult course
Because we did not see
The four truths of the noble ones as they are.

3.79 “Having seen those truths,
I cut off desire for existence
And my births were exhausted. [F.22.b]
Now I will have no further lives.”

3.80 Thus spoke the Blessed One, and the monks rejoiced in and praised what the Blessed One had said.

· IV. Pāṭali Village ·

· · A. The Sermon at Pāṭali Village · ·

3.81 Thereupon¹³⁷ the Blessed One said to the venerable Ānanda, “Ānanda, let us go to Pāṭali Village.”

“Certainly, O Honored One,” replied the venerable Ānanda to the Blessed One.

3.82 The Blessed One, traveling through the country of Magadha, then arrived in Pāṭali Village. He stayed at the Pāṭalaka Shrine in Pāṭali Village.

3.83 When the brahmins and householders in Pāṭali Village heard that the Blessed One, traveling through the country of Magadha, had arrived in Pāṭali Village and was staying at the Pāṭalaka Shrine, they met together, flocked together, left Pāṭali Village, and went to the Blessed One. When they had arrived, they bowed low until their foreheads touched the Blessed One’s feet, and then they sat down to one side. When they had sat down to one

side, the Blessed One said to the brahmins and householders in Pāṭali Village,¹³⁸ “Brahmins and householders, these five are the faults of being careless. What are the five?

3.84 “Brahmins and householders, because of living carelessly, you will lose many possessions. Brahmins and householders, it is the first fault of being careless that, because of living carelessly, you will lose many possessions.

3.85 “Brahmins and householders, because of living carelessly, also your sinfulness, infamy, and bad name and reputation will be known in all directions. Brahmins and householders, [F.23.a] it is the second fault of being careless that, because of living carelessly, your sinfulness, infamy, and bad name and reputation will be known in all directions.

3.86 “Brahmins and householders, because of living carelessly, also to whatever assemblies you go, namely, to an assembly of kṣatriyas, to an assembly of brahmins, to an assembly of householders, or to an assembly of śramaṇas, you will go to the assembly being nervous, unhappy, and frightened. Brahmins and householders, it is the third fault of being careless that, because of living carelessly, to whatever assemblies you go ... being ... frightened.

3.87 “Brahmins and householders, because of living carelessly, also you will die full of regret. Brahmins and householders, it is the fourth fault of being careless that, because of living carelessly, you will die full of regret.

3.88 “Brahmins and householders, because of living carelessly, also after dying in a certain body you will descend to the inferior states, inferior modes of existence, and be born in hell. Brahmins and householders, it is the fifth fault of being careless that, because of living carelessly, after dying in a certain body you will descend to inferior states, inferior modes of existence, and be born in hell.

3.89 “Brahmins and householders, these five are the benefits of being careful. What are the five?

“Brahmins and householders, because of living carefully, you will not lose many possessions. [F.23.b] Brahmins and householders, it is the first benefit of being careful that, because of living carefully, you will not lose many possessions.

3.90 “Brahmins and householders, because of living carefully, also your goodness, fame, and good name and reputation will be known in all directions. Brahmins and householders, it is the second benefit of being careful that, because of living carefully, your goodness, fame, and good name and reputation will be known in all directions.

3.91 “Brahmins and householders, because of living carefully, also to whatever assemblies you go, namely, to an assembly of kṣatriyas, to an assembly of brahmins, to an assembly of householders, or to an assembly of śramaṇas,

- you will go to the assembly not nervous but happy and unafraid. Brahmins and householders, it is the third benefit of being careful that, because of living carefully, to whatever assemblies you go ... and unafraid.
- 3.92 “Brahmins and householders, because of living carefully, also you will die without regret. Brahmins and householders, it is the fourth benefit of being careful that, because of living carefully, you will die without regret.
- 3.93 “Brahmins and householders, because of living carefully, also you will ascend from a certain body and be born among the gods in the heavens. Brahmins and householders, it is the fifth benefit of being careful that, because of living carefully, you will ascend from a certain body and [F.24.a] be born among the gods in the heavens.”
- 3.94 Thereupon the brahmins and householders in Pāṭali Village rose from their seats, draped their upper robes over one shoulder, made the gesture of supplication to the Blessed One, and said to the Blessed One, “O Blessed One, please spend the night in our residence.”
- 3.95 The Blessed One assented to the brahmins and householders in Pāṭali Village by remaining silent. Then the brahmins and householders in Pāṭali Village, knowing that the Blessed One had assented by remaining silent, bowed low until their foreheads touched the Blessed One’s feet, and departed from the Blessed One’s presence.

· · B. The Donation by the Brahmin Varśākāra · ·

- 3.96 The brahmin Varśākāra, chief minister of Magadha, heard that the śramaṇa Gautama, traveling through the country of Magadha, had arrived in Pāṭali Village and was staying at the Pāṭalaka Shrine in Pāṭali Village, and that the brahmins and householders in Pāṭali Village were serving him. Upon hearing this,¹³⁹ he left Pāṭali Village riding an entirely white chariot pulled by mares, carrying a golden water jar with a handle, and surrounded and followed by young brahmins, and he went to see and serve the Blessed One. Having gone as far as he could go by vehicle, he alighted from the vehicle, entered the park on foot, and went to the Blessed One. When he arrived, face to face with the Blessed One, he made plenty of pleasant and joyful conversation, and then sat down to one side. When the brahmin had sat down to one side, the Blessed One, [F.24.b] through talk consistent with the Dharma, instructed, inspired, encouraged, and delighted the brahmin Varśākāra, chief minister of Magadha. After he had instructed, inspired, encouraged, and delighted him in a variety of ways through talk consistent with the Dharma, the Blessed One remained silent. The brahmin Varśākāra, chief minister of Magadha, then rose from his seat, draped his upper robe

over one shoulder, made the gesture of supplication to the Blessed One, and said to the Blessed One, “May the Blessed One Gautama with the community of monks assent to my offer of a meal at my house tomorrow.”

3.97 The Blessed One assented to the brahmin Varśākāra, chief minister of Magadha, by remaining silent. Then the brahmin Varśākāra, chief minister of Magadha, knowing that the Blessed One had assented by remaining silent, departed from the Blessed One’s presence.

3.98 Thereupon the Blessed One, knowing it was not long after the brahmin Varśākāra, chief minister of Magadha, had departed, went to the residence. When he arrived, he washed his feet outside the residence, entered, sat on the prepared seat, stretched his back, and focused his mind on a point in front of himself. While the Blessed One was dwelling for the day in the residence, he saw with his divine sight, which is pure and surpasses that of humans, gods of great power covering the ground in Pāṭali Village.¹⁴⁰ Upon seeing this, he arose in the evening from his seclusion, left the residence, and sat [F.25.a] on the seat prepared for him in front of the community of monks in the shade of the residence. After he had sat down, the Blessed One said to the venerable Ānanda, “Ānanda, who have you heard is going to build a city in Pāṭali Village?”

“Honored One, I have heard that it is the brahmin Varśākāra, chief minister of Magadha.”

3.99 “Good, good, Ānanda! Ānanda, the brahmin Varśākāra, chief minister of Magadha, is wise as if he had consulted the Thirty-Three Gods. Ānanda, when I was dwelling for the day in the residence here, I saw with my divine sight, which is pure and surpasses that of humans, gods of great power covering the ground in Pāṭali Village. Ānanda, wherever gods of great power cover the ground, people of great power intend to live. Wherever gods of middling and average power cover the ground, people of middling and average power intend to live. Ānanda, because in this place gods of great power are covering the ground, people of great power will intend to live in this place. Ānanda, this city of Pāṭaliputra will be the best of places for trading as long as there are noble dwelling places and noble conduct. However, Ānanda, you should know that there will be three types of danger here, namely, the dangers of fire, water, and civil war.”¹⁴¹

3.100 Thereupon the brahmin Varśākāra, chief minister of Magadha, prepared a pure and fine meal during the night Knowing that the Blessed One had finished his meal and washed his hands and his bowl, the brahmin held a golden pitcher, [F.25.b] sat down in front of the Blessed One, and asked a favor: “O Gautama, please assign the outcome of the merits, the outcome of

the virtue, and the roots of happiness that will be generated from this offering to the gods living in Pāṭali for the sake of their everlasting prosperity, benefit, and happiness.”

3.101 The Blessed One then spoke these verses:¹⁴²

“One who has faith
And venerates the gods
Practices as the Teacher taught,
And he is praised by the buddhas.

3.102 “One who is wise and attentive should,
Where he prepares his residence,
Offer a meal to a virtuous one
And thereupon assign the rewards of the offering to the gods.

3.103 “Such people will be respected due to their respect
And venerated due to their veneration.
Then the gods will love him
Just as a mother loves a son born from her own womb.
One who is loved by the gods
Will see happiness.”

3.104 Thereupon the Blessed One, having instructed, inspired, encouraged, and delighted the brahmin Varśākāra, chief minister of Magadha, through talk consistent with the Dharma, rose from his seat and departed.

3.105 The brahmin Varśākāra, chief minister of Magadha, then relinquished all the leftovers of the meal and followed the Blessed One. He thought to himself, “I will name the gate of Pāṭali Village through which the Blessed One Gautama leaves ‘Gautama Gate.’ And I will also name the ford where he crosses the Ganges ‘Gautama Ford.’ ”

3.106 The Blessed One, knowing the mind of the brahmin Varśākāra, chief minister of Magadha, with his own mind, went through Pāṭali Village [F.26.a] to the north and arrived where the Ganges was located.

· · C. The Donation of Parasols · ·

3.107 Then King Ajātaśatru, son of Vaidehī, thought, “Now, I am the very person who must make an effort to venerate the Blessed One.” With this thought in mind, he had five hundred parasols, each of which had a hundred spokes, raised over the Blessed One’s head.

3.108 The people of the Licchavi clan in Vaiśālī thought, “If this King Ajātaśatru, son of Vaidehī, makes an effort to venerate the Blessed One more and more, why should we not make an effort, too?” They also had five hundred parasols, each of which had a hundred spokes, raised over the Blessed One’s head.

3.109 The nāgas thought, “If these humans make such an effort to venerate the Blessed One more and more, why should we not make an effort, too, even though we nāgas are ones whose bodies are inferior?”¹⁴³ They also had five hundred parasols, each of which had a hundred spokes, raised over the Blessed One’s head.

3.110 The gods attendant on the Four Great Kings thought, “If these humans, who do not understand merit, make such an effort to venerate the Blessed One more and more, why shouldn’t we, who do understand merit, make an effort, too?” They also had five hundred parasols, each of which had a hundred spokes, raised over the Blessed One’s head.

3.111 The Thirty-Three Gods thought, “If these gods and humans make such an effort to venerate the Blessed One more and more, why should we not make an effort, too?” They also had five hundred parasols, each of which had a hundred spokes, raised over the Blessed One’s head.

3.112 The Blessed One thought, [F.26.b] “I will exercise my magical powers so that they greatly expand their aspiration.”

Then the Blessed One exercised his magical powers so that each of them thought in their mind, “I am the very person who is raising a parasol over the Blessed One’s head.”

3.113 Thus, gods and humans there raised twenty-five hundred parasols over the Blessed One, the Completely Awakened One.

.. D. A Story of a Former Life of the Buddha: King Mahāsudarśana¹⁴⁴ ..

3.114 All the monks, feeling doubtful, inquired of the Buddha, the Blessed One, the one who severs all doubts, “O Honored One, what karma did the Blessed One create that matured to cause gods and humans to raise twenty-five hundred parasols over the head of the Blessed One, the Completely Awakened One?”

3.115 The Blessed One said, “Monks, the actions were performed and accumulated by the Tathāgata himself . . .

“...

They bear fruit in embodied beings.

- 3.116 “Monks, once there appeared a wheel-turning king named Mahāsudarśana, who had conquered the border regions in the four directions, was a righteous Dharma king, and had attained the seven treasures. The king had ninety-nine sons. Whenever the king went out, he always took all of his sons along. His consorts thought, ‘Since whenever this king goes out, he always takes all of his sons along, we are as good as sonless even though we do have sons. Now let us make it a rule that if one of us conceives a child, she must not inform the king.’
- 3.117 “Later, one of the consorts did conceive a child. She was kept in a secret place by the other consorts, and after eight or [F.27.a] nine months a boy was born. He was well proportioned, pleasant to behold, and attractive, with a golden complexion, his head like a parasol, long arms, a broad forehead, eyebrows that meet, a prominent nose, and every major limb and minor appendage of his body complete. When he grew up, every consort loved the boy as if he were her own son. [B27]
- 3.118 “One day King Mahāsudarśana came back from the eastern continent of Videha preceded by the seven treasures, surrounded by a thousand neighboring minor kings, surrounded also by his ninety-nine sons lined up in the shape of a half-moon, and most beautifully shining with his brilliance like the light of a thousand suns. His newest son, who was on the terrace, saw the king and asked his mother, ‘Mother, who is coming there?’
- 3.119 “ ‘My son, that is your father, King Mahāsudarśana.’
“ ‘Mother, will I become king when he dies?’
- 3.120 “ ‘My son, the king has ninety-nine other sons, and the eldest of them will become king when the king dies. You are the youngest of them.’
“He then requested of her, ‘Mother, if I will not become king when he dies, please allow me to go forth from my home into homelessness with true faith.’
- 3.121 “ ‘O son,’ said all the king’s consorts, ‘do not do that, for we love you as if you were the son of each of us.’
“ ‘Mother, I shall certainly go forth.’
- 3.122 “Knowing he would certainly insist, they said, ‘O son, then we shall allow it with the promise that when you have attained any good qualities, you will inform us.’
“ ‘I shall do so.’
- 3.123 “Having been given permission by them, he went to a solitary place, [F.27.b] generated the thirty-seven aspects of awakening without any instruction by a preceptor or teacher, and actualized the awakening of a self-awakened one. Now a self-awakened one, he thought, ‘Since I must tell those mothers what I have promised to tell them, now I will go and fulfill my former promise.’ Since such great people do not make demonstrations with

- words but with their bodies, he began to display miracles in their presence, namely, blazing fire, radiating light, causing rain to fall, and causing lightning to strike. Since ordinary people tend to be swiftly attracted by magical powers, they bowed down to his feet like trees that had been cut at the roots and asked, ‘O noble one, have you attained these good qualities?’
- 3.124 “ ‘Yes, I have.’
 “ ‘O noble one, since you wish for almsfood and we wish for merit, please stay in this park, and we shall in due course offer you almsfood.’
- 3.125 “The self-awakened one assented, and the women offered the self-awakened one almsfood. The self-awakened one thought, ‘Since I have done what is to be done with this purulent body, I will now enter the realm of emancipation without remainder.’
- 3.126 He then soared high into the sky as if a haṃsa king had stretched its wings and displayed miracles, namely, blazing fire, radiating light, causing rain to fall, and causing lightning to strike, and he entered the realm of peace, which is emancipation without remainder. Thereupon the women piled up pieces of every kind of fragrant wood. Having piled up all the wood, they cremated his body, poured milk on the fire to put it out, and placed the ashes in a golden urn. They built a stūpa for the ashes in the park, adorned it with their necklaces, bracelets, [F.28.a] and various kinds of ornaments, and hung on it parasols, banners, and flags.
- 3.127 “Later, King Mahāsudarśana, surrounded by his consorts, went to the park in the forest where the blossoms of the trees were budding in the spring, and haṃsas, cranes, peacocks, parrots, śārikās, cuckoos, and jīvaṃjīvakas were singing. Wandering around the park, he saw the stūpa of the arhat. He asked a guardian of the park, ‘Hey, what is this?’
 “ ‘Your Majesty,’ replied the guardian, ‘I do not know. But your consorts know what it is.’
- 3.128 “The king then asked his consorts. They threw themselves at his feet and said, ‘Your Majesty, please grant us freedom from the fear of reprisal.’
 “ ‘I will give you what you want,’ he replied.
- 3.129 “They then explained in detail what had occurred. The king said to them, ‘It was not good of you that you did not tell me when my son longed for kingship. If you had told me, I would have anointed him as king. But I will hang parasols, a crown, and a turban on the stūpa, even though the great one has already been emancipated and has gone.’
- 3.130 “Then he hung parasols, a crown, and a turban on the stūpa of the self-awakened one out of love for his son.
- 3.131 “What do you think, monks? The one who was King Mahāsudarśana at that time, on that occasion, was indeed me. Because of the maturation of the action performed by me there, namely, my hanging parasols, a crown, and a

turban on the stūpa of the self-awakened one out of love for my son, I became a wheel-turning king [F.28.b] twenty-five hundred times. Because of the remains of the action, as a completely awakened one I now had twenty-five hundred parasols, each of which had a hundred spokes, raised over my head by gods and humans. If I had not attained a number of good qualities like these, I would have become a wheel-turning king another twenty-five hundred times. Therefore, I transferred my merit that would mature later so that it would mature and be enjoyed by my disciples. Even if there should be such a serious famine that a droṇa of rice could only be bought for a droṇa of pearls, my disciples will not lack for almsfood.

3.132 “Therefore, monks, the maturation of entirely negative actions is entirely negative. . . . you should seek entirely positive actions. Monks, that is how you must train.”

3.133 Thus spoke the Blessed One, and the monks rejoiced in and praised what the Blessed One had said.

· V. The Ganges¹⁴⁵ ·

3.134 Ajātaśatru, the king of Magadha, son of Vaidehī, had a bridge of boats placed on the river, and the people of the Licchavi clan in Vaiśālī also made a bridge of boats for the Blessed One. The nāgas thought, “Since the bodies of nāgas are inferior, let us now have the Blessed One cross the Ganges over a bridge of our expanded hoods.” They then made a bridge with their expanded hoods.

3.135 The Blessed One said to the monks, “Monks, those of you who wish to cross the Ganges over the bridge of boats of Ajātaśatru, the king of Magadha, son of Vaidehī, should go over that. Those of you who wish to go over the bridge of boats of the people of the Licchavi clan in Vaiśālī should go over that. I, [F.29.a] with the monk Ānanda, will cross the Ganges over the bridge of the expanded hoods of the nāgas.”

3.136 At that time some monks went over the bridge of boats of Ajātaśatru, the king of Magadha, son of Vaidehī. Some went over the bridge of boats of the people of the Licchavi clan in Vaiśālī. And the Blessed One, with the venerable Ānanda, went over the bridge of the expanded hoods of the nāgas.

3.137 Then a lay brother spoke these verses:¹⁴⁶

“Having built bridges and leaving brooks behind, some cross the ocean.
People construct rafts. The wise ford the river.
The Buddha—Blessed One, Brahmin—who has crossed over the river,
stands on dry land.

Monks bathe here. The disciples construct rafts.¹⁴⁷

- 3.138 “If there is water everywhere,
What need is there for a well?
Having cut off the root of desire,
Who would look for something more to do?”¹⁴⁸

· VI. Mahāpraṇāda¹⁴⁹ ·

· · A. The Appearance of King Mahāpraṇāda’s Pillar¹⁵⁰ · ·

- 3.139 The Blessed One saw a place of high elevation, and said to the venerable Ānanda, “Ānanda, King Mahāpraṇāda had a divine pillar that was a thousand fathoms high and sixty fathoms wide, made entirely of gold and covered with various jewels. After he had given donations and made merit, he threw it into the Ganges. Do you want to see it?”
- 3.140 “O Blessed One, it is the right time. Sugata, it is the right time. If the Blessed One draws the pillar up, the monks will see it.”
- 3.141 The Blessed One then touched the earth with his hand, which was marked with a chakra, swastika, and nandyāvarta and whose fingers were connected with a web; which had been generated by hundreds of merits; and which comforts those who are frightened.
- 3.142 The nāgas thought, [F.29.b] “For the sake of what did the Blessed One touch the earth?” Having thought this, they understood that he wished to see the pillar. They then raised it, and the monks all gazed at the pillar, save for the venerable Bhaddālin. As he was one of few desires, he went to a solitary place and remained sewing his robes of refuse rags.
- 3.143 Then the Blessed One said to the monks, “Monks, as the pillar is going to sink, grasp its characteristics.” The pillar then sank.

· · B. The Former Life of the Monk Bhaddālin¹⁵¹ · ·

- 3.144 The monks asked the Buddha, the Blessed One, “How is it, O Honored One, that while the monks gazed at the pillar, the venerable Bhaddālin, as he is one of few desires, went to a solitary place and remained sewing his robes of refuse rags? Did he do so because he has abandoned desire or because he attended to the pillar before? If it was because he has abandoned desire, there are other people who have also abandoned desire. If it was because he attended to the pillar before, where did he attend to the pillar?”
- 3.145 “Monks,” the Blessed One replied, “it was both because he has abandoned desire and because he attended to the pillar before.”
“When in the past did he attend to it?”

- 3.146 “Monks, once there was a king named Praṇāda, who was a friend of Śakra, Lord of the Gods. Although he wished for a son, he was sonless. He was plunged into grief, resting his cheek on his hand, and he thought, ‘Though I have accumulated a mass of property, after my death the royal lineage will end since I do not have a son.’
- 3.147 “Then Śakra saw him and asked, ‘O my friend, why are you plunged into grief, resting your cheek on your hand?’
 “ ‘O Kauśika,’ the king replied, ‘it is because, though I have accumulated such a mass of property, after my death the royal lineage will end since I do not have a son.’
- 3.148 “ ‘O my friend,’ said Śakra, [F.30.a] ‘you should not be plunged into grief. If some god is destined to die, I shall make him be reborn as your son.’
- 3.149 “It is natural that five omens appear to a god who is destined to die: his garments that have not been worn out become worn out; his garland that has not wilted becomes wilted; a foul odor issues from his body; sweat oozes from his armpits; and he feels uncomfortable on his seat.
- 3.150 “Just then, the five omens appeared to a god. Śakra, Lord of the Gods, said to him, ‘O my friend, enter the womb of King Praṇāda’s chief consort.’
- 3.151 “ ‘O Kauśika,’ said the god, ‘that is grounds for carelessness. O Kauśika, because kings commit much misconduct, I will, having unlawfully ruled over the kingdom, go to hell, which I do not want.’
 “ ‘O my friend, I will remind you,’ Śakra reassured him.
- 3.152 “ ‘O Kauśika, gods are careless, since they enjoy much pleasure.’
 “ ‘Indeed they are, my friend. But I will remind you.’
- 3.153 “The god entered the womb of King Praṇāda’s chief consort. On the day that he entered the womb, a large crowd raised a cry. After eight or nine months, a boy was born. He was well proportioned ... and he had a prominent nose. The king’s kinsmen assembled and, wishing to give the baby a name, they said, ‘What name shall we give this boy?’
- 3.154 “The kinsmen said, ‘Since on the day that the boy entered the mother’s womb a large crowd raised a cry (*nāda*), let us name him Mahāpraṇāda.’
- 3.155 “Thus the boy was named Mahāpraṇāda. The boy Mahāpraṇāda was entrusted to eight nursemaids ... and he became fully learned in eight kinds of analysis, and he also mastered other kinds of analysis and [F.30.b] reading, and became one whose actions are clear.
- 3.156 “ He became fully learned in the various arts and technical skills of kṣatriyas who have been anointed and have attained dominance, mastery, and sovereignty over the kingdom and have conquered vast lands, namely, riding on the neck of an elephant, riding a horse, handling a chariot, handling a sword and a bow and arrow, retreating and advancing, taming elephants, handling a noose, handling a spear, handling a cudgel, clenching

the fist, pacing, cutting, tearing, piercing, and the five arts of shooting, namely, shooting from afar, shooting at a sound, shooting at a vital part, shooting without being noticed, and shooting truly.

3.157 “It is commonplace that a son’s name is not known while his father is alive. Later, King Praṇāda died and Mahāpraṇāda ascended the throne. After having lawfully ruled over the kingdom for a while, he began to rule over the kingdom unlawfully. Then Śakra said to him, ‘O my friend, did I not, when I assigned you as the son of King Praṇāda, tell you not to rule over the kingdom unlawfully lest you should go to hell?’

3.158 “Then the king, having lawfully ruled over the kingdom for a while, again began to rule over the kingdom unlawfully. Again, Śakra said to him, ‘O my friend, did I not, when I assigned you as the son of King Praṇāda, tell you not to rule over the kingdom unlawfully lest you should go to hell?’

3.159 “ ‘O Kauśika,’ replied the king, [F.31.a] ‘since we kings enjoy much pleasure, we quickly forget things through carelessness. Please leave a reminder for me, so when I see it, I will certainly give donations and make merit.’

3.160 “Then Śakra, Lord of the Gods, ordered the god Viśvakarman, ‘O Viśvakarman, go and produce, in the palace of King Mahāpraṇāda, a divine courtyard and a divine pillar that is a thousand fathoms high and sixty fathoms wide, made entirely of gold, and covered with various jewels.’

3.161 “The god Viśvakarman then did produce, in the palace of King Mahāpraṇāda, a divine courtyard and a divine pillar that was a thousand fathoms high and sixty fathoms wide, made entirely of gold, and covered with various jewels. King Mahāpraṇāda then had an offering hall built, and appointed Aśoka, his uncle on his mother’s side, as the manager of the pillar.

3.162 “Thereupon all the people living on the continent of Jambu gathered to see the pillar. They continued to stare at the pillar even while eating their meals and did not do their own work. As a result, the crops failed and the king’s taxes were not paid. When the ministers presented only a small amount of tax to the king, King Mahāpraṇāda asked them, ‘Sirs, why are you presenting only a small amount of tax?’

3.163 “ ‘Your Majesty, all the people living on the continent of Jambu have gathered to see the pillar. They have continued to stare at the pillar even while eating their meals and do not do their own work. Therefore, the crops have failed and the taxes have not been paid.’

“ ‘Destroy the pillar’s offering hall!’ ordered the king.

3.164 “Even after they had destroyed it, the people still gathered there as before, bringing food with them, and they continued to stare at the pillar even while eating their meals [F.31.b] and did not do their own work. Since the crops

failed, the taxes were not paid. The king asked them, ‘Sirs, why are the taxes dwindling, even though you have destroyed the offering hall?’

3.165 “ ‘Your Majesty,’ the ministers responded, ‘the people have still gathered there as before, bringing food with them. They stare at the pillar even while eating their meals and do not do their own work. Therefore, the crops have failed and the taxes are dwindling.’

3.166 “Thereupon King Mahāpraṇāda, having given donations and made merit, sank the pillar into the Ganges.

3.167 “What do you think, monks? That one who was King Mahāpraṇāda’s uncle, Aśoka, was indeed this monk Bhaddālin. And so he once attended to this pillar.”

.. C. The Prediction of the Appearance of the Buddha Maitreya and the Wheel-Turning King Śaṅkha¹⁵² ..

3.168 “Honored One, on what occasion will this pillar be destroyed?”

“Monks,” the Blessed One explained, “in the future, the human lifespan will be eighty thousand years. Among the people whose lifespan is eighty thousand years, there will appear a king named Śaṅkha, a wheel-turning king who is in control of himself and has conquered the border regions in the four directions, a righteous Dharma king who has attained the seven treasures. His seven treasures will be these: the precious chakra, elephant, horse, jewel, woman, householder, and minister. He will have a thousand sons who will be brave, bold, and endowed with excellent physiques, and who will defeat the enemy’s army. He will conquer the land entirely, as far as the seashore, without risking harm, without violence, without punishment or weapons, but in accord with the Dharma and impartially. [F.32.a]

3.169 “King Śaṅkha will have a brahmin named Brahmāyus, who will be chief priest of the country. The brahmin will have a wife named Brahmāvatī. She will, having filled the world with immeasurable love, have a son named Maitreya (Loving). The brahmin Brahmāyus will teach brahmanical mantras to eighty thousand young brahmins. He will entrust the young brahmins to Maitreya, and the young brahmin Maitreya will teach brahmanical mantras to the eighty thousand young brahmins.

3.170 “Thereupon the Four Great Kings will bring four great treasures, namely:

“Piṅgala from Kaliṅga,
Pāṇḍuka from Mithilā,
Elāpatra from Gāndhāra,
And Śaṅkha from Vārāṇasī,¹⁵³

- 3.171 “and this pillar, and they will offer them to King Śaṅkha. King Śaṅkha will give them to the brahmin Brahmāyus, the brahmin Brahmāyus to the young brahmin Maitreya, and the young brahmin Maitreya to the young brahmins. Thereupon the young brahmins will break the pillar into pieces and divide the pieces. Then the young brahmin Maitreya, having realized the impermanence of the pillar and experienced grief, will go to the forest. On the very day when he goes to the forest, having filled the world with immeasurable love, he will attain supreme knowledge. His name will be the Supremely Perfectly Awakened One Maitreya.
- 3.172 “On the very day when the Perfectly Awakened One Maitreya attains supreme knowledge, the seven treasures of King Śaṅkha will disappear. King Śaṅkha will, along with his attendants, eighty thousand minor kings, also go forth, following the Supremely Perfectly Awakened One [F.32.b] Maitreya who himself went forth. His precious woman, Viśākhā, will also go forth along with her eighty thousand female attendants, following the Supremely Perfectly Awakened One Maitreya who himself went forth. The brahmin Brahmāyus will also go forth along with his attendants, the eighty thousand young brahmins, following the Supremely Perfectly Awakened One Maitreya who himself went forth.
- 3.173 “Thereupon¹⁵⁴ the Perfectly Awakened One Maitreya, surrounded by ninety-six hundred thousand monks,¹⁵⁵ will go to Mount Kukkuṭapādaka. Because the whole skeleton of the monk Kāśyapa will be there in the mountain, Mount Kukkuṭapādaka will open itself for the Supremely Perfectly Awakened One Maitreya. Then the Supremely Perfectly Awakened One Maitreya will take the whole skeleton of the monk Kāśyapa with his right hand, place it in his left hand, and teach the Dharma to his disciples: ‘Monks, when the human lifespan was a hundred years, there appeared in the world a teacher called Śākyamuni. Among his disciples, Kāśyapa was said to have been the one who was the best at being content with what he had, being free from avarice, and accomplishing the ascetic practices. He is here. Moreover, after Śākyamuni was completely emancipated, his teachings were collected by this Kāśyapa.’
- 3.174 “The monks will see the skeleton and experience grief, thinking, ‘How could such a number of good qualities be attained with such a body?’ Through the experience of grief they will actualize the state of an arhat—the ninety-six hundred thousand monks will actualize the state of an arhat and the ascetic practices. Then the pillar will be destroyed.”

- 3.175 “O Honored One, by what cause and what condition do the two treasures (a wheel-turning king and a buddha) [F.33.a] appear in the world?”¹⁵⁷
- “It is by the power of an aspiration,” replied the Blessed One.
- 3.176 “O Blessed One, where did you make such an aspiration?”
- “Monks, once there was a king named Vāsava in the midland region. He ruled over the country, which was rich, prosperous, peaceful, abundant in food, and full of many people. His trees were always full of blossoms and fruits, and the gods brought rain at the appropriate times. Therefore, the harvest was exceedingly abundant.
- 3.177 “In the northern region, there was a king named Dhanasaṃmata. He ruled over the country, which was rich, prosperous, peaceful, abundant in food, and full of many people. His trees were always full of blossoms and fruits, and the gods brought rain at the appropriate times. Therefore, the harvest was exceedingly abundant.
- 3.178 “One day King Vāsava’s chief priest had a son whose crest (*śikhā*) was naturally ornamented with jewels (*ratna*). A great celebration at the boy’s birth was held and he was named Ratnaśikhin.¹⁵⁸ Later, having seen the old, the sick, and the dead, he experienced grief and went to the forest. On the very day when he went to the forest, he attained supreme knowledge, and his name became the Perfectly Awakened One Ratnaśikhin.
- 3.179 “Then one day King Dhanasaṃmata was sitting on a terrace made of jewels, surrounded by his ministers. He asked the ministers, ‘Sirs, is there any other king like me, whose land is rich, prosperous, peaceful, abundant in food, and full of many people, and in whose land trees are always full of blossoms and fruits, [F.33.b] and the gods bring rain at the appropriate times, and therefore the harvest is exceedingly abundant?’
- 3.180 “People who had come from the midland region to the northern region bearing merchandise said, ‘Your Majesty, there is a king named Vāsava in the midland region.’
- “As soon as he heard this, King Dhanasaṃmata found it unbearable. Unable to bear it, he ordered his ministers, ‘Sirs, prepare an army consisting of four divisions. I will destroy his land.’
- 3.181 “Then King Dhanasaṃmata, having prepared an army consisting of four divisions, namely, an elephant division, a horse division, a chariot division, and an infantry division, went to the midland region and took up his position on the south bank of the Ganges.
- 3.182 “When King Vāsava heard that King Dhanasaṃmata had prepared an army consisting of four divisions, namely, an elephant division, a horse division, a chariot division, and an infantry division, and that he had come to the midland region and taken up his position on the south bank of the

Ganges, he also prepared an army consisting of four divisions, namely, an elephant division, a horse division, a chariot division, and an infantry division, and took up his position on the north bank of the Ganges.

3.183 “The Perfectly Awakened One Ratnaśikhin knew that it was the right time to train these two kings and stayed overnight on the bank of the Ganges. Then the Perfectly Awakened One Ratnaśikhin entertained mundane thoughts. It naturally occurs that when the buddhas, the blessed ones, entertain mundane thoughts, Śakra, Brahmā, and the other gods understand the Blessed One’s thoughts. Then Śakra, Brahmā, and the other gods [F.34.a] went to the Perfectly Awakened One Ratnaśikhin. Upon their arrival, they bowed low until their foreheads touched the feet of the Perfectly Awakened One Ratnaśikhin, and then they sat down to one side.

3.184 “King Dhanasaṃmata saw the vast splendor of light created by the figures of the gods, and he asked his ministers, ‘Sirs, what is this vast splendor of light that has appeared in the land of King Vāsava?’

3.185 “ ‘Your Majesty,’ they answered, ‘the Perfectly Awakened One Ratnaśikhin has appeared in the land of King Vāsava. Śakra, Brahmā, and the other gods have come to see him. Therefore, a vast splendor of light has appeared. He is of great magical power and dignity, and the splendor of light is his dignity.’

3.186 “King Dhanasaṃmata then asked, ‘Sirs, what harm can I do to a king in whose land has appeared a human field of merit such as is visited even by Śakra, Brahmā, and the other gods?’

3.187 “He sent a messenger to King Vāsava, saying, ‘O my friend, I will not do anything against you. Come here. You are a man with the great power of merit, and in your land is a human field of merit, the Perfectly Awakened One Ratnaśikhin, who is visited by Śakra, Brahmā, and the other gods. I would rather clasp you around the neck and leave so that we will be content with one another.’

3.188 “King Vāsava did not trust him. He went to the Perfectly Awakened One Ratnaśikhin. When he arrived, he bowed low until his forehead touched the feet of the Perfectly Awakened One Ratnaśikhin, and then he sat down to one side. When he had sat down to one side, King Vāsava told the Perfectly Awakened One Ratnaśikhin, [F.34.b] ‘O Honored One, King Dhanasaṃmata sent me a message: “O my friend, I will not do anything against you. Come here. I would rather clasp you around the neck and leave so that we will be content with one another.” What should I do about this?’

3.189 “ ‘Great King,’ said the Perfectly Awakened One Ratnaśikhin, ‘go there and it will be good for you.’

“‘Blessed One, should I throw myself at his feet?’

- “‘Great King, you must throw yourself at the feet of kings who have a great army.’
- 3.190 “King Vāsava then rose from his seat, bowed low until his forehead touched the feet of the Perfectly Awakened One Ratnaśikhiṇ, and departed. He went to King Dhanasaṃmata, and when he arrived, he threw himself at King Dhanasaṃmata’s feet. King Dhanasaṃmata then clasped him around the neck, made peace with him, and departed.
- 3.191 “Thereupon King Vāsava went to the Perfectly Awakened One Ratnaśikhiṇ. When he arrived, he bowed low until his forehead touched the feet of the Perfectly Awakened One Ratnaśikhiṇ, and then he sat down to one side. When he had sat down to one side, King Vāsava asked the Perfectly Awakened One Ratnaśikhiṇ, ‘Honored One, who is the king at whose feet every king throws himself?’
- “‘Great King, it is the wheel-turning king.’
- 3.192 “ King Vāsava then rose from his seat, draped his upper robe over one shoulder, made the gesture of supplication to the Perfectly Awakened One Ratnaśikhiṇ, and said to him, [F.35.a] ‘May the Blessed One together with the community of monks assent to my offer of a meal at my house tomorrow.’
- 3.193 “The Perfectly Awakened One Ratnaśikhiṇ assented to King Vāsava by remaining silent. Then King Vāsava, knowing that the Perfectly Awakened One Ratnaśikhiṇ had assented by remaining silent, departed from the presence of the Perfectly Awakened One Ratnaśikhiṇ. Thereupon King Vāsava prepared a pure and fine meal during the night. The next morning he prepared seats, set up a jeweled pitcher, and let the Perfectly Awakened One Ratnaśikhiṇ know the time by messenger: ‘O Honored One, the time has arrived. May the Blessed One know that the meal is ready.’
- 3.194 “Then, early in the morning, the Perfectly Awakened One Ratnaśikhiṇ dressed, took his bowl and his robe, and, surrounded by a group of monks, went to the dining hall of King Vāsava, followed by the community of monks. When he arrived, he sat on the seat prepared for him in front of the community of monks. King Vāsava then knew that the community of monks headed by the Perfectly Awakened One Ratnaśikhiṇ had sat down in comfort, and with his own hands he served and satisfied them with a pure and fine meal. When, with his own hands, he had served and satisfied them in a variety of ways with a pure and fine meal, knowing that the Perfectly Awakened One Ratnaśikhiṇ had finished his meal and washed his hands and his bowl, [F.35.b] the king threw himself at the feet of the Perfectly Awakened One Ratnaśikhiṇ and made this aspiration: ‘O Honored One, may I become a wheel-turning king by this root of merit from my offering.’ Soon after that, he also blew a conch shell (*śaṅkha*).

- 3.195 “Then the Perfectly Awakened One Ratnaśikhiṇ said to King Vāsava, ‘Great King, you will become a wheel-turning king named Śaṅkha when the human lifespan is eighty thousand years.’
- 3.196 “Then there was a loud shout. King Dhanasaṃmata heard the shout and asked his ministers, ‘Sirs, there was a shout in the land of King Vāsava. What was it?’
- “They investigated it carefully and answered, ‘Your Majesty, because the Perfectly Awakened One Ratnaśikhiṇ predicted King Vāsava would become a wheel-turning king, the people were pleased and delighted and rejoiced. Hence there was a shout.’
- 3.197 “Thereupon King Dhanasaṃmata went to the Perfectly Awakened One Ratnaśikhiṇ. When he arrived, he bowed low until his forehead touched the feet of the Perfectly Awakened One Ratnaśikhiṇ, and then he sat down to one side. When he had sat down to one side, King Dhanasaṃmata asked the Perfectly Awakened One Ratnaśikhiṇ, ‘O Honored One, at whose feet does every wheel-turning king throw himself?’
- “ ‘Great King, it is the Tathāgata, the Arhat, the Perfectly Awakened One.’
- 3.198 “ King Dhanasaṃmata then rose from his seat, draped his upper robe over one shoulder, made the gesture of supplication to the Perfectly Awakened One Ratnaśikhiṇ, and said, ‘May the Blessed One together with the community of monks [F.36.a] assent to my offer of a meal at my house tomorrow.’
- 3.199 “The Perfectly Awakened One Ratnaśikhiṇ assented to King Dhanasaṃmata by remaining silent. Then King Dhanasaṃmata, knowing that the Perfectly Awakened One Ratnaśikhiṇ had assented by remaining silent, bowed low until his forehead touched the feet of the Perfectly Awakened One Ratnaśikhiṇ, and then departed from his presence. Thereupon King Dhanasaṃmata prepared a pure and fine meal during the night. After he rose at dawn, he prepared seats, set up a jeweled pitcher, and let the Perfectly Awakened One Ratnaśikhiṇ know the time by messenger: ‘O Honored One, the time has arrived. May the Blessed One know that the meal is ready.’
- 3.200 “Then, early in the morning, the Perfectly Awakened One Ratnaśikhiṇ dressed, took his bowl and his robe, and, surrounded by a group of monks, went to the dining hall of King Dhanasaṃmata, followed by the community of monks. When he arrived, he sat on the seat prepared for him in front of the community of monks. King Dhanasaṃmata then knew that the community of monks headed by the Perfectly Awakened One Ratnaśikhiṇ had sat down in comfort, and with his own hands he served and satisfied them with a pure and fine meal. When, with his own hands, he had served and satisfied them in a variety of ways with a pure and fine meal, knowing that the Perfectly

Awakened One Ratnaśikhi had finished his meal and washed his hands and his bowl, [F.36.b] the king threw himself at the feet of the Perfectly Awakened One Ratnaśikhi, filled this whole world with immeasurable love, and made this aspiration: ‘May I become a teacher of the world, a tathāgata, an arhat, a perfectly awakened one, by this root of merit from my offering.’

3.201 “The Perfectly Awakened One Ratnaśikhi said, ‘Great King, you will become the tathāgata, the arhat, the perfectly awakened one named Maitreya when the human lifespan is eighty thousand years.’

3.202 “Thus, monks, by the power of an aspiration, two treasures will appear in the world at the same time.”

.. E. The Sermon in Kuṭi Village¹⁵⁹ ..

3.203 Thereupon the Blessed One said to the venerable Ānanda, “Ānanda, let us go to the village named Kuṭi.”

“Certainly, O Honored One,” replied the venerable Ānanda to the Blessed One.

3.204 And so the Blessed One, traveling through the country of Vṛji, arrived in Kuṭi Village. He stayed in a śiṃśapā forest to the north of Kuṭi Village. Then the Blessed One said to the monks, “Monks, this is moral conduct. This is meditation. This is wisdom. Monks, if you practice moral conduct, your meditation will long endure. If you practice meditation, your wisdom will long endure. If you practice wisdom, your mind will be perfectly liberated from desire, anger, and delusion. A noble disciple whose mind has thus been perfectly liberated will perfectly understand: ‘My defilements have been exhausted. The pure life has been lived. What is to be done has been done. I will not know another existence after this one.’ ” [F.37.a]

3.205 Thus spoke the Blessed One, and the monks rejoiced in and praised what the Blessed One had said.

.. F. The Sermon in Nādikā¹⁶⁰ ..

3.206 Thereupon the Blessed One said to the venerable Ānanda, “Ānanda, let us go to *Nādikā.”¹⁶¹

“Certainly, O Honored One,” replied the venerable Ānanda to the Blessed One.

3.207 Thereupon the Blessed One, traveling through the country of Vṛji, arrived in Nādikā. He stayed at the ṛṣi Guṃjika’s abode (Guṃjikāvasatha) in Nādikā.

3.208 At that time, an epidemic had broken out among the people of Nādikā, and the lay brother Karkaṭaka had died. Nikāṭa, Kaḍaṅgara, Kātyarṣabha, Cāru, Upacāru, Ariṣṭa, Upāriṣṭa, Bhadra, Subhadra, Yaśas, Yaśodatta, and the lay brother Yaśottara had also died.

- 3.209 Then in the morning many monks dressed, took their bowls and their robes, and entered Nādikā for alms. When the many monks were walking around Nādikā for alms, they heard that an epidemic had broken out among the people of Nādikā and that at that time the lay brother Karkaṭaka had died and Nikaṭa, Kaḍaṅgara, Kātyarṣabha, Cāru, Upacāru, Ariṣṭa, Upāriṣṭa, Bhadra, Subhadra, Yaśas, Yaśodatta, and the lay brother Yaśottara had also died. After hearing this, they walked around Nādikā for alms and then took their meal. After the meal they returned, put their bowls and their robes in order, washed their feet, and went to the Blessed One. When they had gathered, they bowed low until their foreheads touched the Blessed One's feet, and then they sat down to one side. When they had sat down, the many monks recounted to the Blessed One, "O Honored One, Blessed One, [F.37.b] in the morning we many monks dressed here, took our bowls and our robes, and entered Nādikā for alms. O Honored One, when we many monks were walking around Nādikā for alms, we heard that an epidemic had broken out among the people here in Nādikā and that at that time the lay brother Karkaṭaka had died and Nikaṭa, Kaḍaṅgara, Kātyarṣabha, Cāru, Upacāru, Ariṣṭa, Upāriṣṭa, Bhadra, Subhadra, Yaśas, Yaśodatta, and the lay brother Yaśottara had also died. Honored One, what are their destinies? What are their next births? What are their destinations?"
- 3.210 "Monks, the lay brother Karkaṭaka, since he had abandoned the five fetters that bind one to lower states, will have a miraculous birth. There he will be completely emancipated and become a never-returner, one who will naturally never return to this world. Nikaṭa, Kaḍaṅgara, Kātyarṣabha, Cāru, Upacāru, Ariṣṭa, Upāriṣṭa, Bhadra, Subhadra, Yaśas, Yaśodatta, and the lay brother Yaśottara, since they too had abandoned the five fetters that bind one to lower states, will also have miraculous births. There they will be completely emancipated and become never-returners, those who will naturally never return to this world.
- 3.211 "Monks, here in Nādikā two hundred and fifty-one lay brothers have died.¹⁶² Since they had also abandoned the five fetters that bind one to lower states, they will have miraculous births. There they will be completely emancipated and become never-returners, those who will naturally never return to this world.
- 3.212 "Monks, here in Nādikā three hundred other lay brothers have died. Since they had abandoned the three fetters and restrained desire, anger, and delusion, they are once-returners, those who will, after returning to this world once more, bring their suffering to an end.
- 3.213 "Monks, [F.38.a] here in the city of Nādikā five hundred and one other lay brothers have died.¹⁶³ Since they had abandoned the three fetters, they are stream-enterers, those who will naturally never fall into inferior states, are

firmly absorbed in awakening, and will have seven more lives at most. They will be reborn seven times among gods and humans and then bring their suffering to an end.

3.214 “Monks, it is scornful of the Tathāgata that you ask the Tathāgata about those who have passed away and died. It does not please the Tathāgata. What wonder is there in the fact that someone who is born will die? The nature of phenomena, the enduring reality of phenomena, the element of phenomena endures whether tathāgatas appear or not. The Tathāgata himself, after having completely known and been completely awakened, explains, teaches, establishes, analyzes, interprets, clarifies, expounds—correctly and completely expounds—the following:¹⁶⁴ Because this exists, that arises; because this has been born, that will be born. Conditioned by ignorance, there are actions; conditioned by actions, there is consciousness; conditioned by consciousness, there are name and form; conditioned by name and form, there are the six sense spheres; conditioned by the six sense spheres, there is contact; conditioned by contact, there is perception; conditioned by perception, there is thirst; conditioned by thirst, there is attachment; conditioned by attachment, there is existence; conditioned by existence, there is birth; and conditioned by birth, there arise old age and death, sorrow, lamentation, pain, despair, and distress. Thus, this whole vast mass of suffering arises.

3.215 “If this does not exist, that does not arise; if this has ceased, that will cease. With the cessation of ignorance, [F.38.b] actions cease; with the cessation of actions, consciousness ceases; with the cessation of consciousness, name and form cease; with the cessation of name and form, the six sense spheres cease; with the cessation of the six sense spheres, contact ceases; with the cessation of contact, perception ceases; with the cessation of perception, thirst ceases; with the cessation of thirst, attachment ceases; with the cessation of attachment, existence ceases; with the cessation of existence, birth ceases; and with the cessation of birth, old age and death, sorrow, lamentation, pain, despair, and distress cease. Thus, this whole vast mass of suffering ceases.

3.216 “Further, monks, I will teach you a teaching device of the Dharma called *mirror of the Dharma*. Listen to it well and keep it in mind; I shall teach it.

3.217 “What is the teaching device of the Dharma called *mirror of the Dharma*? To understand and have faith in the Buddha, Dharma, and Saṅgha is the teaching device of the Dharma called *mirror of the Dharma*. Moral conduct pleasing to a noble one is the teaching device of the Dharma called *mirror of the Dharma*. I said that I would teach you a teaching device of the Dharma called *mirror of the Dharma*, and this is it.”

3.218 Āmrapālī heard that the Blessed One, traveling through the country of Vṛji, had arrived in Nādikā, and was staying at the ṛṣi Guṇḍika's abode in Nādikā.¹⁶⁶ When she heard this, Āmrapālī said to her parrot named Pūrṇamukha, who understood human language, "Come, Pūrṇamukha, go to the Blessed One. When you arrive, bow low on my behalf until your forehead touches the Blessed One's feet, and ask if the Blessed One is free from trouble, free from illness, in good physical condition, healthy, without any trouble, and living in vigor and comfort. Then say, 'This is a message from Āmrapālī: [F.39.a] 'O Honored One, may the Blessed One have compassion for me and come first to my mango grove when you come to Vaiśālī.' "

"Certainly," replied the parrot Pūrṇamukha to Āmrapālī, and he then went to the Blessed One.

3.219 The boys of the Licchavi clan in Vaiśālī saw the parrot and said, "Sirs, the parrot flying there is the courtesan's." They shot arrows at it, but the arrows fell instead upon the boys themselves. The parrot then spoke a verse:

3.220 "Even at a time of war against another country,
It is said that messengers are not killed.
Needless to say, nobody will kill me,
Because I am a messenger to the Victor."¹⁶⁷

3.221 The boys also spoke a verse:

"If, by the force of your words, the arrows shot were repulsed,
Needless to say, we will retreat.
Because you are protected by a great magical power,
You should proceed without fear."

3.222 Thereupon the parrot Pūrṇamukha went to the Blessed One. When it arrived, it bowed low until its forehead touched the Blessed One's feet, and then it said to him, "O Honored One, Āmrapālī bows low until her forehead touches the Blessed One's feet, and asks if the Blessed One is free from trouble, free from illness ... and living in vigor and comfort."

"Pūrṇamukha, I hope you and Āmrapālī are living in comfort, too."

3.223 "Honored One, this is a message from Āmrapālī: 'O Honored One, may the Blessed One have compassion on me and come first to my mango grove when you come to Vaiśālī.'"

3.224 The Blessed One assented to the parrot Pūrṇamukha by remaining silent. Then the parrot Pūrṇamukha, knowing that the Blessed One had assented by remaining silent, [F.39.b] bowed low until its forehead touched the

Blessed One's feet, and departed from the Blessed One's presence. Soon after it had gained faith in the Blessed One and departed, it was killed by a kite and reborn among the gods attendant on the Four Great Kings.

3.225 It is natural for gods or goddesses to give rise to three thoughts just after birth, namely, where they died, where they were reborn, and by what action.¹⁶⁸ The god observed that he had died in the animal world, that he had been born among the gods attendant on the Four Great Kings, and that this was because his mind was filled with faith in the Blessed One. Then the god who had once been the parrot Pūrṇamukha thought, "Since it would not be appropriate for me to let any days pass before going to see the Blessed One, by all means I will go to see the Blessed One before any days have passed."

3.226 Having thought this, the god who had once been the parrot then put on untarnished, swinging earrings, adorned himself with a necklace and a half necklace, filled the front part of his garment with divine utpala, padma, kumuda, puṇḍarīka, and mandārava flowers, and that night went to the Blessed One, displaying his extremely, exceptionally noble figure. When he arrived, he scattered flowers for the Blessed One and sat down in front of him. At that time, by the force of the figure of the god who had once been the parrot, a vast display of light filled the entire neighborhood of Nādikā. [B28]

3.227 The Blessed One knew the thinking, proclivity, disposition, and nature of the god who had once been the parrot, and preached the Dharma that was appropriate for him and that caused him to penetrate the four truths of the noble ones. When the god who had once been the parrot had heard the Dharma, he leveled the twenty high peaks of the mountain chain of the false view of individuality with the vajra of knowledge and [F.40.a] actualized the fruit of stream-entry. After having seen the truths, he spoke an inspired utterance three times: "O Honored One, what the Blessed One has done for me is what has never been done for me by my mother, father, wife, kinsmen and relatives, a king, gods, ancestral spirits, śramaṇas, or brahmins. You have pulled me out from the states of hell, animals, and hungry ghosts, placed me among the gods and humans, caused me to leave the course of rebirth far behind, dried up the ocean of blood and tears, liberated me from the mountain of bones, shut the gate to inferior states of existence, and opened the gate to heaven and liberation. With the vajra of knowledge I have leveled the twenty high peaks of the mountain chain of the false view of individuality that had been accumulated since beginningless time, and actualized the fruit of stream-entry. O Honored One, I have been exalted, truly exalted. Since I seek refuge in the Blessed One, the Dharma, and the community of monks, please accept me as a lay brother. From today onward, I embrace my faith as one who seeks refuge throughout my life."

3.228 Thereupon the god who had once been the parrot rejoiced in and praised the words of the Blessed One. Like a merchant who had obtained merchandise, like a farmer who had gotten a bumper crop, like a warrior who had won a battle, like a patient who had been cured of every disease, he went to his house with the same majesty with which he had come into the presence of the Blessed One.

· VII. Vaiśālī ·

.. A. The Visit of Āmrapālī¹⁶⁹ ..

3.229 Thereupon the Blessed One said to the venerable Ānanda, “Ānanda, let us go to Vaiśālī.”

“Certainly, O Honored One,” [F.40.b] replied the venerable Ānanda to the Blessed One.

3.230 And so the Blessed One, traveling through the country of Vṛjī, arrived in Vaiśālī, and he stayed in the mango grove in Vaiśālī.¹⁷⁰

3.231 When Āmrapālī heard that the Blessed One, traveling through the country of Vṛjī, had arrived in Vaiśālī and was staying in her own mango grove in Vaiśālī, she adorned herself with every ornament and, surrounded by her female attendants and riding a beautiful vehicle, left Vaiśālī and went to see and serve the Blessed One. Having gone as far as she could go by vehicle, she alighted from the vehicle and entered the park on foot.

3.232 At that time the Blessed One was preaching the Dharma before a hundred monks. The Blessed One saw Āmrapālī from a distance. When he saw her, the Blessed One said to the monks, “Since Āmrapālī is coming, abide with vigor, vigilance, and mindfulness. What I have taught is this:

3.233 “How does a monk abide with vigor? Here a monk gives rise to diligence, endeavors, makes efforts, grasps his own mind, and exerts himself in order to abandon evil and nonvirtuous states that have arisen. He gives rise to diligence, endeavors, makes efforts, grasps his own mind, and exerts himself in order to prevent evil and nonvirtuous states that have not arisen from arising. He gives rise to diligence, endeavors, makes efforts, grasps his own mind, and exerts himself in order to give rise to virtuous states that have not arisen. He gives [F.41.a] rise to diligence, endeavors, makes efforts, grasps his own mind, and exerts himself in order to maintain virtuous states that have arisen, protect them from ruin, practice them, give rise to them again, and actualize vast wisdom. If so, that monk is called one who abides with vigor.

3.234 “How does a monk possess vigilance? Here a monk abides with vigilance in his going back and forth. He abides with vigilance in his watching, observing, bending his body, stretching his body, holding his outer robe,

robe, and bowl, walking, standing, sitting, lying down, not sleeping, talking, not talking, sleeping, being tired, and resting.¹⁷¹ If so, that monk is called one who possesses vigilance.

3.235 “How does a monk possess mindfulness? Here a monk, because he abides with vigor, vigilance, and mindfulness observing the inner body, has abandoned malice and despair toward the world. Because he abides with vigor, vigilance, and mindfulness observing the outer body and the inner and outer body; inner perceptions, outer perceptions, and inner and outer perceptions; the inner mind, the outer mind, and the inner and outer mind; and inner phenomena, outer phenomena, and inner and outer phenomena, he has abandoned malice and despair toward the world. If so, that monk is called one who possesses mindfulness.

3.236 “Monks, I said, ‘Since Āmrapālī is coming, abide with vigor, vigilance, and mindfulness. What I have taught is this.’ This is it.”

3.237 Then Āmrapālī went to the Blessed One. When she arrived, she bowed low until her forehead touched the Blessed One’s feet, and then she sat down to one side. When she had sat down, the Blessed One, through talk consistent with the Dharma, instructed, [F.41.b] inspired, encouraged, and delighted Āmrapālī. After he had instructed, inspired, encouraged, and delighted her in a variety of ways through talk consistent with the Dharma, the Blessed One remained silent. Then Āmrapālī rose from her seat, draped her upper robe over one shoulder, made the gesture of supplication to the Blessed One, and said to him, “May the Blessed One together with the community of monks assent to my offer of a meal at my house tomorrow.”

3.238 The Blessed One assented to Āmrapālī by remaining silent. Then Āmrapālī, knowing that the Blessed One had assented by remaining silent, bowed low until her forehead touched the feet of the Blessed One, and departed from the Blessed One’s presence.

.. B. The Visit of the Licchavis¹⁷² ..

3.239 When the people of the Licchavi clan in Vaiśālī heard that the Blessed One, traveling through the country of Vṛjī, had arrived in Vaiśālī and was staying in the grove of Āmrapālī in Vaiśālī, each of them mounted a chariot or a horse. Some of them prepared horses in blue; blue chariots; blue reins and whips; blue turbans, parasols, and sword sheaths; blue cowries with jeweled sticks, garments, ornaments, and ointments; and attendants in blue. Some of them prepared horses in yellow; yellow chariots; yellow reins and whips; yellow turbans, parasols, and sword sheaths; yellow cowries with jeweled sticks, garments, ornaments, and ointments; and attendants in yellow. Some of them prepared horses in red; red chariots; red reins and whips; red turbans, parasols, [F.42.a] and sword sheaths; red cowries with jeweled

sticks, garments, ornaments, and ointments; and attendants in red. Some of them prepared horses in white; white chariots; white reins and whips; white turbans, parasols, and sword sheaths; white cowries with jeweled sticks, garments, ornaments, and ointments; and attendants in white. They left Vaiśālī noisily, speaking loudly, and went to see and serve the Blessed One.

3.240 When the Blessed One saw the people of the Licchavi clan in Vaiśālī coming from a distance, the Blessed One said to the monks, “Monks, those of you who have not seen the Thirty-Three Gods going to a park should look at the people of the Licchavi clan in Vaiśālī. Why? Monks, the Thirty-Three Gods go to a park like these people of the Licchavi clan in Vaiśālī, with magical power like this, with majesty like this, and in vestments like these.”

3.241 Having gone as far as they could go by vehicle, they alighted from their vehicles and entered the park on foot. Then the people of the Licchavi clan in Vaiśālī went to the Blessed One. After they had gathered, they bowed low until their foreheads touched the Blessed One’s feet, and then they sat down to one side. When they had sat down to one side, the Blessed One, through talk consistent with the Dharma, instructed, inspired, encouraged, and delighted the people of the Licchavi clan in Vaiśālī. After he had [F.42.b] instructed, inspired, encouraged, and delighted them in a variety of ways through talk consistent with the Dharma, the Blessed One remained silent.

3.242 At that time, a young brahmin named Paiṅgika was sitting in the assembly. This young brahmin Paiṅgika rose from his seat, draped his upper robe over one shoulder, made the gesture of supplication to the Blessed One, and said to him, “Blessed One, I am inspired. Sugata, I am inspired.”

3.243 “Paiṅgika, speak of it,” said the Blessed One. The young brahmin Paiṅgika then spoke some verses:

“The king of Aṅga in jeweled armor,
The lord of Magadha has profited well.¹⁷³
The Buddha, who appeared in his land,
Possesses fame like that of the Himalaya.

3.244 “Like a well-grown lotus
Blooming fragrantly in the evening,
Like the sun shining brightly in the sky,
Look at the descendant of Aṅgiras.

3.245 “Look at the power of the wisdom of the tathāgatas,
Which is like a fire burning in the night.
He opens our eyes, illuminates,
And resolves the questions of those who approach him.”

- 3.246 The five hundred Licchavis, saying, “The young brahmin Paiṅgika has spoken eloquently. The young brahmin Paiṅgika has spoken eloquently,” gave him five hundred upper robes for his eloquence. The people of the Licchavi clan in Vaiśālī then rose from their seats, draped their upper robes over one shoulder, made the gesture of supplication to the Blessed One, and said to him, “May the Blessed One together with the community of monks assent to our offer of a meal at our house tomorrow.”
- 3.247 “Vāsiṣṭhas, I have already been invited by Āmrapālī.”
 “Honored One, [F.43.a] we have been defeated by that lowly, dimwitted Āmrapālī. And so, though we were unable to come to see and serve the Blessed One first, we will again offer service to the Blessed One and the community of monks.”
- 3.248 The Blessed One said to them, “Vāsiṣṭhas, it is good that you have said this.” Thereupon the people of the Licchavi clan in Vaiśālī rejoiced in and praised the words of the Blessed One. They bowed low until their foreheads touched the Blessed One’s feet, and they departed from the Blessed One’s presence.¹⁷⁴
- 3.249 The young brahmin Paiṅgika remained seated there. As soon as the people of the Licchavi clan in Vaiśālī had left, the young brahmin Paiṅgika then rose from his seat, draped his upper robe over one shoulder, made the gesture of supplication to the Blessed One, and said to him, “O Honored One, here the five hundred Licchavis have given me five hundred upper robes for my eloquence. May the Blessed One have compassion for me and accept the robes.”
- 3.250 The Blessed One had compassion for the young brahmin Paiṅgika and accepted the five hundred upper robes. Thereupon the Blessed One said to the young brahmin Paiṅgika, “When a tathāgata, an arhat, a perfectly awakened one appears in the world, five wonders and marvels will appear in the world. What are the five?¹⁷⁵
- 3.251 “Paiṅgika, here in the world there appears a teacher who is a tathāgata, an arhat, a perfectly awakened one, perfect in knowledge and conduct, a sugata, world knowing, a supreme tamer of people to be tamed, a teacher of gods and humans, a buddha, and a blessed one. He will teach Dharma that is good in the beginning, good in the middle, good at the end, excellent in meaning, excellent in wording, distinct, complete, pure, and [F.43.b] immaculate, teaching the pure life. Paiṅgika, this is the first wonder and marvel that appears in the world when a tathāgata, an arhat, a perfectly awakened one appears in the world.
- 3.252 “Some people listen to the Dharma with respect, look up to it, revere it, incline their ears to it attentively while concentrating their minds, and listen to it while focusing their entire mind. Paiṅgika, this is the second wonder

and marvel that appears in the world when a tathāgata, an arhat, a perfectly awakened one appears in the world.

3.253 “Having listened to the Dharma, some people accomplish the Dharma according to how they have heard it. Paiṅgika, this is the third wonder and marvel that appears in the world when a tathāgata, arhat, perfectly awakened one appears in the world.

3.254 “Having listened to the Dharma, some people are pleased and delighted and attain great virtue, endowed with renunciation. Paiṅgika, this is the fourth wonder and marvel that appears in the world when a tathāgata, an arhat, a perfectly awakened one appears in the world.

3.255 “Having listened to the Dharma, some people penetrate with wisdom matters of profound meaning. Paiṅgika, this is the fifth wonder and marvel that appears in the world when a tathāgata, an arhat, a perfectly awakened one appears in the world.

3.256 “Paiṅgika, the best people remember what was done and know what was done. They do not waste what was done even to the slightest extent, let alone what was done to a great extent. Therefore, Paiṅgika, you must thus learn to remember what was done and know what was done. You must not waste what was done even to the slightest extent, let alone what was done to a great extent. Paiṅgika, you must learn thus.”

3.257 Thereupon the young brahmin Paiṅgika rejoiced in and praised the words of the Blessed One. He bowed low until his forehead touched the Blessed One’s feet, and he departed [F.44.a] from the Blessed One’s presence.

.. C. The Sermon to Āmrapālī ..

3.258 Meanwhile Āmrapālī prepared a pure and fine meal during the night. After she rose at dawn, she prepared seats, set up a jeweled pitcher,¹⁷⁶ and let the Blessed One know the time by messenger: “O Honored One, the time has arrived. May the Blessed One know that the meal is ready.”

3.259 Then, early in the morning, the Blessed One dressed, took his bowl and his robe, and, surrounded by a group of monks, went to the dining hall of Āmrapālī, followed by the community of monks. When he arrived, he sat on the seat prepared for him in front of the community of monks. Āmrapālī then knew that the community of monks headed by the Buddha had sat down in comfort, and with her own hands she served and satisfied them with a pure and fine meal. When, with her own hands, she had served and satisfied them in a variety of ways with a pure and fine meal, knowing that the Blessed One had finished his meal and washed his hands and his bowl, she took a low seat and sat before the Blessed One in order to hear the Dharma. Then the Blessed One celebrated the offering provided by Āmrapālī with this celebration:

- 3.260 “If someone is pleased with an offering and people rely on him,
He will win praise and his fame will increase.
When he goes to an assembly without avarice,
He will not be discouraged or frightened.
- 3.261 “Therefore, wise people who desire virtue
Abandon the stain of avarice and present offerings.
They will live among the Thirty-Three Gods for a long time
And enjoy the same fortune as the gods do.
- 3.262 “Having presented offerings and practiced virtue, after death they will
Stroll by their own light in the Nandana Grove of Indra.
There, couples of them will play and amuse themselves,
Enjoying the objects of the five kinds of desires.
Having listened to what the unfettered protector said,
The disciples of the Sugata will be pleased with heaven.” [F.44.b]
- 3.263 Thereupon the Blessed One, through talk consistent with the Dharma,
instructed, inspired, encouraged, and delighted Āmrapālī, and he rose from
his seat and departed.

· · D. The Former Lives of the Licchavis · ·

- 3.264 The monks, feeling doubtful, inquired of the Buddha, the Blessed One, the
one who severs all doubts, “O Honored One, what karma did the people of
the Licchavi clan in Vaiśālī create that matured to cause them to be gods of
great power if they were born among gods, to be people of great power if
they were born among humans, and now to be compared even with the
Thirty-Three Gods?”
- 3.265 “Monks,” the Blessed One said,¹⁷⁷ “the actions were performed and
accumulated by the people of the Licchavi clan in Vaiśālī themselves,
accruing a heap of karma. The conditions have ripened, and they approach
them like a flood, inevitably. Who else but these people would experience
the actions that they themselves performed and accumulated? Monks,
actions performed and accumulated do not mature in the earth element, the
water element, the fire element, or the wind element, which are outside the
body. Virtuous and nonvirtuous actions performed and accumulated like this
mature in the aggregates, elements, and sense spheres.
- 3.266 “Even after hundreds of eons,
Actions are never lost.
When the time and conditions are right,
They bear fruit in embodied beings.

- 3.267 “Monks, once, in this fortunate eon, when people’s lifespans were twenty thousand years long, there appeared in the world a teacher named Kāśyapa, who was a tathāgata, an arhat, a perfectly awakened one, perfect in knowledge and conduct, a sugata, world knowing, a supreme tamer of people to be tamed, a teacher of gods and humans, a buddha, and a blessed one. He stayed near [F.45.a] Ṛṣivadana Deer Park near the city of Vārāṇasī, with twenty thousand monks who were his attendants.
- 3.268 “At that time there lived five hundred lay brothers in Vārāṇasī. They prepared merchandise to carry across the great ocean, arranged a ship, took to the great ocean in due course, and arrived by means of a tailwind at an island of jewels. Thereupon they filled their ship with jewels and departed. They were driven by the wind to the middle of the great ocean. Dejected and bereft of hope, they made a stūpa out of sand for the Perfectly Awakened One Kāśyapa and offered various jewels to it. Thereupon they fell asleep. In their dreams a god said, ‘Do not be frightened but take care, and after seven days a current will come. With the current you will arrive safely at the continent of Jambu.’
- 3.269 “After the night had passed, they discussed this with one another: ‘Sirs, because it is by the force of the Perfectly Awakened One Kāśyapa that the god told us not to be frightened, it would not be proper if we took with us the jewels that we offered to the stūpa for the Perfectly Awakened One Kāśyapa.’ They then gathered and made an aspiration: ‘By this root of merit from our performing a service for the supreme human field of merit, the Perfectly Awakened One, the Blessed One Kāśyapa, may we become those of great power if we are born among gods. May we become those of great power if we are born among humans. May we become those to be compared with the Thirty-Three Gods, too, even if we are born among humans.’
- 3.270 “What do you think, monks? The five hundred lay brothers were indeed these five hundred people of the Licchavi clan. Because they made [F.45.b] a stūpa for the Perfectly Awakened One Kāśyapa out of sand and offered jewels to it, they were born among people of great power and became those to be compared with the Thirty-Three Gods.
- 3.271 “Therefore, monks, the maturation of entirely negative actions is entirely negative; the maturation of entirely positive actions is entirely positive; the maturation of those that are mixed is mixed. Therefore, monks, henceforth you should abandon entirely negative and mixed actions, and you should seek entirely positive actions. Monks, that is how you must train.”

*kaṇkara, kaṇkarata, kaṇkara, kaṇkarakacā, kaṇkarā, kaṇkarā, kaṇkarā, kaṇkarā, kaṇkarā,
kaṇkarā, kaṇkarā, kaṇkarā, kaṇkarā, kaṇkarāti, kurīse, kaṇkarīse, kaṇkarīse, riririririri,
rephāsāri, ripu, ripu, ripu, ripu, ripu, ripu, ripu, ripu, nāthānāthāthā, ripuripu, nāthāthā,
nirgacchata, ripuripunirgacchata, palayāta, ripuripupalayāta*¹⁸¹

- 3.279 “ ‘The Buddha, who has compassion for the world, whose wish is to benefit all beings, who abides in love, [F.46.b] who abides in compassion and joy, and who abides in equanimity, has arrived. The Buddha, who is supreme among all gods and all bhūtas, spoke these verses, which complete the mantra of the wisdom of the nature of reality.’¹⁸²
- 3.280 “ ‘He will bring you well-being—
He who has conquered and is free
From his attachment to existence,
Whose mind is calm and without harmful intent.
- 3.281 “ ‘The leader will bring you well-being—
He who leads worldly beings
To the path of liberation
And teaches all dharmas.
- 3.282 “ ‘The teacher will bring you well-being—
He who supports worldly beings
And brings every living being
To master happiness.
- 3.283 “ ‘The protector will bring you well-being—
He who, with thoughts of love,
Always cherishes all these worldly beings
Like his only child.
- 3.284 “ ‘He will bring you well-being—
He who has been a protector
Of every transmigrating being,
An island, and a friend.
- 3.285 “ ‘He will bring you well-being—
He who has clarified all phenomena,
Who is pure and free from deception,
Whose words are pure, whose very acts are purity.
- 3.286 “ ‘The great hero will bring you well-being—
He who has been born,
Become perfect and rich,

And accomplished his goals.

- 3.287 “ ‘He will bring you well-being—
He whose birth caused the whole earth
And its forests to shake and tremble,
And brought joy to all beings.
- 3.288 “ ‘He will bring you well-being—
He at whose awakening
The earth quaked in six ways
And at which Māra despaired.
- 3.289 “ ‘He will bring you well-being—
He who, turning the wheel of the Dharma,
Pronounced the truths of the noble ones,
That Muni whose fame has arisen.
- 3.290 “ ‘He will bring you well-being—
He who defeated the non-Buddhist ascetics
By the power of the Dharma’s allure [F.47.a]
And brought the assemblies under his influence.
- 3.291 “ ‘May the Buddha bring you well-being.
May Śakra and the gods bring you well-being.
May all the bhūtas provide
You with well-being always.
- 3.292 “ ‘By the power of the merit of the buddhas
And the wishes of the gods,
May whatever goal you seek
Be accomplished this very day.
- 3.293 “ ‘Two-legged beings, be well.
Four-legged beings, be well.
Those who move along the ground, be well.
May those who return also be well.
- 3.294 “ ‘Be well during the day; be well at night;
Be well at midday.
May all of you be always well;
May all of you know no evil.
- 3.295 “ ‘Because the Buddha surrounded by
A thousand gods has arrived,
Those who have hateful thoughts, disperse!

Those whose nature is compassion, stay.

3.296 “ ‘By the power of the true words of the buddhas, self-awakened ones,
Arhats, and those undergoing training,
Those who do harm to the world
Should leave this city.¹⁸³

3.297 “ ‘May every living being, every creature,
Every bhūta, and every one of you
Be happy.
May all be free from illness.
May everyone see what is excellent.
May no one know evil.
May the bhūtas who have gathered here
And who live on the earth or in the sky
Always have love for humans
And practice the Dharma day and night.’ ”

3.298 “Certainly, O Honored One,” replied the venerable Ānanda, and he went to
Vaiśālī and, placing his foot on the threshold of the city gate, uttered these
mantras and these verses:¹⁸⁴

“Visarata visarata visarata visarata

3.299 “The Buddha, who has compassion for the world, has spoken. [F.47.b] This is
the wish of all buddhas. It is the wish of all self-awakened ones. It is the wish
of all arhats. It is the wish of all those undergoing training. It is the wish of
all disciples. It is the wish of all who speak words of truth. It is the wish of
the Dharmas. It is the wish of Kāmeśvara. It is the wish of Brahmā. It is the
wish of Pratyekabrahman. It is the wish of Indra. It is the wish of the gods. It
is the wish of the lord of the asuras. It is the wish of all asuras. It is the wish
of the servants of the asuras. It is the wish of all the bhūtas.

“Visarata visarata visarata visarata

3.300 “The Buddha, who has compassion for the world, has spoken.

“Muñcata muñcata

3.301 “Do not stay. The epidemic should cease.

“Nirgacchata nirgacchata nirgacchata nirgacchata

To master happiness.

3.309 “The protector will bring you well-being—
He who, with thoughts of love,
Always cherishes all these worldly beings
Like his only child.

3.310 “He will bring you well-being— [F.48.b]
He who has been a protector
Of every transmigrating being,
An island, and a friend.

3.311 “He will bring you well-being—
He who has clarified all phenomena,
Who is pure and is free from deception,
Whose words are pure, whose very acts are purity.

3.312 “The great hero will bring you well-being—
He who has been born,
Become perfect and rich,
And accomplished his goals.

3.313 “He will bring you well-being—
He whose birth caused the whole earth
And its forests to shake and tremble,
And brought joy to all beings.

3.314 “He will bring you well-being—
He at whose awakening
The earth quaked in six ways
And at which Māra despaired.

3.315 “He will bring you well-being—
He who, turning the wheel of the Dharma,
Pronounced the truths of the noble ones,
That Muni whose fame has arisen.

3.316 “He will bring you well-being—
He who defeated the non-Buddhist ascetics
By the power of the Dharma’s allure
And brought the assemblies under his influence.

3.317 “May the Buddha bring you well-being.
May Śakra and the gods bring you well-being.
May all the bhūtas provide

You with well-being always.

- 3.318 “By the power of the merit of the buddhas
And the wishes of the gods,
May whatever goal you seek
Be accomplished this very day.
- 3.319 “Two-legged beings, be well.
Four-legged beings, be well.
Those who move along the ground, be well.
May those who return also be well.
- 3.320 “Be well during the day; be well at night;
Be well at midday.
May all of you be always well.
May all of you know no evil.
- 3.321 “Because the Buddha surrounded by
A thousand gods has arrived,
Those who have hateful thoughts, disperse! [F.49.a]
Those whose nature is compassion, stay.
- 3.322 “By the power of the true words of the buddhas, self-awakened ones,
Arhats, and those undergoing training,
Those who do harm to the world
Should leave this city.
- 3.323 “May every living being, every creature,
Every bhūta, and every one of you
Be happy.
May all be free from illness.
May everyone see what is excellent.
May no one know evil.
May the bhūtas who have gathered here
And who live on the earth or in the sky
Always have love for humans
And practice the Dharma day and night.”
- 3.324 When Ānanda had uttered this, there by the blessed buddhas’ power of
buddhahood and the gods’ power of the gods, the epidemic was quelled.

4.

CHAPTER FOUR

4.1 Summary of Contents:¹⁸⁵

Veṇu, Middle Village,
Mithilā, Videha,
Sālā, The Well, Bhārgava,
Kāṣāya, Crown of the Head, Kanthaka,
Gośālaka, Pāpā,
And Kuśinagarī, which is the last.

· I. Veṇu ·

4.2 Thereupon the Blessed One said to the venerable Ānanda, “Ānanda, let us go to Veṇu Village.”

“Certainly, O Honored One,” replied the venerable Ānanda to the Blessed One.

4.3 Thereupon the Blessed One, traveling through the country of Vṛji, arrived in Veṇu Village, and he stayed in a śiṃśapā forest to the north of Veṇu Village. At that time a famine broke out, a calamity in which it became difficult for a beggar to find food. The Blessed One said to the monks, “Monks, now here a famine has broken out, a calamity in which it has become difficult for a beggar to find food.¹⁸⁶ Therefore, monks, those of you who have any acquaintances, who have any allies, who have any friends in the villages of Vṛji near Vaiśālī, should enter the rainy-season retreat there. [F.49.b] I will enter the rainy-season retreat, too, in this Veṇu Village with my attendant monk, Ānanda. None of you should want for almsfood.”

4.4 “Certainly, O Honored One,” replied the monks to the Blessed One. And so those who had any acquaintances, who had any allies, who had any friends in the villages of Vṛji near Vaiśālī entered the rainy-season retreat there. The Blessed One entered the rainy-season retreat, too, in that Veṇu Village with his attendant monk, Ānanda.

- 4.5 During the rainy-season retreat, the Blessed One caught a grave, unbearable, severe, and potentially fatal illness. The Blessed One thought, "I have caught a grave, unbearable, severe, and potentially fatal illness. However, the community of monks is now dispersed. Since it is not appropriate for me to be completely emancipated¹⁸⁷ while the community of monks is dispersed, I will now remove the pain with vigor, will not concentrate the mind on any outward appearances, and will abide, having accomplished with my body meditation that is free from outward appearances."
- 4.6 Then the Blessed One did remove the pain with vigor, did not concentrate the mind on any outward appearances, and abided, having accomplished with his body meditation that is free from outward appearances. Thereupon the Blessed One recovered his ability to act and survive.
- 4.7 The venerable Ānanda then arose from his seclusion in the evening and went to the Blessed One. When he arrived, he bowed low until his forehead touched the Blessed One's feet, and then he sat down to one side. When he had sat down to one side, the venerable Ānanda said to the Blessed One, [F.50.a] "O Honored One, ever since I knew that the Blessed One had caught a grave, unbearable, severe, and potentially fatal illness, my body has lost its bearings, just as if I had taken poison, and I have forgotten the Dharma I had heard. I hope that the Blessed One does not become completely emancipated until he leaves a will for the community of monks."
- 4.8 "Ānanda, if someone thinks, 'The community of monks is mine. I will teach the community of monks. The community of monks is led by me,' he would certainly leave a will for the community of monks. However, Ānanda, I never think, 'The community of monks is mine. I will teach the community of monks. The community of monks is led by me.' So why would I leave a will for the community of monks? Again, Ānanda, how could the community of monks rely on me? Ānanda, I have taught the Dharma to be practiced always, namely, the four applications of mindfulness, the four right relinquishments, the four bases of magical power, the five faculties and the five powers, the seven limbs of awakening, and the eightfold path of the noble ones.¹⁸⁸ [B29]
- 4.9 "Ānanda, the Tathāgata does not have the closed fist of a teacher who keeps secrets that the Tathāgata would want to conceal because it would be undesirable if others knew them. Ānanda, when the Tathāgata caught a grave, unbearable, severe, and potentially fatal disease, I thought, 'I have caught a grave, unbearable, severe, and potentially fatal disease. However, the community of monks is now dispersed. [F.50.b] Since it would not be appropriate for me to be completely emancipated while the community of monks is dispersed, I will now remove the pain with vigor, will not

concentrate the mind on any outward appearances, and will abide, having accomplished with my body meditation that is free from outward appearances.'

4.10 "I did remove the pain with vigor, did not concentrate the mind on any outward appearances, and abided, having accomplished with my body meditation that is free from outward appearances. Then the Tathāgata recovered his ability to act and survive.

4.11 "Now, Ānanda, because the Tathāgata has come to be eighty years old, my body has grown old and decrepit, and it persists by depending on its two things. Like an old chariot held together by depending on its two things, because the Tathāgata has come to be eighty years old, my body has grown old and decrepit, and it persists by depending on its two things.¹⁸⁹

4.12 "Therefore, Ānanda, you should not feel sorrow, be disturbed, or lament. That which has been born, has arisen, has been formed, has been produced, and has been accumulated is naturally dependently originated and subject to dispersal. In this regard, how could you find anything imperishable? There is no such thing.

4.13 "Ānanda, I have previously taught you that one has to part from, be divided from, be separated from, and lose everything desirable, valuable, agreeable, and pleasant.

4.14 "Therefore,¹⁹⁰ Ānanda, whether now or after I am gone, you should rely on the island that is yourself, the refuge that is yourself, the island that is the Dharma, the refuge that is the Dharma, and not on other islands or other refuges. Why? Ānanda, whether now or after I am gone, those who rely on the island that is themselves, the refuge that is themselves, the island that is the Dharma, [F.51.a] the refuge that is the Dharma, and not on other islands or other refuges are the best of my disciples who seek to train.

4.15 "And so, Ānanda, how should a monk rely on the island that is himself, the refuge that is himself, the island that is the Dharma, the refuge that is the Dharma, and not on other islands or other refuges? Ānanda, here a monk, observing the inner body, abides with vigor, vigilance, and mindfulness and has abandoned malice and despair toward the world. Because, observing the inner body, the outer body, and the inner and outer body; inner perceptions, outer perceptions, and inner and outer perceptions; the inner mind, the outer mind, and the inner and outer mind; and inner phenomena, outer phenomena, and inner and outer phenomena, he abides with vigor, vigilance, and mindfulness and has abandoned malice and despair toward the world. If so, Ānanda, that monk is said to be relying on the island that is himself, the refuge that is himself, the island that is the Dharma, the refuge that is the Dharma, and not on other islands or other refuges."¹⁹¹

· II. Middle Village ·

4.16 Thereupon the Blessed One said to the venerable Ānanda, “Ānanda, let us go to Middle Village.”

“Certainly, O Honored One,” replied the venerable Ānanda to the Blessed One.

4.17 Then, in a certain place, the Blessed One smiled.¹⁹² It naturally occurs that whenever the buddhas, the blessed ones, smile, rays of blue, yellow, red, and white light emanate from their mouths. Some of the rays stream downward and some stream upward.

4.18 Those rays that stream downward go to the hells of Reviving, [F.51.b] Black Cord, Being Crushed, Scream, Great Scream, Heat, Intense Heat, Incessant, Blisters, Burst Blisters, Aṭaṭa, Hahava, Huhuva, Water Lily, Lotus, and Great Lotus. They alight on and cool those in the hot hells and alight on and warm those in the cold hells. Thus, each of the various pains of those beings in hell ceases. When those beings think, “Sirs, have we died here and been reborn elsewhere?” the blessed ones send an emanation to engender their faith. Seeing it, they think, “Sirs, we have not died here and been reborn elsewhere. Each of our various pains ceased on account of the power of this being we have never seen before.” Their minds filled with faith in the emanation, they exhaust the karma that led them to experience the hells and are reborn among gods and humans as vessels for seeing the truths.

4.19 Those rays that stream upward go to the gods attendant on the Four Great Kings, the Thirty-Three Gods, the gods of Yāma, Tuṣita, Nirmāṇarati, and Paranirmitavaśavartin, the gods attendant on Brahmā, and the gods of Brahmapurohita, Mahābrahman, Parittābha, Apramāṇābha, Ābhāsvara, Parittaśubha, Apramāṇaśubha, Śubhakṛtsna, Anabhraka, Puṇyaprasava, Bṛhatphala, Abṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha. They resonate with the words “impermanent,” “subject to suffering,” [F.52.a] “empty,” and “selfless,” and proclaim these two verses:

4.20 “Take action! Go forth!
Apply yourself to the Buddha’s teachings!
As an elephant destroys a house made of reeds,
Destroy the army of Death!

4.21 “Those who, with great care,
Exert themselves in this Dharma and Vinaya
Abandon the course of rebirth
And bring an end to suffering!”

4.22 Then the rays of light, after unfurling through the worlds of the great billionfold universe, later return to the Blessed One. The rays disappear into the space behind the Blessed One when the Blessed One intends to explain actions of the past. They disappear into the space in front of the Blessed One when the Blessed One intends to explain the future. They disappear into the soles of his feet when the Blessed One intends to explain rebirth in the hells. They disappear into the heels when the Blessed One intends to explain rebirth as an animal. They disappear into his big toe when the Blessed One intends to explain rebirth as a hungry ghost. They disappear into his knees when the Blessed One intends to explain rebirth as a human. They disappear into his left palm when the Blessed One intends to explain rebirth as a wheel-turning king of power.¹⁹³ They disappear into his right palm when the Blessed One intends to explain rebirth as a wheel-turning king. They disappear into his navel when the Blessed One intends to explain rebirth as a god. They disappear into his mouth when the Blessed One intends to explain the awakening of a disciple. They disappear into the circle of hair between his eyebrows when the Blessed One intends to explain the awakening of a self-awakened one. They disappear into the top of his head when the Blessed One intends to explain complete and perfect awakening.

4.23 At that time those rays, after circumambulating the Blessed One three times, disappeared into the top of the Blessed One's head. The venerable Ānanda then made the gesture of supplication to the Blessed One and said: [F.52.b]

4.24 "A mass made brilliant by thousands of colors
Came forth from your mouth,
Like the sun rising,
Shining in every direction."

4.25 Ānanda also spoke these verses:

"One who has become a buddha, the supreme cause in the world,
Free from restlessness, discouragement, and self-satisfaction,
A victor who has subdued enemies,
Not without cause does he flash a smile,
White like a lotus root or a conch shell.

4.26 "Therefore, O resolute one, please know when the time is right,
O lord of victors, supreme Muni,
And resolve the doubts of your listeners who desire to hear
With words that are reliable, sublime, and excellent.

4.27 "Protectors, perfectly enlightened ones,

Who are steady like the mountains in the middle of the ocean,
Do not smile accidentally.
These many people desire to hear
For what reason the resolute one smiles.”

4.28 “Ānanda, that is exactly it!” said the Blessed One. Ānanda, tathāgatas, arhats, perfectly awakened ones do not smile without cause, without condition. Ānanda, did you see this place?”

4.29 “Yes, I did, Honored One.”

“Ānanda, three perfectly awakened ones have dwelt in this place.”

4.30 The venerable Ānanda then quickly folded his upper robe in four, laid it down, and said to the Blessed One, “Blessed One, please sit on this prepared seat, and then this place will have been enjoyed by four perfectly awakened ones.”

4.31 The Blessed One sat on the prepared seat. After sitting for a moment, he said to the venerable Ānanda, “Ānanda, let us go to the city of Mithilā.”

4.32 “Certainly, O Honored One,” replied the venerable Ānanda to the Blessed One.

. III. Mithilā¹⁹⁴ .

4.33 Thereupon the Blessed One, traveling through the country of Videha, arrived at Mithilā. [F.53.a] He stayed in the mango grove of Mahādeva in Mithilā.¹⁹⁵

4.34 Then, in a certain place the Blessed One smiled. The venerable Ānanda saw the Blessed One smile, and having seen that, he said to the Blessed One, “O Honored One, tathāgatas, arhats, perfectly awakened ones do not smile without cause, without condition. What, then, is the cause and condition for the Honored One’s, the Blessed One’s smile?”

4.35 “Ānanda, that is exactly it! Ānanda, tathāgatas, arhats, perfectly awakened ones do not smile without cause, without condition. Ānanda, once people’s lifespans were eighty thousand years long. This continent of Jambu of people whose lifespans were eighty thousand years long was rich, prosperous, peaceful, abundant in food, and full of many people. Its villages, towns, provinces, and royal palaces were so close that a rooster could fly from one to the next.¹⁹⁶ The people whose lifespans were eighty thousand years long experienced these kinds of physical harm: cold, heat, hunger, thirst, desire, loss of appetite, and old age. The daughters of the people whose lifespans were eighty thousand years long were given to their grooms at the age of five hundred just as today’s daughters are given at the age of fifteen or sixteen.

- 4.36 “Ānanda, when people’s lifespans were eighty thousand years long, there appeared a king named Mahādeva, a wheel-turning king who had conquered the border regions in the four directions, a righteous Dharma king who had obtained the seven treasures. His seven treasures were as follows: the precious chakra, elephant, horse, jewel, woman, householder, and minister.¹⁹⁷ [F.53.b] He also had a thousand sons who were brave, bold, and endowed with excellent physiques, and who would defeat the enemy’s army. He conquered the land entirely, as far as the seashore, without risking harm, without violence, without punishment or weapons, but in accord with the Dharma and impartially.
- 4.37 “Then, when the barber who used to cut King Mahādeva’s hair and beard was arranging the king’s hair and beard, the king gave him an order: ‘When you find a white hair growing on my head, tell me, for it is a divine messenger.’¹⁹⁸
- “ ‘Certainly, Your Majesty,’ replied the barber to King Mahādeva.
- 4.38 “Then one day the barber, arranging King Mahādeva’s hair and beard, did find white hairs growing on King Mahādeva’s head and he realized that a divine messenger had appeared. Having found them, he said to King Mahādeva, ‘Your Majesty, please be informed that white hairs are growing on your head and thus a divine messenger has appeared.’
- 4.39 “The king gave him another order: ‘Gently pull those white hairs out without cutting them, and place them in my palm.’
- “ ‘Certainly, Your Majesty,’ replied the barber to King Mahādeva, and he gently pulled the white hairs out with a pair of golden tweezers, without cutting them, and placed them in King Mahādeva’s palm.
- 4.40 “Then King Mahādeva, holding the white hairs in both his hands, spoke a verse:
- “ ‘Now there grow on my head
Hairs that plunder youth.
Since the divine messenger has appeared,
It is time for me to go forth.
- 4.41 “ ‘Since I have already enjoyed human desires, it is time for me to seek divine desires. Now I will put my eldest son upon the throne and lead the pure life of a royal ṛṣi.’
- 4.42 “Thereupon King Mahādeva summoned his son by messenger and said, ‘Understand, my son, [F.54.a] that white hairs are growing on my head and thus a divine messenger has appeared. Since I have enjoyed human desires, it is time for me to seek divine desires. I will now put you upon the throne and lead the pure life of a royal ṛṣi. My son, I will entrust you with the land as far as the seashore, so you should protect it lawfully, not unlawfully. If

someone's conduct is unlawful or a mixture of lawful and unlawful, do not let him live in your country.

4.43 “ ‘My son, when you too find a white hair growing on your head and a divine messenger has thus appeared, you should put your eldest son upon the throne and lead the pure life of a royal ṛṣi, too. Thus, my son, you should complete this virtuous and sure path introduced by me and you should not break the tradition. Do not be an inferior man.

4.44 “ ‘My son, he who does not allow such a virtuous and sure path of good men born to a noble lineage to increase, once introduced, will be the one who breaks their tradition and be an inferior man among them. Therefore, I now said, “Complete such a virtuous and sure path of good men born to a noble lineage introduced by me. You should not break the tradition. Do not be an inferior man.” ’

4.45 “Thereupon King Mahādeva put his eldest son upon the throne and led the pure life of a royal ṛṣi in the mango grove of Mahādeva in Mithilā.¹⁹⁹

4.46 “Ānanda, the eldest son whom King Mahādeva put upon the throne was also named Mahādeva, a wheel-turning king who had conquered the border regions in the four directions Then, when the barber who used to cut King Mahādeva's hair and beard was arranging ‘Do not be an inferior man.’ [F.54.b] Thereupon King Mahādeva put his eldest son upon the throne and led the pure life of a royal ṛṣi in the mango grove of Mahādeva in Mithilā.

4.47 “Ānanda, his son, grandson, great-grandson, great-great-grandson, and so on, followed likewise, and eighty-four thousand Mahādevas led the pure life of a royal ṛṣi in this very mango grove of Mahādeva in Mithilā.²⁰⁰

4.48 “The last of the line was a king named Nimi, a righteous Dharma king, a great king who abided in the Dharma. With his consort, sons, ministers, army, citizens, and provincial dwellers, he practiced the Dharma, gave donations, made merit, abided in abstinence, and practiced moral conduct correctly.

4.49 “At that time, Śakra, Lord of the Gods, praised the king in the presence of the Thirty-Three Gods, who were sitting together in the divine meeting hall Sudharmā: ‘O my friends, the people of Videha have attained a great boon, for Nimi, the king of the people of Videha, is a righteous Dharma king, a great king who abides in the Dharma. He, with his consort ... practices moral conduct correctly. O my friends, do you want to see King Nimi?’

4.50 “ ‘O Kauśika, we sincerely wish to do so.’

“ ‘Then, my friends, you wait here. I will see King Nimi briefly.’

4.51 “Thereupon Śakra, Lord of the Gods, disappeared from the Thirty-Three Gods' divine meeting hall Sudharmā, as quickly as a strong man stretches his bent arm or bends his stretched arm, and sat in King Nimi's palace in

Mithilā. He said, 'O Nimi, you [F.55.a] have attained a great boon, for the Thirty-Three Gods, sitting together in the divine meeting hall Sudharmā, have praised you: "O my friends, the people of Videha . . . He ... practices moral conduct correctly." O Nimi, do you want to go see the Thirty-Three Gods?'

" 'O Kauśika, I do wish to go see the Thirty-Three Gods.'

4.52 " 'Then, Nimi, wait here. I will shortly send you a chariot drawn by a thousand fine horses. You should ride in it and come without fear.'

" 'I shall do so,' replied King Nimi to Śakra, Lord of the Gods.

4.53 "Thereupon Śakra, Lord of the Gods, went to the Thirty-Three Gods and ordered Mātali, the charioteer, 'Mātali, go and very quickly prepare a chariot with a thousand fine horses. Go to King Nimi and say, "O Nimi, this is the chariot drawn by a thousand fine horses sent to you by Śakra, Lord of the Gods. Ride in it and come without fear."' ²⁰¹

4.54 " 'O Kauśika, what you said is excellent,' replied the charioteer Mātali to Śakra, Lord of the Gods. He very quickly prepared a chariot with a thousand fine horses and went to King Nimi. Upon his arrival, he said, 'O Nimi, this is the chariot drawn by a thousand fine horses sent to you by Śakra, Lord of the Gods. Ride in it and come without fear.'

4.55 "Ānanda, King Nimi did ride the chariot drawn by a thousand fine horses without fear. Then the charioteer Mātali asked King Nimi, 'O Nimi, along which side shall I drive your chariot, the side where beings of evil actions experience the maturation of evil and nonvirtuous actions, or the side where beings of virtuous actions experience [F.55.b] the maturation of virtuous actions?'

4.56 " 'In this case, Mātali, drive the chariot in a way that will enable me to see both, the side where beings of evil actions experience the maturation of evil and nonvirtuous actions and the side where beings of virtuous actions experience the maturation of virtuous actions.'

4.57 "Thereupon the charioteer Mātali drove King Nimi's chariot in a way that enabled King Nimi to see both, the side where beings of evil actions experience the maturation of evil and nonvirtuous actions and the side where beings of virtuous actions experience the maturation of virtuous actions.

4.58 "Ānanda, King Nimi went to the Thirty-Three Gods and sat in the Thirty-Three Gods' divine meeting hall Sudharmā. Śakra, Lord of the Gods, offered half of his seat to King Nimi. King Nimi and Śakra, Lord of the Gods, sat on the two halves of the same seat.

4.59 "Ānanda, when King Nimi and Śakra, Lord of the Gods, sat on the two halves of the same seat, there was no difference, no distinction, and no contrast between them, except that Śakra, Lord of the Gods, did not blink his

eyes.²⁰²

4.60 “Thereupon Śakra, Lord of the Gods, said to King Nimi, ‘O Nimi, you should stay here. Nimi, amuse yourself. Play, amuse yourself, and enjoy yourself, enjoying the objects of the five kinds of desires.’

4.61 “At that time, King Nimi spoke these verses:

“ ‘A place that is
Under the rule of others
Is like a vessel and a chariot
Borrowed only for a while.

4.62 “ ‘I will return to Mithilā
And perform many good deeds.
Having made merit and attained prosperity,
I will go to heaven.’ [F.56.a]

4.63 “Ānanda, if you think that the one who was at that time, on that occasion, King Mahādeva, who entered that virtuous and sure path, and after whose entrance onto that virtuous and sure path eighty-four thousand Mahādevas led the pure life of a royal ṛṣi in this very mango grove of Mahādeva in Mithilā, was someone else, you should think otherwise. Why?

4.64 “Ānanda, I myself was at that time, on that occasion, King Mahādeva, who introduced that virtuous and sure path, after whose introduction of that virtuous and sure path eighty-four thousand Mahādevas led the pure life of a royal ṛṣi in this very mango grove of Mahādeva in Mithilā.²⁰³ Why?

4.65 “Ānanda, at that time I had desire, anger, and delusion. I had not been liberated from birth, old age, illness, death, sorrow, lamentation, pain, despair, and distress. I had not been liberated from suffering,” said the Blessed One.

4.66 “Ānanda, now I, after appearing in this world as a teacher, a tathāgata, an arhat, a perfectly awakened one, perfect in knowledge and conduct, a sugata, a world-knowing, supreme tamer of people to be tamed, a teacher of gods and humans, a buddha, and a blessed one, have become free from desire, anger, and delusion. Thus I have been liberated from birth, old age, illness, death, sorrow, lamentation, pain, despair, and distress,” said the Blessed One.

4.67 “Ānanda, now I, depending on that virtuous and sure path introduced by me, will liberate beings, who are by nature subject to birth, from being by nature subject to birth. I will liberate beings, who are by nature subject to old age, illness, death, [F.56.b] sorrow, lamentation, pain, despair, and distress, from being by nature subject to ... distress. What is that virtuous and sure path onto which I entered, on which I depended, and by which I will liberate

beings, who are by nature subject to birth ... distress, from being by nature subject to ... distress? It is the eightfold path of the noble ones, namely, right view, right thought, right speech, right behavior, right livelihood, right effort, right mindfulness, and right meditation. This is that virtuous and sure path onto which I entered, on which I depended, and by which I will liberate beings, who are by nature subject to birth ... distress, from being by nature subject to ... distress.²⁰⁴

4.68 “Ānanda, you should also thus complete this virtuous and sure path introduced by me and you should not break the tradition. Do not be an inferior man.

4.69 “Ānanda, he who does not allow such a virtuous and sure path of good disciples born to a noble lineage to increase, once introduced, will be the one who breaks their tradition and an inferior man among them. Therefore, I said, ‘Complete such a virtuous and sure path of good disciples born to a noble lineage that has been introduced by me. Do not break the tradition. Do not be an inferior man.’ ”

. IV. Videha²⁰⁵ .

4.70 Thereupon the Blessed One said to the venerable Ānanda, “Ānanda, let us go to Videha.”²⁰⁶

“Certainly, O Honored One,” replied the venerable Ānanda to the Blessed One.

4.71 Thereupon the Blessed One, having arrived in Videha, smiled [F.57.a] in a certain place in Videha ... the seat of four buddhas²⁰⁷ After sitting for a moment, he said to the venerable Ānanda, “Ānanda, let us go to Sālā.”

4.72 “Certainly, O Honored One,” replied the venerable Ānanda to the Blessed One.

. V. Sālā²⁰⁸ .

4.73 The Blessed One, traveling through the country of Vṛjī, arrived in Sālā and stayed near a village of brahmins there. Then, early in the morning, the Blessed One dressed, took his bowl and his robe, and entered Sālā for alms.

4.74 Māra the Evil One then had a thought: “This śramaṇa Gautama stayed near a village of brahmins in Sālā. Early in the morning he dressed, took his bowl and his robe, and entered Sālā for alms. Now I will exercise my magical power over the brahmins and householders in Sālā so that after the śramaṇa Gautama has entered Sālā for alms, carrying his washed bowl with him, he will return with his bowl as it is, without getting even a scrap of food.”

4.75 Thereupon Māra the Evil One exercised his magical power over the brahmins and householders in Sālā so that after the Blessed One entered Sālā for alms, carrying his washed bowl with him, he would return with his bowl as it was, without getting even a scrap of food. Māra the Evil One then transformed himself into a young brahmin, followed the Blessed One, and said, “O śramaṇa, O śramaṇa, did you not even get a scrap of food?”

4.76 “Ah,” thought the Blessed One, “this one who is coming is Māra the Evil One. He is causing a disturbance.”

Knowing this, he spoke a verse:

4.77 “Through despising the Tathāgata, [F.57.b]
You accumulated great demerit.
Buddhas are difficult to surpass.
Evil One, do you not know that?”

4.78 Māra the Evil One said, “Śramaṇa, then go to Sālā for alms again, and I will try to ensure that you get alms.”

Then, at that time, the Blessed One spoke these verses:²⁰⁹

4.79 “There is nothing for me to take possession of.
Ah, I abide in utter bliss.
Like the gods of Clear Light,
I eat pleasure as food.

4.80 “There is nothing for me to take possession of.
Ah, I abide in utter bliss.
Since I do not rely on the false view of individuality,
I eat pleasure as food.”

4.81 Thereupon Māra the Evil One thought, “Śramaṇa Gautama knows my mind.” Knowing this, he disappeared from that very place in pain, despair, and regret.

. VI. The Well²¹⁰ .

4.82 Then the Blessed One said to the venerable Ānanda, “Ānanda, let us go to Where There Is a Well.”

“Certainly, O Honored One,” replied the venerable Ānanda to the Blessed One.

Soon after the Blessed One arrived at the place called Where There Is a Well.

4.83 In Where There Is a Well, a woman went to the well, carrying with her a rope and pitcher. A man followed her, entirely possessed by passion for her. Since she was also extremely passionate about him, the two of them went to the well together, embracing each other. Her little son also went to the well, following her. Then, preoccupied by the man, she thought, "I will throw the pitcher into the well," and, tying the rope around her little son's neck, threw him into the well. The child died.

4.84 She then heard a verse that had not been heard before:²¹¹

"Desire, I²¹² know your root.
Desire grows from thought.
If I do not think of you,
Then you do not arise in me."

4.85 The Blessed One was also walking along the same path, and he said to the venerable Ānanda, [F.58.a] "Ānanda, bear this verse in mind. This verse was spoken by a perfectly awakened one of the past. Since it has come into the hands of an ordinary person, it is not bright, clear, or vivid."

The Blessed One added, "I see nothing that changes as quickly as this mind."

4.86 The woman, out of sorrow for her son, threw herself at the feet of the Blessed One. The Blessed One knew her thinking, proclivity, disposition, and nature, and preached the Dharma that was appropriate for her. When she had heard the Dharma, the woman leveled the twenty high peaks of the mountain chain of the false view of individuality with the vajra of knowledge and actualized the fruit of stream-entry. After having seen the truths, she spoke an inspired utterance three times: "O Honored One, what the Blessed One has done for me is what has never been done for me by my mother, my father, a king, gods, ancestral spirits, śramaṇas, brahmins, my husband, or my kinsmen or relatives. Relying on a good spiritual friend, the Blessed One, I have shut the gate to inferior states of existence and opened the gate to heaven and liberation; pulled myself out from the states of hell, animals, and hungry ghosts and placed myself among the gods and humans; left the course of rebirth far behind; dried up the ocean of blood and tears; and been liberated the mountain of bones. With the vajra of knowledge I have leveled the twenty high peaks of the mountain chain of the false view of individuality that had been accumulated since beginningless time, and actualized the fruit of stream-entry. O Honored One, I have been exalted, truly exalted. Since I seek refuge in the Blessed One, [F.58.b] the Dharma, and the community of monks, please accept me as a lay sister. From today onward, I embrace my faith as one who seeks refuge throughout my life."

· VII. Bhārgava²¹³ ·

- 4.87 In a certain place, the Blessed One said to the venerable Ānanda, “Ānanda, when I was a bodhisattva, in this place I was given an invitation by the ṛṣi Bhārgava with a seat, roots, and fruits.”

· VIII. Kāṣāya²¹⁴ ·

- 4.88 Again, in a certain place the Blessed One said, “Ānanda, when I was a bodhisattva, I was in despair over old age, and so forth, and in this very place I gave my garment made in Kāśi to Śakra, Lord of the Gods, who was dressed as a hunter, and received saffron (*kāṣāya*) robes in return. Devout brahmins and householders built a shrine called Acceptance of the Saffron Robes. Today, there are monks who still worship at the shrine there. Śakra, Lord of the Gods, having taken the garment made in Kāśi to the Thirty-Three Gods and placed it among them, held a festival for the garment made in Kāśi. Today the Thirty-Three Gods still worship it.”

· IX. Crown of the Head²¹⁵ ·

- 4.89 Again, in a certain place the Blessed One said, “Ānanda, when I was a bodhisattva, in this place I cut my hair with a sword as if it were a blue utpala petal, and threw the hair up in the air. Devout brahmins and householders built a shrine called Acceptance of the Hair. Today, there are monks who still worship at the shrine there. Śakra, Lord of the Gods, having taken the hair to the Thirty-Three Gods and placed it among them, held a festival for the hair knot. Today the Thirty-Three Gods still worship it.”

· X. Kanthaka²¹⁶ ·

- 4.90 Again, in a certain place the Blessed One said, “Ānanda, Kanthaka, the king of horses, led by Chandaka, turned back from this place. Devout brahmins and [F.59.a] householders built a shrine called Kanthaka’s Return.²¹⁷ Today, there are monks who still worship at the shrine there.”

· XI. Gośālaka²¹⁸ ·

- 4.91 The Blessed One arrived in the country of Gośālaka, and then said to the venerable Ānanda, “Ānanda, Chandaka, the son of a noble family, was born and grew up here in Gośālaka.”

- 4.92 The Blessed One then arrived in Pāpā. When the people of the Malla clan in Pāpā heard that the Blessed One had arrived in Pāpā, the elder members said, “The young men should clean up the road. We will clean up the city.”
- 4.93 Then, when the young men began to clean up the road, they saw a huge rock. They attempted to remove it, but they were unable to. The Blessed One also came to that place and asked them, “Vāsiṣṭhas, what are you doing?”
- 4.94 “We are cleaning up the road for the Blessed One, but we cannot remove this huge rock.”
- “In that case, shall I remove it?” asked he Blessed One.
- “O Blessed One, please remove it.”
- 4.95 Then the Blessed One lifted the huge rock into the air using his right big toe.²²⁰ When he threw it up and out of sight, the people of the Malla clan were frightened at the sound it caused. The Blessed One said, “Vāsiṣṭhas, do not be frightened.”
- 4.96 Then the Blessed One smashed the rock into pieces with his power of meditation,²²¹ and dust fell all around. The people of the Malla clan asked, “O Blessed One, where does this dust fall from?”
- 4.97 “The Tathāgata smashed the rock into pieces,” replied the Blessed One.
- “It isn’t good that the Blessed One did that.” [F.59.b]
- 4.98 “Shall I put the pieces back together?”
- “O Blessed One, please put the pieces back together.”
- 4.99 Then, the Blessed One put the pieces back together with the power of dedication and set the rock in the same place as before. The Blessed One sat upon it, too. The five hundred people of the Malla clan also gathered there and asked, “O Blessed One, with what power did the Blessed One throw the huge rock up into the air?”
- “O Vāsiṣṭhas,” answered the Blessed One, “with the power generated from my father and mother.”
- 4.100 They asked, “With what power did you smash the rock into pieces?”
- “With the power of meditation,”²²² answered the Blessed One.
- 4.101 “With what power did you put it back together?”
- “With the power of dedication.”
- “How great is the Blessed One’s power generated from his father and mother?”
- 4.102 “O Vāsiṣṭhas, the power of ten men equals the power of an average ox. The power of ten average oxen equals the power of a blue wild ox. The power of ten blue wild oxen equals the power of an elephant calf. The power of ten elephant calves equals the power of a cow elephant. The power of ten cow elephants equals the power of an average bull elephant. The power of ten average bull elephants equals the power of a tuskless elephant. The

power of ten tuskless elephants equals the power of a blue elephant. The power of ten blue elephants equals the power of a yellow elephant. The power of ten yellow elephants equals the power of a red elephant. The power of ten red elephants equals the power of a white elephant. The power of ten white elephants equals the power of an elephant from Mount Vindhya. The power of ten elephants from Mount Vindhya equals the power of a rutting elephant. The power of ten rutting elephants equals the power of a nagna (champion). The power of ten nagnas equals the power of a great nagna. The power of ten great nagnas equals the power of [F.60.a] a praskandin (aggressive man). The power of ten praskandins equals the power of a cāṇūra (wrestler). The power of ten cāṇūras equals one half of the power of Nārāyaṇa. Two times half the power of Nārāyaṇa is the power of Nārāyaṇa. This much power is in each joint of a tathāgata. Vāsiṣṭhas, thus tathāgatas, arhats, perfectly awakened ones have a great mass of the power of Nārāyaṇa.”

4.103 A Section Index:

Man, ox, wild ox, elephant calf,
Cow elephant, average elephant, tuskless elephant, elephants of four colors,
Elephant from Mount Vindhya, rutting elephant, two types of nagnas,
praskandin, cāṇūra, and the power of two Nārāyaṇas.²²³

4.104 “If this power of Nārāyaṇa is the power of a tathāgata generated from his father and mother, O Honored One, is there any other power besides the power generated from his father and mother and the powers of meditation and dedication?”

“O Vāsiṣṭhas, there is. It is called the power of merit. Vāsiṣṭhas, because the Tathāgata has the power of merit, having defeated Māra and his host of three hundred sixty million bhūtas, he attained supreme knowledge under the Bodhi tree.”

4.105 “O Honored One, is there any other power besides the power generated from his father and mother and the powers of meditation, dedication, and merit?”

“O Vāsiṣṭhas, there is. It is called the power of knowledge. Since the Tathāgata has the power of knowledge, he abandoned the mass of defilements that had been accumulated since beginningless time and drove it away.”

4.106 “O Honored One, is there any other power besides the power generated from his father and mother and the powers of meditation, dedication, merit, [F.60.b] and knowledge?”

“O Vāsiṣṭhas, there is. It is called magical power. Vāsiṣṭhas, because the Tathāgata has magical power, he destroyed the self-confidence of the six teachers, such as Pūraṇa Kāśyapa, who prided themselves on being perfectly awakened ones when they were actually not.”

4.107 “O Honored One, is there any other power besides the power generated from his father and mother and the powers of meditation, dedication, merit, knowledge, and magical power?”

“O Vāsiṣṭhas, there is. It is called the power of impermanence. Vāsiṣṭhas, because the Tathāgata has the power of impermanence, all of his powers—the power generated from his father and mother and the powers of meditation, dedication, merit, knowledge, and magical power—fade between a pair of sāla trees.”²²⁴

4.108 He also spoke these verses:

“With all the powers of knowledge and merit,
And the magical and physical powers,
I admit that impermanence, which surpasses my brilliance,
Has greater power.”²²⁵

4.109 “He whose body abides like the golden peak of the king of mountains
Is thus defeated and destroyed by the splendor of impermanence.
Wise people should know that impermanence is truly powerful,
And they should achieve that which impermanence does not overcome.”²²⁶
[B30]

4.110 “O Vāsiṣṭhas, see how people today are inferior to the people of long ago in terms of lifespan, figure, power, and wealth. This rock was [F.61.a] an exercise stone of people in the first eon. Even the impression of a hand is visible on it.”

4.111 They were quite astonished by this and lost their conceit about their own power. The Blessed One knew their thinking, proclivities, dispositions, and natures, and preached the Dharma that was appropriate for them. When they had heard the Dharma, they leveled the twenty high peaks of the mountain chain of the false view of individuality with the vajra of knowledge and actualized the fruit of stream-entry. After having seen the truths, they spoke an inspired utterance three times: “O Honored One, what you have done for us is what has never been done for us by our mothers, our fathers, a king, gods, ancestral spirits, śramaṇas or brahmins, our wives, or our kinsmen or relatives. Relying on a good spiritual friend, the Blessed One, we have pulled ourselves out from the states of hell, animals, and hungry ghosts; placed ourselves among the gods and humans; and left the course of rebirth far behind. With the vajra of knowledge we have leveled the twenty high peaks

of the mountain chain of the false view of individuality that had been accumulated since beginningless time, and actualized the fruit of stream-entry. O Honored One, we have been exalted, truly exalted. Since we seek refuge in the Blessed One, the Dharma, and the community of monks, please accept us as lay brothers. From today onward, we embrace our faith as ones who seek refuge throughout our life.”

· XIII. Kuśinagarī ·

4.112 Then the Blessed One said to the venerable Ānanda, “Ānanda, let us go to Kuśinagarī.”

“Certainly, O Honored One,” [F.61.b] replied the venerable Ānanda to the Blessed One.

4.113 Thereupon the Blessed One, without going to Pāpā, traveled to Kuśinagarī, and in due course he arrived there. The Blessed One then said to the venerable Ānanda, “Ānanda, here in this Kuśinagarī the Tathāgata will soon be completely emancipated.”

5.

CHAPTER FIVE

5.1 Summary of Contents:²²⁷

The Axe, Devadṛśa, Lumbinī,
Kapila, Where There Is Cotton,
Kanakamuni, Kārṣaka, A Robe,
Bath, Sikatin.²²⁸ These are the group of ten.

· I. The Axe²²⁹ ·

5.2 The Blessed One stayed in Kalmāṣadāmya, a village of the people of Kuru. At that time the Blessed One said to the monks, “Monks, having known and seen that defilements had been exhausted, I said” (Here the *Sūtra of the Parable of the Axe* in the section on the aggregates in the Saṃyuktāgama is to be recited in detail).²³⁰

· II. Devadṛśa²³¹ ·

5.3 The Blessed One then arrived at Devadṛśa and there said to the venerable Ānanda, “Ānanda, in this Devadṛśa, in this very place, Suprabuddha Śākya²³² was born and grew up.”

· III. Lumbinī²³³ ·

5.4 The Blessed One went to Lumbinī and there said to the venerable Ānanda, “Ānanda, in this forest of Lumbinī, as soon as I was born, I took seven steps without support from anyone, looked in the four directions, and said, ‘This is my last birth.’

· IV. Kapila²³⁴ ·

- 5.5 The Blessed One arrived in Kapilavastu and there said to the venerable Ānanda, “Ānanda, in this Kapilavastu, in this very place, King Śuddhodana was born and grew up.

· V. Where There Is Cotton ·

- 5.6 The Blessed One then arrived at a place called Where There Is Cotton. Thereupon the Blessed One said to the monks,²³⁵ “Monks, I will teach you about attendants who oppose the Dharma and those who follow it. [F.62.a] Listen well and keep this in mind; I shall teach it.
- 5.7 “What is an attendant who is opposed to the Dharma? The attendant who proceeds because of desire, anger, delusion, and fear is called an attendant who is opposed to the Dharma.
- 5.8 “What is an attendant who follows the Dharma? The attendant who does not proceed because of desire, anger, delusion, or fear is called an attendant who follows the Dharma.
- 5.9 “Monks, I said to you, ‘I will teach you about attendants who oppose the Dharma and those who follow it.’ This is it.”

· VI. Kanakamuni ·

- 5.10 When he arrived at Koṇaka Village, the Blessed One said to the venerable Ānanda, “Ānanda, in this Koṇaka Village, the Perfectly Awakened One Kanakamuni was born. He was also completely emancipated in this very place.

· VII. Kārṣaka ·

- 5.11 When he arrived at Kārṣaka Village, the Blessed One said to the venerable Ānanda, “Ānanda, when I was a bodhisattva, having seen the work of my father Śuddhodana in this Kārṣaka Village, I entered the first dhyāna, which is similar to the state without defilement, in the shade of a Jambū tree.

· VIII. A Robe ·

- 5.12 Again, in a certain place, the Blessed One said to the venerable Ānanda, “Ānanda, a robe of the Perfectly Awakened One Kanakamuni was spread in this place.”

· IX. Bath ·

- 5.13 When he arrived at a village called Bath, the Blessed One said to the venerable Ānanda, “Ānanda, the Perfectly Awakened One Kanakamuni bathed in this Bath Village. Therefore the name of this place became ‘Village of Bath.’ ”

· X. Sikatin ·

- 5.14 The Blessed One arrived in Sikatin. In Sikatin ... (The *Sūtra of the Parable of Pole Climbing* in the section of the path is abbreviated here).^{[236](#)}

6.

CHAPTER SIX

6.1 Summary of Contents:²³⁷

Icchānaṅgalā, Utkatā,
Saptaparnā, Sunrise, [F.62.b]
Śrāvastī, Valaya, Where There Is Ground,
Lion Village, New Village,
City, Piṭha,
And Nyagrodhikā, which is the last.
These twelve cities are explained.

. I. Icchānaṅgalā²³⁸ .

6.2 In Icchānaṅgalā, the Blessed One stayed in the Icchānaṅgalā Forest. At one point the Blessed One said to the monks, “Monks, I will go into seclusion here for three months.²³⁹ No monks should come to me except when someone brings me almsfood or when it is the day of poṣadha, which is held every fifteen days.”

6.3 And so the Blessed One did go into seclusion there for three months. No monks came to him except when a monk brought him almsfood or when it was the day of poṣadha, which is held every fifteen days. Thereupon the Blessed One, having spent the three months, sat on the seat prepared for him in front of the community of monks. When he had sat down, the Blessed One said to the monks, “Monks, if non-Buddhist ascetics or wandering mendicants approach you and ask, ‘In what state did the śramaṇa Gautama go into seclusion here for three months?’ you should answer those who ask, ‘He dwelt in breathing in and breathing out.’”

6.4 “Why? Monks, I was in seclusion here for three months in the state of being mindful of breathing in and breathing out. Whenever I breathed in, I knew that I was breathing in exactly as I was. Whenever I breathed out, I knew that I was breathing out exactly as I was. While perfectly aware of long

and short breaths and the whole body, whenever I breathed in, I knew, while perfectly aware of the whole body, that I was breathing in exactly as I was. While perfectly aware of the whole body, [F.63.a] whenever I breathed out, I knew, while perfectly aware of the whole body, that I was breathing out exactly as I was. Having made supple the bodily formations, whenever I breathed in and, having made supple the bodily formations, I breathed out, I knew that I breathed in and breathed out exactly as I did . . . ²⁴⁰ I knew, observing cessation, that I breathed out exactly as I did.

6.5 “Monks, about this I thought, ‘Since this is a coarse and fabricated state, now I will go beyond that state and abandon it, and abide in subtler and subtler states again and again.’ Having gone beyond that state and abandoned it, I abided in these subtler and subtler states again and again.

6.6 “Thereupon three gods came to me. When they arrived, one of the gods said, ‘The śramaṇa Gautama is dead.’

“The second god said, ‘He is not dead but dying.’

“The third god said, ‘He is neither dead nor dying; the state of arhats is tranquil like this.’

6.7 “Monks, suppose one correctly speaks of the state of a noble one, the state of a god, the state of Brahmā, and the state of a practitioner having completed the training, which are the same as the state of the Tathāgata. Practitioners undergoing training enter into that state in order to obtain what they have not obtained, realize what they have not realized, and actualize what they have not actualized. Practitioners having completed the training enter into that state in order to abide in happiness in this present life.

6.8 “When one thus speaks correctly, [F.63.b] one speaks of abiding in mindfulness of breathing in and breathing out. Why? Monks, abiding in mindfulness of breathing in and breathing out is the state of a noble one Practitioners having completed the training enter into that state in order to abide in happiness in this present life.”²⁴¹

· II. Utkāṭā²⁴² ·

6.9 The Blessed One, traveling through the country of Kosala, arrived in Icchānaṅgalā and stayed in the Icchānaṅgalā Forest near Icchānaṅgalā.²⁴³

6.10 At that time a brahmin named Pauṣkarasāri was given tribute along with gifts for brahmins in the form of roots, trees, and water by King Prasenajit of Kosala, and he was enjoying the wealth of the whole of Utkāṭā. There was a disciple of the brahmin Pauṣkarasāri named Ambāṣṭha, who was learned

and spoke clearly and fluently. He was teaching brahmanical mantras to five hundred young brahmins, who were also disciples of the brahmin Pauṣkarasāri.

6.11 The brahmin Pauṣkarasāri heard thus: “The śramaṇa Gautama, a son of the Śākyans, one who went forth from his home into homelessness with true faith, having shaved off his hair and beard and donned saffron robes, was awakened to complete and supreme awakening. The great virtue, fame, renown, and praise of that honorable Gautama are known in all directions. Thus, the Blessed One Gautama is a tathāgata, an arhat, a perfectly awakened one, perfect in knowledge and conduct, a sugata, world knowing, a supreme tamer of people to be tamed, a teacher of gods and humans, a buddha, and a blessed one. Having in this life, by his own supernormal knowledge, actualized [F.64.a] and accomplished awakening, he announced to the world with its gods, Māra, Brahmā, people such as śramaṇas and brahmins, and beings such as gods and humans: ‘My defilements have been exhausted. The pure life has been lived. What is to be done has been done. I will not know another existence after this one.’ It appears even in the mantras:²⁴⁴ ‘There are no other ways for a great man possessing those thirty-two marks of a great man besides these two ways: If he lives at home, he becomes a wheel-turning king who conquers the border regions in the four directions, is a righteous Dharma king, and attains the seven treasures. His seven treasures are as follows: the precious chakra, elephant, horse, jewel, woman, householder, and minister. He has a thousand sons who are brave, bold, and endowed with excellent physiques, and who will defeat the enemy’s army. He conquers the land entirely, as far as the seashore, without risking harm, without violence, without punishment or weapons, but in accordance with the Dharma and impartially. If, however, he goes forth from his home into homelessness with true faith, having shaved off his hair and beard and donned saffron robes, he will achieve renown in the world as a tathāgata, an arhat, a perfectly awakened one.’ He, the śramaṇa Gautama, having traveled through the country of Kosala, has arrived in Icchānaṅgalā and is staying in the Icchānaṅgalā Forest near Icchānaṅgalā.”

6.12 When he heard that, the brahmin Pauṣkarasāri said to the young brahmin Ambāṣṭha, “Ambāṣṭha, did you know? I have heard thus: ‘The śramaṇa Gautama, a son of the Śākyans, one who went forth from his home into homelessness with true faith, having shaved off his hair and beard and donned saffron robes ... announced: “. . . . The pure life has been lived.” I discovered it in the mantras: [F.64.b] “There are no other ways for a great man possessing those thirty-two marks of a great man besides these two ways: If he lives at home, he becomes a wheel-turning king who conquers the border regions in the four directions, is a righteous Dharma king ... he

will achieve renown in the world” This very man, having traveled through the country of Kosala, has arrived in Icchānaṅgalā and is staying in the Icchānaṅgalā Forest near Icchānaṅgalā.’ Now, young brahmin, go to the honorable Gautama and confirm for yourself whether the great virtue, fame, renown, and praise of that honorable Gautama, which are known in all directions, are true or not, and whether his famous marks are real or not.”

6.13 The young brahmin Ambāṣṭha accepted the brahmin Pauṣkarasāri’s order. With many elder brahmins from Utkāṭā, he left Utkāṭā and went to the Blessed One. When he arrived, he sat down to one side. Then the many elder brahmins from Utkāṭā, face to face with the Blessed One, made plenty of pleasant and joyful conversation, and then sat down to one side. When they had sat down to one side, the Blessed One, through talk consistent with the Dharma, instructed, inspired, encouraged, and delighted the many elder brahmins from Utkāṭā. While the Blessed One was giving a talk consistent with the Dharma to the many elder brahmins from Utkāṭā, the young brahmin Ambāṣṭha walked around in his shoes. Haughty [F.65.a] and arrogant, he suddenly started to speak—he did not wait until the Blessed One had finished speaking, and was thinking of talking back.²⁴⁵

6.14 The Blessed One then asked the young brahmin Ambāṣṭha, “Young brahmin, do you speak suddenly and in such a way with brahmins who are familiar with the three Vedas?”

“How do you mean, śramaṇa Gautama?”

6.15 “While the Tathāgata was giving a talk consistent with the Dharma to the many elder brahmins from Utkāṭā, you were walking around in your shoes. Haughty and arrogant, you suddenly started to speak, did not wait until I had finished speaking, and were thinking of talking back.”

6.16 “Śramaṇa Gautama, walking brahmins rightly speak with walking brahmins, standing ones with standing ones, sitting ones with sitting ones, reclining ones with reclining ones. As for shaven-headed śramaṇas, friends of darkness, and the unmarried, it is appropriate that I speak suddenly in this way, as I do now with the honorable Gautama.”

6.17 “Young brahmin, if you have come here seeking something, you, behaving in such a way, are no one but a person who has not properly served. The young brahmin Ambāṣṭha seems not to have properly served teachers.”

6.18 The Blessed One having rebuked the young brahmin Ambāṣṭha with the words “has not properly served,” Ambāṣṭha was then enraged, angry, furious,²⁴⁶ and displeased. He wanted to talk back to the Blessed One, insult him, and quarrel with him.²⁴⁷ Thinking, “This will be enough to talk back to the śramaṇa Gautama, insult him, quarrel with him, and teach him a lesson,”

he said to the Blessed One, “Hey, Gautama, these Śākyans are menials indeed.²⁴⁸ Since they come from a family of menials, they do not respect, esteem, and venerate brahmins.”

6.19 “Young brahmin, what harm did the Śākyans do to you?”

“Gautama, once before, [F.65.b] I went on foot to the city of Kapilavastu on my own business and that of my teacher. There the Śākyan men and women, who were on the terrace, pointed at me. Saying, ‘Oh! It is the young brahmin Ambāṣṭha, disciple of the brahmin Pauṣkarasāri. It is the young brahmin Ambāṣṭha, disciple of the brahmin Pauṣkarasāri,’ they pointed at me without respecting, esteeming, or venerating me.”

6.20 “Young brahmin, even swallows, which are little birds, twitter however they like when they are²⁴⁹ in their own nests, let alone the Śākyans. Young brahmin, that Kapilavastu is the city of the Śākyans.”

6.21 “Gautama, the castes are these four: brahmin, kṣatriya, vaiśya, and śūdra. Gautama, these four castes respect, esteem, and venerate brahmins. But these Śākyans are menials indeed. Since they come from a family of menials, they do not respect, esteem, and venerate brahmins.”

6.22 Then the Blessed One thought, “Ah, this young brahmin Ambāṣṭha excessively criticizes the Śākyans with the word *menials*, saying, ‘Oh! The Śākyans are menials. Oh! The Śākyans are menials.’ Now I will examine the origin of his family.”

6.23 The Blessed One then did examine the origin of the family of the young brahmin Ambāṣṭha. He knew that the young brahmin Ambāṣṭha was a descendant of a female slave of the Śākyans and that the Śākyans were sons of his masters. The Blessed One then asked the young brahmin Ambāṣṭha, “Ambāṣṭha, what is your family?”

“Gautama, it is Kāṇvāyana.”

6.24 “Young brahmin, here I examined the origin of your family and [F.66.a] found that you were the son of a female slave of the Śākyans.”

6.25 Then the elder brahmins from Utkāṭā said to the Blessed One, “Hey, Gautama, you should not criticize the young brahmin Ambāṣṭha with the words ‘son of a slave woman.’ Why? The young brahmin Ambāṣṭha is learned and speaks clearly and fluently. The young brahmin Ambāṣṭha can answer the honorable Gautama about this matter, according to the doctrine.”

6.26 “Brahmins, if you think that the young brahmin Ambāṣṭha can answer me according to the doctrine, you should be silent and let the young brahmin Ambāṣṭha answer me about this matter, according to the doctrine. If you do not think that the young brahmin Ambāṣṭha can answer me about this matter according to the doctrine, the young brahmin Ambāṣṭha should be silent, and you should answer me about this matter, according to the doctrine.”

- 6.27 “O Gautama, the young brahmin Ambāṣṭha himself is learned and speaks clearly and fluently. The young brahmin Ambāṣṭha can answer the honorable Gautama about this matter, according to the doctrine, and others cannot.”
- 6.28 The Blessed One then recounted to the young brahmin Ambāṣṭha,²⁵⁰ “Young brahmin, once there was a king named Ikṣuvāku. King Ikṣuvāku had four sons: Ulkā mukha, Karakaṇṇī, Hastiniyaṃsa, and Nūpuraka. That King Ikṣuvāku banished them for a certain sin. Each taking a sister along with him, they went to other countries, other lands. In due course they arrived beside the Himalaya, on the banks of the Bhāgīrathī River.²⁵¹ Each of them built his hut near the ṛṣi Kapila’s hermitage and married his half sister by a different mother. They had sons and daughters. Later, King Ikṣuvāku remembered these four sons and asked his ministers, ‘Where are my four sons now?’
- 6.29 “The ministers answered, ‘Your Majesty’s four sons were banished by Your Majesty for a certain sin. They are now in another country, beside the Himalaya, on the banks of the Bhāgīrathī River, and have sons and daughters.’²⁵²
- 6.30 “King Ikṣuvāku then asked the ministers, ‘Hey, leaders, [F.66.b] are my sons able to do that?’
- “ ‘Yes, they are, Your Majesty.’
- 6.31 “Then King Ikṣuvāku stretched his upper body, raised his right hand, and spoke an inspired utterance: ‘Ah, my sons are able.’
- 6.32 “They were renowned as beings with great power. Since the king uttered the words ‘my sons are able (*śākya*),’ they were named Śākya. Young brahmin, have you heard that the Śākyans were born from them, their origin is them, and their ancestors are them?”
- “Gautama, I have heard that the Śākyans were born from them, their origin is them, and their ancestors are them.”
- 6.33 “Young brahmin, there was a female slave of King Ikṣuvāku named Diśikā, who was beautiful, pleasant to behold, and attractive. She lived with a ṛṣi from a mātaṅga family. Since the two lived together, a son was born. As soon as he was born, the son spoke these words: ‘Mother, please wipe me, wash me, and free me from dirty things immediately.’
- 6.34 “At that time people called fiends *kāṇvāyanas*. When, as soon as he was born, the son spoke the words ‘Mother, please wipe me, wash me, and free me from dirty things immediately,’ his mother exclaimed, ‘Ah, a *kāṇvāyana* is born!’ Thus, he was named Kāṇvāyana. Young brahmin, have you heard that the Kāṇvāyanas were born from him, their origin is him, and their ancestor is him?”

- 6.35 Being thus asked, the young brahmin Ambāṣṭha remained silent. The Blessed One asked the young brahmin Ambāṣṭha a second and a third time, “Young brahmin, have you heard that the Kāṇvāyanas were born from him, their origin is him, and their ancestor is him?”
- The young brahmin Ambāṣṭha remained silent a second and a third time.
- 6.36 Then the yakṣa Vajrapāṇi raised [F.67.a] a vajra, which was blazing, fully blazing, thoroughly blazing, and blazing like a single tongue of flame, above the young brahmin Ambāṣṭha’s head, thinking, “If the young brahmin Ambāṣṭha, having heard the Blessed One ask him three times, does not answer, I will smash his head into seven pieces with this vajra, which is blazing, fully blazing, thoroughly blazing, blazing like a single tongue of flame.”²⁵³
- 6.37 The Blessed One saw the yakṣa Vajrapāṇi, and the brahmin Ambāṣṭha, by the Buddha’s power, also saw him. Then the brahmin Ambāṣṭha was frightened, terrified, dejected, and, with the hair in all the pores of his body standing on end, admitted to the Blessed One, “Gautama, I have heard that the Kāṇvāyanas were born from him, their origin is him, and their ancestor is him.”
- 6.38 Then the elder brahmins from Utkāṭa thought,²⁵⁴ “The Honored One Gautama said that the young brahmin Ambāṣṭha was the son of a female slave of the Śākyaans and the Śākyaans were sons of Ambāṣṭha’s masters. If this is true, we will no longer doubt what the honorable Gautama says.”
- 6.39 The Blessed One then said to the elder brahmins from Utkāṭa, “You should not excessively criticize the young brahmin Ambāṣṭha with the words ‘son of a slave woman.’ Why? He was at that time a ṛṣi of great magical power and dignity. He punished King Ikṣuvāku for a certain sin. When he was punished with the punishment for a brahmin, King Ikṣuvāku was frightened, terrified, dejected, and, with the hair in all the pores of his body standing on end, held with his left hand his eldest daughter adorned with every ornament and with his right hand a golden pitcher. Although he offered her as wife to the ṛṣi, the ṛṣi did not accept her.”
- 6.40 Then, because the Blessed One [F.67.b] had said to the young brahmin Ambāṣṭha that he was the son of a female slave, the young brahmin was upset, his shoulders drooping and his head hanging, ashamed, and in despair, and he remained silent.²⁵⁵
- 6.41 Thereupon the Blessed One thought, “Since I said that he was the son of a female slave, this young brahmin Ambāṣṭha is upset, his shoulders drooping and his head hanging, ashamed, and in despair, and he is silent. Now I will make conversation with him.” He then said to the young brahmin Ambāṣṭha,

- “Young brahmin, if, for instance, the son of a kṣatriya and the daughter of a brahmin live together, and, having lived together, a son is born, is the son given a seat, water, mantra, or teaching by brahmins?”
- “Gautama, he is.”
- 6.42 “Do kṣatriyas anoint him as a kṣatriya?”
- “Gautama, they do. Why? Because he is a son of their brother, kṣatriyas anoint their nephew.”²⁵⁶
- 6.43 “Young brahmin, if, for instance, the son of a brahmin and the daughter of a kṣatriya live together, and, having lived together, a son is born, is the son given a seat, water, mantra, or teaching by brahmins?”
- “Gautama, he is.”
- 6.44 “Do kṣatriyas anoint him as a kṣatriya?”
- “Gautama, they do. Why? Because he is their nephew, kṣatriyas anoint their nephew.”^{257 258}
- 6.45 “Young brahmin, if, for instance, the son of a kṣatriya is banished by kṣatriyas for a certain sin, is he given a seat, water, mantra, or teaching by brahmins?”
- “Gautama, he is.”
- 6.46 “Do kṣatriyas anoint him as a kṣatriya?”
- “Gautama, they do. Why? Because he is their kinsman, kṣatriyas anoint their kinsman.” [F.68.a]
- 6.47 “Young brahmin, if, for instance, the son of a brahmin is banished by brahmins for a certain sin, is he given a seat, water, mantra, or teaching by brahmins?”
- “Gautama, he is not.”
- 6.48 “Do kṣatriyas anoint him as a kṣatriya?”
- “Gautama, they do not. Why? Because he is a brahmin caṇḍāla, kṣatriyas do not anoint a brahmin caṇḍāla.”
- 6.49 “Young brahmin, therefore, the family of kṣatriyas is the best in birth, family, and race, not the family of brahmins. Young brahmin, Brahmā, the ruler of the Sahā World, spoke a verse:²⁵⁹
- 6.50 “ ‘Among people relying on race,
Kṣatriyas are the most noble.
Among gods and humans,
The one perfect in knowledge and conduct is the most noble.’
- 6.51 “Young brahmin, the verse spoken by Brahmā, the ruler of the Sahā World, which says:
- “ ‘Among people relying on race,
Kṣatriyas are the most noble.
Among gods and humans,

The one perfect in knowledge and conduct is the most noble,’

6.52 “is not a faulty saying but a good saying; it’s not a faulty statement but a good statement. Why? I also say:

“Among people relying on race,

Kṣatriyas are the most noble.

Among gods and humans,

The one perfect in knowledge and conduct is the noble.

6.53 “What do you think, young brahmin? When there is a wedding, when a bride is given and received in some place, are brahmins given a seat, water, mantra, or teaching there?”

“Gautama, when there is a wedding, when a bride is given and received in some place, brahmins are given a seat, water, mantra, or teaching there.”

6.54 “Young brahmin, when there is a wedding, when a bride is given and received in some place, [F.68.b] there is the arrogance of family, the arrogance of birth, and the arrogance of a brahmin’s son.

6.55 “Young brahmin, as long as beings are tied down by the arrogance of family, the arrogance of birth, and the arrogance of a brahmin’s son, they do not actualize this supreme state of one perfect in knowledge and conduct, and they have no opportunity to do so. Young brahmin, if they abandon the arrogance of family, the arrogance of birth, and the arrogance of a brahmin’s son, those who have not actualized this supreme state of one perfect in knowledge and conduct will actualize it.”

6.56 “I, as one who has not existed in the past, will not exist in the future, and does not exist in the present, believe in the honorable Gautama.²⁶⁰ May the honorable Gautama teach the Dharma so that I will desire to attain knowledge and conduct.”

“Then, young brahmin, listen to it well and keep it in mind; I shall teach it.

6.57 “Young brahmin, here in the world there has appeared a teacher who is a tathāgata, an arhat, a perfectly awakened one,²⁶¹ perfect in knowledge and conduct, a sugata, world knowing, a supreme tamer of people to be tamed, a teacher of gods and humans, a buddha, and a blessed one. He teaches Dharma that is good in the beginning, good in the middle, good at the end, excellent in meaning, excellent in wording, distinct, complete, pure, and immaculate, teaching the pure life. Householders or sons of householders listen to the Dharma. Having listened to the Dharma, each of them gains faith. Each of them, with his faith gained, trains himself, thinking, ‘Life at home is confining²⁶² and full of dust. Going forth is like a wide open space. It is difficult for laymen who live at home to lead a pure life that is totally pure, complete, completely pure, and immaculate throughout their lives. [F.69.a] Now I will go forth from my home into homelessness with true faith, having

shaved off my hair and beard and donned saffron robes.'

- 6.58 "Having thus gone forth, he abides by moral conduct. He is controlled by the restraint of the prātimokṣa, perfect in his deeds and personal associations, and afraid of even a minuscule fault. Having accepted the rules of training, he trains himself.
- 6.59 "Having abandoned killing, he abstains from killing. He abandons punishments and weapons. He is conscientious and merciful. He abstains from killing any living creatures, even those as small as ants.²⁶³
- 6.60 "Having abandoned theft, he abstains from theft. He takes and is pleased with the things given to him, and he is pleased with giving abundantly. He is neither a thief nor covetous, but pure. Keeping watch over himself, he abstains from theft.
- 6.61 "Having abandoned sexual intercourse, he abstains from sexual intercourse. He leads the pure life and is immaculate because he has abandoned evil conduct. He is pure, without foul odor, free from copulation; he is free from vulgarity, and he abstains from sexual intercourse.
- 6.62 "Having abandoned lying, he abstains from lying. He speaks and is pleased with the truth. He is trustworthy, reliable, and steadfast; he does not deceive people in the world and abstains from lying.
- 6.63 "Having abandoned slander, he abstains from slander. He does not repeat what he has heard from this side to that side and vice versa for the purpose of splitting others apart, but he reconciles those who are at odds and encourages those who are in harmony. [F.69.b] He is pleased with harmony and delighted with harmony. He speaks words that make people harmonious and abstains from slander.
- 6.64 "Having abandoned harsh language, he abstains from harsh language. He has abandoned words that are vicious, rough, and aggressive toward others, that threaten others, and that are undesirable for many people, displeasing for many people, disagreeable and unpleasant for many people, inharmonious, and useless to harmony. He speaks words that are harmless, pleasant to the ear, heartwarming, pleasing, refined, sweet sounding, clear, convincing, trustworthy, independent, not obstinate, and not servile, but desirable, pleasing, agreeable, and pleasant for many people, harmonious, and conducive to harmony. Having abandoned harsh language, he abstains from harsh language.
- 6.65 "Having abandoned senseless talk, he abstains from senseless talk. He speaks at appropriate times, speaks correctly, tells the truth, relates what is meaningful and right, relates what he has realized, and relates what is comprehensible. He speaks at appropriate times what is not confused, but has a foundation and proof, and is right and meaningful. Having abandoned senseless talk, he abstains from senseless talk.

- 6.66 “Having abandoned trade, he abstains from trade.
“Having abandoned the falsification of measures, weights, and size, he abstains from the falsification of measures, weights, and size. [F.70.a]
- 6.67 “Having abandoned bribery, deceit, and extortion, he abstains from bribery, deceit, and extortion.
“Having abandoned thoughts of slaying, binding, cutting, piercing, and striking, he abstains from making others suffer from slaying, binding, cutting, piercing, and striking.
- 6.68 “Having abandoned lying down when it is light or lying down in a lodging where there is a woman,²⁶⁴ he abstains from lying down when it is light or lying down in a lodging where there is a woman.
- 6.69 “Having abandoned accepting things from fields, houses, and markets, he abstains from accepting things from fields, houses, and markets.
- 6.70 “Having abandoned accepting elephants, horses, cows, sheep, chickens, and pigs, he abstains from accepting elephants, horses, cows, sheep, chickens, and pigs.
- 6.71 “Having abandoned accepting male slaves, female slaves, and laborers, he abstains from accepting male slaves, female slaves, and laborers.
- 6.72 “Having abandoned accepting women, men, boys, and girls, he abstains from accepting women, men, boys, and girls.²⁶⁵
- 6.73 “Having abandoned accepting gold and silver, he abstains from accepting gold and silver.
“Having abandoned accepting raw grains,²⁶⁶ he abstains from accepting raw grains.
- 6.74 “He eats only one meal a day. He has abandoned having meals at inappropriate times. He goes for alms at the appropriate time. He makes efforts to go for alms at the appropriate time.
- 6.75 “He is content and satisfied with the proper clothes on his body and is content and satisfied with eating alms that are just sufficient. Being content and satisfied with clothes and food in such a way, [F.70.b] he carries his bowl and his robes wherever he goes. Just as a feathered bird, wherever it goes, soars with its feathers and wings, he carries his bowl and his robes wherever he goes, content and satisfied with clothes and food in such a way.
- 6.76 “Ambāṣṭha, some śramaṇas and brahmins, having enjoyed what was given with faith, live devoted to efforts aimed at injuring various seeds and plants,²⁶⁷ namely, those that grow from roots,²⁶⁸ stems, the tops of joints,²⁶⁹ grafts,²⁷⁰ and the seeds themselves. He abstains from the way that some śramaṇas and brahmins live devoted to efforts aimed at injuring various seeds and plants.

- 6.77 “Ambāṣṭha, some śramaṇas and brahmins, having enjoyed what was given with faith, live devoted to efforts aimed at hoarding various things, namely, hoarding food, drink, incense, garlands,²⁷¹ leaves, flowers, and fruits. He abstains from the way that some śramaṇas and brahmins live devoted to efforts aimed at hoarding various things. [B31]
- 6.78 “Ambāṣṭha, some śramaṇas and brahmins, having enjoyed what was given with faith, live devoted to efforts aimed at using various high seats or large seats, namely, chairs; couches; couches upholstered with woolen and cotton cloth; couches covered with cotton velvet, large pieces of cloth, variegated cloth, [F.71.a] and woolen coverlets; carpets on elephants’ backs; carpets on horseback; seats with wool on one side; seats with wool on both sides; seats with wool on the upper side; seats with wool on the back side; seats made from wool; seats with an upper covering of cloth from Kāliṅga; cloth with a covering; and seats with red pillows at both ends. He abstains from the way that some śramaṇas and brahmins live devoted to efforts aimed at using various high seats or large seats.
- 6.79 “Ambāṣṭha, some śramaṇas and brahmins, having enjoyed what was given with faith, live devoted to efforts aimed at various ways of adorning themselves, namely, rubbing; washing; scrubbing grime away; wearing flower garlands, incense, and ointment; decorating the skin;²⁷² changing the color of the fingernails; powdering the face; cleansing the face; looking into mirrors; decorating the forearms; wearing a headdress; holding hollow parasol handles, swords, and cowries with jeweled sticks; wearing multicolored shoes and new clothes; and having new fringed clothes to keep. He abstains from the way that some śramaṇas and brahmins live devoted to efforts aimed at various ways of adorning themselves.
- 6.80 “Ambāṣṭha, some śramaṇas and brahmins, having enjoyed what was given with faith, live devoted to efforts aimed at various spectacles: they want to watch elephant battles; chariot battles; infantry battles; fighting with sticks, fists, and elbows; bull fighting, buffalo fighting, goat fighting, sheep fighting, cock fighting, quail fighting, lark fighting, and cock-quail-lark fighting;²⁷³ [F.71.b] woman fighting, man fighting, boy fighting, and girl fighting; pole climbing;²⁷⁴ dancing; sham fights;²⁷⁵ displays of banners; an army; the deployment of an army; troops; and a great assembly. He abstains from the way that some śramaṇas and brahmins live devoted to efforts aimed at various spectacles.
- 6.81 “Ambāṣṭha, some śramaṇas and brahmins, having enjoyed what was given with faith, live devoted to efforts aimed at listening to various sounds: they want to listen to the cry of elephants and horses; the sound of chariots and infantry; the sound of paṭaha drums, large drums, and various kinds of music; the voices of singing dancers; the sound of music; the sound of sticks,

snapping fingers, the palms of the hands, and pots; the sounds of fairy tales and poetry; various syllables and various words and characters; sermons of the Lokāyatas; and stories of the famous. He abstains from the way that some śramaṇas and brahmins live devoted to efforts aimed at listening to various sounds.

6.82 “Ambāṣṭha, some śramaṇas and brahmins, having enjoyed what was given with faith, live devoted to efforts aimed at dice, cheating, and gambling: namely, chess with an eight-rowed or ten-rowed chessboard, *ākaraṣaṇa*,²⁷⁶ sending from all directions,²⁷⁷ playing with a pot, *kale*, and *kacale*,²⁷⁸ playing with cymbals, deceit in dice,²⁷⁹ sticks, and bracelets, or holding a banquet according to a wager. He abstains from the way that some śramaṇas and brahmins live devoted to efforts aimed at dice, cheating, and gambling.

6.83 “Ambāṣṭha, some śramaṇas and brahmins, having enjoyed what was given with faith, [F.72.a] live devoted to efforts aimed at various talk: namely, talk about kings, armies, food, drink, clothes, markets, and courtesans, talk about evil ways,²⁸⁰ talk about the great ocean, and talk about countries and chief ministers. He abstains from the way that some śramaṇas and brahmins live devoted to efforts aimed at various talk.

6.84 “Ambāṣṭha, some śramaṇas and brahmins, having enjoyed what was given with faith, live devoted to efforts aimed at various disputes: ‘Certainly you know this Dharma and Vinaya as well as I, but you neither have nor are close to having good reasoning’; ‘You said afterward what is to be said beforehand’; ‘You said beforehand what is to be said afterward’; ‘You spoke so hastily that what you said was not clear’; ‘Since the dispute has come to an end, give up the words that you spoke for the sake of the dispute’; ‘Do you know that you have already been defeated?’; ‘If you think you can reply suitably, then ask and speak.’ He abstains from the way that some śramaṇas and brahmins live devoted to efforts aimed at various disputes.

6.85 “Ambāṣṭha, some śramaṇas and brahmins, having enjoyed what was given with faith, engage in wrong ways of making a living, which are acting as a messenger and sending someone else as a messenger: they bring messengers from kings, high-ranking ministers, brahmins, householders, citizens, provincial residents, guild heads, or caravan leaders from here to there, and from there to here. He abstains from the way that some śramaṇas and brahmins engage in wrong ways of making a living, which are acting as a messenger and sending someone else as a messenger.

6.86 “Ambāṣṭha, some śramaṇas and brahmins, having enjoyed what was given with faith, engage in hypocrisy, flattery, indirect begging, [F.72.b] extortion, and the producing of further profit from the profit they have

gained.²⁸¹ He abstains from the way that some śramaṇas and brahmins engage in hypocrisy, flattery, indirect begging, extortion, and the producing of further profit from the profit they have gained.

6.87 “Ambāṣṭha, some śramaṇas and brahmins, having enjoyed what was given with faith, engage in wrong ways of making a living, which are perverse sciences: namely, interpreting extraordinary celestial phenomena, scar signs, dream signs, burn marks, water stains, holes gnawed by mice, and objects thrown down;²⁸² listening to voices, listening to the voices of all kinds of beings; and the science of limbs, the science of selecting sites for houses, the science of parrots, the science of birds, and the science of thumbs. Some are devoted to the science of the stars.²⁸³ He abstains from such wrong ways of making a living of some śramaṇas and brahmins, which are perverse sciences.

6.88 “Ambāṣṭha, some śramaṇas and brahmins, having enjoyed what was given with faith, engage in wrong ways of making a living, which are perverse sciences: they employ the science of indicating favorable or unfavorable moments for an undertaking and knowing the rise of constellations,²⁸⁴ the examination of corpses, rites for pacification, rites for prosperity, rites for terrifying deities, rites using water for purification, writing letters, arithmetic, accounting, calculation with the hands,²⁸⁵ and the science of mirrors. He abstains from such wrong ways of making a living of some śramaṇas and brahmins, which are perverse sciences.

6.89 “Ambāṣṭha, some śramaṇas and brahmins, having enjoyed what was given with faith, engage in wrong ways of making a living, which are perverse sciences: they employ therapeutic science; medicines derived from roots; prescribing collyrium, oil, juice, and medicines; therapies for women, boys, and girls; and medicinal therapies. He abstains from such wrong ways of making living of some śramaṇas and brahmins, which are perverse sciences.

6.90 “Ambāṣṭha, some śramaṇas and brahmins, [F.73.a] having enjoyed what was given with faith, engage in wrong ways of making a living, which are perverse sciences: namely, the science of the characteristics of jewels, sticks, swords, arrows, weapons, elephants, horses, bulls, buffalo, goats, sheep, roosters, larks, quails, women, men, boys, and girls; omens of a short life, a long life, little good fortune, great good fortune, little merit, great merit, little power, and great power; and the characteristics of masters and slaves. He abstains from such wrong ways of making a living of some śramaṇas and brahmins, which are perverse sciences.

6.91 “Ambāṣṭha, some śramaṇas and brahmins, having enjoyed what was given with faith, engage in wrong ways of making a living, which are perverse sciences: they employ therapies that involve using medicine to

induce immediate spitting up, shaking and spitting up, or vomiting; using a purgative; emetic treatment; nasal irrigation; inhaling smoke; thermotherapy; therapies for phlegm, the stomach, and moles and carbuncles; treatments for flocks of animals and birds; treatment for quaking cheeks and the tongue cut by the teeth; and the science of zombies and half zombies.²⁸⁶ He abstains from such wrong ways of making a living of some śramaṇas and brahmins, which are perverse sciences.

6.92 “Ambāṣṭha, some śramaṇas and brahmins, having enjoyed what was given with faith, engage in wrong ways of making a living, which are perverse sciences: namely, influencing others; arranging marriages; [F.73.b] acting as a matchmaker; aiding separation or conquest; causing pleasure; causing pain; causing someone to fall in love with one’s son; burning oblations of sesame, rice, thorns, and other goods; burning oblations of oils;²⁸⁷ and worshiping the sun, stars, gods, and great places of worship. He abstains from such wrong ways of making a living of some śramaṇas and brahmins, which are perverse sciences.

6.93 “Ambāṣṭha, some śramaṇas and brahmins, having enjoyed what was given with faith, engage in wrong ways of making a living, which are perverse sciences: they predict that there will be danger, peace, a very poor harvest, an abundant harvest, lack of rain, abundant rain, emergence of a plague, or disappearance of a plague. He abstains from such wrong ways of making a living of some śramaṇas and brahmins, which are perverse sciences.

6.94 “Ambāṣṭha, some śramaṇas and brahmins, having enjoyed what was given with faith, engage in wrong ways of making a living, which are perverse sciences: they predict that their allied king will win and the opposing king will be defeated and vice versa, or that the allied king will proceed to the battlefield and the opposing king will retreat and vice versa. He abstains from such wrong ways of making a living of some śramaṇas and brahmins, which are perverse sciences.

6.95 “Ambāṣṭha, some śramaṇas and brahmins, having enjoyed what was given with faith, engage in wrong ways of making a living, which are perverse sciences: [F.74.a] they predict that the sun and the moon will move in orbit; that the sun and the moon will deviate from orbit; that there will be eclipses of the sun and the moon in orbit; that a shooting star will fall; that a part of the sky will turn red; that sounds will come from the sky; or that both the sun and the moon, which are of such great magical power and dignity, will rise, sink, and be covered or uncovered, which means, for instance, that an orbit and a wrong orbit will become visible. He abstains from such wrong ways of living of some śramaṇas and brahmins, which are perverse sciences.

6.96 “Ambāṣṭha, some śramaṇas and brahmins, having enjoyed what was given with faith, engage in wrong ways of making a living, which are perverse sciences: they predict that if the sun and the moon move in orbit, the result will be such-and-such; that if the sun and the moon deviate from orbit, the result will be such-and-such; that if there are eclipses of the sun and the moon in orbit, a shooting star falls, a part of the sky turns red, or sounds come from the sky, the result will be such-and-such; or that if both the sun and the moon, which are of such great magical power and dignity, rise, sink, and are covered or uncovered, which means, for instance, that an orbit and a wrong orbit become visible, the result will be such-and-such. He abstains from such wrong ways of making a living of some śramaṇas and brahmins, which are perverse sciences.

6.97 “Because he has that noble aggregate of moral conduct,²⁸⁸ he experiences inner, faultless happiness. With the doors of his faculties restrained, his mindfulness well guarded, exerting himself mindfully, he behaves with equanimity with a mind guarded by mindfulness. When he sees forms with his eyes, he does not grasp them with their characteristics and secondary marks. Why? When he abides with his eye faculty unrestrained, [F.74.b] because his longing and despair toward the world arise, evil and unwholesome elements follow his mind. In order to restrain them, he practices, protects himself, and restrains his eye faculty with his eye faculty. Likewise, when he cognizes sounds with his ears, smells with his nose, tastes with his tongue, tangible objects with his body, and mental objects with his mind, he does not grasp them with their characteristics and secondary marks. Why? When he abides with his mental faculty unrestrained, because his longing and despair toward the world arise, evil and unwholesome elements follow his mind. In order to restrain them, he practices, protects himself, and restrains his mental faculty with his mental faculty.

6.98 “Because he has that noble aggregate of moral conduct, and the doors of his faculties are restrained, he experiences inner, faultless happiness and abides with vigilance in going back and forth. He also abides with vigilance while watching, observing, bending and stretching his body, holding his outer robe, robe, and bowl, walking, standing, sitting, lying down, not sleeping, talking, not talking, sleeping, being tired, and resting.

6.99 “Because he has that noble aggregate of moral conduct, the doors of his faculties are restrained, and he is mindful and supremely vigilant, he experiences inner, faultless happiness and abides in solitary dwelling places: wilderness, under trees, and in empty houses. He sits in any of these places. Sitting with his legs crossed, he straightens his back and focuses his mind on a point in front of him. He has abandoned longing for the world. With a

mind free from longing, he stays in this manner many times, and his mind is completely cleansed of longing. [F.75.a] He has abandoned malice and despair, depression, tiredness, restlessness, regret, and doubt toward the world. He has overcome hesitancy and doubt and achieved certainty about virtuous things. His mind is completely cleansed of doubt.

6.100 “Ambāṣṭha, as an example, a man, having gotten into debt, exerts himself for his business. When he succeeds in the business, he pays off the debt out of the profits and still has enough wealth to feed his wife. He thinks, ‘Having gotten into debt, I exerted myself for my business. When I succeeded in the business, I paid off the debt out of the profits and still have enough wealth to feed my wife.’ He becomes happy and satisfied for that reason.

6.101 “Ambāṣṭha, as another example, there is a man who is sick, seriously ill, afflicted with a painful illness. He is not able to digest the food he has eaten. The drink he has drunk hurts his stomach. But later he becomes free from illness, stronger, and comfortable; he is able to digest the food he has eaten, and the drink he has drunk does not hurt his stomach. He thinks, ‘I was once sick, seriously ill, afflicted with a painful illness; then I was not able to digest the food I had eaten, and the drink I had drunk hurt my stomach. But now I am free from illness, stronger, and comfortable; I am able to digest the food I eat, and the drink I drink does not hurt my stomach.’ He becomes happy and satisfied for that reason.

6.102 “Ambāṣṭha, as another example, a man becomes a slave, servant, retainer, or bondman and becomes dependent. But later he is released from being a slave, servant, retainer, or bondman. He thinks, [F.75.b] ‘I was once a slave, servant, retainer, or bondman and was dependent. But now I am not a slave, servant, retainer, or bondman, and I am independent.’ He becomes happy and satisfied for that reason.

6.103 “Ambāṣṭha, as another example, a man is confined in prison and has his hands tied tightly behind his back. But later he is liberated from being confined in prison and having his hands tied tightly behind his back—safely, successfully, and without paying money. He thinks, ‘I was once confined in prison and had my hands tied tightly behind my back. But now I have been liberated from that situation safely, successfully, and without paying money.’ He becomes happy and satisfied for that reason.

6.104 “Ambāṣṭha, as another example, a man who had been in fear becomes safe, and he who had had a very poor harvest gains abundant food. He thinks, ‘Thus I, who was once in fear, became safe, and I, who had a very poor harvest, gained abundant food.’ He becomes happy and satisfied for that reason.

- 6.105 “In this manner, having abandoned the five obstacles,²⁸⁹ which are like that debt, illness, servitude, prison, and fear, he observes correctly.
- 6.106 “Having abandoned the five obstacles, which cause lesser defilements of the mind, reduce intelligence, are associated with harm, and are not associated with nirvāṇa, he is free from desires, free from evil and unwholesome elements, and he dwells having achieved the first dhyāna, which is endowed with thought, investigation, pleasure, and happiness produced from solitude.²⁹⁰
- 6.107 “As an analogy, if a bath attendant²⁹¹ or a skillful pupil of a bath attendant moistens fine soap powder with water in a bronze bowl, a wooden tub, or a shell, the lump of soap becomes wet, grows thick with moisture, [F.76.a] and does not drop or fall because its inside and outside are fully moisturized. So too, the body of the monk is completely immersed, perfectly immersed, perfectly satisfied, and perfectly filled with pleasure and happiness produced from solitude, and in his body there is no part that is not filled or has not been filled with pleasure and happiness produced from solitude.
- 6.108 “Then he becomes free from thought and investigation, with complete inner purity. Because his mental continuum is concentrated on one point, he dwells having achieved the second dhyāna, which is without thought or investigation and endowed with pleasure and happiness produced from meditation. Thus, his body is completely immersed, perfectly immersed, perfectly satisfied, and perfectly filled with pleasure and happiness produced from meditation, and in his body there is no part that is not filled or has not been filled with pleasure and happiness produced from meditation.
- 6.109 “It is just as, for instance, on the summit of a mountain there may be a spring-fed lake. Water does not flow into the lake from the east, or from the south, the west, or the north, and the gods do not bring rain there. However, from that lake itself a fountain or a large spring issues forth and the entire lake is filled, completely filled, fully filled, and completely penetrated with cool water. There is no part of that entire lake that is not filled or has not been filled with cool water. So too, his body is completely immersed, perfectly immersed, perfectly satisfied, and perfectly filled with pleasure and happiness produced from meditation, and in his body there is no part that is not filled or has not been filled with [F.76.b] pleasure and happiness produced from meditation.
- 6.110 “Then he becomes free from the desire for pleasure. Thus, abiding in equanimity, he possesses mindfulness and vigilance. He experiences happiness with his body, and, as explained by the noble ones, he possesses mindfulness, abides in happiness, and is equanimous. He dwells having achieved the third dhyāna, in which pleasure is absent. Thus, his body is

completely immersed, perfectly immersed, perfectly satisfied, and perfectly filled with happiness free from pleasure, and in his body there is no part that is not filled or has not been filled with happiness free from pleasure.

6.111 “And just as, for instance, utpala, padma, kumuda, and puṇḍarīka flowers sprout and grow in water, they are bound between their roots and tips, and there is no part that is not soaked or has not been soaked with cool water, so, too, his body is completely immersed, perfectly immersed, perfectly satisfied, and perfectly filled with happiness free from pleasure, and in his body there is no part that is not filled or has not been filled with happiness free from pleasure.

6.112 “Then he abandons happiness, too. Since he has already abandoned pain, and his longing and despair have also disappeared, he dwells having achieved the fourth dhyāna, which is neither happy nor painful, but completely clear, with equanimity and mindfulness. Thus, delighted, he dwells with his body filled with a clear and pure mind, complete.

6.113 “As an analogy, if a householder or a son of a householder covers his head, hands, and feet with eight or nine cubits of cloth, there is, on his [F.77.a] whole body from head to toe, no part that is not covered or has not been covered with pure, clean cloth. So, too, he dwells delighted, with his body filled with a clear and pure mind, complete. In his body there is no part that is not filled or has not been filled with a clear and pure mind, complete.

6.114 “Ambāṣṭha, when a noble disciple has abandoned happiness and, since he has already abandoned pain, and his longing and despair have disappeared, he dwells having achieved the fourth dhyāna, which is neither happy nor painful, but completely clear with equanimity and mindfulness, his mind is neither weak nor faint. Because he dwells with neither weakness nor faintness, he is able to dwell steadfastly.

6.115 “It is just as, for instance, when a seed oil lamp is lit on the top of a house or on a terrace on the top of a house, being not agitated or shaken by the wind, or by a bird, or by a person, or by a nonhuman, its flame grows neither weak nor faint. Since it is neither weak nor faint, it blazes steadfastly. So too, Ambāṣṭha, when a noble disciple has abandoned happiness, and, since he has already abandoned pain, and his longing and despair have also disappeared, he dwells having achieved the fourth dhyāna, which is neither happy nor painful, but completely clear with equanimity and mindfulness, his mind is neither weak nor faint. Because he dwells without either weakness or faintness, he is able to dwell without agitation, and he thinks thus: “This form of my body is coarse, generated from the cause of the four great elements. My consciousness adheres to this, dwells in this, and pervades this. Now I will move my consciousness from this body [F.77.b] and create another body with a form generated from consciousness, and with

faculties that are neither wanting nor inferior.’ He then does move his consciousness from the body and creates another body with a form generated from consciousness, and with faculties that are neither wanting nor inferior.

6.116 “Ambāṣṭha, it is just as, for instance, a jewel, an excellent lapis lazuli that is of fair origin and is clear, pure, and stainless, is threaded with a string of five colors, namely, blue, yellow, red, white, and madder. If a man of keen eyes sees this, he knows thus: ‘This is a string, this is a jewel, and this is a jewel threaded with a string.’ So, too, he moves his consciousness from the body and creates another body with a form generated from consciousness, and with faculties that are neither wanting nor inferior.

6.117 “Ambāṣṭha, it is just as, for instance, a man extracts a reed²⁹² from munja grass. If a man of keen eyes sees this, he knows thus: ‘This is munja grass, this is a reed, and the reed has been extracted from the munja grass.’ So, too, he moves his consciousness from the body and creates another body with a form generated from consciousness, and with faculties that are neither wanting nor inferior.

6.118 “Ambāṣṭha, it is just as, for instance, a man pulls a snake out of a basket. If a man of keen eyes sees this, he knows thus: ‘This is a basket, this is a snake, and the snake has been pulled out of the basket.’ So, too, he moves his consciousness from the body and creates another body with a form generated from consciousness, and with faculties that are neither wanting nor inferior.

6.119 “Ambāṣṭha, it is just as, for instance, a man takes a sword from its sheath. If a man of keen eyes sees this, he knows thus: ‘This is a sheath, this is a sword, and the sword has been taken from its sheath.’ So, too, he moves his consciousness from the body and creates another body with a form generated from consciousness, and with faculties that are neither wanting nor inferior.

6.120 “Thus,²⁹³ [F.78.a] with his mind adjusted, clean, pure, free from the primary defilements, free from lesser defilements, straightened, active, and unmoved, he inclines his mind toward the supernormal knowledge with which he actualizes the domains of magical powers. He enjoys many kinds of domains of magical powers: namely, he becomes many after being one; he becomes one after being many; he experiences the perfect knowledge of being visible and invisible; and he can even pass through a wall, a mountain, or a fence. With his body he moves without obstacles as if in the sky;²⁹⁴ he moves on the surface of the ground and dives into it as if into water; he moves in water against the current as if on the ground; he moves through the sky with his

legs crossed as if he were a flying bird. He seizes and touches the sun and the moon, which themselves have great magical power and great might. With his body he controls the world including the world of Brahmā.

6.121 “It is just as, for instance, a goldsmith or a skillful pupil of a goldsmith, knowing that the gold is well prepared, quickly hammers out various things that he wants to make, namely, bowls, necklaces, bracelets, anklets, signet rings, and golden garlands. So too, he, with his mind adjusted, clean, pure, free from the primary defilements, free from lesser defilements, straightened, active, and unmoved, inclines his mind toward the supernormal knowledge with which he actualizes the domains of magical powers: namely, [F.78.b] he becomes many after being one; With his body he controls the world including the world of Brahmā.

6.122 “Just as for instance, a potter or a skillful pupil of a potter, knowing that a lump of clay is well prepared, quickly makes various kinds of containers that he wants to make, so too, he, with his mind adjusted, clean, pure, free from the primary defilements, free from lesser defilements, straightened, active, and unmoved, inclines his mind toward the supernormal knowledge with which he actualizes the domains of magical powers: namely, he becomes many after being one; With his body he controls the world including the world of Brahmā.

6.123 “Just as for instance, an ivory carver or a skillful pupil of an ivory carver, knowing that the ivory is well prepared, quickly makes various kinds of objects that he wants to make, so too, he, with his mind adjusted, clear, pure, free from the primary defilements, free from lesser defilements, straightened, active, and unmoved, inclines his mind toward the supernormal knowledge with which he actualizes the domains of magical powers: namely, he becomes many after being one; With his body he controls the world including the world of Brahmā.

6.124 “And thus he, with his mind adjusted, clear, pure, free from the primary defilements, free from lesser defilements, straightened, active, and unmoved, also inclines his mind toward the supernormal knowledge with which he actualizes the knowledge of divine hearing. With his pure divine hearing, which is superior to that of humans, he hears the voices of humans and nonhumans, whether distant or close.

6.125 “As an analogy, if a conch blower climbs a high mountain and blows a conch at midnight, the sound will fill every direction in the land without any obstacles. So too, he, with his mind adjusted, clear, pure, free from the primary defilements, free from lesser defilements, straightened, active, and unmoved, [F.79.a] inclines his mind toward the supernormal knowledge with

which he actualizes the knowledge of divine hearing. With his pure divine hearing, which is superior to that of humans, he hears the voices of humans and nonhumans, whether distant or close.

6.126 “And thus he, with his mind adjusted, clear, pure, free from the primary defilements, free from lesser defilements, straightened, active, and unmoved, also inclines his mind toward the supernormal knowledge with which he actualizes the knowledge of various states of mind. He knows with his mind the minds, which consist of thought and investigation, of other beings and other people exactly as they are: he correctly recognizes a mind possessed of desire exactly as it is; he correctly recognizes a mind free from desire exactly as it is; and he correctly recognizes minds possessed of anger, free from anger, possessed of delusion, free from delusion, concentrated, distracted, discouraged, uplifted, small, large, restless, not restless, pacified, unpacified, settled, unsettled, developed, undeveloped, liberated, and unliberated exactly as they are.

6.127 “Just as, for instance, a man of keen eyes completely cleanses the disk of a mirror and observes the characteristics of his face, he, [F.79.b] with his mind adjusted, clear, pure, free from the primary defilements, free from lesser defilements, straightened, active, and unmoved, inclines his mind toward the supernormal knowledge with which he actualizes the knowledge of various states of mind He correctly recognizes a well-liberated mind exactly as it is.

“Thus, ‘conduct’ is explained.²⁹⁵

6.128 “What is ‘knowledge’? With his mind adjusted, clear, pure, free from the primary defilements, free from lesser defilements, straightened, active, and unmoved, he inclines his mind toward the supernormal knowledge with which he actualizes the knowledge of the recollection of past lives. He recollects many past lives, namely, one life; two lives; three, four, five, six, seven, eight, nine, ten, twenty, thirty, forty, fifty, a hundred, a thousand, and a hundred thousand lives; hundreds, thousands, and hundreds of thousands of lives; an eon of destruction; an eon of creation; an eon of destruction and creation; many eons of destruction; many eons of creation; and many eons of destruction and creation. ‘When I was born among these beings, my name was such-and-such, my birth was such-and-such, my family was such-and-such, I ate such-and-such foods, and I experienced such-and-such happiness and pain. My life was this long, my age was this great, and I attained such longevity. Then I died and was born as such-and-such. I died there [F.80.a] and was reborn as such-and-such. I again died there and was born here.’ Thus he recollects various past lives along with their characteristics, regions, and origins from which he was born.

6.129 “It is just as, for instance, a man goes from one village to another village, and then he goes to another village and thinks thus: ‘I went from the village such-and-such to the village such-and-such. Then I went to the village such-and-such. From that village, I came to this village.’ So too, he, with his mind adjusted, clear, pure, free from the primary defilements, free from lesser defilements, straightened, active, and unmoved, inclines his mind toward the supernormal knowledge with which he actualizes the knowledge of the recollection of past lives. He recollects many past lives: namely, one life He recollects various past lives along with their characteristics and regions. [B32]

6.130 “He, with his mind adjusted, clear, pure, free from the primary defilements, free from lesser defilements, straightened, active, and unmoved, inclines his mind toward the supernormal knowledge with which he actualizes the knowledge of death and rebirth. With his pure divine sight, which is superior to that of humans, he sees the death and rebirth of beings, noble and ignoble races, inferior and superior people, and pleasurable and inferior modes of existence. He knows that beings go to their next births according to their actions exactly as they performed them. ‘These beings performed evil acts of the body [F.80.b] and evil acts of speech and mind, they falsely accused noble ones, and they accepted false doctrines and behaviors connected with the teachings of false doctrines. From these causes and conditions, they will be born in hells, which are inferior modes of existence, inferior states of existence, and a great fall, after the destruction of the body. These beings performed virtuous acts of the body and virtuous acts of speech and mind, and they did not falsely accuse noble ones, but they accepted right doctrines and behaviors connected with the teachings of right doctrines. From these causes and conditions, they will be born among the gods in the heavens, which are pleasurable modes of existence, after the destruction of the body.’

6.131 “Just as, for instance, a man of keen eyes, sitting in the middle of a crossroad of main streets, observes many people come, sit, recline, and go to other places, so too, he, with his pure divine sight, which is superior to that of humans...: ‘...they will be born among the gods.’

6.132 “With his mind adjusted, clear, pure, free from the primary defilements, free from lesser defilements, straightened, active, and unmoved, he also inclines his mind toward the supernormal knowledge with which he actualizes the knowledge of the exhaustion of impurities. He correctly knows thus: ‘This is suffering, which is a truth of the noble ones,’ exactly as it is. He correctly knows thus: ‘This is the origination of suffering, the cessation of suffering, and the path to the cessation of suffering, which are the truths of the noble ones,’ exactly as they are. When he has thus known

and seen, his mind is liberated from the impurities of desire, and his mind is liberated from the impurities of existence and ignorance. Having been liberated, he sees thus with the very knowledge of liberation: 'My births have been exhausted. The pure life has been lived. What is to be done has been done. I will not know another existence.' [F.81.a]

6.133 "It is just as, for instance, near a village or town there may be a deep lake in which the water is clear, pure, completely pure. There a man of keen eyes, sitting on the bank, may observe pebbles, gravel, fish, turtles, pearl oysters, or bivalve shells. So too, he, with his mind adjusted, clean, pure, free from the primary defilements, free from lesser defilements, straightened, active, and unmoved, ... '...I will not know another existence.'²⁹⁶

6.134 "Thus, 'knowledge' is explained. This and the aforementioned conduct are combined and called *knowledge and conduct*.²⁹⁷

6.135 "Young brahmin, you should know the four wrong means for actualizing the unactualized supreme perfection of knowledge and conduct. What are the four?

6.136 "Here some śramaṇas or brahmins, not actualizing this supreme perfection of knowledge and conduct, go from a village to the wilderness and live there, having built huts of branches and leaves. Saying, 'Let us make our living from roots and fruits here,' they do make their living from roots and fruits there. Young brahmin, this is the first wrong means for actualizing the unactualized supreme perfection of knowledge and conduct. What do you think, young brahmin? Do you find yourself with your teacher in the first wrong means that I have explained for actualizing the supreme perfection of knowledge and conduct not yet actualized?"

"No, Gautama, I do not."

6.137 "Young brahmin, again, some śramaṇas or brahmins, not actualizing this supreme perfection of knowledge and conduct, abandon the food of roots and fruits, go to a solitary place, and live there, having built huts of branches and leaves. Saying, 'Let us [F.81.b] make our living from the food of leaves here,' they do make their living from the food of leaves there. Young brahmin, this is the second wrong means for actualizing the unactualized supreme perfection of knowledge and conduct.

6.138 "Young brahmin, again, some śramaṇas or brahmins, not actualizing this supreme perfection of knowledge and conduct, abandon the food of roots and fruits and the food of leaves, go to a solitary place, and live there, having built huts of branches and leaves. Saying, 'Let us write mantras and compose Vedas here,' they do write mantras and compose Vedas there. Young brahmin, this is the third wrong means for actualizing the unactualized supreme perfection of knowledge and conduct.

- 6.139 “Young brahmin, again, some śramaṇas or brahmins, not actualizing this supreme perfection of knowledge and conduct, not actualizing²⁹⁸ the food of roots and fruits, the food of leaves, or writing mantras and composing Vedas, go from the wilderness to the edge of a village and live there, having built houses with four doorways. They think, ‘Let us give donations and make merit here. Let us offer as much almsfood as possible to śramaṇas or brahmins who come.’ Young brahmin, this is the fourth wrong means for actualizing the unactualized supreme perfection of knowledge and conduct.
- 6.140 “What do you think, young brahmin? Do you find yourself with your teacher in the four wrong means that I have explained for actualizing the supreme perfection of knowledge and conduct not yet actualized?”
 “No, Gautama, I do not.”
- 6.141 “Young brahmin, while you had thus not completed even these four wrong means, why did you say such words indicating the Śākyans were menials: ‘Oh! The Śākyans [F.82.a] are menials. Oh! The Śākyans are menials.’ What do you think, young brahmin? The old mantras of brahmin ṛṣis, who were the ancestors of brahmins and made mantras and created the Vedas, have been praised, sung, and chanted. Still today brahmins sing and explain them. Those brahmin ṛṣis are Aṣṭaka, Vāmaka, Vāmadeva, Viśvāmitra, Jamadagni, Aṅgiras, Bharadvāja, Vasiṣṭha, Kāśyapa, and Bhṛgu. Did they build cities surrounded with moats and thorns, like you and your teacher do today?”
 “No, Gautama, they did not.”
- 6.142 “Did they enjoy various spectacles²⁹⁹ such as sham fights,³⁰⁰ a display of banners, an army, and the deployment of an army, like you and your teacher do today?”
 “No, Gautama, they did not.”
- 6.143 “Did they go back and forth in the country, riding entirely white chariots pulled by mares, carrying a golden water jar with a handle, and surrounded and followed by young brahmins, like you and your teacher do today?”
 “No, Gautama, they did not.”
- 6.144 “Did they have their bodies rubbed, washed, and scrubbed by female servants in headdresses, whose upper arms were covered with fine baby hairs like those of young gourds and whose breasts were round like balls, like you and your teacher do today?”
 “No, Gautama, they did not.”
- 6.145 “Did they sleep with their legs stretched out, along with women well decorated in golden bracelets and golden necklaces, until the sun rose, [F.82.b] like you and your teacher do today?”
 “No, Gautama, they did not.”

- 6.146 “Look, young brahmin, your teacher has faults, too. Young brahmin, when the brahmin Pauṣkarasāri went to see King Prasenajit of Kosala, he was not able to see the king without a wall and curtain as screens between them. Why was such a learned man not able to see face to face the person who provided him with food?
- 6.147 “Look, young brahmin, you yourself have faults, too. Young brahmin, once King Prasenajit of Kosala, sitting on his own throne, said to someone, ‘My man, do such-and-such business. When you have done that, investigate such-and-such things.’ Having given these instructions, the king rose from his seat and departed. Then the man sat on the king’s seat during his absence and said to someone else, ‘My man, do such-and-such business. When you have done that, investigate such-and-such things.’ What do you think, young brahmin? Is he a king or suitable as a king, the man who sat on the king’s seat during his absence and said what the king had said?”
 “No, Gautama, he is not.”
- 6.148 “Young brahmin, you repeat and recite the words of ṛṣis. Then, are you a ṛṣi or suitable as a ṛṣi?”
 “No, Gautama, I am not.”³⁰¹
- 6.149 “Young brahmin, yet inscribe well in your mind the aim with which you came here, and it will be your everlasting prosperity, benefit, and happiness.”
- 6.150 The young brahmin Ambāṣṭha then examined the thirty-two marks of a great man on the Blessed One’s body. Though he saw thirty of them, he had doubt and uncertainty about two: the private part hidden in a sheath and the exceedingly long and narrow tongue. He then spoke these verses:³⁰²
- 6.151 “I have heard of [F.83.a]
 The great Muni’s thirty-two marks.
 Of them, Gautama,
 I have not seen two on your body.
- 6.152 “O best of men, is your private part
 Hidden in a sheath?
 Is your tongue, which is praised as excellent,
 Really long?
- 6.153 “Since it is difficult in this world to see
 The famed perfectly awakened ones,
 Please dart your narrow tongue out of your mouth
 And clear up my doubts.”

6.154 Then the Blessed One thought thus: “When this young brahmin Ambāṣṭha examined the thirty-two marks of a great man on my body, he saw thirty of them, but he has doubt and uncertainty about two: the private part hidden in a sheath and the exceedingly long and narrow tongue. Now I will manifest a sign so that the young brahmin Ambāṣṭha will see my private part hidden in a sheath and my exceedingly long and narrow tongue.”

6.155 The Blessed One then manifested that sign. The young brahmin Ambāṣṭha saw the Blessed One’s private part hidden in a sheath and saw his exceedingly long and narrow tongue darting out of his mouth and covering his whole face up to his hairline. When he had seen these, he thought thus: “The śramaṇa Gautama possesses the thirty-two marks of a great man. There are no other alternatives for a great man who possesses these marks besides these two alternatives: if he lives at home as a layman . . . ³⁰³ He will achieve renown in the world.”

6.156 Thereupon the young brahmin Ambāṣṭha rejoiced in and praised the words of the Blessed One and departed from the Blessed One’s presence.

6.157 At that time, the brahmin Pauṣkarasāri was sitting together with many elder brahmins from Utkāṭā on the upper floor of his best house. As he was sitting and waiting for the young brahmin Ambāṣṭha, [F.83.b] the young brahmin Ambāṣṭha saw him from a distance. Upon seeing him, Ambāṣṭha went to the brahmin Pauṣkarasāri. When he arrived, he bowed low until his forehead touched the feet of the brahmin Pauṣkarasāri, and then he also bowed to the other brahmins from Utkāṭā and sat down to one side. When the young brahmin Ambāṣṭha had sat down, the brahmin Pauṣkarasāri asked him, “Young brahmin, are the great virtue, fame, renown, and praise of that honorable Gautama, which are known in all directions, true? Are his famous marks real?”

6.158 “True, sir. The great virtue, fame, renown, and praise of that honorable Gautama, which are known on all sides, are true. His famous marks are real.”

6.159 “Young brahmin, did you have a conversation with the honorable Gautama?”

“Yes, sir, I did.”

6.160 “Young brahmin, then tell me everything in detail.”

Then the young brahmin Ambāṣṭha told the brahmin Pauṣkarasāri everything about the conversation he had had with the Blessed One. When he had told him about it, the brahmin Pauṣkarasāri became enraged, angry, furious, and displeased. He kicked the young brahmin Ambāṣṭha in the head with a shod foot and said, “Fie on you, messenger! Fie on you, emissary! I will fall into the inferior states of existence because of such a messenger and emissary as you. Young brahmin, the honorable Gautama will treat me as he treats you, who considered the honorable Gautama to be contemptible and

- talked back. [F.84.a] Sirs, I cannot go to see the honorable Gautama and perform respectful service for him today. However, tomorrow I will go to see the honorable Gautama and perform respectful service for him.”
- 6.161 Thereupon the brahmin Pauṣkarasāri prepared a pure and fine meal during the night. He rose at dawn and went to the Blessed One, bringing a carriage full of those pure and fine foods. When he arrived, face to face with the Blessed One, he made plenty of pleasant and joyful conversation, and then sat down to one side. When he had sat down to one side, he said to the Blessed One, “O Honorable Gautama, I have brought a carriage full of pure and fine foods; please have compassion for me and accept these foods.”
- 6.162 At that time the venerable Ānanda was sitting behind the Blessed One, fanning him with a fan. The Blessed One said to the venerable Ānanda, “Ānanda, go and gather all the monks living near Icchānaṅgalā in the assembly room.”
- 6.163 “Certainly, O Honored One,” replied the venerable Ānanda. When he had gathered all the monks living near Icchānaṅgalā in the assembly room, he went to the Blessed One. Upon his arrival, he bowed low until his forehead touched the Blessed One’s feet, and then he sat down to one side. When he had sat down to one side, the venerable Ānanda said to the Blessed One, “O Honored One, all the monks living near Icchānaṅgalā [F.84.b] are sitting together in the assembly room. May the Blessed One know it is the right time.”
- 6.164 Thereupon the Blessed One went to the assembly room. When he arrived, he sat on the seat prepared for him in front of the community of monks. The brahmin Pauṣkarasāri then knew that the community of monks headed by the Buddha had sat down in comfort, and with his own hands he served and satisfied them with a pure and fine meal.³⁰⁴ When, with his own hands, he had served and satisfied them in a variety of ways with a pure and fine meal, knowing that the Blessed One had finished his meal and washed his hands and his bowl, the brahmin took a low seat and sat before the Blessed One in order to hear the Dharma. The Blessed One then applauded the offering made by the brahmin Pauṣkarasāri with this celebration:³⁰⁵
- 6.165 “Agnihotra³⁰⁶ is the best of sacrifices.
The best of verses is Sāvitrī.³⁰⁷
The best of humans is a king.
The ocean is the best of water bodies.
The moon is chief among celestial bodies.
The sun is the sovereign among all lights.
- 6.166 “Above, below, all around,
In all the modes of existence of beings,³⁰⁸

In the world including gods,
The best of those who speak is the perfectly awakened one.”

6.167 At that time, when the rewards of the offerings were being assigned to the brahmin Pauṣkarasāri, a monk who had gone forth in his old age³⁰⁹ ate a piece of sesame cake.³¹⁰ When the brahmin Pauṣkarasāri saw the monk who had gone forth in his old age eat that sesame cake when the rewards of the offerings were being assigned, he asked the Blessed One, “Do all the disciples please the honorable Gautama’s mind?”

“O brahmin, here it differs: some do and others do not.”

6.168 “O Gautama, thus some eat the Dharma and another [F.85.a] eats sesame cake.³¹¹ O Gautama, did my disciple Ambāṣṭha come to you?”

“Yes he did, O brahmin.”

6.169 “Did the honorable Gautama have a conversation with him?”

“Yes I did, O brahmin.”

“O Gautama, then tell me in detail all about the talk you had with him.”

6.170 Thereupon the Blessed One told the brahmin Pauṣkarasāri all about the talk he had had with the young brahmin Ambāṣṭha. Then brahmin Pauṣkarasāri then said to the Blessed One, “O Gautama, the young brahmin Ambāṣṭha is a mere child and does not know his own place. O Gautama, please forgive the young brahmin Ambāṣṭha.”

“I will do so, O brahmin.”

6.171 “O honorable Gautama, if you see me riding a chariot, holding the reins, and cracking a whip, or walking with a loud voice, please understand that I, the brahmin Pauṣkarasāri, am bowing to you and asking if you are free from trouble, free from illness, in good physical condition, healthy, without any trouble, and living in vigor and comfort. O honorable Gautama, if you see me walking in the middle of the street, taking off my shoes, stepping aside on a path, or stretching out my hands, please think that I am bowing to you ... and comfort. O honorable Gautama, if you see me in the middle of attendants, clothed, on a seat, and with my turban on, please think that I am bowing to you ... and comfort. Why, O honorable Gautama? Brahmins [F.85.b] obtain their possessions by fame. They expect to get their possessions by that very fame.”

6.172 The Blessed One then thought, “Ah, this brahmin Pauṣkarasāri is very haughty. Now I will preach the Dharma in order to remove his haughtiness.”

6.173 Then the Blessed One, through talk consistent with the Dharma, instructed, inspired, encouraged, and delighted the brahmin Pauṣkarasāri. He extensively gave discourses on the Dharma of the buddhas, the blessed ones, that are to be given in advance of the main sermon: namely, a discourse on donations, a discourse on conduct, a discourse on the heavens, and a

discourse on the gains and faults of desires, defilements, purification, emancipation, the merits of complete seclusion, and the things belonging to purification.

6.174 When the Blessed One had seen that the brahmin had become pleased, virtuous in mind, delighted in mind, free from mental obstacles, suitable to be a vessel, powerful, and able to know perfectly the excellent Dharma, he preached in detail the teachings of the Dharma of the buddhas, the blessed ones: namely, suffering, the origination of suffering, the cessation of suffering, and the path to the cessation of suffering, which are the four truths of the noble ones. Just as when a spotless, clean white cloth suitable for dyeing is placed in dye, it absorbs the dye well, the brahmin Pauṣkarasāri, seated on his seat, understood clearly the four truths of the noble ones.³¹²

6.175 Then the brahmin Pauṣkarasāri [F.86.a] saw the Dharma, attained the Dharma, knew the Dharma, plumbed the depths of the Dharma, overcame his doubts, became independent from others and not to be led by others, and achieved confidence in himself about the Dharma preached by the Teacher. He rose from his seat, draped his upper robe over one shoulder, made the gesture of supplication to the Blessed One, and said to him, “O Honored One, I have been exalted, truly exalted. Since I seek refuge in the Blessed One, the Dharma, and the community of monks, please accept me as a lay brother. From today onward, I embrace my faith as one who seeks refuge throughout my life.”

6.176 The brahmin Pauṣkarasāri then rejoiced in and praised the words of the Blessed One. He bowed low until his forehead touched the Blessed One’s feet, rose from his seat, and departed.³¹³

6.177 Thereupon the Blessed One said to the monks, “Monks, since the brahmin Pauṣkarasāri criticized that event, a monk should not eat when the rewards of offerings are being assigned. If he eats, he becomes guilty of an offense.”

· III. Saptapaṇṇa ·

6.178 The Blessed One arrived at Saptapaṇṇa.³¹⁴ In Saptapaṇṇa ... the seat of four buddhas ...³¹⁵

· IV. Sunrise³¹⁶ ·

6.179 The Blessed One, traveling through the country of Kosala, arrived in Sunrise.³¹⁷ He stayed in Kaṇṭhakasthala Forest³¹⁸ near Sunrise.

- 6.180 When King Prasenajit of Kosala heard that the śramaṇa Gautama, having traveled in the country of Kosala, had arrived at Sunrise and was staying in Kaṇṭhakasthala Forest near Sunrise, he ordered a man, "My man, go to the śramaṇa Gautama. [F.86.b] Bow low on my behalf until your forehead touches the feet of the śramaṇa Gautama and ask if he is free from trouble, free from illness, in good physical condition, healthy, without any trouble, and living in vigor and comfort. Then say, 'O honorable Gautama, King Prasenajit of Kosala would like to come to see the Blessed One tomorrow. May the honorable Gautama know this.' "
- 6.181 "Certainly, Your Majesty," replied the man to King Prasenajit of Kosala, and he went to the Blessed One. When he had arrived, he bowed low until his forehead touched the Blessed One's feet, and then he sat down to one side and said to him, "King Prasenajit of Kosala bows low until his forehead touches the Blessed One's feet and asks if the Blessed One is free from trouble, free from illness, in good physical condition, healthy, without any trouble, and living in vigor and comfort."
- "My good man, I hope you and King Prasenajit of Kosala are living in comfort, too."
- 6.182 "O honorable Gautama, King Prasenajit of Kosala would like to come to see the Blessed One tomorrow. May the honorable Gautama know this."
- "My good man, let King Prasenajit of Kosala know that today is the right time."
- 6.183 Then the man rejoiced in and praised the words of the Blessed One and departed from the Blessed One's presence. Thereupon the Blessed One, as soon as the man had departed, said to the venerable Ānanda, "Ānanda, go and prepare many seats in the large monastery. I will sit there and have a meeting with King Prasenajit of Kosala today."
- 6.184 "Certainly, O Honored One," [F.87.a] replied the venerable Ānanda to the Blessed One. He did prepare many seats in the large monastery and then returned to the Blessed One. When he had arrived, he bowed low until his forehead touched the Blessed One's feet, and then he sat down to one side. When he had sat down to one side, the venerable Ānanda said to the Blessed One, "O Honored One, I have prepared many seats in the large monastery. May the Blessed One know it is the right time."
- 6.185 The Blessed One then went to the large monastery. When he had arrived, he sat on the prepared seat.
- 6.186 Then, as soon as the man had reported on his mission to King Prasenajit of Kosala and departed, the king said to another man, "My man, now quickly prepare a beautiful vehicle. I will ride in it and go to see the śramaṇa Gautama today."

6.187 “Certainly, Your Majesty,” replied the man to King Prasenajit of Kosala. After he had prepared the beautiful vehicle, he returned to the king. When he had arrived, he said to King Prasenajit of Kosala, “Your Majesty, the vehicle is ready. May Your Majesty know it is the right time.”

6.188 At that time, two sisters named Beautiful and Sunny³¹⁹ came to the dining hall of King Prasenajit of Kosala. When these two sisters, Beautiful and Sunny, heard that the king was going to go to see the Blessed One that day, they said to King Prasenajit of Kosala, “Your Majesty, if you are going to go to see the Blessed One today, please bow low on our behalf until your forehead touches the Blessed One’s feet, and ask if he is free from trouble, free from illness, [F.87.b] in good physical condition, healthy, without any trouble, and living in vigor and comfort.”

6.189 “I will do so,” replied King Prasenajit of Kosala. Then the king, riding the beautiful vehicle, left Sunrise and went to see and serve the Blessed One. Having gone as far as he could go by vehicle, he alighted from the vehicle and entered the park on foot. Then King Prasenajit of Kosala went to the Blessed One. When he had arrived, he bowed low until his forehead touched the Blessed One’s feet, and then he sat down to one side and said to him, ‘The two sisters, Beautiful and Sunny, ask if the Blessed One is free from trouble, free from illness, in good physical condition, healthy, without any trouble, and living in vigor and comfort.’

 “Did the two sisters Beautiful and Sunny not find any other messenger? Why is it not someone other than you, Great King?”

6.190 “O Gautama, when the two sisters Beautiful and Sunny came to my dining hall, they heard that the king was going to go to see the Blessed One today. Having heard this, they said to me, ‘Your Majesty, if you are going to go to see the Blessed One today, please bow low on our behalf until your forehead touches the Blessed One’s feet ... comfort.’ ”

 “O Great King, I hope you and the two sisters, Beautiful and Sunny, are living in comfort, too.”

6.191 “Now, if you would deign to answer my questions, [F.88.a] I would ask you, honorable Gautama, about a few points.”

 “O Great King, ask what you want to know.”³²⁰

6.192 “O Gautama, I have heard that you have said, ‘It is impossible, out of the question, that other śramaṇas or brahmins know or see everything.’ O Gautama, do you think you have said this?”

 “O Great King, I do not remember saying that.”

6.193 At that time, a general named Virūḍhaka³²¹ was sitting in the assembly. King Prasenajit of Kosala said to General Virūḍhaka, “O General, do you remember who told such a story one day in the past, when the king,

ministers, and the king's attendants were sitting together in the royal palace?"

"Yes, Your Majesty, I do. It was the young brahmin Saṃjaya, the son of Lucky."³²²

6.194 King Prasenajit of Kosala then said to a man, "My man, go now to the young brahmin Saṃjaya, the son of Lucky. When you have arrived, say to the young brahmin, 'King Prasenajit of Kosala summons you.' "

6.195 "Certainly, Your Majesty," replied the man to King Prasenajit of Kosala, and he went to the young brahmin Saṃjaya, the son of Lucky. When he had arrived, he said to the young brahmin, "King Prasenajit of Kosala summons you."

6.196 Then King Prasenajit of Kosala, as soon as the man had departed, asked the Blessed One, "O Gautama, did someone here misunderstand what you meant or said?"

"Yes, O Great King. What I meant was something else. [F.88.b] He related it to others incorrectly."

6.197 "Honorable Gautama, what do you think you said?"

"O Great King, I remember saying, 'It is impossible, out of the question, that other śramaṇas or brahmins know or see everything.' "³²³

6.198 "O honorable Gautama, it is reasonable that you said this. It is reasonable that the honorable Gautama said this. Now, if you would deign to answer my questions, I would ask you, honorable Gautama, about a few points."

6.199 "O Great King, ask what you want to know."

"O Gautama, the castes are these four: brahmin, kṣatriya, vaiśya, and śūdra. Is there any difference, distinction, or contrast between them?"

6.200 "Yes, O Great King, there is. Among them, those who are from brahmin and kṣatriya families are regarded by humans as high ranking; those who are from vaiśya and śūdra families are regarded by humans as low ranking."

6.201 "I am not asking you, honorable Gautama, about the matter of this life but about the matter of the afterlife. O Gautama, the castes are these four: brahmin, kṣatriya, vaiśya, and śūdra. Is there any difference, distinction, or contrast between them?"

6.202 "O Great King, the castes are these four: kṣatriya, brahmin, vaiśya, and śūdra.³²⁴ If they accept instruction, teaching, and preaching on the Dharma by the Tathāgata or disciples of the Tathāgata, [F.89.a] is there any difference, distinction, or contrast between them in the future, in their next lives?"

6.203 "O Gautama, the castes are these four: kṣatriya, brahmin, vaiśya, and śūdra. If they accept instruction, teaching, and preaching on the Dharma by the Tathāgata or disciples of the Tathāgata, is there any difference,

distinction, or contrast between them concerning what they have abandoned?”

6.204 “O Great King, the castes are these four: kṣatriya, brahmin, vaiśya, and śūdra. If they accept instruction, teaching, and preaching on the Dharma by the Tathāgata or disciples of the Tathāgata, is there any difference ... concerning what they have abandoned? To clarify this, O Great King, I would ask you a question in return; you should answer as best you can.

6.205 “O Great King, suppose, for instance, there are four beings to be trained: an elephant, a horse, an ox, and a man. O Great King, what do you think? If two of these are not trained, not well trained, and two are trained, well trained, do the two beings who are not trained, not well trained, attain the state of those who are trained, while they are not trained? Do they receive the training of those who are well trained, while they are not well trained?”³²⁵

“No, O Gautama, they do not.”

6.206 “Again, do the two beings who are trained, well trained, attain the state of those who are trained, while they are trained? Do they receive the training of those who are well trained, while they are well trained?”

“Yes, Gautama, they do precisely so.”

6.207 “O Great King, thus there is no reason that the state that a devout person should attain would be attained by an undevout person; [F.89.b] there is no reason that the state that an immovable, faultless, vigorous, and intelligent person should attain would be attained by a person of distorted intelligence. It is reasonable that the state that a devout person should attain would be attained by a devout person; it is reasonable that the state that an immovable, faultless, vigorous, and intelligent person should attain would be attained by an intelligent person.”

6.208 “O Gautama, the castes are these four: kṣatriya, brahmin, vaiśya, and śūdra. If they accept instruction, teaching, and preaching on the Dharma by the Tathāgata or disciples of the Tathāgata, possess their own five qualities, and have abandoned the same thing equally, is there any difference, distinction, or contrast between the liberation of one of them and that of the others?”

6.209 “To clarify this, O Great King, I would ask you a question in return; you should answer as best you can.

“O Great King, suppose, for instance, a son of a brahmin comes from the east.³²⁶ Someone requests him, ‘O son of a brahmin, now make a board for fire-starting from dry sāla wood, put a spindle on it, drill it, and make fire.’ He does make a board for fire-starting from dry sāla wood, puts a spindle on it, drills it, and makes fire.

- 6.210 “A son of a kṣatriya comes from the south. Someone requests him, ‘O son of a kṣatriya, now make a board for fire-starting from dry sugarcane, put a spindle on it, drill it, and make fire.’³²⁷ He does make a board for fire-starting from dry sugarcane, puts a spindle on it, drills it, and makes fire. [F.90.a]
- 6.211 “A son of a vaiśya comes from the west. Someone requests him, ‘O son of a vaiśya, now make a board for fire-starting from dry cypress, put a spindle on it, drill it, and make fire.’ He does make a board for fire-starting from dry cypress, puts a spindle on it, drills it, and makes fire.
- 6.212 “A son of a śūdra comes from the north. Someone requests him, ‘O son of a śūdra, now make a board for fire-starting from dry sandalwood, put a spindle on it, drill it, and make fire.’ He does make a board for fire-starting from dry sandalwood, puts a spindle on it, drills it, and makes fire.
- 6.213 “O Great King, what do you think? If someone gathers these fires into one and puts them in a heap of reed or straw, is there any difference, distinction, or contrast between these fires made by people from the different castes with different kinds of wood, such as the following: ‘This fire is luminous, colorful, and bright. [B33] That fire is not. This fire works as fire. That fire does not.’ Or are all these fires luminous, colorful, and bright? Do all these fires work as fire?”
- “O Gautama, all those fires are luminous, colorful, and bright. All those fires work as fire.”
- 6.214 “O Great King, thus there is no difference, distinction, or contrast between these fires attained by those who are careful, made by masters, which are the liberation of one of them and the liberation of the others.”
- 6.215 “What the honorable Gautama has said is reasonable. [F.90.b] Now, if you would deign to answer my questions, I would ask you, honorable Gautama, about a few other points.”
- “Great King, ask what you want to know.”
- 6.216 “O Gautama, do gods exist?”
- “O Great King, how do you know what gods are like? They are either gods who have enmity, rivals, and malice, and come and will come into existence in this human world,³²⁸ or gods who do not have enmity, rivals, or malice, and do not come and will not come into existence in this human world. All gods fall into these two categories.”
- 6.217 “In the place where gods who have enmity, rivals, and malice, and come and will come into existence in this human world, die after their lives, acts, and merits are exhausted, can a god or son of a god make another god or son of a god die there or banish him from there?”
- 6.218 “Great King, in the place where gods who have enmity, rivals, and malice, and come and will come into existence in this human world die after their lives, acts, and merits are exhausted, a god or son of a god cannot make

- another god or son of a god die there or banish him from there.”
- 6.219 “O Gautama, in that place, can gods who have enmity, rivals, and malice, and come and will come into existence in this human world, make gods who do not have enmity, rivals, or malice, and do not come and will not come into existence in this human world, die there or banish them from there?”
- 6.220 Then General Virūḍhaka said to King Prasenajit of Kosala, “It is likely that the śramaṇa Gautama will say that gods have extremely long lives and live for an extremely long time.”
- 6.221 At that time the venerable Ānanda was sitting behind the Blessed One, fanning him with a fan. [F.91.a] Then the venerable Ānanda thought, “This General Virūḍhaka³²⁹ is a son of King Prasenajit of Kosala, and I too am a spiritual heir of the Blessed One. Therefore, it would be appropriate if I, an heir, and he, a son, had a conversation.” So he said to General Virūḍhaka, “O General, what do you think? If King Prasenajit of Kosala is in his own country, and there his words have authority as law, can he make some person of weak power die there or banish him from there?”
- “Yes, he can, O śramaṇa.”
- 6.222 “O General, what do you think? If King Prasenajit of Kosala is not in his own country, and there his words do not have authority as law, can he make some person of weak power die there or banish him from there?”
- 6.223 “O śramaṇa, if King Prasenajit of Kosala is not in his own country, and there his words do not have authority as law, he can neither make any person of weak power die there nor banish him from there.”
- 6.224 “O General, have you heard that the Thirty-Three Gods exist?”
- “O śramaṇa, I have heard so from this king, the ruler of Kosala.”
- 6.225 “O General, what do you think? Can King Prasenajit of Kosala make the Thirty-Three Gods die there or banish them from there?”
- “O śramaṇa, King Prasenajit of Kosala has not even seen or heard the Thirty-Three Gods. Thus, needless to say, he cannot make them die there or banish them from there.”
- 6.226 “O General, in the same way gods possessing malice have not even seen or heard of gods free from malice. Thus, needless to say, they cannot make them die there or banish them from there. It is impossible.”
- 6.227 Then King Prasenajit of Kosala [F.91.b] asked the Blessed One, “O Gautama, what is the name of this śramaṇa?”
- “It is Ānanda, Great King.”
- 6.228 “What the honorable Ānanda said is reasonable. What the honorable Ānanda said is quite reasonable.”
- 6.229 Then King Prasenajit of Kosala said to the Blessed One, “Now, if you would deign to answer my questions, I would ask you, honorable Gautama, about a few points.”

“Great King, ask what you want to know.”

6.230 “O Gautama, does Brahmā exist?”

“O Great King, how do you know what Brahmā is like? Which do you mean, the Brahmā who has enmity, rivals, and malice, and comes or will come into existence in this human world, or the Brahmā who does not have enmity, rivals, or malice, and does not come and will not come into existence in this human world?”

6.231 “O Gautama, of these, I know that the one who does not have enmity, rivals, or malice, and does not come and will not come into existence in this human world, is Brahmā.”

6.232 King Prasenajit of Kosala had such a conversation with the Blessed One. Then that man who had been dispatched before came back to the king with the young brahmin Saṃjaya, the son of Lucky. When he had arrived, he said to King Prasenajit of Kosala, “He is here, Your Majesty.”

6.233 Then the young brahmin Saṃjaya, the son of Lucky, wished King Prasenajit of Kosala victory and long life and sat down to one side. When the young brahmin Saṃjaya had sat down to one side, King Prasenajit of Kosala asked him, “Young brahmin, do you remember who told the story that the śramaṇa Gautama said, ‘It is impossible, out of the question, that other śramaṇas or brahmins know or [F.92.a] see everything’ one day in the past, when the king, ministers, and the king’s attendants were sitting together in the royal palace?”

6.234 “I remember, Your Majesty, that General Virūḍhaka said this.”

General Virūḍhaka countered, “It was the young brahmin Saṃjaya, the son of Lucky, who said this.”

6.235 They thus laid the blame on each other. Then a servant of King Prasenajit of Kosala said to the king, “Your Majesty, it is time to depart. Your Majesty, it is time.”

6.236 King Prasenajit of Kosala then said to the Blessed One, “O honorable Gautama, I asked you a question about the state of knowing everything, and the honorable Gautama answered my question about the state of knowing everything. Here I asked the honorable Gautama questions about the pure caste, the superior gods, and the superior Brahmā, and the honorable Gautama answered up to my question about the superior Brahmā. Since the honorable Gautama has answered every question of mine that I asked, what else do I have to ask the honorable Gautama? O honorable Gautama, I will now depart, for I have much business and many things to do.”

“O Great King, you should know it is the right time.”

6.237 Then King Prasenajit of Kosala rejoiced in and praised the words of the Blessed One. He bowed low until his forehead touched the Blessed One’s feet, and then departed from the Blessed One’s presence.³³⁰

- 6.238 Thereupon the Blessed One, traveling through the country of Kosala, arrived at Śrāvastī and stayed in the Jetavana, in the Park of Anāthapiṇḍada near Śrāvastī.
- 6.239 When the householder Anāthapiṇḍada heard that the Blessed One, traveling through the country of Kosala, had arrived at Śrāvastī [F.92.b] and was staying in his own park near Śrāvastī, he went to see the Blessed One. Upon the householder's arrival, he bowed low until his forehead touched the Blessed One's feet, and then he sat down to one side. When he had sat down to one side, the Blessed One, through talk consistent with the Dharma, instructed, inspired, encouraged, and delighted the householder Anāthapiṇḍada. After he had instructed, inspired, encouraged, and delighted the householder Anāthapiṇḍada in a variety of ways through talk consistent with the Dharma, the Blessed One remained silent. Then the householder Anāthapiṇḍada rose from his seat, draped his upper robe over one shoulder, made the gesture of supplication to the Blessed One, and said, "May the Blessed One together with the community of monks assent to my offer of a meal at my house tomorrow." ... He took a low seat and sat before the Blessed One to hear the Dharma. Then the Blessed One, through talk consistent with the Dharma, instructed, inspired, encouraged, and delighted the householder Anāthapiṇḍada. After he had instructed, inspired, encouraged, and delighted the householder Anāthapiṇḍada in a variety of ways through talk consistent with the Dharma, the Blessed One rose from his seat and departed.
- 6.240 Other brahmins and householders also offered meals to the Blessed One and the community of disciples from time to time. When the monks gave some food to beggars before they ate, [F.93.a] the brahmins and householders criticized this. The monks reported this matter to the Blessed One, who said to them, "You should give the leftovers in the bowls after you have eaten for yourselves."
- 6.241 There were two beggars there, a brahmin boy and a kṣatriya boy. The brahmin boy, not knowing the appropriate time, went about begging first. But the monks did not give him any food at all. When the kṣatriya boy went about begging later, he obtained much. He asked the brahmin boy, "Did you not obtain anything?"
- 6.242 The brahmin boy was enraged and shouted, "If I had power, I would cut off the head of every śramaṇa who is a son of the Śākyans and hurl it to the ground!"
- 6.243 The kṣatriya boy said, "If I had wealth, I would offer a meal of a hundred kinds of flavors to the community of monks headed by the Buddha every day."

- 6.244 The two boys, talking in these ways, left Śrāvastī and lay under a tree. A straying chariot rolled by that place and ran over the brahmin boy's head. Then the Blessed One spoke a verse about this event:³³²
- 6.245 "Mind goes before all other things. Mind is foremost.
Mind is swift. If one speaks or acts with an angry mind,
He will suffer pain,
As if his head has been cut off by a stray chariot wheel."
- 6.246 The venerable Ānanda asked the Blessed One, "O Honored One, what did you mean, saying that?"
- 6.247 "Ānanda, did you see that the brahmin boy out of malice spoke harsh words toward the community of monks headed by the Buddha?"
- "Yes, I did, O Honored One."
- 6.248 "Out of malice, having spoken harsh words toward the community of monks headed by the Buddha, he left Śrāvastī and lay under a tree. [F.93.b] A straying chariot ran over his head. Therefore, I thought and said thus: 'Mind goes before all other things. Mind is foremost . . . He will suffer pain, as if his head has been cut off by a stray chariot wheel.' "
- 6.249 At that time the head of a guild in Śrāvastī³³³ died sonless. Brahmins and householders in Śrāvastī met together and wondered, "Who should we appoint as head of the guild?"
- One among them suggested, "It should be someone who possesses great merits."
- 6.250 "How could we know that?"
- "We must investigate."
- 6.251 They did investigate, and saw that while the kṣatriya boy was lying under the tree and the shadows of other trees were going to move, were moving, and had moved from previous locations, the shadow of that tree did not move from the boy's body. They promoted him to head of the guild. He thought, "All my fortune and glory is due to the Buddha, the Blessed One. Now I will invite the Blessed One together with the community of disciples to a meal."
- 6.252 He went to see the Blessed One, and upon his arrival, he bowed low until his forehead touched the Blessed One's feet, and then he sat down to one side. When he had sat down to one side, the Blessed One, through talk consistent with the Dharma, instructed, inspired, encouraged, and delighted the head of the guild. After he had instructed, inspired, encouraged, and delighted the young head of the guild in a variety of ways through talk consistent with the Dharma, the Blessed One remained silent.

- 6.253 Then the head of the guild rose from his seat, draped his upper robe over one shoulder, [F.94.a] made the gesture of supplication to the Blessed One, and said to him, “May the Blessed One together with the community of monks assent to my offer of a meal at my house tomorrow.” ... He took a low seat and sat before the Blessed One to hear the Dharma. The Blessed One knew his thinking, proclivity, disposition, and nature, and preached the Dharma that was appropriate for him and that caused him to penetrate the four truths of the noble ones. ... With the vajra of knowledge he leveled the twenty high peaks of the mountain chain of the false view of individuality that had been accumulated since beginningless time, and actualized the fruit of stream-entry. “O Honored One, I have been exalted, truly exalted. Since I seek refuge in the Blessed One, the Dharma, and the community, may you accept me as a lay brother. From today onward, I embrace my faith as one who seeks refuge throughout my life.”
- 6.254 Then the Blessed One, having instructed, inspired, encouraged, and delighted the young head of the guild through talk consistent with the Dharma, rose from his seat and departed.
- 6.255 The Blessed One went to the monastery and sat on the seat prepared for him in front of the community of monks. He then spoke a verse:³³⁴
- 6.256 “Mind goes before all other things. Mind is foremost.
Mind is swift. If one speaks or acts with a pure mind,
He will experience happiness,
As the shadow does not move from him.” [F.94.b]
- 6.257 The venerable Ānanda then asked the Blessed One, “O Honored One, what is the meaning of these words of yours?”
- 6.258 “Ānanda, did you see how the kṣatriya boy regarded the community of monks headed by the Buddha with a pure mind?”
- “Yes, O Honored One, I did.”
- 6.259 “When he left Vaiśālī and lay under a tree, harboring such pure regard for the community of monks headed by the Buddha, he was promoted to head of the guild by the brahmins and householders of Vaiśālī and gained many possessions in this very life. Therefore, I thought and said, ‘Mind goes before all other things. Mind is foremost. ... He will experience happiness, as the shadow does not move from him.’ ”

· VI. Valaya ·

- 6.260 The Blessed One, having arrived in Valaya,³³⁵ in Valaya ... (the phrase about the seat of four buddhas should be recited in detail) ...³³⁶

· VII. Where There Is Ground ·

- 6.261 The Blessed One, having arrived in Where There Is Ground,³³⁷ in Where There Is Ground ... (the phrase about the seat of four buddhas should be recited)

· VIII. Lion Village ·

- 6.262 The Blessed One, having arrived in Lion Village,³³⁸ in Lion Village ... (the phrase about the seat of four buddhas should be recited in detail)

· IX. New Village ·

- 6.263 The Blessed One, having arrived in New Village,³³⁹ in New Village ... (the phrase about the seat of four buddhas should be recited)

· X. City³⁴⁰ ·

- 6.264 The Blessed One, having arrived in Where There Is a City,³⁴¹ in Where There Is a City ... (the phrase about the seat of four buddhas should be recited)

· XI. Pīṭha³⁴² ·

- 6.265 The Blessed One arrived in Rājagṛha.³⁴³ At that time, a wandering mendicant named Pīṭha³⁴⁴ was staying on the bank of Sumāgadhā³⁴⁵ Pond. He caught fish with a hook and ate them at night.³⁴⁶ After dawn, he sat on a small seat placed on another small seat and spoke a verse:

- 6.266 “A man who, living with the best Dharma among other Dharmas,
Does not harm any beings will be a monk.
A man who, with a pacified mind, practices relinquishment, maintains vows,
And is self-controlled is suited to tranquility.”

- 6.267 The Blessed One, knowing it was the time to convert the mendicant, went to him [F.95.a] and said:

- 6.268 “If you are just like
The one described in the verse,
You are suited to being counted as an excellent one.
But you are not, as regards relinquishment.

- 6.269 “First, one who is pacified and self-controlled,
And does not harm any beings,

And, with a pacified mind, practices relinquishment, maintains vows,
And is self-controlled is suited to tranquility.

- 6.270 “One who does not act wickedly
With his body, speech, or mind,
Who is controlled by the three bases
And self-controlled, is suited to tranquility.”³⁴⁷
- 6.271 Then the wandering mendicant Pīṭha thought, “My mind was known by the
śramaṇa Gautama’s mind,” and he was filled with faith.
- 6.272 The Blessed One knew his thinking, proclivity, disposition, and nature,
and preached the Dharma that was appropriate for him and that caused him
to penetrate the four truths of the noble ones. When the wandering
mendicant Pīṭha had heard the Dharma With the vajra of knowledge he
leveled the twenty high peaks of the mountain chain of the false view of
individuality that had been accumulated since beginningless time, and
actualized the fruit of stream-entry.³⁴⁸
- 6.273 The monks had seen him sitting on a small seat placed on another small
seat. Then a monk heard the Dharma, sitting on a small seat placed on
another small seat, but he did not see the truths even though he was already
a vessel of the truths. The Blessed One thought, “Why did this monk not see
the truths?” He understood that the reason was haughtiness. Then the
Blessed One thought, “The fault that occurred in this case was that the monk
sat on a small seat placed on another small seat.”
- 6.274 He said, “Therefore, a monk should not sit on a small seat placed on
another small seat. If he does so, he becomes guilty of an offense.”

· XII. Nyagrodhikā³⁴⁹ .

- 6.275 Thereupon the Blessed One, having arrived in Nyagrodhikā from Rājagṛha,
dressed early in the morning, took his robe and [F.95.b] his bowl, and
entered Nyagrodhikā for alms.
- 6.276 There was a daughter of a brahmin from Kapilavastu married to a man in
Nyagrodhikā. The daughter of the brahmin saw the Blessed One, who was
fully ornamented with the thirty-two marks of a great man, illuminated by
the eighty minor marks, ornamented with a fathom-wide halo, and beautiful
like a moving mountain of jewels with light surpassing a thousand suns. As
soon as she saw him, she thought, “Though this Blessed One was a son of
the lineage of Śākyaans, he abandoned the throne of a wheel-turning king
and also abandoned many consorts and storehouses full of treasures and
went forth. He is now going for alms. If he will accept almsfood from me, I
will offer him almsfood.”

6.277 The Blessed One, knowing her mind, held out his bowl and said, “Sister, if you will give me almsfood, put it into this bowl.”

Then great faith arose in her. When she thought, “My mind was known by the Blessed One’s mind,” and offered almsfood to the Blessed One with strong faith, the Blessed One smiled.

6.278 It naturally occurs that whenever the buddhas, the blessed ones, smile ³⁵⁰ Those rays disappeared between his eyebrows. Then the venerable Ānanda made the gesture of supplication to the Blessed One and said, “The Buddhas ... do not without cause”

6.279 The Blessed One said, “...do not smile Ānanda, did you see that the daughter of a brahmin, faith having arisen in her, offered me almsfood?”

“Yes, I did, O Honored One.”

6.280 “Ānanda, by this root of merit, this daughter of a brahmin will transmigrate for thirteen eons, [F.96.a] never being reborn in inferior modes of existence, but being reborn among gods and humans, and she will become a self-awakened one named Supraṇihita in her last life, last birth, last body, last taking up of an identity.”

6.281 Then there was a loud shout: “The daughter of the brahmin So-and-so offered almsfood to the Blessed One out of faith. The Blessed One predicted her awakening as a self-awakened one!”

6.282 The husband of that woman was in the wilderness, collecting flowers and firewood. He heard that his wife had offered almsfood to the śramaṇa Gautama and he had predicted her awakening as a self-awakened one. Unable to bear hearing this, he went to the Blessed One. When he had arrived, he asked the Blessed One, “O honorable Gautama, did you go to my house?”

“Yes, I did, O brahmin.”

6.283 “O honorable Gautama, is it true that my wife offered you almsfood and you predicted her awakening as a self-awakened one?”

“It is true, O brahmin.”

6.284 “O Gautama, you have abandoned the throne of a wheel-turning king and gone forth. Now why did you knowingly speak false words for the sake of just almsfood? Who believes your words that such a small cause leads to such a result?”

6.285 “O brahmin, let me ask you something in return; you should answer as best you can. O brahmin, what do you think? Have you ever seen any wonder or marvel?”

6.286 “O Gautama, apart from other wonders and marvels, listen to me first about the wonder and marvel I have seen in this very Nyagrodhikā. O Gautama, there is a large banyan tree (*nyagrodha*) in the eastern part of this

Nyagrodhikā. This village is called Nyagrodhikā after the name of that tree. Under the tree, five hundred chariots can be accommodated without touching each other or being stacked on top of each other.” [F.96.b]

6.287 “O brahmin, how big was the seed of the banyan tree? As big as a field?”

“No, it was not, O Gautama.”

6.288 “As big as a mat, a sesame-oil mill, the wheel of a chariot, a cowhide,³⁵¹ the fruit of a bilva tree, or the fruit of a kapittha tree?”

“No, it was not, O Gautama. O Gautama, it was at first about one-fourth of a mustard seed.”

6.289 “O brahmin, who would believe your words that such a small seed has led to such a result, that gigantic tree?”

“O honorable Gautama, believe it or not, I saw it myself. O Gautama, if a fresh, good seed is correctly planted in an undamaged field, the soil of which is soft and sweet,³⁵² and the gods bring rain at the appropriate times, then this gigantic banyan tree will grow.”

6.290 The Blessed One then spoke some verses about this subject:

“O brahmin, as you see
Fields and seeds,
The Tathāgata sees
Actions ripen.

6.291 “O brahmin, as you see
The small seed and the very large tree,
O brahmin, I also see
The small seed and its great result.”

6.292 Then the Blessed One darted his tongue out of his mouth, and it covered his whole face up to his hairline. He said to the brahmin, “O brahmin, what do you think? Does one whose tongue, darting out of his mouth, covers his whole face knowingly speak false words even for the sake of the throne of a wheel-turning king?”

“No, he does not, O Gautama.”

6.293 The Blessed One then spoke another verse:

“My tongue tells no lie; it has been generated by truthfulness.
How could it speak what is not true?
O brahmin, I am the Tathāgata, ‘truly come,’ [F.97.a]
Because what I say is true. Thus should you understand.”

6.294 Then the brahmin had faith. The Blessed One knew his thinking, proclivity, disposition, and nature With the vajra of knowledge he leveled the twenty high peaks of the mountain chain of the false view of individuality that had been accumulated since beginningless time, and actualized the fruit of stream-entry. “O Honored One, I have been exalted, truly exalted. Since I seek refuge in the Blessed One, the Dharma, and the community of monks, please accept me as a lay brother. From today onward, I embrace my faith as one who seeks refuge throughout my life.”

6.295 Thereupon the brahmin rejoiced in and praised the words of the Blessed One, bowed low until his forehead touched the Blessed One’s feet, and departed from the Blessed One’s presence.

7.

CHAPTER SEVEN

7.1 Summary of Contents:³⁵³

Kimpilā, Ahicchattra,
Mathurā, Rāṣṭrapāla,
Hastināpura, The Great City,
Śrughnā, Brahmin Village,
The City of Kāla, Rohitaka,
Śādvalā, and
Nandivardhana.
These are correctly explained.

· I. Kimpilā³⁵⁴ ·

7.2 The Blessed One arrived in Kimpilā and stayed in Kimpilā Forest.³⁵⁵

7.3 Thereupon the Blessed One said to the venerable Kimpila, “O Kimpila, I will teach you to meditate on the four applications of mindfulness. Listen to it well and keep it in mind; I shall teach it.”

7.4 When the Blessed One had said this, the venerable Kimpila remained silent. He remained so when the Blessed One said it a second time and a third time. Then the venerable Ānanda said to the venerable Kimpila, “Venerable [F.97.b] Kimpila, the Teacher is speaking to you.”

“I know, O Venerable Ānanda. I know well, O Venerable Ānanda.”

7.5 Then the venerable Ānanda said to the Blessed One, “O Blessed One, it is the right time. O Sugata, it is the right time. If the Blessed One teaches the monks to meditate on the four applications of mindfulness, the monks will listen to it and grasp it.”

7.6 “Ānanda, then listen to it well and keep it in mind; I shall teach it.

“Here a monk, in a village or town...³⁵⁶ when he has mindfully breathed in, he knows that he has breathed in ... ³⁵⁷ He knows that he has breathed out, observing cessation.

7.7 “When a noble disciple, having mindfully breathed in, knows that he has mindfully breathed in ... he knows that he has, with his bodily formations made supple, breathed out, observing the body in the body, the noble disciple dwells, observing the body in the body. When he thus dwells, the noble disciple knows that his mind is concentrated inwardly.

7.8 “Ānanda, suppose, for instance, a stūpa is built out of dirt at the crossroads of main streets and then someone roaming by vehicle, palanquin, or chariot comes there from the east. What do you think, Ānanda? Will the dirt stūpa disintegrate?”

“Yes, it will, O Honored One.”³⁵⁸

7.9 “In the same way, when a noble disciple learns that he has mindfully breathed in ... he knows that his mind is concentrated inwardly.

7.10 “When a noble disciple, experiencing pleasure ... knows that he has, with his mental formations [F.98.a] made supple, breathed out, observing perception in perception, the noble disciple dwells, observing perception in perception. When he thus dwells, the noble disciple knows that his mind is concentrated inwardly.

7.11 “Ānanda, suppose, for instance, a stūpa is built out of dirt at the crossroads of main streets and then someone roaming by vehicle, palanquin, or chariot comes there from the south ... observing perception in perception. When he thus dwells, the noble disciple knows that his mind is concentrated inwardly.

7.12 “When a noble disciple has experienced his mind and breathed in, with his mind pleased, concentrated, and liberated, he knows that he has breathed in with his mind liberated; and, having breathed out with his mind liberated, he knows that he has breathed out with his mind liberated, and he dwells, observing his mind in his mind. When he thus dwells, the noble disciple knows that his mind is concentrated inwardly.”

7.13 (The parable of the stūpa and a vehicle, and so forth, from the west should be narrated here.)

7.14 “Because both his longing and despair have disappeared in his body, perception, and mind, he dwells in equanimity, observing mental objects in mental objects. When he thus dwells, the noble disciple knows that his mind is concentrated inwardly.

7.15 “Suppose, for instance, a stūpa is built out of dirt at the crossroads of main streets and then someone roaming by vehicle, palanquin, or chariot comes there from the north. Ānanda, what do you think? Will the dirt stūpa disintegrate?”

“Yes, it will, O Honored One.”

7.16 “In the same way ... observing mental objects in mental objects. When he thus dwells, the noble disciple knows that his mind is concentrated inwardly. [F.98.b]

7.17 “Ānanda, if he is thus, he is said to have meditated on the four applications of mindfulness.”

· II. Ahicchattra ·

7.18 Then the Blessed One arrived at a hamlet, wherein was the venerable Mahāmaudgalyāyana’s uncle, who had gone forth among ṛṣis. Since the Blessed One thought that the venerable Mahāmaudgalyāyana ought to convert this ṛṣi, he instructed the venerable Mahāmaudgalyāyana, “Maudgalyāyana, think about your uncle.”

7.19 “Certainly, O Honored One,” replied the venerable Mahāmaudgalyāyana to the Blessed One. He knew the time to convert his uncle had come and tried to enter the hermitage of the ṛṣis.

7.20 Then the ṛṣi said, “O śramaṇa, stop. You should not enter this hermitage of brahmins.”

“I am a brahmin, too,” replied the venerable Mahāmaudgalyāyana.

7.21 The ṛṣi then spoke a verse:

“O brahmin, you have neither the sacred grass
Nor a ladle for burnt offerings.
You are bald and you do not perform fire offerings.
Why do you say that you are a brahmin?”

7.22 The venerable Mahāmaudgalyāyana spoke some verses in reply:

“O brahmin, it is my sacred grass
To know shame; my ladle is my knowledge;
My faith, which is like constantly flowing water,
Is my water jar;

7.23 “The truth is my fire offering,
I who am well concentrated within.
Correctly restrained and self-controlled,
I burn offerings by day and by night.”

7.24 “Even if that is so,” said the ṛṣi, “a shaven-headed śramaṇa is not permitted here.”

- 7.25 Then the venerable Mahāmaudgalyāyana caused a storm. He went near a lake, approached a tree, and sat under it. There lived an attendant of the nāga kings Nanda and Upananda. The nāga thought, “This is the noble one Mahāmaudgalyāyana, whom the nāga kings Nanda and Upananda respect. Now I will make an effort to venerate him.” The nāga left his residence [F.99.a] and sat, encircling the venerable Mahāmaudgalyāyana’s body seven times and raising his hood over the venerable Mahāmaudgalyāyana’s head.
- 7.26 It is commonplace among ṛṣis that if one is not concerned about another’s pain, one ceases being a ṛṣi. Therefore, the ṛṣi thought, “If that mendicant dies in the storm and I cease being a ṛṣi, that would not be appropriate.” He then left the hermitage and tried to find him. He saw the venerable Mahāmaudgalyāyana and said, “O mendicant, enter our hermitage.”
- “O great ṛṣi, did you cease being a ṛṣi?” asked the venerable Mahāmaudgalyāyana.
- 7.27 The ṛṣi recognized his voice and asked in return, “Are you the noble one Mahāmaudgalyāyana?”
- “O ṛṣi, people know me thus.”
- 7.28 “O noble one, for what purpose did you come here?”
- “I came for the very purpose of your conversion. Now let us go to the Blessed One.”
- 7.29 The venerable Mahāmaudgalyāyana then took his uncle to the Blessed One. When he had arrived, he bowed low until his forehead touched the Blessed One’s feet, and then he sat down to one side. The venerable Mahāmaudgalyāyana said to the Blessed One, “This is my uncle, who has gone forth among ṛṣis. The Blessed One should preach the Dharma for him.”
- 7.30 The Blessed One knew the ṛṣi’s thinking, proclivity, disposition, and nature and preached the Dharma that was appropriate for him. Having heard the Dharma, the ṛṣi actualized the fruit of a never-returner. He rose from his seat, draped his upper robe over one shoulder, made the gesture of supplication to the Blessed One, and said to him, “O Honored One, I wish to go forth and be ordained a monk in the well-taught Dharma and Vinaya. [F.99.b] I will lead the pure life in the presence of the Blessed One.”
- 7.31 The Blessed One ordained him by saying “Come, monk,”
- Because the Tathāgata said “Come,”
His hair fell out and he was clad in his outer robe,
His faculties at once calmed,
And his body swathed in the Buddha’s mind.³⁵⁹
- 7.32 When the venerable Mahāmaudgalyāyana had left, the nāga felt lonely and unhappy. He caused various epidemics in the hamlet and, dressed as a ṛṣi, went to the hermitage and dwelled there. Then the people of the hamlet

came to the hermitage and said, “O great ṛṣi, such epidemics have befallen us. What should we do?”

“Come and stay in this place,” replied the ṛṣi, “and the epidemics will be quelled.”

- 7.33 The people of the hamlet then went to that place and dwelled there. Because the serpent (*ahi*) had served as an umbrella (*chattra*) there, the place became famous as Ahicchattra, and devout people built a monastery and provided it with all the requisites.

· III. Mathurā³⁶⁰ ·

- 7.34 The Buddha, the Blessed One, arrived in Mathurā³⁶¹ and stayed in the mango forest of practitioners undergoing training on the bank of the river Prabhadrīkā.³⁶²

- 7.35 Then the Blessed One said to the monks, “Monks, you should rely on the island that is yourself, the refuge that is yourself, the island that is the Dharma, the refuge that is the Dharma, and not on other islands or other refuges. Monks, you should correctly learn that you should rely on the island that is yourself, the refuge that is yourself, the island that is the Dharma, the refuge that is the Dharma, and not on other islands or other refuges.”³⁶³

- 7.36 “What are sorrow, lamentation, [F.100.a] pain, despair, and distress like? Being attached to something, people observe it as self, and hence, on account of it, sorrow, lamentation, pain, despair, and distress that have not yet arisen will arise for these people, and such things that have already arisen will increase and grow. Why is this?”

- 7.37 “O Honored One, since the Blessed One is the root of the Dharma, the Blessed One is the Leader, and the Blessed One is the Teacher, may the Blessed One teach the meaning of this to the monks. The monks will listen to it from the Blessed One and grasp it.”

- 7.38 “O monks, then listen to it well and keep it in mind; I shall teach it.

“O monks, when there are visual objects and people are attached to visual objects and observe visual objects as self, sorrow, lamentation, pain, despair, and distress that have not yet arisen will arise for these people, and such things that have already arisen will increase and grow.

- 7.39 “O monks, when there are feeling, perception, formations, and consciousness, and people are attached to consciousness and observe consciousness as self, sorrow, lamentation, pain, despair, and distress that have not yet arisen will arise for these people, and such things that have already arisen will increase and grow.”³⁶⁴

- 7.40 “O monks, look When ... he knows that he has breathed in, observing perception in perception, the noble disciple dwells, observing perception in perception. When he thus dwells, the noble disciple knows that his mind is concentrated inwardly. [F.100.b]
- 7.41 “Suppose, for instance, Ānanda,³⁶⁵ a stūpa is built out of dirt at the crossroads of main streets and then someone roaming by vehicle, palanquin, or chariot comes there from the south ... observing perception in perception. When he thus dwells, the noble disciple knows that his mind is concentrated inwardly.
- 7.42 “When a noble disciple knows that he has experienced his mind and breathed in, with his mind pleased, concentrated, and liberated, and, having breathed out with his mind liberated, knows that he has breathed out with his mind liberated and observes his mind in his mind, the noble disciple dwells, observing his mind in his mind. When he thus dwells, the noble disciple knows that his mind is concentrated inwardly.”
- 7.43 (The parable of the stūpa and a vehicle, and so forth, from the west should be narrated here.)
- 7.44 “Because both his longing and despair have disappeared in the body, perception, and mind, he dwells in equanimity, observing mental objects in mental objects. When he thus dwells, the noble disciple knows that his mind is concentrated inwardly.
- 7.45 “Ānanda, what do you think? Suppose, for instance, a stūpa is built out of dirt at the crossroads of main streets and then someone roaming by vehicle, palanquin, or chariot comes there from the north, will the dirt stūpa disintegrate?
- “Yes, it will, O Honored One.”
- 7.46 “In the same way ... observing mental objects in mental objects. When he thus dwells, the noble disciple knows that the inner concentration of mind exists.
- 7.47 “Ānanda, if he is thus, he is said to have meditated on the four applications of mindfulness.”

· IV. Rāṣṭrapāla³⁶⁶ ·

- 7.48 The Blessed One, traveling through the country of Kuru,³⁶⁷ arrived in Sthūlakoṣṭhaka, [F.101.a] and stayed in Sthūlakoṣṭhaka Forest near Sthūlakoṣṭhaka.
- 7.49 When the brahmins and householders in Sthūlakoṣṭhaka heard that the Blessed One, traveling through the country of Kuru, had arrived in Sthūlakoṣṭhaka and was staying in Sthūlakoṣṭhaka Forest near Sthūlakoṣṭhaka, they met together, flocked together, left Sthūlakoṣṭhaka, and

went to the Blessed One. Upon their arrival, they bowed low until their foreheads touched the Blessed One's feet, and then they sat down to one side. When they had sat down to one side, the Blessed One, through talk consistent with the Dharma, instructed, inspired, encouraged, and delighted the brahmins and householders in Sthūlakoṣṭhaka. [B34]

7.50 At that time, a householder's son named Rāṣṭrapāla was sitting in the assembly. Rāṣṭrapāla, the son of a householder, thought, "If I correctly understand the meaning of what the Blessed One has said, it is difficult for laymen, who live at home, to lead the pure life, which is totally pure, unmixed, complete, completely pure, and clean, throughout their lives. Now I will go forth from my home into homelessness with true faith, having shaved off my hair and beard and donned saffron robes."

7.51 After the Blessed One had instructed, inspired, encouraged, and delighted the brahmins and householders in Sthūlakoṣṭhaka in a variety of ways through talk consistent with the Dharma, he remained silent. [F.101.b] The brahmins and householders in Sthūlakoṣṭhaka then rejoiced in and praised the words of the Blessed One. They bowed low until their foreheads touched the Blessed One's feet, and then departed from the Blessed One's presence.

7.52 As soon as the brahmins and householders in Sthūlakoṣṭhaka had departed, Rāṣṭrapāla, the son of a householder, rose from his seat, draped his upper robe over one shoulder, made the gesture of supplication to the Blessed One, and said to him, "O Honored One, I wish to go forth and be ordained a monk in the well-taught Dharma and Vinaya. I will lead the pure life in the presence of the Blessed One."

7.53 "O son of a householder, have your parents permitted it?"

"No, they have not, O Honored One."

7.54 "O son of a householder, the Tathāgata and the disciples of the Tathāgata neither let anyone go forth nor ordain him while he does not have his parents' permission."

"In that case, O Honored One, I will try to gain permission from my parents."

7.55 Then Rāṣṭrapāla, the son of a householder, praised and was delighted at the words of the Blessed One and went home. When he had arrived, he said to his parents, "Father, Mother, please be informed that I will go forth from my home into homelessness with true faith."

7.56 "Our son Rāṣṭrapāla, understand this: You are our only, dear, sweet, darling son, who has never disobeyed us. If you die, we will have to part from you unwillingly. But where would we let you go while you are still alive?"

“Father, Mother, if you permit this right now, that’s fine. But if you do not permit this, I will neither have a meal nor pay obeisance to you from today onward.”

7.57 Then Rāṣṭrapāla, the son of a householder, [F.102.a] fasted for a day. After that, he fasted for two days, for three days—all the way to seven days. Then the parents of Rāṣṭrapāla said to him, “Our son Rāṣṭrapāla, understand this: You are delicate,³⁶⁸ you desire comfort, and you have not known pain. It is difficult to lead the pure life, it is difficult to practice in complete seclusion, it is difficult to rejoice in solitude, and it is unbearable to live in a dwelling in the wilderness, in a forest, or on the outskirts of a town. Stay here, our son Rāṣṭrapāla, and enjoy the objects of desire, give donations, and make merit.”

7.58 Even when told this, Rāṣṭrapāla, the son of a householder, remained silent. The parents of Rāṣṭrapāla then asked their relatives for help: “O relatives, make our son Rāṣṭrapāla come to his senses at once.”

7.59 Then the relatives of Rāṣṭrapāla, the son of a householder, went to Rāṣṭrapāla. When they had arrived, they said to him, “Son Rāṣṭrapāla, understand this: You are delicate; you desire comfort..., and make merit.”

7.60 Even when told this, Rāṣṭrapāla, the son of a householder, remained silent. Then the parents of Rāṣṭrapāla asked Rāṣṭrapāla’s friends for help: “O sons, make our son Rāṣṭrapāla come to his senses at once.”

7.61 Then the friends of Rāṣṭrapāla, the son of a householder, said to Rāṣṭrapāla, “Good son Rāṣṭrapāla, understand this: You are delicate; you desire comfort..., and make merit.”

7.62 Even when told this, Rāṣṭrapāla, the son of a householder, remained silent. Then [F.102.b] the friends said to the parents of Rāṣṭrapāla, “Father and mother, what use is there in letting this son Rāṣṭrapāla die? Permit him to go forth. Then, if he rejoices in the pure life, you will be able to see him alive; if he does not rejoice in it, to whom will the son go but to his parents?”

“Sons, if he lets us see him after he has gone forth, we will permit this.”

7.63 Then the friends said to Rāṣṭrapāla, the son of a householder, “Good son Rāṣṭrapāla, be informed that your parents permit this. They say, ‘If our son lets us see him after he has gone forth.’ ”

“Sirs, I will let them see me.”

7.64 Thereafter Rāṣṭrapāla, the son of a householder, having gradually recovered his bodily strength and power, went to the Blessed One. When he had arrived, he bowed low until his forehead touched the Blessed One’s feet, and then he sat down to one side. When he had sat down to one side, Rāṣṭrapāla, the son of a householder, said to the Blessed One, “O Honored One, I was given permission by my parents. Therefore, O Honored One, I wish to go forth and be ordained a monk in the well-taught Dharma and Vinaya. I will lead the pure life in the presence of the Blessed One.”

- 7.65 Rāṣṭrapāla, the son of a householder, went forth and was ordained a monk in the well-taught Dharma and Vinaya. Then the Blessed One, having let Rāṣṭrapāla, the son of a householder, go forth and ordained him, and having stayed in Sthūlakoṣṭhaka as long as he wished, traveled to Śrāvastī. In due course he arrived at Śrāvastī and stayed in the Jetavana, in the Park of Anāthapiṇḍada near Śrāvastī. [F.103.a]
- 7.66 Ten years after his ordination, the venerable Rāṣṭrapāla attained the state of an arhat. Having savored the joy and happiness of liberation, he thought, “Once when I was a layman, I promised my parents to see them after I had gone forth. Now I will carry out my promise.”
- 7.67 The venerable Rāṣṭrapāla then went to the Blessed One. Upon his arrival, he bowed low until his forehead touched the Blessed One’s feet, and then he sat down to one side. When he had sat down to one side, the venerable Rāṣṭrapāla said to the Blessed One, “O Honored One, once when I was a layman, I promised my parents I would see them. Now I will go to carry out my promise.”
- 7.68 Then the Blessed One made his mind penetrate the mind of the venerable Rāṣṭrapāla. When it had penetrated it, he concentrated his mind on the mind of the venerable Rāṣṭrapāla, and then he thought, “It is impossible that Rāṣṭrapāla, the son of a noble family, will dwell at home again or enjoy the objects of desire by hoarding,” and so he said to the venerable Rāṣṭrapāla, “Rāṣṭrapāla, go and liberate beings who have not been liberated. Release those who have not been released. Relieve those who have not been relieved. Emancipate those who have not been emancipated.”
- 7.69 The venerable Rāṣṭrapāla then praised and delighted in the words of the Blessed One. The venerable Rāṣṭrapāla bowed low until his forehead touched the Blessed One’s feet, and he then departed from the Blessed One’s presence.
- 7.70 After that night had passed, the venerable Rāṣṭrapāla dressed early in the morning, took his bowl and his robe, and entered Śrāvastī for alms. [F.103.b] He took a meal of alms in Śrāvastī and returned after the meal. He put in order the bedding and the seat he had used and set out for Sthūlakoṣṭhaka. As he traveled, in due course he arrived at Sthūlakoṣṭhaka and stayed in Sthūlakoṣṭhaka Forest near Sthūlakoṣṭhaka.
- 7.71 Thereupon the venerable Rāṣṭrapāla, after that next night had passed, dressed early in the morning, took his bowl and his robe, and entered Sthūlakoṣṭhaka for alms. Going for alms in Sthūlakoṣṭhaka, in due course he went to his own home. At that time, a barber was arranging the hair and beard of the venerable Rāṣṭrapāla’s father in the courtyard, and his father saw the venerable Rāṣṭrapāla standing before the gate. When he saw him, the father scolded him: “You shaven-headed śramaṇa, you have destroyed

my family line. You made Rāṣṭrapāla, my only, dear, sweet, darling son, who had never disobeyed me, go forth and then ordained him. You shaven-headed śramaṇa, who is going to give you almsfood?"

7.72 Then the venerable Rāṣṭrapāla, having gotten no offering but abuse, left his own home before he was chased away. At that time an old woman, who had once been a slave of the venerable Rāṣṭrapāla, came out the door, carrying spoiled, day-old kulmāṣa in order to throw it away. When the venerable Rāṣṭrapāla saw the old woman, his former slave, he said to her, "Sister, if you are throwing away that spoiled, day-old kulmāṣa, I will eat it. Please put it in this bowl."

"O noble one, please have it."

7.73 Putting the spoiled, day-old kulmāṣa in the bowl, the old woman, his former slave, [F.104.a] then recognized the characteristics of the hands, feet, face, nose, and way of speaking of the venerable Rāṣṭrapāla. She asked, "Sir, are you Rāṣṭrapāla?"³⁶⁹

"Yes, sister. People know me thus."

7.74 Then the old woman, his former slave, hurried to the venerable Rāṣṭrapāla's father. When she arrived, she said to him, "Sir, please be informed that your son Rāṣṭrapāla arrived in Sthūlakoṣṭhaka long before, but he would not enter his own home."

7.75 Then the venerable Rāṣṭrapāla's father, holding his hair with his left hand and wearing nothing but his loincloth, rushed to the venerable Rāṣṭrapāla. At that time the venerable Rāṣṭrapāla was sitting by the wall and eating the spoiled, day-old kulmāṣa. Then the venerable Rāṣṭrapāla's father asked him, "Rāṣṭrapāla, why do you not enter your own home despite having arrived in Sthūlakoṣṭhaka long before? Why are you eating that spoiled, day-old kulmāṣa?"

7.76 "O householder, when I came to your house, I got no offering but abuse, and had to leave before I was chased away."

7.77 "I did not know it was my son Rāṣṭrapāla. If I had known, I would not have said such a thing. My son Rāṣṭrapāla, forgive me."

"I forgive you, O householder."

7.78 Then the venerable Rāṣṭrapāla's father firmly embraced him and had him sit on a seat prepared in his own home. The father then said to Rāṣṭrapāla's mother, "Our son Rāṣṭrapāla has come back [F.104.b] home after a long time. Oh, cook and prepare a meal immediately. Our son Rāṣṭrapāla will eat it."

7.79 The venerable Rāṣṭrapāla's mother then cooked and prepared a meal herself. Then a man piled pieces of gold in such a large heap that someone standing behind it could not see another standing before it, and someone standing before it could not see another standing behind it. The venerable Rāṣṭrapāla's mother said to him, "My son Rāṣṭrapāla, your mother has this

amount of what is called dowry, dower, or marriage portion. Your father has also accumulated gold—and hundreds, thousands, hundreds of thousands of fine grains of gold—not to mention other things. My son Rāṣṭrapāla, now stay here and enjoy the objects of desire, give donations, and make merit.”

7.80 “O householder’s wife, if you will listen to my words with faith, I will instruct and teach you.”

“My son Rāṣṭrapāla, instruct me. My son Rāṣṭrapāla, teach me. I will listen to your words with faith.”

7.81 “O householder’s wife, now make new bags with linen, put the gold and fine grains of gold into them, load them on to a carriage, and throw them in a deep, rapid stream in the Ganges. Your sorrow, lamentation, pain, despair, and distress have arisen from those roots.”

7.82 Then the venerable Rāṣṭrapāla’s mother thought, “I am not able to turn back my son Rāṣṭrapāla in this way.” [F.105.a] The venerable Rāṣṭrapāla’s mother then urged her daughter-in-law to help: “O my daughter, anoint your body with incense, bathe, wear various scents, dress yourself, adorn yourself with adornments, burn various kinds of incense, and scatter incense powder immediately, just as you once pleased and comforted my son Rāṣṭrapāla in that way when he was a layman. Then throw yourself at my son Rāṣṭrapāla’s feet and say, ‘What are the celestial nymphs like, for the sake of whom you have led the pure life in the presence of the Blessed One?’ ”

7.83 Then the former wife of the venerable Rāṣṭrapāla did anoint her body with incense, bathed, wore various scents, dressed herself, adorned herself with adornments, burned various kinds of incense, and scattered incense powder just as she had once pleased and comforted the venerable Rāṣṭrapāla in that way when he was a layman. She then threw herself at the venerable Rāṣṭrapāla’s feet and said, “What are the celestial nymphs like, for the sake of whom you have led the pure life in the presence of the Blessed One?”

7.84 “O sister, it is not for the sake of celestial nymphs that I have led the pure life in the presence of the Blessed One.”

7.85 Then, because the venerable Rāṣṭrapāla [F.105.b] addressed his former wife as sister, she fainted and fell to the ground.³⁷⁰ The venerable Rāṣṭrapāla then said to his parents, “Father, Mother, why do you not give me food if you were going to give it? Why leave it and torment me?”

“Our son Rāṣṭrapāla, have it.”

7.86 Then the parents with their own hands served and satisfied the venerable Rāṣṭrapāla with a pure and fine meal. When, with their own hands, they had served and satisfied him in a variety of ways with a pure and fine meal, knowing the venerable Rāṣṭrapāla had finished his meal and washed his

hands and his bowl, they took low seats, and sat before the venerable Rāṣṭrapāla in order to hear the Dharma. The venerable Rāṣṭrapāla then spoke some verses:³⁷¹

- 7.87 “Look, even though a body is decorated
With jewels and earrings,
It has illness along with its seductive nature
And never remains stable.
- 7.88 “Eight braids of hair
And eyes lined with collyrium
May delude ignorant people,
But they cannot delude those who seek what is beyond.
- 7.89 “A body anointed with perfumes
And feet smeared with red chalk
May delude ignorant people,
But they cannot delude those who seek what is beyond.
- 7.90 “Eyes painted with fresh³⁷² collyrium
And a decorated rotten³⁷³ body
May delude ignorant people,
But they cannot delude those who seek what is beyond.
- 7.91 “A hunter cannot catch a deer that has escaped
In spite of a snare laid; in just the same way,
Leaving the hunter wailing, you should
Eat and leave for your dwelling place.”
- 7.92 Then the venerable Rāṣṭrapāla, through talk consistent with the Dharma, instructed, inspired, encouraged, and delighted his parents. Thereupon he flew away across the sky, and the venerable Rāṣṭrapāla [F.106.a] went to Sthūlakoṣṭhaka Forest.³⁷⁴ When he had arrived, he sat under a vibhītaka tree, in order to pass the day there.
- 7.93 At that time, King Kauravya had often been talking about the fame of the venerable Rāṣṭrapāla and said, “I will meet the honorable Rāṣṭrapāla personally sometime. I will ask him a question sometime, if he would deign to answer.” Then King Kauravya ordered a forest custodian, “My man, go and very quickly clean Sthūlakoṣṭhaka Forest. I will take a stroll there tomorrow.”
- 7.94 “Certainly, Your Majesty,” replied the man to King Kauravya, and he cleaned all of Sthūlakoṣṭhaka Forest. When the man saw the venerable Rāṣṭrapāla sitting under the vibhītaka tree, passing the day, he thought, “Here is the venerable Rāṣṭrapāla, whose fame King Kauravya has

repeatedly talked about and about whom he has said, 'I will meet the honorable Rāṣṭrapāla personally sometime. I will ask him a question sometime, if he would deign to answer.' He has arrived at such-and-such a place near Sthūlakōṣṭhaka. I will now inform King Kauravya."

7.95 Then the man went to King Kauravya. When he had arrived, he said to the king, "The venerable Rāṣṭrapāla is here, the one whose fame Your Majesty has repeatedly talked about and about whom you have said, 'I will meet the honorable Rāṣṭrapāla personally sometime. I will ask him a question sometime, if he would deign to answer.' He has arrived at such-and-such a place near Sthūlakōṣṭhaka. May Your Majesty know it is the right time."

7.96 King Kauravya then ordered another man, "My man, [F.106.b] now quickly prepare a beautiful vehicle. I will ride in it and go to see the venerable Rāṣṭrapāla today."

7.97 "Certainly, Your Majesty," replied the man to King Kauravya. Then, having quickly prepared the beautiful vehicle, he returned to King Kauravya. When he had arrived, he said to King Kauravya, "Your Majesty, the vehicle is ready. May Your Majesty know it is the right time."

7.98 King Kauravya then rode in the beautiful vehicle, left Sthūlakōṣṭhaka, and went to see and serve the venerable Rāṣṭrapāla. Having gone as far as he could go by vehicle, he alighted from the vehicle and entered the park on foot. When the venerable Rāṣṭrapāla saw King Kauravya coming from a distance, he said, "Welcome, Great King. Now, Great King, since this is your country, please invite me to a seat if you so like."

7.99 "O Rāṣṭrapāla, my country it is, but I ask *you*, Rāṣṭrapāla, to invite *me* to a seat."

"Then, Great King, here is a seat for you. Please sit down, if you so like."

7.100 Face to face with the venerable Rāṣṭrapāla, King Kauravya then made plenty of pleasant and joyful conversation, and sat down to one side. When he had sat down to one side, King Kauravya said to the venerable Rāṣṭrapāla, "O honorable Rāṣṭrapāla, if one belongs to a lowly family, has run through his entire possessions, or has become old, he might go forth from his home into homelessness with true faith, having shaved off his hair and beard and donned saffron robes. Since we belong to the Kauravya family and our possessions are abundant, I have thus allotted [F.107.a] a portion of our possessions to the honorable Rāṣṭrapāla. O honorable Rāṣṭrapāla, stay here now, enjoy the objects of desire, give donations, and make merit."

7.101 "The Great King has invited me in an inappropriate way, not in an appropriate way. One like you must not invite a learned man like me in such a way."

7.102 "How should I invite you, honorable Rāṣṭrapāla, if in an appropriate way?"

“Great King, if you were now to say, ‘O Rāṣṭrapāla, my country is rich and free from harm, calamity, and danger, and there it is easy to obtain almsfood; O honorable Rāṣṭrapāla, stay in this Sthūlakoṣṭhaka, and I will protect, shelter, and guard you in accordance with the Dharma,’ O Great King, that I would wish. Such is said only by one with a faithful mind.”

7.103 “If you would deign to answer my questions, I would ask some questions of the venerable Rāṣṭrapāla.”

“O Great King, ask. I will explain after listening.”

7.104 “O Rāṣṭrapāla, there are four kinds of decay; because they have decayed through these, sons of noble families will go forth from their homes into homelessness with true faith, having shaved off their hair and beards and donned saffron robes. What are the four? Decay through old age, decay through illness, decay in terms of relatives, and decay in terms of possessions.

7.105 “O Rāṣṭrapāla, what is decay through old age? Here a son of a noble family, having become old and decrepit, thinks, ‘Now, since I am old and decrepit, I cannot easily enjoy even the objects of desire that I possess right now, [F.107.b] let alone what I do not possess. Now I will go forth from my home into homelessness with true faith, having shaved off my hair and beard and donned saffron robes.’ Because he has decayed through old age, he will go forth from his home into homelessness with true faith, having shaved off his hair and beard and donned saffron robes. This is said to be decay through old age.

7.106 “Though you, honorable Rāṣṭrapāla, had not decayed through old age, you went forth from your home into homelessness with true faith, having shaved off your hair and beard and donned saffron robes. Why? You, honorable Rāṣṭrapāla, are young, junior, youthful, with black hair, in the prime of youth. While you should be involved in play, pleasure, fun, adornment, and decoration, you instead went forth from your home into homelessness with true faith, having shaved off your hair and beard and donned saffron robes, though your relatives were choked with tears, crying, and not happy. What did you, honorable Rāṣṭrapāla, know, see, hear, and understand so that you went forth in that way? I am not pleased with this; I cannot bear this.

7.107 “O honorable Rāṣṭrapāla, what is decay through illness? Here a son of a noble family has become seriously ill, afflicted with a painful illness, and thinks, ‘Since I am seriously ill, afflicted with a painful illness, I cannot easily enjoy even the objects of desire that I possess right now, let alone what I do not possess. Now I will go forth..., having shaved off my hair and beard and

donned saffron robes.’ Because he has decayed through illness, he will go forth..., having shaved off his hair and beard and donned saffron robes. This is [F.108.a] said to be decay through illness.

7.108 “Though you, honorable Rāṣṭrapāla, had not decayed through illness, you went forth ... with true faith, having shaved off your hair and beard and donned saffron robes. Why? You, honorable Rāṣṭrapāla, are free from harm, free from illness, and your temperature is in a good state, neither too cold nor too hot but healthy and free from harm. You will safely digest foods, drink—whatever you eat, and whatever you taste. What did you, honorable Rāṣṭrapāla, know, see ... so that you went forth...? I am not pleased with this; I cannot bear this.

7.109 “O Rāṣṭrapāla, what is decay in terms of relatives? Here a son of a noble family, after his relatives have died and gone, thinks, ‘Since my relatives have died and gone, now I will go forth..., having shaved off my hair and beard’ Because he has decayed in terms of relatives, he will go forth..., having shaved off his hair and beard This is said to be decay through relatives.

7.110 “Though you, honorable Rāṣṭrapāla, had not decayed in terms of relatives, you went forth ... with true faith, having shaved off your hair and beard and donned saffron robes. Why? Rāṣṭrapāla, your relatives originate from the Kauravya family, and they are prospering in this Sthūlakoṣṭhaka. What did you, honorable Rāṣṭrapāla, know, see ... so that you went forth...? I am not pleased with this; I cannot bear this.

7.111 “O Rāṣṭrapāla, what is decay in terms of possessions? [F.108.b] Here a son of a noble family, after his possessions have become few and exhausted and have run out, thinks, ‘Since my possessions are few and exhausted and have run out, now I will go forth..., having shaved off my hair and beard’ Because he has decayed in terms of possessions, he will go forth..., having shaved off his hair and beard This is said to be decay in terms of possessions.

7.112 “Though you, honorable Rāṣṭrapāla, had not decayed in terms of possessions, you went forth Since you, honorable Rāṣṭrapāla, belong to the best and most excellent family in this Sthūlakoṣṭhaka, you have many possessions. What did you, honorable Rāṣṭrapāla, know, see, hear, and understand so that you went forth from your home into homelessness with true faith, having shaved off your hair and beard and donned saffron robes? I am not pleased with this; I cannot bear this.”

7.113 “O Great King, that Blessed One, Tathāgata, Arhat, Perfectly Awakened One, the one who knows and sees, said that these four are paths for aversion to the world. By these aversions to the world, sons of noble families will go forth from their homes into homelessness with true faith, having shaved off

their hair and beards and donned saffron robes. Great King, all beings of this world are led by old age; beings of this world have no refuge because they have no one to follow them; beings of this world have no possessions because they must leave everyone; and beings of this world are never satisfied because they do not know contentment and are slaves to desire. Thus I knew, saw, heard, and understood, and then I went forth in that way.” [F.109.a]

7.114 “I do not fully understand the meaning of what you have briefly said but have not elucidated sufficiently. May the honorable Rāṣṭrapāla explain in detail the meaning of what he has briefly said but has not elucidated sufficiently so that I may fully understand it. The honorable Rāṣṭrapāla said that all beings of this world are led by old age. Thinking of what, honorable Rāṣṭrapāla, did you say this?”

7.115 “Great King, I will ask you something in return. Please answer as best you can. O Great King, what do you think? Do you see the age, figure, power, strength, height, and waist measurement of your present body as being equal to those of your body at the age of twenty or twenty-five years, when you were young, junior, youthful, with black hair, in the prime of youth?”

7.116 “O Rāṣṭrapāla, I do not see the age, figure, power, strength, height, and waist measurement of my present body as being equal to those of my body at the age of twenty or twenty-five years, when I was young, junior, youthful, with black hair, in the prime of youth. Now I am eighty years old and have become decrepit. Sometimes I need help from others even with sitting and standing.”

7.117 “O Great King, having thought on this, the Blessed One, Tathāgata, Arhat, Perfectly Awakened One, the one who knows and sees, said that all beings of this world are led by old age. Having known, seen, heard, and understood this, I went forth from my home into homelessness with true faith, having shaved off my hair and beard and donned saffron robes. I am pleased with this and I bear it.” [F.109.b]

“I too am pleased with and bear what you, honorable Rāṣṭrapāla, are pleased with and bear.

7.118 “The honorable Rāṣṭrapāla also said that beings of this world have no refuge because they have no one to follow them. I have sons, wives, slaves, workmen, jesters, barbers,³⁷⁵ bath attendants, horse trainers, elephant drivers, horsemen, charioteers, swordsmen, archers, servants, attendants, dancers, and brave, bold princes like praskandins and great nagnas, who conquer my enemies, adversaries, and foes. However, the honorable Rāṣṭrapāla said that beings of this world have no refuge because they have no one to follow them. Thinking of what, honorable Rāṣṭrapāla, did you say this?”

7.119 “Great King, I will ask you something in return. Please answer as best you can. O Great King, do you have any trouble in your body now?”

“Yes, O Rāṣṭrapāla, I do. An illness of the wind afflicts my back now.”

7.120 “O Great King, when an illness of the wind afflicts your back, if you say, ‘O my sons, wives, slaves, workmen, jesters, barbers, bath attendants, horse trainers, elephant drivers, horsemen, charioteers, swordsmen, archers, servants, attendants, dancers, and brave, bold princes like praskandins and great nagnas, now end the violent, acute, hot, intolerable, and unpleasant pain that has befallen me,’ can they do so?”

7.121 “No, O Rāṣṭrapāla, they cannot. When an illness of wind afflicts my back, if I say, ‘O my sons, wives, slaves, workmen, jesters, barbers, bath attendants, horse trainers, elephant drivers, horsemen, charioteers, swordsmen, archers, servants, attendants, dancers, and brave, bold princes like praskandins and great nagnas, now end the violent, acute, hot, intolerable, and unpleasant pain that has befallen me,’ [F.110.a] they cannot do so. At that time, I will experience the violent, acute, hot, intolerable, and unpleasant pain by myself.”

7.122 “O Great King, having thought on this, the Tathāgata, Arhat, Perfectly Awakened One, the one who knows and sees, said that beings of this world have no refuge because they have no one to follow them. Having known, seen, heard, and understood this, I went forth in that way. I am pleased with this and I bear it.”

“I too am pleased with and bear what you, honorable Rāṣṭrapāla, are pleased with and bear.

7.123 “The honorable Rāṣṭrapāla also said that beings of this world have no possessions because they must leave everyone. O Rāṣṭrapāla, I have sons, wives, slaves, workmen ... and princes, who follow me when I go, stay when I stay, and guard me when I am sleeping. However, the honorable Rāṣṭrapāla said that beings of this world have no possessions because they must leave everyone. Thinking of what, honorable Rāṣṭrapāla, did you say this?”

7.124 “Great King, I will ask you something in return. Please answer as best you can.

“O Great King, what do you think? When death, which is displeasing for many people, wanted by few people, [F.110.b] pleasing for few people, unpleasant for many people, and common to all beings in the world, has come to you, if you say, ‘O my sons, wives, slaves, workmen ... princes, now follow me going from this world to another world,’ can they do so?”

7.125 “No, O Rāṣṭrapāla, they cannot. When death, which is displeasing for many people, wanted by few people, pleasing for few people, unpleasant for many people, and common to all beings in the world, has come to me, if I

say, ‘O my sons, wives, slaves, workmen ... princes, now follow me going from this world to another world,’ they cannot do so. I will go from this world to another world by myself.”

7.126 “O Great King, having thought on this, the Blessed One, Tathāgata, Arhat, Perfectly Awakened One, the one who knows and sees, said that beings of this world have no possessions because they must leave everyone. Having known, seen, heard, and understood this, I went forth in that way. I am pleased with this and I bear it.”

“I too am pleased with and bear what you, honorable Rāṣṭrapāla, are pleased with and bear.

7.127 “The honorable Rāṣṭrapāla also said that beings of this world are never satisfied because they do not know contentment and are slaves to desire. O Rāṣṭrapāla, I am fully enjoying this whole country of Kuru, and I am fully enjoying many consorts, storehouses, and treasures. However, the honorable Rāṣṭrapāla said that [F.111.a] beings of this world are never satisfied because they do not know contentment and are slaves to desire. Thinking of what, honorable Rāṣṭrapāla, did you say this?”

7.128 “Great King, I will ask you something in return. Please answer as best you can.

“O Great King, what do you think? You are enjoying this whole country of Kuru fully, and you are enjoying many consorts, storehouses, and treasures fully. If a trustworthy, honest, steadfast man who does not deceive others comes from the east and says, ‘Your Majesty, I came here from the east; there I saw countries that were rich, prosperous, peaceful, abundant in food, and full of many people. Your Majesty, it is appropriate for you to conquer, win, and subjugate these countries, leading such armies, such treasures, and such vehicles,’ would you conquer, win, and subjugate those countries, leading your armies? O Great King, what do you think? Would you desire those countries?”

7.129 “O Rāṣṭrapāla, if I knew that it was appropriate for me to conquer, win, and subjugate those countries, leading such armies, such treasures, and such vehicles, I would conquer and subjugate them, leading my armies. I would desire those countries.” [B35]

7.130 “O Great King, having thought on this, the Blessed One, Tathāgata, Arhat, Perfectly Awakened One, the one who knows and sees, said that beings of this world are never satisfied because they do not know contentment and are slaves to desire. Having known, seen, heard, and understood this, I went forth in that way. [F.111.b] I am pleased with this and I bear it.”

“I too am pleased with and bear what you, honorable Rāṣṭrapāla, are pleased with and bear.”

- 7.131 When the venerable Rāṣṭrapāla had had the aforementioned conversation,
he, the arhat, the elder, also said:³⁷⁶
- 7.132 “I see that, in many worlds, people possessing wealth
Have accumulated their wealth because of their attachment.
Having obtained wealth, they do not give it to others
But seek more objects of desire.
- 7.133 “Masters of people, having conquered and subdued
The earth as far as the seashore,
Are not content with this side of the sea
But are eager to seek another shore.
- 7.134 “Masters of people and many other people
Are not satisfied with what they have obtained.
Not knowing contentment,
They will die unliberated from desires.
- 7.135 “Life is not permanent. One’s lifespan is short.
Those oppressed by old age have no refuge.³⁷⁷
Wealth does not follow a dying man,
Nor do his relatives, friends, or sons.
- 7.136 “His kinsmen, sisters, all his companions,
And those beloved to him come together.
Saying, ‘Alas, he has become a god,’
They cry with tears on their faces, tearing at their hair.
- 7.137 “They cover his body, carry it,
Make a fire, and cremate it.
His own actions lead this being.
His wealth is divided and obtained by others.
- 7.138 “He is born by himself at birth;
He dies by himself at death;
He experiences pains by himself while in this world.
People have no companions in their transmigration.
- 7.139 “The rich, the poor, the steadfast,
And infants are equally touched by birth and death.
The steadfast do not tremble.
Infants always tremble because they are infants.
- 7.140 “Foolish, ignorant ones, even having learned,
Create three kinds of actions

And go to other wombs, other worlds.
They are not liberated from anger and continual suffering.

- 7.141 “Knowledge is said to be the best of all kinds of wealth; [F.112.a]
One who knows himself understands himself with knowledge.
Foolish ones create evil actions
Because of not knowing existence, nonexistence, and themselves.
- 7.142 “One who robs others of minor things
By some means—unlawfully, or by force—
Will, having created such evil actions, be dependent on transmigration,
And the actions will surely continue; he will not be liberated.
- 7.143 “Just as a thief, having stolen from a house and been caught,
Is defeated by his own actions as one who has done evil actions,
People, having committed evil deeds,
Are defeated by their actions in this world and the next.
- 7.144 “Just as fruits fall from trees,
Young, middle-aged, and elderly people will fall.
Various objects of desire are desirable and pleasant;
They control the mind with such qualities.
- 7.145 “Objects of desire bind and fasten people to this world.
If there are objects of desire, there will arise anger and fear.
When I saw this, O King, I went forth from this world.
The state of the śramaṇa is indestructible; it is supreme.”
- 7.146 King Kauravya rejoiced in and praised the words of the venerable Rāṣṭrapāla. He bowed low until his forehead touched the feet of the venerable Rāṣṭrapāla, rose from his seat, and departed.

· V. Hastināpura³⁷⁸ ·

- 7.147 The Blessed One then arrived in Hastināpura. When from a distance a brahmin saw the Blessed One, who was fully ornamented with the thirty-two marks of a great man, illuminated by the eighty minor marks, ornamented with a fathom-wide halo, and beautiful like a moving mountain of jewels with light surpassing a thousand suns, the brahmin went to the Blessed One and praised him in verse:
- 7.148 “Golden and pleasing to the eyes,
You are the source of pleasure possessed of all good qualities,
Tamer of people to be tamed, god of gods,

And one who has arrived at the far shore of the ocean of existence.”

- 7.149 Then the Blessed One smiled. It naturally occurs that whenever the buddhas, the blessed ones, smile, ... The rays disappeared into the circle of hair between his eyebrows. [F.112.b] Then the venerable Ānanda made the gesture of supplication to the Blessed One and said:

“A mass made brilliant by thousands of colors
... „³⁷⁹

- 7.150 The Blessed One said, “Good, good, Ānanda! Ānanda, tathāgatas, arhats, perfectly awakened ones do not smile without cause, without condition. Ānanda, did you see the brahmin speak the verse and praise the Tathāgata?”

“Yes, I did, O Blessed One.”

- 7.151 “By this root of merit he will never fall into the inferior modes of existence, but will be reborn among gods and humans for twenty eons, and he will become a self-awakened one named Stavārha in his last life, last birth, last body, last taking up of an identity.”

- 7.152 The monks, feeling doubtful, inquired of the Buddha, the Blessed One, the one who severs all doubts, “How is it, O Honored One, that when this brahmin spoke a single verse and praised the Blessed One, the Blessed One predicted his awakening as a self-awakened one?”

- 7.153 “Listen, monks,” replied the Blessed One, “and inscribe it in your minds how, not only in the present but also in the past, he spoke a single verse and praised me, and how I gave him five excellent villages. I will tell you about it.

- 7.154 “A time long ago,³⁸⁰ monks, there was a king named Brahmadatta in the city of Vārāṇasī. He ruled over the country, which was rich, prosperous, peaceful, abundant in food, and full of many people. He was extremely fond of poets.

- 7.155 “There was a certain brahmin poet in Vārāṇasī whose wife once said to him, ‘O brahmin, since the cold season has come, go to the king and make some agreeable speech so that you can obtain a little defense against the cold.’ [F.113.a]

- 7.156 “So, he departed. At that time, the king was setting off on an elephant. The brahmin asked himself, ‘Should I praise the king or the excellent elephant?’ He thought, ‘Since this excellent elephant is desirable and pleasing for everyone in the world and especially so for the king, I will praise the excellent elephant for now.’ He then spoke a verse:

- 7.157 “ ‘Perfect in its form, with excellent features,
Just like the body of Airāvaṇa;
With its bodily form, fair in color and great in size,
This great king of elephants is commended for auspiciousness.’

7.158 “The king was pleased and spoke a verse in return:

“ ‘My great elephant is desirable and pleasing;
It holds people’s gaze and generates pleasure.
Since you have spoken a eulogy to it,
I will give you five excellent villages.’

7.159 “Monks, I myself was at that time, on that occasion, the excellent elephant;
this brahmin was at that time, on that occasion, the brahmin. I then gave him
five excellent villages because he had spoken a single verse and praised
me.³⁸¹ Now, too, I have predicted his awakening as a self-awakened one
because he spoke a single verse and praised me.

· VI. The Great City ·

7.160 Having arrived at a great city, ... (the phrase about the seat of four buddhas
should be recited in detail) ...³⁸²

· VII. Śrughnā³⁸³ ·

7.161 The Blessed One arrived in the country of Śrughnā, where there was a
brahmin named Indra who was conceited about his good looks, youth, and
learning, and boasted that there was no one equal to him.

7.162 In a certain place the Blessed One preached the Dharma, sitting on the
seat prepared for him in front of the community of monks. The brahmin
Indra, having heard that the śramaṇa Gautama had arrived in the country of
Śrughnā, thought, “I have heard that the śramaṇa Gautama is well
proportioned, attractive, and pleasant to behold. [F.113.b] I will go to see
whether he is more handsome than me or not.”

7.163 He departed and when he saw the Blessed One, who was fully
ornamented with the thirty-two marks of a great man, illuminated by the
eighty minor marks, ornamented with a fathom-wide halo, and beautiful like
a moving mountain of jewels with light surpassing a thousand suns, the
brahmin thought, “Although the śramaṇa Gautama is more handsome than
me, he is not taller than me.” He tried to see the crown of the Blessed One’s
head. Unable to see it, he climbed up to a very high place, but it was in vain.

7.164 Then the Blessed One said to the brahmin Indra, “Brahmin, you are
making vain efforts. Even if you were to climb up to the summit of Mount
Sumeru and try to see the crown of the Tathāgata’s head, these further
efforts would be in vain, and you would still be unable to see it. Have you
never heard that beings, including gods and asuras, do not see the crown of
the head of the buddhas, the blessed ones?³⁸⁴ However, if you want to see

the height of the Tathāgata's body, there is a pillar made of gośīrṣacandana underneath the fire pit for oblations to the god of fire in your house; take it out and measure it. The height of the Tathāgata's body that is generated from a father and a mother is the same as that."

7.165 The brahmin Indra thought, "This is a wonder. I have never heard of that. I will go and see."

7.166 He hurried home and dug under the fire pit for oblations to the god of fire. Everything was just as the Blessed One had explained. Filled with faith, he thought, "Since the śramaṇa Gautama is undoubtedly omniscient, I will go and serve him." With faith, he went to the Blessed One. When he arrived, face to face with the Blessed One, he made plenty of pleasant and joyful conversation, [F.114.a] and then sat down to one side. The Blessed One knew the brahmin's thinking, proclivity, disposition, and nature With the vajra of knowledge the brahmin leveled the twenty high peaks of the mountain chain of the false view of individuality that had been accumulated since beginningless time, and actualized the fruit of stream-entry. After having seen the truths, he said, "O Blessed One, I have been exalted, truly exalted. Since I seek refuge in the Blessed One, the Dharma, and the community of monks, please accept me as a lay brother. From today onward, I embrace my faith as one who seeks refuge throughout my life."

7.167 Thereupon the brahmin Indra rose from his seat, draped his upper robe over one shoulder, made the gesture of supplication to the Blessed One, and said to the Blessed One, "If the Blessed One allows it, I will prepare a festival of the pillar made of gośīrṣacandana."

"Brahmin, I allow it," said the Blessed One. "Go and prepare the festival."

7.168 Thereupon he set up the pillar in a certain solitary place with great reverence and prepared the great festival. Other brahmins and householders tied kuśa grass, thinking, "May this festival become a basis for happiness (*kuśala*)."

Since the brahmin Indra had prepared the festival, it was named "Indra's Festival."³⁸⁵

. VIII. Brahmin Village³⁸⁶ .

. . A. A Fire Caused by an Old Man from the Śākya Clan³⁸⁷ . .

7.169 Once, when the Blessed One had displayed a great miracle in Śrāvastī and³⁸⁸ the non-Buddhist ascetics were frightened, the gods and humans were pleased, and good people were delighted. The non-Buddhist ascetics then ran away and settled in the borderlands, some of them settling in a place named Brahmin Village.

- 7.170 There the Blessed One, traveling through the country of Kosala, arrived in Brahmin Village. [F.114.b] When the non-Buddhist ascetics heard that the śramaṇa Gautama had come, they hurried to the houses of the brahmins and householders and said, “May the Dharma be attained! May the Dharma be attained!”³⁸⁹
- 7.171 The brahmins and householders asked, “O noble ones, what’s wrong?”³⁹⁰
 “Since we have witnessed your prosperity, we will leave before we witness your decline.”
- 7.172 “O noble ones, what will be our decline?” they asked.
 “Sirs, the śramaṇa Gautama is coming with twelve hundred and fifty attendants and causing hail like razors. He will make those who have sons sonless.”
- 7.173 “O noble ones,” they replied, “it would not be good if you left at the very moment when you should stay and help us; this is unreasonable to us in every way!”
- 7.174 “We will stay if you promise to kill the śramaṇa Gautama,” they said.
 “Please stay. We will kill him.”
- 7.175 They departed armed, holding sticks and bows in their hands and clenching their fists. Along the way, there was an old man from the Śākya clan. He saw them and asked, “Sirs, where are you going?”
 They answered, “We are going to kill an enemy.”
- 7.176 “Who is your enemy?”
 “It is the śramaṇa Gautama.”
- 7.177 “Sirs, if the Blessed One were your enemy, who else could be your friend? Sirs, go back.”
 They would not go back, so he thought, “Since it is pointless to reason with these people, I should by all means drive them back.”
- 7.178 He entered a hamlet and set fire to it, burning it down entirely. Great cries and a clamor rose up. The brahmins and householders became frightened when they heard all that and said, “Sirs, the śramaṇa Gautama is quite far away from us; there is another great disaster right here in this hamlet. Since the hamlet is burning, let us turn back to extinguish the fire.”
- 7.179 They tried to extinguish the fire, [F.115.a] but in vain. The Blessed One arrived and asked, “Vāsiṣṭhas, what are you doing?”
 “O Blessed One, the hamlets are being burned down by fire.”³⁹¹ We are not able to extinguish it.”
- 7.180 “Shall I extinguish it?”
 “O Blessed One, please extinguish it.”
- 7.181 As soon as the Blessed One uttered a word, the fire died by the awakened power of the buddhas and the divine power of the gods. Filled with faith, the people asked, “O Blessed One, for what purpose have you come?”

“For the purpose of accepting none other than you as followers.”

7.182 At once the Blessed One knew their thinking, proclivity, disposition, and nature, and preached the Dharma that was appropriate for them and that caused them to penetrate the four truths of the noble ones. . . . With the vajra of knowledge they leveled the twenty high peaks of the mountain chain of the false view of individuality that had been accumulated since beginningless time, and actualized the fruit of stream-entry.

.. B. The Former Life of the Old Man³⁹² ..

7.183 The monks, feeling doubtful, inquired of the Buddha, the Blessed One, the one who severs all doubts, “How is it, O Honored One, that this old man from the Śākya clan accumulated many nonmeritorious acts out of attachment to his relatives and burned down the hamlet?”

7.184 “Listen, monks,” replied the Blessed One, “and inscribe it in your minds how, not only in the present but also in the past, he accumulated many nonmeritorious acts out of attachment to his relatives and burned down a hamlet. I will tell you about it.

7.185 “In a time long ago, monks, there lived a troop of five hundred monkeys in a certain hamlet. They used to spoil the crops when they ripened. The people dwelling in the hamlet gathered and said to each other, ‘Sirs, the monkeys are damaging the crops. How should we deal with this?’

7.186 “Some people said, ‘The monkeys [F.115.b] should be killed.’
“ ‘How should we kill them?’

7.187 “ ‘Let’s cut down all the trees around the hamlet, leaving only one persimmon tree, and surround it with thorns. When the monkeys have climbed it to eat the fruit, there we should kill them.’

7.188 “Thereupon they cut down all the trees around the hamlet, leaving only one persimmon tree, and surrounded it with thorns. They set a lookout and instructed him, ‘You should let us know when the monkeys have gathered.’

7.189 “Sometime after that, the persimmon tree bloomed and its fruit became ripe. The monkeys said to their leader, ‘O Leader, the persimmons are ripe; let’s go eat them.’

7.190 “Thereupon the leader, with five hundred attendants, climbed the persimmon tree and started to eat the persimmons. Then the lookout said to the people dwelling in the hamlet, ‘Sirs, all the monkeys have climbed the persimmon tree and are eating. Get on with your business; do what should be done.’

7.191 “Thereupon the people dwelling in the hamlet hurried there, holding sticks and bows in their hands and clenching their fists, and started to cut down the persimmon tree. Being scared, the monkeys jumped to and fro on the branches, but the leader kept eating, unconcerned. The monkeys asked

him, ‘O Leader, while we are experiencing intolerable pain and fear and are jumping to and fro, why are you unconcerned?’

7.192 “He spoke a verse:

“ ‘For those who have many things to do, there are also many things not to do.

Since there remains much of the tree,
Leave your worries behind and eat.’

7.193 “Meanwhile a son of the leader had been kept tied up in the hamlet. He was plunged into grief, resting his cheek on his hand. Then a good monkey came and [F.116.a] saw him plunged into grief and asked, ‘O my friend, why are you plunged into grief, resting your cheek on your hand?’

7.194 “He answered, ‘Now all the people have gone to kill my family. How can I help being plunged into grief?’

7.195 “ ‘Why do you not drive them back?’

“ ‘How could I do that, tied up as I am?’

“ ‘I will release you.’

7.196 “The good monkey then did release him. Thereupon he set fire to the hamlet, burning it down entirely. Great cries and a clamor rose up. The people became frightened when they heard all that and said, ‘Sirs, the monkeys are quite far away from us; there is another great disaster right here. Since the hamlet is burning, let’s turn back to extinguish the fire.’

7.197 “They ran to extinguish the fire, and the monkeys climbed down the persimmon tree and ran away.

7.198 “What do you think, monks? That one who was the monkey’s son is this old man from the Śākya clan. He then burned the hamlet out of attachment to his relatives. Now, too, he has burned a hamlet out of attachment to his relatives.”

· IX. The City of Kāla ·

7.199 The Blessed One arrived at the city of Kāla. In the city of Kāla, ... (the phrase about the seat of four buddhas should be recited in detail) ... ³⁹³

· X. Rohitaka ·

· · A. Offerings of the Yakṣa Elephant Power³⁹⁴ · ·

7.200 The Blessed One arrived in Rohitaka and stayed near the residence of the yakṣa Elephant Power.³⁹⁵ At that time the yakṣa Elephant Power was away at a meeting of yakṣas. When the yakṣa Elephant Power heard that the

Blessed One had arrived and was staying near his very residence in Rohitaka, he went to the Blessed One. Upon his arrival, he bowed low until his forehead touched the Blessed One's feet, and then he sat down to one side. When he had sat down to one side, the Blessed One, through talk consistent with the Dharma, instructed, inspired, ... When he had ... delighted him..., the Blessed One remained silent. Thereupon [F.116.b] the yakṣa Elephant Power rose from his seat, draped his upper robe over one shoulder, made the gesture of supplication to the Blessed One, and said to the Blessed One, "May the Blessed One assent to stay in my residence today."

7.201 The Blessed One assented to the yakṣa Elephant Power by remaining silent. Thereupon the yakṣa Elephant Power magically created five hundred monasteries and prepared five hundred cushions, pillows, and square blankets, along with five hundred hearths. He then said to the Blessed One, "May the Blessed One together with the community of monks assent to my offer of a meal at my house tomorrow."

7.202 The Blessed One assented to the yakṣa Elephant Power by remaining silent. The yakṣa Elephant Power, knowing that the Blessed One had assented by remaining silent, rose from his seat and departed. He then made a request of a friend of his named Guṃjika,³⁹⁶ a yakṣa of the country of Kaśmīra: "Since I have invited the community of monks headed by the Buddha to a meal, please send me fruits of the northern region." After sending a messenger to Guṃjika, he prepared a pure and fine meal during the night. After he rose at dawn, he sprinkled and swept the inside of the monastery, prepared seats, and set up a jeweled pitcher. When the monastery keeper³⁹⁷ struck the gong, the yakṣa Guṃjika filled baskets with grapes and had yakṣas bring them.³⁹⁸ They piled the grapes up in the middle of the monastery. The monks knew neither what these fruits were nor how to make them suitable to consume. They asked the Blessed One, and the Blessed One said, "Monks, these are fruits from forests in the northern region that are called grapes. [F.117.a] Make them suitable to consume through fire and distribute them."³⁹⁹

7.203 When the monks started to do so with each grape, it took them an extremely long time. The Blessed One instructed them, "Make them into two or three groups and have the groups touched by fire."

7.204 The yakṣa Elephant Power then knew that the community of monks headed by the Buddha had sat down in comfort, and with his own hands he served and satisfied them with a pure and fine meal He took a low seat and sat before the Blessed One in order to hear the Dharma. The Blessed

One, through talk consistent with the Dharma, instructed, inspired, encouraged, and delighted the yakṣa Elephant Power, and then rose from his seat.

7.205 Many grapes were left. The Blessed One said, “You should squeeze the grapes and distribute the juice.”

7.206 Some juice was still left. The Blessed One said, “Heat it and keep it. It will be the community’s drink to be consumed at night.”⁴⁰⁰

.. B. Departure to the Northern Region⁴⁰¹ ..

7.207 After that, the Blessed One washed his feet outside the monastery and entered the monastery to go into seclusion. Then the Blessed One thought, “Since I was born in an age of short lifespans, I have come close to the time for nirvāṇa.⁴⁰² But there are many things to do for the benefit of people to be trained. If I go to the northern region with the monk Ānanda, it will be difficult to benefit people to be trained. Now I will go with the yakṣa Vajrapāṇi.”

7.208 And so, outside the monastery, the Blessed One summoned the yakṣa Vajrapāṇi with two verses.

7.209 “May you be excellent, mindful ones.⁴⁰³
Mindful ones are always excellent.
With the heart that has attained tranquility
Mindful ones lie in comfort. [F.117.b]

7.210 “May you be excellent, mindful ones.
Mindful ones are always excellent.
Having abandoned both winning and being won by others,
Mindful ones lie in comfort.”

7.211 A Section Index:⁴⁰⁴

Awakened Power in Heaped Up,
Dharma Power in Retuka,
Great Cup in the Indus, Feet,
Having a Shaved Head and Water Jar, Apalāla,
The Nāga Hluḍa, and Forest,⁴⁰⁵
Bhraṣṭolā, Ṛṣi, Āpannaka,
Kanthā, in Dhānyapura
Converting the Mother of Best Army,⁴⁰⁶ The Potter in Naitarī,
The Great Yakṣa of Śādvalā,
And Pālitakūṭa, Nandivardhana,
Bhavadeva, Caṇḍālī’s

Seven Sons' Conversion,
The Yakṣa Earth-Protector,⁴⁰⁷ Giving an Image to
Nāgas, Aśvaka and Punarvasuka,
Converting Nāḍikā and Naḍadaryā,
In the City of Kuntī
the Yakṣiṇī Named Kuntī,
Kharjūrikā and the Stūpa Made of Dirt.

7.212 The story of Apalāla is summarized.

7.213 The Blessed One then said to the yakṣa Vajrapāṇi, "Vajrapāṇi, let us go to the northern region to convert the nāga Apalāla."

"Certainly, O Honored One," replied the yakṣa Vajrapāṇi to the Blessed One.

7.214 Thereupon, the Blessed One, along with the yakṣa Vajrapāṇi, flew from there across the sky by means of his magical powers. When the Blessed One saw a green forest rising in the distance, he asked the yakṣa Vajrapāṇi, "Vajrapāṇi, do you see that green forest rising?"

"Yes, I do, O Honored One."

7.215 "That is Mount Uśīra.⁴⁰⁸ When a hundred years have passed after I am completely emancipated, it will be called Tamasā Forest, the best of the dwelling places that are suited to tranquility."

.. C. Awakened Power in Heaped Up⁴⁰⁹ ..

7.216 Thereupon the Blessed One went to Heaped Up. There was then a yakṣa of evil disposition named Awakened Power⁴¹⁰ in Heaped Up. [F.118.a] Even though people living in Heaped Up pleased him, he occasionally harmed them. When the people living in Heaped Up heard that the Blessed One had arrived at Heaped Up and was staying in such-and-such a place, they went to the Blessed One. Upon their arrival, they bowed low until their foreheads touched the Blessed One's feet, and they then sat down to one side. When they had sat down to one side, the Blessed One, through talk consistent with the Dharma, instructed, inspired, encouraged, ... and delighted the people living in Heaped Up ... the Blessed One remained silent. Thereupon the people living in Heaped Up rose from their seats, draped their upper robes over one shoulder, made the gesture of supplication to the Blessed One, and said to the Blessed One, "O Honored One, this yakṣa Awakened Power has for a long time been hostile toward us who are not hostile, adversarial toward us who are not adversarial, and injurious to us who have not been injurious. Alas may the Blessed One have compassion and convert the yakṣa Awakened Power."

- 7.217 At that time the yakṣa Awakened Power himself was sitting in the assembly. The Blessed One then asked the yakṣa Awakened Power, “Awakened Power, did you hear this?”
 “O Blessed One, I did.”
- 7.218 “Awakened Power, did you hear this?”
 “O Sugata, I did.”
- 7.219 “Quit this inferior, evil conduct.”
 “O Blessed One, I will.”
- 7.220 Then the Blessed One let the yakṣa Awakened Power seek refuge in him and adopt the rules of training. [F.118.b] The yakṣa then built a sitting place named Heaped Up. Devout brahmins and householders built a monastery provided with all the requisites, too.⁴¹¹ When the Blessed One departed, the yakṣa Awakened Power followed to serve him. The Blessed One stopped him and said, “Protect these people. I, too, will make my eyes rise up into the air and descend here by means of my magical power after I am completely emancipated.”⁴¹²
- 7.221 Other people built a stūpa in this place, too, and named it Heaped Up Stūpa.

.. D. Dharma Power in Retuka⁴¹³ ..

- 7.222 The Blessed One, having arrived in Retuka,⁴¹⁴ converted a yakṣa named Dharma Power there. He also built a dwelling place named Retuka.

.. E. Great Cup in the Indus, Feet⁴¹⁵ ..

- 7.223 The Blessed One went to the Indus. On the Indus there was a ferryman. He gained faith through a miracle performed by the Blessed One’s magical power. Then, faith having arisen in him, he was established in the truths. Because the Blessed One, having converted the yakṣa Great Cup, trod on him with his feet, the place was named Great Cup Stepped On with the Feet.

.. F. Having a Shaved Head and Water Jar⁴¹⁶ ..

- 7.224 Thereupon the Blessed One, having gone to the hermitage of ṛṣis, there converted Having a Shaved Head and Water Jar, a ṛṣi.⁴¹⁷ Devout brahmins and householders also built a sitting place named Water Jar.

.. G. Apalāla⁴¹⁸ ..

- 7.225 The Blessed One then said to the yakṣa Vajrapāṇi, “Vajrapāṇi, let us go to the residence of the nāga king Apalāla.”

“Certainly, O Honored One,” replied the yakṣa Vajrapāṇi to the Blessed One.

7.226 Thereupon he and the Blessed One went to the residence of the nāga king Apalāla. When the nāga king Apalāla heard that the Blessed One had come to his residence he became so enraged, angry, furious, and displeased that he soared high into the sky and started to cause hail and dust to fall. When the Blessed One, knowing that the nāga was angry, [F.119.a] meditated on love, the hail and dust changed, falling as the powder of agarū and the powder of the tamāla leaf. Then the nāga started to cause weapons such as discuses, single-pointed vajras, lances, and short spears to fall. But they, too, changed, falling as divine utpala, padma, kumuda, puṇḍarīka, and mandārava flowers. Apalāla then started to emit smoke with the fire of wrath. The Blessed One, too, emitted smoke through his magical power.

7.227 Thereupon the nāga, with his power, arrogance, and pride broken, entered his residence and sat down. The Blessed One thought, “By two causes are wicked nāgas converted: fright and anger. Therefore, I will frighten him.”

Having thought this, he ordered the yakṣa Vajrapāṇi, “Vajrapāṇi, frighten the nāga king Apalāla.”

7.228 “Certainly,” replied the yakṣa Vajrapāṇi to the Blessed One, and he threw a vajra at a mountain peak. The mountain peak shattered and fell, flattening the residence of the nāga king Apalāla. Then Apalāla, frightened, terrified, and dejected, tried to run away. The Blessed One then meditated on the element of fire. Burning, thoroughly burning, thoroughly and entirely burning, everything in all directions blazed as a single flame. The nāga found fire⁴¹⁹ wherever he went, except under the feet of the Blessed One, where it was calm and cool. Thereupon he went to the Blessed One, and when he arrived, he threw himself at the Blessed One’s feet and said, “O Blessed One, why do you harass me?”

7.229 The Blessed One replied, “O one naturally subject to old age, why do I harass you? You are harassing me. If I had not attained a number of good qualities like I have, [F.119.b] you would have killed me and only my name would have remained.”⁴²⁰

7.230 The Blessed One then touched the crown of the nāga’s head with his hand, which was marked with a chakra, swastika, and nandīāvarta; whose fingers were connected with a web; which had been generated by hundreds of merits; and which comforts those who are frightened,⁴²¹ and said, “Sir, since you offered a meal to four great disciples who are like wish-fulfilling vases, you should have been born among the glorious Thirty-Three Gods. But, having made a misguided aspiration, you were born among animals.

- You have spent your life with the desire to beat and kill, depriving others of their lives and harming others' lives. Where, then, will your next mode of existence, next birth, next existence after dying in this world be, but in hell?"
- 7.231 "O Blessed One, please tell me what I should do."
- "Sir, now seek refuge in me, accept the rules of training, and grant freedom from fear to the people living in the country of Magadha."
- 7.232 "O Honored One, from today onward, having sought refuge in the Blessed One and accepted the rules of training, I will grant freedom from fear to the people living in the country of Magadha."
- 7.233 Then his wife, daughter, and son's wife said, "We, too, will seek refuge in the Blessed One, the Dharma, and the community of monks and keep the rules of training."
- The Blessed One gave them refuge and the rules of training. Mountain,⁴²² the nāga's son, said, "O Blessed One, I, too, will seek refuge and keep the rules of training."
- 7.234 "O Blessed One," said Apalāla, "since we nāgas have many foes, please do not give the rules of training to Mountain, even though you bestow on him refuge; he will protect us."
- The Blessed One [F.120.a] gave him refuge.⁴²³
- 7.235 Then the yakṣa Vajrapāṇi,⁴²⁴ having seen Apalāla, his companions, family, and friends converted, danced with his mind pleased and said:⁴²⁵
- 7.236 "Tongue trembling with rage, his many heads shaking, he caused a rain of weapons like discuses.
Faced by the humans in their own homes like high mountain peaks,
Beheld and avoided by many people who wearily gasp for breath,
He was converted by the Ṛṣi's instructions."

.. H. The Nāga Huluḍa⁴²⁶ ..

- 7.237 Thereupon the Blessed One, having converted Apalāla with his sixty thousand attendants, rose from his seat and departed.
- 7.238 When the Blessed One saw a green forest rising before them, he said to the yakṣa Vajrapāṇi, "Vajrapāṇi, do you see that green forest rising before us?"
- "Yes, I do, O Honored One."
- 7.239 "Vajrapāṇi, that is the country of Kaśmīra. When a hundred years have passed after I am completely emancipated, there will be a monk there named Madhyandina,⁴²⁷ who will be a co-residential pupil of the monk Ānanda. When he (Madhyandina) has converted the wicked nāga Huluḍa,⁴²⁸ he will devise a plan to make the teaching prevail all over the country of Kaśmīra, having received a place for seated meditation. The country of Kaśmīra will

become the best of the dwelling places that are suited to my insight. The country of Kaśmīra consists of the city and sixty thousand towns, six thousand towns, and sixty-three towns.”⁴²⁹

· · I. Bhraṣṭolā, Ṛṣi, Āpannaka⁴³⁰ · ·

- 7.240 The Blessed One converted a ṛṣi and the yakṣa Āpannaka, along with his attendants, in the country of Bhraṣṭolā.⁴³¹

· · J. Kanthā⁴³² · ·

- 7.241 The Blessed One converted a yakṣiṇī, along with her attendants, in the country of Kanthā.

· · K. In Dhānyapura, Converting the Mother of Best Army⁴³³ · ·

- 7.242 The Blessed One, having arrived at Dhānyapura, established in the truths the mother of the king Best Army there.

· · L. The Potter in Naitarī⁴³⁴ · ·

- 7.243 The Blessed One arrived at Naitarī, where there was a certain potter. Excessively proud of his art, he was taking vessels off of the wheel after he had dried them. [F.120.b] The Blessed One, knowing it was the time to convert him, dressed as a potter and began a conversation with him: “What vessels are you putting down from the wheel?”⁴³⁵

“I put them down after having dried them,” he answered.

- 7.244 “I put mine down after having dried them, too.”

“You and I are equal.”

- 7.245 “Why am I only this? I put mine down after having fired them, too.”

“You are superior to me.”

- 7.246 “I not only fire them, but also change them into ones made of gold, silver, lapis lazuli, and crystal.”

- 7.247 He was filled with faith. The Blessed One then removed his guise as a potter and assumed his own appearance. He established the potter, along with his attendants, in the truths.

· XI. Śādvalā ·

· · A. The Great Yakṣa of Śādvalā · ·

- 7.248 The Blessed One went to Śādvalā. He let a great yakṣa with his attendants in Śādvalā seek refuge in him and established them in the rules of training.

.. B. Pālitakūṭa ..

- 7.249 In Pālitakūṭa,⁴³⁶ the Blessed One converted two nāgas, Gopālaka⁴³⁷ and Separating.

· XII. Nandivardhana ·

.. A. Bhavadeva's, Caṇḍālī's Seven Sons', and the Yakṣa Earth-Protector's ..
Conversion in Nandivardhana

- 7.250 The Blessed One went to Nandivardhana, where he established the king, Bhavadeva, along with his attendants, the seven sons of Caṇḍālī,⁴³⁸ and the yakṣa Earth-Protector,⁴³⁹ in the truths.

.. B. Giving an Image to Nāgas, Aśvaka, and Punarvasuka⁴⁴⁰ ..

- 7.251 In a large lake, Aśvaka⁴⁴¹ and Punarvasuka⁴⁴² were born from the wombs of nāgas. After spending twelve years in the lake, they appeared on the water and said angrily, "Since the Blessed One did not preach the Dharma to us, we have fallen into this state; we were born from the wombs of nāgas. Therefore, let us destroy his teaching."
- 7.252 Then the Blessed One thought, "Since the nāgas Aśvaka and Punarvasuka are of great dignity and magical power, it is possible that they will smash my teaching into pieces after I am completely emancipated."
- 7.253 The Blessed One then went to the two nāgas, Aśvaka and Punarvasuka. When he arrived, he said to the two, Aśvaka and Punarvasuka, [F.121.a] "Aśvaka and Punarvasuka, there is a teaching device of the Dharma called *four phrases*. I will teach it to you; you should know it."
- 7.254 "O Honored One, who will make us desire the true Dharma?"
They both entered the water again. They thought, "Even if the Blessed One teaches the Dharma to us, we will not understand it."
- 7.255 The Blessed One left an image of himself at that place.⁴⁴³ Whenever the two, Aśvaka and Punarvasuka, saw it, they went back into the water, thinking, "The Blessed One still seems to be here."

.. C. Converting Nāḍikā and Naḍadaryā ..

- 7.256 In that very place the Blessed One converted two yakṣiṇīs, Nāḍikā and Naḍadaryā.⁴⁴⁴

7.257 The Blessed One went to the city of Kuntī. In the city of Kuntī, there was a wrathful, fierce, and violent yakṣiṇī named Kuntī. Whenever a son was born to a brahmin or a householder in the city of Kuntī, she ate the child.

7.258 When the brahmins and householders in the city of Kuntī heard that the Blessed One had arrived in the city of Kuntī and was staying at such-and-such a place, they met together, flocked together, swarmed together, left the city of Kuntī, and went to see the Blessed One. Upon their arrival, they bowed low until their foreheads touched the Blessed One's feet, and then they sat down to one side. Then the Blessed One, through talk consistent with the Dharma, ... the brahmins and householders in the city of Kuntī. When he had ... delighted them ... the Blessed One remained silent.

7.259 Then the brahmins and householders in the city of Kuntī rose from their seats, draped their upper robes over one shoulder, made the gesture of supplication to the Blessed One, and said to the Blessed One, [F.121.b] [B36] "May the Blessed One together with the community of monks⁴⁴⁵ assent to our offer of a meal tomorrow." ... Knowing the Blessed One had finished his meal and washed his hands and his bowl, they held golden pitchers and sat down before the Blessed One to ask a favor. They said, "The Blessed One has converted many wicked nāgas and wicked yakṣas. O Honored One, this yakṣiṇī named Kuntī has for a long time been hostile toward us who are not hostile, adversarial toward us who are not adversarial, and injurious to us who have not been injurious, and she snatches our children away whenever one is born. May the Blessed One have compassion and convert the yakṣiṇī Kuntī."

7.260 At that time the yakṣiṇī Kuntī herself was sitting in the assembly. Then the Blessed One asked the yakṣiṇī Kuntī, "Kuntī, did you hear this?"

"O Blessed One, I did."

7.261 "Kuntī, did you hear this?"

"O Sugata, I did."

7.262 "Quit this inferior, evil conduct."

"O Honored One, if they promise to have a monastery built for me, I will stop."

7.263 Then the Blessed One asked the brahmins and householders in the city of Kuntī, "Brahmins and householders, did you hear this?"

"O Blessed One, we did."

7.264 "What will you do?"

"O Blessed One, we will build it. O Sugata, we will build it."

7.265 Thereupon the Blessed One departed, having converted the yakṣiṇī Kuntī, along with her attendants. [F.122.a]

- 7.266 The Blessed One went to Kharjūrikā, where little children were making a stūpa out of dirt. The Blessed One saw the little children making a stūpa out of dirt and he said to the yakṣa Vajrapāṇi, “Vajrapāṇi, do you see the little children making a stūpa out of dirt?”
- “O Honored One, I do.”
- 7.267 “Vajrapāṇi, when four hundred years have passed after I am completely emancipated, here will appear a king from the lineage of Kuṣāṇa named Kaniṣka.⁴⁴⁶ He will build a stūpa in this place. Its name will be Kaniṣka Stūpa, and it will perform acts of a buddha even though by then I will have been completely emancipated.”⁴⁴⁷
- 7.268 After that, having converted seven million seven hundred thousand beings between Rohitaka and the nāga king Apalāla’s residence, the Blessed One returned to Rohitaka. He entered the monastery and went into seclusion.
- 7.269 The Blessed One arose from his seclusion in the evening and said to the venerable Ānanda, “Ānanda, let us go to Ādirājya.”
- 7.270 Then the venerable Ānanda asked the Blessed One, “O Honored One, the Blessed One once said, ‘Ānanda, let us go to convert the nāga king Apalāla in the northern region. There are five advantages of the northern region.’⁴⁴⁸ Now the Blessed One has just said, ‘Ānanda, let us go to Ādirājya.’ What does this mean?”
- 7.271 The Blessed One answered, “Ānanda, I have gone to the northern region with Vajrapāṇi. I predicted Tamasā Forest, ... predicted the stūpa made of dirt. Ānanda, the Tathāgata has converted seven million seven hundred thousand beings [F.122.b] between Rohitaka and the residence of the nāga king Apalāla. There are five disadvantages of the northern region: the land is uneven; it is full of logs and thorns; there are many stones, pebbles, and gravel; dogs bite;⁴⁴⁹ and women behave wickedly.”⁴⁵⁰

8.

CHAPTER EIGHT

8.1 Summary of Contents:⁴⁵¹

Ādirājya, Bhadrāśva,
Mathurā, Oṭalā Park,
Vairambhya,
Ayodhyā, The Ganges,
Hungry Ghosts, and Velāma.

· I. Ādirājya ·

8.2 Traveling through the country of Śūrasena, the Blessed One then went to Ādirājya. There the Blessed One said to the venerable Ānanda, “Ānanda, in this place King Mahāsammata, who was the first king, was anointed. Therefore, this place was named Ādirājya (first kingship).”⁴⁵²

· II. Bhadrāśva ·

8.3 The Blessed One went to Bhadrāśva. There the Blessed One said to the venerable Ānanda, “Ānanda, in this place appeared King Mahāsammata’s good, precious horse.”⁴⁵³ Therefore this place was named Bhadrāśva (good horse).”

· III. Mathurā ·

·· A. The Prediction about Upagupta⁴⁵⁴ ··

8.4 Thereupon the Blessed One said to the venerable Ānanda, “Ānanda, let us go to Mathurā.”

“Certainly, O Honored One,” replied the venerable Ānanda to the Blessed One. Then the Blessed One went to Mathurā, where he saw a green forest rising in the distance. At the sight of it, he said to the venerable Ānanda, “Ānanda, do you see the green forest rising?”

8.5 “Yes, I do, O Honored One.”

“That is a mountain called Urumuṇḍa.⁴⁵⁵ When a hundred years have passed after I am completely emancipated, two brothers in Mathurā named Naṭa and Bhaṭa will build a monastery there. [F.123.a] Its name will therefore be Naṭabhaṭika, and it will become the best of the dwelling places that are suited to insight and tranquility.

8.6 “Ānanda, in this Mathurā there will be a son of a perfumer named Gupta. His son, Upagupta, will be a buddha without the marks. When a hundred years have passed after I am completely emancipated, he will perform the acts of a buddha, having gone forth in the teachings. The monk Ānanda’s co-residential pupil named Madhyandina will let Upagupta go forth.⁴⁵⁶ The last of the instructors will be Upagupta. There will be a cave that is eighteen cubits long, twelve cubits wide, and seven cubits high near that Naṭabhaṭika. Each of those who have been instructed by him to actualize the fruit of an arhat will throw a stick of four fingers’ breadth into the cave. When the cave has become full of the sticks of those arhats, Upagupta will be completely emancipated. After he has been completely emancipated, they will pile up the arhats’ sticks and cremate his body.”

.. B. The Former Life of Upagupta⁴⁵⁷ ..

8.7 The monks, feeling doubtful, inquired of the Buddha, the Blessed One, the one who severs all doubts, “How is it, O Honored One, that the Blessed One has predicted the venerable Upagupta’s having compassion for many people in the future?”

8.8 “Listen, monks,” said the Blessed One, “and inscribe it in your minds how, not only in that time, but also previously, he acted for the benefit of many people. I will tell you about it.

8.9 “In a time long ago, monks, there lived self-awakened ones, ṛṣis, and monkeys on the three sides of this Mount Urumuṇḍa. On one side lived five hundred self-awakened ones, on the second five hundred ṛṣis, and on the third five hundred monkeys. Whenever a child of a monkey [F.123.b] was born, the leader of the monkeys used to kill it. Therefore, the female monkeys, out of sorrow for their children, began to discuss this among themselves: ‘Listen, ladies. Since every time a child is born to us, it is killed by this leader, we must devise a plan regarding this—when any one of us female monkeys has become pregnant, she should not tell the leader.’

- 8.10 “Later, when a female monkey became pregnant, they concealed her in a hidden place and fed her with roots and fruits. After the baby monkey was born, they also nourished and raised him in that hidden place. That monkey then grew up and banished the leader from his own troop. The leader began to wander around on Mount Urumuṇḍa. As he wandered he heard the voices of the self-awakened ones and approached them. When he felt comfortable living with them, he offered them roots, leaves, flowers, fruits, and toothpicks. They, too, gave him leftovers from their bowls. Whenever the self-awakened ones had finished their meal, they used to sit with their legs crossed. Observing their behavior, the monkey, too, sat with his legs crossed.
- 8.11 “Later, the self-awakened ones thought, ‘Since we have attained what is to be attained with our putrid bodies, we will enter the realm of peaceful emancipation.’ They displayed miracles, namely, blazing fire, radiating light, and causing rain to fall and lightning to strike, and they were completely emancipated in the realm of emancipation without remainder.
- 8.12 “They therefore did not rise at their usual hour of rising. When he did not see them, the monkey became anxious. The monkey entered the cave and shook their robes. Then [F.124.a] a deity living in the cave thought, ‘If this monkey destroys the bodies of the self-awakened ones, that would not be appropriate.’ He shut the entrance with a large stone slab and stood there. The monkey felt sorrow and pain and lamentation, and so he departed and wandered on Mount Urumuṇḍa. Anxious, and missing the humans, he strained his ears to hear a human voice, and soon he heard the voices spoken by those ṛṣis. Just like a lost traveler, he hurried to them.
- 8.13 “Those ṛṣis were harming themselves with horrible ascetic practices: some were keeping their hands raised, some were standing on one foot, and some were tormenting themselves with fivefold heat.⁴⁵⁸ When the monkey felt comfortable living with them, he offered them roots, leaves, flowers, fruits, and toothpicks. They, too, gave him their leftovers. Disrupting their behavior, he taught them the behavior of the self-awakened ones: there he lowered the hands of those who were keeping their hands raised, snapped his fingers, and sat down before them with his legs crossed; he lowered the legs of those who were standing on one foot and sat down before them with his legs crossed; and he put out the fires of those who were tormenting themselves with fivefold heat, snapped his fingers, and sat down before them with his legs crossed. Then the ṛṣis said to their instructor, ‘Master, this monkey interrupts our ascetic practice,’ and they explained everything to him in detail.
- 8.14 “ ‘Sirs,’ he replied, ‘these monkeys have good memories. Since he has certainly seen such behavior by some other ṛṣis, you should sit with your legs crossed, too.’

- 8.15 “When they sat with their legs crossed, their previous roots of merit [F.124.b] became manifest. They generated the thirty-seven aspects of awakening with knowledge, without a teacher or preceptor, and actualized the awakening of self-awakened ones. They directed the faith that had emerged from the Dharma to the monkey. Whenever they received fresh crops, fresh fruits, or seasonal foods as alms from people, they gave him some of the food first and after that enjoyed the rest of the food for themselves.
- 8.16 “Later, the monkey died. The self-awakened ones gathered fragrant wood from various areas and directions, heaped up all the fragrant wood, and cremated his body.
- 8.17 “What do you think, monks? That monkey who lived with the self-awakened ones was indeed this Upagupta. At that time, he acted for the benefit of many people. And now, too, I have predicted his benefiting and having compassion for many people.”

.. C. The Brahmin Nīlabhūti⁴⁵⁹ ..

- 8.18 Thereupon The Blessed One, traveling in Śūrasena, went to Mathurā.⁴⁶⁰ Some brahmins in Mathurā heard that the śramaṇa Gautama had arrived in Mathurā and that, with the strong wish to purify the four castes, he explained, designated, defined, analyzed, expounded, clarified, taught, and perfectly taught. They thought, “If he enters Mathurā, he will be an obstacle to us gaining profit and honors. Since it is known that he is concerned about disrespectful acts, if someone performs disrespectful acts toward him, he will not stay in Mathurā. It would not be surprising if someone from a lowly family performed disrespectful acts toward him, but it would be more effective if some great person did so. Is there any great person among us?”
- 8.19 At that time there was a brahmin in Mathurā [F.125.a] named Nīlabhūti, who had mastered the Vedas and the auxiliary branches of the Vedas, who was able to present his own words clearly and defeat others’ criticisms, and whose words followed the truth. Then the brahmins in Mathurā met together, flocked together, went to Nīlabhūti, and said, “Master, it has been heard that the śramaṇa Gautama has come here and that, with the strong wish to purify the four castes, he ... perfectly teaches. Since it is known that he is concerned about disrespectful acts, if someone performs disrespectful acts toward him, he will not stay in Mathurā. It would not be surprising if someone from a lowly family performed disrespectful acts toward him, but it would be more effective if some great person did so. Who else but you is the great person among us? Please revile him with disrespectful words of blame.”

- 8.20 “Sirs,” said Nīlabhūti, “this tongue of mine follows the truth. If he deserves revilement, I will revile him. But if he deserves praise, I will praise him.”
- 8.21 After that, the brahmin Nīlabhūti, attended by the elder brahmins living in Mathurā, went to the Blessed One. The brahmin Nīlabhūti saw from a distance the Blessed One, whose body was fully ornamented with the thirty-two marks of a great man, illuminated by the eighty minor marks, ornamented with a fathom-wide halo, and beautiful like a moving mountain of jewels with light surpassing a thousand suns, sitting tranquilly under a tree. Upon seeing him, the brahmin opened his eyes wide with astonishment and began to praise the Blessed One:
- 8.22 “Having duly concentrated
Body, speech, and mind along with the other faculties, [F.125.b]
I will describe a mere fragment of the good qualities belonging to you,
Who have become good quality itself, the ocean of good qualities.
- 8.23 “You are the best, the most excellent, of those who speak,
Free from fault, with your faculties well settled;
All the opposing teachers contending with you
Cannot agitate you, who comprehend the highest truth.
- 8.24 “Your conduct is perfect
And your vow is well perfected and complete.⁴⁶¹
And, O Powerful One,⁴⁶² your meditation’s inexhaustibility is just like
That of Nārāyaṇa and the king of mountains.⁴⁶³
- 8.25 “O bull among men, you possess neither anguish,
Dejection, fear, nor fatigue.
Possessing no impatience with beings,
You are not attached to them, nor do you quarrel with anyone.
- 8.26 “There is no apprehension, and yet you experience no excessive
discouragement.
There is no pain, and yet you have no delight.
Just like Mount Meru, the king of mountains,
Your mind is always good.
- 8.27 “O best of munis, in every domain
Your knowledge is extensive and free from obstacles,
And it engages various objects,
Unhindered, unwaning, inexhaustible.
- 8.28 “O Muni, for you there is no doubt,

Hesitancy, or uncertainty about anything;
Comprehending with knowledge
The greater and lesser capacities of beings, you know everything.⁴⁶⁴

- 8.29 “You are pleasant to behold, good to behold;
Since you are good to behold, wise men are pleased to behold you.
Since what is pleasant and what is unpleasant are the same to you,
You always behave in a pleasant manner.
- 8.30 “You possess a sweet eloquence,
Speak with a smile with mindfulness, without fear.
Since you articulate what wise men love,
Your fame has spread throughout the three realms.
- 8.31 “Many humans, gods, asuras, yakṣas,
Rākṣasas, and wise men in this world
Come to the Muni again and again,
And ask you questions again and again, but you do not become angry.
- 8.32 “Since you please them with sweet words, [F.126.a]
Humans, gods, asuras, yakṣas,
And rākṣasas who have become free from hesitancy, O Great Muni,
Pay homage at your feet and return.
- 8.33 “Your standing, sitting, coming, going,
Lying, being silent, speaking,
And holding your bowl and your robe—
O Gautama, everything of yours is beautiful.
- 8.34 “Since you experience neither obstacles nor haste and are even,
Your words possess the good qualities of sweetness.
Since you, the best of humans, speak at the appropriate time,
Your words are free from redundancy.
- 8.35 “You are renowned as one who possesses power in the world,
Who knows humans, bull among men, lord;
Toward this entire world including its gods
You are not haughty, nor do you despise anyone.
- 8.36 “With friends and enemies,
Obedient ones and disobedient ones,
Wavering ones and ones who are naturally unwavering,
You are never surprised.
- 8.37 “Having observed the agitated beings,

- Who lament, speak miserably,
Slobber, and utter weary sounds;
Who are tormented, pained,
- 8.38 “Afflicted by fear and sorrow,
And oppressed by hundreds of kinds of suffering;
Who have lacked protection and happiness for a long time
And have fallen into desire for existence, and who are covered with
darkness,
- 8.39 “With various kinds of your power,
Having a muni’s great compassion as a muni,
O best of the Śākyans, you exert yourself
To liberate those who are so distressed.
- 8.40 “The suffering of existence along with its cause,
The cessation of the suffering of existence,
And this incomparable path, which leads to
The cessation of the suffering of existence, are taught by you.
- 8.41 “O great leader with great vigor,
The best of the most excellent speakers,
None is equal to you in the three realms; [F.126.b]
None surpasses you anywhere.
- 8.42 “You have neither wrath nor sycophancy;
O Muni, you have no difficulty.
O one who made an excellent vow, you have neither
Compliance, opposition, nor dispute. You never have any of these.
- 8.43 “O Muni, having left behind what is agreeable and what is disagreeable,
Happiness and suffering, and what is even and what is uneven,
You bear satisfaction and dissatisfaction,
And, being well restrained, conduct yourself with tranquility.
- 8.44 “Since,⁴⁶⁵ experiencing neither slander nor harm,
You do not become haughty by praise,
Fame and infamy are the same to you.
- 8.45 “Just as a tusked elephant is released for battle
And bears arrows fiercely shot,
You bear evil words—harsh words
Spoken by evil people.
- 8.46 “O Ṛṣi who speaks gently, you are tolerant of words;

There is no word you do not bear, even if very ill-spoken.
Whether slanderously or virtuously spoken of,
The Muni abides in sameness.

8.47 “The one worthy of worship is always worshiped by humans, gods,
Asuras, yakṣas, rākṣasas,
And great ṛṣis.
Your mind is steady and does not become otherwise.

8.48 “Since you do not feel conceit such as ‘I am superior to this one,’
‘I am inferior to this one,’
Or ‘I am equal to this one,’
You do not have the three kinds of pride.

8.49 “Steady, looking upon a lump of dirt and gold equally,
Looking upon lapis lazuli and pebbles and gravel equally,
O Great Muni, you behave as if these beings,
Including gods, are the same as grass or trees.

8.50 “Even if the moonlight and the sunlight come together,
And cold and hot winds arise,
You bear it just like the lord of mountains;
With a steady mind, you receive no harm.

8.51 “Having examined various kinds of bedding, drink,⁴⁶⁶ food,
And upper and lower garments
As unpolluted, O Muni,
You enjoy them. [F.127.a]

8.52 “You do not lament, ‘I have no protector’;
Being unbound, speaking well, not seizing anything as your own,
You are free from various injuries.⁴⁶⁷

8.53 “Obtaining profit, you are not delighted;
Not obtaining it, you are not discouraged.
Enduring disrespect, here
You are not attached to respect.

8.54 “The excellent blood-red sandalwood
That grows on the side of the mountain where gods dwell,
And sharp arrows and swords,
Never change your mind.⁴⁶⁸

8.55 “You engage neither in meaningless talk
Nor in talk employed by wicked people—

Neither talk of profit, worldly talk,
Nor talk undesirable for great people—

- 8.56 “But you utter the words that generate seclusion and happiness,
The talk in which you proclaim only tranquility,
The talk that surpasses the gods’,
And the talk through which you remove sin.
- 8.57 “O Great Muni, for the sake of the world,
You speak words that are
Sweet, reasoned, eloquent,
Substantial, and definitive.
- 8.58 “Those who are foolish, who have wrong views,
Who are liars, who are connected to pleasure,⁴⁶⁹
Who speak slanderous, harsh, or deceitful words—
O Blessed One, you never associate with them.
- 8.59 “Those who are straightforward, who do not deceive,
Who are pleased with truth, who have trained their faculties,
Who always act after full consideration—
O Blessed One, with these you associate.⁴⁷⁰
- 8.60 “O one who knows the Dharma, means, and individuals,
O one who possesses the six kinds of supernormal knowledge, I always bow
to you.
O Muni, skillful one, one who knows the greater and lesser capacities of
beings
And good and bad conduct, I bow my head to you.
- 8.61 “Having observed the immense ocean of your good qualities,
I have described merely a fraction of your good qualities;
O noble one, the far shore of the ocean of your good qualities [F.127.b]
Cannot be known by anyone in the world.”
- 8.62 When Nīlabhūti had praised the Blessed One with five hundred verses of
praise, including those just recounted, and thus was filled with faith, the
Blessed One preached the Dharma for him, so that he saw the truths, sitting
on that very seat. After that, the brahmin Nīlabhūti, having praised the
Blessed One, departed. When he was walking along the road, the brahmins
in Mathurā scolded him: “Sir, we asked you to perform disrespectful acts
toward the śramaṇa Gautama. Are you now coming back, having praised
him?”

8.63 “Sirs, did I not say before, ‘My tongue follows the truth. If he deserves to be reviled, I will revile him. But if he deserves praise, I will praise him’? Since the śramaṇa Gautama deserves praise, I praised him.”

· · D. The Obstruction of the Buddha’s Way by a Goddess · ·

8.64 The Blessed One dressed early one morning, took his bowl and his robe, and entered Mathurā for alms. At that time, it was the day of the star festival in Mathurā. A goddess living in Mathurā thought, “If the śramaṇa Gautama comes to Mathurā, he will interrupt my star festival.” She then stood naked before the Blessed One. The Blessed One said, “O goddess, a woman does not look beautiful even if she is covered with clothes, let alone naked.”

8.65 Then the goddess was ashamed, and she left to one side of the road. After that, the Blessed One himself left the road and sat on the seat prepared for him in front of the community of monks. Having sat down, the Blessed One said to the monks, “Monks, there are five disadvantages of Mathurā:⁴⁷¹ the land is uneven; [F.128.a] it is full of logs and thorns; there are many stones, pebbles, and gravel there; people eat in the evening,⁴⁷² and there are many women there.”

· · E. The Yakṣa Gardabha · ·

8.66 Thereupon the Blessed One, not going farther down the road, went to the residence of the yakṣa Gardabha⁴⁷³ near Mathurā. When he arrived, he entered the residence of the yakṣa Gardabha and sat under a tree to pass the day there.

8.67 At that time⁴⁷⁴ the yakṣa Gardabha used to walk around in the form of an ass (*gardabha*). When boys or girls wanted to ride on him, he would let them ride on his back, pleasing them in that way, and then go to a dense forest and eat them. Therefore he was named “the yakṣa Gardabha.”

8.68 When the devout brahmins and householders in Mathurā heard that the Blessed One had come for alms, but, waylaid by a goddess, had not entered Mathurā but had gone to the residence of the yakṣa Gardabha, they cooked and prepared a pure and fine meal in pots, loaded the food on a carriage, and went to the Blessed One. Upon their arrival, they bowed low until their foreheads touched the Blessed One’s feet, and then they sat down to one side. When they had sat down to one side, the Blessed One, through talk consistent with the Dharma, instructed ... the devout brahmins and householders in Mathurā. After he had ... delighted them ... the Blessed One remained silent. Then the devout brahmins and householders in Mathurā rose from their seats, draped their upper robes over one shoulder, made the gesture of supplication to the Blessed One, and said to him, “O Honored

One, we have brought here a carriage full of pure and fine food for the Blessed One. May the Blessed One have compassion for us [F.128.b] and accept this food.”

8.69 The Blessed One said to the venerable Ānanda, “Ānanda, go and gather all the monks living near the residence of the yakṣa Gardabha in the assembly room. I will let them have the almsfood.”

8.70 “Certainly, O Honored One,” replied the venerable Ānanda to the Blessed One. Having gathered all the monks living near the residence of the yakṣa Gardabha in the assembly room, he went to the Blessed One. When he arrived, he bowed low until his forehead touched the Blessed One’s feet, and then he sat down to one side. Having sat down to one side, the venerable Ānanda said to the Blessed One, “O Honored One, all the monks living near the residence of the yakṣa Gardabha are gathered in the assembly room. May the Blessed One know it is the right time.”

8.71 Thereupon the Blessed One went to the assembly room and sat on the seat prepared for him in front of the community of monks. The devout brahmins and householders in Mathurā then knew that the community of monks headed by the Buddha had sat down in comfort, ... knowing the Blessed One had ... washed his hands and his bowl, they sat before the Blessed One in order to ask a favor. They said, “O Honored One, the Blessed One has converted the wicked nāgas So-and-so and the wicked yakṣas So-and-so. O Honored One, this yakṣa Gardabha has for a long time been hostile toward us who are not hostile, adversarial toward us who are not adversarial, and injurious to us who have not been injurious, [F.129.a] and he snatches our children away whenever one is born.⁴⁷⁵ May the Blessed One have compassion and convert the yakṣa Gardabha.”

8.72 At that time the yakṣa Gardabha himself was sitting in the assembly. The Blessed One asked the yakṣa Gardabha, “Gardabha, did you hear this?”

“O Blessed One, I did.”

8.73 “Gardabha, did you hear this?”

“O Sugata, I did.”

8.74 “Quit that inferior, evil conduct.”

“O Honored One, if they promise to have a monastery for the community of monks of the four directions built for my sake, I will stop.”

8.75 Then the Blessed One asked the devout brahmins and householders in Mathurā, “Brahmins and householders, did you hear this?”

“O Blessed One, we did. We will build it.”

8.76 Then the Blessed One converted the yakṣa Gardabha, along with his five hundred attendants. The devout brahmins and householders built five hundred monasteries for his sake. In the same way, the Blessed One

converted the yakṣa Śara, the yakṣa Vana, and the yakṣiṇī Ālikāvendāmaghā.

- 8.77 Thereupon the Blessed One entered Mathurā using his magical power. Once there, he converted the yakṣiṇī Timisikā, along with her five hundred attendants, and five hundred monasteries were built for her sake. After that, the Blessed One converted twenty-five hundred yakṣas inside and outside Mathurā, and the devout brahmins and householders built twenty-five hundred monasteries for their sake.

· IV. Otaḷā Park ·

· A. The Visit of the Brahmin Otaḷāyana⁴⁷⁶ ·

- 8.78 Thereupon the Blessed One went to Otaḷā and stayed in Otaḷā Forest near Otaḷā.

There lived a very wealthy brahmin⁴⁷⁷ named Otaḷāyana, who was rich and had great wealth and many possessions

- 8.79 The⁴⁷⁸ Blessed One [F.129.b] dressed early in the morning, took his bowl and his robe, and entered Otaḷā for alms. In a certain place, five hundred peasants were plowing a field in their hempen lower garments, their heads covered with dust. The peasants saw the Blessed One, who was fully ornamented with the thirty-two marks of a great man, ... and beautiful ... with light The Blessed One preached the Dharma for them ... and they became objects of veneration, respect, and praise.

- 8.80 Then the thousand oxen broke their yokes and the ropes around their horns and went themselves to the Blessed One. When they arrived, they sat down, surrounding the Blessed One. When the Blessed One had preached the Dharma that consists of three phrases for them,⁴⁷⁹ they were reborn among the gods attendant on the Four Great Kings. . . . Having seen the truths, they left for their own residences.

- 8.81 The monks, feeling doubtful, inquired of the Buddha, the Blessed One, the one who severs all doubts, “O Honored One, what karma did these five hundred peasants and these oxen⁴⁸⁰ create that matured to cause them to be born as peasants in poor families and to become oxen?”

- 8.82 “Monks, the actions were performed and accumulated by them These people went forth in the teachings of the Perfectly Awakened One Kāśyapa. They there spent their time lazily; that karma matured to cause them to become peasants. These oxen, too, went forth there, and they disregarded the minor rules of training; that karma matured to cause them to be reborn among animals. Their karma of going forth in the teachings of the Perfectly

Awakened One Kāśyapa matured to cause them to see the truths in my presence. Therefore, monks, [F.130.a] the maturation of entirely negative actions is”

8.83 The very wealthy brahmin Otaḷāyana heard the following:⁴⁸¹ “A śramaṇa, a son of the Śākyans from the Śākyan clan, one who went forth from his home into homelessness with true faith, having shaved off his hair and beard and donned saffron robes, was awakened to complete and supreme awakening, and he has arrived at Otaḷā, having traveled in Śūrasena, and is staying in Otaḷā Forest. Sirs, the great virtue, fame, renown, and praise of that śramaṇa Gautama are known in all directions. Thus, that Blessed One is a tathāgata, an arhat, a perfectly awakened one, perfect in knowledge and conduct, a sugata, world knowing, a supreme tamer of people to be tamed, a teacher of gods and humans, a buddha, and a blessed one. Having in this life, by his own supernormal knowledge, actualized and accomplished awakening, he announced to the world with its gods, Māra, Brahmā, people such as śramaṇas and brahmins, and beings such as gods and humans, ‘My defilements have been exhausted. The pure life has been lived. What is to be done has been done. I will not know another existence after this one.’ He teaches only the Dharma that is good in the beginning, good in the middle, good at the end, excellent in meaning, excellent in wording, distinct, complete, pure, and immaculate.”

8.84 Thinking that it would be good to see, approach, and serve such a śramaṇa or brahmin, he left Otaḷā, riding an entirely white chariot pulled by mares, surrounded and followed by young brahmins, carrying a golden water jar with a handle, [F.130.b] and went to see and serve the Blessed One. Having gone as far as he could go by vehicle, he alighted from the vehicle and entered the park on foot. The very wealthy brahmin Otaḷāyana went to the Blessed One, and when he arrived, he made plenty of pleasant and joyful conversation with the Blessed One, and then sat down to one side. Having sat down to one side, the very wealthy brahmin Otaḷāyana said to the Blessed One, “O Gautama, the five faculties have separate fields and separate domains, and each of them experiences its own field and domain but does not experience other fields and domains: namely, the faculty of the eyes, the faculty of the ears, the faculty of the nose, the faculty of the tongue, and the faculty of the body. What experiences the fields and domains of these? What is the basis of these?”

8.85 “O brahmin,⁴⁸² the five faculties do have separate fields and separate domains: namely, the faculty of the eyes, the faculty of the ears, the faculty of the nose, the faculty of the tongue, and the faculty of the body. It is mind that experiences the fields and domains of these. The basis of these is mind.”

8.86 “O Gautama, what is the basis of mind?”

- “O brahmin, the basis of mind is mindfulness.”
- 8.87 “O Gautama, what is the basis of mindfulness?”
- “O brahmin, the basis of mindfulness is the four applications of mindfulness.”
- 8.88 “O Gautama, what is the basis of the four applications of mindfulness?”
- “O brahmin, the basis of the four applications of mindfulness is the seven limbs of awakening.”
- 8.89 “O Gautama, what is the basis of the seven limbs of awakening?”
- “O brahmin, the basis of the seven limbs of awakening is knowledge and liberation.”
- 8.90 “O Gautama, what is the basis of knowledge and [F.131.a] liberation?”
- “O brahmin, the basis of knowledge and liberation is nirvāṇa.”
- 8.91 “O Gautama, what is the basis of nirvāṇa?”
- “O brahmin, this is great nonsense, this is great nonsense. The end of such questions will never be reached. In my presence, for the purpose of destroying suffering and bringing suffering to an end, the pure life is led, which approaches nirvāṇa and has nirvāṇa as its end.”⁴⁸³
- 8.92 Then the brahmin Otaḷāyana thought, “What harm should I do to him?” He had heard before that if one invites the śramaṇa Gautama with the community of disciples, offers them a meal, and forms an aspiration, he will attain all that he wants and seeks. Then the brahmin Otaḷāyana rose from his seat, draped his upper robe over one shoulder, made the gesture of supplication to the Blessed One, and said to him, “May the Blessed One together with the community of monks assent to my offer of a meal at my house tomorrow.” ... Knowing the Blessed One had ... washed his hands and his bowl, he took a low seat, sat before the Blessed One, and made this aspiration: “May all these śramaṇas, sons of the Śākyans, whom I have offered a meal, become my oxen.”
- 8.93 The Blessed One, knowing the brahmin Otaḷāyana’s mind with his own mind, said to the brahmin Otaḷāyana, “O brahmin, you have conceived an undesirable thought; it will not be accomplished. Since all these monks have destroyed their future existences, you should conceive another thought.” Having assigned the rewards of the offerings, the Blessed One departed.
- 8.94 After that, [F.131.b] the Blessed One went to the monastery and sat on the seat prepared for him in front of the community of monks. Having sat down, the Blessed One said to the monks, “Monks, since the brahmin Otaḷāyana conceived an evil thought and made an inappropriate aspiration, you should recite ‘Verses of the Ṛṣi’⁴⁸⁴ after having had a meal; then such an inappropriate aspiration will not be accomplished.”⁴⁸⁵

- 8.95 Thereupon the Blessed One, after the night had passed, entered Otaḷā for alms with the venerable Ānanda, the attending śramaṇa.⁴⁸⁷ There lived an old female slave⁴⁸⁸ named Kacaṅgalā in Otaḷā. When she went to the well, taking a pitcher with her, the Blessed One went to that place, too. The Blessed One, knowing it was the time to convert her, said to the venerable Ānanda, “Ānanda, go and say to that old woman, ‘The Blessed One is thirsty; please give me some water.’ ”
- 8.96 “Certainly, O Honored One,” replied the venerable Ānanda to the Blessed One, and he went to Kacaṅgalā, the old woman. When he reached her, he said, “Kacaṅgalā, the Blessed One is thirsty; please give me some water.”
- “O noble one, I will bring it to him myself,” she replied.
- 8.97 Then Kacaṅgalā filled the pitcher with water and hurried to the Blessed One. As soon as Kacaṅgalā saw the Blessed One, who was fully ornamented with the thirty-two marks of a great man, illuminated by the eighty minor marks, ornamented with a fathom-wide halo, and beautiful like a moving mountain of jewels with light surpassing a thousand suns, she conceived the love one has for a son. Raising her hands, she tried to embrace the Blessed One and cried, “Son! Son!”⁴⁸⁹ The monks prevented her.
- 8.98 The Blessed One told them, [F.132.a] “Monks, you should not hinder this old woman. Why?”⁴⁹⁰
- 8.99 “Since for five hundred lives she has always
 Been my mother,
 If you prevent her
 From touching my body,
 Immediately she will vomit
 Hot blood from her mouth.
- 8.100 “Seeing her missing her son,
 I reflect on gratitude
 And, out of compassion and love,
 Allow her to touch my body.”
- 8.101 Because the Blessed One allowed her to embrace him around the neck, her attachment to her son calmed down, and she sat before the Blessed One to hear the Dharma. The Blessed One knew her thinking, proclivity, disposition, and nature and preached the Dharma that was appropriate for her and that caused her to penetrate the four truths of the noble ones. When she had heard the Dharma, Kacaṅgalā leveled the twenty high peaks of the mountain chain of the false view of individuality with the vajra of knowledge, and actualized the fruit of stream-entry. After having seen the four truths of the noble ones, she spoke an inspired utterance three times: “O Honored One, what the Blessed One has done for me is what has never been done for me

by my father, my mother, ... With the vajra of knowledge I have leveled the twenty high peaks of the mountain chain of the false view of individuality that have been accumulated since beginningless time, and actualized the fruit of stream-entry.” And then she spoke these verses:

- 8.102 “What should be done by the best son
Who benefits his mother in return,
Having the wish for her liberation,
This you have done for me today.
- 8.103 “You have saved me from inferior modes of existence
And placed me in heaven and liberation;
With great effort, you have done
What is difficult to do.”
- 8.104 Having spoken thus, she bowed low until her forehead touched the Blessed One’s feet, and then departed from the Blessed One’s presence.
- 8.105 Later, Kacaṅgalā went to the Blessed One, having gained permission from her master. When she arrived, [F.132.b] she bowed low until her forehead touched the Blessed One’s feet, and then she sat down to one side. Having sat down to one side, she said to the Blessed One, “O Honored One, I wish to go forth and be ordained a nun in the well-taught Dharma and Vinaya. I will lead the pure life in the presence of the Blessed One.”
- 8.106 The Blessed One entrusted her to Mahāprajāpatī. Thereupon Mahāprajāpatī let her go forth, ordained her, and instructed her. Exerting herself, endeavoring, and striving, she abandoned all the defilements, actualized the state of an arhantī, and became an arhantī. She was free from desire for the three realms ... became an object of ... praise.⁴⁹¹ [B37]
- 8.107 When the Blessed One had briefly preached to the nuns a sermon and entered the monastery to go into seclusion, Kacaṅgalā fully expanded on the teaching. After that, the Blessed One said to the monks, “Monks, among my nuns, female disciples who analyze the sūtras, this nun Kacaṅgalā is the best.”
- 8.108 The monks, feeling doubtful, inquired of the Buddha, the Blessed One, the one who severs all doubts, “O Honored One, what karma did Kacaṅgalā create that matured to cause her to go forth after she became old? What karma did she create that matured to cause her to be a poor female slave, cause the Blessed One not to enter into her womb for his last birth, and cause her to realize the state of an arhantī after going forth, and to be praised by the Blessed One as the best of those who analyze the sūtras?”
- 8.109 “Monks,” the Blessed One replied, “the actions were performed and accumulated by the nun Kacaṅgalā herself, accruing a heap of karma. . . .

“...

... bear fruit in embodied beings. [F.133.a]

8.110 “Monks, when I once was engaged in the conduct of a bodhisattva, she was my mother. She stopped me when I wished to go forth; that karma matured to cause her to go forth after she became old. When I gave a donation, she interfered; because of this, she became poor. She did not perform great actions that would generate the great power of merit as Mahāmāyā did; therefore, I did not enter her womb for my last birth. Having gone forth in the presence of the Perfectly Awakened One Kāśyapa, she uttered the words ‘slave woman’ against nuns, both those who were practitioners undergoing training and those who were practitioners having completed training; therefore, she became a female slave. There, through recitation and repetition, she became familiar with the aggregates, spheres, and elements, dependent origination, and what is proper and what is improper; therefore, she abandoned all the defilements and actualized the state of an arhantī, having gone forth in my teaching. Since her preceptress who had ordained her had been praised by the Perfectly Awakened One Kāśyapa as the best of those who analyzed the sūtras, this woman made this aspiration at the time of her death:⁴⁹² ‘While I have led the pure life throughout my life in the presence of the Blessed One, the Perfectly Awakened One Kāśyapa, the supreme one worthy of veneration, I have not yet attained any good qualities. By this root of merit, may I go forth in the teachings of the Buddha Śākyamuni whom the young brahmin named Uttara was predicted to become by the Blessed One, the Perfectly Awakened One Kāśyapa.’⁴⁹³ “Young brahmin, you will become a tathāgata, an arhat, a perfectly awakened one called Śākyamuni when people’s lifespans are a hundred years long.” As this preceptress of mine was praised [F.133.b] as the best of those who analyze the sūtras, may I too be praised as the best of those who analyze the sūtras by the Blessed One Śākyamuni.’ Because of this wish, she was praised by me as the best of those who analyze the sūtras.

8.111 “Therefore, monks, the maturation of entirely negative actions is entirely negative ... you should seek Monks, that is how you must train.” Thus spoke the Blessed One.

· V. Vairambhya ·

.. A. The Brahmin in a Park ..

8.112 Thereupon the Blessed One said to the venerable Ānanda, “Ānanda, let us go to the country of Vairambhya.”

8.113 “Certainly, O Honored One,” replied the venerable Ānanda to the Blessed One. After that, the Blessed One departed. At that time, in a certain park a brahmin was beginning to sprinkle the park with water, having drawn water from a well. When the brahmin saw the Blessed One from a distance, he thought, “If the śramaṇa Gautama enters the park, the park and the water will be polluted,” and he shut the gate, hid the rope and pitcher, and sat down.

8.114 Then the Blessed One entered the park using his magical power. Pāṇcika, the great general of yakṣas, seized the well and submerged the entire park in water. Then the brahmin understood, “This śramaṇa Gautama is of great magical power and dignity.” Filled with faith, he said, “O honorable Gautama, come. Here is a rope; here is a pitcher. Please accept water in comfort.”

8.115 The Blessed One then spoke a verse:

“If there is water everywhere,
What need is there for a well?
Having cut off the root of desire here,
Who would look for something more to do?”⁴⁹⁴ [F.134.a]

8.116 Then the brahmin said to the Blessed One, “O Honored One, I wish to go forth and be ordained a monk in the well-taught Dharma and Vinaya” The Blessed One ordained him by saying “Come, monk,”

8.117 Because the Tathāgata said, “Come,”
His hair fell out and he was clad in his outer robe,
His faculties were at once calmed,
And his body swathed in the Buddha’s mind.⁴⁹⁵

8.118 He, exerting himself, endeavoring, and striving, abandoned all the defilements, actualized the state of an arhat, and became an arhat. He was free from desire for the three realms . . . became an object of . . . praise . . .

.. B. King Agnidatta’s Offer⁴⁹⁶ ..

8.119 Afterward the Blessed One, traveling in Śūrasena, arrived at Vairambhya and stayed under the neem tree of Naḍera near Vairambhya.

8.120 At that time, a brahmin king⁴⁹⁷ named Agnidatta ruled over Vairambhya, which was rich, prosperous, peaceful, abundant in food, and full of many people. When Agnidatta, the brahmin king, heard that the śramaṇa Gautama, having traveled through Śūrasena, had arrived in Vairambhya and was staying under the neem tree of Naḍera near Vairambhya, he thought,

“The śramaṇa Gautama is treated with honor, looked up to, esteemed, venerated, and paid homage to as a worthy man by all the neighboring kings. If I do not treat him with honor, the neighboring kings will reproach me: ‘Sirs, what a fool Agnidatta, the brahmin king, is! While the śramaṇa Gautama has come and is staying in his town, his country, the king does not treat him with honor.’ Now I will offer the śramaṇa Gautama [F.134.b] together with the community of disciples all the requisites.” Having thought this, he went to the Blessed One, displaying great royal treasures and great royal power. When he arrived, he made plenty of pleasant and joyful conversation with the Blessed One, and then sat down to one side. When Agnidatta, the brahmin king, had sat down to one side, the Blessed One, through talk consistent with the Dharma, ... When he had ... delighted him..., the Blessed One remained silent. Then Agnidatta, the brahmin king, rose from his seat, draped his upper robe over one shoulder, made the gesture of supplication to the Blessed One, and said to the Blessed One, “May the honorable Gautama with the community of disciples assent to my offer of the requisites for three months: namely, robes, almsfood, bedding and seats, and medicines for the sick.” The Blessed One assented to Agnidatta, the brahmin king, by remaining silent. Then Agnidatta, the brahmin king, knowing that the Blessed One had assented by remaining silent, rejoiced in and praised the words of the Blessed One, and he rose from his seat and departed.

8.121 He went to his own residence and ordered his ministers, “Every day cook eighteen kinds of food, various kinds of bean paste, tasty sauce, and much rice for five hundred people.” Then he proclaimed with the ringing of bells: “None but I should offer meals to the śramaṇa Gautama for three months. Anyone who offers him a meal will be killed as punishment.”

8.122 After issuing this proclamation with the ringing of bells, he dreamt while sleeping in the night that the entire city of Vairambhya was encircled with his own intestine.⁴⁹⁸ Having dreamt this, [F.135.a] he sprang to his feet from his large bed, frightened and dejected, with the hairs in every pore of his body standing on end. He sat plunged into grief, resting his cheek on his hand, asking himself, “Oh, is there any chance I will lose my throne or be in danger of death because of this?” After the night had passed, he said to the brahmin who was the chief priest, “Sir, I have dreamt such-and-such. What should I do about this?”

8.123 The brahmin chief priest thought, “The king has had an auspicious dream. Since, if I speak well of it, he will increase his faith in the śramaṇa Gautama all the more, I will now speak ill of it.” He said, “Your Majesty, this is an inauspicious dream.”

8.124 “Sir, what will be the result of this?”

- “Your Majesty, you will certainly lose your throne or be in danger of death.”
- 8.125 “Ah,” thought the king, “I am losing my throne or am in danger of death!” With this thought, he asked the brahmin, the chief priest, “Is there any good way to avoid losing my throne and being in danger of death?”
- 8.126 “If Your Majesty will stay in a concealed location for three months,” said the brahmin, “then Your Majesty will neither lose his throne nor be in danger of death.”
- 8.127 Agnidatta, the brahmin king, thought, “If so, that is easy to do. I will make a proclamation with the ringing of bells.” He proclaimed throughout the country with the ringing of bells: “No one should come to see me for three months. Anyone who comes to me will be killed as punishment.” After issuing this proclamation with the ringing of bells, he did stay in a concealed location for three months.
- 8.128 The venerable Ānanda rose at dawn and went to the residence of Agnidatta, the brahmin king. There he saw the laborers of Agnidatta, the brahmin king, sitting idle. When he saw this, he asked them, “Sirs, [F.135.b] why are you sitting idle?”
- “O noble one, what should we be doing?”
- 8.129 “Has Agnidatta, the brahmin king, not offered all the requisites for three months to the community of monks headed by the Buddha? You are sitting idle, not preparing a meal or arranging seats. Has the meal for the community of monks headed by the Buddha been cancelled?”
- 8.130 “O noble one Ānanda,” they replied, “although His Majesty has ordered us to prepare good food abundantly for five hundred people, he has not indicated for whom it is.”
- “Sirs, now ask His Majesty about this.”
- 8.131 “O noble one, His Majesty has proclaimed with the ringing of bells: ‘No one should come to see me for three months. Anyone who comes to me will be killed as punishment.’ Do any of us have two heads? We will not ask him.”
- 8.132 Thereupon the venerable Ānanda went to the Blessed One. When he arrived, he reported this to the Blessed One in detail. The Blessed One then issued this instruction to the venerable Ānanda: “Ānanda, go and take your outer robe. Call out, with an attending śramaṇa, in wide streets, in markets, at crossroads, and at three-forked roads in Vairambhya, ‘Sirs, whoever among you can offer meals for three months to the community of monks headed by the Buddha should do so.’ ”
- 8.133 “Certainly, O Honored One,” replied the venerable Ānanda to the Blessed One. He took his outer robe and called out, with an attending śramaṇa, in wide streets, in markets, at crossroads, and at three-forked roads in

- Vairambhya, "Sirs, whoever among you can offer meals for three months to the community of monks headed by the Buddha should do so."
- 8.134 The brahmins and [F.136.a] householders in Vairambhya said, "O noble one Ānanda, although each of us could offer meals for three months to the Blessed One together with the community of disciples, this evil king has proclaimed with the ringing of bells: 'None but I should offer meals to the śramaṇa Gautama for three months. Anyone who offers a meal will be killed as punishment.' "
- 8.135 At that time, a caravan leader with five hundred loaded horses arrived at Vairambhya from the northern region. He thought, "If I depart soon, the hooves of the horses will be worn out, and they will become lame and unfit for sale.⁴⁹⁹ I will stay here."
- 8.136 He stayed there and prepared two prasthas of barley for the best horse and one prastha for each of the rest of the horses. He heard that the king had issued such-and-such a regulation, and that the venerable Ānanda had called out such-and-such, and thought, "Since I am not an inhabitant of this king's country, the king cannot do anything against me." He said to the venerable Ānanda, "O noble one Ānanda, I have prepared two prasthas of barley for my best horse and one prastha for each of the rest of the horses. If the Blessed One can eat barley, I will offer two prasthas of barley for the Blessed One and one prastha for each of the rest of the monks."
- 8.137 Thereupon the venerable Ānanda went to the Blessed One. When he arrived, he reported this to the Blessed One in detail. The Blessed One thought, "The actions were performed and accumulated by me, accruing a heap of karma. The conditions have ripened, and they approach me like a flood, inevitably. Who else but me [F.136.b] would experience the actions that I myself performed and accumulated? Actions performed and accumulated do not mature in the element of earth, ... which are outside the body. ...
- 8.138 "...
They bear fruit in embodied beings."⁵⁰⁰
- 8.139 He instructed the venerable Ānanda, "Ānanda, go and distribute counting sticks and say, 'Whoever among you can eat barley with the Tathāgata in Vairambhya for three months should take a counting stick.' "
- 8.140 "Certainly, O Honored One," replied the venerable Ānanda, and he distributed the counting sticks. The Blessed One and four hundred ninety-eight monks took counting sticks.
- 8.141 "O Blessed One," said the venerable Śāriputra, "since I have a wind illness, I cannot eat barley for three months."
"I will take care of him," offered the venerable Mahāmaudgalyāyana.

- 8.142 Thereupon the Blessed One entered the rainy-season retreat with the four hundred ninety-eight monks in Vairambhya. The venerable Śāriputra and the venerable Mahāmaudgalyāyana went to Mount Triśaṅku and there entered the rainy-season retreat. Śakra, Lord of the Gods, fed them with divine nectar. The caravan leader offered two prasthas of barley for the Blessed One and one prastha for each of the rest of the monks.
- 8.143 Then the Blessed One instructed the venerable Ānanda, “Ānanda, go and have the barley cooked for the Tathāgata.”
- 8.144 “Certainly, O Honored One,” replied the venerable Ānanda, and he took the Blessed One’s portion and went to a certain old woman. When he arrived, he asked the woman, “Sister, can you cook barley for the Tathāgata?”
- 8.145 “O noble one,” she answered, [F.137.a] “I cannot, because I am too old. But since that girl is younger, have her do it. She will cook it.”⁵⁰¹
- 8.146 The venerable Ānanda then went to the younger woman and asked, “Sister, can you cook barley for the Tathāgata?”
- “O noble one,” she answered, “if you promise to give me a discourse, I will.”
- 8.147 “Make ready,” he replied. “I will do so.”
- Then she asked while grinding the barley, “O noble one, what is the Buddha?”
- 8.148 The venerable Ānanda thought, “Since the qualities of the Buddha are profound, it is likely that if I relate to her the praises of the Buddha, she will not be able to understand them. Now I will relate to her the praises of a wheel-turning king.”⁵⁰² He said, “Sister, if a wheel-turning king appears in the world, seven treasures appear in the world, too. What are the seven? They are the precious chakra, elephant, horse, jewel, woman, householder, and minister.”⁵⁰³
- 8.149 “Sister, what is the precious chakra that appears in the world when a wheel-turning king appears in the world? Sister, here, when an anointed kṣatriya king, having washed his head and fasted on the day of poṣadha that is the fifteenth of the month, sits down on the terrace, surrounded by his ministers, the precious chakra appears from the east. It consists of a hub, a thousand spokes, and a rim and is perfect in every respect, fair, not made by an artisan, but excellent, and made entirely of gold. This anointed kṣatriya king thinks, ‘I have heard that on the day of poṣadha that is the fifteenth of the month [F.137.b] ... made entirely of gold, he will be a wheel-turning king. Certainly I have become a wheel-turning king.’
- 8.150 “Then the wheel-turning king, wishing to examine the precious chakra, rises from his seat, puts his upper robe over one shoulder, kneels on his right knee, accepts the precious chakra with his hands, puts it on his left hand,

and, raising it with his right hand, says, 'O precious chakra, conquer, conquer through the noble path of wheel-turning kings of the past.'

8.151 "Then the precious chakra, having been raised by the wheel-turning king, soars up into the air and heads off to the east, through the noble path of wheel-turning kings of the past. Following the precious chakra, the wheel-turning king proceeds with his army consisting of four divisions. Wherever the precious chakra stays, the wheel-turning king with his army consisting of four divisions builds residences there. Those who are minor kings of the eastern region go to the wheel-turning king. When they arrive, they say to the wheel-turning king, 'Come, Your Majesty. Welcome, Your Majesty. These countries, which are rich, prosperous, peaceful, abundant in food, and full of many people, are Your Majesty's. May Your Majesty rule over them. We will do as Your Majesty orders.'

8.152 "He replies, 'Then, lords, each of you should rule over each country lawfully, not unlawfully. If someone's conduct is unlawful or a mixture of lawful and unlawful, you should not let him live in your country. In that way, you will be the ones who do as I order.' [F.138.a]

8.153 "Then the precious chakra, having conquered the eastern region, returns from the eastern great ocean. It goes to the south, west, and north, through the noble path of wheel-turning kings of the past. Then,⁵⁰⁴ having been raised by the wheel-turning king, it soars up into the air and goes to the north, through the noble path of wheel-turning kings of the past.

8.154 "Following the precious chakra, the wheel-turning king proceeds with his army consisting of four divisions. Wherever the precious chakra stays, the wheel-turning king with his army consisting of four divisions builds residences there. Those who are minor kings of the northern region go to the wheel-turning king. When they arrive, they say to the wheel-turning king, 'Come, Your Majesty. Welcome, Your Majesty. These countries, which are rich, prosperous, peaceful, abundant in food, and full of many people, are Your Majesty's. May Your Majesty rule over them. We will do as Your Majesty orders.'

8.155 "He replies, 'Then, lords, each of you should rule over each country lawfully, not unlawfully. If someone's conduct is unlawful or a mixture of lawful and unlawful, you should not let him live in your country. In that way, you will be the ones who do as I order.'

8.156 "Then the precious chakra, having conquered the northern region, returns from the northern great ocean and stays on top of the treasury,⁵⁰⁵ just as an axis is placed.

"Sister, if a wheel-turning king appears in the world, such a precious chakra appears in the world.

8.157 “Sister, what is the precious elephant that appears in the world when a wheel-turning king appears in the world? [F.138.b]

8.158 “Sister, here the elephant of a wheel-turning king is white as the color of a kumuda flower, and the seven parts of its body are well supported. It is well proportioned, attractive, and pleasant to behold. Having seen this, his mind filled with joy, the wheel-turning king thinks, ‘Ah, this precious elephant is good. I will have it trained quickly.’

8.159 “Then the wheel-turning king summons a skillful elephant trainer by messenger and orders him, ‘O gentle sir, you should quickly train this precious elephant well and bring it to me.’

8.160 “ ‘Certainly, Your Majesty,’ replies the skillful elephant trainer to the wheel-turning king, and he trains the precious elephant in all kinds of ways for one day. When he trains it in all kinds of ways for one day, it learns all of it in that very day. Just as other elephants learn all kinds of training only after being taught for many years, a great number of years, when the precious elephant is trained in all kinds of ways for just one day, it learns all of it in that very day. Knowing it to have been well trained, he brings it to the wheel-turning king and says, ‘Your Majesty, the good, precious elephant has been trained. May Your Majesty know it is the right time.’ Thereupon the wheel-turning king, wishing to examine the precious elephant, rides on the precious elephant at the time of sunrise, goes around the land as far as the seashore, and, having arrived at the very royal palace, has breakfast.

8.161 “Sister, if a wheel-turning king appears in the world, such a precious elephant appears in the world.

8.162 “Sister, what is the precious horse that appears in the world when a wheel-turning king appears in the world?

8.163 “Sister, here the horse of a wheel-turning king is entirely dark blue, with a black head [F.139.a] and lovely mane and back. It is well proportioned, attractive, and pleasant to behold. When he sees it, his mind filled with joy, the wheel-turning king thinks, ‘Ah, this precious horse is good. I will have it trained quickly.’

8.164 “Then the wheel-turning king summons a skillful horse trainer by messenger and orders him, ‘O gentle sir, you should quickly train this precious horse well and then bring it to me.’

8.165 “ ‘Certainly, Your Majesty,’ replies the skillful horse trainer to the wheel-turning king, and he trains the precious horse in all kinds of ways for one day. When he trains it in all kinds of ways for just one day, it learns all of it in that very day. Just as other horses learn all kinds of training only after being taught for many years, a great number of years, when the precious horse is trained in all kinds of ways for just one day, it learns all of it in that very day.

- 8.166 “Knowing it to have been well trained, he brings it to the wheel-turning king and says, ‘Your Majesty, the good, precious horse has been trained. May Your Majesty know it is the right time.’ Thereupon the wheel-turning king, wishing to examine the precious horse, rides on the precious horse at the time of sunrise, goes around the land as far as the seashore, and, having arrived at the royal palace, has breakfast.
- 8.167 “Sister, if a wheel-turning king appears in the world, such a precious horse appears in the world.
- 8.168 “Sister, what is the precious jewel that appears in the world when a wheel-turning king appears in the world?
- 8.169 “Sister, here the jewel of a wheel-turning king has eight sides and has its origin in excellent lapis lazuli. It is pure, bright, and clear. In the palace of the wheel-turning king all the functions of a lamp are performed by the light of that jewel. [F.139.b] Then, wishing to examine the precious jewel, the wheel-turning king goes to a park with an army consisting of four divisions, with the precious jewel placed on top of a banner when it is completely dark at night, it is raining slightly, and lightning flashes. The wheel-turning king’s entire army consisting of four divisions, and half a yojana around it, are then illuminated by the light of the jewel.
- 8.170 “Sister, if a wheel-turning king appears in the world, such a precious jewel appears in the world.
- 8.171 “Sister, what is the precious woman that appears in the world when a wheel-turning king appears in the world?
- 8.172 “Sister, here the queen of a wheel-turning king is well proportioned, attractive, and pleasant to behold. Her skin is not excessively white or dark, nor is it colored like the madgura fish.⁵⁰⁶ She is not excessively tall or short, but well balanced in size, not excessively thin or fat or fleshy, but well proportioned in flesh. Sister, she is warm to the touch when it is cold, cool to the touch when it is hot, and as smooth to the touch as cloth from Kaliṅga. Sister, from every pore of skin on her entire body the perfume of sandalwood issues forth. From her mouth the perfume of the blue blossom of the utpala exudes.”⁵⁰⁷
- 8.173 While the venerable Ānanda explained as far as the precious woman, the woman finished cooking the barley. She threw herself at the venerable Ānanda’s feet and made an aspiration:⁵⁰⁸ “O noble one, by this root of merit, may I become the precious woman of a wheel-turning king.”
- 8.174 Thereupon the venerable Ānanda went to the Blessed One, bringing the prepared barley. When he arrived, he offered it to the Blessed One.
- 8.175 The buddhas, blessed ones, ask though they already know. The Buddha, the Blessed One, asked the venerable Ānanda, [F.140.a] “Ānanda, who prepared this barley?”

- “O Honored One, the brahmin’s daughter So-and-so did.”
- 8.176 “Ānanda, did you have a conversation with her?”
- “Yes, I did, O Honored One.”
- 8.177 “Ānanda, then tell me in detail all about the talk you had with the brahmin’s daughter.”
- 8.178 The venerable Ānanda then told the Blessed One in detail all about the talk he had had with the brahmin’s daughter. When the venerable Ānanda had thus spoken, the Blessed One said to him, “Ānanda, why did you not relate to the girl the praises of the Buddha?”
- 8.179 “O Honored One, I thought, ‘Since the qualities of the Buddha are profound, it is likely that she will not be able to understand them.’ Therefore, I told her the praises of a wheel-turning king.”
- 8.180 “Ānanda, it wasn’t good that you did that. It is likely that if you had related to her the praises of the Buddha, she would have made a resolution to attain complete and supreme awakening without regression. Now, however, Ānanda, this girl will become the precious woman of a wheel-turning king.”
- 8.181 Then there was a loud shout: “The brahmin’s daughter So-and-so prepared barley for the Blessed One. The Blessed One predicted her to become the precious woman of a wheel-turning king!” When they heard this, four hundred ninety-eight girls prepared barley for the four hundred ninety-eight monks. They made an aspiration, too: “May we become her attendants!”
- 8.182 When the Blessed One started to eat the meal of barley, the venerable Ānanda became sad and shed tears, thinking, [F.140.b] “The Blessed One, who has made donations by cutting off his hands, feet, and head during such-and-such lives and has attained the state of knowing everything after three incalculably long eons, is now having a meal of rotten barley!”
- 8.183 Then the Blessed One asked the venerable Ānanda, “Ānanda, why are you not pleased but shedding tears?”
- 8.184 “O Honored One, I thought, ‘The Blessed One, who was born in the family of wheel-turning kings and has abandoned the throne and gone forth, who has given donations by cutting off his hands, feet, head, and so on during such-and-such lives and has attained the state of knowing everything after three incalculably long eons, is now having a meal of rotten barley!’ ”
- 8.185 “Ānanda,” said the Blessed One, “do you want to eat the barley meal from the Tathāgata’s own mouth?”
- “Yes, I do, O Blessed One.”
- 8.186 Then the Blessed One spit out the barley meal from his mouth and gave it to the venerable Ānanda. The venerable Ānanda started to eat it. The Blessed One said, “Ānanda, have you ever experienced such a taste?”

- 8.187 “O Honored One, although I have been born in the family of wheel-turning kings and have grown up in the family of wheel-turning kings, I have never experienced such a taste as that of the barley meal spat from the Blessed One’s mouth.”⁵⁰⁹
- 8.188 “Ānanda, thus the Tathāgata has a clean tongue faculty called *possessing the best taste*. If the Tathāgata has even an ordinary meal, for him it becomes of a hundred flavors.”⁵¹⁰
- 8.189 Then there was a loud shout:⁵¹¹ “Agnidatta, the brahmin king, is staying in a concealed location, having invited the community of monks headed by the Buddha for three months, and the Blessed One is having barley in Vairambhya!” [F.141.a]
- 8.190 Neighboring kings heard this, too.⁵¹² They sent messengers to Agnidatta, the brahmin king, but the messengers were not able to enter the gate and stayed at the gate.
- 8.191 When he heard this, Anāthapiṇḍada, the householder, filled five hundred carriages with rice covered with leaves⁵¹³ and dispatched them.
- 8.192 Then Māra the Evil One thought, “I have tried to torment the śramaṇa Gautama many times, but I have never had an opportunity for success. Here, once and for all, I will defeat him.” Having thought this, he changed into the venerable Ānanda and stood before the five hundred carriages. He asked, “Sirs, where are you going?”
- 8.193 They said, “O noble one Ānanda, Agnidatta, the brahmin king, is staying in a concealed location, having invited the Blessed One together with the community of disciples for three months, and the Blessed One is having barley in Vairambhya. When he heard this, the householder Anāthapiṇḍada then dispatched these five hundred carriages full of rice covered with leaves for the Blessed One.”
- 8.194 “O sirs,” he replied, “gods, nāgas, and yakṣas have faith in the Blessed One. If the Blessed One raises his bowl in the air, the Thirty-Three Gods fill it with divine nectar. Why, then, would the Blessed One eat barley? Go back.”
- “O noble one Ānanda, we have already departed,” they said. “How can we go back?”
- 8.195 Māra thought, “I cannot make them go back. I must devise a plan.” He soared up into the air and caused a heavy rain as if chariot axles were pouring down. [F.141.b] It rained until the hubs of the carriages disappeared beneath the water. Consequently, the oxen that had been tied to the carriages came untied and ran away.
- 8.196 Then the Blessed One with the four hundred ninety-eight monks had barley in Vairambhya. The venerables Śāriputra and Maudgalyāyana spent the rainy-season retreat on Mount Triśaṅku and enjoyed divine nectar.

- 8.197 After three months had passed, the caravan leader invited the Blessed One together with the community of disciples to a meal in a park. The Blessed One assented to him by remaining silent. The venerables Śāriputra and Maudgalyāyana, having spent the rainy-season retreat on Mount Trisāṅku, went there, too.⁵¹⁴ Thereupon the caravan leader prepared a pure and fine meal during the night ... knowing the Blessed One had finished his meal and washed his hands and his bowl, he threw himself at the feet of the Blessed One and made an aspiration: "By this root of merit may I become a wheel-turning king; may my best horse become my crown prince; may these five hundred horses become my five hundred sons; may the girl who was predicted by the Blessed One to become the precious woman become my precious woman; may the four hundred ninety-eight women become her attendants."
- 8.198 Knowing the caravan leader's mind with his own mind, the Blessed One said to him, "Caravan leader, you will become a wheel-turning king; your best horse will become your crown prince; the five hundred horses will become your five hundred sons; that girl will become your precious woman; those four hundred ninety-eight women will become her attendants."⁵¹⁵
- 8.199 After three months had passed and the Blessed One had made and patched his robes, [F.142.a] he said to the venerable Ānanda, "Ānanda, go to Agnidatta, the brahmin king. After saluting him, say, 'Great King, we have stayed in your country for three months. Farewell, we are going.' "
- 8.200 "Certainly, O Honored One," replied the venerable Ānanda to the Blessed One, and he went to the residence of Agnidatta, the brahmin king.
- 8.201 At that time Agnidatta, the brahmin king, was waiting for good luck. The venerable Ānanda said to a doorkeeper, "Sir, go to Agnidatta, the brahmin king. When you arrive, say to him, 'The monk Ānanda wishes to see Your Majesty and is waiting at the door.' "
- 8.202 "Certainly, O noble one," replied the doorkeeper to the venerable Ānanda, and he went to Agnidatta, the brahmin king. When he arrived, he said to him, "Your Majesty, the monk Ānanda, the noble one, wishes to see Your Majesty and is waiting at the door."
- 8.203 "My man, I have been waiting for good luck," said the king. "The monk Ānanda has great power of merit; he himself must be my good luck. He has five excellent points: an excellent name, excellent looks, excellent caste, excellent eloquence, and excellent perfection. Let him enter. Who would block the honorable Ānanda?"
- 8.204 The doorkeeper spoke thus to the venerable Ānanda, and the venerable Ānanda entered. The messengers of the neighboring kings entered with him, too. Thereupon the venerable Ānanda saluted Agnidatta, the brahmin king, and sat down to one side. Having sat down to one side, [F.142.b] the

- venerable Ānanda said to Agnidatta, the brahmin king, "Great King, the Blessed One salutes you and says, 'Great King, we have stayed in your country for three months. Farewell, we are going.' "
- 8.205 "O noble one Ānanda, I bow to the Buddha, the Blessed One. O noble one Ānanda, has the Blessed One spent the rainy-season retreat in Vairambhya in comfort? Was there by chance any trouble with almsfood?"
- 8.206 The messengers of the neighboring kings said, "Your Majesty, you are no investigator of your own kingdom! Thus, having invited the Blessed One together with the community of disciples for three months, you stayed in a concealed location and the Blessed One had meals of rotten barley for three months!"
- 8.207 "O noble one Ānanda," said the king, "is it true that the Blessed One had meals of rotten barley for three months?"
- "It is true, Great King."
- 8.208 The King fainted and fell to the ground. Having had much water poured on him, he recovered his senses. He called the ministers and asked them, "Sirs, did I not order you, 'Prepare various kinds of food abundantly for five hundred people every day?'"
- 8.209 "Your Majesty," they answered, "although you did order thus, you did not tell us to whom to give the meal. However, the meal is still prepared today."
- 8.210 Thereupon Agnidatta, the brahmin king, went to the Blessed One. When he arrived, he bowed low until his forehead touched the Blessed One's feet, and then he sat down to one side. When he had sat down to one side, the Blessed One, through talk consistent with the Dharma, instructed ... Agnidatta, the brahmin king. When he had ... delighted him..., the Blessed One remained silent. Then Agnidatta, the brahmin king, [F.143.a] threw himself at the feet of the Blessed One and said,⁵¹⁶ "O Blessed One, what a fault! O Sugata, what a fault! I was childish, foolish, dull, and ignorant to stay in a concealed location, having invited the Blessed One together with the community of disciples for three months. [B38] O Blessed One, I know my fault, I see my fault. Please have compassion and forgive my fault."
- 8.211 "Great King, you have admitted your fault as a fault. True, you were childish, foolish, dull, and ignorant to stay in a concealed location, having invited the Tathāgata for three months. Great King, you should know that if you know and see your fault and, having seen it, confess it, your good qualities will not be damaged but only increase. Why, Great King,? You should know that if anyone knows and sees his fault and, having seen it, confesses it and afterward makes a vow,⁵¹⁷ his good qualities will not be damaged but only increase."

- 8.212 Then Agnidatta, the brahmin king, said to the Blessed One, “May the Blessed One together with the community of monks assent to my offer of the requisites for as long as I live: namely, robes, almsfood, bedding and seats, and medicines for the sick.”
- 8.213 “Great King,” said the Blessed One, [F.143.b] “the Tathāgata was born in a time of short lifespans, and there are many things to do for the benefit of people to be trained. And he has come close to the time for nirvāṇa. Therefore, I do not assent.”
- 8.214 “If so, may the Blessed One assent to my offer of the requisites for seven years, seven months, or seven days.”
- 8.215 The Blessed One did not assent to this either. Agnidatta, the brahmin king, said to the Blessed One, “May the Blessed One together with the community of monks assent to my offer of a meal at my house tomorrow.”
- 8.216 Then the Blessed One thought, “It is likely that if I do not assent to having even one meal from him, Agnidatta, the brahmin king, will die, vomiting hot blood.” Thus, the Blessed One assented by remaining silent. Agnidatta, the brahmin king, knowing that the Blessed One had assented by remaining silent, bowed low until his forehead touched the feet of the Blessed One, departed, and went to his residence. When he arrived, he asked the ministers, “Sirs, is there any good means whereby this whole meal could be consumed by the community of monks headed by the Buddha?”
- 8.217 “Your Majesty,” they answered, “if this entire meal is scattered on the ground and trampled underfoot by the monks, it will have been fully consumed.”⁵¹⁸
- 8.218 They ordered the laborers, “Sirs, scatter on the ground all the food there is.”
- They scattered on the ground everything there was.
- 8.219 Thereupon Agnidatta, the brahmin king, prepared various kinds of pure and fine food during the night The Blessed One sat on the seat prepared for him in front of the community of monks. At that time a monk who had gone forth in his old age,⁵¹⁹ [F.144.a] unable to bear it, thought, “After we have eaten rotten barley for three months, this evil king shows off his riches.” He trampled on the various kinds of foods scattered on the ground.
- 8.220 The brahmins and householders criticized, insulted, and disparaged him: “Noble ones stamp with their feet on various kinds of food, which are meant for the mouth.”
- 8.221 When the monks reported this matter to the Blessed One, the Blessed One thought, “The fault that occurred in this case was that the monks touched with their feet various kinds of food, which are meant for the mouth.”⁵²⁰ He said to the monks, “Monks, since the monk So-and-so, who had gone forth in his old age, unable to bear what had happened, trampled on the various

kinds of food scattered on the ground, which were meant for the mouth, the brahmins and householders criticized, insulted, and disparaged him. Therefore, a monk should not trample with his feet various kinds of food, which are meant for the mouth. If he does so, he becomes guilty of an offense.”

8.222 Thereupon Agnidatta, the brahmin king, knew that the community of monks headed by the Buddha had sat down in comfort, and with his own hands he served and satisfied them with a pure and fine meal, ... knowing the Blessed One had ... washed his hands and his bowl, he took a low seat and sat before the Blessed One in order to hear the Dharma. Then the Blessed One, through talk consistent with the Dharma, instructed, inspired, encouraged, and delighted Agnidatta, the brahmin king. The Blessed One, having instructed, inspired, encouraged, and delighted Agnidatta in a variety of ways through talk consistent with the Dharma, [F.144.b] then rose from his seat and departed.

.. C. Breaking a Hut⁵²¹ ..

8.223 After the three months of the rainy season had passed, many monks, having made and patched their robes, went to the Blessed One. When they arrived, they bowed low until their foreheads touched the Blessed One’s feet, and then they sat down to one side. Having sat down to one side, the many monks said to the Blessed One, “O Honored One, we have stayed in the country of Vairambhya for three months. O Honored One, we will break the huts.”⁵²²

8.224 “Monks, you should not break the huts. The longer the huts last, the more the donors’ merit increases and the more merit is generated. There are four things that are to be known as the outcomes of merits and virtues and the cause of the happiness of benefactors and donors. What are the four?

8.225 “If a virtuous monk who abides in good qualities lives in someone’s monastery, having actualized and perfected with his body immeasurable meditation, the outcomes of merits and virtues and the cause of the happiness of benefactors and donors should be known to be immeasurable for that reason.”⁵²³

“Just like the monastery, the same applies to robes, almsfood, and bedding and seats.

8.226 “The amount of the merits of the benefactors and donors who have these four outcomes of merits and virtues and the cause of happiness cannot be grasped as ‘the merit, the fruit of merit, or the fruit of merit that has matured is this much,’ but rather they can only be measured as a large mass of merits because of the sheer abundance of merit.

8.227 “Take, for instance, the place where the five great rivers—namely, the Ganges, Yamunā, [F.145.a] Sarayū, Ajiravatī, and Mahī—descend and converge, where the amount of water cannot be grasped as water, a pot of water, or a hundred, a thousand, or a hundred thousand pots of water, but can only be measured as a great mass of water because of the sheer abundance of water. So, too, the amount of the merits of the benefactors and donors who have these four outcomes of merits and virtues and the cause of happiness cannot be grasped as ‘the merit, the fruit of merit, or the fruit of merit that has matured is this much,’ but they can only be measured as a large mass of merits.

8.228 “In the auspicious, pure ocean, in the best sea,
Which has pleasant shores and produces jewels,
The currents of each river,
On which humans and animals rely, gather.

8.229 “So, too, to a person who donates clothes, food, and drink,
After they have given bedding and seats and carpets,
Streams of merits gather from everywhere,
In the same way rivers descend to the ocean.”

.. D. A Brahmin Who Abused the Buddha Vipāśyin⁵²⁴ ..

8.230 The monks, feeling doubtful, inquired of the Buddha, the Blessed One, the one who severs all doubts, “O Honored One, the Blessed One has satisfied poor people through a multitude of merits by cutting off his hands, feet, head, and so on—he has tormented himself for the sake of beings during three incalculably long eons, and has done all that is to be done. And so what karma did he create that matured to cause him to have coarse barley with the four hundred ninety-eight monks in Vairambhya, while the venerables Śāriputra and Maudgalyāyana had divine nectar?”

8.231 “Monks,” The Blessed One replied, “the actions were performed and accumulated by the Tathāgata himself in the past, in other lives, . . .

“...

... bear fruit in embodied beings. [F.145.b]

8.232 “Monks, once, when people’s lifespans were eighty thousand years long, there appeared in the world a teacher named Vipāśyin, who was a tathāgata, an arhat, a perfectly awakened one, perfect in knowledge and conduct, a sugata, world knowing, a supreme tamer of people to be tamed, a teacher of

gods and humans, a buddha, and a blessed one. He stayed near a royal capital called Bandhumatī with eight hundred thousand monks who were his attendants.

8.233 “At that time in Bandhumatī, the royal capital, a brahmin schoolteacher was teaching brahmanical mantras to five hundred students. He was treated by everyone in the world with honor, looked up to, esteemed, venerated, and paid homage to as a worthy man. After the Perfectly Awakened One Vipāśyin arrived at Bandhumatī, the royal capital, however, none treated him with honor, looked up to him, esteemed him, or venerated him. He became very jealous of the Perfectly Awakened One Vipāśyin and his community of disciples.

8.234 “Later, early one morning many monks—those who were undergoing training and those who had completed training—dressed, took their bowls and their robes, and entered Bandhumatī, the royal capital, for alms. Having seen them return with their bowls filled with various kinds of tasty sauce and rice, the brahmin demanded, ‘Hey, monks, let me see what almsfood you have obtained.’

8.235 “Since they were of honest character, they showed him the almsfood; being of jealous character, he found it unbearable. He called the young brahmins and said, ‘These shaven-headed śramaṇas are not worthy of eating various kinds of tasty sauce and rice, but of eating rotten barley!’

8.236 “They [F.146.a] agreed with him: ‘True, sir! True! These shaven-headed śramaṇas are not worthy of eating various kinds of tasty sauce and rice, but only of eating rotten barley.’

8.237 “Among them, there were two young brahmins who were pious and good and had a virtuous disposition. They said, ‘Sir, do not say that. These are great people and worthy of eating divine nectar, not rotten barley.’

8.238 “What do you think, monks? That one who criticized the attendants of the Perfectly Awakened One Vipāśyin at that time, on that occasion, was indeed me. Those who were the four hundred ninety-eight young brahmins are indeed these four hundred ninety-eight monks. Those two young brahmins who were pious and good and had a virtuous disposition are indeed these monks Śāriputra and Maudgalyāyana. Because of the maturation of those actions—namely, my speaking harsh words out of malice toward the Perfectly Awakened One Vipāśyin’s disciples who were undergoing training and had completed training, the four hundred ninety-eight young brahmins’ agreeing, and the two others’ disagreeing—the Tathāgata ate rotten barley with the four hundred ninety-eight monks in Vairambhya at that time, while Śāriputra and Maudgalyāyana enjoyed divine nectar.

8.239 “Therefore, monks, the maturation of entirely negative actions is entirely negative ... you should seek entirely positive actions. Monks, that is how you must train.”

· VI. Ayodhyā ·

·· A. The Simile of a Log and the Going Forth of Nanda, the Herdsman⁵²⁵ ··

8.240 Thereupon the Blessed One said to the venerable Ānanda, “Ānanda, let us go to Ayodhyā.”

 “Certainly, O Honored One,” replied the venerable Ānanda [F.146.b] to the Blessed One.

8.241 Then the Blessed One, traveling through Southern Pañcāra, arrived in Ayodhyā, and stayed on the bank of the Ganges near Ayodhyā.

8.242 Thereupon a monk went to the Blessed One. When he arrived, he bowed low until his forehead touched the Blessed One’s feet, and then he sat down to one side. Having sat down to one side, the monk said to the Blessed One, “O Blessed One, please teach me a condensed Dharma so that after I have listened to the condensed Dharma from the Blessed One, I will come to dwell alone, in solitude, not carelessly but diligently, directing myself toward myself. If I dwell alone, in solitude, not carelessly but diligently, directing myself toward myself,⁵²⁶ I will, in this life, by my own supernormal knowledge, actualize and accomplish the supreme end of the pure life for which the sons of noble families go forth from their homes into homelessness with true faith, having shaved off their hair and beards and donned saffron robes, and understand: ‘My births have been exhausted. The pure life has been lived. What is to be done has been done. I will not know another existence after this one.’”⁵²⁷

8.243 The Blessed One was gazing at the Ganges, and when he saw a large log being carried along by its current, he asked the monk, “Monk, do you see that large log being carried along by the current of the Ganges?”

 “Yes, I do, O Honored One.”

8.244 “If it reaches neither this bank, the opposite bank, nor the middle, is neither washed up on the land nor taken by humans or nonhumans, neither sinks in the water nor decays inside, monk, that large log will in due course flow down to the ocean, descend to the ocean, [F.147.a] have descended to the ocean. In this way, monk, if you reach neither this bank, ... nor decay inside, monk, you will in due course flow down to nirvāṇa, descend to nirvāṇa, and have descended to nirvāṇa.”

8.245 “O Honored One, I do not understand what this bank is, what the opposite bank is, what touching the middle is, what being washed up on the land is, what being taken by humans is, what being taken by nonhumans is,

what sinking in the water is, and what decaying inside is. O Blessed One, please teach me a condensed Dharma so that after I have listened to the condensed Dharma from the Blessed One, ... 'I will not know another existence after this one.' "

8.246 "Monk, *this bank* is a designation for the six internal sense spheres; *the opposite bank* is a designation for the six external sense spheres; *touching the middle* is a designation for desire for pleasure; *being washed up on the land* is a designation for self-conceit; *being taken by humans* means that here one lives together with people who have gone forth as well as lay people, shares pleasure and happiness with them, is happy at their happiness, suffers at their suffering, and undertakes and finishes tasks whenever they need to be done; *being taken by nonhumans* means that here one leads the pure life, having made this aspiration: 'By this moral conduct, vow, ascetic practice, or pure life, may I become a god or the retainer of a god'; *sinking in the water* means that here, having abandoned the rules of training, one descends; [F.147.b] *decaying inside* means that here one is a violator of moral conduct and possessor of evil qualities—one's inside is rotten and leaking out like decayed wood, one behaves like a sheep or donkey, one falsely claims to be a śramaṇa, and one falsely claims to be leading the pure life.⁵²⁸ Monk, if you thus reach neither this bank, ... you will ... have descended to nirvāṇa."

8.247 The monk rejoiced in and praised the words of the Blessed One. He bowed low until his forehead touched the Blessed One's feet, and he departed from the Blessed One's presence.

8.248 Then the monk, instructed by the Blessed One through this teaching called the simile of the large log, dwelt alone, in solitude, not carelessly but diligently, directing himself toward himself. In that life, by his own supernormal knowledge, he actualized and accomplished the supreme end of the pure life for which the sons of noble families go forth from their homes into homelessness with true faith, having shaved off their hair and beards and donned saffron robes. He knew and understood: "My births have been exhausted. The pure life has been lived. What is to be done has been done. I will not know another existence after this one." That venerable one became an arhat whose mind had been completely liberated.

8.249 At that time, near the Blessed One, a herdsman named Nanda stood, leaning on a stick and watching cattle. A frog was squashed by his stick.⁵²⁹ The frog, having had its vital organs cut⁵³⁰ and been split at its joints, gave rise to the thought, "If I move my body or utter a cry, by this cause I will prevent Nanda, the herdsman, from listening to the discourse." Filled with faith in the Blessed One, it died and was born among the gods attendant on the Four Great Kings. [F.148.a]

8.250 Then Nanda, the herdsman, set his stick to one side and went to the Blessed One. When he arrived, he bowed low until his forehead touched the Blessed One's feet, and then he sat down to one side. Having sat down, Nanda, the herdsman, said to the Blessed One, "O Honored One, I will reach neither this bank, the opposite bank, nor the middle; I will be neither washed up on the land nor taken by humans or nonhumans; and I will neither sink in the water nor decay inside. I wish to go forth and be ordained a monk in the well-taught Dharma and Vinaya. I will lead the pure life in the presence of the Blessed One."

8.251 "Nanda, have you entrusted the cattle to their owners?"

"O Honored One, I do not need to do that. Why? O Honored One, since the cows are young and the calves are mature, and each of them knows its own cattle shed, each will go to its home. I wish to go forth and be ordained a monk in the well-taught Dharma and Vinaya. I will lead the pure life in the presence of the Blessed One."

8.252 "Nanda, since the cows are young and the calves are mature, and each of them knows its own cattle shed, each will go to its home. But a herdsman who obtains food and clothing from the owners should do this for them."

8.253 Then Nanda, the herdsman, bowed low until his forehead touched the Blessed One's feet, and he departed from the Blessed One's presence. Thereupon, he began to run, crying loudly, "Fear! Fear!" On the way, five hundred herdsmen who were his acquaintances saw him and asked, "Fear of what?"⁵³¹

"Fear of birth; fear of old age;⁵³² fear of death!"

8.254 They, too, began to run, following after him. [F.148.b] Seeing them, other herdsmen, shepherds,⁵³³ herb gatherers, wood gatherers, people who make a living properly, and people who make a living improperly began to run, following after them. People on the way saw them crying and asked, "Sirs, what's happening?"

8.255 "Fear!" they answered.

"Fear of what?"

"Fear of birth; fear of old age; fear of death!"

8.256 Having heard this, they turned back. They came to a hamlet, and then the people living in the hamlet ran hither and thither, frightened to see the many people. Some escaped, some hid their things, some stood in armor. Some brave men approached the people and asked, "Sirs, what's happening?"

8.257 "Fear!" they answered.

"Fear of what?"

8.258 "Fear of birth; fear of old age; fear of death!"

Then the inhabitants of the hamlet were relieved.

- 8.259 At that time the venerable Śāriputra was sitting in that very assembly. The venerable Śāriputra then asked the Blessed One, knowing that it had not been a long time since Nanda, the herdsman, had departed,⁵³⁴ “O Honored One, why did the Blessed One let Nanda, the herdsman, who wishes to go forth in the well-taught Dharma and Vinaya, go back home?”
- 8.260 “Śāriputra, it is impossible, out of the question, that Nanda, the herdsman, will dwell at home again as a layman. It is impossible that he will enjoy the objects of desire by hoarding. Now Nanda, the herdsman, will come, having entrusted the cattle to the owners, and will actualize and accomplish the supreme end of the pure life for which the sons of noble families go forth from their homes into homelessness with true faith, having shaved off their hair and beards and donned saffron robes, [F.149.a] and understand: ‘My births have been exhausted. The pure life has been lived. What is to be done has been done. I will not know another existence after this one.’ ”
- 8.261 After that, Nanda, the herdsman, having entrusted the cattle to the owners, did go to the Blessed One, with five hundred people around him. Having arrived, he said to the Blessed One, “O Honored One, I have entrusted the cattle to the owners. O Honored One, I wish to go forth and be ordained a monk in the well-taught Dharma and Vinaya. I will lead the pure life in the presence of the Blessed One.”
- 8.262 In the well-taught Dharma and Vinaya, Nanda, the herdsman, went forth and was ordained a monk with the five hundred people around him. Having gone forth, the Honored One ... became an arhat whose mind had been completely liberated.⁵³⁵
- 8.263 It is natural for gods or goddesses to give rise to three thoughts just after birth:⁵³⁶ namely, where they died, where they were reborn, and by what action. The god who had once been the frog observed that he had died in the animal world, that he had been born among the gods attendant on the Four Great Kings, and that this was because he had gained faith in the Blessed One. Then he thought, “Since it would not be appropriate for me to let any days pass before going to see and serve the Blessed One, I will by all means go now to see and serve the Blessed One before any days have passed.”
- 8.264 Then the god who had once been the frog put on untarnished, swinging earrings, ... [F.149.b] illuminating the entire neighborhood of the bank of the Ganges with a vast display of light, scattered the flowers for the Blessed One, and sat down in front of the Blessed One in order to hear the Dharma. The Blessed One knew the thinking, proclivity, disposition, and nature of the god who had once been the frog and preached the Dharma that was appropriate for the god and that caused him to penetrate the four truths of the noble ones. When the god had heard the Dharma,⁵³⁷ with the vajra of knowledge he leveled the twenty high peaks of the mountain chain of the

false view of individuality that had been accumulated since beginningless time, and actualized the fruit of stream-entry. . . . “...O Honored One, I have been exalted, truly exalted. Since I seek refuge in the Blessed One, the Dharma, and the community of monks, please accept me as a lay brother. From today onward, I embrace my faith as one who seeks refuge throughout my life.”⁵³⁸

8.265 Thereupon, like a merchant who had obtained merchandise, like a farmer who had gotten a bumper crop, like a warrior who had won a battle, like a patient who had been cured of every disease, the god who had once been the frog went to his house with the same majesty with which he had come into the presence of the Blessed One.

8.266 As the monks were exerting themselves in the maintenance of vigilance during the first and last watches of the night, when they saw the vast display of light appear before the Blessed One, they were perplexed and asked the Blessed One, “What was that? O Blessed One, did Brahmā, the ruler of the Sahā World, or Śakra, Lord of the Gods, or the Four Protectors of the World come to see the Blessed One last night?”

8.267 “Monks, it was not Brahmā, the ruler of the Sahā World, [F.150.a] or Śakra, Lord of the Gods, or the Four Protectors of the World who came to see me. A frog, while he was squashed by the stick of Nanda, the herdsman, having had his vital organs cut, and been split at his joints, did not move or utter a cry, thinking that if he did so, he would prevent Nanda, the herdsman, from listening to the discourse. His mind filled with faith in me, he died and was born among the gods attendant on the Four Great Kings. He came to see me last night, saw the truths when I preached Dharma to him, and went to his house.”

· · B. The Former Lives of Nanda and the Frog · ·

8.268 The monks, feeling doubtful, inquired of the Buddha, the Blessed One, the one who severs all doubts, “O Honored One, what karma did Nanda, the herdsman, and the five hundred people around him create that matured to cause them to be born among herdsmen, go forth in the teachings of the Blessed One, abandon all the defilements, and actualize the state of an arhat? What karma did the god who had once been a frog create that matured to cause him to be born among frogs and then see the truths?”

8.269 The Blessed One said, “Monks, the actions were performed and accumulated by him,⁵³⁹ ...

“...

They bear fruit in embodied beings.⁵⁴⁰

- 8.270 “Monks, once, in this fortunate eon, when people’s lives were twenty thousand years long, there appeared in the world a teacher named Kāśyapa, ... He stayed in the Ṛṣivadana Deer Park near the city of Vārāṇasī.
- 8.271 “In the teachings of that buddha, this Nanda, the herdsman, went forth and became a preacher of Dharma well versed in the three divisions of the canon, of eloquence tied to reason and free from obstacles,⁵⁴¹ possessing five hundred attendants, and skillful in dealing with disputes. Every time a dispute arose in the community, he settled it. But there were two haughty, proud monks who had never gone to him. Later, a dispute arose between these two; [F.150.b] because of this matter, they went to him, paid homage at his feet, and requested, ‘Since such-and-such a dispute has arisen between the two of us, please settle it.’
- 8.272 “He thought, ‘If I settle their dispute today, then these two will no longer depend on me, and so they will not come to me afterward.’ He gathered the entire community and raised the dispute in the middle of the community, but he did not issue any decision. The next day he went to a certain hamlet, for he had some business there. Then the two monks themselves raised the dispute in the middle of the community lest the settlement of it be delayed, and it was settled by the community. The monk well versed in the three divisions of the canon returned from the hamlet. After he had rested well from the journey, he asked his co-resident monks and pupils, ‘Did the two, the disputer and his opponent, not come?’
- “ ‘O master, the dispute has been settled,’ they answered.
- 8.273 “ ‘Who settled it?’
- “ ‘The community did.’
- 8.274 “ ‘How did they do it?’
- “When they had explained the matter in detail, he created the karma of harsh speech: ‘The venerable ones are ignorant: they settled that dispute just as herdsmen do!’
- 8.275 “They, too, agreed with him: ‘True, O master! They settled the dispute just as herdsmen do.’
- 8.276 “What do you think, monks? That one who was the monk well versed in the three divisions of the canon at that time, on that occasion, was indeed this herdsman Nanda. Those who were his five hundred co-resident monks and pupils are indeed these five hundred herdsmen. Because of the maturation of the karma created by them, namely, his saying the word ‘herdsmen’ to the community of disciples of the Perfectly Awakened One Kāśyapa, and the agreeing of his co-resident monks and pupils, he and the five hundred attendants were born among herdsmen for five hundred lives. [F.151.a] And since he was well versed in the aggregates, elements, sense spheres, dependent origination, and what is proper and what is improper

through recitation and repetition, he with the five hundred people around him went forth in my teaching, abandoned all the defilements, and actualized the state of an arhat.

8.277 “Monks,⁵⁴² furthermore, the god who had once been a frog was a meditator monk in the teachings of the Perfectly Awakened One Kāśyapa. One time, he traveled to a monastery near a hamlet. In the first watch of the night, he sat down with his legs crossed and began to practice concentration of the mind. At that time reciter monks were reciting. Since dhyāna is disturbed by voices, he was unable to concentrate his mind on a single point due to the voices. He thought, ‘Let them recite. I will meditate in the middle watch.’ When he got up in the middle watch and sat down, other monks were reciting. He thought, ‘I will meditate in the last watch.’ When he got up in the last watch and sat down, other monks were reciting. Since he was not free from desire, he said in fierce anger, ‘These śramaṇas of Kāśyapa were noisy as frogs all night long!’

8.278 “What do you think, monks? That one who was the meditator monk at that time, on that occasion, was indeed this god who had once been a frog. Because of the maturation of the karma created by him, namely, his saying the word ‘frogs’ to the disciples of the Perfectly Awakened One Kāśyapa, he was born among frogs for five hundred lives, and now he was still born among frogs. Because he had gained faith, he was reborn among the gods attendant on the Four Great Kings. [F.151.b] Because he led the pure life in the presence of the Perfectly Awakened One Kāśyapa, here he saw the truths.

8.279 “Therefore, monks, the maturation of entirely negative actions is entirely negative ... you should seek Monks, that is how you must train.” Thus spoke the Blessed One.

· VII. The Ganges ·

· · A. Haṃsas, Fish, and Turtles · ·

8.280 Thereupon the Blessed One crossed the Ganges. There five hundred haṃsas, fish, and turtles surrounded and circumambulated him. The Blessed One preached the Dharma to them that consists of three phrases: “Sirs, all conditioned things are impermanent; all phenomena are selfless; and nirvāṇa is peace. Make your mind filled with faith in me, and by all means become free from desire for rebirth in the animal world.”

8.281 “It would not be appropriate for us to eat food in front of the Blessed One after having heard the Dharma that consists of three phrases,” they thought, and so they fasted. Since those who are born in the animal world have great

digestive fire, they died. After they died, they were reborn among the gods attendant on the Four Great Kings.

8.282 It is natural for gods or goddesses to give rise to three thoughts just after birth: namely, where they died, where they were reborn, and by what action. They observed that they had died in the animal world, that they had been born among the gods attendant on the Four Great Kings, ... filled the front part of their garments with ... mandārava flowers, illuminated the vicinity of the Blessed One with a display of light, scattered the flowers for the Blessed One, and sat down surrounding the Blessed One. The Blessed One knew their thinking, proclivity, [F.152.a] disposition, and nature and preached the Dharma that was appropriate for them and that caused them to penetrate the four truths of the noble ones. With the vajra of knowledge they leveled the twenty high peaks of the mountain chain of the false view of individuality that had been accumulated since beginningless time, and actualized the fruit of stream-entry. After having seen the truths, they spoke an inspired utterance three times: “O Honored One,⁵⁴³ what the Blessed One has done for us is what has never been done for us by our fathers, our mothers, our kinsmen and relatives, our wives, a king, gods, our ancestral spirits, śramaṇas, or brahmins. You have pulled us out from the states of hell and hungry ghosts, placed us among the gods and humans, caused us to leave the course of rebirth far behind, dried up the ocean of blood and tears, liberated us from the mountain of bones, shut the gate to inferior states of existence, and opened the gate to heaven and liberation. With the vajra of knowledge we have leveled the twenty high peaks of the mountain chain of the false view of individuality that had been accumulated since beginningless time, and actualized the fruit of stream-entry. O Honored One, we have been exalted, truly exalted. Since we seek refuge in the Blessed One, the Dharma, and the community of monks, please accept us as lay brothers. From today onward, we embrace our faith as ones who seek refuge throughout our life.”

8.283 Thereupon the gods who had once been the fish, haṃsas, and turtles, like a merchant who had obtained merchandise, ... went to their houses.

·· B. The Former Lives of the Haṃsas, Fish, and Turtles ··

8.284 The monks, feeling doubtful, inquired of [F.152.b] the Buddha, the Blessed One, the one who severs all doubts, “O Honored One, what karma did the fish, haṃsas, and turtles create that matured to cause them to be born among haṃsas, fish, and turtles? What karma did they create that matured to cause them to be born among gods and to see the truths?”

8.285 “Monks,” the Blessed One replied, “the actions were performed and accumulated by these sons of gods who had once been haṃsas, fish, and turtles themselves, accruing a heap of karma....

“...

They bear fruit in embodied beings.

8.286 “Monks, once, in this fortunate eon, when people’s lifespans were twenty thousand years long, there appeared in the world a teacher named Kāśyapa, ... He stayed in R̥ṣivadana Deer Park near the city of Vārāṇasī. In his teaching these gods went forth. There these monks transgressed the minor rules of training; that karma matured to cause them to be reborn among fish, haṃsas, and turtles. Because they had gained faith in me, they were reborn among the gods. Because they led the pure life in the presence of the Perfectly Awakened One Kāśyapa, they saw the truths. Therefore, monks, the maturation of entirely negative actions is entirely negative ... you should seek Monks, that is how you must train.”

· VIII. Hungry Ghosts ·

· · A. The Conversation with the Five Hundred Hungry Ghosts · ·

8.287 After the Blessed One had crossed the Ganges, he was surrounded by five hundred hungry ghosts who were just like burnt logs or raised skeletons, covered with hair, whose bellies were just like mountains, whose mouths were just like pinholes, who were burning, thoroughly burning, thoroughly and entirely burning, blazing as a single flame. They made the gesture of supplication and said to the Blessed One, “O Honored One, we hungry ghosts [F.153.a] have inferior bodies and are unable to obtain even water because of our sinful past actions,⁵⁴⁴ not to mention food. You are of great compassion; please give us water.”

8.288 The Blessed One indicated the Ganges to them:⁵⁴⁵

“This cool water to be enjoyed by all people,
This great river Bhāgīrathī, flows,
Satisfying villages, provinces, and cities.
It produces rice of the field, kumuda, and utpala.”⁵⁴⁶

8.289 The hungry ghosts said:

“This river to be enjoyed by all people,
The Bhāgīrathī, does flow, but this is dry for us.
We see this full of the impurity of blood

And guarded by ones holding in their hands sticks and axes.”

8.290 The Blessed One said to the deity of the Ganges:

“Satisfying villages, provinces, and cities,
You produce rice of the field, kumuda, utpala, and paṅkaja.
Why do you not satisfy the hungry ghosts who suffer from thirst?
You lack mercy for these foolish creatures.”

8.291 The deity of the Ganges said:

“To foolish creatures I give water unequally neither because of fear,
Nor because of their harsh words, nor because of their deceitfulness.
But for these ones, who have committed evil actions and are veiled by great
obscurations,
The river is dry; how is any of this my fault?”

8.292 Thereupon the Blessed One instructed the venerable Mahāmaudgalyāyana,
“Maudgalyāyana,⁵⁴⁷ pour water on⁵⁴⁸ the hungry ghosts.”

8.293 “Certainly, O Honored One,” replied the venerable Mahāmaudgalyāyana,
and he started to pour water on the hungry ghosts, but he was unable to
expand the hungry ghosts’ mouths, which were as small as pinholes.⁵⁴⁹ The
Blessed One then expanded their mouths using his magical power, and the
venerable Mahāmaudgalyāyana poured water in. Suffering from thirst, they
drank so much that their bellies swelled. Then they died, having harbored
such pure minds for the Blessed One ... after having seen the truths, they left
for their own residences. [F.153.b]

· · B. The Previous Lives of the Five Hundred Hungry Ghosts · ·

8.294 The monks, feeling doubtful, inquired of the Buddha, the Blessed One, the
one who severs all doubts, “O Honored One, what karma did these hungry
ghosts create that matured to cause them to be born among hungry ghosts?
What karma did they create that matured to cause them to be born among
gods and see the truths?”

8.295 The Blessed One said, “Monks, the actions were performed and
accumulated by themselves, accruing a heap of karma.

“...

They bear fruit in embodied beings.

8.296 “Monks, once, in this fortunate eon, when people’s lifespans were twenty
thousand years long, there appeared in the world a teacher named
Kāśyapa He stayed in the Rṣivadana Deer Park near the city of Vārāṇasī.

- 8.297 “His disciples used to beg for alms out of faith⁵⁵⁰ and served the Buddha, Dharma, and Saṅgha. When the Perfectly Awakened One Kāśyapa’s teaching was not extensive, there were few monks who asked for alms out of faith.⁵⁵¹ When it became extensive, there were many such monks. At that time, when five hundred lay brothers were meeting together in an assembly hall for some business, many monks asking for alms out of faith went to them, wishing to receive alms. The lay brothers, in fierce anger, created the karma of harsh speech: ‘These śramaṇas of Kāśyapa always hold out their hands as if they have been born as hungry ghosts.’
- 8.298 “What do you think, monks? Those five hundred lay brothers were indeed these five hundred hungry ghosts. Because of the maturation of the karma—namely, their saying the words ‘hungry ghosts’ to the disciples of the Perfectly Awakened One Kāśyapa—they were born among hungry ghosts for five hundred lives, [F.154.a] and now they were also born among hungry ghosts. Because they had gained faith in me, they were reborn among the gods. Because they sought refuge in the Perfectly Awakened One Kāśyapa and accepted the rules of training, they saw the truths.
- 8.299 “Therefore, monks, the maturation of entirely negative actions is entirely negative ... you should seek Monks, that is how you must train.” Thus spoke the Blessed One.

. IX. Velāma⁵⁵² .

- 8.300 After the Blessed One had crossed the Ganges, he looked back at the river, turning to the right just as an elephant does. The monks asked the Blessed One, “O Honored One, on account of what did the Blessed One look back at the Ganges, turning to the right?”
- 8.301 “Monks,” the Blessed One replied, “do you want to hear the origin of the Ganges?”
- “O Honored One, now it is the right time. O Sugata, now it is the right time. If the Blessed One explains the origin of the Ganges, the monks will listen to it.” [B39]
- 8.302 “Monks, once there appeared a righteous Dharma king named Piṇḍavaṃśa. In accordance with the Dharma, he ruled over the country, which was rich, prosperous, peaceful, abundant in food, and full of many people, where trees were always full of blossoms and fruits, and the gods brought rain at the appropriate times so that the fields produced rich crops. There was no fighting, combat, dispute, strife, robbers, famine, or illness there, and the people were always absorbed in the Dharma.

- 8.303 “When spring came, the king, surrounded by his consorts, went to a park in a forest where the trees were budding and birds such as haṃsas, cranes, peacocks, parrots, [F.154.b] hill mynas, cuckoos, and jīvaṃjīvakas were singing.
- 8.304 “At that time, he saw a man hobbling about on a cane, taking slow steps. His body was full of wrinkles, his head was gray, his limbs were weak, his faculties were frail, his flesh was wizened, and his energy was feeble. The king asked his ministers, ‘Sirs, what is this man hobbling about on a cane, whose body is full of wrinkles, whose head is gray...?’
- 8.305 “ ‘Your Majesty,’ they answered, “he is said to be an old, aged man because of the loss of his conditioning factors.’
- 8.306 “ ‘Sirs, will such a thing happen to me, too?’ asked the king.
“ ‘Your Majesty, this is common to everyone,’ the ministers answered.
- 8.307 “The king departed, feeling melancholy. Then he saw a pale man with his body in bandages, limping about on a cane with much sighing. His body was covered with cuts and sores, his belly was concave like a valley,⁵⁵³ and his major limbs and minor appendages were covered with wounds that oozed pus.⁵⁵⁴ Having seen him, the king again asked his ministers, ‘Sirs, what is this pale man limping about on a cane...?’
- 8.308 “ ‘Your Majesty,’ they answered, “he is called one afflicted with illness.’
“ ‘Sirs, will such a thing happen to me, too?’ asked the king.
- 8.309 “ ‘Your Majesty,’ the ministers answered, ‘this is common to everyone. As a result of faults that they committed in the past, this happens to people who have performed sinful acts.’
- 8.310 “The king departed, thinking, ‘One should not perform evil acts by any means.’ Then he saw a bier decorated with blue, yellow, red, and white cloth, surrounded by parasols, banners, flags, [F.155.a] conch shells, paṭaha drums, men, women, boys, and girls. It was shouldered by four men, preceded by a person carrying a fire, followed by a man carrying firewood, and people crying everywhere, ‘Alas! Father!’ ‘Alas! Son!’ ‘Alas! Brother!’ ‘Alas! Husband!’⁵⁵⁵ When he saw this, he again asked his ministers, ‘Sirs, what is this bier decorated with blue, yellow, red, and white cloth ... and people crying?’
- 8.311 “ ‘Your Majesty,’ the ministers answered, ‘this is called a dead man.’
“ ‘Sirs, will such a thing happen to me, too?’ asked the king.
- 8.312 “ ‘Your Majesty, this is common to everyone,’ they answered.
“Having seen the old man, the sick man, and the dead man, the king felt melancholy. He went home and stayed in the lamentation room,⁵⁵⁶ thinking, ‘I will no longer be able to take pleasure in my present enjoyments.’

- 8.313 “In his land, there was a brahmin named Velāma,⁵⁵⁷ who was rich and had great wealth and many possessions. He heard that the king felt melancholy and was staying in the lamentation room, having seen an old man, a sick man, and a dead man. Upon hearing this, he went to King Piṇḍavaṃśa, riding an entirely white chariot pulled by mares, carrying a golden water jar with a handle, and surrounded by hundreds of thousands of brahmins. When he arrived, the ministers said to the king, ‘Your Majesty, Brahmin Velāma is standing at the door.’
- 8.314 “The king then left the room and sat in the treasury.⁵⁵⁸ After wishing the king victory and long life, and having sat down, Brahmin Velāma asked, ‘Your Majesty, why are you staying in the lamentation room?’
- 8.315 “The king told the brahmin Velāma in detail all about what had happened. The brahmin said, ‘Your Majesty, since beings in this world experience the fruit of their karma, [F.155.b] you do not need to lament about this. There are beings that create good karma, that create evil karma, and that create both. Wheel-turning kings always create good karma and, after their death, are reborn among the gods. Your Majesty is a wheel-turning king, too; you will experience divine happiness after experiencing the best human happiness. Nonetheless, Your Majesty, you should exert yourself in making offerings, which is the staircase to heaven.’
- 8.316 “The king ordered his ministers, ‘Sirs, proclaim this throughout the country with the ringing of bells: “The king will make a limitless offering; you should come and enjoy it.” ’
- 8.317 “The king then had an offering hall built and gave food to those who sought food, and drink to those who sought drink.
- 8.318 “There a pit was dug to pour the water used for boiling rice (*ācāma*). Since the hot water became cold when it was poured there, the pit was named Anavatapta, ‘unheated.’ After twelve years, the water used for boiling rice and the water used for washing rice flowed out as a river through a valley, and the river was named Ācāma River.”⁵⁵⁹

9.

CHAPTER NINE

9.1 Summary of Contents:⁵⁶⁰

Kumāravardhana, Krauñcāna,
Aṅgadikā, Maṇivatī
Sālabalā, Sālibalā,
Suvarṇaprastha, Sāketā
Rice Soup,⁵⁶¹ Śrāvastī,
Anavatapta, Nagarabindu,
And Vaiśālī.

· I. Kumāravardhana ·

9.2 Thereupon the Blessed One arrived in the country of Kumāravardhana, where he said to the venerable Ānanda, “Ānanda, in this place a king named Upoṣadha was born and grew up.⁵⁶² Therefore, this city was named Kumāravardhana.”⁵⁶³

· II. Krauñcāna ·

9.3 The Blessed One went to Krauñcāna⁵⁶⁴ and said to the venerable Ānanda, [F.156.a] “Ānanda, since the excellent elephant of King Upoṣadha uttered the cry ‘*krauñca*, *krauñca*’ in this Krauñcāna, the place was named Krauñcāna.”

· III. Aṅgadikā ·

9.4 Having gone to Aṅgadikā, in a certain place in Aṅgadikā the Blessed One smiled ... (the phrase about the seat of four buddhas should be recited in detail).⁵⁶⁵

· IV. Maṇivatī ·

- 9.5 Having gone to Maṇivatī, the Blessed One said to the venerable Ānanda there, “Ānanda, since the Bodhisattva made an offering⁵⁶⁶ of many jewels (*maṇi*) in this Maṇivatī, this place was named Maṇivatī (Where There Are Jewels).”

· V. Sālabalā⁵⁶⁷ ·

- 9.6 Having gone to Sālabalā, in a certain place in Sālabalā the Blessed One smiled ... (the phrase about the seat of four buddhas should be recited in detail).

· VI. Sālibalā ·

- 9.7 Having gone to Sālibalā, in a certain place in Sālibalā the Blessed One smiled ... (the phrase about the seat of four buddhas should be recited in detail).

· VII. Suvarṇaprastha ·

- 9.8 Having gone to Suvarṇaprastha, the Blessed One said, “Ānanda, in this Suvarṇaprastha the Bodhisattva made an offering of much gold (*suvarṇa*). Today brahmins still distribute gold, weighing it in units of *prastha*. Therefore, this place was named Suvarṇaprastha.”

· VIII. Sāketā⁵⁶⁸ ·

- 9.9 Having gone to Sāketā,⁵⁶⁹ the Blessed One said to the venerable Ānanda there, “ Ānanda, in this Sāketā a king named Upoṣadha ruled over the country, which was rich, prosperous, peaceful, abundant in food, and full of many people. One day a soft, fleshy tumor developed on the crown of his head; it was exceptionally soft, just like tūla cotton or karpāsa cotton, and caused no pain. When it had fully enlarged, it burst open and a boy emerged from it. He was well proportioned, attractive, pleasant to behold, and gold in complexion ... and every major limb and minor appendage of his body was complete.⁵⁷⁰ Since he was born (*jāta*) from the crown of the head (*mūrdhni*), he was named Mūrdhnāta.⁵⁷¹

- 9.10 “Soon after the prince was born, King Upoṣadha brought him to the harem, where there were sixty thousand consorts. [F.156.b] As soon as they saw the prince, milk squirted out from each consort’s breasts, and they said,

‘May he suckle at my breast (**mān dhayatu*)!’⁵⁷² Therefore, he was named Māndhātṛ. Some people knew him there as Mūrdhnāta,⁵⁷³ and others as Māndhātṛ.

9.11 “Once, when Prince Māndhātṛ was away in the countryside, King Upoṣadha became sick. Although he was provided with medicines derived from roots, stalks, leaves, flowers, and fruits, the illness just kept on getting worse. He ordered his ministers, ‘Sirs, quickly anoint the prince as king.’

“ ‘Certainly, Your Majesty.’

9.12 “The ministers sent a messenger, saying, ‘King Upoṣadha has become sick and says, “Call the prince and let him accept the royal anointing.” Hence the prince should come quickly.’ When the messenger had departed, King Upoṣadha died. Then the ministers sent another messenger to the prince, saying, ‘O Prince, your father has passed away. Please come and accept the kingdom.’

9.13 “Prince Māndhātṛ stayed there, thinking, ‘Since my father has passed away, why do I need to go there?’

9.14 The ministers again met together and sent the prime minister as a messenger. He went to the prince and requested, ‘O Prince, please come and accept the kingdom.’

“ ‘If I obtain the kingdom according to the Dharma,’ replied the prince, ‘the royal anointing will take place here.’

9.15 “The ministers sent a message: ‘Your Majesty, the royal anointing requires many things. We perform the royal anointing in the palace on a jeweled floor with a throne, parasol, crown, and bracelet. Therefore, the prince must come to this very place.’

“ ‘If I obtain the kingdom according to the Dharma,’ replied the prince, [F.157.a] ‘everything necessary will appear here.’

9.16 “A yakṣa named Divaukasa, attendant on Prince Māndhātṛ, brought there a jeweled floor and throne. People living in the palace then spontaneously came together, bringing a parasol, crown, and bracelet. Since the people living in the palace spontaneously (*svayaṃ*) came (*āgata*), the place was named Sāketā.”

. IX. Rice Soup⁵⁷⁴ .

9.17 Thereupon the Blessed One said to the venerable Ānanda, “Ānanda, let us go to Śrāvastī.”

“Certainly, O Honored One,” replied the venerable Ānanda to the Blessed One.

- 9.18 Then the Blessed One traveled to Śrāvastī. In a certain place, a brahmin was plowing a field. He had not had a meal, and a girl brought rice soup for him. The Blessed One also came to that place.
- 9.19 As soon as the brahmin saw the Buddha, the Blessed One, whose body was fully ornamented with the thirty-two marks of a great man, illuminated by the eighty minor marks, ornamented with a fathom-wide halo, and beautiful like a moving mountain of jewels with light surpassing a thousand suns, faith in the Blessed One arose in him.
- 9.20 Whenever a being who has accumulated roots of merit looks at the Buddha for the first time, he experiences far greater pleasure than that of those who have practiced tranquility of mind for a dozen years, those who gain a son after having been childless, those who look upon treasure after having been poor, or those who are anointed as king after having longed for kingship.
- 9.21 The brahmin quickly went to the Blessed One, bringing the rice soup. When he arrived, he said to the Blessed One, “O Gautama, this is rice soup. If the Honorable Gautama has compassion for me, [F.157.b] please accept this rice soup.”
- 9.22 Then the Blessed One indicated to the brahmin an old well and said, “Brahmin, if you are giving it completely, pour it into this old well.”
- 9.23 The brahmin poured it into the old well. When he had done this, by the awakened power of the buddhas and the divine power of the gods, the old well became piping hot, full of rice soup. The Blessed One then called the brahmin and said, “Brahmin, distribute the rice soup.”
- 9.24 When he began to distribute it, the Blessed One exercised his magical power so that even when the entire community had eaten it, the old well remained piping hot, full of rice soup. After that, his faith in the Blessed One increased all the more, the brahmin paid homage at the Blessed One’s feet and sat down in front of him in order to hear the Dharma. The Blessed One knew his thinking, proclivity, disposition, and nature and preached the Dharma that was appropriate for him and that caused him to penetrate the four truths of the noble ones. ... With the vajra of knowledge he leveled the twenty high peaks of the mountain chain of the false view of individuality that had been accumulated since beginningless time, and actualized the fruit of stream-entry. “O Honored One, I have been exalted, truly exalted. Since I seek refuge in the Blessed One, the Dharma, and the community of monks, may you accept me as a lay brother. From today onward, I embrace my faith as one who seeks refuge throughout my life.”
- 9.25 Thereupon, like a merchant who had obtained merchandise, like a farmer who had gotten a bumper crop, like a warrior who had won a battle, like a patient who had been cured of every disease, having rejoiced in and praised

the words of the Blessed One, [F.158.a] the brahmin bowed low until his forehead touched the Blessed One's feet, and he departed from the Blessed One's presence. When he arrived at the field, he saw golden barley growing there. Upon seeing it, his eyes opened wide with astonishment and he spoke a verse:

9.26 “How great the field is, which has
The nature of merit and is free from all faults—
From seeds I sowed today,
Fruit was harvested just today.”⁵⁷⁵

9.27 Thereupon the brahmin hurried to the king. When he arrived, he wished the king victory and long life and said, “Your Majesty, the barley I sowed has become gold. Please appoint an overseer⁵⁷⁶ there.”

9.28 The king appointed an overseer and sent him. The brahmin piled the gold up and divided it, but the king's portion changed into ordinary barley. The overseer reported this to the king, and then the king ordered, “Have it divided again.” When he divided the barley again, still the king's portion changed into ordinary barley. He divided it seven times in all, only to have the same result each time. Prompted by curiosity, the king himself went there and watched, and the result was the same. He said to the brahmin, “Brahmin, since this has been produced by your merit, the king's portion is no longer required. Give me what you have measured.”

9.29 Then the brahmin was much delighted, and what he gave became gold.

.. A. The Peasants' Going Forth and the Oxen's Rebirth in Heaven⁵⁷⁷ ..

9.30 After that, the Blessed One departed. At that time, in a certain place, five hundred peasants were plowing a field, looking pale, their feet and hands covered with cuts, and wearing hempen lower garments. The oxen, too, were plowing the field with sighs, their bodies hurt and wounded by being struck with spiked sticks, pus oozing from their wounds. The peasants then saw the Blessed One, whose body was fully ornamented with the thirty-two marks of a great man, [F.158.b] illuminated by the eighty minor marks, ornamented with a fathom-wide halo, and beautiful like a moving mountain of jewels with light surpassing a thousand suns.⁵⁷⁸ Whenever beings who have accumulated roots of merit look at the Buddha for the first time . . .

9.31 They then approached the Blessed One. When from a distance the Blessed One saw the peasants coming, he left the road and sat on the seat prepared for him in front of the community of monks in order to convert the peasants. The peasants bowed low until their foreheads touched the Blessed One's feet, and then they sat down to one side. The Blessed One knew the

peasants' thinking, proclivity, disposition, and nature and preached the Dharma that was appropriate for them and that caused them to penetrate the four truths of the noble ones With the vajra of knowledge they leveled the twenty high peaks of the mountain chain of the false view of individuality that had been accumulated since beginningless time, and actualized the fruit of stream-entry.

9.32 After having seen the truths, they made the gesture of supplication to the Blessed One and said to him, "O Honored One, we wish to go forth and be ordained monks in the well-taught Dharma and Vinaya. We will lead the pure life in the presence of the Blessed One."

9.33 The Blessed One ordained them by saying, "Come, monk,"

...

And their bodies swathed in the Buddha's mind.⁵⁷⁹

9.34 The Blessed One instructed them. Endeavoring and striving, they ... became objects of ... praise. [F.159.a]

9.35 The oxen, too, went to the Blessed One, having broken their yokes and the ropes around their horns. When they arrived, they sat down, surrounding the Blessed One. The Blessed One preached the Dharma that consists of three phrases for them, ... having seen the truths, they left for their own residence, just as the hamsas, fish, and turtles did when the Blessed One was on the bank of the Ganges.⁵⁸⁰

.. B. The Former Lives of the Peasants and Oxen⁵⁸¹ ..

9.36 The monks, feeling doubtful, inquired of the Buddha, the Blessed One, the one who severs all doubts, "O Honored One, what karma did these monks who were once peasants create that matured to cause them, after being peasants, to go forth in the teachings of the Blessed One, abandon all the defilements, and actualize the state of an arhat? What karma did these gods who had once been oxen⁵⁸² create that matured to cause them to be born among oxen and see the truths?"

9.37 The Blessed One said, "Monks, the actions were performed and accumulated by themselves, accruing a heap of karma

"...

They bear fruit in embodied beings.

9.38 "Monks, once, in this fortunate eon, when people's lifespans were twenty thousand years long, there appeared in the world a teacher named Kāśyapa He stayed in the Ṛṣivadana Deer Park near the city of Vārāṇasī.

In his teachings, these five hundred peasants went forth. There they did not recite, repeat, or practice concentration of the mind but rather were attached to the crowd and spent their time lazily, having enjoyed things given out of faith.

9.39 “What do you think, monks? Those five hundred monks were indeed these five hundred peasants. The owner of the monastery⁵⁸³ [F.159.b] was indeed this householder who is the master of these peasants. Because of the maturation of the karma—namely, their not reciting, repeating, or practicing concentration of the mind and their being attached to the crowd and spending time lazily, having enjoyed things given out of the faith of the owner of the monastery—they were the peasants of the owner of the monastery for five hundred lives, and now they were also born among peasants. Because they went forth in the teachings of the Perfectly Awakened One Kāśyapa and led the pure life, they now went forth in my teaching, abandoned all the defilements, and actualized the state of an arhat.

9.40 “These gods who had once been oxen, too, went forth in the teachings of the Perfectly Awakened One Kāśyapa. They transgressed the minor rules of training; that karma matured to cause them to be reborn among oxen. Because they had gained faith in me, they were reborn among the gods. Because they led the pure life and protected it in the presence of the Perfectly Awakened One Kāśyapa, they now saw the truths, becoming gods. Therefore, monks, the maturation of entirely negative actions is entirely negative ... you should seek. Monks, that is how you must train.”

.. C. Toyikā⁵⁸⁴ ..

9.41 Thereupon the Blessed One said to the venerable Ānanda, “Ānanda, let us go to Toyikā.”

“Certainly, O Honored One,” replied the venerable Ānanda to the Blessed One.

9.42 The Blessed One went to Toyikā, and in a certain place, a brahmin was plowing a field. Then the brahmin saw the Buddha, the Blessed One, whose body was fully ornamented with the thirty-two marks of a great man [F.160.a], illuminated by the eighty minor marks, ... and beautiful ...⁵⁸⁵ He thought, “If I go to the Honorable Gautama to greet him, my work will fail. But if I do not go to greet him, my merit will fail.”⁵⁸⁶ In this regard, is there any good means whereby neither my work nor my merit will fail?” A good idea then occurred to him: “If I greet him, staying here, neither my work nor my merit will fail.” He greeted him, holding a spiked stick and staying in that very spot: “Greetings to the Buddha, the Blessed One.”

- 9.43 The Blessed One said to the venerable Ānanda, “Ānanda, this brahmin is wrong. If that man had been wise enough to know for himself that there was the unbroken skeleton of the Perfectly Awakened One Kāśyapa in this place, he would have come to me and greeted me. Then he would have greeted two perfectly awakened ones. Why? Ānanda, the unbroken skeleton of the Perfectly Awakened One Kāśyapa is in this place.”⁵⁸⁷
- 9.44 Then the venerable Ānanda quickly folded his upper robe in four, laid it down, and said to the Blessed One, “Blessed One, please sit on this prepared seat, and then this place will have been enjoyed by two perfectly awakened ones, namely, the Perfectly Awakened One Kāśyapa and now the Blessed One.”
- 9.45 The Blessed One did sit on the prepared seat. [F.160.b] After sitting for a moment, he said to the monks, “Monks, do you want to see the unbroken skeleton of the Perfectly Awakened One Kāśyapa?”
- 9.46 “O Blessed One, it is the right time. O Sugata, it is the right time. If the Blessed One reveals the unbroken skeleton of the Perfectly Awakened One Kāśyapa to the monks so that they see it, their minds will be filled with faith.”
- 9.47 The Blessed One entertained mundane thoughts. It naturally occurs that when the buddhas, the blessed ones, entertain mundane thoughts, living creatures, including those as small as ants, understand the Blessed One’s thoughts. Nāgas thought, “For the sake of what did the Blessed One entertain mundane thoughts?”⁵⁸⁸ They saw that the Blessed One wanted to see the unbroken skeleton of the Perfectly Awakened One Kāśyapa, and so they raised the unbroken skeleton of the Perfectly Awakened One Kāśyapa. The Blessed One then said to the monks, “Monks, as it is going to sink, grasp its characteristics,” and then the skeleton sank.⁵⁸⁹
- 9.48 When King Prasenajit heard that the Blessed One had shown the unbroken skeleton of the Perfectly Awakened One Kāśyapa to the disciples, prompted by curiosity he departed with his consort, sons, ministers, army, citizens, and provincial dwellers. In the same manner, Virūḍhaka,⁵⁹⁰ the householder Anāthapiṇḍada, Ṛṣidatta, the bricklayer Purāṇa,⁵⁹¹ Viśākhā Mrgāramātā, and hundreds of thousands of beings departed, prompted by curiosity [F.161.a] and spurred by their previous roots of merit. But the skeleton had already sunk. When they heard that the unbroken skeleton of the Perfectly Awakened One Kāśyapa had sunk, they felt pain and despair, thinking, “We have come here in vain.”
- 9.49 A lay brother circumambulated the spot and pondered in his mind, “How much will the merit from my circumambulation here be?”
- 9.50 The Blessed One, knowing the lay brother’s mind with his own mind, spoke a verse in order to remove the many people’s regret:

- 9.51 “If a wise person with a purified mind
Circumambulates a shrine⁵⁹² of the Buddha,
Even a hundred thousand coins of gold from the Jambū River
Cannot compare with that act.”⁵⁹³
- 9.52 Another lay brother placed a lump of clay on the spot and pondered in his mind, “The Blessed One said that the merit from circumambulation was so much; how much will the merit from placing a lump of clay here be?”
- 9.53 The Blessed One, knowing the lay brother’s mind with his own mind, spoke a verse:

“If, with a purified mind,
One places a lump of clay in a shrine of the Buddha,
Even a hundred thousand lumps of gold from the Jambū River
Cannot compare with that act.”
- 9.54 Having heard this, hundreds of thousands of beings piled up lumps of clay.
Other people placed flower petals on the spot and pondered in their minds, “The Blessed One said that the merit from circumambulation and a lump of clay was so much; [F.161.b] as for our flower petals, how much will the merit be?”
- 9.55 The Blessed One, knowing their minds with his own mind, spoke a verse:

“If, out of a pure mind,
One scatters flower petals on a shrine of the Buddha,
Even a hundred thousand baskets of gold from the Jambū River
Cannot compare with that act.”
- 9.56 Other people surrounded the spot with garlands of flowers⁵⁹⁴ and pondered in their minds, “The Blessed One said that the merit from flower petals was so much; as for our surrounding it with garlands of flowers, how much will the merit be?”
- 9.57 The Blessed One, knowing their minds with his own mind, spoke a verse:

“If a wise person with a purified mind
Surrounds a shrine of the Buddha with garlands of flowers,
Even a hundred thousand coffers of gold from the Jambū River
Cannot compare with that act.”
- 9.58 Other people donated rows of lamps there and pondered in their minds, “The Blessed One said that the merit from surrounding it with garlands of flowers was so much; as for our donating rows of lamps, how much will the

merit be?"

9.59 The Blessed One, knowing their minds with his own mind, spoke a verse:

"If a wise person with a purified mind
Donates lamps to a shrine of the Buddha,
Even ten million *sraṅg*⁵⁹⁵ of gold from the Jambū River
Cannot compare with that act."

9.60 Other people sprinkled perfumed water and pondered in their minds, "The Blessed One said that the merit from donating rows of lamps was so much; as for our sprinkling perfumed water, how much will the merit be?"

9.61 The Blessed One, knowing their minds with his own mind, [F.162.a] spoke a verse:

"If a wise person with a purified mind
Sprinkles perfumed water on a shrine of the Buddha,
Even a hundred thousand heaps of gold from the Jambū River
Cannot compare with that act."

9.62 Other people raised parasols, banners, and flags and pondered in their minds, "The Blessed One said that the merit from circumambulation, placing a lump of clay, scattering flower petals, surrounding with garlands of flowers, donating rows of lamps, and sprinkling perfumed water was so much; as for our raising parasols, banners, and flags, how much will the merit be?"

9.63 The Blessed One, knowing their minds with his own mind, spoke some verses:

"If, out of a pure mind,
One raises parasols, banners, and flags in a shrine of the Buddha,
Even a hundred thousand Meru-like mountains of gold from the Jambū
River
Cannot compare with that act."

9.64 "Thus the offering
To the Perfectly Awakened One, who resembles the great ocean,
The immeasurable Tathāgata,
Supreme caravan leader, has been explained."

9.65 They asked themselves, "The Blessed One said that the merit from worshipping the Blessed One who has been completely emancipated was so much; as for the Blessed One who is present, how much will the merit be?"

9.66 The Blessed One, knowing their minds with his own mind, spoke some verses:

“The merits of those who offer worship out of pure minds
To a living one
And to one who has been completely emancipated are equal—
Here there is no distinction between them.

9.67 “Thus, the Buddha is inconceivable;
The Buddha’s Dharma is also inconceivable.
The maturation of faith in the inconceivable
Is also inconceivable.

9.68 “It is impossible to understand the good qualities of the perfectly awakened ones, who are unknowable and turn the wheel of the Dharma [F.162.b] without obstacles.”⁵⁹⁶

9.69 Then⁵⁹⁷ the Blessed One preached the Dharma to the many people so that, having heard it, hundreds of thousands of beings attained great excellence. Some made a resolution to attain the awakening of disciples, some the awakening of a self-awakened one, and some complete and supreme awakening. Some attained the stage of warmth, some the stage of the summit, and some the stage of patient conformity to the truth. Some actualized the fruit of stream-entry, some the fruit of a once-returner, and some the fruit of a never-returner. Some actualized the state of an arhat, having abandoned all the defilements. And most of the audience became absorbed in the Buddha, devoted to the Dharma, and inclined to the community.

9.70 Devout brahmins and householders held a festival at that place. After that, the place was known as “Toyikā, where they have a festival.”

· X. Śrāvastī ·

.. A. A Leprous Beggar Woman’s Offering of Water Used for Boiling ..
Rice⁵⁹⁸

9.71 Thereupon the Blessed One, traveling through the country of Kosala, arrived in Śrāvastī and stayed in the Jetavana, in the Park of Anāthapiṇḍada near Śrāvastī. When the householder Anāthapiṇḍada heard that the Blessed One, traveling through the country of Kosala, had arrived in Śrāvastī and was staying in his own park near Śrāvastī, he went to the Blessed One, and upon his arrival he bowed low until his forehead touched the Blessed One’s, and then he sat down to one side. After he had sat down to one side, the Blessed One, through talk consistent with the Dharma, instructed, [F.163.a] inspired,

encouraged, ... the householder Anāthapiṇḍada. When he had ... delighted him..., the Blessed One remained silent. Then the householder Anāthapiṇḍada rose from his seat ... made the gesture of supplication to the Blessed One, and said, "May the Blessed One together with the community of monks assent to my offer of a meal at my house tomorrow." He ... prepared a pure and fine meal during the night. After he rose at dawn, he prepared seats, set up a jeweled pitcher, and let the Blessed One know the time by messenger: "O Honored One, the time has arrived. May the Blessed One know that the meal is ready."

9.72 The householder ordered a doorkeeper,⁵⁹⁹ "Sir, do not let non-Buddhist ascetics enter the house until the community of monks headed by the Buddha has finished the meal. After that, I will give a meal to the non-Buddhist ascetics."

"Certainly, Master," replied the doorkeeper to the householder Anāthapiṇḍada.

9.73 Thereupon the Blessed One dressed early in the morning, took his bowl and his robe, and went ... surrounded by a group of monks, and followed by the community of monks Knowing the Blessed One had ... washed his hands and his bowl, the householder Anāthapiṇḍada took a low seat and sat before the Blessed One in order to hear the Dharma.

9.74 Then the venerable Mahākāśyapa came to the Jetavana from a certain dwelling place in the wilderness, with long hair and beard and in his shabby robes. When he saw the Jetavana, there was no one there. He asked a monk who was responsible for monastic property, "Where is the community of monks headed by the Buddha?"

The monk told him, "They have been invited by the householder Anāthapiṇḍada." [F.163.b]

9.75 The venerable Mahākāśyapa thought, "I will eat almsfood there and serve the community of monks headed by the Buddha."

9.76 When he went to the house of the householder Anāthapiṇḍada, the doorkeeper said, "O noble one, please do not enter the house."

"Why?"

9.77 "The householder Anāthapiṇḍada ordered me, 'Do not let non-Buddhist ascetics enter the house until the community of monks headed by the Buddha has finished the meal. After that, I will give a meal to the non-Buddhist ascetics.' "

9.78 "I have attained a great boon," thought the venerable Mahākāśyapa, "for the brahmins and householders do not know me to be a śramaṇa who is a son of the Śākyaans. I will go and practice compassion for poor people." With this thought, he went to a park and asked himself, "Whom should I accept as a follower today?"

- 9.79 Shortly afterward, he approached a leprous beggar woman⁶⁰⁰ who was wandering and begging, and from whose body pus and blood were oozing. She had obtained by begging water that had been used for boiling rice. She saw the venerable Mahākāśyapa, whose body was beautiful, whose mind was pure, and whose behavior was calm, and thought, “I have certainly not performed any service for such a one worthy of veneration in the past; because of that, I am now in this circumstance. If the noble one Mahākāśyapa accepts out of compassion for me this water that had been used for boiling rice, I will offer it to him.”
- 9.80 The venerable Mahākāśyapa knew her thoughts and held out his bowl, saying, “Sister, if you will give it to me, please pour it into this bowl.” Then her mind was filled with faith. When she poured the water into the bowl, a bee fell into it. She tried to remove it, but then one of her fingers broke off and fell into the water that had been used for boiling rice. She thought, “Even though the noble one, concerned about my feelings, may not throw it out, he will not consume it.”
- 9.81 The venerable Mahākāśyapa, knowing her thoughts, [F.164.a] went to a wall in front of her, sat down by the wall, and ate. She thought, “Although the noble one, concerned about my feelings, has eaten some of the food, it will not serve as a meal.”
- 9.82 The venerable Mahākāśyapa, knowing her thoughts, said to the beggar woman, “Rejoice, sister. I will live for a whole day and night with this meal given by you.”
- 9.83 She rejoiced greatly, thinking, “I offered almsfood to the noble one Mahākāśyapa, and he accepted it!” She died, her mind filled with faith in the venerable Mahākāśyapa, and was reborn among the gods of Tuṣita.
- 9.84 Śakra, Lord of the Gods, saw her offer water that had been used for boiling rice, gain faith, and die, but he did not see where she was reborn, even though he tried to find her among the beings of hell, the animals, the hungry ghosts, the humans, the gods attendant on the Four Great Kings, and the Thirty-Three Gods. Thus, the knowledge of gods works downward, not upward. [B40]
- 9.85 Thereupon Śakra, Lord of the Gods, went to the Blessed One. When he arrived, he asked the Blessed One a question, singing it in verse:
- 9.86 “Where is the woman rejoicing,
Who offered water used for boiling rice to Kāśyapa,
When Kāśyapa, the one of great nature,
Was going around begging?”
- 9.87 The Blessed One answered:

“Those gods called Tuṣita

Are rich in every object of desire.

The woman who offered water used for boiling rice to Kāśyapa

Is rejoicing there.”

9.88 Śakra, Lord of the Gods, then thought, “These humans give donations and make merit, even though they do not understand merit. Why should I, who does understand merit and am now enjoying the fruit of my merit, not give donations and make merit? [F.164.b] Since this noble one Mahākāśyapa is compassionate toward those who are wretched, helpless, poor, and destitute, I will now offer almsfood to him.”

9.89 He produced a solitary, tumbledown, very shabby house in a village of the poor, and he himself changed into a shaggy-haired weaver in a hempen garment, whose limbs were covered with cuts, and began to weave cloth. Śacī, a goddess, dressed as the wife of the weaver and began to weave, throwing the shuttle.⁶⁰¹ Divine food was prepared by his side.

9.90 Then, being compassionate toward those who are wretched, helpless, and destitute, the venerable Mahākāśyapa arrived in due course at the house. When he stood at the door holding his bowl, thinking that it was a suffering man, Śakra, Lord of the Gods, filled the bowl with divine food. The venerable Mahākāśyapa then thought:

9.91 “The meal of this man is divine nectar,
Whereas his house is this humble in size.
With the thought that this was a great contradiction,
Doubt has arisen in my mind.”⁶⁰²

9.92 It is natural that the knowledge of arhats does not function when they are not particularly attentive. When he focused his attention, he saw that the man was Śakra, Lord of the Gods, and said, “O Kauśika, the arrows of your longtime uncertainty and doubt have been uprooted by the Tathāgata, the Arhat, the Perfectly Awakened One, so why do you interfere with suffering people?”

9.93 “O noble one Mahākāśyapa, why do I interfere with suffering people? These humans give donations and make merit, even though they do not understand merit. I do understand merit and am now enjoying the fruit of my merit; why should I not give donations and make merit? [F.165.a] Did the Blessed One not say this:

9.94 “ ‘You should make merit;
Having not made merit, you will suffer.
Those who have made merit
Will rejoice in this world and the next.’ ”

9.95 Thereafter the venerable Mahākāśyapa was attentive whenever he entered a house for alms. At that time, Śakra, Lord of the Gods, remaining in the air, filled the venerable Mahākāśyapa's bowl with divine food. The venerable Mahākāśyapa turned the bowl upside down, whereupon the food and drink were wasted. When the monks reported this matter to the Blessed One, the Blessed One said, "On account of that, I authorize you to have a cover for a bowl."⁶⁰³

9.96 Then there was a loud shout: "The beggar woman So-and-so offered water that had been used for boiling rice to the noble one Mahākāśyapa, and she was reborn among the gods of Tuṣita!"

.. B. The Offerings by King Prasenajit⁶⁰⁴ ..

9.97 When King Prasenajit of Kosala heard that the beggar woman So-and-so had offered water that had been used for boiling rice to the noble one Mahākāśyapa and had been reborn among the gods of Tuṣita, he went to the Blessed One. Upon his arrival, he bowed low until his forehead touched the Blessed One's feet, and then he sat down to one side. When King Prasenajit of Kosala had sat down to one side, the Blessed One, through talk consistent with the Dharma, instructed, inspired, ... him. After he had ... delighted him..., the Blessed One remained silent. Then King Prasenajit of Kosala rose from his seat, draped his upper robe over one shoulder, knelt on his right knee, made the gesture of supplication to the Blessed One, and said, "May the Blessed One assent to my offer of a meal for seven days, in the name of the noble one Mahākāśyapa." [F.165.b]

9.98 The Blessed One assented to King Prasenajit of Kosala by remaining silent. Then King Prasenajit of Kosala, knowing that the Blessed One had assented by remaining silent, bowed low until his forehead touched the Blessed One's feet, and departed from his presence. Thereupon King Prasenajit of Kosala prepared a pure and fine meal during the night. After he rose at dawn, he prepared seats, set up a jeweled pitcher, and let the Blessed One know the time by messenger ... with his own hands he served and satisfied them....

9.99 A certain beggar was sitting in the elder's seat. His mind was filled with faith when he thought, "Understanding merit and enjoying the fruit of his merit, this king gives donations and makes merit, not content with the merit there is."

9.100 King Prasenajit of Kosala, with his own hands, served and satisfied the community of monks headed by the Buddha with a pure and fine meal. Knowing the Blessed One had finished his meal and washed his hands and his bowl, he took a low seat and sat before the Blessed One in order to hear the Dharma. Then the Blessed One said, "Great King, to whose name shall I

assign the rewards of the offerings, yours or that of someone who has made greater merit than you?"

9.101 The king thought, "The Blessed One has accepted the almsfood from me. Who, then, has made greater merit than I?" He said, "O Blessed One, may the Blessed One assign the rewards of the offerings to the name of someone who has made greater merit than I."

9.102 The Blessed One then assigned the rewards of the offerings to the name of the beggar. [F.166.a] He did this for six days. On the sixth day, the king was plunged into grief, resting his cheek on his hand, thinking, "The Blessed One assigned the rewards of the offerings to the name of a beggar, though he had accepted the almsfood from me."

9.103 The ministers saw him and asked, "Your Majesty, why are you plunged into grief, resting your cheek on your hand?"

"Sirs," replied the king, "the Blessed One assigned the rewards of the offerings to the name of a beggar, though he had accepted the almsfood from me. How can I help being plunged into grief?"

9.104 Then an old minister said, "Your Majesty, do not worry. We will somehow arrange it so that tomorrow the Blessed One will assign the rewards of the offerings to the name of Your Majesty only." He then instructed the laborers, "Tomorrow you should prepare finer food, so that half of the distributed food will enter the monks' bowls and the other half will fall on the ground somehow."

9.105 The next day they prepared finer food. Then, knowing that the community of monks headed by the Buddha had sat down in comfort, they began to serve them, placing half of the food into the monks' bowls and letting the other half fall on the ground. The beggar rushed to gather the food that had fallen on the ground, but the waiters blocked him. Then the beggar said, "If this king has much treasure, why does he not give it to suffering, begging people like us? What is the use of this wasted food?" His mind being disturbed, the beggar was not able to maintain his mind filled with faith as before.

9.106 When the community of monks headed by the Buddha had finished the meal, the king went home without hearing the rewards of the offerings assigned, thinking, "The Blessed One will not assign the rewards of the offerings to my name." [F.166.b] But the Blessed One did assign the rewards of the offerings to the name of King Prasenajit of Kosala, saying:

9.107 "See, it is by the power
Of rough, saltless gruel
That he rules the city and country,
Going around with elephants, horses, chariots, and infantry."

- 9.108 Thereupon the venerable Ānanda said to the Blessed One, “O Honored One, although the Blessed One has had meals at the palace of King Prasenajit of Kosala many times and assigned the rewards of the offerings, I have never heard him assign the rewards of the offerings in such a way in the past.”
- 9.109 “Ānanda,” replied the Blessed One, “do you want to hear about the karmic bond related to King Prasenajit of Kosala’s saltless gruel?”
- 9.110 “O Blessed One, it is the right time. Sugata, it is the right time. If the Blessed One reveals the karmic bond related to King Prasenajit of Kosala’s saltless gruel, the monks will listen to it and grasp it.”
- 9.111 Then the Blessed One said to the monks, “Monks, there once lived a householder in a certain hamlet. He took a wife from a family of equal rank, and he and his wife played, made love, and enjoyed themselves. Thus, a boy who was well proportioned, attractive, and pleasant to behold was born ... and raised, and he grew up.⁶⁰⁶
- 9.112 “Thereupon the householder said to his wife, ‘Good lady, since a son who will bring us debts and deprive us of our property has been born to us, I will go abroad bearing merchandise.’
- “ ‘My dear, please do so,’ she replied.
- 9.113 “He went abroad bearing merchandise, and, unfortunately, died there. Since his possessions were modest, his domestic property ran out, and his son suffered poverty. A friend of the householder [F.167.a] said to him, ‘Son, work in my fields, and I will provide you with food.’
- “The son began to work in the man’s field, and the man provided him with food.
- 9.114 “Then, one day there was a festival. The boy’s mother thought, ‘Today the householder’s wife will be busy giving a meal to her friends, kinsmen, relatives, śramaṇas, and young brahmins. So I will go to her in advance to get my son’s meal.’
- 9.115 “She went in advance to the wife of the householder and asked her for a meal. The wife became angry and said, ‘Why should I give a meal to a servant boy when I have not yet even given it to śramaṇas, brahmins, and relatives? Wait all day; I will give you a double portion tomorrow.’
- 9.116 “Then the boy’s mother thought, ‘Perhaps my son has become hungry; I will take him this saltless wheat gruel of mine.’
- 9.117 “She then took it to the field. The boy saw her from a place nearby and asked, ‘Mother, is there not anything tasty?’
- 9.118 “ ‘Son,’ she said, ‘we do not have even an ordinary meal today.’
- “ ‘Why, mother?’⁶⁰⁷
- 9.119 “She explained to her son in detail all that the householder’s wife had said, and told him, ‘I brought this saltless wheat gruel. Son, please eat it.’

“ ‘Just leave it,’ he replied. She left it and departed.

9.120 “When the buddhas do not appear, there appear self-awakened ones as the only ones worthy of veneration in the world, who are compassionate toward inferior, wretched people and content with places to sit on the outskirts of towns.⁶⁰⁸

9.121 “At that time, a certain self-awakened one arrived at that place. The boy saw him whose body was beautiful, whose mind was pure, and whose behavior was calm, and thought, ‘Certainly I have not performed any service for such a one so worthy of veneration in the past; because of that, I am now in this circumstance. If he accepts this saltless gruel from me, I will offer it to him.’

9.122 “The self-awakened one knew the poor man’s thoughts [F.167.b] and held out his bowl, saying, ‘Sir, if you will give it to me, please pour it into this bowl.’ Then, out of strong faith, the boy offered the saltless gruel to the self-awakened one.

9.123 “What do you think, monks? That one who was the poor boy at that time, on that occasion, was indeed this King Prasenajit of Kosala. Because of that karma, namely, his offering the saltless gruel to the self-awakened one at that time, on that occasion, he ruled over the kingdom of the Thirty-Three Gods six times. In this Śrāvastī, too, he has been an anointed kṣatriya king six times. And because of the remains of that karma, he became an anointed kṣatriya king in this life, too. Alluding to the maturation of the karma in which his offering of gruel was completed, I said:

9.124 “See, it is by the power
Of rough, saltless gruel
That he rules the city and country,
Going around with elephants, horses, chariots, and infantry.”

9.125 Then there was a loud shout: “The Blessed One has revealed the karmic bond related to King Prasenajit of Kosala’s saltless gruel!”

9.126 Having heard this, King Prasenajit of Kosala went to the Blessed One. When he arrived, he bowed low until his forehead touched the Blessed One’s feet, and then he sat down to one side. When the king had sat down to one side, the Blessed One, through talk consistent with the Dharma When he had ... delighted him..., the Blessed One remained silent. Then King Prasenajit of Kosala rose from his seat, draped his upper robe over one shoulder, knelt on his right knee, made the gesture of supplication to the Blessed One, and said, “May the Blessed One together with the community of monks assent to my offer of the requisites, namely, robes, almsfood, bedding and seats,⁶⁰⁹ [F.168.a] and medicines for the sick, for three months.” The Blessed One assented to King Prasenajit of Kosala by remaining silent.

Thereupon King Prasenajit of Kosala began to provide the community of monks headed by the Buddha with meals of a hundred flavors, dress each monk with clothes worth a hundred thousand ordinary clothes, and offer rows of lamps, having gathered ten million bottles of oil, for three months. At the time of meals and offerings it was very loud and noisy.

.. D. The Offering of a Lamp by a Beggar Woman⁶¹⁰ ..

- 9.127 Thereupon a certain beggar woman who was long suffering entered the city for alms, carrying a broken oil-vessel. When she heard that loud, noisy cry, she asked others, “Sirs, what is this loud, noisy cry?”
- 9.128 People told her, “King Prasenajit of Kosala has begun to provide the community of monks headed by the Buddha with meals of a hundred flavors, dress each monk with clothes worth a hundred thousand ordinary clothes, and offer rows of lamps, having gathered ten million bottles of oil, for three months.”
- 9.129 The beggar woman thought, “Not content with his other merits, this King Prasenajit of Kosala still makes donations and makes merit today. Now I too will beg for oil from someone and offer a lamp to the Blessed One.”
- 9.130 Having begged and obtained a little oil, she poured it into the vessel and offered a lamp to the Blessed One’s walking path. Throwing herself at the foot of the walking path, she made this aspiration: “By this root of merit, may I become a teacher named Śākyamuni when people’s lifespans are a hundred years long, just as this teacher, the Blessed One Śākyamuni, appeared when people’s lifespans were a hundred years long. And just as his two best and wisest disciples are Śāriputra and Maudgalyāyana, his attendant monk is Ānanda, his father is Śuddhodana, his mother is Queen Mahāmāyā, his son is Prince Rāhulabhadra, and his city is Kapilavastu,⁶¹¹ so too may my two best and wisest disciples [F.168.b] be Śāriputra and Maudgalyāyana, my attendant monk be Ānanda, my father be Śuddhodana, my mother be Queen Mahāmāyā, my son be Prince Rāhulabhadra, and my city be Kapilavastu. And just as this blessed one will be completely emancipated, having his bones distributed, so too may I be completely emancipated, having my bones distributed.”
- 9.131 At that time all the other lamps went out, and only the lamp she had lit remained burning.
- 9.132 It is natural that until the buddhas, the blessed ones, retire, the attendants of the buddhas, the blessed ones, do not retire. The venerable Ānanda thought, “It is impossible, out of the question, for the buddhas, the blessed ones, to go to bed in a bright place. I will now extinguish the lamp.”

- 9.133 He tried to extinguish the lamp by hand, but in vain. Then he tried with the hem of his garment, and then with a fan, but he still was not able to extinguish the lamp. The Blessed One asked the venerable Ānanda, “Ānanda, what are you doing?”
- 9.134 “O Blessed One,” he answered, “I thought, ‘It is impossible, out of the question, for the buddhas, the blessed ones, to go to bed in a bright place. I will now extinguish the lamp.’ I tried to extinguish the lamp by hand, but in vain. Then I tried with the hem of my garment, and then with a fan, but it still was in vain.”⁶¹²
- 9.135 “Ānanda,” said the Blessed One, “do not waste your effort. Even if a violent storm arose, it could not extinguish that lamp, let alone a hand, the hem of a garment, or a fan. That lamp was lit by this girl with a great resolution. Ānanda, this girl will become a tathāgata, an arhat, a perfectly awakened one named Śākyamuni when people’s lifespans are a hundred years long, [F.169.a] and his two best and wisest disciples will be Śāriputra and Maudgalyāyana, his attendant monk Ānanda, his father Śuddhodana, his mother Queen Mahāmāyā, his son Prince Rāhulabhadra, and his city Kapilavastu. And he will be completely emancipated, having his bones distributed.”
- 9.136 There was then a loud shout: “Since the beggar woman So-and-so offered a lamp to the place for the Blessed One’s walking, the Blessed One predicted her supreme and complete awakening!” Having heard this, devout brahmins and householders offered her all the requisites, thinking about her future merit.

·· E. The Question of King Prasenajit: The Offerings Made by the Buddha ··
in His Former Lives⁶¹³

- 9.137 Having heard this, and prompted by curiosity, King Prasenajit of Kosala prepared a thousand oil vessels, arranged various lamps, and lit lamps made from four different-colored precious materials at the walking path. Then he went to the Blessed One and said, “O Honored One, I invited the Blessed One for seven days for the purpose of veneration of the noble one Mahākāśyapa, and the Blessed One revealed the karmic bond related to my saltless gruel in the past. Further, I have offered meals to the Blessed One together with the community of disciples for three months, dressed each monk with clothes worth a hundred thousand ordinary clothes, and offered rows of lamps, having gathered ten million bottles of oil. But the Blessed One has not predicted my supreme and complete awakening. If I am going to become the best in the world, the leader, too, it would be nice if the Blessed One would predict my supreme and complete awakening.”⁶¹⁴

- 9.138 “Great King,” replied the Blessed One, “supreme and complete awakening is profound. It appears profound, it is hard to see [F.169.b] or know, it is inconceivable, it is not the object of words, but subtle, and it is to be known only by those of keen perception, the wise, the learned. It is not attained by one donation or a hundred, a thousand, or a hundred thousand donations of yours. But, Great King, if you wish for supreme and complete awakening, you should give donations, make merit, and serve, attend, and wait on good friends.⁶¹⁵ Giving donations, making merit, and serving, attending, and waiting on good friends, you will someday become the best in the world, the leader.”⁶¹⁶
- 9.139 Being told this, King Prasenajit of Kosala burst into tears. Then King Prasenajit of Kosala wiped his tears away with the hem of his garment and asked the Blessed One, “O Honored One, how many donations did the Blessed One give, and how much merit did he make, seeking supreme and complete awakening?”
- 9.140 “Great King,” replied the Blessed One, “leaving other past eons aside for now, I gave donations and made merit in various ways, seeking supreme and complete awakening in this fortunate eon. Listen to those stories well and keep them in mind; I shall teach them.”⁶¹⁷

.. F. Former Life Stories I⁶¹⁸ ..

- 9.141 Internal Summary of Contents:⁶¹⁹

Māndhātṛ, Mahāsudarśana,
Velāma, Kuśa, Triśaṅku,
Mahādeva, King Nimi,
Ādarśamukha, Sudhana,
Viśvantara, and Saṃdhāna.

... 1. Māndhātṛ⁶²⁰ ...

.... a. The Story of King Māndhātṛ⁶²¹

- 9.142 “Great King,⁶²² once, when people’s lives were immeasurably long, there appeared a king named Upoṣadha. One day a soft, fleshy tumor developed on the crown of his head; it was exceptionally soft, just like tūla cotton or karpāsa cotton, and caused no pain. [F.170.a] When it had fully enlarged, it burst open and a boy emerged from it. He was well proportioned, attractive, pleasant to behold, and gold in complexion, his head like a parasol and with

long arms, a broad forehead, eyebrows that meet, a prominent nose, and every major limb and minor appendage of his body complete, and his body was fully ornamented with the thirty-two marks of a great man.

9.143 “Soon after birth, he was brought to the harem. As soon as the eighty thousand⁶²³ consorts of King Upoṣadha saw the prince, milk squirted out from all of their breasts, and each said, ‘Suckle at my breast (**mān dhaya*)!’ Therefore, he was named Māndhātṛ. Other people said that since he had been born (*jāta*) from the crown of the head (*mūrdhnā*), the prince should be named Mūrdhnāta. There some people knew him as Māndhātṛ and others as Mūrdhnāta.⁶²⁴

9.144 “While Prince Māndhātṛ was playing princely games, six successive Śakras died.⁶²⁵ While he was in the position of crown prince, another six successive Śakras died.

9.145 “One day Prince Māndhātṛ went to the countryside. After he had gone to the countryside, King Upoṣadha became sick. Although he was provided with medicines derived from roots, stalks, leaves, flowers, and fruits, the illness just kept on getting worse. He ordered his ministers, ‘Sirs, anoint the prince as king quickly.’

“ ‘Certainly, Your Majesty.’

9.146 “The ministers sent a messenger, saying, ‘King Upoṣadha has become sick. He said, “Call the prince and let him accept the royal anointing.” Hence the prince should come quickly.’ When the messenger had departed, King Upoṣadha died. Then the ministers sent another messenger, saying, ‘O Prince, your father has passed away. Please come and accept the kingdom.’

9.147 “Prince Māndhātṛ stayed there, thinking, ‘Since my father has passed away, what use is there in my going there?’ The ministers again met together and sent a minister as a messenger. [F.170.b] He went to the prince and requested, ‘O Prince, please accept the kingdom.’

“ ‘If I obtain the kingdom according to the Dharma,’ replied the prince, ‘the royal anointing will take place here.’

9.148 “The ministers sent a message: ‘Your Majesty, the royal anointing requires many things. We perform the royal anointing in the palace on a jeweled floor with a throne, parasol, crown, and bracelet. Therefore, the prince must come to this very place.’

“ ‘If I obtain the kingdom according to the Dharma,’ replied the prince, ‘everything necessary will appear here.’

9.149 “A yakṣa named Divaukasa, attendant on Prince Māndhātṛ, brought there a jeweled floor and throne. People living in the palace then spontaneously came together, bringing a parasol, crown, and bracelet. Since the people living in the palace spontaneously (*svayaṃ*) came (*āgata*), the place was named Sāketā.

- 9.150 “Thereupon the ministers, army, citizens, and provincial dwellers also brought there the water for the royal anointing. They said, ‘Your Majesty, please accept the royal anointing.’
- “ ‘Am I being crowned by humans?’ he replied. ‘If I obtain the kingdom according to the Dharma, I will be crowned by nonhumans.’
- 9.151 “Thus, he was crowned by nonhumans, and his seven treasures appeared: namely, the precious chakra, elephant, horse, jewel, woman, householder, and minister. He had a thousand sons who were brave, bold, and endowed with excellent physiques, and who would defeat the enemy’s army.
- 9.152 “There were comfortable woods near Vaiśālī, and there lived five hundred ṛṣis who had the five kinds of supernormal knowledge.⁶²⁶ There lived many birds in the woods, too. Since dhyāna is disturbed [F.171.a] by voices, when the birds in flight made a sound, a ṛṣi named Durmukha became angry and cursed them: ‘May your wings be broken!’ Their wings did break on account of the angry ṛṣi, and so they began to walk.
- 9.153 “When the king was traveling through the country, he saw the birds walking and asked his ministers, ‘Why are these birds walking?’
- “ ‘Your Majesty, since dhyāna is disturbed by voices, angry ṛṣis cursed the birds, and so their wings broke on account of the angry ṛṣis.’
- 9.154 “ ‘There seem to be such ṛṣis who are not compassionate toward beings,’ the king remarked, and then he ordered, ‘Sirs, command the ṛṣis today not to live in my land.’
- 9.155 “The ministers went to the ṛṣis and conveyed the order: ‘It was uttered from His Majesty’s lips: “You must not live in my land.” ’
- 9.156 “The ṛṣis thought, ‘Since this king is the ruler of the four continents, let us go to the terrace of Mount Sumeru.’ They went there and settled in.⁶²⁷
- 9.157 “King Māndhātṛ’s people were thinkers, measurers, and investigators. Thinking and investigating, they exerted themselves in their respective arts and technical skills. Since they were thinkers, measurers, and investigators, they were named ‘born from thought’ (*manuja*, ‘human being’).⁶²⁸
- 9.158 “They began to work in the fields. When the king was traveling through the country, he saw the people working in the fields, and he asked his ministers, ‘What are these people doing?’
- “ ‘Your Majesty,’ replied the ministers, ‘they are growing grains and so on in order to make medicine from them.’
- 9.159 “The king wondered, ‘Why do the people in my land have to work in the fields?’ [F.171.b] Then he said, ‘The gods should cause a rain of twenty-seven kinds of seeds.’
- 9.160 “As soon as King Māndhātṛ had wished this, the gods did cause a rain of twenty-seven kinds of seeds. King Māndhātṛ asked his provincial dwellers, ‘Whose merit caused these?’

- “ ‘Both Your Majesty’s and ours did,’ they answered.
- 9.161 “Then, the people began to plow the cotton fields. Again, when King Māndhātṛ was traveling through the country, he saw them and asked his ministers, ‘What are these people doing?’
- “ ‘Your Majesty, these people are plowing the cotton fields,’ the ministers replied.
- 9.162 “ ‘What need is there?’ asked the king.
- “ ‘Your Majesty,’ they explained, ‘they do this in order to make clothes.’
- 9.163 “ ‘Why do the people in my land have to plow the cotton fields?’ King Māndhātṛ wondered. ‘The gods should cause a rain of cotton.’
- 9.164 “As soon as King Māndhātṛ had thought this, the gods did cause a rain of cotton seeds. King Māndhātṛ asked his provincial dwellers, ‘Whose merit caused these?’
- “ ‘Both Your Majesty’s and ours did,’ they answered.
- 9.165 “Then, these people began to spin the cotton, and the king asked, ‘What are these people doing?’
- “ ‘Your Majesty, they are spinning cotton into thread,’ said the ministers.
- 9.166 “ ‘Why do the people in my land have to spin cotton into thread?’ the king wondered. ‘The gods should cause a rain of cotton threads.’
- 9.167 “As soon as King Māndhātṛ had thought this, the gods did cause a rain of cotton threads. The king asked, ‘Whose merit caused these?’
- “ ‘Both Your Majesty’s and ours did,’ they answered.
- 9.168 “After that, they began in due course to weave the cotton. The king asked, ‘What are they doing?’
- “ ‘Your Majesty,’ they said, ‘they are weaving cotton into cloth.’
- 9.169 “ ‘Why do the people in my land have to weave cotton into cloth?’ King Māndhātṛ wondered. [F.172.a] ‘The gods should cause a rain of cotton cloth.’
- 9.170 “As soon as King Māndhātṛ had thought this, the gods did cause a rain of cotton cloth. The king asked, ‘Whose merit caused these?’
- “ ‘Both Your Majesty’s and ours did,’ they answered.
- 9.171 “The king thought, ‘These people do not realize the power of my merits. I have the continent of Jambu, which is rich, prosperous, peaceful, abundant in food, and full of many people. I have seven treasures: namely, the precious chakra, elephant, horse, jewel, woman, householder, and minister. I have a thousand sons who are brave, bold, and endowed with excellent physique, and who will defeat the enemy’s army. Now, may a rain of jewels fall in my palace, but not even a kārṣāpaṇa outside!’
- 9.172 “As soon as King Māndhātṛ had thought this, a rain of jewels did fall in the palace for seven days, but not even a kārṣāpaṇa fell outside. It looked like someone possessing great dignity and great magical power, having

made merit and performed good deeds, was enjoying the fruit of his merit. The king asked, 'Whose merit caused these?'

" 'Your Majesty's did,' they answered.

9.173 "The king said, 'Sirs, you are wrong. If you had first said, "Your Majesty's merit did," I would have caused a rain of jewels throughout the continent of Jambu. But whoever wants jewels among you can take as many jewels as he wants.'

9.174 "After that, while King Māndhātṛ was ruling over the great kingdom, six successive Śakras died.⁶²⁹

9.175 "The king asked the yakṣa named Divaukasa, attendant on Māndhātṛ, 'Is there any other continent where they do not obey my orders?'

" 'Your Majesty,' Divaukasa answered, 'there is a continent called Videha in the east, [F.172.b] which is rich, prosperous, peaceful, abundant in food, and full of many people. May Your Majesty go to that continent and rule it.'

9.176 "Then King Māndhātṛ thought, 'I have the continent of Jambu, which is rich, prosperous, peaceful, abundant in food, and full of many people. I have seven treasures: namely, the precious chakra, elephant, horse, jewel, woman, householder, and minister. I have a thousand sons who are brave, bold, and endowed with excellent physiques, and who will defeat the enemy's army. Also, a rain of jewels fell in my palace for seven days. But it is said that there is another continent, which is called Videha in the east. I will now go to that continent and rule over it.'

9.177 "As soon as he had thought this, King Māndhātṛ flew with an army of eight trillion up into the sky, surrounded by his thousand sons and preceded by his seven treasures. King Māndhātṛ went to Videha in the east and lived there. Like a being possessing great dignity and great magical power, having made merit and performed good deeds, enjoying the fruit of his merit, King Māndhātṛ ruled over the continent of Videha in the east for many years—hundreds of years, thousands of years, hundreds of thousands of years. While he was ruling over the continent of Videha in the east, six successive Śakras died.

9.178 "Again, King Māndhātṛ asked the yakṣa Divaukasa, 'Is there any other continent where they do not obey my orders?'

" 'Your Majesty,' Divaukasa answered, 'there is a continent called Godānīya in the west, which is rich, prosperous, peaceful, abundant in food, and full of many people. May Your Majesty go to that continent and rule it.' [F.173.a] [B41]

9.179 "Then King Māndhātṛ thought, 'I have the continent of Jambu, which is rich, prosperous, peaceful, abundant in food, and full of many people. I have seven treasures: namely, the precious chakra, elephant, horse, jewel, woman, householder, and minister. I have a thousand sons who are brave, bold, and

endowed with excellent physiques, and who will defeat the enemy's army. Also, a rain of jewels fell in my palace for seven days. I went to the continent of Videha in the east, too. I ruled over the continent of Videha in the east for many years—hundreds of years, thousands of years, hundreds of thousands of years. But it is said that there is another continent, which is called Godānīya in the west. I will now go to that continent and rule over it.'

9.180 "As soon as he had thought this, King Māndhātṛ flew with an army of eight trillion up into the sky, surrounded by his thousand sons and preceded by his seven treasures. King Māndhātṛ went to Godānīya in the west and lived there. Like a being possessing great dignity and great magical power, having made merit and performed good deeds, enjoying the fruit of his merit, King Māndhātṛ ruled over the continent of Godānīya in the west for many years—hundreds of years, thousands of years, hundreds of thousands of years. While he was ruling over the continent of Godānīya in the west, six successive Śakras died.

9.181 "Again, King Māndhātṛ asked the yakṣa Divaukasa, 'Is there any other continent where they do not obey my orders?'

" 'Your Majesty,' Divaukasa answered, 'there is a continent called Kuru in the north, which is rich, prosperous, peaceful, abundant in food, and full of many people. Moreover, these people are free from both attachment and acquisitiveness. May Your Majesty go to that continent and there command your army!'

9.182 "Then [F.173.b] King Māndhātṛ thought, "I have the continent of Jambu, which is rich, prosperous, peaceful, abundant in food, and full of many people. I have seven treasures: namely, the precious chakra, elephant, horse, jewel, woman, householder, and minister. I have a thousand sons who are brave, bold, and endowed with excellent physiques, and who will defeat the enemy's army. Also, a rain of jewels fell in my palace for seven days. I went to the continent of Videha in the east, too. I ruled over the continent of Videha in the east for many years—hundreds of years, thousands of years, hundreds of thousands of years. I went to the continent of Godānīya in the west, too. I ruled over the continent of Godānīya in the west for many years—hundreds of years, thousands of years, hundreds of thousands of years. But it is said that there is another continent, called Kuru in the north, which is rich, prosperous, peaceful, abundant in food, and full of many people. Moreover, these people are free from both attachment and acquisitiveness. I will now go to that continent and there command my army.'

9.183 "As soon as he had thought this, King Māndhātṛ flew with an army of eight trillion up into the sky, surrounded by his thousand sons and preceded by his seven treasures.⁶³⁰

- 9.184 “When King Māndhātṛ saw a white place beside Mount Sumeru, he asked the yakṣa Divaukasa, ‘Divaukasa, what is that white place?’
- “ ‘Your Majesty, those are grains of rice of the people of Kuru in the north, which does not need plowing or sowing. Thus, the people of Kuru in the north enjoy rice that does not need plowing or sowing.⁶³¹ Go there, Your Majesty, and you will enjoy such a kind of rice, too.’
- 9.185 “When he had heard this, King Māndhātṛ said to his ministers, ‘Leaders, do you see that white place?’ [F.174.a]
- “ ‘Yes, we do, Your Majesty.’
- 9.186 “ ‘Leaders, those are grains of rice of the people of Kuru in the north, which does not need plowing or sowing. Thus, the people of Kuru in the north enjoy rice that does not need plowing or sowing. Go there and you will enjoy such a kind of rice, too.’
- 9.187 “When King Māndhātṛ proceeded, he also saw from a distance very beautiful trees like a row of garlands beside Mount Sumeru. Having seen them, he again asked the yakṣa Divaukasa, ‘Divaukasa, what are those very beautiful trees like a row of garlands?’
- 9.188 “ ‘Your Majesty, those are the wish-fulfilling trees of the people of Kuru in the north. Thus, the people of Kuru in the north wear clothes produced by the wish-fulfilling trees.
- 9.189 “Having heard this, King Māndhātṛ said to his ministers, ‘Leaders, do you see those very beautiful trees like a row of garlands?’
- “ ‘Yes, we do, Your Majesty.’
- 9.190 “ ‘Leaders, those are the wish-fulfilling trees of the people of Kuru in the north. Thus, the people of Kuru in the north wear clothes produced by the wish-fulfilling trees. Go there and you will wear the clothes produced by the wish-fulfilling trees, too.’
- 9.191 “King Māndhātṛ then went to Kuru in the north and lived there. Like a being possessing great dignity and great magical power, having made merit and performed good deeds, enjoying the fruit of his merit, King Māndhātṛ commanded his army in the continent of Kuru in the north for many years—hundreds of years, thousands of years, hundreds of thousands of years. While he was commanding his army there, six successive Śakras died.
- 9.192 “Again, King Māndhātṛ asked the yakṣa Divaukasa, “Is there any other continent where they do not obey my orders?’ [F.174.b]⁶³²
- “ ‘No, Your Majesty, there is not. But the Thirty-Three Gods enjoy long lives, excellent figures, and much happiness, and they live in a high heavenly palace for a long time. Your Majesty should now go to see the Thirty-Three Gods!’

- 9.193 “The king thought, ‘I have the continent of Jambu, which is rich, prosperous, peaceful, abundant in food, and full of many people. I have seven treasures: namely, the precious chakra, elephant, horse, jewel, woman, householder, and minister. I have a thousand sons who are brave, bold, and endowed with excellent physiques, and who will defeat the enemy’s army. Also, a rain of jewels fell in my palace for seven days. I went to the continent of Videha in the east, too. I ruled over the continent of Videha in the east for many years—hundreds of years, thousands of years, hundreds of thousands of years. I went to the continent of Godānīya in the west, too. I ruled over the continent of Godānīya in the west for many years—hundreds of years, thousands of years, hundreds of thousands of years. I went to the continent of Kuru in the north, too. I commanded my army in the continent of Kuru in the north for many years—hundreds of years, thousands of years, hundreds of thousands of years. But it is said that the Thirty-Three Gods enjoy long lives, excellent figures, and much happiness, and they live in a high heavenly palace for a long time. I will now go to see the Thirty-Three Gods.’
- 9.194 “As soon as he had thought this, King Māndhātṛ flew with an army of eight trillion [F.175.a] up into the sky, surrounded by his thousand sons and preceded by his seven treasures.
- 9.195 “Mount Sumeru, the king of mountains, is surrounded by seven golden mountains. King Māndhātṛ stayed on golden Mount Nimindhara. While he was commanding his army there, six successive Śakras died. He then went from Mount Nimindhara to golden Mount Vinataka and stayed there. While he was commanding his army there, six successive Śakras died. He then went from Mount Vinataka to golden Mount Aśvakarṇa. While he was commanding his army there, six successive Śakras died. He then went from Mount Aśvakarṇa to golden Mount Sudarśana. While he was commanding his army there, six successive Śakras died. He then went from Mount Sudarśana to golden Mount Khadiraka. While he was commanding his army there, six successive Śakras died. He then went from Mount Khadiraka to golden Mount Īṣādhāra. While he was commanding his army there, six successive Śakras died. He then went from Mount Īṣādhāra to golden Mount Yugandhara. While he was commanding his army there, six successive Śakras died.
- 9.196 A Section Index:
- Nimindhara, Vinataka,
Likewise Aśvakarṇa,
Sudarśana, Khadiraka,
Īṣādhāra, and Yugandhara.⁶³³

- 9.197 “He then flew up into the sky from Mount Yugandhara and departed. The five hundred ṛṣis were living on the terrace of Mount Sumeru. They saw the king coming and said, ‘Sirs, that quarrelsome king is coming.’
- 9.198 “Then the ṛṣi named Durmukha scooped up water with his hands and scattered it so that the army was blocked. The most treasured minister⁶³⁴ [F.175.b] went before him and said to the ṛṣis:
- 9.199 “ ‘O brahmin, free yourself from anger;
It will never be completed in anything.⁶³⁵
This is Māndhātṛ, the master of people;
It’s not those birds.’
- 9.200 “Then, having arrived at that place, King Māndhātṛ demanded, ‘Who has blocked this army?’
“ ‘The ṛṣis have,’ answered the most treasured minister.
- 9.201 “ ‘What do these ṛṣis most cherish?’ asked the king.
“ ‘Your Majesty,’ replied the minister, ‘they most cherish their locks of hair.’
- 9.202 “The king said, ‘May these people have their locks of hair fall out and become my attendants.’ The locks of their hair then did fall out, and they began to run before the king, holding bows and arrows in their hands.
- 9.203 “ ‘Your Majesty,’ said the most treasured woman to the king, ‘these ṛṣis are ascetics; what use are they? Please release them.’
- 9.204 “When the king had released them, they recovered their vigor and actualized the five kinds of supernormal knowledge again. King Māndhātṛ again flew up into the sky together with his army.⁶³⁶
- 9.205 “Mount Sumeru, the king of mountains, touches the golden ground eighty thousand yojanas below sea level; another eighty thousand yojanas appear above the water. Thus, the mountain is one hundred sixty thousand yojanas in total. Each side of it is eighty thousand yojanas long, and thus the mountain is three hundred twenty thousand yojanas in circumference. Consisting of four kinds of precious substances, it is excellent, beautiful, and pleasant to behold.⁶³⁷ The Thirty-Three Gods live on its summit. Their five kinds of guards are deployed there, namely, aquatic nāgas, *karotāpāṇi* yakṣas,⁶³⁸ mālādhāras, sadāmatas, and the Four Great Kings.
- 9.206 “When the aquatic nāgas blocked King Māndhātṛ’s army, King Māndhātṛ arrived at that place and asked, ‘Who has blocked this army?’
“ ‘Aquatic nāgas have,’ the members of the army answered.
- 9.207 “ ‘Am I fighting animals?’ wondered the king. [F.176.a] “Then he said, ‘May these aquatic nāgas become my attendants.’

- 9.208 “They began to go before King Māndhātṛ, and then these nāgas arrived where the karoṭapāṇi gods were. The gods asked them, ‘Sirs, why are you going?’
 “ ‘A human king is coming here,’ they answered.
- 9.209 “Then the nāgas and karoṭapāṇi gods turned back and blocked the army again. King Māndhātṛ came and asked, ‘Who has blocked this army?’
 “ ‘Your Majesty, these karoṭapāṇi gods have blocked the army,’ the members of the army answered.
 “King Māndhātṛ said, ‘May these karoṭapāṇi gods become my attendants.’
- 9.210 “Then they began to run before King Māndhātṛ with the nāgas, and they arrived where the mālādhāra gods were. Those gods asked them, ‘Sirs, why are you running?’
 “ ‘A human king is coming here,’ they answered.
- 9.211 “Then the gods and nāgas turned back and blocked the army again. The king arrived at that place and asked, ‘Who has blocked this army?’
 “ ‘Your Majesty, the mālādhāra gods have,’ the members of the army answered.
 “The king said, ‘May these mālādhāra gods become my attendants.’
- 9.212 “Then they began to run before him, and they arrived where the sadāmatta gods were. Those gods asked them, ‘Sirs, why are you running?’
 “ ‘A human king is coming here,’ they answered.
- 9.213 “Then they turned back and blocked the army again. The king arrived at that place and asked, ‘Who has blocked this army?’
 “ ‘Your Majesty, the sadāmatta gods have,’ the members of the army answered.
 “The king [F.176.b] said, ‘May these sadāmatta gods become my attendants.’
- 9.214 “Then they began to run before him, and went to the gods attendant on the Four Great Kings. Those gods asked them, ‘Sirs, why are you running?’
 “ ‘A human king is coming here.’
- 9.215 “The Four Great Kings thought, ‘This being seems to have the great power of merit. We cannot block them.’
- 9.216 “Then the gods attendant on the Four Great Kings informed the Thirty-Three Gods, ‘A human king is coming here.’ The Thirty-Three Gods thought, ‘Since this being seems to have the great power of merit, we should not obstruct him but welcome him with offerings.’ Then the Thirty-Three Gods did welcome him with offerings.⁶³⁹
- 9.217 “When King Māndhātṛ stood at the summit of Mount Sumeru, he saw a green chain of forests like billowing clouds and asked the yakṣa Divaukasa, ‘Divaukasa, what is that green chain of forests like billowing clouds?’

- 9.218 “ ‘Your Majesty, that is the forest of the Thirty-Three Gods’ kovidāra trees, whose name is Pāriyātraka.⁶⁴⁰ The Thirty-Three Gods play, amuse themselves, and enjoy themselves there for the four months of the rainy season, obtaining and owning the divine objects of the five kinds of desires. Your Majesty should go there and play, amuse himself, and enjoy himself, possessing and owning the divine objects of the five kinds of desires, too.’
- 9.219 “ ‘Having heard this, King Māndhātṛ asked the ministers, ‘Leaders, do you see that green chain of forests like billowing clouds?’
- “ ‘Yes, we do, Your Majesty.’
- 9.220 “ ‘Leaders, that is the Thirty-Three Gods’ kovidāra tree, whose name is Pāriyātraka. The Thirty-Three Gods play, amuse themselves, and enjoy themselves there for the four months of the rainy season, obtaining and owning the divine objects of the five kinds of desires. [F.177.a] Leaders, you should go there and play, amuse yourselves, and enjoy yourselves, obtaining and owning the divine objects of the five kinds of desires, too.’
- 9.221 “ ‘Again, on the summit of Mount Sumeru, after King Māndhātṛ saw a high, white object resembling billowing clouds, he asked the yakṣa Divaukasa, ‘Divaukasa, what is that high, white object resembling billowing clouds?’
- 9.222 “ ‘Your Majesty, that is the Thirty-Three Gods’ meeting hall, Sudharmā. The Thirty-Three Gods and the Four Great Kings meet together there and think, measure, and investigate divine and human matters. Your Majesty will go there, too.’
- 9.223 “ ‘Having heard this, King Māndhātṛ asked the ministers, ‘Leaders, do you see that high, white object resembling billowing clouds?’
- “ ‘Yes, we do, Your Majesty.’
- 9.224 “ ‘Leaders, that is the Thirty-Three Gods’ meeting hall, Sudharmā. The Thirty-Three Gods and the Four Great Kings meet together there and think, measure, and investigate divine and human matters. Leaders, you will go there, too.’⁶⁴¹
- 9.225 “ ‘The Thirty-Three Gods’ city, Sudarśana, is two thousand five hundred yojanas in length and width, and thus ten thousand yojanas in circumference. It is surrounded by seven golden walls, and each wall is three and a half yojanas high. On each wall, there are four towers made of gold, silver, lapis lazuli, and crystal. The walls are also provided with upward-facing and downward-facing windows. The ground in the city of Sudarśana is excellent, [F.177.b] beautiful, pleasant to behold, variegated—exceptionally variegated, and colored in a hundred and one hues. It is soft, exceptionally soft like tūla cotton or karpāsa cotton: it yields when one steps on it, and rises when one raises one’s foot. Divine mandārava flowers cover the ground to such a height that one sinks in them to the knees. When the wind rises, it clears the old flowers away and causes new flowers to fall. There are nine

hundred ninety-nine gates in the city of Sudarśana, and at each gate there are five hundred yakṣas in blue garments and armor, holding bows and arrows, and thus they protect, guard, and adorn the Thirty-Three Gods.

9.226 “The streets in the city of Sudarśana are two thousand five hundred yojanas long and twelve yojanas wide. They are excellent, beautiful and pleasant to behold, spread with golden sand, sprinkled with sandalwood water, and covered with golden lattices. There are various ponds throughout the city. These ponds are surrounded by four kinds of bricks made of gold, silver, lapis lazuli, and crystal. The ponds are also provided with stairs made of gold, silver, lapis lazuli, and crystal, and the ponds are surrounded by parapets made of gold, silver, lapis lazuli, and crystal. The nails, rails, and bases of the gold parapets are made of silver; those of the silver parapets are made of gold; those of the lapis lazuli parapets are made of crystal; and those of the crystal parapets [F.178.a] are made of lapis lazuli.

9.227 “These ponds are filled with water that is honey-sweet and cool, covered with utpala, padma, kumuda, and puṇḍarīka flowers. There, various aquatic birds that assume any shape at will sing in melodious, beautiful, and pleasing voices. Everywhere around these ponds, trees bearing blossoms, trees bearing fruits, and trees bearing diadems grow in a very lovely manner, just like garlands skillfully made as earrings by a skilled garland maker or pupil of a garland maker. Various terrestrial birds that assume any shape at will sing in melodious and beautiful voices, too.

9.228 “In the city of Sudarśana, wish-fulfilling trees of four kinds of cloth, namely, blue, yellow, red, and white, produce four kinds of clothes of these colors, respectively. Gods and goddesses obtain at once exactly what they want from these trees.

9.229 “Four kinds of ornament trees produce four kinds of ornaments, namely, ornaments for the arms, ornaments for the ankles, ornaments to be worn under garments, and ornaments for display. Gods and goddesses obtain at once exactly what they want from these trees.

9.230 “Gods and goddesses may also obtain at once exactly what they want when they want any of the four kinds of musical instruments, namely, lutes, flutes, three-stringed lutes, and harps.

9.231 “Gods and goddesses may also obtain at once exactly what they want, when they want any of the four kinds of divine foods, namely, blue, yellow, red, and white.

9.232 “There are houses with balconies, cool rooms, terraces, windows, and skylights, [F.178.b] places where groups of women or groups of celestial nymphs gather. There the Thirty-Three Gods play, amuse themselves, and

enjoy themselves with drinks of honey, liquor produced from honey, and liquor from kadamba blossoms, as well as various sounds of music. Thus they enjoy the fruit of their own merit.

9.233 “The Thirty-Three Gods’ divine meeting hall, Sudharmā, is three hundred yojanas in length and width, and nine hundred yojanas in circumference.⁶⁴² It is excellent, beautiful, and pleasant to behold, made of crystal, and located four and a half yojanas above the city. There the Thirty-Three Gods’ seats are arranged: namely, the seats of the thirty-two brothers of Indra and the seat of Śakra, Lord of the Thirty-Three Gods. King Māndhātṛ’s seat was arranged at the very end of all these seats.

9.234 “The Thirty-Three Gods welcomed King Māndhātṛ with offerings. In due course, those beings who were known to have great power from the maturation of their own merits entered there; others sat down outside.

9.235 “King Māndhātṛ thought, ‘Certainly the last one of these arranged seats is mine.’ Then King Māndhātṛ thought, ‘Oh, I wish Śakra, Lord of the Gods, would offer half of his seat to me.’ Great King, as soon as he thought this, Śakra, Lord of the Gods, did offer half of his seat to King Māndhātṛ, and King Māndhātṛ sat down on half of the seat of Śakra, Lord of the Gods.

9.236 “Great King, when King Māndhātṛ and Śakra, Lord of the Gods, sat on one seat together, there was no difference, no distinction, and no contrast between them in their height, girth, perfection of figure, or [F.179.a] speaking, except that Śakra, Lord of the Gods, did not blink his eyes.⁶⁴³

9.237 “Great King, while King Māndhātṛ was sitting among the Thirty-Three Gods, thirty-six successive Śakras died.

9.238 “Thereupon a battle broke out there between the gods and the asuras. Whenever the asuras were defeated there, they closed the gate of their city and, after walking back and forth on the top of the wall, sat down; whenever the gods were defeated, they closed the gate of their city and, after walking back and forth on the top of the wall, sat down.⁶⁴⁴

9.239 “Then the asuras prepared their army consisting of four divisions. Having broken through the five barriers,⁶⁴⁵ they advanced to attack Śakra, Lord of the Gods. The yakṣas said to Śakra, Lord of the Gods, ‘Kauśika, please be informed that the asuras are approaching, having broken through the five barriers. Please get on with your business; do what should be done.’

9.240 “Then Śakra, Lord of the Gods, prepared his army consisting of four divisions and made them march against the asuras. When he saw this, King Māndhātṛ said, ‘Please stay here; I will go.’

“ ‘Please do so,’ replied Śakra.

9.241 “King Māndhātṛ then flew with an army of eight trillion up into the sky and sounded his bowstring. When they heard this, the asuras asked each other, ‘Whose bowstring is sounding?’ They heard that this was the sound

- of King Māndhātṛ's bowstring, and felt wonder at this.
- 9.242 "Then King Māndhātṛ made his army proceed. It is natural that each chariot of fighting gods and asuras remains horizontally in the sky, not hovering above or below the others. But King Māndhātṛ's chariot flew up into the sky above all the asuras [F.179.b] and stayed there. The asuras asked each other, 'Who flew up into the sky above us and remains there?'
- 9.243 "When they heard that this was the human king, Māndhātṛ, they thought, 'This being, whose chariot flies in the sky above us, is someone who is known to have great power from the maturation of his merits.'
- 9.244 "They were then defeated. Frightened and outfought, they turned their backs and retreated to the residence of the asuras.
- 9.245 " 'Who won?' asked King Māndhātṛ.
 "The ministers answered, 'Your Majesty did.'
 " 'I am superior to the Thirty-Three Gods,' thought the king.
- 9.246 "Then King Māndhātṛ thought, 'I have the continent of Jambu, which is rich, prosperous, peaceful, abundant in food, and full of many people. I have the continents of Videha in the east, Godānīya in the west, and Kuru in the north, too. I also have seven treasures: namely, the precious chakra, elephant, horse, jewel, woman, householder, and minister. Furthermore, I have a thousand sons who are brave, bold, and endowed with excellent physiques, and who will defeat the enemy's army. A rain of jewels fell in my palace for seven days. I came to the Thirty-Three Gods, I entered the divine meeting hall, Sudharmā, and Śakra, Lord of the Gods, gave me half of his seat. Thus, I will now drive away Śakra, Lord of the Gods, from this residence, and I myself will rule all the kingdoms of gods and humans.'
- 9.247 "As soon as he thought this, Great King, King Māndhātṛ's success ended. He alighted on the continent of Jambu, [F.180.a] became seriously ill, and experienced unbearable mortal pain.⁶⁴⁶
- 9.248 "Thereupon King Māndhātṛ's ministers, astrologers,⁶⁴⁷ chief ministers⁶⁴⁸ who had installed the king on the throne, and those who lived by mantras went to King Māndhātṛ. When they arrived, they asked the king, 'If, after Your Majesty passes away, the people in the kingdom left behind ask us, "Sirs, what did King Māndhātṛ say at his last moment?" how should we answer those people who ask this?'
- 9.249 " 'Leaders, if, after my death, the people left behind come to you and ask you this, you should answer those people, "Sirs, King Māndhātṛ is said to have passed away not content with the five objects of desire, even after having possessed the seven treasures, ruled over his kingdom in the four continents with the four kinds of human success, and even gone to the Thirty-Three Gods." '
- 9.250 "Then he spoke some verses:⁶⁴⁹

- “ ‘Even if a rain of kārṣāṇas falls,
One would not be content with the objects of one’s desire.
The wise, knowing that the objects of desire
Provide little pleasure and much pain,
- 9.251 “ ‘Are not pleased
Even with divine objects of desire.
The disciples of the Perfectly Awakened One
Are pleased with the destruction of existence.
- 9.252 “ ‘Even a mountain of gold
Equal to the Himalaya
Would not be sufficient to be one’s possession.
Thus should be known by the wise.
- 9.253 “ ‘How could one who thus understands suffering
Be pleased with objects of desire?
Knowing that worldly wealth is painful,
One who is steady should learn to overcome it.’
- 9.254 “Great King, thus, in this way, you should know that few people die
contented and satisfied with the objects of the five kinds of desires in the
human world and that many people die discontented and unsatisfied with
the objects of the five kinds of desires in the human world.⁶⁵⁰ [F.180.b]
- 9.255 “Thereupon King Māndhātṛ made a limitless offering and spoke some more
verses:⁶⁵¹
- “ ‘Knowing that life is short,
Both in this world and the next,⁶⁵²
One should make merit;
Not having made merit, one will experience suffering.
- 9.256 “ ‘Therefore, if those who wish for merit
Duly give donations,
They will be pleased in this world and the next,
Having given such donations.’⁶⁵³
- 9.257 “At that time citizens and provincial dwellers heard that King Māndhātṛ had
become sick and was dying. After they had heard this, hundreds of
thousands of people went to see King Māndhātṛ. The king told the people
about the faults of desire and also talked about the faults of living at home
and about rejecting desire. After they had heard this, hundreds of thousands
of people abandoned their lives at home and went forth among ṛṣis. Having

sat in the forest and practiced the four pure ways of abiding, they drove away their longing for objects of desire. Having practiced in this way many times, they were reborn as inhabitants of the world of Brahmā.

9.258 “Great King, while King Māndhātṛ was playing as a child, acting as the crown prince, ruling over the great kingdom in the continent of Jambu, living in the continents of Videha in the east, Godānīya in the west, Kuru in the north, and on the seven golden mountains, and going to the residence of the Thirty-Three Gods and living there, one hundred fourteen⁶⁵⁴ successive Śakras died.

9.259 “Great King, how long is the life of Śakra, Lord of the Gods? What is a hundred years for humans is one day for the Thirty-Three Gods. Thirty of these days is a month, and twenty of these months is a year. One thousand divine years in this calculation is the lifespan of the Thirty-Three Gods, which is equal to thirty-six million human years.⁶⁵⁵

9.260 “Great King, [F.181.a] the one who was Śakra at that time, on that occasion—the time when, having gone to the Thirty-Three Gods, King Māndhātṛ thought, ‘Oh, I wish Śakra, Lord of the Gods, would offer half of his seat to me’—is the monk Kāśyapa. The one who was Śakra, Lord of the Gods, at that time, on that occasion—the time when King Māndhātṛ thought, ‘I will now drive away Śakra, Lord of the Gods, from this residence, and I myself will rule the kingdoms of gods and humans’—is the Perfectly Awakened One Kāśyapa. Although the king was known as a being of immense power, he conceived an evil thought. Therefore, his success ended and he alighted on the continent of Jambu, became seriously ill, and experienced unbearable mortal pain.

9.261 “What do you think, Great King? That one who was King Māndhātṛ at that time, on that occasion, was indeed me. Although he benefited such a large number of beings, he did not attain supreme knowledge. But these acts were only a cause, only a condition, only a preparation for supreme and complete awakening.”

.... b. A Former Life of King Māndhātṛ: The Son of the Head of a Guild⁶⁵⁶

9.262 The king, feeling doubtful, inquired of the Buddha, the Blessed One, the one who severs all doubts, “O Honored One, what karma did King Māndhātṛ create that matured to cause that golden rain⁶⁵⁷ that fell for seven days as soon as he thought about it?”

9.263 “Great King, once in the past there appeared in the world a teacher named Sarvābhibhū, who was a tathāgata, an arhat, a perfectly awakened one, perfect in knowledge and conduct, a sugata, world knowing, a supreme

tamer of people to be tamed, a teacher of gods and humans, a buddha, and a blessed one.

9.264 “At that time there was a son of the head of a guild, who was newly married. By the custom of the region, a dowry was to be given to one’s daughter’s husband as soon as he married her; [F.181.b] the bride, adorned with flowers made of four kinds of jewels, was to be given to her husband; and the husband was to bring her to his house. The son of the head of a guild rode in a vehicle and departed for his house, carrying flowers made of four kinds of jewels.⁶⁵⁸ Soon after he departed, he met the Perfectly Awakened One Sarvābhibhū walking toward him along the road. When he saw him, who was fully ornamented with the thirty-two marks of a great man, whose figure one would never be tired of looking at, great faith arose in the man. With his mind filled with faith, he then alighted from the vehicle and scattered the flowers made of four kinds of jewels toward the Perfectly Awakened One Sarvābhibhū. The Perfectly Awakened One Sarvābhibhū exercised his magical power so that these flowers became as large as chariot wheels, which followed him when he walked and stopped when he stopped. With faith arisen, the man spoke some verses:

9.265 “ ‘Through this great donation,
May I become a buddha, a self-existing one, among beings.
After achieving victory,
May I save those people who were not saved by the victors in the past.’

9.266 “ ‘Having scattered excellent golden flowers⁶⁵⁹
For the great ṛṣi, the Blessed One Sarvābhibhū,
I made this vast aspiration,
Yearning for the supreme state.

9.267 “ ‘Through the maturation of this merit,
The city of that King Mahāsudarśana,
Made of gold and pleasing,
Was named the capital, Kuśāvati.’⁶⁶⁰

9.268 “What do you think, Great King? That one who was the son of the head of a guild at that time, on that occasion, was indeed me. Because of the maturation of that karma, namely, my gaining faith in the Perfectly Awakened One Sarvābhibhū and scattering flowers made of four kinds of jewels, a golden rain fell in my palace for seven days.”

.... c. A Former Life of King Māndhātṛ: A Grain Merchant⁶⁶¹

- 9.269 “O Honored One, what karma did King Māndhātṛ create that matured to cause [F.182.a] his going to the Thirty-Three Gods, after ruling over the kingdom in the four continents?”
- 9.270 “Great King, once in the past there appeared in the world a teacher named Vipāśyin, who was a perfectly awakened one, perfect in knowledge and conduct, a sugata, world knowing, a supreme tamer of people to be tamed, a teacher of gods and humans, a buddha, and a blessed one. In his travels, in due course he arrived at the royal capital, Bandhumatī.
- 9.271 “Soon after, the Perfectly Awakened One Vipāśyin dressed early in the morning, took his bowl and his robe, and entered Bandhumatī, the royal capital, for alms. There a certain merchant dealing in grains saw the Perfectly Awakened One Vipāśyin, whose figure one would never tire of looking at, and then faith arose in the merchant. With faith arisen, he scooped up some mudga beans and poured them into a bowl. Out of these mudga beans, four entered the bowl, one hit the edge of the bowl and fell to the ground, and the rest fell directly on the ground, not reaching the bowl. Then, his faith having further increased, the merchant made an aspiration:
- 9.272 “ ‘Through this great donation,
May I become a buddha, a self-existing one, among beings.
After achieving victory,
May I save those people who were not saved by the victors in the past.’ [B42]
- 9.273 “What do you think, Great King? That one who was the merchant dealing in grains at that time, on that occasion, was indeed me. There, my faith in the Perfectly Awakened One Vipāśyin arisen, I scooped up some mudga beans and poured them into his bowl, four of which entered the bowl and the rest fell on the ground. Because of the maturation of this karma, I ruled over the kingdom in the four continents. [F.182.b] Because of the maturation of the karma in which one mudga bean hit the edge of the bowl and fell to the ground, I went to the Thirty-Three Gods. Great King, if the rest of the beans that had been poured had not fallen on the ground, I would have ruled over the kingdom among the gods and humans because of the maturation of that karma. That one who was the merchant dealing in grains at that time, on that occasion, was indeed King Māndhātṛ. Therefore, Great King, it will generate a great fruit, a great benefit, to perform service for the Buddha, the Blessed One, who possesses great compassion. Great King, you must learn that you should perform service for the Buddha, the Blessed One.”

- 9.274 “Great King, again, seeking supreme and complete awakening, I benefited beings. Listen to that story.
- 9.275 “Great King, once there appeared a wheel-turning king named Mahāsudarśana, who had conquered the border regions in the four directions, was a righteous Dharma king, and had attained the seven treasures and four kinds of human success.⁶⁶³
- 9.276 “What were the seven treasures King Mahāsudarśana possessed? They were the precious chakra, elephant, horse, jewel, woman, householder, and minister.
- 9.277 “What were the four kinds of human success King Mahāsudarśana possessed?
“He had a long life, living for an exceptionally long time: While he was playing princely games, eighty-four thousand years passed. While he was in the position of crown prince, another eighty-four thousand years passed. While he was ruling over the great kingdom, another eighty-four thousand years passed. While he was leading the pure life of a royal ṛṣi, another eighty-four thousand years passed. This is said to be a success of King Mahāsudarśana: namely, his long life, his living for an exceptionally long time.
- 9.278 “Moreover, King Mahāsudarśana [F.183.a] was well proportioned, attractive, and pleasant to behold—he surpassed the human figure, though he did not attain a divine figure. This is said to be a success of King Mahāsudarśana: namely, his being well proportioned, attractive, and pleasant to behold.
- 9.279 “Moreover, King Mahāsudarśana was by nature free from harm and free from disease, and his temperature was in a good state, neither too cold nor too hot, but healthy. His stomach did not suffer any harm, and he safely digested all food and drink, whatever he consumed.⁶⁶⁴ This is said to be a success of King Mahāsudarśana: namely, his being naturally free from harm and disease.
- 9.280 “Moreover, King Mahāsudarśana was admired and loved by the citizens and provincial dwellers, just like a father by his sons. Great King, whenever he went to a park, King Mahāsudarśana ordered the charioteer, ‘Charioteer, drive the chariot properly and slowly. I will take the time to see the citizens and provincial dwellers.’ The citizens and provincial dwellers asked the charioteer, too, ‘Charioteer, drive the chariot properly and slowly. We will take the time to see His Majesty, too.’ This is said to be a success of King Mahāsudarśana: namely, his being admired and loved by the citizens and provincial dwellers.

- 9.281 “One day the citizens and provincial dwellers came to King Mahāsudarśana, bringing much gold and silver and many gems and bejeweled blankets. Upon their arrival, they said to King Mahāsudarśana, ‘We offer this much gold and silver and this many gems and bejeweled blankets to Your Majesty. May Your Majesty have compassion [F.183.b] and accept them.’
- 9.282 “ ‘Gentlemen, I do not want them, for I have such wealth in my land,’ said the king, and he did not accept them.
- 9.283 “Nonetheless, the citizens and provincial dwellers offered the treasures a second and a third time, but King Mahāsudarśana refused the second and the third time to accept them. The citizens and provincial dwellers thought, ‘We have prepared much gold and silver and many gems and bejeweled blankets for His Majesty. It would not be right for us to return home with them. We will now pile up a mountain of gold and silver in front of King Mahāsudarśana, put the gems and bejeweled blankets to one side, say, “These are your possessions, Your Majesty,” and leave, not looking at them.’
- 9.284 “Then the citizens and provincial dwellers did pile up a mountain of gold and silver in front of King Mahāsudarśana, put the gems and bejeweled blankets to one side, said, “These are your possessions, Your Majesty,” and left, not looking at them.’
- 9.285 “King Mahāsudarśana thought, ‘Since such wealth has been obtained lawfully, not unlawfully, I will now build a palace that is in accordance with the law.’ Eighty-four thousand neighboring minor kings heard that King Mahāsudarśana was going to build a palace in accordance with the law. After they had heard this, they went to King Mahāsudarśana, and when they arrived, [F.184.a] they said to King Mahāsudarśana, ‘Your Majesty, please do not worry about building a palace that is in accordance with the law. We will build Your Majesty’s palace, in accordance with the law.’
- 9.286 “ ‘Gentlemen, since I have such wealth in my land, I do not need it,’ said the king, and he did not assent. Then the eighty-four thousand neighboring minor kings threw themselves at the feet of King Mahāsudarśana. Some caught the hem of his garment and some made the gesture of supplication to King Mahāsudarśana, and they implored him, ‘Your Majesty, please do not worry about building a palace that is in accordance with the law. We will build Your Majesty’s palace, in accordance with the law.’
- 9.287 “King Mahāsudarśana then assented to the eighty-four thousand neighboring minor kings by remaining silent.
- 9.288 “Thereupon each of the eighty-four thousand neighboring minor kings, knowing that King Mahāsudarśana had assented by remaining silent, departed for his own residence. They then went back to King Mahāsudarśana, carrying much gold and silver and pillars made of jewels.

Upon their arrival, they asked King Mahāsudarśana, ‘Where should we build Your Majesty’s palace, in accordance with the law, and what size should it be?’

9.289 “ ‘Gentlemen, in this case you should build a palace that is in accordance with the law one yojana in length and width to the east of Kuśāvatī.’

9.290 “Then the eighty-four thousand neighboring minor kings built the palace in accordance with the law one yojana in length and width to the east of Kuśāvatī. They established foundations made of gold, silver, lapis lazuli, and crystal for the palace, in accordance with the law. They built pillars made of gold ... [F.184.b] and crystal for the palace, in accordance with the law. The pedestals, bearing blocks, capitals, and beams of the gold pillars were made of silver; those of the silver pillars were made of gold; those of the lapis lazuli pillars were made of crystal; and the pedestals, bearing blocks, capitals, and beams of the crystal pillars were made of lapis lazuli. They set up four kinds of short beams, rafters, and long beams made of gold ... and crystal for the palace, in accordance with the law. They put up four kinds of domes made of gold ... and crystal on the palace, in accordance with the law. They covered the palace, in accordance with the law, with four kinds of slabs made of gold ... and crystal. They built four kinds of staircases made of gold ... and crystal in the palace, in accordance with the law. They surrounded the palace, in accordance with the law, with four kinds of parapets made of gold ... and crystal. The nails, rails, and bases of the gold parapets were made of silver; those of the silver parapets were made of gold; those of the lapis lazuli parapets were made of crystal; and those of the crystal parapets were made of lapis lazuli. Furthermore, they built eighty-four thousand balconies made of gold ... and crystal on the palace, in accordance with the law. On the balconies made of gold, they arranged braided couches made of silver, which were covered with woolen cloth, cushions, satin cloth, white blankets, [F.185.a] and cloth from Kalinga, and were provided with an upper covering and red pillows at both ends. On the silver balconies, couches made of gold; on the lapis lazuli balconies, couches made of crystal; on the crystal balconies, they arranged braided couches made of lapis lazuli, which were ... red pillows at both ends.

9.291 “In front of the gold balcony, they arranged palm trees made of silver, whose leaves, flowers, and fruits were made of gold; in front of the silver balcony, palm trees made of gold; in front of the lapis lazuli balcony, palm trees made of crystal; and in front of the crystal balcony, palm trees made of lapis lazuli, whose leaves, flowers, and fruits were made of crystal. When these palm trees swayed in the breeze, they made a pleasant sound as if a skilled musician were skillfully playing a five-part musical instrument.

- 9.292 “In the palace that was in accordance with the law they spread golden sand, sprinkled sandalwood water, and set up golden nets to which golden bells were tied.
- 9.293 “Thereupon, knowing that all the construction of the palace that was in accordance with the law had been completed, the eighty-four thousand neighboring minor kings dug a pond in accordance with the law, one yojana in length and width, in front of the palace in accordance with the law, and lined the pond in accordance with the law with slabs made of gold, silver, lapis lazuli, and crystal.
- 9.294 “They built four kinds of staircases made of gold ... and crystal in the pond that was in accordance with the law. They surrounded the pond that was in accordance with the law with four kinds of parapets made of gold ... and crystal. The nails, rails, and bases of the gold parapets were made of silver; those of the silver parapets were made of gold; [F.185.b] those of the lapis lazuli parapets were made of crystal; and the nails, rails, and bases of the crystal parapets were made of lapis lazuli.
- 9.295 “In the pond that was in accordance with the law, they grew various aquatic flowers, namely, utpala, padma, kumuda, puṇḍarīka, saugandhika, mṛdugandhika, and flowers of all seasons—flowers of all times of year that were harmless to everyone.
- 9.296 “On two banks of the pond that was in accordance with the law, they grew various terrestrial flowers, namely, atimuktaka, campaka, pāṭala, vārṣikā, mallikā, navamallikā, sumanā, yūthikā, dhānuṣkāṛī, and flowers of all seasons—flowers of all times of year that were harmless to everyone.
- 9.297 “Around the pond that was in accordance with the law, they spread golden sand, sprinkled sandalwood water, and set up golden nets to which golden bells were tied.
- 9.298 “Thereupon, knowing that all the construction of the pond that was in accordance with the law had been completed, the eighty-four thousand neighboring minor kings made a palm tree forest that was in accordance with the law, one yojana in length and width, in front of the pond that was in accordance with the law. In the palm tree forest that was in accordance with the law, they made four kinds of palm trees made of gold ... crystal. The leaves, flowers, and fruits of the gold palm trees were made of silver; those of the silver palm trees were made of gold; those of the lapis lazuli palm trees were made of crystal; and those of the crystal palm trees were made of lapis lazuli.⁶⁶⁵ When these palm trees swayed in the breeze, they made a pleasant sound as if a skilled musician were skillfully playing a five-part musical instrument.

- 9.299 “They surrounded the palm tree forest that was in accordance with the law with four kinds of parapets made of gold, silver, [F.186.a] jewels,⁶⁶⁶ and crystal. The nails, rails, and bases of the gold parapets were made of silver In the palm tree forest that was in accordance with the law they spread golden sand, sprinkled sandalwood water, and set up golden nets to which golden bells were tied.
- 9.300 “Thereupon, knowing that all the construction of the palace that was in accordance with the law, the pond that was in accordance with the law, and the palm tree forest that was in accordance with the law had been completed, the eighty-four thousand neighboring minor kings went to King Mahāsudarśana. When they arrived, they said to King Mahāsudarśana, ‘We have built Your Majesty’s palace in accordance with the law, a pond in accordance with the law, and a palm tree forest. May Your Majesty know that their time has now come.’
- 9.301 “Then King Mahāsudarśana thought, ‘It would not be right for me to live by myself in this palace first. In the palace that is in accordance with the law, I will now give food to śramaṇas, brahmins, and people of good conduct living in my land and provide each of them with a pair of new cotton robes.’
- 9.302 “Thereupon King Mahāsudarśana gave food to five hundred self-awakened ones, provided each of them with a pair of new cotton robes, and spoke some verses:⁶⁶⁷
- 9.303 “ ‘Having attained vast wealth,
The wise do not become careless.
They give donations to people of good conduct
Where they will bear fruit.
- 9.304 “ ‘Thus an intelligent man gives
With a liberated mind in this world;
The wise will be reborn
In a harmless, happy world.’
- 9.305 “Great King, if you think that the one who was that wheel-turning king named Mahāsudarśana, who had ruled the four continents [F.186.b] and had attained the seven treasures and four kinds of human success at that time, on that occasion, was someone else, you should think otherwise. I was the wheel-turning king named Mahāsudarśana, who had ruled the four continents and had attained the seven treasures and four kinds of human success at that time, on that occasion.
- 9.306 “Great King, if you think that I attained supreme and complete awakening by these donations or distribution of donations, you should think otherwise; these donations of mine were only a cause, only a condition, only a preparation for supreme and complete awakening.”

- 9.307 “Great King, again, seeking supreme and complete awakening, I gave donations and made merit. Listen to that story.
- 9.308 “Great King, once there was a very wealthy brahmin named Velāma. He gave donations to brahmins as follows:
- 9.309 “He gave brahmins eighty-four thousand elephants adorned with gold, illuminated with gold, decorated with golden banners, and covered with golden nets.⁶⁶⁹
- 9.310 “He gave brahmins eighty-four thousand horses adorned with gold, illuminated with gold, and covered with golden nets.
- 9.311 “He gave brahmins eighty-four thousand chariots made of either of four kinds of materials, namely, gold, silver, lapis lazuli, or crystal, covered with lion skins, leopard skins, and white blankets, and decorated with flags of victory.
- 9.312 “He gave brahmins eighty-four thousand golden vessels filled with powdered silver.
“He gave brahmins eighty-four thousand silver vessels filled with gold dust.
- 9.313 “He gave brahmins eighty-four thousand braided couches made of either of four kinds of materials—namely, gold, silver, lapis lazuli, or crystal—covered [F.187.a] with woolen cloth, cushions, large coverings, and cloth from Kāliṅga, and provided with an upper covering and red pillows at both ends; eighty-four thousand pairs of bolts of four kinds of cloth, namely, cloth from Kāśī, linen cloth, dukūla cloth, and koṭambaka cloth; eighty-four thousand cows that had golden horns, silver hooves, calves with beautiful coats of fur, and bronze buckets and were covered with pairs of pieces of cotton cloth; and eighty-four thousand girls well adorned with golden armlets and necklaces. He gave all of these as donations, not to mention food and drink—foods to eat, drink, lick, and suck.
- 9.314 “Great King, greater than such donations made to brahmins by the very wealthy brahmin Velāma is the result of the donation of one who gives food to one hundred ṛṣis who are non-Buddhist ascetics and free from desires.
- 9.315 “Great King, greater than such donations made to brahmins by the very wealthy brahmin Velāma and one who gives food to one hundred ṛṣis who are non-Buddhist ascetics and free from desires is the result of the donation of one who gives food to a single ordinary person dwelling in a forest of jambū trees.⁶⁷⁰
- 9.316 “Greater than such donations made to brahmins by the very wealthy brahmin Velāma and one who gives food to one hundred ṛṣis who are non-Buddhist ascetics and free from desires is the result of the donation of one

who gives food to one person who is going to actualize the fruit of stream-entry.”

9.317 (This and so on are supposed to be stated in detail; only the conclusion of each case should be written as follows.)

9.318 “Greater than the donation of one who gives food to one hundred people who are going to actualize the fruit of stream-entry [F.187.b] is the result of the donation of one who gives food to one stream-enterer.

9.319 “Greater than the donation of one who gives food to one hundred stream-enterers is the result of the donation of one who gives food to one person who is going to actualize the fruit of a once-returner.

9.320 “Greater than the donation of one who gives food to one hundred people who are going to actualize the fruit of a once-returner is the result of the donation of one who gives food to one once-returner.

9.321 “Greater than the donation of one who gives food to one hundred once-returners is the result of the donation of one who gives food to one person who is going to realize the fruit of a never-returner.

9.322 “Greater than the donation of one who gives food to one hundred people who are going to actualize the fruit of a never-returner is the result of the donation of one who gives food to one never-returner.

9.323 “Greater than the donation of one who gives food to one hundred never-returners is the result of the donation of one who gives food to one person who is going to actualize the fruit of an arhat.

9.324 “Greater than the donation of one who gives food to one hundred people who are going to actualize the fruit of an arhat is the result of the donation of one who gives food to one arhat.

9.325 “Greater than the donation of one who gives food to one hundred arhats is the result of one who offers a park to the community of monks in the four directions.

“Greater than this is the result of one who has a monastery built in the park.

9.326 “Greater than this is the result of one who provides the monastery with seats and bedding, namely, couches, stools, cushions, blankets, pillows, and square mats.

9.327 “Greater than this is the result of one who frequently makes offerings suitable for conditions in the monastery. [F.188.a]

9.328 “Greater than this is the result of one who seeks refuge in the Buddha, the Dharma, and the community and accepts the rules of training.

“Greater than this is the result of one who possesses thoughts of love....

9.329 “Great King, greater than such a donation made to brahmins by the very wealthy brahmin Velāma; one who gives food to one hundred ṛṣis who are non-Buddhist ascetics and free from desires; one who gives food to one

hundred people who are going to actualize the fruit of stream-entry; one hundred stream-enterers; one hundred people who are going to actualize the fruit of a once-returner; one hundred once-returners; one hundred people who are going to actualize the fruit of a never-returner; one hundred never-returners; one hundred people who are going to actualize the fruit of an arhat; one hundred arhats; one who offers a park to the community of monks in the four directions; one who has a monastery built in the park; one who provides the monastery with seats and bedding, namely, couches, stools, cushions, blankets, pillows, and square blankets; one who frequently makes offerings suitable for conditions in the monastery; one who seeks refuge in the Buddha, the Dharma, and the community and accepts the rules of training; and one who possesses thoughts of love ... is the result of one who observes that all conditioned things are impermanent, who observes exhaustion, who observes freedom from desire, who observes cessation, and who observes emancipation.

9.330 “Great King, therefore you must learn this: You must observe that all conditioned things are impermanent. [F.188.b] You must observe exhaustion, freedom from desire, cessation, and emancipation. Great King, you must learn this.⁶⁷¹

9.331 “Great King, having thus given donations to brahmins and made merit, the very wealthy brahmin Velāma spoke some verses:

9.332 “ ‘One who gives donations will become happy.
One who gives donations has no fear.
He himself is served with donations
Among gods and humans.

9.333 “ ‘Therefore one who wishes for prosperity,
Kingship, heaven,
And liberation always
Gives donations without fear.’

9.334 “Great King, if you think that the one who was that very wealthy brahmin named Velāma at that time, on that occasion, was someone else, you should think otherwise. I was the very wealthy brahmin named Velāma at that time, on that occasion, and there I gave such donations to brahmins.

9.335 “Great King, if you think that I attained supreme and complete awakening by these donations or distributions of donations, you should think otherwise; these donations were only a cause, only a condition, only a preparation for supreme and complete awakening.”

- 9.336 “Great King, again, seeking supreme and complete awakening, I gave donations and made merit. Listen to that story.
- 9.337 “Great King, once there was a strong king named Śakuna.⁶⁷⁴ He was a good friend of Śakra, Lord of the Gods, but he had no son or daughter. He was plunged into grief, resting his cheek on his hand, thinking, ‘Although I have such wealth and sovereignty, I have no son or daughter. After my death, my family lineage will end.’ Śakra, Lord of the Gods, saw him and asked, ‘My friend, why are you plunged into grief, resting your cheek on your hand?’
- 9.338 “ ‘Kauśika,’ answered the king, ‘although I have such wealth and sovereignty, I have no son or [F.189.a] daughter. After my death, my family lineage will end.’
- “ ‘My friend, I will send you a certain medicine,’ Śakra said. ‘Give it to your consorts, and you will have sons and daughters.’⁶⁷⁵
- 9.339 “Śakra, Lord of the Gods, went to Mount Gandhamādana, found the medicine, and sent it to the king. The king gave it to his consorts, saying, ‘Take this medicine,’ but the king’s chief consort was asleep then. The other women took the medicine, not waking her up, and they all became pregnant. After that, the chief consort woke up and saw them pregnant. She asked, ‘What did you do to become pregnant?’
- “ ‘His Majesty gave us a certain medicine to take,’ they answered.
- 9.340 “ ‘Why did you not wake me up? Anyway, in what vessel was the medicine brought?’
- “ ‘It was wrapped in kuśa grass.’
- 9.341 “ ‘Where is the grass?’
- “ ‘Here.’
- 9.342 “She washed the kuśa grass and drank the water, and she became pregnant, too. After eight or nine months, a boy was born to all of them. The chief consort gave birth to a son who had eighteen inauspicious marks,⁶⁷⁶ a face like a lion’s,⁶⁷⁷ and the power of a great nagna. A great celebration was held at his birth, and he was named Kuśa. The king was pleased when he saw the other sons, but he became angry at Kuśa because the prince’s looks were unpleasant.
- 9.343 “Neighboring minor kings said to each other, ‘Sirs, we are all oppressed by this King Mahāśakuni. Let us drive him out of the kingdom.’ They advanced with an army consisting of four divisions and surrounded the king’s city. Unable to fight them, King Mahāśakuni shut the gates, deployed his army on the walls, and stood there.
- 9.344 “Kuśa went to his mother and asked, ‘Mother, why have the gates been shut?’

- “ ‘Your father is unable to fight the neighboring minor kings, [F.189.b] and he has shut the gates and stands there.’
- 9.345 “ ‘Mother, I will fight them. The king should give me a chariot.’
- “ ‘My son, you are unloved by him and you anger him. Why would he give you a chariot?’
- 9.346 “ ‘Mother, please go to him. Please go and say, “Prince Kuśa will fight them. Please give him a chariot.” ’
- “She went and said to the king, ‘Your Majesty, the prince says, “I will fight them. Please give me a chariot.” ’
- 9.347 “When the king had given him a chariot, the prince mounted it, carrying two quivers of arrows, and departed. Śakra, Lord of the Gods, thought, ‘These neighboring minor kings are strong. Prince Kuśa, the bodhisattva of this fortunate eon, will experience difficulty. I will help him.’
- 9.348 “He gave the prince a conch shell, chakra, and club and said, ‘O bodhisattva, you should survive with these.’
- 9.349 “The prince opened the gate and set out. When he blew the conch shell, the army was frightened by the sound. Some were deafened by it, and some ran away, covering their ears. When he threw the chakra and club, people fell to the ground. When he went into the middle of the battlefield and blew the conch shell, the eardrums of everyone shattered. They ran away, thinking, ‘This man is a rākṣasa!’ The prince won a complete victory and returned to his father.
- 9.350 “ ‘Your Majesty, I have subdued all the kings. Your land is now perfect.’
- “When he heard this, King Mahāśakuni was delighted. He said to himself, ‘Prince Kuśa is strong and of perfect vigor. Why did I feel hatred toward him?’
- 9.351 “The king began to feel pleased with the prince.
- “When he let his sons marry, he tried to find a wife for Kuśa, too. But all of those he asked for their daughters said, ‘I would give my daughter to anyone but Kuśa.’
- 9.352 “When a certain king [F.190.a] had asked for another king’s daughter, and he had not yet married her, King Mahāśakuni asked for the girl under the pretense of asking for her for another son of his and gave the girl to Kuśa. Investigating constellations and consulting the sundial to choose an auspicious day, time, and moment, he had Prince Kuśa and the girl marry each other. The king then issued an order: ‘Sirs, none should show a mirror to Prince Kuśa. Let him wash without entering the water. Do not let him go to his wife in the daytime.’
- 9.353 “When Prince Kuśa was playing with his brothers, his wife saw him and asked some others, ‘Who is that fiend playing among the princes?’
- 9.354 “ ‘It is your husband.’

- “ ‘How could my husband be this kind of man?’
- 9.355 “Later, she again saw him playing with water with the other princes. Having asked and been answered in the same way, she lamented, ‘My husband is this kind of man!’
- 9.356 “She determined, though, that she would confirm it. She lit a lamp and covered it with a pot. When the prince came to his wife, she uncovered the lamp and she saw him, he who had eighteen inauspicious marks and a face like a lion. She ran away, crying, ‘Fiend! Fiend!’
- 9.357 “A certain hamlet chief revolted against King Mahāśakuni. The king sent Prince Kuśa there, ordering him, ‘Go and conquer the people of that hamlet.’ When he had gone there, Kuśa’s wife sent a message to her parents: ‘Are there any other men in the world? You gave me to a fiend. If you kill me, that’s fine.⁶⁷⁸ If you do not, I will kill myself.’ They then took her back.
- 9.358 “Having conquered the hamlet chief, Prince Kuśa returned and asked his mother, ‘Mother, where is my wife?’
- “ ‘She was taken back by her parents,’ his mother replied.
- 9.359 “ ‘Why?’
- “ ‘She thought you were a fiend.’
- 9.360 “ ‘Mother, I will go and take her back.’
- “ ‘You should do so.’
- 9.361 “He departed, carrying his conch shell, chakra, and club.⁶⁷⁹ At that time, in a certain hamlet, many people had shut the gates and were watching in every direction for fear of a lion. [F.190.b] Prince Kuśa asked them, ‘Why are you doing such a thing?’
- “ ‘Because of fear of a lion.’
- 9.362 “ ‘Why do you not kill it?’
- “ ‘We cannot.’
- 9.363 “ ‘If I kill it, what will you give me?’
- “ ‘Half of an army consisting of four divisions.’
- 9.364 “When Kuśa approached the lion and blew his conch shell, it died, its eardrums broken. He brought it to the hamlet.
- “ ‘Sirs, here is the lion.’
- 9.365 “ ‘Please take half of an army consisting of four divisions.’
- “ ‘Keep it with you here’ he replied, ‘and give it to me when I come back.’
- 9.366 “He went to the hamlet where his wife was, and went to a garland maker. The garland maker asked, ‘Who are you?’
- “ ‘I am the son of a garland maker,’ he answered.
- 9.367 “ ‘What is your name?’
- “ ‘Vuṭaka.’⁶⁸⁰

- 9.368 “Bodhisattvas are experts in the arts and technical skills. He skillfully made garlands. The garland maker gave the girl, Kuśa’s wife, one of the garlands. ‘You have never made such a garland,’ she remarked. ‘What is the reason for this?’
- “ ‘My disciple made it.’
- 9.369 “ ‘I must see your disciple.’
- “The garland maker took Kuśa there. She saw him and wondered, ‘Where has this fiend come from?’ She drove him off, crying, ‘Fiend! Fiend!’
- 9.370 “He then went to a cook, and the cook asked, ‘Who are you?’
- “ ‘I am the son of a cook.’
- 9.371 “ ‘What is your name?’
- “ ‘Sthālisugandha.’
- 9.372 “He skillfully boiled and baked. The cook served the boiled and baked food to the girl. ‘My man,’ she asked, ‘who skillfully boiled and baked this?’
- “ ‘My disciple did.’
- 9.373 “ ‘I must see your disciple.’
- “... Again he was driven off.
- 9.374 “He then went to a physician, and the physician asked, ‘Who are you?’
- “ ‘I am the son of a physician.’
- 9.375 “ ‘What is your name?’
- “ ‘Ātreya.’
- 9.376 “When the girl had a headache, the physician [F.191.a] was plunged into grief, being unable to cure her. Kuśa asked him, ‘Master, why are you plunged into grief?’
- “ ‘The princess has a headache, but I am not able to cure her.’
- 9.377 “ ‘I will go and cure her.’
- “He went to her, and when she saw him she thought, ‘Where has this fiend come from?’ Then she thought, ‘If I say something, he will not heal me. I will say it when I have been healed.’ When she had been healed, she cried, ‘Fiend! Fiend!’ and drove him off.
- 9.378 “He went to ministers and they asked him, ‘Who are you?’
- “ ‘I am a match for a thousand.’
- 9.379 “They hired him.
- “The prince who had once been the fiancé of the princess heard that the princess, whom he had once almost gained, had abandoned Prince Kuśa and gone home. He sent a message to the king (the father of the princess): ‘If you give me your daughter, that’s fine. But if you do not, you will lose your kingdom.’
- 9.380 “ ‘I have already given this daughter of mine to Prince Kuśa, a son of King Mahāśakuni,’ the king replied. ‘How could I give her to another man?’

- 9.381 “That prince came with an army consisting of four divisions and surrounded the palace. Unable to fight him, the king shut the gates and stood there. Prince Kuśa asked the ministers, ‘Sirs, why did you shut the gates?’ When they had explained the details to him, Prince Kuśa said, ‘If the daughter of the king is given to me, I will fight him.’
- 9.382 “They reported this to the king. The king said, ‘I have already given this daughter to a son of King Mahāśakuni. How could I give her to this man? This present conflict itself has happened in relation to this daughter.’
- 9.383 “ ‘Your Majesty,’ said the ministers, ‘we do not know which will win. Let him fight them for the time being. Then we will arrange the matter suitably.’
 “ ‘You should do so,’ agreed the king.
- 9.384 “The ministers ordered him, ‘You, match for a thousand, do as you said.’
 “Prince Kuśa then departed, holding two quivers that contained five hundred arrows each, [F.191.b] and carrying a conch shell, chakra, and club. When he had blown the conch shell, the enemy ran away, their eardrums broken. The princess thought, ‘Since this Prince Kuśa has great vigor and courage, why should I feel revulsion toward him?’ She felt pleased with him and said to the king, ‘Please do as you promised.’
- 9.385 “ ‘My daughter, I have given you to Kuśa.’
 “ ‘Father,’ she said, ‘that Prince Kuśa is none other than this man.’
- 9.386 “ ‘My daughter, if so, go with him.’
 “The king gave him an army consisting of four divisions. He also gave him his daughter, performing a great ceremony.
- 9.387 “The prince returned to the hamlet and requested them, ‘Sirs, give me that half of an army consisting of four divisions.’
 “ ‘O Prince,’ they replied, ‘there was such a flood that it carried away the four-division army.’
- 9.388 “There were sheep walking nearby. Prince Kuśa spoke a verse:
- 9.389 “ ‘Where elephants, which are large animals living up to sixty years,
Were brought,
Cows and sheep would have been brought, too.
Thus should one conjecture.⁶⁸¹ [B43]
- 9.390 “ ‘If you give it to me, that’s fine. But if you do not, I will destroy you.’
 They gave him the army.
- 9.391 “He stayed near a river, and when he had leisure time, he entered the river to bathe. He saw the image of his face there and thought, ‘I have eighteen inauspicious marks and a face like a lion. This is why the princess felt revulsion toward me. What use is the life of such a man like me? I will go and kill myself.’

- 9.392 “He went to a certain dense forest and tried to hang himself. Śakra, Lord of the Gods, thought, ‘Although he is the bodhisattva of the fortunate eon, he will kill himself because of a lack of beauty. I must fulfill his wish.’
- 9.393 “Śakra [F.192.a] said, ‘O Prince, do not be depressed. Do not kill yourself. Wear this crest jewel on your head, and your wish will be fulfilled.’ Then he departed.
- 9.394 “When Prince Kuśa tried to enter his residence, a guard stopped him, saying, ‘This is the palace of Prince Kuśa. You cannot enter.’
“ ‘That Kuśa is me,’ he replied.
- 9.395 “The guard did not believe him. The prince took the crest jewel off and he looked as before, so then the guard believed him. Prince Kuśa thought that he would stay there. He then sent a message to his father: ‘Please be informed that I am here.’
- 9.396 “Śakra, Lord of the Gods, told him about mines of four kinds of treasure. He had the city built with four kinds of precious materials. Since Prince Kuśa lived there, the city was named Kuśāvati. He became a wheel-turning king of power⁶⁸² named Kuśa. He built places for offerings in sixty thousand cities. He gave donations to brahmins for years—hundreds of years, thousands of years, hundreds of thousands of years. Seeing the perfection of his offerings, he spoke these verses:
- 9.397 “ ‘Among gods and humans,
Seeing his own wealth,
Who will not give donations
From which he will attain success?
- 9.398 “ ‘Having conquered hundreds of humans
And defeated the enemy, avarice,
One who fears the next life gives donations
And regards himself as the hero of heroes.
- 9.399 “ ‘Those who go into battle with weapons in their hands
Are not heroes, say the munis.
Those who give donations without fear
Are heroes, says the Omniscient One.’
- 9.400 “Great King, if you think that the one who was that wheel-turning king of power named Kuśa and gave donations and made merit in the sixty thousand cities at that time, on that occasion, was someone else, you should think otherwise. I was [F.192.b] the wheel-turning king of power named Kuśa at that time, on that occasion, and there I built places for offerings in sixty thousand cities, gave donations, and made merit.

9.401 “Great King, if you think that I attained supreme and complete awakening by those donations or distributions of donations, you should think otherwise; those donations of mine were only a cause, only a condition, only a preparation for supreme and complete awakening.”

.... b. The Former Life of Prince Kuśa⁶⁸³

9.402 The monks, feeling doubtful, inquired of the Buddha, the Blessed One, the one who severs all doubts, “O Honored One, what karma did Kuśa create that matured to cause him to have eighteen inauspicious marks and to be born to a family that was rich and had great wealth and many possessions?”

9.403 “Monks,” the Blessed One replied, “the actions were performed and accumulated by Kuśa himself, accruing a heap of karma. The conditions have ripened, and they approach him like a flood, inevitably. Who else but Kuśa would experience the actions that he himself performed and accumulated? Monks, actions performed and accumulated do not mature in the earth element, the water element, the fire element, or the wind element, which are outside the body. Virtuous and nonvirtuous actions performed and accumulated like this mature in the aggregates, elements, and sense spheres.

9.404 “Even after hundreds of eons,
Actions are never lost.
When the time and conditions are right,
They bear fruit in embodied beings.

9.405 “Monks, once there lived a householder in a hamlet. He went to a park, taking various kinds of plentiful food with him.

9.406 “When the buddhas do not appear, there appear self-awakened ones as the only ones worthy of veneration in the world, who are compassionate toward inferior, wretched people and content with places to sit on the outskirts of towns. [F.193.a]

9.407 “At that time, a certain wandering self-awakened one arrived at the park. When he saw him, the householder ordered his laborers, ‘Sirs, drive this mendicant away.’

9.408 “They were not able to drive him away. The householder stood up, caught the self-awakened one by himself, and drove him away, saying, ‘Where are you going, you who have a face like a lion and eighteen inauspicious marks?’

9.409 “The self-awakened one thought, ‘Alas, it is not right if this man is always hurt and injured.’ He soared high into the sky....⁶⁸⁴ The householder served him, and then threw himself at the feet of the self-awakened one and made an aspiration: ‘May I not receive the karma I created of harsh speech toward

such an excellent one worthy of veneration. May I be born to a family that is rich and has great wealth and many possessions, through this root of merit from performing service for him.'

9.410 "What do you think, monks? That householder was indeed this Prince Kuśa. Because of the maturation of the karma he created of harsh speech toward the self-awakened one there, he became one who had eighteen inauspicious marks and a face like a lion. And because of the maturation of the karma of performing service for him, he became a wheel-turning king of power.

9.411 "Therefore, monks, the maturation of entirely negative actions is entirely negative; the maturation of entirely positive actions is entirely positive; the maturation of those that are mixed is mixed. Therefore, monks, henceforth you should abandon entirely negative and mixed actions, and you should seek entirely positive actions. Monks, that is how you must train."

... 5. Triśaṅku⁶⁸⁵ ...

9.412 "Great King, again, seeking supreme and complete awakening, I gave donations and made merit. Listen to that story.

9.413 "Great King, once there was a mātaṅga king named Triśaṅku in a country called Kālīṅga, who had hundreds and [F.193.b] thousands—hundreds of thousands—of mātaṅga attendants, was naturally loving and merciful, benefited all beings, and had compassion for them. Whenever a famine broke out in his country, the gods brought rain in answer to his appeal to the truth, so that there was never a serious famine. He went forth among ṛṣis and realized the five kinds of supernormal knowledge.

9.414 " At that time in Vārāṇasī, a king named Brahmadatta was ruling over the country, which was rich, prosperous, peaceful, abundant in food, and full of many people. One day astrologers predicted that it would not rain for twelve years. King Brahmadatta then announced with the ringing of bells in the city of Vārāṇasī: 'Listen, sirs, citizens living in Vārāṇasī! Astrologers have predicted that it will not rain for twelve years. Whoever among you has food for the duration should stay. Those who do not should leave.'

9.415 "Then many people began to discuss this with each other for fear of an untimely death from the famine: 'Sirs, such-and-such a matter has been announced by the king who rules over the regions. What should we do about this? Where should we go?' They heard that there was a ṛṣi from a mātaṅga family in the country of the mātaṅgas, and gods brought rain in answer to his appeal to the truth. Those who did not have food for twelve years went to the country of the mātaṅgas. The king of the mātaṅgas, the son

- of a ṛṣi from a mātaṅga family, provided the people with food and drink for twelve years. The famine persisted, and King Brahmadatta asked his ministers, 'Where did those people go?'
- 9.416 " 'Your Majesty,' answered the ministers, 'there is a mātaṅga king named Triśaṅku in the country of Kaliṅga, who is naturally loving and merciful, benefits all beings, and has compassion for them. Gods bring rain in answer to his appeal to the truth, and so [F.194.a] many people went there.'
- 9.417 " 'Sirs, this great famine seems to be an interval between even greater famines. What should we do about this?' asked the king.
" 'Your Majesty,' they replied, 'we have heard that this king of the country of the mātaṅgas went forth among ṛṣis. Please request help from him.'
- 9.418 "Then King Brahmadatta went to the country of the mātaṅgas and requested help from the ṛṣi: 'O great ṛṣi, a great famine, which seems to be an interval between even greater famines, has broken out in my country. It would be appropriate if you could make an appeal to the truth about this.'
- 9.419 "The ṛṣi then made an appeal to the truth:

" 'I, a mātaṅga named Triśaṅku,
Who was born to the lineage of Śvapāka,
Am free from wrath and free from enemies,
And am well known to gods and humans—
- 9.420 " 'By my true words,
I who have well cultivated faultless thoughts of love
Toward all beings,
May nāgas satisfy these people.
- 9.421 " 'In answer to my true words,
For the purpose of which
I have, from birth, well practiced love,
May nāgas satisfy these people.'
- 9.422 "In answer to this appeal to the truth, the gods brought rain to Vārāṇasī. The famine ended, and there was a bumper crop. After that, the inhabitants of Vārāṇasī came back from the country of mātaṅgas to Vārāṇasī.
- 9.423 "Great King, if you think that the one who was that mātaṅga king named Triśaṅku, naturally loving and merciful, who benefited all beings and had compassion for them, and in answer to whose appeal to the truth the gods brought rain so that the famine ended and there was a bumper crop at that time, on that occasion, was someone else, you should think otherwise. I was the mātaṅga king named Triśaṅku, who was naturally loving and merciful,

who benefited all beings and had compassion for them, and in answer to whose appeal to the truth the gods brought rain so that the famine ended and there was a bumper crop at that time, on that occasion.

- 9.424 “Great King, if you think that I attained supreme and complete awakening by these donations or distributions of donations, you should think otherwise; these donations of mine were [F.194.b] only a cause, only a condition, only a preparation for supreme and complete awakening.”⁶⁸⁶

... 6. Mahādeva⁶⁸⁷ ...

- 9.425 “Great King, again, seeking supreme and complete awakening, I gave donations and made merit. Listen to that story.

- 9.426 “Great King, once in Mithilā there appeared a king named Mahādeva, a wheel-turning king⁶⁸⁸ who had conquered the border regions in the four directions, a righteous Dharma king who had attained the seven treasures. His seven treasures were as follows: the precious chakra, elephant, horse, jewel, woman, householder, and minister. He also had a thousand sons who were brave, bold, and endowed with excellent physiques, and who would defeat the enemy’s army. He conquered the land entirely, as far as the seashore, without risking harm, without violence, without punishment or weapons, but in accord with the Dharma and impartially.

- 9.427 “Then, when a barber was arranging King Mahādeva’s hair and beard, the king ordered him, ‘My man, when you find Yama’s messengers, white hairs, growing on my head, let me know.’

“ ‘Certainly, Your Majesty,’ replied the barber to King Mahādeva.

- 9.428 “One day when the barber was arranging King Mahādeva’s hair and beard, he did find Yama’s messengers, white hairs, growing on King Mahādeva’s head. Having found them, he said to King Mahādeva, ‘Your Majesty, please be informed that Yama’s messengers, white hairs, are growing on your head.’

- 9.429 “ ‘My man, then gently pull out those white hairs without cutting them and place them in my palm.’

“ ‘Certainly, Your Majesty,’ replied the barber to King Mahādeva, and he gently pulled out the white hairs with a pair of golden tweezers one by one and placed them in King Mahādeva’s palm.

- 9.430 “Holding [F.195.a] the white hairs in both his hands, King Mahādeva then spoke a verse:

- 9.431 “ ‘On my head,
Hairs that plunder youth are growing.
Since Yama’s messengers have now appeared,

It is time for me to go forth.

9.432 “ ‘Since I have enjoyed human desires, it is time for me to seek divine desires. Now I will put my eldest son upon the throne and lead the pure life of a royal ṛṣi.’

9.433 “Thereupon King Mahādeva summoned his eldest son by messenger and said, ‘Understand, my son, that Yama’s messengers, white hairs, are growing on my head. Since I have enjoyed human desires, it is time for me to seek divine desires. My son, I will entrust you with the land as far as the seashore, so you should protect it lawfully, not unlawfully. If someone’s conduct is unlawful or a mixture of lawful and unlawful, do not let him live in your country.

9.434 “ ‘My son, when you too find Yama’s messengers, white hairs, growing on your head, you too should put your eldest son upon the throne and lead the pure life of a royal ṛṣi. Thus, my son, you should complete this virtuous and sure path introduced by me, and you should not break the tradition. You should not be an inferior man.

9.435 “ ‘My son, he who lets such a virtuous and sure path, once introduced at such a time as when there were good men, increase will not be the one who breaks their tradition. He will not be an inferior man among them. My son, he who does not let such a virtuous and sure path, once introduced at such a time as when there were good men, increase will be the one who breaks their tradition, and will be an inferior man among them. Therefore I am saying to you [F.195.b] to complete such a virtuous and sure path introduced by me. You should not break the tradition. You should not be an inferior man.’

9.436 “Thereupon King Mahādeva put his eldest son upon the throne and led the pure life of a royal ṛṣi in the mango grove of Mahādeva here, in Mithilā.

9.437 “The eldest son who was put upon the throne was also named Mahādeva, a wheel-turning king who had conquered the border regions in the four directions Then, when a barber was arranging King Mahādeva’s hair and beard ‘You should not be an inferior man.’ Thereupon that King Mahādeva put his eldest son upon the throne and led the pure life of a royal ṛṣi. Likewise, his son, grandson, great-grandson, and eighty-four thousand Mahādevas in succession led the pure life of a royal ṛṣi.⁶⁸⁹

9.438 “Having seen the perfection of his offerings, King Mahādeva spoke some verses:⁶⁹⁰

“ ‘Among gods and humans
One who seeks kingship
And fears poverty
Gives as many donations as possible.

- 9.439 “ ‘One who gives donations is venerated in this world;
One who gives donations is venerated among the gods.
Just like a fruit tree to birds,
He is the refuge of all living things.’
- 9.440 “Great King, if you think that the one who was that wheel-turning king named Mahādeva, who established that virtuous and sure path so that on the basis of the virtuous and sure path eighty-four thousand Mahādevas led the pure life of a royal ṛṣi, at that time, on that occasion, was someone else, you should think otherwise. I was the wheel-turning king named Mahādeva at that time, on that occasion, and none but I established that virtuous and sure path, so that on the basis of the virtuous and sure path eighty-four thousand Mahādevas led the pure life of a royal ṛṣi. [F.196.a]
- 9.441 “Great King, if you think that I attained supreme and complete awakening by these donations or distributions of donations, you should think otherwise; these donations of mine were only a cause, only a condition, only a preparation for supreme and complete awakening.”

... 7. King Nimi⁶⁹¹ ...

- 9.442 “Great King, again, seeking supreme and complete awakening, I gave donations and made merit. Listen to that story.
- 9.443 “Great King, once in this Mithilā there appeared a king named Nimi who was the last in his royal line,⁶⁹² a righteous Dharma king who abided in the Dharma. With his consorts, sons, ministers, army, citizens, and provincial dwellers, he practiced the Dharma, gave donations, made merit, practiced abstinence, and practiced moral conduct correctly.
- 9.444 “At that time, Śakra, Lord of the Gods, praised the king in the presence of the Thirty-Three Gods, who were sitting together in the divine meeting hall, Sudharmā: ‘O my friends, the people of Videha have attained a great boon, for Nimi, the king of the people of Videha, is a righteous Dharma king, a great king who abides in the Dharma. With his consorts ... he practices the Dharma ... and practices moral conduct correctly. O my friends, do you want to see King Nimi?’
- 9.445 “ ‘O Kauśika, we sincerely wish to do so.’
“ ‘Then, my friends, wait here. I will see King Nimi briefly.’
- 9.446 “Thereupon Śakra, Lord of the Gods, disappeared from the presence of the Thirty-Three Gods, as quickly as a strong man stretches his bent arm or [F.196.b] bends his stretched arm, and arrived at King Nimi’s palace in Mithilā. He said, ‘O Nimi, you have attained a great boon, for the Thirty-

- Three Gods, sitting together in the divine meeting hall, Sudharmā, have praised you: “O my friends, the people of Videha He ... practices moral conduct correctly.” O Nimi, do you want to go to see the Thirty-Three Gods?
- “ ‘O Kauśika, I do wish to go see the Thirty-Three Gods.’
- 9.447 “ ‘Then, Nimi, wait here. I will shortly send you a chariot drawn by a thousand fine horses. You should ride in it and come without fear.’
- “ ‘I shall do so,’ replied King Nimi to Śakra, Lord of the Gods.
- 9.448 “Thereupon Śakra, Lord of the Gods, went to the Thirty-Three Gods and ordered Mātali, a charioteer, ‘Mātali, go and very quickly prepare a chariot with a thousand fine horses. Go to King Nimi and say, “O Nimi, this is the chariot drawn by a thousand fine horses sent to you by Śakra, Lord of the Gods. Come, ride in it without fear.” ’
- 9.449 “ ‘O Kauśika, what you instructed will be carried out without any mistake,’ replied the charioteer Mātali to Śakra, Lord of the Gods. He prepared very quickly a chariot with a thousand fine horses and went to King Nimi. When he arrived, he said, ‘O Nimi, this is the chariot drawn by a thousand fine horses sent to you by Śakra, Lord of the Gods. Come, ride in it without fear.’
- 9.450 “King Nimi rode the chariot drawn by a thousand fine horses without fear. Then the charioteer [F.197.a] Mātali asked King Nimi, ‘Along which side shall I drive your chariot, the side where beings of evil karma experience the maturation of evil and nonvirtuous karma, or the side where beings of virtuous karma experience the maturation of virtuous karma?’
- 9.451 “ ‘In this case, Mātali, drive the chariot in a way that will enable me to see both, the side where beings of evil karma experience the maturation of evil and nonvirtuous karma, and the side where beings of virtuous karma experience the maturation of virtuous karma.’
- 9.452 “Thereupon the charioteer Mātali drove King Nimi’s chariot in a way that enabled King Nimi to see both, the side where beings of evil karma experience the maturation of evil and nonvirtuous karma, and the side where beings of virtuous karma experience the maturation of virtuous karma.
- 9.453 “King Nimi went to the Thirty-Three Gods and sat in the Thirty-Three Gods’ divine meeting hall, Sudharmā. Śakra, Lord of the Gods, offered half of his seat to King Nimi; King Nimi and Śakra, Lord of the Gods, sat on both halves of the same seat.
- 9.454 “When King Nimi and Śakra, Lord of the Gods, sat on both halves of the same seat, there was no difference, no distinction, and no contrast between them, except that Śakra, Lord of the Gods, did not blink his eyes.⁶⁹³
- 9.455 “Then, having seen the perfection of his offerings, King Nimi spoke this verse:

- “ ‘Those who act carelessly,
Having seen those who have created virtuous karma
And ones of unwholesome karma,
Are the worst—they’re deplorable people.’
- 9.456 “Thereupon Śakra, Lord of the Gods, said to King Nimi, [F.197.b] ‘O Nimi,
you should stay here and amuse yourself. Play, amuse yourself, and enjoy
yourself, enjoying the objects of the five kinds of desires.’
- 9.457 “The king then spoke these verses:⁶⁹⁴
- “ ‘This place, which is
Under the rule of others, is
Like a vessel and a chariot
Borrowed only for a while.
- 9.458 “ ‘I will return to Mithilā from here
And perform many good deeds.
Having perfected merit,
I will come to heaven.’
- 9.459 “When he had gone back to Mithilā, he gave donations and made merit, and
he spoke some other verses:⁶⁹⁵
- 9.460 “ ‘Good people praise the donations
Given to kṣatriyas, brahmins,
Vaiśyas, śūdras, caṇḍālas,
And poor pukkāsas.
- 9.461 “ ‘Having given donations in a time of famine
And satisfied good people,
They avoid inferior states of existence
And are venerated in this world and in heaven.
- 9.462 “ ‘Knowing this benefit,
Wise men give donations.
By donations, they attain liberation,
Power, and the palace of the gods.’
- 9.463 “Great King, if you think that the one who was that wheel-turning king
Nimi, who went to the Thirty-Three Gods, was given by Śakra, Lord of the
Gods, half of his seat and divine objects of the five kinds of desires, came
back to Mithilā, built places for offerings at the four gates of the city, gave
donations, and made merit, was someone else, you should think otherwise. I
was the wheel-turning king Nimi at that time, on that occasion, who went to

the Thirty-Three Gods, was given by Śakra, Lord of the Gods, half of his seat and divine objects of the five kinds of desires, came back to Mithilā, built places for offerings at the four gates of the city, gave donations, and made merit. [F.198.a]

- 9.464 “Great King, if you think that I attained supreme and complete awakening by these donations or distributions of donations, you should think otherwise; these donations of mine were only a cause, only a condition, only a preparation for supreme and complete awakening.”

... 8. Ādarśamukha⁶⁹⁶ ...

- 9.465 “After him (Nimi),⁶⁹⁷ there was a mighty king named Ānanda ... One, two, ... five sons were born to him. The youngest son’s face (*mukha*) resembled a mirror (*ādarśa*),⁶⁹⁸ and so he was named Ādarśamukha. All these sons were raised and grew up. Prince Ādarśamukha was gentle and well self-controlled. The others were fierce, violent, and rough. When they all met together for their father’s business, they did not resolve anything with intelligence. Prince Ādarśamukha, though, investigated very profound questions with his intelligence.

- 9.466 “When King Ānanda caught a disease, he thought, ‘Whom shall I install on the throne? Whichever of the four elder sons I install on the throne, he will do harm to the people with his bad conduct because these four are fierce, violent, and rough. If I install Prince Ādarśamukha on the throne, kinsmen will condemn this, saying, “Why on earth did this king now install the youngest son on the throne, putting aside the elder sons?” So, I will devise a plan.’

- 9.467 “He prepared three treasures, consorts who would show honor, and six things to be examined with intelligence, and he said to his ministers, ‘Leaders, after my death, you should test each prince. After my death, you should install on the throne the one whom the jeweled shoes fit when he wears them, [F.198.b] for whom the throne remains unmoving when he sits on it, for whom the diadem remains unmoving when he wears it on his head, to whom the consorts show honor, and who possesses all six things to be examined with intelligence: namely, internal treasure, external treasure, internal and external treasure, treasure on the top of a tree, treasure on the top of a mountain, and treasure on a bank.’ Having thus spoken, the king died, saying:

- 9.468 “ ‘All accumulation ends in depletion,
In the end what is lofty will fall,⁶⁹⁹
...’

- 9.469 “When the ministers put the jeweled shoes on the eldest prince, they did not fit. When they put him on the throne, it wobbled. When they put the diadem on him, it wobbled. The consorts did not show honor to him, either. When they told him the six things to be examined with intelligence, he did not know them. It was the same for the next younger brothers.
- 9.470 “When they put the jeweled shoes on Prince Ādarśamukha, however, they fit perfectly. When he sat on the throne, it remained still. When he wore the diadem, it remained still. The consorts, too, showed honor to him. The ministers then told him, ‘Further, you must know the six things to be examined with intelligence: namely, internal treasure, external treasure, internal and external treasure, treasure on the top of a tree, treasure on the top of a mountain, and treasure on a bank.’
- 9.471 “Ādarśamukha thought, ‘They say “internal treasure.” What is internal treasure? It is treasure inside the threshold. They say “external treasure.” What is external treasure? It is treasure outside the threshold. They say “internal and external treasure.” What is internal and external treasure? It is treasure under the threshold. They say “treasure on the top of a tree.” What is treasure on the top of a tree? It is treasure that is in the place where the shadow of the tree under which that king used to sit falls at noon. [F.199.a] They say “treasure on the top of a mountain.” What is treasure on the top of a mountain? It is treasure that is under the stone slab for bathing, which is in that pool where that king enjoyed himself. They say “treasure on a bank.” What is treasure on a bank? It is treasure that is at the end of a drain through which the household water flows.’
- 9.472 “When the ministers examined everything, these treasures were discovered. They therefore anointed him as king. Ādarśamukha became a mighty king.⁷⁰⁰
- 9.473 “A brahmin named Daṇḍin lived in a certain hamlet, and he borrowed bulls from a certain householder. Having plowed a field, he drove those bulls back to the house of the householder. At that time, the householder was having lunch. The brahmin Daṇḍin drove the bulls inside, and they went out through another gate. After finishing lunch, the householder stood up, but he did not see the bulls anywhere. He caught Daṇḍin and asked, ‘Where are the bulls?’
- 9.474 “He replied, ‘Did they not enter the house?’
 “ ‘You stole my bulls. Return the bulls to me!’
 “ ‘I did not steal them,’ insisted Daṇḍin.
- 9.475 “ ‘Since that King Ādarśamukha is a person of intelligence,’ said the householder, ‘let’s go to him, and he will solve this problem and show us right and wrong.’
- 9.476 “They then departed.

- “A certain man had lost a wild mare. He called out to Daṇḍin, ‘Catch the mare!’
- 9.477 “ ‘How should I stop it?’ he replied.
 “ ‘In whatever way you can!’
- 9.478 “He took a stone and hit the mare on the head, so it died.
 “ ‘You killed my mare. Give me another!’ the man demanded.
- 9.479 “ ‘Why would I give you a mare?’
 “ ‘Come, let us go to King Ādarśamukha,’ said the man, ‘and he will issue a ruling.’
- 9.480 “They too departed, and he, Daṇḍin, tried to escape. He leapt down from the top of a wall. [F.199.b] Under it, a weaver was weaving cloth. Daṇḍin fell on him, and the weaver died. Daṇḍin was again caught by the wife of the weaver. She told him, ‘You killed my husband. Give me back my husband!’
- 9.481 “ ‘From where would I bring your husband?’
 “ ‘Come, let us go to King Ādarśamukha,’ she said, ‘and he will issue a ruling for us.’
- 9.482 “They too departed. There was a deep river along the way. There, a carpenter was swimming around with an axe in his mouth. Daṇḍin asked him, ‘How deep is the water?’
- 9.483 “ ‘The water is very deep,’ the carpenter answered, letting the axe drop, which then fell into the water. He caught Daṇḍin and said, ‘It is because of you that my axe dropped into the water!’
- 9.484 “ ‘I didn’t drop it.’
 “ ‘Come, let us go to King Ādarśamukha, and he will issue a ruling.’
- 9.485 “Since they were tired, they entered a tavern, taking Daṇḍin with them. The tavern hostess had a newborn son whom she had wrapped in cloth and kept asleep, and Daṇḍin sat down on him. She cried out, ‘There is a child! There is a child!’ When she looked, the child was dead. She caught Daṇḍin and said, ‘You killed my son. Give me back my son!’
- 9.486 “ ‘I did not kill him,’ he answered. ‘Why would I give you a son?’
 “ ‘Come, let us go to King Ādarśamukha,’ she replied.
- 9.487 “Then they departed. In a certain place, there was a raven on a dead tree.⁷⁰¹ It saw Daṇḍin and asked, ‘Where are you going?’
 “ ‘I am not going anywhere, but these people are taking me.’
- 9.488 “ ‘Where?’
 “ ‘To Ādarśamukha.’
- 9.489 “ ‘Then also take a message for me, and say to King Ādarśamukha, “There is a tree whose leaves are dead in such-and-such a place, and there is a raven there. It asks, ‘Why am I happy when I am here, whereas I am not pleased where there are other trees, the leaves of which are green and shiny?’ ” ’ [F.200.a]

- 9.490 “They again departed. A deer saw Daṇḍin and asked, ‘Daṇḍin, where are you going?’
- “ ‘I am not going anywhere, but these people are taking me.’
- 9.491 “ ‘Where?’
- “ ‘To Ādarśamukha.’
- 9.492 “ ‘Take my message also, and ask him, “Why, although there are green, grassy meadows in other places, do I not wish for them?” ’
- 9.493 “They again departed. Then a partridge (*tittira*) saw him and asked, ‘Where are you going?’ ... ‘Then take my message also, and ask him, “I utter a partridge’s call in one place but utter a different call⁷⁰² in another place. What is the reason for this?” ’ [B44]
- 9.494 “In another place, a snake saw him ... ‘Then take my message also, and ask him, “It is easy for me to go out of the hole, but it is hard to enter it again. What is the reason for this?” ’
- 9.495 “A serpent and a mongoose were hostile to each other and fighting ... ‘Then take our message also, and ask him, “We fight by day, whenever one sees the other, and are never pleased with each other. What is the reason for this?” ’
- 9.496 “A certain newly married woman ... she said, ‘Take my message also, and ask him, “I miss my father-in-law’s house when I am in my father’s house, but I miss my father’s house when I am in my father-in-law’s house. What is the reason for this?” ’
- 9.497 “They again departed and went to King Ādarśamukha. Having arrived [F.200.b] and wished the king victory and long life, Daṇḍin sat down to one side. The others too bowed low until their foreheads touched the feet of the king, and then they took their seats. The king asked Daṇḍin, ‘Why have you come?’
- 9.498 “ ‘Your Majesty, I was brought here.’
- “ ‘For what reason?’
- 9.499 “Daṇḍin explained why he was in dispute with the householder. The king asked the householder, ‘Did you see the bulls?’
- “ ‘Yes, I did.’
- 9.500 “ ‘Daṇḍin, did you drive the bulls inside?’
- “ ‘Your Majesty, I did.’
- 9.501 “The king decreed, ‘Since he did not let him (the householder) know, cut out this Daṇḍin’s tongue. Since he did not tie the bulls, gouge out his (the householder’s) eyes.’
- 9.502 “ ‘First my bulls were lost, and second, my eyes are to be gouged out! It would be better that Daṇḍin won!’ cried the householder.
- 9.503 “The second man said, ‘Your Majesty, this Daṇḍin killed my mare.’
- “ ‘How did he kill it?’

- 9.504 “When he explained it all in detail, the king decreed, ‘Since he said, “Catch it in whatever way you can,” cut out this man’s tongue. Since he was not able to catch it otherwise than by hitting it with a stone, cut off also this Daṇḍin’s hands.’
- 9.505 “ ‘First my mare was killed, and second, my tongue is to be cut out! It would be better that Daṇḍin won!’ cried the second man.
- 9.506 “When the weaver’s wife explained her case in detail, the king decreed, ‘Take this very man as your husband.’
- 9.507 “ ‘First my husband was killed by him, and second, he becomes my husband! It would be better that Daṇḍin won!’ she cried. [F.201.a]
- 9.508 “When the carpenter explained his case in detail, the king decreed, ‘Since he uttered words in the river, letting the axe out, cut out this carpenter’s tongue. Since he asked⁷⁰³ the carpenter when he saw the water was deep, gouge out this Daṇḍin’s eyes.’
- 9.509 “ ‘First my axe was lost, and second, my tongue is to be cut out! It would be better that Daṇḍin won!’ the carpenter cried.
- 9.510 “When the tavern hostess explained her case in detail, the king decreed, ‘Since she laid down the child completely covered with cloth, cut off the hands of this tavern hostess. Since he sat on another’s seat without looking at it first, gouge out Daṇḍin’s eyes.’
- 9.511 “ ‘First my son was killed, and second, my hands are to be cut off! It would be better that Daṇḍin won!’ she cried.
- 9.512 “When Daṇḍin delivered the raven’s message, the king said, ‘Daṇḍin, tell the raven, “There are treasures that you hid under the dead tree when you were the headman of a hamlet that was in that place. Give them to someone and leave, and you will be at ease.” ’
- 9.513 “When he delivered the deer’s message, the king said, ‘You should tell the deer, “Deer, once there was a tree there, and drops of honey were dripping down from its top. Thus, the green meadows were sweetened, and you ate there. Since the honey bees are gone,⁷⁰⁴ you should not be attached to the grass. You should not suffer misfortune.” ’
- 9.514 “When he delivered the partridge’s message, the king said, ‘There is no treasure where the partridge utters a partridge’s call, but there are treasures where it utters a different call. Tell it, “You should show the treasure to someone and go somewhere else, for it would not be right if you suffered misfortune.” ’
- 9.515 “When he delivered the message of the serpent and the mongoose, the king said, ‘Tell the two, ‘You were born as two brothers when you were humans. There, one said, “Let us divide our possessions.” The other did not do so, overwhelmed by avarice. There, one was reborn as a serpent because it was excessively attached. The other was reborn as a mongoose because it

- clung to the possessions and was excessively attached to them. [F.201.b]
Therefore, you should give the possessions to śramaṇas or brahmins and
relinquish your dwelling, and you will be at ease.” ’
- 9.516 “When he delivered the snake’s message, the king said, ‘You should tell
the snake, “When you have become hungry and feeble, you easily exit the
hole, but after having eaten much food, you have trouble entering the hole. If
you know the proper amount of food to take in, you will live at ease.” ’
- 9.517 “When he delivered the newly married woman’s message, the king said,
‘You should tell the newly married woman, “There is a friend of yours in
your father’s house. When you are in your father-in-law’s house, you miss
the friend. When you are in your father’s house, you miss your husband.
Since it would not be right if you suffered misfortune, relinquish one place
and keep well the other.” ’
- 9.518 “The newly married woman and the snake did as they were instructed.
The serpent and mongoose and the raven gave the treasures to Daṇḍin. The
rest, too, did as they were instructed.
- 9.519 “ ‘Oh, the king appears to be quite brilliant!’ marveled the ministers.
“The king, pleased and delighted, built offering halls at the four city gates
and appointed managers of the offerings.
- 9.520 “At that time, there was a famine for twelve years. When that twelve-year
famine occurred, he provided hundreds of thousands of beings with food.
Taking account of the perfection of his offerings, he spoke these verses:
- 9.521 “ ‘A wise one is in accord with the law—
He does not accumulate wealth.
He makes offerings to those worthy of veneration
Who are perfect in good conduct.
- 9.522 “ ‘Having well satisfied noble śramaṇas, brahmins,
And the destitute, [F.202.a]
The intelligent one will be reborn
Among the gods after his body is destroyed.
- 9.523 “ ‘Knowing this, one who is wise
And possessed of faith, with thoughts free from attachment,
Gives to those worthy of veneration,
Which is praised by heroes free from avarice.’
- 9.524 “Great King, if you think that the one who was that mighty king named
Ādarśamukha, who provided hundreds of thousands of beings with food
during the twelve-year famine, at that time, on that occasion, was someone

else, you should think otherwise. I was the mighty king named Ādarśamukha, and I provided hundreds of thousands of beings with food during the twelve-year famine at that time, on that occasion.⁷⁰⁵

9.525 “Great King, if you think that I attained supreme and complete awakening by these donations or distributions of donations, you should think otherwise; these donations of mine were only a cause, only a condition, only a preparation for supreme and complete awakening.”

... 9. Sudhana⁷⁰⁶ ...

.... a. The Story of King Sudhana⁷⁰⁷

9.526 “Great King, again, seeking supreme and complete awakening, I gave donations and made merit. Listen to that story.

9.527 “Great King, once there was a wheel-turning king named Sudhana. He built places for offerings in eighty-four thousand cities. He gave donations and made merit for many years—hundreds of years, thousands of years, hundreds of thousands of years. Having seen the perfection of his offerings, he spoke these verses:

9.528 “ ‘Among gods and humans,
Who, having seen his own wealth,
Would not give donations
From which he would attain success?

9.529 “ ‘Having conquered hundreds of humans
And defeated avarice, which is the enemy,
One who fears the next life gives donations
And regards himself as the hero of heroes.

9.530 “ ‘Those who go into battle with weapons in their hands [F.202.b]
Are not heroes, say the munis.
Those who give donations without fear
Are heroes, says the Omniscient One.’

9.531 “Great King, if you think that the one who was that wheel-turning king named Sudhana, who built places for offerings in eighty-four thousand cities, who gave donations and made merit for many years—hundreds of years, thousands of years, hundreds of thousands of years—at that time, on that occasion, was someone else, you should think otherwise. I was the wheel-turning king named Sudhana at that time, on that occasion, who built

places for offerings in eighty-four thousand cities, who gave donations and made merit for many years—hundreds of years, thousands of years, hundreds of thousands of years.

- 9.532 “Great King, if you think that I attained supreme and complete awakening by these donations or distributions of donations, you should think otherwise; these donations of mine were only a cause, only a condition, only a preparation for supreme and complete awakening.”

.... b. The Story of Prince Sudhana⁷⁰⁸

- 9.533 “Great King, again, seeking supreme and complete awakening, I gave donations and made merit, and accomplished the perfection of effort, but I did not attain supreme and complete awakening. Listen to that story.

- 9.534 “Great King, once there were two kings in the land of Pañcāla, namely, North Pañcāla and South Pañcāla. King North Pañcāla, called Dhana, in a city called Hastināpura, being a righteous Dharma king ruled in accordance with the Dharma over the country, which was rich, prosperous, peaceful, abundant in food, and full of many people, and in which there was no fighting, dispute, strife,⁷⁰⁹ or robbers, in which illness had abated, and which was abundant in rice [F.203.a], sugarcane, cattle, and buffalo.

- 9.535 “In that city there was a large, pleasant pond full of utpala, padma, kumuda, and puṇḍarīka flowers, and adorned with haṃsas, cakravākas, and kāraṇḍavas.⁷¹⁰ In the pond there lived the son of a nāga named Janmacitra. He brought rain at the appropriate times, so that the ground was rich in crops. The country had plenty of food and drink, and people gave food to śramaṇas, brahmins, the poor, and the destitute with generosity, veneration, and respect.

- 9.536 “King South Pañcāla was excessively unrighteous, fierce, violent, and short tempered. He did not rule over the kingdom in accordance with the Dharma and always threatened people living in the country with punishment, beating, hitting, killing, arresting, binding, fettering, chaining, and various other kinds of harm. Because he was excessively unrighteous, the gods did not bring rain at the appropriate times. Thus, through fear and despair, his people abandoned their country at the risk of their lives⁷¹¹ and went to North Pañcāla’s land, where they settled.

- 9.537 “Later, when King South Pañcāla set out to inspect the country under the pretext of hunting, he saw villages and cities deserted, parks and temples ruined and destroyed. When he saw them, he asked his ministers, ‘Sirs, why are these villages and cities deserted? Why are the parks and temples [F.203.b] ruined and destroyed? Where have those people gone?’

- 9.538 “ ‘Your Majesty,’ the ministers replied, ‘they have gone to the land of Dhana, King North Pañcāla.’
- 9.539 “ ‘For what reason?’
- “ ‘Your Majesty, please grant us the freedom to speak without fear.’
- 9.540 “ ‘Sirs, I do. Speak.’
- “And so they told him, ‘Your Majesty, King North Pañcāla rules over the country in accordance with the Dharma, and so his land is rich, prosperous, peaceful, abundant in food, and full of many people. There is no fighting, combat, dispute, strife, or robbers; illness has abated there; and the country is abundant in rice, sugarcane, cattle, and buffalo. People, eager to offer generosity, veneration, and respect, also give food to śramaṇas, brahmins, the poor, and the destitute. Your Majesty is fierce, violent, and short tempered, and so you always threaten your people with punishment, beating, hitting, killing, arresting, binding, fettering, chaining, and various other kinds of harm. Therefore, through fear and despair, those people have gone to King North Pañcāla’s land.’
- 9.541 “ ‘Sirs,’ King South Pañcāla asked them, ‘is there any good means whereby those people will come back and live in these villages and cities?’
- 9.542 “The ministers answered, ‘If Your Majesty rules over the country in accordance with the Dharma and protects the land with thoughts of love, benefit, and compassion just as King North Pañcāla does, those people will soon come back and live in these villages and cities.’
- 9.543 “ ‘If so, sirs,’ replied King South Pañcāla, ‘I too will rule over the country in accordance with the Dharma and protect the land with thoughts of love, benefit, and compassion just as King North Pañcāla does. [F.204.a] You should make those people come back and live in these villages and cities by any means.’
- 9.544 “ ‘Your Majesty, there is another advantage. In that city, there is a large pond full of utpala, padma, kumuda, and puṇḍarīka flowers, and adorned with haṃsas, cakravākas, and kāraṇḍavas. There lives the son of a nāga named Janmacitra. Because he duly brings rain at the appropriate times, the ground is richer and richer in crops, and so and the country has plenty of food and drink.’
- 9.545 “ ‘Sirs, is there any way to bring that son of a nāga here?’ asked the king.
- “ ‘Your Majesty, wielders of spells and mantras could bring him. Please search for them.’
- 9.546 “The king then had a box of gold tied to the top of a banner and had proclaimed throughout the country with the ringing of bells: ‘I will give this box of gold to anyone who brings Janmacitra, the son of a nāga, from North Pañcāla’s land. I will also treat him with great honor.’

- 9.547 “A certain snake charmer went to the ministers and said, ‘If you would give me this box of gold, I will catch and bring Janmacitra, the son of a nāga.’
 “ ‘Take it,’ said the ministers.
- 9.548 “ ‘Please have it kept in the hands of someone whom you trust and have confidence in,’ he replied, ‘and give it to me after I bring Janmacitra, the son of a nāga.’
 “ ‘Do as you have said.’
- 9.549 “Thereupon the snake charmer entrusted the box of gold to the hands of a trustworthy man and went to the city of Hastināpura. When he observed the whole area around the pond, [F.204.b] because he was familiar with omens, he thought that Janmacitra, the son of a nāga, was in that very place. He returned for oblations and necessities, requesting the ministers, ‘Please give me oblations and necessities. I will catch and bring the son of a nāga in seven days.’
- 9.550 “Janmacitra too saw the snake charmer and thought, ‘He has come to catch me. I will be caught in seven days and experience the great pain of separation from my parents. What should I do? On whom should I rely?’
- 9.551 “There had lived near the pond two hunters named Sāraka and Phalaka, They had made their living by the pond by killing terrestrial animals such as rabbits,⁷¹² antelope, and boars that came there to drink water, and aquatic animals such as fish, turtles, and frogs. By that time, though, Sāraka was dead, and only Phalaka was alive. Janmacitra, the son of a nāga, thought, ‘There is no one but Phalaka on whom I can rely.’ Then, dressed as a human, he went to the hunter Phalaka and said, ‘Sir, do you know by whose power King Dhana’s land is rich, prosperous, peaceful, abundant in food, and full of many people, ... abundant in rice, sugarcane, cattle, and buffalo?’
- 9.552 “ ‘I do know,’ answered the hunter. ‘It is because the king is righteous, and he rules over the country in accordance with the Dharma and protects the land with thoughts of love, benefit, and compassion.’
 “ ‘Why only that? It must be because of something else,’ he said.
- 9.553 “The hunter replied, ‘There is another advantage. There lives in this pond the son of a nāga named Janmacitra. Because he duly brings rain at the appropriate times, [F.205.a] the crops have been more and more abundant. Therefore, the ground is richer and richer in crops, and so the land has plenty of food and drink.’
- 9.554 “Janmacitra asked, ‘If someone were to take the son of a nāga by force from this land, what would happen to that son of a nāga?’
- 9.555 “ ‘It would not be right. He would experience the pain of separation from his parents, and the king and the people would suffer hardships caused by his absence.’⁷¹³
- 9.556 “ ‘What would you do to the abductor?’

- “ ‘I would kill him.’
- 9.557 “ ‘Do you know that son of a nāga?’
- “ ‘No, I don’t.’
- 9.558 “ ‘It’s me. A snake charmer from South Pañcāla’s land is trying to catch me. He has gone home for oblations and necessities, but he will come back in seven days. When he comes back, he will drive wedges made from *khadira* into the four corners of the banks of the pond, tie strings of various colors, and chant mantras. You should hide near him. When he has finished this preparation, the water in the pond will boil and overflow, and I will appear. At that time, you should shoot the snake charmer in a vital part, approach him quickly, and say, “Withdraw the mantra. If you do not, I will cut off your head and throw it on the ground.” If he loses his life and dies without withdrawing the mantra, I will be bound by the noose of the mantra throughout the rest of my life.’
- 9.559 “ ‘Even only to benefit you, I will do that,’ said the hunter, ‘not to mention benefiting the entire country. I will help you.’
- 9.560 “Then the son of a nāga indicated a certain hiding place. On the seventh day, the hunter was hiding in that hiding place, and the snake charmer came there too and began to prepare the oblations and necessities. He drove wedges made from *khadira* into the four corners of the banks of the pond. He tied strings of various colors [F.205.b] and chanted mantras. Then the water began to boil. The hunter shot him in a vital part and, having unsheathed a sword, said, ‘Are you trying to take the son of a nāga living in our land by force with a mantra? Withdraw the mantra. If you do not, I will cut off your head and throw it on the ground.’
- 9.561 “Tormented by pain and frightened by the fear of death, the snake charmer revoked the mantra. The hunter immediately killed him. Then, liberated from the mantra that was just like a binding noose, the son of a nāga emerged from the pond, embraced the hunter, and cried out, ‘You are my mother, you are my father! Thanks to you, the pain of separation from my parents did not befall me. Come, let us go to my residence.’
- 9.562 “He took the hunter to his residence, satisfied him with various foods and drinks, gave him jewels, and said to his parents, ‘Father, Mother, this is my ally, protector, and friend. Thanks to him, I escaped being separated from you.’
- “They too gave him precious things and various jewels. Taking these things, he left the pond.
- 9.563 “Near the pond, there was a hermitage that was abundant in flowers and fruits, and in which various birds were singing. There lived a ṛṣi who was naturally loving and merciful and affectionate toward beings. The hunter began to visit the ṛṣi three times a day and he told him all that had happened

- to himself and Janmacitra, the son of a nāga. Then the ṛṣi said to him, 'What use are the jewels and gold to you? There is a noose called Amogha (Unfailing) in his residence. Ask for it.'
- 9.564 "The hunter then desired the noose Amogha. Having heard the words of the ṛṣi, he again went to the nāga's residence. [F.206.a] Then he saw the noose Amogha on the gate of the nāga's residence. He thought, 'This is the very noose Amogha, which I want,' and then entered the nāga's residence. Then Janmacitra, the son of a nāga, along with other nāgas, pleased and entertained him and offered him jewels. He said, 'I do not need jewels. But give me the noose Amogha.'
- 9.565 " 'Why do you need this?' asked Janmacitra. 'We need it desperately to protect ourselves when we are attacked by a garuḍa.'
- "The hunter replied, 'You would need it only when there is harm from a garuḍa, but I need it all the time. Give it to me if you think you have profited and been benefited by me.'
- 9.566 "Janmacitra, the son of a nāga, thought, 'Since he has greatly benefited me, I will ask my parents for permission and give it to him.' After asking his parents for permission, he gave him the noose. Thereupon the hunter, happy and satisfied as if he had attained mastery,⁷¹⁴ left the nāga's residence, taking the noose Amogha with him, and went to his house.
- 9.567 "Later, King Dhana and his consort played, made love, and enjoyed themselves. Though they did so, the king produced no son or daughter. He was plunged into grief, resting his cheek on his hand, thinking, 'Although there is such wealth stored up in my home, I have no son or daughter. So after my death, my family lineage will end, my land will be lost, and all my possessions will fall under another king's control.'
- 9.568 "Śramaṇas, brahmins, companions, friends, and kinsmen asked him, 'Your Majesty, why [F.206.b] are you plunged into grief?' He explained the matter to them in detail, and they urged him, 'Pray to the gods, and you will have a son.'
- 9.569 " Being sonless and wanting a son,⁷¹⁵ he prayed to Śiva, Varuṇa, Kubera, Vāsava, and so forth.⁷¹⁶ He also prayed to other special gods, namely, the gods of parks, the gods of forests, the gods of crossroads, the gods of three-forked roads, the gods accepting oblations, and the gods who had been born together with him, who were harmonious with the Dharma, and who always followed him.
- 9.570 " In this world, it is said that sons and daughters are born on account of prayers, but this is not true. If such a thing were true, each person would have a thousand sons just like a wheel-turning king. Rather, sons and daughters are born because three conditions are satisfied. What are the three? Affected by passion, the parents have intercourse; the mother is at an

appropriate time and in her fertile period;⁷¹⁷ and a gandharva is around and wants to enter the womb.⁷¹⁸ When these three conditions are satisfied, sons and daughters are born.⁷¹⁹

9.571 “While the king was thus devoting himself to prayer, a bodhisattva of the fortunate eon entered his chief consort’s womb.

9.572 “ A certain kind of woman of an intelligent nature has five special characteristics. What are the five? She knows if a man is affected by passion or free from passion;⁷²⁰ she knows the appropriate time and menstrual cycle; she knows that the embryo has entered the womb; she knows from whom it has entered; and she knows whether it is a boy or a girl: if it is a boy, it resides on the right side, and if it is a girl, it resides on the left side.⁷²¹

9.573 “Being very pleased, she said to her husband, ‘My dear, I am pregnant. [F.207.a] Since the fetus resides on the right⁷²² side, it is certainly a boy. Be delighted!’

9.574 “He too was very pleased. He stretched his upper body, raised his right hand, and spoke an inspired utterance: ‘I will see the face of my son, which I have desired for a long time. May he be born as a suitable son for me, not an unsuitable one. May he take over my work. May he feed me, after having been fed himself. May he inherit my property. May my family lineage last for a long time. When we have died and passed away, may he give donations and make merit for us, either large or small, and assign the rewards of the offerings to our names, saying, “May this go to where those two are reborn and follow them.” ’

9.575 “Then, knowing that she was pregnant, he arranged everything so that, until the fetus in the womb was mature, she stayed on the terrace, provided with the requisites for cold when it was cold; the requisites for heat when it was hot; foods prescribed by physicians that were not too bitter, sour, salty, sweet, spicy, or astringent; foods that were free from bitter, sour, salty, sweet, spicy, and astringent ingredients; and short necklaces and long necklaces. With her body covered with ornaments, she moved from one couch to another, from one stool to another, never descending to the ground, as if she were a celestial nymph strolling in the Nandana Grove. She never heard any unpleasant sounds, and she felt free.

9.576 “After eight or nine months, she bore a boy who was well proportioned, pleasant to behold, attractive, gold in complexion, with a head like a parasol, long arms, a broad forehead, eyebrows that meet, a prominent nose, and every major limb and minor appendage of his body complete. When he was born, drums were beaten in celebration. The king heard them and asked, [F.207.b] ‘What is this?’

9.577 “Some of the consorts said to the king, ‘Your Majesty, be delighted! Your son has been born.’

9.578 “The king then made the entire city comfortable by removing stones, pebbles, and gravel, sprinkling sandalwood water, raising banners and flags, setting out sweet-smelling censers, and scattering various flowers around the city. He ordered, ‘Give donations to śramaṇas, brahmins, the poor, and the destitute. Release all prisoners.’

9.579 “Thus, he held a great celebration at the birth for twenty-one days and, intending to give the child a name, asked, ‘What name shall we give the boy?’

9.580 “The ministers said, ‘Since this boy is the son of King Dhana, let us name him Sudhana.’ Thus he was named Sudhana. The boy Sudhana was entrusted to eight nurses: two nurses to hold the baby on their laps, two nurses to suckle the baby, two nurses to wipe excrement off the baby’s body, and two nurses to play with the baby. The eight nurses raised the baby on milk, fermented milk, butter, butter oil, liquid butter oil,⁷²³ and other special foods,⁷²⁴ and he soon grew like a lotus that shoots up in a pond. When he grew up, he was made to learn letters ... , and he became fully learned in eight kinds of analysis,⁷²⁵ classification, and reading and became one whose actions are clear. He became fully learned in the various arts and technical skills of kṣatriyas who have been anointed and have attained dominance, mastery, and sovereignty over the kingdom and have conquered vast lands, namely, riding on the neck of an elephant, riding a horse, handling a chariot, handling a sword and a bow and arrow, retreating and advancing, taming elephants, handling a noose, handling a spear, handling a cudgel, clenching the fist, pacing, cutting, tearing, piercing, and the five arts of shooting, namely, shooting from afar, shooting at a sound, shooting at a vital part, shooting without being noticed, and shooting truly.⁷²⁶ His father arranged for three types of consorts—older, middling, and younger; built three types of residences for winter, [F.208.a] summer, and the rainy season; and made three types of parks for winter, summer, and the rainy season. Thereupon Prince Sudhana went up to the terrace without male company, and he played, amused himself, and enjoyed himself, to the accompaniment of musical instruments.

9.581 “Later, when the hunter Phalaka was wandering around one day looking for deer, he arrived at a certain mountain. At the foot of the mountain, there was a ṛṣi’s hermitage, which was abundant in flowers and fruits, and in which various birds were flying around. There the hunter saw a large pond full of utpala, kumuda, and puṇḍarīka flowers, and adorned with haṃsas, kāraṇḍavas, and cakravākas. He walked around in the hermitage and soon saw a ṛṣi in a garment made of bark, with long hair, beard, nails, and body hair, whose body had been harmed by the wind and heat, living under a certain tree, sitting in a hut made of grass. When he saw him, the hunter

- bowed low until his forehead touched the feet of the ṛṣi. He then made the gesture of supplication and asked, ‘Excellent sir,⁷²⁷ how long has it been since you settled in this place?’
- “ ‘It has been forty years.’
- 9.582 “ ‘If you have lived in this place for such a long time, have you seen or heard of any wonders or marvels here?’
- “The calm-natured ṛṣi answered slowly, ‘Sir, do you see this pond?’
- 9.583 “ ‘Excellent sir, I do.’
- “ ‘This is the pond named Brahmasabhā. It is full of utpala, kumuda, and puṇḍarīka flowers, and various birds live here. It is full of water the color of snow, silver, and frost, and it is surrounded by sweet-smelling flowers. On the fifteenth day of every month, Manoharā, the daughter of Druma, the king of kinnaras,⁷²⁸ visits this pond to bathe, surrounded by five hundred kinnarīs, carrying instruments to wash the head and various ointments. When she bathes, even birds and beasts [F.208.b] are enchanted by dance, song, and the sound of music. I too spend seven days with great pleasure and mental satisfaction after having heard that sound. Sir, I have seen this wonder and marvel.’
- 9.584 “Then the hunter Phalaka thought, ‘I have obtained the noose Amogha from the nāga. I will throw it at the kinnarī Manoharā.’
- 9.585 “Later, on the fifteenth day of the month, carrying the noose Amogha, he approached a thicket of flowers, fruits, and leaves near the bank of the pond and stayed there, watching carefully. At that time, surrounded by five hundred kinnarīs, the kinnarī Manoharā majestically approached the lotus pond Brahmasabhā, just as the ṛṣi had described. The hunter Phalaka immediately threw the noose Amogha and caught the kinnarī Manoharā with it. Caught thus by the noose Amogha, she jumped up in the pond and let out a cry of fear. When they heard this, the rest of the kinnarīs began to run about, looking for the kinnarī Manoharā. Then they saw her bound, and they ran away in fear. As the hunter looked at her, who was extremely well proportioned and pleasant to behold, he touched her, trying to grasp her. She said:
- 9.586 “ ‘Vulgar man, you must not touch me.
This is not granted to you.
I am beautiful and suitable for a king,
So it is not right to grasp me.’
- 9.587 “The hunter said, ‘If I do not grasp you, you will run away.’
“ ‘I will not run away,’ she replied. ‘If you do not believe me, take this crest jewel by which I fly in the sky.’
- 9.588 “ ‘Who knows what you will do?’ retorted the hunter.

- “She gave him the crest jewel and said, ‘I will obey him in whose hand this crest jewel lies.’
- 9.589 “Then the hunter took the jewel and departed, taking her along, still caught in the noose.
- 9.590 “At that time, [F.209.a] Prince Sudhana came hunting. The hunter saw Prince Sudhana, well proportioned, attractive, and pleasant to behold. When he saw him, he thought, ‘This is a prince, and this is a woman who is extremely well proportioned and pleasant to behold. If he sees her, he will take her by force. I will now voluntarily give her to him as a present.’
- 9.591 “Then he brought her bound with rope to Prince Sudhana. When he arrived, he threw himself at the prince’s feet and said, ‘Your Highness, I present this treasured woman as a gift to you. Please take her.’
- 9.592 “Prince Sudhana saw that the kinnarī Manoharā was well proportioned, pleasant to behold, attractive, had a perfect complexion, had collected every good quality, was adorned with the eighteen female characteristics,⁷²⁹ and was more beautiful than anyone in the country.⁷³⁰ Her breasts were ample, hanging down like golden pots or tortoises, robust and solid, round and full.⁷³¹ Her eyes were jet black, bloodshot, and long, and they were shaped like lotus buds.⁷³² Her nose was long and prominent. Her lower lip was just like coral, a jewel, or a bimba fruit. Her cheeks were not hollow but plump. The upper parts of her cheeks were adorned with very lovely marks.⁷³³ Her eyebrows were smoothly arched, close, and as black as a cluster of bees. Her shoulders were round like a spotless full moon, and her arms were long. Her belly was deeply creased with three lines and slightly protruding. She slightly stooped from the weight of her breasts. Her waist was beautifully shaped like a part of a chariot. Her hands were soft like the pith of the plantain tree. Her thighs were tapering, round, and beautiful. Her every limb was smooth and beautiful, with no vein standing out. She proudly walked with the sounds of a jeweled headdress, a choker,⁷³⁴ anklets, bracelets, short necklaces, and long necklaces. [F.209.b] Her hair was black and soft. Her feet were adorned with anklets just like Śacī, the wife of Indra. She was wearing a golden belt around her slim waist. Many short necklaces hung down from her neck. The color of her skin was beautiful like molten gold.
- 9.593 “As soon as he saw her, the prince was caught firmly by the noose of lust, which is as hard to hold as a spotless, clear, and trembling moon reflected in water; is as hard to recognize as a makara in a wavy river; flies swiftly like a garuḍa or the wind; changes quickly like rolling cotton; and moves about busily like a monkey without stopping anywhere.
- 9.594 “Having his heart pierced by the arrow of lust, it gave a sound of the utmost secret of desire for union, having been shot with the bow of improper mental attention because of attachment to a beautiful one by a mind that was

deeply stained. His heart adhering to defilement through perpetual repetition, he was eager to taste the pleasure of lust and, dashing for the cliff, danger, and precipice because of all defilements,⁷³⁵ he fell down there just like a moth flying into the fire. And so it is said:

- 9.595 “Sudhana saw her, who was just like lightning flashing through a cloud in
the rainy season,
And whose face was just like the moon.
His heart was struck by the arrow of lust,
Which was released by frolicking in desirous attachment to her. [B45]
- 9.596 “Prince Sudhana took Manoharā to the city of Hastināpura and gave the
hunter an excellent village. Thereupon Prince Sudhana went up to the
terrace with Manoharā, and they played, made love, and enjoyed
themselves. Manoharā enchanted Prince Sudhana with her good qualities—
her beauty, youth, and hundreds of kinds of service—so that his thoughts
never left her.
- 9.597 “Later, one day, two brahmins came from another province. One of them
served the king, [F.210.a] and the other Prince Sudhana. The one who served
the king was appointed chief priest and given an allotment. The one who
served Prince Sudhana was only given an allotment by him. ‘Your
Highness,’ he asked, ‘what will you do for me when your father passes away
and you are enthroned?’
- 9.598 “Prince Sudhana answered, ‘I will appoint you my chief priest just as the
brahmin who is your friend was appointed my father’s chief priest.’
- 9.599 “The rumor passed from mouth to mouth, and the brahmin chief priest
heard it. He thought, ‘I will prevent the prince from attaining the throne, let
alone that brahmin from being appointed chief priest.’
- 9.600 “Later, the chief of a certain hamlet in the kingdom revolted against the
king. The king sent troops to conquer him, but they came back defeated,
beaten, vanquished. He sent troops seven times altogether, but they came
back defeated, beaten, vanquished. The ministers said to the king, ‘Your
Majesty, why do you damage your own army and strengthen the enemy’s?
Please summon all the people living by the sword in Your Majesty’s land.’
- 9.601 “The brahmin chief priest thought, ‘Now it is the time to devise a plan to
kill Prince Sudhana.’ He said to the king, ‘Your Majesty, you cannot conquer
them in that way.’
“ ‘What should I do? Should I myself go there?’ asked the king.
- 9.602 “ ‘Why should Your Majesty yourself go?’ the chief priest asked in return.
‘This Prince Sudhana is young and possessed of power and pride. Send him
with these troops.’
“ ‘I should do so,’ said the king.

- 9.603 “Thereupon the king summoned the prince and ordered him, ‘O Prince, go with the troops and conquer the people of that hamlet.’
- 9.604 “ ‘Certainly, Your Majesty,’ [F.210.b] replied Prince Sudhana, and he went to the harem. When he saw Manoharā, however, he forgot everything. Thereupon he was again ordered by the king, but as soon as he saw her, he again forgot everything. Then the chief priest said to the king, ‘Your Majesty, Prince Sudhana is so attached to Manoharā that he cannot leave. Prepare the troops. When the prince comes out from the harem, prevent him from going to Manoharā and dispatch him.’
- “ ‘The king ordered the ministers, ‘Sirs, prepare an army.’
- 9.605 “Having accepted the king’s order, the ministers prepared an army consisting of divisions of elephants, horses, chariots, and infantry and equipped with various kinds of requisites and weapons. Then, when the prince came out, the king ordered him, ‘O Prince, the army is prepared. Go.’
- 9.606 “ ‘Your Majesty, I will see Manoharā and then go,’ he replied.
- “ ‘O Prince,’ said the king, ‘she will be an obstacle, so you should not see her.’
- 9.607 “ ‘Father, if so, I will see my mother and then go.’
- “ ‘O Prince, do go see your mother.’
- 9.608 “He went to his mother, bringing Manoharā’s crest jewel. He threw himself at her feet and said, ‘Mother, I will go to conquer the people of that hamlet. Please conceal this crest jewel in a hidden place and do not give it to Manoharā unless she is in danger of death.’
- 9.609 “Having made this request of his mother, he said goodbye and left with the army amid the sounds of various musical instruments. He passed in due course through various provinces and then stayed under a tree near the hamlet.
- 9.610 “At that time, Great King Vaiśravaṇa set out with his attendants along a path for a meeting of yakṣas, who were quite numerous—hundreds of yakṣas, thousands of yakṣas, hundreds of thousands of yakṣas. When he set out along the path, [F.211.a] he was blocked in the air. He thought, ‘I have passed along this path many times, and my vehicle has never been blocked. What has blocked me now? What is the cause of this?’
- 9.611 “He saw Prince Sudhana and thought, ‘This is the bodhisattva of the fortunate eon. He will be distressed about going into battle. I will help him and conquer the people of the hamlet without harming any living being.’
- 9.612 “He said to Pāṇcika, the great general of yakṣas, ‘Come, Pāṇcika, you should conquer the people of the hamlet without harming any living being, even before Prince Sudhana begins to fight the people of the hamlet.’

- 9.613 “ ‘Certainly,’ replied Pāñcika, the great general of yakṣas, to Great King Vaiśravaṇa, and he created a divine army consisting of four divisions: men as large as palm trees, elephants as large as mountains, horses as large as elephants, and chariots as large as heavenly vehicles.⁷³⁶ Then, in a terrifying display of various weapons such as swords, clubs, lances, missiles, chakras, darts, arrows, axes, and so forth, as well as the sounds of various musical instruments, Pāñcika arrived at the hamlet with the great army. Its wall was destroyed by the sound of the elephants, horses, and chariots, the sounds of various musical instruments, and the power of the yakṣas themselves.⁷³⁷ The dwellers of the hamlet saw the army and the broken wall and, much astonished, they asked, ‘Where did this army come from?’
- 9.614 “Then they said, ‘Open the gate quickly. Prince Sudhana is coming after this. This army belongs to him. If you do not open the gate quickly, everything will be destroyed.’
- 9.615 “They added:
- “ ‘We will not rebel against the king, [F.211.b]
Nor against the intelligent prince.
By the king’s men
We are frightened and terrified.’
- 9.616 “They opened the gate and then they raised banners and flags, filled vessels, and welcomed Prince Sudhana with the sounds of various musical instruments. He set them at ease and pleased them. He appointed a chief, assessed the tax, and took their property as security. Then, having defeated the hamlet, Prince Sudhana went home.
- 9.617 “That very night, King Dhana dreamed that a vulture came, tore the king’s stomach open, pulled out his intestines, and surrounded the entire city with them, and that seven treasures came to his residence. Having dreamed these things, the king sprang to his feet and sat on his large bed, frightened and dejected, with the hairs in every pore of his body standing on end. He was plunged into grief, resting his cheek on his hand, asking himself, ‘Is there a chance I will lose my throne or be in danger of death because of this?’⁷³⁸
- 9.618 “When the night had passed, he talked to the brahmin chief priest. The brahmin thought, ‘That the king had such a dream certainly means that the prince has conquered the hamlet. I shall tell him a lie.’ He said, ‘Your Majesty, you had an inauspicious dream. Certainly, you will lose your throne or be in danger of death because of this. However, there is a means to prevent this. It is seen in the lore of brahmanical mantras.’
- 9.619 “ ‘What is the means to prevent it?’

- “ ‘Your Majesty, build a well-shaped pond of a certain size in a park. Then paint the pond with an application of lime, clean it well, and fill it with the blood of smaller animals. Then, when Your Majesty bathes, you must enter the pond by one staircase. After entering by one, you must ascend another. After entering by the second, you must ascend a third. [F.212.a] After entering by the third, you must ascend a fourth. After this, four brahmins who have mastered the Vedas and the auxiliary branches of the Vedas should lick Your Majesty’s feet with their tongues and burn incense made from kinnara⁷³⁹ fat. Doing this, Your Majesty will be purified of your sins and protect your kingdom for a long time.’
- 9.620 “ ‘I can do all this,’ said the king, ‘but kinnara fat is very difficult to obtain.’
 “ ‘Your Majesty, is it difficult to obtain what is right here?’ asked the chief priest.
 “ ‘What do you mean?’ asked the king.
- 9.621 “ ‘Your Majesty,’ said the chief priest, ‘is this Manoharā not a kinnarī?’
 “ ‘Chief priest, do not say that,’ said the king, ‘for she is the prince’s life.’
- 9.622 “The chief priest asked, ‘Your Majesty, have you never heard this?’
 “ ‘You should abandon a person for a home,
 Abandon a home for a village,
 Abandon a village for a country,
 And the world for the Self.⁷⁴⁰
- 9.623 “ ‘O King, keeping yourself firm,
 Confer another woman
 Upon the intelligent prince
 And kill this Manoharā.’
- 9.624 “There is nothing one attached to himself cannot do. The king agreed. Thereupon he began to do as the chief priest had instructed. A pond was dug, painted with an application of lime, and cleaned well, and it was filled with the blood of smaller animals. Learning of these preparations, Sudhana’s consorts were pleased and satisfied and said, ‘Since we are endowed with youth and beauty, we and Prince Sudhana⁷⁴¹ will now play, make love, and enjoy ourselves.’
- 9.625 “Manoharā saw them pleased and asked, ‘Why are you so pleased?’
 “Then someone explained to Manoharā in detail what had happened. Full of pain and despair, Manoharā went to Prince Sudhana’s mother. She threw herself at her feet [F.212.b] and informed her of the matter slowly, in a piteous voice. The mother said, ‘If this is so, look into it thoroughly. So will I.’

- 9.626 “Manoharā looked into it and reported back. The mother looked into it too, and it seemed to be true. Then she gave the crest jewel and garment to Manoharā and said, ‘Daughter, you should not leave until it is time so that I will not be blamed.’
- 9.627 “And so the king went bathing, going through all the procedures he had been taught. He entered the pond filled with blood and returned to land. Thereupon brahmins licked his feet with their tongues. Then he ordered, ‘Bring the kinnarī.’ Manoharā immediately soared up into the air and spoke a verse:
- 9.628 “ ‘I have touched and met him.
I have laughed and played with him.
But, just like a she-elephant⁷⁴² unbound,
I will now⁷⁴³ depart.’
- 9.629 “The king saw her fly off through the air. Frightened, he said to the chief priest, ‘The kinnarī Manoharā has fled, while the purpose for which we have made all this effort has not yet been accomplished.’
“ ‘Your Majesty,’ said the chief priest, ‘the purpose is now accomplished, and you are free from sin.’
- 9.630 “Thereupon Manoharā thought, flying through the air, ‘All my falling into these circumstances began when that ṛṣi spoke of me. If he had not spoken, I would not have been caught. So, I will first go to that ṛṣi.’
- 9.631 “She went to his hermitage, and after paying homage at his feet, she said to the ṛṣi, ‘O great ṛṣi, in consequence of your speaking of me, I was caught, touched by a human, and narrowly avoided death. Therefore, I ask you, if Prince Sudhana at some point comes here in search of me, give him this ring and say this: “O Prince, the way is difficult and exhausting. Turn back.” [F.213.a] If he does not turn back, you should tell him the way: “O Prince, Manoharā said this: ‘There are three black mountains in the north, another three beyond them, and another three beyond them. And then beyond them, there is the Himalaya, the king of mountains. To its north lies Mount Utkīlaka, and Kūjaka Jalapatha,⁷⁴⁴ Khadiraka, Ekadhāraka, Vajraka, Kāmarūpin, Utkīlaka,⁷⁴⁵ Airāvataka, Avevāṇa,⁷⁴⁶ and Pramokṣa. Go over these mountains. Among them, Mounts Khadhiraka, Ekadhāraka, and Utkīlaka are to be entered through caves, and Vajraka by the king of birds. You should cross the mountains by these means. You should defeat the magical contraptions, which are the one with a goat-like face, the one like a sheep,⁷⁴⁷ and the man shaped like a yellow⁷⁴⁸ rākṣasa. There is a snake with a great stream of saliva, swimming in a cave. You should destroy it with courage.⁷⁴⁹
- 9.632 “ “ “ ‘When you see a black snake

- Sitting in the middle of the cave,
Bend your bow, shoot an arrow,
And kill it for me.
- 9.633 “ ‘ “ ‘When you see two sheep
Colliding with one another,
Cut the horns off of both,
And you will find a way.
- 9.634 “ ‘ “ ‘When you see two iron men
Who cause great fear holding swords,
Hit one of them,
And you will find a way.
- 9.635 “ ‘ “ ‘When you see a rākṣasī with iron lips
Opening and closing her mouth,
Then into her forehead
Drive wedges.
- 9.636 “ ‘ “ ‘Also, you should jump
Across a violently swirling sixty-*hasta* well.
Drawing your bow to the full,
Kill a yakṣa and a rākṣasa
With yellow hair and eyes like a lion,
Who are dreadful and difficult to approach.
- 9.637 “ ‘ “ ‘Cross many rivers [F.213.b]
Full of crocodiles and alligators,
Namely, the Naṅgā, Pataṅgā, Tapanī,⁷⁵⁰
Citrā, Rudanī, Hasanī,
Āśīviṣā, and Vetranadī.⁷⁵¹
- 9.638 “ ‘ “ ‘There are angry rākṣasīs in the Naṅgā,
Demons in the Pataṅgā,
Many alligators in the Tapanī,
Beings assuming any shape at will in the Citrā,
A female servant of kinnarīs in the Rudanī,
A daughter-in-law of kinnarīs in the Hasanī,
Many snakes in the Āśīviṣā,
And śālmali trees in the Vetranadī.
- 9.639 “ ‘ “ ‘You should behave confidently in the Naṅgā,
Take courage in the Pataṅgā,
And tie the mouths of the alligators in the Tapanī.

Cross the Citrā by means of various songs,
The Rudanī with satisfaction,
And the Hasanī in silence.

9.640 “ “ “ ‘Cross the Āśīviṣā by means of
The charm against snakebite
And the Vetranadī by
Striking with a sharp weapon.⁷⁵²

9.641 “ “ “ ‘Having crossed the rivers, with composure defeat the five hundred
yakṣas on the lookout. Then, the palace of the king of kinnaras is there.’ “ “
“After she had thus spoken to the ṛṣi, Manoharā paid homage at his feet
and departed.

9.642 “Later, the king heard that Prince Sudhana had conquered the hamlet and
come back to the city of Hastināpura, bringing presents, and he was very
pleased. After the prince was fully rested, he went to his father, greeted him,
and sat down in front of him. The king spoke to him in an extremely pleasing
manner. ‘O Prince,’ he inquired, ‘did you come back safely?’

9.643 “ ‘Your Majesty, thanks to you, the chief of the hamlet was conquered,
their property was taken as security, and a new chief was appointed. Here
are also taxes and presents. Accept them for your storehouse.’

“ ‘Son, you did a good job. I will accept them,’ said the king.

9.644 “Then the prince expressed to his father his wish to leave. The king said,
‘O Prince, stay here so we might enjoy the presents together.’

“ ‘Your Majesty, I have not seen Manoharā for a long time, and so I will
go.’

9.645 “ ‘O Prince, do not leave today—leave tomorrow.’ [F.214.a]

“He insisted, saying, ‘Father, I must certainly go today.’

9.646 “The king remained silent. Then the prince went to his residence. Seeing
that the door of the consorts’ palace had lost its radiance, he anxiously
entered, but he did not see Manoharā. Dazed and wandering around, he
cried, ‘Manoharā! Manoharā!’

9.647 “Then the consorts gathered and gossiped about her. With his heart
tormented, he asked all of them about this, and they explained exactly what
had happened. He was stupefied with sorrow. The women said to him, ‘Your
Highness, there are women much more excellent than her in this harem.
Why are you so sad?’

9.648 “Having learned that his father was ungrateful, he went to his mother,
threw himself at her feet, and lamented, ‘Mother,⁷⁵³

9.649 “ ‘I do not see Manoharā,
Who is possessed of desirable qualities
And is perfect in beautiful appearance.

Where has my Manoharā gone?

9.650 “ ‘I am running about, driven by my mind (*manas*);
My mind is utterly perplexed.
Because I have been parted from her,
My heart grieves bitterly.

9.651 “ ‘Manoharā, who would please my mind, engross my mind (*manoharā*),
Delight my mind, and gladden my mind—
Because I have been parted from her, my body is seized with pain.
Where does this pain of mine come from?’

9.652 “ ‘Son,’ she said, ‘Manoharā experienced unbearable pain and fear, so I released her.’

“ ‘Mother, how did this happen?’

9.653 “ ‘She related in detail all that had happened. He said, ‘My father is merciless and ungrateful.’ And then he asked, ‘Mother, where did she go? By which way?’

9.654 “ ‘She said, ‘Son,’⁷⁵⁴

“ ‘The way by which Manoharā went
Is the mountain
Where ṛṣis and lions always dwell
And the king of the Dharma lives.’

9.655 “ ‘Unable to bear the pain of separation from Manoharā, [F.214.b] he became weary and again lamented in a piteous voice.’⁷⁵⁵

“ ‘I do not see Manoharā,
Who is possessed of desirable qualities
...
Where does this pain of mine come from?’

9.656 “ ‘Then his mother said to him, ‘Son, there are women much more excellent than her in this harem. Why are you so sad?’

“ ‘Mother,’ replied the prince, ‘so long as I do not have her, with whom would I be pleased?’

9.657 “ ‘She tried to soothe him, but he kept grieving with sorrow. He began to wander, seeking Manoharā’s whereabouts. He then hit on a good idea: ‘I will first ask the very man from whom I obtained her.’ And so he went to the hunter Phalaka and demanded, ‘From whom did you obtain Manoharā?’

- 9.658 “ ‘There lives a ṛṣi at the foot of a mountain called such-and-such,’ he replied, ‘and there is a lotus pond named Brahmasabhā in his hermitage. She came to bathe there. The ṛṣi told me this, and so I obtained her.’
- “ ‘I will now go to the ṛṣi,’ thought the prince. ‘I will discover her whereabouts from him.’
- 9.659 “The king heard a rumor that the prince was utterly stupefied because of his separation from Manoharā. Then the king asked him, ‘O Prince, why should you be stupefied? I will soon give you a wife more excellent than her.’
- “ ‘Father,’ he answered, ‘I cannot be with my harem without her.’
- 9.660 “Although the king told him the same thing many times, the prince would not change his mind.⁷⁵⁶ Then the king installed guards at the city gate and city wall, lest the prince try to escape by those means. The prince remained awake throughout the night. These five kinds of beings are said to sleep little at night—to hardly sleep at all. What five? They are said to be a man bound up by attachment to a woman, a woman bound up by attachment to a man,⁷⁵⁷ a being that is a red wild duck, the chief of thieves,⁷⁵⁸ and a monk who is striving.
- 9.661 “Thereupon [F.215.a] the prince thought, ‘If I go through the king’s gate, there are fierce guards watching over it, and they will cut me in punishment or kill me.⁷⁵⁹ I will now go by any means along the path where there are no guards.’
- 9.662 “He rose that night, tied the garland of blue utpalas that had been fastened to his head to a banner, and descended where there were no guards. Then the moon came out. When he saw the moon, he chanted a lamentation about his separation from Manoharā thus:
- 9.663 “ ‘O full moon, king of celestial bodies, illuminator of the night,
O wise caravan leader, you are beloved to the eyes of Rohiṇī, your wife.
Did you see Manoharā, my beloved, whose eyes are like utpalas,
Anywhere on the face of the earth?’
- 9.664 “He then proceeded, remembering the joy he had experienced before. He saw a doe and said to her, too:
- 9.665 “ ‘O doe, you eat grass and leaves and drink water.
May fortune be with you! Feel at ease. I am not a hunter.
Did you see my beautiful Manoharā,
Whose large eyes are like a doe’s?’
- 9.666 “He left there and arrived at a certain other place. Seeing bees playing in the middle of a forest adorned with flowers and fruits, he said to a bee:

- 9.667 “ ‘O best of bees like a dark-colored mountain,
Who inhabits bamboo joints and lotuses,
Did you see my Manoharā,
Whose long locks are as black as a bee?’
- 9.668 “He left that place, too, and when he saw a snake, he said:

“ ‘O black snake, who breathes out a cloud of smoke from your eyes and
mouth,
With your tongue quivering like the leaf of a tree,
Your poisonous fire does not resemble the fire of passion.
Did you see my Manoharā?’
- 9.669 “Thereupon he went to another place. When he saw a cuckoo [F.215.b]
singing in a certain forest, he said to the cuckoo, too:
- 9.670 “ ‘O cuckoo, who lives in a tree in the best forest,
King of birds, who engrosses the minds (*manoharā*) of women,
Did you see my Manoharā,
Whose eyes are spotless and beautiful like blue utpalas?’
- 9.671 “He left that place, too, and saw a tree called *aśoka*, ‘without sorrow,’ full of
blossoms.

“ ‘O one whose name is said to be auspicious,
Who is the great king of trees,
I, stupefied⁷⁶⁰ by sorrow for Manoharā,
Make the gesture of supplication to you. May you remove my sorrow!’
- 9.672 “Thus stupefied, he arrived in due course at the ṛṣi’s hermitage. Having
politely greeted the ṛṣi, he said:
- 9.673 “ ‘O patient one dressed in a garment of bark and antelope skin,
Who eats roots, shoots, and fruits of the āmalaka, vilva, and kapittha,
O ṛṣi, I greet you, bowing down. Did you see
My Manoharā? May you tell me quickly!’
- 9.674 “Then the ṛṣi said ‘Welcome’ to Prince Sudhana, made the salutation to be
made first, giving him a seat and so forth, and said:
- 9.675 “ ‘I did see her, whose eyebrows were soft and dark colored, whose
appearance was pleasant to behold and agreeable,
Whose face was just like the full moon and whose eyes were just like blue
utpalas.
Sir, you should relax your mind and eat various roots and fruits,

Which will later keep you going. There is no doubt in my mind about this.

- 9.676 “ ‘The woman with beautiful eyebrows said this:
“Prince, I am distressed with craving for you.
Those who live in the forest suffer greatly, too.
If you proceed, certainly you will see me.”⁷⁶¹
- 9.677 “ ‘She gave me this ring and said, “Say to him, ‘The way is difficult and exhausting. Turn back.’ If he cannot turn back, you should tell him the way.”
[F.216.a] Then, she said this: “There are three black mountains in the north, another three beyond them, and another three beyond them. And then beyond them, there is the Himalaya, the king of mountains.
- 9.678 “ ‘ “You should obtain these medicines from that place. There is a medicine called sūdayā;⁷⁶² you should boil it with ghee and drink it. This will free you from thirst and hunger and improve your memory and physical strength. You should also look for a monkey. You should also learn mantras. You should have a bow and arrows, luminous jewels, an antidote to counteract the effects of poison, three iron wedges, and a lute.⁷⁶³
- 9.679 “ ‘ “To the north of the Himalaya, the king of mountains, lies Mount Utkīlaka, and Kūjaka Jalapatha, Khadiraka, Ekadhāraka, Vajraka, Kāmarūpin, Utkīlaka, Airāvataka, Aevāṇa, and Pramokṣa. You have to cross these mountains. Among them, enter Mount Khadiraka through a cave. Ekadhāraka and Utkīlaka are also to be entered through caves, and Vajraka by the king of birds. You should cross the mountains by these means. You should defeat the magical contraptions, which are the one with a goat-like face, the one like a sheep, and the man shaped like a yellow rākṣasa. There is a snake with a great stream of saliva, swimming in a cave. You should destroy it with courage.
- 9.680 “ ‘ “When you see a black snake
Sitting in the middle of the cave,
Bend your bow, shoot an arrow,
And kill it for me.
- 9.681 “ ‘ “When you see two sheep
Colliding with one another,
Cut the horns off of both,
And you will find a way.
- 9.682 “ ‘ “When you see two iron men
Who cause great fear holding swords,
Hit one of them, [F.216.b]
And you will find a way.

- 9.683 “ ‘ “When you see a rākṣasī with iron lips
Opening and closing her mouth,
Then into her forehead
Drive wedges.
- 9.684 “ ‘ “Also, you should jump
Across a violently swirling sixty-hasta well.
Drawing your bow to the full,
Kill a yakṣa and a rākṣasa
With yellow hair and eyes like a lion,
Who are dreadful and difficult to approach.
- 9.685 “ ‘ “You should cross many rivers
Full of crocodiles and alligators,
Namely, the Naṅgā, Pataṅgā, Tapanī,
Citrā, Rudanī, Hasanī,
Āśīviṣā, and Vetranadī.
- 9.686 “ ‘ “There are angry rākṣasīs in the Naṅgā,
Demons in the Pataṅgā,
Many alligators in the Tapanī,
Beings assuming any shape at will in the Citrā,
A female servant of kinnarīs in the Rudanī,
A daughter-in-law of kinnarīs in the Hasanī,
Many snakes in the Āśīviṣā,
And śālmali trees in the Vetranadī.
- 9.687 “ ‘ “You should behave confidently in the Naṅgā,
Take courage in the Pataṅgā,
And tie the mouths of the alligators in the Tapanī.
Cross the Citrā by means of various songs,
The Rudanī with satisfaction,
And the Hasanī in silence.
- 9.688 “ ‘ “Cross the Āśīviṣā by means of
The charm against snakebite
And the Vetranadī by
Striking with a sharp weapon.
- 9.689 “ ‘ “Having crossed the rivers, with composure defeat the five hundred
yakṣas on the lookout. Then, the palace of the king of kinnaras is there.” ‘

- 9.690 “And so, in order to look for the medicines, mantras, and antidote as instructed, Prince Sudhana bowed low until his forehead touched the ṛṣi’s feet, and then departed. He prepared everything as instructed except a monkey. Then, taking everything with him, he went to the ṛṣi again. The ṛṣi gave him a monkey and said:
- 9.691 “ ‘O Prince, what use are these efforts?
Why is this Manoharā so needed?
You are alone, without any companion. [F.217.a]
Since you will suffer from physical danger, give this up.’⁷⁶⁴
- 9.692 “The prince replied, ‘Great ṛṣi, I will certainly go. Why?
Where does the moon moving in the sky have a companion?
Where does the king of beasts possessed of the power and strength of its fangs,
Or a fire burning the forest, have a companion?
What is the need for a powerful companion to a man like me?’
- 9.693 “ ‘Why should I not take to the great ocean?
Why should I not heal myself, when I was bitten by a snake?
I will make great efforts, those on which beings of vigor have relied.
If I fail, having exerted myself, there is no fault in this.’
- 9.694 “Thereupon Prince Sudhana departed, carrying everything as instructed by Manoharā. In due course, he conquered mountains, rivers, caves, pits, and so forth, with medicines, mantras, and the antidote, and arrived near the city of Druma, the king of kinnaras. The prince saw the prosperous city adorned with a beautiful park full of various flowers and fruits, inhabited by various birds. There were ponds and long square lakes there, where kinnarīs were wandering about. When he saw kinnarīs come there to draw water,⁷⁶⁵ Prince Sudhana asked them, ‘What are you doing with this much water?’
- 9.695 “They answered, ‘There is a daughter of Druma, the king of kinnaras, who is called Manoharā. Since she was caught by human hands, we are going to wash the human smell off her.’
- 9.696 “ ‘Do you pour water over her from all these jars at once or one by one?’ asked Prince Sudhana.
“ ‘One by one,’ they answered.
- 9.697 “He thought, ‘Here is a good device. I will put this signet ring in a jar.’ He put it in a jar held by a certain kinnarī, without being noticed, [F.217.b] and said to the kinnarī, ‘Bathe Manoharā first with this jar of yours.’
“ ‘There is certainly something important to this,’ she thought.

- 9.698 “When she poured water over Manoharā’s head with that jar first, the signet ring fell on her lap. Manoharā was puzzled by this. She then asked the kinnarī, ‘Has some human come here?’
- 9.699 “ ‘Yes, he has,’ she replied.
“ ‘Go and conceal him in a hidden place.’
- 9.700 “She took him inside the palace and concealed him in a hidden place. Then Manoharā threw herself at her father’s feet and asked, ‘Father, if that Prince Sudhana, who was my husband, comes here, what will you do to him?’
- 9.701 “ ‘He is a human, and I have no use for him,’ he answered. ‘I will tear him asunder and scatter his body in every direction.’
“Manoharā then said to him, ‘Father, how else does a human come here? I myself told him to do so.’
- 9.702 “Then Druma, the king of kinnaras, completely calmed his anger. When he had completely calmed his anger, he said, ‘If the prince comes, I will adorn you with every ornament, surround you with many treasures, requisites, and a thousand kinnarīs, and give you to him.’
- 9.703 “Pleased, delighted, and gladdened, Manoharā then adorned Prince Sudhana with divine ornaments and showed him to Druma, the king of kinnaras. Thus Druma, the king of kinnaras, saw Prince Sudhana, well proportioned, attractive, pleasant to behold, and endowed with a perfect complexion. Upon seeing him, he felt extreme wonder. Then, intending to test the prince, he set out seven golden trees, seven palm trees, seven drums, and seven boars.⁷⁶⁶
- 9.704 “Prince Sudhana was a bodhisattva, and bodhisattvas are experts in the arts and technical skills. [F.218.a] Also, the gods make efforts to remove obstacles from them. And so the bodhisattva danced, sang, and played musical instruments of various sounds provided by deities, such as a lute, gong, harp, three-stringed lute, clay drum, and so forth.⁷⁶⁷ Surrounded by thousands of kinnaras, he held a sword just like a blue utpala petal. Beheld by Druma, the king of kinnaras, he went to a golden tree and cut the tree asunder as if it were a plantain, rendering it into pieces as small as sesame seeds. He shot through the seven palm trees, seven drums, and seven boars with an arrow, and stood immovable like Mount Sumeru. Then the gods in the sky and hundreds of thousands of kinnaras let out a great cry of laughter: ‘Hāhā!’ Having seen and heard this, Druma, the king of kinnaras, felt wonder. Then he had Manoharā mingle with a thousand kinnarīs who looked identical to her and said to Prince Sudhana, ‘O Prince, now find Manoharā.’
- 9.705 “Prince Sudhana spoke a verse in order to distinguish her from the others:
“ ‘If you are my beloved, Manoharā,

Just as you are the daughter of Druma,
By this truth, quick,
Manoharā, take a step quickly.⁷⁶⁸

9.706 “Then she immediately took a step. The kinnarīs said, ‘Your Majesty, this Prince Sudhana is possessed of power, effort, and courage and is suitable for Manoharā. Why do you mock him? Give Manoharā to him.’

9.707 “Then, as the kinnaras praised the prince, Druma, the king of kinnaras, in accordance with the kinnaras’ wishes, [F.218.b] offered great honor to Prince Sudhana. He adorned Manoharā with divine ornaments and, holding her with his left hand and taking a golden pitcher in his right hand, went to Prince Sudhana and said, ‘O Prince, I give you this Manoharā surrounded by a thousand kinnarīs, as your wife. Although humans are not steadfast, you must not abandon her, no matter what.’

9.708 “ ‘Certainly, Father,’ replied Prince Sudhana to Druma, the king of kinnaras. He and Manoharā played, made love, and enjoyed themselves to the accompaniment of musical instruments, without male company, in the residence of the kinnaras.

9.709 “Later, he remembered his own country and grieved with sorrow because of the great pain of separation from his parents. He said to Manoharā, ‘I am overwhelmed by the great pain of separation from my parents.’

9.710 “Manoharā then explained in detail to her father what had happened. He said, ‘Go with the prince. Since humans are deceitful, though, you must be careful.’

“Thereupon Druma, the king of kinnaras, gave the prince many jewels and pearls and much gold.

9.711 “The prince flew with Manoharā through the air by the power possessed by kinnaras and arrived in due course at the city of Hastināpura. Then the city of Hastināpura was made comfortable by removing stones, pebbles, and gravel, sprinkling sandalwood water, hanging many silk tassels, raising banners and flags, setting sweet-smelling censers out, and scattering flowers. Surrounded by thousands of human kings, the prince with Manoharā then entered the city of Hastināpura. After he was fully rested, [F.219.a] he went to his father, bringing various treasures. He sat down by the king’s seat and explained in detail how he had gone to and come back from the city of kinnaras. Thereupon King Dhana knew that he was possessed of power, effort, and courage and anointed him as king.

9.712 “Prince Sudhana thought, ‘It is from a special cause established in the past that I have been united with Manoharā and attained kingship. I will now again give donations and make merit.’ He made limitless offerings in the city of Hastināpura for twelve years.

9.713 “Great King, if you think that the one who was that prince called Sudhana at that time, on that occasion, was someone else, you should think otherwise. I was the king called Sudhana at that time, on that occasion, when I performed a bodhisattva’s deeds. I did not attain supreme and complete awakening only because I showed power, effort, and courage for Manoharā and made limitless offerings for twelve years, however; these donations and efforts were only a cause, only a condition, only a preparation for supreme and complete awakening.”

... 10. Viśvantara⁷⁶⁹ ...

.... a. Viśvantara’s Story I⁷⁷⁰

9.714 “Great King, again, seeking supreme and complete awakening, I gave donations and made merit. Listen to that story.

9.715 “Great King, once there was a king named Viśvāmitra in a city called Viśvapuri. In accordance with the Dharma, he ruled over the country, which was rich, prosperous, peaceful, abundant in food, and full of many people, where there was no fighting, combat, dispute, strife, ...⁷⁷¹ [F.219.b]

9.716 “One day, he and his consort played, made love, and enjoyed themselves, and thus the consort conceived a child. After eight or nine months, a boy was born. He was well proportioned, attractive, pleasant to behold, gold in complexion, with a head like a parasol, long arms, a broad forehead, eyebrows that meet, a prominent nose...⁷⁷² He became fully learned in the five arts ...⁷⁷³

9.717 “Prince Viśvantara was pious, good, and of a virtuous disposition. He benefited himself and others. He was merciful, a great individual who wished for the Dharma, and he was loving to beings. He offered everything, gave everything, gave without attachment, and engaged himself in great donations. Having heard of his huge donations, seekers came from even a hundred yojanas away, and everyone was given something, their wishes satisfied.

9.718 “One day, the bodhisattva mounted the most excellent chariot, one glittering with jewels, gold, silver, diamonds, lapis lazuli, emeralds,⁷⁷⁴ rubies, and sapphires; made with a core of the best sandalwood, covered with the skins of a lion, tiger, and leopard; that ran as fast as the wind; and pulled by four horses sounding small golden and silver bells. He traveled in it from the most excellent city to a park.

9.719 “Then certain brahmins who had mastered the Vedas and auxiliary branches of the Vedas saw Viśvantara and greeted him: ‘O kṣatriya prince, victory to you!’ They also said:

- 9.720 “ ‘All over the world, you are [F.220.a]
Renowned as Sarvaṃdada,⁷⁷⁵ “Giver of Everything.”
It is therefore appropriate for you to give this chariot
As a donation to brahmins.’
- 9.721 “Having been told this, the bodhisattva Viśvantara quickly descended from
the chariot. With his heart pleased, delighted, and gladdened, he gave the
chariot to the brahmins and said:
- 9.722 “ ‘Just as I give the chariot
To brahmins with great pleasure,
May I give away everything in the three realms of existence
And attain supreme awakening.’ [B46]
- 9.723 “Later, when spring came, he mounted the most excellent elephant, named
Rājyavardhana,⁷⁷⁶ whose color was white like flowers such as jasmine and
white water lily, snow, silver, and white clouds; whose body was well
supported in its seven parts; whose feet were well supported, and who
walked majestically like the elephant Airāvaṇa, was adorned with the best
characteristics, and was auspicious to behold. He went to a park in a forest
where the trees were budding, and birds such as haṃsas, curlews, peacocks,
parrots, hill mynas, cuckoos, and jīvaṃjīvakas were singing,⁷⁷⁷ followed by
his favorite slaves, friends, and servants like the moon surrounded by stars.
- 9.724 “Then, certain brahmins sent by an enemy quickly approached Prince
Viśvantara and greeted him: ‘O kṣatriya prince, victory to you!’ They also
said:
- 9.725 “ ‘All over the world, including among the asuras and gods,
You are renowned as Sarvaṃdada, “Giver of Everything.”
It is therefore appropriate for you
To give this most excellent elephant to us.’
- 9.726 “Having been told this, the bodhisattva quickly dismounted from that most
excellent elephant. With his mind pleased, delighted, and gladdened, he
gave the best elephant to them and said: [F.220.b]
- 9.727 “ ‘Just as I give this most excellent elephant
To brahmins with great pleasure,
May I give away everything in the three realms of existence
And attain supreme awakening.’
- 9.728 “King Viśvāmitra heard it said, ‘Your son Viśvantara gave the most excellent
elephant, named Rājyavardhana, to the brahmins sent by our enemies.’
When he had heard this, King Viśvāmitra trembled with intense anger,

- summoned Prince Viśvantara, and shouted, ‘O Prince, you should not stay in my country. Go away!’⁷⁷⁸
- 9.729 “Having been abandoned by his father, Prince Viśvantara then thought, ‘Because I have been exerting myself for awakening and have put on the armor of effort in order to accept the whole world as my followers, I gave even that elephant.
- 9.730 “ ‘Thus, living at home,
I have given as many donations as I could.
Dwelling in the forest of ascetics,
I should certainly do my best.’⁷⁷⁹
- 9.731 “ ‘If begged, I cannot say the words
“I will not give.”
Therefore, I will relinquish my house
And go to the forest of ascetics.’
- 9.732 “Having made up his mind, the bodhisattva went to his wife, Mādrī, and explained these matters in detail. As soon as she heard them, Mādrī made the gesture of supplication, and then said to the bodhisattva, with her heart fearing separation from her husband, ‘My dear, if so, I too will go to the forest of ascetics. Being apart from you, I would not be able to live even for one moment. Why?
- 9.733 “ ‘The sky without the moon,
The earth without crops,
And a lotus without water:
Such is a woman without her husband.’
- 9.734 “The bodhisattva said, ‘We will certainly part in the end. That is the nature of the world. Since you have been used to the best food, drink, bedding, and clothing, your body [F.221.a] is very delicate. In the forest of ascetics, you have to lie on grass and leaves, eat roots, flowers, and fruits, walk on the ground full of darbha grass, stones, other kinds of grass, and thorns, rely always upon only one meal a day, and expose yourself to public scrutiny.’⁷⁸⁰ You have to exert yourself to venerate every sudden guest. Even there, I will certainly give as many donations as I can. You should never regret this. Therefore, give it adequate thought now.’
- 9.735 “ ‘My dear,’ Mādrī replied, ‘I will follow you with all my might.’
“The bodhisattva said to her, ‘If so, you should remember this promise.’⁷⁸¹
- 9.736 “Thereupon the bodhisattva went to his father. He bowed and said:
“ ‘Father, master of the earth, please forgive me for my fault,

Which was my giving the great elephant as a donation.

I will leave the city and go to the wilderness.

Your storehouse, O master of the people, will not become empty.

9.737 “Then the king gasped with the pain of being separated from his son and said in a trembling voice, ‘Son, change your thoughts of giving and stay.’

9.738 “The bodhisattva replied:

“ ‘Even if the earth together with the mountains

Turned back,

O master of the earth, I would not turn my mind

Back from giving.’

9.739 “Then, riding a chariot with his son, daughter, and wife, he departed the most excellent city. A hundred thousand saddened citizens and provincial dwellers followed him.⁷⁸² Then a man heard their crying, lamenting voices and saw the many people going out the city gate, and he asked another man, ‘My good man, many people are lamenting. What has caused this?’

9.740 “He answered, ‘Sir, how do you not know?

“ ‘The master of the people has banished his own son, who has beautiful teeth, [F.221.b]

Who is of a steadfast nature, who is pleased with giving.

He is setting forth for the forest together with his children and wife,

And citizens have gathered and are lamenting with deep pity.’

9.741 “Thereupon the bodhisattva approached in an appropriate manner the citizens who had left the most excellent city and said, ‘Sirs, go home, go home. Even if you stay with loved ones for a very long time, you will certainly end up parting from them. Your relatives’ company is just like a tree under which you break the fatigue from traveling. So you will certainly part from loved ones. Why?

9.742 “ ‘Thinking that everywhere in the world

People are powerless to prevent parting from friends,

You should with every exertion on the face of the earth

Make your resolve immovable and steadfast for the sake of tranquility.’

9.743 “Then, a brahmin who had traveled for three hundred yojanas⁷⁸³ saw the bodhisattva and approached him. He said, ‘O kṣatriya prince, having heard of your good qualities, I have come here from a country three hundred yojanas⁷⁸⁴ away. It is therefore appropriate that you give me this most excellent chariot as a reward for my efforts.’

- 9.744 “Unable to bear it, Mādrī shouted at the brahmin with harsh words:
 “ ‘Shame! Even in the forest he dares beg from the son of the people’s master.
 This brahmin has an utterly pitiless mind.
 The son of the people’s master has lost his royal wealth.
 Does this man have no compassion for him?’
- 9.745 “The bodhisattva said, ‘You should not scold the brahmin. Why?
 “ ‘Mādrī, if those who desire and accept wealth did not exist,
 Who could attain awakening in this world, bereft of the opportunity to give thoroughly?
 By means of the six perfections beginning with giving, bodhisattvas
 Who are possessed of the best qualities always attain supreme omniscience.’
 [F.222.a]
- 9.746 “And so, greatly pleased, the bodhisattva gave the chariot, along with its horses, to the brahmin and said:
- 9.747 “ ‘O brahmin, by this removal of the impurity of greed,
 This giving away the chariot, in this world
 I will advance the chariot of the great untainted Dharma
 That has been advanced by the greatest ṛṣis.’
- 9.748 “And so, with his mind greatly pleased, Viśvantara gave that most excellent chariot to the brahmin and went to the forest of ascetics, carrying their son Kṛṣṇa on his shoulder, with Mādrī holding their daughter Jālinī in her arms.⁷⁸⁵ They arrived in due course at the forest of ascetics.⁷⁸⁶ Thereupon Viśvantara lived in the forest of ascetics, keeping vows that pleased his heart.
- 9.749 “Later, when Mādrī had gone from the forest of ascetics to collect roots and fruits, a certain brahmin⁷⁸⁷ came to Viśvantara and said, ‘O kṣatriya prince, victory to you!
- 9.750 “ ‘We, husband and wife,⁷⁸⁸ are wandering together
 Because we do not have any servants.
 It would therefore be appropriate that you
 Give us your two children.’
- 9.751 “Having been told this, the bodhisattva Viśvantara pondered for a while about giving away his beloved children. Then the brahmin said to the bodhisattva Viśvantara, ‘O kṣatriya prince, I am asking you this because I

have heard that you give away everything. What do you have to consider about this?

9.752 “ ‘As a giver who is naturally compassionate,
You are renowned throughout the world.
It is therefore appropriate for you to act
Always in the way you are renowned.’

9.753 “Having been spoken to like this, the bodhisattva Viśvantara said to the
brahmin, ‘O great brahmin,

9.754 “ ‘I would not mind for one moment
Giving even my own life,
So, why would I change my mind
About giving away my children?’⁷⁸⁹

9.755 “ ‘Great brahmin, however,

“ ‘I wonder, after I abandon these two children [F.222.b]
Who have grown up in the forest,
How they will live
With the sorrow of separation from their mother.

9.756 “ ‘Someone will scold me:
“The prince is so pitiless
That he gives away his children, but not himself.”
O brahmin, please instruct me.’

9.757 “Then the brahmin said to Viśvantara, ‘O kṣatriya prince, it is not appropriate for you, who were born to a lineage of great kings; whose good qualities are renowned all over this world; who loves all beings with compassion; who is unstoppable just like a rutting elephant in practicing generosity, veneration, and honor; who venerates śramaṇas, brahmins, and guests; who accepts those who are poor, destitute, helpless, and hungry; who fulfills everyone’s wishes; and who is beneficial to see, to make my coming in vain, my effort of traveling unfruitful, my seeing you not beneficial, and my wish and desire for which I have been struggling for a long time unfruitful. If my chariot of mind (*manoratha*, “wish”), whose horses are thoughts, is struck by your words of refusal, it will quickly return.⁷⁹⁰ Therefore, it is appropriate for you to satisfy my wish and give them. Why?

9.758 “ ‘Even if one were to search the entire earth with its cities and villages,
Which wears oceans as garments, whose incomparable eyes are planets,
Whose torso has great, excellent mountains as breasts,

There would be no one as generous as you, O you who have beautiful
teeth.⁷⁹¹

9.759 “When he had heard these words of the brahmin, the bodhisattva Viśvantara
was overcome by attachment to his children and worried:

9.760 “ ‘First, if I give
The two children to the brahmin,
I and Mādrī will suffer the pain
Of separation from them.

9.761 “ ‘However, if I do not give them to him, [F.223.a]
My vow will be ruined,
And this brahmin will leave
Disappointed, without gaining anything.

9.762 “ ‘Second, depressed by separation from my children,
I will feel sorrow on the face of the earth.
Otherwise, the promise I made,
My vow, will be ruined.’

9.763 “Then the bodhisattva Viśvantara decided definitely to give his two beloved
children away and declared:

9.764 “ ‘I will build a bridge with a hundred difficult acts
To lead the world, which has sunk
Into the immeasurable depths of the great ocean of suffering,
To the further shore.’

9.765 “Having spoken such words without hesitation,
He whose face was like the spotless full moon
Gave the two young children,
Whose eyes were filled with tears, to the brahmin.

9.766 “He said further:

“ ‘After I have attained the great fruit
Of this giving of the children,
Thereby beings in the world
Should be able to cross the ocean of saṃsāra.’

9.767 “As soon as he gave the young children, the earth quaked in six ways. The
ascetics living in the forest were surprised at the quaking of the earth and
asked each other:

- 9.768 “ ‘By whose power
Did this dreadful quaking of the earth occur?
We must clearly come to know
What has such power.’
- 9.769 “ ‘There was an old ascetic there from the Vasiṣṭha family who was learned in
omens. He informed the ṛṣis about this matter: ‘Certainly, Viśvantara has
relinquished his two children who lived in the forest of ascetics, the little
ones who ate fruits and drank water, who were pleasant and agreeable to
the eyes, in order to save beings overwhelmed by suffering. For this reason,
the earth quaked.’⁷⁹²
- 9.770 “ ‘Then the two children knew that their father intended from his heart to
give them away, and, crying piteously, they made the gesture of
supplication, threw themselves at Viśvantara’s feet, [F.223.b] and said:
- 9.771 “ ‘Father, you are giving us away
While mother is absent.
Please, let us see her first;
Then you may give us away.’
- 9.772 “ ‘Contorting his face with the pain that seized his heart and shedding tears,
the bodhisattva embraced the two children and said, ‘Children,
- 9.773 “ ‘It is not that you are not loved in my heart
Or that I have no compassion or mercy.
I give you to benefit the whole world,
Having seen the good qualities of this act.
- 9.774 “ ‘By all means, after I myself attain
Peaceful supreme awakening,
I will liberate the shelterless beings in the world
Who dwell in the ocean of suffering.’
- 9.775 “ ‘Then, knowing that their father intended from his heart to give them away,
the children paid homage at their father’s feet, made the gesture of
supplication, and slowly said in piteous voices with humble words:
- 9.776 “ ‘If you have decided,
Father, may you give a message
From the two of us to our mother:
“May you bear it.”
- 9.777 “ ‘Again, Father,

- “ ‘For the faults we have committed out of childishness against you who are respectable,
The unpleasant words we have spoken to anyone, if any,
And that we did not listen to you respectfully or please you—
Please forgive us, taking them as childish faults.’
- 9.778 “After they had thus spoken, they saluted their father, circumambulated him three times, and left the hermitage with tearful eyes, still desiring to speak to the respectable one, looking back again and again.
- 9.779 “Then, losing his composure because of his young children’s very piteous words, the bodhisattva made a vow for awakening in his mind and entered the hut in the forest of ascetics. As soon as the young children left, the worlds of the great billionfold universe quaked in six ways. Thousands of gods [F.224.a] emitted cries and laughter in the air, and said:
- 9.780 “ ‘Bravo! Great nature of generosity!
Excellent is the steadfastness of the one
Who does not change his mind,
Even having given his two children.’
- 9.781 “At that time Mādrī was coming back to the hermitage, bringing roots and fruits. She hurried to the hermitage because of the quaking of the earth. A deity thought, ‘Mādrī is coming to deter the bodhisattva from the perfection of giving in which he has made efforts to liberate all beings,⁷⁹³ and so the deity assumed the form of a lioness and stood blocking the way. Mādrī said to the wife of the king of beasts:
- 9.782 “ ‘Attractive wife of the king of beasts,
Why are you blocking the way?
As I am of unshaken constancy,
Get out of the way and go quickly!⁷⁹⁴
- 9.783 “ ‘Again,

“ ‘You are the wife of the king of beasts;
I too am the consort of the people’s master,
Who is like a lion. Hence, you are my sister, according to the Dharma.
So, queen of beasts, make way for me.’
- 9.784 “Having been spoken to in this way, the deity assuming the form of a lioness left the road in a certain direction. Thereupon, seeing inauspicious signs, Mādrī paused to think: ‘As I hear voices sobbing in the air, and the lamenting voices of the gods living in the forest, too, something unfortunate has certainly happened in the hermitage.’ She then said aloud:

- 9.785 “ ‘As my eyes are blinking,
 As birds are crying,
 As I feel anxious,
 The two children must have been given away.
- 9.786 “ ‘As the land quakes,
 And my heart quivers,
 And as my body feels ill,
 The two children must have been given away.’
- 9.787 “Thinking of a hundred thousand such unfortunate things, she hurried to the hermitage. [F.224.b] When she entered the hermitage, upset, she searched for the two children but did not see them. Perplexed, with her mind quivering, she thought at each place in the hermitage, ‘In this place, my son Kṛṣṇa with his sister always played with fawns. These are the houses the two of them made from dust. These are the toys of those two. But I do not see them. Perhaps they have entered a grass hut that I do not see⁷⁹⁵ and are sleeping.’ Thus worrying and desiring to see her children, she put the roots and fruits to one side, threw herself at her husband’s feet, and cried out with tearful eyes, ‘My dear, where are the two, our son and daughter?’
- 9.788 “Viśvantara said to her:
- “ ‘A brahmin with a wish
 Came to me,
 And I gave those two children to him.
 It would be appropriate for you to be pleased with this.’
- 9.789 “When she was told this, Mādrī fell to the ground like a doe shot with a poisoned arrow, writhed like a fish out of water, cried in a piteous voice like a crane⁷⁹⁶ that had lost its chicks, lowed in various ways like a cow whose calves have died, and said:
- 9.790 “ ‘With faces like young lotus blossoms,
 With hands as fresh as lotus petals,
 My two children had never experienced any pain.
 In which direction do they go, just to suffer?
- 9.791 “ ‘Being as meek as fawns, with eyes like a fawn’s,
 Having enjoyed the hermitage together with fawns—
 How did my two children suffer today,
 Dragged away by another?
- 9.792 “ ‘With their eyes full of tears,

Crying in sorrow, greatly suffering,
They will live miserably among poor people
Because I was not carefully watching them today.

9.793 “ ‘Those two I raised on my lap
Ate roots, flowers, and fruits as meals.
My two children, who lived with patience and loved those who are
respectable,⁷⁹⁷
Are suffering greatly. [F.225.a]

9.794 “ ‘The two have been parted from their mother and kinsmen,
And have been suddenly abandoned by their relatives.
Having met an evil, sinful person,
My two children are suffering greatly.

9.795 “ ‘Pressed by constant hunger and thirst,
By whom were the two taken away?
Having become slaves, certainly
The two will suffer from dreadful pain.

9.796 “ ‘Surely, I must have in other lives
Committed a dreadful, evil act in this world
And parted beings from a hundred loved ones
Whereby I am now crushed by grief like a cow without its calves.

9.797 “ ‘The true words by which I have always conceived
Impartial thoughts for every living being—
By these true words
May my two children be liberated from servitude.’

9.798 “Mādrī saw trees that those young children had planted and grown, which
had abundant leaves, and in her anguish embraced them, and said:

9.799 “ ‘The trees on which the children poured water with a little water jar,
From whose leaves water is dripping,
Look as if they have hearts,
Like a mother giving milk to her children.’

9.800 “Then she saw the fawns that had played with the two young children
sitting in the hermitage and became pained. She slowly said in a piteous
voice:

9.801 “ ‘These fawns who are their friends,
Who want to see them
And walk around looking for them in the house,⁷⁹⁸

Are another source of extreme pain for me.'

9.802 "Then, when she followed the way along which those children had gone, she saw that the two young children's footprints were not straight but twisted and turned here and there. Pressed by acute pain again, she said:

9.803 " 'Since there remain footsteps of shuffled feet,
And they proceed in a hurry here and there,
Certainly, he must have hit them while he took them along. [F.225.b]
Shame! So pitiless a brahmin!

9.804 " 'With their throats gasping, giving out cries,
With their lovely lips quivering,
With watery eyes like a deer and tender feet,
How did my children go?'

9.805 "Upon seeing her thus pouring out lamentations, the bodhisattva reasoned with her with words concerning impermanence in a variety of ways and said:

9.806 " 'I did not give the two children for the sake of fame
Nor out of hatred.
For the benefit of all beings,
I gave the children who were difficult to give.

9.807 " 'Having given himself, his own children, and his wife,
Who are the most difficult to give,
The mahāsattva will properly attain
Supreme awakening.

9.808 " 'Mādrī, relying upon giving, I gave those two children
Who were difficult to give in order to liberate the world.
I have a resolve to give myself and my wife,⁷⁹⁹ vehicle, and wealth,
And give everything to everyone.'

9.809 "Then Mādrī said to the bodhisattva, making a firm resolution:

" 'I will not thwart you.
May your mind never become otherwise.
If you are asked to give me, too,
Give me without hesitation.

9.810 " 'Again,

" 'O hero, having soon accomplished the purpose

For which you gave your family,⁸⁰⁰
Who are attached to their beloved,
Liberate beings from existence.'

9.811 "Then Śakra, Lord of the Gods, knew that the bodhisattva and Mādrī were making efforts that were marvelous and very difficult to make. Surrounded by the Thirty-Three Gods, he approached the hermitage through the sky, illuminated the forest with a vast splendor of light, and said to the bodhisattva while hovering in the air:

9.812 " 'Thus among foolish beings in the world, of weak intelligence and intellects shackled by propensities,
Who are attached to enjoyment and fettered by children who are a noose for the mind,
O Ruler, only you will attain the firm, happy, tranquil, spotless, and faultless state
By giving away your children who cause you joy, being free from attachment.' [F.226.a]

9.813 "Having encouraged the bodhisattva in this way, Śakra, Lord of the Gods, thought, 'If he winds up alone, separated from the one attending him, he will become distressed. So I will now ask him for Mādrī.'

9.814 "Then he assumed the form of a brahmin, went to the bodhisattva, and said to him:

" 'Give me this sister, of perfect body,
A devoted wife who never becomes
Unfaithful to her husband,
And is praised for her family lineage, as a slave.'

9.815 "Unable to bear this, Mādrī said to the brahmin:

" 'Do you, who are shameless and greedy,
The worst brahmin in this world,
Desire me, a faithful wife
Who rejoices in the authentic Dharma?'

9.816 "The bodhisattva Viśvantara observed Mādrī with a compassionate mind. Mādrī then said to the bodhisattva:

9.817 " 'I do not lament for myself.
I do not care about myself,
But I lament for you, wondering
How you will live alone.'

- 9.818 “The bodhisattva replied to Mādrī:

 “ ‘On the face of the earth, Mādrī, you should not grieve for me,
 Who seeks⁸⁰¹ the state free from decay and grief.
 You should follow this brahmin without grieving.
 I will limp into the hermitage like a dying animal.’
- 9.819 “After saying this, being pleased, delighted, and gladdened, he thought:

 “ ‘This gift is, in this forest,
 My last donation.
 After having given this Mādrī,
 There will be nothing that fetters me.’
- 9.820 “Knowing this, he held Mādrī with his hand and said to the brahmin:

 “ ‘O best of brahmins,
 Please accept my beloved wife, [F.226.b]
 Who is heartily pleased to obey,
 Who is noble and acts properly, and who speaks agreeably.’
- 9.821 “Then he gave his wife, who had beautiful teeth,
 In order to seek awakening.⁸⁰²
 As if it were a ship on the water,
 The entire earth quaked in six ways.
- 9.822 “Thereupon Mādrī entered into the brahmin’s possession. Overwhelmed by
 the pain of separation from her husband, son, and daughter, she said, her
 voice interrupted by gasping:
- 9.823 “ ‘What evil karma did I create
 In my previous lives,
 Whereby I weep in a solitary forest
 Like a cow whose calves have died?’
- 9.824 “Then Śakra, Lord of the Gods, extinguished his form as a brahmin, took his
 own form, and said to Mādrī:⁸⁰³
- 9.825 “ ‘Fortunate one, I am not a brahmin or human;
 I am Śakra, Lord of the Gods, destroyer of the asuras.
 This eminent conduct of yours pleased me.
 So, ask for anything you most want from me here.’
- 9.826 Having rejoiced at these words, Mādrī bowed to Śakra and said:

 “ ‘O Thousand-Eyed,

May the king of the Thirty-Three Gods
Liberate my children from servitude
And let them reach their grandfather.'

9.827 "Having had this asked of him, the great Indra entered the hermitage, held
Mādrī with his left hand, went to the bodhisattva, and said to him:

9.828 " 'I give you back this Mādrī
To attend to you.
You should not give her to anyone.
You will be scolded if you give away one entrusted to you.'

9.829 "Thereupon Śakra, Lord of the Gods, drove that brahmin who had taken
away the son and daughter insane so that he went to that very city, thinking
that it was some other city, and offered to sell the young children. The
ministers saw this and said to the king, 'Your Majesty,

9.830 " 'Your two grandchildren,⁸⁰⁴
Kṛṣṇa and Jālinī, [F.227.a]
Are being sold by a wicked brahmin
In this most excellent city.'

9.831 "When he heard this, the king became upset and said, 'Quickly, show me the
two children.'

9.832 "The ministers gave a cry, and the citizens hurried to the king.⁸⁰⁵ Then a
minister took the children to the king.

9.833 "When he saw his grandchildren brought before him without any clothes,
Their bodies covered with dirt, the master of the people
Suddenly fell to the ground from the throne,
And citizens, ministers, and women wept, too.

9.834 "Thereupon the king said to the ministers:

" 'Somebody, call him here,
Whose mind is pleased with giving even while living in the forest
And whose eyes are beautiful,
Together with his wife, quickly!'

9.835 "Then Śakra, Lord of the Gods, bowed to the bodhisattva and departed for
his residence. Sometime after, King Viśvāmitra died. Brahmins, ministers,
citizens, and provincial dwellers went to the hermitage together, requested
the bodhisattva to return to his own city, and enthroned him. Thereafter

Viśvantara as a king was called Sarvaṃdada, ‘Giver of Everything.’ After having given various donations to śramaṇas, brahmins, the poor, the destitute, friends, kinsmen, relatives, and laborers, he spoke these verses:

- 9.836 “ ‘One who seeks awakening and merit
Gives donations without fear
To kṣatriyas, brahmins, vaiśyas,⁸⁰⁶
Śūdras, caṇḍālas, and pukkasas.
- 9.837 “ ‘He gives gold, silver, oxen,
Horses, various jeweled ornaments,
And slaves to do various tasks
To those of completely good conduct.
- 9.838 “ ‘By giving his son and daughter
With a mind free from attachment,
A man will attain purity
In this world and the next.’ [F.227.b]
- 9.839 “Great King, if you think that the one who was King Viśvantara, who gave various donations to śramaṇas, brahmins, the poor, the destitute, friends, kinsmen, relatives, and laborers, and thereby made merit, at that time, on that occasion, was someone else, you should think otherwise. I was that king named Viśvantara at that time, on that occasion, and there I gave various donations to śramaṇas, brahmins, the poor, the destitute, friends, kinsmen, relatives, and laborers, and thereby made merit.
- 9.840 “Great King, if you think that I attained supreme and complete awakening by these donations or distributions of donations of mine, you should think otherwise; these donations of mine were only a cause, only a condition, only a preparation for supreme and complete awakening.”⁸⁰⁷

.... b. Viśvantara’s Story II⁸⁰⁸

- 9.841 “Great King, again, seeking supreme and complete awakening, I gave donations and made merit. Listen to that story.
- 9.842 “Great King, once there was a king named Viśvāmitra in a city called Viśvapuri. Just as he loved his only son, he ruled in accordance with the Dharma over his country, which was rich, prosperous, peaceful, abundant in food, and full of many people, where there was no fighting, combat, dispute, strife, robbers, or illness, and which was abundant in rice, sugarcane, and cattle.

- 9.843 “He took a wife from a family of equal rank, and he and she played, made love, and enjoyed themselves. Thus, a son was born who was well proportioned, attractive, pleasant to behold, gold in complexion, [F.228.a] with a head like a parasol, long arms, and a broad forehead. His kinsmen met together and said, ‘What name shall we give the boy?’ Then they said, ‘Sirs, since this prince is the son of King Viśvāmitra, let us name him Prince Viśvantara.’ And so they named the prince Viśvantara. He was entrusted to eight nurses He became fully learned in the five arts
- 9.844 “Since he gave everything that was begged for to those who begged, he was known as Sarvaṃdada, ‘Giver of Everything.’
- 9.845 “There was a daughter of a neighboring minor king called Mādrī. She was asked for and taken to him as a bride together with a vast amount of treasure. He and she played, made love, and enjoyed themselves. Later, a son was born, and he was named Kṛṣṇa. Again they played, made love, and enjoyed themselves. Thus, a daughter was born, and she was named Jālīnī.
- 9.846 “King Viśvāmitra had a most excellent elephant, called Auspicious, and neighboring minor kings were jealous of him for its power. He said to Viśvantara, ‘Son, it is all because of this most excellent elephant that the neighboring minor kings envy us. Even if you give everything else, keep the most excellent elephant Auspicious.’
- 9.847 “The neighboring minor kings asked each other, ‘Through whose power are we all defeated by this King Viśvāmitra?’
- “One of them said, ‘King Viśvāmitra has the best elephant, called Auspicious. Through its power we are all defeated by him.’
- 9.848 “The rest wondered, [F.228.b] ‘Is there any good means whereby we could acquire this most excellent elephant?’
- “ ‘Your Majesties,’ said the ministers, ‘the son of King Viśvāmitra, named Viśvantara, gives and bestows everything, without exception. Because he gives everything that is begged for, he is known as Sarvaṃdada. So, if you send some brahmins and they beg him, you will obtain the elephant.’
- 9.849 “They summoned some brahmins and ordered them, ‘O brahmins, go and beg someone called Viśvantara for the most excellent elephant in Viśvapuri.’
- “They were then dispatched and proceeded to Viśvapuri.
- 9.850 “Prince Viśvantara mounted the most excellent elephant, whose color was white like the flowers of jasmine and white water lily, snow, silver, and white clouds, who was possessed of six kinds of greatness, whose body was well supported in its seven parts, whose feet were well supported, and who walked majestically like the elephant Airāvaṇa, was adorned with the best characteristics, and was auspicious to behold. He left the city and went to a park, followed by his favorite slaves, friends, and servants like the moon surrounded by stars.

- 9.851 “Those messengers went to see Prince Viśvantara and first greeted him: ‘O kṣatriya prince, victory to you!’ Then they said:
- 9.852 “ ‘Throughout the world, including among the asuras and gods,
You are renowned as Sarvaṃdada, “Giver of Everything.”
It is therefore appropriate for you
To give this most excellent elephant to us.’
- 9.853 “Having been spoken to this way, the bodhisattva dismounted from the
most excellent elephant. With his mind pleased, delighted, and gladdened,
he showed the most excellent elephant to the brahmins and said:
- 9.854 “ ‘Just as I give this most excellent elephant to brahmins
With great pleasure today,
May I give everything in the three realms of existence
And attain supreme awakening.’
- 9.855 “ ‘The ministers [F.229.a] reported to King Viśvāmitra, ‘Your Majesty, your
son Viśvantara gave the most excellent elephant named Auspicious to those
sent by our enemies.’
- 9.856 “When he was told this, the king trembled with intense anger and ordered
them, ‘Sirs, bring Viśvantara today.’
- 9.857 “They brought him, and King Viśvāmitra said to Viśvantara, ‘Son, did I not
once instruct you, “The only thing the neighboring minor kings are jealous
of us for is this most excellent elephant’s power. So, even if you give away
everything else, keep this most excellent elephant”? Why did you give away
the most excellent elephant?’
- 9.858 “ ‘Father,’ he replied, ‘how could I refuse when I was begged?’
“ ‘Why do you give everything begged for?’
- 9.859 “He answered with a verse:
- “ ‘A man dwelling at home
Gives donations in a proper manner.
But if he goes to the forest,
He should perform the best self-restraint.
- 9.860 “ ‘Father, if I cannot give donations or make merit, I will dwell in the forest of
ascetics.’
 “ ‘Son, you should do so.’
- 9.861 “The bodhisattva went to Mādrī and said, ‘Mādrī, I am going to live in the
forest of ascetics; you should live carefully at home.’
 “ ‘I will live with my master in the forest of ascetics too,’ she replied.

9.862 “ ‘Mādrī, since bodhisattvas are pleased with giving, if someone begs for you, I will give you away.’

 “ ‘My dear, if you have to give me away, please do so.’

9.863 “ ‘Remember what you promised,’ cautioned the bodhisattva.

 “Thereupon the bodhisattva went to his father, bowed to him, and said:

9.864 “ ‘Father, master of the earth, please forgive me for my fault,
Which was my giving that most excellent elephant as a donation.
I will leave the city and go to the wilderness. [F.229.b]
Your storehouse, O master of the people, will not become empty.’

9.865 “Then the king, distracted by the separation from his son and choking with tears, said, ‘Son, withdraw your determination to give donations and go to the forest of ascetics.’

9.866 “The bodhisattva replied:

 “ ‘Even if the earth together with the mountains
Turned back,
O master of the earth, I would not turn my mind
Back from generosity.’

9.867 “The bodhisattva then departed, mounting the most excellent chariot with his son, daughter, and wife, and went to the forest of ascetics.

9.868 “Then certain brahmins who had mastered the Vedas and the auxiliary branches of the Vedas met Viśvantara and said, ‘O kṣatriya prince, victory to you!

9.869 “ ‘All over the world, you are
Renowned as Sarvaṃdada, “Giver of Everything.”
It is therefore appropriate for you
To give this chariot to brahmins as a donation.’

9.870 “Having been thus requested, the bodhisattva dismounted from that most excellent chariot. With his heart pleased, delighted, and gladdened, he showed the most excellent chariot to the brahmins and said:

9.871 “ ‘Just as I give this chariot to brahmins
With great pleasure today,
May I give away all the three realms of existence
And attain supreme awakening.’

9.872 “Thereupon the bodhisattva mounted a horse and proceeded with Mādrī. Then certain brahmins who had mastered the Vedas and the auxiliary branches of the Vedas met Viśvantara and said, ‘O kṣatriya prince, victory to

you!

- 9.873 “ ‘All over the world, you are
Renowned as Sarvaṃdada, ‘Giver of Everything.’
It is therefore appropriate for you
To give this horse to brahmins as a donation.’
- 9.874 “Having this said to him, the bodhisattva dismounted from the horse. With
his heart pleased, delighted, and gladdened, he showed the horse to these
brahmins and said:
- 9.875 “ ‘Just as I give the horse to brahmins [F.230.a]
With great pleasure today,
May I give away all the three realms of existence
And attain supreme awakening.’
- 9.876 “Thereupon the bodhisattva went on foot, leading Kṛṣṇa, with Mādrī
leading Jālinī. The bodhisattva went to a valley on Mount Kailāsa that was
abundant in flowers, fruits, and water. The bodhisattva practiced dhyāna.
Mādrī served him with fruits.
- 9.877 “There lived a brahmin in a certain hamlet. He took a wife from a family of
equal rank, and he and his wife played, made love, and enjoyed themselves.
Thus, a son who had eighteen inauspicious marks was born. He uttered the
cry ‘*Jujjuka!*’ whereupon he was named Jujjuka.⁸⁰⁹ There lived in another
hamlet a brahmin who knew the four Vedas. He took a wife from a family of
equal rank, and he and his wife played, made love, and enjoyed themselves.
Thus, a daughter was born, who was well proportioned, attractive, and
pleasant to behold. When she had been raised and had grown up, the
brahmin made a vow: ‘I will not give this daughter of mine to anyone for his
looks, family, work, or wealth. But if someone learns the four Vedas from me,
I shall give her to him.’
- 9.878 “Then Jujjuka went to the brahmin, seeking mantras, looking for mantras.
Upon his arrival, he said, ‘I make a request of you, paying homage at the
master’s feet.’
“ ‘For the sake of what?’
- 9.879 “ ‘In order to learn the Vedas.’
“ ‘You should do so.’
- 9.880 “He began to learn the Vedas from him. Possessed of a brilliant nature, he
soon mastered the four Vedas. The brahmin thought, ‘I have made a vow: “I
will not give this daughter of mine to anyone for his family . . .” This young
brahmin [F.230.b] has mastered the four Vedas from me, but he has eighteen
inauspicious marks. It would be good if he did not want my daughter.’ He
said to Jujjuka, ‘Young brahmin, I have made a vow: “I will not give my

- daughter to anyone for his looks, family, work, or wealth. But if someone learns the four Vedas from me, I will give her to him.” Since you have mastered the four Vedas from me, I will give you this daughter as your wife.’
- “ ‘May all be well with you!’ he replied. ‘I will accept her.’
- 9.881 “The brahmin gave her to him as a bride together with a vast amount of treasure and said, ‘Young brahmin, return to your home, taking your wife with you.’
- 9.882 “Taking his wife with him, he went to his home. She said to him, ‘My dear, I am so delicate⁸¹⁰ that I cannot do housework. Please give me a servant.’
- “ ‘O good lady,’ he asked her, ‘where would I find a servant?’
- 9.883 “ ‘My dear,’ she replied, ‘there is a king called Viśvāmitra in Viśvapuri. His son, called Viśvantara, gives everything that is begged for. Beg him for a servant for me.’
- “ ‘O good lady, if that is the case, let us go together.’
- 9.884 “Thereupon Jujjuka went to Viśvapuri and asked, ‘Where is Prince Viśvantara?’
- “ ‘He lives in the forest of ascetics,’ [B47] they answered.
- 9.885 “Then Jujjuka went to the forest of ascetics with his wife. At that time Mādrī went to collect flowers and fruits. Then the brahmin Jujjuka, after Mādrī had gone to collect flowers and fruits, approached Viśvantara and said:
- 9.886 “ ‘Even if one were to search the entire earth with its cities and villages,
[F.231.a]
Which wears oceans as garments, whose incomparable eyes are planets,
Whose torso has great, excellent mountains as breasts.
There would be no one as generous as you, O you who have beautiful teeth.
- 9.887 “ ‘We, husband and wife, are wandering together
Because we do not have any servants.
It is therefore appropriate for you
To have compassion for us and give us servants.’
- 9.888 “ ‘Why would I have any servants?’ asked the prince.
“Near them, Kṛṣṇa and Jālinī were playing. Jujjuka said, ‘Give us these young children.’
- 9.889 “Having this asked of him, the bodhisattva pondered for a while about giving away his beloved children. Then the brahmin said to Viśvantara, ‘O kṣatriya prince, since I have heard that you give everything, I am begging you. What do you have to consider about this?
- 9.890 “ ‘Being naturally compassionate, you are renowned
Throughout the world as Sarvaṃdada, “Giver of Everything.”

It is appropriate for you to act
In the world in the way you are known for.'

9.891 "Having been spoken to like this, the bodhisattva said to the brahmin:

" 'I would not waver for one moment
Even when giving away my own life;
Needless to say, I would not change my mind
About giving away my children.

9.892 " 'Great brahmin, however,

" 'I wonder, if I abandon these two children
Who have grown up in the forest,
How they will live
With the sorrow of separation from their mother.

9.893 " 'Someone will scold me:

"The prince is so pitiless
That he gives away his children, but not himself."
O brahmin, please instruct me.'

9.894 "Then the brahmin said to the bodhisattva, 'O kṣatriya prince, it is not appropriate for you, who were born to a lineage of great kings; whose good qualities are renowned all over this world; who loves all beings with compassion; who is just like a rutting elephant in your donations, veneration, and paying honor; who venerates śramaṇas, brahmins, guests, and respectable people; who accepts those who are poor, helpless, [F.231.b] and destitute; who fulfills everyone's wishes; and who is beneficial to see, to make my coming in vain, my effort of traveling unfruitful, my seeing you not beneficial, my wish and desire for which I have been struggling for a long time unfruitful. If my chariot of mind (*manoratha*, "wish"), whose horses are thoughts, is struck by your words of refusal, it will quickly return. Therefore, it is appropriate for you to satisfy my wish and give them.'

9.895 " 'O brahmin,' said the bodhisattva, 'if so, I will give them.'

"As soon as he gave the young children, the worlds of the great billionfold universe quaked in six ways.⁸¹¹ Thereupon Śakra, Lord of the Gods, thought, 'Mādrī is coming to deter the bodhisattva from giving donations.' He assumed the form of a lioness and stood blocking the way. Then Mādrī said:

9.896 " 'Attractive wife of the king of beasts,
Why are you blocking the way?
If it is true that I am unshaken,⁸¹²
Get out of the way and go quickly!

- 9.897 “ ‘You are the wife of the king of beasts;
I too am the consort of the people’s master,
Who is like a lion. Hence, you are my sister, according to the Dharma.
So, wife of the king of beasts, make way for me.’
- 9.898 “Having been told this, the queen of beasts left the road in a certain
direction. Thereupon Mādrī went to the hermitage. She did not see Kṛṣṇa
and Jālinī anywhere. She went to the bodhisattva and asked, ‘My dear,
where are the young children?’
- 9.899 “The bodhisattva replied:

“ ‘A brahmin with a wish
Came to me,
And I gave those two children to him.
It is appropriate for you to be pleased with this.’
- 9.900 “She fainted and fell to the ground. After he poured much water on her, she
came to [F.232.a] and said, ‘My dear, the young children grew up in the
forest of ascetics and had a happy nature. Why did you abandon them?’⁸¹³
- 9.901 “Then the bodhisattva stripped the upper garment off his body and said to
Mādrī, ‘Why do you think that I have no love for the two of them? Look at all
my pores, which are rent and shedding blood.’
- 9.902 “Śakra, Lord of the Gods, thought, ‘Since the bodhisattvas of the fortunate
eon are pleased with giving, if someone asks for Mādrī and the bodhisattva
gives her to him, there will be no one to attend him.’ He assumed the form of
a young brahmin, stood in front of the bodhisattva, and said, ‘Friend, give
me an attendant.’
- 9.903 “ ‘Where would I have an attendant?’ asked the bodhisattva.
“ ‘Give me Mādrī,’ Śakra replied.
- 9.904 “The bodhisattva then observed Mādrī’s face. Mādrī knew the
bodhisattva’s thoughts and said, ‘My dear, if you are going to give me away,
please do so.’
“The bodhisattva said, ‘Brahmin, I will give her to you.’
- 9.905 “Then Śakra, Lord of the Gods, dissolved his form as a young brahmin,
assumed his own form, and said, ‘O ṛṣi, I entrust you with this Mādrī. You
should never give her to anyone.’
- 9.906 “Mādrī bowed low until her forehead touched Śakra’s feet and requested
him, ‘O Kauśika, please ensure by any means that our two young children
do not fall into servitude.’
- 9.907 “ ‘I will do so,’ Śakra, Lord of the Gods, assured her, and he then
disappeared. Thereupon Śakra, Lord of the Gods, drove that brahmin who
had taken away the young children insane so that he tried to sell them in

Viśvapurī. The king's men saw the two of them and then went to the king and said, 'The children Kṛṣṇa and Jālinī are being sold by a brahmin at the market.' [F.232.b]

9.908 "He ordered them, 'Sirs, go and bring them.' The two were brought, and the king weighed them and redeemed them for their weight in gold. The king said to his ministers, 'Sirs, is there anything else he who has even given away his son and daughter could not give away? Summon the prince. I will enthrone him.'

9.909 "The ministers summoned him from the forest of ascetics. After he was enthroned, he built offering halls at the four city gates, gave donations, and made merit for many years—hundreds of years, thousands of years, hundreds of thousands of years. Having seen the perfection of his offerings, he spoke these verses:

9.910 " 'One who seeks awakening and merit
Gives donations without fear
To śramaṇas, brahmins,
Śūdras, caṇḍālas, and pukkasas.

9.911 " 'He gives gold, silver, oxen,
Horses, various jeweled ornaments,
And slaves to do various tasks
To those who have good conduct.

9.912 " 'By giving his son and daughter
With a mind free from attachment,
One will attain purity
In this world and the next.'

9.913 "Great King, if you think that the one who was the king named Viśvantara, who gave away his children and wife, at that time, on that occasion, was someone else, you should think otherwise. I was that king named Viśvantara at that time, on that occasion, and I gave away my children and wife.

9.914 "Great King, if you think that I attained supreme and complete awakening by my giving away my children and wife, you should think otherwise; this donation was only a cause, only a condition, only a preparation for supreme and complete awakening."

... 11. Saṃdhāna⁸¹⁴ ...

9.915 "Great King, again, seeking supreme and complete awakening, I gave donations and made merit. [F.233.a] Listen to that story.

- 9.916 “Great King, once in a city called Vārāṇasī a king named Brahmadatta was ruling over the country, which was rich, prosperous, ... in accordance with the Dharma.
- 9.917 “One day astrologers predicted that it would not rain for twelve years in Vārāṇasī. King Brahmadatta then announced with the ringing of bells in his country: ‘Listen, people living in my country! Astrologers have predicted that it will not rain for twelve years. Whoever among you has food and drink to last twelve years should stay. Others should go to countries where there is food and drink, and come back when there is again an abundant harvest.’
- 9.918 “At that time, there was a householder named Saṃdhāna living in the city of Vārāṇasī, who was very rich and had great wealth and many possessions, with holdings both vast and extensive. He possessed wealth like that of Vaiśravaṇa, rivaling that of Vaiśravaṇa. He called the storehouse keeper and asked, ‘My good man, is there enough food for me and my attendants to survive for twelve years?’
- 9.919 “‘Yes, there is, Master,’ answered the storehouse keeper.
“Thus, the householder Saṃdhāna stayed with his attendants. Other people went to countries where there was food and drink.
- 9.920 “When the buddhas do not appear, there appear self-awakened ones as the only fields of merit in the world, who are compassionate toward inferior, wretched people and content with places to sit on the outskirts of towns. At that time there lived five hundred self-awakened ones in one place in Vārāṇasī. In another place, there were five hundred self-awakened ones, too. Then early one morning, the first five hundred self-awakened ones dressed, took their bowls and their robes, and went to the householder Saṃdhāna. When they arrived, they asked the householder Saṃdhāna, ‘Householder, [F.233.b] can you give almsfood to five hundred mendicants for twelve years?’
- 9.921 “‘Noble ones,’ he replied, ‘I will now ask the storehouse keeper.’
“He called the storehouse keeper and asked him, ‘My good man, is there enough food for me, my attendants, and these five hundred mendicants to survive for twelve years?’
- 9.922 “‘Yes, there is, Master,’ answered the storehouse keeper.
“He then made a promise to feed the five hundred self-awakened ones.⁸¹⁵
- 9.923 “Later, in the afternoon, the other five hundred self-awakened ones came and asked the householder Saṃdhāna, ‘Householder, can you give almsfood to five hundred mendicants for twelve years?’
“‘Noble ones,’ he replied, ‘I have already promised it to you. Are you asking for it again?’
- 9.924 “‘Householder, they are one group, and we are another,’ they answered.
“‘Noble ones, if that is so,’ he said, ‘I will now ask the storehouse keeper.’

- 9.925 “He called the storehouse keeper and asked him, ‘My good man, is there enough food for me, my attendants, and a thousand mendicants to survive for twelve years?’
- “ ‘Yes, there is, Master,’ answered the storehouse keeper.
- 9.926 “The householder Saṃdhāna then made a promise to those five hundred self-awakened ones and asked, ‘When is your mealtime?’
- “ ‘It is before noon.’ they replied.
- 9.927 “Thereupon the householder Saṃdhāna had an offering hall built and appointed managers of the offerings and also persons to announce the mealtimes.⁸¹⁶ He had almsfood offered to the thousand self-awakened ones every day.
- 9.928 “The famine continued and never ceased. At a certain point, the householder asked the self-awakened ones, ‘Noble ones, will it rain?’
- “ ‘It will rain.’
- 9.929 “ ‘Should I sow seeds?’
- “ ‘Yes, sow them.’
- 9.930 “And so they did sow seeds. The knowledge of Śakra, Lord of the Gods, works downward, so he thought, ‘In the world, the best of all those worthy of veneration are self-awakened ones, [F.234.a] and the best of all donors is the householder Saṃdhāna. So I will help them.’
- 9.931 “Then Śakra, Lord of the Gods, caused a greatly powerful rain, and the seeds sprang up as gourds. Then the people asked the self-awakened ones, ‘Noble ones, our seeds that have grown sprang up as gourds. What should we do about them?’
- “ ‘Do not cut them but grow them,’ they answered.
- 9.932 “When they grew the gourds, each plant blossomed, producing a fruit as large as a pot. They explained this in detail to the self-awakened ones. They were then told, ‘You should not cut them. They will burst by themselves after having matured.’
- 9.933 “Later, they did burst after having matured. Each of them was full of the same kind of seeds as each person had sowed. When the famine had thereby ceased and there was an abundant harvest, people and other beings who had left for fear of the famine and were living in various other provinces came back to Vārāṇasī. Also, when the famine had ceased and there was an abundant harvest, the householder Saṃdhāna satisfied the thousand self-awakened ones with a pure and fine meal with tasty vegetables and spoke these verses:
- 9.934 “ ‘Having attained wealth, faith, and insight,
An intelligent, wise man
Always gives gifts,
Being free from attachment.

- 9.935 “ ‘The family of one who offers
Food to the steadfast
Possessed of magical power, splendor,
Beautiful appearance, and fame will prosper.
- 9.936 “ ‘Thus, those who give gifts
To those worthy of veneration and perfect in conduct
Will be happy
In this world and the next.’
- 9.937 “Great King, if you think that the one who was that householder named Saṃdhāna at that time, on that occasion, who provided almsfood for a thousand self-awakened ones when there was a famine for twelve years, [F.234.b] and whom Śakra, Lord of the Gods, helped, was someone else, you should think otherwise. I was the householder Saṃdhāna at that time, on that occasion. I provided almsfood for a thousand self-awakened ones when there was a famine for twelve years, and Śakra, Lord of the Gods, helped me.
- 9.938 “Great King, if you think that I attained supreme and complete awakening by these donations or distributions of donations, you should think otherwise; these donations of mine were only a cause, only a condition, only a preparation for supreme and complete awakening.”

.. G. Former Life Stories II⁸¹⁷ ..

- 9.939 Summary of Contents:
- Bālāha, A King, The Snake, Two Heads,
The Lapwing, The Parrot,
The Banquet,⁸¹⁸ The Turtle, Susena,
And Merchants are summarized.

... 1. Bālāha⁸¹⁹ ...

- 9.940 “Great King, again, seeking supreme and complete awakening, I helped beings. Listen to that story.⁸²⁰
- 9.941 “Great King, once many merchants from the continent of Jambu, jewel seekers, arranged a ship. Wanting to take to the great ocean, they thought thus:⁸²¹ ‘Sirs, since, once we take to the great ocean, it is not clear if we will be able to help each other, each of us jewel seekers should now take a life buoy, which will be necessary in case of danger, and take to the great ocean.’

- 9.942 “And so, each of the jewel seekers did take his own life buoy, which would be necessary in case of danger—some took a shield made from the silk-cotton tree, some a wadded bag, some stringed gourds, and some a bag made of goat skin—and they then took to the great ocean. When they arrived in the middle of the great ocean, the ship was broken up by a makara. After the ship had been broken up, each of them rode his own life buoy and was carried by the current. [F.235.a] Wind caused by the maturation of their karma arose from the north and brought them to a shore in the south. There were women there who were well proportioned, attractive, and pleasant to behold.⁸²² They said, ‘Come, masters. Come, sirs. Be masters to us who have no masters, husbands to us who have no husbands, homes to us who have no homes, islands to us who have no islands, protectors to us who have no protectors, refuges to us who have no refuges, support to us who have no support. These are your houses for food, houses for drink, houses for clothes, houses for bedding, parks for pleasure, forests for pleasure, ponds for pleasure, and many treasures from the continent of Jambu: jewels, pearls, lapis lazuli, conch shells, glass, coral, silver, gold, agate, amber, rubies, and dextral shells. You should come. Play, make love, and enjoy yourselves with us. But none of you should go to the southern road, even if he becomes mad.’
- 9.943 “They and the women played, made love, and enjoyed themselves. Thus, sons and daughters were born.
- 9.944 “Thereupon a certain merchant of a wise nature⁸²³ thought, ‘Why do those women especially guard the southern road? I will now make sure that the woman with whom I sleep has fallen asleep, get down from the bed carefully and slowly, and go to the southern road.’
- 9.945 “Having thus decided, [F.235.b] he made sure that the woman with whom he slept had fallen asleep, got down from the bed carefully and slowly, and went to the southern road, carrying a sharp sword under his arm.
- 9.946 “He heard the lamenting voices of many people there: ‘Alas, mother! Alas, father! Alas, sister! Alas, brother! Alas, the beautiful continent of Jambu! Have they abandoned us while the continent of Jambu is said to remain happy?’ Having heard this, he was frightened, upset, and dumbfounded. Then, after being frightened, upset, and dumbfounded, the merchant took heart and went along the southern road. He saw there a big, towering, vast iron castle. He walked around the castle, and although he had done so, thinking, ‘By all means, I must find some entrance,’ he did not find even an entrance through which a cat or a snake could slip in. He did see there was a big, tall tree called *śirīṣa* there. Then the wise-natured merchant carefully climbed the *śirīṣa* tree and called out to the many people, ‘Sirs, why are you

lamenting “Alas, mother! Alas, father! Alas, sister! Alas, brother! Alas, the beautiful continent of Jambu! Have they abandoned us while the continent of Jambu is said to remain happy?” ’

9.947 “ ‘Good sir,’ they answered, ‘we are many merchants, jewel seekers, from the continent of Jambu. We arranged a ship and, wanting to take to the great ocean, we thought, “Sirs, since, once we take to the great ocean, it is not clear if we will be able to help each other, each of us jewel seekers should now take a life buoy, which will be necessary in case of danger, and take to the great ocean.”

9.948 “ ‘Thus, each of the jewel seekers did take his own life buoy, which would be necessary in case of danger—some [F.236.a] took a shield made from the silk-cotton tree, some a wadded bag, some stringed gourds, and some a bag made of goat skin—and we took to the great ocean. When we arrived in the middle of the great ocean, the ship was broken up by a makara. After the ship was broken up, each of us rode his own life buoy and was carried by the current. Wind caused by the maturation of our karma arose from the north and brought us to a shore in the south. There were women there who were well proportioned, attractive, and pleasant to behold. They said, “Come, masters. Come, sirs. Be masters to us who have no masters, husbands to us who have no husbands, homes to us who have no homes, islands to us who have no islands, protectors to us who have no protectors, refuges to us who have no refuges, support to us who have no support. These are your houses for food, houses for drink, houses for clothes, houses for bedding, parks for pleasure, forests for pleasure, ponds for pleasure, and many treasures from the continent of Jambu, namely, jewels, pearls, lapis lazuli, conch shells, glass, coral, silver, gold, agate, amber, rubies, and dextral shells. You should come. Play, make love, and enjoy yourselves with us. But none of you should go to the southern road, even if he becomes mad.”

9.949 “ ‘We and the women played, made love, and enjoyed ourselves. [F.236.b] Thus, sons and daughters were born.

9.950 “ ‘We and the women played, made love, and enjoyed ourselves until they heard of a ship of other merchants from the continent of Jambu. When they heard that another group of many merchants from the continent of Jambu had arrived in the middle of the ocean and their ship had been broken up by a makara, they came to us and ate some of us. When they eat a man, they leave nothing, eating even the hair, body hair, nails, and teeth. When they eat, if a drop of blood is spilled on the ground, they even dig that out with their fingers and put it into their mouths with the soil. The rest of us were confined in this iron castle. O good sir, these women are not human. They are rākṣasīs. So, protect yourself from them.’

9.951 “Having been told this, the wise-natured merchant asked these many people, ‘Is there any good means whereby you and we can safely and securely return to the continent of Jambu?’

9.952 “ ‘Good sir,’ they answered, ‘first, there is no means for us whereby we can safely and securely return to the continent of Jambu. Why? If we think, “Oh, let’s climb over this iron castle and escape,” the castle becomes two or three times taller. If we think, “Oh, let’s break the side of this iron castle and escape,” the castle becomes two or three times thicker. Thus, there is no means for us whereby we can safely and securely [F.237.a] return to the continent of Jambu. However, there is a means whereby you can return to the continent of Jambu again. We here have heard gods flying through the air utter these words: “Alas, merchants from the continent of Jambu! On the day of poṣadha that is the fifteenth of the month, on the northern secret path, Bālāha, the king of horses, eats rice that does not need plowing or sowing and becomes comfortable, free from illness, and strong. His faculties having become perfect, he raises his head and speaks an inspired utterance: ‘Is there anyone going to the farther shore? Whom shall I lead to the farther shore? Whom shall I take to the continent of Jambu safely and securely?’ It would be foolish not to go.” You should go to the horse and say, “We are going to the farther shore. We are going to the farther shore. Please lead us to the farther shore and take us to the continent of Jambu safely and securely.” ’

9.953 “Then, having well grasped and understood what the many people had said, the wise-natured merchant descended from the śirīṣa tree slowly and carefully. He went back along that southern road, confirmed that the woman with whom he slept was asleep in bed, and lay down slowly and carefully. Then, after the night had passed, the wise-natured merchant rose in the morning and went to the many merchants from the continent of Jambu. When he arrived, he said to the many merchants from the continent of Jambu, ‘Sirs, come to the beautiful park immediately. I have something to talk about with you in confidence. Therefore, you should not tell anyone, nor should you bring your sons or daughters. Sirs, please do as I say.’

9.954 “The many merchants from the continent of Jambu heard this, and thereupon they went to the beautiful park. [F.237.b] Then the wise-natured merchant told the many merchants from the continent of Jambu everything about the conversation he had had with those many people and said, ‘These women are not humans, but rākṣasīs. Thus, sirs, protect yourselves from them.’

9.955 “Then, just as they had been told, on the day of poṣadha that is the fifteenth of the month, the many merchants from the continent of Jambu went to the northern secret path where Bālāha, the king of horses, ate rice that does not need plowing or sowing and became comfortable, free from

illness, and strong. His faculties having become perfect, he raised his head and spoke an inspired utterance: 'Is there anyone going to the farther shore? Whom shall I lead to the farther shore? Whom shall I take to the continent of Jambu safely and securely?' When a certain merchant from a family of stablemen saw Bālāha, the king of horses, from a distance, he said to the many merchants from the continent of Jambu, 'Sirs, over there is Bālāha, the king of horses. Let us go there and say, "We are going to the farther shore. We are going to the farther shore. Please lead us to the farther shore and take us to the continent of Jambu safely and securely."' '

9.956 "Then the wise-natured merchant said to the many merchants from the continent of Jambu, 'Sirs, as far as I understood from what those many people said, it is not the time for us to go to Bālāha, the king of horses, and say, "We are going to the farther shore. We are going to the farther shore. Please lead us to the farther shore and take us to the continent Jambu safely and securely."' When Bālāha, the king of horses, has eaten rice that does not need plowing or sowing [F.238.a] "Whom shall I take to the continent Jambu safely and securely," it is the time for us to go to Bālāha, the king of horses, and thus say, "We are going to the farther shore. We are going to the farther shore. Please lead us to the farther shore and take us to the continent Jambu safely and securely."' '

9.957 "Thereupon Bālāha, the king of horses, ate rice that does not need plowing or sowing 'Whom shall I take to the continent of Jambu safely and securely?' Then the many merchants from the continent of Jambu draped their upper robes over one shoulder, fell on their right knees, made the gesture of supplication to Bālāha, the king of horses, and said to him, 'We are going to the farther shore. We are going to the farther shore. Please lead us to the farther shore and take us to the continent of Jambu safely and securely.'

9.958 "Then Bālāha, the king of horses, taught and instructed well the many merchants from the continent of Jambu, 'Sirs, those women will come, looking very well proportioned, very attractive, and very pleasant to behold, bringing their sons and daughters, and say, "Come, masters. Come, sirs. . . . Play, make love, and enjoy yourselves with us. But if someone has told you something, and you do not want us, take your own children with you." If some of you there conceive thoughts of "my wife," "son," "daughter"; "my house for food," "house for drink," "house for clothes," [F.238.b] "house for bedding"; or "park for pleasure, pond for pleasure, and many treasures from the continent of Jambu: jewels, pearls, lapis lazuli, . . . , and dextral shells," you will fall down just as ripe fruits separate from the stalk even if you are on my neck or back, and those women will come and eat you. When they eat a man, if a drop of blood is spilled on the ground, they

even dig that out with their fingers and put it into their mouths with the soil. If some of you do not think of “my wife,” “son,” “daughter” ... or “dextral shells,” you will never fall even if you are holding only one ten-millionth of my mane. You will arrive at the continent of Jambu safely and securely.’

9.959 “Then, having taught and instructed well the many merchants from the continent of Jambu, Bālāha, the king of horses, lowered his back. Some of the many merchants from the continent of Jambu held on to the torso of Bālāha, the king of horses, some the back, some the neck, and some the tail. Bālāha, the king of horses, then gradually increased his physical power, strength, and effort and flew up from there into the sky.

9.960 “Then the women, who were very well proportioned, very attractive, and very pleasant to behold, came, bringing their sons and daughters, and said, ‘Come, masters. Come, sirs. . . . Play, make love, and enjoy yourselves with us. But it seems someone has told you something. If you do not want us, take your own children with you.’ [F.239.a] There those who conceived the thought of ‘my wife,’ ‘son,’ ‘daughter,’ or ‘my house for food ... , and dextral shells’ fell down, just as ripe fruits separate from the stalk, while they were on the neck or back of Bālāha, the king of horses. Those women rushed at them, and when they arrived, they ate them. When they ate the men, they left nothing, eating even the hair ... they even dug that out and put it into their mouths with the soil. Those who did not think of ‘my wife,’ ‘son,’ ‘daughter,’ ... , or ‘dextral shells’ arrived at the continent of Jambu safely and securely while they were holding on to the tip of the mane of Bālāha, the king of horses.

9.961 “Great King, thus, if one thinks, ‘I am the eyes. The eyes are mine. I am the ears, nose, tongue, body, and mind. The mind is mine. I am form. Form is mine. I am sound, smell, taste, tangible object, and mental object. Mental object is mine. I am the element of earth. The element of earth is mine. I am the element of water, the element of fire, the element of wind, the element of space, and the element of consciousness. The element of consciousness is mine. I am the aggregate of form. The aggregate of form is mine. I am the aggregate of feeling, perception, formations, and consciousness. The aggregate of consciousness is mine,’ they will experience pain, just like the merchants among the rākṣasīs.

9.962 “Great King, [F.239.b] if one does not think, ‘I am the eyes. The eyes are mine The aggregate of consciousness is mine,’ they will attain happiness, just as the merchants did through Bālāha.

9.963 “Foolish people who, relying on the Buddha,
Do not have faith
Will experience pain,
Just like the merchants among the rākṣasīs.

- 9.964 “Intelligent people who, relying on the Buddha,
Have faith
Will go to the farther shore safely,
Just as the merchants did with the help of Bālāha.⁸²⁴
- 9.965 “Great King, what do you think? If you think that the one who was Bālāha, the king of horses, at that time, on that occasion, was someone else, you should think otherwise. I was the king of horses named Bālāha at that time, on that occasion.
- 9.966 “Great King, if you think that I attained supreme and complete awakening because I benefited beings, then you should think otherwise; that I benefited beings was only a cause, only a condition, only a preparation for supreme and complete awakening.”

... 2. A King⁸²⁵ ...

- 9.967 “Great King, again, seeking supreme and complete awakening, I helped beings. Listen to that story.
- 9.968 “Great King, once there lived near Vārāṇasī a merciful ṛṣi of a loving nature; he loved beings. Near his hermitage, two householders who were farmers were plowing fields, and the two began to quarrel. One became angry, and so did the other. One hit the other, and vice versa. Both of them went to the ṛṣi. One asked the ṛṣi to bear witness for him, and so did the other. The two then went to the king, and the king asked them, ‘Is there any witness for either of you two?’ [F.240.a]
- 9.969 “One answered, ‘Your Majesty, my witness is a ṛṣi.’
“ ‘My witness is the same person,’ said the other.
- 9.970 “Then the king summoned the ṛṣi and asked him, ‘Great ṛṣi, which of these two⁸²⁶ first committed a bad act?’
- 9.971 “ ‘Your Majesty,’ replied the ṛṣi, ‘if the judgment is given in accordance with the rule of a wheel-turning king, I will testify. Otherwise, I will not.’
“ ‘It will be so,’ affirmed the king.
- 9.972 “Then the ṛṣi said, ‘Your Majesty, one became angry, and so did the other. One hit the other, and vice versa.’
“ ‘Then I will punish both,’ the king decided.
- 9.973 “The ṛṣi then asked, ‘Your Majesty, did I not say to you, “Your Majesty, if the judgment is given in accordance with the rule of a wheel-turning king, I will testify. Otherwise, I will not”?’
“ ‘Great ṛṣi,’ asked the king in return, ‘in what way is the judgment of a wheel-turning king given?’

9.974 “ ‘Your Majesty, a wheel-turning king would avoid causing harm and make an effort to bring benefit,’ the ṛṣi replied.

“Then the king told the householders, ‘You two should go. Henceforth, do not do such things.’

9.975 “Great King, if you think that the one who was that ṛṣi, who⁸²⁷ testified in accordance with the Dharma at that time, on that occasion, was someone else, you should think otherwise. I was ... , I testified in accordance with the Dharma at that time, on that occasion.

9.976 “Great King, if you think that I attained supreme and complete awakening because I testified in accordance with the Dharma, you should think otherwise; that I testified in accordance with the Dharma was only ... a preparation for supreme and complete awakening.”

... 3. The Snake⁸²⁸ ...

9.977 “Great King, again, seeking supreme and complete awakening, I sacrificed my life to help many beings when I was in the indeterminate class.⁸²⁹ Listen to that story. [F.240.b]

9.978 “Great King, once there lived a maned lion in a deep forest. When five hundred merchants were traveling along a path therein, a large snake named Like a Moose suddenly rose up, irritated by their noise. It surrounded the merchants, including the heads of guilds, so that they were frightened and prayed loudly to Śiva, Varuṇa, Kubera, the lord,⁸³⁰ and so forth.

9.979 “When the lion heard their voices, he set off in their direction and saw the snake Like a Moose surrounding the five hundred merchants. There was an elephant calf near him. The lion went to him and said, ‘My friend, a large snake named Like a Moose⁸³¹ is surrounding five hundred merchants. Will you sacrifice your life for them?’

“ ‘What should I do?’

9.980 “ ‘I will stand on my hind legs on your head and strike the large snake with my paws. You will die by the force of my hind legs. The snake will die, struck by my paws. I will die through contact with the poison of the large snake.’

“ ‘I will do so,’ promised the elephant calf.

9.981 “The lion stood on his hind legs on the head of the elephant calf and struck the large snake with his paws. The elephant calf died by the force of the lion’s hind legs. The large snake also died, struck by the lion’s paws. The lion, the king of beasts, died from the saliva of the large snake. Thus, all three died. When the group of merchants departed, a deity said, ‘Since a bodhisattva of the fortunate eon sacrificed his life to protect you, you should first venerate his body and then go.’

“Then they cremated his body and venerated his bones.

9.982 “Great King, if you think that the one who was that lion, the king of beasts, ... I released the five hundred merchants from the large snake, sacrificing my life, [F.241.a] at that time, on that occasion.

9.983 “Great King, if you think that I attained supreme and complete awakening because I helped beings, you should think otherwise;⁸³² that I helped beings was only a cause, only a condition, only a preparation for supreme and complete awakening.”

... 4. Two Heads⁸³³ ...

9.984 “Great King, again, seeking supreme and complete awakening, I showed love even to one who would kill me. Listen to that story.

9.985 “Great King, the Bodhisattva, when he was in the indeterminate class, once lived in a certain forest as one half of a bird that had two heads and two different minds. One of the heads was named Dharma, and the other Adharma.

9.986 “One day Dharma ate the fruit of an *amṛta*.⁸³⁴ Adharma ate the fruit of a poisonous tree. Both became utterly mad because of the poison and began to quarrel with each other. One made a negative aspiration: ‘May I kill you, oppose you, and be hostile to you wherever you may be born.’

9.987 “The other replied, ‘May I have thoughts of love, benefit, and compassion for you everywhere.’

9.988 “Great King, what do you think? I was Dharma at that time, on that occasion. It was Devadatta who was Adharma.

9.989 “Great King, if you think that I attained supreme and complete awakening by that thought of love, you should think otherwise; my thoughts of love were only a cause, only a condition, only a preparation for supreme and complete awakening.” [B48]

... 5. The Lapwing⁸³⁵ ...

9.990 “Great King, again, seeking supreme and complete awakening, I [F.241.b] saved beings. Listen to that story.

9.991 “Great King, the Bodhisattva, when he was in the indeterminate class, was once born among the lapwings⁸³⁶ on the bank of a certain island in a river, and became the leader of five hundred lapwings.

9.992 “At one point a certain old lapwing ate the eggs and chicks of the other lapwings. Walking slowly, he then went where there were no other birds and stood with one leg bent. The other lapwings, grieving from the pain of

separation from their young, then went to their leader and began to cry in the voice common to themselves. Then the leader, having seen his flock thus suffering, began to inspect the island.

9.993 “It is natural that the bodhisattvas’ minds do not decay even when their bodies have descended to inferior states. Having seen the old lapwing walk slowly to a certain place and stand with one leg bent, the bodhisattva suspected him: ‘He is of an evil nature, hostile even toward his own tribe.’ With this thought in mind, he spoke a verse:

9.994 “ ‘Having eaten our eggs, chicks,
And even your relatives,
You stand with one leg bent.
That is, alas, your way of acting.

9.995 “ ‘Someone has spoken the truth:

“ ‘Beginning to walk slowly,
Speaking very slowly,
And bending one’s head:
These are the signs of deceit.’

9.996 “The old bird thought, ‘This leader knows my mind.’ Having realized this, he sought refuge in the leader. The leader said to him, ‘Uncle, set your mind at peace before the flock of lapwings becomes angry.’ Then the old lapwing ran away, and the lapwings enjoyed peace.

9.997 “Great King, if you think that the one who was the leader of those lapwings at that time, on that occasion, was someone else, you should think otherwise. [F.242.a] I was the leader of those lapwings at that time, on that occasion.

9.998 “Great King, if you think that I attained supreme and complete awakening because I helped beings, you should think otherwise; that I helped beings was only a cause, only a condition, only a preparation for supreme and complete awakening.”

... 6. The Parrot⁸³⁷ ...

9.999 “Great King, again, seeking supreme and complete awakening, I helped beings. Listen to that story.

9.1000 “Great King, the Bodhisattva, when he was in the indeterminate class, was once a parrot speaking human language in a certain deep forest. At that time, a king named Brahmadatta was reigning over Vārāṇasī in a manner contrary to the Dharma.⁸³⁸ Thus the parrot hid in the attic of the king’s residence, and

said every day, 'Great King, do not reign in a manner contrary to the Dharma.' The king became acquainted with the parrot, who then made the king build five places for ascetic practice and reign in accordance with the Dharma. Thus he gave freedom from fear to every beast and bird.

9.1001 "Great King, if you think that the one who was that parrot at that time, on that occasion, was someone else, you should think otherwise. I was the parrot that spoke human language at that time, on that occasion.

9.1002 "Great King, if you think that I attained supreme and complete awakening because I benefited beings, you should think otherwise; that I benefited beings was only a cause, only a condition, only a preparation for supreme and complete awakening."

... 7. The Banquet⁸³⁹ ...

9.1003 "Great King, again, seeking supreme and complete awakening, I harbored thoughts of love for one who would kill me. Listen to that story.

9.1004 "Great King, once a king named Brahmadatta was reigning over a country named Kāśi. [F.242.b] He always desired the country of Videha, and so he became hostile toward the king of Videha. The king of Videha surpassed King Brahmadatta in power, but he did not desire the country of Kāśi and always had thoughts of love, benefit, and compassion for the other king. However, King Brahmadatta, enslaved by desire,⁸⁴⁰ wanted the other country, and so he prepared an army consisting of four divisions and went to fight against the king of Videha.

9.1005 "When he heard about this, the king of Videha ordered that for three and a half yojanas the road be cleaned, all stones, pebbles, and gravel be removed from the entire city, banners and flags be installed, many silk tassels be hung, sweet-smelling censers be set out, sandalwood water be sprinkled, the city be made comfortable with every kind of small flower, and much pure and fine food be prepared. He sent citizens and ministers to King Brahmadatta. When the king heard hundreds of pleasing messages, his desire completely dissipated. He then thought, 'I will please the king of Videha and return.' With this thought, he went to the king of Videha. The king of Videha welcomed him with the utmost courtesy, led him into the palace, and satisfied him with good food. He then spoke a verse:

9.1006 " 'O victor, forgive me, please.
I will always respect you.
If you consider me a friend,
Please have pity on me.'

9.1007 "King Brahmadatta spoke a verse, too:

“ ‘Having drawn the bow that is forgiveness,
You conquered us
With the virtuous arrow
That destroys anger and haughtiness.’

- 9.1008 “Then, after both of them had relaxed together, King Brahmadatta left for his own country. [F.243.a] The people of Videha were released from fear.
- 9.1009 “Great King, if you think that the one who was the king of Videha at that time, on that occasion, was someone else, you should think otherwise. I was the king of Videha at that time, on that occasion.
- 9.1010 “Great King, if you think that I attained supreme and complete awakening because I overcame arrogance, you should think otherwise; that I overcame arrogance was ... only a preparation for supreme and complete awakening.”

... 8. The Turtle⁸⁴¹ ...

- 9.1011 “Great King, again, seeking supreme and complete awakening, I acted for the great benefit of beings. Listen to that story.
- 9.1012 “Great King, the Bodhisattva, when he was in the indeterminate class, was once the leader of the turtles in the ocean. A caravan leader seeking treasure with five hundred attendants arranged a ship and took to the great ocean, but the ship was wrecked by a makara. Though they suffered such a misfortune, the turtle carried the five hundred merchants on his back and they crossed the great ocean.
- 9.1013 “Great King, if you think that the one who was that leader of the turtles in the ocean at that time, on that occasion, was someone else, you should think otherwise. I was the leader of the turtles in the ocean at that time, on that occasion.
- 9.1014 “Great King, if you think that I attained supreme and complete awakening because I helped beings, you should think otherwise; that I helped beings was ... only a preparation for supreme and complete awakening.”

... 9. Susena⁸⁴² ...

- 9.1015 “Great King, again, seeking supreme and complete awakening, I benefited beings. Listen to that story. [F.243.b]
- 9.1016 “Great King, once the king of Videha had five hundred ministers. Among these ministers, two brothers named Sena and Susena were their leaders. Sena was always finding fault with Susena and devoted himself to harming him. Susena, though, always devoted himself to benefiting Sena. The king’s ministers and citizens remonstrated with Sena for Susena’s sake, but they

were never able to make Sena stop harming Susena. And so the king of Videha bitterly scolded him and banished him from the country. He went to Vārāṇasī and was appointed the leader of ministers by King Brahmadatta. One day he became blind. His younger brother, Susena,⁸⁴³ heard about this. He asked the king for permission and went to Vārāṇasī, where he opened Sena's eyes. Many people were pleased with Susena, saying, 'Although this Susena could rightfully blind his older brother by force, he, the merciful one, opened his brother's eyes.'

9.1017 "Great King, if you think that the one who was that leader of ministers named Susena at that time, on that occasion, was someone else, ... that I benefited beings was ... only a preparation for supreme and complete awakening."

... 10. Merchants⁸⁴⁴ ...

9.1018 "Great King, again, seeking supreme and complete awakening, I helped beings. Listen to that story.

9.1019 "Great King, once two caravan leaders were staying in a market. With five hundred carriages belonging to each, the two of them entered a path in the wilderness for the purpose of trade.⁸⁴⁵ Both thought, 'It would not be beneficial for us to go together through the wilderness. We must now divide the travelers riding carriages into two and enter the path in the wilderness.'

9.1020 "The two then did divide the travelers riding carriages into two [F.244.a] and entered the path in the wilderness. One of the caravan leaders stayed at the entrance of the path in the wilderness with five hundred carriage riders. The other caravan leader entered the path in the wilderness with five hundred other carriage riders. The caravan leader, preceding the merchants, saw singing men, both a chief and his minions, who were dark skinned, whose eyes were big and red, and who were riding carriages drawn by donkeys, their wheels covered with mud. Their clothes were wet, their hair damp, and garlands of white water-lilies were wound around their heads. When he saw them, he asked, 'You men, has it rained on the path in the wilderness, so that there is much fresh grass and water there?'

9.1021 " 'Sir, yes. It has rained on the path in the wilderness, so that there is much fresh grass and water there. Therefore, you should unload any old grass and water lest it make the animals tired. You will have the use of fresh grass and water, and safely pass along the rest of the path in the wilderness.'

9.1022 "Then the caravan leader went to his travelers. When he arrived, he said to them, 'Sirs, please be informed that I, preceding you merchants, saw some men, both a chief and his minions, who were dark skinned, whose eyes were big and red, and who were riding carriages drawn by donkeys, their wheels

covered with mud. Their clothes were wet, their hair damp, and garlands of white water-lilies were wound around their heads. When I saw them, I asked, "You men, has it rained on the path in the wilderness, so that there is much fresh grass and water there?"

9.1023 " " "Sir, yes," they answered. It has rained on the path in the wilderness, so that there is much fresh grass and water there. Therefore, you should unload any old grass and water lest it make the animals tired. You will have the use of fresh grass and water, and safely pass along the rest of the path in the wilderness." Therefore, let us unload the grass and water lest our animals become tired. Let us have the use of the fresh grass and water and safely pass along the rest of the path in the wilderness.' [F.244.b]

9.1024 "They unloaded the old grass and water and proceeded along the path in the wilderness. But even when a day had passed after they had set off, they obtained neither fresh grass nor water. Neither did they do so after two, three, and seven days had gone by. Then, when seven days had passed, the travelers were unfortunately killed by man-eating yakṣas.

9.1025 "At the same time, the other caravan leader thought, 'Seven days have passed since the merchants proceeded.' With this in mind, he too entered the path in the wilderness. The caravan leader, preceding the merchants, saw singing men, both a chief and his minions, who were dark skinned, whose eyes were big and red, and who were riding carriages drawn by donkeys, their wheels covered with mud. Their clothes were wet, their hair damp, and garlands of white water-lilies were wound around their heads. Having seen them, he asked, 'You men, has it rained on the path in the wilderness, so that there is much fresh grass and water there?'

9.1026 " 'Sir, yes. It has rained on the path in the wilderness, so that there is much fresh grass and water there. Therefore, you should unload any old grass and water lest it make the animals tired. You will have the use of fresh grass and water, and safely pass along the rest of the path in the wilderness.'

9.1027 "Then the caravan leader went to the travelers. When he arrived, he said to them, 'Sirs, please be informed that I, preceding you merchants, saw singing men, both a chief and his minions, who were dark skinned, whose eyes were big and red Having seen them, I asked, "You men, has it rained on the path in the wilderness, so that there is much fresh grass and water there?" They answered, "Sir, yes. It has rained on the path in the wilderness ... you will ... pass along the rest of the path in the wilderness." Sirs, let us not throw away the old grass and water for the time being until we obtain fresh grass and water.'

9.1028 "When a day had passed after they had set off, they obtained neither fresh grass nor water. Neither did they do so even after two, three, and seven days had gone by. [F.245.a] The caravan leader saw that the preceding travelers

had unfortunately been killed by man-eating yakṣas. Having seen this, he thought, ‘Alas, that caravan leader was foolish. Because of that, unfortunately, the travelers were killed, and so there are none of them here.’ He himself then safely passed along the path in the wilderness.

“The second caravan leader at that time, on that occasion, was indeed myself.

- 9.1029 “Great King, if you think that I attained supreme and complete awakening because I helped beings, you should think otherwise; that I helped beings was ... only a preparation for supreme and complete awakening.”

.. H. Former Life Stories III⁸⁴⁶ ..

- 9.1030 Summary of Contents:⁸⁴⁷

Six Tusks, The Rabbit,
Parents, Water Born,
Words of the Forest, The Elephant, The Nāga,
And Dhṛtarāṣṭra, etc.

... 1. Six Tusks⁸⁴⁸ ...

- 9.1031 “Great King, again, seeking supreme and complete awakening, I harbored thoughts of love for beings. Listen to that story.

- 9.1032 “Great King, the Bodhisattva, when he was in the indeterminate class, was once an elephant king with six tusks in a deep forest that was full of hills and waterfalls and was beautified by green grass, branches, sāla trees, and palāśa trees. His wife, the she-elephant named Bhadrā, was the best of all she-elephants. When they had left their herd and were strolling together in a certain place, another very attractive she-elephant unintentionally approached the six-tusked elephant king. Then, as she too was endowed with the good qualities of wise ones, the elephant felt attached to her, and so did she to him. She served him, following him when he walked and stopping when he stopped.⁸⁴⁹

- 9.1033 “Due to the fault of jealousy, the she-elephant Bhadrā [F.245.b] was unable to bear this, and she started finding fault with the other she-elephant. She was also infuriated with the six-tusked elephant. However, she did not find any opportunity or circumstance by which to get revenge. So at that time, she made a negative aspiration: ‘May I be born where I can kill this ungrateful elephant.’ Having made such an aspiration, she died, throwing herself from a cliff, and entered the womb of the chief consort of the king of Videha. After nine months had passed, a daughter was born. She was raised

- and grew up. When she reached marriageable age, she was given to King Brahmadata of Kāśi, and he made her his chief consort. As she harbored a grudge from her previous life, she sent scouts to find the six-tusked elephant. After that, she requested King Brahmadata, ‘Your Majesty,⁸⁵⁰ it is said that there is a six-tusked elephant in such-and-such a place. I would like to ask you for its tusks. May Your Majesty order this of your citizens.’
- 9.1034 “The king then summoned hunters living throughout the country. ‘Sirs,’ he ordered them, ‘recently there has been a six-tusked elephant in such-and-such a place, and I need its tusks. So, bring them quickly.’
- 9.1035 “ ‘Certainly, Your Majesty,’ replied the hunters to King Brahmadata. Then the leader of the hunters said to the others, ‘Sirs, go about your own business. I will go myself.’
- 9.1036 “He performed a ritual of offering, armed himself, and went to look for the elephant, with poisoned arrows in his hand, his bow drawn. When he arrived at the place, he saw the elephant strolling, relaxing with his wife, apart from the herd. About this it is said:⁸⁵¹
- 9.1037 “The most excellent elephant colored white like jasmine, the moon, cow’s milk, or frost, [F.246.a]
Who was just like a moving mountain covered with snow,
Was seen by him in a certain place
Where blue and red lotuses grew in the water.
- 9.1038 “The most excellent elephant’s faculties were just like the moon,
And his six tusks were elegant like moonlight.
He was just like a mass of white lotuses growing upward,
Standing on their spotless root.
- 9.1039 “Thereupon the hunter, dressed in a saffron robe, carrying the bow and arrows under his arm, and crawling through the thicket of vines, slowly approached him.⁸⁵² Then the she-elephant saw him from a distance and said to her husband, ‘Your Majesty, let us now go elsewhere because a human is there.’
- 9.1040 “ ‘What kind of human is it?’ he asked.
“She answered, ‘He is a man in a saffron robe.’
- 9.1041 “ ‘If he has a saffron robe, as you say, do not worry,’ the Bodhisattva said. ‘Evil will not occur from a saffron robe because.’⁸⁵³
- 9.1042 “ ‘This is the banner of those who have a merciful nature and an affectionate mind,
Those who have abandoned the pleasure of killing others.
Just as moonlight only comforts, never radiating any painful heat,
Fear does not arise from him. Tranquility will be obtained from him.’

- 9.1043 “Thereupon the she-elephant and the Bodhisattva began to walk without fear. Then the hunter in the bush shot the Bodhisattva in a vital spot. The she-elephant said to the Bodhisattva, ‘Your Majesty, was my fear about the robed man realized or not?’
- 9.1044 “The Bodhisattva replied:
“ ‘Never have malice.
This sin is not of this robe of a muni.
This sin is of one who has abandoned mercy,
His mind ruled by defilements.
- 9.1045 “ ‘With mind undeluded, endowed with the power of observation,
Who, at the sight of iron covered with gold,
Would regard that gold as being as valueless as the iron,
Thinking that it deceives people?
- 9.1046 “ ‘Understand that what is evil
Is his bow, his arrow, and his evil mind.
Observe with intelligence that this supremely tranquil saffron robe
Is always tranquil.’ [F.246.b]
- 9.1047 “Unable to bear this, the she-elephant said to her husband,⁸⁵⁴ ‘Although these words of yours soothe me, I cannot be calm toward the one who kills you. I will tear, pull apart, pierce, break, and rip up his major limbs and minor appendages.’
- 9.1048 “Then the Bodhisattva said, smiling, ‘Alas, the attachment of the Bodhisattva’s wife, which nourishes the demon of defilements, is not right. How do you not understand such a thing?
- 9.1049 “ ‘The mind of one possessed by a demon, an evil spirit, is perplexed.
The patient⁸⁵⁵ does not respect the physician.
Nonetheless, the physician does not harm him
But overwhelms and destroys that very demon.
- 9.1050 “ ‘Thus this man possessed by the demon, defilements,
Commits a fault, his mind perplexed.
Knowing this, I destroy defilements,
Not those defeated by defilements.
- 9.1051 “ ‘My wife, I will attain awakening and fill these three realms of existence
With my fame. The demon, defilements, will soon be conquered
By firm, straight recollection and discipline,
Which destroy, pulverize, cut, smash, dry, and shrivel.’

- 9.1052 “The excitement of her heart having been allayed by the Bodhisattva’s words, the she-elephant remained silent. Then the herd of elephants came to the Bodhisattva. The Bodhisattva thought, ‘It would not be right if these elephants harmed this hunter here.’
- 9.1053 “It is natural that the minds of the blessed ones, the bodhisattvas, do not decay even when their bodies have descended to inferior states. Thus, he went to the hunter and reassured him. He said in a human voice, ‘Do not be afraid,’ and hid him under his chest. And the elephants made an accusation, but he made them go elsewhere. When the elephants had left, he said to the hunter, ‘Understand, sir, [F.247.a] that the elephants have left. Do what you need to do.’
- 9.1054 “The hunter thought, ‘A man like me is the worst. He who was born in an animal womb has trust in me through such good qualities.’
- 9.1055 “He then cried aloud. ‘Man, why do you cry?’ asked the Bodhisattva.
“ ‘Struck!’ answered the hunter.
- 9.1056 “The Bodhisattva, becoming sad, thought, ‘Did I harm him when I protected him? Or did this she-elephant, being unable to bear his attempt to kill me, do some harm to him?’ He asked the hunter, ‘Sir, did anyone strike you?’
- 9.1057 “Then the hunter, with his eyes full of a flood of tears, answered:

“ ‘O king of elephants,
Your body was struck by my arrow.
My mind was struck
By the arrows of your good qualities.
- 9.1058 “ ‘Bodies struck by poisoned arrows
Will be reborn.
Wise men struck by the arrows of good qualities
Will not be reborn.
- 9.1059 “ ‘Who could fully describe the good qualities
Of you, who have such mercy
Even for your killer—
You, who are an ocean of good qualities?
- 9.1060 “ ‘I did not even have the intelligence
To know myself to be human.
Having not a single good quality in my body,
I was born in this world as one beset by anger.
- 9.1061 “ ‘Though endowed with human flesh,
I have gone to an animal’s existence.

- O most excellent elephant, you are human,
Though having an animal's existence and flesh.
- 9.1062 " 'I remember that one is not regarded
As an animal or a human only by one's flesh.
Those who have attained good qualities
Are the ones to be called human.'
- 9.1063 "The Bodhisattva said, 'Your words praising me for my good qualities are
interrupting our conversation. Tell me quickly for what purpose you shot me
with the arrow.' [F.247.b]
- 9.1064 " 'I committed this act, which should not be done, at the king's request,'
he replied, 'There is something to take from you.'
- 9.1065 " 'If so,' said the Bodhisattva, 'above you

" 'Stretch both of your hands quickly
And grasp what you want,
For there is nothing
The bodhisattvas would not give.
- 9.1066 " 'Cut this flesh of mine and take it away
Or take my tusks if you wish.
Since this body was generated out of mercy for others,
Why would I be attached to it?
- 9.1067 " 'Though able to enter the city of nirvāṇa,
I entered transmigration, which is difficult to traverse—
Compassion for others, which is the basis of omniscience,
Was the reason for that.'
- 9.1068 "Then the hunter, embarrassed, thought about the king's request and
muttered, 'What is needed is your tusks.'
" 'Pull them out gently and take them,' said the Bodhisattva.
- 9.1069 " 'May you be gracious to me,' he replied. 'I cannot take out your tusks.
Why?

" 'If I pull your tusks out,
You who are of a merciful nature,
Will both my hands not fall off,
Burnt by the fire of love?'
- 9.1070 " 'If that is the case,' said the Bodhisattva, 'I will pull them out myself and
give them to you.'

- 9.1071 “He then pulled out his tusks, the roots of which were very deep. Blood spouted from the great one’s body. When he saw this, the hunter drew a comparison:
- 9.1072 “ ‘His chest is sprayed by spouted blood because his tusks were pulled out. His body, the color of which is just like scattered white lilies, is glorious and beautiful—
He is just like a mountain, the summit of which is covered with snow,
emitting rays of light,
And now sprinkled with water colored with red ochre.’⁸⁵⁶
- 9.1073 “Then the Bodhisattva said to himself, in order to rouse his courage:
- “ ‘You should now make your mind steadfast. What use is foolishness?
[F.248.a]
See the poor, helpless ones in the world.
You are the protector of humans, who are ruled by death.
Thus, it would not be right for you to be discouraged here and now.’
- 9.1074 “At that time, the surface of the sky was filled with gods, who were delighted with amazement, and various wonders occurred. Thereupon a god, seeing the difficult act performed by the Bodhisattva, said, ‘Friends, the state of this great one is truly a great wonder.
- 9.1075 “ ‘Even though he is overwhelmed
By the pain of pulling out his tusks,
His mind, with its excellent intentions,
Never turns back from awakening.’
- 9.1076 “Then another god said to that one:
- “ ‘Even experiencing the pain
Caused by pulling out his tusks,
Why would his merciful mind,
Which intends to gladden
Even beings living in hell,
Turn back from awakening?’
- 9.1077 “Then the Bodhisattva, having pulled out his tusks and holding them to himself, remained silent. The hunter worried, ‘Why is he holding these tusks of his, not giving them away?’ The Bodhisattva understood his thought and stretched out his trunk, which was just like a white lily flower. He said, ‘Friend, do not worry:
- 9.1078 “ ‘I am happy because

I have pulled out these six excellent tusks,
Which are just like a white lily, the moon, and lotus roots,
In order to give them to you.

9.1079 “ ‘Wait for a while.

Beside you, who are the recipient,
I will meanwhile purify my mind,
Which is tormented by pain.

9.1080 “ ‘If, having observed me,
You think, “The mind should be purified.
I must understand
Killing to be a shameless monster,”

9.1081 “ ‘You should despise wrong, evil acts
And the evil bow and sharp arrows. [F.248.b]
And, having looked at the saffron robe, which is the banner of the noble
ones,
You should purify your mind.

9.1082 “ ‘One gift is pure because of its recipient;
Another is pure because of its donor.
Therefore, make an effort
To purify the gift with your mind.’

9.1083 “Then the Bodhisattva, thinking that it was the banner of those who are free
from desire, gazed at the saffron robe, and his mind was filled with faith. He
gave his tusks and said:

9.1084 “ ‘Although I was shot with a poisoned arrow,
There was no hatred in my heart.
By this truth, I will attain complete and supreme awakening
And liberate miserable beings from suffering.’

9.1085 “What do you think, Great King? If you think that the one who was that six-
tusked elephant king at that time, on that occasion, was someone else, you
should think otherwise. I was the six-tusked elephant king at that time, on
that occasion.

9.1086 “Great King, if you think that I attained supreme and complete awakening
because I perfected thoughts of love and gave what was difficult to give, you
should think otherwise; my thoughts of love and giving that which is
difficult were only a cause, only a condition, only a preparation for supreme
and complete awakening.”

- 9.1087 “Great King, again, when I was a rabbit, seeking supreme and complete awakening, I gave my own flesh to a brahmin. Listen to that story.⁸⁵⁸
- 9.1088 “Great King, once in the past there lived a ṛṣi engaged in extreme ascetic practices: he ate fruits and roots and drank water, wore antelope skin and bark, and performed fire offerings on a mountain that was abundant in waterfalls, flowers, fruits, and roots. This brahmin had a friend, a rabbit who spoke the language of humans. This rabbit used to go and greet the ṛṣi in the daytime, and [F.249.a] please him with various conversations. Thus, these two grew to love each other like father and son.
- 9.1089 “After some time had passed, there was a bad drought, and therefore the waterfalls and rivers dried up and the trees did not bear any flowers or fruit. Thus, the ṛṣi suffered greatly from a shortage of food in the hermitage. He began to collect antelope skins and bark. Then the rabbit, having seen him doing so, asked, ‘O great ṛṣi, where are you going?’
“ ‘I will go to a village and eke out a living with cooked⁸⁵⁹ almsfood there,’ the ṛṣi answered.
- 9.1090 “Upon hearing the ṛṣi’s words, the rabbit was distressed. Feeling as if he had been separated from his parents, he threw himself at the ṛṣi’s feet and begged him, ‘Please do not abandon me! Consider that those who live at home are corrupt because of numerous evils, whereas those who live in the wilderness are endowed with numerous good qualities.’ Although he repeated this many times, the rabbit was unable to dissuade the ṛṣi. So the rabbit said, ‘If it must be like this, please stay just for today and depart tomorrow as you like.’
- 9.1091 “Then the ṛṣi thought, ‘Certainly he intends to invite me for a meal today. Thus, these beings born in animal wombs make efforts to hoard up food.’ He promised the rabbit that he would stay.
- 9.1092 “After that, the rabbit made a fire. When it was time for the meal, he went to the ṛṣi, circumambulated him, and begged his forgiveness: ‘O great ṛṣi, since I was born in an animal womb, I did not wish for what was received or discarded. Please forgive me for thus committing a small fault toward you.’ As soon as he said this, he threw himself into the fire.
- 9.1093 “Then the brahmin became quite upset. [F.249.b] Shedding tears, embracing the rabbit as if he were his beloved only son, he said, ‘My son, what were you trying to do?’
- 9.1094 “ ‘O great ṛṣi,’ said the rabbit, ‘please be satisfied with the wilderness and eke out a living for a day with my flesh. Again,
- 9.1095 “ ‘Born in the forest, why does a rabbit not have sesame, Mudga beans, or much rice gruel?

Please, having eaten my body cooked in a fire,
Stay in the forest of ascetics for today.'

9.1096 "When he heard the rabbit's words, the ṛṣi grieved and said, 'If that is how it is, I will abandon my life here, whatever may happen, so that you are pleased. I will not go to villages.'

9.1097 "Upon hearing these words, the rabbit was pleased. He raised his head, looked up at the expanse of the sky, and prayed:

9.1098 " 'I have lived in the wilderness
And been pleased with solitary places—
By these words of truth,
O Great Lord, may the gods bring rain.'

9.1099 "The moment he said this, the residence of the Great Lord (Śakra) quaked on account of the Bodhisattva's power. Since the knowledge of gods works downward, Śakra investigated what had caused this and found it was the Bodhisattva's power. Then Śakra, Lord of the Gods, caused a torrential rain, so that the hermitage became abundant in grass, trees, herbs, flowers, and fruits as before.

9.1100 "Thanks to his good friend the rabbit, the ṛṣi stayed there and actualized the five kinds of supernormal knowledge. After that, the ṛṣi asked, 'O rabbit, for what purpose did you undertake such a difficulty and show such mercy?'

9.1101 "The rabbit replied, 'In the blind world that does not have a leader or instructor, may I become a buddha who liberates beings who have not been liberated, releases those who have not been released, [F.250.a] relieves those who have not been relieved, and completely emancipates those who have not been emancipated.'

9.1102 "When he had heard these words, the ṛṣi requested the rabbit, 'When you have become a buddha, please think of me.'

" 'I will do so,' said the rabbit."

9.1103 The Blessed One said, "What do you think, Great King? I was the rabbit at that time, on that occasion.

9.1104 "Great King, if you think that I attained supreme and complete awakening by the difficult act of sacrificing myself, you should think otherwise; that act of mine was only a cause, only a condition, only a preparation for supreme and complete awakening."

... 3. Parents⁸⁶⁰ ...

.... a. The Story of Śyāma⁸⁶¹

- 9.1105 “Great King, again, seeking supreme and complete awakening, I carried my blind parents on my shoulders. Listen to that story.”⁸⁶²
- 9.1106 “Great King, once in the past a king called Brahmadatta was reigning in the city of Vārāṇasī. A righteous king, he reigned in accordance with the Dharma over the country, which was rich, prosperous, peaceful, abundant in food, and full of many people. There was no fighting, combat, dispute, strife, or robbers there, illness had abated, and it was abundant in rice, sugarcane, cattle, and buffalo.
- 9.1107 “His chief priest had a son named Śyāma, who had mastered the eighteen branches of science, was pious and good, had a virtuous disposition, acted for the benefit of himself and others, was merciful, and respected his parents. He was their only son. The parents grew old and had poor eyesight, and they finally went blind. The parents [F.250.b] requested King Brahmadatta, ‘O Great King, please appoint our son, Śyāma, as chief priest. We will go to the forest of ascetics.’
- 9.1108 “Then King Brahmadatta ordered Śyāma, ‘Śyāma, assume the office of chief priest.’
- “ ‘O Great King,’ he answered, ‘I do not desire the post of chief priest. I would like to serve the old and weak whose faculties are feeble.’
- 9.1109 “After that, having abandoned life at home and the post of chief priest as if they were spittle, Śyāma lived with his parents in the forest. Every morning after waking up he offered toothpicks and clean water to his parents. Next, he performed fire offerings for the gods and then entered the dense forest to collect fruits and roots. He brought the fruits, roots, and cool water, and gave them to his parents. Only afterward did he go off to one side and devote himself to dhyāna. He spent his time occupied with this series of tasks. One day, he woke up in the morning, paid homage at his parents’ feet, and explained what he had lucidly seen in a dream:
- 9.1110 “ ‘I saw in my dream
A black snake eat up my body,
And myself caught in a black noose
And taken southward.
- 9.1111 “ ‘I saw this terrifying dream.
Thus, in my heart, fear arose
That an unbearable event would befall me today,
Which is separation from my masters.’
- 9.1112 “After that, calmed by his parents, he sat down facing the sun, prayed with an appeal to truth, and went to draw water, carrying a water jar. At that time, King Brahmadatta had gone deer hunting and entered the forest of ascetics.

The king was able to shoot at a sound. Hearing a sound like that of a deer, he fully drew his bow [F.251.a] and shot an arrow, which pierced through Śyāma's heart. Since a vital spot had been shot with the arrow, he fell to the ground. However, without any regard for his own pain, he grieved only for his parents:

- 9.1113 “ ‘The three of us, namely, I and my parents,
Whose faculties are impaired,
Will all be killed
Because one single arrow was shot.’
- 9.1114 “When he heard this, the king approached and asked, ‘Why will three people be killed because one single arrow of mine was shot?’
- 9.1115 “Śyāma, weeping, answered the king in a piteous voice:

“ ‘Both my parents, who are much weaker than me,
Are blind.
Therefore, three people will die
Because I was shot with this arrow.’
- 9.1116 “Then the king, alarmed and frightened, said to Śyāma, ‘O young brahmin, I have committed a sin. I, without knowing this, shot the arrow. So please ask your parents not to lay a curse on me.’
- 9.1117 “Śyāma respectfully reassured the king: ‘O Great King, if I and my family have any ability, it is rather the ability to show mercy, love people, and consider the next life. So, you need not be afraid of any curse.’
- 9.1118 “Further, he said:

“ ‘Please take this water jar
To my masters.
This will be the last time
To wash their feet.
- 9.1119 “ ‘Please pay homage at their feet on my behalf and say, “Soon we will certainly part from each other at last.”

“Then the king, carrying the water jar himself, proceeded through the forest. At that time, large demons⁸⁶³ were making noises in every direction. The two blind people said to each other, ‘This Śyāma has been on the bank of the pond for a long time.’ Then his mother said:
- 9.1120 “ ‘My Śyāma is now playing
With animals
In the pond that is full of padma and utpala, [F.251.b]

Where haṁsas are singing in a beautiful voice.'

9.1121 "After that, the king arrived. When they heard his footsteps, the ṛṣis said:

" 'Śyāma, our beloved who is pleasing to the eye,
Although you are entering inside,
Why do you oppress your parents
Who are weak and overwhelmed by hunger?'

9.1122 "The king felt sad and said in a piteous voice, 'I am not Śyāma but King
Brahmadatta.'

" 'Welcome! Are you well?
Please sit down on this seat.
Śyāma will be here soon,
Bringing water and fruits.

9.1123 " 'O master of the people, Śyāma has good qualities
And is of a loving nature.
Because of his power of love,
Animals and birds stay here.'

9.1124 "The king then threw himself at the feet of the ṛṣis and, shedding tears, said
in a trembling voice, 'Śyāma was shot with an arrow in the heart in this forest
and is in the final moments of his life. He has sent this water jar filled with
water. Both of you, please wash your feet with this for the last time.'

9.1125 "When they heard this, the two fainted and fell to the ground. King
Brahmadatta poured water over them to revive them. The two then wept and
said in piteous voices, 'O Great King, we will die, too, because of his death.
Anyway, please take us to the place where he is. Please, by any means, let us
arrive before our boy dies.'

9.1126 "And so the king took the couple to that place. Śyāma was in the final
moments of his life. His parents stroked Śyāma's body and cried out:

" 'By whom was our beloved one struck down?
By whom was this excellent tree cut down?'

9.1127 "Then the king threw himself at their feet and said:

" 'When I was walking in the forest,
I shot this only son of yours
With that arrow—
An evil action.' [F.252.a]

9.1128 “At which point the parents, speaking in piteous voices, uttered a statement of truth:

“ ‘Son, by the truth
That you served your parents
And performed fire offerings to the gods,
May your poison be allayed!’

9.1129 “Then the residence of Śakra, Lord of the Gods, quaked. He pondered why it had quaked and saw that the Bodhisattva of the fortunate eon had been shot in a vital spot and was suffering from poison. He then descended from his residence and scattered nectar. The wound closed and, through the parents’ truthful words and the power of the Lord of the Gods, the potency of the poison was allayed without pain. Released completely from pain, Śyāma then served his parents for a long time.”

9.1130 The Blessed One said, “What do you think, Great King? It was I who was that Śyāma at that time, on that occasion. Great King, if you think that I attained supreme and complete awakening because I served my parents, you should think otherwise; that act of mine was only a cause, only a condition, only a preparation for supreme and complete awakening.” [B49]

.... b. Breaking Wrong Laws⁸⁶⁴

9.1131 “Great King, again I benefited beings. Listen to that story.

9.1132 “When, convinced that they were following certain laws, worldly people starved their parents and made them enter fire or water, I completely broke those wrongful laws.”⁸⁶⁵

... 4. Water Born⁸⁶⁶ ...

9.1133 “Great King, again, seeking supreme and complete awakening, I established many disciples in the five kinds of supernormal knowledge. [F.252.b] Listen to that story.

9.1134 “ Great King, once in the past a king named Brahmadatta, in the city of Vārāṇasī, reigned over the country as if it were his only son. It was rich, prosperous, peaceful, abundant in food, and full of many people; there was no fighting, combat, dispute, strife, or robbers; illness had abated; and it was abundant in rice, sugarcane, cattle, and buffalo. The wife of that King Brahmadatta was called Brahmāvatī. There was also a pond called Brahmāvatī.

- 9.1135 “ Being sonless and wanting a son,⁸⁶⁷ King Brahmadatta prayed to Śiva, Varuṇa, Kubera, Śakra, Brahmā, and so forth.⁸⁶⁸ He also prayed to other special gods, namely, the gods of parks, the gods of forests, the gods of crossroads, the gods of three-forked roads, the gods accepting oblations, and the gods who had been born at the same time as him, who were harmonious with the Dharma, and who always followed him.
- 9.1136 “ In this world, it is said that sons and daughters are born on account of prayers, but this is not true. If such a thing were true, each person would have a thousand sons just like a wheel-turning king. Rather, sons and daughters are born because three conditions are satisfied. What are the three? Affected by passion the parents have intercourse, the mother is healthy and in her fertile period, and a gandharva is around and wants to enter the womb. When these three conditions are satisfied, sons and daughters are born.
- 9.1137 “When he was thus devoting himself to prayer, a living being who had formed an aspiration for complete and supreme awakening [F.253.a] and was firmly keeping his promise died in hell and entered Queen Brahmāvatī’s womb.
- 9.1138 “ A certain kind of woman of an intelligent nature has five special characteristics. What are the five? She knows if a man is affected by passion or free from passion, she knows the appropriate time and menstrual cycle, she knows that the embryo has entered the womb, she knows from whom it has entered, and she knows whether it is a boy or a girl: if it is a boy, it resides on the right side, and if it is a girl, it resides on the left side.
- 9.1139 “Being very pleased, she said to her husband, ‘My dear, I am pregnant. Since the fetus resides on the right side, it is certainly a boy. Be delighted!’
- 9.1140 “ He too was very pleased and spoke an inspired utterance: ‘I will see the face of my son, which I have desired for a long time. May he be born as a suitable son for me, not an unsuitable one. May he take over my work. May he feed me, after having been fed himself. May he inherit my property. May my family lineage last for a long time. When we have died and passed away, may he give donations and make merit for us, either large or small, and assign the rewards of the offerings to our names, saying, “May this go to where those two are reborn and follow them.” ’
- 9.1141 “Knowing that she was pregnant, he arranged everything so that, until the fetus in the womb was mature, she stayed on the terrace, provided with the requisites for cold when it was cold; requisites for heat when it was hot; foods prescribed by physicians that were not too cold, hot, bitter, sour, salty, sweet, spicy, or astringent; foods that were free from bitter, sour, salty, sweet, [F.253.b] spicy, and astringent ingredients; and short necklaces and long necklaces. With her body covered with ornaments, she moved from one

couch to another, from one stool to another, never descending to the ground, as if she were a celestial nymph strolling in the Nandana Grove. She never heard any unpleasant sounds, and she felt free.

9.1142 “One day Queen Brahmāvatī conceived this desire: ‘Ah, I wish that His Majesty would give donations and make merit at the east gate of the city, do so in the south, west, north, and middle of the city and at the three-forked roads, and free every prisoner.’

9.1143 “Upon hearing this from Queen Brahmāvatī, King Brahmadatta did give donations and made merit at the east gate of the city, in the south, west, north, and middle of the city and at the three-forked roads, and free every prisoner.

9.1144 “Again, Queen Brahmāvatī conceived a desire: ‘Ah, I wish that I and His Majesty would play, amuse ourselves, and enjoy ourselves under the roof of a big boat on Brahmāvatī Pond.’

9.1145 “Upon hearing this from Queen Brahmāvatī, King Brahmadatta and she did play, amuse themselves, and enjoy themselves under the roof of a big boat on Brahmāvatī Pond. On that boat, a son was born who was well proportioned, pleasant to behold, attractive, gold in complexion, with a head like a parasol, long arms, a broad forehead, eyebrows that meet, a prominent nose, and the memory of former lives.

9.1146 “When he was born, his kinsmen [F.254.a] met together and held a great celebration of the birth for twenty-one days in order to give a name to the baby, saying, ‘What name shall we give this boy?’

“ ‘As the boy was born on the water, he should be named Water Born.’⁸⁶⁹

9.1147 “Prince Water Born was entrusted to eight nurses: two nurses to hold the baby on their laps, two nurses to suckle the baby, two nurses to wipe excrement off the baby’s body, and two nurses to play with the baby. The eight nurses raised him on milk, fermented milk, butter, butter oil, liquid butter oil, and other special foods, and he soon grew like a lotus that shoots up in a pond.

9.1148 “After that, Prince Water Born thought, ‘From where was I reborn? From hell. What karma of mine caused me to be born in hell? I performed the duties of a crown prince for sixty years. Where have I been born now? I have been born into a family of human kings. If I again rule the country, I will again go to hell.’⁸⁷⁰ By any means, I must devise a plan.’ With this thought, he pretended to be lame.

9.1149 “On the day that Prince Water Born was born, sons were born to five hundred ministers, too. After that, these boys came to meet King Brahmadatta every day. Later, the boys became able to jump and run, and King Brahmadatta thought, ‘If Prince Water Born were not lame, he would now be able to jump and run, too. But, lame as he is, I will enthrone him.’

- 9.1150 “Then Prince Water Born thought, ‘This king takes what is meaningless to be important. So, I will now pretend to be mute.’
- 9.1151 “Devising a means to do so, he then pretended to be mute. Later, [F.254.b] the other boys began to understand words, and King Brahmadatta thought, ‘If Prince Water Born were not mute, he would now understand words, too.’ His name Prince Water Born disappeared, and he came to be known as Prince Mūkapaṅgu (Mute and Lame).
- 9.1152 “Later, one day, King Brahmadatta was plunged into grief, resting his cheek on his hand. His ministers asked, ‘Your Majesty, why are you plunged into grief, resting your cheek on your hand?’
- 9.1153 “The king answered, ‘Although now I have attained this throne, if I have no son or daughter, my line will end after my death. My only son is mute and lame. How can I help being plunged into grief now?’
- 9.1154 “The ministers summoned physicians. The physicians examined the prince and said, ‘Your Majesty, this prince has keen faculties, and we do not see any kind of illness in him. Just frighten him.’
- 9.1155 “Then King Brahmadatta called his executioners and instructed them secretly, ‘My son, Prince Mūkapaṅgu, should appear to be abandoned in public, but you should not kill him.’
“ ‘Certainly, Your Majesty.’
- 9.1156 “Having thus replied to King Brahmadatta, the executioners put Prince Mūkapaṅgu on a chariot and took him to the middle of Vārāṇasī. Then, when he had seen Vārāṇasī’s riches and prosperity, Prince Mūkapaṅgu asked, ‘Is this Vārāṇasī empty? Or is there anyone living here?’
- 9.1157 “The executioners brought Prince Mūkapaṅgu to the king and reported, ‘Your Majesty, the prince spoke such-and-such words.’
“Then King Brahmadatta put Prince Mūkapaṅgu on his lap and asked, ‘Who should be killed? Who should be struck? Who should be put to death? Who should be given something?’⁸⁷¹ [F.255.a]
- 9.1158 “Although he asked these things, Prince Mūkapaṅgu remained silent. Again King Brahmadatta said to the executioners, ‘I will completely abandon the prince.’
“ ‘Certainly, Your Majesty.’
- 9.1159 “The executioners again put Prince Mūkapaṅgu on a chariot and took him to the middle of Vārāṇasī. When Prince Mūkapaṅgu saw a dead person, one who had been taken away by death, again he spoke: ‘Did someone dead die? Or did someone living die?’
- 9.1160 “The executioners brought Prince Mūkapaṅgu to the king and reported, ‘Your Majesty, the prince spoke such-and-such words.’

- “King Brahmadatta again put his son on his lap and asked, ‘Who should be killed? Who should be struck? Who should be put to death? Who should be given something?’
- 9.1161 “Although he asked these things, Prince Mūkapaṅgu remained silent. Again King Brahmadatta said to the executioners, ‘I will completely abandon the prince.’
- “ ‘Certainly, Your Majesty.’
- 9.1162 “The executioners again put Prince Mūkapaṅgu on a chariot and took him to the middle of Vārāṇasī. When Prince Mūkapaṅgu saw a large heap of rice, again he spoke: ‘If it had not been eaten first, the root of this large heap of rice would have been well settled.’
- 9.1163 “The executioners again brought Prince Mūkapaṅgu to the king and reported, ‘Your Majesty, this prince spoke such-and-such words.’
- “King Brahmadatta, holding his son on his lap, again asked, ‘Who should be killed? Who should be struck? Who should be put to death? Who should be given something?’
- 9.1164 “Although he asked such things, Prince Mūkapaṅgu remained silent. Again, King Brahmadatta said to the executioners, ‘Sirs, I will completely abandon the prince. Quickly dig a hole in the forest and bury the prince today.’
- “ ‘Certainly, Your Majesty.’
- 9.1165 “The executioners again put Prince Mūkapaṅgu on a chariot [F.255.b] and went to a large cemetery. When they arrived, they started to dig there. Prince Mūkapaṅgu then spoke a verse:
- 9.1166 “ ‘Charioteer, why are you
Hastily digging a hole?
I ask what that hole is for.
Tell me quickly.’
- 9.1167 “The charioteer answered:
- “ ‘The son born to the king
Is lame and mute, knowing no words.
Therefore, it was ordered to dig a hole quickly
And bury him in the forest.’
- 9.1168 “Then Prince Mūkapaṅgu thought, ‘These people are evil: ones with bloody hands, ones attached to killing and murder, ones who take others’ lives, ones who make their living by destroying others’ lives.’ Fearful, he felt faint⁸⁷² and thought, ‘These people will kill me.’ He said to the executioners, ‘If His Majesty bestows the most excellent thing on me, I will enter the city on foot and even speak words.’

- 9.1169 “The executioners went to the king and reported this in detail. The king said, ‘If the prince wants the throne, I will give it to him.’
- 9.1170 “Then, much delighted, King Brahmadatta ordered his ministers, ‘Sirs, quickly remove the stones, pebbles, and gravel from the whole city and cover it with a cloud of incense and powder today. Raise banners and flags and scatter petals of various flowers.’
- 9.1171 (Masters of the earth accomplish things by their words; gods and meditators accomplish everything as soon as they think of it.)
- 9.1172 “ ‘Certainly, Your Majesty,’ replied the ministers, and they quickly removed the stones, pebbles, and gravel from the whole city, covered it with a cloud of incense and powder, raised banners and flags and scattered petals of various flowers.
- 9.1173 “When Prince Mūkapaṅgu entered the city on foot, hundreds of thousands of beings gathered, prompted by curiosity. [F.256.a] After entering the city on foot, Prince Mūkapaṅgu went to King Brahmadatta. When he arrived, he threw himself at the feet of King Brahmadatta and then spoke a verse:
- 9.1174 “ ‘O king of the people, I am not mute, lame,
Foolish, or stupid.
I speak clearly
With clear words.
- 9.1175 “ ‘O king of the people, I am not mute, lame,
Foolish, or stupid.
I am endowed with
Complete and keen faculties.’
- 9.1176 “The king asked, ‘Son, why did you neither utter any word nor walk on foot?’
- “ ‘Your Majesty, please listen:
- 9.1177 “ ‘I remember a past time.
For sixty years,
I performed, among the people, the duties of
A crown prince of the family lineage.
This matured in an intolerable way—
In hell for sixty thousand years.
- 9.1178 “ ‘If I go to hell again,
Remembering the dreadful, intolerable pain of hell,
It would not be right.
Thus I am not pleased with the throne.

Father, please allow me
To go forth now.'

9.1179 " 'Son,' said the king, 'it is all for the throne that ṛṣis engage in ascetic practices, make offerings, and perform fire offerings. Why would you abandon the throne that is in your hands to go forth?'

9.1180 "Then Prince Mūkapaṅgu spoke a verse:

" 'I do not wish to enjoy the objects of desire,
Which are like the fruit of the kimpāka.⁸⁷³
I will enjoy the pure life,
Which tastes like the fruit of amṛta.'

9.1181 " 'Son,' the king insisted, 'all kinds of happiness to be experienced belong to the throne. Why would you abandon the happiness of the throne to go forth?'

9.1182 "Prince Mūkapaṅgu then spoke a verse:

" 'I do not regard such "happiness"
That produces suffering as happiness.
I do not regard such "suffering"
That generates happiness as suffering.
Father, please allow me [F.256.b]
To go to the forest of ascetics.'

9.1183 "The king said, 'Son, for now, you should lie without fear of anything on the terrace covered with a cloud of incense and powder, where various flowers are scattered and a soft bed with a beautiful canopy has been installed. Appreciate the pleasant sound of music, wear soft clothes, eat tasty food, and drink tasty drinks. If going forth in the wilderness requires you to lie always on a bed of grass or a bed of leaves under a tree, afraid and uneasy, with dangerous beasts all around—to be frightened by jackals barking, to wear a garment of antelope skin and bark, to eat roots and fruits, and to drink unpleasantly warm and dangerous water—why would you abandon the throne and go forth?'

9.1184 "Then Prince Mūkapaṅgu spoke a verse:

" 'It is better to wear bark and antelope skin, eat fruits,
And be with dangerous beasts in the forest.
It is not right for a wise man who is anxious about the next life
To kill, hit, and bind others for the sake of the throne.
Father, please allow me

To go to the forest of ascetics.'

9.1185 " 'Son,' the king persisted, 'for the time being, clarify these three questions of mine. It will not be difficult for you to go forth after that. When you saw Vārāṇasī's riches and prosperity, you said, "Is this Vārāṇasī empty? Or is there anyone living here?" What were you thinking when you said this?'

9.1186 " 'Your Majesty, please listen. When Your Majesty said that I would die while I was blameless, nobody spoke the appropriate words: "Why will the prince be killed?" Thus thinking, I said that.'

9.1187 " 'Good. When you saw a dead person, you said, "Did someone dead die? Or did someone living die?" What were you thinking when you said this?'

9.1188 " 'Your Majesty, please listen. [F.257.a] Those who die after performing evil acts die as the dead; those who die after performing good acts die as the living. Thus thinking, I said that.'

9.1189 " 'Good. When you saw a large heap of rice, you said, "If it had not been eaten first, the root of this large heap of rice would have been well settled." What were you thinking when you said this?'

9.1190 " 'Your Majesty, please listen. The peasants borrow rice, eat it, and do their work. After the crops have matured and they have made a large heap of rice, they return the rice to the lender. If that is so, the root of these crops has been eaten before. In the same way, after one attains a human life by the ten kinds of good acts, if the good acts do not increase, one's previous good acts will be exhausted, and if the roots of the good acts are exhausted, one will fall from that happy life and live in an inferior state of existence. Thus thinking, I said that.'

9.1191 "Hearing his son's words, and choking with tears, the king embraced him and said:

" 'Accept the steadfast vow and perform your own Dharma.
I too will promise to become your disciple.'

9.1192 "Then King Brahmadatta asked the ministers, 'Sirs, if Prince Mūkapaṅgu does not go forth, what will he become?'

" 'Your Majesty, he will become the king.'

9.1193 " 'What will your sons become?'

" 'Your Majesty, they will become his attendants.'

9.1194 " 'If he goes forth, why would your sons not go forth?'

" 'Your Majesty, we will follow your orders.'

9.1195 "At that time, there was a hermitage near Vārāṇasī, and there lived a brahmin who was naturally loving and merciful, had compassion, and loved every living being. Prince Mūkapaṅgu then went forth with great majesty

with his five hundred attendants in the presence of that ṛṣi. The ṛṣi imparted teachings to him, and thereafter, through effort, exertion, and vigor, [F.257.b] he actualized the five kinds of supernormal knowledge.

9.1196 “Later, the ṛṣi passed away. Prince Mūkapaṅgu heaped up various kinds of fragrant wood, cremated the ṛṣi’s body, and performed a great offering and ceremony for him. Then Prince Mūkapaṅgu imparted teachings to the five hundred young brahmins, and, through effort, exertion, and vigor, they too actualized the five kinds of supernormal knowledge.”

9.1197 The Blessed One said, “What do you think, Great King? It was me who was Prince Mūkapaṅgu at that time, on that occasion, who abandoned the throne that was in my hands, and actualized the five kinds of supernormal knowledge.

9.1198 “Great King, if you think that I attained supreme and complete awakening because I benefited all the beings there and abandoned the throne, you should think otherwise; that I benefited beings was only a cause, only a condition, only a preparation for supreme and complete awakening.”

... 5. Words of the Forest⁸⁷⁴ ...

9.1199 “Great King, again, seeking supreme and complete awakening, I liberated flocks of beasts and birds from the fear of fire. Listen to that story.⁸⁷⁵

9.1200 “Great King, once in the past there lived a great flock of birds in a deep forest that was beautified by hills, water, green grass, tree boughs, sāla trees, and palāśa trees. Once in that dense forest two trees rubbed against each other, causing a fire. Flocks of birds that could fly flew away. Those that could not fly, and eggs, were left there. At that time, the Bodhisattva had been born as a partridge. When the Bodhisattva saw the large blazing fire approaching from a distance, he [F.258.a] felt great compassion for the other beings. Thereupon the Bodhisattva thought, ‘What use would my life be if I did not make an effort for these beings in distress? I will liberate beings from transmigration.’ The Bodhisattva dampened his wings with his beak and remained hovering in the sky above the fire. Flapping his wings, he spoke these verses:

9.1201 “ ‘Although these ones have wings,
They cannot fly.
Although those ones have feet,
They cannot walk.
Their parents have flown away.
May this fire not spread!

9.1202 “ ‘The truthful words

Of one who practices love—
By such truthful words,
May this fire not spread!’

- 9.1203 “Śakra, Lord of the Gods, saw the Bodhisattva benefiting beings. When he saw him, Śakra felt sad: ‘What benefit could this one do for them, even by sacrificing himself? This bodhisattva of the fortunate eon will become discouraged about benefiting beings. I will now help him.’
- 9.1204 “Śakra, Lord of the Gods, put out the fire by bringing a heavy rain. Thus, all the beings were liberated from the fear of fire.
- 9.1205 “Great King, what do you think? It was me performing the practice of a bodhisattva who was the partridge at that time, on that occasion.
- 9.1206 “Great King, if you think that I attained supreme and complete awakening because I benefited beings by my practice of a bodhisattva, you should think otherwise; that act of mine was only a cause, only a condition, only a preparation for supreme and complete awakening.”

... 6. The Elephant⁸⁷⁶ ...

- 9.1207 “Great King, again [F.258.b] I benefited beings and satisfied five hundred ministers with my own flesh and blood. Listen to that story.⁸⁷⁷
- 9.1208 “Great King, once in the past, in the city of Vārāṇasī, a king named Brahmadatta was ruling over the country. He had five hundred ministers, but neighboring minor kings won over those five hundred ministers. The king heard of this matter. However, being righteous, compassionate, and eager for the Dharma, the king, who loved people and benefited himself and others, thought, ‘What is the use in killing them?’
- 9.1209 “He banished them instead. They went away, and arrived fatigued at a sandy island. They suffered from thirst there, and although each of them searched, they did not find any water anywhere, and they all wailed aloud.
- 9.1210 “At that time, the Bodhisattva had been born among elephants as an elephant whose body was well supported in its seven parts, and whose flesh was just like that of the elephant Airāvaṇa. By the power of his merit, there was a valley abundant in flowers and fruits, where there were lakes, ponds, and waterfalls.
- 9.1211 “Although he was at a distance, this leader of the elephants noticed those people. He filled his trunk with water and ran over to where the ministers were. He encouraged them, rinsed their mouths with water, put them on his back, took them to the valley, and satisfied them with fruits, roots, and water. After they were well rested, he said to them, ‘There is the dead body of the

leader of the elephants beyond this valley. Wash its intestines, fill them with water, collect roots and fruits, and proceed. In this way, you can pass through this highland.'

9.1212 "Having thus instructed them, the leader of the elephants then climbed a mountain, made up his mind, and formed this aspiration: 'Just as I protected them from their dreadful pain, instructed them on how to pass through the highland, [F.259.a] and now will sacrifice my life for them, may I realize complete and supreme awakening and liberate these people from the wilderness of transmigration!' The elephant held his trunk with his front legs and threw himself from the mountain. The leader of the elephants, whose body was large, died just as he fell to the ground. The ministers went there and, when they saw the leader of the elephants, they said to each other, 'This is the leader of the elephants who saved our lives. If we put our hands on him, will they not fall to the ground?'

9.1213 "Then the gods of the Heaven of Pure Abode uttered these words: 'The aspiration for which this great one sacrificed his life should be accomplished.' The ministers then took out the intestines of the leader of the elephants, washed them, filled them with water, collected roots and fruits, worshiped the dead body of the leader of the elephants, passed through the highland, and later made an aspiration themselves: 'Just as this great one sacrificed his life to help us and we were saved from this highland, may this great one, having realized complete and supreme awakening, liberate us from the vast wilderness of transmigration!' "

9.1214 The Blessed One said, "Great King, what do you think? It was me who was the leader of the elephants at that time, on that occasion.

9.1215 "Great King, if you think that I attained supreme and complete awakening because I sacrificed myself, you should think otherwise; that I [F.259.b] sacrificed myself was only a cause, only a condition, only a preparation for supreme and complete awakening."

... 7. The Nāga⁸⁷⁸ ...

9.1216 "Great King, again, seeking supreme and complete awakening, I satisfied hundreds of thousands of beings with my own flesh, and my heart never sank. Listen to that story.⁸⁷⁹

9.1217 "Great King, once in the past there was a young nāga called Cāṃpeya who was pious and good and had a virtuous disposition. On the eighth and the fourteenth day of every month, he left his abode, practiced the eightfold poṣadha, enlarged his body in an open space, and gave his body away. He did not do any harm to those that were walking and living in the world.

- 9.1218 “When a famine broke out, people who lost their work, namely, herdsmen, shepherds, wood gatherers, people who make a living properly, and people who make a living improperly, began to cut the nāga’s flesh and eat pieces of it. During that period I satisfied them with my own flesh many times, but my heart never sank.
- 9.1219 “Great King, what do you think? It was me who was the young nāga Cāmpeya at that time, on that occasion.
- 9.1220 “Great King, if you think that I attained supreme and complete awakening because I sacrificed my own flesh, you should think otherwise; that act of mine was only a cause, only a condition, only a preparation for supreme and complete awakening.”

... 8. Dhṛtarāṣṭra⁸⁸⁰ ...

- 9.1221 “Great King, again, seeking supreme and complete awakening, I benefited beings. Listen to that story.⁸⁸¹
- 9.1222 “Great King, once there was a chief of the haṃsas named Dhṛtarāṣṭra on Lake Anavatapta. He had two sons named Pūrṇa and Pūrṇamukha; the older one was Pūrṇa and the younger Pūrṇamukha. Pūrṇa was fierce, violent, and rough, [F.260.a] and always treated the other haṃsas badly. He plucked the feathers of one, injured another with his claws, and engaged in hundreds of other kinds of harm. Haṃsas would go to their chief, Dhṛtarāṣṭra, to make daily reports. He thought, ‘Pūrṇa is fierce, violent, and rough. If I appoint him as my successor, he will destroy the flock of haṃsas after my death. So, I will devise a plan.’
- 9.1223 “He called the two, Pūrṇa and Pūrṇamukha, and said, ‘I will appoint as the chief of the haṃsas he who comes to me first after having seen the banks of rivers, lakes, and ponds.’
- 9.1224 “The two then vied with each other to depart with five hundred attendants respectively. Each of the two saw the banks of the rivers, lakes, and ponds, and arrived in due course at the city of Vārāṇasī. At that time in the city of Vārāṇasī a king named Brahmadatta was ruling over the country, which was rich, prosperous ... and full of many people. In a park in Vārāṇasī, there was a pond of his called Brahmāvatī, which was deeper than a lake. There were various aquatic flowers, and there grew thousands of trees with flowers and fruits in the four directions around the pond. The pond was covered with utpala, padma, kumuda, and puṇḍarīka flowers and densely surrounded by many kinds of trees, and there sang many sorts of birds.
- 9.1225 “Having seen the riches of the pond, Pūrṇa, surrounded by five hundred haṃsas, landed and began to enjoy himself, walking around as he pleased. Pūrṇamukha was told by his flock, too, ‘You should land and enjoy yourself

as well.'

" 'I will first accept the throne,' he said, 'and after that come back and enjoy myself.'

9.1226 "He departed quickly [F.260.b] and accepted the throne. Then, surrounded by five hundred haṃsas, he approached Vārāṇasī, landed on Brahmāvatī Pond, and began to enjoy himself. People saw him thus at ease and felt wonder: 'Hey, where did that chief of the haṃsas, the one with a most attractive appearance, come from? He behaves as he pleases; he is the adornment of Brahmāvatī Pond, surpassing all the other aquatic birds in beauty, and enrapturing worldly beings.'

9.1227 "All the people living in Vārāṇasī heard about this. They surrounded Brahmāvatī Pond's rim and watched him, who was peaceful and beautiful. The ministers then informed the king, 'Your Majesty, the chief of the haṃsas has come from somewhere and landed on Brahmāvatī Pond with hundreds of attendants. He is staying there, surpassing all the other aquatic birds in beauty and enrapturing worldly beings.'

" 'Sirs,' the king ordered them, 'if that is so, summon bird catchers.'

9.1228 "They did summon bird catchers, and the king said to them, 'Sirs, I have heard that the chief of the haṃsas, who is the most beautiful and attractive bird, has come to Brahmāvatī Pond from somewhere. Catch only him with a net, without injuring him, and bring him to me.'

9.1229 "They caught him with a very soft net without hurting him. He then spoke a verse:

" 'Since I have been tightly caught with a net,
Captured by humans, and there is no way to escape,
The flock of haṃsas should go quickly
To Anavatapta by any means.'

9.1230 "Four hundred ninety-nine haṃsas flew away. Then, caught with a net, he alone remained, stricken by sorrow. The bird catchers regarded him and felt wonder. Being afraid of the king, though, they took the chief of the haṃsas to the king without hurting or killing him. [F.261.a]

9.1231 "One remaining one, not caught by humans but entrapped by the net of love, voluntarily followed them. When the chief of the haṃsas was presented to the king, the king asked them, 'Sirs, why have you brought this other one, too?'

" 'Your Majesty,' they answered, 'we did not catch it, but it came voluntarily.'

9.1232 "The king felt wonder, and great faith arose in him. Then the king put the chief of the haṃsas on the lion's seat. The chief of the haṃsas then taught the Dharma in human language so that, having listened to it, the king and

his attendants were settled in the ten kinds of good acts. The king ordered his ministers, ‘Sirs, proclaim with the ringing of bells in the city of Vārāṇasī today: “Nobody may kill aquatic creatures in my country.” ’

9.1233 “They then did proclaim with the ringing of bells: ‘Nobody may kill aquatic creatures.’ ”

9.1234 “Great King,” the Blessed One concluded, “what do you think? It was me who was the chief of the haṃsas, Pūrṇamukha, at that time, on that occasion. I benefited many beings there.

9.1235 “Great King, if you think that I attained supreme and complete awakening because I benefited beings, you should think otherwise; that I benefited beings was only a cause, only a condition, only a preparation for supreme and complete awakening.”

.. I. The Bodhisattva as Four Teachers⁸⁸² ..

... 1. The Story of the Teacher Sunetra⁸⁸³ ...

9.1236 “Great King, again, seeking supreme and complete awakening, I benefited beings and led them to virtue. Listen to that story.

9.1237 “Great King, once there appeared a teacher named Sunetra, who was a non-Buddhist ascetic, possessed of magical power, and free from desires. The teacher Sunetra had hundreds of, [F.261.b] thousands of, hundreds of thousands of disciples. The Dharma the teacher Sunetra preached to the disciples was not for completely exhausting the cycle of rebirth, becoming completely taintless, or completely cultivating the pure life but for participating in the Brahmā World.

9.1238 “Among all the disciples of the teacher Sunetra, those who were entirely disciplined and perfected, after practicing the four pure abodes, abandoned longing for the objects of desire, stayed in that state many times, and were reborn as members of the Brahmā World. Among those who were not entirely disciplined and perfected, some were reborn as gods of Nirmāṇarati, some as gods of Tuṣita, and some as members of the gods of the Thirty-Three or the Four Great Kings, or very wealthy kṣatriya families, brahmin families, or householder families.

9.1239 “Thereupon the teacher Sunetra thought, ‘It would not be right if I were reborn in an equal mode of life, equal birth, equal afterlife to that of my disciples. I will now practice the higher, second dhyāna with love.’ By practicing the second dhyāna, he was reborn as a member of the gods of Clear Light.

- 9.1240 “Great King, if you think that the one who was that teacher named Sunetra at that time, on that occasion, was someone else, you should think otherwise. I was the teacher named Sunetra, who was a non-Buddhist ascetic, possessed of magical power, and free from desires at that time, on that occasion. I had hundreds of, thousands of, hundreds of thousands of disciples and preached to them the Dharma that was not for completely exhausting the cycle of rebirth, [F.262.a] becoming completely taintless, or completely cultivating the pure life but for participating in the Brahmā World.
- 9.1241 “Great King, what do you think? If you think that I attained supreme and complete awakening because I benefited beings, you should think otherwise; that act of mine was only a cause, only a condition, only a preparation for supreme and complete awakening.”

... 2. The Story of the Teacher Mūkapaṅgu⁸⁸⁴ ...

- 9.1242 “Great King, again, seeking supreme and complete awakening, I benefited beings. Listen to that story.
- 9.1243 “Great King, once there was a teacher named Mūkapaṅgu, who was a non-Buddhist ascetic, possessed of magical power, and free from desires. He was teaching five hundred young brahmins. Then, one day the teacher Mūkapaṅgu thought, ‘Why do these young brahmins not actualize the five kinds of supernatural knowledge?’
- 9.1244 “Again he thought, ‘Because they possess extra antelope skin, bark, sticks, water jars, and ladles, and live devoted to efforts aimed at acquiring vegetables and utpala roots.’
- 9.1245 “Then the teacher Mūkapaṅgu thought, ‘If I do not make a demand of the young brahmins, it will be difficult for them to break from such a way of life.’
- 9.1246 “The bodhisattvas are supreme instructors. And so the teacher Mūkapaṅgu said to the young brahmins, ‘Young brahmins, I will go into seclusion for three months. No young brahmins should come to me except when a young brahmin brings me fruits and roots, or when it is the day of poṣadha, which is held every fifteen days.’ [F.262.b]
- 9.1247 “The young brahmins thereby made an agreement: ‘During the summer, none of us young brahmins should go to see the Master except when a young brahmin takes him fruits and roots, or when it is the day of poṣadha, which is held every fifteen days. If someone among us goes to see the Master during the summer except when a young brahmin takes him fruits and roots, or when it is the day of poṣadha, which is held every fifteen days, he will be regarded by us as having committed an offense.’

- 9.1248 “The teacher Mūkapaṅgu was in seclusion there during the three months. No young brahmins went to him except when a young brahmin took him fruits and roots, or when it was the day of poṣadha, which was held every fifteen days.
- 9.1249 “Once, when the teacher Mūkapaṅgu saw a deer from a distance, he said, ‘Welcome, deer! Deer, you and I are the same. You are content, completely content, with an amount of food that barely satisfies you, and so am I. But some people here are different, living excessively devoted to efforts aimed at acquiring vegetables and utpala roots.’
- 9.1250 “Then the young brahmins thought, ‘Certainly, the Master has accomplished his vow. Thus, he speaks with a deer.’
- 9.1251 “Having thought this, they went to the teacher Mūkapaṅgu. When they arrived, they bowed low until their foreheads touched the teacher’s feet, and then they sat down to one side. The teacher Mūkapaṅgu remained silent. The young brahmins again thought, ‘Certainly, the Master has accomplished his vow. [F.263.a] Thus, he speaks with a deer.’ Having again thought this, they asked aloud, ‘Why does the teacher Mūkapaṅgu not speak with humans, whereas he does with a deer?’ They then rose from their seats and departed.
- 9.1252 “After that, a certain ascetic, keeping the vow to behave like a deer, went to the teacher Mūkapaṅgu. When the teacher Mūkapaṅgu saw the ascetic from a distance, he said, ‘Welcome, keeper of the vow to behave like a deer. You and I are the same. You wear antelope skin, and so do I. You have one water jar, one stick, and one ladle, and so do I. You are content, completely content, with an amount of almsfood that barely satisfies you, and so am I. But some people here are different, possessing extra antelope skins, bark, sticks, water jars, and ladles and living excessively devoted to efforts aimed at acquiring vegetables, śyāmāka grains, and utpala roots.’
- 9.1253 “Then the young brahmins thought, ‘By scolding those who are greedy and praising those who are not greedy, the Master intends to make a demand of us. We will now throw the extra antelope skins, bark, sticks, water jars, and ladles into the ever-flowing water of the river and go to the Master.’ They threw the extra antelope skins, bark, sticks, water jars, and ladles into the ever-flowing water of the river, with their minds filled with joy, adopted righteous behavior, and went to the teacher Mūkapaṅgu. When they arrived, [F.263.b] they bowed low until their foreheads touched the teacher’s feet, and then they sat down to one side. The teacher Mūkapaṅgu knew the young brahmins’ thinking, proclivity, disposition, and nature, and preached the Dharma by which the five hundred young brahmins would actualize the five kinds of supernormal knowledge.

- 9.1254 “Great King, what do you think? It was I who was the teacher Mūkapaṅgu at that time, on that occasion.
- 9.1255 “Great King, if you think that I attained supreme and complete awakening because I benefited beings, you should think otherwise; that act of mine was only a cause, only a condition, only a preparation for supreme and complete awakening.”

... 3. The Story of the Teacher Araṇemi⁸⁸⁵ ...

- 9.1256 “Great King, again, seeking supreme and complete awakening, I benefited beings through the practice of a bodhisattva. Listen to that story.
- 9.1257 “Great King, once, when the human lifespan was eighty thousand years, this continent of Jambu was rich—as narrated in detail in the *Dharmikasūtra*.⁸⁸⁶ The people whose lifespans were eighty thousand years long experienced these kinds of physical harm: cold, heat, hunger, thirst, desire, itch, and old age. When the human lifespan was eighty thousand years, there appeared a king named Kauravya. In King Kauravya’s park, there was the king of banyan trees named Supraṭiṣṭhita. Under this tree, a very wealthy brahmin named Araṇemi was teaching brahmanical mantras to five hundred sons of brahmins.
- 9.1258 “At a certain point the very wealthy brahmin [F.264.a] Araṇemi went to a solitary place by himself and considered, ‘Human life is short, and we have to go to the next life. Since there is nobody immortal among those who have been born, we must perform good deeds and lead the pure life. However, these people are now indifferent to doing what is profitable, making merit, or performing good deeds. I will now go forth from my home into homelessness with true faith, having shaved off my hair and beard and donned saffron robes.’ After that, the very wealthy brahmin Araṇemi said to the young brahmins, ‘Young brahmins, understand that here I considered by myself ... I will now ... go forth. Young brahmins, if I shave off my hair and beard ... and go forth, what will you do?’
- 9.1259 “ ‘O Master, we depend on you, Master, for all that we eat. If you, Master, shave off your hair and beard ... and go forth, we too will go forth, following you, Master, who have gone forth.’
- “ ‘Young brahmins, know that it is the right time.’
- 9.1260 “After that, the very wealthy brahmin Araṇemi shaved off his hair and beard ... and went forth. The five hundred young brahmins too shaved off their hair and beards, donned saffron robes, and went forth, following the very wealthy brahmin Araṇemi, who had gone forth.

- 9.1261 “Thereupon the very wealthy brahmin Araṇemi abandoned the five obstacles to nirvāṇa (here the thoughts of love, compassion, joy, and equanimity should be explained in detail). [F.264.b]
- 9.1262 “He dwelled, dedicating attention to each direction and suffusing and perfecting it with his vast, huge, immeasurable, fully developed thought of equanimity that was free from anger, wrath, and malice.⁸⁸⁷
- 9.1263 “After that, his name, ‘the very wealthy brahmin Araṇemi,’ disappeared, and he became known as ‘the teacher Araṇemi.’
- “Thereupon the teacher Araṇemi said to the young brahmins, ‘Young brahmins, human life is short, full of distress, does not last long, and, moreover, entails pain.
- 9.1264 “ ‘Consider, for instance, dew lying on the tip of a blade of grass. When the sun rises, it quickly drips off and does not last long. Young brahmins, thus, just like dew, human life does not last long either, but is full of distress and, moreover, entails pain.
- 9.1265 “ ‘Consider, for instance, a painter who draws on the water. The drawn figure quickly breaks up and does not last long. Young brahmins, thus, just like the figure on the water, human life does not last long but is full of distress and, moreover, entails pain.
- 9.1266 “ ‘Consider, for instance, a streak drawn with a stick on the water. It quickly breaks up and does not last long.⁸⁸⁸ Thus life, too, is just like a streak drawn with a stick.
- 9.1267 “ ‘Consider, for instance, how Mount Cakravāḍa, having been thrown into the water, is quickly removed and does not stay long.⁸⁸⁹ Thus life, too, is just like Mount Cakravāḍa.
- 9.1268 “ ‘Consider, for instance, a vajra. Having been thrown into the water, it is quickly removed and does not stay long. Thus life, too, is just like a vajra.
- 9.1269 “ ‘Consider, for instance, a stick thrown up into the air. It quickly falls down and does not stay long. Thus life, too, is just like a stick thrown up into the air.
- 9.1270 “ ‘Consider, for instance, how the more a cloth is woven, [F.265.a] the more the unwoven thread approaches its end. Thus life, too, is just like the unwoven thread approaching its end.⁸⁹⁰
- 9.1271 “ ‘Consider, for instance, how an animal being led to its death approaches death step by step. Thus life, too, is just like an animal being led to its death.
- 9.1272 “ ‘Consider, for instance, how a person being led to his death approaches death step by step Thus life, too, is just like a person being led to his death.⁸⁹¹
- 9.1273 “ ‘Consider, for instance, that pieces of meat are put into a pot full of water and then a fire is lit. They quickly become harder and do not stay long in their previous state. Thus life, too, is just like pieces of meat. [B50]

- 9.1274 “ ‘Consider, for instance, a river that flows down from a mountain, deep, rapid, flowing afar, and carrying plants. You cannot see the water stay or last when days have passed, or even when an instant, a second, or a moment has passed. Thus human life, too, just like the current of a river, does not last long but is full of distress and, moreover, entails pain.’⁸⁹²
- 9.1275 “ ‘Young brahmins, I dwelled with the thoughts of love (the details should be explained), compassion, joy, and equanimity. Young brahmins, you should now dwell with the thoughts of love, compassion, joy, and equanimity.’
- 9.1276 “Great King, the teacher Araṇemi preached the Dharma to monks throughout his life, for as long as he was alive, and until the end of his life: ‘Human life is short, does not last long, but is full of distress, and, moreover, entails pain.’
- 9.1277 “Great King, what do you think? If you think that the one who was that teacher named Araṇemi at that time, on that occasion, [F.265.b] was someone else, you should think otherwise. I was the teacher named Araṇemi.
- 9.1278 “Great King, if you think that I attained supreme and complete awakening because I benefited beings, you should think otherwise; that act of mine was only a cause, only a condition, only a preparation for supreme and complete awakening.”
- 9.1279 The teacher Sunetra—
The young brahmin⁸⁹³ Conqueror
And Hastipāla are similar to him.⁸⁹⁴

... 4. The Story of the Teacher Govinda⁸⁹⁵ ...

- 9.1280 “Great King, again, when I was seeking supreme and complete awakening through the practice of a bodhisattva, I benefited beings through great wisdom and eloquence. Listen to that story.
- 9.1281 “Great King, once there was a king named Diśāṃpati. King Diśāṃpati had a son called Prince Reṇu.⁸⁹⁶ King Diśāṃpati was served by a very wealthy brahmin named Govinda, and the brahmin Govinda had a son named Jyotiṣpāla, a young brahmin who was wise, clearheaded, intelligent, and endowed with enough wisdom to behave in harmony with the sacred scriptures. Thus, his father, the brahmin Govinda, used to consult the young brahmin Jyotiṣpāla about managing every activity of their farm. He issued every judgment only after consulting the young brahmin Jyotiṣpāla, and never acted without consulting him. Jyotiṣpāla was the friend and favorite of Prince Reṇu and six kṣatriyas who were the king’s attendants, and he was the same age as they were.

- 9.1282 “Whenever King Diśāṃpati wanted to play, amuse himself, and enjoy himself, he [F.266.a] entrusted every obligation and every duty to the brahmin Govinda, went up to the terrace without male company, and played, amused himself, and enjoyed himself, to the accompaniment of musical instruments.
- 9.1283 “Later, the brahmin Govinda died. When he died, King Diśāṃpati was much distressed and plunged into despair. He said, ‘Alas, it is a dreadful detriment to me that the brahmin Govinda has died!’
- 9.1284 “Then Prince Reṇu went to King Diśāṃpati. When he arrived, he asked the king, ‘Your Majesty, why are you so distressed, plunged into despair, and suffering from this distress and despair because the brahmin Govinda has died?’
- 9.1285 “ ‘Prince, whenever I wanted to play, make love, and enjoy myself, I entrusted every obligation and every duty to the brahmin Govinda, went up to the terrace without male company, and played, made love, and enjoyed myself, to the accompaniment of musical instruments. I had the thought now, “Alas, it is a dreadful detriment to me that the brahmin Govinda has died!” ’
- 9.1286 “ ‘Your Majesty, please do not be so distressed, immersed in grief, plunged so into distress and grief. Why? Your Majesty, the brahmin Govinda had a son named Jyotiṣpāla, a young brahmin who is wise, clearheaded, [F.266.b] intelligent, and endowed with enough wisdom to behave in harmony with the sacred scriptures. Thus, his father, the brahmin Govinda, used to manage every activity only after consulting the young brahmin Jyotiṣpāla, and never acted without consulting him. He issued every judgment after consulting the young brahmin Jyotiṣpāla, and never acted without consulting him. Your Majesty, therefore, please appoint him to the post of his father, Govinda.’
- 9.1287 “King Diśāṃpati then summoned the young brahmin Jyotiṣpāla by messenger and said, ‘Young brahmin, from today onward, I appoint you to the post of your father, the brahmin Govinda.’
- 9.1288 “ ‘Certainly,’ replied the young brahmin Jyotiṣpāla. After that, the young brahmin Jyotiṣpāla took over the management of the farm that his father, the brahmin Govinda, had managed. He also took over issuing judgments that his father, the brahmin Govinda, had managed. Thereupon his name, ‘Young Brahmin Jyotiṣpāla,’ disappeared, and he came to be known as Brahmin Govinda.
- 9.1289 “Thereupon the brahmin Govinda summoned by messenger the six kṣatriyas who were the king’s attendants and said, ‘Sirs, now go to Prince Reṇu. When you arrive, wish Prince Reṇu victory and long life and say to him, “If you, Reṇu, are happy, we are likewise happy. If you, Reṇu, are

distressed, we are likewise distressed. We six kṣatriyas, who are the king's attendants, are the friends and favorites of you, Reṇu, and we are the same age as you are. When you, Reṇu, succeed to your father's throne after his death, [F.267.a] please share your property with us." "

9.1290 " 'O Master, we will do so,' replied the six kṣatriyas who were the king's attendants to the brahmin Govinda. They went to Prince Reṇu and, when they arrived, wished him victory and long life and said to him, 'If you, Reṇu, are happy, we are likewise happy. If you, Reṇu, are distressed, we are likewise distressed. We six kṣatriyas, who are the king's attendants, are the friends and favorites of you, Reṇu, and we are the same age as you are. When you, Reṇu, succeed to your father's throne after his death, please share your property with us.'

" 'I will do so,' replied Prince Reṇu.

9.1291 "Later, King Diśāṃpati died, and a group of ministers, chief ministers, executors of the king's law, and those who lived by mantras put Prince Reṇu upon his father's throne and anointed him as king. After that, his name, Prince Reṇu, disappeared, and he came to be known as King Reṇu. Thereupon King Reṇu summoned the brahmin Govinda by messenger [F.267.b] and said, 'Think that henceforth you, Master, should teach me just as you taught my father.'

" 'Certainly,' replied the brahmin Govinda.

9.1292 "Thereupon the brahmin Govinda summoned by messenger the six kṣatriyas who were the king's attendants and said, 'Sirs, go to King Reṇu. When you arrive, wish King Reṇu victory and long life and ask, "Your Majesty, do you remember that, when you were a prince, we came to you and said, 'If you, Reṇu, are happy, we are likewise happy. If you, Reṇu, are distressed, we are likewise distressed. We six kṣatriyas, who are the king's attendants, are the friends and favorites of you, Reṇu, and we are the same age as you are. When you, Reṇu, succeed to your father's throne after his death, please share your property with us'?" If he answers "Yes, I do," say, "Your Majesty, it is the right time." If he asks, "But who could divide this land, the inside of which is vast and the outer shape of which is like a chariot, into seven?" say, "Your Majesty, none other than Govinda could." "

9.1293 " 'Master, we will do so,' replied the six kṣatriyas who were the king's attendants to the brahmin Govinda. They then went to King Reṇu and, when they arrived, wished King Reṇu victory and long life and asked, "Your Majesty, do you remember that, when you were a prince, we came to you and said, 'If you, Reṇu, are happy, we are likewise happy. If you, Reṇu, are distressed, we are likewise distressed. We six kṣatriyas, who are the king's

- attendants, are the friends and favorites of you, Reṇu, and we are the same age as you are. When you, Reṇu, succeed to your father's throne after his death, please share your property with us?"
- 9.1294 " 'Sirs, yes, I do.'
- " 'Your Majesty, it is the right time.'
- 9.1295 " 'But who could divide this land, which is vast and shaped like a chariot, [F.268.a] into seven?'
- " 'Your Majesty, none other than Govinda could.'
- 9.1296 "Then King Reṇu summoned the brahmin Govinda by messenger and asked, 'O Master, can you divide this land, which is vast and shaped like a chariot, into seven?'
- " 'Your Majesty, I can do that easily.'
- 9.1297 "Having thus replied to King Reṇu, the brahmin Govinda then reserved the middle part of the land and some of the surrounding smaller areas as King Reṇu's portion. King Reṇu was satisfied with this, and he expressed his satisfaction thus: 'The way the brahmin Govinda reserved my portion is just as one who is wise and clearheaded and knows division would do.'
- 9.1298 "Then, he divided the other surrounding areas into the portions for the six kṣatriyas who were the king's attendants. The six kṣatriyas too were satisfied with this, and they expressed their satisfaction thus: 'The way the brahmin Govinda divided the land is just as one who is wise and clearheaded and knows division would do. The areas that we had been thinking about for a long time are now divided as our portions.'
- 9.1299 "Then the six kṣatriyas waiting on the king said to the brahmin Govinda, 'O Master, please think that henceforth you should teach us just as you teach King Reṇu.'
- 9.1300 " 'I will do so,' replied the brahmin Govinda. After that, the brahmin Govinda taught King Reṇu, the six kṣatriyas who were the king's attendants, seven very wealthy kṣatriyas, seven very wealthy brahmins, seven very wealthy householders, and forty wives of equal rank.
- 9.1301 "He gave lessons in brahmanical mantras to five hundred young brahmins. He also taught many horse trainers, elephant drivers, horsemen, [F.268.b] swordsmen, archers, servants, attendants, dancers, princes who were brave and bold like praskandins and great nagnas, worshipers, barbers, and bath attendants.⁸⁹⁷
- 9.1302 "Thereupon his name, Brahmin Govinda, disappeared, and he came to be known as the brahmin Mahāgovinda.⁸⁹⁸ The brahmin Mahāgovinda was then respected by brahmins as Brahmā, by the king as a god, and by the citizens and provincial dwellers as a king. Brahmins thought, 'The brahmin Mahāgovinda has seen the path of Brahmā. He has realized and seen the path of Brahmā and completed everything.' The king, citizens, and provincial

dwellers too thought, 'The brahmin Mahāgovinda has seen the path of Brahmā. He has realized and seen the path of Brahmā and completed everything.'

9.1303 "The brahmin Mahāgovinda himself thought, 'I am now respected by brahmins as Brahmā, by the king as a god, and by the citizens and provincial dwellers as a king. Brahmins think, "The brahmin Mahāgovinda has seen the path of Brahmā. Having realized and seen the path of Brahmā, he dwells, having completed everything." The king, citizens, and provincial dwellers too think likewise. I do not know the path of Brahmā. I have neither actualized and seen the path of Brahmā nor completed everything. [F.269.a] However, I have heard from my father, Brahmin Govinda, that if a brahmin dwelled in the dhyāna of compassion in a solitary place for the four months of summer, Brahmā would come to him. I will now dwell in the dhyāna of compassion in a solitary place for the four months of summer.'

9.1304 "Thereupon the brahmin Mahāgovinda said to King Reṇu, 'Your Majesty, please look for another teacher for now. I would like to dwell in the dhyāna of compassion in a solitary place for the four months of summer.'

" 'O Master, please know it is the right time.'

9.1305 "He said to the six kṣatriyas who were the king's attendants, the seven very wealthy kṣatriyas, the seven very wealthy brahmins, the seven very wealthy householders, and the forty wives of equal rank, 'Ladies, stay at home for now, neither distracted nor careless. I want to dwell in the dhyāna of compassion in a solitary place for the four months of summer.'

" 'Dear one, it is the right time.'

9.1306 "He said to the five hundred young brahmins, 'Young brahmins, keep and recall the sciences that you have heard, been taught, and accomplished for now. I want to dwell in the dhyāna of compassion in a solitary place for the four months of summer.'

" 'O Master, it is the right time.'

9.1307 "He said to many horse trainers, elephant drivers, horsemen, chariot riders, swordsmen, archers, servants, attendants, dancers, princes who were brave and bold like praskandins and great nagnas, worshipers, barbers, and bath attendants, 'Sirs, look for another teacher for now. I want to dwell in the dhyāna of compassion in a solitary place for the four months of summer.' [F.269.b]

" 'O Master, it is the right time.'

9.1308 "After that, the brahmin Mahāgovinda had a terrace built in the east of the city and dwelled in the dhyāna of compassion in that solitary place for the four months of summer, but Brahmā did not come to him. Thereupon, a day before the end of the four months of summer, the brahmin Mahāgovinda thought, 'I have heard from my father, Brahmin Govinda, that if a brahmin

dwelled in the dhyāna of compassion in a solitary place for the four months of summer, Brahmā would come to him. However, Brahmā does not come to me.'

9.1309 "Brahmā, the ruler of the Sahā World, knew the brahmin Mahāgovinda's thoughts. He disappeared from the world of Brahmā, as quickly as a strong man stretches his bent arm or bends his stretched arm, and went to the brahmin Mahāgovinda's terrace. At that time, the figure of Brahmā, the ruler of the Sahā World, radiated light, and the vast splendor of his light filled the entire terrace. The brahmin Mahāgovinda saw the vast splendor of his light fill the entire terrace in the second half of the night. Upon seeing it, he spoke a verse:

9.1310 " 'I have never seen or heard of
Such a figure.
Who are you, friend,
Who are endowed with such an excellent figure?'

9.1311 "Brahmā replied:

" 'Govinda should know me
As he who is known to the
Gods attendant on Brahmā and other gods
As "the Youth." ' "

9.1312 "Govinda said:

" 'O Brahmā, I bow to you
And honor you.
Please listen to my words
And answer quickly.'

9.1313 "Brahmā replied:

" 'Govinda, the words you have spoken
Are accepted.
What the purpose of this life is
And what the purpose of the next is—

9.1314 " 'Ask me about these things, brahmin,
Which you have thought about in your mind. [F.270.a]
I will answer
Each question you ask.'

9.1315 “Then the brahmin Mahāgovinda thought, ‘For now I have attained what is to be attained as the purpose of the present life. I will now ask about the purpose of the future.’ He then spoke a verse:

9.1316 “ ‘I ask you, Brahmā Sanatkumāra (Ever Youthful),⁸⁹⁹
This question prepared in my mind:
In what should I persist, what should I learn,
To attain the immortal world of Brahmā?’

9.1317 “Brahmā answered:

“ ‘Brahmin, abandoning the thought “It is me” among humans,
Dedicating attention to compassion in solitude,
Not possessing the self, which is a stain, and being free from sexual
intercourse—
If a human persists in these and learns them,
He will attain the immortal world of Brahmā.’

9.1318 “Then the brahmin Mahāgovinda thought, ‘I perfectly know the meaning of these words spoken by Brahmā: “Brahmin, abandoning the thought ‘It is me’ among humans.” I also perfectly know the meaning of these words spoken by Brahmā: “Dedicating attention to compassion in solitude.” But I do not know the meaning of these words spoken by Brahmā: “Not possessing the self, which is a stain, and being free from sexual intercourse.” ’ And so then he spoke a verse:

9.1319 “ ‘O Brahmā, what is *the self, which is a stain* in humans?
Prevented by what, just as a river by its bank,
Do beings in the whole world remain in inferior modes of existence, have
faults,
And remain ignorant of the path to attain the world of Brahmā?’

9.1320 “Brahmā replied:

“ ‘Anger, dishonesty, resentment, harmfulness,
Greed, being overwhelmed by pride,
Desire, hatred, delusion,
Jealousy, avarice, and spite—

9.1321 “ ‘Brahmin, these are *the self, which is a stain* in humans.
Prevented by them, just as a river by its bank,
Beings in the whole world remain in inferior modes of existence, have faults,
And are ignorant of the path to attain the world of Brahmā.’

9.1322 “Thereupon the brahmin Mahāgovinda thought, ‘If I understand the meaning of what Brahmā has said, it is difficult for laymen, who live at home, [F.270.b] to lead the pure life, which is totally pure, unadulterated, complete, completely pure, and clean, throughout their lives. Now I will go forth from my home into homelessness with true faith, having shaved off my hair and beard and donned saffron robes.’

9.1323 “Brahmā, the ruler of the Sahā World, knew the brahmin Mahāgovinda’s thoughts and spoke a verse:

“ ‘Rely on efforts here
To be born in the world of Brahmā.
These dharmas are the tokens of auspiciousness.’

9.1324 “Having thus spoken, Brahmā, the ruler of the Sahā World, disappeared from that very place. After that, when the four months of summer had passed, King Reṇu went to the brahmin Mahāgovinda. When he arrived, he bowed low until his forehead touched the brahmin Mahāgovinda’s feet, and then he sat down to one side. When he had sat down to one side, the brahmin Mahāgovinda said to King Reṇu:

9.1325 “ ‘O master of the earth, O Great King Reṇu,
Listen to my words.
Please hold the throne by yourself
For I, Govinda, do not long for it.’

9.1326 “Then King Reṇu spoke a verse:

“ ‘If any of your desires are not fulfilled,
I will satisfy them for you.
I will kill anyone who harms you.
May Govinda not abandon me.’

9.1327 “Mahāgovinda replied:

“ ‘O King, I have no unfulfilled desire.
There is no one who harms me, either.
Since I heard the words of a nonhuman,
I am not pleased by being at home.’

9.1328 “The king inquired:

“ ‘Who is the nonhuman, O brahmin,
Whose words caused you
To abandon me and the objects of desire here?
I ask you. Please tell me.’

9.1329 “Mahāgovinda answered:

“ ‘When I was practicing dhyāna
On the state of compassion in a solitary place,
Brahmā came before me
And illuminated every direction.
Ever since I heard his words,
I have not been pleased to be at home.’

9.1330 “The king declared:

“ ‘O brahmin, wherever you go,
I will go there too.
I will become your disciple.
O Govinda, please teach me.’

9.1331 “Mahāgovinda then instructed him: [F.271.a]

“ ‘Abandon the objects of desire
To which ordinary people are attached.
Do not look at the objects of desire,
But dwell in the true Dharma.

9.1332 “ ‘To be reborn in the world of Brahmā,
Lead the taintless, true, pure life
That is like
The clean gem, lapis lazuli.’

9.1333 “The king replied, ‘Master, please know that it is the right time.’

“After that, the brahmin Mahāgovinda asked the six kṣatriyas who were the king’s attendants, ‘Sirs, what would you do if I went forth from my home into homelessness with true faith, having shaved off my hair and beard and donned saffron robes?’

9.1334 “ ‘O Master, please wait for seven years. After seven years have passed, we will enthrone our sons, kinsmen, or others, and then go forth ourselves, following you.’

9.1335 “ ‘Sirs, seven years is too long. Moreover, you will be attached to the objects of desire. You will be intoxicated by various amusements. Since the end of life is difficult to predict, it is uncertain if you will really go forth or not after seven years have passed. So, I will go forth soon.’

9.1336 “ ‘O Master, please wait for six, five, four, three, two years or one; or seven, six, five, four, three, two months or one; or seven days. After seven days have passed, we will enthrone our sons, kinsmen, or others, and then go forth ourselves, following you.’

- 9.1337 “ ‘Sirs, seven days is not too long. But still you will be attached to the objects of desire. You will be intoxicated by various amusements. Since the end of life is difficult to predict, it is uncertain if you will really go forth or not after seven days have passed. So, I will go forth soon.’
- “ ‘O Master, please know that it is the right time.’
- 9.1338 “After that, the brahmin Mahāgovinda asked the seven very wealthy kṣatriyas, the seven very wealthy brahmins, [F.271.b] the seven very wealthy householders, and the forty wives of equal rank, ‘Ladies, what would you do if I went forth from my home into homelessness with true faith, having shaved off my hair and beard and donned saffron robes?’
- 9.1339 “ ‘Dear one, we are queens when you make us queens, friends when you make us friends. If you go forth from your home into homelessness with true faith, having shaved off your hair and beard and donned saffron robes, we will go forth too, following you, dear.’
- “ ‘Ladies, know that it is the right time.’
- 9.1340 “After that, the brahmin Mahāgovinda asked the five hundred young brahmins, ‘What would you do if I went forth from my home into homelessness with true faith, having shaved off my hair and beard and donned saffron robes?’
- 9.1341 “ ‘O Master, we depend on you, Master, for all that we eat. If you go forth from your home into homelessness with true faith, having shaved off your hair and beard and donned saffron robes, we will go forth too, following you, Master.’
- “ ‘Sirs, know that it is the right time.’
- 9.1342 “He asked the many horse trainers, elephant drivers, horsemen, chariot riders, swordsmen, archers, servants, attendants, dancers, princes who were brave and bold like praskandins and great nagnas, worshipers, barbers, and bath attendants, ‘Sirs, what would you do if I went forth from my home into homelessness with true faith, having shaved off my hair and beard and donned saffron robes?’
- 9.1343 “ ‘...If you go forth from your home into homelessness with true faith, having shaved off your hair and beard and donned saffron robes, we will go forth too, following you, Master.’
- “ ‘Sirs, know that it is the right time.’ [F.272.a]
- 9.1344 “Then the brahmin Mahāgovinda went forth from his home into homelessness with true faith, having shaved off his hair and beard and donned saffron robes. King Reṇu, with hundreds of, thousands of, hundreds of thousands of attendants also went forth from his home into homelessness with true faith, having shaved off his hair and beard and donned saffron robes, following the brahmin Mahāgovinda. The six kṣatriyas who were the king’s attendants, the seven very wealthy kṣatriyas, the seven very wealthy

brahmins, the seven very wealthy householders, and the forty wives of equal rank too went forth from their homes into homelessness with true faith, having shaved off their hair and beards and donned saffron robes, following the brahmin Mahāgovinda. The five hundred young brahmins too went forth from their homes into homelessness with true faith, having shaved off their hair and beards and donned saffron robes, following the brahmin Mahāgovinda. The elephant drivers, horsemen, chariot riders, swordsmen, archers, servants, attendants, dancers, princes who were brave and bold like praskandins and great nagnas, worshipers, barbers, and bath attendants too went forth from their homes into homelessness with true faith, having shaved off their hair and beards and donned saffron robes, following the brahmin Mahāgovinda.

9.1345 “Thus, having gone forth, the brahmin Mahāgovinda abandoned the five obstacles that cause lesser defilements of the mind and reduce intelligence, and which are associated with harm and unassociated with nirvāṇa. He dwelled, dedicating attention to one direction and suffusing and perfecting it with his thought of love that was free from anger, wrath, and malice, and was vast, huge, immeasurable, and fully developed. [F.272.b] Likewise, he dwelled, dedicating attention to the second, third, fourth, upward, downward, and horizontal directions, and all directions of this entire world at once, and suffusing and perfecting them with his thought of love that was free from anger, wrath, and malice, and was vast, huge, immeasurable, and fully developed.

9.1346 “Likewise, he dwelled, dedicating attention to one direction and suffusing and perfecting it with his thoughts of compassion, joy, and equanimity that were free from anger, wrath, and malice, and were vast, huge, immeasurable, and fully developed.

9.1347 “Likewise, he dwelled, dedicating attention to the second, third, fourth, upward, downward, and horizontal directions, and all directions of this entire world at once, and suffusing and perfecting them with his thought of equanimity that was free from anger, wrath, and malice, and was vast, huge, immeasurable, and fully developed.

9.1348 “Thereupon his name, Brahmin Mahāgovinda, disappeared and he came to be known as Teacher Govinda. Then Teacher Govinda traveled from city to city, from town to town, with hundreds of, thousands of, hundreds of thousands of attendants.

9.1349 “At that time, whenever something bad happened to men or women, they made the gesture of supplication in the direction of Teacher Govinda and spoke an inspired utterance three times: ‘Salutations to Teacher Govinda! Salutations to Teacher Govinda! Salutations to Teacher Govinda!’

9.1350 “He was the minister of seven kings,⁹⁰⁰ and they were as follows:

“Śastrabhū, Brahmadatta, [F.273.a]
Viśvabhuj, Earth,
Reṇu, two Dhṛtarāṣṭras—
These seven people were there then.

9.1351 “He allotted them Dantapura in Kaliṅga,
Potana in Aśmaka,
Mahiṣmatī in Avanti,
And Campā in Aṅga.

9.1352 “Mithilā in Videha,
Roruka in Sauvīra,
And Kāśī in Vārāṇasī
Were also allotted to them by Govinda.

9.1353 “Great King, what do you think? It was me who was Teacher Govinda at
that time, on that occasion.

9.1354 “Great King, if you think that I attained supreme and complete awakening
because I benefited beings there, you should think otherwise; that act of
mine was only a cause, only a condition, only a preparation for supreme and
complete awakening.”

· · J. The First Resolution and the First Veneration of a Buddha · ·

... 5. The Story of King Prabhāsa⁹⁰¹ ...

9.1355 “O Honored One, where did the Blessed One form the resolution for
supreme and complete awakening for the first time?”

9.1356 “Great King, once there was a king named Prabhāsa. In his country, there
was a treasured elephant whose color was white like the flower of a white
water lily, whose body was well supported in its seven parts, and who was
well proportioned, attractive, and pleasant to behold. One day King
Prabhāsa summoned an elephant trainer by messenger and ordered him, ‘O
gentle sir, train this most excellent elephant quickly and well, and then bring
it to me.’

9.1357 “ ‘Certainly, Your Majesty,’ replied the elephant trainer to King Prabhāsa,
and he trained that most excellent elephant. When he realized that it was
trained, he brought the elephant to King Prabhāsa and said, ‘Your Majesty’s
most excellent elephant is trained. May Your Majesty know that it is the right
time.’

- 9.1358 “Whereupon King Prabhāsa mounted that most excellent elephant and, with the elephant trainer seated in front, went deer hunting. Soon the elephant noticed the smell of a she-elephant living in the forest and began to run, tracking the smell. Being carried by the elephant as fast as the wind, the king shouted to the elephant trainer, [F.273.b] ‘Hey, elephant trainer,
- 9.1359 “ ‘The sky looks as if it’s shaking, and things in every direction look as if they are quickly crashing together.
The whole earth looks as if it’s turning like a wheel, and the trees look as if they are spinning in space.
The mountains look as if they have suddenly begun to sprint, having seen this lord of elephants
Running like a moving Mount Kailāsa and having thought, “This mountain is running!”
- 9.1360 “ ‘Hey, elephant trainer, calm this lord of elephants, calm it!

“ ‘Skillful one, make an effort
To tame this lord of elephants.
I am carried off by an obstinate elephant,
Not knowing what will happen!’
- 9.1361 “ ‘Your Majesty,’ the elephant trainer replied,

“ ‘Even though I try to subdue it with a stick here,
Chanting mantras spoken by the best ṛṣis,
This elephant surpasses me in power
Just as death surpasses medicines for the moribund.
- 9.1362 “ ‘Master of the people,
You can never tame your mind,
Carried along by obstinate desire,
With any stick, rope, or whip.
- 9.1363 “ ‘Desire, mental pain,
Arises in some way,
Grows in another way,
And is calmed in another way.’
- 9.1364 “The elephant trainer was not able to make that most excellent elephant return anywhere. Then he said to the king, ‘Your Majesty, this elephant is mad. Please grasp the bough of a tree.’

- 9.1365 “Then the king and the trainer both grasped the bough of a tree and hung there. Having escaped death, they felt safe. The king said to the trainer, ‘You brought the elephant to me untamed.’
- 9.1366 “ ‘Your Majesty,’ replied the elephant trainer, ‘I had completely tamed it, but it refused to obey when it noticed the smell of a she-elephant. However, Your Majesty, it will soon come back, remembering what it was taught.’
- 9.1367 “Then, when seven days had passed after the elephant was released from its madness, it did remember what it had been taught and came back to the stable. [F.274.a] The elephant trainer quickly reported this to the king: ‘Your Majesty, that elephant has come back.’
- 9.1368 “ ‘You did not tame it,’ accused the king.
“ ‘Yes I did, Your Majesty.’
- 9.1369 “ ‘Can you prove that?’
“ ‘Yes, I will show Your Majesty.’
- 9.1370 “He brought a mass of heated iron to the training ground and directed the elephant to pick it up. It then tried to pick it up without hesitation. The elephant trainer said, ‘Your Majesty, the elephant can pick it up, but it will die if it really does so.’
- 9.1371 “ ‘O gentle sir,’ replied the king, ‘we were tossed about by this elephant, which had been tamed to such an extent. What is the reason for this?’
“ ‘Your Majesty, did I not say to you before that we tame the body, but not the mind? I tamed its body, but not its mind.’
- 9.1372 “ ‘Have you ever seen or heard of anyone who tames the mind?’ asked the king.
“Spurred by a god, the elephant trainer said, ‘Your Majesty, those who tame both body and mind are the buddhas, the blessed ones.’⁹⁰²
- 9.1373 “ ‘Many people exert themselves to destroy sin,
Which is caused by desire.
But, after realizing that it is impossible,
They regress, their efforts weakened.
- 9.1374 “ ‘Although many such efforts are made
Here and there,
The forest of attachment to the objects of desire
Is not entirely destroyed.
- 9.1375 “ ‘Some of those who want to conquer desire
Abandon sensory objects.
Others, wanting to conquer it,
Satisfy their senses with pleasure.
- 9.1376 “ ‘Gods, asuras, humans, lions, tigers, snakes,

Ten million insects, butterflies, and all beings in the world
Are turning just like a wheel in this darkness of existence,
Their minds caught by subtle nooses, which are desires.

9.1377 “ ‘I tamed this beautiful-looking elephant
By various means.
O King, the mind, which has no form and is subtle,
Is not tamed even by a ṛṣi who only drinks water and eats wind.’

9.1378 “The king asked:

“ ‘O elephant trainer, while the mind, which has no form and is subtle,
[F.274.b]
Is not tamed even by a ṛṣi who only drinks water and eats wind,
Is there anyone who rules the mind, which has no form,
In the human world?’

9.1379 “The elephant trainer answered:

“ ‘There is one who rules the mind, which has no form,
In the human world.
O Great King, the Buddha, the one of great power,
The one who has abandoned defilements, the powerful hero—
He and those who follow him
Rule the mind, which has no form.’

9.1380 “Then, having heard of the effort and power of the buddhas, the blessed
ones, King Prabhāsa gave donations and made merit, and he made an
aspiration for supreme and complete awakening:

9.1381 “ ‘By this great gift, may I become
A buddha who, by himself, is born among beings.
I will liberate those who have not been liberated
By the lords of victors in the past.

9.1382 “ ‘By the merit produced by
Well protecting beings and by giving,
May I attain the state of a buddha
And free worldly beings from the plague that is desire.’

9.1383 “Great King, what do you think? It was me who was King Prabhāsa at that
time, on that occasion. There I formed the resolution for supreme and
complete awakening for the first time.”

- 9.1384 “O Honored One, to which completely awakened one did the Blessed One, seeking supreme and complete awakening himself, offer almsfood for the first time?”
- 9.1385 “Great King, once there was a city called Bṛhāvātī, in which there was a potter named Bṛhaddyuti.
- 9.1386 “At that time, there appeared in the world a teacher named Śākyamuni, who was ... a buddha, a blessed one. His two best and wisest disciples were called Śāriputra and Maudgalyāyana, and his attendant monk was called Ānanda. Once, when the completely awakened one Śākyamuni was traveling, surrounded by a group of monks, he arrived at the city of Bṛhāvātī. [F.275.a] He caught a serious wind illness there and said to the venerable Ānanda, ‘Ānanda, go and bring ghee, oil, and sugar water from the potter Bṛhaddyuti’s place.’
- 9.1387 “ ‘Certainly, O Honored One,’ replied the venerable Ānanda to the Blessed One, and he went to the potter Bṛhaddyuti. When he arrived, he said to the potter Bṛhaddyuti, ‘Bṛhaddyuti, please understand that the Blessed One has caught a serious wind illness and needs ghee, oil, and sugar water.’
- 9.1388 “The potter Bṛhaddyuti accepted the venerable Ānanda’s request, and went to the completely awakened one Śākyamuni with his son, bringing the ghee, oil, and sugar water. When he arrived, he anointed the Blessed One’s body with the ghee and oil, washed his body with mild water, and offered him a drink of sugar water. By these things, the completely awakened one Śākyamuni endured the illness, and his health returned.
- 9.1389 “Thereupon the potter Bṛhaddyuti threw himself at the Blessed One’s feet and expressed this aspiration:
- 9.1390 “ ‘By this donation, may I too be born in the family of the Śākyans,
And become a buddha whose good qualities, family, and race are the same
as yours.
May I take miserable beings, including those in the world of Brahmā,
To the quiet, vast farther shore beyond death, which is free from fear.’
- 9.1391 “His son made an aspiration, too: ‘May I too, by this act, understand the formless dharmas and become the attendant of the Blessed One.’
- 9.1392 “Great King, what do you think? It was me who was the potter Bṛhaddyuti at that time, on that occasion. There I offered almsfood for the first time to the completely awakened one Śākyamuni. It was Ānanda who was his son at that time, on that occasion.” [B51]

- 9.1393 “O Honored One, [F.275.b] how many completely awakened ones did the Blessed One serve, seeking supreme and complete awakening himself?”
- 9.1394 “Great King, in the first incalculably long eon,⁹⁰⁵
- “From the Buddha Śākyamuni
To the Leader Dhṛtarāṣṭra,
I venerated
Seventy-five thousand⁹⁰⁶ buddhas.
- 9.1395 “Throughout the first incalculably long eon,
I venerated victors in the past.
Desiring buddhahood,
My heart was never discouraged.
- 9.1396 “Great King, in the second incalculably long eon,
- “From the Buddha Dīpaṃkara
To the Muni Indradhvaja,
I venerated
Seventy-six thousand buddhas.⁹⁰⁷
- 9.1397 “Throughout the second incalculably long eon,
I venerated victors.
In each life,
My heart was never discouraged.
- 9.1398 “In the third incalculably long eon, too,
From the Buddha Kṣemaṃkara
To the Buddha Kāśyapa,
I venerated seventy-seven thousand buddhas.⁹⁰⁸
- 9.1399 “In the third incalculably long eon,
When I venerated victors
And practiced for awakening,
My heart was never discouraged.
- 9.1400 “When I was a bodhisattva,
I venerated these most excellent buddhas.
All these leaders of the world
Predicted my buddhahood.
- 9.1401 “The wishes I once made
Are all now accomplished.
As the Buddha, I relieve burdens

And help beings.”

- 9.1402 Thereupon King Prasenajit of Kosala rejoiced in and praised the words of the Blessed One. He bowed low until his forehead touched the feet of the Blessed One, and then he departed from the Blessed One’s presence.

.. L. The Question of Ānanda or Section of Many Buddhas⁹⁰⁹ ..

- 9.1403 Thereupon the venerable Ānanda asked the Buddha, the Blessed One:

“O best of the world, leader,
Muni, may the one of great fortune tell me [F.276.a]
Where your resolution for awakening
Was formed for the first time!

- 9.1404 “How many buddhas did you once serve
While you were practicing for awakening?
At what time? In which way?
May the best of humans tell me.”

- 9.1405 Upon hearing Ānanda’s words,
The excellent human, the Buddha,
The Muni, spoke about his practice for awakening,
Out of mercy for beings.

- 9.1406 “Having heard of buddhas who were free from desire
And having seen the dreadful force of the mad elephant
That is the suffering world,
I formed the resolution for awakening.

- 9.1407 “When I was a human king, Prabhāsa,
I wished for awakening,
Made a firm vow,
And gave untainted donations.

- 9.1408 “When I was a potter,
Having seen the Buddha Śākyamuni,
I venerated him with ghee and oil,
My first offering directed toward awakening.

- 9.1409 “In another past life,
When I was a daughter of the head of a guild,
I saw the Buddha Kauṇḍinya
And made a donation of a lamp.

- 9.1410 "I once mastered the Tripiṭaka
Of the Buddha Aparājita.
But, quarreling with the community of monks,
I insulted the community by calling the monks 'women.'⁹¹⁰
- 9.1411 "After I committed that verbal sin,
I immediately became a woman.
My mind was filled with faith again,
And so I attained manhood.
- 9.1412 "In another past life
When I was a son of a king,
I venerated my brother, Ratnaśikhin,
With a donation of lamps.
- 9.1413 "I was the servant of Kṣemaṃkara
For the three months of summer sixty times.
After his nirvāṇa, I offered
All my treasure to his stūpa.
- 9.1414 "When I was the head of a guild,
I venerated Praṇāda for three months
And built him a stūpa,
Which was ninety-one hasta in height.
- 9.1415 "When I was a brahmin,
I was pleased to see the Buddha Śrīsaṃbhava.
I respectfully made the gesture of supplication
And venerated that most excellent of humans.
- 9.1416 "Once when I was a brahmin
Who was well versed in many scriptures,
I invited the Buddha Hiteṣin
To my seat.
- 9.1417 "Once when I was an ascetic ṛṣi [F.276.b]
Who was practicing the Dharma,
I saw the Buddha Kauṇḍinya
And threw myself from the top of a mountain.
- 9.1418 "When I was another ṛṣi
I saw the Buddha Sudarśana. This pleased my mind
And I invited him to my hermitage
For roots and fruits.

- 9.1419 "I honored Sunetra, the leader of the world,
When I was a ṛṣi.
I dressed that most excellent of humans
With comfortable bark.
- 9.1420 "When I was a king,
I abandoned my army consisting of four divisions.
Seeking awakening,
I attended Dhṛtarāṣṭra.
- 9.1421 "From the Buddha Śākyamuni
To the Leader Dhṛtarāṣṭra,
I venerated
Seventy-five thousand buddhas.
- 9.1422 "Throughout the first incalculably long eon,
I venerated victors who came to me.
When I practiced for awakening,
My heart was never discouraged.
- 9.1423 "This encompasses the first incalculably long eon.
- 9.1424 "When I was a young brahmin,
I saw the Buddha Dīpaṃkara,
Who was famed for his radiance,
And venerated him with seven blue utpalas.
- 9.1425 "When I was a king,
I saw a buddha with the marks
Who was named Ascetic Practitioner,
And venerated that most excellent of humans with an upper garment.
- 9.1426 "When I was a king,
I offered veneration
In the form of various treasures and excellent music
To the fortunate one Tamonuda.
- 9.1427 "Ānanda, as the master of the people
I venerated Siṃha, who had a lion' s power,
That most excellent of humans,
With an umbrella with a jeweled shaft.
- 9.1428 "When I was a king,
In sixty thousand cities
I invited and venerated

The sun among humans, Kṣemaṃkara.

- 9.1429 “I served the leader of the world, Narendrar,⁹¹¹
By building a steam bath,
And with the perfume of black agarar,
When I was a brahmin.
- 9.1430 “In the city of Rājyavardhana,
I served thirty brahmin buddhas renowned in the world,
All of whom were named Śikhin,
When I was a king.⁹¹² [F.277.a]
- 9.1431 “In the city of Grown Rice,
When I was the head of a guild,
I led the pure life
And venerated twenty-five buddhas.⁹¹³
- 9.1432 “In the very city Delight,
When I was the head of a guild,
I venerated by building a monastery
The Buddha Śikhin, who was renowned in the world.
- 9.1433 “When I was the head of a guild,
I built a park adorned with elephants, horses, gold,
Women, and jewels
To venerate six victors.
- 9.1434 “When I was a king,
In a comfortable city, out of faith
I shaved off my hair in front of Śikhin,
Seeking awakening.
- 9.1435 “Ānanda, when I was a brahmin,
I venerated that great Muni, Aniruddha,
With the best fruits,
Seeking awakening.
- 9.1436 “When I was the head of a guild,
I venerated the leader of the world, Sunetra,
With precious jewels
And a pleasant monastery.
- 9.1437 “When I was a caravan leader,
Under the Bodhi tree,
I saw the Buddha Sujāta

And invited him for almsfood for the first time.

- 9.1438 “When I was a caravan leader,
Under the Bodhi tree I saw
The Muni Sumanas, who pleased the world,
And went forth with a thousand attendants.
- 9.1439 “When I was a caravan leader,
I offered the Buddha Candana,
Whose radiance gave off immeasurable splendor,
Soft water, oil, and guda.
- 9.1440 “Ānanda, when I was a king
I venerated the Leader Brahmadaṭṭa,
Who possessed great fame,
With meals and every kind of donation.
- 9.1441 “Again, when I was a brahmin,
I saw Maṛīcin, who was of great mercy,
The Muni, the best of humans,
And venerated him with a banner of praise.
- 9.1442 “As a king,
I venerated the Buddha Parāṇhadarśin,
Who had entered my most excellent city,
With a fan made from palm leaves.
- 9.1443 “When I was the head of a guild,
I venerated Śākyamuni,
The buddha shining on the world,
With various fragrant flower petals. [F.277.b]
- 9.1444 “When I saw the best of humans,
Atyuccagāmin, enter the most excellent city,
I venerated him
With various kinds of music and flowers.
- 9.1445 “When I was a king, out of faith
I offered a chariot for the first time
To a buddha named Uttara,
Who had crossed the ocean of existence.
- 9.1446 “When I was a king,
I cleaned the streets for Śreṣṭhin,
And venerated him by building flower pavilions

One hundred yojanas in circumference.

- 9.1447 “When I heard that the Buddha Śamitāri
Had come to the city,
I filled the streets with flags
And welcomed him with royal majesty.
- 9.1448 “When I was a ferryman,
I saw Aṅgaratha arrive at the bank
And helped the Muni
Cross the water’s current.
- 9.1449 “When I was a caravan leader,
Out of faith I formed boats in a line
For Mahābhāgīratha, and helped him
Cross the great ocean.
- 9.1450 “When I was a king,
I venerated the excellent human,
The Buddha Brahmā, with a building
Whose pillars were made of gośīrṣacandana.
- 9.1451 “When I was a king, venerating
The Buddha, the Blessed One Brahmāyus,
I raised an outer robe and a flag
And caused epidemics to cease.
- 9.1452 “At the time of a drought,
I offered Candana a royal bath.
Then the gods brought rain,
And the people were saved.
- 9.1453 “When I was a king,
I venerated the Buddha, the Blessed One Candra.
I cultivated love
And quelled an epidemic sent by Māra.
- 9.1454 “Once when I was the master of the people,
Seeking awakening,
I begged the Buddha Indradamana
For a miracle.
- 9.1455 “When I was a king,
Having seen Ratnaśaila with his radiant splendor
And his hundreds of thousands of attendants,

I venerated him for five years.

- 9.1456 “When I was a brahmin,
Having seen the Buddha Sarvārthasiddha,
Who possessed the marks, I chanted
Five hundred praises out of faith.
- 9.1457 “When I was a brahmin,
I saw the Buddha Indradhvaja, and my heart was pleased. [F.278.a]
I made the gesture of supplication
And said, ‘Please bestow on me what is best.’
- 9.1458 “From the Buddha Dīpaṃkara
To the Muni Indradhvaja,
I venerated
Seventy-six thousand buddhas.
- 9.1459 “Throughout the second incalculably long eon,
I venerated victors.
When I acted for awakening,
My heart was never discouraged.
- 9.1460 “This encompasses the second incalculably long eon.
- 9.1461 “When I was a king,
I venerated the Buddha Kṣemaṃkara, the supreme one.
After his nirvāṇa, I built a stūpa
And pacified the kingdom.
- 9.1462 “When I was a king,
I venerated correctly, out of faith,
The Buddha Pūrṇāmanoratha,
And I was called a Dharma king.
- 9.1463 “When I was the head of a guild,
I attended the Buddha Sarvābhīhū well,
And scattered golden flowers
For that most excellent of humans.⁹¹⁴
- 9.1464 “When I was the head of a guild,
I venerated with a golden net
The Buddha Ratnacūḍa,
The great Muni, who had come to the most excellent city.
- 9.1465 “When I was the head of a guild,

- I scattered silver flower petals
For Padmottara, who was of great courage,
In the most excellent city of the renowned king.
- 9.1466 “When I was a brahmin,
I saw the Buddha Yaśottara
Attended by his community of disciples,
And venerated that most excellent of humans with a residence.
- 9.1467 “When I was a king,
I saw Suvādin sitting under the Bodhi tree
And protected him with elephants, horses,
Chariots, and infantry.
- 9.1468 “When I was the head of a guild,
I venerated the Buddha Vimāla, the great Muni,
Building a steam bath
And a stūpa, and offering lamps.
- 9.1469 “When I saw the Buddha Prabodhana
Meditating on a slate,
I offered out of faith
Music and royal treasures.
- 9.1470 “When I was the head of a guild,
Jitāri, who pleased the world,
Was traveling—performing the acts of a buddha.
I venerated him, adorning the streets in various ways.
- 9.1471 “When I was the head of a guild, [F.278.b]
Pleased when I heard that Vāsiṣṭha was coming,
I adorned a park
And built a monastery.
- 9.1472 “Seeking awakening, out of faith,
I venerated the Buddha, the Blessed One Jyotis,
With the jewels
Kept in all the treasuries of the king.
- 9.1473 “When I was a king,
I raised a flag
For Ketu, who conquered māras
And was called a Dharma king.
- 9.1474 “To Bhāradvāja, the intelligent,

- Emancipated one, a brahmin,
As a king I offered a water jar and staff
And built a great monastery.
- 9.1475 “When I was the leader of a guild,
I venerated the Buddha, the Leader Arthadarśin,
With gold, jewels, pearls,
And fragrant pieces of wood.
- 9.1476 “When the Buddha Sarvārthasiddha
Was traveling—performing the acts of a buddha—
I, who was a king,
Venerated him with my whole army.
- 9.1477 “When the Buddha Parārthadarśin
Came to my excellent city,
I, who was a king,
Venerated him with music and every flower.
- 9.1478 “When I was the head of a guild,
For the Buddha Tiṣya, the most excellent of humans,
I scattered fragrant pieces of wood
And various perfumes made from roots.⁹¹⁵
- 9.1479 “I chanted a verse
In a radiant cave of jewels
For the Buddha Tiṣya.
Thus I reduced my lives by nine eons.⁹¹⁶
- 9.1480 “When I was a grain dealer,
I venerated the Buddha, the Blessed One Vipāśyin,
With a handful of mudga beans,
Practicing for awakening.⁹¹⁷
- 9.1481 “When I was the head of a guild,
I venerated the supreme Buddha Śikhin.
I served the Muni, together with his disciples,
With meals for three months.
- 9.1482 “When I was the head of a guild,
I respectfully venerated with meals
The leader of the world, Viśvabhū,⁹¹⁸
The one of great fortune, together with his disciples.
- 9.1483 “When I was the leader of a guild,

- I offered all my possessions
To the Buddha Kakutsunda out of faith,
And formed a resolution for the pure life.
- 9.1484 “When I was the leader of a guild,
For the completely awakened one Kanakamuni
I built a monastery [F.279.a]
And went forth into homelessness with faith.
- 9.1485 “When I was the young brahmin Uttara,
Having heard Nandīpāla’s words,
I formed a resolution to go forth
In front of Kāśyapa, the best of humans.⁹¹⁹
- 9.1486 “When Maitreya was a ṛṣi,
I, who was a king, served him.
Remembering former favors,
He venerated me in return.
- 9.1487 “From the Buddha Kṣemaṃkara
To the Buddha Kāśyapa,
I venerated
Seventy-seven thousand victors.
- 9.1488 “Throughout the third incalculably long eon,
When I venerated victors
And acted for awakening,
My heart was never discouraged.
- 9.1489 “When I was the Bodhisattva,
I venerated these most excellent buddhas.
I was predicted to become a buddha
By all of them in front of beings in the world.
- 9.1490 “All the aspirations I once made
Are now accomplished.
As the Buddha, I relieve burdens
And benefit beings.
- 9.1491 “When I was King Śibi,
I made every kind of donation.⁹²⁰
When I was Velāma,
I accomplished the perfection of generosity.⁹²¹
- 9.1492 “When I was a merchant on the sea,

For the perfection of morality
I sacrificed my own life
Rather than sacrificing that of other beings.

9.1493 “Once when I was a ṛṣi,
To accomplish the perfection of patience
I had my limbs cut off.⁹²²
Thus my patience was accomplished.

9.1494 “As is said in the jātaka of Kinnarī⁹²³
And the story of the drying up the sea,⁹²⁴
I accomplished the perfection of effort
Of those who are pleased with the truths.

9.1495 “When I was the minister Mahauṣadha⁹²⁵
And when I was Govinda,⁹²⁶
I accomplished the perfection of wisdom
And achieved fame.

9.1496 “When I was the brahmin Jājvalin,
Birds made a nest in my locks of hair.
Not arising from my dhyāna,
I exerted myself in the perfection of dhyāna.⁹²⁷

9.1497 “Practicing mercy,
I accomplished the six perfections.
I relieved burdens
And fulfilled my promise. [F.279.b]

9.1498 “After meeting me and being venerated by me,
The buddhas, the best of humans,
All went to nirvāṇa.
I was established in awakening.

9.1499 “Between the powerful king Prabhāsa
And the Muni Indradhvaja,
Ten billion beings were saved
From the ocean of existence.

9.1500 “Needless to say, I, the leader of the lords of the world,
After being perfectly awakened,
Saved and liberated beings in this world
With its gods and humans.

9.1501 “For the world,

Even after my nirvāṇa,
I will prepare the sturdy ship of the Dharma
And save hundreds of thousands of beings.

9.1502 “A person who, seeking refuge in the Buddha,
Performs a service for the Buddha,
Even after the nirvāṇa—
People in the world are pleased with such a person.

9.1503 “If one performs even a subtle service
For the Tathāgata, the Victor,
After having dwelt in various heavens,
That one will attain the state of immortality.

9.1504 “Those who rightly and truly hear this
Will accumulate good deeds.
After my nirvāṇa,
Do not wander in the ocean of existence!”

9.1505 *The Section of Many Buddhas is completed.*

9.1506 The Buddha Prabhāsa,⁹²⁸ Śākyamuni, Kauṇḍinya, the leader of the world, Aparājita, Ratnaśikhin, Kṣemaṃkara, Praṇāda, Śrīsaṃbhava, Hiteśin, Kauṇḍinya, Sudarśana, Sunetra, Dhṛtarāṣṭra, Dīpaṃkara, Ascetic Practitioner, Tamonuda,⁹²⁹ Kṣemaṃkara, Mahendra, Śikhin, Aniruddha, Sunetra, Sujāta, Sumanas, Candana, Brahmādatta, Marīcin, Parārthadarśin, Śākyamuni, Atyuccagāmin, Uttara, Śreṣṭhin, Śamitāri, Aṅgaratha, Bhāgīratha, Brahmā, Brahmāyus, [F.280.a] Candana, Indra,⁹³⁰ Indradamana, Ratnaśaila, Sarvārthasiddha, Indradhvaja who is the last of the second incalculably long eon, Kṣemaṃkara, Pūrṇa, Sarvābhībhū, Ratnacūḍa, Padmottara, Yaśottara, Suvādin, Vimala, Prabodhana, Jitāri, Vāsiṣṭha, Jyotiṣprabha, Ketu, Ṛṣi Bhāradvāja, Arthadarśin, Parārthadarśin, Sarvārthadarśin,⁹³¹ Tiṣya, Puṣya,⁹³² Vipāśyin, Śikhin, Viśvabhū, Krakucchanda, Kanakamuni, Kāśyapa, Śākyamuni, and Maitreya, who is the last.

9.1507 *The names of the buddhas are completed.*⁹³³

.. M. The Insult by the Brahmin Girl Cañcā⁹³⁴ ..

9.1508 The Buddha, the Blessed One, was staying in the Jetavana, in the Park of Anāthapiṇḍada near Śrāvastī. He was treated with honor, looked up to ...⁹³⁵
At that time, many wandering mendicants belonging to a different faith sat together in a meeting hall and talked with each other: “Sirs, please understand that once we were treated with honor, looked up to, and

esteemed by kings, ministers, brahmins, householders, citizens, provincial dwellers, merchants, the heads of guilds, and caravan leaders. Thus, the requisites were obtained for us, too, namely, robes, almsfood, bedding, and medicines for the sick. Now, however, they treat with honor, look up to, esteem, and venerate the śramaṇa Gautama who has appeared in the world, and the requisites are obtained only for him, namely ... medicines for the sick. Because of this, our gain and honor have now been completely lost. What should we do about this?"

9.1509 Then someone suggested, [F.280.b] "Sexual intercourse is a fault for those who lead the pure life. So, let us lay this fault on him."

"How should we do that?" asked another.

9.1510 They then decided, "We should entice a female mendicant among us who is well proportioned, attractive, and pleasant to behold: 'Sister, now slander the śramaṇa Gautama.' "⁹³⁶

9.1511 "Which female mendicant among us is well proportioned, attractive, and pleasant to behold?"

"The brahmin girl Cañcā is. Let us entice her."

9.1512 They summoned her by messenger and said, "Sister, understand that once we were treated with honor The requisites were obtained for us, namely, ... medicines for the sick. However, since the śramaṇa Gautama appeared in the world, people treat him with honor, and our gain and honor have now been completely lost. Are you going to ignore this?"

9.1513 "Noble ones, what should I do about that?" asked the brahmin girl, the female mendicant Cañcā.

"Sister, can you slander the śramaṇa Gautama for the sake of your relatives, saying, 'He had sexual intercourse with me'? If you do this, our gain and honor will be restored."

9.1514 Having heard this proposal, the brahmin girl Cañcā answered the many wandering mendicants belonging to a different faith: "Noble ones, I would not like to slander the śramaṇa Gautama."

9.1515 "Sister, unless you slander the śramaṇa Gautama, you may not have any conversation with us, speak in a friendly manner with us, meet us, or see us. We will not let you stay anywhere. It is possible that you will die from grief over this and be reborn in various hells."

(Women have little wisdom.)

9.1516 Thus she became afraid and said, "Noble ones, I will do so."

"Sister, for now pay frequent visits to the Jetavana, [F.281.a] and then slander the śramaṇa Gautama sometime later."

9.1517 She visited the Jetavana after waking up every morning. Later, she tied a vessel to her belly and went to the Blessed One. At that time, the Blessed One was preaching the Dharma in front of an audience of hundreds. When

the Blessed One saw the brahmin girl, the female mendicant Cañcā, from a distance, he thought, “The actions were performed and accumulated by me, accruing a heap of karma. The conditions have ripened, and they approach me like a flood, inevitably. Who else but me would experience the actions that will certainly appear?”

9.1518 Thereupon the brahmin girl, the female mendicant Cañcā, sat down in front of the Blessed One and said:

9.1519 “Having made me pregnant here,
Having been attached and enjoyed yourself,
Are you now preaching the Dharma
With sweet, articulate words?”

9.1520 The Blessed One said,

“One who tells a lie goes to hell.”

9.1521 The brahmin girl Cañcā replied,

“So does one who claims ‘I did not’ after he did.”

9.1522 The Blessed One countered:

“Both of them, who are naturally inferior,
Will go to the next life in the same way.”⁹³⁷

9.1523 Thereupon Śakra, Lord of the Gods, thought, “Alas, this brahmin girl Cañcā has been planning to harm the Blessed One and the community of monks for a long time!” He caused the vessel to fall on the ground through his magical power. Then the brahmin girl Cañcā was ashamed and quickly went away.

· XI. Anavatapta⁹³⁸ ·

· · A. The Buddha’s Visit to Lake Anavatapta⁹³⁹ · ·

9.1524 Thereupon the monks who were the most venerable of the elders said to the Blessed One, “Honored One, the discourse concerned with the Dharma was given to King Prasenajit of Kosala. Where you formed the resolve toward supreme and complete awakening for the first time and how many completely awakened ones [F.281.b] the Blessed One served were also explained.⁹⁴⁰ Thus, we will go to the great lake Anavatapta and, in the presence of the Blessed One, explain the karmic bond of each of us.”

9.1525 The Blessed One assented to the monks who were the most venerable of the elders by remaining silent.

- 9.1526 It is natural that the buddhas, the blessed ones, without fail perform ten acts while alive. What are the ten? (1) To predict a future buddha; (2) to cause some beings to make the resolution to attain complete and supreme awakening without regressing; (3) to convert all those who are to be converted by that buddha; (4) to indicate the best two of their disciples; (5) to establish the boundary of the community; (6) to abandon one fifth of their life; (7) to display a great miracle in Śrāvastī; (8) to show themselves descending from among the gods in the city of Sāṃkāśya; (9) to establish their parents in the truths; (10) and to show the former karmic bonds together with the community of disciples on the great lake Anavatapta.⁹⁴¹ The buddhas, the blessed ones, do not become completely emancipated until they have performed these acts. In this case, the Blessed One wished to explain the former karmic bonds together with the community of disciples on the great lake Anavatapta. He said to the monks, “Monks, let us go to the great lake Anavatapta and explain the former karmic bonds there.”
- 9.1527 “Certainly, O Honored One,” replied the monks to the Blessed One. Thereupon the Blessed One, together with four hundred ninety-nine arhats, disappeared from Śrāvastī and went to the great lake Anavatapta.
- 9.1528 The place where fierce, dreadful yakṣas dwell
Is pleasant, illuminated by various flowering trees.
From there, these four great rivers coursing toward the oceans
Flow down in the four directions:
- 9.1529 The Ganges, Indus, Vakṣu,
And Sītā. There [F.282.a]
People do not go, except those who have attained magical power.
The Muni stayed there together with the community.⁹⁴²
- 9.1530 Thereupon the Blessed One entertained mundane thoughts. It naturally occurs that when the buddhas, the blessed ones, entertain mundane thoughts, living creatures, including those as small as ants, understand the Blessed One’s thoughts. The nāga kings Nanda and Upananda therefore wondered, “Why did the Blessed One entertain mundane thoughts?” They then saw that the Blessed One intended to explain the former karmic bonds on the great lake Anavatapta. And so, in the middle of the great lake Anavatapta they created a lotus blossom with a thousand petals, which was as large as the wheel of a chariot, beautiful, and made entirely of gold, and whose stalk was made of jewels, whose filaments were made of diamonds, and which was surrounded by thousands of other lotus blossoms. The Blessed One sat in the center of the lotus blossom before the community of monks. The monks who were the most venerable of the elders also sat in the centers of the other lotus blossoms.

- 9.1531 At that time, the venerable Śāriputra was sewing his outer robe on Mount Gṛdhrakūṭa. Then the Blessed One said to the venerable Mahāmaudgalyāyana, “Maudgalyāyana, go and bring your going-forth companion.”
- 9.1532 “Certainly, O Honored One.” The venerable Mahāmaudgalyāyana then disappeared from the great lake Anavatapta and instantly stood in front of the venerable Śāriputra on Gṛdhrakūṭa. He said, “O Venerable Śāriputra, the Teacher is waiting for you, intending to explain the former karmic bonds together with four hundred ninety-nine arhats on The great lake Anavatapta. Let us go there.”
- 9.1533 “O Venerable Mahāmaudgalyāyana,” replied Śāriputra, “for the time being, I will sew my outer robe. After that, I will go.”
- 9.1534 “I will help you,” said Mahāmaudgalyāyana.
“Please do so.”
- 9.1535 Then the venerable Mahāmaudgalyāyana began to sew, using the five fingers of each hand with his magical power. The venerable Śāriputra said, [F.282.b] “O Venerable Mahāmaudgalyāyana, now then, let’s finish sewing.”⁹⁴⁵
- 9.1536 “O Venerable Śāriputra,” replied Mahāmaudgalyāyana, “if you do not go on your own, I will take you by force.”
- 9.1537 The venerable Śāriputra then took off his belt and said, “O Venerable Mahāmaudgalyāyana, since you have been praised by the Blessed One as the best of those who possess magical power, you should take this first and take me afterward.”
- 9.1538 Then the venerable Mahāmaudgalyāyana pulled it. The venerable Śāriputra thought, “Since he possesses great dignity and great magical power, it is possible that he will take it.” He then tied it around the summit of Mount Gṛdhrakūṭa. When the venerable Mahāmaudgalyāyana pulled it again, Mount Gṛdhrakūṭa quaked. The venerable Śāriputra thought, “He might take even Mount Gṛdhrakūṭa. I will now tie it around Mount Sumeru, the king of mountains.” He then did tie it around Mount Sumeru, the king of mountains. Again, when the venerable Mahāmaudgalyāyana pulled it, Mount Sumeru, the king of mountains, quaked, as did the nāga kings Nanda and Upananda. The entire Anavatapta also trembled, and the monks who were the most venerable of the elders shook, too. Sitting in the centers of the lotus blossoms, they asked the Blessed One, “O Honored One, why are the two nāga kings Nanda and Upananda quaking?”

9.1539 “Monks,” the Blessed One replied, “Nanda and Upananda are not quaking by themselves, but because the two great disciples are displaying their magical power.”

9.1540 The venerable Śāriputra thought, “Since even this Mount Sumeru, the king of mountains, might be taken,⁹⁴⁶ I will now tie the belt around the stalk of the lotus on which the Blessed One is sitting.” He then did tie it around the stalk of the lotus on which the Blessed One was sitting, and it remained unmoving. When his magical power was hindered thus by the other’s magical power, Mahāmaudgalyāyana said to the venerable Śāriputra, “O Venerable Śāriputra, you have finished playing with your magical power. [F.283.a] Now, please come.”

“O Venerable Mahāmaudgalyāyana, you go and I will come after.”

9.1541 Yet, before the venerable Mahāmaudgalyāyana arrived, the venerable Śāriputra himself arrived. He bowed low until his forehead touched the Blessed One’s feet, and then he sat in the center of a lotus blossom. Then the venerable Mahāmaudgalyāyana arrived. When he saw the venerable Śāriputra, he said, “O Venerable Śāriputra, have you already come?”

9.1542 “Yes, I have, O Venerable One.”

... 2. A Story of the Past: The Painter and the Mechanic⁹⁴⁷ ...

9.1543 The monks, feeling doubtful, inquired of the Buddha, the Blessed One, the one who severs all doubts, “How is it, O Honored One, that, although the Blessed One has praised the venerable Mahāmaudgalyāyana as the best of those who possess magical power, the venerable Śāriputra defeated him with his magical power?”

9.1544 “Listen, monks,” the Blessed One replied, “how, not only in the present but also in the past, he defeated him with his art.

9.1545 “Monks, once there was a certain painter in the midland region. He went on some business from the midland region to a region called Yavana.⁹⁴⁸ There he entered the house of a mechanic. The mechanic made a mechanical woman to attend on the fatigued painter and gave it to him. It washed his feet and stayed with him. Then he said ‘Leave,’ but it remained silent. He thought, ‘Certainly she must have been given to me so that she and I would enjoy ourselves.’ He took it by the hand and pulled it, whereupon it broke into a pile of wooden pieces. He felt ashamed and thought, ‘I was humiliated here by myself. I will now humiliate him among the king and his attendants.’

9.1546 “He then painted an image of himself hanged on the surface of the door and hid behind the door. When the time for him to wake up had passed, the mechanic remarked, [F.283.b] ‘It is quite late. Why does he not come out the door?’ He went there and saw the man hanged and dead. He wondered, ‘Why did he kill himself?’ He then saw the mechanical doll broken into a pile

of wooden pieces, and thought, 'He must have hanged himself because he felt ashamed of himself.'

9.1547 "In the region of Yavana, when a guest died in any house, they would not hold his funeral until they had reported it to the king. Therefore, the mechanic went to the king and reported to him, 'Your Majesty, a painter came from the midland region and stayed in my dwelling. I made a mechanical woman to attend on him and gave it to him. He took it by the hand and pulled it, whereupon it fell into a pile of wooden pieces. Ashamed, he hanged himself. Your Majesty, I request an inspection of this, and I will hold his funeral afterward.'

9.1548 "The king then ordered his men, 'Sirs, go and conduct the inspection.'

"They went and saw the dead body. They asked themselves, 'In which way should we lift the body down from the hook?' Some of them said, 'Cut the hanging rope.'

9.1549 "When they had brought axes and began to cut the rope, they realized that it was the wall, and so the mechanic felt ashamed. When he thus felt ashamed, the painter came out from behind the door and said, 'O sir, you humiliated me here by myself, but you have now been humiliated among the king and his attendants.'

9.1550 "What do you think, monks? The painter at that time, on that occasion, was indeed this monk Śāriputra. The mechanic at that time, on that occasion, was indeed this monk Maudgalyāyana.⁹⁴⁹ At that time, he (Śāriputra) defeated him (Maudgalyāyana) with his art. Now again, he has defeated him with his magical power."

... 3. A Story of the Past: The Two Painters⁹⁵⁰ ...

9.1551 "Listen, again, to how he defeated him with his art.

9.1552 "Monks, once there were two painters in a certain hamlet, [F.284.a] who fell into a quarrel with one another. One said, 'I know art well.'

"The other said, 'I know it much better than you.'

9.1553 "Competing with each other, they went to the king and threw themselves at the king's feet. One said, 'Your Majesty, I know art well.'

" 'Your Majesty,' the other retorted, 'I know it much better than him.'

9.1554 "The king showed them the gateway building and said, 'I do not know which of you two is more skilled. One of you should paint on one wall, and the other on another, and then I will clearly realize which of you two knows art better.'

9.1555 "A curtain was put up between the two men as a partition, and they undertook to paint. One of them finished his painting in six months. The other just polished the wall for six months. The one who had finished his

painting went to the king and said, 'Your Majesty, my painting is finished. Please examine it.'

9.1556 "Then the king with some ministers went out the door and looked at the painting. 'What a skillful painter!' he exclaimed, much delighted.

"The other one also threw himself at the king's feet and said, 'Now, please look at my painting.'

9.1557 "He opened the curtain. The king saw reflections appearing there. 'This one is much more skilled in painting,' he said, with great astonishment.

9.1558 "Then the painter closed the curtain again, threw himself at the king's feet, and said, 'Your Majesty, this is not a painting but a polished wall.'

"Then the king declared with further astonishment, 'This one is much more skilled in art.'

9.1559 "What do you think, monks? The one who just polished the wall for six months was indeed this monk Śāriputra. The one who painted for six months at that time, on that occasion, was indeed this monk Maudgalyāyana. [F.284.b] At that time, he (Śāriputra) defeated him (Maudgalyāyana) with his art. Now again, he has defeated him with his magical power."

... 4. A Story of the Past: The Ṛṣis Śaṅkha and Likhita (1)⁹⁵¹ ...

9.1560 "Listen, again, to how he defeated him.

9.1561 "Monks, once there lived two ṛṣis named Śaṅkha and Likhita near the city of Vārāṇasī. One day, a god brought rain and the ground became muddy. Śaṅkha slipped and fell in the mud, and his water jar broke. He then put a curse on the god: 'Wicked one, may you not bring rain for twelve years from today onward!'

9.1562 "Having heard about this, King Brahmadatta and the people dwelling in Vārāṇasī went to him and requested, 'O great ṛṣi, do not do that.'

9.1563 " 'I cannot forgive the wicked one,' he replied. 'Subdued by my curse, he will not bring rain for twelve years.'

9.1564 "King Brahmadatta and the people then requested help from Likhita. He prayed, and the god brought rain.

9.1565 "What do you think, monks? The ṛṣi Śaṅkha at that time, on that occasion, was indeed this monk Maudgalyāyana. The ṛṣi Likhita at that time, on that occasion, was indeed this monk Śāriputra. At that time, too, he defeated him with his magical power."

... 5. A Story of the Past: The Ṛṣis Śaṅkha and Likhita (2)⁹⁵² ...

9.1566 "Listen, again, to how he defeated him with his magical power.

- 9.1567 “When Likhita threw himself at Śaṅkha’s feet for some reason, Śaṅkha trod on the locks of his hair. Likhita cursed him: ‘May your head split when the sun rises!’
- “Śaṅkha retorted, ‘If so, may the sun not rise!’
- 9.1568 “The world was then covered in darkness. Thus, the king, brahmins, and householders requested Śaṅkha, ‘O great ṛṣi, please do not do this.’
- “He replied, ‘If the sun rises, my head will certainly split.’
- 9.1569 “ ‘If that’s the case, [F.285.a] make a head out of clay,’ said Likhita.
- “When a replica of Śaṅkha’s head had been made out of clay, the sun rose, and the head split.
- 9.1570 “What do you think, monks? Śaṅkha was indeed this monk Maudgalyāyana. Likhita was indeed this monk Śāriputra. At that time, too, he defeated him.”

... 6. A Story of the Past: The Ivory Carver and the Painter⁹⁵³ ...

- 9.1571 “Listen, again, to how he defeated him.
- 9.1572 “A certain ivory carver went from the midland region to the region of Yavana, bringing one prastha of ivory rice grains. He entered the house of a painter, but the painter was away. He said to the painter’s wife, ‘Wife of my friend, please cook this prastha of rice and give it.’⁹⁵⁴ He put the rice grains there and left.
- 9.1573 “She then set them to cook, but they were still not done even after all the firewood was exhausted. When her husband came back home, he asked her, ‘Good lady, what is this?’
- 9.1574 “She explained everything in detail. He examined the rice grains and realized that they were made of ivory. He scolded his wife and said, ‘Good lady, this is salty water. Bring some different, better water and this rice will get done with that.’
- “She asked the ivory carver, ‘Please bring some better water.’
- 9.1575 “The painter, having thus instructed her, painted a pond in a certain place and also painted a dead dog there. Then the ivory carver brought a water jar. Believing that it was a pond, he arrived at that place and saw the dead dog. When he began to examine it, covering his nose, his water jar fell and broke. The ivory carver felt ashamed.
- 9.1576 “What do you think, monks? The ivory carver at that time, on that occasion, was indeed this monk Maudgalyāyana. The painter at that time, on that occasion, was indeed this monk Śāriputra. However, self-awakened ones do not know even the names of the dhyāna, samādhi, and samāpatti⁹⁵⁵ that the Tathāgata has attained. The monk Śāriputra does not know even the names of what self-awakened ones have attained. [F.285.b] The monk

Maudgalyāyana does not know even the names of what the monk Śāriputra has attained. Other disciples do not know even the names of what the monk Maudgalyāyana has attained.⁹⁵⁶ Although the monk Śāriputra possesses greater magical power and greater dignity than the monk Maudgalyāyana, I praised Maudgalyāyana as the best of those who possess magical power, implying that he has exercised it many times.”

9.1577 *Here ends the Section of Śāriputra and Maudgalyāyana.*

.. C. Verses of the Elders I⁹⁵⁷ ..

... 1. Kāśyapa⁹⁵⁸ ...

9.1578 Thereupon the venerable Mahākāśyapa explained his karmic bond. The following was spoken:⁹⁵⁹

9.1579 When he went there and spoke words
That were suited to what he had done in the past,
Having quickly remembered the small acts
Because of which he enjoyed great fruits,

9.1580 Just as a lion dwelling in a mountain cave
Walks around his territory without fear,
The incomparable disciple Kāśyapa
Related what he had done in his past lives:

9.1581 “Believing that the supreme Dharma lay
In an untainted one who was free from turbidity, whose mind was
completely liberated,
Who dwelled without defilements, whose mind was free from faults,
I made a wish in my heart regarding his Dharma.

9.1582 “Since I had given one praśtha of millet in alms
To the Self-Awakened One
And wished that I would meet his equal,
I was reborn on the continent of Kuru.

9.1583 “Through the fruit of that mere act,
Having a body, not attached to things as ‘mine,’ endowed with long life,
Being eminent and of superior deeds,
I was reborn in Kuru a thousand times.

9.1584 “Through the fruit of that mere act,
I was reborn among the Thirty-Three Gods a thousand times,

Possessed of garlands of flowers, accessories, various perfumes,
Great power, and beautiful bodies.

9.1585 “Having died there, I was born in Kuru,
And then again enjoyed myself among the good gods.
By the power of a mental aspiration,
I was then born again among good humans.

9.1586 “Through the fruit of that mere act,
I was born into a very wealthy brahmin family.
Born rich, attended by men and women,
Still I did not seek the five objects of desire.

9.1587 “Not having met the Teacher [F.286.a]
Nor the incomparable disciples,
I bowed respectfully to arhats in patched robes,
Who were venerated in the world, and went forth.

9.1588 “When I had thus gone forth,
I saw the Victor sitting in the Bahuputra shrine.
I bowed to the Muni’s feet and said,
‘O Blessed One, my teacher, I am your disciple.’

9.1589 “He said, ‘Kāśyapa, as you said,
I am your teacher, and you are my disciple.
If you desire to be liberated from all suffering,
You should listen to the sweet Dharma, which is sweetly taught.’

9.1590 “The best of humans, the Protector,
The one who possesses great compassion, taught me the Dharma
Concerning the four dhyānas, the powers, the faculties,
The limbs of awakening, the limbs of the path, and liberation.

9.1591 “I succeeded in meditating on them with joy.
I have exhausted impurity and bear my final body.
I met these straightforward ones,
Who bear their final bodies and are taintless.

9.1592 “The Tathāgata, the Victor, speaks what is perfect.
The wish of those who keep to good conduct will be fulfilled.
Everything I thought in my mind
Was fulfilled. This is the end of my existence.

9.1593 “My births have been exhausted. The bonds
And thirst that had risen from everywhere were destroyed.

I am a son born from the heart of the Dharma King.⁹⁶⁰
I will be completely emancipated because my mass of defilements is
exhausted.

9.1594 “The All-Seeing One has praised me
As the best of those who practice austerities.
Being untainted and free from faults,
I attained the immovable state.”

9.1595 Thus the Elder Kāśyapa
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.

9.1596 *Here ends the first section: The Section of Kāśyapa. [B22]*

... 2. Śāriputra⁹⁶¹ ...

9.1597 Thereupon the monks who were the most venerable of the elders asked the
venerable Śāriputra, “What karma did the venerable Śāriputra create that
matured to cause his great wisdom and great eloquence?” He said:

9.1598 “In the wilderness, I saw a self-awakened one—
A ṛṣi, a śramaṇa, [F.286.b]
A tranquil one, a fortunate one—
Wearing at that time a worn-out robe.

9.1599 “My mind filled with faith in him,
I washed,⁹⁶² sewed,
And dyed his robe.
Thus, I frequently approached him.

9.1600 “Thereupon, out of compassion for me,
He soared up into the sky.
Blazing with his own radiance,
He flew through the air.

9.1601 “Making the gesture of supplication,
I formed an aspiration:
‘May I possess
Such keen faculties and great wisdom!

9.1602 “ ‘May I be born neither into a wealthy family
Nor among lowly ones

But into a middle-rank family
And go forth again and again!’⁹⁶³

- 9.1603 “By this root of merit,
Throughout five hundred lives
I attained a human birth
And went forth into homelessness.
- 9.1604 “My final birth is
This human life I have attained.
- 9.1605 “I have pleased this caravan leader,
The Supremely, Completely Awakened One.
Having succeeded in going forth
In the teachings of the Lion of the Śākyaans,
- 9.1606 “I attained nirvāṇa,
The peaceful state of an arhat.
O honored ones, I succeeded in reaching
The end of existence in half a month.
- 9.1607 “Sitting before the community of monks,
The Teacher praised me
As the turner of the wheel of the Dharma,
The best of those who possess wisdom.”
- 9.1608 Thus Śāriputra, who is of great wisdom,
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.
- 9.1609 *Here ends the second section: The Section of Śāriputra.*

... 3. Maudgalyāyana⁹⁶⁴ ...

- 9.1610 Thereupon the monks who were the most venerable of the elders requested
the venerable Mahāmaudgalyāyana, “O Venerable Mahāmaudgalyāyana,
the venerable Śāriputra has explained his karmic bond. Now you, too, should
explain your karmic bond.”
- 9.1611 Thus requested, the venerable Mahāmaudgalyāyana said to the monks who
were the most venerable of the elders:
- 9.1612 “When I was once a ṛṣi
Living in a forest,

A man came there
And asked me to let him go forth. [F.287.a]

- 9.1613 “I shaved his hair,
Washed and dyed his robe,
And gave it to him.⁹⁶⁵
Then he was pleased.
- 9.1614 “Having gone to one side,
He sat down with his legs crossed
And attained the state of a self-awakened one.
Thereupon he flew away through the air.
- 9.1615 “Having acquired faith,
I respectfully made the gesture of supplication.
Requesting the best magical power,
Right there I made an aspiration:
- 9.1616 “ ‘May my magical power
Be equal to this great ṛṣi’s!’
- 9.1617 “By this root of merit,
Wherever I was born,
Having made merit,
I dwelt among beautiful gods and humans.
- 9.1618 “My final birth is
This human life I have attained.
I have pleased this caravan leader,
The Supremely, Completely Awakened One.
- 9.1619 “Having succeeded in going forth
In the teachings of the Lion of the Śākyaṃ,
I attained nirvāṇa,
The peaceful state of an arhat.
- 9.1620 “The All-Seeing One has praised me
As the best of those who possess magical power.
By doing a little good,
I experienced much happiness.
- 9.1621 “I will also explain
My unwholesome karma; listen to it.
In the most excellent city of Rājagṛha,
I was a son of the head of a guild.

- 9.1622 “When I came home for a meal
After playing outside the house,
I saw my parents there
Hiding in a hidden place.
- 9.1623 “Having been seen, they hit me
And scolded me out of shame.
I committed a sin of the mind
Against my two parents, thinking,
‘When I grow bigger,
I will kill them as if cutting reeds!’
- 9.1624 “Although it was my mind,
Not my body, that committed the sin,
I experienced unbearable pain
In the Black Cord Hell.
- 9.1625 “Because of the remains of that karma,
In this final existence of mine
Śramaṇas belonging to a different faith
Will kill me as if cutting a reed.
- 9.1626 “I will die from that very pain.
After that,
The remainder of my actions
Will come to an end.
- 9.1627 “Therefore, you should make your mind
Pure toward your parents. [F.287.b]
By means of a pure mind,
Beings go to superior modes of existence.”
- 9.1628 Thus the Elder Kolita
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.
- 9.1629 *Here ends the third section: The Section of Kolita.*

... 4. Śobhita⁹⁶⁶ ...

- 9.1630 Thereupon the monks who were the most venerable of the elders requested the venerable Śobhita, “O Venerable Śobhita, the venerable Kolita has explained his karmic bond. Now you, Venerable Śobhita, should explain your

karmic bond.”

9.1631 Then the venerable Śobhita did explain his karmic bond in the presence of the community of monks:

9.1632 “When I went to the community’s park,
Having seen a heap of dust in the garden,
I took a broom
And then, with pleasure, cleaned the place.

9.1633 “Thereupon with my mind filled with faith,
Seeing the garden cleaned, I said,
‘Just as this garden is clean,
May my defilements vanish!’

9.1634 “By that root of merit,
Wherever I was reborn
I was well proportioned,
Pleasant to behold, and attractive.

9.1635 “Because of the remains of that karma,
In my final body,
I was named Śobhita, ‘Beautiful One,’
By my two parents.

9.1636 “I was born beautiful.
Whenever I was in my relatives’ presence,
I was liked, loved, and worshiped
By all the relatives.

9.1637 “I have pleased this caravan leader,
The Supremely, Completely Awakened One.
I attained nirvāṇa,
The peaceful state of an arhat.

9.1638 “The aspiration I made—‘May my defilements vanish!’—
Was fulfilled.
What is to be done has been done, and there are no more defilements.
I am an untainted arhat.

9.1639 “Superior to one who cleans
The entire continent of Jambu with cloth from Kāśi
Is one who, free from desire,
Cleans the path for a ṛṣi’s walking.

- 9.1640 “Superior to one who cleans
The walking paths of ṛṣis’ all over the continent of Jambu
Is one who cleans land as small as a mat
Belonging to the community of the four directions.
- 9.1641 “Superior to one who cleans
The parks of the community all over the continent of Jambu [F.288.a]
Is one who cleans a part of the stūpa of the Victor
That is as small as the palm of a hand.
- 9.1642 “Having realized these differences
That I have realized,
You should clean the Sugata’s stūpa
And make your minds filled with faith.
- 9.1643 “After that, those who know the many good qualities
Of the Completely Awakened One
Should venerate the stūpas.
They will gain great fruits.
- 9.1644 “O honored ones, this is the good deed
That I remember performing.
I have experienced its desirable,
Lovable, pleasant fruit.
- 9.1645 “Therefore, one should perform excellent veneration
Of the stūpa of the Victor.
O honored ones, this is
The best, the supreme field of merit.
- 9.1646 “The offerings by those whose minds are filled with faith
In the Completely Awakened One, the Tathāgata,
Or the disciples of the buddhas
Will not be small.”
- 9.1647 Thus the Elder Śobhita
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.
- 9.1648 *Here ends the fourth section: The Section of Śobhita.*

9.1649 Thereupon the monks who were the most venerable of the elders requested the venerable Sumanas, “O Venerable Sumanas, the venerable Śobhita has explained his karmic bond. Now you, Venerable Sumanas, should explain your karmic bond.”

9.1650 He said:

“Wearing a nutmeg (*sumanas*) flower as an earring,
With a garland of flowers bound around my head,
I went to a park,
Surrounded by friends.

9.1651 “I saw many people there,
From every direction,
Respectfully venerating the stūpa
Of the great Muni Vipāśyin.

9.1652 “Then I instructed my friends
To set on the stūpa
Every one of their garlands,
With their minds made pure.

9.1653 “Having seen them do so there,
Along with many others,
I removed the nutmeg flower from my ear
And then set it on the stūpa.

9.1654 “By this root of merit,
Wherever I was reborn,
Having made such merit,
I dwelt among beautiful gods and humans.

9.1655 “I have pleased this caravan leader,
The Supremely, Completely Awakened One.
I attained nirvāṇa,
The peaceful state of an arhat. [F.288.b]

9.1656 “Since I had offered one flower,
I enjoyed divine lives
For a thousand years
And was emancipated through the remains of that karma.⁹⁶⁸

9.1657 “O honored ones, if one knows
The many good qualities of the Buddha,
One will perform veneration again and again

With perfectly pure thoughts.

- 9.1658 “Thus, those who know the many good qualities
Of the Completely Awakened One
Should serve stūpas.
They will gain great fruits.
- 9.1659 “The result of the offerings by those whose minds are filled with faith
In the Completely Awakened One, the Tathāgata,
Or the disciples of buddhas
Will not be insignificant.
- 9.1660 “O honored ones, this is the good deed
That I remember performing.
I experienced its desirable,
Lovable, pleasant fruit.
- 9.1661 “Because of the maturation of that karma,
Having exhausted my rebirths,
Destroyed defilements, and become peaceful,
I am an arhat, emancipated.
- 9.1662 “In the ‘beds of rebirth’ in transmigration
I will never lie again.
This is my final existence;
I will never experience another.
- 9.1663 “For this reason
I was given this name, Sumanas.
I was liberated from all suffering
And crossed the ocean of existence.”
- 9.1664 Thus the Elder Sumanas
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.
- 9.1665 *Here ends the fifth section: The Section of Sumanas.*

... 6. Koṭṭiṃśa⁹⁶⁹ ...

- 9.1666 Thereupon the monks who were the most venerable of the elders requested
the venerable Koṭṭiṃśa, “O Venerable Koṭṭiṃśa, the venerable Sumanas
has explained his karmic bond. Now you, Venerable One, should also

explain your karmic bond. What karma did you, Venerable Koṭṭhivimśa, create that caused you to be praised by the Blessed One as the best of those who exert themselves?" He said:

- 9.1667 "In the royal capital Bandhumatī,
In the time of Vipassīyā's teachings,
I built a dwelling place
For the community of the four directions.
- 9.1668 "I covered the floor
Of the dwelling place with cloths.
Pleased and satisfied, [F.289.a]
I then made an aspiration:
- 9.1669 " 'May I, after having pleased the Completely Awakened One
And having succeeded in being ordained,
Attain nirvāṇa, the supreme tranquility,
The ageless state.'
- 9.1670 "By this merit,
Having made such merit,
For ninety eons
I transmigrated among the gods and humans.
- 9.1671 "After that, because of the remains of that karma,
I was born in my final body
In Campā, as the sole son
Of the best of the heads of the guilds.
- 9.1672 "As soon as I was born,
My father was pleased to hear it and said,
'I will give my property,
Which is worth two hundred million (*koṭṭhadravyasya viṃśatiṃ*), to my son!'
- 9.1673 "The hair on the soles of my feet
Was very fine, smooth,
Pleasant to touch, and soft as wool,
And it grew as long as the breadth of four fingers.
- 9.1674 "During the past ninety eons
And this eon,
I did not experience putting my feet on the ground
Without a carpet covering it.
- 9.1675 "I have pleased this caravan leader,

The Supremely, Completely Awakened One.
I attained nirvāṇa,
The peaceful state of an arhat.

9.1676 “The All-Seeing One has praised me
As the best of those who exert themselves.
Being untainted and free from faults,
I attained the immovable state.”

9.1677 Thus the Elder Koṭṭhivimśa
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.

9.1678 *Here ends the sixth section: The Section of Koṭṭhivimśa.*

... 7. Vāgīśa⁹⁷⁰ ...

9.1679 Thereupon the monks who were the most venerable of the elders requested
the venerable Vāgīśa, “O Venerable Vāgīśa, the venerable Koṭṭhivimśa has
explained his karmic bond. Now you, Venerable One, should also explain
your karmic bond.” He said:⁹⁷¹

9.1680 “During the past ninety eons,
Having made merit,
I was born among beautiful gods and humans
And never knew inferior modes of existence.

9.1681 “I performed veneration
When I saw Vipāśyin’s stūpa,
Not knowing it was good,
But only because I saw it.

9.1682 “I bought incense, a garland of flowers, and perfume
With sixty kaparda
And put them on the stūpa.
Because of this, I never descended into inferior states of existence.

9.1683 “By doing a little good, [F.289.b]
I experienced much happiness.
I attained nirvāṇa,
The peaceful state of an arhat.

9.1684 “If I had served the stūpa

In the knowledge of
The Completely Awakened One,
I would have done even more good.

9.1685 “Thus, those who know the many good qualities
Of the Completely Awakened One
Should serve stūpas.
They will gain great fruits.

9.1686 “The All-Seeing One has praised me
As the best of those who have heard much,
The best narrator (*vāgīśa*),
The verse-composer endowed with excellent eloquence.”

9.1687 Thus the Elder Vāgīśa
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.

9.1688 *Here ends the seventh section: The Section of Vāgīśa.*

... 8. Piṇḍola⁹⁷² ...

9.1689 Thereupon the monks who were the most venerable of the elders requested
the venerable Piṇḍolabharadvāja, “O Venerable Piṇḍolabharadvāja, the
venerable Vāgīśa has explained his karmic bond. Now you, Venerable One,
should also explain your karmic bond.”

9.1690 Then the venerable Piṇḍolabharadvāja said:

“When, as a son of the head of a guild,
I was managing my father’s house,
I obeyed my father’s wishes
But behaved falsely toward my mother.

9.1691 “Although I satisfied my father, sisters, brothers,
Slaves, and workmen
With food and drink,
I abused my mother.

9.1692 “Ruled by avarice,
I did not give food to my mother
But uttered these words with anger:
‘Eat stones for food!’

- 9.1693 “Because of the maturation of that karma,
I descended many times into the hells
Called Intense Heat and Black Cord
And suffered great pain.
- 9.1694 “When I died in hell
And attained human life,
Because of the maturation of that karma,
I had to eat stones.
- 9.1695 “In each life,
I had to eat many stones
And died,
Suffering from hunger and thirst.
- 9.1696 “My final birth is
This human life I have attained.
I have pleased this caravan leader,
The Supremely, Completely Awakened One.
- 9.1697 “Having succeeded in going forth
In the teachings of the Lion of the Śākyans, [F.290.a]
I attained nirvāṇa,
The peaceful state of an arhat.
- 9.1698 “The All-Seeing One has praised me
As the best of those who roar a lion’s roar.
I have abandoned all defilements;
I am untainted, for I am free from defilements.
- 9.1699 “Still, O honored ones,
Even though I have attained such magical power,
Dwelling in a cave, my food
Will be nothing but stones.⁹⁷³
- 9.1700 “O honored ones, this is
The sin I remember committing.
Its fruit is experienced,
For actions never vanish.”
- 9.1701 Thus the Elder Piṇḍolabharadvāja
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.

9.1702 *Here ends the eighth section: The Section of Piṇḍolabharadvāja.*

... 9. Svāgata⁹⁷⁴ ...

9.1703 Thereupon the monks who were the most venerable of the elders requested the venerable Svāgata, “O Venerable Svāgata, the venerable Piṇḍolabharadvāja has explained his karmic bond. Now you, Venerable Svāgata, should also explain your karmic bond.”

9.1704 Then the venerable Svāgata did explain his karmic bond:

“In the royal capital Bandhumatī,
I was the son of a merchant.
Possessed of great wealth and much grain,
I was honored by the people.

9.1705 “Respected by the king, citizens,
And ministers,
I was pleasant to behold, attractive,
And full of beauty in my youth.

9.1706 “Then, in a carriage,
I went to a park,
Accompanied by others,
Possessing every object of desire.

9.1707 “In the park, I saw
A śramaṇa in a worn-out robe
Who had trained his faculties
And behaved with his faculties pacified.

9.1708 “When I saw that śramaṇa,
I became dejected.
Although he had no fault, I disliked,
Reproached, and reviled him:⁹⁷⁵

9.1709 “ ‘Whose disciple is this mendicant,
Who has an ill-colored face and dreadful appearance,
Who is leprous, with his body full of wounds, and skinny,
His veins popping out?’

9.1710 “Because of such verbal misconduct
And the maturation of that karma,
After dying there,

I was born in the hells. [F.290.b]

9.1711 “After dying in hell,
I was born into suffering, with an ill-colored face.
I was leprous, my body full of wounds,
And was skinny, my veins popping out.

9.1712 “I walked with a bowl in my hand,
In a hempen garment.
I lay on dust heaps,
Homeless, helpless, without any protector.

9.1713 “When I begged for food,
Wherever I went,
I was turned away with a stick.
Everyone reproached me.

9.1714 “Thus, for five hundred lives,
Wherever I was born,
I died
After suffering from hunger and thirst.

9.1715 “Every living being called me
Durāgata, ‘Badly Come,’ slandering me.
Because everyone considered me unpleasant,
I was subject to slander.

9.1716 “I saw the Completely Awakened One
Teach the supreme state
To many people
Before the community of monks.

9.1717 “When I saw the mass of people,
Expecting I would obtain
As much food and drink as I wanted,
I quickly ran there. But when I arrived,

9.1718 “I saw those people
Were sitting for the Dharma.
Disappointed, I turned away,
Thinking that none would give me food.

9.1719 “Then the compassionate Muni,
The Protector, spoke to me:
‘Svāgata (Welcome)! Are you well?’

You should sit down on this seat!’

9.1720 “This made me joyful,
And I respectfully made the gesture of supplication.
Thereupon, having paid homage at the Teacher’s feet,
I sat down to one side.

9.1721 “Then the compassionate Teacher,
Gautama, gave a gradual sermon
Out of compassion,
And I saw the truths.

9.1722 “Having seen the truths, I asked the great Muni
For permission to go forth.
Gautama, who possesses great compassion,
Out of mercy let me go forth.

9.1723 “The leader of the world
Named me Svāgata.
He praises me as the best
Of those who meditate on the fire element.”

9.1724 Thus the Elder Svāgata
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.

9.1725 *Here ends the ninth section: The Section of Svāgata.* [F.291.a]

... 10. Nandika⁹⁷⁶ ...

9.1726 Thereupon the monks who were the most venerable of the elders requested
the venerable Nandika, “O Venerable Nandika, the venerable Svāgata has
explained his karmic bond. Now you, Venerable Nandika, should also
explain your karmic bond.”

9.1727 Then the venerable Nandika did explain his karmic bond:

“When I was a son of the head of a guild
In the most excellent city Rājagṛha,
A famine broke out there,
And there was a need to feed ṛṣis.

9.1728 “There arrived
A certain self-awakened one, a fortunate one,

An untainted, peaceful,
Beautiful ṛṣi, to be fed by me.

9.1729 “Having the fault of avarice in my mind,
I wrongly thought,
‘At the present time, who can feed
This śramaṇa for seven years?’⁹⁷⁷

9.1730 “Then I boiled rice
In horse urine⁹⁷⁸
And made the ṛṣi eat it;
He then died.

9.1731 “Since I had created that evil karma,
I myself was boiled for a long time in the hells
Such as Being Crushed, Scream,
Heat, and Intense Heat.

9.1732 “Even when, having died in hell,
I attained a human life,
I was sick and dependent on others,
And died after suffering.

9.1733 “Thus, for five hundred lives,
Wherever I was born,
I always died
From unpleasant, fearful illnesses.

9.1734 “My final birth is
This human life I have attained.
I have pleased this caravan leader,
The Supremely, Completely Awakened One.

9.1735 “Having succeeded in going forth
In the teachings of the Lion of the Śākyaṇs,
I attained nirvāṇa,
The peaceful state of an arhat.

9.1736 “O honored ones, even now,
Possessing magical power and being untainted,
I live in sickness,
Thrashing around with such pain.”

9.1737 Thus the Elder Nandika
Explained his karma,

Seated before the community of monks
On the great lake Anavatapta.

9.1738 *Here ends the tenth section: The Section of Nandika, the Friend of Aniruddha.*
[F.291.b]

9.1739 Summary of Contents:⁹⁷⁹

Kāśyapa, Śāriputra, Maudgalyāyana, Śobhita,
Sumanas, Koṭṭiviṃśa, Vāgīśa, Piṇḍola, Svāgata, and Nandika.

.. D. Verses of the Elders II⁹⁸⁰ ..

... 1. Yaśas (1)⁹⁸¹ ...

9.1740 Thereupon the monks who were the most venerable of the elders requested
the venerable Yaśas, “O Venerable Yaśas, the venerable Nandika has
explained his karmic bond. Now you, Venerable Yaśas, should also explain
your karmic bond.”

9.1741 Then the venerable Yaśas did explain his karmic bond:

“I was once a ṛṣi in the wilderness.
When I went to a village for alms,
I saw a woman’s dead body,
Which was blue and swollen.

9.1742 “I sat with my legs crossed
And properly observed it.
I attentively practiced
Meditation on impurity.

9.1743 “While I was sitting, its belly burst
And emitted a dreadful sound.
When I heard that,
I arose from my meditation.

9.1744 “I then saw the contents of its belly—
Vomit, blood,
A rotten smell, and excrement—
Flow out from everywhere.

9.1745 “The bowels, coiled intestine, kidneys,
Heart, and lungs
Were being eaten by hundreds of worms.

I again concentrated my mind:

- 9.1746 “ ‘This is just like that;
That is just like this.’
Having seen another’s dead body,
I concentrated on my own body.
- 9.1747 “After that, I arose from that meditation
And went back to the hermitage.
Then I did not walk around for alms,
Or eat or drink.
- 9.1748 “When I again entered
The village for food,
I saw an attractive body
And meditated on excrement in regard to it.
- 9.1749 “ ‘Its whole appearance is
The same as a dead body.
Its belly, too, is full of excrement,
And everything is to be despised.’
- 9.1750 “Having thus meditated again and again,
I achieved freedom from desire.
Since I had practiced well
The four immeasurable pure abodes,
- 9.1751 “After dying there, [F.292.a]
I was born in the world of Brahmā.
After dying in the world of Brahmā,
I was born in the city of Vārāṇasī.
- 9.1752 “Born there as the only son of the best of the heads of the guilds,
I was endowed with glory,
Was lovable, pleasing to everyone,
And perfect, and I attained an exalted position.
- 9.1753 “I used to walk around by day
And sleep at night.
When I casually woke up,
I saw many women there,
- 9.1754 “Sleeping with clay drums, large drums,
Gongs, and lutes as their pillows,
Naked, talking in their sleep,

With their arms stretched out.

9.1755 “Then the cause from my past,
Which had great power, arose.
Thereupon the idea of a cemetery and excrement
Regarding women occurred to me.

9.1756 “Then, disturbed,
I uttered these words out of fear:
‘O friend, I am depressed,
Completely caught in misery!’

9.1757 “Thereupon I rose from the bed
And descended from the terrace.
Since the gods regarded me with compassion,
The door opened for me.

9.1758 “I left the city and
Went near the bank of a river.
On the opposite bank, I saw
A śramaṇa with trained faculties.

9.1759 “At the sight of the śramaṇa,
I called out to him,
‘O śramaṇa, I am depressed,
Completely caught in misery!’

9.1760 “Then the Teacher
Gave me nectar-like words:
‘Son, do not be afraid. Come!
No one will harm you here.’

9.1761 “I threw away my jeweled shoes,
Crossed the river,
And went to the Buddha, that matchless man,
Who has great compassion.

9.1762 “Then, knowing my thirst,
That matchless man, the Teacher,
Preached the sweet Dharma.
I absorbed it.

9.1763 “Then, having seen the truths,
I asked the great Muni for permission to go forth.
Gautama, who has great compassion,

Let me go forth out of compassion.

9.1764 “When the night was over,
And the sun rose, [F.292.b]
My impurities vanished.
I became tranquil and emancipated.”

9.1765 Thus the Elder Yaśas
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.

9.1766 *Here ends the eleventh section: The Section of Yaśas.*

... 2. Śaivala⁹⁸² ...

9.1767 Thereupon the monks who were the most venerable of the elders requested
the venerable Śaivala, “O Venerable Śaivala, the venerable Yaśas has
explained his karmic bond. You, Venerable Śaivala, should also explain your
karmic bond.”

9.1768 Then the venerable Śaivala did explain his karmic bond:

“In the city of Vārāṇasī,
After the nirvāṇa of the Teacher Kāśyapa,
King Kṛkin built
A large stūpa made of jewels.

9.1769 “As the eldest son
Of the celebrated King Kṛkin,⁹⁸³
I set the first parasol
On the Victor’s stūpa.

9.1770 “Since I had created that good karma,
Wherever I was born,
Having made merit,
I dwelt among beautiful gods and humans.

9.1771 “In each life,
Endowed with enormous property,
Possessed of wealth and grain,
I was a great donor.

9.1772 “For five hundred lives,
I gave generous donations

And satisfied beggars, śramaṇas,
And brahmins.

9.1773 “With a very pure mind,
I satisfied five hundred self-awakened ones
Who were free from desire, untainted,
And free from roughness.

9.1774 “Since I had created this good karma,
In this final existence,
I was born into a wealthy Śākyan family.
As soon as I was born, I spoke these words:

9.1775 “ ‘How much wealth and grain
Is there in this house?
I will give this as donations
And satisfy the poor.

9.1776 “ ‘Giving food to the poor,
I will never tire of giving.
Tell me quickly
How much wealth there is!’

9.1777 “Having heard my words, [F.293.a]
They were frightened
And ran away in all directions,
Except my mother.

9.1778 “Out of love for her son,
My mother then said to me,
‘A god, a human, or a yakṣa—
Who are you? Tell me quickly!’

9.1779 “ ‘Mother, I am your son.
I am human, not a rākṣasa.
Remembering my previous life as a donor,
I am always delighted to give donations.’

9.1780 “When she heard these words of mine,
My mother was pleased
And set me at ease, saying,
‘My only son, make as many donations as you wish.’

9.1781 “My mother raised me
With abundant necessities.

- No one tired of seeing me,
Who was lovable and pleasing to everyone.
- 9.1782 “As soon as I was born,
Our wealth, grain,
Gold, slaves, and workmen
Began to increase constantly.
- 9.1783 “Since I had been born as an auspicious (*śaivala*) child,
And spoke as soon as I was born,
My relatives
Named me Śaivala.
- 9.1784 “Thereafter, giving donations,
I satisfied the poor.
I pleased the Completely Awakened One
And went forth into homelessness.
- 9.1785 “I did not go forth because of worries about livelihood
Or suffering from debt.
At that time, having gone forth out of faith,
I attained the six kinds of supernormal knowledge.
- 9.1786 “Venerated by the king, ministers,
And citizens,
I obtained food, drink, robes,
And bedding and seats.”
- 9.1787 Thus the Elder Śaivala
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.
- 9.1788 *Here ends the twelfth section: The Section of Śaivala.*

... 3. Bakkula⁹⁸⁴ ...

- 9.1789 Thereupon the many monks who were the most venerable of the elders
requested the venerable Bakkula, “O Venerable Bakkula, the venerable
Śaivala has explained his karmic bond. Now you, Venerable Bakkula, should
also explain your karmic bond.”
- 9.1790 Then the venerable Bakkula [F.293.b] did explain his karmic bond:
“In the royal capital of Bandhumatī,

I was once a perfumer.
In Vipassīyā's dispensation,
I made an offer to the community of monks:

- 9.1791 “ ‘I will give as much medicine
For the sick as you want.
I will satisfy the community
With medicines deriving from bark, roots, and fruits.’
- 9.1792 “When I had thus made an offer to the community for the rainy season,
Nothing was asked for,
Except once when a monk asked me
For a fruit of the harītakī.
- 9.1793 “I did not descend into any inferior state of existence
For ninety-one eons.
Thus, regard the great power of
The maturation of the karma of giving medicine.
- 9.1794 “By doing a little good,
I experienced much happiness.
By giving a fruit of the harītakī,
I enjoyed the heavens for a long time.
- 9.1795 “After that, because of the remains of that karma,
I attained a human life.
When I was undergoing training,
I did not accept the almsfood obtained from all over the land.⁹⁸⁵
- 9.1796 “In only three nights,
I realized the threefold knowledge.
I have lived in poverty
And worn a robe of refuse rags.
- 9.1797 “I have not associated with
Either lay people or mendicants.
I am over a hundred and
Sixty-one years old,
- 9.1798 “Yet, to the present,
I do not remember becoming sick.
O honored ones, I remember
Performing that little good.
I have experienced its pleasant,

Desirable fruit, which causes happiness.”

9.1799 Thus the Elder Bakkula
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.

9.1800 *Here ends the thirteenth section: The Section of Bakkula.*

... 4. Sthavira⁹⁸⁶ ...

9.1801 Thereupon the monks who were the most venerable of the elders requested
the elder called Venerable Sthavira, “O Venerable Sthavira, the venerable
Bakkula has explained his karmic bond. Now you, Venerable Sthavira,
should also explain your karmic bond.” [F.294.a]

9.1802 Then the venerable called Sthavira did explain his karmic bond:

“Once when I was
A shoemaker in another life,
A famine broke out
And I cooked a piece of hide.

9.1803 “When I was cooking the piece of hide
In order to eat it,
A śramaṇa approached me
For alms.

9.1804 “With my mind filled with faith in him,
I gave him the stewed piece of hide.
Having had it,
The śramaṇa soared up into the air.

9.1805 “I acquired faith
And respectfully made the gesture of supplication.
Then I followed him
Wherever he went.

9.1806 “Having found great pleasure,
I then made an aspiration:
‘May I always be together with
An elder like him!

9.1807 “ ‘May I attain
The taintless nature

- That this monk has attained with his body!
Thus I made such an aspiration.
- 9.1808 “I then offered a donation of food,
Which was poor looking,
Ill smelling,
And bad tasting.
- 9.1809 “By doing a little good like that,
I experienced much happiness.
Having made merit,
I was born among beautiful gods and humans.
- 9.1810 “My final birth is
This human life I have attained.
I have pleased this caravan leader,
The Supremely, Completely Awakened One.
- 9.1811 “I have attained the most excellent awakening
For which I made an aspiration.
I have now fully attained
Peaceful nirvāṇa.”
- 9.1812 Thus the great elder called Sthavira,
Who possessed great power,
Explained his karma
On the great lake Anavatapta.
- 9.1813 *Here ends the fourteenth section: The Section of the Elder named Sthavira.*

... 5. The Three⁹⁸⁷ ...

- 9.1814 Thereupon the monks who were the most venerable of the elders requested
three elders among them, including the venerable Uruvilvā-Kāśyapa, “O
Venerables, [F.294.b] the elder called Sthavira has explained his karmic bond.
Now you, venerables, should also explain your karmic bond.”
- 9.1815 Then they also explained their karmic bonds:

“When we three were brothers
And all merchants,
We saw Kāśyapa’s stūpa
Broken into pieces.
- 9.1816 “We called together all the merchants

And rebuilt it anew.
We brothers together
Had three parasols set there.

9.1817 “Since we had performed this good deed,
We enjoyed dwelling in heaven for a long time.
When we returned to human life,
We were born into a wealthy family.

9.1818 “Not having seen the Completely Awakened One,
We went forth in a different faith.
When we saw the one performing miracles
On the bank of the Nairāñjanā,

9.1819 “We then begged him for permission
To go forth in his presence.
Then, out of compassion,
The merciful one let us go forth.

9.1820 “We went to Gayāśīrṣa
And heard Gautama’s teachings.
Thereupon, having exerted ourselves,
We attained the supreme nirvāṇa.

9.1821 “Since at that time, serving the Teacher,
We respectfully saluted the stūpa,
We all went forth
And became peaceful and emancipated.”

9.1822 “The three elders, Uruvilvā-, Nadī-,
And Gayā-Kāśyapa,
Explained their karma
At the great lake Anavatapta.

9.1823 *Here ends the fifteenth section: The Section of Uruvilvā-, Nadī-, and Gayā-Kāśyapa.*

... 6. Yaśas (2)⁹⁸⁸ ...

9.1824 Thereupon the monks who were the most venerable of the elders requested the venerable Yaśas, “O Venerable Yaśas, the venerables Uruvilvā-, Nadī-, and Gayā-Kāśyapa have explained their karmic bonds. Now you should also explain your karmic bond.”

9.1825 Then the venerable Yaśas did explain his karmic bond:⁹⁸⁹

- “Once when I was a perfumer, [F.295.a]
I was skillful in selling perfumes.
Women and girls came to me
To buy them at that time.
- 9.1826 “There I saw
A beautiful woman approaching.
Speaking attractive words,
I touched her with thoughts of desire.
- 9.1827 “Although I did not sit with her
Or commit unchastity,
I let my hand touch another’s wife
Without self-restraint.
- 9.1828 “Because of the maturation of that karma,
I was born in the hells.
When I returned again to human life,
My right hand was withered.
- 9.1829 “Thus, for five hundred lives,
Wherever I was born,
My right hand was
Always impaired and withered.
- 9.1830 “Having pleased the Buddha,
I went forth into homelessness.
I attained nirvāṇa,
The happy state of an arhat.
- 9.1831 “O honored ones, this is the nonvirtuous deed
That I remember performing.
Its fruit has been experienced,
For actions never vanish.
- 9.1832 “Even though now, O honored ones,
I am endowed with magical power,
This right hand
Is not like the left one.
- 9.1833 “A man or woman
Who commits adultery
Tastes the sensation of despair
After being reborn in hell.⁹⁹⁰

- 9.1834 “One who is wise and intelligent
Should avoid others’ wives
As if they were blazing flames
And be content with his own wife.
- 9.1835 “A man who, having seen others’ wives,
Feels desire for them
Will experience much suffering,
Gripped by hellish pains.
- 9.1836 “Since I had thus committed a sin,
I experienced its fruit, which was not insignificant,
In other past lives in hell
For a very long time.
- 9.1837 “In this final birth,
Having attained the supreme state,
I was liberated from all suffering
And became peaceful and emancipated.
- 9.1838 “Therefore, one who wishes for happiness
And does not wish for suffering
Should not approach others’ wives.
If he does not, he will not suffer.”
- 9.1839 Thus the Elder Yaśas [F.295.b]
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.
- 9.1840 *Here ends the sixteenth section: The Section of Yaśas.*

... 7. Jyotiṣka⁹⁹¹ ...

- 9.1841 Thereupon the monks who were the most venerable of the elders requested
the venerable Jyotiṣka, “O Venerable Jyotiṣka, the venerable Yaśas has
explained his karmic bond. Now you, Venerable Jyotiṣka, should also explain
your karmic bond.”
- 9.1842 Then the venerable Jyotiṣka did explain his karmic bond:

“When Vipāśyin was leading the pure life
In the royal capital of Bandhumatī,
I was the wealthy head of a guild

Named Anaṅgana.

- 9.1843 “There were six million
Two hundred thousand attendants
To the great Muni, Vipāśyin.
- 9.1844 “At that time, King Bandhumat
And I invited the Bull among Men
For three months.
Each of us satisfied him and his group of disciples
With meals, each time better than the other’s.
- 9.1845 “I provided the Buddha with meals
For three months. After that, Bandhumat,
For the final day,
Gave him a generous reception,
Providing various kinds of food, and bedding and seats.
- 9.1846 “Thereupon the king donated
A cleanly swept park.
Likewise, he gave
Donations to each monk—
- 9.1847 “Ten thousand seats
Covered with cloth—and also at that time
Many well-decorated elephants
Covered with golden nets.
- 9.1848 “At that time, also, above each monk
A parasol was raised.
Well-decorated women, whose bodies
Were anointed with sandal paste and agarū,
- 9.1849 “Were made by him
To attend on each monk too.
The king himself served the Buddha
In such a reception on the final day.
- 9.1850 “The king satisfied
The foremost ṛṣi, the Leader.
When I saw his perfect seat,
I thought at that time,
- 9.1851 “ ‘Although I have various kinds of food,
I do not have such a seat. [F.296.a]

How might I obtain
Such wealth and elephants?’

- 9.1852 “The Lord of Gods, the ruler Śakra,
Appeared before me.
Then Śakra said to me,
‘I, who am your friend, will make them.’
- 9.1853 “He created a divine,
Beautiful, comfortable park.
He prepared a divine seat
And covered it with divine coverings.
- 9.1854 “After that, I invited the Blessed One Vipāśyin,
The best of people, who was worshiped
By people all over the world,
For a meal together with his disciples.
- 9.1855 “I had elephants, including Airāvaṇa,
Decorated with divine accessories,
And had parasols raised
Above each monk.
- 9.1856 “Thereupon I offered
A divine meal to the Leader.
I also dressed the Muni and his disciples
In divine clothes.
- 9.1857 “Since I had created this good karma,
I experienced much happiness.
Having made merit,
I was born among beautiful gods and humans.
- 9.1858 “I did not know any inferior state of existence
For ninety-one eons.
Since I had venerated Vipāśyin, the glorious one,
The great ṛṣi,
- 9.1859 “This is my final life.
I was born
Into a fabulously wealthy family
In Rājagṛha, Bimbisāra’s city.
- 9.1860 “I was treated with honor
By King Bimbisāra

And was entirely lovable and pleasing
To the ministers and citizens.

9.1861 "I was always satisfied
With divine objects of desire in this life.
As a human, I enjoyed
Pleasant objects of desire fit for gods.

9.1862 "Thereupon the best caravan leader,
The Buddha, the Guide,
The great compassionate Muni,
Traveled to Rājagṛha.

9.1863 "When I heard that the Buddha, the one of great wisdom,
Had arrived in Rājagṛha,
I went to the Blessed One, the Muni,
With my mind pleased.

9.1864 "Upon seeing the illuminator of the world, the maker of light,
Wieler of the lamp,
I alighted from the vehicle
And went on foot before the Muni.

9.1865 "Delighted with the great Muni, [F.296.b]
I bowed my head at his feet.
Having saluted the most excellent one,
I sat to one side.

9.1866 "I quickly pleased
The caravan leader, the sun of humans,
Possessed of great power, who had cut Māra's fetter,
Who was served by beings.

9.1867 "The best teacher of the world,
Out of compassion,
Taught me the truths of the noble ones.
I then understood them.

9.1868 "Thereupon I said to the Completely Awakened One,
The one of great mercy,
'O Hero, I wish to go forth
And be ordained.'

9.1869 "Then the one who possessed the supreme wisdom,
The Buddha, the matchless man,

Said, 'Come, monk,'
And I was ordained.

9.1870 "Thus, being careful,
Exerting myself, practicing steady meditation,
I reached the most excellent state,
The nectar, tranquil nirvāṇa.

9.1871 "I have pleased this caravan leader,
The Supremely, Completely Awakened One.
I attained nirvāṇa,
The peaceful state of an arhat.

9.1872 "I was liberated from births and deaths
In the transmigration of existence.
Having dispelled sorrow and lamentation,
I was entirely liberated."

9.1873 Thus the Elder Jyotiṣka
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.

9.1874 *Here ends the seventeenth section: The Section of Jyotiṣka.*

... 8. Rāṣṭrapāla⁹⁹² ...

9.1875 Thereupon the monks who were the most venerable of the elders requested
the venerable Rāṣṭrapāla, "O Venerable Rāṣṭrapāla, the venerable Jyotiṣka
has explained his karmic bond. Now you, Venerable Rāṣṭrapāla, should also
explain your karmic bond."

9.1876 Then the venerable Rāṣṭrapāla did explain his karmic bond:

"When there was a king named Kṛkin,
Who brought prosperity to the country of Kāśi,
At that time I was
King Kṛkin's⁹⁹³ youngest son.

9.1877 "He had a large stūpa built
For Kāśyapa, the glorious one.
Obeying my father's wishes, [F.297.a]
I offered there a little parasol.

9.1878 "Through setting a parasol on the stūpa

- With my mind pleased,
I made a wish to go forth
And be in the company of the Completely Awakened One.
- 9.1879 “Since I had created this good karma,
Wherever I was born,
Having made merit,
I was born among beautiful gods and humans.
- 9.1880 “This is my final life.
I was born in Sthūlakoṣṭhaka.
In the house of the head of a guild there,
And so became a son of a good family.
- 9.1881 “Along with the master of the people Kauravya,
I was lovable and pleasing to everyone.
Likewise, I was pleasing
To provincial dwellers and my relatives.
- 9.1882 “Attractive, pleasant to behold,
Well proportioned, endowed with a very handsome figure,
I abundantly possessed every object of desire
Made possible by human riches.
- 9.1883 “Then the lovable, pleasant Teacher
Came to Sthūlakoṣṭhaka.
When I saw him, with a pure mind
I asked him for permission to go forth.
- 9.1884 “The Teacher, the matchless man,
Who knew every thought of others,
Knew my thoughts, though,
And refused to let me go forth:
- 9.1885 “ ‘Without parental permission,
The buddhas do not let a man go forth,
Even if he is good.
Go and secure your release.’
- 9.1886 “Then I went home
And requested my two parents,
‘Dear ones,⁹⁹⁴ please allow me
To go forth into homelessness.’
- 9.1887 “When my parents heard this from me,

It caused them great grief:
'Our only son, neither of us
Will allow you to do this, even if we die.'

9.1888 "When I heard this,
I lay on the ground, saying,
'If you do not allow it,
I will not eat any food, and will die right here.'

9.1889 "Then, prompted by the white dharmas,⁹⁹⁵
Desiring to go forth,
Wishing for freedom, for six days
I abstained from eating food.

9.1890 "Then my friends, who were the same age as I,
Said to my parents,
'If you allow him, it will be fine.
What good would his death do for you?

9.1891 " 'If he is pleased
To go forth, later
You will see him alive. [F.297.b]
What good could come if he dies?

9.1892 " 'If he is not pleased
With his having gone forth,
He will come back to you. Where else would a son
Have a place, except with his parents?'

9.1893 "Then my two parents said
To my friends, who spoke for me,
'If he lets us meet him after having gone forth,
We will allow him to go. Otherwise, we will not.'

9.1894 "Then my friends
Came to me and said,
'O learned man, you are allowed
By your parents to go forth.

9.1895 " 'Your two parents say to you,
"If you let us meet you
After having gone forth,
Our only son, leave and go forth." ' "

9.1896 " 'Excellent!' I answered.

Then, delighted,
I went to the Teacher
And spoke thus:

- 9.1897 “ ‘O Honored One, I am allowed.
O great Muni, I ask you for permission,
O Sugata, to go forth in your teaching.
May the Victor let me go forth!’
- 9.1898 “Thereupon I went forth
And thus lived within the Teacher’s teaching.
Now all my fetters are exhausted,
And my impurities are destroyed.
- 9.1899 “Since I had given a parasol,
I experienced much happiness.
Having made merit,
I dwelt among beautiful gods and humans.
- 9.1900 “The All-Seeing One has praised me
As the best of those who dwell in the wilderness.
I attained nirvāṇa,
The peaceful state of an arhat.
- 9.1901 “Therefore, make your mind filled with faith
Toward the Victor, who possesses great compassion.
Venerate a stūpa.
Be liberated from great fear.”
- 9.1902 Thus the elder renowned as Rāṣṭrapāla,
The wearer of a robe of refuse rags,
Explained his karma
On the great lake Anavatapta.
- 9.1903 *Here ends the eighteenth section: The Section of Rāṣṭrapāla. [B23]*

... 9. Svāti⁹⁹⁶ ...

- 9.1904 Thereupon the monks who were the most venerable of the elders requested the venerable Svāti, “O Venerable Svāti, the venerable Rāṣṭrapāla has explained his karmic bond. Now you, Venerable Svāti, should also explain your karmic bond.” [F.298.a]
- 9.1905 Then the venerable Svāti did explain his karmic bond:

- "I was the best of
The heads of the guilds in Rājagṛha.
I served five hundred ṛṣis
During the rainy season.
- 9.1906 "All the five hundred heads of the guilds
Met together there
And each accepted a ṛṣi
At each house.
- 9.1907 "They always gave to each ascetic
Foods the same as
Those they prepared
For themselves.
- 9.1908 "Among them, one old ṛṣi
Was assigned to me.
He was the best Muni,
Befitting the best of the heads of the guilds.
- 9.1909 "I used to have a basket filled with a meal,
As much as five hundred helpings, served to me.
I gave such an amount of food
To the monk.
- 9.1910 "Then I entertained a stingy,
Dreadful thought there:
'I have never given
Such food even to my wife.
- 9.1911 " 'Neither have I to my sister,
Son, daughter,
Or brother.
- 9.1912 " 'It is nonsense to give it
To this monk for three months.
Since food for five hundred people
Is a great outlay for me,
- 9.1913 " 'I will now
Dare to kill this śramaṇa.
If he dies,
I will lose nothing.'
- 9.1914 "Harboring such evil thoughts,

- I then boiled horse urine⁹⁹⁷
And, in order to kill the faultless one,
Gave it to him together with other foods.
- 9.1915 “As soon as he ate that food,
He contracted an unbearable illness,
And his bowels, coiled intestine, and kidneys
Dropped out from the lower part of his body.
- 9.1916 “The Muni, who was pleased with the good qualities of the Dharma,
Died, knowing my act.
Gods and yakṣas
Spoke out to each other:
- 9.1917 “ ‘Alas, how sinful this head of a guild is!
He killed this Muni, this self-awakened one,
Who was peaceful, free from impurity,
And powerful!’
- 9.1918 “All my relatives were also upset
And then they reproached me:
‘Why did you commit such a fault,
Killing this Muni?’
- 9.1919 “Having heard the words of my relatives, [F.298.b]
I finally felt distressed.
I collected the ṛṣis together
And then confessed my sin.
- 9.1920 “Begging for forgiveness, I then
Confessed every sin.
I satisfied the five hundred ṛṣis
Respectfully with food.
- 9.1921 “After having confessed the sin,
Begged for forgiveness,
And satisfied those ṛṣis with food and drink,
I then made an aspiration:
- 9.1922 “ ‘May I always be in the company
Of elders equal to them.
Just as they are all liberated,
May I be liberated from the fetters.
- 9.1923 “ ‘May I never be born

- In a house of the poor.
May my mind
Never give rise to stinginess!’
- 9.1924 “Since I had created dreadful karma,
Which was killing a self-awakened one,
After dying there,
I was born in the hells.
- 9.1925 “I experienced suffering
For as long a time as thousands of years.
When I returned to human life,
I was fabulously wealthy.
- 9.1926 “Although I was respected by people,
I used to die young
And always died
With my bowels dropping out.
- 9.1927 “I abandoned the marks of a layman
And went forth into homelessness.
Since I exerted myself in the teachings,
I removed every desire.
- 9.1928 “Although I am emancipated,
Having no further existence,
My bowels, coiled intestine, and kidneys
Have dropped out again.
- 9.1929 “I created an evil karma
And created a good karma.
And so I experienced the fruits
Of these good and evil actions.”
- 9.1930 Thus Svāti, the monk of great power,
Who was born in Śrāvastī,
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.
- 9.1931 *Here ends the nineteenth section: The Section of Svāti.*

- 9.1932 Thereupon the monks who were the most venerable of the elders requested the venerable Jaṅghākāśyapa, “O Venerable Jaṅghākāśyapa, [F.299.a] the venerable Svāti has explained his karmic bond. Now you, Venerable Jaṅghākāśyapa, should also explain your karmic bond.”
- 9.1933 Then the venerable Jaṅghākāśyapa did explain his karmic bond:
- “When a famine broke out,
All the citizens invited
The community of monks
For seven years.
- 9.1934 “There came
A certain self-awakened one, a fortunate one,
Peaceful, untainted,
The beautiful Muni, who was assigned to me.
- 9.1935 “I had made a promise
That I would not give food
To anyone who would not work,
Even if it was my own son or another family member.
- 9.1936 “Having made such a promise,
I entertained an evil thought:
‘Why would I give food to this monk,
Who does not work?’
- 9.1937 “Then I made the ṛṣi accompany me
So that he saw farm work.
Only after I had taken him around everywhere
Did I let him eat.
- 9.1938 “Because of the maturation of that karma,
I was born in the hells
Such as Being Crushed and Heat,
And underwent suffering.
- 9.1939 “After I died in hell,
Wherever I was born,
I had difficulties in obtaining food
In spite of my many efforts.
- 9.1940 “My final birth is
This human life I have attained.
I have pleased this caravan leader,

The Supremely, Completely Awakened One.

- 9.1941 “Having gone forth in faith,
I destroyed my impurities.
Having achieved the six kinds of supernormal knowledge,
I attained the state of an arhat.
- 9.1942 “Still, O honored ones, even now,
When I possess such magical power,
I have to walk a long way to find food
And have difficulty obtaining it.
- 9.1943 “Whenever I obtain food,
I do so
Only after being fatigued
From walking such a long way.”
- 9.1944 Thus the one whose family was Kāśyapa and whose name
After his act was Jaṅghā, who possessed great power,
Explained his karma
On the great lake Anavatapta.
- 9.1945 *Here ends the twentieth section: The Section of Jaṅghākāśyapa.* [F.299.b]
- 9.1946 Summary of Contents:⁹⁹⁹

Yaśas, Śaivala, Bakkula,¹⁰⁰⁰ the Three, Yaśas,
Jyotiṣka, Rāṣṭrapāla, Svāti, and Jaṅghākāśyapa.

.. E. Verses of the Elders III¹⁰⁰¹ ..

... 1. Panthaka¹⁰⁰² ...

- 9.1947 Thereupon the monks who were the most venerable of the elders requested
the venerable Cūḍapanthaka, “O Venerable Cūḍapanthaka, the venerable
Jaṅghākāśyapa has explained his karmic bond. Now you, Venerable One,
should also explain your karmic bond.”
- 9.1948 Then the venerable Cūḍapanthaka did explain his karmic bond:

“In another life in the past,
I was a pig keeper.
I used to tie my pigs’ mouths shut
And take them across the river.

- 9.1949 “Once, while taking them across the river,
I reached the middle
And the pigs panicked and were unable to breathe,
And all of them died.
- 9.1950 “Without protection, helpless,
I too was floating in the river.
Merciful ṛṣis
Came and pulled me out.
- 9.1951 “They saved me from there,
And thereupon I went forth.
Without instruction, I practiced the
Meditation on unconsciousness.
- 9.1952 “Then I died and
Was born among the gods.
When I died in the world of the gods,
I attained a human life.
- 9.1953 “Having pleased the Completely Awakened One,
I went forth into homelessness.
Foolish and unintelligent,
I did not understand the teachings.
- 9.1954 “O honored ones, for three months
I contemplated a single verse.
When I finally understood a quarter of the verse consisting of four words,
I completely removed desire.
- 9.1955 “O honored ones, thus I
Remember the karma I created.
I ran around through the course of transmigration
For an eon—not an insignificant amount of time, but long.”
- 9.1956 Thus, in the presence of the protector of the world,
Cūḍapanthaka explained
Positive and negative actions¹⁰⁰³
On the great lake Anavatapta.
- 9.1957 *Here ends the twenty-first section: The Section of Cūḍapanthaka.*

- 9.1958 Thereupon the monks who were the most venerable of the elders [F.300.a] requested the venerable Sarpadāsa, “O Venerable Sarpadāsa, the venerable Cūḍapanthaka has explained his karmic bond. Now you, Venerable One, should also explain your karmic bond.”
- 9.1959 Then the venerable Sarpadāsa did explain his karmic bond:
- “After the Buddha Kāśyapa’s nirvāṇa,
As the last monk, I was
Versed in the three divisions of the canon. I had learned much
But was stingy with the Dharma.
- 9.1960 “Thinking that if other monks were knowledgeable,
They would become equal to me,
I did not teach or preach
The Dharma to monks.
- 9.1961 “Whichever monks came to me
And asked questions,
I did not instruct any of them
But reproached all of them and turned them away.
- 9.1962 “Monks came to me
And then served me.
They said, ‘It is not good of you
Not to teach the Dharma.’
- 9.1963 “After that, when the time of death came for me,
I felt regret:
‘It was not good of me
Not to teach the Dharma to others.’
- 9.1964 “There was as little time
As seven days left for me.
I gathered together the mendicants
And then confessed my sin.
- 9.1965 “Having confessed the sin
And removed my stinginess,
Then, for seven nights,
I preached the Dharma that was rich in excellent meaning.
- 9.1966 “After they had heard the Dharma
Preached as skillfully as possible with my knowledge,
I let them talk to

And teach each other.

- 9.1967 “Since at that time
I had preached the Dharma a little for seven nights,
I enjoyed myself in the world of gods,
Which was rich with every object of desire.
- 9.1968 “After I died in the world of the gods,
I attained a human life
And was born into the Śākya royal family
In the city of Kapilavastu.
- 9.1969 “Possessing great wealth and many possessions,
Well proportioned, pleasant to behold,
And lovable and pleasing to everyone,
I was blessed with perfection.
- 9.1970 “Although people born into each family
Went forth into homelessness,
I was not able to go forth
Because I possessed an abundance of the objects of desire. [F.300.b]
- 9.1971 “The Completely Awakened One, the matchless man,
Having compassion for me,
Encouraged me again and again
To go forth.
- 9.1972 “Then I said
To the matchless caravan leader, the Buddha,
‘For the time being, for seven years,
I will give donations that are not insignificant.
- 9.1973 “ ‘After seven years have passed
And I have given such donations,
I will go forth before you
Who have supreme wisdom.’
- 9.1974 “ ‘Seven years is long,’ he replied,
‘But life is short.
Who knows if you will die tomorrow?
Be converted and do it this very day!’
- 9.1975 “Out of respect,
I did not disobey the Buddha’s words but said,
‘O Honored One, please, in seven days

Let me go forth, having compassion.'

- 9.1976 "After I had given donations
And satisfied the poor for seven days,
My relatives placed lookouts for me
Throughout the city.
- 9.1977 "They illuminated that most excellent city
With immense lights.
Without being noticed by people, however,
I escaped to go forth.
- 9.1978 "I went forth out of faith
And exerted myself in the Victor's teachings,
But I was not able to achieve even concentration of mind,
Even after twenty-five years.
- 9.1979 "Then I entertained an evil thought
Of attachment to the objects of desire:
'I have not understood the nectar,
So I will return again to the lower life.'
- 9.1980 "Then I felt shame, ignominy,
Which was of great benefit, and thought,
'If my relatives reproach me
And count me as a stain on them,
- 9.1981 " 'That would not be suitable for me.
That would not be good.
Is there any reason for such a one like me to live?
I will kill myself with a sword.'
- 9.1982 "I took a sharp sword
And sat down with my legs crossed.
When I put the blade against my neck,
Then my mind was emancipated.
- 9.1983 "Liberated from my rigid thoughts,
I chanted again and again,
'O Buddha, O Dharma, O Saṅgha!
O excellent nature of the Dharma!'
- 9.1984 "Once, I conceived the thought
That it would be better that an ordinary person die.
Since I had relinquished my life,

I attained the supreme tranquility.

9.1985 “Once, because of my narrow mind, [F.301.a]
I was stingy with the excellent Dharma.
O honored ones, the fruit of that was
Difficulty in being emancipated.

9.1986 “I did preach the excellent Dharma, though,
At the time of my death.
Because of the maturation of that karma,
I was endowed with perfection.”

9.1987 Thus, the Śākya of dull faculties,
Sarpadāsa, who possessed great power,
Explained his karma
On the great lake Anavatapta.

9.1988 *Here ends the twenty-second section: The Section of Sarpadāsa.*

... 3. Aniruddha¹⁰⁰⁵ ...

9.1989 Thereupon the monks who were the most venerable of the elders requested
the venerable Aniruddha, “O Venerable Aniruddha, the venerable Sarpadāsa
has explained his karmic bond. Now you, Venerable Aniruddha, should also
explain your karmic bond.”

9.1990 Then the venerable Aniruddha did explain his karmic bond:

“Once when I was a poor grass-cutter,
Carrying a load on my shoulder,
I offered almsfood to a renowned śramaṇa,
Who had destroyed his defilements.

9.1991 “Born into the family of the Śākyans,
I was known to be unobstructed (*aniruddha*).
I was skilled in music and singing
And constantly heard the sound of cymbals.

9.1992 “I saw the Completely Awakened One,
The Teacher, who is not afraid of anything.
When I saw him, with my mind filled with faith,
I went forth into homelessness.¹⁰⁰⁶

9.1993 “Having heard his words,
I dwelled with delight in the teaching,

- Always relying upon the vanquisher of enemies,
And I heedfully exerted myself.
- 9.1994 “I accomplished what the Buddha had taught
And attained the threefold knowledge.
I came to know my former lives,
Where I had once been.
- 9.1995 “I was born seven times
Among the Thirty-Three Gods.¹⁰⁰⁷
Also, among humans,
Seven times I was the people’s master.
- 9.1996 “Then I was anointed as a kṣatriya
Ruling the continent of Jambu.
Seven times here, seven times there—
I was thus reborn fourteen times.
I came to know my former lives,
Where I had once been.¹⁰⁰⁸
- 9.1997 “At that time, I enjoyed
The fruit of such karma. [F.301.b]
Wherever I was born,
I lived amid pleasure.
- 9.1998 “I realized how beings die,
How they come and go,
How they become thus and otherwise,
And the joy of the noble ones’ five-factored meditation.¹⁰⁰⁹
- 9.1999 “Directing my attention tranquilly and devotedly
To the meditation consisting of five factors,
I purified my divine sight
Through the fully purified path.¹⁰¹⁰
- 9.2000 “Knowing my mind,
The Teacher, who was the highest in the world,
Came to me by his magical power,
Manifesting in his spiritual body.
- 9.2001 “The Teacher, who rejoices at freedom from conceptual proliferation,
Taught me how to be rid of conceptual proliferation.
Having heard his words,
I dwelled with delight in the teaching.

- 9.2002 “Always relying upon the vanquisher of enemies,
I heedfully exerted myself.
I accomplished what the Buddha taught
And attained the threefold knowledge.
- 9.2003 “Not rejoicing at death,
Not rejoicing at life,
Possessing intelligence and recollection,
At the appropriate time, I engage in observation.
- 9.2004 “In the bamboo thicket
In the village of Beluva,
After my life is exhausted,
I will be emancipated as an untainted one.¹⁰¹¹
- 9.2005 “This is the fruit I gained
By giving almsfood.
I have pleased the Completely Awakened One,
The matchless man, the Teacher.
- 9.2006 “I attained nirvāṇa,
The peaceful state of an arhat.
The All-Seeing One has praised me
As the best of those who are endowed with merit.”¹⁰¹²
- 9.2007 Thus the Elder Aniruddha
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.
- 9.2008 *Here ends the twenty-third section: The Section of Aniruddha.*

... 4. Kāla¹⁰¹³ ...

- 9.2009 Thereupon the monks who were the most venerable of the elders requested the venerable Kāla Mṛgāraputra,¹⁰¹⁴ “O Venerable Kāla, the venerable Aniruddha has explained his karmic bond. Now you, Venerable One, should also explain your karmic bond.”
- 9.2010 Then the venerable Kāla Mṛgāraputra did explain his karmic bond: [F.302.a]

“When I was squeezing sugarcane
In a guḍa-making hut,
A self-awakened one, a fortunate one,

Came in, sick and in need of a remedy.

- 9.2011 "I offered guḍa and oil
To the Muni for seven nights.
The fortunate one, when seven days had passed,
Soared up into the air.
- 9.2012 "After that, a slave who had served him
Said to me,
'That mendicant worthy of veneration
Has left.'
- 9.2013 "When I heard from him
That the ṛṣi had left through the air,
I was delighted and satisfied
And then acquired faith.
- 9.2014 "Because of that pure mind
And that guḍa given,
Having made merit,
I was born among beautiful gods and humans.
- 9.2015 "My final birth is
This human life I have attained.
I have pleased this caravan leader,
The Supremely, Completely Awakened One.
- 9.2016 "Having succeeded in going forth
In the teachings of the Lion of the Śākyans,
I attained nirvāṇa,
The peaceful state of an arhat.
- 9.2017 "Still now, O honored ones,
I have obtained many benefits,
Such as robes, almsfood,
Requisites, and bedding and a seat.
- 9.2018 "When I had my robes sewn,
I thought I needed
Four vessels of guḍa
To serve some guḍa drink.
- 9.2019 "Then a god advised
King Bimbisāra,
'Give some guḍa drink

To Kāla Mṛgāraputra.

- 9.2020 “ ‘O master of humans, your giving the guḍa drink
Will cause great merit.
Send guḍa to Mṛgāraputra
In the mango grove of Jīvaka!’
- 9.2021 “Bimbisāra, the best of kings,
Who possessed great power,
Offered me four large vessels
Filled with guḍa.
- 9.2022 “Then, after delicious guḍa
Was brought by him,
The community of one thousand two hundred and fifty monks
Was satisfied.”
- 9.2023 Thus Mṛgāraputra, who was an arhat
Possessing the six kinds of supernormal knowledge and great power,
Explained his karma
On the great lake Anavatapta. [F.302.b]
- 9.2024 *Here ends the twenty-fourth section: The Section of Kāla Mṛgāraputra.*

... 5. Rāhula¹⁰¹⁵ ...

- 9.2025 Thereupon the monks who were the most venerable of the elders requested
the venerable Rāhula, “O Venerable Rāhula, the venerable Kāla Mṛgāraputra
has explained his karmic bond. Now you, Venerable Rāhula, should also
explain your karmic bond.”
- 9.2026 Then the venerable Rāhula did explain his karmic bond:

“I was once the monarch,
The king of Mithilā in Videha.
When I was sitting for some business
And giving orders to my retainers,
- 9.2027 “A ṛṣi engaged in great ascetic practice,
Who had a terrifying splendor, arrived.
He approached me
And spoke these words:
- 9.2028 “ ‘O master of the earth, I am a thief,
For I have drunk some water that was not given to me.

May you impose a penalty,
The same as you would on a thief.'¹⁰¹⁶

9.2029 "I replied to the ṛṣi,
Who delighted in the good quality of the Dharma,
'The water is allowed to you.
Go and enjoy it.'

9.2030 " 'O King, my regret
Cannot be removed by such a thing.
Impose a penalty on me,
And I will be free from doubts.'

9.2031 "I banished him
To a park for six days.
After six days had passed,
He left for his hermitage.

9.2032 "Since I had committed a sin,
Though not out of anger,
I was boiled for sixty years
In the Intense Heat and Black Cord Hells.

9.2033 "Because of the remains of that karma,
In my final body,
I stayed in my mother's womb
For six years.

9.2034 "Without anger,
I created karma of body and speech.
Its fruit has been experienced,
For actions never vanish."

9.2035 Thus the Elder Rāhula
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.

9.2036 *Here ends the twenty-fifth section: The Section of Rāhula.*

- 9.2037 Thereupon the monks who were the most venerable of the elders requested the venerable Nanda, [F.303.a] “O Venerable Nanda, the venerable Rāhula has explained his karmic bond. Now you, Venerable Nanda, should also explain your karmic bond.”
- 9.2038 Then the venerable Nanda did explain his karmic bond:
- “In Vipāśyin’s dispensation,
I once offered a bath.
After the community of monks had bathed,
I then made an aspiration:
- 9.2039 “ ‘May I always be in the company
Of elders equal to them.
May I be clean, taintless,
Free from defilements, and rid of impurities.
- 9.2040 “ ‘May I have a fine-colored face
And an excellent appearance!’
Thereupon, after dying there,
I was born among the gods.
- 9.2041 “I was born among humans and gods
Who were golden in complexion.
Wherever I was born,
I lived with many possessions.
- 9.2042 “I built a pure white stūpa
For a self-awakened one.
Then I anointed it with ointment
So that it became entirely yellow.
- 9.2043 “Thereupon, desiring the auspicious marks,
I made a wish
For golden-colored skin,
A beautiful figure, and excellent appearance.
- 9.2044 “Since I had created this good karma,
I was born in the city of Vārāṇasī
As the middle son of Kṛkin,¹⁰¹⁸
The king of Kāśī.
- 9.2045 “When I saw the stūpa of Kāśyapa,
It increased my faith.
I had a middle-sized parasol

Set on the stūpa.

- 9.2046 “Because of the bathing, the steam bath,
Anointing with turmeric,
And having the parasol set,
I experienced much happiness.
- 9.2047 “Because of the remains of that karma,
In this final existence of mine
I was born into the Śākya royal family
And became the brother of the Buddha, the Protector.
- 9.2048 “The marks of a great man
On this body of mine
Are no more than thirty,
And no less than thirty.
- 9.2049 “Having succeeded in going forth
In the teachings of the Lion of the Śākyans,
I attained nirvāṇa,
The peaceful state of an arhat. [F.303.b]
- 9.2050 “The All-Seeing One has praised me
As the best of those who are beautiful.
Having removed sin and exhausted impurities,
I attained the foremost state.”
- 9.2051 Thus the Elder Nanda
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.
- 9.2052 *Here ends the twenty-sixth section: The Section of Nanda.*

... 7. Dravya¹⁰¹⁹ ...

- 9.2053 Thereupon the monks who were the most venerable of the elders requested the venerable Dravya Mallaputra, “O Venerable Dravya Mallaputra, the venerable Nanda has explained his karmic bond. Now you, Venerable Dravya Mallaputra, should also explain your karmic bond.”
- 9.2054 Then the venerable Dravya Mallaputra did explain his karmic bond:

“I was once a merchant
Named Fisherman.

- When I traveled for business,
I fell in with a ṛṣi,
- 9.2055 "An untainted self-awakened one,
Who had attained power and was free from defilements.
I always invited him for meals
During our travels.
- 9.2056 "In each place we stayed,
I spread out carpets
And set out water for washing feet, oil,
And a lamp.
- 9.2057 "During our travels,
I served him.
In due course, the merchants
Arrived at the seashore.
- 9.2058 "The monk approached a ship,
And then I asked him,
'O honored one, why will you go to sea,
Seeking treasure?
- 9.2059 " 'O honored one, we, the poor,
Seeking the objects of desire,
Take to the great ocean
In spite of the danger.'
- 9.2060 "The monk said to me,
'I have been emancipated.
May you together with your relatives
Have great wealth and merit and become happy!'
- 9.2061 "Then, with joy, I gave him
A beautiful robe.
Having bowed down,
I circumambulated him.
- 9.2062 "Out of his compassion for me,
He then accepted the robe.
Thereupon he soared up into the air
While all the merchants were watching him.
- 9.2063 "Having seen this miracle performed, [F.304.a]
And then, sorrowful,

Making the gesture of supplication,
I made an aspiration:

- 9.2064 “ ‘May I always be in the company
Of elders equal to him!
May I attain the qualities
That he has attained!
- 9.2065 “ ‘May I, pleasing a Completely Awakened One,
Succeed in going forth,
And serve the community
By my magical power and miracles!’
- 9.2066 “By this root of merit,
I enjoyed the world of the gods.
When I obtained a human life,
I experienced much happiness.
- 9.2067 “In each life
I was fabulously wealthy.
Having made merit,
I was born among beautiful gods and humans.
- 9.2068 “In this final eon,
In my final existence,
I was born as Mallaputra
Among the Mallas in Kuśinagarī.
- 9.2069 “Pleasant to behold, attractive,
And well proportioned, well behaved,
Lovable, and pleasing to everyone,
I was blessed with perfection.
- 9.2070 “I pleased the Buddha,
Lion of the Śākyaans, the Supreme One.
Having seen him, with my mind filled with faith,
I went forth into homelessness.
- 9.2071 “When I passed through the mountains of Magadha
And settled in the Bamboo Grove,
Some disciples approached that place,
Bringing harm to the community of monks.
- 9.2072 “Even in the distribution of bedding and seats,
They scolded,

- Hurt, and reproached the monks
And reviled them again and again.
- 9.2073 "Seeing my fellow monks,
I had compassion for them, thinking,
'Even after I have exhausted my impurities
I myself will serve monks.'
- 9.2074 "I began to exert myself.
And since I had exerted myself in this teaching,
I attained the state of an arhat
And became powerful in the six kinds of supernormal knowledge.
- 9.2075 "I went to the Teacher,
Bowed to the Muni,
Made the gesture of supplication above my head,
And said to the supreme man:
- 9.2076 " 'O Muni, please allow me
To serve the monks,
Not out of desire or ignorance
But with thoughts of love and respect.'
- 9.2077 "The Teacher, who was skillful in knowing others' minds, [F.304.b]
Understood my offer
And allowed me to perform true service
To the community of monks.
- 9.2078 "By loving physical acts,
And by verbal and mental acts as well,
I always remained modest
And served the community of monks.
- 9.2079 "I was pleased to see monks
Who were traveling or
Who returned after traveling,
And I was satisfied with each of them.
- 9.2080 "Displaying my magical power
By which my five fingers emitted light
As if they were burning lamps,
I prepared bedding and seats.
- 9.2081 "Those monks who wanted to see
This miracle of mine

Approached me in the dark
When evening fell.

9.2082 “I prepared bedding and seats
For them appropriately
With thoughts of love and respect,
And many people were deeply moved.

9.2083 “What I had thought of
And what I had made a wish for—
Having completed those good deeds,
I attained the immovable state.”

9.2084 Thus the Elder Dravya Mallaputra,
Who was untainted and powerful,
Explained his karma
On the great lake Anavatapta.

9.2085 *Here ends the twenty-seventh section: The Section of Dravya Mallaputra.*

... 8. Upasena¹⁰²⁰ ...

9.2086 Thereupon the monks who were the most venerable of the elders requested
the venerable Upasena, “O Venerable Upasena, the venerable Dravya
Mallaputra has explained his karmic bond. Now you, Venerable Upasena,
should also explain your karmic bond.”

9.2087 Then the venerable Upasena did explain his karmic bond:

“When I was a hunter
In a past time,
I observed some animals
When I was looking around in a vast, pleasant forest.

9.2088 “Carrying a bundle of arrows smeared with poison
And a bow, I went
From one dangerous part of the mountain to another,
Which was abundant in animals.

9.2089 “Whenever I saw an animal,
I entertained malicious thoughts. [F.305.a]
I shot many animals
With arrows smeared with poison.

9.2090 “With that bow and

Arrows smeared with poison in my hand,
I saw a self-awakened one
Sitting under a tree.

9.2091 “At the sight of the śramaṇa,
I experienced an unpleasant feeling.
Then I shot an arrow at the body of the Muni,
Who did not possess any malice.

9.2092 “Thereupon the monk,
Suffering the pain caused by the arrow,
Was emancipated without remainder
Under that very tree.

9.2093 “Since I had performed that savage act,
I was born in the hells
And experienced suffering there
For thousands of years.

9.2094 “At a certain point I died in hell
And was reborn as an animal—
Born among those very animals
In the dangerous parts of the mountain.

9.2095 “Always frightened, anxious,
Hungry, and tormented by thirst,
I was weary and suffering
And wandered here and there.

9.2096 “In that dangerous place, malicious,
Dreadful hunters
Shot sharp arrows smeared with poison
At my body.

9.2097 “Having seen me fall,
While I was still alive and trembling
They cut the flesh from my body with swords
And carried it away.

9.2098 “I was killed in that very place
For the sake of my flesh.
Thus, I experienced many such sufferings
For five hundred lives.

9.2099 “At the foot of the mountain

I saw many ṛṣis
Engaged in ascetic practice, who possessed great power,
Great magical power, and fearful splendor.

9.2100 “When I saw the ṛṣis,
I entertained a thought of love.
I met them, endowed with goodwill and love,
Again and again.

9.2101 “I respectfully made my mind filled with faith
In those ascetics.
Because of this root of merit,
I attained a human life.

9.2102 “Whenever I saw a self-awakened one
Begging for food,
I always respectfully invited him [F.305.b]
For a meal.

9.2103 “O honored ones, having satisfied him,
I then made an aspiration:
‘May I always be in the company
Of ṛṣis equal to him.

9.2104 “ ‘Pleasing the Completely Awakened One,
May I succeed in going forth
And dwell in the untainted state,
Which is free from fear and dread.’

9.2105 “Since had I created this good karma,
I enjoyed the world of the gods.
Once I attained a human birth,
I became wealthy and possessed much property.

9.2106 “I pleased the Completely Awakened One,
The matchless man, the Teacher.
Having seen Śākyamuni,
I went forth into homelessness.

9.2107 “Having gone forth out of faith
And lived joyfully with the teachings,
I attained the state of an arhat
And became powerful in the six kinds of supernormal knowledge.

9.2108 “Still, O honored ones,

Though I have brought all under control,
When I entered a cave
And death approached me,
A dreadful poisonous snake
Fell on my body.

9.2109 “O Honored Ones, this is the sin
That I remember committing.
Its fruit has been experienced,
For actions never vanish.”

9.2110 Thus the Elder Upasena
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.

9.2111 *Here ends the twenty-eighth section: The Section of Upasena.*

... 9. Bhadrīka¹⁰²¹ ...

9.2112 Thereupon the monks who were the most venerable of the elders requested
the venerable Bhadrīka, “O Venerable Bhadrīka, the venerable Upasena has
explained his karmic bond. Now you, Venerable Bhadrīka, should also
explain your karmic bond.”

9.2113 Then the venerable Bhadrīka did explain his karmic bond:

“When a severe famine broke out,
Threatening the wilderness,
I was the head of five hundred beggars,
Each seeking food.

9.2114 “As the leader of them all,
I was served by all of them.
They offered me food
That they had been given. [F.306.a]

9.2115 “Whether good or bad,
They brought me what they had obtained.
They lived following my orders.
They never disrespected me.

9.2116 “When a certain man carrying a pastry
Passed through the market,

- I robbed him of it by force.
I grabbed it and fled.
- 9.2117 "I ran then,
But there was no pursuer.
I succeeded in escaping with great fatigue.
They were not able to catch me.
- 9.2118 "After reaching the opposite bank of a river,
I sat down in a certain place.
Afraid that somebody might come,
I looked all around.
- 9.2119 "When I had eaten some of the pastry,
Which was well cooked in oil,
My stomach was full
And I felt that I had eaten enough for a day.
- 9.2120 "Just then there came a certain fortunate one, a self-awakened one,
Whose rebirths were exhausted,
A fearsome ṛṣi
Possessing great magical power and awe-inspiring splendor.
- 9.2121 "I thought to myself,
'Suffering and poor,
I have not made merit before,
Hence such poverty.
- 9.2122 " 'I will now give
This pure pastry to this śramaṇa
And die from hunger,
Rather than being this poor.'
- 9.2123 "My mind was filled with faith in him,
And, with joy and delight,
I offered the pastry to that most excellent monk,
A field of merit who was worthy of veneration.
- 9.2124 "The fortunate one accepted it and,
Having compassion for me,
Ate it right there
And then soared up into the sky.
- 9.2125 "Then I made an aspiration:
'May I not be poor

- But endowed with a beautiful appearance
And a noble birth.
- 9.2126 “ ‘May I always be in the company
Of elders equal to you.
May I realize such Dharma
As you have understood!’
- 9.2127 “Since I had created this good karma,
I experienced much happiness.
Having made merit,
I was born among beautiful gods and humans.
- 9.2128 “I much enjoyed
Divine and human kingship. [F.306.b]
Because of that karma,
I never went to inferior states of existence.
- 9.2129 “After that, because of the remains of that karma,
In this final existence
I was born into a noble family
In the capital city of the Śākyaans.
- 9.2130 “My final birth is
This human life I have attained.
I have pleased this caravan leader,
The Lion of the Śākyaans.
- 9.2131 “When the Buddha, the Blessed One,
Came to his family’s land,
I then went forth,
Leading my relatives.
- 9.2132 “What was my wish
Was perfectly accomplished by me.
I attained nirvāṇa,
The peaceful state of an arhat.”
- 9.2133 Thus Bhadrīka, a relative of the Buddha,
Who had gone forth from the royal family,
Explained his karma
Before the community of monks
On the great lake Anavatapta.
- 9.2134 *Here ends the twenty-ninth section: The Section of Bhadrīka, the King of the Śākyaans.*

- 9.2135 Thereupon the monks who were the most venerable of the elders requested the venerable Lavaṇabhadrika, “O Venerable Lavaṇabhadrika, the venerable Bhadrīka, king of the Śākyaṇs, has explained his karmic bond. Now you, Venerable Lavaṇabhadrika, should also explain your karmic bond.”
- 9.2136 Then the venerable Lavaṇabhadrika did explain his karmic bond:
- “When a stūpa was being built
For the protector Krakucchanda,
I was a stonemason,
A laborer. At that time,
- 9.2137 “When building the stūpa,
I remarked again and again,
‘This stūpa is very large.
When will it be finished?
- 9.2138 “ ‘If they made this stūpa lower
And smaller,
The construction would be easier and cause less trouble,
And it would soon be finished.’
- 9.2139 “Because of my verbal misconduct
And the maturation of that karma,
After dying there,
I was born in the hells.
- 9.2140 “After dying in hell,
Wherever I was born,
I was ugly and short
And so was slandered by everyone.
- 9.2141 “Once when Kāśyapa was preaching,
I was a cuckoo
Living in a dense forest located
In the middle of the path to Vārāṇasī. [F.307.a]
- 9.2142 “There, in the presence of the illuminator of the world
And the community of monks,
Singing in a gentle voice,
I circumambulated him in the air.
- 9.2143 “When I saw the Completely Awakened One

- Walking for the sake of alms,
I departed, and continually
Circumambulated him as he walked.
- 9.2144 “By this root of merit,
I attained a human life.
I have now pleased this caravan leader,
The Supremely, Completely Awakened One.
- 9.2145 “Having succeeded in going forth
In the teachings of the Lion of the Śākyaans,
I attained nirvāṇa,
The peaceful state of an arhat.
- 9.2146 “The All-Seeing One has praised me
As the best of those who speak in a gentle voice,
And for my having learned much, having understood the Dharma,
And being endowed with eloquence.
- 9.2147 “The four groups of followers,
Whether gods or humans,
Will hear the sweet, pleasant-sounding Dharma
From me and all be delighted.
- 9.2148 “I performed a little good
And much evil.
Its fruit has been experienced,
For actions never vanish.”
- 9.2149 Thus the Elder Lavaṇabhadrika
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.
- 9.2150 *Here ends the thirtieth section: The Section of Lavaṇabhadrika.*
- 9.2151 Summary of Contents:¹⁰²³
- Panthaka, Sarpadāsa, Aniruddha, Kāla, Rāhula as the fifth,
Nanda, Dravya, Upasena, Bhadraka, and Lavaṇabhadrika.

.. F. Verses of the Elders IV¹⁰²⁴ ..

... 1. Madhuvāsiṣṭha¹⁰²⁵ ...

9.2152 Thereupon the monks who were the most venerable of the elders requested the venerable Madhuvāsiṣṭha, “O Venerable Madhuvāsiṣṭha, the venerable Lavaṇabhadrika has explained his karmic bond. Now you, Venerable Madhuvāsiṣṭha, should also explain your karmic bond.”

9.2153 Then the venerable Madhuvāsiṣṭha did explain his karmic bond:

“Once when I was a great monkey,
King of the monkeys, in Vaiśālī,
I saw many bowls
And then took the Victor’s bowl.

9.2154 “Monks stopped me, [F.307.b]
But then the Blessed One said,
‘Monks, you should not stop him,
For he will not break the bowl.’

9.2155 “Carrying the Teacher’s bowl,
I climbed to the top of a tree,
Filled it with honey,
And then carefully descended.

9.2156 “When I held the bowl of honey
And offered it to the Teacher,
The Teacher did not accept it from me,
Knowing that an insect was in it.

9.2157 “I went to one side
And saw there was an insect in it.
I cleaned the insect from it
And brought it to the Teacher.

9.2158 “But the Blessed One still
Did not accept the honey from me.
I thought that the Sugata knew it was impure
And so did not accept it.

9.2159 “Then I poured water
Into the bowl of honey
And, with delight and pleasure,
Offered it to the Completely Awakened One.

9.2160 “The tender hands
Of the matchless man, the Teacher,
Then received the bowl from me

And gave it to his disciples.

- 9.2161 “Much pleased,
I respectfully made the gesture of supplication.
Thereupon, dancing, I departed
From the presence of the Dharma King.
- 9.2162 “Then I made an aspiration:
‘May I, having attained a human life,
Depending on this Teacher for support,
Attain this supreme awakening!’
- 9.2163 “By this root of merit,
I attained a human birth.
I have pleased this caravan leader,
The Supremely, Completely Awakened One.
- 9.2164 “Having attained awakening
In the teachings of the Lion of the Śākyans,
I attained nirvāṇa,
The peaceful state of an arhat.
- 9.2165 “I am an arhat, powerful,
Possessing the six kinds of supernormal knowledge and great magical
power.
Monks know me
As Madhuvāsiṣṭha.
- 9.2166 “Since I have made merit, possessing high repute,
I am always served and venerated.
Once when I traveled,
Surrounded by the community of monks,
- 9.2167 “In the path in the wilderness
All the monks of the community became thirsty. [F.308.a]
There I made a wish in my mind:
‘May honey be obtained today!’
- 9.2168 “Then nonhumans brought honey
From all directions, knowing my wish.
I received it
And gave it to the monks.
- 9.2169 “Having received from excellent ones
As much honey as we needed,

I satisfied the community of monks,
And then they were greatly content.

9.2170 “Because of what the king of the monkeys did
In my directly preceding birth,
Even though I had fallen into an animal life,
I died and was reborn, and attained the state of immortality.

9.2171 “All that I wished for
Has come true.
Since I had served the Teacher,
I fully accomplished my purpose here.

9.2172 “O honored ones, this is the good deed
That I remember performing.
I have experienced its pleasant,
Desirable fruit, which causes happiness.”

9.2173 Thus the Elder Madhuvāsiṣṭha
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.

9.2174 *Here ends the thirty-first section: The Section of Madhuvāsiṣṭha. [B24]*

... 2. Hetu¹⁰²⁶ ...

9.2175 Thereupon the monks who were the most venerable of the elders requested
the venerable Hetu, “O Venerable Hetu, the venerable Madhuvāsiṣṭha has
explained his karmic bond. Now you, Venerable Hetu, should also explain
your karmic bond.”

9.2176 Then the venerable Hetu did explain his karmic bond:

“Once, ninety-one eons ago,
In the city of Bandhumatī,
I saw the Buddha Vipāśyin
Entering that most excellent city.

9.2177 “When I saw the one endowed with great compassion,
I scattered flower petals.
A flower took root there, arose,
And became like a palace, facing upward.

9.2178 “Then, delighted,

I bowed to the Muni's feet,
Respectfully made the gesture of supplication,
And circumambulated him.

9.2179 "Without listening to the Dharma
Or seeking refuge,
My mind was filled with faith, [F.308.b]
And I departed from the presence of the Sugata.

9.2180 "Since I had created this good karma
In honor of Vipasyin, the one of great power,
I did not know any inferior state of existence
For ninety-one eons.

9.2181 "Enjoying a divine body,
I was blessed with divine objects of desire.
When I again attained a human life,
I was wealthy, possessing much property.

9.2182 "My final birth is
This human life I have attained.
I was born into a brahmin family
Endowed with much wealth and property.

9.2183 "I learned the science of language, the science of rituals,
The marks of a great man,
And the meanings of words,
And became familiar with my teacher's mantras.

9.2184 "When I left my house,
Surrounded by brahmins,
To teach mantras in the forest
To five hundred brahmins,

9.2185 "I saw the Completely Awakened One,
The one who possesses great bravery,
Accompanied by the community of monks,
Enter the most excellent city of Magadha.

9.2186 "When I saw the compassionate one,
I was pleased
And examined the marks
Generated by causes in the past.

9.2187 "I realized that he had accomplished

- All thirty-two marks
Of the protector of the world,
And was beautified with the minor marks and possessed high repute.
- 9.2188 “Having seen him with his marks,
I bowed to him,
Sat down to one side, and respectfully
Praised the Leader:
- 9.2189 “ ‘The things taught in mantras
Lie precisely in you.
You are undoubtedly the Buddha,
The world’s supreme teacher.
- 9.2190 “ ‘You are Brahmā. You are Śakra.
There is no one surpassing you.
You are the sun. You are Viṣṇu.
You are the supreme one in the world.
- 9.2191 “ ‘O Victor, no one like you has ever been seen,
Nor has one surpassing you, needless to say.
In the world including the gods,
You are the victor who overwhelms Māra.
- 9.2192 “ ‘You are the resting place for masterless ones
And also the refuge of those without support.
I will become your disciple.
May you become my refuge!’
- 9.2193 “He then stretched out his hand,
Which looked like a golden pillar.
The Victor’s hand descended, [F.309.a]
And my head was anointed with ointment.
- 9.2194 “He said, ‘Since your mind was filled with faith,
You generated much merit.
The benefit for those whose minds are pure
Will not be small.’
- 9.2195 “ ‘You have approached
The supreme field of merit, the Buddha.
You, son of a brahmin, have engaged in veneration.
Seeds have been sown in the excellent field.
- 9.2196 “ ‘Since you have destroyed the path to inferior states of existence,

- You need not fear such inferior modes of existence.
You, son of a brahmin, should open
The gate of immortality without a doubt.
- 9.2197 “ ‘If you wish to go forth,
You should quickly remove your hair
And go forth in my presence.
Brahmin, be free from coarseness.’
- 9.2198 “I was pleased with the nature of the Dharma.
There, my disciples said,
‘Why are you becoming a shaven-headed śramaṇa
When you were born a brahmin?
- 9.2199 “ ‘Are you abandoning this white family lineage
And choosing that dark family lineage?
In this world, brahmins are masters,
Perfect ones, ones who were born
From the heart and mouth of Brahmā.
Brahmins were produced by Brahmā.’
- 9.2200 “I said, ‘You are all unintelligent.
You are all ignorant.
Here, only I know the nature of mantras
And am perfect.
- 9.2201 “ ‘I will do just
As I understand the words
Of the one whose wisdom is limitless.
Those who do not wish to go there
- 9.2202 “ ‘Can go anywhere
They would like.
I do not seek mantras
Or take them as an authority.’
- 9.2203 “Then my disciples,
Choking with tears,
Addressed me in piteous voices
And then left in every direction.
- 9.2204 “Thereupon the Muni,
Who possesses great compassion,
Spoke to me: ‘Come, monk,’

And I was ordained.

9.2205 “I went forth with true faith
From my home into homelessness.
Having understood what the Buddha taught,
I accomplished all kinds of superhuman knowledge.

9.2206 “I recalled my past lives.
I purified my divine sight.
I realized my death and rebirth—
Where I was in the past. [F.309.b]
Having succeeded in exhausting impurities,
I realized magical power.”

9.2207 Thus the Elder Hetu
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.

9.2208 *Here ends the thirty-second section: The Section of Hetu.*

... 3. Kaunḍinya¹⁰²⁷ ...

9.2209 Thereupon the monks who were the most venerable of the elders requested
the venerable Kaunḍinya, “O Venerable Kaunḍinya, the venerable Hetu has
explained his karmic bond. Now you, Venerable Kaunḍinya, should also
explain your karmic bond.”

9.2210 Then the venerable Kaunḍinya did explain his karmic bond:

“Once when the true Dharma
Of the great Muni Kāśyapa had declined,
All his disciples met together
And said to each other,

9.2211 “ ‘Because of the nirvāṇa
Of the compassionate teacher Kāśyapa,
Certainly the number of mendicants will decrease,
And the true Dharma will no longer be taught.

9.2212 “ ‘Let us demonstrate to each other
The Dharma as we have heard it,
Encourage ourselves in the Buddha’s teachings,
And continue exerting ourselves.’

- 9.2213 "They climbed a mountain
And, saying, 'For the time being, we will not rise from here
Until we have exhausted our defilements,'
Sat down on clean grass mats.
- 9.2214 "When they were exerting themselves
Without regard for their lives,
Six¹⁰²⁸ attained supernormal knowledge,
And those monks were emancipated.
- 9.2215 "I was the seventh.
Of dull faculties and less merit,
I died as an ordinary man,
In spite of my tireless exertions.
- 9.2216 "As I thus kept endeavoring
Without giving up my efforts,
I was born in the world
Of the gods of the Tuṣṭita heaven.
- 9.2217 "There I saw the Lion of the Śākyaans,
The Great Muni, the Bodhisattva.
The Muni preached
The inspiring Dharma to the gods.
- 9.2218 "Having heard his Dharma preached,
I became attentive
And never gave up
Concentrating the mind on the true Dharma.
- 9.2219 "After I left the world of the gods,
I was born in a city called Kapilavastu, [F.310.a]
Among the Kaundīnyas,
Who belong to the brahmin race.
- 9.2220 "The Bodhisattva, renowned
As the son of Śuddhodana,
Left his home out of faith
And became an ascetic. At that time,
- 9.2221 "Śuddhodana, the best of kings,
Summoned me and exhorted me,
'May you wish to go forth
And take care of him!'

- 9.2222 “Then, with a pure mind,
I attended on the Bodhisattva.
But he left after this thought came to his mind:
‘This path does not lead to purity.’
- 9.2223 “When Śākyamuni
Turned the wheel of the Dharma,
I was the first
To understand the true Dharma.¹⁰²⁹
- 9.2224 “I led the pure life
In Kāśyapa’s dispensation.
I pleased the Buddha
And succeeded in exhausting impurities.”
- 9.2225 Thus the Elder Kauṇḍinya
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.
- 9.2226 *Here ends the thirty-third section: The Section of Kauṇḍinya.*

... 4. Upālin¹⁰³⁰ ...

- 9.2227 Thereupon the monks who were the most venerable of the elders requested the venerable Upālin, “O Venerable Upālin, the venerable Kauṇḍinya has explained his karmic bond. Now you, Venerable Upālin, should also explain your karmic bond.”
- 9.2228 Then the venerable Upālin did explain his karmic bond:

“In a past life,
In the royal palace in Vārāṇasī
I was the barber
Of a king named Brahmadata.
- 9.2229 “I used to cut and arrange
His hair and beard,
And perfume his clothes.
This delighted me.
- 9.2230 “I attended on the king
With a respectful, affectionate mind.
Satisfied, then, I chanted verses there,

Which had never been heard before:

- 9.2231 “ ‘Objects of desire are useless,
Roots of evil, roots of sorrow.
The maturation of karma is severe.
- 9.2232 “ ‘If a young brahmin,
Rejecting the qualities of desire, [F.310.b]
Succeeds in going forth, he will have attained a boon.’¹⁰³¹
- 9.2233 “Having heard these verses that had never been heard,
He was then moved.
I said, ‘May you, O King, allow me
To go forth into homelessness!’
- 9.2234 “The king then said to me,
‘If you go forth,
You should promise
To meet me again later.’
- 9.2235 “ ‘O Victorious One, I swear to you
I will do just as you have ordered.
After going forth,
I will meet you again. Trust me.’
- 9.2236 “Then the king allowed it,
And I went to a forest in the wilderness.
I approached a master
And went forth into homelessness.
- 9.2237 “Having properly gone forth,
I practiced the
Four immeasurable pure abodes,
And succeeded in freeing myself from desire.
- 9.2238 “During that king’s reign,
I, whose name was Gaṅgāpāla,
Was venerated by the people
As one possessed of great majesty and power.
- 9.2239 “Having gone to the master,
Bowed to him,
And sat down to one side,
I spoke these words:

- 9.2240 “ ‘Teacher, please listen to my words.
I have made a promise
To the master of the people, Brahmadatta,
To meet him again.’
- 9.2241 “ ‘You are allowed, O brahmin,
To go to the city of Vārāṇasī.
Carry out your promise
So that you will not be a liar.
- 9.2242 “ ‘You go, for you are allowed to.
In accordance with my words,
Go from here and make the master of the people,
Brahmadatta, increase his faith.’
- 9.2243 “Having been allowed by the master,
And having circumambulated the ṛṣi,
I went in due course
To the city of Vārāṇasī.
- 9.2244 “When Brahmadatta heard
That I had arrived there,
He came to me,
Displaying great royal wealth.
- 9.2245 “Having alighted from the carriage,
He bowed low until his forehead touched my feet,
And then he sat down to one side.
I preached to him the Dharma
For being liberated from desires.
- 9.2246 “Having heard it, the king was delighted [F.311.a]
And quit seeking the objects of desire.
- 9.2247 “With vast joy,
Brahmadatta thus said,
‘I too will go forth,
For I am not a seeker after the objects of desire.’
- 9.2248 “ ‘O King, come! Depart for solitary
Forests in the wilderness.
Depart to approach
A brahmin, a ṛṣi, a master.’
- 9.2249 “The king put his eldest son,

- Who was free from fear, upon the throne.
Having relinquished his throne, this most excellent king
Went forth into homelessness.
- 9.2250 “Surrounded by his family, ministers,
All the citizens
And his relatives,
He left to go forth.
- 9.2251 “When he arrived in front of the master,
The king bowed
And made the gesture of supplication,
And asked permission to go forth.
- 9.2252 “Together with hundreds of thousands of people,
He went forth into homelessness.
Having shaved off his hair and beard,
He donned saffron robes.
- 9.2253 “The master, whose mind was well adjusted,
Fully preached the Dharma
On the four pure abodes,
Which leads to birth in the world of Brahmā.
- 9.2254 “I attended on the king
With a respectful, affectionate mind.
Thereupon I died
And went to the Clear Light Heaven.
- 9.2255 “After dying in the Clear Light Heaven,
I came back here again,
And wherever I was born
I was wealthy and possessed much property.
- 9.2256 “I experienced much of the happiness
Of gods and humans.
At this final time,
In my final body,
- 9.2257 “I was born in a city called Kapilavastu
In the country of the Śākyaans.
I was a barber of the Śākyaans,
Who had vast land and abundant wealth.
- 9.2258 “I attended on the Śākyaan son, who was naturally compassionate,

- And his disciples.
Displaying the wealth of great kings,
They departed to go forth.
- 9.2259 “Having shaved their hair,
I spoke these words:
‘If my lords do not give me a means of livelihood,
How can I make my living?’
- 9.2260 “They gave me their accessories
And clothes they had worn,
Saying, with pleasure, [F.311.b]
‘These are your means of livelihood.’
- 9.2261 “Having thought about the many treasures,
I was agitated there:
‘I will relinquish all of these
And ask for permission to go forth.
- 9.2262 “ ‘What use are such treasures
For me, one who is poor?
If someone hears of this,
He will certainly kill me.
- 9.2263 “ ‘Having tied my tools
Around a tree
And abandoned them,
I should surely leave my house and depart.
- 9.2264 “ ‘I am not a seeker after treasures.
I too should go forth.’
Having heard these words of mine,
The king of the Śākyans said,
- 9.2265 “ ‘You will be the first to go forth
And so you will be the eldest.’
With compassionate consideration,
The Buddha said to me, ‘Come, monk.’
- 9.2266 “I was the first to go forth.
Thereafter, the royal family members went forth
And bowed to my feet.
Thus the Śākyans removed their haughtiness.¹⁰³²
- 9.2267 “Thus I went forth.

I achieved the six kinds of supernormal knowledge.
As an arhat possessed of the six kinds of supernormal knowledge,
I perfected myself in the Vinaya.

9.2268 “I was praised by the Teacher himself
As the best of Vinaya holders.”
Thus, seated before the community of monks,
Upālin explained his karma
On the great lake Anavatapta.

9.2269 *Here ends the thirty-fourth section: The Section of Upālin.*

... 5. Prabhākara¹⁰³³ ...

9.2270 Thereupon the Protector of the World
Said to the Elder Prabhākara,
“Explain the karma
You created in the past.”

9.2271 “Having heard the Victor’s words,
I will relate the karma I remember
Creating in a past time,
In the Muni’s presence.

9.2272 “The stūpa of the Buddha Padmottara,
Master and protector of the world,
Stood in a forest,
Surrounded by harmful beasts.

9.2273 “There was no one
Capable of worshiping the stūpa.
Those people did not understand
Either merit or sin.

9.2274 “I went there, removed
Trees and grass,
Then took a broom
And cleaned everything. [F.312.a]

9.2275 “Having circumambulated it eight times,
And worshiped and venerated it, I went home.
Because of this root of merit,
I was born among the gods.

- 9.2276 “Rich with every object of desire,
I enjoyed myself among the Thirty-Three Gods.
In the divine realm, I reigned
Over that divine kingdom thirty-six times.
- 9.2277 “There, my dwelling place
Was very bright with golden light
Thirty-six yojanas in width
And sixty yojanas in length.
- 9.2278 “Another wonder
Caused by cleaning the Victor’s stūpa
Was that I, as the master of the people,
Reigned over the masses seven times.
- 9.2279 “Another wonder
Caused by cleaning the Victor’s stūpa
Was that the color of my body
Was as bright as gold.
- 9.2280 “Another wonder
Caused by cleaning the Victor’s stūpa
Was that I was born into either of two castes,
Namely, brahmin and kṣatriya.
- 9.2281 “Another wonder
Caused by cleaning the Victor’s stūpa
Was that I used to travel
In a palanquin, on an elephant’s back, and in the best vehicle.
- 9.2282 “Another wonder
Caused by cleaning the Victor’s stūpa
Was that in my presence logs,
Thorns, and gravel moved aside by themselves.
- 9.2283 “Another wonder
Caused by cleaning the Victor’s stūpa
Was that I do not remember
Becoming sick even once.
- 9.2284 “Another wonder
Caused by cleaning the Victor’s stūpa
Was that wherever I went,
There was an abundance of prosperity.

- 9.2285 “Another wonder
Caused by cleaning the Victor’s stūpa
Was that I always behaved like a god,
And was served and venerated.
- 9.2286 “Another wonder
Caused by cleaning the Protector’s stūpa
Was that I do not remember
Any illness attacking my body even once.
- 9.2287 “Thus, the Buddha and his Dharma
Are taintless and inconceivable.
Having faith in inconceivable ones
Bears great fruit.
- 9.2288 “Therefore, those who wish to exhaust old age and death
And desire perfection [F.312.b]
Should offer supreme veneration
To a Victor’s stūpa.
- 9.2289 “O honored ones, this is the good deed
That I remember performing.
I have experienced its pleasant,
Desirable fruit, which causes happiness.”
- 9.2290 Thus the monk Prabhākara
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.
- 9.2291 *Here ends the thirty-fifth section: The Section of Prabhākara.*

... 6. Revata¹⁰³⁴ ...

- 9.2292 Thereupon the monks who were the most venerable of the elders requested
the venerable Revata, “O Venerable Revata, the venerable Prabhākara has
explained his karmic bond. Now you, Venerable Revata, should also explain
your karmic bond.”
- 9.2293 Then the venerable Revata did explain his karmic bond:

“Ten million eons ago,
I performed a good deed
For the Buddha Sarvābhīhū.

I remember it, O honored ones.

- 9.2294 “When, attended by
Hundreds of thousands of disciples,
That most excellent man went
To the incomparable royal capital,
- 9.2295 “I also arrived there from another city
On some business.
I saw there the Completely Awakened One
With the supreme thirty-two marks,
- 9.2296 “Appearing like fire, a jewel, lightning,
Sunlight, and moonlight.
Surpassing every kind of light,
The Buddha’s splendor was especially noble.
- 9.2297 “Having seen the one whom I had never seen,
Whose splendor was like a ball of fire,
I asked a brahmin
Who was in front of me.
- 9.2298 “Upon being asked, he said to me,
‘This is the Buddha, the Leader,
The best of gods and humans, the Completely Awakened One,
The supreme man.’
- 9.2299 “Having heard the sound *buddha*,
I was then delighted—
Delighted and pleased,
I felt my entire body at peace
- 9.2300 “And heard nonhumans playing
Various kinds of music of the divine realm.
Divine sandal powder, too,
Rained down on that most excellent city.
- 9.2301 “Some scattered utpala and campa flowers,
Others flowers of the parūṣaka,
And others sandal powder.
- 9.2302 “I made the gesture of supplication
And, pleased and delighted,
Soared up into the sky and stayed there.¹⁰³⁵ [F.313.a]
My entire body

Was filled with joy and delight.

- 9.2303 "I ran around
Seeking perfume and flowers,
But there were no flowers
Nearby me at that time.
- 9.2304 "Then, just there,
I saw a parasol
As white as a conch shell
In a nearby parasol shop.
- 9.2305 "Seeking the parasol,
I entreated them for it. When I received the parasol,
I raised it over the Buddha,
My mind filled with faith.
- 9.2306 "The parasol left my hand
And soared up into the air.
It moved when the Teacher walked,
And it stopped when he stopped.
- 9.2307 "From the sky, like a cloud,
It cast a shadow over the Buddha.
Not leaving the body of the Muni,
It remained in the air.
- 9.2308 "When we observed these miracles,
I and other people
Respectfully made the gesture of supplication
And bowed to the Tathāgata.
- 9.2309 "Then, having understood the marks
Of the Completely Awakened One and his disciples
And memorized them,
I accomplished my household work with pleasure.
- 9.2310 "Ah, I have profited well
To have seen the Buddha and remembered him!
I offered the parasol to the Completely Awakened One,
Who possessed supreme good qualities.
- 9.2311 "Because of that root of merit,
Which was my offering of a parasol
To the supreme field of merit,

I was endowed with the seven treasures.

- 9.2312 “After that, I was born
Among the Thirty-Three Gods.
Having become the king of those gods,
I was venerated by ten million gods.
- 9.2313 “When I returned to human life,
I became a king ruling through power,
Who possessed much wealth and great majesty
And was attended even by other kings.
- 9.2314 “Since I had created this karma,
However many times I transmigrated,
The karma I created
Was never interrupted.
- 9.2315 “Since I had created this good karma,
My offering in faith
To such a field of merit,
I do not remember going to any inferior state of existence.
- 9.2316 “My final birth is
This human life I have attained.
I have pleased this caravan leader,
The Supremely, Completely Awakened One. [F.313.b]
- 9.2317 “Having succeeded in going forth
In the teachings of the Lion of the Śākyans,
I attained nirvāṇa,
The peaceful state of an arhat.
- 9.2318 “Māra, however, created a huge body
Like a mountain, as large as a yojana,
Like a cloud in the sky,
Which was ugly in color.
- 9.2319 “Then he frightened me.
I wondered what it was
And immediately realized that
It was Māra, who does harm.
- 9.2320 “ ‘Evil One, you have come here,
Having transformed at will
Your body like Mount Cakravāḍa

And your head like Mount Sumeru.

9.2321 “ ‘I am an arhat, one who has become powerful,
A śramaṇa possessed of the threefold knowledge.
I have attained the peaceful state
Taught by the Buddha.’

9.2322 “I sat still for seven days
With almsfood that was given just once,
And experienced the joy of liberation—
Thus I practiced.

9.2323 “O honored ones, this is the good deed
That I remember performing.
I have experienced its pleasant,
Desirable fruit, which causes happiness.”

9.2324 Thus the Elder Revata
Explained his karma,
Seated before the community of monks
On the great lake Anavatapta.

9.2325 *Here ends the thirty-sixth section: The Section of Revata.*

... 7. The Sugata (prose)¹⁰³⁶ ...

9.2326 After they had each finished explaining their karmic bonds, the monks who
were the most venerable of the elders requested the Blessed One, “O
Honored One, we have each explained our karmic bonds. It would be
appropriate if the Blessed One would also explain his karmic bond.”

.... a. The Son of a Householder¹⁰³⁷

9.2327 “O Honored One, what karma did the Blessed One create so that he was
injured on his big toe with a piece of stone while being the Buddha, who had
perfectly accomplished awakening?”¹⁰³⁸

9.2328 “Monks,” the Blessed One replied, “the actions were performed and
accumulated by the Tathāgata himself in other lives in the past, accruing a
heap of karma ...

“...

“They bear fruit in embodied beings.

- 9.2329 “Monks, once [F.314.a] there lived a certain householder in a certain hamlet. He took a wife from a family of equal rank, and he and she played, made love, and enjoyed themselves A boy was born and grew up. After the boy’s mother died, the householder took another wife and he and she played A boy was born to her, too.
- 9.2330 “Then the householder arranged for a wife for his elder son. As they played, made love, and enjoyed themselves, they had many sons and daughters. Later, the householder and his wife died. The younger son went to see his brother. The wife asked, ‘My dear, this boy who has come to us, who is he to you?’
- “ ‘He is my brother,’ he answered.
- 9.2331 “ ‘My dear, does he also have a right to a share of our family’s property?’
- “ ‘He gets one half, and we the other half.’
- 9.2332 “ ‘My dear, while this one is single, why does he get one half, and we, who are many, the other half?’
- “ ‘Good lady, this is the law of the world.’
- 9.2333 “ ‘My dear, if this is so, kill him!’
- “ ‘Good lady, how could it be right to kill a brother for the sake of property?’
- 9.2334 “She insisted on this again and again. Since there is no evil act that those who follow desire cannot perform, he consented. He thought, ‘If I kill him in the village, many people will come to know about it. So, I will kill him in the wilderness.’
- 9.2335 “He called his brother and said, ‘Brother, let us go into the wilderness to collect flowers and firewood.’
- 9.2336 “He went to the wilderness with his brother, and then he beat him to death with a stone in a cave.
- 9.2337 “What do you think, monks? That one who was the son of the householder and killed his younger brother¹⁰³⁹ with a stone in the wilderness at that time, on that occasion, was indeed me. Because of the maturation of that karma, namely, my beating my brother to death with a stone in the wilderness for the sake of wealth, I was boiled in the hells for many years—hundreds of years, thousands of years, [F.314.b] hundreds of thousands of years. Because of the remains of that karma, I was injured on my big toe with a piece of stone, even while being the Tathāgata, who had perfectly accomplished awakening.”

.... b. A Caravan Leader¹⁰⁴⁰

- 9.2338 “O Honored One, what karma did the Blessed One create that matured to cause the Blessed One to be injured on his foot with a piece of khadira wood?”¹⁰⁴¹

9.2339 “Monks,” the Blessed One replied, “the actions were performed and accumulated by the Tathāgata himself in other lives in the past, accruing a heap of karma ...

“ ...

“They bear fruit in embodied beings.

9.2340 “Monks, once there were two caravan leaders. Each of them prepared a ship and took to the great ocean, seeking to gain wealth, and because of a tailwind they quickly arrived at an island of jewels. One of them carefully filled his ship with jewels, and the other carelessly. After both of them departed, the carelessly loaded ship sank. The one whose ship had sunk implored the other, ‘Let me aboard, please!’

9.2341 “The other weighed him on scales, threw away some of the jewels, and brought him onto the large ship.

“After getting on, he thought, ‘It is nonsense that while he is returning with gains, I have no gains. I will make a hole in his ship.’

9.2342 “When he secretly and slowly began to make a hole, the other caravan leader came to know about it and said, ‘O caravan leader, do not make a hole in the ship. Otherwise, everyone will suffer misfortune.’

9.2343 “Unable to stop him, whose mind was possessed with jealousy, he killed him with a short spear.

9.2344 “What do you think, monks? That caravan leader who killed the other caravan leader at that time, on that occasion, was indeed me. Because of the maturation of that karma, namely, my killing the caravan leader with a short spear, I was boiled in the hells for many years—hundreds of years, thousands of years, [F.315.a] hundreds of thousands of years. Because of the remains of that karma, I was injured on my foot with a piece of khadira wood, even though I had perfectly accomplished awakening.”

.... c. A Young Brahmin¹⁰⁴²

9.2345 “O Honored One, what karma did the Blessed One create that matured to cause him, after entering Sālā village with his washed bowl, to return with his bowl just as it was, without obtaining even a bit of food?”

9.2346 “Monks,” the Blessed One replied, “the actions were performed and accumulated by the Tathāgata himself in other lives in the past, accruing a heap of karma...

“ ...

“They bear fruit in embodied beings.

9.2347 “Monks, once there lived a young brahmin in the city of Vārāṇasī.

“When the buddhas do not appear, there appear self-awakened ones as the only fields of merit in the world, who are compassionate toward inferior, wretched people and content with sitting in places on the outskirts of a town. At that time, a self-awakened one named Conqueror of Defilements had appeared in the world. He stayed in Ṛṣivadana Deer Park near the city of Vārāṇasī. He dressed early in the morning, took his bowl and his robe, and entered Vārāṇasī for alms. A certain young brahmin also entered a certain house for alms, but he came out without obtaining any food. The self-awakened one, free from defilements, entered the house for alms. The young brahmin saw him enter and thought, ‘I will see what this mendicant does.’

9.2348 “He turned around, followed him, and stayed behind the door. The wife of the householder saw the self-awakened one, whose body was beautiful, whose mind was pure. Faith having arisen in her, she filled his bowl with a pure and fine meal. When he came out, carrying it, the young brahmin saw him and said, ‘Hey, mendicant, [F.315.b] let me have a look at what almsfood you got!’

9.2349 As his knowledge did not function when he was not particularly attentive, the self-awakened one showed him the food. Then the young brahmin, whose mind was possessed with jealousy, slapped his hand. The bowl fell down and the food scattered on the ground. The young brahmin trampled on it. The self-awakened one said to him, ‘Sir, why do you waste food? If you had asked, I would have given it to you.’

9.2350 “Having slandered the self-awakened one a great deal, the young brahmin turned around, stalked off to Ṛṣivadana Deer Park, and stayed there.

9.2351 “What do you think, monks? That one who was the brahmin at that time, on that occasion, was indeed me. Because of the maturation of that karma, namely, my obstructing the meal of the self-awakened one with my mind possessed by jealousy, I was boiled in the hells for many years ¹⁰⁴³ Because of the remains of that karma, I was now obstructed from getting a meal in Sālā village, even though I had perfectly accomplished awakening.”

.... d. Bharadvāja¹⁰⁴⁴

9.2352 “O Honored One, what karma did the Blessed One create that matured to cause him to be falsely slandered by the female wandering mendicant Sundarikā?”¹⁰⁴⁵

9.2353 “Monks,” the Blessed One replied, “the actions were performed and accumulated by the Tathāgata himself in other lives in the past, accruing a heap of karma ...

“ ...

“They bear fruit in embodied beings.

9.2354 “Monks, once when the human lifespan was eighty thousand years, two brothers went forth in the dispensation of the Completely Awakened One Vipaśyin ... a buddha, a blessed one. They were called Vasiṣṭha and Bharadvāja.¹⁰⁴⁶

9.2355 “Exerting himself, endeavoring, and striving, Vasiṣṭha abandoned all the defilements [F.316.a] and actualized the state of an arhat. Bharadvāja too, through recitation and repetition, became well versed in the three divisions of the canon, as well as in eloquence joined to reason, and also became free from obstacles.¹⁰⁴⁷

9.2356 “One day, Bharadvāja persuaded a householder to build him a monastery provided with all kinds of necessities. Then he sent a message to his brother, Vasiṣṭha: ‘Let us live together. Please come.’

9.2357 “Upon hearing this, the brother did come. When the householder saw him, whose behavior was calm, whose body was beautiful, and whose mind was pure, the householder was filled with faith. Faith having arisen in him, he satisfied Vasiṣṭha with good food, and dressed him in a set of robes that fit the great man. Then Bharadvāja felt jealousy and thought, ‘I must have priority before any others for this householder. But, whereas I have never been given any cloth by him, Vasiṣṭha was dressed in a set of robes as soon as he came here.’ He began to find fault with his brother, Vasiṣṭha. The brother noticed this and thought, ‘Since he has a jealous nature, if I do not give him this set of robes, he will just be more unpleasant.’

9.2358 “He gave them to Bharadvāja. However, Bharadvāja still indulged himself in finding fault with him. A servant girl of the householder used to go to the monastery and clean it. Bharadvāja said to her, ‘Girl, I will give you this set of robes. So, you do as I tell you.’

9.2359 “ ‘O noble one, what should I do?’ she asked.

“ ‘You should wear this set of robes of mine and clean the house,’ he replied. ‘If the householder asks you, “Where did this set of robes of yours come from?” answer, “The noble one Vasiṣṭha gave them to me.” If he asks why, answer, “O master, are you asking why men give things to women?” ’ [F.316.b]

9.2360 “She did everything as she was instructed. Then the householder lost faith in Vasiṣṭha. As those great men were concerned about disrespectful acts, he stood up and left.

9.2361 “What do you think, monks? That one who was Bharadvāja at that time, on that occasion, was indeed me. Because of the maturation of that karma, namely, my falsely slandering an arhat, I was boiled in the hells for many

years ¹⁰⁴⁸ Because of the remains of that karma, I now was falsely slandered by the female wandering mendicant Sundarikā, even though I had perfectly accomplished awakening.”

.... e. The Cause of the False Slander by Cañcā

..... I) A Brahmin¹⁰⁴⁹

9.2362 “O Honored One, what karma did the Blessed One create that matured to cause him to be falsely slandered by the brahmin girl Cañcā?”

9.2363 “Monks,” the Blessed One replied, “the shared and unshared actions were performed and accumulated by the Tathāgata himself in other lives in the past, accruing a heap of karma ...

“...

“They bear fruit in embodied beings.

9.2364 “What is *shared*? Monks, once in Vārāṇasī, a brahmin who had mastered the Vedas and the auxiliary branches of the Vedas was teaching brahmanical mantras to five hundred young brahmins. He was looked up to, esteemed, venerated, and paid homage to as a worthy man by the people living in Vārāṇasī.

9.2365 “One day, a ṛṣi who possessed the five kinds of supernormal knowledge, having traveled through the country, arrived in Vārāṇasī. When the people living in Vārāṇasī saw him, whose body was beautiful, whose mind was pure, all of them were filled with faith and gave donations to him, performed service for him, or did anything for him that would be beneficial for their next life. [F.317.a] Then the benefit and honor the brahmin was used to enjoying decreased. He felt jealousy toward the ṛṣi. His mind possessed with that jealousy, he said to the young brahmins, ‘Young brahmins, this is not a ṛṣi but an enjoyer of objects of desire.’

9.2366 “ ‘True, sir!’ they replied. ‘This is an enjoyer of objects of desire, not a ṛṣi.’

“Then they broadcast in wide streets, in markets, at crossroads and at three-forked roads, in houses of brahmins and householders: ‘This is not a ṛṣi but an enjoyer of objects of desire!’

“Many people lost faith. Concerned about disrespectful acts, the ṛṣi left Vārāṇasī.

9.2367 “What do you think, monks? That one who was the brahmin at that time, on that occasion, was indeed me. Those who were the five hundred young brahmins were indeed these five hundred monks. Because of the maturation of the karma, namely, my falsely slandering the ṛṣi, I was boiled in hells Because of the remains of that karma, I was falsely slandered along with the

five hundred monks by the brahmin girl Cañcā, even while being the Tathāgata, who had perfectly accomplished awakening. This is called *shared*.” [V3] [F.1.b] [B55]

..... II) Mṛṇāla¹⁰⁵⁰

- 9.2368 “What is *unshared*? Monks, once in the city of Vārāṇasī, a king named Brahmadatta was ruling over the country, which was rich At that time there was a courtesan named Bhadrā and a rogue named Mṛṇāla. He sent her garments and accessories for the purpose of enjoying himself with her. Wearing these garments and accessories, when she was about to depart, another man brought five hundred kārṣāpaṇa and said, ‘Bhadrā, let us enjoy ourselves.’
- 9.2369 “ ‘If I go,’ she thought, ‘I cannot obtain the five hundred kārṣāpaṇa. Moreover, it would be rude if I left, refusing someone who came to my house.’
- 9.2370 “She said to her servant girl, ‘Go and say to Mṛṇāla, “My mistress said, ‘For the time being, [F.2.a] I am not ready. So, I will come later.’ ” ’ The girl went to him and repeated this.
- 9.2371 “As the other man was a busy person, he left in the evening after having enjoyed himself with Bhadrā. She thought, ‘Since I have plenty of time,¹⁰⁵¹ I can obey the wishes of that first man, too.’
- 9.2372 “She again said to the girl, ‘Go and say to Mṛṇāla, “My mistress said, ‘I am ready. Which park should I come to?’ ” ’
- 9.2373 “The girl went to him and repeated this. He said, ‘Your mistress is not ready at one moment, and then at the next moment she is.’
- 9.2374 “As the girl was not on good terms with Bhadrā, she said, ‘Sir, she was not unready¹⁰⁵² but was enjoying herself with another man, wearing the garments and accessories from you.’
- 9.2375 “Although he had been filled with desire, it vanished, and now he was filled with malice. Unable to bear it, he said, ‘Girl, go to Bhadrā and say, “Mṛṇāla said you should come to such-and-such a park.” ’
- 9.2376 “She went and repeated this to Bhadrā. Then Bhadrā went to the park. The rogue Mṛṇāla asked, ‘Is it reasonable of you to enjoy yourself with another man, wearing the garments and accessories from me?’
- “ ‘Sir, this is my fault,’ she replied. ‘But please forgive me, for women [F.2.b] always make mistakes.’
- 9.2377 “Unable to bear it, however, he took a sword from its sheath and killed her. Then the girl cried out loudly, ‘Mistress has been killed! Mistress has been killed!’ Many people heard her and rushed there. At that time, a self-awakened one named Suruci was practicing dhyāna in that park. Then the

rogue Mṛṇāla, frightened, threw the bloody sword in front of the self-awakened one Suruci and slipped in among the crowd. The many people saw the bloody sword and shouted, 'This mendicant killed Bhadrā!' Then they surrounded the self-awakened one and, unable to bear it, said, 'Hey, mendicant, did you do such a thing while upholding the banner of a ṛṣi?'

9.2378 " 'What did I do?' he asked.

" 'You enjoyed yourself with Bhadrā and killed her,' they told him.

9.2379 " 'That is unbearable to hear!' he exclaimed. 'I did not do any such thing.'

"Although he said the word *unbearable*, the many people tied his hands tightly behind his back and turned him over to the king, saying, 'Your Majesty, this mendicant enjoyed himself with Bhadrā and killed her.'

9.2380 "(Kings do not investigate things carefully.) He said, 'If so, I have forsaken this mendicant. Kill him today.'

9.2381 "His neck was then tied with a garland of *karavīra*, and he was surrounded by executioners dressed in blue clothes. They proclaimed the sentence in wide streets, in markets, at crossroads, and at three-forked roads, and, having left the city, they took him to the park. Then this thought occurred to the rogue Mṛṇāla: 'Since I falsely slandered this faultless, innocent mendicant and ascetic, [F.3.a] he is now near his death. It would not be right for me to ignore him.' He turned around, went to the king, threw himself at his feet, and said, 'Your Majesty, this mendicant did not do this act. This evil act was done by me. Please release this mendicant.'

9.2382 "What do you think, monks? That one who was the rogue Mṛṇāla at that time, on that occasion, was indeed me. Because of the maturation of that karma, namely, my falsely slandering the self-awakened one, I was boiled in the hells for many years Because of the remains of that karma, I was now falsely slandered along with the five hundred monks by the brahmin girl Cañcā, even while being the Tathāgata, who had perfectly accomplished awakening. This is *unshared*."

. . . . f. A Brahmin Who Falsely Accused a Buddha¹⁰⁵³

9.2383 "O Honored One, what karma did the Blessed One create that matured to cause him to eat rotten barley with four hundred ninety-eight monks in Vairambhya, while the venerables Śāriputra and Maudgalyāyana ate divine food?"

9.2384 "Monks,' the Blessed One answered, 'the actions were performed and accumulated by the Tathāgata himself in other lives in the past ...

"...

"They bear fruit in embodied beings.

9.2385 “Monks, once when the human lifespan was eighty thousand years, there appeared in the world a teacher named Vipāśyin ... a buddha, a blessed one. He arrived at the royal capital Bandhumatī with sixty thousand attendants, having traveled through the country. [F.3.b] A certain brahmin of Bandhumatī was teaching brahmanical mantras to five hundred young brahmins. When he saw the Completely Awakened One Vipāśyin with his five hundred attendants, he said to the young brahmins, ‘Sirs, these shaven-headed śramaṇas deserve not to enjoy divine food, but to eat rotten barley.’

9.2386 “They agreed with him: ‘True, sir! These shaven-headed śramaṇas deserve not divine food, but to eat rotten barley.’

“But two virtuous young brahmins remarked, ‘What the master said is not good. These great men deserve to enjoy divine food.’

9.2387 “What do you think, monks? That one who was the brahmin who had five hundred disciples at that time, on that occasion, was indeed me. Because of the maturation of that karma, namely, my speaking harsh words against the Perfectly Awakened One Vipāśyin and his community of monks, I ate rotten barley for many years—hundreds of years, thousands of years, hundreds of thousands of years. Because of the remains of that karma, I had rotten barley with four hundred ninety-eight monks in Vairambhya. Those who were the two young brahmins were indeed the monks Śāriputra and Maudgalyāyana.”

.... g. Uttara¹⁰⁵⁴

9.2388 “O Honored One, what karma did the Blessed One create that matured to cause him to engage in ascetic practice for six years?”

9.2389 “Monks,” the Blessed One answered, “the actions were performed and accumulated by the Tathāgata himself in other lives in the past ... [F.4.a]

“... ”

“They bear fruit in embodied beings.

9.2390 “Monks, once there was a provincial town named Vaibhiḍiṅgī, which was rich, prosperous, peaceful, abundant in food, and full of many people. In the provincial town of Vaibhiḍiṅgī there was a potter named Nandīpāla,¹⁰⁵⁵ who had faith in the Buddha and had faith in the Dharma and the Saṅgha; who sought refuge in the Buddha and sought refuge in the Dharma and the Saṅgha; who was devoted to the Buddha and devoted to the Dharma and the Saṅgha; who had no hesitancy or doubt about the Buddha and had no hesitancy or doubt about the Dharma and the Saṅgha; and who had no hesitancy or doubt about suffering, its origin, its cessation, and the path, had seen the truths, had attained the fruits of good karma, and had abandoned

leaves and pestles.¹⁰⁵⁶ He did not dig soil by himself or make others do so, but used soil that was channeled by water or dug by mice.¹⁰⁵⁷ He used to take clay, stir it with water free from insects, make vessels, put them to one side, and say, ‘Masters, sirs, put some sesame, rice, mudga beans, or beans on one side here, and those of you who need a vessel should take one.’

9.2391 “Doing this, he took care of his blind parents and often offered almsfood to the Completely Awakened One Kāśyapa. He was also the friend and favorite of a young brahmin, Uttara, and was the same age as him.

9.2392 “Monks, in the provincial town of Vaibhiḍiṅgī there was a very wealthy brahmin named Nyagrodha, who was rich and had great wealth and many possessions. He was enjoying all of Vaibhiḍiṅgī, which had been given by King Kṛkin along with tribute, grass, trees, and water as gifts for brahmins. [F.4.b] There was a disciple of the very wealthy brahmin Nyagrodha named Uttara, whose parents belonged to noble families; whose wife’s family was also pure; whose paternal and maternal lineages had not had any bad reputation for seven generations; who taught; who memorized mantras; who was versed in the three Vedas together with their glossary, the science of rituals, and the analysis of letters and the stories of past events, which is fifth; who made predictions; and who was well proportioned, pleasant to behold, and attractive. The very wealthy brahmin Nyagrodha was teaching brahmanical mantras to five hundred young brahmins, who were his disciples. He was also the friend and favorite of the potter Nandīpāla and was the same age as him.

9.2393 “At a certain point the potter Nandīpāla went to the Completely Awakened One Kāśyapa. When he arrived, he bowed low until his forehead touched the feet of the Completely Awakened One Kāśyapa, and then he sat down to one side. When he had sat down to one side, the Completely Awakened One Kāśyapa, through talk consistent with the Dharma, instructed, inspired, encouraged, and delighted the potter Nandīpāla. After he had instructed, inspired, encouraged, and delighted the potter Nandīpāla in a variety of ways through talk consistent with the Dharma, he remained silent. Then the potter Nandīpāla rejoiced in and praised the words of the Completely Awakened One Kāśyapa. He bowed low until his forehead touched the Blessed One’s feet, rose from his seat, [F.5.a] and departed.

9.2394 “At that time, the young brahmin Uttara left Vaibhiḍiṅgī, riding an entirely white chariot pulled by mares, carrying a golden water jar with a handle, surrounded by young brahmins, followed by young brahmins, wishing to teach brahmins outside Vaibhiḍiṅgī. When the young brahmin Uttara saw the potter Nandīpāla from a distance, he said, ‘O gentle sir, Nandīpāla, where have you been up until now?’

- 9.2395 “ ‘O Uttara, gentle sir, I have gone to serve the Completely Awakened One Kāśyapa. O Uttara, gentle sir, come! Let us go to serve the Completely Awakened One Kāśyapa.’
- 9.2396 “ ‘O Nandīpāla, gentle sir, stop serving the Completely Awakened One Kāśyapa. Where on earth in that shaven-headed śramaṇa could there be awakening? Awakening is very difficult to attain.’
- 9.2397 “ ‘O Uttara, gentle sir, you should not say, “Where on earth in that shaven-headed śramaṇa could there be awakening? Awakening is very difficult to attain.” None but that Blessed One is a buddha. He has realized every Dharma. O Uttara, gentle sir, come! Let us go to serve the Completely Awakened One Kāśyapa.’
- 9.2398 “The young brahmin Uttara said to the potter Nandīpāla a second and third time: ‘O Nandīpāla, gentle sir, stop Awakening is very difficult to attain.’
- 9.2399 “The potter Nandīpāla also said to the young brahmin Uttara a second and third time: ‘O Uttara, gentle sir, you should not say that ... let us go to serve’
- 9.2400 “Then the potter Nandīpāla [F.5.b] mounted the young brahmin Uttara’s chariot, grabbed the young brahmin Uttara by his hair, and said, ‘O Uttara, gentle sir, come! Let us go to serve the Completely Awakened One Kāśyapa.’
- 9.2401 “Then the young brahmin Uttara thought, ‘Ah, the Buddha is not unimportant; the Dharma and the Saṅgha are not unimportant. Thus, the potter Nandīpāla, who has never, for a long time now, been fierce, violent, rough, or rude, has grabbed me by my hair.’ He asked the potter Nandīpāla, ‘O Nandīpāla, gentle sir, is it really so?’
- 9.2402 “ ‘ ‘O gentle sir, it is really so.’ replied Nandīpāla.
“ ‘O Nandīpāla, gentle sir, if so, release me. Let us go to serve the Completely Awakened One Kāśyapa.’
- 9.2403 “Thereupon the potter Nandīpāla and the young brahmin Uttara rode the same chariot and went to the Completely Awakened One Kāśyapa. Having gone as far as they could go by vehicle, they alighted from the vehicle, entered the park on foot, and went to the Completely Awakened One Kāśyapa. The potter Nandīpāla bowed low until his forehead touched the feet of the Completely Awakened One Kāśyapa, and then he sat down to one side. The young brahmin Uttara made plenty of pleasant and joyful conversation, face to face with the Blessed One, and he too sat down to one side. The potter Nandīpāla then made the gesture of supplication and said to the Completely Awakened One Kāśyapa, ‘O Honored One, this young brahmin Uttara does not have faith in the Buddha, nor does he have faith in

the Dharma and Saṅgha. [F.6.a] May the Blessed One preach the Dharma so that this young brahmin Uttara develops faith in the Buddha, and does so also in the Dharma and Saṅgha!’

9.2404 “Then the Completely Awakened One Kāśyapa, through talk consistent with the Dharma, instructed, inspired, encouraged, and delighted the young brahmin Uttara. After he had instructed, inspired, encouraged, and delighted the young brahmin Uttara in variety of ways through talk consistent with the Dharma, he remained silent. Then the young brahmin Uttara said to the potter Nandīpāla, ‘O Nandīpāla, gentle sir, why do you not go forth from your home into homelessness with true faith, having heard such Dharma and Vinaya?’

9.2405 “ ‘O Uttara, gentle sir, do you not know that I am feeding my blind parents and often offering almsfood to the Completely Awakened One Kāśyapa? O Uttara, gentle sir, you go forth. I will not go forth for the time being.’

9.2406 “Then the potter Nandīpāla said to the Completely Awakened One Kāśyapa, ‘O Honored One, may the Blessed One, having compassion, let this young brahmin Uttara go forth and ordain him a monk in the well-taught Dharma and Vinaya!’

“The young brahmin Uttara then did go forth and was ordained a monk in the well-taught Dharma and Vinaya.

9.2407 “Then the Completely Awakened One Kāśyapa, having let the young brahmin Uttara go forth and ordained him a monk, [F.6.b] and having stayed in Vaibhiḍiṅgī as long as he wished, traveled to Vārāṇasī. In due course, he arrived at Vārāṇasī.

9.2408 “When King Kṛkin heard that the Completely Awakened One Kāśyapa, having traveled through Kāśī, had arrived in Vārāṇasī and was staying in R̥ṣivadana Deer Park near Vārāṇasī, he went to the Completely Awakened One Kāśyapa. Upon his arrival, he bowed low until his forehead touched the feet of the Completely Awakened One Kāśyapa, and then he sat down to one side. When he had sat down to one side, the Completely Awakened One Kāśyapa, through talk consistent with the Dharma, instructed, inspired, encouraged, and delighted King Kṛkin. After he had instructed, inspired, encouraged, and delighted King Kṛkin in a variety of ways through talk consistent with the Dharma, he remained silent. Then King Kṛkin rose from his seat, draped his upper robe over one shoulder, fell on his right knee, made the gesture of supplication to the Completely Awakened One Kāśyapa, and said to the Completely Awakened One Kāśyapa, ‘May the Blessed One together with the community of monks assent to my offer of a meal at my house tomorrow.’

9.2409 “The Completely Awakened One Kāśyapa assented to King Kṛkin by remaining silent. Then King Kṛkin, knowing that the Completely Awakened One Kāśyapa had assented by remaining silent, bowed low until his forehead touched the feet of the Completely Awakened One Kāśyapa, [F.7.a] rose from his seat, and departed. Thereupon King Kṛkin prepared a pure and fine meal during the night. After he rose at dawn, he prepared seats, set up a jeweled pitcher, and let the Completely Awakened One Kāśyapa know the time by messenger: ‘O Honored One, the time has arrived. May the Blessed One know that the meal is ready.’

9.2410 “Then early that morning the Completely Awakened One Kāśyapa dressed, took his bowl and his robe, and, surrounded by a group of monks, went to the dining hall of King Kṛkin, followed by the community of monks. When he arrived, he sat on the seat prepared for him in front of the community of monks. King Kṛkin then knew that the community of monks headed by the Completely Awakened One Kāśyapa had sat down in comfort, and with his own hands he served and satisfied them with a pure and fine meal. Having thus, with his own hands, served and satisfied them in a variety of ways with a pure and fine meal, knowing that the Completely Awakened One Kāśyapa had finished his meal and washed his hands and his bowl, the king made a request before the Completely Awakened One Kāśyapa: ‘May the Blessed One together with the community of monks assent to my offer of the requisites for three months, namely, robes, almsfood, bedding and seats, and medicines for the sick, and my offer to build five hundred monasteries for the Blessed One, providing five hundred couches, stools, cushions, pillows, and square blankets, [F.7.b] and serving rice covered with leaves to the Blessed One and the community of monks.’

“ ‘Great King, it is enough that you have gained faith.’

9.2411 “King Kṛkin asked the Completely Awakened One Kāśyapa a second and a third time, ‘May the Blessed One together with the community of monks assent to my offer’

9.2412 “The Completely Awakened One Kāśyapa answered King Kṛkin a second and a third time, ‘Great King, it is enough that you have gained faith.’

9.2413 “Then King Kṛkin asked the Completely Awakened One Kāśyapa, ‘O Honored One, is there anyone else who serves the Blessed One like me?’

9.2414 “ ‘Great King, in your country, there is a town named Vaibhiḍṅgī, and there lives a potter named Nandīpāla, who has faith in the Buddha He cares for his blind parents and often brings me almsfood.

9.2415 “ ‘Great King, I once stayed near the provincial town of Vaibhiḍṅgī. I dressed early in the morning, took my bowl and my robe, and entered the provincial town of Vaibhiḍṅgī for alms. Walking for alms in Vaibhiḍṅgī, I went to the potter Nandīpāla’s house. At that time the potter Nandīpāla was

away on some business. When I knocked softly on the gate crossbar, the parents of the potter Nandīpāla heard the gate crossbar being knocked. [F.8.a] When they heard it, they asked, “Which noble one, which gentleman, is knocking on the gate crossbar of the potter Nandīpāla?”

9.2416 “ ‘I answered them, “I am the Completely Awakened One Kāśyapa and am asking for almsfood.”

“ ‘ “O noble one, please come in,” the two of them said to me. “O sir, please come in. The one who would serve you is away. There is kulmāṣa in a pot and soup in a small pot. Please help yourself.”

9.2417 “ ‘Great King, I decided that it was the time of Kuru in the north¹⁰⁵⁸ and helped myself to the kulmāṣa in the pot and soup in the small pot. After that, the potter Nandīpāla came home. When he saw that these foods had been eaten, he asked his parents, “Father, Mother, who ate the kulmāṣa in the pot and soup in the small pot?”

9.2418 “ ‘ “Nandīpāla,” they answered, “when you were away, we heard the gate crossbar being knocked. When we heard it, we asked, ‘Which noble one, which gentleman, is knocking on the gate crossbar of the potter Nandīpāla?’ He answered, ‘I am the Completely Awakened One Kāśyapa and asking for almsfood.’ We said to him, ‘O noble one, please come in. O sir, please come in. The one who would serve you is away. There is kulmāṣa in a pot and soup in a small pot. Please help yourself.’ Then he ate those.”

9.2419 “ ‘The potter Nandīpāla thought, “I have attained a great boon, for the Completely Awakened One Kāśyapa felt at ease and relaxed at my house.” [F.8.b] Pleased and delighted, he spent seven days sitting with his legs crossed. For as long as half a month, joy did not leave his body, and he never had any problem in his body. By the awakened power of the buddhas and the divine power of the gods, the kulmāṣa in the pot and the soup in the small pot remained for his parents for the seven days.

9.2420 “ ‘Great King, once when I spent the rainy-season retreat near the provincial town of Vaibhiḍiṅgī, the god who brings rain caused the first rain to fall on my monastery. At that time, the potter Nandīpāla’s workshop was roofed with new grass. I ordered the monks who were attending me, “Monks, you should roof my monastery with the roof of the potter Nandīpāla’s workshop today.”

9.2421 “ ‘ “Certainly, O Honored One,” replied the monks to me. When they removed the roof from the potter Nandīpāla’s workshop, he was away on some business. When the potter Nandīpāla’s two parents heard the roof of the workshop being removed, they asked, “Which noble one, which gentleman, is removing the roof of the workshop?”

- 9.2422 “ ‘They answered, “We are monks attending on the Completely Awakened One Kāśyapa. Since the god who brings rain caused the first rain to fall on the monastery of the Completely Awakened One Kāśyapa, we are removing this and will roof the monastery with it.”
- “ ‘The two of them replied, “The one who should serve you is away. Noble ones, take it. [F.9.a] Sirs, take it.”
- 9.2423 “ ‘Then the monks, having removed the roof of the workshop, roofed my monastery. After that, the potter Nandīpāla came home and saw that the roof of the workshop had been removed. When he saw this, he asked his parents, “Father, Mother, who removed the roof of this workshop?”
- 9.2424 “ ‘They answered, “When you were away, we heard the roof of the workshop being removed. When we heard this, we asked, ‘Which noble one, which gentleman, is removing the roof of the workshop?’ They answered, ‘We are monks attending on the Completely Awakened One Kāśyapa. Since the god who brings rain caused the first rain to fall on the monastery of the Completely Awakened One Kāśyapa, we are removing this and will roof the monastery with it.’ We said to them, ‘The one who should serve you is away. Noble ones, take it. Sirs, take it.’ They then removed the roof of the workshop.”
- 9.2425 “ ‘Then the potter Nandīpāla thought, “I have attained a great boon, for the Completely Awakened One Kāśyapa felt at ease and relaxed at my house.” ... he spent seven days By the awakened power of the buddhas and the divine power of the gods, not a drop of rain fell on the roof of the potter Nandīpāla’s parents’ workshop during the rainy-season retreat.
- 9.2426 “ ‘Great King, you may be disappointed, thinking, “The Completely Awakened One did not assent to my offer of the requisites for three months, namely, robes, almsfood, [F.9.b] bedding and seats, and medicines for the sick.” However, Nandīpāla was not disappointed even when the roof of his workshop was removed.’
- 9.2427 “ ‘O Honored One, the potter Nandīpāla attained a great boon, for the Blessed One felt at ease and relaxed at his house.’
- 9.2428 “Then the Completely Awakened One Kāśyapa celebrated the offering made by King Kṛkin with this appreciation:¹⁰⁵⁹
- 9.2429 “Agnihotra¹⁰⁶⁰ is the best of sacrifices.
The best of verses is Sāvitrī.¹⁰⁶¹
The best of humans is a king.
The ocean is the best of water bodies.
- 9.2430 “The moon is chief among celestial bodies.
The sun is the sovereign among all lights.
Above, below, all around,

In all the modes of existence of beings,
In the world including its gods,
The best of those who speak is the Completely Awakened One.

9.2431 “Thereupon the Completely Awakened One Kāśyapa, having instructed, inspired, encouraged, and delighted King Kṛkin through talk consistent with the Dharma, rose from his seat and departed.

9.2432 “As soon as the Blessed One left, King Kṛkin ordered a man, ‘My good man, go and fill five hundred carriages with rice covered with leaves. Then go to the potter Nandīpāla, give them to him, and say, ‘O Nandīpāla, gentle sir, King Kṛkin has sent you these five hundred carriages filled with rice covered with leaves. Feed your blind parents with these, frequently offer almsfood to the Completely Awakened One Kāśyapa, and also satisfy yourself.’

9.2433 “ ‘Certainly, Your Majesty,’ replied the man [F.10.a] to King Kṛkin. Having filled five hundred carriages with rice covered with leaves, he went to Nandīpāla. When he arrived, he said to the potter Nandīpāla, ‘O Nandīpāla, gentle sir, King Kṛkin has sent you these five hundred carriages filled with rice covered with leaves. Feed your blind parents with these, frequently offer almsfood to the Completely Awakened One Kāśyapa, and also satisfy yourself.’

9.2434 “ ‘My good man,’ replied Nandīpāla, ‘King Kṛkin has many duties and many things to do, but I have few duties and few things to do.’ He did not accept them.

9.2435 “What do you think, monks? That one who was the young brahmin Uttara at that time, on that occasion, was indeed me. I did slander the person, but not awakening itself. Because of the maturation of that karma, I did ascetic practice at the site of awakening for six years.¹⁰⁶² If I had slandered awakening itself, I would have had to exhaust myself for awakening for another three incalculably long eons.”

.... h. A Physician¹⁰⁶³

9.2436 “O Honored One, what karma did the Blessed One create that matured to cause him to have an attack of diarrhea while being the Buddha, who had perfectly accomplished awakening?”

9.2437 “Monks,” the Blessed One replied, “the actions were performed and accumulated by the Tathāgata himself in other lives in the past ...

“ ...

“They bear fruit in embodied beings.

9.2438 “Monks, once there was a physician in a certain hamlet. A son of a householder there caught a disease. He called the physician and asked him what to do. The physician gave him medicine, and thus the patient’s health returned. However, the householder did not pay him the fee. The householder’s son caught a disease three times [F.10.b] and had his health restored by the physician three times, but the householder still did not pay him the fees. Thereupon, the physician, unable to bear it, thought in fierce anger, ‘Although I have treated this householder’s son three times, he has never paid me anything. Now, if by any chance the son catches a disease, I will give him a poison that will cause his intestines to be shredded into pieces and drop out.’

9.2439 “Later, the householder’s son felt sick and became ill again. Feeling an unbearable anger, the physician gave him poison,¹⁰⁶⁴ and so his intestines were shredded into pieces and dropped out.

9.2440 “What do you think, monks? That one who was the physician at that time, on that occasion, was indeed me. Because of the maturation of that karma, namely, my giving poison to the householder’s son out of malice, which caused his intestines to shredded into pieces and drop out, I was boiled in hells for many years Because of the remains of that karma, I now have had an attack of diarrhea, even while being the Tathāgata, who had perfectly accomplished awakening.”

.... i. The Son of a Fisherman¹⁰⁶⁵

9.2441 “O Honored One, what karma did the Blessed One create that matured to cause him to be attacked by a severe headache when the Śākyaans were destroyed?”

9.2442 “Monks,” the Blessed One replied, “the actions were performed and accumulated by the Tathāgata himself in other lives in the past ...

“...

“They bear fruit in embodied beings.

9.2443 “Monks, once there lived five hundred fishermen near the bank of the Bandhumatī River. They caught two very large fish, which had come into the Bandhumatī and were sleeping. They thought, ‘If we kill these two, their flesh will go bad and become unfit for sale.’ [F.11.a] So they bound the two fish to a large nail. Each time someone came to buy the meat, they cut a piece from the fish’s flesh and gave it. When their bodies were cut, the two fish cried out in pain in the innate voice common to them. There, a child of a certain fisherman felt pleased each time the two fish cried out when their flesh was cut.

9.2444 “What do you think, monks? That one who was the fisherman’s child at that time, on that occasion, was indeed me. Because of the maturation of that karma, namely, my feeling pleased at killing fish, my head ached for many years Because of the remains of that karma, I was attacked by a severe headache when the Śākyans were destroyed, even while being the Tathāgata, who had perfectly accomplished awakening.”

.... j. A Wrestler¹⁰⁶⁶

9.2445 “O Honored One, what karma did the Blessed One create that matured to cause him to be attacked by a wind illness in his back?”

9.2446 “Monks,” the Blessed One replied, “the actions were performed and accumulated by the Tathāgata himself in other lives in the past ...

“...

“They bear fruit in embodied beings.

9.2447 “Monks, once a certain wrestler came to the royal capital, having defeated all the other wrestlers in the province. In the royal capital was the king’s wrestler, who was unrivaled in strength and bravery. The provincial wrestler came to compete with him in strength for the flag of victory. Those wrestlers used to know one another merely by clasping hands, and thus the king’s wrestler came to know that this provincial wrestler was stronger than himself. He said, [F.11.b] ‘Friend, my position has been inherited from my ancestors. Please let yourself be defeated, and only fame will be mine, while the flag will be yours.’

9.2448 “He promised. The king’s wrestler defeated him. The latter intended to receive the flag, but the king’s wrestler said, ‘Friend, I am the type to always seek victory, whether by deceit or power, and so I deceived you. Why would I give you the flag?’

9.2449 “The great man, who had conquered his pride, came to compete with the wrestler three times. The king’s wrestler again tried to deceive him: ‘Friend, what use is the flag to you? I have a youthful, unmarried sister. I will give her to you. So please let yourself be defeated.’

9.2450 “His wife heard this deceitful offer and said, ‘My dear, would you consider what happened before?’

“Then the provincial wrestler, his pride increased by the wife, in fierce anger lifted up the king’s wrestler and threw him. Thus he died, his back broken.

9.2451 “What do you think, monks? The one who was that provincial wrestler at that time, on that occasion, was indeed me. Because of the maturation of that karma, namely, my breaking the king’s wrestler’s back out of malicious,

fierce anger, I was boiled in the hells for many years—hundreds of years, thousands of years, hundreds of thousands of years. Because of the remains of that karma, I now was attacked by a wind illness in my back, even while being the Tathāgata, who had perfectly accomplished awakening.

9.2452 “Therefore, monks, the maturation of entirely negative actions ... you should seek Monks, that is how you must train.” [B56]

... 8. The Sugata (verse)¹⁰⁶⁷ ...

.... a. Introduction

9.2453 The one who defeats all and sees all,
The Muni, the physician of the whole world,
Has succeeded in exhausting all desire [F.12.a]
And reached the end of all fetters.

9.2454 The one who knows all, understands all,
Possesses great power, and realizes everything
Has completely overcome anger and fear
And gone beyond all dharmas.

9.2455 The one who is familiar with every thought
Has defeated all desire.
The one who intends to benefit all beings
Has untied every knot.

9.2456 He has destroyed all evil inclinations
And completely cut every constraint.
As the best of all beings,
The Muni preaches the Dharmas.

9.2457 The Mahāsattva, who is endowed with great wisdom,
Great effort, great fame,
Great Dharma, and great splendor,
Has gone beyond the meanings of the great Dharma.

9.2458 The great nāga, great lion,
Great monk, great ṛṣi,
Armed with the sword of great wisdom,
Has destroyed great defilement.

9.2459 The one who possesses great power and effort,
And great stability, defeats opponents.
The one who has attained great awakening

- Has prevailed against great enemies.
- 9.2460 The analyzer of great disease,
The Blessed One, is a great physician.
Having defeated great desire,
The giver of great medicine,
- 9.2461 The one who possesses great compassion
Liberates from every constraint
Those who are bound by great constraints
In the prison of great transmigration.
- 9.2462 The great man, the great god,
The possessor of a great assembly among all assemblies,
The best of donors, who makes great donations,
Has attained the state of great tranquility.
- 9.2463 The best living being, the best ṛṣi,
Has become also the best leader,
Abundant in the best disciples.
He is the preacher of the best of Dharmas.
- 9.2464 The best of those who settle their mind well,
The best of the fields of merit,
The best of those who are liberated,
The possessor of all the best marks,
- 9.2465 The Blessed One is liberated from existence. [F.12.b]
The one who has risen above the pleasure of existence
Has entirely destroyed his wish for existence.
He has defeated the desire for existence.
- 9.2466 The one who has practiced great Dharma
Has abandoned fear and what belongs to fear.
He traveled through the air by magical power
To the nāga kings' dwelling place,
- 9.2467 The great lake Anavatapta,
Followed by disciples
Who had done everything to be done—
Together with five hundred of them.
- 9.2468 On the bank of the lake,
The best of speakers stayed.
Then the merciful, compassionate one,

Who benefits all beings,

- 9.2469 Saw the lake
And said to the monks,
“I committed evil deeds;
Listen to these words of mine:

.... b. Mṛṇāla

- 9.2470 “In a past life,
I was a rogue, Mṛṇāla.
After I slandered a faultless
self-awakened one named Suruci,
- 9.2471 “Many people gathered
And tightly bound
The Muni, who was pleased with the good qualities of the Dharma,
And left the city.
- 9.2472 “I saw the śramaṇa
Tightly bound and suffering.
Having pity on him,
I liberated him myself.
- 9.2473 “Because of the maturation of that karma,
I was cast into the hells for a long time.
When I came again to the human world,
I suffered slander.
- 9.2474 “After that, because of the remains of that karma,
Even in my final life,
Non-Buddhist ascetics, through Sundarikā,
Cast false slander on me.

.... c. A Brahmin

- 9.2475 “Once when I, as a brahmin
Who memorized mantras and had learned much,
Was teaching mantras in a forest
To five hundred brahmins,
- 9.2476 “A ṛṣi came there,
Who possessed the five kinds of supernormal knowledge and great magical
power.

When I saw him treated with honor,
I slandered him, he who was faultless:

9.2477 “ ‘This ṛṣi wallows in desire!’
Thus I spoke to the young brahmins; [F.13.a]
The young brahmins
Were satisfied to hear my words.

9.2478 “Thereupon, when the young brahmins
Begged for food in houses here and there,
They said to many people,
‘This ṛṣi wallows in desire!’

9.2479 “Because of the maturation of that karma,
Together with five hundred monks
I suffered the slander
Cast by Sundarikā.

.... d. Bharadvāja

9.2480 “As Vasiṣṭha, who was a disciple
Of the Buddha Sarvābhibhū,
I falsely cast slander
On that śramaṇa at that time.

9.2481 “Since I had created this evil karma,
I went to dreadful inferior states of existence—
I was born in the hells
And experienced the pain of suffering.

9.2482 “After that, because of the remains of that karma,
Here the brahmin girl Cañcā,
When people were meeting together,
Cast false slander on me.

.... e. The Son of a Householder

9.2483 “For the sake of property,
Having entered the mountains,
I beat my half brother with stones,
He who was faultless.

9.2484 “Because of the maturation of that karma,
I was cast into the hells for a long time.

In the Intense Heat and Black Cord Hells,
I experienced the pain of suffering.

- 9.2485 “After that, because of the remains of that karma,
Devadatta threw a stone,¹⁰⁶⁸
And my big toe
Was injured by a piece of that stone.

.... f. A Caravan Leader

- 9.2486 “When I went to the ocean
In a large ship,
I killed a merchant who was on that ship
With a sharp short spear.
- 9.2487 “Because of the maturation of that karma,
I was cast into the hells for a long time.
Because of the remains of that karma,
A piece of khadira wood injured my foot.

.... g. The Son of a Fisherman

- 9.2488 “Once when I was a child of a fisherman
In a village of fishermen,
Fish were killed
And I felt pleased.
- 9.2489 “Because of the maturation of that karma,
I was cast into hell for a long time.
I experienced Intense Heat, Black Cord,
And many sufferings.
- 9.2490 “After that, because of the remains of that karma,
When Virūḍhaka [F.13.b]
Killed the Śākyaans,
I was attacked by an unbearable headache.

.... h. A Brahmin Who Falsely Accused a Buddha

- 9.2491 “Reproaching the disciples
Of Vipāśyin’s preaching,
I committed a sin, saying,
‘You deserve to eat barley!

9.2492 “ ‘You do not deserve rice!’
Because of the maturation of that karma,
I experienced many sufferings
In the Black Cord Hell.

9.2493 “After that, because of the remains of that karma,
While I kept the rainy-season retreat in Vairambhya,
When a brahmin invited me,
I ate barley for three months.

.... i. A Physician

9.2494 “When I was a physician,
A son of the head of a guild had diarrhea.
I gave poison to him,
Who was suffering from the disease.

9.2495 “Because of the maturation of that karma,
I experienced many sufferings.
After that, because of the remains of that karma,
I likewise had an attack of diarrhea.

.... j. A Wrestler

9.2496 “In another past life,
When I was a mighty wrestler,
Vying in feats of strength,
I killed a wrestler’s son.

9.2497 “Because of the maturation of that karma,
I experienced many sufferings.
After that, because of the remains of that karma,
Here, my back became ill.

.... k. Uttara

9.2498 “I once said to Nandīpāla,
Who was a potter,
‘What use is my meeting that shaven-headed one?
No awakening is in him.’

9.2499 “I committed a verbal sin.
Because of the maturation of that karma,

When I came to human life here,
Having gone forth into homelessness,

- 9.2500 “Wishing for the supreme awakening,
I performed the most severe ascetic practice
On the bank at Uruvilvā for six years.
I experienced many sufferings.”

.... I. Conclusion

- 9.2501 The best of all beings,
Having realized the best of Dharmas,
Explained to the best of assemblies
The evil karma he created.
- 9.2502 The one who defeats all, who has attained power,
Sitting in the middle of the community of monks,
At the great lake Anavatapta,
Explained his karma. [F.14.a]
- 9.2503 *Here ends the Section of the Tathāgata.*
- 9.2504 Summary of Contents:

Madhuvāsiṣṭha, Hetu, Kauṇḍinya, Upālin,
Prabhākara, Revata, and the Sugata, who is the last.
- 9.2505 *Here end the Verses of Anavatapta.*

.. G. The Invitation by Viśākhā ..

- 9.2506 Thereupon, after having explained his karmic bonds together with the five hundred arhats at the great lake Anavatapta, the Blessed One disappeared from Lake Anavatapta and stayed in the palace in the former Park¹⁰⁶⁹ of Mṛgāramātā near Śrāvastī.
- 9.2507 When Viśākhā Mṛgāramātā heard that the Blessed One, having disappeared from the great lake Anavatapta, had come to Śrāvastī and was staying in her palace near Śrāvastī, she left Śrāvastī and went to the Blessed One Having ... delighted her, the Blessed One remained silent. Then Viśākhā Mṛgāramātā rose from her seat, made the gesture of supplication to the Blessed One, and said to the Blessed One, “May the Blessed One with the five hundred arhats who explained their karmic bonds at the great lake Anavatapta assent to my offer of a meal at my house tomorrow.”

9.2508 Viśākhā Mṛgāramātā, knowing that he had assented Knowing the Blessed One had finished his meal and washed his hands and his bowl, she took a low seat and sat before the Blessed One in order to hear the Dharma. Then the Blessed One, through talk consistent with the Dharma, instructed, inspired, encouraged, [F.14.b] and delighted Viśākhā Mṛgāramātā, and then rose from his seat and left. He arrived at the monastery and sat on the seat prepared for him in the middle of the community of monks. When he had sat down, the Blessed One said to the monks, “Monks, what Viśākhā Mṛgāramātā did is incomplete. Although she invited the community of monks and offered it a meal, she did not present any gift to the community.”¹⁰⁷⁰

· XII. Nagarabindu ·

9.2509 Thereupon the Blessed One, traveling through the country of Kosala, arrived at Nagarabindu and stayed in a śiṃśapā forest to the north of Nagarabindu. When the brahmins and householders in Nagarabindu heard that the Blessed One had arrived ... in the country of Kosala and was staying in a śiṃśapā forest, they met together, flocked together, left Nagarabindu, and went to the Blessed One. When they had arrived, they bowed low until their foreheads touched the Blessed One’s Having ... delighted them, the Blessed One remained silent. Then the brahmins and householders in Nagarabindu rose from their seats, made the gesture of supplication to the Blessed One, and said to the Blessed One, “May the Blessed One together with the community of monks assent to our offer of a meal at our house tomorrow.”

9.2510 The Blessed One assented to the brahmins and householders in Nagarabindu by remaining silent. Then the brahmins and householders in Nagarabindu, knowing that the Blessed One had assented by remaining silent, bowed low until their foreheads touched the Blessed One’s feet, and then departed from the Blessed One’s presence. [F.15.a]

9.2511 Thereupon five hundred hungry ghosts who were just like raised skeletons and covered with their own hair, whose bellies were just like mountains, whose mouths were just like pinholes, and who were burning—thoroughly burning, burning entirely throughout—turned into a single flame and approached the Blessed One. When they arrived, they sat down, surrounding the Blessed One, and said, “O Blessed One, these brahmins and householders in Nagarabindu were our relatives. Ah, may the Blessed One have compassion and assign the rewards of the offerings to our names.”¹⁰⁷¹

9.2512 The Blessed One answered them, "I promise that if you appear in such shapes when I assign the rewards of the offerings, I will do it in your names."

"O Blessed One, we are ashamed," they replied. "How could we appear in such a way?"

9.2513 Then the Blessed One spoke some verses:

"One is ashamed of what is not to be ashamed of,
But is not ashamed of what is to be ashamed of.
One fears what is not to fear,
But does not fear what is to fear.
Accepting wrong views,
Beings go to inferior modes of existence."¹⁰⁷²

9.2514 "One is ashamed of what is to be ashamed of,
But is not ashamed of what is not to be ashamed of.
One fears what is to fear,
But does not fear what is not to fear.
Accepting right views,
Beings go to superior modes of life."

9.2515 "O Blessed One, if that is the case, we will come," they promised.

9.2516 Thereupon the brahmins and householders in Nagarabindu prepared a pure and fine meal during the night ... took low seats, and sat before the Blessed One in order to hear the Dharma. Then those five hundred hungry ghosts appeared. [F.15.b] At the sight of the hungry ghosts, the brahmins and householders in Nagarabindu began to run away. "Sirs, why do you run away?" the Blessed One asked them.

"O Blessed One," they answered, "these hungry ghosts have come."

9.2517 "Come," said the Blessed One. "These are your relatives. If you consent, I will assign the rewards of the offerings to their names."

"O Blessed One, that would be agreeable," they replied.

9.2518 Then the Blessed One assigned the rewards of the offerings to their names in a voice that had five good qualities:

9.2519 "The merit of this offering
Should accompany the hungry ghosts.
They should soon ascend
From the dreadful world of hungry ghosts.

9.2520 "By this, may a variety of clothes, drink, food,
And bedding and seats

Be always with them,
Never running out.”

9.2521 Thereupon the Blessed One, through talk consistent with the Dharma, instructed, inspired, encouraged, and delighted the brahmins and householders in Nagarabindu, rose from his seat, and departed.

9.2522 Then the brahmins and householders in Nagarabindu met together in a meeting hall and started the following conversation: “The śramaṇa Gautama is greedy, and so are his disciples.”

“Sirs,” said others, “the śramaṇa Gautama is not greedy, and neither are his disciples. The non-Buddhist ascetics are not like them.”

9.2523 At that time, a brahmin named Vairāṭṭasiṃha was attending the meeting.¹⁰⁷³ The brahmin Vairāṭṭasiṃha said to the other brahmins and householders in Nagarabindu, [F.16.a] “I will prove to you whether the śramaṇa Gautama is greedy or not, and whether his disciples are greedy or not.”

9.2524 Thereupon the brahmin Vairāṭṭasiṃha went to the Blessed One. When he arrived, he said to the Blessed One, “May the Honorable Gautama with the community of monks assent to my offer of a meal of guḍa.”

9.2525 The Blessed One assented to the brahmin Vairāṭṭasiṃha by remaining silent. Then the brahmin Vairāṭṭasiṃha, knowing that the Blessed One had assented by remaining silent, departed from the Blessed One’s presence. Thereupon the Blessed One said to the monks, “Monks, since the brahmin Vairāṭṭasiṃha, who finds fault with us, has invited the community of monks headed by the Buddha for a meal of guḍa, you should take only as much food as you can eat, and no more.”

9.2526 The brahmin Vairāṭṭasiṃha possessed five hundred guḍa-selling houses. He took a pan of guḍa from each guḍa house, and went to the Blessed One, bringing five hundred pans of guḍa. When he arrived, he said to the Blessed One, “O Honorable Gautama, the guḍa is ready. Please sit down with the community of monks and eat.”

9.2527 Then the Blessed One washed his hands and bowl and sat on the seat prepared for him in front of the community of monks. When the brahmin Vairāṭṭasiṃha took a pan and began to distribute the guḍa, the Blessed One exercised his magical power so that the food fully remained even after it had been distributed among the entire community of monks. Then the brahmin Vairāṭṭasiṃha [F.16.b] was filled with faith. Filled with faith, he then spoke out everywhere: “Sirs, the śramaṇa Gautama is not greedy, and neither are his disciples!”

9.2528 Thereupon he invited non-Buddhist ascetics to have guḍa. After they had received the guḍa in a careless manner, some ate it, and some filled pans and took them away, spilling the guḍa everywhere. Then the brahmin

Vairāṭṭasiṃha said, “Foolish ones, none but you are greedy. The śramaṇa Gautama is not greedy, and neither are his disciples.”

9.2529 Having thus spoken, his faith in the Blessed One increased more and more and he went to the Blessed One. When he arrived ... with the Blessed One ... and said to the Blessed One, “O Honored One, I wish ... in the well-taught Dharma and Vinaya. I will lead the pure life”

9.2530 Then the Blessed One, by saying “Come, monk,” said, “Come, monk, lead the pure life.”

...

And his body swathed in the Buddha’s mind.

9.2531 Thereupon the Blessed One said to the monks, “Therefore, I authorize you to eat guḍa at the time for the meal and at other times, whether you are sick or not. You should not have any regrets about this.”¹⁰⁷⁴

9.2532 The venerable Vairāṭṭasiṃha was not able to attain concentration of mind because of the foul odor from a decomposed body. The Blessed One wondered, “Why does the monk Vairāṭṭasiṃha not see the truth while he is in his final life?” He then realized that it was due to the foul odor from a decomposed body. The Blessed One [F.17.a] then ordered the venerable Ānanda, “Ānanda, go and scatter perfume, garlands, incense smoke, and incense powder in Vairāṭṭasiṃha’s monastery, perfume his bedding and seat with incense smoke, and set up a flower parasol decorated with fragrant flowers.”

9.2533 “Certainly, O Honored One,” replied the venerable Ānanda to the Blessed One. He went to Vairāṭṭasiṃha’s monastery while he was walking for alms and did everything as instructed by the Blessed One.

9.2534 When he finished begging for alms, the venerable Vairāṭṭasiṃha returned to the monastery and saw the divine splendor. Then he ate the almsfood with his mind delighted. When he finished his meal, he washed his feet outside the monastery, entered the monastery, sat with his legs crossed, stretched his back, and focused his mind on a point in front of himself. As he smelled the sweet fragrance, his mind became concentrated. Then he abandoned all defilements and realized the state of an arhat ... and he became an object of ... praise.

9.2535 Just then the Blessed One said to the monks, “Monks, the best of my monks, my disciples, for being liberated through what is attractive is this monk Vairāṭṭasiṃha.”

9.2536 The monks, feeling doubtful, inquired of the Buddha, the Blessed One, the one who severs all doubts, “How is it, O Honored One, that whereas other monks were liberated through what was unattractive, the venerable Vairāṭṭasiṃha was liberated through what was attractive?”

9.2537 “Monks,” the Blessed One replied, “he would die among the Thirty-Three Gods and was always reborn into the same place for five hundred lives. He now [F.17.b] has been born among humans in his final life. He was not able to attain concentration of mind as he smelled a decomposed body. When he smelled the sweet fragrance, he was able to attain concentration of mind and thus was liberated through what was attractive. If this means had not been devised for him, he would not have attained even the stage of warmth. Therefore, I authorize those who will be liberated through such attractive things to follow this precedent. You should not have any regrets about this.”

· XIII. Vaiśālī ·

· A. The Invitation by Dhanika and His Family¹⁰⁷⁵ ·

9.2538 Thereupon the Blessed One, traveling through the country of Vṛjī, arrived at Vaiśālī and stayed in Kūṭāgāraśālā on the bank of Markaṭa Pond near Vaiśālī.

9.2539 When the brahmins and householders in Vaiśālī heard that the Blessed One, traveling through the country of Vṛjī, had arrived at Vaiśālī, and was staying in Kūṭāgāraśālā on the bank of Markaṭa Pond near Vaiśālī, they met together and said, “Sirs, we have heard that the Blessed One, traveling through the country of Vṛjī, has arrived at Vaiśālī and is staying in Kūṭāgāraśālā on the bank of Markaṭa Pond near Vaiśālī. If each of us invites the Blessed One for a meal, some will not have any opportunity to do so as the Blessed One will soon leave. Let’s make an agreement about this, so that everyone will offer a meal to the Blessed One together and no one will do so by himself.” Thus, they made such an agreement. At that time, there were four people in Vaiśālī who had great merit: Dhanika and his wife, son, and daughter-in-law. Their house was blessed with divine and human fortune. They did not hear of this agreement. [F.18.a]

9.2540 When the householder Dhanika heard that the Blessed One, traveling through the country of Vṛjī, had arrived at Vaiśālī and was staying in Kūṭāgāraśālā on the bank of Markaṭa Pond near Vaiśālī, he left Vaiśālī and went to the Blessed One ... when he had ... delighted him, the Blessed One remained silent. Then the householder Dhanika rose from his seat, draped his upper robe over one shoulder, made the gesture of supplication to the Blessed One, and said to the Blessed One, “May the Blessed One together with the community of monks assent to my offer of a meal at my house tomorrow.” The Blessed One assented to the householder Dhanika by

remaining silent. Then the householder Dhanika, knowing that the Blessed One had assented by remaining silent, bowed low until his forehead touched the Blessed One's feet, and then departed from his presence.

9.2541 Thereupon the brahmins and householders in Vaiśālī left Vaiśālī and went to the Blessed One. . . . "May the Blessed One together with the community of monks assent to our offer of a meal at our house tomorrow."

9.2542 "Vāsiṣṭhas, I have already been invited by the householder Dhanika," the Blessed One responded.

"Sirs," they said to one another, "the householder Dhanika broke the agreement of our group."

9.2543 Some replied, "How could he break the agreement? Certainly, he must not have heard of the agreement. Anyway, he is a more virtuous man than we, so let's allow him to offer a meal. We will offer a meal the day after tomorrow." [F.18.b]

9.2544 Thereupon the venerable Ānanda rose early in the morning, took his bowl and his robe, and went to the house of the householder Dhanika. When he arrived, he entered through the eastern gate but saw no seat arranged and no food prepared. He asked the householder Dhanika, "O householder, are you unconcerned, having invited the community of monks headed by the Buddha?"

9.2545 "O noble one, Ānanda, why do you say so?" he replied.

"O householder, I saw no seat arranged and no food prepared."

9.2546 "Through which gate did you enter, noble one?"

"O householder, I entered through the eastern one."

9.2547 "O noble one, enter through the southern one."

He entered there and saw divine seats arranged and divine foods prepared. When he saw all that, he felt great wonder.

9.2548 Thereupon the householder Dhanika's messenger let the Blessed One know the time: "Honored One, the time has arrived. May the Blessed One know that the meal is ready." ... Knowing the Blessed One had finished his meal and washed his hands and his bowl, he took a low seat and sat before the Blessed One to hear the Dharma.

9.2549 Thereupon Dhanika's wife rose from her seat, made the gesture of supplication to the Blessed One, and said to the Blessed One, "May the Blessed One together with the community of monks assent to my offer of a meal at our house tomorrow."

9.2550 The Blessed One assented to Dhanika's wife by remaining silent. Having assented, he preached the Dharma to the householder Dhanika, [F.19.a] rose from his seat, and departed. Dhanika's wife also prepared food.

- 9.2551 Thereupon the venerable Ānanda rose early in the morning, took his bowl and his robe, and went to the house of the householder Dhanika. When arrived, he entered through the southern gate but saw no seat arranged and no food prepared. When he saw this, he asked Dhanika's wife, "O householder's wife, are you unconcerned, having invited the community of monks headed by the Buddha?"
- 9.2552 "O noble one, Ānanda, why do you say so?" she replied.
 "I saw no seat arranged and no food prepared."
- 9.2553 "Through which gate did you enter, noble one?"
 "Through the southern one."
- 9.2554 "O noble one, enter through the eastern one."
 When he did so, he saw beautiful seats arranged and delicious food prepared. When he saw all that, he felt great wonder.
- 9.2555 Thereupon Dhanika's wife's messenger let the Blessed One know the time: "Honored One, the time has arrived. May the Blessed One know that the meal is ready." ... Knowing the Blessed One had finished his meal and washed his hands and his bowl, she took a low seat and sat before the Blessed One to hear the Dharma.
- 9.2556 Thereupon Dhanika's son rose from his seat, draped his upper robe over one shoulder, made the gesture of supplication to the Blessed One, and said to the Blessed One, "May the Blessed One together with the community of monks assent to my offer of a meal at my house tomorrow."
- 9.2557 The Blessed One assented to Dhanika's son by remaining silent. Then he preached the Dharma to Dhanika's wife [F.19.b] and departed. Dhanika's son also prepared a pure and fine meal.
- 9.2558 Thereupon the venerable Ānanda rose early in the morning, took his bowl and his robe, and went to the house of the householder Dhanika. Having arrived, he entered through the southern gate but saw no seat arranged and no food prepared. He asked Dhanika's son, "O householder's son, are you unconcerned, having invited the community of monks headed by the Buddha?"
- 9.2559 "O noble one, Ānanda, why do you say so?" he replied.
 "I saw no seat arranged and no food prepared."
- 9.2560 "Through which gate did you enter, noble one?"
 "Through the southern one."
- 9.2561 "O noble one, enter through the western one."
 When he did so, he saw beautiful seats arranged and delicious food prepared. When he saw them, he felt great wonder.
- 9.2562 Thereupon Dhanika's son's messenger let the Blessed One know the time: "Honored One, the time has arrived. May the Blessed One know that the meal is ready." ... Knowing the Blessed One had finished his meal and

- washed his hands and his bowl, he took a low seat and sat before the Blessed One to hear the Dharma.
- 9.2563 Thereupon Dhanika's daughter-in-law rose from her seat, made the gesture of supplication to the Blessed One, and said to the Blessed One, "May the Blessed One together with the community of monks assent to my offer of a meal at my house tomorrow."
- 9.2564 The Blessed One assented to Dhanika's daughter-in-law by remaining silent. Then he preached the Dharma to Dhanika's son and departed.
- 9.2565 Thereupon the brahmins [F.20.a] and householders in Vaiśālī went to the Blessed One. When they arrived, they bowed low until their foreheads touched the Blessed One's feet, and then sat down to one side. When they had sat down, the Blessed One, through talk consistent with the Dharma, ... delighted the brahmins and householders in Vaiśālī and then remained silent. Then the brahmins and householders in Vaiśālī rose from their seats, draped their upper robes over one shoulder, made the gesture of supplication to the Blessed One, and said to him, "May the Blessed One together with the community of monks assent to our offer of a meal at our house tomorrow."
- 9.2566 "Vāsiṣṭhas," the Blessed One responded, "I have already been invited by Dhanika's daughter-in-law."
- 9.2567 Then the brahmins and householders in Vaiśālī became furious and shouted, "Sirs, is Dhanika the only one who has wealth? Do we not have any wealth? Since he prepares a meal for the community of monks headed by the Buddha every day, we do not have any opportunity to do so. What should we do about this?"
- 9.2568 Some of them urged, "Let us destroy his house, pulling out every stone from it, after the community of monks headed by the Buddha has finished its meal and left."
- 9.2569 Thereupon the venerable Ānanda rose early in the morning, took his bowl and his robe, and went to the house of the householder Dhanika. When he arrived, he entered through the western gate but saw no seat arranged and no food prepared. He asked Dhanika's daughter-in-law, "O Dhanika's daughter-in-law, are you unconcerned, having invited the community of monks headed by the Buddha?" [F.20.b]
- 9.2570 "O noble one, Ānanda, why do you say so?" she replied.
"I saw no seat arranged and no food prepared."
- 9.2571 "Through which gate did you enter, noble one?"
"Through the western one."
- 9.2572 "O noble one, enter through the northern one."
He entered through the northern gate and saw divine seats arranged and divine foods prepared. When he saw them, he felt great wonder.

9.2573 Thereupon Dhanika's daughter-in-law's messenger let the Blessed One know the time: "Honored One, the time has arrived. May the Blessed One know that the meal is ready." The Blessed One ... sat on the seat prepared for him in front of the community of monks.

9.2574 Thereupon the brahmins and householders in Vaiśālī met together and stood at the gate of Dhanika's house. The Blessed One said to the householder Dhanika, "Householder, an angry mob of people from Vaiśālī is standing at the gate. As they have come to harm you, you should go and ask their pardon."

9.2575 When he went out to ask their pardon, they complained to him, "O householder, are you the only person who has wealth? Since you offer a meal to the community of monks headed by the Buddha every day, we do not have any opportunity to do so."

9.2576 "Sirs," he answered, "since I did not heard about any agreement made by the group, it would be reasonable for this crowd of people to pardon me."

9.2577 Some of them said, "Sirs, as this is the foremost person, we should pardon him."

And so they did pardon him. He then said to them, "Please come in."

9.2578 When they entered the house and saw beautiful seats arranged and delicious food prepared, they felt great wonder and said, "O householder, [F.21.a] you are the only one qualified to offer a meal to the community of monks headed by the Buddha. We are not."

9.2579 He gave them jewels, but they did not accept them. The Blessed One said, "Accept them, as these jewels are hard to obtain."

Then they did accept them, and each person's face shone in the color of what he had accepted.

9.2580 Thereupon Dhanika's daughter-in-law knew that the community of monks headed by the Buddha had sat down in comfort, and she served and satisfied them with a pure and fine meal Knowing the Blessed One had ... washed his hands and his bowl, she took a low seat and sat before the Blessed One in order to hear the Dharma.

9.2581 The Blessed One knew the thinking, proclivity, disposition, and nature of Dhanika and his wife, son, and daughter-in-law, and preached the Dharma that was appropriate for them and that caused them to penetrate the four truths of the noble ones. Upon hearing it, Dhanika and his wife, son, and daughter-in-law leveled the twenty high peaks of the mountain chain of the false view of individuality with the vajra of knowledge and actualized the fruit of stream-entry. Having seen the truths, they spoke an inspired utterance three times: "... We have been truly exalted. Since we seek refuge

in the Blessed One, the Dharma, and the community of monks, may you accept us as lay followers. From today onward, we embrace our faith as ones who seek refuge throughout our lives.”

9.2582 Then the Blessed One, having instructed, inspired, encouraged, and delighted Dhanika and his wife, son, and [F.21.b] daughter-in-law through talk consistent with the Dharma, rose from his seat and departed. [B57]

· · B. The Former Lives of Dhanika and His Family · ·

9.2583 The monks, feeling doubtful, inquired of the Buddha, the Blessed One, the one who severs all doubts, “Honored One, what karma did Dhanika and his wife, son, and daughter-in-law create that matured to cause them, after having been born into a family that is rich and has great wealth and many possessions, to experience divine and human prosperity?”¹⁰⁷⁶

9.2584 “Monks,” the Blessed One replied, “the actions were performed and accumulated by them, accruing a heap of karma . . .

“...

They bear fruit in embodied beings.

9.2585 “Monks, once there lived a garland maker in Vārāṇasī. He took a wife from a family of equal rank, and he and she played, made love, and enjoyed themselves. Thus, a son was born. He arranged for a wife for the son, too, from a family that was equal to his.

9.2586 “Later, he became very poor. He and his son, wife, and daughter-in-law obtained a sheet of cloth with great effort. Then, wearing it, the garland maker offered flowers to a king. The garland maker’s wife also offered flowers to the queens, wearing the same cloth. The garland maker’s son also offered flowers to the princes, wearing the same cloth. The garland maker’s daughter-in-law also offered flowers to the king’s daughters-in-law, wearing the same cloth.

9.2587 “When the buddhas do not appear, [F.22.a] there appear self-awakened ones as the only fields of merit in the world, who are compassionate toward inferior, wretched people and content with places to sit in the outskirts of towns.

9.2588 “At that time a certain self-awakened one, traveling through the country, arrived at Vārāṇasī toward nightfall. He stayed at the garland maker’s house, which was near the entrance to the city, and spent the night in his household garden. He meditated there on the element of fire, at which point the garland maker saw something like a mass of burning flames. Faith having arisen in him, he told his wife about this, and she also gained faith. She told her son, and he also gained faith. He told his wife, and she also

gained faith. Thereupon they began to talk among themselves: 'Let's together offer a meal to this mendicant, who has a tranquil nature, even if we do not eat anything tomorrow.'

9.2589 "Thereupon, when the night had passed, they did offer almsfood to the self-awakened one. The garland maker said to his wife, 'Good lady, I will offer my share of the cloth to this mendicant.'

" 'My dear, I will offer mine, too,' she replied.

9.2590 " 'I will offer mine, too.' said the son.

"And the daughter-in-law said, 'I will offer mine, too.'

9.2591 "Then they together dressed him with the cloth. Since such great people do not show things by words but through physical actions, then, out of compassion for them, the great man soared high into the air and began to display miracles, namely, blazing fire, radiating light, causing rain to fall, and causing lightning to strike. Since ordinary people tend to be swiftly attracted by magical powers, they bowed down to his feet like trees that had been cut at the roots and made aspirations: 'By this root of merit from our performing a service for the excellent human field of merit, may we be born into a family that is rich and has great wealth and many possessions! May our house be blessed with divine and human fortune! [F.22.b] May we, having attained such qualities, please a teacher who is nobler than this man and not displease him!'

9.2592 "Thereupon, having exercised his magical power out of compassion for them, the self-awakened one left, flying over the king's residence. As his shadow fell on the king, the king looked up and saw the great man. He wondered, 'Whose root of poverty was removed by this great man?'

9.2593 "The time passed when the garland maker usually offered flowers to the king, and the king was kept waiting for his flowers. Then the garland maker was summoned by the king's men. The king asked him, 'Why are you late in bringing flowers today?'

9.2594 "He explained what had happened in detail. Then the king gave him as many clothes as he needed. Likewise, the queens gave the garland maker's wife as many clothes as she needed. So did the princes and the king's daughters-in-law to the garland maker's son and daughter-in-law, respectively. The garland maker had plenty of flowers, which were his property, and was short of nothing for the rest of his life.

9.2595 "What do you think, monks? That one who was the garland maker at that time, on that occasion, was indeed Dhanika. Those who were the garland maker's wife, son, and daughter-in-law were Dhanika's wife, son, and daughter-in-law. Because of the maturation of the karma, namely, their performing a service for the self-awakened one and making aspirations, they were born into a family that was rich and had great wealth and many

possessions, and their house was blessed with divine and human fortune. [F.23.a] They saw truths in my presence and pleased me, a teacher who is nobler than a hundred thousand times ten million self-awakened ones, and did not displease me.

9.2596 “Therefore, monks, the maturation of entirely negative actions ... you should seek Monks, that is how you must train.”

.. C. The Rules on Food ..

9.2597 Thereupon, having greatly increased their faith, the brahmins and householders in Vaiśālī rose from their seats, made the gesture of supplication to the Blessed One, and said, “May the Blessed One together with the community of monks assent to our offer of requisites, namely, robes, almsfood, bedding and seats, and medicines for the sick, in our house for three months.”

9.2598 The Blessed One assented to the brahmins and householders in Vaiśālī by remaining silent. Then the brahmins and householders in Vaiśālī, knowing that the Blessed One had assented by remaining silent, bowed low until their foreheads touched the Blessed One’s feet, rose from their seats, and departed. Thereupon the brahmins and householders in Vaiśālī prepared a pure and fine meal during the night ... Knowing the Blessed One had ... washed his hands and his bowl, they took low seats and sat before the Blessed One in order to hear the Dharma. The Blessed One instructed, inspired, encouraged, and delighted the brahmins and householders in Vaiśālī through talk consistent with the Dharma, and then rose from his seat and departed. [F.23.b] Two or three days passed in this manner.

9.2599 The brahmins and householders in Vaiśālī had many attendants. Since a famine had broken out and their kinsmen came to them in search of food, they became oppressed by them and said to the monks, “O noble ones, since a famine has broken out, our kinsmen have come to us to beg for food. Since we give them food every day, we are not able to attend to both you and them sufficiently. O noble ones, we will give you necessities. Please prepare your food by yourselves.”

9.2600 “We will first ask the Blessed One,” the monks replied.

The monks reported this matter to the Blessed One. The Blessed One said, “On account of that, I authorize monks to prepare their food.”

9.2601 Since the Blessed One had said that monks may prepare food, they began to prepare food. Then they prepared rice soup, cooking it in the open air, but it was ruined because of rainfall. When they reported this matter to the Blessed One, he said, “You should not cook in the open air.”

9.2602 When they cooked in the gateway building and on the terrace, the Blessed One said, “You should not cook in the gateway building or on the terrace. Monks, the following ten are unsuitable as places for what is allowable. You should not prepare food in these places. What are the ten? The open air, a gateway building, a terrace, a steam-bath house, a bath house, a kings’ place, a place where there are stūpas, places of those who belong to a different faith, a householders’ place, and nunneries. These ten are unsuitable places wherein a monk should not prepare food. If he prepares it there, he becomes guilty of an offense.” [F.24.a]

10.

CHAPTER TEN

10.1 Summary of Contents:¹⁰⁷⁷

The Sick, Foods,
Breakfast, Leftovers,
Fruits from Forests, Lotus,
Lotus Roots, and Miṇḍhaka.

· I. The Sick ·

10.2 The following took place in Śrāvastī.

10.3 There once was a sick monk in Śrāvastī. He requested a doctor, “Sir, prescribe medicine for me.”

Having asked the cause of the disease, the doctor said, “O noble one, have rice soup, and you will recover your health.”

10.4 “Sir,” he replied, “the Blessed One has not authorized that.”

“O noble one,” said the doctor, “since your Teacher is compassionate, it is likely that he will authorize it on this occasion.”

10.5 He related this matter to other monks, and then those monks reported it to the Blessed One. The Blessed One said, “If a doctor tells you to have rice soup, you can have rice soup as the doctor has prescribed. You should not have any regrets about this.”

10.6 When the Blessed One said, “You can have rice soup as the doctor has prescribed,” the sick monk’s attendant brought cold rice soup and gave it to him. Thereupon the doctor came and asked, “O noble one, are you well?”

“Sir, I am not well,” he answered.

10.7 “Did you not have rice soup?”

“I did.”

10.8 “How did you have it?”

“I had it cold.”

10.9 “O noble one, it wasn’t good to do that. Tomorrow, have some that’s warm.”

Then the attendant received rice soup again. Having obtained some that was cold, he heated it and gave it to the sick monk. When the doctor came and asked in the same way, he answered, “I am not well.”

10.10 “Did you not have rice soup?”

“I did.”

10.11 “How did you have it?”

“I had it after heating some that was cold.”

10.12 “O noble one, it wasn’t good to do that. Since that food had been cold and was heated, tomorrow have some that is warm from the beginning.”

10.13 “Then the attendant, having procured rice and a pot, began to cook the rice under a tree outside the monastery. [F.24.b] However, the food was ruined by a crow’s excrement, and the monk’s condition became worse. He related this matter to other monks, and those monks reported it to the Blessed One. The Blessed One said, “Monks, in such a case, you can demarcate a place for what is allowable.”

10.14 When the Blessed One said that they could demarcate a place for what is allowable, the monks did not know what such a place was and how large it should be. The Blessed One said, “Places for what is allowable are fivefold:¹⁰⁷⁸ those related to erecting, those related to drawing attention, those like cowsheds, empty places, and those demarcated.

10.15 “Among these, those related to erecting are as follows: When dwellings are built, there the monk in charge of construction¹⁰⁷⁹ first says, ‘This place will become the community’s place for what is allowable,’ making up his mind and performing the recitation. This is a place for what is allowable related to erecting.

10.16 “What are those related to drawing attention? When a stone is first set, the monk in charge of construction says to the neighboring monks, ‘Venerable ones, understand that this place will become the community’s place for what is allowable.’ Since the word ‘understand’ is said, this is called *one related to drawing attention*.

10.17 “What are those like cowsheds? Those where there are separate doors are called *ones like cowsheds*.

10.18 “What are empty places? Places that have been abandoned are called *empty places*.

“What are those demarcated? They have been demarcated with a formal act consisting of one motion and one proclamation.”

10.19 Since the monks did not know how to demarcate those, the Blessed One instructed them:¹⁰⁸⁰ “If the community wishes, a place all forms of which are well fixed, which is within the boundary, and which has a fathom of space

outside should be demarcated. Demarcation should be done as follows. When seats have been prepared, the gong has been struck, the monks have been questioned with the words of inquiry, [F.25.a] and all the members of the community are gathered and seated, one monk should propose a motion and perform the formal act: ‘May the community of honored ones listen. This place, all forms of which are well fixed, which is within the boundary, and which has a fathom of space outside, will be demarcated as the community’s place for what is allowable. If it is the right time for the community and the community permits it, may the community consent to demarcating this place ...¹⁰⁸¹ as the community’s place for what is allowable.’ This is the motion.

10.20 “The formal act should be done as follows: ‘May the community of honored ones listen. This place ...¹⁰⁸² is wished to be demarcated as the community’s place for what is allowable. If this place ...¹⁰⁸³ is to be demarcated by the community as the community’s place for what is allowable, those among you, venerable ones, who consent to demarcating this place ...¹⁰⁸⁴ as the community’s place for what is allowable should remain silent. Those who do not consent should speak.’

10.21 “ ‘Having authorized and consented to this, the community demarcated this place ...¹⁰⁸⁵ as the community’s place for what is allowable. I thus take it to be settled on account of your silence.’

10.22 “In the demarcated place for what is allowable, two things are allowed: what is cooked within the boundary and what has been kept for a night within the boundary.”¹⁰⁸⁶

. II. Foods¹⁰⁸⁷ .

10.23 The Buddha, the Blessed One, was staying in Kūṭāgāraśālā on the bank of Markaṭa Pond near Vaiśālī.

10.24 There lived a general named Siṃha in Vaiśālī. His neighbors [F.25.b] used to bring him meat, which he would eat. After he had seen the truth in the presence of the Blessed One, he did not eat meat but had what was brought to him given to monks. When the monks ate it, non-Buddhist ascetics criticized, insulted, and disparaged them: “Sirs, although we have procured meat for the general Siṃha and brought it, he did not eat it but gave it to the śramaṇas, the sons of the Śākyaṇs. The śramaṇas, the sons of the Śākyaṇs, ate the meat intentionally procured.”

10.25 When the monks reported this matter to the Blessed One, the Blessed One said, “I said that meat that is unallowable for three reasons should not be eaten. What are the three? I said that meat that was actually seen by oneself to have been procured for oneself is unallowable meat and should not be

eaten; meat about which one has heard from someone reliable, ‘This has been procured for you,’ is unallowable meat and should not be eaten; and meat, about which a conjecture such as ‘This may have been procured for me by some means’ comes to one’s mind, is unallowable meat and should not be eaten.

- 10.26 “Monks, I said meat that is allowable for three reasons can be eaten. What are the three? I said that meat that was not actually seen by oneself to have been procured for oneself is allowable meat and can be eaten; meat, about which one hears from someone reliable, ‘This was not procured for you,’ is allowable meat and can be eaten; and meat, about which a conjecture such as ‘This was procured for me by some means’ does not come to one’s mind, is allowable meat and can be eaten.”

· III. Breakfast ·

- 10.27 The following took place in Śrāvastī.
- 10.28 When a famine broke out, the monks were lying on their sides because of hunger. Brahmins and householders said to them, “O noble ones, [F.26.a] the teachings must be practiced devotedly. Why are you lying on your sides, not being intent on good morals?”
- 10.29 “Since a famine has broken out and we do not obtain enough almsfood, we are hungry and weak. That is why we are lying on our sides,” they replied.
- 10.30 The brahmins and householders asked, “Why do you not have breakfast?”¹⁰⁸⁸
- “The Blessed One has not authorized it.”
- 10.31 “Since your Teacher has great compassion, it is likely that he will authorize it on this occasion.”
- 10.32 The monks reported this matter to the Blessed One. The Blessed One said, “Monks, on account of that, I authorize monks to have breakfast at a time of famine, which is such a calamity and difficulty.”

· IV. Leftovers ·

·· A. Alms-Food Obtained Previously ··

- 10.33 The following took place in Śrāvastī.
- 10.34 When a famine broke out, pious brahmins and householders said to the monks, “O noble ones, please have a meal here.”

10.35 Having had a meal, they went to the monastery, carrying almsfood that they had obtained previously. They wished to eat it because of the disaster of a famine. However, they did not because of some doubts. When the monks reported this matter to the Blessed One, the Blessed One said, “Monks, on account of that, I authorize you to eat what you have obtained previously, with the thought that it was received previously, if you so wish, at the time of a famine, which is such a calamity and difficulty. You should not have any regrets about this.”

· · B. Leftovers Taken by Monks to the Monastery · ·

10.36 The following took place in Śrāvastī.

10.37 When a famine broke out, pious brahmins and householders invited monks to a meal in their house. They ate but left some khādyaka.¹⁰⁸⁹ The brahmins and householders said, “O noble ones, as we prepared it for you, please take it with you.” [F.26.b]

10.38 They departed, carrying it. After they departed, they wished to eat the food, but they did not eat it because of some doubts. When the monks reported this matter to the Blessed One, the Blessed One said, “Monks, on account of that, I authorize you to eat with the thought that it was given in a famine, which is such a calamity and difficulty. You should not have any regrets about this.”

· · C. Leftovers Brought by Laymen · ·

10.39 The following took place in Śrāvastī.

10.40 When a famine broke out, pious brahmins and householders invited monks to a meal. After they had eaten, some food including khādyaka was left. When the monks departed, the brahmins and householders said, “We presented this only to you, noble ones. Since you came for it, we offer it only to you.” Thus, they took it away. Although the monks wished to eat it, they did not because of some doubts. When the monks reported this matter to the Blessed One, the Blessed One said, “Monks, on account of that, I authorize you, in the case of a famine, which is such a calamity and difficulty, to eat with the thought that it was presented earlier.”

· V. Fruits Growing in the Forest ·

10.41 The following took place in Śrāvastī.

- 10.42 Pious brahmins and householders obtained fruits that had grown in the western forest.¹⁰⁹⁰ They thought, “Since these are difficult to obtain, we will offer them to the noble ones.” They gave them to monks who had already eaten and finished their meal. The monks did not eat them because they had some doubts, thinking that they had finished their meal.¹⁰⁹¹ The pious brahmins and householders said, “Noble ones, although when the Blessed One does not appear in the world, we have non-Buddhist ascetics as our fields of merit, now the Blessed One has appeared in the world, and you too are now our fields of merit. If [F.27.a] you do not take the fruits, should we go from this world to another, leaving aside provisions for traveling on the good path? So please, have compassion and take them.”¹⁰⁹²
- 10.43 When the monks reported this matter to the Blessed One, the Blessed One said, “On account of that, I authorize you to eat them with the thought that they are difficult to obtain. You should not have any regrets about this. Here, fruits that grow in forests are as follows: grapes, pomegranates, kharjūra, chestnuts, almonds, urumāṇa, kurumāyikā, nikoca, babhū, and sin tsi ka.”¹⁰⁹³

· VI. Lotus ·

- 10.44 The following took place in Śrāvastī.
- 10.45 Pious brahmins and householders offered lotuses to monks when they had finished having their meal. Although the monks wished to eat them, they did not because they had some doubts, thinking that they had finished their meal. When the monks reported the matter to the Blessed One, the Blessed One said, “You can eat them with the thought that they are difficult to obtain. You should not have any regrets about this. Here, the types of lotus are as follows: roots of utpala, roots of padma, seeds of kumuda, and seeds of padma.”

· VII. Lotus Roots ·

- 10.46 The following took place in Śrāvastī.
- 10.47 The venerable Śāriputra’s bodily elements became unbalanced, and thus his blood and phlegm were disturbed. The venerable Mahāmaudgalyāyana, who was attending him, thought, “Although I have attended the venerable Śāriputra at my own discretion many times, I have never asked a doctor for advice. Now I will ask for advice.”¹⁰⁹⁴ He requested a doctor, “Sir, since the venerable Śāriputra’s blood and phlegm are disturbed, prescribe medicine for him.”

- 10.48 “O noble one,” answered the doctor, “offer him bisakṣīla, and he will recover his health.”
- 10.49 The venerable Mahāmaudgalyāyana thought, “If I attend the venerable Śāriputra with the juice of ordinary padma roots, [F.27.b] that would not be right of me.” He entered a state of meditation through which, settling his mind, he disappeared from Śrāvastī, went to the bank of a lotus pond called Mandākinī, and approached the residence of the nāga king Supraṭiṣṭhita. The nāga king Supraṭiṣṭhita saw him and asked, “O noble one, for what business have you come?”
- 10.50 He replied, “The venerable Śāriputra’s blood and phlegm are disturbed, and a doctor prescribed the juice of padma roots for him.”
- “O noble one, then please wait for a moment,” said the nāga king Supraṭiṣṭhita.
- 10.51 He then dove into Mandākinī Lotus Pond, pulled out some padma roots that were as large as a human, squeezed out the juice of the padma roots onto a padma leaf, and filled the venerable Mahāmaudgalyāyana’s bowl. The venerable Mahāmaudgalyāyana examined the crushed padma roots. The nāga king Supraṭiṣṭhita asked him, “O noble one, what are you looking at? Do you wish me to give you the padma roots?”
- 10.52 He remained silent. The nāga king said, “O noble one, please depart, and I will send them.”
- 10.53 Thereupon the venerable Mahāmaudgalyāyana, carrying the bowl filled with the juice of the padma roots, disappeared from the bank of Mandākinī Lotus Pond and went to the Jetavana, the Park of Anāthapiṇḍada near Śrāvastī. The venerable Śāriputra then drank the juice of the padma roots as the doctor had prescribed, and his health returned.
- 10.54 The nāga king Supraṭiṣṭhita ordered the elephant Wearing a Black Costume, “Carry these padma roots, go to the Jetavana near Śrāvastī, and leave them in the yard of the monastery.” The elephant went as fast as the wind to the monastery in the Jetavana near Śrāvastī, put the padma roots in the yard, and returned. On the way home, it mated with a she-elephant in the forest. [F.28.a] Later, the she-elephant bore an elephant calf. As soon as it was born, it gave a lion’s roar. Frightened, the she-elephant defecated, urinated, and ran away, abandoning the elephant calf. Then a certain carpenter living in Rājagṛha went to the forest to cut some trees and saw the elephant calf. He took it home and fed it. As it was protected (*pālita*) with wealth (*dhana*), the elephant calf was named Dhanapālaka.¹⁰⁹⁵
- 10.55 Other people relate that it was called Dhanapālaka because King Prasenajit sent it to King Bimbisāra as a gift, and it had been protected with wealth by people living in Śrāvastī.¹⁰⁹⁶

10.56 The venerable Mahāmaudgalyāyana ate one padma root, the venerable Śāriputra another, and the rest were distributed to the community, but some were left over. Then, after having thrown them away, the monks wished to eat them, but they did not, considering that they had thrown them away. When the monks reported this matter to the Blessed One, the Blessed One said, “Monks, divine padma roots are difficult for humans to obtain. Therefore, I authorize you to eat them with the thought that they are padma roots that are difficult to obtain. You should not have any regrets about this.”

· VIII. Miṇḍhaka¹⁰⁹⁷ ·

· A. The Conversion of Miṇḍhaka ·

10.57 The following took place in Śrāvastī.

10.58 At that time, there lived six people who were famous in the city of Bhadrāṃkara for their great merit: namely, a householder named Miṇḍhaka and his wife, son, daughter-in-law, male slave, and female slave.

10.59 How was the householder Miṇḍhaka famous for his great merit? If he looked at empty storehouses, they became full as soon as he looked at them. Thus the householder Miṇḍhaka was famous for his great merit.

10.60 And Miṇḍhaka’s wife? If she cooked for one person, the food became servings for a hundred or a thousand people.¹⁰⁹⁸ Such was Miṇḍhaka’s wife.

10.61 And Miṇḍhaka’s son? To his waist was tied a purse containing five hundred coins. [F.28.b] When he had spent a hundred or a thousand, it became full just as it had been and never became empty. Such was Miṇḍhaka’s son.

10.62 And Miṇḍhaka’s daughter-in-law? If she prepared incense for one person, a hundred or a thousand people were satisfied. Such was Miṇḍhaka’s daughter-in-law.

10.63 And Miṇḍhaka’s male slave? When he plowed a furrow in a field, seven furrows were plowed in the field. Such was Miṇḍhaka’s male slave.

10.64 And Miṇḍhaka’s female slave famous for her great merit? When she hulled some grain in a mortar, it became sevenfold. Thus Miṇḍhaka’s female slave was famous for her great merit.

10.65 At a certain point the Blessed One, knowing it was the time to convert the householder Miṇḍhaka, said to the venerable Ānanda, “Ānanda, go and announce to the monks, ‘Monks, the Tathāgata will travel through the country to the city of Bhadrāṃkara. Those among you who will travel in the country to the city of Bhadrāṃkara with the Tathāgata should take their robes.’ ”

- 10.66 “Certainly, O Honored One,” replied the venerable Ānanda to the Blessed One, and he said to the monks, “O venerable ones, the Blessed One will travel through the country to the city of Bhadrāṃkara. Those among you who will travel in the country to the city of Bhadrāṃkara with the Tathāgata should take their robes.”
- “Certainly, O venerable one,” replied the monks to the venerable Ānanda.
- 10.67 Thereupon the Blessed One traveled through the country to the city of Bhadrāṃkara, himself self-controlled and his assembly self-controlled, himself pacified and his assembly pacified, himself an arhat and his assembly arhats.
- 10.68 When the Blessed One had shown a great miracle in Śrāvastī, the non-Buddhist ascetics had gone to the borderlands, and some of them had gone to the city of Bhadrāṃkara and [F.29.a] settled there. When they heard that the śramaṇa Gautama was coming, they panicked and thought, “We were once expelled from the midland region by the śramaṇa Gautama. Since, if he comes here, we will certainly be expelled from here too, we must devise a plan regarding this.” They went to the houses that had provided them meals and said, “May the Dharma be attained! May the Dharma be attained!”¹⁰⁹⁹
- 10.69 “O noble ones, what’s wrong?”
- “Farewell, we are going.”¹¹⁰⁰
- 10.70 “Why?”
- “Since we have seen your prosperity, we will leave before we see your decline.”
- 10.71 “O noble ones, what decline will there be for us?”
- “Sirs, the śramaṇa Gautama will come, causing hail like razors and making many people sonless or husbandless.”
- 10.72 “O noble ones, if that is the case, are you abandoning us at the very moment when you should stay? Please stay. Please do not leave.”
- “Why should we stay? You are incapable of listening to us,” they said.
- 10.73 “O noble ones, please tell us. We will listen to you.”
- “Sirs,” they said, “flush out all the people near the city of Bhadrāṃkara from their houses and lead them into the city of Bhadrāṃkara. Cut the green grass. Destroy their residences. Cut down trees that bear flowers and fruits. Pour poison in the water.”
- 10.74 “O noble ones,” they replied, “please stay and we will do all of that.”
- They then did flush out all the people near the city of Bhadrāṃkara from their houses and led them into the city of Bhadrāṃkara, cut the green grass, destroyed residences, cut down the flower and fruit trees, and poured poison in the water.

- 10.75 Then Śakra, Lord of the Gods, thought, “It would not be right for me to ignore disrespectful acts done against the Blessed One. [F.29.b] The Blessed One has attained supreme wisdom because he completed the six perfections through hundreds of thousands of austerities for three incalculably long eons. Should that Blessed One, who is excellent throughout the whole world, travel in an empty country?¹¹⁰¹ I will now strive for the comfort of the Blessed One together with the community of disciples.”
- 10.76 He ordered the sons of the gods who send wind, “Go and dry up the poisoned waters.”
- 10.77 He ordered the sons of the gods who cause rain, “Fill the places they have dried up with water with the eight good qualities.”
- 10.78 He also ordered the gods attendant on the Four Great Kings, “Lead people to live near the city of Bhadrāṃkara.”
- 10.79 Thereupon the sons of the gods who send wind dried up the poisoned waters. The sons of the gods who cause rain filled those places with water with the eight good qualities. The gods attendant on the Four Great Kings led people to live near the city of Bhadrāṃkara, and the country became prosperous.
- 10.80 The non-Buddhist ascetics gathered people who had lived in the city of Bhadrāṃkara and sent spies to see how the country was. They went and saw that the country was very prosperous. They returned and said, “Sirs, we have never seen the country in such prosperity.”
- 10.81 “Sirs, do you see?” replied the non-Buddhist ascetics. “Will he who converts even the land not convert you too? We bid you our final farewell. This will be the last we see of you. We are leaving.”
- 10.82 “O noble ones, please stay,” they implored them. “What harm will the śramaṇa Gautama do to you? He is a mendicant, and you are mendicants who live on alms, too. [F.30.a] Why would he prevent you from begging for alms?”
- 10.83 The non-Buddhist ascetics said, “We will stay if you promise us to make an agreement that none of you will go to see the śramaṇa Gautama, and that if anyone goes, a fine of sixty kārṣāpaṇas shall be imposed on him.”
- They agreed and made that promise.
- 10.84 Thereupon the Blessed One, traveling through the country, arrived in due course at the city of Bhadrāṃkara, and stayed in a certain place south of Bhadrāṃkara. At that time, a daughter of a brahmin in Kapilavastu was living in Bhadrāṃkara after her marriage. Standing on a wall, she saw the Blessed One in the dark and thought, “This is that Blessed One, the joy of the lineage of the Śākyaṇs, who abandoned the throne belonging to the lineage of the Śākyaṇs and went forth. If I had a ladder here, I would descend, holding a lamp.”

- 10.85 Then the Blessed One, knowing her mind with his own mind, created a ladder. Pleased in her mind, delighted, and gratified, she descended the ladder, holding a lamp, and went to the Blessed One. When she arrived, she put the lamp in front of the Blessed One, bowed low until her forehead touched the Blessed One's feet, and sat down to hear the Dharma. The Blessed One knew her thinking, proclivity, disposition, and nature and preached the Dharma that was appropriate for her and that caused her to penetrate the four truths of the noble ones. . . . "I embrace my faith as one who seeks refuge."
- 10.86 The Blessed One then said to the girl, "Girl, now you should go to the householder Miṇḍhaka. When you have arrived, greet him on my behalf and say, 'Householder, it is for your sake that I have come here, but you keep your door shut. Is it appropriate to act in such a manner as you do to a guest?' If [F.30.b] he says that the group of people has made an agreement, say, 'To your son's waist is tied a purse containing five hundred coins. When he has spent a hundred or a thousand, it becomes just as it was and never becomes empty. Why can you not pay the sixty kārṣāpaṇas and come?' "
- 10.87 "Certainly, O Honored One," replied the girl, who then departed. The Blessed One exercised his magical power so that she went to the householder Miṇḍhaka without being noticed by anyone. When she arrived, she said, "O householder, the Blessed One greets you."
"Girl, I bow to the Buddha, the Blessed One," he replied.
- 10.88 "O householder, the Blessed One said, 'For your sake I have come here, but you keep your door shut. Is it reasonable to act in such a manner as you do to a guest?' "
- 10.89 "Girl," he replied, "people have made an agreement and made a promise that no one should go to see the śramaṇa Gautama, and that if anyone goes, a fine of sixty kārṣāpaṇas shall be imposed on him."
- 10.90 "O householder, the Blessed One said, 'To your son's waist is tied a purse containing five hundred coins. When he has spent a hundred or a thousand, it becomes just as it was and never becomes empty. Why can you not pay the sixty kārṣāpaṇas and come?' "
- He thought, "Since no one knows this, he, the Blessed One, must be omniscient. I will go."
- 10.91 He put sixty kārṣāpaṇas at his door, descended the ladder as the brahmin girl had told him, and went to the Blessed One. When he arrived, he bowed low until his forehead touched the Blessed One's feet, and then sat before the Blessed One to hear the Dharma. The Blessed One knew the householder Miṇḍhaka's thinking, proclivity, disposition, and nature and [F.31.a]

preached the Dharma that caused him to penetrate the four truths of the noble ones. Having heard it, the householder Miṇḍhaka ... actualized the fruit of stream-entry.

10.92 Having seen the truth, he asked, “O Blessed One, will these people living in Bhadrāṃkara attain such good qualities?”

“Householder,” the Blessed One answered, “it depends on you whether many people will do so.”

10.93 Thereupon the householder Miṇḍhaka bowed low until his forehead touched the Blessed One’s feet, and then departed from the Blessed One’s presence. He went home, arranged a mountain of kārṣāpaṇas in the middle of the city, and spoke a verse:

10.94 “Whoever wishes to see the Victor, who has conquered the fault of desire
And is undisputed, incomparable, and golden-colored,
Should go quickly with their minds fearless and well determined.
I will pay their fines.”

10.95 People asked, “O householder, will it be good to see the śramaṇa Gautama?”

“It will be good,” he answered.

10.96 “If so,” they said, “let us all break the agreement that we made. Is there any objection to this?”

10.97 They broke the agreement and began to leave. They jostled one another, however, and were not able to go out. The yakṣa Vajrapāṇi, out of compassion for these people to be led, hurled his vajra and broke the wall, allowing hundreds of thousands of beings to go out, some prompted by curiosity and others spurred by their previous roots of merit. Many people gathered and sat down in an area of one yojana around the Blessed One.

10.98 Then the Blessed One overwhelmed the assembly with his splendor.¹¹⁰² He sat on the seat prepared for him in front of the community of monks and preached the Dharma, which generated roots of merit in the personal continuums of many beings. [F.31.b] Upon hearing it, some actualized the fruit of stream-entry ... and some sought refuge and accepted the rules of training. [B58]

.. B. Invitation after Mealtime ..

10.99 As the Blessed One preached the Dharma for a very long time, the mealtime passed. The householder Miṇḍhaka said, “O Blessed One, please have a meal.”

10.100 “Householder, the mealtime has passed,” answered the Blessed One.
“O Blessed One, what is appropriate after the mealtime?” he asked.

10.101 The Blessed One answered, “Ghee, guḍa, khaṇḍa, śarkarā, and drinks.”¹¹⁰³

Then the householder Miṇḍhaka called his cooks and said, “Sirs, quickly prepare the *khādyaka*¹¹⁰⁴ to be eaten after the mealtime.”

10.102 They prepared the *khādyaka* to be eaten after the mealtime. Then the householder Miṇḍhaka satisfied the community of monks headed by the Buddha with the *khādyaka* to be eaten after the mealtime and drinks to be drunk after the mealtime. Thereupon the Blessed One established the householder Miṇḍhaka, along with his attendants, in the truths, converted also the inhabitants of the hamlet, and departed.¹¹⁰⁵

.. C. The Acceptance of Money ..

10.103 “O Blessed One,” said the householder Miṇḍhaka, “please accept *kārṣāpaṇas* for provisions for illness while traveling.”

“They may be accepted,” replied the Blessed One.

10.104 When the Blessed One had said that *kārṣāpaṇas* may be accepted, the monks did not know who should accept them. The Blessed One said, “A person who makes things allowable¹¹⁰⁶ should do so.”

Since there was no one who makes things allowable, the Blessed One said, “A novice should do so.”

10.105 The venerable Upālin asked the Buddha, the Blessed One, “O Honored One, although the Blessed One has prohibited acceptance of gold and silver in the tenth rule of training for novices,¹¹⁰⁷ [F.32.a] the Blessed One has now said, ‘A novice should accept them.’ What does this mean?”

10.106 “Upālin,” replied the Blessed One, “I meant ‘keeping’ when I prohibited it, not ‘accepting.’ Thus, novices may accept *kārṣāpaṇas*, but they should not keep the *kārṣāpaṇas* for their personal use.”¹¹⁰⁸

.. D. The Acceptance of Guḍa ..

10.107 “O Blessed One, please accept guḍa,” offered the householder Miṇḍhaka.¹¹⁰⁹
The Blessed One replied, “It may be accepted.”

10.108 The monks did not know who should accept it and how. The Blessed One explained, “If there is no layman or novice, a monk should carry it by himself after having taken formal possession of it as medicine to be consumed within seven days.”

10.109 The monks did not know how to take formal possession of it. The Blessed One instructed them,¹¹¹⁰ “After having washed one’s hands, one should take it, place it on the left hand, cover it with the right hand, sit before another monk, and say, ‘O venerable one, pay attention, please. I, named So-and-so

(the monk says his name), take formal possession of this medicine as medicine to be consumed within seven days for myself and my fellow monks.' He should then say this a second and a third time."

10.110 The venerable Upālin asked the Buddha, the Blessed One, "O Honored One, the Blessed One has said that one may take formal possession of guḍa as medicine to be consumed within seven days. Who should eat it?"

10.111 "Upālin, five kinds of people should: those who are traveling, those who have fasted, the sick, the one responsible for monastic property, and the one in charge of construction."¹¹¹¹

10.112 Monks traveling through the country put guḍa in rice and barley groats. Although they wished to eat it as they were fatigued from traveling, they did not because of some doubts. When the monks reported this matter to the Blessed One, the Blessed One said, "Monks, since it would be insubstantial as a meal, you may eat some that has been put in rice after shaking the rice grains off [F.32.b] and some that has been put in barley groats after washing it in water."

10.113 They were not able to wash some that had melted, and it became mixed with the meal. The Blessed One said, "You should cut it with a piece of bamboo and wash it in water."

10.114 Still, they were not able to separate it from food for a meal. The Blessed One said, "You should carefully remove the food for a meal. Rubbing it in water, you should make the guḍa into a drink, strain it with a strainer, and drink it. You should not have any regrets about this."

.. E. The Former Lives of the Miṇḍhaka Family¹¹¹² ..

10.115 The monks, feeling doubtful, inquired of the Buddha, the Blessed One, the one who severs all doubts, "O Honored One, what karma did Miṇḍhaka and his wife, son, daughter-in-law, male slave, and female slave create that matured to cause these six to have great merit, see the truth in the presence of the Blessed One, and please the Blessed One and not displease him?"

10.116 "Monks," the Blessed one replied, "the actions were performed and accumulated by these people themselves, accruing a heap of karma, . . .

"...

They bear fruit in embodied beings.¹¹¹³

10.117 "Monks, once in the city of Vārāṇasī a king named Brahmadatta was ruling over the country.¹¹¹⁴ At that time, astrologers predicted a twelve-year drought in Vārāṇasī, saying, 'There will be a great famine of "living by means of a stick." '

- 10.118 “There are three types of famine, namely, ‘basket,’ ‘white bones,’ and ‘living by means of a stick.’¹¹¹⁵ Among these, ‘basket’ means that people fill a basket with seeds and put it aside for the sake of future beings and think, ‘After our death, these seeds will help those people.’ As this type of famine is related to a basket, it is called ‘basket.’ What is ‘white bones’? At that time people collect bones, boil them until they become white, [F.33.a] and then drink the liquid. As this type of famine is related to white bones, it is called ‘white bones.’ What is ‘living by means of a stick’? At that time people dig lumps of grains with a stick out of a hole in a granary, boil them in a pot filled with much water, and drink the water. As this type of famine is related to a stick, it is called ‘living by means of a stick.’
- 10.119 “Thereupon King Brahmadatta proclaimed with the ringing of bells in Vārāṇasī, ‘Listen, citizens living in my country! Astrologers have predicted that because of a twelve-year drought there will be a great famine of “basket,” “white bones,” and “living by means of a stick.”’¹¹¹⁶ Whoever among you has food for twelve years should stay. Those who do not should go anywhere they like and come back when there is no famine but an abundant harvest.’
- 10.120 “At that time there was a householder in Vārāṇasī who was rich and had great wealth, many possessions, and a large family. He called the storehouse keeper and asked, ‘My good man, is there enough food for me and my attendants to survive for twelve years?’
- “ ‘Yes, there is, Master,’ the storehouse keeper answered.
- 10.121 “And so he stayed. However, famines occurred continuously, and his storehouses became exhausted. All his attendants died, and only six people including himself survived. When the householder then swept his storehouses, he obtained one praṣṭha of grains. His wife poured it into a pot and boiled it.
- 10.122 “When the buddhas do not appear, there appear self-awakened ones as the only fields of merit in the world ¹¹¹⁷ At that time a certain self-awakened one arrived at Vārāṇasī, having traveled in the country. He dressed in the morning, took his bowl and his robe, and entered Vārāṇasī for alms. The householder was then preparing his meal. Begging for alms, the self-awakened one [F.33.b] arrived in due course at his house. When the householder saw him, whose body was attractive and whose mind was pure, he thought, ‘Even if I eat this now, I will certainly die. I will give my portion of this to this mendicant.’ He said to his wife, ‘Good lady, I will offer my portion to this mendicant.’
- 10.123 “ ‘Why should I eat, while my husband does not?’ she thought, and she said, ‘My dear, I will also offer my portion to him.’

- 10.124 “His son, daughter-in-law, male slave, and female slave also considered likewise and gave up their portions. Thereupon they all met together and offered almsfood to the self-awakened one. Since such great people do not show things by words but with their bodies, he soared high into the air as if a haṃsa king had stretched its wings to fly, and began to display miracles, namely, blazing fire, radiating light, causing rain to fall, and causing lightning to strike in their presence. Since ordinary people tend to be swiftly attracted by magical powers, they bowed down to his feet like trees that had been cut at the roots and uttered their aspirations.
- 10.125 “The householder made this aspiration: ‘By this root of merit from my serving a man who is truly worthy of offerings, when I look at empty warehouses and storehouses, may they become full as soon as I look at them! Having attained such qualities, may I please a teacher who is nobler even than this man and not displease him!’
- 10.126 “The wife made this aspiration: ‘By this root of merit...,¹¹¹⁸ when I cook for one person, may the food be eaten by a hundred or a thousand people and never be exhausted until I stop preparing it...!’¹¹¹⁹ [F.34.a]
- 10.127 “The son made this aspiration: ‘By this root of merit..., may a purse containing five hundred coins tied to my waist, when I spend a hundred or a thousand of them, become full just as it was and never become empty...!’
- 10.128 “The daughter-in-law made this aspiration: ‘By this root of merit..., when I prepare incense for one person, may a hundred or a thousand people enjoy it and may it not be exhausted until I stop preparing it...!’
- 10.129 “Their male slave made this aspiration: ‘By this root of merit..., when I plow one furrow in a field, may seven furrows be plowed...!’
- 10.130 “Their female slave made this aspiration: ‘By this root of merit..., when I hull some grains in a vessel, may they fill seven vessels...!’
- 10.131 “When they had all made such aspirations, that great man, the self-awakened one, having entertained compassion for them, departed through his magical power. At that time, King Brahmadatta had gone up to the terrace and was sitting there. The shadow of the one flying with his magical power fell on King Brahmadatta. [F.34.b] He looked up and saw the self-awakened one and wondered, ‘Whose root of poverty was removed by a large plow, which is this great man’s magical power?’
- 10.132 “Thereafter, when that householder looked at his warehouses and storehouses with great hope,¹¹²⁰ he saw them full. He said to his wife, ‘Since my wish has been fulfilled first, now we should see yours.’ Indeed, when the female slave hulled some grains in a mortar, they increased sevenfold. When the wife cooked food in a pot for one person, it became food to be eaten by all of them, along with a thousand neighboring beings.

- 10.133 “Thereupon the householder proclaimed with the ringing of bells in Vārāṇasī, ‘Sirs, whoever among you has a need should come!’
- 10.134 “There was then a loud, noisy cry in Vārāṇasī. Upon hearing that, the king asked, ‘Sirs, what is this loud, noisy cry?’
- “ ‘Your Majesty,’ his ministers replied, ‘a householder named So-and-so has opened his warehouses and storehouses.’
- 10.135 “ ‘Did the householder open his warehouses and storehouses only after everyone in the world has died?’ asked the king. ‘Sirs, summon that householder.’
- 10.136 “They summoned him, and then the king asked him, ‘Householder, did you open your warehouses and storehouses only after everyone in the world has died?’
- 10.137 “ ‘Your Majesty, whose warehouses and storehouses were opened? (It is not the case that I opened my warehouses and storehouses after concealing foods there for a long time, but seeds sowed today bore fruit just today.)’
- “ ‘What does that mean?’ demanded the king.
- 10.138 “He then explained what had happened in detail. The king asked, ‘Householder, did you offer a meal to that great man?’
- “ ‘Your Majesty, I did.’
- 10.139 “He became more pious and spoke a verse:
- “How great the field is, which was
Born from merit and is free from all faults—
From seeds sowed there,
Fruit was harvested just today.¹¹²¹ [F.35.a]
- 10.140 “What do you think, monks? The householder and his wife, son, daughter-in-law, male slave, and female slave were indeed this householder Miṇḍhaka and his wife, son, daughter-in-law, male slave, and female slave. Because of the maturation of that karma, namely, their performing services for a self-awakened one and making aspirations, these six became possessors of great merit, saw the truth in my presence, who is a teacher nobler than a hundred billion self-awakened ones. They pleased me and did not displease me.
- 10.141 “Therefore, monks, the maturation of entirely negative actions is entirely negative; the maturation of entirely positive actions is entirely positive ... you should seek Monks, that is how you must train.”

11.

CHAPTER ELEVEN

11.1 Summary of Contents:¹¹²²

The Drink Offered by Kainea Was Received,¹¹²³ The Town of Kāśi, Barley Porridge,¹¹²⁴ Khādyaka in Pāpā,¹¹²⁵ Doubts, and Foul Foods.

· I. The Drink Offered by Kainea Was Received¹¹²⁶ ·

·· A. The Conversion of Kainea and Śaila (Prose) ··

11.2 The Blessed One was once staying in the dwelling place in Ādumā.

... 1. The Sermon to the Four Great Kings¹¹²⁷ ...

11.3 At that time, the ṛṣi Kainea had his dwelling place in Ādumā and was spending the day on the bank of Mandākinī Lotus Pond.

11.4 The Blessed One asked himself, “Where should I preach the Dharma to the Four Protectors of the World in order to convert the ṛṣi Kainea with little effort?” Then the Blessed One understood, “If I preach the Dharma on the bank of Mandākinī Lotus Pond, there he will be converted.”

11.5 Thereupon the Blessed One entertained mundane thoughts. It naturally occurs that when the buddhas, the blessed ones, entertain mundane thoughts, Śakra, Brahmā, and other gods understand the Blessed One’s thoughts. Great King Vaiśravaṇa asked himself, [F.35.b] “For the sake of what did the Blessed One entertain mundane thoughts?” He then realized, “He wishes to preach the Dharma to us, the Four Protectors of the World.” Having realized this, he ordered Pāñcika,¹¹²⁸ the great general of the yakṣas, “Pāñcika, go and prepare a seat for the Blessed One on the bank of Mandākinī Lotus Pond. Install a guard for the ṛṣi Kainea so that no one will spoil his luster when there is a large assemblage.”

- 11.6 Having installed a guard for the ṛṣi Kaineya on the bank of Mandākinī Lotus Pond, he was preparing a seat for the Blessed One when the sound of many people arose. Because of the noise, the ṛṣi Kaineya stood up and asked the guard, “What is this noise?”
 “They are preparing a seat,” he answered.
- 11.7 “Is that for me?”
 “It is not for you, but for the Buddha, the Blessed One.”
- 11.8 “Why are you here?”
 “To guard none but you.”
- 11.9 “Why?”
 “Because there will be a large assemblage.”¹¹²⁹
- 11.10 The ṛṣi asked, “Who will guard that śramaṇa Gautama?”
 “Who could guard that Blessed One?” answered the guard. “The Blessed One himself is the guard of the world including gods.”
 When he heard this, the ṛṣi Kaineya remained silent.
- 11.11 The Blessed One then dressed in the morning, took his bowl and his robe, and entered Ādumā for alms. After having begged for food, he had his meal. Afterward he returned, settled his mind, and entered a state of meditation by which he disappeared from Ādumā with the community of monks and appeared on the bank of Mandākinī Lotus Pond. The Blessed One then sat on the seat prepared for him in front of the community of monks.
- 11.12 Then Great King Dhṛtarāṣṭra with many attendants—hundreds, thousands, hundreds of thousands of them, all of whom were gandharvas—went to the Blessed One, with the front part of his garment filled with divine jewels. [F.36.a] When he arrived, he scattered the divine jewels for the Blessed One, bowed low until his forehead touched the Blessed One’s feet, then sat to the east, attending the Blessed One and the community of monks.
- 11.13 Great King Virūḍhaka, too, with many hundreds and thousands—hundreds of thousands—of attendants, all of whom were kumbhāṇḍas, went to the Blessed One, with the front part of his garment filled with divine pearls. When he arrived, he scattered the divine pearls for the Blessed One, bowed low until his forehead touched the Blessed One’s feet, then sat to the south, attending the Blessed One and the community of monks.
- 11.14 Great King Virūpākṣa, too, with many hundreds and thousands—hundreds of thousands—of attendants, all of whom were nāgas, went to the Blessed One, with the front part of his garment filled with divine utpala, padma, kumuda, puṇḍarīka, and māṇḍāraka flowers. When he arrived, he scattered the divine utpala, padma, kumuda, puṇḍarīka, and māṇḍāraka flowers for the Blessed One, bowed low until his forehead touched the Blessed One’s feet, then sat to the west, attending the Blessed One and the community of monks.

- 11.15 Great King Vaiśravaṇa, too, with many hundreds and thousands—hundreds of thousands—of attendants, all of whom were yakṣas, went to the Blessed One, with the front part of his garment filled with pieces of divine gold. When he arrived, he scattered the pieces of divine gold for the Blessed One, bowed low until his forehead touched the Blessed One’s feet, then sat to the north, attending the Blessed One and the community of monks. [F.36.b]
- 11.16 Among those four, those who had their origin in the midlands¹¹³⁰ were two: Dhṛtarāṣṭra and Virūḍhaka; those who had their origin in the borderlands¹¹³¹ were two: Virūpākṣa and Vaiśravaṇa. Thereupon the Blessed One thought, “If I preach the Dharma in the language of the midlands,¹¹³² only two of them will understand, while the other two will not. If I preach the Dharma in the language of the borderlands,¹¹³³ only two of them will understand, while the other two will not. I will now preach the Dharma to two in the language of the midlands and to the other two in the languages of the borderlands.”¹¹³⁴ He said to Great King Dhṛtarāṣṭra, “Great King, thus the body is destroyed, feelings have become cool, perceptions have ceased, formations have been pacified, and consciousness has disappeared—this is the end of suffering.”¹¹³⁵
- 11.17 While this teaching device of the Dharma was being preached, the Dharma eye, which is free from dust and stain and with which he could observe every phenomenon, was generated in Great King Dhṛtarāṣṭra, as well as the hundreds of thousands of gandharvas belonging to the same tribe as he.
- 11.18 Thereupon the Blessed One said to Great King Virūḍhaka, “Great King, here, what you see, hear, think, and understand should be only seeing, hearing, thinking, and understanding.”¹¹³⁶
- 11.19 While this teaching device of the Dharma was being preached, the Dharma eye, which is free from dust and stain and with which he could observe every phenomenon, was generated in Great King Virūḍhaka, as well as the hundreds of thousands of kumbhāṇḍas belonging to the same tribe as he.
- 11.20 Thereupon the Blessed One said to Great King Virūpākṣa, “Therefore, Great King, *ine mene dapphe daḍapphe*.¹¹³⁷ This is the end of suffering.”¹¹³⁸
- 11.21 While this teaching device of the Dharma was being preached, the Dharma eye, which is free from dust and stain and with which he could observe every phenomenon, was generated in Great King Virūpākṣa, as well as the hundreds of thousands of nāgas¹¹³⁹ belonging to the same tribe as he. [F.37.a]
- 11.22 Thereupon the Blessed One said to Great King Vaiśravaṇa,¹¹⁴⁰ “Therefore, Great King, *māśā tuṣā saṃśāmā sarvatra vinādi*.¹¹⁴¹ This is the end of suffering.”¹¹⁴²

- 11.23 While this teaching device of the Dharma was being preached, the Dharma eye, which is free from dust and stain and with which he could observe every phenomenon, was generated in Great King Vaiśravaṇa, as well as the hundreds of thousands of yakṣas belonging to the same tribe as he.
- 11.24 Then the Blessed One thought, “Now I am gradually approaching the time to be completely emancipated. To whom should I entrust my teachings before being completely emancipated? If I entrust them to gods, they will not last long, for gods are careless and enjoy much pleasure.¹¹⁴³ But if I entrust them to humans, they will not last long, either, for humans have shorter lives. I will now entrust them to these gods, humans, and the monk Kāśyapa before being completely emancipated.” Having thus thought, he said to Great King Dhṛtarāṣṭra, “Great King, you should protect my teachings in the east after I am completely emancipated.”
- 11.25 He said to Great King Virūḍhaka, “Great King, you also should protect them in the south.”
- 11.26 He said to Great King Virūpākṣa, “Great King, you also should protect them in the west.”
- 11.27 He said to Great King Vaiśravaṇa, “Great King, you also should protect them in the north.”
- 11.28 Then the Four Great Kings, their minds pleased, said to the Blessed One, “May everything be as the Blessed One has said! O Blessed One, we will protect them.”
- 11.29 Having thus spoken and seen the truths before the Blessed One, they bowed low until their foreheads touched the Blessed One’s feet, and then departed from the Blessed One’s presence. The Blessed One entrusted all his teachings to the venerable Mahākāśyapa and [F.37.b] said to the venerable Ānanda, “Ānanda, you also should exert yourself in carrying out your duties in accordance with the teachings.”

... 2. The Former Lives of the Four Great Kings¹¹⁴⁴ ...

- 11.30 The monks, feeling doubtful, inquired of the Buddha, the Blessed One, the one who severs all doubts, “O Honored One, what karma did the Four Great Kings create that matured to cause them to become the Four Great Kings and see the truths in the presence of the Blessed One?”
- 11.31 “Monks,” replied the Blessed One, “the actions were performed and accumulated by these ones themselves in other lives, accruing a heap of karma, whose conditions have ripened
- “...
They bear fruit in embodied beings.

- 11.32 “Monks, at a certain point in this fortunate eon, when people’s lifespans were twenty thousand years long, there appeared in the world a teacher named Kāśyapa, who was ... a teacher of gods and humans, a buddha, and a blessed one. At that time, there lived in the great ocean two nāgas named Śvāsa and Mahāśvāsa. There were two garuḍas named Aṭṭeśvara and Cūḍeśvara on a kūṭaśālmālī tree. Whenever these two attacked Śvāsa and Mahāśvāsa, the two nāgas escaped underground. Later, after Śvāsa and Mahāśvāsa had sought refuge in the Perfectly Awakened One Kāśyapa and accepted the rules of training, the garuḍas again began to attack these two, but they were obstructed and repulsed, just as wind and water are obstructed and repulsed by Mount Sumeru. The two garuḍas then inquired of them, ‘Sirs, when we attacked you before, you used to escape underground. Why, when we meet you now, are we obstructed and repulsed, just as wind and water are obstructed and repulsed by Mount Sumeru? What is the cause of this?’
- 11.33 “Śvāsa and Mahāśvāsa [F.38.a] answered, ‘We sought refuge in the Perfectly Awakened One Kāśyapa and accepted the rules of training.’
 “ ‘If that is the case, we will do so, too,’ said the two garuḍas.
- 11.34 “The two garuḍas then went to the Perfectly Awakened One Kāśyapa with the two nāgas. When they arrived, they saw the Four Protectors of the World depart after they had heard the Dharma in the presence of the Perfectly Awakened One Kāśyapa. The two garuḍas asked the two nāgas, Śvāsa and Mahāśvāsa, ‘Who are those ones departing?’
- 11.35 “The two nāgas explained about this in detail, and the two garuḍas replied, ‘If that is the case, we will also seek refuge in the Perfectly Awakened One Kāśyapa, accept the rules of training, and make aspirations.’ The two garuḍas then did seek refuge in the Perfectly Awakened One Kāśyapa and accept the rules of training. Śvāsa and Mahāśvāsa had already accepted them before. Then they together threw themselves at the feet of the Perfectly Awakened One Kāśyapa and made these aspirations: ‘Just as these Four Protectors of the World, after having heard the Dharma in the presence of the Perfectly Awakened One Kāśyapa, saw the truths and departed for their residences, may we also, by this root of merit, become the Four Protectors of the World! May that Blessed One, whom a young brahmin called Uttara was predicted to become¹¹⁴⁵ by the Perfectly Awakened One Kāśyapa—“Young brahmin, you will become a tathāgata, an arhat, a perfectly awakened one called Śākyamuni when people’s lifespans are a hundred years long”—preach the Dharma for us on the bank of Mandākinī Lotus Pond! May we, too, after having heard the Dharma, see the truths and depart for our residences just as they did!’ [F.38.b]

11.36 “What do you think, monks? The ones who were those four—the nāgas and garuḍas—are indeed these Four Protectors of the World. That one who was Śvāsa at that time, on that occasion, is indeed this Dhṛtarāṣṭra. That one who was Mahāśvāsa is indeed this Virūḍhaka. That one who was Aṭṭeśvara is indeed this Virūpākṣa. That one who was Cūḍeśvara is indeed this Vaiśravaṇa. Because of the maturation of that karma, namely, their seeking refuge in the Perfectly Awakened One Kāśyapa, accepting the rules of training, and making aspirations at that time, on that occasion, they became the Four Protectors of the World, saw the truths in my presence, and departed for their residences.”

... 3. Kaineaya Offers Drinks to the Blessed One ...

11.37 Having heard that Dharma preached, the ṛṣi Kaineaya felt greatly pleased and was filled with faith in the Blessed One. The Blessed One knew his thinking, proclivity, disposition, and nature and preached the Dharma, through which the ṛṣi Kaineaya penetrated the four truths of the noble ones and actualized the fruit of a never-returner.

11.38 Thereupon, having acquired faith founded in knowledge, he went to the Blessed One, bringing eight kinds of drinks: namely, coconut drink, banana drink, kola drink, aśvattha drink, udumbara drink, paruṣaka drink, kharjūra drink, and grape drink.¹¹⁴⁶ When he arrived, he said to the Blessed One, “O Honored One, since these eight kinds of drinks are praised and extolled by ancient ṛṣis, may the Blessed One have compassion and accept them.”

11.39 The Blessed One did have compassion for the ṛṣi Kaineaya and accepted the eight kinds of drinks. Having accepted them, he said to the monks, [F.39.a] “Monks, if these eight kinds of drinks have been accepted at the appropriate time (i.e., in the morning), squeezed at the appropriate time, and strained at the appropriate time, and if their formal possession has been taken at the appropriate time, they may be consumed at either the appropriate time or an inappropriate time (i.e., after noon), but they should not be consumed after the first watch of the night has passed.

11.40 “If these eight kinds of drinks have been accepted at the appropriate time, but squeezed at an inappropriate time, and strained at an inappropriate time, and if their formal possession has been taken at an inappropriate time, they should not be consumed.

11.41 “If these eight kinds of drinks have been accepted at the appropriate time, squeezed at the appropriate time, but strained at an inappropriate time, and if their formal possession has been taken at an inappropriate time, they should not be consumed.

11.42 “If these eight kinds of drinks have been accepted at an inappropriate time, squeezed at an inappropriate time, and strained at an inappropriate time, they should neither be consumed after a meal nor after the first half of the night has passed.”¹¹⁴⁷

... 4. Śaīla and Kaineṃya Go Forth ...

11.43 Thereupon the ṛṣi Kaineṃya rose from his seat, draped his upper robe over one shoulder, made the gesture of supplication to the Blessed One, and said to him, “May the Blessed One together with the community of monks assent to my offer of a meal tomorrow.”

11.44 The Blessed One assented to the ṛṣi Kaineṃya by remaining silent. Then the ṛṣi Kaineṃya, knowing that the Blessed One had assented by remaining silent, rose from his seat and departed. The Blessed One also disappeared from the bank of Mandākinī Lotus Pond and went to Ādumā with the community of monks.

11.45 The ṛṣi Kaineṃya rose before dawn and said to his family, “Noble ones, get up! Sirs, get up! Cut firewood! Light a fire! Distribute khādyaka!¹¹⁴⁸ Clean the dining halls!”

11.46 At that time, a ṛṣi named Śaīla, who was a nephew of the ṛṣi Kaineṃya, was staying in that very house. When the ṛṣi Śaīla heard the ṛṣi Kaineṃya rise before dawn [F.39.b] and speak to his family, he asked the ṛṣi Kaineṃya, “O ṛṣi, have you invited your fellow ṛṣis? Have you invited King Śreṇya Bimbisāra of Magadha or people dwelling around the palace? Or is there any accomplishment of ṛṣis’ dharma that is desired?”

11.47 “Śaīla,” he replied, “I have not invited my fellow ṛṣis. I have not invited King Śreṇya Bimbisāra of Magadha or people dwelling around the palace. This is not any accomplishment of ṛṣis’ dharma that is desired, either. But I have invited the community of monks headed by the Buddha for a meal.”

11.48 When Śaīla heard the sound *buddha*, a sound he had never heard before, the hair on his entire body stood on end.¹¹⁴⁹ He asked respectfully, “O ṛṣi, who is the Buddha?”

11.49 “Śaīla, there is a son of the Śākyaṃs called śramaṇa Gautama, one who went forth from the Śākyaṃ family into homelessness in true faith, having shaved off his hair and beard and donned saffron robes. He was awakened to complete and supreme awakening. Śaīla, he is the Buddha.”

11.50 “O ṛṣi,” asked Śaīla, “what is the community?”

“Śaīla,” the ṛṣi Kaineṃya replied, “among the sons of kṣatriya families, there are those who went forth from their home into homelessness in true faith, having shaved off their hair and beards and donned saffron robes. Among the sons of brahmin families, vaiśya families, and śūdra families, too, there are those who went forth ... following the Blessed One, the Tathāgata, the

Arhat, the Perfectly Awakened One, who had gone forth. Śaila, these are the community. Śaila, I have invited this community and the Buddha that I already mentioned, [F.40.a] namely, ‘the community of monks headed by the Buddha,’ for a meal.”

11.51 Thereupon, being mindful of the Buddha, the ṛṣi Śaila rose early in the morning and went to the Blessed One with his five hundred attendants. When he arrived, he bowed low until his forehead touched the Blessed One’s feet, and then he sat down to one side. Having sat down to one side, the ṛṣi Śaila said to the Blessed One, “O Honored One, I wish to go forth and be ordained a monk in the well-taught Dharma and Vinaya. I will lead the pure life in the presence of the Blessed One.” The ṛṣi Śaila and his five hundred attendants then attained monkhood, which belongs to those who have gone forth and have been ordained in the well-taught Dharma and Vinaya. [B59]

11.52 Thereupon the ṛṣi Kaineya prepared a pure and fine meal during the night ... served and satisfied them When he served the community of monks headed by the Buddha with a meal, he saw Śaila, who had gone forth. He asked him, “Śaila, did you go forth?”

“Yes, I did.”

11.53 “Well done! Well done, indeed! I will go forth, too, after I have finished serving the meal to the community of monks headed by the Buddha.”

11.54 Then the ṛṣi Kaineya, with his own hands and in a variety of ways, served and satisfied the community of monks headed by the Buddha with a pure and fine meal. Knowing the Blessed One had finished his meal and washed his hands and his bowl, he took a low seat and sat before the Blessed One in order to hear the Dharma. Then the Blessed One assigned the rewards of the offerings to him, gave a sermon, and departed.

11.55 Thereupon the ṛṣi Kaineya, having thrown off everything unnecessary, [F.40.b] went to the Blessed One with his five hundred attendants. When he arrived, he bowed low until his forehead touched the Blessed One’s feet, and then he sat down to one side. Having sat down to one side, the ṛṣi Kaineya said to the Blessed One, “O Honored One, I wish to go forth and be ordained a monk in the well-taught Dharma and Vinaya. I will lead the pure life in the presence of the Blessed One.” The ṛṣi Kaineya with his five hundred attendants then attained monkhood, which belongs to those who have gone forth and have been ordained in the well-taught Dharma and Vinaya.¹¹⁵⁰

... 5. The Instruction by Three Disciples of the Buddha ...

11.56 Thereupon the Blessed One undertook the rainy-season retreat in the Parasol mango grove on the bank of the river Prabhadrikā with those thousand monks who had newly gone forth and had been ordained.

11.57 There, the Blessed One entrusted five hundred monks to the venerable Brāhmaṇakapphiṇa, two hundred and fifty to the venerable Mahāmaudgalyāyana, and two hundred and fifty to the venerable Śāriputra. Those who were instructed by the venerable Brāhmaṇakapphiṇa abandoned all the defilements and actualized the state of an arhat, those by the venerable Mahāmaudgalyāyana the fruit of once-returners,¹¹⁵¹ and those by the venerable Śāriputra the fruit of stream-entry.

... 6. The Former Lives of the Three Disciples ...

11.58 The monks, feeling doubtful, inquired of the Buddha, the Blessed One, the one who severs all doubts, “How is it, O Honored One, that, although the Blessed One has praised the venerable Śāriputra as the best of those who have great wisdom, and the venerable Mahāmaudgalyāyana as the best of those who have great power and great magical power, those who were instructed by the venerable Brāhmaṇakapphiṇa actualized the state of an arhat, those by the venerable Mahāmaudgalyāyana the fruit of once-returners,¹¹⁵² and those by the venerable Śāriputra [F.41.a] the fruit of stream-entry?”

11.59 “Listen, monks,” the Blessed One replied, “how, not only in the present but also in the past, those who were instructed by Brāhmaṇakapphiṇa were established in the formless realm, those by Maudgalyāyana in the form realm, and those by Śāriputra in the five kinds of supernormal knowledge.

11.60 “Monks, there once lived two ṛṣis in the wilderness, each of whom had five hundred attendants. One day, one of those two died. His young brahmins, tormented by pain and despair over parting from their teacher, wandered here and there and came to the other ṛṣi. When he saw them with their eyes full of tears, he asked them, ‘Young brahmins, where did your teacher go?’

11.61 “ ‘He died.’

“He thought, ‘After my death, my young brahmins will be in the same situation as these ones. I will now accept them.’ He then encouraged them and accepted them.

11.62 “Later, one day, this ṛṣi also became sick. He had three best pupils, and he entrusted five hundred young brahmins to the first one, two hundred and fifty to the second one, and another two hundred and fifty to the third one. Then, he passed away.

11.63 “At that point, the one who was entrusted with five hundred instructed them so that they were established in the formless realm; the second who was entrusted with two hundred and fifty instructed them so that they were

established in the form realm; and the third who was assigned two hundred and fifty instructed them so that they were established in the five supernormal powers.

11.64 “What do you think, monks? That ṛṣi who established five hundred young brahmins in the formless realm at that time, on that occasion, [F.41.b] was indeed this monk Kapphiṇa. The one who established two hundred and fifty in the form realm was indeed this monk Maudgalyāyana. The other one who established two hundred and fifty in the five kinds of supernormal knowledge was indeed this monk Śāriputra.

11.65 “However, monks, those who were instructed by Kapphiṇa are of keen faculties, those by Maudgalyāyana are of mediocre faculties, and those by Śāriputra are of dull faculties. If they had not been instructed by Śāriputra, they would not even have attained the stage of warmth.”

.. B. The Conversion of Kaineaya and Śaila (Verse)¹¹⁵³ ..

11.66 Just as Kaineaya, who had dreadlocked hair,
Expressed his praise of the Buddha,
Everyone should listen in harmony
With their minds filled with faith.

11.67 One day, in Kaineaya’s house,
The Teacher possessing great power
Was invited for a meal
With his disciples.

11.68 In Kaineaya’s house,
The ṛṣi Śaila saw
A meal being prepared.
When he saw that, he asked Kaineaya,

11.69 “Are you having a wedding?
Or have you invited the king or the whole kingdom?
Is this your great offering?
Please answer my question.”

11.70 “I am not having any wedding,
Nor have I invited the king or the whole kingdom.
I have invited the Buddha,
The best living being, for a meal.”

11.71 When Śaila heard the sound *buddha*,
His mind was stirred up.

“What is that *buddha*, Kāśyapa?
Please answer my question.”

- 11.72 “There is a teacher, a matchless man,
Born into the Śākya family.
He possesses understanding (*buddhi*) of all dharmas—
Therefore, he is called Buddha.
- 11.73 “All conditioned things have a destructible nature.
The Buddha saw the past;
Likewise, he sees the future
And also the present.¹¹⁵⁴
- 11.74 “The omniscient one knows
Everything that may be recognized.
He knows everything and sees everything—
Therefore, he is called Buddha.
- 11.75 “He has recognized what is to be recognized, [F.42.a]
Has meditated upon what is to be meditated upon,
And has abandoned what is to be abandoned—
Therefore, he is called Buddha.
- 11.76 “The one at whose birth
The land quaked,
Including its oceans and mountains—
To him I make the gesture of supplication and bow.
- 11.77 “The one who defeated Māra,
The friend of darkness, with his minions,
And attained the power of a tathāgata—
To him I make the gesture of supplication and bow.
- 11.78 “The one who went to the city of Vārāṇasī
And turned the wheel of the Dharma
Consisting of twelve elements¹¹⁵⁵—
To him I make the gesture of supplication and bow.
- 11.79 “The one who liberated many beings
Bound by the fetters of desire
And tormented by desire and hatred—
To him I make the gesture of supplication and bow.”
- 11.80 “Where is the Buddha, the Blessed One?
How far from here is that leader?

I will seek refuge from today onward
In the son of the Śākyans, who is like the sun.”

- 11.81 “Go, brahmin, and
In that pleasant grove¹¹⁵⁶ you will
See the Buddha, the supreme one,
Who is like the king of gandharvas,
- 11.82 “Whose saffron robe is bright,
Who, golden-colored, emits sun-like rays of light
And looks like heated gold
Or an image made of gold,
- 11.83 “Who is like the flower of the sāla tree
And the kaṇṭhikāra flower,
Who is like a jeweled pillar
Covered with various jewels.
- 11.84 “Well balanced in his height and girth
Like a banyan tree,¹¹⁵⁷
He illuminates his surroundings
With a fathom-wide halo.
- 11.85 “The Muni, who abandoned his magnificent kingdom
Abundant in the objects of desire and pleasure, where his relatives were,
And departed to go forth,
Rejoices in solitude.
- 11.86 “Just as a lion on Mount Gandhamādana
Has no fear in the forest,
He speaks without fear like a lion—
Brahmin, you will see him, the Buddha.
- 11.87 “He smiles, speaks gentle words
With Brahmā’s voice,¹¹⁵⁸ a sweet voice,
And his voice is like the sound of drums—
Brahmin, you will see him, the Buddha.
- 11.88 “He is like the disk of the moon,
The clear moon
Surrounded by constellations in the sky— [F.42.b]
Brahmin, you will see him, the Buddha.
- 11.89 “Just as the sun emitting rays of light
Is beautiful in the sky,

The Buddha, free from darkness, is beautiful—
Brahmin, you will see him.

11.90 “The bull among men, possessed of the ten powers,
Is just like a bull with a hump, the head of its herd,
Standing immovably—
Brahmin, you will see him, the Buddha.

11.91 “Like the sea,
The deep, immeasurable great ocean,
The Buddha, the best of meditators,
Is inconceivable and unsurpassed—you will see him.

11.92 “Like the sun after the dark half of the month,
Which is bright in the sky
Like a mass of burning fire—
You will see him, the Buddha Gautama.

11.93 “Just as a wheel-turning king is
Surrounded by ten million ministers,
The Completely Awakened One,
Who is served by arhats, is beautiful.

11.94 “Just like the one reigning over the desire realm
And Mahābrahmā, the ruler,
The Muni reigns
Over the worlds of the billionfold universe.

11.95 “The truths of various kinds of suffering,
The arising of suffering,
The cessation of suffering,
And the path consisting of eight parts—

11.96 “Through the hearing of which one will be pacified,
And will cross the great ocean of suffering—
He reveals these truths,
Which taste like pure honey.

11.97 “He gives wealth to those who lack wealth,
Cures the sick,
Becomes a refuge to those who are hurt,
And liberates beings from suffering.

11.98 “He shows the safe, straight path
That leads to nirvāṇa

- To blinded beings
And foolish ones treading wrong paths.
- 11.99 "Humans burnt by desire and hatred
And inflamed by delusion—
The Great Muni pacifies them
Just as a large cloud causes rain.
- 11.100 "There are none equal to him,
Who possesses excellent appearance, complexion, and power.
His strong body, which is imbued with supreme power,
Is well established just like a rocky mountain.
- 11.101 "He is not polluted by acquisition or nonacquisition,
Pleasure or suffering, blame or praise,
Honor or dishonor, [F.43.a]
Just as the lotus blossom is not polluted by water.
- 11.102 "He abstains from killing.
He does not desire what is not given.
Speaking truth, leading a pure life,
He is free from backbiting.
- 11.103 "He does not speak coarse words
But speaks gently, in a timely way.
He does not seek the objects of desire
But has thoughts of love for people.
- 11.104 "He is perfect in seeing correctly
And exercises the power of meditation.
This great meditator with the six kinds of supernormal knowledge
Courses through the sky with his magical power.
- 11.105 "He hears the voices
Of various gods and humans
And also knows others' minds,
Whether they are impure or good.
- 11.106 "He knows past lives,
Where he once lived,
And knows beings' comings and goings,
That is, death and birth.
- 11.107 "Having had his impurities exhausted, not retaining any of them,
Pacified and emancipated,

- With his faculties and mind pacified,
He is just like a still pond full of water.
- 11.108 “If you see him, who is like an excellent sixty-year-old elephant
In a lotus pond,
You, brahmin, who are insatiable,
Will attain joy.
- 11.109 “Śaila, the Blessed One is such a one.
His body bears the thirty-two marks
Of a great man,
And his splendor is like a mass of fire.
- 11.110 “Even if someone praised
The Protector for a hundred years,
He would not reach the end
Because the Tathāgata is immeasurable.
- 11.111 “Brahmin, those who see him
Attain supreme merit.
And those who see him and seek refuge in him
Attain merit superior to that.”
- 11.112 Having heard this praise of the Great Muni,
The ṛṣi Śaila was moved
And said to Kāśyapa,
His mind seeking solitude,
- 11.113 “I have never heard
Such praise of a human being.
O Kāśyapa, according to your explanation,
He is the best in the whole world.”
- 11.114 “Just like a merchant seeking wealth,
You should abandon the banner of pride.
Respect and worship him
And thus, brahmin, you will attain joy.”
- 11.115 Served by five hundred young brahmins
Who were his pupils, [F 43.b]
The brahmin Śaila went
To the pleasant place of the Buddha’s sojourn.
- 11.116 Thereupon the brahmin entered
The dwelling of the king of the Dharma,

- Which was abundant in trees bearing blossoms
Just like the gods' Nandana Grove,
- 11.117 Which was solitary and quiet
And visited by flocks of birds,
And which was not haunted by harmful kinnarīs
But was visited by sons of the Śākyans.
- 11.118 Having seen the most excellent man,
The one who trains those who have not been trained,
Śāila spoke these words:
"Sir, are you free from illness?"
- 11.119 The Buddha, who had a pleasant voice like the kalaviṅka bird,¹¹⁵⁹
Answered Śāila
With sweet and clear words:
"Indeed, I am free from illness.
- 11.120 "Free from stains or evils,
Having cut off all uncertainty,
Liberated, possessed of nothing,
I am untainted and free from rigidity.
- 11.121 "Free from dust, I wander the world.
I am pure, clean, and taintless.
Thus, brahmin, I am pure
And have overcome all anger and fear.
- 11.122 "Welcome, Śāila.
Sit down on this seat.
Brahmin, are you happy?
Is your body not tired?"
- 11.123 "I am happy today because,
O Great Hero, I see you, Great Muni.
My heart is delighted
As if bedecked with adornments."
- 11.124 Having exchanged the proper
Series of pleasantries with him,
The brahmin then sat down,
His mind humble and modest.
- 11.125 Having sat down, the brahmin Śāila,
Who was a holder of recitations and mantras

And was familiar with the three kinds of Vedic knowledge,
Observed the Muni's marks.

- 11.126 He saw thirty marks
On the body of the Protector of the World.
Śaila had doubts about the other two,
Namely, the narrow tongue and the private part hidden in a sheath.
- 11.127 Having become uncertain and unsettled
About the marks of the Great Muni,
He asked the Perfectly Awakened One,
The descendant of the sun,¹¹⁶⁰ whose name was truth,
- 11.128 "The marks of a Great Muni
Are thirty-two.
I have not seen, O Gautama,
Two of them on your body.¹¹⁶¹
- 11.129 "O best of men, is your private part [F.44.a]
Hidden in a sheath?
Is your tongue, which is praised as excellent,
Really long?
- 11.130 "O Great Muni, by all means
I must be convinced of your long tongue.
Please dart your narrow tongue out of your mouth
And clear up my doubts.
- 11.131 "It is seldom that Guides
Appear in the world.
A Great Muni is scarcely met,
Just like the udumbara flower.
- 11.132 "We serve the Teacher
Just as thirsty ones seek water in summer,
Hungry ones food,
And sick ones medicines."
- 11.133 The Buddha, who has the melodious voice of a kalaviṅka bird,
Answered Śaila
With sweet and clear words:
"Brahmin, remove your uncertainty."
- 11.134 He covered his whole face
With his long tongue,

- So that the tongue
Covered his eyes and ears.
- 11.135 And when he, who is skilled in four kinds of magical power,
Displayed it with his magical power,
The brahmin Śaila saw
The Muni's private part hidden in a sheath.
- 11.136 When he was freed from such doubts
About the Great Muni's marks, and his distress was gone,
Śaila's mind was pleased
And he uttered the following words:
- 11.137 "I have learned from the mantra teachings
Of the thirty-two marks.
All of them appear here on your body,
Perfectly, nothing lacking.
- 11.138 "Virtuous, excellent in conduct,
Well born, pleasant to behold,
You are beautiful just like the sun,
In the middle of the community of disciples.¹¹⁶²
- 11.139 "What use is the state of a śramaṇa
For you, who are the most praised?
A man like you, bull among men,
Is suitable to be a wheel-turning king,
- 11.140 "Possessor of seven treasures
And an army consisting of four divisions.
Be the master of the earth, a king,
And turn the chakra over the earth!"
- 11.141 "Śaila, I am a king—that is,
The supreme great king of the Dharma.
I turn the chakra of the Dharma
Over this entire earth.
- 11.142 "My family is kṣatriya.
I was born into a family of virtue.
Having defeated Māra with his army, [F.44.b]
I attained the most excellent, perfect awakening.
- 11.143 "Brahmin, my *mindfulness* is a chakra.¹¹⁶³
My *wisdom* is a minister.

A swift horse, which is *effort*,
Spurred, trots forth delightedly.¹¹⁶⁴

- 11.144 “My best jewel is *meditation*,
Which illuminates the darkness.
Equanimity is the best elephant, which,
Urged on, runs delightedly.
- 11.145 “Just as women are a pleasure for enamored ones,
Brahmin, *joy* is my pleasure.
Brahmin, my householder is
The *fully purified state*, which is the best wealth.
- 11.146 “With my seven limbs of awakening,
These treasures that surpass the entire world,
I will awaken these humans
Who are blind and asleep.
- 11.147 “As I have conquered every direction,
There are none who match me.
The four groups of followers,
Who conquer the mass of defilements, are my children.¹¹⁶⁵
- 11.148 “In the city visited by ancient buddhas,
Which is furnished with a park, which is *magical power*,
In which a crossroads, which is the *path*, has been built
And *sūtras* and *jātakas* are scattered,
Which is visited by great men,
- 11.149 “Which is equipped with the *three gates of liberation*
And guarded by guards who are *mindfulness*,
Which fully possesses *conscience* and a *sense of shame*,
I, the Tathāgata, the king, dwell.
- 11.150 “I fought the battle of the Dharma.
Beating the drum of the Dharma,
I defeated all Māras.
I was anointed as a king for the purpose of awakening.
- 11.151 “The immeasurable states of mind, practiced well,
Are my adornments.
The four pure abodes
Prevent defilements.

- 11.152 "Having defeated, destroyed,
And scattered other teachings,
I behave rightly,
Giving light to beings in this world.
- 11.153 "Maintaining a blissful state,
I cut with the sword of wisdom.
I stand on the base of magical power,
And cessation is my clenched fist.
- 11.154 "Conduct is my chariot, which makes a pleasing sound,
And my observation is a charioteer.
Clad in armor, which is patience and gentleness,
I go to the battlefield by practicing the path.¹¹⁶⁶ [F.45.a]
- 11.155 "With a quiver,
Which is the five faculties that destroy obstacles,
And the four kinds of correct relinquishment,
Which kill defilements,
- 11.156 "I fought a heroic battle.
Having beaten the drum of the Dharma,
And having defeated Māra with his army,
I was anointed as a king for awakening.
- 11.157 "Having defeated ignorance with knowledge,
I crossed the front line of battle,
Where the five aggregates arise and cease.
I was awakened for the awakening of beings.¹¹⁶⁷
- 11.158 "Since I have completely defeated
The worst three thieves in the world
Disturbing humans,
Who are desire, hatred, and delusion,
- 11.159 "The power of all supernormal knowledge has arisen in me.
I am an arhat, who is suitable to be a field of merit,
Recipient of offerings
That have grown in a good field.
- 11.160 "Having made the best effort,
I defeated impurities.
Having crossed the great flood,
I remain to allow others to cross."¹¹⁶⁸

- 11.161 "Just as a lion with powerful fangs,
When it meets other beings in the forest,
Whether they are small, medium, or large,
Pounces on them equally,
- 11.162 "The lion among humans, the Leader,
The Perfectly Awakened One in the world,
Equally shows the Dharma
To those who are immature, middling, and great.
- 11.163 "O Gautama, here may you
Remove my uncertainties, I who am sick!
The best of those who remove pain,
Those who perform surgery, is you."
- 11.164 "Remove your uncertainties!¹¹⁶⁹
Brahmin, you should be zealous.
It is difficult to see
Celebrated perfectly awakened ones.
- 11.165 "The Perfectly Awakened One,
Who is difficult to meet and appears very rarely,
Is me, brahmin;
I am the supreme king of the Dharma."¹¹⁷⁰
- 11.166 Śaila said to the Tathāgata,
"O Gautama, if you say
That you are the Perfectly Awakened One
And you turn the chakra everywhere,
- 11.167 "Who is the general,
The disciple born from the Teacher himself,
Who wisely turns the chakra once turned by you
As you taught?" [F.45.b]
- 11.168 "Brahmin, I have a disciple,
A son, who is equal to me in wisdom:
The well-learned Śāriputra,
Also called Upatiṣya.
- 11.169 "He is liberated from all the knots,
Peaceful, free from impurities.
Being wise, he turns
The chakra I have turned."

- 11.170 "How wonderful the Buddha and the Dharma are!
How wonderful the perfection of the disciples is!
How wonderful the most excellent three treasures are!
A great marvel has appeared in the world.
- 11.171 "Excellent One, approved as
A disciple of yours,
I will drink the essence of the Dharma—how great!—
And successfully become emancipated."
- 11.172 After his mind was pleased,
Then the brahmin became stirred up.
He said to his attendants,
With his mind seeking solitude,
- 11.173 "Listen, sirs, to the words
That the great meditator,
The remover of pain, the seer, has given,
Just as a lion roars in the forest.
- 11.174 "Those who wish should follow me;
Those who do not should leave.
I will go forth today
In the teachings of the possessor of the most excellent wisdom.
- 11.175 "If one leads this pure life
And practices the path well,
His going forth will be fruitful
For himself, who practices carefulness."
- 11.176 "If you wish to go forth
And be ordained,
O brahmin, we too will go forth,
Cutting off these locks of hair."
- 11.177 With his mind pleased,
Making the gesture of supplication, his ten fingers joined,
With his upper robe draped over one shoulder,
The brahmin Śaila said,
- 11.178 "These five hundred young brahmins
Are making the gesture of supplication.
O Great Muni, we all wish to
Go forth and be ordained."

- 11.179 Then, the merciful Teacher,
The compassionate great ṛṣi,
Said, “Come, monks!”
Thus they were ordained.
- 11.180 Śāriputra, whose wisdom was great,
Maudgalyāyana, who possessed magical power,
The elder Nandika Kapphīṇa,¹¹⁷¹
Who was conversant in eloquence—
- 11.181 These elders skilled in eloquence [F.46.a]
Instructed them
In the pleasant forest
On the bank of the Prabhadrīkā River.¹¹⁷²
- 11.182 There, having learned from them the discourse of the Dharma
That was suitable for them,
The monks were soon liberated
And were established in the supreme goal.
- 11.183 Having seen such profit and become happy,
They were emancipated in those very lives.
Delighted, they worshiped
The Buddha, leader of the world.
- 11.184 They worshiped the excellent Dharma,
The best of assemblies, learning praised by the Victor,
Meditation, giving,
And carefulness.
- 11.185 Thus, those who wish for
Profit or majesty for themselves
Should honor the Buddha, the Dharma, and the community
And seek refuge in them.
- 11.186 These are praised by the Seer of the Truth
As the true refuges in the world.
They give every kind of happiness
To those who are frightened by harm.
- 11.187 Those who wish for liberation should always rely on
The greatest thing consistent with the Dharma,
Which is the teaching of the king of the Dharma,
Descendant of the sun, the Buddha.

11.188 *The verses of Kaineiya are completed.*

· II. The Town of Kāśi, Barley Porridge ·

- 11.189 Thereupon the Blessed One, traveling through the country of Kāśi, went to the town of Kāśi.¹¹⁷³ In the town of Kāśi, there were a father and son who had originally been barbers¹¹⁷⁴ but had gone forth. The son said, “Father,¹¹⁷⁵ the Blessed One has come to the monastery, having traveled in the country of Kāśi with the community of his disciples. Since the Blessed One and the community of monks are fatigued, let us now invite the Blessed One and the community of his disciples for a meal of barley porridge.¹¹⁷⁶ And so, will you prepare rice soup¹¹⁷⁷ or invite the community of monks?”
- 11.190 “You should go and invite the community of monks,” said the father. “I will prepare rice soup.”
- 11.191 The son then invited the community of monks. The father went to the market, carrying a mirror with him. There he saw the head of a guild, who had long hair and a long beard. When he showed him the mirror, he asked, “O noble one, do you have such a skill?” [F.46.b]
- 11.192 “Yes, I do,” he answered.
“If you do, please shave me.”
- 11.193 When he began to shave him, the householder fell asleep and woke up when the shaving was done. “O noble one,” he asked, “have you finished shaving?”
“Yes, householder, I have.”
- 11.194 He was delighted and said, “O noble one, as I am quite completely satisfied, I will offer you what you most wish.”
He replied, “Since I have invited the community of monks headed by the Buddha for a meal of barley porridge, give me barley porridge.”
- 11.195 “Noble one, is such a thing as barley porridge suitable for you?” the householder asked. “I will offer you a fine meal. Go and invite them!”
Having saluted him, he departed.
- 11.196 Then the householder prepared a pure and fine meal ... the Blessed One sat on the seat prepared for him in front of the community of monks. When the fine meal was distributed there, the monks wondered, “Since we have been invited for plain food, how can we accept this fine meal?” They did not accept it. When the monks reported this matter to the Blessed One, the Blessed One said, “If one is invited for plain food and obtains a fine meal, one can consume it. You should not have any doubts about this.”
- 11.197 The Blessed One thought, “The fault that occurred in this case was that monks retain tools related to their families. Thus, a monk should not demonstrate his skill. He should not keep tools related to his family, either. If

he keeps them, he becomes guilty of an offense. There are exceptions: a former physician keeping a box of scalpels, a former scribe keeping an ink bottle, and a tailor keeping a needle case.”¹¹⁷⁸

· III. Khādyaka in Pāpā ·

11.198 The Blessed One, traveling through the country of Malla, arrived at Pāpā and stayed in the dense forest of Jalūkā near Pāpā. There lived a maternal uncle of the venerable Ānanda, who was a high official of the Mallas named Roca. He was not very pious. When the Mallas in Pāpā¹¹⁷⁹ heard that the Blessed One, traveling through the country of Malla, had arrived at Pāpā and was staying in the dense forest of Jalūkā near Pāpā, [F.47.a] they began to talk among themselves: “Sirs, we have heard that the Blessed One, traveling through the country of Malla, has arrived at Pāpā and is staying in the dense forest of Jalūkā near Pāpā. Since if each of us offers a meal to the community of monks headed by the Buddha, the others will not have any opportunity, let us make an agreement so that none of us will by himself offer a meal to the community of monks headed by the Buddha, but we will offer a meal together. If one of us offers a meal by himself, a fine of sixty kārṣāpaṇas shall be imposed on him by our community.”

11.199 Thereupon the Mallas of Pāpā went to the Blessed One together. When they arrived, they bowed low until their foreheads touched the Blessed One’s feet, and then they sat down to one side. When they had sat down to one side, the Blessed One, through talk consistent with the Dharma ... delighted the Mallas of Pāpā, and then remained silent.

11.200 Thereupon the Mallas of Pāpā rose from their seats, draped their upper robes over one shoulder, made the gesture of supplication to the Blessed One, and said to the Blessed One, “May the Blessed One together with the community of monks assent to our offer of a meal at one of our houses tomorrow.”

11.201 The Blessed One assented to the Mallas of Pāpā by remaining silent. Then the Mallas of Pāpā, knowing that the Blessed One had assented by remaining silent, praised and were delighted at the words of the Blessed One, bowed low until their foreheads touched the Blessed One’s feet, rose from their seats, and departed.

11.202 Roca, the high official of the Mallas, remained there. The venerable Ānanda asked him, “Roca, [F.47.b] have you become pious?”

“I have not become pious,” he answered, “but our community made an agreement ... a fine of sixty kārṣāpaṇas shall be imposed.”

11.203 “You came to see the Blessed One for fear of a fine!”

“O honored one, precisely so.”¹¹⁸⁰

- 11.204 The venerable Ānanda then took Roca, the high official of the Mallas, to the Blessed One. Upon their arrival, he said to the Blessed One, “O Honored One, this Roca, the high official of the Mallas, does not believe in the Buddha, the Dharma, or the community. May the Blessed One preach the Dharma well so that he will believe in the Buddha, the Dharma, and the community.”
- 11.205 The Blessed One assented to the venerable Ānanda by remaining silent. Then the Blessed One preached the Dharma to Roca, the high official of the Mallas, so that after listening to it, he would believe in the Buddha, the Dharma, and the community. Thereupon Roca, the high official of the Mallas, rose from his seat, draped his upper robe over one shoulder, made the gesture of supplication to the Blessed One, and said to the Blessed One, “May the Blessed One together with the community of monks assent to my offer of a meal at my house tomorrow.”
- “Roca, I have already been invited by the Mallas of Pāpā.”
- 11.206 “May the Blessed One assent, and I will make the Mallas of Pāpā allow this.”
- “Roca, if the Mallas of Pāpā allow it, I will thus assent to you.”
- 11.207 Thereupon Roca, the high official of the Mallas, bowed low until his forehead touched the Blessed One’s feet, rose from his seat, departed, and went to see the Mallas of Pāpā. When he arrived, he said to the Mallas of Pāpā, “Sirs, [F.48.a] wait for a while. It will not cause difficulty if I first offer a meal to the Blessed One and the community of monks, and later you also offer a meal to them.”
- 11.208 “We invited the community of monks headed by the Buddha first,” they replied. “We do not consent to this.”
- 11.209 “If you do not allow this,” he countered, “I will distribute khādyaka¹¹⁸¹ and drinks respectively.”
- Those who were impious there said, “We do not permit this.”
- 11.210 Those who were pious said,¹¹⁸² “Sirs, since he, being impious, will give offerings to the community, we will give him permission to do so.” Then they did give him permission.
- 11.211 He then called together some cooks. “Sirs,” he instructed them, “I will provide every ingredient, so prepare khādyaka with which one would be fully satisfied.” He gave them ingredients including various fragrant materials, and they cooked khādyaka with various fragrances, each serving of which would fully satisfy each person.
- 11.212 Thereupon the Mallas of Pāpā prepared a pure and fine meal during the night The Blessed One sat on the seat prepared for him in front of the community of monks. Then Roca, the high official of the Mallas, began to

distribute khādyaka and drinks, but the monks did not eat because of some doubts. The Blessed One said, “You should ask for the donor’s consent.”

11.213 The monks asked for the consent of the Mallas of Pāpā. “O noble ones,” they said, “we were deceived by Roca,¹¹⁸³ the high official of the Mallas. Please receive it anyway.”

11.214 Thereupon Roca, the high official of the Mallas, distributed khādyaka, and the monks were fully satisfied with it. Since the Blessed One had assigned the rewards of the offerings and departed, the food provided by the Mallas of Pāpā was not consumed.

· IV. Doubts ·

11.215 On another day, [F.48.b] when monks went for alms, brahmins and householders said, “O Buddha, please come! O Dharma, please come! O community, please come! Accept this!”

11.216 The monks did not accept it because of some doubts. The Blessed One told them, “You should ask, ‘Are you giving it to me or the Blessed One, the best of humans?’ If they say, ‘This is for the Blessed One, the best of humans,’ you should not have it for yourselves. But if they say, ‘Our Buddha is none but you,’ you can accept it. You should not have any regrets about this. Likewise, you should ask, ‘Is this for the Dharma, the best of what is free from desire?’ ‘For the community, the best of assemblies?’ . . .”

· V. Foul Foods¹¹⁸⁴ ·

· · A. A Story of the Present about the Great Peacock Charm · ·

11.217 The following took place in Śrāvastī.

11.218 A certain householder invited the community of monks headed by the Buddha to a steam bath. At that time, a venerable one named Svāti, who was young, junior, and in his youth, who had newly gone forth and newly been ordained, newly come into this Dharma and Vinaya, thought, “The Blessed One said, ‘Those who give a little, those who give much, those who give excellent things, those who do labor with pleasure, those who are satisfied with a pure mind—all of them share merit.’ So, I will now do labor.” He began to chop wood. Then a poisonous snake emerged from a hole in a rotten piece of wood and bit him on the right big toe. He fainted from the poison, fell on the ground, and foamed at the mouth, his face and eyes distorted.

11.219 Brahmins and householders saw him suffering in such pain and asked each other, “Sirs, which householder’s son is this?”

Some of them answered, “He is So-and-so’s son.”

11.220 They said, “He went forth among those who are helpless, those śramaṇas who are the sons of the Śākyaṇs. [F.49.a] If he had not gone forth, his family would have treated him.”

11.221 When the monks reported this matter to the Blessed One, the Blessed One said, “Ask a physician what to do and treat him.”

The monks asked a physician what to do, and he answered, “Noble ones, give him some foul food.”

11.222 When the monks reported this to the Blessed One, the Blessed One said, “You can give it to him if the physician prescribed it.”

Because the monks did not know what foul food was, they asked the physician. He answered, “Noble ones, since your Teacher, the Blessed One, is omniscient, one who sees everything, he must know.”

11.223 When the monks reported this matter to the Blessed One, the Blessed One said, “Monks, the types of foul food are as follows: excrement, urine, ash, and soil. Among these, excrement is that of newly born calves. Urine is that of them too. Ash is that of five kinds of trees, namely, kāñcana, kapītaka, aśvattha, udumbara, and nyagrodha. The soil is that which is dug out from a depth of four fingers from the surface of the ground. These are the types of foul food.”

11.224 Thereupon the monks gave foul food to the venerable Svāti, but his health did not return. When the monks reported this matter to the Blessed One, the Blessed One said, “Ānanda, can you receive the Great Peacock Charm from me, learn it, protect, guard, and defend the monk Svāti, detoxify the poison, remove the harm, counteract the poison, establish a boundary, and bind the ground?”

“May the Blessed One say it. I will do as I hear.” [B60]

11.225 Then the Blessed One chanted this Great Peacock Charm: “Homage to the Buddha! [F.49.b] Homage to the Dharma! Homage to the community!

11.226 “It is like this: *amale vimale nirmale maṅgale hiraṇye hiraṇye garbhe bhadre subhadre samantabhadre śrībhadre sarvārthasādhani paramārthasādhani sarvānārtha-praśamani sarvamaṅgalasādhani manasi mānasi mahāmānasi acyute adbhute atyadbhute mukte mocani mokṣaṇi araje viraje amare amṛte amaraṇi brahme brahmāsvare pūrṇe pūrṇāmanorathe mukte jīvante,*¹¹⁸⁵ protect Svāti from all harm, fear, and disease, *svāhā!*”

11.227 “Certainly, O Honored One.”

Thus, the venerable Ānanda received the Great Peacock Charm and gave a blessing to the monk Svāti, so that the poison disappeared and his health returned.

· · B. Stories of the Buddha's Former Lives Related to the Great Peacock Charm · ·

- 11.228 The monks, feeling doubtful, asked the Buddha, the Blessed One, the one who severs all doubts, for clarification, saying: "O Blessed One, it is a great wonder that the Blessed One's Great Peacock Charm is so beneficial¹¹⁸⁶ and useful."
- 11.229 "Listen, monks, how, not only in the present but also in the past, when I was one whose body had descended to an unfortunate state of existence, the Great Peacock Charm, the Queen of Charms, was beneficial and useful.
- 11.230 "Monks, there once lived a peacock king named Suvarṇābhāsa on the southern slope of the Himalaya, the king of mountains. He gave a blessing to himself with this Great Peacock Charm every morning and spent the day, protected by the blessing, then gave a blessing in the evening and spent the night, protected by the blessing.
- 11.231 "One day, seized by a strong desire, indulging in the objects of desire, eager for them, intoxicated, stultified, and infatuated, he carelessly wandered together with many forest peahens from one park to another, from one garden to another, from one slope of the mountain to another. When he entered a certain mountain cave, he [F.50.a] was caught there by old enemies—foes and adversaries—watching by a peacock trap for an opportunity. Having fallen into his antagonists' hands, he fainted but later came to himself and reflected upon this Great Peacock Charm, namely: *Amale vimale nirmale maṅgale hiraṇye hiraṇye garbhe bhadre subhadre samantabhadre śrībhadre sarvārthasādhani paramārthasādhani sarvānarthaprasāmani sarvamaṅgala-sādhani manasi mānasi mahāmānasi acyute adbhute atyadbhute mukte mocani mokṣaṇi araje viraje amare amṛte amaraṇi brahme brahmāsvare pūrṇe pūrṇamanorathe mukte jīvante*, protect me from every harm, *svāhā!*
- He then broke the peacock trap and ran away.
- 11.232 "What do you think, monks? The one who was that peacock king Suvarṇābhāsa at that time, on that occasion, was indeed me. My Great Peacock Charm was beneficial and useful at that time. And it is beneficial and useful now, too."
- "See, O Honored One, how a blessing was given to the monk Svāti with the Blessed One's charm."
- 11.233 "Listen, monks, how, not only in the present but also in the past, it was so. Monks, once there was a snake charmer in the city of Vārāṇasī. A certain kṣatriya boy was bitten by a snake and died. The snake charmer revived him with this charm.
- 11.234 "What do you think, monks? The one who was that snake charmer at that time, on that occasion, was indeed me. The boy at that time, on that occasion, was indeed the monk Svāti."

11.235 *The Chapter on Medicines is completed.*

ab.

ABBREVIATIONS

AA	<i>Aṅguttaranikāya-Aṭṭhakathā</i> . Edited by Walleser and Kopp (1924–56).
AG	<i>Anavataptagāthā</i> .
AKBh	<i>Abhidharmakośabhāṣya</i> . Edited by Pradhan = Pradhan 1967.
AKUp	<i>Abhidharmakośopāyikā-ṭīkā</i> . (Section numbers are based on Honjō 1984 and 2014.)
AN	<i>Aṅguttaranikāya</i> = Morris et al. 1885–1961.
AdhvG	<i>Adhikaraṇavastu</i> . Edited by Gnoli (1978).
Ap	<i>Apadāna</i> = Lilley 2000.
BAK	<i>Bodhisattvāvadānakalpalatā</i> = Chandra Das and Vidyābhūṣhana 1940.
BHSD	<i>Buddhist Hybrid Sanskrit Grammar and Dictionary</i> . Vol. II Dictionary = Edgerton 1953.
Bhv	<i>Bhaiṣajyavastu</i> .
BhvY	<i>Bhaiṣajyavastu</i> . Japanese translation by Yao = Yao 2013a.
CPD	<i>The Critical Pāli Dictionary</i> = Trenckner et al. 1924–92.
Ch.	Chinese translation.
ChDas	<i>Tibetan English Dictionary</i> = Das 1902.
Crv	<i>Carmavastu</i> .
Cṛv	<i>Cṛvaravastu</i> .
D	<i>Degé xylograph</i> (https://www.tbrc.org/#!rid=W4CZ5369) (scanned and published by the Buddhist Digital Resource Center).
DA	<i>Dīghanikāya-Aṭṭhakathā</i> = Rhys Davids et al. 1968–71.
DN	<i>Dīghanikāya</i> = Rhys Davids and Carpenter 1890–1911.
DPPN	<i>Dictionary of Pāli Proper Names</i> = Malalasekera 1937.
DhpA	<i>Dhammapadatthakathā</i> = Norman 1906.
Divy	<i>Divyāvadāna</i> = Cowell and Neil [1886] 1987.

<i>DĀ</i>	<i>Dīrghāgama</i> .
<i>DĀ 35</i>	<i>Ambāṣṭhasūtra</i> . Edited by Melzer (2010a).
<i>DĀc</i>	<i>Dīrghāgama</i> . Chinese translation (Taishō no. 1 <i>Chang ahan jing</i> 長阿含經).
<i>EĀc</i>	<i>Ekottarikāgama</i> Chinese translation (Taishō no. 125 <i>Zengyi ahan jing</i> 增壹阿含經).
<i>GBhv</i>	The <i>Bhaiṣajyavastu</i> in the Gilgit manuscript = GMNAI i, 46–134.
<i>GM</i>	Gilgit manuscripts of the <i>Vinayavastu</i> edited by Dutt = Dutt 1942–50 (page numbers of Bhv, which is in part i, is referred to just with “GM,” and those of other <i>vastus</i> with “GM ii, iii, and iv,” with part numbers).
<i>GMNAI i</i>	<i>Gilgit Manuscripts in the National Archives of India: Facsimile Edition vol. 1, Vinaya Texts</i> = Clarke 2014.
<i>H</i>	Hemis manuscript.
<i>J</i>	<i>Jātaka</i> = Fausbøll [1877–96] 1962–64.
<i>Jäschke</i>	<i>Tibetan English Dictionary</i> = Jäschke 1881.
<i>KA</i>	<i>Kaṭhināvadāna</i> = Degener 1990.
<i>Kṣv</i>	<i>Kṣudrakavastu</i> .
<i>MN</i>	<i>Majjhimanikāya</i> = Trenckner et al. [1888–1925] 1974–79.
<i>MPS</i>	<i>Mahāparinirvāṇa-sūtra</i> = Waldschmidt 1950–51.
<i>MSA</i>	<i>Mahāsudarśanāvadāna</i> in the Gilgit manuscripts.
<i>MSV</i>	<i>Mūlasarvāstivāda Vinaya</i> .
<i>MW</i>	<i>A Sanskrit-English Dictionary</i> = Monier-Williams 1899.
<i>MdhA</i>	<i>Māndhātāvadāna</i> in the Gilgit manuscripts.
<i>Mervav</i>	Avadāna anthology from Merv = Karashima and Vorobyova-Desyatovskaya 2015.
<i>Mma</i>	<i>Mahāmantrānusāriṇī-sūtra</i> = Skilling 1994–97, 608–22.
<i>Mmvv</i>	<i>Mahāmāyūrīvidyārājñī</i> = Takubo 1972.
<i>Mv</i>	<i>Mahāvastu</i> = Senart 1882–97.
<i>Mvy</i>	<i>Mahāvyūtpatti</i> = Sakaki 1916.
<i>MĀc</i>	<i>Madhyamāgama</i> Chinese translation (Taishō no. 26 <i>Zhong ahan jing</i> 中阿含經).
<i>N</i>	Narthing xylograph.
<i>NBhv</i>	The newly identified <i>Bhaiṣajyavastu</i> fragments held in a private collection, Virginia, and the Schøyen Collection.
<i>Negi</i>	<i>Tibetan–Sanskrit Dictionary</i> = Negi 1993–2005.
<i>P</i>	Peking xylograph.

<i>PLv</i>	<i>Pāṇḍulohitakavastu</i> .
<i>PTSD</i>	PTS's Pāli–English Dictionary = Rhys Davids and Stede 1921–25.
<i>Ph</i>	phug brag manuscript.
<i>Prjv</i>	<i>Pravrajyāvastu</i> . Translation in Miller 2018.
<i>PrjvVW</i>	<i>Pravrajyāvastu</i> edited by Vogel and Wille. I: Vogel and Wille 1984; II: 1992; III: 1996; IV: 2002 (all these files are now available in <u>one pdf file online</u> (https://rep.adw-goe.de/handle/11858/00-001S-0000-0023-9A04-C), Vogel and Wille 2014).
<i>R</i>	Ragya printed Kangyur.
<i>S</i>	Stok Palace Manuscript.
<i>SHT</i>	<i>Sanskrihandschriften aus den Turfanfunden</i> .
<i>SN</i>	<i>Samyuttanikāya</i> = Feer [1884–98] 1975–2006.
<i>SWTF</i>	<i>Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden</i> = Waldschmidt et al. 1973–2018.
<i>Sbhv</i>	<i>Saṅghabhedavastu</i> .
<i>SbhvG</i>	<i>Saṅghabhedavastu</i> . edited by Gnoli (1977–78).
<i>Sh</i>	Shey Palace manuscript.
<i>Skt.</i>	Sanskrit.
<i>Sn</i>	<i>Suttanipāta</i> = Andersen and Smith [1913] 1984.
<i>Sumav</i>	<i>Sumāgadhāvadāna</i> = Iwamoto 1979.
<i>SĀc</i>	<i>Samyuktāgama</i> Chinese translation (Taishō no. 99 <i>Za ahan jing</i> 雜阿含經).
<i>SĀc2</i>	<i>Samyuktāgama</i> Chinese translation (Taishō no. 100 <i>Bieyi za ahan jing</i> 別譯雜阿含經).
<i>SĀc3</i>	<i>Samyuktāgama</i> Chinese translation (Taishō no. 101 <i>Za ahan jing</i> 雜阿含經).
<i>T</i>	Tokyo manuscript.
<i>Taishō</i>	<i>Taishō shinshū daizōkyō</i> (https://21dzk.l.u-tokyo.ac.jp/SAT2018/master30.php) 大正新脩大藏經. 100 vols. Tokyo: Taishō Issaikyō Kankōkai 大正一切經刊行會, 1924–34.
<i>TheraG</i>	<i>Theragāthā</i> = Oldenberg and Pischel 1883.
<i>Tib.</i>	Tibetan translation.
<i>U</i>	Urga printed Kangyur .
<i>Ud</i>	<i>Udāna</i> = Steinthal 1982.
<i>Ug</i>	<i>Uttaragrantha</i> .
<i>Uv</i>	<i>Udānavarga</i> = Bernhard 1965–68, i.
<i>UvTib</i>	<i>Udānavarga</i> in Tibetan translation = Champa Thupten Zongtse 1990.

VS	<i>Vinayasūtra</i> (https://www.tais.ac.jp/library_lab/sobutsu/vinayasutra/) transliterated by Study Group of Sanskrit Manuscripts in Tibetan dBu med Script.
Vin	Vinayaṭṭaka in Pāli = Oldenberg [1879–83] 1982–1997.
Viś I	The first story of Viśvantara in the Bhv.
Viś II	The second story of Viśvantara in the Bhv.
Viś III	The story of Viśvantara in the Sbhv.
Viś IV	<i>Viśvantarāvadāna</i> in the Gilgit manuscripts.
Vobh	<i>Vinayavibhaṅga</i> .
ms	Manuscript.
Śav	<i>Śayanāsanavastu</i> .
ŚavG	<i>Śayanāsanavastu</i> . Edited by Gnoli (1978).

n.

NOTES

- n.1 For an overview of the entire Mūlasarvāstivāda Vinaya, see Clarke 2015, 73–81.
- n.2 Folios 91–293: GM i; GMNAI i plates 46–134.
- n.3 For details, see Yao 2018 and literature referred to therein.
- n.4 8.22–8.61 in the Tibetan version; see note to the corresponding translation.
- n.5 See Hiraoka 1998.
- n.6 Taishō no. 1448, *Genben shuoyiqieyoubu pinaiye yaoshi* 根本說一切有部毘奈耶藥事, Taishō 24.1a1–97a24.
- n.7 See the Pedurma edition, bka' 'gyur ii 745, 867n14–15.
- n.8 Csoma [1836] 1984.
- n.9 Cf. Panglung 1980.
- n.10 The Skt. verb *anuvṛjñā*, usually translated *gnang ba / rjes su gnang ba*, covers a range of meanings, such as “allow” and “order.” The present translation adopts “authorize” as the translation of the verb in the context of Vinaya rules. Cf. Yao 2015, 221n15.
- n.11 Monastics are not supposed to eat anything after noon, whereas they are allowed to drink several kinds of juice. Cf. Vvibh, ja 151.a.3–152.b.2; Taishō no. 1442, 23.824b7–c19.
- n.12 For a related account in the *Muktaka* of the Ug, see pa F.159.b.1–4; Taishō no. 1456, 24.440b13–18. Cf. Kishino 2016, 242.
- n.13 GBhv *manthā*; GM *maṇḍaḥ*. In the *Śrautasūtra*, *manthā* is rice or barley that has been threshed, roasted, and mixed with water or milk (Einoo 1984).

- n.14 Skt. *odana*. In the *Śrautasūtra*, *odana* is rice or barley that has been threshed and boiled with water or milk (Eino 1984).
- n.15 GBhv *parūṣakapāṇam*; GM *pāruṣikapāṇam*.
- n.16 These eight kinds of drinks appear again in the Bhv, in 11.38.
- n.17 Tib. *pad ma ke sa ra'i me tog*; Skt. *padmakesara* ("the filament of a lotus").
- n.18 Cf. Kṣv, tha 11a–b; Taishō no. 1451, 24.210b.
- n.19 Skt. *tapo lākṣā*; Tib. *rgya skyeg ni rgya skyegs so* (S *skyeg*; D *skegs*).
- n.20 Skt. *stapakarṇī siktham*; Tib. *spra tshil ni spra tshil lo*.
- n.21 Tib. *du su rung ba gang yin pa dang / thun tshod du rung ba gang yin pa dang / zhag bdun pa gang yin pa dang / 'tsho ba'i bar du bcang ba gang yin pa de gal te thun tshod du rung ba dang 'dres par gyur na thun tshod la yongs su spyad par bya*: "When medicines to be consumed at the appropriate time or medicines to be consumed at night or medicines to be consumed in seven days or medicines to be consumed throughout life are mixed with medicines to be consumed at night, these should be consumed during the night." This, however, contradicts the above rule. Skt. and Ch. do not include "medicines to be consumed at the appropriate time." We opt for the reading in Skt. and Ch.
- n.22 GBhv *śīśukā*; Ch. *jiang tun* 江豚 ("porpoise" or "river dolphin"); Tib. *sbal pa dkar po* ("white frog"); GM *śūśukā*. We opt for the reading in GBhv and Ch.
- n.23 Skt. does not contain this sentence.
- n.24 This monk might have mistaken the *kaṣāya* for a type of cosmetic used for the body. For *kaṣāya* as a cosmetic, see Matsuyama 1980–2002, no. 35. The same situation is found in the next section, which is about collyrium.
- n.25 The passage "When the monks reported . . . The physician said" is abbreviated in the text with the expression "as stated above."
- n.26 Skt., Tib.: "*āmra* astringent, as stated above" (omitting *nimba* and the text after it). Ch. states the list in full, and explains how to use these astringents: "You should crush and boil the bark or leaves of these medicines and smear them on your body."
- n.27 The passage from "and said, 'Sir, since I have a disease'" up to "The first monk said" is abbreviated in the text with the expression "as stated above."

- n.28 This monk might have mistaken the collyrium for a type of cosmetic used as eyeliner. See [n.24](#).
- n.29 The phrase “he himself must know” is abbreviated in the text with the expression “as stated above.”
- n.30 Tib. *btsag yug snam gyi mig sman* (“red ocher collyrium”); Skt. *sauvīrakāñjana*; Ch. *sao pi luo shi an shan na* 騷毘羅石安膳那 (“antimony collyrium”).
- n.31 Cf. the *Muktaka* of the Ug, pa F.162.a.5–6; Taishō no. 1456, 24.441a20–23.
- n.32 Cf. the *Nidāna* in the Ug, pa F.81.a.6–81.b.1; Taishō no. 1456, 24.420a7–12 (Kishino 2013, 144–45).
- n.33 Cf. Kṣv, tha F.181.b–182.b; Taishō no. 1451, 24.269c.
- n.34 Skt. *śrāmaṇeraka*; Ch. *qiu ji* 求寂 (“a novice”); Tib. *dge sbyong* (“śramaṇa,” “an ascetic”). We opt for Skt. and Ch.
- n.35 According to the *Vinayavibhaṅga*, *guḍa* is the same thing as *phāṇita* (cf. D: ‘dul ba cha, F.212.ab).
- n.36 Guḍakhādanika can be eaten both at the appropriate time and at inappropriate times because it is not a meal but a medicine to be consumed within seven days. Rice is to be eaten only at the appropriate time because it is a meal. In this situation, guḍakhādanika and rice flour are mixed together. Revata was afraid that if he ate the guḍakhādanika he would become guilty of an offense.
- n.37 Tib. uses the same words, *bca’ ba bu ram*, for both *guḍakhādanika* and *guḍakhādanīya*.
- n.38 The last words of this summary, *be’i ra to// sprin can bya rog rnam yin no*, cannot be identified in the following passages. GBhv is damaged here.
- n.39 The following forty-six folios of GBhv are lost.
- n.40 Skt. **calācala* (“ever-moving”); Tib. *g.yo ba dang mi g.yo ba* (“moving and not moving”). This stock passage about one who realizes the state of an arhat, “He, exerting himself ... Indra and Upendra,” appears in the Sb hv, which gives us the original Sanskrit.
- n.41 Whereas this section of the Bhv prohibits only eating the flesh of elephants and nāgas, the *Muktaka* of the Ug prohibits the flesh of other kinds of beings such as crows, dogs, raptors, mules, foxes, and monkeys (pa F.157.a.2–158.b.7; Taishō no. 1456, 24.439b21–24). Cf. Kishino 2016, 242.

- n.42 Though not entirely clear, what is most likely meant is that the king might suspect that the pious gods, etc., have killed his elephants to offer their flesh to Buddhist monks.
- n.43 Ch. *ji guo chu ye* 既過初夜; Tib. *de'i mtshan mo 'das nas* ("after that night had passed"). We opt for Ch.
- n.44 Although Tib. *bya ka lan da ka gnas pa* seems to be a translation of **Kalandakanivāsa*, this name is spelled *Kalandakanivāpa* in other chapters of the *Vinayavastu* where Skt. is extant. For the etymology of the name, see SbhvG i 163–166.
- n.45 Although the Skt. folios are lost for this part, we find the same Tib. name and its Skt. counterpart in another part of the Bhv (kha F.190.b.7 (9.375); GM 104.3). Ch. *a di ye* 阿帝耶 provides further support for the name.
- n.46 A stock passage about the Buddha's smile. For Skt., see SbhvG ii 161–63.
- n.47 For these two verses, see Skilling 1999 and Teiser 2006, 65.
- n.48 **Balacakraartin*. A kind of inferior wheel-turning king. Cf. BHSD s.v. *bala-cakraartin*.
- n.49 Ch. *cong kou er ru* 從口而入 ("entered from the mouth").
- n.50 The *Nidāna* of the Ug gives an account related to this rule in the Bhv, and its Ch. version preserves the *Hemorrhoids Sūtra*, which includes mantras, whereas the Tib. version does not mention such a sūtra. The sūtra has also been translated independently both in Ch. (Taishō no. 1325) and Tib. (*Arśapraśamanasūtra*, Toh 621). For details of the passage in the *Nidāna*, see Kishino 2013, 146–47, 347–48. For editions and studies of both independent sūtras, see Yamanaka et al. 2011. For comparisons between Buddhist and non-Buddhist literature on hemorrhoids, see Yamanaka et al. 2012.
- n.51 Ch. 時王大瞋。乃遣大臣。斬惡人首。: "At that time, the king became very angry, sent a minister, and cut off the wicked man's head." Judging from its several examples in the vinaya literature, the phrase "I have renounced [a person]" uttered by a king means a death sentence. For the most clear example, see SbhvG ii 171; nga 226.a.
- n.52 *S smod byed*; *D gnod byed*.
- n.53 Ch. *si wan er qian* 四萬二千 ("forty-two thousand").

- n.54 The *Āyuhparyantasūtra* (Matsumura 1989, 83–84) and the *Udānavarga* (Uv 8.2–5) provide us with Sanskrit verses parallel to these lines, which are lost in Skt. Bhv.
- n.55 Tib. *gru sum*; Ch. *san zhong se yao* 三種澁藥; Skt. **trikaṭuka*: “black and long pepper and dry ginger.” MW s.v. *trikaṭuka*. Cf. Pāli: *tekaṭula*, “black sesame, rice, and *mugga* bean,” Vin i 210.28.
- n.56 Tib. *chab mar* (lit. “water-oil”); Ch. *su* 酥 (translation of Skt. *sarpis*, “clarified butter, ghee”).
- n.57 Within the boundary, cooking and storing food is prohibited. Ānanda’s answer may sound odd because the setting of this story is “a village where the boundary had not been fixed.” However, a kind of boundary can be established even in a place where the boundary has not been fixed (Poṣv 326–27 § 49.1).
- n.58 Ch. lacks this question and the following answer.
- n.59 Ch. *sheng mi* 生米 (“raw rice”); Tib. *’bras skam* (“dry rice”).
- n.60 This story of Pūrṇa has a parallel in the *Pūrṇāvadāna*, chapter 2 of the Divy (English trsl. Tatelman 2000; Rotman 2008–17, i).
- n.61 *S bdag gis*; *D bdag gi*.
- n.62 According to the *Arthaśāstra*, “A child begotten by a master with his own female slave shall be considered free along with the mother” (Tatelman 2000, 82n9).
- n.63 According to the *Manusmṛti*, the first sixteen days of the menstrual period were considered to be suitable for pregnancy, although having intercourse in the first four days is not recommended (Manu 3.46–47). For other views on the appropriate time for conception, see Kritzer 2014, 12. Cf., also, *ibid.* 40–41; 230–32.
- n.64 Although this passage is abbreviated here, it has not yet appeared in full in the Bhv. The full passage appears in Chapter Nine, X. F. 9. b. The Story of Prince Sudhana.
- n.65 The Sanskrit term translated “loans” here is *uddhāra*, and those translated “two different types of deposits” are *nyāsa* and *nikṣepa*. Cf. Kane 1973, 454–61; Sarma 1997, 192; and Olivelle 2015, q.v.

- n.66 Although there has been no explanation in the story, it would be safe to assume that Bhava's wife and sons abandoned him only temporarily and came back to him after he recovered from the illness.
- n.67 Ch. *chi tong* 赤銅 ("copper").
- n.68 Tib. 'phel; Skt. (Divy) *bhidyate* ("split, broken"). The meaning of the Tib. ("Mantras increase") is unclear to the present translator, whereas there seems to be no problem in the Skt.
- n.69 This verse appears frequently in the MSV and other Buddhist and non-Buddhist literature. Cf. Uv 1.22 (cf. Mizuno 1995, 11. Note that there is some confusion in the right column of the table), Rāmāyana 2.98.16, etc.
- n.70 S *da*; D *de*.
- n.71 Translation of this sentence is tentative.
- n.72 S *mi blang gi*; D *gis*.
- n.73 These texts have been thought by scholars such as Lamotte and Mayeda to belong to the Kṣudrakapiṭaka of the Mūlasarvāstivādins (Lamotte 1957; Mayeda 1964). Among these texts, the *Śailagāthā* is included in the Bhv itself: B. The Conversion of Kāśyapa and Śāila (Verse).
- n.74 S *sangs rgyas kyi*; D *kyis*.
- n.75 S *dge sbyong*; D *dge slong*. Cf. Divy: *śramaṇo*.
- n.76 S *gang gi*; D *gis*.
- n.77 Tib. *sangs rgyas dgongs pas lus gzugs bkab par gyur*; Skt. *ms nepacchito buddha-manorathena* (147v7); cf. SbhvG ii 141; PrjvVW III 263 *nepacchitā* as pl. The Divy gives *naiva sthito*, which Rotman emends to *evaṃ sthito* (Rotman 2008–17, i 88: "and so he remained by the will of the Buddha," and 406n271), whereas Hiraoka reads *nepatthito* (Hiraoka 2011, 246: "He clothed himself"). The present translation is based on Tib.
- n.78 The following passage corresponds to SĀc 311, SN 35.88, and MN 145. Cf. Yao 2010.
- n.79 S *lhag par zhen cing gnas na*; D *nas*.
- n.80 Tib. lacks this part of the conversation: "Pūrṇa, the people of Śroṇāparāntaka are fierce..." up to "...but they do not strike me with sticks or swords," while the Divy and Ch. provide it.

- n.81 P *bcom ldan 'das kyi*; D, S: *kyis*.
- n.82 This alludes to a story about monks' suicide in the *Vinayavibhaṅga* (D ca F.133.a; Taishō no. 1442, 23.659c).
- n.83 Ch. does not abbreviate the stock phrase here.
- n.84 Only in the Bhv and the Divy does the story of Pūrṇa in these texts continue beyond Pūrṇa's attainment of arhatship with Pūrṇa alive. In the other parallel stories, such as SĀc 311, Taishō no. 108, MN 145, and SN 35.88, Pūrṇa achieves complete emancipation (*parinirvāṇa*) at this point. See Yao 2010, 3.2.1.
- n.85 S *lha min*; D *lha mi*.
- n.86 On the original Skt. of this verse, see Shackleton Bailey 1950, 179.
- n.87 S *khyod kyi gcen*; D *khyod kyis gcan*.
- n.88 S *rgya mtsho chen por*; D *po*.
- n.89 The text here lacks the phrase "why do I harass you?" See Shackleton Bailey 1950, 179; kha F.119.a.
- n.90 Skt. (Divy) *candanamālaḥ prāsādaḥ*; Tib. *tsan dan gyi phreng ba'i khang bzangs*: "a palace garlanded with sandalwood." Cf. BHSD s.v. *māla*.
- n.91 The *Sumāgadhāvadāna* has a similar story. See Iwamoto [1967] 1978; 1979.
- n.92 The "venerable elder Pūrṇa" referred to here is a different person from Pūrṇa who has been the subject of this story so far. There are at least two different interpretations of the word *kuṇḍopadhānīyaka*, one considering it to qualify the person by his birthplace as Tib. does (Burnouf 1876, 232; Iwamoto 1967, 68; and Hiraoka 2007, i 109) and the other by his practice, using a water pot (*kuṇḍa*) as a pillow (*upadhāna*) (Iwamoto 1979, 16; Tatelman 2000, 89; Rotman 2008–17, i 409). The present translation follows the former. As Rotman notes, a monk named Kuṇḍadhāna Thera is known to Pali literature. Although he is said to be "the first among those who received food tickets (*salāka*)" (DPPN, q.v.), there seem to be few other things in common between this person and the "venerable elder Pūrṇa" in the present story.
- n.93 Tib. *ri dags*; Skt. (Divy) *mṛgāra*; Ch. *lu mu fu ren* 鹿母夫人 (**mṛgāramātā*).
- n.94 Tib. *grags pa*; Skt. (Divy) *vapuṣmattayā* ("by handsomeness"); Ch. *yan mao* 顏貌 ("face").

- n.95 *S ngo mtshar du gyur pas; D pa'i.*
- n.96 Skt. (Divy) *pihitāny apāyadvārāṇi*; Ch. *guan bi e qu* 關閉惡趣. Tib. *ngan song gi sgo ni bkum*: “destroyed the gate to inferior states of existence.” We opt for Skt. and Ch.
- n.97 S: *bcom ldan 'das kyis*; D *kyi*.
- n.98 For the following story, cf. Merv-av 207.
- n.99 Cf. n.77.
- n.100 On Vakkalin, who is known for his suicide in the Āgamas and Nikāyas, see Sugimoto 1981, 21–24; Delhey 2009; and Anālayo [2011c] 2015, 235–56.
- n.101 The following stories about the visit of the two nāgas and the conversion of Mahāmaudgalyāyana’s mother are quoted in the AKUp without any mention of the source. Cf. Honjō 2014, ii 835ff.
- n.102 A similar statement appears in the Kṣv, D da F.191.a.2–4; Taishō no. 1451, 24.375c17–21.
- n.103 For previous studies on the monastic office responsible for monastic property, *upadhivārika*, see Shōno 2017, 54n9.
- n.104 The following story has been partially translated from Ch. in Teiser 2006, 58. For the parallel in Divy 2, see Strong 1983, 180, as well as the other translations listed in n.60.
- n.105 The following statement by the Buddha corresponds to AN 2.4.2 (I 61–62) and EĀc 20.11. It also has parallels in the Vvbh (cf. Yao 2010, 3.2.2); Kṣv (cf. Schopen [1995] 2004a, 179); and the *Nidāna* in the Ug (Kishino 2013, 393n257).
- n.106 *bu mo bzang mo* (Skt. *bhadrakanyā*) may be a common noun meaning “noble girl” rather than a proper name. Among BHSD and modern translations of Divy 2 (Burnouf 1876; Sakaki 1912–15; Iwamoto 1974; Tatelman 2000; Hiraoka 2007; Rotman 2008–17, i; and Strong 1983 as a partial translation of this episode), only Rotman translates the word as a common noun.
- n.107 The following verse has a parallel in the Prjv (GM 4.59/D 4.356 (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-2080>)). Ch. of the Prjv does not provide the verse.
- n.108 This story has a parallel in the Vvbh, D ja F.221.a–F.224.a, Taishō no. 1442, 23.842c–844a). It explains the origin of a festival held for two nāga kings, which is also mentioned in the Prjv (1.144

(<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-2903>)), the *Bhikṣuṇīvinayavibhaṅga*, and the *Avadānaśataka* (Schopen 2007, 218ff.).

- n.109 See the story of the conversion of Nanda and Upananda in the Vvbh (Taishō no. 1442, 23.866c–869a), which has a parallel in EĀc 36.5 (Taishō no. 125, 2.703b ff.). This story presents a similar plot to the story in the Bhv, in which two nāga kings dressed as humans do not show respect to a human king and the king becomes angry.
- n.110 The *Udānavarga* (Uv 21.11–13) gives us Skt. verses parallel to these lines.
- n.111 These two verses have parallels in SN 7.2.6 (I 179), SĀc 1155 (Taishō no. 99, 2.307c), SĀc2 78 (Taishō no. 100, 2.401a), and SĀc3 7 (Taishō no. 101, 2.495a).
- n.112 Ch. *dang zi hui guo* 當自悔過; Tib. *bzod pa byin cig*: “give forgiveness.” We opt for Ch. Cf. corresponding words in the Vvbh, *bzod pa gsol bar bya*.
- n.113 Ch. *ba ri* 八日, “eighth day,” without mention of the fourteenth day.
- n.114 Here, the story of the nāga king Apalāla begins. See [n.128](#). The series of episodes including that of a brahmin’s rebirth as Apalāla, his conversion by the Buddha, the competition between Magadha and Vaiśālī at the occasion of the Buddha’s crossing the Ganges, the quelling of an epidemic by the Buddha in Vaiśālī, etc. have parallels in Taishō no. 155 *Foshuo pusa benhang jing* 佛說菩薩本行經.
- n.115 Agnidatta asks the brahmin’s wife in Ch.
- n.116 In Ch., the name of the daughter is *Dian guang* 電光, “Lightning,” the wife’s is *Zhen bao* 震雹, “Hail,” and the son’s wife’s is *Sheng lun nao* 勝輪惱, “Overwhelming the Torment of the Circle.”
- n.117 A parallel story in Taishō no. 155, *Foshuo pusa benhang jing* 佛說菩薩本行經, specifies “the four great disciples”: Mahākāśyapa, Śāriputra, Maudgalyāyana, and Aniruddha.
- n.118 There are other examples in which wishes maliciously made are realized in the Prjv (Skt. missing; 4.299 (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-1972>))–4.316 (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-2002>); Taishō no. 1444, 23.1038b) and its parallel in Divy 24 (346.4–7); Crv (GM iv 179.2–4; ka F.260.b; Taishō no. 1447, 23.1051b) and its parallel in Divy 1 (14.17–19); Kṣv (da F.150.b–151a; Taishō no. 1451, 362c–363a). The means to prevent a malicious wish from being realized is explained in Bhv (8.92–8.94); GM 19.4–20.2; Taishō 24a13–28.

- n.119 Tib. *sdom la*; Ch. *nei she song yue* 内攝頌曰: “said in the internal summary of contents (i.e., “section index” in the present translation).” We opt for Tib.
- n.120 Ch. *bo zha zhu zhang lin* 波吒竹仗林 (*Pāṭali, *Veṇuayaṣṭikā). Despite this Summary of Contents, Ch. does not include the episode of the Buddha’s stay in Nālandā and Veṇuayaṣṭikā.
- n.121 Strangely, neither this word nor the corresponding episode appears in the following story.
- n.122 This event is explained in detail in the Sbhv (SbhvG ii 186ff.; nga F.238.a ff.; Taishō no. 1450, 24.197b28ff.). The Bhv presents the story of the birth of this elephant in a later part (10.54).
- n.123 According to the first chapter of the Prjv (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-114>), Aṅga was conquered by Bimbisāra when he was a prince. After he went back to Magadha to accede to the throne, his retainer ruled Aṅga.
- n.124 The story of how Ajātaśatru, having heard the Buddha’s sermon, came to have his “rootless faith” is told in the *Śrāmāṇyaphalasūtra* in the Sbhv. For modern discussions about the meaning of “rootless faith” and the different interpretations of the phrase provided by the *Abhidharma-mahāvibhāṣā*, See Wu 2016.
- n.125 Ch. lacks the following stock passage.
- n.126 In this section, the story of how the Buddha was asked to end the epidemic that had swept through Vaiśālī is recounted. The subject of the epidemic fades away and then suddenly reappears at the end of the section about Vaiśālī, ending with the quelling of the epidemic.
- n.127 A stock passage about invitations is abbreviated in Tib. The present translation is based on Ch., which gives the passage in full.
- n.128 It is worth noting that the destination of the long journey made by the Buddha in the Bhv is specified here. Erich Frauwallner argues that it is clear that the episode in the Bhv where the Buddha flew from Rohitaka to the north (X. Rohitaka) is a later interpolation into the story of his travels in Mathurā (Frauwallner 1956, 31–33). However, when we look at the larger context of the Bhv, we find the purpose of his going to the north clearly shown here, long before the Rohitaka episode. If the Buddha’s flight to the north is to be considered a later interpolation, as Frauwallner says, then the episode here, in which King Ajātaśatru requests the Buddha to go to the north, would also have to be considered an interpolation. In addition, the

story of the origin of the harm caused by the nāga king Apalāla, and even the story of the nāga kings Valguka and Giri (A. The Story of the Two Nāga Kings and King Bimbisāra), might be suspected of having been similarly added to the “original text.” Therefore, Frauwallner’s argument should have covered a far larger portion of the Bhv to be persuasive, but he does not mention this point. For the story of Apalāla, cf. Ch’en 1947, 279n134; Tucci 1958 with caution; Vogel 1972, 121–23; Zin 2006a, 54–68.

- n.129 Ch. here gives the Buddha’s words as “Let us go to Pāṭali Village” and starts the story of the Buddha’s visit to Pāṭali Village, but the last portion of this section and the episodes about Nālandā and Veṇuṣaṭṭikā are missing.
- n.130 These “five advantages” are related to the “five disadvantages” later explained by the Buddha to Ānanda after returning from the north.
- n.131 This section corresponds to SĀc 987 and SĀc2 212.
- n.132 The passage “One should not despise ... great power” has a parallel in SĀc 1226, and there is a story corresponding to SĀc 1226 in SbhvG i 182. In these parallels, the passage in question is attributed to the Buddha himself.
- n.133 The following five verses have parallels in Sn 253–57 and J 363 (iii 196), and the fifth one in Uv 28.5, etc. (cf. Yajima 1997, 36–37).
- n.134 Here ends the correspondence to the SĀc and SĀc2 and starts the partial correspondence to the *Mahāparinirvāṇasūtra* (MPS, Waldschmidt 1950–51, 134–202, the first part being supplied by the author because it is missing in the manuscript).
- n.135 This section corresponds to SĀc 403.
- n.136 *S sdug bsngal ’gog pa dang*; Dom.
- n.137 From this scene on, Tib. and Ch. correspond. The following sections up to D. A Story of a Former Life of the Buddha: King Mahāsudarśana are divided by the present translator for convenience.
- n.138 The sermon below corresponds to AN 5.213.
- n.139 A stock passage about a brahmin’s visit to the Buddha. For Skt, see GM 64–65.
- n.140 Ch. 大威力天神以繩量界、欲造大城: “Celestial gods of great power were measuring the land with a rope with the intention of building a great city.”

- n.141 Ch. 亦無隣國之難及水火所損: “And it will neither be in any danger of being attacked by a neighboring country nor be damaged by water or fire.”
- n.142 Gregory Schopen has pointed out that the following verses are found also in the Ug of the MSV, and he suggests that the Ug might provide the original context of these verses (Schopen [2004b, 176] 2014, 344).
- n.143 *S rnam par ltung ba'i lus; D rnam par lhung ba'i lus.*
- n.144 This story has a parallel in EĀc 38.11. Cf. Kuan 2013, 611. The Bhv presents in a later part (2. Mahāsudarśana) another story of King Mahāsudarśana, the content of which is totally different from that in this section.
- n.145 The story extending from this section (“The Ganges”) to the next section (“Mahāpraṇāda”) has a parallel in the *Maitreyāvadāna*, chapter 3 of the Divy (English trsl. Rotman 2008–17, i 119–33).
- n.146 Cf. Uv 17.7–9.
- n.147 The meaning of this verse is quite unclear to the present translator, despite various interpretations of parallel verses (Divy 56.8–11, Uv 17.7–9, and Ud 8.6) by modern scholars.
- n.148 This verse appears twice in the Bhv with some difference in Tibetan translation, most significantly in the fourth line: *su zhig spyod pa tshol bar byed* (kha F.29.a); *gang zhig yongs su btsal bar spyod* (kha F.133.b). The second occurrence seems to be closer to the Sanskrit parallels: *kasya paryeṣaṇām cared iti* (GBhv 147v6; Divy 56). The first occurrence might be based on a variant reading such as **kasya paryeṣaṇām care* (cf. a Pali parallel in Ud 7.9: *kissa pariyesanaṃ care ti*, though the most likely rendering of this Pali phrase would be rather similar to our second occurrence). The present English translation attempts to reproduce the respective meaning of the two occurrences in Tibetan. For comparisons of the other parts of this verse in the Sanskrit and Pali parallels, see Enomoto 1984b, 18–19.
- n.149 Cf. J 264 (ii 333) and J 489 (iv 325).
- n.150 BhvY 3.6.1 (p. 102).
- n.151 BhvY 3.6.2 (p. 102ff.).
- n.152 BhvY 3.6.3 (p. 105ff.). For variations of the story of King Śaṅkha (and the Buddha Maitreya), see Anālayo [2014b] 2017, 349–91.

- n.153 These names, Piṅgala, Pāṇḍuka, Elāpatra, and Śaṅkha, are interpreted as the names of the “four great kings” by Hiraoka and Rotman. The present translation rather follows the Tib. and Ch. versions, which seem to consider these names as the names of “four great treasures” and the “four great kings” as the famous gods referred to as such. Note, also, Edgerton interprets the names as both the names of four great treasures and those of four nāga kings guarding them (s.v. “elapatra”). In any case, it is not clear what kind of “treasures” are meant here.
- n.154 For the Buddha Maitreya’s visit to the bones of Mahākāśyapa, see AKUp 7030 (Honjō 2014, ii 841–42). Cf., also, Merv-av 261ff.
- n.155 Tib. *’khor dge slong ’bum phrag dgu bcu rtsa drug dang*; Ch. 與八萬俱胝苾芻 (“with eight hundred billion monks”); Divy *aśītibhikṣukoṭivāro* (“surrounded by eighty million monks”).
- n.156 BhvY 3.6.4 (p. 107ff.).
- n.157 In Ch., the following dialogue is not between the Buddha Śākyamuni and his disciples but between the Buddha Maitreya and his disciples.
- n.158 In Divy 3, Ratnaśikhin is not the son of King Vāsava’s chief priest but the son of the king himself.
- n.159 BhvY 3.a (p. 110ff.). Hereafter the story corresponds to the MPS (p. 160ff.).
- n.160 BhvY 3.b (p. 111ff.). This section corresponds to SĀc 854, SN 55.10, and AKUp 9035. Cf. Honjō 2014, ii 921–23; Yao 2010, 3.2.7.
- n.161 The present translation generally follows E. Waldschmidt in MPS §9 for the restoration of proper names in this section.
- n.162 MPS *ardhatṛtīyāni upāsakaśatāni* (“two hundred and fifty lay brothers”). Ch. tallies with Tib.
- n.163 MPS *pañcopāsakaśatāni* (“five hundred lay brothers”). Ch. tallies with Tib.
- n.164 The following teaching on dependent origination is available in Sanskrit in SbhvG ii 209.22ff.
- n.165 BhvY 3.c (p. 114ff.). This section corresponds to AKUp 2051. See Honjō 2014, i 225–28.
- n.166 This section in Ch. and the AKUp begins: “The Blessed One, traveling through the country of Vṛji, had arrived in Nādikā. Then Āmrāpālī heard that . . .”

- n.167 A verse similar to this appeared before in the Bhv (3.34).
- n.168 A stock passage about a visit by a god to the Buddha. For Skt., see GM 1.58 (8.282 ff.).
- n.169 This and the following sections (A to E) have been divided by the present translator for convenience. This section (VII.A) and the third section (C. The Sermon to Āmrāpālī) correspond to SĀc 622. See Yao 2010, 3.2.8. For parallels to this sūtra and a Sanskrit text of this part of the MPS revised with later identified manuscript fragments, see Hosoda 2014, 115–21.
- n.170 Hereafter the order of episodes in Tib. is different from that in Ch. In Ch., the episodes are arranged in the following order: the Buddha’s arrival at Vaiśālī (first part of VII.A); E. The End of the Epidemic in Vaiśālī; the visit of Āmrāpālī to the Buddha (rest of VII.A); B. The Visit of the Licchavis; C. The Sermon to Āmrāpālī; and D. The Former Lives of the Licchavis. See Yao 2010, 3.2.10. The fragment of a newly found Sanskrit manuscript of the Bhv (hereafter NBhv) tallies with Ch. in the order of the episodes.
- n.171 *gnyid kyis snyom pas dub pa*. We adopt the translation of the parallel passage in the Kṣv: *gnyid dang ngal ba dang ngal so ba*.
- n.172 This section has a parallel in AN 5.195. SĀc 1149 is also close to this story. See Yao 2010, 3.2.9.
- n.173 According to Chapter One of the Prjv (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-114>), King Bimbisāra of Magadha conquered Aṅga and became the king of that country before he ascended the throne of Magadha. Therefore, in this verse, “the king of Aṅga” and “the lord of Magadha” both seem to refer to King Bimbisāra (Nishimoto 1933–35, v. 23, 96n4).
- n.174 The following passage of the Buddha’s sermon to Paṅḍika is not included in the MPS.
- n.175 The following teaching is available in Sanskrit in SbhvG ii 230.11–17.
- n.176 Ch. abbreviates the stock passage “set up a jeweled pitcher ... knowing the Blessed One had finished his meal and washed his hands and his bowl.” NBhv supports Ch.
- n.177 The stock phrase is abbreviated in Ch.: 當知彼廣嚴城粟姑毘, 以積習資糧故——廣說乃至——說伽他曰, “You should know that, because the people of the Licchavi clan in Vaiśālī have accumulated provisions ... (the passage

should be recited in detail) ... A verse is spoken.” NBhv tallies with Ch. regarding this abbreviation.

- n.178 This section has parallels in the *Vaiśālīpraveśamahāsūtra*, which survives in Tibetan translation, and the *Mahāmantrānusāriṇīsūtra*, which survives in Sanskrit. See Yao 2010, 3.2.10 and n.126. See Bhaiṣajyavastu Translation Team, trans., *The Mahāsūtra “On Entering the City of Vaiśālī”* (<https://read.84000.co/translation/toh312.html>), Toh 312.
- n.179 The extant Tibetan texts include a considerable number of variants especially in the mantras. Hereafter the present translation is based on the Mma and Tib. of the Bhv edited by Peter Skilling. See Skilling 1994–97, i 608–22, 564–607.
- n.180 Hereafter Ch. phonetically transliterates the sentences “The Buddha, who has compassion for the world, has spoken ... the wish of all *bhūtas*” and “The Buddha, who has compassion for the world, has spoken” before “*Muñcata muñcata*,” whereas Tib. does not transliterate but translates these sentences.
- n.181 The punctuation of the mantras follows the edition of the extract from the Bhv by Peter Skilling (1994–97, i 567–603).
- n.182 The verses below also appear in a section of the Vvbh that corresponds to the *Upasenasūtra*. See Skilling 1994–97, ii 596.
- n.183 Ch. and Mma lack these two verses (“Because the Buddha . . . Should leave this city”). NBhv tallies with the line “Those who have hateful thoughts ... stay.”
- n.184 Ch. does not repeat the mantras and verses as Tib. does, but only states 咸依上法 (“everything accords with the above method”). Ch. then moves to the story of Āmrapālī’s visit (A. The Visit of Āmrapālī). Here NBhv tallies with Ch. concerning this lack of repetition.
- n.185 Ch. lacks this summary of contents. It is unknown whether NBhv included it, due to the damage to the corresponding folio.
- n.186 Here Ch. abbreviates the section with the statement: “As explained in detail in the teachings of the *Jijian jing* 飢饉經, the *Sūtra of Famine*, and also as in the *Daopin chuanlai jing* 道品傳來經, the *Sūtra of the Tradition of the *Mārgavarga*, *Liuji jing* 六集經, the *Sūtra of the group of six*, and *Daniepan jing* 大涅槃經, the **Mahā-parinirvāṇasūtra*.” On the other hand, the contents of this section in Tib. (Chapter 4. I) correspond to SN 47.9 and, presumably, a missing sūtra in the SĀc, the contents of which are included in the MPS (see Yao 2010, 3.2.11).

NBhv provides a sentence that, in spite of the manuscript's damaged state, seems to be similar to the original Skt. that Yijing translated. The manuscript reads: "...as in the *Sūtra of Famine* in the **Mārgavarganipāta*, in the *Ṣaṣṣūtrikanipāta*..." This proves that "The *Sūtra* of the Tradition of the **Mārgavarga*" in Ch. is, properly speaking, the title of a chapter of the *Samyuktāgama* that includes the *Sūtra of Famine*. In addition, "The *Sūtra* of the Group of Six" is the title of a chapter of the *Dirghāgama* that includes the *Mahāparinirvāṇasūtra*. To sum up, NBhv and Ch. both state that they abbreviate this section, which corresponds to the *Sūtra of Famine* in the **Mārgavarganipāta* in the *Samyuktāgama* and also to the *Mahāparinirvāṇasūtra* in the *Ṣaṣṣūtrikanipāta* in the *Dirghāgama*. See Yao 2013b.

- n.187 "Be completely emancipated" here means the Buddha's final or complete nirvāṇa upon passing away.
- n.188 The "four applications of mindfulness ... the eightfold path of the noble ones" are the thirty-seven aspects of awakening.
- n.189 What the phrase "two things" here indicates is not clear from the text of the Bhv itself. Kalyāṇamitra's commentary to the Kṣv gives an explanation of the phrase appearing in a parallel passage in the Kṣv. According to this commentary, the "two things" for the Buddha are his life and the requisites such as food, drink, and oil massages, and the "two things" for a chariot are its body and everyday maintenance (D 4115 *Āgamakṣudrakavyākhyāna*, dzu F.197.b–198.a).
- n.190 For the Skt. text of the following teaching, see Fukita 2001.
- n.191 Here ends the correspondence with the MPS.
- n.192 The following stock passage about the Buddha's smile is given in full in both Tib. and Ch., but is abbreviated in NBhv.
- n.193 **Balacakravartin*. A kind of inferior wheel-turning king. Cf. BHSD s.v. *bala-cakravartin*.
- n.194 The following passage corresponds to MĀc 67, MN 83, EĀc 50.4, and the introductory section of the EĀc, AKUp 2050, etc. The story of King Mahādeva and Nimi appears again in the Bhv (6. Mahādeva and 7. King Nimi). While the story here follows exactly the *Mahādevasūtra* in the *Madhyamāgama* of the *Mūlasarvāstivādin*s, the second story mentioned above has been slightly changed from the *Madhyamāgama* version in accord with the context of the Bhv (Yao 2007; Forthcoming b). For a study of

parallels to this story based on the EĀc version, see Anālayo 2011a, i 466–74; 2016b, 113–214.

- n.195 Here Ch. abbreviates the section with the statement: 廣如莫訶提婆。及國王相應品中說。 “As explained in detail in the *Mahādeva[sūtra]* in the section of kings (in the *Madhyamāgama*).” NBhv corresponds to Ch.
- n.196 ...*grong dang / grong rdal dang / yul 'khor dang / rgyal po'i pho brang gi bar bya gag gi 'phur stabs kyis chod pa byung bar gyur to*. Cf. Divy 22, 316.11–12: *kukkuṭa-saṃpātamātraś ca grāmanīgamarāṣṭrarājadhānyo babhūvuḥ*.
- n.197 Mahādeva is not described as a wheel-turning king in Pāli parallels.
- n.198 In the second Mahādeva story in the Bhv, the term *lha'i pho nya* (**devadūta*, “divine messenger”) appears as *gshin rje' i pho nya* (“messenger of Yama”). In other Āgama/Nikāya sources with the motif of abdication by a wheel-turning king, such as DN 26, MĀc 70, and the sixth sūtra of the Chinese Dīrghāgama, the omen of death is not described as a white hair but as the sinking of the precious chakra.
- n.199 Some parallels such as those in the MN and EĀc state that the king practiced the four pure abodes (four immeasurable states of mind), that is, love, compassion, joy, and equanimity.
- n.200 The lineage of eighty-four thousand Mahādevas and Nimi is mentioned also in the Sbhv (SbhvG i 19.27–20.1).
- n.201 There are a variety of stories in Buddhist narrative literature about virtuous people who were invited to heaven in the chariot driven by Mātali. Cf. J 243, 494.
- n.202 In the parallel in EĀc 50.4, Nimi does not blink his eyes either.
- n.203 Though the Buddha identifies himself only as Mahādeva in this story here, the story of Mahādeva and the story of Nimi in the second story in the Bhv (6. *Mahādeva* and 7. *King Nimi*) are narrated separately and the Buddha identifies himself as the protagonist in each story. The aforementioned parallel stories also provide a variety of identifications of the protagonists.
- n.204 The eightfold path of the noble ones is not mentioned in the second Mahādeva story in the Bhv.
- n.205 Ch. lacks this section. NBhv corresponds to Tib.
- n.206 Since the Buddha is said to be in Videha in the preceding story, it is rather strange that in this story the Buddha says, “Let us go to Videha.”

- n.207 For this abbreviation, see II. Middle Village.
- n.208 Ch. lacks this section. The following story corresponds to SĀc 1095, etc. (cf. Yao 2011, 3.2.13). A story related to this encounter between the Buddha and Māra in Sālā appears in the Bhv (c. A Young Brahmin).
- n.209 The following two verses correspond to Uv 30.49–50.
- n.210 Panglung mentions Taishō no. 2121 as a parallel to this story. But the parallel story in Taishō no. 2121, *Jinglü yixiang* 經律異相 (more precisely, sūtra no. 45.14, Taishō 53.237c19ff.) is an extract from Taishō no. 212, *Chuyao jing* 出曜經 (Taishō 4.626c29ff.).
- n.211 In Ch. and Taishō no. 212, it is the woman who speaks this verse. The verse corresponds to Uv 2.1, and also to the Mv and J, both of which give contexts very different from that here.
- n.212 Tib. uses the first person pronoun *nga* mainly for speech by the Buddha, kings, and householders (especially toward their inferiors), while it employs another pronoun, *bdag*, for speech by others. In this verse, Tib. has *nga*, probably because this verse was regarded as the words of a former buddha.
- n.213 The following four sections, from VII. Bhārgava to X. Kanthaka, are related to a series of episodes in the life story of the Buddha in the Sbhv. For the ṛṣi Bhārgava, see SbhvG i 93; nga F.15.b.
- n.214 Cf. SbhvG i.92–93; nga F.14.b–15.a.
- n.215 Cf. SbhvG i. 91; nga F.13.b.
- n.216 Cf. SbhvG i 91; nga F.14.a.
- n.217 The Sbhv does not mention this shrine.
- n.218 The Sbhv does not mention this place name.
- n.219 The following story corresponds to a part of the MPS (Waldschmidt 1948) and a part of EĀc 42.3 (cf. Yao 2011, 3.2.14). The story is depicted in reliefs from Gandhāra, where it is clearly connected to the Buddha’s nirvāṇa (Zin 2006b).
- n.220 Ch. “with the hand.” NBhv tallies with Tib. There are variations among the parallel stories regarding which part of the body, the hand or the toe, the Buddha uses here. Cf. Zin 2006b, esp. 342–43.

- n.221 Tib. *rdzu 'phrul gyi stobs*, Ch. 神力, both meaning “magical power.” However, these terms are problematic here. A few lines below, the Mallas ask the Buddha with what power he smashed the rock into pieces, and the Buddha’s answer is “magical power” in Tib. and Skt. (NBhv), and “the power of meditation” in Ch. The Mallas later ask if there is any other power besides the power generated from one’s father and mother, *the power of meditation*, and the power of dedication. The Buddha then lists seven kinds of powers: the power generated from one’s father and mother; *the power of meditation*, of dedication, of merit, and of knowledge; *magical power*, and the power of impermanence, in this order. The position of magical power, the sixth, cannot be mistaken, because an episode from the Buddha’s life story is mentioned regarding the Buddha’s defeat of non-Buddhist ascetics with his magical power. Thus, there seems to be some confusion in Tib., Skt., and Ch. here, and “the power of meditation” rather than “magical power” is likely to be appropriate in context. The present translation reflects that understanding.
- n.222 Ch. 禪定力 (“power of meditation”). Tib. *rdzu 'phrul gyi stobs*, Skt. (NBhv) *ṛddhibala* (“magical power”). We opt for Ch. See previous note.
- n.223 Or the twofold powers of Nārāyaṇa, namely, half and full.
- n.224 This refers to how the Buddha passed away. The Buddha’s passing between two sāla trees is narrated in a part of the Kṣv, where the text has a parallel of the *Mahāparinirvāṇasūtra*: da 262.b.7–290.a.5; Taishō no.1451, 24.392b10–399b14.
- n.225 Tib. omits the powers of meditation and dedication in this verse. Ch. 禪定與解脫・福德・智慧力, “powers of meditation, liberation [dedication? Cf. Mvy 1929], merit, and knowledge,” omits the magical and physical powers.
- n.226 Ch. translates the second verse in prose. In Tib., the first verse is translated in a verse that has nine syllables in each pāda and a second that has thirteen syllables.
- n.227 Ch. lacks this summary of contents.
- n.228 D *bya can*; S *byed can*. This entry indicates a place name *bye ma can* (*Sikatin), which later appears in the corresponding section ([X. Sikatin](#)).
- n.229 In this short section, a sūtra abbreviated in Tib. is fully narrated in Ch., which is a rather rare occurrence. The sūtra in question, the title of which is not mentioned in Ch., corresponds to SĀc 263, SN 22.101 (mistakenly referred to as SN 47.19 in BhvY 149), etc. Cf. Salomon 2018, 121ff., 149ff.; Yao 2011, 3.2.15. Both SĀc 263 and SN 22.101 include a parable of a carpenter using an axe,

which explains the two different ways of referring to this section in the General Summary of the Contents of the Chapter on Medicines and the Summary of Contents of Chapter Five: “The Carpenter” and “The Axe.”

- n.230 This sentence is an editorial insertion in the text.
- n.231 This passage is related to a part of the Buddha’s life story in the Sbhv (SbhvG i 32–33; ga F.273.a–b; Taishō no. 1450, 24.105a–b).
- n.232 According to the Sbhv, King Siṃhahanu has a son, Śuddhodana, and three other sons, as well as a daughter, Śuddhā, and three other daughters. Suprabuddha is Śuddhā’s son, which means that Suprabuddha is the Buddha’s cousin, since Śuddhodana is the Buddha’s father (SbhvG i 31–32; ga F.272.b–273.a; Taishō no. 1450, 24.105a). However, shortly after this account, the Sbhv tells us that King Suprabuddha in Devadrśa, wishing to be related to King Siṃhahanu by marriage, marries his daughters Māyā and Mahāmāyā to Prince Śuddhodana (SbhvG i 33–35; ga F.274.a–275.a; Taishō 24.105b–106a). This second account naturally suggests that King Suprabuddha is the Buddha’s maternal grandfather. Though it may not be utterly impossible for one’s grandfather to also be one’s cousin (i.e., his mother married her granduncle), these two accounts may refer to two people of the same name, or they may represent two different narrative traditions that were carelessly combined. Furthermore, the Pāli tradition gives a completely different story, which explains that Suppabuddha was Māyā’s brother, married Siṃhahanu’s daughter, and had the children Bhaddakaccānā (the Buddha’s wife and mother of Rāhula) and Devadatta (DPPN s.v. 1. Suppabuddha). In this case, Suppabuddha is the Buddha’s uncle and father-in-law.
- n.233 Cf. SbhvG i 45; ga F.280.b; Taishō no. 1450, 24.108a.
- n.234 For the related passage in the Sbhv, see [n.232](#).
- n.235 The following teaching is somewhat similar to SĀc 611.
- n.236 As well as the case discussed in [n.229](#), here too a sūtra abbreviated in Tib. is fully narrated in Ch. The sūtra in question, the title of which is not mentioned in Ch., corresponds to SĀc 619, SN 47.19, etc. Cf. Yao 2011, 3.2.16; Anālayo [2012b] 2015, 311–32; Hosoda 2014, 104–7.
- n.237 Ch. lacks this summary of contents.
- n.238 This section corresponds to SĀc 807, SN 54.11, etc. Cf. Yao 2011, 3.2.17, Yao forthcoming a, and Anālayo [2007] 2015, 333–45.

- n.239 Ch. “two months.”
- n.240 Although the passage is abbreviated here with the expression “as stated above” in Tib., there is no such passage before this in the Bhv. In Ch., in contrast, the passage in question is not abbreviated but narrated in full. There is an interesting correspondence between Tib., Bhv, and SĀc; in SĀc 807, this passage is abbreviated, too, and we see the passage narrated in full in SĀc 803. It is thus clear that the redactors of the MSV at some stage inserted a sūtra from the Saṃyuktāgama available to them here in the Bhv, with the abbreviation in the sūtra as it was. The text of Ch. suggests a more careful editorial operation, that is, the supplementation of the abbreviation. The difference between these two versions may be explained in two ways: the insertion of the sūtra with the abbreviation as seen in Tib. came first, and some later redactor found the passage intelligible and filled in the abbreviation; alternatively, there was only a brief reference to the Saṃyuktāgama in this part of the Bhv at an early stage, and later, when the textual transmission had branched off, redactors belonging to each tradition incorporated the sūtra from the Saṃyuktāgama at their own discretion, one doing it carelessly (as seen in Tib.) and another attentively (as seen in Ch.). For further discussion of this, see Yao forthcoming a.
- n.241 Here ends the correspondence with SĀc 807. Ch. has 乃至道品集經中說, “As stated in a sūtra of the group of sections of the path (i.e., a sūtra in the Mārgavarganipāta section of the Saṃyuktāgama).” Since SĀc 807 itself also ends here, this “abbreviation” in Ch. does not make any sense. This statement may be a reference that was wrongly placed and not removed as in Tib., which apparently existed until some stage of compilation before Ch. (see n.240).
- n.242 This section corresponds to the *Ambāṣṭhasūtra*, the thirty-fifth sūtra of the Dīrghāgama manuscript identified at the end of the twentieth century (DĀ 35), manuscript fragments of a sūtra found in Central Asia, a part of the Kṣv, DĀc 20, and DN 3. For a detailed study of DĀ 35, including a comparison with the Bhv and Kṣv, see Melzer 2010a, 93–281. The present translation generally follows Melzer in DĀ 35 regarding the restoration of proper names in this section.
- n.243 Since this sentence “The Blessed One ... stayed in the Icchānaṅgalā Forest near Icchānaṅgalā” has a parallel in DĀ 35, it is safe to say that the sentence existed also in the Dīrghāgama on which the Bhv was based. However, this sentence looks strange here in the Bhv, because, according to the preceding section, the Buddha has already arrived at Icchānaṅgalā (for a similar duplication of place, see 4.70). This problem can be explained as the result of

carelessness on the part of the redactors of the MSV, who, inserting the two sūtras both set in Icchānaṅgalā here in the Bhv, failed to remove the introductory sentence of the second one. Ch. provides a translation, *zengzhang* 增長, which does not seem to translate Icchānaṅgalā, here in the second occurrence, whereas it presents a phonetic transliteration of Icchānaṅgalā, *yichenangaluo* 一車難伽羅, in the preceding section.

- n.244 Tib. *gsang tshig*; Ch. 如我經說 (“as is said in our scripture”). The parallel in the DĀ 35 manuscript is damaged: *(vāci)tāni cāsy(a maṇṭ)r(e)ṣu*. Cf. *amhākaṃ mantesu* in DN 3 *Ambaṭṭhasutta*, i: 87; *śāstre* in SbhvG i: 40, in the prediction of the future of the newly born Prince Siddhārtha, who possesses the thirty-two marks of a great man. It is unclear to the present translator specifically which brahmanical scripture was assumed by the redactors of the Vinaya and the parallel sūtras.
- n.245 *S bzlog par sems so; D bzlogs-*.
- n.246 D and S *nang*. Cf. Kṣv *rngam*.
- n.247 DĀ 35 and the Kṣv here add “and teach him a lesson.”
- n.248 For the meaning of the word *ibhya* (Tib. *da byung*, “upstarts,” Jäschke 247a), see Caillat 1974.
- n.249 *S ’dug na; D nas*.
- n.250 In the first part of the Sbhv, the story of the origin of human beings is narrated, continuing through the emergence of kingship and the royal lineage from the first king Mahāsammata to the four sons of King Ikṣuvāku, who were the progenitors of the Śākyaans. The lineage of the Śākyaan kings follows, ending with the Buddha. The Bhv (and DĀ 35) here narrates a much shorter version of a part of this story in the Sbhv (SbhvG i 26–30).
- n.251 Ch. 弥伽河岸 (the banks of the Ganges River). Bhāgīrathī is a name of the Ganges or one of its branches (MW s.v. Bhāgīrathī).
- n.252 The passage “Each of them built his hut . . . Later, King Ikṣuvāku remembered these four sons . . . The ministers answered, ‘Your Majesty’s four sons . . . are now . . . on the banks of the Bhāgīrathī River” is abbreviated in Tib. with the expression “as stated above.” The present translation is based on Ch., which abbreviates only a passage in the ministers’ words: “Each of them built his hut near the ṛṣi Kapila’s hermitage and married his half sister by a different mother.” In DĀ 35 and the Kṣv, even the ministers’

words are not abbreviated. Thus, it is likely that in Tib. the similar passages before and in the ministers' words were confused and abbreviated together.

- n.253 In the Pāli Suttapiṭaka, Vajrapāṇi (Vajirapāṇi *yakkha* in Pāli) appears in MN 35 as well as DN 3 in the same way, threatening to smash the head of a man who would not answer a question asked by the Buddha. In a later part of the Bhv, Vajrapāṇi plays the role of the Buddha's attendant during the Buddha's journey from Rohitaka to the north (X. Rohitaka). For a study of Vajrapāṇi, see Lamotte 1966.
- n.254 Bhv Ch., Kṣv Ch., and DĀ 35 give "said (to the Buddha)."
- n.255 Kṣv Ch. abbreviates the following part until just before the Buddha shows his thirty-two marks to Ambāṣṭha (Taishō 24.379b). See n.301.
- n.256 Ch. "...because he is a sister's son for brahmins, and because he is a child belonging to a family of kṣatriyas."
- n.257 Ch. "...because he is a brother's son for brahmins and a sister's son for kṣatriyas."
- n.258 In contrast, the possibility of anointment in the first and second cases is denied in DN 3.
- n.259 The following verse appears frequently in the Āgamas and Nikāyas: DN 27 (iii 98.1–2) and its parallels DĀc 5 (Taishō no. 1, 1.39a), MĀc 154 (Taishō no. 26, 1.676c–677a), and Taishō no. 10 (1.221c); MN 53 (i 358.28–29); SN 6.2.1 (i 153.18–19) and its parallels SĀc 1190 (Taishō no. 99, 2.322c) and SĀc2 103 (Taishō no. 100, 2.410c); SN 21.11 (ii 284.26–27); and AN 11.11 (v 327.29–30).
- n.260 Ch. "There has never been, nor is there now, nor will there be anyone as arrogant as me appearing before the Blessed One in the past, present, or future."
- n.261 Here DĀ 35 (Melzer 2010a, 190 = DĀ 35.85) abbreviates the whole explanation of "knowledge and conduct," which is given in full in the *Lohityasūtra*, the third sūtra of the Śīlaskandha section of the Dīrghāgama, and repeated as a stock passage in each sūtra in that section, which has been studied by Jinkyong Choi (Choi 2015). In the Bhv, the explanation of knowledge and conduct is given in full in Tib. and abbreviated in Ch., as mentioned in n.263. A Skt. parallel to this stock passage is available in the *Śrāmāṇyaphalasūtra*, which also belongs to the Śīlaskandha section, preserved in the SbhvG ii 230.11–251.13. See Bonbunbitten-kenkyūkai 1994, 1995. It is worth noting that in this passage about knowledge and conduct the Buddha always addresses his listener as "Ambāṣṭha"; in the other parts of this story

about Ambāṣṭha, he calls the same person “young brahmin,” without exception. This change of address, which may reflect the possible supplementation of an abridged version of the sūtra at some stage in the textual transmission, also occurs in the same story in the Kṣv.

- n.262 Tib. *nyam nga ba*; Skt. (Sbhv) *saṃbādha*. BHSD, s.v. *abhyavakāśa*.
- n.263 Here Ch. abbreviates the rest of the entire story of Ambāṣṭha with the statement 廣如長阿笈摩戒蘊品中說於菴婆娑婆羅門事, “As explained in detail in the story of the Brahmin Ambāṣṭha in the section of the aggregate of moral conduct (Śīlaskandha) in the Dīrghāgama.”
- n.264 Tib. *’od dang bud med can dang lhan cig tu nyal ba* (lit., “lying down with light and where there is a woman”). The Sbhv parallel gives *ālokaśahāgāraśayyāṃ* (ms 509r7 *ālokaśahāgāraśayyāṃ*; SbhvG ii 233). The present translation is supported by the usage of the word *ālokaśayyāṃ* in the Bhv (GM i 90; kha 168.b) and several examples of *sahāgāraśayyā*, e.g., *Prātimokṣasūtra*: Banerjee 1977, 38.1–2, 41.13–14; ca 14.a.3 and 15.b.2; *Abhidharmakośavyākhyā* by Yaśomitra: Wogihara 1932–1936, 381.29.
- n.265 There is apparently some confusion in Tib.: *de chung ma dang bu pho dang bu mo len pa spangs nas/ chung ma dang / bu pho dang / skyes pa dang / khye’u dang / bu mo len pa las slar log pa yin no*, “Having abandoned accepting a wife, son, and daughter, he abstains from accepting a wife, son, man, boy, and daughter.” Cf. Sbhv: *sa strīpuruṣadāraśādikāpratigrahaṃ prahāya strīpuruṣadāraśādikāpratigrahāt prativirato bhavati* (ii 509a). The present translation is based on the Sbhv.
- n.266 Tib. *’bru ma nyams pa* (lit., “undamaged grain”); Skt. (Sbhv) *āmadhānya*.
- n.267 There is no word for “injuring” in either Tib. or Skt. (Sbhv). Note that Buddhaghosa’s commentary on the Pāli parallel (DA i 81.25–26) relates this sentence to the prohibition of *pātayantikā* offence 11: injuring or making others injure seeds and plants (Vin iv 34; cf. Vvbh, cha F.281.b.2–3; Taishō no. 1442, 23.776b5–6). According to Buddhaghosa’s interpretation, the Pāli word *samārambha* in the DN should be interpreted as “injuring, killing” (PTSD, q.v.). However, this interpretation does not apply to its counterpart here, *samārambha/ rtsom pa*, because this word is used also in each of the following paragraphs about keeping foods, using good beds, etc. Therefore the word has to be interpreted in its supposedly more common meaning of “undertaking, doing, effort” (MW, PTSD, Jäschke, q.v.), and the whole sentence may be translated as follows: “Ambāṣṭha, some śramaṇas ... live devoted to efforts aimed at various seeds and plants.” The present

translation addresses the lack of meaning with the word “injuring” here. Perhaps the meaning “injuring” of the word *samārambha* was lost at some stage in the textual transmission, and the word was reinterpreted as “effort” and then combined with the following words: *-anuyogaṃ anuyuktā viharanti*.

- n.268 Tib. *rtsa ba'i sa bon* (lit., “seed of root”). The present translation is based on the Skt. parallel in the Sbhv, *mūlabīja*<ṃ>, interpreting it as a *bahuvrīhi* compound, “one that has its root as its seed,” i.e., one that grows from its root. The kinds of plants listed here are explained in the Vvbh (cha F.281.b; Taishō no. 1442, 23.776b, Bonbunbitten-kenkyūkai 1995, 43n2).
- n.269 Tib. *thor to* (Vvbh *tho gu*); Skt. (Sbhv) *agra*, both meaning “a top point”; Ch. (Vvbh) *jie 節* (“a joint”). The present translation combines these two meanings, based on the Vvbh, where this type of plant is represented by “sugarcane, bamboo, etc.” (cha F.281.b; Taishō no. 1442, 23.776b).
- n.270 Tib. *bkas pa* (lit., “split”; Vvbh *'gas pa*); Skt. *sphuṭa* (Sbhv); Ch. (Vvbh) *kai 開*.
- n.271 Skt. (Sbhv) *mālyā*; Tib. *ro* (“taste”).
- n.272 Tib. *kha dog 'chang ba* (lit., “holding color”); Skt. (Sbhv) *va(r)ṇasaṃdhāraṇe* (SbhvG reads <*varṇa*>*saṃdhāraṇe*).
- n.273 *S bya gag dang / mchil pa dang / 'ur bar 'thab ba dang*; *D bya gag dang / phug ron dang / mchil pa*. Cf. Sbhv *kukkuṭavartakalāvakayuddhe* (ms - *varttaka* -).
- n.274 Tib. *shing 'dzeg pa*; Skt. (Sbhv) *aṭṭālavamaṣā*. Cf. Chapter 5, X. Sikatin.
- n.275 Tib. *phrag pa nas 'gong ba* (lit. “descending from the shoulders”); Skt. (Sbhv) *utsantikā*. See n.300.
- n.276 Tib. *na ya'i mig*; Skt. (Sbhv) *ākarṣaṇe*. The meaning of these words is unclear to the present translator.
- n.277 Tib. *phyogs phyogs nas 'gyed pa*. Skt. manuscript of the SbhvG is damaged. The meaning of these words is unclear to the present translator.
- n.278 Tib. *ka le dang ka tsa le* (phonetical transliteration); Skt. (Sbhv) *kacale* (SbhvG reads *cale*).
- n.279 Tib. *ug shud dang / gul tshab dang*; Skt. (Sbhv) *akṣavaṅkānucarite*. The present translation is based on Skt.
- n.280 Tib. *lam ngan brjod pa'i gtam* (**kumārgākhyānakathā?*); Skt. (SbhV) *kumārikākhyānakathā* (“talk about girls”).

- n.281 For these five wrong ways of making a living, see BHSD, s.v. *kuhana*.
- n.282 Tib. *'bebs pa* ("throwing down"); Skt. (Sbhv) *āveśana* ("entering").
- n.283 Tib. *kha cig skar ma'i sbyor ba byed de*. Parallels in Sbhv Tib., Sbhv Skt., DĀ 25, and DĀ 27 do not include this sentence (cf. Choi 2015, 259ff.).
- n.284 For the interpretation of *yud tsam rnam kyī sbyor ba* (**muhūrtānāṃ prayoga*) and *rgyu skar shar ba* (**nakṣatrānām abhyutthāna*), the present translation follows explanations in the commentary of the Kṣv (D Tengyur, dzu F.167.a). Bhv Tib. agrees with DĀ 25 and DĀ 27, whereas Sbhv Skt. and Tib. provide a different reading: *nakṣatrāṇaṃ prayoge muhūrttānām abhyutthāne; rgyu skar rnam la rab tu sbyor ba dang / yud tsam dang ldang ba dang*. See Choi 2015, 263ff.
- n.285 Cf. ka F.297.a.
- n.286 For utilization of zombies and half zombies described in the Vvbh, see Skilling 2007.
- n.287 Tib. *sbyin sreg gi sbyin sreg* (lit., "burning oblations of burning oblations"). The present translation is based on the commentary on the parallel passage in the Kṣv.
- n.288 For a comparative study of the stock passage on the "noble aggregate of moral conduct," a parallel of which appears here, see Anālayo 2016c.
- n.289 Desire, wrath, dullness, agitation and remorse, and doubt (ChDas s.v. *sgrib pa*; BHSD s.v. *nīvaraṇa*).
- n.290 The following explanation of the four dhyānas corresponds to AKBh 437.13–438.9. The simile of a bath attendant appears in AKUp 8032 (Honjō 2014, ii 870–73). The similes of a bath attendant, a lake, lotuses, and a cloth are also found in MĀc 81 and MN 119.
- n.291 Tib. *khrus mkhan* (= Sbhv Tib.); Skt. **snāpaka* (MW, s.v. *snāpaka*). Cf. Pāli *nahāpaka* (DN I 74.1, etc.). The Sbhv parallel does not preserve this word because of the physical damage to the manuscript, and the editor R. Gnoli emends the text with the word *rajaka* as the original Skt. of *khrus mkhan*. However, this emendation is problematic; as far as the present translator has been able to ascertain, the word *rajaka* is not translated as *khrus mkhan* but as *btso blag mkhan* in the Sbhv (SbhvG ii 181.4, 211.24; Dnga F.234.b, 255.b), and the original Skt. of *khrus mkhan* is *snāpaka* (SbhvG ii 220.4; Dnga F.260.b, etc.). Though *snāpaka* does not seem to be grammatically correct, almost all the examples in the Sbhv show this form (*snāpaka*) with only one exception,

sūpaka, which seems to be a scribal error. The DĀ manuscript also gives *snapaka* (Choi 2015, 331n245).

- n.292 Tib. *thur ma* (“stick”); Skt. (Sbhv) *iṣṭkā* (ms 513r3; *iṣikā* in Gnoli’s edition, SbhvG ii 246).
- n.293 Hereafter the six kinds of supernormal knowledge (*abhijñā*) are explained. Cf. AKbh 421; Mvy 201–9.
- n.294 Tib. *sa dang nam mkha’ la bya ba bzhin no*; Skt. (Sbhv) ... *gacchati tadyathā ākāṣe; pṛthivyām unmajjananimajjanaṃ karoti tadyathā uḍake*. The present translation omits *sa dang*, following Skt.
- n.295 Readers might be reminded of Ambāṣṭha’s request: “May the honorable Gautama teach the Dharma so that I will desire to attain knowledge and conduct” (6.56), which the Buddha answers by giving the present discourse. Here, the Buddha has finished explaining “conduct” and begins to explain “knowledge” in the next paragraph.
- n.296 Here ends the correspondence with the *Śrāmāṇyaphalasūtra* in the Sbhv (SbhvG ii 251.13).
- n.297 Hereafter the text corresponds to DĀ 35 again (see [n.261](#)).
- n.298 This sentence might make more sense if there were not the expression here “not actualizing the food of roots and fruits,...” but “abandon the food of roots and fruits,...” as the previous paragraphs read. However, Bhv Tib., Kṣv Tib., and DĀ 35 concur in reading “not actualizing” (Melzer 2010a, 198 = DĀ 35.97).
- n.299 These kinds of “spectacles” are already seen at [6.80](#).
- n.300 Skt. *utsantikā*. The present translation follows the emendation of *utsantikā* with *udyūthikā* by Ramers 1996, 165. Cf., also, Melzer 2010a, 204–5.
- n.301 Here ends the abbreviation in Kṣv Ch. See [n.255](#).
- n.302 Melzer points out the correspondence between the following verses and the ṛṣi Kāśyapa’s verses in the Bhv ([11.128–11.130](#)), Sn 107.11–17, MN ii 135.4–10, 142.32–143.5, and MĀc 160 (error for 161?) (Melzer 2010a, 210 = DĀ 35.112).
- n.303 For this abbreviation, see [6.11](#).
- n.304 DĀ 35 abbreviates the text from here to the end of the following verses.

- n.305 The following verses appear again in the Bhv, in the part that corresponds to the *Nandīpālasūtra* (9.2429), and also twice in the Sbhv (SbhvG ii 29, 253), regarding the second of which Dutt points out a parallel in Sn 568–69 (GM iv, 225n1). In spite of the resemblance to the *Selasutta* in the Sn, which contains the verses Sn 568–69, the ṛṣi Kaineya’s story in the Bhv does not contain these verses. For a comparison of these verses and other parallels, see Skilling 2003. In the verse appearing in the Sbhv Skt. and DĀ, the final part reads *saṃbuddho ṛjyatāṃ varaḥ* (Melzer 2010a, 228), “The best of those who are worshiped is the perfectly awakened one,” whereas our Tib. text seems to translate *vadatāṃ* “of those who are speaking” instead of *ṛjyatāṃ* “of those who are worshiped.” Either way, the verses are not simply praising the Buddha himself but imply that offering to the Buddha is most meritorious, and in that way function as applause for the donor.
- n.306 *Agnihotra* is an oblation to Agni, the Vedic god of fire.
- n.307 *Sāvitrī* is a famous brahmanical verse addressed to the sun god Savitr.
- n.308 The Sn does not include the above two pādas.
- n.309 Tib. *rgan zhugs*; Skt. *mahalla*. For examples of this word appearing in Buddhist texts, see Durt 1980.
- n.310 Tib. *til gyi mar khu* (= Kṣv Tib.) (lit., “ghee of sesame”); Skt. (DĀ 35) *śaṣkulikā*. Melzer points out the explanation in the commentary on the Kṣv, which explains that this food is a mixture of millet, rice flour, and sesame, rolled out and fried in butter (Melzer 2010a, 231 = DĀ 35.135).
- n.311 This short passage about an old monk who ate cake, which seems to interrupt the storyline abruptly, serves as the reason for the establishment of a rule by the Buddha at the end of the entire story of Ambāṣṭha (6.175). This passage is found in DĀ 35, too (Melzer 2010a, 230 = DĀ 35.135), where the account of the establishment of the rule is not included. This fact could be explained by assuming some influence from the Vinaya on the Dīrghāgama.
- n.312 The text repeats the names of the four truths.
- n.313 Here ends the correspondence with the *Ambāṣṭhasūtra*.
- n.314 Tib. *lo ma bdun pa*; Skt. *Saptapaṇa? Since in the Buddha’s journey this *Saptapaṇa is located between Icchānaṅgalā and Sunrise, both said to be in the kingdom of Kosala, this account in the Bhv is unlikely to refer to Saptapaṇaguhā (Pāli Sattapaṇṇiguhā, DPPN, 1009) near Rājagṛha, as Ryūzan Nishimoto correctly notes (Nishimoto 1933–35, v. 23, 127n23).

- n.315 For this abbreviation, see II. Middle Village.
- n.316 The following passage corresponds to MĀc 212, MN 90. Cf. Yao 2011, 3.2.9. Ch. abbreviates the section with this statement: 復至日出聚落。爲二姊妹女人，一名賢喜，二名明月，廣說如經，“Again (the Blessed One departed and) arrived at Sunrise Village. For two sisters named Excellent Pleasure and Bright Moon—as explained in detail in the sūtra.”
- n.317 Tib. *'char ka*; Skt. unknown; Ch. 日出 (“sunrise”). Cf. Ujuññā/Uruññā/Udaññā/Uduññā (CPD, s.v. *Ujuññā*) in MN 90 and *Yutousuiruo* 鬱頭隨若 (phonetic transliteration) in MĀc 212.
- n.318 Tib. *gnas tsher ma can gyi nags*, “the forest of the place with thorns”; Skt. **Kaṇṭakasthala-mṛgadāva* ?; Ch. no counterpart; MN 90 *kaṇṇakatthalam migadāyo*, MĀc 212 *Pujicilin* 普棘刺林 “Forest Where There Are Thorns Everywhere.” The above Skt. reconstruction is based on Pāli. Cf. Mvy 3619, 4230: *tsher ma* = *kaṇṭaka*.
- n.319 Tib. *mdzes ldan*; *nyi ldan*; Skt. unknown; Ch. *xianxi* 賢喜 “Excellent Pleasure” and *mingyue* 明月 “Bright Moon.” MN 90 *Somā bhaginī* and *Sakulā bhaginī*; MĀc 212 *Xian* 賢 “Excellent” and *Yue* 月 “Moon.”
- n.320 A similar paired set consisting of asking a question and the encouragement to ask a question is seen in Skt. in the Sbhv: “*prcchema vayanṃ bhadanta bhagavantam kaṃcid eva pradeśam saced avakāśam kuryāt praśnasya vyākaraṇāya*” “*prccha mahārāja yad evākāṅkṣase*” (SbhvG ii 219.24–26).
- n.321 Tib. *'phags skyes po*; Skt. *Virūḍhaka. A son of King Prasenajit (DPPN, s.v. Viḍūḍabha). Cf. PrjvVW IV 35.8).
- n.322 Tib. *bkra shis ldan gyi bu bram ze'i khye'u yang dag rgyal ba*; Skt. unknown. Cf. MN 90 *Sañjāyo brāhmaṇo Ākāśagotto*; MĀc 212. *Xiang nianshao jixiangzi* 想年少吉祥子 “Consciousness, the young son of Lucky.”
- n.323 Since these words that the Buddha claims to have said are identical to the words that he has denied saying in the preceding conversation, the meaning of this passage is difficult to understand. On the other hand, in MN 90 and MĀc 212 the Buddha’s account is different from that of the king; the Buddha explains that he did not say that it is impossible for a śramaṇa or brahmin to know everything, but rather that it is impossible for a śramaṇa or brahmin to know everything *at once*. MN ii 127; Taishō no. 26, 1.793b–c.
- n.324 Note that the order of the brahmin and kṣatriya is the opposite of that in the preceding words by the king.

- n.325 Tib. *rnam par ma dul ba bzhin rnam par dul ba'i cha sta len par 'gyur ram*. The meaning of the words *rnam par dul ba'i cha sta len pa* is not clear to the present translator. The present translation is to some extent based on the following Pali parallel in MN 90: *api nu te dantā va dantakāraṇaṃ gaccheyyuntī, dantā va dantabhūmiṃ sampāpuṇeyyuntī*.
- n.326 This simile is seen in other sūtras, too, such as MN 93 *Assalāyanaśutta*, MĀc 151 梵志阿攝經.
- n.327 *Dspa; S shing nya gro dha* (“banyan tree”). The names of the four kinds of wood also differ in the MĀc and MN: MĀc east—a son of a kṣatriya—sāla wood; south—a son of a brahmin—sāla wood; west—a son of a householder—sandalwood; north—a son of an artisan—lotus (*padma*). MN sāka; sāla; amba; udumbara (no mention of directions or caste).
- n.328 Tib. *lha gang dag ... 'di lta bur 'ong zhing 'ong bar 'gyur ba* (lit., “gods who ... thus come and will come”). The original Skt. for *'di lta bur 'ong* is presumably *itthatvam āgacchati*. Cf. SbhvG i 7.26–8.2; ga F.257.b.5–6 (note, however, that the manuscript of the Sbhv erroneously reads *itvattham* for *itthatvam*); BHSD, s.v. *itthatva*; CPD, s.v. *itthatta*. The Bhv’s parallel in the MN gives the following expression: *ye te, mahārāja, devā savyāpajjhā te devā āgantāro itthattam; ye te devā abyāpajjhā, te devā anāgantāro itthattan ti* (MN ii 130.18–20).
- n.329 Here Tib. changes the translation of the name Virūḍhaka from *'phags skyes po* to *lus 'phags po* (Skt. *Videhaka?). This irregular, probably erroneous, translation is employed in the Bhv not only for Virūḍhaka as a son of King Prasenajit but also for Virūḍhaka as one of the Four Great Kings (3.22), though in most cases the name is translated as *'phags skyes po*.
- n.330 Here ends the correspondence with MĀc 212 and MN 90.
- n.331 This section has a parallel in the *Chuyao jing* 出曜經 32 (Taishō no. 212, 4.760a–b).
- n.332 This verse has parallels in a number of Buddhist texts, including Uv 31.23 (Mizuno 1981, 82–83; Kudō 2004, 80–81, 248–50n21, 257). The parallel verse in Uv 31.23 concludes as follows: “Then pain follows him, as a wheel follows the footsteps of one dragging [a cart].” However, the parallel in the UvTib 31.24 is closer to the Bhv, reading: “As if his head has been cut off by a chariot.” It is worth noting that the simile of a wheel following the footsteps of an ox seems not to require further explanation for understanding it, whereas the simile of a head cut by a chariot does not make good sense without the context of the story such as given in the Bhv.

- n.333 “The king,” not the head of a guild, in the parallel in the *Chuyao jing*.
- n.334 Parallel to Uv 31.24, etc. See [n.332](#). The parallel in the Uv concludes as follows: “Then happiness follows him, as a shadow goes after [him].” Here, too, UvTib is closer to the Bhv (UvTib 31.25).
- n.335 Tib. *gdu bu can* (lit., “having a bracelet”); Skt. *Valaya “a bracelet”; Ch. *poluoluo juluo* 婆羅羅聚落 (phonetic transliteration). Cf. Valayā; *gdu bu can*, as a woman’s name (SbhvG ii 91; nga F.173.b). See also BHSD, s.v. “Valayā.”
- n.336 For this abbreviation, see [II. Middle Village](#). The same applies to the following four sections. Note that the text here refers to “four buddhas” (*sangs rgyas bzhi*), whereas the fully narrated phrase has “four perfectly awakened ones.”
- n.337 Tib. *sa can*; Skt. unknown; Ch. *shengtu* 勝土 (“excellent ground”).
- n.338 Tib. *seng ge can gyi grong* (in the summary of contents, *seng ge’i grong*); Skt. unknown; Ch. *shizi juluo* 師子聚落 (“lion village”).
- n.339 Tib. *grong gsar*; Skt. unknown; Ch. *xin juluo* 新聚落 (“new village”).
- n.340 Although the place name mentioned in this section is “Where There Is a City,” the section is referred to as “City” in the summary of contents.
- n.341 Tib. *grong khyer can* (in the summary of contents, *grong khyer*); Skt. unknown; Ch. *cheng* 城 (“City”).
- n.342 Most of this section corresponds to SĀc 971 and SĀc2 205, with a number of differences. See Yao 2011, 3.2.20. The story is employed as an explanation of the rule that is established at the end of this section.
- n.343 This statement that the Buddha “arrived” in Rājagṛha runs in clear contradiction to the context of the Buddha’s journey in the Bhv, in which the Buddha travels from Rājagṛha to the north to convert the nāga king Apālāla. See [n.128](#).
- n.344 Tib. *khri’u brtsegs* “Layered Seats”; Skt. *Pīṭha (based on Skt. manuscript fragment of the Saṃyuktāgama. See Hosoda 1991, 175–76); Ch. *zuo* 座 (“Seat”), *gaozuo* 高座 (“High Seat”—two people). SĀc 971 *shangzuo* 上坐 (“Seated Above”); *shangzuo* 上座 (“Upper Seat”). SĀc2 205 *chongchao* 重巢 (“Layered Nest”—in the main text); *chongchuang* 重床 (“Layered Bed”—in the summary of contents, 453b).

- n.345 Tib. *ma ga dhA bzang mo*; Skt. *Sumāgadhā; Ch. *mojietuo* 摩揭陀 (phonetic transliteration). BHSD, s.v. Sumāgadhā.
- n.346 SĀc 971 does not mention Pīṭha’s fishing.
- n.347 The last verse, “One who does not...,” corresponds to Uv 33.16 (Mizuno 1981, 248–49), with a difference in the last pāda: “I call him brahmin” in both the Uv and UvTib.
- n.348 Here ends the story in SĀc 971.
- n.349 This section corresponds to Divy 4 *Brāhmaṇadārikāvadāna* (English trsl. Rotman 2008–17, i 135–42). There is also a parallel in the *Dazhidulun* 大智度論, Taishō no. 1509, 25.115a–b (Hiraoka 2009, 43). The present translation follows Divy 4 regarding the restoration of proper names in this section.
- n.350 Ch. and Divy 4 do not abbreviate the stock passage about the Buddha’s smile but give it in full. For the entire stock passage, see [8.113–2.66](#).
- n.351 Tib. *ba’i ko ba*; Skt. (Divy 4) *gopiṭaka* (BHSD, q.v.); Ch. *niuqie* 牛篋 (Skt. = Ch. = “cow basket”). After this word, Ch. gives *pangji* 箒箕 (“winnow”).
- n.352 Tib. *zhing snag che ba ser sme ba dog sa tshwa sgo ma mchis pa’i phyogs su*; Skt. (Divy 4) *kṣetraṃ tāvad bho gautama nirupahataṃ snigdhamadhuramṛttikāpradeśam*. Because of the difficulty in understanding Tib., the present translation is based on Skt. in the Divy.
- n.353 Ch. lacks this summary of contents.
- n.354 This section corresponds to SĀc 813 and SN 54.10. The text in the Bhv is too abbreviated to make adequate sense. See Yao 2011, 3.2.21 and forthcoming a. Regarding the mindfulness of breathing in and breathing out explained in this section, see Choong 2000, 225–27.
- n.355 Here Ch. abbreviates this section with the statement 此經廣說如雜阿笈摩, “This sūtra should be recited as explained in detail in the Saṃyuktāgama.”
- n.356 What is abbreviated here cannot be explained in the Bhv itself. SĀc 813 gives a similar text to the Bhv here, without any indication of an abbreviation. The abbreviated text is to be supplied by a passage in a preceding sūtra, SĀc 803. Cf. [n.238](#) for a similar problem.
- n.357 For the text abbreviated here, see Chapter Six, I. Icchānaṅgalā, [6.4](#).
- n.358 Both the Bhv and SĀc 813 do not clearly state what this simile of a dust stūpa means; in SN 54.10 it is connected to how a monk breaks “evil and

unwholesome things” (SN v 325.6–8).

n.359 Cf. n.77.

n.360 The first half of this section corresponds to the first half of SĀc 36 and SN 22.43 (this part has been translated into English in Dhammadinnā 2014), and the second half of the section corresponds to the second half of SĀc 813 (see I. Kimpilā in this chapter). See Yao 2011, 3.2.22 and Yao forthcoming a. Cf., also, SĀc 639, which includes the teachings about “the island that is yourself,” etc., and is set in the same place.

n.361 Ch. abbreviates the section with the statement 相應住中廣說其事, “This subject is explained in detail in the Saṃyuktāgama.” SN 22.43, unlike the Bhv and SĀc 36, does not set this teaching in Mathurā but in Sāvattthī.

n.362 Tib. *rab tu bzang ldan*. Although the Skt. folios are lost for this part, we find a similar Tib. name, *’bab chu rab tu bzang po*, and its Skt. counterpart in another part of the Bhv (11.56; GM 266.3–4).

n.363 A more detailed explanation of this subject has been given previously in the Bhv, 4.12–4.15.

n.364 Here ends the correspondence with the first half of SĀc 36, and hereafter the text corresponds to SĀc 813, which we have already seen in the first section of this chapter (note, however, that there was no sentence beginning “O monks, look...”).

n.365 Note that the mode of address by the Buddha to the listener(s) changes here from “monks” to “Ānanda,” as pointed out by Hosoda (Hosoda 2006, 15).

n.366 This section parallels MĀc 132, MN 82, and the *Rāṣṭrapālasūtra* that survives in Skt. manuscript (Waldschmidt 1980). For a comparative text of the *Rāṣṭrapālasūtra* and Bhv Tib., see Matsumura 1985. Cf., also, Anālayo 2011a, i 451–66; ii 1047–48. The story of Rāṣṭrapāla is narrated in verse in a later part of the Bhv, in the *Anavataptagāthā* section (9.1875).

n.367 Here Ch. abbreviates the section with this statement: 於此廣說護國蘇怛羅經, “Here the *Rāṣṭrapālasūtra* should be recited in detail.”

n.368 Tib. *shin tu gzhon pa* (lit., “very young”). The present translation is based on the presumed original Skt. *sukumāra*. Cf. 9.882. Cf., also, PrjvVW I 304 folio 8v5; ka F.20.b.6.

n.369 In MN 82, the old woman is not able to speak to Raṭṭhapāla because, according to Buddhaghosa’s commentary, he is a great person who has

n.370 There is a scene in the story of Mahāsudarśana in the *Mahāparinirvāṇasūtra* in the Kṣv (MPS 34.137) in which a king shocks his consort by addressing her as sister, implying that he no longer has sexual desire for her, just like Rāṣṭrapāla in the present story.

n.371 The following verses have parallels in TheraG 769–73, Uv 27.20–25, etc. (Mizuno 1993, 26).

n.372 S *gsar*; D *gser*. Cf. Uv 27.25 *añjanīva navā citrā* (“like a new, variegated collyrium pot”). See Matsuyama 1980–2002, no. 22.

n.373 P *rul ba’i*; D *dul ba’i*; S *rus pa’i*.

n.374 The text says *bang mdzod stug po can gang na ba der*: “to Sthūlakoṣṭhaka,” not “to Sthūlakoṣṭhaka Forest.” However, judging from the context, it is likely that this indicates the forest.

n.375 The following list of various kinds of servants is seen in Skt. in the *Śrāmāṇyaphalasūtra* in the Sbhv (SbhvG ii 220.1–4; nga F.260.b).

n.376 Most of the following verses have parallels in the TheraG (776–79, 781, 783–88).

n.377 Cf. SN i 2.22–23, 26–27, SĀc 1001.

n.378 The story in this section has a parallel in the *Stutibrāhmaṇāvadāna*, chapter 5 of the Divy (English trsl., Rotman 2008–17, i 143–49). Étienne Lamotte has identified the place names that appear in this and the following sections, although he has not given in full the grounds for his identifications (Lamotte 1951, 152–58).

n.379 Ch. and Divy do not abbreviate this stock passage.

n.380 A parallel story appears in a manuscript of an *avadāna* anthology dated to the fifth century (Merv-av, 319).

n.381 This statement seems contradictory in the context, and the present translator has not been able to solve the problem fully: it was the elephant who was praised and the king who gave the villages to the brahmin, and the Buddha cannot be both at the same time. Skt. (Divy), *tadāpy aham anenai kayā gāthayā stuto mayā cāyaṃ pañcagrāmavareṣu pratiṣṭhāpitaḥ*, lit., “Then I was praised by him with a single verse, and he was put in five excellent villages by me.” This could be interpreted in another way, as Rotman does, separating the

first-person pronoun *mayā* (“by me”) in the second half of the sentence and the agent of the past passive participle *pratiṣṭhāpitaḥ* (“put, established”) so as to resolve the above problem: “Back then he praised me with a single verse, and I caused him to be put in charge of five excellent villages” (Rotman 2008–17, i 148). So too could Tib. be interpreted: *ngas ’di la grong mchog lnga byin no*, “Because of me, five excellent villages were given to him” (?). However, in both versions the first-person pronoun seems more likely to indicate the agent of the verb. Ch. explicitly presents this “contradictory” interpretation: 我賜與五聚落, “I bestowed five villages [on him].” Hiraoka and Przyluski adopt the same interpretation in their Japanese and French translations of Divy 5 and this part of Ch., respectively (Hiraoka 2007, i 156; Przyluski 1914, 497).

- n.382 For this abbreviation, see II. Middle Village.
- n.383 The first half of the *Indranāmabrahmaṇāvadāna*, chapter 6 of the Divy, is parallel to this section (English trsl., Rotman 2008–17, i 151–59; for other parallels, see Hiraoka 2011, 236–37).
- n.384 According to an unnamed source AKUp 3024 quotes, this is one of the eighty minor marks of the Buddha (Honjō 2014, i 317–32).
- n.385 Here ends the correspondence to the first half of Divy 6. The second half of Divy 6 corresponds to a story in chapter 9 of the Bhv (C. Toyikā). According to Iwamoto, these halves of Divy 6 seem to have been wrongly combined in the compilation process of the Divy, when they were extracted from the Bhv (Iwamoto 1967, 135–37; Hiraoka 2007, i 168 n.14; Rotman 2008–17, i 419n432).
- n.386 The beginning of the following story resembles a part of the story of Miṇḍhaka in the Bhv (10.68–10.72).
- n.387 Cf. Schiefner (tr. by Ralston) 1882, XLII (English trsl. from Bhv Tib.); Chavannes 1910–11, ii 420–24 (French trsl. from Bhv Ch.); Merv-av 295.
- n.388 For this miracle, see Kṣv D a F.40.a–53.b; Taishō no. 1451, 24.329–333; Divy 12 *Prātihāryasūtra* (English trsl., Rotman 2008–17, i 253–87).
- n.389 *S chos thob par gyur cig/ chos thob par gyur cig; D chos thos par gyur cig/ chos thob par gyur cig* (cf. 10.68; Wille 1990, 114). Rotman notes the correspondence between this expression and “an exclamation that Jain renunciants make during their almsrounds” (Rotman 2008–17, i 426n531).
- n.390 Tib. *de ci zhig* (lit., “What is that?”). Judging from the context, *de* (“that”) here seems to refer not to the literal meaning of the words of the non-Buddhist

ascetics—“May the Dharma be attained!”—but to their sudden, unexpected greeting, hence the above translation.

- n.391 Unlike the previous sentences, here “hamlets” is plural: *ri brags rnams*.
- n.392 English trsl. from Tib., Schiefner (tr. by Ralston) 1882, XLII. Parallel stories: J 177; Merv-av, 295.
- n.393 For this abbreviation, see II. Middle Village.
- n.394 BhvY 7.10.1 (p. 227ff.). This story has a parallel in the *Muktaka* in the Ug: pa F.198.b.1–199.a.4; Taishō no. 1452, 24.454b–c.
- n.395 Tib. *glang chen stobs*; Skt. unknown (*Hastibala? Przyluski 1914, 505); Ch. 象力. Cf. Ug: Tib. *bal glang ldan*; Ch. *dali* 大力 (“big power”).
- n.396 Tib. *sgra sgrogs*. Cf. 3.207. “*Kuñjika,” mistakenly, in BhvY 111 and 227. Cf. SbhvG ii 47.21 (ms 442r10). Cf. Ug: Tib. *uniko*; Ch. *dadejia* 達底迦 (phonetical transliteration).
- n.397 Tib. *khang skyong*; Skt. unknown; Ch. 執事人. Tib. suggests Skt. **vihārapāla*; Ch. **upadhivārika* (Taishō 24.16a 授事之人; Divy 50 *upadhivārika*; 2.318 *dge skos*). For these titles of officials in Indian Buddhist monasteries, see Silk 2008, 110ff. and 143ff.
- n.398 In the Ug, not only grapes but also some other fruits are listed: Tib. *rgun 'brum dang / bal po se'u dang / 'bra go la sogs pas* (“grapes, pomegranates, persimmons, etc.”); Ch. 葡萄石榴甘橘甘蔗胡桃渴樹羅等 (“grapes, pomegranates, oranges, sugarcanes, walnuts, dates, etc.”).
- n.399 By eating fruits just as they have been given as offerings, monastics can infringe against the rule prohibiting killing plants and seeds (Vvbh cha F.276.a–287.a; Taishō no. 1442, 23.775c–777a). Therefore, the fruits must be made “suitable” (Mvy 9388: *rung ba = kalpika*) to consume, i.e., damaged, before eating. Ten kinds of procedures for this are established in the Vvbh (ja F.157.a; Taishō no. 1442, 23.826a), including making them “suitable by fire,” which is mentioned here. Cf., also, Kishino 2016, 252.
- n.400 *dus ma yin pa'i btung ba* (lit., “drink for an inappropriate time”). Grape juice is included in the eight kinds of drinks that are medicines to be consumed at night; see 1.11.
- n.401 BhvY 7.10.2 (p. 228ff.). The following story of the Buddha’s travel to the north to convert the nāga king Apalāla is narrated in different texts (Ono 1916, 91–

100, 482–89; Lamotte 1966, 130–36). Place names vary considerably in these sources.

- n.402 This expression is repeated later in the Bhv: 8.213.
- n.403 Tib. *dran dang ldan rnams bzang por shog*. Although it is clear from the context that these verses are meant for the yakṣa Vajrapāṇi alone, the audience of the verses is addressed in the plural.
- n.404 The present translation uses the following items of the section index as subsection titles, which cover the tenth to twelfth sections of Chapter 7. This section index is absent in Ch.
- n.405 This keyword, “Forest,” does not tally with any of the following stories.
- n.406 Tib. *mchog gi ma* (“Mother of the Best”). The present translation is based on the sentence to which this keyword refers: K. In Dhānyapura, Converting the Mother of Best Army.
- n.407 Tib. *phyugs skyong* (“herdsman”). The present translation is based on the sentence to which this keyword refers: A. Bhavadeva’s, Candālī’s Seven Sons’, and the Yakṣa Earth-Protector’s Conversion in Nandivardhana.
- n.408 According to the Crv, this mountain constitutes the northern boundary of the midland region (GM iv 190).
- n.409 BhvY 7.10.3 (p. 230).
- n.410 Although Przyluski reconstructed the Sanskrit of this name as “Bodhibala” (1914, 508), he did not give any evidence other than Ch. *jueli* 覺力 and Tib. *sangs rgyas stobs*. Tib. could rather suggest “Buddhabala.”
- n.411 In Ch., people donate requisites to the monastery that the yakṣa has built.
- n.412 Ch. “Preserve my shoulder bone in this place after I am completely emancipated.”
- n.413 BhvY 7.10.4 (p. 231).
- n.414 Tib. *re tu ka*; Ch. *nideleja* 泥德勒迦 (phonetical transliteration). Przyluski has reconstructed the Skt. as “Netraka(?)” (1914, 509). The resemblances between *re* and *ne* and between *tra* and *tu* in some types of scripts may support this reconstruction.
- n.415 BhvY 7.10.5 (p. 231).
- n.416 BhvY 7.10.6 (p. 231).

- n.417 *drang srong mgo reg dang ril ba spyi blugs can*. It is unclear to the present translator whether these words translate the name of one ṛṣi or the names of two ṛṣis, i.e., *mgo reg*, “Shaved Head,” and *ril ba spyi blugs can*, “Who Has a Water Jar.” Ch. *zhangguan xianren* 杖灌仙人 (*ṛṣir Daṇḍakamaṇḍaluḥ “a ṛṣi (named) Water Jar with a Handle”). Note the resemblance between **daṇḍa* (“stick,” “handle”) and **muṇḍa* (“shaved”).
- n.418 BhvY 7.10.7 (p. 231ff.).
- n.419 *S me; D mi*.
- n.420 This conversation is similar to that in Pūrṇa’s story in the Bhv, 2.255, where Skt. in the Divy is problematic and Tib. does not include the phrase “why do I harass you?” (Shackleton Bailey 1950, 179). The present translator had to add the sentence “You are harassing me,” which appears in the Pūrṇa story, for otherwise the next sentence “If I...” does not make good sense.
- n.421 Cf. 3.141.
- n.422 *ri bo*. Cf. *ri bo can* (“Mountain”) earlier in the Bhv (2.407).
- n.423 From this point the Skt. manuscript (fol. 141ff.) is available; however, GM (page A, i.e., two pages before page 1; cf. Wille 1990, 154) does not include a transliteration from the first line to the first few words of the third line of folio 141r. Below is a transliteration by the present translator: 1 / / / .y. śaraṇa-gamanaśikṣāpadāni dattāni tato vajrapāṇir apalālaṃ sasuhṛtsanbandhibāndhavaṃ vinayam upagataṃ dṛṣṭvā pravṛttaḥ 2 / / / r. r iva śikharais sotsukhair niṣpatadbhiḥ āyāsādhmātakaṇṭhais svabhavanapurūṣais tiryag udvīkṣyamāṇāṃ vyāhārair niṣpalālair bhuja 3 / / / yāsanāt prakrāntaḥ adrākṣīd bhagavāṃ dūrād eva nīlanīlāṃ vanarājīm dṛṣṭvā ca punar vajrapāṇiṃ yakṣam āmantrayate | paśyasi. There is an interesting difference between Ch. and Tib. here: in Ch. Apalāla, instead of asking the Buddha not to give the rules of training to his son, asks the Buddha to give the rules to other nāgas who are his enemies. Despite the damage to the ms, Skt. seems to correspond rather to Ch. (see line 1 of above transliteration).
- n.424 Ch. *zhijingangshou pusa* 執金剛手菩薩 (“the bodhisattva Vajrapāṇi”) only here—in other places in the Bhv, *zhijingangshen* 執金剛神 (“the god Vajrapāṇi”) or *jingangshou yaocha* 金剛手藥叉 (“the yakṣa Vajrapāṇi”). Probably the word “bodhisattva” was inserted by mistake since *zhijingang pusa* 執金剛菩薩 is a name frequently seen in tantric literature, including texts translated by Yijing such as the *Yaoshi liuliguang qifo benyuan gongde jing* 藥師琉璃光七佛本願功德經.

- n.425 Ch. lacks this verse.
- n.426 BhvY 7.10.8 (p. 233).
- n.427 GM Mādhyandino.
- n.428 GM Huluṭaṃ (Hulutu, mistakenly, in BhvY 233n4).
- n.429 Note that the motif of conversion of a nāga is repeated (Apalāla; Huluḍa). This prediction is conveyed by Ānanda to Madhyandina and realized by the latter in the Kṣv (da F.321.a–322.b; Taishō no. 1451, 24.410c), though in the Bhv the prediction is told to Vajrapāṇi, not Ānanda. The sentence “The country of Kaśmīra consists of the city and sixty thousand towns, six thousand towns, and sixty-three towns” is in verse in Sanskrit, whereas it is in prose in Tibetan, which seems to be the main reason for the repetition of “towns.”
- n.430 BhvY 7.10.9 (p. 233ff.).
- n.431 GM *bhraṣṭālāyām*.
- n.432 BhvY 7.10.10 (p. 234).
- n.433 BhvY 7.10.11 (p. 234).
- n.434 BhvY 7.10.12 (p. 234).
- n.435 The following conversation does not make good sense to the present translator: Tib. *des gsol pa* / “*bskams nas 'bebs so*” // “*nga yang bskams nas 'bebs so*” // “*khyod dang bdag mnyam lags so*” // “‘*di kho nar zad dam ci / nga ni so btang nas kyang 'bebs so*” // “*khyod lhag go*” // “*so gtong ba 'ba' zhig tu yang ma zad do*” // “*'o na ci zhe na, gser dang, dngul dang / bai dUrya dang / shel gyi rang bzhin du yang byed do*” // Skt. (GM A.17–20; ms 141r8–9) *sa kathayati “śuṣkāṇi(ms śuṣkāṇi)” “aham api śuṣkāṇy(ms śuṣkāṇy) avatārayāmi” “samās tvam mayā” “kim e ... (ms broken) ” “ ... (vaiḍū)ryasphaṭi<ka>ma[y](āny ap)i”*; Ch. 陶師答言。 “乾成而下。” 化人報曰。 “我亦乾成而下。” “汝共我同。” “然我有異術。獨能輪上成熟將下。” 陶師答言。 “汝技過我。” 化人報曰。 “非直輪上出成熟器。亦能更出七寶諸器。”
- n.436 GM *pālitakoṭo*. The ms is hard to read even in the new facsimile edition (*pā.i[ta]* ...), but it looks more like *pālitakūṭe*, which is more likely in terms of grammar (locative) and correspondence to Tib. and Ch.: *brtsegs skyong, huji* 護積 (“Heap-Protector”). BHSD’s entry, “Pālitakoṭa, n. of a yakṣa king,” which refers to this sentence in the Bhv, should probably be corrected.
- n.437 Cf. Divy 26 and 27, in related context, “Gopālī” (Divy 348.20–22, 385.3–5).

- n.438 Tib. *gtum byed*; Ch. *zhantuli* 栴荼梨 (phonetical transliteration). Skt. is lost in the ms due to physical damage; the present Skt. reconstruction is based on Ch.
- n.439 Tib. *sa 'tsho* (in the Section Index, *phyugs skyong*, see 7.211); Skt. damaged in the ms; Ch. *huchi* 護池 (“Pond-Protector” (so reads the second Goryeo edition; however, it might be a misprint for *hudi* 護地 (“Earth-Protector”))).
- n.440 This story has parallels in the *Binaiye* 鼻奈耶 (Taishō no. 1464, 24.858a) and the *Apidamo dapiposha lun* 阿毘達磨大毘婆沙論 (Taishō no. 1545, 27.28b–29b).
- n.441 Tib. *'gro mgyogs* (cf. Mvy 9475); Skt. damaged in the ms; Ch. *ashifujia* 阿濕縛迦 (phonetical transliteration). A monk famous for misconduct along with Punarvasuka (these are two members of the group of six). See DPPN s.v. “Assaji-Punabbasukā”; ŚavG 52; PLv § 3.1.
- n.442 Tib. *nab so* (cf. Mvy 9473); Skt. damaged in the ms; Ch. *bunaposu* 布捺婆素 (phonetical transliteration). “Punarvasu” in BhvY 235n9 should be corrected on the basis of examples in the Śav and PLv in the previous note.
- n.443 For narrative examples of the Buddha’s act of leaving an image of himself, see, e.g., Xuanzang’s travel record, and Taishō no. 2087, 51.879a; 898b; 915b; 946c, each being connected with the motif of the conversion of a nāga by the Buddha. Cf., also, Yamabe 2009, 73.
- n.444 Tib. *sbu bu can dang sbubs can*; Skt. damaged in the ms; Ch. *nalijia* 那利迦 ... *natudaye* 那荼達耶 (phonetical transliteration). GM Nālī Udaryā, ms Nāḍi ... ḍadaryā. The present reconstruction is partially based on Ch. Cf. Mmvr 35.4 (Toh 559 (<https://read.84000.co/translation/toh559.html>)) (Nāḍikā as the name of a rākṣasī); Bhv 8.120 (*sbu bu can* as a translation of Naḍera).
- n.445 There is an inconsistency with the context here, probably caused by careless application of a stock passage: the Buddha is not accompanied by the community of monks but only by the yakṣa Vajrapāṇi.
- n.446 Skt. and Ch. do not mention the name Kuṣāṇa. For this mention of Kaniṣka, see Schopen 2004a, 20 and 38n8.
- n.447 Xuanzang, in the section on Gandhāra in the account of his journey, narrates in detail the story of the prediction about King Kaniṣka and his stūpa. According to this account, the Buddha spoke this prediction to Ānanda, not to Vajrapāṇi (Taishō no. 2087, 51.879c–880a; English trsl., Li 1996, 71ff.).
- n.448 See 3.52.

- n.449 Ch. *da xing shen'e* 大性甚惡. *Da* 大 (so reads the second Goryeo edition: 37.662b) seems to be a misprint for *quan* 犬.
- n.450 Cf. the five “advantages” of the northern region claimed by the Buddha before leaving Rājagṛha (3.52). The first three disadvantages correspond to the first three of the “five disadvantages of Mathurā” mentioned later (8.65). The reading of GM is rather problematic here:
sthāṇukaṇṭakadrumapāṣāṇaśarkaraś caṇḍakukkuro duṣṭhulasamudācāro mātṛgrāmaḥ |
; ms 142r7–8: *u[tk]ūlani(kūlā)ḥ sthāṇuk[a](ṇṭakadhānā) [b](a)hupāṣāṇ[a]śark[ara]*
<*ka*>*pālaś caṇḍa* (952.r8) *kukkuro duṣṭhulasamudācāromātṛgrāmaḥ*.
- n.451 Ch. lacks this summary of contents.
- n.452 The Sbhv gives the story of the beginnings of kingship, in which the first king in the world is called Mahāsammata (SbhvG i 15; ga F.262.b). However, in the story in the Sbhv there is no mention of either the place name or the anointing of the king.
- n.453 A good, precious horse (Tib. *rta bzang po rin po che*; Skt. *bhadram aśvaratnaṃ*) is one of the seven treasures of a wheel-turning king. See 8.162–8.166.
- n.454 This prediction has parallels in Divy 26 and 27, SĀc 604 and 640. Cf., also, AKBh 183.10, AKUp 3097 (Honjō 2014, i 467). In the Kṣv, the prediction is repeated by Ānanda to Śāṇakavāsin after the nirvāṇa of the Buddha and Mahākāśyapa (da F.320.b.1–4; Taishō no. 1451, 24.410b).
- n.455 GM *uramuṇḍo*.
- n.456 The monk who lets Upagupta go forth is called Śāṇakavāsin in Divy 26 (349.9).
- n.457 Cf. Strong 1992, 44–45 (English trsl. from Skt. Bhv); Deeg 2007, 46–47 (English trsl. from the Divy).
- n.458 *Pañcatapas*, “fivefold heat,” means fires set in four directions and the sun as the fifth (MW, q.v.).
- n.459 For Skt. parallels to this story, see Wille 2014a, 193; 2014b, 230.
- n.460 This sentence is problematic, since it has already been stated at the beginning of III. Mathurā that the Buddha went to Mathurā. The situation seems to resemble that of the *Ambāṣṭhasūtra* (see n.243).
- n.461 Tib. *brtul zhugs bsgrubs pas brtul zhugs shin tu rdzogs* (lit., “[your] vow is well perfected through a/the complete vow”); Skt. *susamāptavratasādhitavrataḥ*.

- n.462 Tib. *stobs ldan khyod kyi ting 'dzin zad med pas*; Skt. *balavāṃś ca samādhir avyayas tava* ("Your meditation is powerful and inexhaustible"). Tib. seems to take the adjective *balavat*, "powerful," in the vocative (**balavāṃś* ?) as "you, O Powerful One." However, when understood in this way, the meaning of the comparison of meditation to Nārāyaṇa, "a proverbially powerful personage" (BHSD, q.v.), is lost.
- n.463 Ch. abbreviates the following verses.
- n.464 This verse seems to refer to one of the ten powers of the Buddha (cf. Mvy 124).
- n.465 This verse in Tib. consists of only three lines, missing the last quarter, which is preserved in the Sanskrit text: "Being abused and being venerated are also the same."
- n.466 Skt. *pāna*; Tib. *stsang nas* ("barley gruel").
- n.467 This verse consists of only three lines, missing the second quarter of it, which is preserved in Sanskrit: "And if you have no property, O Muni."
- n.468 Cf. the simile of an adze and sandalwood paste (e.g., 2.10; 3.12).
- n.469 Skt. for this line gives "those who are unsteady and bold, and those connected to pleasure."
- n.470 Tib. "with these you never associate," which makes less sense here. The present translation is based on Skt.
- n.471 Cf. "the five disadvantages of the northern region" (7.271). Cf., also, AN 5.220, a short sutta that lists the five disadvantages of Madhurā [*sic*]: uneven land; much dust; fierce dogs; harmful yakṣas; and difficulties in obtaining almsfood (AN iii 256). Cf. Deeg 2007, 53–54. Buddhaghosa's commentary on this sutta gives a story similar to this passage in the Bhv, a story of the Buddha's visit to Madhurā hindered by a yakḥinī (AA iii 329).
- n.472 Tib. *dgongs ka za ba*; Skt. *uccahnabhaktā* (GM: *uccandrabhaktāḥ*), "having a meal at noon" (cf. SWTF, s.v. *uccāhna*); Ch. 人民獨食 ("people eat alone"). BHSD "*uccandrabhaktā*," which is based on GM, should be corrected. The present translation follows Tib.
- n.473 The ms spells this name Gardabhaka later in this story. The name of this yakṣa appears in the *Mahāmāyūrvidyārājñī*, too, being related to Mathurā (Mmvr 20)(Toh 559 (<https://read.84000.co/translation/toh559.html>)).

- n.474 Neither Skt. nor Ch. gives the following etymology of the yakṣa's name (see [n.475](#)).
- n.475 This explanation of the harm caused by the yakṣa is slightly different from what has been said about the etymology of the yakṣa's name earlier in the story, which is only in Tib.
- n.476 This story is entitled *Oṭalāyanasūtra* in Skt., in which the story is abbreviated, and corresponds to SN 48.42 and AKUp 9005. Fumio Enomoto has suggested that the SĀc once included a parallel sūtra to this in a fascicle that is lost today (Enomoto 1984). See Yao 2011, 3.2.25, and forthcoming a.
- n.477 Skt. *brāhmaṇamahāśālaḥ* (lit., "a brahmin [possessing] a large hall"); Tib. *bram ze shing sa' la chen po lta bu* (lit. "a brahmin like a large sāla tree"). For the usage of this word in Sanskrit and Pāli literature (Pāli: *brāhmaṇamahāśāla*), see Tsuchida 1991, esp. 60ff.
- n.478 The following story of peasants and oxen is absent in Ch.
- n.479 "The Dharma that consists of three phrases" appears later in the Bhv with more details ([8.280](#)).
- n.480 The present translation has added the words "these oxen" to Tib., following Skt.
- n.481 Skt. narrates this part more briefly and abbreviates the rest of the sūtra: "The brahmin Oṭalāyana heard that the śramaṇa Gautama had arrived at Oṭalā and was staying in Oṭalā Forest near Oṭalā. (The *Oṭalāyanasūtra*, in detail, in the Mārgavarga section in the Saṃyuktāgama.)" Ch. is concise, too, regarding the beginning of the scene of Oṭalāyana's visit (whereas it gives the main part of the story in full): "Then there was a brahmin named Oṭalāyana. When he heard that the Blessed One was in that forest, he rode a chariot pulled by white horses . . ."
- n.482 The following statement by the Buddha is quoted in chap. 9 of the *Abhidharmakośabhāṣya* (AKBh 464.17–20).
- n.483 Here ends the abbreviation in Skt. In Ch. here, the brahmin is said to "rejoice" in the Buddha's words and depart from the presence of the Buddha. The same thing is also stated in AKUp 9005 and SN 48.42, concluding or nearly concluding each sūtra (a concluding remark by the Buddha follows this in the SN version). However, the expression "rejoiced in the Buddha's words," a very common ending of sūtras and therefore natural in the AKUp and SN versions, obviously contradicts the following

development of the story in the Bhv in which the brahmin makes a malicious wish about the Buddha. It is likely that the redactors of the Bhv at some stage noticed the need to delete the concluding sentence of the *Oṭalāyanasūtra* for consistency and actually did so, hence the absence of the expression “rejoiced in the Buddha’s words” in Tib. In contrast, Ch. here seems to represent an earlier stage of textual transmission in which this sentence was carelessly preserved, or to suggest separate insertion of the sūtra in different textual lineages. Cf. Yao forthcoming a.

- n.484 Skt. *ārṣā gāthā*. Tib. *gtsug lag khang gi tshigs su bcad pa* (D, P, S) seems to have been mistakenly written for *gtsug lag gi tshigs su bcad pa* (Mvy 1432; Schopen [2004b] 2014, 355n32). See [n.485](#).
- n.485 Gregory Schopen has pointed out “a prophylactic function” of “*ārṣa* verses,” referring to this passage in the Bhv and other examples in the Kṣv (Schopen [2004b] 2014, 341–42). Yijing in his translation of the Vvbh adds his own explanation of situations in which the *alishagata* 阿利沙伽他 (phonetical transliteration of *ārṣā gāthā*) should be recited and quotes the verses (Taishō no. 1442, 23.903b25–c5; *Bhikṣuṇīvinayavibhaṅga*, Taishō no. 1443, 23.1019a). The main text of the Kṣv Ch. also includes the verses (Taishō no. 1451, 24.274b).
- n.486 For comparative studies of the parallel stories of Kacaṅgalā, see Durt 2005, Muldoon-Hules 2009, and Matsumoto 2010. In addition to the parallels referred to by Durt, see Merv-av, 210–11.
- n.487 Tib. *phyi bzhin 'brang ba'i dge sbyong*; Skt. *paścācchramaṇa*. See Schopen [2012] 2014, 154n12.
- n.488 Skt. and Ch. “an old woman,” without the meaning of “slave.” In Skt., only later in the story does it become clear that this woman is actually a slave or dependent on another (“having gained permission from her master [*svāmin*],” [8.105](#); “poor female slave [*daridrā dāsī*],” [8.108](#)). Perhaps the term *bran mo* (“female slave”) in Tib. here was added in order to make the story flow more smoothly. Cf. Muldoon-Hules 2009, 120–22. It is worth noting that in Ch. the woman’s servitude remains unclear throughout the story, because there the above-mentioned *svāmin* (“master”) is translated as *fu* 夫 (“husband”), as Skt. could also mean, and *daridrā dāsī* “poor female slave” as *pinjian* 貧賤 (“poor and lowly”).
- n.489 Durt has remarked that this scene is narrated in greater detail in the Aś version than in the Bhv, especially referring to the milk bursting from Kacaṅgalā’s breast (2005, 71–72, 76–77). See also Muldoon-Hules 2009, esp. 114–20.

- n.490 The following verses are translated as prose in Ch.
- n.491 For this stock passage about becoming an arhat/arhantī, see [2.10](#).
- n.492 This detail of the former aspiration of Kacaṅgalā significantly resembles that of the nun Dharmadinnā, whose story is narrated in the Kṣv (da F.169.b–170.a). Given the narrative inconsistency in the latter, it seems likely that the former life story of Dharmadinnā is rather an insertion made by copying that of Kacaṅgalā. See Yao 2017.
- n.493 The story of Uttara, including the prediction about him, is narrated later in the Bhv (g. [Uttara](#)).
- n.494 *S btsal*: D *brtsal*. For this verse, see the parallel at [3.138](#) and [n.148](#).
- n.495 Cf. [n.77](#).
- n.496 This story, in which the Buddha and his monks have to eat horse-fodder barley during the rainy-season retreat despite a brahmin king's promise to provide food for them, has parallels in different vinayas and other sources. Hirakawa has noted that the story's subject and location in vinaya s differ: in the Pāli Vinaya, the *Sifen lü* (Dharmaguptaka Vinaya), and the *Wufen lü* (Mahīśāsaka Vinaya), this story is located in the introductory section of the entire vinaya as the account of the event that caused the Buddha to declare the general principle that each regulation should be established only after some practical problem has arisen. In the *Shisong lü* (the so-called Sarvāstivāda Vinaya) and the MSV (Bhv), utterly unrelated to the above principle, the story is focused on a karmic teaching about the Buddha's evil action in his former life and its result in the present (Hirakawa 1993–95, i 107–115). The following is the plot of these parallels (proper names, etc., based on the Bhv): 1. The Buddha arrives at Vairambhya (Pā; Si; Wu; Shi; Bhv). 2. A brahmin (king) asks the Buddha questions (Pā = AN 8.11; MĀc 157, etc.). 3. The brahmin (king) offers food, etc., for the rainy-season retreat (Pā; Si; Wu; Shi; Bhv). 4. The brahmin fails to carry out the above offer and the Buddha and monks experience difficulty in obtaining food (Pā; Si; Wu; Shi; Bhv). 5. A caravan leader offers horse-fodder barley to the Buddha (Pā; Si; Wu; Shi; Bhv). 6. Mahāmaudgalyāyana offers to resolve the matter using his magical power, but the Buddha refuses (Pā; Si; Wu; Shi = EĀc 42.3; MPS 31.56–83). 7. A woman cooks the barley (Shi; Bhv = SĀc 722 [parallel only to Bhv]). 8. Śāriputra requests the Buddha to establish the rules of training, but the Buddha refuses (Pā; Si; Wu). 9. Only after the rainy-season retreat, the brahmin (king) realizes that the food has not been provided. He repents and offers food to the Buddha (Pā; Wu; Shi; Bhv). Park 2012 also gives a

comparison of the parallel stories. For another parallel, see Rosen 1959, 165–68.

- n.497 Tib. *rgyal po bram ze*; Skt. *brāhmaṇarājā*. Although kings in ancient India are generally supposed to have belonged to the kṣatriya class, here is a reference to a king who is a brahmin.
- n.498 Ch. *baizhang* 白帳 (“white curtain”) instead of “his own intestine” (so reads the second Goryeo edition: 37.667c)—*baizhang* 白帳 might be a misprint for *zichang* 自腸. This dream partially corresponds to that of King Dhana in the story of Prince Sudhana in the Bhv (9.617). The motif of the intestine encircling a city is also seen in the *Sumāgadhāvadāna* (Sumav paragraph 252).
- n.499 Skt. (ms) *apaṇyībhaviṣyati*; Tib. *lo ma par yang mi 'gyur bas* (**apaṇī*–? So reads GM).
- n.500 This verse is abbreviated in Tib. and Skt.; Ch. gives it in full. See 2.345.
- n.501 On the following story of a woman who wished to be the queen of a wheel-turning king, cf. Dhammadinnā 2015–16. Cf., also, Finnegan 2009, 72–82.
- n.502 Although it is not problematized in this story, Ānanda’s speech about the “seven” treasures to the woman could break the rule against a monk’s preaching Dharma “exceeding five or six phrases” to a woman without male company (Vvbh cha F.255.b–259.a; Taishō no. 1442, 23.770b23–771c6). “Five or six phrases” here means the number of the phrases that constitute a teaching (e.g., the teaching on the five aggregates: “Form is impermanent. . . . Consciousness is impermanent” consists of five phrases). The following passages correspond to part of SĀc 722, DN 17, MN 129, etc., despite the difference in the narrative circumstances in which the sermon is given.
- n.503 The following explanation of the precious chakra of a wheel-turning king has a parallel in AKUp 3098, which is an abbreviated quotation from “the second sūtra of the Chapter Connected to Kings [in the Madhyamāgama]” (Honjō 2014, i 467ff.). It is unclear which sūtra this reference in the AKUp indicates: Honjō, mentioning the identification of AKUp 3098 with MĀc 70, 轉輪王經 *Zhuanlunwangjing* (The Sūtra of the Wheel-Turning King) by other scholars, notes that AKUp 3098 corresponds more literally to MĀc 67, the *Datiannailinjing* 大天棕林經 (The Sūtra of Mahādeva’s Mango Grove) rather than to MĀc 70. The problem is the fact that the sūtra about King Mahādeva, parallel to MĀc 67, is quoted as “the twelfth sūtra in the Chapter Connected to Kings” in AKUp 2050. Honjō suggests possible confusion of “second” with “twelfth.” However, there is another problem: although MĀc 67 gives a

full explanation of the seven treasures of a wheel-turning king, this explanation is abbreviated in both Mūlasarvāstivādin parallels to the sūtra, i.e., AKUp 2050 and the *Mahādevasūtra* in the Bhv, Chapter Four, III. Mithilā). It is possible that the Mūlasarvāstivādin version of the Madhyamāgama did have a sūtra that included the description of the precious chakra (or all seven treasures) as the second sūtra of the Chapter Connected to Kings. For the emergence of a wheel-turning king, cf., also, SĀc 721 and SĀc 722.

- n.504 The following repetition about the north is absent in Ch.
- n.505 Tib. *dkor khang*; Skt. *arthādhikaraṇa* (GM *asyādhikaraṇasyo...*). The meaning of Skt. is unclear to the present translator. Cf. 8.314, where the word appears as a place where a king sits. Cf., also, examples in Sbhv (SbhvG i 52; ga F.284.b; Taishō no. 1450, 24.109a27–28, SbhvG i 172; nga F.83.a; Taishō no. 1450, 24.139c24).
- n.506 Tib. *ha cang mi dkar ba/ha cang mi sngo ba/ nya khar ba ltar pags pa 'jam pa* (lit., “not excessively white, not excessively blue, the skin is as smooth as the adgura fish”); Skt. *nātigaurī nātīśyāmāmadguracchavi* (150v8–9, GM: *nātigaurī nātīśyāmā madgurucchavir*); Ch. *bubai buhei buhuang buchi* 不白不黑不黃不赤 (“not white, not black, not yellow, not red”). Edgerton interprets *madgura* as “sallow(-complexioned), unhealthy (in aspect)” (BHSD, q.v.) on the basis of examples from the *Lalitavistara* (See the Dharmachakra Translation Committee, trans., *The Play in Full* (<https://read.84000.co/translation/toh95.html>), Toh 95) and Mv, and reads this word in the Bhv “(a -) *madguru-cchavir*.” The present translation follows this interpretation, which seems to be supported by Ch., too. Cf., also, SbhvG i 104.17–18 (a description of the bodhisattva during ascetic practices). Neither DN 17 nor MN 129 has any word parallel to this.
- n.507 After this there follow in the parallel sūtras the descriptions of the precious householder and minister.
- n.508 Note that here a wish is made in front of Ānanda, not the Buddha, whereas the merit has been generated from an act for the Buddha. This wish turns out to be effective later in the story.
- n.509 Against Tib. and Ch., Skt. lacks “The venerable Ānanda started to eat it. . . . the Blessed One’s teeth.”
- n.510 This is one of the thirty-two marks of a great man. Cf. AKUp 3024 (Honjō 2014, i 318). Cf., also, SbhvG i 51; ga F.283.b, and Mvy 245.

- n.511 Although this is not the Buddha's utterance but that of an anonymous crowd of people, the Buddha's expression of direct address, *kun dga' bo* ("Ānanda"), has been inserted in error here.
- n.512 Tib. and Ch. repeat "The brahmin king ... Vairambhya" in the previous sentence. Skt. does not repeat this.
- n.513 Tib. *'bras s'a lu sog ma'i sbu bur smin pa* ("rice ripened in the hollow stems of straw (?"); Skt. *parṇopagūḍhasya śāleḥ*. The present translation is based on Skt. due to the difficulty in understanding Tib. Cf. SbhvG ii 88.
- n.514 Skt. and Ch. lack this sentence.
- n.515 Ch. lacks the following few sentences, "Thereupon the Blessed One, ... he went to the residence of Agnidatta, the brahmin king."
- n.516 The following conversation "O Blessed One, what a fault!..." "Great King, ... only increase" seems to be a kind of stock passage; cf. Divy 617.17–618.2.
- n.517 "Makes a vow" is absent in Skt. and Ch.
- n.518 The present translator is not sure about the sense of this sentence.
- n.519 For this type of monk appearing in the Vinaya, see [n.309](#).
- n.520 Since only a single monk is said to have trampled on food in this story, this sentence, giving "monks" in the plural (both in Tib. and Skt.), does not make good sense.
- n.521 Skt. and Ch. abbreviate the main content of this section, referring to "the *Vairambhyasūtra* in the chapter of the fours (*catuṣkanipāta*) in the Ekottarikāgama" and "the fourth chapter (第四品) of the Ekottarikāgama (增一阿笈摩)," respectively. The abbreviated part, the Buddha's teaching to the monks, corresponds to AN 4.51; however, AN 4.51 does not include the conversation about whether the hut should be broken or not and has a different location for the narrative. In contrast, AKUp 4010 corresponds to this entire section (Honjō 2014, ii 524–26). Although the AKUp does not mention any sūtra title, it is likely to be quoting a sūtra, not the vinaya, since the relevant part of the AKBh on which the AKUp comments states "said in the sūtra," quoting a few lines. Waldschmidt, basing himself on the place name Vairambhya, assumes AN 8.11 and MĀc 157 to be parallels to the sūtra abbreviated here, but this has to be rejected on the basis of Tib. (Waldschmidt 1980, 141–42; Schopen 2000, 94, 136n16). For the connections

between these sūtras and the story of the Buddha's eating horse-fodder barley, see [n.496](#).

- n.522 GM lacks the phrase “we will break the huts,” which is actually in the ms: *vikopayāma kuṭīkā iti* (153r9). After this, Skt. and Ch. abbreviate the following part. See the preceding note. What is said by the monks in this passage seems to represent an understanding that huts for the rainy-season retreat are to be scrapped at the end of the retreat because they are no longer needed by monks who wander from place to place except for the duration of the retreat.
- n.523 This sentence is quoted in the AKBh (197.23–198.1), on which AKUp 4010 is the commentary.
- n.524 This story is narrated again later in the Bhv, in the “Tathāgata chapter” in the *Anavataptagāthā* section (f. [A Brahmin Who Falsely Accused a Buddha](#)).
- n.525 This section corresponds to SĀc 1174, SN 35.200, and EĀc 43.3 (cf. Yao 2011, 3.2.28). SĀc 1174 consists only of the conversation between the Buddha and a monk and the story of Nanda's going forth, with neither the episode of the frog nor that of Nanda's cry of fear. The SN and EĀc versions are more concise. Due to the lack of any other evidence, it is not particularly clear which part of this section belongs to “a sūtra.” For a Gāndhārī parallel, see Glass 2007, 14; for parallels to stock passages, see Chung 2008, 82. For the reference to the story in the *Vyākhyāyukti*, see Skilling 2000, 346.
- n.526 The text repeats the previous phrase as “alone, ... toward myself.”
- n.527 For a similar passage, see [2.212–2.215](#).
- n.528 Cf. Mvy 9136–40, 9143–44.
- n.529 Nanda is said to lean on a stick in SĀc 1174 and EĀc 43.3, while there is no stick in SN 35.200. However, the frog that is squashed by the stick is mentioned only in the Bhv.
- n.530 Ms *marmasu*; GM *carmasu*.
- n.531 Tib. could be translated “I'm afraid!” The present translation follows Skt., which uses the noun *bhaya* (“fear”).
- n.532 Skt. and Ch. have “fear of illness” after “fear of old age.”
- n.533 Ms *paśupālakā*; GM *aśvapālakās*.

- n.534 Ch. “knowing that it had been a long time” against Tib. and Skt. (ms *athāyusmāṃ cchāriputro <'>ciraprakrāntaṃ nandaṃ gopālakam viditvā*; GM *athāyusmān śāriputraḥ ciraprakrāntaṃ...*).
- n.535 Here ends the correspondence to SĀc 1174 and SN 35.200.
- n.536 For this stock passage, cf. 3.225–3.227.
- n.537 Here Tib. is slightly confused regarding the location of the abbreviation of the stock phrase. See n.536.
- n.538 This statement is absent in Ch.
- n.539 “Him,” in the singular (Skt.; Tib.), most probably indicates Nanda, while his attendants and the frog might be included in the abbreviated stock passage.
- n.540 Ch. gives the verse in full, whereas it does not include the preceding stock phrase in prose.
- n.541 Tib. *rigs pa dang grol ba'i spobs ba can*; Skt. *yuktamuktapratibhāna*. Hiraoka has noted that this term refers to one of the four rhetorical abilities (*pratisaṃvid*), based on the *Abhidharmakośabhāṣya* and the *Arthaviniścayasūtra* (see Dharmachakra Translation Committee, trans. *Distinctly Ascertaining the Meanings* (<https://read.84000.co/translation/toh317.html>), Toh 317) and their commentaries (Hiraoka 2007, ii 24n2). The present translation follows this understanding.
- n.542 For the following story, see Schopen [1999] 2005a, 99n32. Cf., also, Schopen [2008] 2014, 36, 45n30.
- n.543 Skt. lacks the following statement: “O Honored One, what the Blessed One has ... the fruit of stream-entry.” Ch. lacks the entire speech of the gods.
- n.544 Skt. *pūrvakarmāparādhena*. BHSD *apabādha* is a ghost word based on GM *pūrvakarmāpabādhenā*.
- n.545 The following verses of the Buddha, the hungry ghosts, and the god are absent in Ch.
- n.546 Skt. “Satisfying ... cities, rice of the field, kumuda, utpala, and people of Magadha” (... *kedāraśālikumudotpalamāgadhāni*; GM - *kumudotpalapaṅkajāni*).
- n.547 Tib. *maud gal gyi bu chen po* seems to be a mistake for *maud gal gyi bu* (without *chen po*). Cf. Skt. *maudgalyāyana*.
- n.548 Skt. *saṃtarpaya* (“satisfy”).

- n.549 Skt. "...The hungry ghosts were unable to expand their mouths because their mouths were as small as pinholes."
- n.550 Skt. *chandakabhikṣaṇaṃ kṛtvā* ("having begged for a free-will offering"); see BHSD s.v. *chandaka*.
- n.551 Skt. *chandayācaka*.
- n.552 This story, narrating a king's encounter with an old man, a sick man, and a dead man, resembles a part of the Buddha's biography. Cf. SbhvG ii 65–71; ga F.291.b–nga F.5.a.
- n.553 Tib. *lto ri sul ltar 'dug pa*; "his belly was just like a mountain" in Skt. and Ch.: *parvatopamakukṣin*, *fuzhang ru shan* 腹脹如山.
- n.554 Tib. *yan lag dang nying lag rnam las 'dzag pa*; Skt. *aṅgapratyaṅgāvaghāribhiḥ* (GM *aṅgapratyaṅgāvadhāribhiḥ*); Ch. *zhijie fenli* 支節分離 ("limbs and joints were dismembered"). The meaning of Skt. *avaghārin* (?) is unclear to the present translator. BHSD's entry "*avadhārin* ?" refers to this sentence in the Bhv. The present translator has not been able to make sense either of Ch. *zhijie fenli* 支節分離. This phrase is found in Chinese translations of several texts as a description of a dead body being eaten by animals: e.g., Taishō no. 221, 8.126c5; Taishō no. 1545, 27.839c1; Taishō no. 1579, 30.452b11.
- n.555 Other versions give a different order for the ways in which the deceased is addressed: Skt. son, brother, father, husband; Ch. father, brother, master.
- n.556 Tib. *mya ngan gyi khang pa*; Skt. *śokāgāra*; Ch. *youjingchu* 幽靜處 ("secluded place").
- n.557 There is another story in the Bhv where a brahmin named Velāma appears (3. Velāma).
- n.558 Skt. *arthādhikaraṇa*. For this word, see n.505.
- n.559 Regarding this etymology of Anavatapta in the Bhv, Daniel Ingalls pointed out an entirely different etymology of the name Anotatta in a Pāli commentary (Ingalls 1951, 186). He also noted that the name *Ācāmanadī* was assumed to originate in **Cāmannadī*, a Prākṛt form of *Carmaṇvatī*, the name of a river that arose from a heap of skins on the occasion when King Rantideva performed a great sacrifice in the *Mahābhārata*. According to Ingalls, the Buddhist storyteller of King Piṇḍavaṃśa's tale created the story from the famous story of King Rantideva, using the character of the brahmin Velāma, who was well known for his lavish donations, and changing an animal sacrifice into an offering of water used for boiling rice. Ingalls also inferred

this storyteller's ignorance about Sanskrit from the etymology mentioned above and the existence of "an ancient non-Sanskrit, non Pāli-source" preceding the MSV.

- n.560 Ch. lacks this summary of contents.
- n.561 In the text, a story about "rice soup" is followed by a story of five hundred peasants, but the latter is not mentioned in the summaries of contents in either Skt. or Tib. Further, there is an episode located in Toyikā before the scene moves to "Śrāvastī." Although the summary of contents in Skt. gives the entry "Toyikā" before "Śrāvastī," Tib. lacks the former.
- n.562 Upoṣadha is the father of King Māndhātṛ, whose story is narrated later in the Bhv (Chapter Nine, VIII. Sāketā).
- n.563 The name Kumāravardhana is a compound consisting of *kumāra* ("prince") and *vardhana* ("growth"). It seems that this and the next episode have been conflated here in Ch.: "Then the Blessed One arrived at the city of Kumāravardhana (*tongchang* 童長) and said to the venerable Ānanda, 'Once a king was born and grew up in this city. His name was Upoṣadha. Therefore this city was named Krauñcāna (*xiangsheng* 象聲).'"
- n.564 This place name appears in different genders in the Sanskrit manuscript: *krauñcanām* (in the summary of contents; f. acc. sg., but nom. sg. is expected); *krauñcanām* (f. acc. sg.); *krauñcāne* (m. or n. loc. sg.); *krauñcāna krauñcāna iti* (*krauñcāna* < ḥ > *krauñcāna iti* [m. nom. sg.] or *krauñcāna* < ṃ > *krauñcāna* < ṃ > *iti* [n. nom. sg.]). Probably the two examples of *krauñcanām* are misspellings for *krauñcānam* (n. nom. sg. and n. acc. sg.) since the locative example, *asminn ānanda krauñcāne*, is clearly masculine or neuter and could hardly be a misspelling for the feminine: **asyām ānanda krauñcanāyām*.
- n.565 For this abbreviation, see II. Middle Village.
- n.566 The word *mchod sbyin* (Tib.) or *yajña* (Skt.) seems not to mean any sacrificial worship, which is the common meaning of the word, but just "giving," as also in the story of King Piṇḍavaṃśa (8.317), hence the present translation.
- n.567 The episode of Sālabalā is absent in the Degé edition, probably as a result of confusion of the two episodes of Sālabalā and Sālibalā. In contrast, Ch. gives only Sālabalā, *suoluolishu* 娑羅力樹, and lacks Sālibalā. Skt. gives both.
- n.568 The story of King Māndhātṛ in this section, VIII. Sāketā, partially corresponds to the *Māndhātṛsūtra* narrated in the Buddha's sermon to King

Prasenajit later in the Bhv (9.138 ff.) with many differences. See the notes there for parallels and comparisons.

- n.569 This place name appears in different genders in the Sanskrit manuscript: *sāto* (*sā<ke>to?*: m. nom. sg.) in the summary of contents; *sāketam* (once as m./n. acc., twice as n. nom. sg.); *sāketāyām* (twice as f. loc. sg.). The present translation uses *Sāketā* for convenience. Note, however, that this place name is generally neuter, as Edgerton points out (BHSD s.v. *Sāketā*), and that Divy 17, parallel to the *Māndhātṛsūtra* narrated in the Buddha's sermon to King Prasenajit later in the Bhv (9.138 ff.), gives the name in the neuter: *sāketasāketam*. GM harmonizes all occurrences of the name as feminine.
- n.570 For this stock phrase, see 2.103. The *Māndhātṛsūtra* narrated in the Buddha's sermon to King Prasenajit later in the Bhv (9.138 ff.) gives the phrase in full.
- n.571 GM *mūrdhāta* (so in Divy 17). This sentence becomes simpler in Tib. and Ch.—“He was named ‘Born from the Crown of the Head (*spyi bo skyes, dingsheng* 頂生)’”—probably because the etymology of the name was adequately represented in the translations of the name. The present translation is based on Skt. for this sentence.
- n.572 The *Māndhātṛsūtra* narrated in the Buddha's sermon to King Prasenajit later in the Bhv (9.138 ff.) and Divy 17 *mān dhaya*; SbhvG i 16 *mān dhāpaya*.
- n.573 GBhv 159r7 *mūrdhnāna*; GM *mūrdhāta*.
- n.574 Only Ch. has a summary of contents just before this section: “The cause of the well of gruel and golden barley, of peasants and oxen, of a leprous woman's water used for washing rice, of King Prasenajit, of a poor woman's lamp, and of King Māndhātṛ.” The series of stories from Rice Soup to C. *Toyikā* corresponds to Divy 31. According to Hiraoka, *Sudhana-kumārāvadānam*, the title given at the end of Divy 31, is incorrect and should be corrected to *Pañcakārṣakaśatāvadānam* (Hiraoka 2007, ii 275n56). A story somewhat similar to the story of Rice Soup is found in Merv-av 219.
- n.575 For a similar verse, see the story of Miṇḍhaka in the Bhv (10.139). See also Merv-av, 272n531.
- n.576 Skt. *adhiṣṭhāyaka* (GM *adhiṣṭhāyika*). BHSD *adhiṣṭhāyika* is based on this passage.
- n.577 Section label 9.a.1 in BhvY (p. 286ff.). This section does not appear in the summary of contents in Skt. and Tib. (9.1), but is mentioned there in Ch.
- n.578 The stock phrase “ornamented with a fathom-wide halo ... a thousand suns” is abbreviated in GBhv. NBhv and Ch. seem to be the same as GBhv in this

regard.

- n.579 Cf. n.77.
- n.580 See A. Hamsas, Fish, and Turtles.
- n.581 Section label 9.a.2 in BhvY (p. 287ff.). This section does not appear in the summary of contents (9.1).
- n.582 The rebirth of the oxen as gods is abbreviated at the end of the preceding section, with reference to the story of hamsas, fish, and turtles.
- n.583 On this term (Skt. *viḥārasvāmin*), see Schopen [1996] 2004a.
- n.584 Section label 9.b in BhvY (p. 288ff.). This section is not referred to in the summary of contents (9.1) and corresponds to the second half of Divy 6 and the second half of Divy 31 (English trsl. Rotman 2008–17, i 154–59, 419–20). The parallel in Divy 6 seems to have been caused erroneously (Hiraoka 2007, i 160). André Bareau has summarized parallel stories of the stūpa of the Buddha Kāśyapa in the *Sifen lü* (Dharmaguptaka Vinaya), *Wufen lü* (Mahīśāsaka Vinaya), Mahāsāṅghika Vinaya, *Binaiye*, and the Kṣv (1962, 257ff.). Takushū Sugimoto has also listed the first three of these stories and the story of Toyikā in the Bhv along with other materials, including the Dhpa, and has pointed out reports about the Buddha Kāśyapa’s stūpa made by Faxian and Xuanzang (*Gaoseng Faxian zhuan* 高僧法顯傳, Taishō no. 2085, 51.861a; *Datang xiyuji* 大唐西域記, Taishō no. 2087, 51.900c; Sugimoto 1978). Whereas Bareau considered the stories in the *Sifen lü*, *Wufen lü*, and Mahāsāṅghika Vinaya to originate from an old common source, Gregory Schopen proposed the opposite view, introducing the stories in the Bhv and Divy ([1985] 1997, 28–29). Schopen regarded this version in the Bhv and Divy as an old account preceding the other parallel stories, based on his observations that the version does not have the subplots found in the other versions and knows nothing about a stūpa at Toyikā, only about relics.
- n.585 Tib., Ch., and NBhv abbreviate this stock phrase, whereas GBhv does not abbreviate it.
- n.586 The same phrase, *parihānir √bhū-*, is used in Skt. for both the words “work” and “merit,” whereas Tib. uses two different phrases: *bdag gi las ’chor la* and *bsod nams yongs su nyams par ’gyur na*.
- n.587 Gregory Schopen has pointed out that this story implies that a living buddha and a collection of relics were considered to be equivalent as objects of worship (Schopen [1987] 1997, 131–32). Referring to Schopen’s remark,

Satoshi Hiraoka has contrasted the functions of stūpas as a living buddha in the Mūlasarvāstivāda Vinaya with the idea in the AKBh that there is no actual recipient of the donations to a stūpa (Hiraoka 2002a).

- n.588 GBhv lacks “It naturally occurs ... thoughts?” probably as the result of confusion of the two occurrences of the phrase *bhagavatā laukikaṃ cittam utpāditam* (“the Blessed One entertained mundane thoughts” / “[for the sake of what] did the Blessed One entertain mundane thoughts?”). NBhv, Tib., and Ch. all agree, giving this stock phrase correctly.
- n.589 Cf. the scene of the appearance of King Prañāda’s pillar, 3.143.
- n.590 Here the name Virūḍhaka is translated *lus ’phags po*, unlike most of the other occurrences of this name in the Bhv. See n.329.
- n.591 Although Tib. explicitly connects the word “bricklayer” only to Purāṇa (*drang srong sbyin dang so phag mkhan rnying pa dag*), the Sanskrit word *sthapati*, “bricklayer,” seems rather to qualify both Ṛṣidatta and Purāṇa: *ṛṣidatta purāṇasthapatī* (GM *uṣidattaḥ purāṇasthapatir*). The word *sthapati* can mean various professions, and some texts describe these two people as ministers (cf. Kṣv: tha F.85.b; Taishō no. 1451, 24.238b), although the present translation follows Tib. and Ch., both of which translate the word as “bricklayer”: *so phag mkhan*, *zhuanshi* 磚師. See DPPN “2 *Isidatta*” and “2 *Purāṇa*.”
- n.592 Tib. *mchod rten*; Skt. *caitya*. The word *mchod rten* is usually a translation of another Skt. word, *stūpa*.
- n.593 For parallels to this and the next verse, see Melzer 2010b, esp. 67–68. Cf., also, Vvbh: Taishō no. 1442, 23.682a; ca F.206.b.
- n.594 Ch. abbreviates the following passage as follows: “Then some people came with pure thoughts, bringing garlands of flowers, lamps, banners, flags, and parasols, and offered them. The Buddha knew their thoughts and spoke a verse for each.” NBhv agrees with GBhv and Tib. against Ch. in this regard.
- n.595 Tib. *’dzam bu’i chu bo’i gser srang bye ba*; Skt. *śataṃ sahasrāṇi suvarṇakoṭyo jāmbūnadā* (GM *suvarṇavāhā*) (“a hundred thousand *koṭī* (ten million) [pieces] of gold from the Jambū River”). The present translation follows Tib.
- n.596 This sentence is a verse in Skt. and Ch.
- n.597 For the following stock passage, cf. 2.315.
- n.598 Section number 9.10.1 in BhvY (p. 292ff.). The series of stories from here to D. The Offering of a Lamp by a Beggar Woman corresponds to Divy 7

Nagarāvarambikāvadāna (English trsl., Rotman 2008–17, i 161–75, 420–22). Cf. TheraG 1054–56. Cf., also, BAK 17 *Ādarśamukhāvadāna* (Straube 2009, 108–21, 254–59), which summarizes the series of stories from this section to F. 8. Ādarśamukha in the Bhv. There is another parallel in the Gilgit manuscripts (Hinüber 2014, 97).

- n.599 In Divy 7, the following conversation is placed between the householder’s coming home and his preparation of the meal.
- n.600 Tib. *grong phyi nyug ma*; Skt. *nagarāvalambikā*; Ch. *qi’er* 乞兒. Edgerton interprets the word *nagarāvalambaka/-ikā* to indicate a washerman/-woman, based on an example in the Mv in which he understands that a *nagarāvalambikā* is “a woman whose job it was to hang out clothes (to dry?)” (BHSD, q.v.). Rotman translates this word in another way: “a woman dependent on a city for alms,” and he makes its meaning clearer in his subheading: “The Venerable Mahākāśyapa and a Leprous Beggar Woman” (2008–17, i 162–63). He notes that the term seems to be the converse of *gocaragrāma* (“sustenance village, a village where food is supplied to monks,” BHSD, s.v. *gocara*), without mentioning the entry for *nagarāvalambaka/ikā* in BHSD. The present translator agrees with Rotman’s translation for the following reasons. First, both Tib. and Ch. translate the word as “beggar” in this story in the Bhv. Second, there is no mention of washing in the story, but the *nagarāvalambikā* is said to obtain water used for boiling rice “by begging.” (This water, Skt. *ācāma*, seems to be something usually not to be drunk but to be thrown out after cooking. Cf. the final part of Chapter Eight, IX. Velāma. Cf., also, CPD s.v. *ācāma*.). Third, what a *nagarāvalambikā* does in Edgerton’s example in the Mv is to hang a hempen rag on the branch of a tree in order to offer it to the bodhisattva, and so one can hardly assume that “to hang out clothes” was her job, as Edgerton says. Although J. J. Jones employed Edgerton’s interpretation in his translation of the Mv, he makes this remark: “the robe [offered to the bodhisattva] needed washing!” (1949–56, iii 299n2).
- n.601 Skt. *tasarikāṃ kartum ārabdhā*; Tib. *ras skud ’ju bar brtsams so* (lit., “began to seize cotton cloth”). The present translation is based on Skt. Cf. BHSD *tasarikā*.
- n.602 Skt. and Tib. give Mahākāśyapa’s thought in verse here, but Ch. translates it as prose. It is not very clear in D that these words constitute a verse. S *’di zas lha yi bdud rtsi la // khyim gyi sbungs ni ’di tsam pas // shin tu ’gal lo zhes bsams te // bdag gi snying la the tshom skyes //*; D *’di’i zas lha’i bdud rtsi la khyim gyi sbungs ni ’di tsam pas shin tu ’gal lo zhes bsams te / bdag gi snying la the tshom skyes pa*.
- n.603 Tib. *lhung bzed kyi kha g.yogs*; Skt. *piṇḍopadhāna*; Ch. *bogai* 鉢蓋. Cf. Mvy 8960, BHSD q.v. Hiraoka has suggested that this passage might be a reflection of a

formal act of turning a bowl upside down, i.e., not receiving almsfood, which was performed by the order as punishment to a lay person (Hiraoka 2007, i 189n32). However, there is no mention of a cover for a bowl in the explanation of this formal act in the Kṣv (D tha F.37.b–39.a; Taishō no. 1451, 24.220a–c). This utensil is referred to in another passage in the Kṣv (D da F.279.b–280.b; Taishō 24.372c. Ch. *bolao* 鉢絡, *bodai* 鉢袋), where the Buddha authorizes nuns to have covers for bowls. In the latter episode, the event that leads to the authorization is that almsfood obtained by Mahāprajāpatī causes a brahmin jealousy. There a cover for a bowl is described as a bag made of cloth, to which Yijing adds detailed comments about how to make and use it. Cf., also, Yijing’s explanation in his travel record: Taishō no. 2125, 54.207c–208a, 215b.

- n.604 Section number 9.10.2 in BhvY (p. 296ff.). For parallels, see [n.598](#).
- n.605 Section number 9.10.3 in BhvY (p. 297ff.). For parallels, see [n.598](#).
- n.606 A stock passage about the birth of a child to a householder. For parallels, see Hiraoka 2002b, 164.
- n.607 Skt. and Ch. lack the sentences “The child saw ... ‘Why, mother?’ ” They are given in Tib. and Divy 7.
- n.608 A stock passage about self-awakened ones. For parallels, see Hiraoka 2002b, 167.
- n.609 The word “bedding and seats” is missing in Tib., whereas Skt. gives it.
- n.610 Section number 9.10.4 in BhvY (p. 299ff.). For parallels, see [n.598](#). Cf., also, *Xian’yu jing* 賢愚經 (Taishō no. 202, 4.370c–371c).
- n.611 Whereas Tib. lists father, mother, son, and city in this order, Skt. and Ch. give them in the following order: father, mother, city, and son.
- n.612 Skt. lacks “The Blessed One asked ... it still was in vain.’ ”
- n.613 Section number 9.10.5 in BhvY (p. 301). A story somewhat similar to this episode, in which the Buddha remonstrates with King Prasenajit for expecting a great result from his offerings, is in EĀc 23.1 (Taishō no. 125, 2.609a ff.). Cf. Anālayo [2014a] 2016b, 392–93.
- n.614 Skt. “It would be nice if the Blessed One would predict my supreme and complete awakening, too. When will I become the best in the world, the leader?”

- n.615 The Skt. word *kalyāṇamitrāṇi*, which is translated “good friends” in the present translation, refers to spiritual friends who give reliable instruction along the path, including buddhas.
- n.616 In a story in the Ekottarikāgama translated into Chinese, the Buddha warns King Prasenajit not to be content with his donations, although there is no mention of the awakening of a buddha (EĀc 23.1). See Anālayo 2016b, 392–93.
- n.617 For the arrangement of the following stories of the Buddha’s former lives, see Yao forthcoming b.
- n.618 Section number 9.10.6 in BhvY (p. 301ff.).
- n.619 The following verse appears only in Tib. Although it is titled *bar sdom* (**antaroddāna*), the word so far translated as “a section index” in the present translation, it constitutes one of the three lists of stories of the Buddha’s former lives narrated to King Prasenajit, the others of which appear as *sdom* (**uddāna*, 9.939; H. Former Life Stories III). These three lists are subordinate to the ninth summary of contents, and so the present translator refers to them as “internal summaries of contents.”
- n.620 Section number 9.10.6.1 in BhvY (p. 302ff.). Cf. VIII. *Sāketā* in this chapter. This section was translated from Tib. by Schiefner (tr. by Ralston, 1882, chap. I). Although the story is referred to as “the *Māndhātṛsūtra* in the Section Connected to Kings in the Madhyamāgama” in Skt. and Ch., which abbreviate the story after the first few lines, it is not entirely clear which part of the story in the Bhv corresponds to the sūtra. The story has parallels in MĀc 60 *Sizhou jing* 四洲經, Divy 17 *Māndhātāvādāna* (English trsl. Rotman 2008–17, i 336–71, 438–43), and the *Māndhātāvādāna* in the Gilgit manuscripts (MdhA; see Matsumura 1980, 163–97, 348–54). For further parallels, see Hiraoka 2007, i 398; Wille 2014a, 197. For Māndhātṛ’s story in art, see Zin 2012.
- n.621 Section number 9.10.6.1.1 in BhvY (p. 302ff.).
- n.622 In Divy 17, the Buddha addresses not King Prasenajit but Ānanda, to whom he narrates the story.
- n.623 The number is sixty thousand in VIII. *Sāketā*.
- n.624 Here Skt. and Ch. give the following reference: *vistareṇa māndhātrisūtram madhyamāgame rājasamyuktakanipāte* (166r7) (“As explained in detail in the *Sūtra of Māndhātṛ* in the Section Connected to Kings in the

Madhyamāgama”); 如中阿笈摩王法相應品中廣說 (“As explained in detail in the Section Connected to Kings in the Madhyamāgama”). These two versions abbreviate some parts of the story and differ somewhat from Tib. in the order of episodes, whereas Divy 17 agrees with Tib. in this regard. See the following notes.

- n.625 In Buddhist narratives, Indra (Śakra) is known to be mortal despite his very long life, and when one Indra has died, another Indra is supposed to be born. Our story informs readers at the end how long a Śakra’s lifespan is.
- n.626 Tib. *drang srong mngon par shes pa lnga dang ldan pa lnga brgya*; Skt. *Durmukho nāma ṛṣiḥ pañcābhijñāḥ* (“a ṛṣi named Durmukha, who had the five kinds of supernormal knowledge”); Ch. 五仙人名曰醜面 (“five ṛṣis named ‘Ugly Face’ (Durmukha)” (so reads the second Goryeo edition; however, 五仙人 might be a misprint for 五通仙人, “a ṛṣi having the five kinds of supernormal knowledge”); Divy 17 *pañcaṛṣiśatāni pañcābhijñāni*. Divy 17 agrees with Tib.
- n.627 Skt. and Ch. lack the following passages down to and including the episode of a rain of jewels (9.171).
- n.628 Cf. SbhvG i 16.11–12.
- n.629 After this, Tib. and Divy 17 correspond to each other, whereas Skt. and Ch. only state “Thus six successive Śakras died while he was ruling over Godānīya in the west; six [died while he was ruling] over Videha in the east; and six [died while he was ruling] over Kuru in the north.” The order of the continents is east, west, north in Tib., and west, east, north in Skt. and Ch.
- n.630 The order of the following episodes of mystic rice and trees is reversed in Divy 17. MdhA agrees with the Bhv in this regard.
- n.631 This mystic food appears in the story of the first humans on earth in the Sbhv (SbhvG i 10.24–25). Cf., also, Mvy 5310.
- n.632 The following passage about traveling through seven mythological mountains to the realm of the Thirty-Three Gods is simpler in Skt.: “While he was staying on Mount Nimindhara, six [successive Śakras died]. Thus it was on Vinataka, Aśvakarṇa, Sudarśana, Khadiraka, Īṣādhāra, Yugandhara,” with the section index the same as in Tib. at 9.196. Ch. is even simpler and lacks the section index.
- n.633 Skt., Tib., and Ch. mostly agree in the following passage about the hindrance caused by the ṛṣis.

- n.634 Skt. and Ch. make the yakṣa Divaukasa, instead of the most treasured minister, say the following words. Divy 17 agrees with Tib.
- n.635 Tib. *'di ni kun la 'grub pa yin* ("This is completed in everything"); Skt. *naitat sarvatra sidhyati*. The present translation adds the negation to Tib., following Skt.
- n.636 In the following passage, Skt. and Ch. give two nāga kings, Nanda and Upananda, instead of the four kinds of guards of the Thirty-Three Gods to which Tib., Divy 17, and MdhA refer.
- n.637 This description of Mount Sumeru tallies with an explanation in the AKBh (159–60).
- n.638 Although Tib. here calls this kind of living being *nod sbyin* (Skt. *yakṣa*), Divy 17 refers to them as *devāḥ* ("gods"). Divy 17 also refers to *mālādhāras* and *sadāmattas* as gods, unlike Tib. A passage in the AKBh about these beings living on the terraces of Mount Sumeru agrees with Tib. against Divy 17 in referring to *karoṭapāṇis* as *yakṣas* and not identifying *mālādhāras* and *sadāmattas* as gods (AKBh 167.4–8). However, in the following passage Tib. adds the word *lha* ("god") to the names of these three beings. The present translation follows Tib. with its inconsistency in this regard.
- n.639 The following description of the summit of Mount Sumeru, the city of the gods, and so on is absent in Skt. and Ch.; Tib., Divy 17, and MdhA mostly agree with one another.
- n.640 There is a sūtra mainly concerned with this mystic tree: MĀc 2 *Zhoudushu jing* 晝度樹經. Various texts refer to this tree with different names: *pāriyātra/-ka*, *pārijāta/-ka* (Pāli *pāricchattaka*) (Matsumura 1980, 341–43). The present translation follows MdhA, which gives *pāriyātrako* here.
- n.641 The following description of the city of Sudarśana also tallies with that in the AKBh (167–68).
- n.642 Although the text says that the meeting hall is "three hundred yojanas in length and width," this three hundred yojanas should be understood to be the diameter of a circle, not the side of a square. The circumference of a circle is calculated as three times the diameter in the AKBh (158.18–20). Cf. *Lishi apitan lun* 立世阿毘曇論: 忉利諸天有善法堂。逕三十由旬・周迴九十由旬: "The gods of Trāyastriṃśa (the Thirty-Three Gods) have a hall of the good law (Sudharmā). It is thirty yojanas in diameter, ninety yojanas in circumference." (Taishō no. 1644, 32.183.b3–4) Later, *Zhangsuozhi lun* 彰所知論 in the

thirteenth century clearly states that the hall Sudharmā is round (圓相)
(Taishō no. 1645, 32.228a12–13).

- n.643 Instead of describing in full how Śakra invited the king as in Tib., Skt. and Ch. state only as follows: “Śakra, Lord of the Gods, invited him to half of his seat.” Cf. the story of King Nimi in the Bhv, where Śakra voluntarily offers half of his seat to the king: 4.58.
- n.644 The description of the battle in the following passages is somewhat simpler in Skt. and Ch. than in Tib.
- n.645 “Five barriers” indicates the five kinds of guards of the Thirty-Three Gods mentioned above, namely, nāgas, karoṭapāṇis, mālādhāras, sadāmattas, and the Four Great Kings. However, this reference does not make good sense in Skt. and Ch. since the five kinds of guards do not appear in the earlier part of the story in these versions (see n.636).
- n.646 Skt. and Ch. give the king’s verses immediately after this, without the conversation between the king and his ministers, etc.
- n.647 For this list of people, cf. the story of Mahāgovinda in the Bhv (9.1289), where the text refers to *blon po’i tshogs rnam*s (“the group of ministers”: **amātyagaṇa*, as given in Divy 17) instead of *blon po dang rtsis pa* (“ministers and astrologers”).
- n.648 Tib. *sna chen po la gtogs pa*; Skt. **mahāmātra* (as given in MdhA; cf. GM 282.2, ga F.46.b.7). Divy 17 gives *mahāmātyā[h]* for this term.
- n.649 The following four verses correspond to Uv ii 17–20. The third one appears also in SĀc 1098 and 1099.
- n.650 This sentence is absent in Skt., Ch., and Divy 17.
- n.651 This sentence and the following verses are absent in Divy 17, whereas all three versions of the Bhv have them.
- n.652 Skt. *alpakaṃ jīvitaṃ jñātvā sukr̥cchraṃ sām̐parāyikam* (“Knowing that life is short, painful, and miserable”).
- n.653 Skt. *kṛtapuṇyā* (“having made merits”). The following passage, “At that time citizens ... and experienced unbearable mortal pain,” is absent in Skt. and Ch., whereas Divy 17 corresponds to Tib.
- n.654 P *brgya rtsa bcu bzhi* (ga F.169.a.5); D, S *brgyad bcu rtsa bzhi*. Cf. Divy 17 and MdhA *caturdaśottaraṃ śakraśatam* (“one hundred fourteen Śakras”). Ch. does

not mention the number of Śakras.

- n.655 Tib. *lo bye ba phrag gsum dang drug khri* (“thirty million and sixty thousand years”). This number contradicts the calculation suggested by the text ($100 \times 30 \times 12 \times 1,000 = 36,000,000$). Divy 17 *tisro varṣalakṣāḥ ṣaṣṭiś ca varṣasahasrāṇi* (“three hundred and sixty thousand years”: cf. Hiraoka 2007, i 421n219, 220; Rotman 2008–17, i 443n746); MdhA *tisro varṣakoṭyaḥ ṣaṣṭim ca varṣa[śata-sahasrāṇi]* (emended by Matsumura with square brackets). The length of a day of the Thirty-Three Gods, a hundred human years, and the lifespan of the Thirty-Three Gods, or a thousand divine years, are mentioned in the AKBh (173.18–19).
- n.656 Section number 9.10.6.1.2 in BhvY (p. 317ff.). The following two stories of the former lives of King Māndhātṛ appear in Tib., Divy 17, and MdhA, whereas Skt. and Ch. lack them.
- n.657 Note that the rain that fell in the king’s palace was “of jewels” in the prose part and “of kārṣāpaṇa (coins)” in a verse in the story of Māndhātṛ.
- n.658 Tib. *rang gi khyim du chas so*, Divy *śvaśuraḡṛham anuprasthitaḥ* (*svasura* - MSS) (“He departed for the house of his father-in-law”). Rotman’s translation follows the reading of the Divy (p. 368), whereas Hiraoka (i, 421n228) emends *śvaśuraḡṛham* to *svaḡṛham* (“to his own house”) on the basis of Tib. of the Bhv and the *Foshuo dingshengwang yinyuan jing* 佛說頂生王因緣經 (Taishō no. 165, 3.406a13).
- n.659 Note that the protagonist scattered “flowers made of four kinds of jewels” in the preceding prose.
- n.660 For the city Kuśāvatī, see 2. Mahāsudarśana and 9.396 in a. The Story of Prince Kuśa.
- n.661 Section number 9.10.6.1.3 in BhvY (p. 308).
- n.662 Section number 9.10.6.2 in BhvY (p. 318ff.). The following story corresponds to the *Mahāsudarśanāvadāna* from Gilgit (ms no. 1550–67, hereafter MSA), the first half of the story of Mahāsudarśana in the *Mahāparinirvāṇasūtra*, and its parallel in the Kṣv (D da F.266.a–274.b; Taishō no.1451, 24.393a–394.b; see also Matsumura 1988b, 3–29 and 86–128), the first half of MĀc 68 *Dashanjianwang jing* 大善見王經 (Taishō no. 26, 1.515b–516c), a part of DN 17 *Mahāsudassana-suttanta* (ii 169–85), and so on. Cf., also, the story of King Mahāsudarśana and his son in the Bhv (D. A Story of a Former Life of the Buddha: King Mahāsudarśana).

- n.663 Here Skt. and Ch. abbreviate the story, referring to the *Mahāsudarśanasūtra* in the Section of Six Sūtras in the *Ārghyagāma*: *vistareṇa mahāsudarśanasūtraṃ dīrghāgame ṣaṭsūtrikanipāte* (167r5–6, Matsumura 1988b, 131); 於長阿笈摩六十三品中已廣分別說 (lit., “it has been explained in the Section of Sixty-Three in the *Ārghyagāma*”; cf. Liu 2010, 14n2). This title, *Mahāsudarśanasūtra*, is not seen in the table of sūtras in the *Ārghyagāma* of the *Mūlasarvāstivādin*s restored by Jens-Uwe Hartmann (2004), and probably the reference in Skt. and Ch. indicates not an independent sūtra but the story of Mahāsudarśana in the *Mahāparinirvāṇasūtra* in the Section of Six Sūtras in the *Ārghyagāma*, given the inclusion of this story in most of the extant versions of the *Mahāparinirvāṇasūtra*.
- n.664 For a similar expression, see [7.108](#).
- n.665 Here Tib. seems to be somewhat confused: “leaves, flowers, and fruits of the gold palm trees were made of silver; those of the silver palm trees were made of gold; those of the *gold* palm trees were made of lapis lazuli; those of the lapis lazuli palm trees were made of crystal.” The present translation follows Kṣv Tib., MPS, and MSA.
- n.666 Here the text refers to *rin po che* (“jewel”) instead of *bai dUr+ya* (“lapis lazuli”).
- n.667 From this sentence, all three versions of the Bhv correspond to each other until the end of the story. In other words, Skt. and Ch. abbreviate all the passages about the seven treasures of the king, up to the king’s decision to make donations, referring to the *Mahāsudarśanasūtra* (see [n.663](#)). Note the inconsistency in this and the preceding sentences: the king thinks he will make donations to “śramaṇas, brahmins, and people of good conduct”; he does make donations, but to “five hundred self-awakened ones.” The Kṣv, MPS, and MSA do not have this problem, because only “śramaṇas, brahmins, and people of good conduct” are referred to in these texts, not five hundred self-awakened ones. This inconsistency is likely to be the result of the careless combining of two passages from different sources, and probably occurred when the story from the *Mahāsudarśanasūtra* was inserted into the Bhv. Versions of Mahāsudarśana’s story other than the Bhv version, namely, MĀc 68, DN 17, and various versions of the *Mahāparinirvāṇasūtra* that include the story in the Kṣv, do not have the following verses but narrate how the king led a religious life in the palace and was reborn in heaven. After this, they have a concluding remark that is different from the Bhv version.
- n.668 Section number 9.10.6.3 in BhvY (p. 323ff.). This story has parallels in MĀc 155 *Xudaduo jing* 須達哆經, AKUp 3079, Taishō no. 72 *Foshuo sangui wujie cixin*

yanli gongde jing 佛說三歸五戒慈心厭離功德經, Taishō no. 73 *Foshuo xuda jing* 佛說須達經, Taishō no. 74 *Foshuo zhangzhe shibao jing* 佛說長者施報經, EĀc 27.3, and AN 9.20. Cf. Anālayo 2010, 70–71. The story in AKUp 3079 mostly corresponds to MĀc 155, including its introduction, the Buddha’s conversation with the householder Anāthapiṇḍada, which is absent in our Bhv version. Probably the redactors of the Bhv borrowed the story of Velāma from their *Velāmasūtra*, ignoring its introduction, for the purpose of fitting the story into the framework of the Bhv.

- n.669 Here Skt. and Ch. abbreviate the story, referring to the *Velāmasūtra* in the Section of Brahmins in the Madhyamāgama: *vistareṇa velāmasūtre madhyamāgame brāhmaṇanipāte*, 於毘羅摩經中說如中阿笈摩經.
- n.670 According to AKBh, there was some discussion among ancient scholars about who the “single ordinary person dwelling in a forest of jambū trees” is in this sentence. After reviewing several different interpretations, Vasubandhu presents his own that this “ordinary person” is the Bodhisattva Sarvārthasiddha (i.e., Siddhārtha) meditating in the first stage of dhyāna under a jambū tree (AKBh 155.5–16).
- n.671 AKUp 3079 ends here, and the abbreviation in Skt. and Tib. ends here, too. Hereafter the three versions of the Bhv correspond to each other. It is likely that the following verses are not from the *Velāmasūtra* referred to and are found only in the Bhv. Cf. similar examples in Mahāsudarśana’s story (F. 2. Mahāsudarśana) and Mahādeva’s story (F. 6. Mahādeva).
- n.672 Section number 9.10.6.4 in BhvY (p. 326ff.).
- n.673 Section number 9.10.6.4.1 in BhvY (p. 326ff.). This story was translated from Tib. by Schiefner (tr. by Ralston, 1882, chap. II). The story has parallels in J 531 *Kusajātaka*, Mv ii 420–96 and iii 1–25, *Pusa bensheng manlun* 菩薩本生鬘論 (Taishō no. 160, 3.336b–c), *Xian’yu jing* 賢愚經 14 (Taishō no. 202, 4.364b–365b), and *Liudu jijing* 六度集經 84 (Taishō no. 152, 3.46b–47b).
- n.674 In Skt. and Ch., this king is referred to as a wheel-turning king who rules over the four continents and has the seven treasures and the four kinds of human success, whereas it is unclear in Tib. whether the king is a wheel-turning king. The king is called Mahāśakuni in the later part of the story.
- n.675 In Ch., Śakra does not appear in this scene, and “a certain person” is said to bring the medicine to the king.
- n.676 Cf. Merv-av, 193 and 205.

- n.677 Ch. 形貌端嚴。面如師子 (“His appearance was handsome, and his face was like a lion’s”). This translation looks strange because it is obvious that the prince’s face is quite the opposite of “handsome” in this story. In the latter part of the story, the qualifier of the prince’s appearance is translated 可畏 (“dreadful”).
- n.678 Skt. “If you take me back, that’s fine.”
- n.679 Hereafter, Skt. and Tib. mostly correspond to each other until the prince is reunited with his wife and returns home with her; Ch. is simpler than the other two and does not have the episodes in which the prince disguises himself as a garland maker, etc.
- n.680 Or Buṭaka (*b* and *v* are interchangeable in this Skt. manuscript). GM changes the name into Vṛji, seemingly based on Tib. *spong byed*.
- n.681 An “army consisting of four divisions” includes an elephant division. Consequently, if there were “such a flood that it carried away the four-division army,” there must remain no animals smaller than elephants, either. Since there are sheep walking nearby, the verse suggests, what the villagers said is a lie.
- n.682 For this term, see [n.48](#).
- n.683 Section number 9.10.6.4.2 in BhvY (p. 332ff.). This story is narrated only in Skt. and Tib., being absent in Ch.
- n.684 For this stock phrase, see [3.126](#).
- n.685 Section number 9.10.6.5 in BhvY (p. 333ff.).
- n.686 Note that the protagonist has not made any donations in this story.
- n.687 Section number 9.10.6.6 in BhvY (p. 334ff.). The stories in this and the next section are partially different from the stories of the kings Mahādeva and Nimi already narrated in the Bhv, Chapter 4, [III. Mithilā](#) (for other parallels, see [n.194](#)). The difference between these two sets of stories seems to be mainly due to the editorial transformation of their common source (the *Mahādevasūtra* in the Madhyamāgama) into stories included in the sermon to King Prasenajit, which we are now reading. The first set of stories seems to preserve the exact contents of the sūtra. For a detailed discussion, see Yao 2007.
- n.688 Skt. and Ch. here abbreviate most of the story, referring to the *Mahādevasūtra* in the Section Connected to Kings in the Madhyamāgama: *vistareṇa mahādeva-*

sūtraṃ madhyamāgame rājasamyuktakanipāte, 我於中阿笈摩已廣說訖 (“I have already explained this in detail in the Madhyamāgama”).

- n.689 The abbreviation in Skt. and Ch. ends here.
- n.690 Note that there has been no mention of any “offerings” or donations made by King Mahādeva in this story—the story has been about the king’s going forth and leading the pure life. As well as this inconsistency, this passage, the sentence and following verses about offerings, has another problem: it is unclear which “Mahādeva” is speaking the verses here—the first one, his son, or the eighty-four thousandth Mahādeva. The first option is the most likely, but then it is somewhat strange that the verses appear after the reference to the descendants of the first Mahādeva. This passage appears neither in another story of Mahādeva in the Bhv nor in any of the parallel stories such as MN 83, etc., but connects to the typical concluding passage “Great King, if you think that I attained supreme and complete awakening by these donations...,” which is common to many stories in the Buddha’s sermon to King Prasenajit in the Bhv. Therefore, the most likely explanation of the problems concerning the passage about offerings mentioned above is that it was combined with the text of the *Mahādevasūtra* at some editorial stage of the Bhv so that the story about Mahādeva’s going forth in the Madhyamāgama was transformed into a story about donations, which would match the context of the sermon to Prasenajit in the Bhv.
- n.691 Section number 9.10.6.7 in BhvY (p. 336ff.). See [n.687](#).
- n.692 “The last” means “the last in succession after the eighty-four thousand Mahādevas,” referring to the concluding part of the preceding section. Here Skt. and Ch. abbreviate the story, referring to the *Nimisūtra* in the Section Connected to Kings (in the Madhyamāgama): *vistareṇa nimisūtraṃ rājasamyuktanipāte*, 我亦先於阿笈摩經中廣說. (“I have explained it before in a sūtra in the Āgama, too”). However, the present translator doubts the existence of an independent sūtra narrating the story of Nimi in the lost Madhyamāgama of the Mūlasarvāstivādins. Judging from Ch.’s statement about the abbreviation of another set of stories of Mahādeva and Nimi in the Bhv, it is certain that this Madhyamāgama had a sūtra entitled *Mahādevasūtra* in which the stories of Mahādeva and Nimi were combined, similar to its parallels in the MĀc and MN. Therefore, it is most likely that what is abbreviated here is the second half of the *Mahādevasūtra*, the first half of which has already appeared in the preceding section. It should be noted, too, that Ch. does not refer to the specific title of a sūtra, either here or in the preceding section, whereas it gives the title “Mahādeva” when it abbreviates the story in its other occurrence in the Bhv (see [n.194](#)).

- n.693 Here ends the abbreviation in Skt. and Ch. The following verse does not appear in the other story of Nimi in the Bhv (4.48), and is likely to have been combined with the text of the sūtra referred to here in the process of editing the Bhv. See n.690.
- n.694 The following two verses, which are about Nimi's decision to refuse Śakra's offer and make merit, are common to both stories of Nimi in the Bhv (see 4.61).
- n.695 The following three verses, which are in praise of donations, do not appear in the other story of Nimi in the Bhv (4.48).
- n.696 Section number 9.10.6.8 in BhvY (p. 339ff.). English trsl. from Tib., Schiefner (tr. by Ralston) 1882, III. Parallel stories: J 257 *Gāmaṇicaṇḍajāṭaka*, *Xianyu jing* 賢愚經 53 (Taishō no. 202, 4.237c ff.); D no. 341 *mdzangs blun zhes bya ba'i mdo*, chap. 39 (mdo sde A.F.270.b ff.); BAK 17 (including a summary of the preceding part; see Straube 2009, 108–21, 341); and Haribhaṭṭa's *Jātakamālā* 30 (cf. Panglung 1981, 39). For a Jaina parallel of the story of Daṇḍin, see Wu 2017.
- n.697 Note that this story lacks the stock phrase “Great King, again . . . Listen to that story,” which appears at the beginning of most stories in this part of the *Bhaiṣajyavastu*, the Buddha's sermon to King Prasenajit. The beginning of this story, “After him,” and that of the preceding story (7. King Nimi), “Great King, . . . a king named Nimi who was the royal line's endmost,” suggest that these stories follow on the story of King Mahādeva (6. Mahādeva) and are concerned with the royal lineage related to the city of Mithilā. In the list of these kings in the *Saṅghabhedavastu*, there are twenty-two successive kings listed between King Nimi and King Ānanda, who is succeeded by his son, Ādarśamukha (SbhvG i 19–20).
- n.698 What is implied by the word “mirror” is not clear from the text. In the parallel in the Mahāsāṅghika Vinaya, the face of the prince is described as plain “like a mirror,” having no eyes, nose, or any other parts. On the other hand, J 257 gives the understanding that the face of the prince is pure and beautiful like a mirror.
- n.699 This verse is identical to the first half of the verse spoken by Pūrṇa's father in the Bhv, with slight differences in wording in the Tibetan translation. See 2.-119. The verse also appears many times in the MSV and has parallels in other texts (e.g., Uv I.22).
- n.700 The following story of Daṇḍin is absent in Ch. In Ch., the sentence concluding the episode of King Ādarśamukha's enthronement is directly followed by that commencing the passage on a famine (see 9.520), and there is no indication of abbreviation of any story.

- n.701 Tib. *shing skam*; Skt. *śākhoṭakavykṣa* “śākhoṭaka tree.” Cf. MW “Trophis Aspera (a small, crooked, ugly tree).”
- n.702 Tib. *bdag phyogs gcig tu ni sreg pa'i skad 'byin la, phyogs gzhan du ni skad gzhan 'byin pa*; Skt. *aham ekasmin pradeśe tittireti vāṣitaṃ karomi aparasmiṃ pradeśa uttireti* (fol. 172v9) (“I call *tittira* in one place, and *uttira* in another place”). Cf. *yatro tittireti tatra* (173v1) (“Where it calls *utittira*”).
- n.703 S *'dri bas*; D *'di bas* (Skt. *prcchati* “asked”).
- n.704 S *song zin*; D *song phrin*.
- n.705 It is worth noting that there is no mention of Daṇḍin’s story in this remark by the Buddha; hence the remark can directly follow the story of King Ādarśamukha’s enthronement, as seen in Ch. Hence Daṇḍin’s story was probably inserted into the story of King Ādarśamukha’s enthronement and donations at some stage in the redaction of the MSV.
- n.706 Section number 9.10.6.9 in BhvY (p. 344ff.).
- n.707 Section number 9.10.6.9.1 in BhvY (p. 344ff.). This story is narrated in both Tib. and Skt., but is absent in Ch.
- n.708 Section number 9.10.6.9.2 in BhvY (p. 345ff.). English trsl. from Tib., Schiefner (tr. by Ralston) 1882, V; German trsl. from Ch., Li 2012. Parallel stories: Divy 30 *Sudhanakumārāvadāna* (English trsl., Tatelman 2005, 219–307); fragments of the *Sudhanakumārāvadāna* in the Gilgit manuscripts (Kudō 2015, 255–58); Mv ii 94–105; Haribhaṭṭa’s *Jātakamālā* 25 (Khoroché 2017, 147ff.); BAK 64 (Straube 2006); the *Sudhanajātaka* in the *Paññāsajātaka* (Tanabe 1981, 1983); *Liudu jijing* 六度集經 83 (Taishō no. 152, 3.44b–46b); and the Khotanese *Sudhanāvadāna* (de Chiara 2013).
- n.709 A stock passage about a peaceful kingdom. Here, the word *kalaha* (“combat,” between “fighting” and “dispute”) is omitted, and the translations of “dispute” and “strife” are different from those in 8.302. Cf. 9.540.
- n.710 Skt. gives the names of the birds in a different order: “haṃsas, kāraṇḍavas, and cakravākas.”
- n.711 Tib. *rang gi srog la yang mi lta bar* (lit., “not seeing their life”); Skt. *svajīvitāpekṣayā* (“with consideration about their life”). As Hiraoka has noted (2007, ii. 240n17), Tib. seems to translate **svajīvitānapekṣayā* (“without consideration about their life”).
- n.712 Skt. lists “deer” before “rabbits.”

- n.713 Tib. *de pha ma dang bral ba las byung ba'i sdug bsngal myong bar 'gyur ro// rgyal po dang yul mis phrogs na de la khyod kyis ji ltar bya* (" 'He will experience the pain of separation from his parents.' 'If the king and the people take [him], what would you do to him?' "); Skt. *mātāpitṛviyogajam asya duḥkhaṃ syād rājño rāṣṭrasya ca <|> yo 'paharati tasya tvaṃ kiṃ kuryāḥ*. The present translation is based on Skt.
- n.714 Tib. *bdag thob pa bzhin du*; Skt. *prthivīlaṃbhaprakhyena* ("as if [he] had attained the earth"); Ch. 如得大地之物 ("as if [he] had attained [every]thing on the earth").
- n.715 The following is a stock passage about a prayer for the birth of a son. For parallels, see Hiraoka 2002b, 158–59.
- n.716 Skt. "Śiva, Varuṇa, Kubera, Śakra, Brahmā, and so forth." Ch. does not refer to these gods.
- n.717 For this phrase, see [n.63](#).
- n.718 Although a gandharva is generally regarded as a kind of celestial being, in the Buddhist context of rebirth the word indicates a being in the intermediate state of transmigration (*antarābhava*). Cf. Kṣv D tha F.125.a; Kritzer 2014, 40. Cf., also, Anālayo 2008, 95–96. Ch. "First, father; second, mother; and third, passion arising." However, in a similar passage in the Kṣv, Ch. agrees with Tib. (Taishō no. 1451, 24.253a; Kritzer *ibid.*, 39–40).
- n.719 These three conditions are seen in the *Āśvalāyanasūtra* of the Madhyamāgama quoted in AKUp 3016–17. Cf. AKBh 121.22–23; Honjō 2014, i 297–301.
- n.720 Ch. abbreviates the following four characteristics.
- n.721 A stock passage about a wise woman. For parallels, see Hiraoka 2002b, 159. Cf., also, Hara 1984 and Matsumura 1988a, 173–76.
- n.722 Ch. "left."
- n.723 For these five dairy products (Skt.: *kṣīra*, *dadhi*, *navanīta*, *sarpis*, *sarpirmaṇḍa*) explained in Pāli and Vedic literature, see Nishimura 2014 and Hirata et al. 2013.
- n.724 Ch. abbreviates the stock passage about the eight nurses and various foods.
- n.725 Cf. [2.104](#).
- n.726 Cf. [3.156](#).

- n.727 Tib. *legs ldan*; Skt. *bhagavat*. Cf. the *sgra sbyor bam po gnyis pa*, which differentiates the Tibetan translation of *bhagavat* as the Buddha and that of *bhagavat* as a worldly individual (Ishikawa 1990, 6–7).
- n.728 Although a kinnara is described as half human and half horse, half human and half bird, etc., in different sources (Sadakata 1979), it seems that in this story the kinnara does not look any different from a human.
- n.729 Ch. abbreviates the following description of Manoharā.
- n.730 Tib. *yul gyi mi bas bzang ba*; Skt. *janapadakalyāṇī* (“just as beauties presented from the provinces”). Cf. Mvy 7630: *yul gi bzang mo* (this translation is used in the Cīv and the Sbhv: ga F.79.b; ga F.273.b).
- n.731 *S ltem pa*; *D ldem pa*.
- n.732 Skt. here adds “having beautiful eyebrows.”
- n.733 Although *tilaka* (Tib. *thig le*) is usually regarded as a mark painted on the forehead, there are examples of *tilaka* painted on cheeks in the *Rāmāyaṇa* (Matsuyama 1980–2002, 7).
- n.734 Skt. here adds “painted palms.”
- n.735 For this phrase, the present translation mainly follows the Divy because of the difficulty in understanding the Tib., which misses several words that are in the former.
- n.736 Skt. does not give the words “chariots as large as heavenly vehicles.” Neither does Divy 30.
- n.737 Divy 30 gives this sentence as a verse (*śloka*), but that in the Skt. of the Bhv does not match the meter.
- n.738 This dream and the king’s reaction to it resemble those in the story of King Agnidatta (8.122).
- n.739 Tib. *mi ma yin pa*. The Tibetan translation of *kinnara* here is different from that in the other part of the story: *mi’am ci/mi’am ci mo*.
- n.740 This verse has parallels in various works of Indian literature and might be a popular Hindu maxim: e.g., MBh 1.75.15, *Pañcatantra* 1.386, etc. In the MSV, the verse appears also in the Vvbh (nya F.118a.1–2; Taishō no. 1442, 23.878b15–16; cf. Divy 37, p. 565), where it is introduced by an evil minister to a king.
- n.741 *S nor bzangs*; *D nor bzangs su*.

- n.742 *S ba glang mo; D ban glang mo.*
- n.743 *S da ni; D de ni.*
- n.744 Tib. *lam chu sgra can*; Skt. *kūjako jalapathaḥ*. Tib. seems to take these two words in Skt. as the name of one mountain.
- n.745 Tib. *phur pa'i dbyibs*. Tib. differentiates the translation of Utkīlaka here from that of Utkīlaka appearing just after the Himalaya, *phur pa'i rtse*.
- n.746 Tib. *mi g.yo ba* ("unmoving"). GM emends the reading of the manuscript *avevāṇa* to *adhunāna*, probably on the basis of Tib. However, Ch. *abifuna* 阿鼻縛那 seems to be closer to *avevāṇa*.
- n.747 Skt. has *siṃhaka* ("a (small?) lion") against Tib., Ch., and Divy 30, which all have "sheep."
- n.748 The word "yellow" qualifies "a cave" in the next sentence in Skt., NBhv, Ch., and the Divy.
- n.749 Ch. translates all the following verses in prose.
- n.750 Ch. gives *bodengzhi* 波登祇 after Tapanī.
- n.751 Although this list of the names of rivers is translated as a verse in Tib., it is prose in Skt.
- n.752 Skt. gives prose for "The Rudanī ... with a sharp weapon."
- n.753 Ch. translates the following verses in prose.
- n.754 Ch. translates the following verse in prose.
- n.755 Ch. translates the following verse in prose.
- n.756 The following eighteen folios of the Gilgit manuscript are lost, and the text in GM 149.6–159 has been supplemented on the basis of Divy 30.
- n.757 In Ch., the first two items of the list in Tib. and the Divy have been combined into one: 一者丈夫思婦、婦思丈夫。二者婦被夫瞋責。 ("The first are a man loving a woman and a woman loving a man. The second is a woman being censured by her husband").
- n.758 The present translations of the third and fourth items of the list are highly tentative. The readings of the extant materials here are all different: Tib. *srog chags ngur pa dang / chom rkun pa'i ra bgo* (N go) *dang*; NBhv *utkrośaḥ prāṇī cor. .e .. ///*; Divy 30 *utkrośa ṛṇī caurasenāpatir*; Ch. 三者作賊之人。四者軍將。 See

Shackleton-Bailey 1951, 96; BHSD *utkrośa*, Hiraoka 2007, ii 256–57n258–61. Tib. *srog chags* (“living being”) corresponds to NBhv *prāṇī*. However, Tib. *ngur pa* (“the red wild duck”) does not match *utkrośa* (“osprey”), which both NBhv and the Divy give, but rather indicates *cakravāka*, as Shackleton-Bailey suggests and as is attested in this very story (9.535; cf., also, Mvy 4885). In spite of the absence of support in Sanskrit materials, referring to *cakravāka* makes perfect sense in this context, as a pair of this kind of bird is said to carry on a conversation at night when they are apart from each other (Dave 2005, 450–51, where *cakravāka* is identified with “the Ruddy Sheldrake” (Shelduck)). The present translator previously suggested in a footnote to her Japanese translation that *ngur pa* should be read as the verb *ngur ba* (“to grunt”) on the basis of the meaning of *utkrośa* (“outcry”), regarding *srog chags ngur ba* (“beings making a noise”) as a translation of *utkrośaḥ prāṇī* found in NBhv (BhvY 361n4). However, there remains a possibility that the Skt. original of Tib. read *cakravāka*. Given the strong association of the context and the characteristic of *cakravāka* mentioned above, it could have happened that *cakravāka* replaced *utkrośa* at some stage in the textual transmission. A development in the opposite direction, however, seems less likely. Hence, the present translation simply takes the meaning of the Tibetan word. As for the fourth item, the meaning of *ra bgo/go* is unclear to the present translator, who therefore had to treat it as a translation of *senāpati*. However, the word *senāpati* (“the general of an army”) seems somewhat strange for indicating the chief of thieves. It is worth noting that Ch. “The third is a person committing thievery. The fourth is the general of an army” seems to take *prāṇī* to be related to *cauraḥ* and separates these two words from *senāpati*.

- n.759 Tib. *gal te bdag sgo nas song na rgyal po'i sgo srungs kyi srung ma gtum po dag yod de/de rnam kyis bdag chad pas gcod pa'am, srog dang bral bar byed par 'gyur gyis*; NBhv *///((da)[ṇḍ](e)notsād(ayi)[ṣ](ya)ti vā ghātayīṣ[y]ati vā yanv a[h](am)///* “[subject in sg.] will destroy [object] in punishment or kill [him/them]. I will now ...”; Divy *yadi dvāreṇa yāsyāmi rājā dvārapālākān rakṣakāṃś ca daṇḍenotsādayiṣyati* (“If I go through the gate, the king will destroy the gatekeepers and guards in punishment”); Ch. 我若從門而出、父母必罪守門之人 (“If I go out through the gate, my father and mother will certainly punish the man/men guarding the gate”). The Divy and Ch. agree in presenting the king or the parents as the agent of the act of punishing and the gatekeeper/gatekeepers as its object, whereas Tib. gives the gatekeepers as the agent and “me,” the prince himself, as the object. Cf. Shackleton-Bailey 1951, 96; Hiraoka 2007, ii 257n262. The two verbs surviving in NBhv agree with Tib., whereas the Divy gives only the first verb. However, the verb form is singular in NBhv, unlike in Tib., where the agent is clearly plural. Therefore, there are at least two

possible readings for NBhv, i.e., “the king will destroy or kill the gatekeepers” and “the gatekeeper will destroy or kill me.”

- n.760 *S blong ba bdag; D blong bdag.*
- n.761 Note that Manoharā has not left this message in the preceding part of the story. The message is absent in Ch.
- n.762 Tib. *shin tu 'o ma 'dzag*; Divy *sūdayā*. Ch. does not mention the name of the medicine. NBhv seems to give “+ *dhā*” (perhaps *sudhā*, a divine beverage?). The meaning of Tib. may suggest *sudugha* as its original Skt. Thus, the extant materials hardly agree with each other, and “*sūdayā*” in the present translation, which is based on the Divy, is only tentative.
- n.763 The passage “You should obtain these medicines ... and a lute” does not appear in the words of Manoharā in the preceding part of the story.
- n.764 Tib. *gzhon nu 'bad pa 'dis ci bya/yid 'phrog ma 'dis ci zhig dgos/khyod gcig pu ni grogs med pa// lus gdon za bar 'gyur gyis thong //* (S *gdon za bar*; D *gdon mi za bar*); Divy *alaṃ kumāra kim anena vyavasāyena kiṃ manoharayā tvam ekāki asahāyaḥ śarīrasaṃśayam avāpsyasīti*; Ch 汝獨一身。無有伴侶。何須苦覓彼悅意耶。定當捨命。 This passage is prose in the Divy and Ch. and does not form a verse in some editions of Tib. The final quarter of this “verse” is hard to make sense of for the present translator without the help of the Divy. *D gdon mi za bar* (“without doubt”) is a phrase frequently appearing in the Bhv as a translation of various Skt. words such as *nūnam*, *niyatam*, *avaśyam*, and *addhā*. In contrast, the phrase without negation, *gdon za bar*, rarely, if ever, appears in the entire MSV. In the present context, *gdon za bar* is most likely a translation of *saṃśaya*, meaning “danger” here (MW, q.v.), and it is probable that the unusual phrase *gdon za bar* was replaced by the familiar *gdon mi za bar* in the textual transmission. However, Ch. 定 (“certainly”) seems to be a translation of *asaṃśayam*.
- n.765 Although the passage “The prince saw the prosperous city ... draw water” is prose in Tib., it is a verse in the Divy and Ch.
- n.766 Here the Divy gives three verses spoken by Druma, which are absent in Tib. and Ch., and probably in NBhv, too, judging from the text available only in small fragments. For the verses in question, see Jaini 1966 and Dimitrov 2008, 55n38.
- n.767 Again, the Divy gives two verses spoken by kinnaras which are absent in Tib. and Ch., and probably in NBhv, too.

- n.768 For the notion seen in various works of Indian literature that declaring the truth brings about the result desired by the declarer, see Brown 1972 and Nattier 2000, 87n49.
- n.769 Section number 9.10.6.10 in BhvY (p. 369ff.). Strangely enough, the famous story of Prince Viśvantara appears twice in succession in Tib. and NBhv here, and these two stories (Viś I and Viś II) share a rough outline with differences in many details. Ch. has only Viś I. Each of the two stories has some elements absent in the other (scenes, conversations, proper names, etc.), and therefore neither is simply an abbreviated or expanded version of the other. Among various editions of Tib., the Stok Palace manuscript (S) shows a unique recension in which Viś I is absent and two passages from Viś I have been inserted in Viś II (Yao 2012b). There are further parallels in the Sbhv (Viś III: SbhvG ii 119–33; Degé nga F.192.a–200.b; Taishō no. 1450 24.181a–184b. English trsl. from Tib. Schiefner (tr. by Ralston) 1882: XVI), the *Viśvantarāvadāna* in the Gilgit manuscripts (Viś IV: Das Gupta 1978; Matsumura 1980, 119–18 and 272–333. Cf., also, Tsai 2000), and BAK 23, etc. (Lamotte (1944–80, ii 713–15n1; Hikata 1978, appendix 116; Panglung 1981, 40–41; Murakami 1984, 35 and 47n31). Cf. Panglung 1980, 229, Durt 1999 and 2000, and Anālayo 2017, 113–41.
- n.770 Section number 9.10.6.10.1 in BhvY (p. 369ff.). For the absence of this story in S and some other manuscripts belonging to the same lineage, see Yao 2012b and Clarke 2018.
- n.771 This stock phrase is not abbreviated in Viś II.
- n.772 Due to the abbreviation of the stock passage, including the naming of the prince, the mention of the prince’s name in the following story appears abrupt. Ch. and Viś II abbreviate only the passage following the prince’s naming.
- n.773 The following story as far as the giving of a chariot is different from the plot of Viś II. The latter is as follows: (1) the prince gives everything, and thus he is called Sarvaṃdada, “Giver of Everything”; (2) the prince marries Mādri and has a son and a daughter; and (3) the neighboring minor kings are jealous of King Viśvāmitra for his best elephant. In Viś I, due to the absence of these narrative elements, the name Sarvaṃdada mentioned later looks abrupt. Viś I explains this name, Sarvaṃdada, in the final part of the story (9.-835).
- n.774 *spug* is identified with *musāragalva* in Mvy 5956, the exact meaning of which is unclear, and there are various translations offered by scholars, such as sapphire, emerald, coral, and cat’s-eye (BHSD s.v.).

- n.775 Tib. *thams cad gtong*; Viś III Sarvada/Sarvaṃdada. Although the name is spelled in these two ways in Viś III, its Tib. counterpart is uniform, and so the present translation uses only Sarvaṃdada. There are stories of a king named Sarvaṃdada who is eager to make donations in BAK 55 and other texts, but these stories are completely different from the story of Viśvantara here (cf. Okano 2008).
- n.776 Tib. *rgyal srid 'phel*; Viś III Rājavardhana/Rājyavardhana. Ch. does not give the elephant's name.
- n.777 The phrase “when spring came ... jīvaṃjīvakas were singing” is absent in Viś II.
- n.778 In Viś II, Viśvantara voluntarily leaves for the forest after a brief conversation with the king (9.860).
- n.779 Viś II gives a verse similar to this verse (9.859), with some difference in the Tibetan wording. The next verse, “If begged...,” is absent in Viś II.
- n.780 N, T *bstan*; D, P *bsten*. Cf. Viś III *sarvajanasyaātma upadarśayitavyaḥ*.
- n.781 The conversation between Viśvantara and Mādrī in Viś II (9.861) is briefer than the above. Viśvantara in Viś II explicitly mentions the possibility that he will give Mādrī to others, whereas he does not mention it (or only hints it) in Viś I.
- n.782 This scene, in which the citizens follow Viśvantara, is absent in Viś II.
- n.783 “Thirty yojanas” both in Viś III and in Ch.
- n.784 Again, “thirty yojanas” both in Viś III and in Ch.
- n.785 The Sanskrit names of the two children are attested in Viś II in NBhv. Ch. does not give their names and only refers to them as “son and daughter.” There is a strange disagreement between the Bhv (Viś I Tib.; Viś II Tib. and NBhv) and two other parallels (Viś III Skt.; Viś IV) about the gender of the children. In the latter, the son is called Jālin and the daughter Kṛṣṇājinā/Kṛṣṇā, and Viśvantara is said to carry the daughter and Mādrī the son. It is notable that Viś III Tib. agrees with the Bhv against Viś III Skt. in both the gender of the names and the combination of each child and its carrier. Although Viś III Ch. does not give their names, it at least agrees with Tib. in who carries the son and who carries the daughter. In many parallels of this story, such as Pāli J 547, the *Cariyāpiṭaka*, Taishō no. 152, Taishō no. 171, the *Jātakamālā* by Āryaśūra, and BAK 23, the gender of the names agrees with Viś III Skt. and Viś IV, but Pāli sources explicitly state that the prince

carries the son and his wife the daughter because the son is older and hence heavier. The present translator has not found any textual source providing the name Kṛṣṇa and Jālinī or their translations other than Viś I Tib., Viś II Tib. and NBhv, and Viś III Tib.

- n.786 “A valley on Mount Kailāsa” in Viś II (9.876).
- n.787 In Ch., this brahmin is said to be Indra in disguise. All the extant versions of Viś III (Skt., Ch., and Tib.) agree with Viś I Tib. here in not mentioning Indra. Durt has noted that identifying this brahmin with Indra causes contradictions in the later development of the story, in which Indra makes the brahmin sell the children (2000, 138). According to Anālayo, the identification of the brahmin with Indra is seen in a Newar story and a Tibetan painting, too (2016a, 17).
- n.788 This mention of “husband and wife” looks rather abrupt. In contrast, Viś II explains the brahmin’s story from his birth to his marriage and the wife’s demand for a servant.
- n.789 Ch. translates this verse in prose.
- n.790 Tib. *khyod kyi med do zhes bya ba’i tshig gis kho bo’i yid la re ba kun tu rtog pa’i rta btab na myur du ldog par ’gyur ro*; Viś III ms: ... *tac chīghraṃ saṅkalpaturagasya manorathasya tadvacanāstikyapratyāhatasya me nirvṛtir bhavet**. Probably *tadvacanāstikya-* might be emended *tadvacananāstikya-*, as Tib. might suggest (cf. SBhvG ii 125.6) (“Hence, quickly, there should be the satisfaction of my wish/chariot of mind, whose horses are thoughts, which was rejected by your word and disbelief”). There is a word play about *manoratha* “wish” (lit., “heart’s joy,” MW, q.v.) using the double meaning of *ratha*, “chariot” and “joy.” Tib. seems to read *nirvṛtir* (“return”) instead of *nirvṛtir* (“satisfaction”).
- n.791 This verse is absent in Ch., and it is placed at the beginning of the conversation between the brahmin and Viśvantara in Viś II (9.886). Viś II does not have the following passages as far as the children’s departure.
- n.792 Viś III and Ch. give these words of the ascetic in verse.
- n.793 Viś II mentions “Śakra, Lord of the Gods” instead of “a deity,” (9.895) and gives “Mādrīs coming to deter the bodhisattva from giving donations” as the content of the thought.
- n.794 This is another example of declaring the truth for the purpose of realizing a certain wish. See n.768.
- n.795 Viś III Skt. “saying ‘Mother is not seen.’ ”

- n.796 Tib. *krung krung* (Viś III Tib. *khrung khrung*) (“crane”); Viś III in Skt. and Viś IV *kurarī*. The term *krung krung / khrung khrung* is frequently used as a translation of *krauñca* (cf. 3.127, 8.303, 9.3, 9.723; cf., also, Mvy 4884), which means “crane” (Dave 2005, 309–21). On the other hand, according to Dave, *kurara* can mean various species of birds, such as demoiselle crane, osprey, fishing eagle, gull, tern, and curlew, and its female form *kurarī* signifies either tern or curlew, depending on the context. The call note of the *kurarī* is commonly used in similes as a reference to the “sorrowful wail of women” (ibid., 342–43). Dave quotes from the *Buddhacarita* 8.51 the example “distressed as if a *kurarī* who lost a chick,” which is quite similar to the simile in the present context, and identifies this *kurarī* with the river or black-bellied tern because the curlew breeds outside India (ibid., 348). Thus, we have a fairly clear understanding of the name of this bird in Viś III in Skt. and Viś IV. The problem lies in the Tib. of Viś I and Viś III: is *kurarī* the original Sanskrit of *krung krung / khrung khrung*? Since both *kurara* and *krauñca* can mean a kind of crane (ibid., 310–11), it is possible that the translator used the same translation for these two words. However, there also remains the possibility that the original Skt. text on which Tib. was based had the reading *krauñca*. Therefore, the present translator has simply translated the Tibetan word as “crane,” reserving judgment about its Skt. original.
- n.797 D *bla ma brtag dka’ ba* should be emended to *bla ma rtag dga’ ba*. Cf. Viś III D *bla ma rtag dga’ bas*; Viś III Skt. -*gurupriyau sadā*.
- n.798 D *nags su* should be emended to *gnas su*. Cf. Viś III D *gnas su*; Viś III Skt. *sthānakeṣu*.
- n.799 Viś III Skt. *svāmī dārāmī* (“to give my own wife”).
- n.800 D *nyid kyi phyir* should be emended to *nyid kyi mi*. Cf. Viś III D *nyid kyi mi*; Viś III Skt. *svajanān*.
- n.801 P *tshol*; D *chol*. NBhv *parimṛṣṭayan*.
- n.802 Tib. *de nas mche ba bzang po yi// chung ma byang chub ’dod phyir btang* (D, P, N, T; H *bzang po’i*); Skt. (Viś III) *tataḥ patnīm sudamṣṭrasya tyajato bodhikāṃkṣayā* (NBhv and Viś IV basically agree with this) (“Then, when he who had beautiful teeth abandoned [his] wife with the wish for awakening”). Given the above Skt. and the fact that Viśvantara is referred to as “he who has beautiful teeth” earlier in this story, Tib. might be emended to “*de nas mche ba bzang po yis*.” Ch. gives this sentence in prose and does not mention “beautiful teeth.”
- n.803 Ch. gives the following words of Śakra in prose.

- n.804 P *dbon po*; D *dpon po*.
- n.805 Unlike Tib., this sentence is given in verse in the two Skt. sources, Viś III and NBhv, and is absent in Ch.
- n.806 “To śramaṇas, brahmins,” in Viś II (9.910).
- n.807 It is worth noting that the concluding passage of Viś I only refers to the acts of giving donations and making merit that are briefly mentioned at the end of the story, ignoring most of the story that is concerned with giving his children and wife away. In contrast, the corresponding passage in Viś II (9.913) refers to giving the children and wife away.
- n.808 Section number 9.10.6.10.2 in BhvY (p. 381ff.).
- n.809 Tib. *ngan to re*. The episode of the brahmin’s birth is absent in Viś I and Viś III, whereas Viś IV gives it, providing his name, Jujjuka. Viś III too provides the name Jujjuka (Tib. *dzu dzu ka*) at the end of the story. However, it is not certain to the present translator that Tib. *ngan to re* in Viś II is a translation of Jujjuka. Cf. Jūjaka in J 547.
- n.810 Tib. *shin tu gzhon pa* (lit., “very young”); Skt. (NBhv, Viś IV) *sukumārā*.
- n.811 Instead of this sentence, S gives a passage from Viś I: “Then the two children knew that their father really intended to give them She hurried to the hermitage because of the quaking of the great earth” (9.770–9.781).
- n.812 The Tib. gives slightly different translations of this verse in Viś I (9.782) and Viś II. It is unknown whether such difference reflects any difference in the original Skt. The present English translation follows the Tib.
- n.813 Instead of the passage “Thereupon Mādrī went to the hermitage Why did you abandon them?” S gives a passage from Viś I: “Thereupon, seeing inauspicious signs, Mādrī paused to think Liberate beings from existence” (9.784–9.810). However, this insertion from Viś I makes the narrative order somewhat unnatural: at the end of this inserted passage, Mādrī has finished lamenting her lost children and rather encourages Viśvantara to keep his resolution to give everything away, whereas in the following passage the prince is responding to her reproach of him for having given the children away.
- n.814 Section number 9.10.6.11 in BhvY (p. 388ff.). The story has parallels in the Vvbh (D nya F.195.a–b; Taishō no. 1442, 23.892c27–28), a part of Divy 36 *Mākaṇḍikāvadāna* (the chapter itself is parallel to the Vvbh; the correspondence with the present story is in 540.1–14), Sbhv (SbhvG ii 14–16;

nga F.119.a–120.b; Ch. missing), *Xianyu jing* 賢愚經 30 (Taishō no. 202, 4.386aff.), and D no. 341 *mdzangs blun zhes bya ba'i mdo*, chap. 34 (mdo sde a F.247.a ff.). The story also has parts in common with the story of Triśaṅku and that of Miṇḍhaka in the Bhv (5. Triśaṅku and E. The Former Lives of the Miṇḍhaka Family, respectively).

- n.815 Here ends the correspondence with the Vvbh and Divy 36.
- n.816 Here ends the correspondence with the Sbhv.
- n.817 Section number 9.10.7 in BhvY (p. 391ff.). The order of the stories in this section generally corresponds to that in the Merv-av. See notes to the title of each story. Cf., also, Yao forthcoming b.
- n.818 Panglung points out that the entry *stag mo* (“tigress”) in P does not match the story (1980, 228). Since the story describes a king, the main character, welcoming another king with various preparations including food, D and S *ston mo* (“banquet”) seems to be less problematic.
- n.819 Section number 9.10.7.1 in BhvY (p. 391ff.). Parallel stories: Vvbh (D nya F.176.a–183.b; Taishō no. 1442, 23.888a–889c), MĀc 136 商人求財經, EĀc 45.1, J 196, etc. A brief mention in Merv-av, 156. Divy 36, which corresponds to a part of the Vvbh listed above, abbreviates this story, referring to the *Rākṣasīsūtra* (524.20). Cf., also, Divy 8, which is a story partially corresponding to the present section.
- n.820 Ch. abbreviates the following story, referring to the “*Sūtra of Yakṣa* in the section of Saṃgīti in the Madhyamāgama”: 於中阿笈摩僧祇得分藥叉經中廣說. NBhv agrees with Ch. in abbreviating this story.
- n.821 Although the text says *de rnam s' di snyam du sems te* (“they thought thus”), the following sentences seem to be spoken to others.
- n.822 In the Vvbh, it is revealed to readers at this point that these women are rākṣasīs and that they came to the merchants because one of their two fortune-telling banners, the one that reveals good fortune, had shaken (cf. Hartmann 1991).
- n.823 In the Vvbh, this character is named Siṃhala.
- n.824 These two verses have parallels in Uv 21.14–15.
- n.825 Section number 9.10.7.2 in BhvY (p. 396ff.). Parallel story: Merv-av, 156.
- n.826 *S gang gis*; *D gang gi*.

- n.827 *S gang gis*; *D gang gi*.
- n.828 Section number 9.10.7.3 in BhvY (p. 397ff.). For parallel stories, see Merv-av, 159n7.
- n.829 Sentient beings are classified into three according to their determination toward awakening: those who will attain awakening; those who will be reborn in hell; and those who are as yet undetermined. Cf. AKBh 157.10–21.
- n.830 Tib. *dbang po* (**īśvara*, cf. Mvy 3129). However, this name looks problematic because *Īśvara* is usually an epithet of *Śiva*, who is the first member of the present list of gods. NBhv gives *Vāsava* instead of *Īśvara*. Cf. ka F.308.a and kha F.206.b.
- n.831 The parallels of this story in Merv-av and BAK provide a variety of names for the snake: *Paṃphā*, *Kaṅkā*, and *Phampa* in Tibetan (see Merv-av 158n37). However, none of these names seems to correspond to the name preserved in Tib. of the Bhv, *zhags pa lta bu* “Like a Moose (*pāśa*).” Ch. does not give any name for the snake.
- n.832 Here the text suggests an abbreviation, and NBhv agrees. However, the stock passage concluding the story is not actually abbreviated.
- n.833 Section number 9.10.7.4 in BhvY (p. 398ff.). This story has a parallel in SbhvG ii 177–178; nga F.232.b–233.a; Taishō no. 1450, 24.195b. For other parallels, see Merv-av 159n8.
- n.834 Although the word *amṛta* indicates divine nectar, “the fruit of an *amṛta*,” *amṛtaphala*, is the fruit of a kind of plant belonging to the family *Cucurbitaceae* (MW, q.v.).
- n.835 Section number 9.10.7.5 in BhvY (p. 398ff.). For parallels, see Merv-av 161n10.
- n.836 Skt. *ṭītibha* (NBhv); Ch. *niao* 鳥 (“bird”). Cf. Dave 2005, 357–60.
- n.837 Section number 9.10.7.6 in BhvY (p. 399ff.). The Merv-av gives a story of a parrot in the same order as the Bhv, but the story is quite different from the present one in the Bhv. See Merv-av 160n13. The story in the Bhv has parallels in J 329 and the Mahāsāṅghika Vinaya (Taishō no. 1425, 22.258b–c).
- n.838 Ch. gives the opposite meaning: 正紹王位、以法化世 (“He rightly succeeded to the throne and guided the world through the law”).
- n.839 Section number 9.10.7.7 in BhvY (p. 399ff.). Parallel: Merv-av 162.
- n.840 *S sred pas*; *D srid pas*.

- n.841 Section number 9.10.7.8 in BhvY (p. 400ff.). For parallels, see Merv-av 163n16.
- n.842 Section number 9.10.7.9 in BhvY (p. 401ff.). For parallels, see Merv-av 163n17.
- n.843 In Ch., *susina* 蘇斯那 (Susena) is the older brother and *sina* 斯那 (Sena) the younger.
- n.844 Section number 9.10.7.10 in BhvY (p. 401ff.). For parallels, see Yao 2012a, 3.2.34 and Merv-av 167n21. Cf., also, Anālayo 2017, 294ff.
- n.845 Most of the following story is abbreviated in Ch., with which NBhv agrees.
- n.846 Section number 9.10.8 in BhvY (p. 403ff.). The order of the stories in this section generally corresponds to that in Merv-av.
- n.847 This summary of contents does not exist in Ch. NBhv seems to have included such a summary of contents, judging from the extant fragments.
- n.848 Section number 9.10.8.1 in BhvY (p. 403ff.). For parallels, see Merv-av 153n1. This story is related to the story of the brahmin girl Cañcā in the Bhv (M. The Insult by the Brahmin Girl Cañcā). Cf., also, BAK 49 (Straube 2009, 319–22).
- n.849 Although it is not entirely clear in Tib. whether it's the six-tusked elephant or the she-elephant that follows the other, the verb *bsnyen bkur byas so* ("served") may suggest that its agent is the she-elephant. NBhv, however, suggests that the six-tusked elephant is following the she-elephant:
g(a)cchantīm a(nu)gac(cha)ti tiṣṭhantīm anutiṣṭhati.
- n.850 *S lha; D lhas.*
- n.851 The following two verses are absent in Ch.
- n.852 *S 'khri shing; D – zhing.*
- n.853 The following verse is translated as prose in Ch.
- n.854 The following words of the she-elephant are translated in verse in Ch.
- n.855 *S nad pa des ni; D nad med pa des.*
- n.856 This verse is translated in prose in Ch.
- n.857 Section number 9.10.8.2 in BhvY (p. 409ff.). This story has many parallels, including J 316 and BAK 104 (see Straube 2009, 335–37). Cf. Panglung 1981, 45; Hikata 1978, appendix 104–5.
- n.858 Ch. abbreviates the following story. NBhv seems to agree with Ch.

- n.859 *S btsos pa'i; Dbcos pa'i.*
- n.860 Section number 9.10.8.3 in BhvY (p. 410ff.).
- n.861 Section number 9.10.8.3.1 in BhvY (p. 410ff.). This story has many parallels, including J 540 and BAK 101 (see Straube 2009, 332–35). Cf. Panglung 1981, 45–46; Hikata 1978, appendix 115. Merv-av mentions this story only in a summary of contents (Merv-av 176n126). For parallels in Chinese materials, see Hashimoto 2002; Andō 2008, 45. Cf., also, Brockington 2010, 95–100. For an edition and German translation of the story in the Bhv, see Demoto and Hahn 2010, 238–45. Schlingloff 1985 has pointed out the close relationship between the depiction of this story in Gandharan relief and the Bhv. Cf., also, Schlingloff 2000, 31 (Eng. 2013, 31).
- n.862 Ch. abbreviates the following story. NBhv agrees with Ch.
- n.863 Tib. *mi ma yin pa*. Demoto and Hahn (2010, 240n58) regard this word as *vyāḍa* (“beast”) on the basis of Negi 4353b. However, the association of *mi ma yin pa* with *vyāḍa* in the dictionary is based on confusion between two passages in the *Pravāraṇāvastu*, where *mi ma yin pa* is the translation of *amanuṣya* (Chung 1998, 160–61, 204–5).
- n.864 Section number 9.10.8.3.2 in BhvY (p. 413ff.).
- n.865 Ch. suggests that the story is abbreviated here: 廣說應知 (“[How the story is to be] narrated in detail should be known”).
- n.866 Section number 9.10.8.4 in BhvY (p. 414ff.). This story is absent in Ch. and NBhv. Instead, Ch. mentions the title of a sūtra, *Najia yaocha jing* 那迦藥叉經 (*Sūtra of the Yakṣa *Naka (?)*), and then gives a brief summary of the next story, which is a story of the leader of the monkeys (parallel to J 407). NBhv agrees with Ch. in mentioning the leader of the monkeys. Due to the fragmentary state of NBhv, it is unknown if there was a title corresponding to the *Najia yaocha jing* in the manuscript. The following story of Prince Mūkapaṅgu has been translated into English from Tib. in Schiefner (tr. by Ralston) 1882, XIV. The story has parallels in J 538, etc. See Panglung 1981, 46 (note that Panglung seems to be confusing Taishō no. 1444 and Taishō no. 1442); Hikata 1978, appendix, 115; Zin 2004; Tamai 2017. There is a parallel in the Vvbh (cha F.89.a–95.a; Taishō no. 1442, 23.723c–725c). The story in the Vvbh consists of two parts: the story of the prince’s birth, growth, and going forth (parallel to the following story in the Bhv) and the story of the same person as a teacher instructing disciples (parallel to another story in the Bhv: 2. The Story of the Teacher Mūkapaṅgu).

- n.867 The following passage until “she felt free” (9.1141) is a stock passage about the birth of a son that we have already seen in the story of Sudhana. For details, see [n.715](#).
- n.868 This list of the names of gods is not identical to that in the story of Sudhana mentioned above.
- n.869 Tib. *chu skyes*. Schiefner in his German translation and Ralston in his English translation of the former reconstruct the name as Skt. Dshaladsha (Jalaja) and Abja, respectively. Cf. J 538 Temiya; BAK 37 Udaka (Zin 2004, 163–64).
- n.870 The idea that kingship leads one to hell has already been seen in the Bhv: see [3.151](#).
- n.871 These questions of the king are translated as follows in the Chinese version of the parallel story in the Vvbh: 誰是汝讎? 我爲擯殺。誰是汝友? 我當惠之。 “Who is your enemy? I will expel or kill that person. Who is your friend? I will favor that person” (Taisho no.1442, 23.724c6–7).
- n.872 *S brgyal nas; D brgya la na*.
- n.873 Although MW describes *kimpāka* as “of a very bad taste,” the fruit appears as tasty but poisonous in J 85.
- n.874 Section number 9.10.8.5 in BhvY (p. 420ff.). For parallels, see Panglung 1981, 46–47; Hikata 1978, appendix 93–94.
- n.875 Ch. abbreviates the story, referring to the *Zhi bensheng jing* 雉本生經 (“The Jātaka of a Pheasant”). NBhv seems to agree with Ch.
- n.876 Section number 9.10.8.6 in BhvY (p. 421ff.). For parallels, see Panglung 1981, 47.
- n.877 Ch. abbreviates the story, referring to the *Xiang bensheng jing* 象本生經 (“The Jātaka of an Elephant”). NBhv agrees with Ch.
- n.878 Section number 9.10.8.7 in BhvY (p. 423ff.). For parallels, see Okada 1993. Cf. the rule against eating nāga flesh in the Bhv (Chapter Two. II. [B. Nāga Flesh](#)).
- n.879 Ch. abbreviates the story, referring to the *Long bensheng jing* 龍本生經 (“The Jātaka of a Nāga”). NBhv seems to agree with Ch.
- n.880 Section number 9.10.8.8 in BhvY (p. 423ff.). For parallels, see Panglung 1981, 48; Hikata 1978, appendix 113; Merv-av 155n3.

- n.881 Ch. abbreviates the story, referring to the *E bensheng jing* 鵝本生經 (“The Jātaka of a Goose”). NBhv seems to agree with Ch.
- n.882 Section number 9.10.9 in BhvY (p. 426ff.). This part of Tib. lacks a summary of contents. However, only S and the Shey Palace manuscript among the other editions the present translator examined (D, London, N, P, T) give a summary of contents (S kha F.348.a.6–7; Shey kha F.329.a.2–3). On the peculiarity of S and the Bhutanese recension, see Clarke 2018. Cf., also, Yao 2011. Ch. is completely silent about the four stories constituting this part. NBhv does not give the stories but only a list of protagonists, in which only the name of Govinda (the protagonist of the fourth story) is legible in a broken folio. For details, see Yao forthcoming b.
- n.883 Section number 9.10.9.1 in BhvY (p. 426ff.). This story has a parallel in MĀc 130 *Jiao tanmi jing* 教曇彌經. This sūtra is mentioned in the story of Araṇemi (3. The Story of the Teacher Araṇemi). For other parallels, see Yao 2012a, 3.2.35. Cf., also, Skilling 2000, 343 and Anālayo 2010, 70n52.
- n.884 Section number 9.10.9.2 in BhvY (p. 427ff.). In the Vvbh, this story follows the story of Mūkapaṅgu’s going forth (cha F.95.a–96.b; Taishō no. 1442, 23.725c–726b). See [n.866](#).
- n.885 Section number 9.10.9.3 in BhvY (p. 429ff.). For parallels, see Ogihara 2011 and Yao 2012a, 3.2.36. Cf., also, Merv-av 168.
- n.886 Tib. *chos ldan gyi mdo*. Most probably this title indicates a parallel to MĀc 130. Note, however, that the reference is made only to the stock passage about the period when “the human lifespan was eighty thousand years,” and MĀc 130 does not include the story of Araṇemi. Note, also, that the stock passage is given in full in another part of the Bhv ([4.35](#)).
- n.887 For this abbreviated passage, see [9.1345–9.1347](#) in the story of Govinda, where the practice of the four pure abodes is fully described.
- n.888 Cf. Uv 1.16cd.
- n.889 The meaning of this and the next similes is not clear to the present translator.
- n.890 Cf. Uv 1.13.
- n.891 Cf. Uv 1.14.
- n.892 Cf. Uv 1.15–16ab.
- n.893 N, Ph, R, S, T, U *bram ze’i khye’u*; D, P *bram ze’i bu*.

- n.894 This verse seems to be based on a sūtra parallel to MĀc 130 and AN 6.54 (cf., also, AN 7.70), where six teachers in a past time are listed (MĀc *shanyan dashi* 善眼大師, *moulipoqunna* 牟犁破群那, *aluonazhe poluomen* 阿羅那遮婆羅門, *qutuolisheduo* 瞿陀梨舍哆, *haitipoluo mona* 害提婆羅摩納, *chutimoli qiaobingtuoluo* 儲提摩麗橋鞞陀邏, AN Sunetta, Mugapakkha, Aranemi, Kuddālaka, Hatthipāla, and Jotipāla Govinda). In both sūtras, only the story of Sunetra (Sunetta, *shanyan* 善眼), who taught the Dharma to be reborn in the world of Brahmā, is narrated in full, and the other five characters are only said to have done the same thing as Sunetra. The first three and the last member of the list correspond to the protagonists of the four stories in I. The Bodhisattva as Four Teachers, in the Bhv in this order. The present translator has not been able to find any Sanskrit name corresponding to the Tibetan word *'joms byed* (“Conqueror”), but the other name *glang po skyong* is undoubtedly a translation of Hastipāla. Probably the most likely interpretation of this verse is that it abbreviates the stories of two people, explaining that the stories are the same as that of Sunetra.
- n.895 Section number 9.10.9.4 in BhvY (p. 432ff.). This story has a parallel in DĀ 14 *Govindasūtra* (see Hartmann and Wille 2014, 140). For other parallels, see Yao 2012a, 3.2.37.
- n.896 *Diśāṃpati* and *Reṇu* are included in the royal lineage beginning with King Mahāsammata. See SbhvG i 20.5 (*diśāṃpatir eṇḍaḥ* in the edition should be corrected to *diśāṃpati<r> reṇuḥ*).
- n.897 Cf. 7.120.
- n.898 Tib. *bram ze chen po gnag lhas skyes* “the Great Brahmin Govinda.” Cf. DĀ 14, fol. 274r7–8 *brāhmaṇo mahāgovindo*.
- n.899 *D tshangs pa kun bged gzhon nu*; *S – kun 'gyid gzhon nu*. Read – *kun 'byed gzhon nu* (cf. Mvy 3459).
- n.900 *mdun na 'don bdun byung ba gang yin pa ni* (lit., “Seven ministers who appeared were ...”). Probably Tib. is based on a misreading of the word *saptapurohita* (“minister of seven [kings]”). Cf. parallels in the DN, DĀc, etc.
- n.901 Section number 9.10.9.5 in BhvY (p. 441ff.). For parallels, see Panglung 1981, 49–50; Sugimoto 1993, 260; Murakami 1984; Hikata 1978, appendix 42. For an edition and German translation of this story in Tib., see Schlingloff 1977. Cf., also, BAK 1 and BAK 100 in Straube 2009; *Bingposha lun* 鞞婆沙論 (Taishō no. 1547, 28.506b ff.).

- n.902 The following verses are translated in prose in Ch., whereas NBhv gives verses.
- n.903 Section number 9.10.9.6 in BhvY (p. 443ff.). For parallels, see Murakami 1984, 35, 45n24, 277–78, 280n17–20; Ogihara 2010.
- n.904 Section number 9.10.10 in BhvY (p. 444ff.). For the names of the buddhas in the past mentioned in this section and the next, see Murakami 1984, 273–76, 283. Cf. AKBh 266.14.
- n.905 The verses in this section are translated in prose in Ch. These verses have parallels in the next section.
- n.906 *D bdun khri lnga stong; S bdun khri bdun stong* (“seventy-seven thousand”). Cf. Ch. 七万五千 (“seventy-five thousand”).
- n.907 Ch. *baoji* 寶髻 (*Ratnaśikhin). However, in the next section Ch. agrees with Tib. about the final buddha of the second incalculably long eon: *dishichuang* 帝釋幢 (*Indradhvaja).
- n.908 Ch. 第三阿僧企耶初供養寶髻佛乃至安隱佛。如是供養七萬七千佛。如是又至迦攝波佛。 (“In the third incalculably long eon, I first served the Buddha Ratnaśikhin and continued up to the Buddha Kṣemaṃkara. Thus I served seventy-seven thousand buddhas. Thus I continued up to the Buddha Kāśyapa”). Note that in the next section, Tib. gives Kṣemaṃkara (Tib. *bde mdzad*) as the first buddha of the third incalculably long eon.
- n.909 Section number 9.10.11 in BhvY (p. 445ff.). For the murals in Bezeklik, Turfan (eleventh to twelfth c.), representing the verses in this section of the Bhv, see Murakami 1984. The title of this section, “Section of Many Buddhas,” is given at the end of the section. For parallels, see Ogihara 2015a and 2016a; Tournier 2017, esp. Chap. 2. Some of the reconstructions of Skt. names of buddhas in the present translation are based on their Tocharian parallels given in Ogihara 2015a.
- n.910 This verse and the next verse are quoted in AKUp 4069 with reference to *sangs rgyas mang po’i rtogs pa brjod pa* (“*avadānas* of many Buddhas”?) in *phran tshegs* (*Kṣudraka). This quotation suggests that “Section of Many Buddhas” may have been a text included in the Kṣudrakapiṭaka or Kṣudrakāgama of the Mūlasarvāstivādins. See Dhammadinnā 2018.
- n.911 Tib. *mi dbang*. Note that this buddha is referred to as *dbang chen* or Mahendra in the list of the buddhas’ names following these verses (Tib. And NBhv) and in the murals in Bezeklik.

- n.912 It is doctrinally impossible for multiple buddhas to appear in a world at the same time. The Mv mentions sixty-two buddhas all named Śikhin who appeared successively (iii 235). It is probable that the present verse also implies that the thirty Śikhins appeared in the world one by one and that “I,” the present buddha, was born as a king in the city of Rājyavardhana each time a Śikhin appeared.
- n.913 Cf. the preceding verse.
- n.914 Cf. F. 1. b. A Former Life of King Māndhātṛ: The Son of the Head of a Guild.
- n.915 As to the buddha appearing in this and the following verse, Tib. gives the same name, *skar rgyal* (*Tiṣya), whereas it gives two different names, *rgyal* and *skar rgyal*, in the list of buddhas after this series of verses. Although Ch. here gives two different names, Disha 底沙 and Chensu 晨宿, they might be a phonetic transliteration and a translation of the same name, Tiṣya. The lists of past buddhas in some other texts such as the Mv differentiate two buddhas, Tiṣya and Puṣya (Tournier 2017, 158–59, n120). Cf. the *Apidamo dapiposha lun* 阿毘達磨大毘婆沙論, in which both names, Tiṣya and Puṣya, are connected to a single buddha (Taishō no. 1545, 27.890b9; Tournier 2017, 172n170).
- n.916 According to the *Abhidharmakośabhāṣya*, generally it takes a hundred eons for bodhisattvas to accomplish the karma that causes the thirty-two marks of a buddha. However, Śākyamuni accomplished it in only ninety-one eons, due to his act of praising the Buddha Tiṣya with verses (AKBh 267.10–17). Cf., also, AKUp 4099 (Honjō 2014, ii 621); Tournier 2017, 170–72. In Ch., this verse and the following verses are translated in seven-syllable lines, whereas the preceding verses are in five-syllable lines.
- n.917 Cf. F. 1. c. A Former Life of King Māndhātṛ: A Grain Merchant.
- n.918 Ch. *piposhi* 毘婆尸 (*Vipaśyin).
- n.919 Cf. g. Uttara.
- n.920 For this story, see SbhvG ii 108.28–110.28; nga F.185.a–186.a; Taishō no.1450, 24.178.b–c.
- n.921 These two lines refer to F. 3. Velāma.
- n.922 For this story, see SbhvG ii 4.20–11.10; nga F.111.b–116.b (Ch. missing).
- n.923 This line refers to F. 9. Sudhana.

- n.924 Sugimoto has identified this reference with the story of the bodhisattva *Dashi* 大施 in the *Dazhidu lun* 大智度論 (Taishō no. 1509, 25.89b). See Sugimoto 1993, 234.
- n.925 The story of Mahauṣadha is narrated in detail in the Kṣv (da F.54.a ff.; Taishō no. 1451, 24.334a ff.). For parallels, see Hikata 1978, appendix 116.
- n.926 Cf. I. 4. The Story of the Teacher Govinda.
- n.927 Cf. ch. 26 *Jāvalijātaka* in Haribhaṭṭa's *Jātakamālā* (Hahn 2011, 333–38; English trsl. Khoroché 2017, 176–79). Cf., also, *Shangsheli* 尚闇梨 in the *Dazhidu lun* 大智度論 (Taishō no. 1509, 25.89b).
- n.928 Note that Prabhāsa is not a buddha but a king in the story in the Bhv (9.1356).
- n.929 Siṃha is missing.
- n.930 In the preceding verses, it is not Indra but Candra who follows Candana.
- n.931 In the preceding verses, the two buddhas after Arthadarśin are Sarvārthasiddha and Parārthadarśin, in this order.
- n.932 See n.915.
- n.933 Ch. does not include this list of names of buddhas, whereas NBhv does. S lacks the list, too (see Yao 2012b).
- n.934 Section number 9.10.12 in BhvY (p. 454ff.). This story is related to “Section of the Tathāgata” in the *Anavataptagāthā* (kha F.316.b–317.a) and was translated into English by Hisashi Matsumura (1989b). For parallels, see Akanuma 1931, 131b. Cf., also, BAK 49 (Straube 2009, 319–22) and BAK 50 (Okano 2007).
- n.935 The text abbreviates a stock passage, which does not exist in the Bhv. The present translation is based on the corresponding stock passage in the Kṣv (da F.40.a.1–3; Fiordalis 2014): “The Buddha, the Blessed One, was staying in Kalandakanivāpa Bamboo Grove near Rājagṛha. The Buddha, the Blessed One, was treated with honor, looked up to, esteemed, and venerated by kings, ministers, brahmins, householders, citizens, provincial dwellers, rich men, the heads of guilds, and caravan leaders. The necessities were obtained for the Blessed One, too, namely, robes, almsfood, bedding, and medicines for the sick.” The Skt. parallel of this story in Divy 12 *Prātihāryasūtra* gives a somewhat different wording (Divy 143.2–5; Rotman 2008–17, i 253–87).
- n.936 Hereafter the Gilgit manuscript survives and has been edited in Wille 1990, 69–107. See BhvY 593ff. For a detailed explanation of the preservation of the

folios and preceding studies on this story and the *Anavataptagāthā*, see Salomon 2008, 18–22.

- n.937 This conversation between the Buddha and Cañcā, “One who tells ... in the same way,” constitutes a verse corresponding to Uv 8.1.
- n.938 Section number 9.11 in BhvY (p. 456ff.). This part of the Bhv, which consists of verses of the Buddha and his disciples and some prose concerned with their past lives, is called *Anavataptagāthā* (AG) and has parallels in the *Fo wubaidizi zishuo benqi jing* 佛五百弟子自說本起經 (Taishō no. 199), the *Apadāna*, and the Gāndhārī *Anavataptagāthā*, which was studied in Salomon 2008. For the research history of the AG, see Salomon *ibid.*, 18–22. Tib. has been edited and translated into French by Hofinger (1954, the chapters of disciples; 1990, the chapter of the Tathāgata). In the following notes, some other modern translations are also mentioned. Skt. (GBhv) was transliterated by Bechert (1961) and Wille (1990). The framework of the entire story of the AG and some of its episodes are borrowed by the *Kaṭhināvadāna* (Degener 1990, 1991; Salomon *ibid.*, 32–33).
- n.939 Section number 9.11.1 in BhvY (pp. 456–57).
- n.940 This sentence refers to the story of King Prabhāsa, in which the Buddha narrates how he made his first resolution for awakening (5. The Story of King Prabhāsa), and the verses the Buddha speaks for King Prasenajit and Ānanda, respectively, to explain how many former buddhas he served in his past lives (K. The Question of King Prasenajit: The Veneration of Past Buddhas and L. The Question of Ānanda or Section of Many Buddhas).
- n.941 The list of the Buddha’s acts appears in EĀc 24.5, Mv, Kṣv, and Divy 12 (see Kuan 2013, 621). The list in Ch. enumerates only nine acts, although it mentions “ten acts” at the beginning, and has some other differences from the list in Tib.: 諸佛常法出現於世、未入涅槃教化有情、必作十事。云何爲十？一者久植善根法王太子灌頂授記。二者未曾發心有情令彼發起無上菩提之心。三者建立三寶。四者結界。五者命壽五分之中要捨一分。六者於室羅伐城現大神通。七者於平林聚落現從天下。八者於父母所令見真諦。九者於無熱池中共諸苾芻說業報因緣。
- n.942 This verse is translated as prose in Ch.
- n.943 Section number 9.11.2 in BhvY (p. 457ff.). The stories included in this part are not found in either the Gāndhārī *Anavataptagāthā* or Taishō no. 199.
- n.944 Section number 9.11.2.1 in BhvY (pp. 457–58). This part has a parallel in BAK 50 (Okano 2007, 207–13) and KA §23.

- n.945 Ch. 汝應前去。我即後來。 (“You should go before [me]. I will come later”).
- n.946 This phrase, “Since ... will be taken,” is absent in GBhv, but is found in NBhv, Tib., and Ch.
- n.947 Section number 9.11.2.2 in BhvY (p. 459). English trsl. from Tib., Schiefner (tr. by Ralston) 1882, L 2; German trsl. from Ch., Ji 1943, 323–24. The story has parallels in the *Za piyu jing* 雜譬喻經 8 (Taishō no. 205, 4.523c–524a); KA § 24, 25; a Tocharian manuscript (Pinaut 2008, 251–68; Melanie Malzahn, “A Comparative Edition of Tocharian Manuscripts (<https://www.univie.ac.at/tocharian/>),” accessed January 31, 2018—see A5–A10, including bibliography).
- n.948 Ch. 餘國 (“another country”).
- n.949 The present translation supplies this sentence, which is missing in Tib., on the basis of Ch. and NBhv.
- n.950 Section number 9.11.2.3 in BhvY (p. 460). English trsl. from Tib., Schiefner (tr. by Ralston) 1882, L 3. The story has a parallel in KA §26.
- n.951 Section number 9.11.2.4 in BhvY (pp. 460–61). The story has a parallel in KA § 27 and is briefly mentioned in BAK 50 (Okano 2007, 214).
- n.952 Section number 9.11.2.5 in BhvY (p. 461). The story has parallels in BAK 50 (Okano 2007, 214–16) and the *Liuduji jing* 六度集經 82 (Taishō no. 152, 3.43c–44b). Cf., also, the second half of J 497.
- n.953 Section number 9.11.2.6 in BhvY (pp. 461–62). English trsl. from Tib., Schiefner (tr. by Ralston) 1882, L 1.
- n.954 It is unclear from this sentence who is supposed to receive the rice, “your husband” or “me.”
- n.955 GBhv gives *dhyāna*, *vimokṣa*, *samādhi*, and *samāpatti*, whereas Tib. and NBhv do not include *vimokṣa*. Ch. 定 (“meditation”).
- n.956 This passage tallies with a mention of “the Vinaya” in the *Apidamo dapiposha lun* 阿毘達磨大毘婆沙論. See Sasaki 2000, 90–91.
- n.957 Section number 9.11.3 in BhvY (p. 462ff.).
- n.958 Section number 9.11.3.1 in BhvY (pp. 462–63). Cf. Salomon 2008, 405–12 (comparative texts of Skt. and Tib.; English trsl.). Cf. Taishō no. 199 (1), 4.190a–b. The story is quoted in the *Nettipakaraṇa* 141.12–142.5 (Salomon 2008, 30). Whereas the verses in all the other sections in the AG are written in

śloka, the verses in this section are written in various meters (Salomon *ibid.*, 350 and 67–70). Related stories are found in the *Bhikṣuṇīvinayavibhaṅga*: D ta F.39.b–41.a, Taishō no. 1443, 23.911b–c (Kāśyapa’s going forth); D ta F.71.b.6–73.a.5, Taishō 23.917b–c (his former life).

- n.959 In the following sections of the AG, the present translation follows Wille 1990 and Hofinger 1954 and 1990 in regard to the separation of verses that do not seem to consist of four pādas.
- n.960 Cf. 6.221: “This General Virūdhaka is a son of King Prasenajit of Kosala, and I too am a spiritual heir of the Blessed One” in Ānanda’s thought.
- n.961 Section number 9.11.3.2 in BhvY (pp.463–64). Cf. Taishō no. 199 (2), 4.190b–c. A related story is found in the Prjv (Skt. missing; D ka 1.333 (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-723>)-44.a (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-743>); Taishō no. 1444, 23.1029b–c).
- n.962 Tib. *bang brgyugs nas* (“having run”); Skt. *dhāvayitvā ca cīvaram*; Ch. 為浣染. Hofinger has remarked that Tib. is based on a confusion of two different verbs, *dhāv* - (“wash”) and *dhāv* - (“run”). The present translation follows his interpretation.
- n.963 As Wille has pointed out (1990, 80), this verse, “May I be born ... again and again,” has a parallel in the aforementioned story in the Prjv (fol. 9r9, PrjvVW I 305, 321; D 1.343 (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-740>); Taishō no. 1442, 23.1029c).
- n.964 Section number 9.11.3.3 in BhvY (pp. 464–65). Cf. Taishō no. 199 (3), 4.190c–191a. The story of Mahāmaudgalyāyana’s wish made in his past life is narrated in the Prjv (Skt. missing; D 1.353 (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-753>)-1.360 (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-765>); Taishō no.1444, 23.1030a–b). The stories of his death and its cause in the past are narrated in the Kṣv (tha F.237.b ff.; Taishō no.1451, 24.287a ff.), with some differences from this section.
- n.965 Tib. *bdag gis brgyugs nas de yi skra// bregs nas kyang ni chos gos dag* (“I ran, shaved his hair, and [dyed] the robes”); Skt. *keśān tasyāvaropyāhaṃ dhāvayitvā ca cīvaram*; Ch. 即與剃鬚髮 并沐浴染衣. Cf. n.962.
- n.966 Section number 9.11.3.4 in BhvY (pp. 465–66). This section has a parallel in Taishō no. 199 (4), 4.191a–b.

- n.967 Section number 9.11.3.5 in BhvY (pp. 466–67). This section has a parallel in Taishō no. 199 (5), 4.191b–c. For other parallels, see Kudō 2004, 320–23. Cf., also, Salomon 2008, 36, 62–63.
- n.968 This verse has a parallel in the *Nettipakkaraṇa* 138.1–2 (Salomon 2008, 31 and 36).
- n.969 Section number 9.11.3.6 in BhvY (p. 468). Cf. Taishō no. 199 (6), 4.191c–192a; Ap i 298 Soṇakoṭivīsa (Salomon 2008, 28–29, 64–67). Related stories are narrated in the Sbhv: SbhvG ii 134–49; D nga F.200.b–211.b; Taishō no. 1450, 24.184b–187c.
- n.970 Section number 9.11.3.7 in BhvY (p. 469). Cf. Taishō no. 199 (7), 4.192a–b.
- n.971 Salomon has noted a corruption in the order of the first three verses of this chapter (Salomon 2008, 281–84): The Bhv (GBhv, Tib., and Ch.) has the verse that should be the third verse at the very start (“During the past ninety eons ...”), and the Gāndhārī AG agrees with this, whereas only Taishō no. 199 shows the correct order. NBhv seems to agree with the other extant versions of the Bhv and the Gāndhārī AG in regard to the order of these verses.
- n.972 Section number 9.11.3.8 in BhvY (pp. 469–70). This section has a parallel in Taishō no. 199 (8), 4.192b.
- n.973 Although Tib. is in the perfect tense (*gyur*), the present translation follows Skt., which is in the future tense (*bhaviṣyanti*). This verse may be related to an episode in which Piṇḍolabharadvāja was ordered by the Buddha to remain living on Mount Gandhamādana until his teachings disappeared in the future: Divy 399–404; *Foshuo sanmojie jing* 佛說三摩竭經 (Taishō no. 129, 2.845a).
- n.974 Section number 9.11.3.9 in BhvY (pp. 470–72). Cf. Taishō no. 199 (9), 4.192b–193a. A related story is in the Vvbh (nya F.19.a ff.; Taishō no. 1442, 23.857a14ff.) and Divy 13 *Svāgatāvadāna*.
- n.975 Ch. 我既見斯人 心生大歡喜 雖見著弊服 而心不生厭 (“When I had seen this man, my heart engendered great joy. Despite seeing him wearing ragged clothes, my heart did not engender disgust”). Since Ch. of the next verse is similar to Tib., there is a clear discrepancy between these two verses in Ch.
- n.976 Section number 9.11.3.10 in BhvY (p. 472). Cf. Taishō no. 199 (10), 4.193a–b.
- n.977 For “seven years,” cf. the similar situation described in D. 10. Jaṅghākāśyapa (9.1933).

- n.978 Skt. *kvāthayitvāśvamūtreṇa*; Ch. 以馬尿 (“with horse urine”); Tib. *khyi yi gcin ni bskol ba yis* (“with boiled dog urine”). Cf. Hofinger 1954, 219n2; Bechert 1961, 137n5.
- n.979 In S and the Shey Palace manuscript, none of the four summaries of contents in the AG is placed after the verses it summarizes but before them, which is the usual location for summaries of contents. See [n.882](#). These four summaries of contents are absent in Ch.
- n.980 Section number 9.11.4 in BhvY (p. 473ff.).
- n.981 Section number 9.11.4.1 in BhvY (pp. 473–74). Cf. Taishō no. 199 (11) 4.193b–194a. Related stories are narrated in SbhvG i 139–46; Dnga F.45.b–50.b; Taishō no. 1450, 24.128c–129c (Ch. lacks the story of the former life). For other parallels, see Akanuma 1931, s.v. “Yasa.”
- n.982 Section number 9.11.4.2 in BhvY (pp. 474–76). Cf. Taishō no. 199 (12), 4.194a–b; EĀc 33.2. Cf. Kuan 2013, 612.
- n.983 Cf. the sections of Rāṣṭrapāla ([8. Rāṣṭrapāla](#)) and Nanda ([6. Nanda](#)), where these characters are said to have offered parasols as the youngest and middle sons of King Kṛkin, respectively.
- n.984 Section number 9.11.4.3 in BhvY (p. 476). Cf. Taishō no. 199 (13), 4.194b–c. For other parallels, see Kudō 2004, 297–300. Cf., also, MĀc 34 *Bojuluo jing* 薄拘羅經, esp. Taishō no. 26, 1.475b29–c2.
- n.985 Skt. *nābhijānāmy aśaikṣo hi grahītum rāṣṭrapinḍakam** (“As a practitioner having completed training, indeed, I did not allow myself to take the almsfood from the country”). Ch. agrees with Tib. in reading *śaikṣa*, “a practitioner undergoing training,” not *aśaikṣa*, “a practitioner having completed training.”
- n.986 Section number 9.11.4.4 in BhvY (p. 477). This section has a parallel in Taishō no. 199 (14), 4.194c–195a.
- n.987 Section number 9.11.4.5 in BhvY (p. 478). Verses in this section and part of the next section, [6. Yaśas \(2\)](#), are translated with seven syllables in Ch., whereas they are written in *śloka* in Skt. and seven syllables in Tib., as are the other verses. The Sbhv provides the story of the three Kāśyapas’ former lives (SbhvG i 162–63; Dnga F.76.a–77.a; Taishō no.1450, 24.137b–c) and their conversion (Skt. missing [cf. SbhvG i 217–31]; Dnga F.55.b–67.b; Taishō 24.131a–134b). Cf. Taishō no. 199 (15), 4.195a. This section of Taishō no. 199 mentions only Uruvilvā-Kāśyapa and Nadī-Kāśyapa, and the name Gayā-

Kāśyapa appears in the next section, which corresponds to the section of Yaśas in the AG.

- n.988 Section number 9.11.4.6 in BhvY (pp. 478–79). This section has a parallel in Taishō no. 199 (16), 4.195a–b. See [n.987](#).
- n.989 GBhv lacks this sentence.
- n.990 Two pādas of this verse are missing in GBhv (Yao 2018).
- n.991 Section number 9.11.4.7 in BhvY (pp. 480–82). Related stories are found in the Kṣv (D tha F.25.b–31.a; Taishō no. 1451, 24.215c–217b) and Divy 19 Jyotiṣkāvadāna. Cf. Taishō no. 199 (17), 4.195b–196a. For other parallels, see Hikata 1978, Appendix 25.
- n.992 Section number 9.11.4.8 in BhvY (pp. 482–83). Unlike Skt. and Tib., Ch. does not narrate Rāṣṭrapāla’s going forth. The story of Rāṣṭrapāla’s going forth is narrated in the Bhv: Chapter Seven, [IV. Rāṣṭrapāla](#). Cf. Taishō no. 199 (18), 4.196b–c.
- n.993 See [n.983](#).
- n.994 Tib. *yab gcig* (“dear father”); GBhv *tātāmbāv* (“dear father and mother”); NBhv *tāta mām* (“dear father, [please allow] me”). Tib. seems to be closer to NBhv, which does not include a word for “mother.” However, since *tāta* can be used to address several persons (MW q.v.) and the protagonist does address his “two parents” in this verse, probably NBhv’s *tāta* should be interpreted as addressing both parents. The present translation is based on this understanding.
- n.995 *dkar po’i chos dag* (“white dharmas”) in this context may be synonymous with *kuśalamūla* (“root of merit”). Cf. SbhvG ii 257; D nga F.288.a.
- n.996 Section number 9.11.4.9 in BhvY (pp. 483–85). Cf. Taishō no. 199 (19), 4.196c–197b.
- n.997 Tib. *rta yi gcin*. See [n.978](#).
- n.998 Section number 9.11.4.10 in BhvY (pp. 485–86). Cf. Taishō no. 199 (20), 4.197b–c. For other parallels, see Kudō 2004, 295–97.
- n.999 This summary of contents exists only in Tib. The corresponding folio of the GBhv is damaged, and it is unlikely that the lost part of the folio included the summary of contents, judging from the length of the text the lost part could have accommodated.

- n.-
1000 The name of Sthavira is missing between Bakkula and Kāśyapa.
- n.-
1001 Section number 9.11.5 in BhvY (p. 486ff.).
- n.-
1002 Section number 9.11.5.1 in BhvY (pp. 486–87). Related stories are found in the Vvbh (Dja F.79.b–80.b; Taishō no.1442, 23.799b–c) and Divy 35 *Cūḍā-pakṣāvadāna*. Cf. Taishō no. 199 (21), 4.197c–198a. For other parallels, see Kudō 2004, 243–46.
- n.-
1003 In spite of this phrase, “positive and negative actions,” which does not appear in other sections of the AG, good and evil deeds are not explicitly explained in this section.
- n.-
1004 Section number 9.11.5.2 in BhvY (pp. 487–89). Cf. Taishō no. 199 (22), 4.198a–b. For other parallels, see Kudō 2004, 245.
- n.-
1005 Section number 9.11.5.3 in BhvY (pp. 489–90). Cf. Taishō no. 199 (23), 4.198c. For other parallels, see Kudō 2004, 274–77, 300–303; Salomon 2008, 29. A related story is found in SbhvG i 200ff.; Dnga F.102.a ff.; Taishō no. 1450, 24.144b ff.
- n.-
1006 The above three verses, “Once when I was a poor grass-cutter ... I went forth into homelessness” have parallels in MĀc 66 *Shuoben jing* 說本經. Cf. AKUp 4093; Honjō 2014, ii 609–12.
- n.-
1007 This verse, “I realized ... seven times,” has a parallel in MĀc 66.
- n.-
1008 This verse, “Seven times here ... where I had once been,” has a parallel in MĀc 66.
- n.-
1009 There is not a word meaning “meditation” in the Tib. The present translation is tentatively based on an understanding that the “five-factored” in this verse refers to the same thing as “the meditation consisting of five factors” in the next verse. Cf. BHSD s.v. *samādhi*. See, also, the parallels of these verses in Pāli (TheraG vv.916–917) and their commentaries.
- n.-
1010 These two verses, “I realized how beings die ... through the fully purified path,” have parallels in MĀc 66.
- n.-
1011 These five verses, “Knowing my mind ... as an untainted one,” which are absent in Taishō no. 199, have parallels in MĀc 74 *Banian jing* 八念經. The last two verses, “Not rejoicing at death ... as an untainted one,” are also shared by MĀc 66.
- n.-
1012 Aniruddha is normally known as “the best of those who possess divine sight.” Cf. the Vvbh (Dja F.268.a; Taishō no. 1442, 23.850b).

- n.-
1013 Section number 9.11.5.4 in BhvY (pp. 490–91). Cf. Taishō no. 199 (24), 4.198c–199a.
- n.-
1014 For this Skt. name, cf. AdhvG 102.
- n.-
1015 Section number 9.11.5.5 in BhvY (p. 492). A related story is in SbhvG ii 43–44; Dnga F.139.b–140.b; Taishō no. 1450, 24.162b–c. Cf. Taishō no. 199 (25), 4.199a–b. For other parallels, see Salomon 2008, 36.
- n.-
1016 This verse is available in Skt. in the Sbhv.
- n.-
1017 Section number 9.11.5.6 in BhvY (pp. 493–94). This section has a parallel in the Kṣv: D tha F.153.a–158.a; Taishō no. 1451, 24.260c–262a. Cf. Taishō no. 199 (26), 4.199b–c and, also, Wille 1990, 107.
- n.-
1018 See n.983.
- n.-
1019 Section number 9.11.5.7 in BhvY (pp. 494–96). No parallel in Taishō no. 199. Related stories are in the Vvbh (ca F.252.a ff.; Taishō no. 1442, 23.691b ff.), with some differences from the AG.
- n.-
1020 Section number 9.11.5.8 in BhvY (pp. 496–97). No parallel in Taishō no. 199. Related stories are in the Vvbh (D ca F.126.b ff.; Taishō no. 1442, 23.656c ff.). For other parallels, including SĀc 252, see Hikata 1978, Appendix 70.
- n.-
1021 Section number 9.11.5.9 in BhvY (pp. 497–99). Cf. Taishō no. 199 (27), 4.199c–200a. A related story is found in SbhvG ii 4–47; nga F.141.a–143.a; Taishō no. 1450, 24.162c–163c.
- n.-
1022 Section number 9.11.5.10 in BhvY (pp. 499–500). Cf. Taishō no. 199 (28), 4.200a–b.
- n.-
1023 This summary of contents is absent in Ch. In NBhv, only part of the word “summary of contents,” *uddāna*, has survived the damage to the folio. It is unknown if GBhv also included the summary of contents, again because of the fragmentary state of the manuscript.
- n.-
1024 Section number 9.11.6 in BhvY (p. 500ff.).
- n.-
1025 Section number 9.11.6.1 in BhvY (pp. 500–501). Cf. Taishō no. 199 (29), 4.200b–201a. Related stories are in the Sbhv (SbhvG ii 47ff.; nga F.143.a ff.; Taishō no. 1450, 24.163c ff.) and MĀc 32 *Weicengyoufa jing* 未曾有法經. Cf. Deeg 2007, 46ff.
- n.-
1026 Section number 9.11.6.2 in BhvY (pp. 501–3). No parallel in Taishō no. 199.

- n.-
1027 Section number 9.11.6.3 in BhvY (pp. 504–5). No parallel in Taishō no. 199. Related stories are narrated in SbhvG i 136–38; nga F.43.b–44.b; Taishō no. 1450, 24.128a–b and SbhvG ii 2–4; nga F.110.a–111.b (Ch. absent).
- n.-
1028 Ch. 六 (“six”); Tib. (D, N, P, S) *bdun* (“seven”).
- n.-
1029 Cf. SbhvG i 135–38; D nga F.42.b–44.b; Taishō no. 1450, 24.127c–128b.
- n.-
1030 Section number 9.11.6.4 in BhvY (pp. 505–7). No parallel in Taishō no. 199. Related stories are found in the Sbhv (SbhvG i 204–211; D nga F.105.a–109.b; Taishō no. 1450, 24.145b–147b).
- n.-
1031 These four pādas, “The maturation of karma ... attained a boon,” have parallels in Skt. in the aforementioned story in the Sbhv.
- n.-
1032 According to Buddhist monastic custom, a monk must show respect to another monk who has been ordained longer than him, even if just by a minute. Cf. ŚavG 3–5; English translation, Schopen 2000, 101–3.
- n.-
1033 Section number 9.11.6.5 in BhvY (pp. 507–9). No parallel in Taishō no. 199. Ap 333 (i 269–70) gives a parallel. The end of the Section of Upālin and the beginning of the Section of Prabhākara are different from those of other sections.
- n.-
1034 Section number 9.11.6.6 in BhvY (pp. 509–11). No parallel in Taishō no. 199.
- n.-
1035 Ch. “Others just made the gesture of supplication. In the air, gods respectfully circumambulated.”
- n.-
1036 Section number 9.11.6.7 in BhvY (pp. 511–26). This section and the next section provide the same stories of the Buddha’s former lives in prose and verse, respectively, in different order. However, the third story of the former, c. A Young Brahmin, is not shared by the latter. Cf. Hofinger 1990 (Tibetan text and French trsl.). For the history of the formation of these sections, see Okano 2006. Parallels to the verses are found in Taishō no. 199 (30), 4.201a–202a; parallels to the verses and prose in Taishō no. 197 *Foshuo xingqixing jing* 仏説興起行經. Cf., also, BAK 50 (see n.934). According to the *Samṣkṛtāsamṣkṛta-viniścaya*, the Sāṃmitīyas too transmitted stories of evil acts performed by the Buddha in his former lives (Namikawa 2011, 371ff.).
- n.-
1037 This story has a parallel in SbhvG ii 184–85; nga F.237.a; Taishō no. 1450, 24.197a–b (Panglung 1981, 53). Cf. Taishō no. 197 (7), 4.170b–c; BAK 50 (Okano 2007, 226–37); KA 32 (Degener 1990, 37–38). BAK 66 provides a completely different story regarding the injury to the Buddha’s foot.

- n.-
1038 For this episode, see SbhvG ii 166ff.; D nga F.222.b ff.; Taishō no. 1450, 24.192a ff.
- n.-
1039 In the Sbhv, the older brother who kills the younger brother is identified with Devadatta and the younger with the Buddha.
- n.-
1040 Cf. Taishō no. 197 (6), 4.168a–170b; BAK 50 (Okano 2007, 237–39); KA 33 (Degener 1990, 38).
- n.-
1041 For this episode, cf. SĀc 1289; SĀc2 287; SN 1.38. Cf., also, Lamotte 1944–80, i 508.
- n.-
1042 This story is related to the story of Māra and the Buddha in Sālā in the Bhv (Chapter Four, V. Sālā) and has a parallel in BAK 50 (Okano 2007, 239–41). This story is not narrated in verse.
- n.-
1043 The stock phrase is not abbreviated in Ch.
- n.-
1044 Cf. Taishō no. 197 (8), 4.170c–172a; BAK 50 (Okano 2007, 241–47); KA 34 (Degener 1990, 38–39).
- n.-
1045 Cf. Akanuma 1931, 131a, 662b; Hofinger 1990, 91n2, 99n1.
- n.-
1046 From this point GBhv (fol. 218ff.) is available.
- n.-
1047 For this phrase, see n.541.
- n.-
1048 The stock phrase is not abbreviated in Ch.
- n.-
1049 Cf. Taishō no. 197 (2), 4.166a–c; BAK 50 (Okano 2007, 247).
- n.-
1050 A similar story is found in SbhvG i 22ff.; ga F.267.a ff.; Taishō no. 1450, 24.102b ff. (Panglung 1981, 55), with some differences. There, however, the story is not related to the Buddha’s former life. Cf. Taishō no. 197 (1), 4.164b–166a; BAK 50 (Okano 2007, 247–76).
- n.-
1051 Tib. *thun mong du yod pas*; Skt. *mahatī velā vartate*; Ch. 時將稍過. The present translation follows Skt. (cf. Sbhv Tib. *nam tshod ring du yod pas*).
- n.-
1052 Tib. *sta gon ma bgyis te*; Skt. *nāsāv asajjā* (ms. *nasāv asajjā*; Sbhv *nāsāv asajjā*). The present translation follows Skt.
- n.-
1053 This story has already been narrated in the Bhv (Chapter Eight, V. Vairambhya, D. A Brahmin Who Abused the Buddha Vipasīyin). Cf. Taishō no. 197 (9), 4.172a–c; BAK 50 (Okano 2007, 277–79).

- n.-
1054 According to Skt. and Ch. (see [n.1055](#)), this story corresponds to the *Nandīpālasūtra* in the Rājasamyuktakanipāta of the Madhyamāgama, which is parallel with MĀc 63 *Bingpolingqi jing* 鞞婆陵耆經 and MN 81 *Ghaṭikārasutta*. The Sbhv also includes a parallel (SbhvG ii 22.1–30.22; nga F.124.b–131.b; Taishō no. 1450, 24.156c–158c). Cf. Yao 2012a, 3.2.38. For comparative studies, see Anālayo 2010, 71–84; 2011a, i 441–51; 2012a, 155–74. Note, however, that in these works the Bhv version of the story (Tib.) is erroneously connected to the Sbhv version (Skt.). Cf., also, Taishō no. 197 (10), 4.172c–174b; BAK 50 (Okano 2007, 279–81) and SĀc 595 (Taishō no. 99, 2.159c); SĀc2 189 (Taishō no. 100, 2.442c); SN 1.5.10; SN 2.3.4; Tocharian fragments (Ogihara 2016a; 2016b).
- n.-
1055 Here GBhv, NBhv, and Ch. abbreviate most of the story of Nandīpāla and Uttara, referring to its source: *nandīpālasūtraṃ vistareṇa yathā madhyamāgame rājasamyuktakanipāte* (219v5); 廣如中阿笈摩王法相應品中說.
- n.-
1056 The meaning of Tib. *lo ma dang gtun spangs pa*; Skt. (Sbhv) *nikṣiptaparṇamusalō* “had abandoned leaves and pestles” is unclear to the present translator. Hofinger suggests that this phrase should be interpreted in the light of a parallel in the Chinese translation of the Madhyamāgama (MĀc 63), which reads *huaqiao* 鐮鋤 “shovel and hoe” (i.e., farming labor) for “leaves and pestles” (Hofinger 1990, 103n7).
- n.-
1057 Tib. *byi brun* (“mouse excrement”); Sbhv *mūṣikotkira*. Cf. BHSD *mūṣī*.
- n.-
1058 Tib. *byang gi sgra mi snyan gyi dus byin gyis brlabs nas*; Sbhv *uttarakauravaṃ samayam adhiṣṭhāya*. Schopen quotes a passage from the *Muktaka* of the Ug, where this phrase is used regarding an exceptional permission to take fruits from a tree, and remarks, “The greatest obscurity, however, must surely be the phrase *byang phyogs kyi dus su bsngos te*, translated here by ‘fancying himself for the time in the north.’ Without being able to explain the phrasing here, this has been taken to be an allusion to the northern ‘mythical’ continent of Uttarakuru, a land of abundance where planting and cultivation were unknown and food was there for the taking. But even with these difficulties the basic sense of the text seems clear enough: monks are normally forbidden to take or eat what has not been explicitly given or rendered ‘proper’ or suitable ...” (2018, 382–83). The example here in the Bhv is somewhat similar to that in the *Muktaka* in being concerned with taking food that is not put in one’s bowl by others, even though Nandīpāla’s parents do say, “Please help yourself.” Since it is said in Vinaya texts that there is no possession of anything in Uttarakuru and consequently no stealing (Kishino 2017, esp. 242–43), deciding that it is “the time of Kuru in the north” may mean deciding that one is in some exceptional situation in

which one is exempted from the sin of theft in regard to taking food by oneself.

n.- The following verses have already been seen in the story of Ambhāṣṭha in
1059 the Bhv (6.165).

n.- See n.306.

1060

n.- See n.307.

1061

n.- Tib. *byang chub kyi snying por* (**bodhimāṇḍe*); Skt. *bodhimūle*. Either way, as
1062 Okano has pointed out (2007, 280), this does not tally with the Buddha's biographies.

n.- Cf. Taishō no. 197 (4), 4.167a–b; BAK 50 (Okano 2007, 281–89).

1063

n.- Hereafter, two folios are missing in GBhv (fols. 220–21).

1064

n.- A related story is narrated in the Kṣv, where the story of the massacre of the
1065 Śākyaans is narrated (tha F.95.a–b; Taishō no. 1451, 24.242a–b). Cf. Taishō no. 197 (3), 4.166c–167a; BAK 50 (Okano 2007, 289–90). Cf., also, the final part of EĀc 34.2 (Taishō no. 125, 2.693b–c).

n.- Cf. Taishō no. 197 (5), 4.167c–168a; BAK 50 (Okano 2007, 290–92).

1066

n.- Section number 9.11.6.8 in BhvY (pp. 527–30). Cf. Okano 2007, appendix
1067 (Japanese trsl. from Tib.). This section is absent in Ch. Although the stories narrated in the previous section are given here in verse, the story of the young brahmin who abused a self-awakened one (7. Sugata [prose] c. A Young Brahmin) is missing. Cf. Taishō no. 199 (30), 4.201a–202a, with the stories in the same order; Ap 299–301 (Salomon 2008, 28–29).

n.- As Okano has pointed out (2006, 89), Devadatta is not mentioned in the
1068 prose version of this story in the AG.

n.- For the donation of this “former park” by Viśākhā, see the Cīv, GM ii 70; ga
1069 F.79b.

n.- The meaning of the last part of this sentence, ‘*on kyang dge ’dun gyi ched du yon*
1070 *ma phul lo*, is not entirely clear to the present translator. The word *yon*, translated here as “any gift,” might translate *argha*, which means some kind of offering to honored guests (cf. Schopen [2005b] 2014, 401n35; Kishino 2013, 461–62). Ch. 不請世尊說施伽他 “She did not ask the Blessed One to speak *gāthās* (verses) on offerings.” In Ch., the incomplete Chapter on Medicines ends here without any indication of the loss of text.

- n.-
1071 Hereafter the Gilgit manuscript survives.
- n.-
1072 This verse has a parallel in Uv 16.4.
- n.-
1073 The following story of Vairāṭṭasiṃha is briefly mentioned in the Tib. version of the *Muktaka* in the Ug (pa F.160.b), whereas it is not mentioned in the Chinese version of the same section (Taishō no. 1452, 24.440c).
- n.-
1074 Since permission to eat guḍa at times other than mealtimes was already implied in the regulations on guḍa in an earlier part of the Bhv (VII. Revata), the reason for the appearance of this authorization here is unclear.
- n.-
1075 There is a parallel story in BAK 90 (Panglung 1981, 57–58). There is also a Tocharian fragment of another parallel (Ogihara 2015b, 302).
- n.-
1076 Skt: “... to experience divine and human prosperity and to see the truth in the presence of the Blessed One?”
- n.-
1077 It is unknown if GBhv included this *uddāna* due to damage to the folio.
- n.-
1078 For the following explanations, cf. Yijing’s *Nanhai jiqui neifa zhuan* 南海寄歸內法傳, Taishō no. 2125, 54.216c–217a; his translation of the *Ekottarakarmaśataka*, Taishō no. 1453, 24.494c–495a. Cf., also, Yamagiwa 2001, 320–22; Silk 2008, 246–47.
- n.-
1079 Tib. *dge slong lag gi blas*; Skt. *navakarmikabhikṣu*. Cf. Silk 2008, 75–99; Kieffer-Pülz 2010, 77–78.
- n.-
1080 The following instructions on how to demarcate a place for what is allowable are similar to the instructions on how to demarcate a place for the poṣadha ceremony in the *Poṣadhavastu* (Poṣv 298–303).
- n.-
1081 The text repeats the phrase “all forms of which are well fixed, which is within the boundary, and which has a fathom of space outside” in full. The same applies in the following formulas.
- n.-
1082 See n.1081.
- n.-
1083 See previous note, n.1081.
- n.-
1084 See n.1081.
- n.-
1085 See n.1081.
- n.-
1086 This is the conditioned cancellation of the rule established in Chapter 2, IV. One Who Has a Wind Illness, which prohibits cooking or keeping food overnight within the boundary of the community.

- n.- 1087 For the three kinds of allowable meat, see Shimoda 1997, 401–4, 668–69.
- n.- 1088 Tib. *zhal tshus* (non-honorific form: *g.yal tshus*); Skt. *prātarāśika* / *prātarāśā* (cf. 8.-160, 8.166). In the Vvbh, monks are permitted to have *zhal tshus* / *xiaoshi* 小食 when they are sick or tired from labor or travel Vvbh (Dja F.124.b; Taishō no. 1442, 23.815a). According to Yijing, the Chinese translator, it was permitted to have *xiaoshi* in a monastery before the main meal in the morning (Taishō no. 2125, 54.222a, 223b. Cf. also, Hirakawa 1993–95, iii 499–501), and a similar custom is seen in other vinayas, too (Sasaki 1999, 270n53).
- n.- 1089 It is unclear to the present translator what the word *khādyaka* indicates. Although its Tib. translation *bca' ba*, “what is to be chewed,” is also used as a translation for another word, *khādanīya*, there is a difference in usage between *khādanīya* and *khādyaka*, at least in the part where Skt. is available: the former always appears together with the word *bhojanīya*, whereas the latter appears independently.
- n.- 1090 Skt. *auttarāpathikāni* (“of the northern country”).
- n.- 1091 Monks are prohibited from eating after the main meal (Vvbh Dja F.141.a–149.a; Taishō no. 1442, 23.821a–822c). For this rule, see Hirakawa 1993–95, iii 387–402.
- n.- 1092 Cf. Vvbh (Dja F.156.b; Taishō no. 1442, 23.826a).
- n.- 1093 (1) *rgun 'brum* (Skt. *mṛdvikā*), (2) *bal po se'u* (*dāḍima*), (3) *'bra go*, (4) *sta rga* (*akṣoṭa*), (5) *yon tshe* (*vātāma*), (6) *shing tog u ra ma na*, (7) *shing tog ku* (Du) *ru ma yi ka*, (8) *shing tog ni ko tsa*, (9) *shing tog ba bhu*, (10) *shing tog sin tsi ka*. The corresponding part is lost in both Skt. manuscripts, and the Skt. terms provided in the present translation are only tentative, except the first and the third, which have already appeared in the Bhv (1.12), the second, which is confirmed in Mvy 4211, and the fourth, for which the meanings in Skt. in the VS and in Tib. coincide. Cf. VS § 8 *Bhaiṣajyavastu*, 203 *tadyathā drākṣyadāḍima-kharjūrākṣoṣṭau vātāma urumānarāmāpikākurumāyikānikocobabhūḥ piñcitikāpuṣkarañ ca tadākhyam*.
- n.- 1094 Cf. 1.97.
- n.- 1095 This elephant, *Dhanapālaka*, appears in the Sbhv, where its conversion by the Buddha is narrated (SbhvG ii 186ff.; nga F.238.a ff.; Taishō 1450, 24.197b ff.).
- n.- 1096 Cf. the Pāli Jātaka, which gives an explanation very different from the two in the Bhv: When the elephant, which was originally named *Nārāgiri*, was

converted by the Buddha, people threw ornaments on its body, and as its body was covered with the ornaments, it was named Dhanapālaka (J v 336–37).

n.-
1097 The story of Miṇḍhaka and his family and the story of their former lives have parallels in Divy 9 *Meṇḍhakagṛhapativibhūtipariccheda* and Divy 10 *Meṇḍhakāvadāna* and other vinayas (see Hiraoka 2007, i 235–56. For Eng. trsl., see Rotman 2008–17, i 223–41). The Bhv’s Miṇḍhaka stories are generally briefer than the Divy’s Meṇḍhaka stories.

n.-
1098 Skt. *śatāni sahasrāṇi ca*; Tib. *brgya stong* (“a hundred thousand”). Cf. *brgya ’am stong* in the wish Miṇḍhaka’s wife made in her former life (10.126). The same applies to Miṇḍhaka’s daughter-in-law.

n.-
1099 For this greeting, see n.389.

n.-
1100 Tib. *shes ldan dag bltas zin gyis ’gro’o* (lit., “Because [we] have seen [you], sirs, [we] will leave”); Skt. *avalokitā bhavata: gamiṣyāmah*. It seems Tib. (or the Skt. manuscript Tib. was based on) confused *bhavata*, imp. 2nd pl. of √*bhū*, with *bhavantaḥ*, nom./voc. pl. of *bhavat*. For the farewell phrase consisting of pp., nom. of *ava*√*loc*, and imp. of √*bhū* (in the Bhv, e.g., 8.199; 152r *avalokito bhava*), see BHSD s.v. *avalokayati*.

n.-
1101 *bcom ldan ’das de ’jig rten thams cad med pa’i yul stong rgyu zhing gshegs par bya ’am* (lit., “Should that Blessed One travel in an empty country where no worldly beings exist”). The present translation is partially based on the Divy: *sa nāma bhagavān sarvalokapratiṣiṣṭaḥ sarvavāḍavijayī śūnye janapade cārikam carīṣyati*.

n.-
1102 Tib. *’khor de rnam zil gyis mnan te*; Skt. *tām parśadam abhyavagāhya* (“having gone into that assembly”) (SWTF s.v. *abhyavagāh*). Cf. Hiraoka 2007, i 252n47.

n.-
1103 This list of foods partially overlaps with those of “medicines to be consumed at night” and “medicines to be consumed within seven days” (see 1.9). Ghee (Tib. *mar*; Skt. *ghṛta*) may be the same as *sarpis*, which is one of the “medicines to be consumed within seven days” (cf. Einoo 1988, 26–27n169 for *ājya*, *ghṛta*, and *sarpis* as synonyms in the *Śrautasūtra*). Thickened juice of the sugarcane (Tib. *bu ram*; Skt. *guḍa*) is, according to the Vvbh, the same as *phāṇita*, which is also included among “medicines to be consumed within seven days” (see n.35). *Khaṇḍa*, which does not appear either in Skt. or in the Divy, is a tentative reconstruction from Tib. *hwags* based on Mvy 5838. Śarkarā is also one of the “medicines to be consumed within seven days.” “Drinks” (Tib. *btung ba*; Skt. *pānaka*) correspond to “medicines to be consumed at night.”

- n.- See n.1089.
1104
- n.- Although this sentence continues until the first part of the next episode in
1105 Tib. (... *gshegs pa na khyim bdag lug gis gsol pa* “when [the Blessed One] ... departed, the householder Miṇḍhaka said...”), the sentence stops here in Skt. Divy 9 ends here. The following two episodes do not exist in the Divy, and E. The Former Lives of the Mindhaka Family corresponds to Divy 10.
- n.- *Kalpikāra*. For this term, see Clarke 2009, 27n86.
1106
- n.- The rules of training for novices appear in a part of the Prjv (1.405
1107 (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-868>)) for which Skt. is missing. In Ch., the rules are abbreviated in the Prjv (Taishō no. 1444, 23.1030c2–3), but they are found in the *Ekottarakarmaśataka* (Taishō no. 1453, 24.456b–c).
- n.- Cf. Schopen [2004b] 2014, 346, 357n50.
1108
- n.- Preceding this sentence, Skt. has the sentence *śrāmaṇerako nāsti* (230r4),
1109 “There was no novice,” which is omitted in Dutt’s edition.
- n.- Cf. the procedure for taking formal possession of medicines to be consumed
1110 throughout one’s life (1.22).
- n.- Cf. VS 8.9, 8.10.
1111
- n.- This episode corresponds to Divy 10 *Meṇḍhakāvadāna* and a folio of an *avadāna*
1112 manuscript from Gilgit (Kudō 2017, xxxii; Plate 43).
- n.- The Divy and the *avadāna* from Gilgit do not abbreviate this verse.
1113
- n.- The Divy and the *avadāna* from Gilgit give a stock phrase about a peaceful
1114 kingdom, whereas in the Bhv, GBhv abbreviates it with the phrase *pūrvavad yāvat* “as before” and Tib. does not have any trace of the stock phrase.
- n.- Tib. (1) *za ma tog*, (2) *rus gong dkar po*, (3) *thur mas ’tsho ba*; Skt. (1) *cañca* (Divy
1115 *cañcu*), (2) *śvetāsthī*, (3) *śālākāvṛtti*. Cf. AKBh 188.6–15.
- n.- This sentence does not tally with the preceding part of the story, where only
1116 a famine of “living by means of a stick” is said to occur.
- n.- This stock phrase is not abbreviated but given in full in GBhv, whereas it is
1117 abbreviated in NBhv and Tib.

- n.-
1118 The text repeats “from my serving a man who is truly worthy of offerings” as it appears in Miṇḍhaka’s words. The same applies in the following words of the other family members.
- n.-
1119 The text repeats “Having attained such qualities, may I please a teacher who is even nobler than this man and not displease him!” as it appears in Miṇḍhaka’s words. The same applies in the following words of the other family members.
- n.-
1120 Skt. *balavatī āśā tato ’sau gṛhapatiḥ kośakoṣṭhāgārāṇi pratyavekṣitum ārabdho ...* (231v2) “(Hope is powerful.) Then this householder began to look at his warehouses and storehouses”
- n.-
1121 Cf. 9.26.
- n.-
1122 Skt. from here to the end of I. A. 3. Kainea Offers Drinks to the Blessed One is edited in Chung and Wille 2002, 119–24.
- n.-
1123 Tib. *ke na’i bu yis btud ba blangs* (lit., “Drinks were received by Kainea”); Skt. *kaineapānam ādāya* (Chung and Wille 2002, 119 reads *kainea<ḥ> pānam*). Tib. seems problematic because, in the following story, Kainea is not the recipient of the drink but the donor. Skt. might be translated “Having received Kainea’s drink (i.e., the drink offered by Kainea).” Hence the present translation, which supplies the word “offered.” Among the eleven *uddānas* in the Bhv, only this final *uddāna* includes gerund phrases in Skt., “... *ādāya*” and “... *kṛtvā*” (see the note after next), whereas the others simply list nouns.
- n.-
1124 Tib. *ka shi’i tshong rdal nas thug*; Skt. *kāśipatṭaṃ ca yavāgvā* (“cloth from Kāśi, by barley porridge”). Edgerton suggests that *patṭa* is an error for *patṭana* (“city”) (BHSD s.v. *patṭa*). Cf. Mvy 5531: *tshong rdal = pattana*.
- n.-
1125 Tib. *sdig can du ni bca’ ba dang*; Skt. *pāpāyāṃ khādyakam kṛtvā* (“having made khādyaka in Pāpā”). Cf. n.1089.
- n.-
1126 This story has a parallel in MN 92 *Selasutta* (= Sn 3.7), etc. Cf. Anālayo 2011a, ii 545–49 and Yao 2012, 3.2.39. Kōgen Mizuno identified the story in the Bhv with *Śailagāthā*, a title included in the list of texts to be recited in times of danger which appears several times in the Mūlasarvāstivādin literature (Mizuno 1992, 23–24). Cf. 2.198 and n.73. For a parallel in EĀ 49.6, see Anālayo [2011b] 2016b, 325–43. Cf., also, BAK 77 (Okano 2010, 62ff.), Merv-av 210ff., *Karmaśataka* 34 (See “The Story of Kainea” (<https://read.84000.co/translation/UT22084-073-001.html?part=node->

1413#UT22084-073-001-chapter-3-2)" in Jamspal and Fischer, trans. *The Hundred Deeds*, Toh 340).

- n.- 1127 This episode is discussed in the *Apidamo dapiposha lun* 阿毘達磨大毘婆沙論 (Taishō no. 1545, 27.410a5ff.).
- n.- 1128 Tib. *lngas rtsen*. The translation of this name here is different from that at 8-
114, *lnga len*.
- n.- 1129 Following this sentence, Skt. has this sentence: *mā kaścid ojo ghaṭṭayisyati* ("None should disturb your vitality").
- n.- 1130 Tib. *dbus pa'i rigs*; Skt. *āryajātīya* ("belonging to the tribe of ārya").
- n.- 1131 Tib. *mtha' 'khob pa'i rigs*; Skt. *dasyujātīya* ("belonging to the tribe of dasyu (barbarians)").
- n.- 1132 Tib. *dbus pa'i tshig gis*; Skt. *āryayā vācā* ("in the language of āryas").
- n.- 1133 Tib. *mtha' 'khob pa'i tshig gis*; Skt. *dasyuvācā* ("in the language of dasyus").
- n.- 1134 This episode, the Buddha's sermon in the languages of āryas and others to the Four Great Kings, has parallels in the *Shisong lü* 十誦律 (Taishō no. 1435, 23.193a) and the *Apidamo dapiposha lun* 阿毘達磨大毘婆沙論 (Taishō no. 1545, 27.410a), etc. (Yamada 1959, 478–84; Lamotte 1958, 607–10 [Eng. 1988: 549–52]). Although each of the four sermons is in prose in the Bhv, they appear in succession in the Uv. Lambert Schmithausen has pointed out that the *Apidamo dapiposha lun* in its prose part of the episode corresponds to the *Shisong lü*, whereas it is closer to the Bhv in the part corresponding to the Uv (Schmithausen 1987, 315–17).
- n.- 1135 Cf. Uv 26.16.
- n.- 1136 Cf. Uv 26.17.
- n.- 1137 In the parallels in *Apidamo dapiposha lun* and other texts (see above), the language of this phrase is said to be of the Draviḍas, inhabitants of the east coast of the Deccan.
- n.- 1138 Cf. Uv 26.18.
- n.- 1139 GBhv has "kumbhāṇḍas" instead of "nāgas," probably confusing this part of the story with the preceding part, which is concerned with Virūḍhaka and his attendants.

- n.-
1140 In this part, GBhv erroneously repeats the preceding part concerned with Virūpākṣa (Chung and Wille 2002, 121n99), whereas NBhv correctly names Vaiśravaṇa.
- n.-
1141 In the parallels in *Apidamo dapiposha lun* and other texts (see above), the language of this phrase is said to be of the Mlecchas. The word *mleccha* generally means “a foreigner, barbarian,” whose regional specification is unknown.
- n.-
1142 Cf. Uv 26.19.
- n.-
1143 Cf. 3.152.
- n.-
1144 This story has a parallel in Merv-av 210–13. Cf., also, SHT X 3827.
- n.-
1145 For the story of Uttara, see g.Uttara. Cf., also, Yao 2017, 138.
- n.-
1146 This list of the eight kinds of drinks corresponds to that at 1.11, with the order of the seventh and eighth reversed.
- n.-
1147 Skt. “If these eight kinds of drinks have been accepted at the appropriate time, squeezed at an inappropriate time, and strained at an inappropriate time, and if their formal possession has been taken at an inappropriate time, they should not be consumed after a meal. If these eight kinds of drinks have been accepted at the appropriate time, squeezed at the appropriate time, and strained at the appropriate time, and if their formal possession has been taken at an inappropriate time, they should not be consumed. If these eight kinds of drinks have been accepted at the appropriate time, squeezed at the appropriate time, and strained at the appropriate time, and if their formal possession has been taken at an inappropriate time, they should not be consumed (the same as the preceding sentence). If these eight kinds of drinks have been squeezed at an inappropriate time and strained at an inappropriate time, they should not be consumed after a meal. They should not be consumed after the first watch of the night has passed, either.”
- n.-
1148 See n.1089.
- n.-
1149 Cf. a similar passage in 2.200.
- n.-
1150 In MN 92, Keniya (Kaineya) is not said to become a monk. The verse part following this prose part (B. The Conversion of Kaineya and Śaila (Verse)) does not mention Kaineya’s going forth, either.
- n.-
1151 Skt. (GBhv; NBhv) “the fruit of a never-returner.”

- n.- 1152 Skt. (GBhv) “the fruit of a never-returner.” The corresponding sentence is not extant in NBhv.
- n.- 1153 Cf. Mizuno 1992; Yao 2012a, 3.2.39.
- n.- 1154 This verse and the following two verses have parallels in SĀc 100 in a different context (Enomoto 1991–94, 2) and in a quotation of the sūtra in AKUp 1001. Cf. Skilling and Harrison 2005.
- n.- 1155 This verse refers to the Buddha’s first sermon after his awakening. Cf. nga F.38.a.4ff.; SbHV i 135.1ff.; Taishō no. 1450, 24.126a ff.
- n.- 1156 Tib. *tshal sdug yid du ’ong ba de // gang na ba ni bram ze’i chos*; Skt. *gaccha brāhmaṇa tenedaṃ vanaṣaṇḍaṃ manoramam*. The present translation is based on Skt.
- n.- 1157 This is one of the Buddha’s thirty-two marks (cf. Mvy 255).
- n.- 1158 This is one of the Buddha’s thirty-two marks (cf. Mvy 248).
- n.- 1159 This is one of the Buddha’s thirty-two marks (cf. AKUp 3024; MĀc 59).
- n.- 1160 Skt. “the descendant of Aṅgiras (an ancient ṛṣi).”
- n.- 1161 This verse and the following two verses have parallels in MĀc 161 *Fanmo jing* 梵摩經. Cf., also, 6.151.
- n.- 1162 Skt. *śramaṇas*.
- n.- 1163 Here and in the following, the seven limbs of awakening are compared to the seven treasures of a wheel-turning king.
- n.- 1164 Skt. “...carries a load.”
- n.- 1165 Skt. “And also, my four groups of followers are my army consisting of four divisions.”
- n.- 1166 Skt. “Practicing the path is a battle.”
- n.- 1167 Skt. “I, who am awakened, awaken beings.”
- n.- 1168 Skt. “I remain among those who are perplexed.”
- n.- 1169 Skt. “I will remove your uncertainties.”
- n.- 1170 This verse has a parallel in MĀc 161 *Fanmo jing* 梵摩經. See Chung and Fukita 2011, 141n32.
- Tib. *dga’ yod gnas brtan ka pi na*; Skt. “the elder Brāhmaṇakapphiṇa.”

- n.- 1171 Skt. *nadīsundarikātīre* “on the bank of the Sundarikā river.” This name of the river does not tally with the prose part, as Edgerton has pointed out: BHSD
n.- 1172 s.v. *Sundarikā*.
- n.- 1173 Tib. *ka shi’i tshong rdal*; Skt. *Kāśīpaṭṭa*. BHSD 316b mentions the possibility that *paṭṭa* here in the Bhv is a misspelling of *paṭṭana* (a city). Cf. Mvy 5531: *tshong rdal*, *pattana* (a town).
- n.- 1174 Tib. *’dreg mkhan*; Skt. *śobhitapūrvīṇo* (“ones who originally had *śobhita*”). The present translator has not located the meaning “barber” for the word *śobhita*, which normally either means “beautiful, adorned” as an adjective or is the name of a disciple of the Buddha (cf. 278.b–288.a). According to Mvy 9050, *’dreg mkhan* is a translation of *nāpita*.
- n.- 1175 Tib. *pha*; Skt. *sālohita* (“kinsman”).
- n.- 1176 Skt. reads either *yavāgupāna* or *yavāgu* where Tib. has *nas thug*.
- n.- 1177 The relationship between barley porridge (*nas thug*; *yavāgu*) and rice soup (*thug pa*; *peyā*) is not clear to the present translator.
- n.- 1178 Cf., VS 17.437, which is based on this rule. In the Kṣv, a similar rule to this, the prohibition against having instruments monks used to use before going forth, is established on the basis of a different story (Kṣv da F.107.a–b; Taishō no. 1451, 24.245c–246a). There, the exceptions are a former physician’s knife/needle, a former scribe’s ink bottle, and a former barber’s razor/nail cutter. Cf., also, Kṣv tha F.201.a–b; Taishō no.1451, 24. 275a, where giving a haircut and keeping instruments for that purpose are permitted.
- n.- 1179 The phrase “the Mallas in Pāpā” is missing in Tib. The present translation follows Skt.
- n.- 1180 This conversation between Ānanda and Roca looks somewhat strange in the context of the story, where the fine is supposed to be imposed on someone who invites the Buddha and the community by himself, not someone who does not join others who have invited the Buddha. In the parallel story in the Pāli Vinaya, the fine is meant for someone who does not go to meet the Buddha (*yo bhagavato paccuggamanaṃ na karissati pañca satāni daṇḍo’ti*. Vin i 247.6–7), which better fits Roca’s words.
- n.- 1181 See n.1089.
- n.- 1182 Skt. lacks “ ‘We do not permit it,’ those who were pious said.”

n.- Tib: *gyad sna chen po la gtogs pa 'od ldan gyis bdag cag bslus lags*; Skt: *vyamṣitā*
1183 *vayaṃ rocena mallamahāmātreṇa*. A similar phrase is found at 3.247, where the
Licchavis are preempted by Āmrapālī in offering a meal to the Buddha.

n.- This episode corresponds to the *Mahāmāyūrīvidyārājñī*
1184 (<https://read.84000.co/translation/toh559.html>) and some other texts. Cf. Pathak
1989; Yao 2012b, 3.2.40. For a related passage in the *Muktaka* in the Ug, see
Kishino 2016, 237, 243 (§1.10.2).

n.- The text of the mantra is based on Skt.
1185

n.- *S phan pa*; *D sman pa*.
1186

b.

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· 1. A Work Referred to in the *Bhaiṣajyavastu* ·

yang dag par ldan pa'i lung (Saṃyuktāgama). Not included in the Kangyur. Cf. *Za ahan jing* 雜阿含經, Taishō no. 99, 2.1a1–373b18.

· 2. Works Related to the *Bhaiṣajyavastu* ·

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source Unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 a person who makes things allowable

rung ba byed pa

རུང་བ་བྱེད་པ།

kalpikāra

A layperson who makes things legally permissible in the context of Buddhist monastic law, doing tasks that are not allowed for monks.

g.2 Ābhāsvara

'od gsal

འོད་གསལ།

ābhāsvara

The sixth heaven of the realm of form; also the name of the gods living there.

g.3 Abṛha

mi che ba

མི་ཆེ་བ།

abṛha

The first of the “pure abodes;” also the name of the gods living there.

g.4 Ācāma River

'bras khu'i chu

འབྲས་ཁུ་འི་ཅུ།

ācāmanadī

A river that flows down from the lake Anavatapta.

g.5 Acceptance of the Hair

dbu skra blangs pa

དབུ་སྐྱ་བླངས་པ།

keśapratigrahaṇa

A shrine built to commemorate the Buddha’s going forth.

g.6 Acceptance of the Saffron Robes

ngur smrig blangs pa

ངུར་སྐྱིག་བླངས་པ།

kāṣāyapratigrahaṇa

A shrine built to commemorate the Buddha’s going forth.

g.7 Ādarśamukha

me long gdong

མེ་འོང་གདོང་།

ādarśamukha

A king who was the Buddha in a former life.

g.8 Adharma

chos min

ཚུལ་མེད།

adharma

A bird who shares one body with another bird, Dharma.

g.9 Ādirājya

dang po'i rgyal srid

དང་པོའི་རྒྱལ་སྤྱི།

ādirājya

A place in Śūrasena.

g.10 Ādumā

yul a du ma · a du ma

ཡུལ་ཨ་དུ་མ། · ཨ་དུ་མ།

ādumā

A village.

g.11 agaru

a gar · a ga ru

ཨ་གར། · ཨ་གར་རུ།

agaru

A kind of fragrant aloe wood.

g.12 aggregate

phung po

ཕུང་པོ།

skandha

The basic components out of which the world and the personal self are formed, usually listed as a set of five.

g.13 Agnidatta

me sbyin

མེ་སྤྱི།

agnidatta

(1) A brahmin. (2) A brahmin king.

g.14 Ahicchattrā

sbrul gdugs

སྤྱུལ་གདུགས།

—

A village.

g.15 Airāvāṇa

sa srung bu

ས་སྤྱང་བུ།

airāvāṇa

Indra's elephant.

g.16 Airāvataka

sa srung bu'i dbyibs

ས་སྤྱང་བུའི་དབྱིབས།

airāvataka

A mountain.

g.17 Ajātaśatru

ma skyes dgra

མ་སྐྱེས་དགའ།

ajātaśatru

The son of King Śreṇya Bimbisāra, who later becomes the king of Magadha.

g.18 Ajiravatī

gnas ldan

གནས་ལྡན།

ajiravatī

A river.

g.19 Ajita Keśakambala

mi pham skra'i la ba can

མི་ཕམ་སྐྱའི་ལ་བ་ཅན།

ajita keśakambala

One of the six teachers at the time of the Buddha.

- g.20 Akaniṣṭha
 'og min
 འོག་མིན།
 akaniṣṭha
 The fifth and highest of the “pure abodes;” also the name of the gods living there.
- g.21 Ālikāvendāmaghā
 bslang rnyed ma dang mchu
 བསྐྱང་རྩེད་མ་དང་མཚུ།
 ālikāvendāmaghā
 A yakṣiṇī.
- g.22 Ambāṣṭha
 ma sdug
 མ་སྟུག།
 ambāṣṭha
 A young brahmin and disciple of Pauṣkarasāri.
- g.23 Āmrapālī
 a mra skyong ma
 ཨ་མ་སྟོང་མ།
 āmrapālī
 A courtesan.
- g.24 Anabhraka
 sprin med
 སྟྱན་མེད།
 anabhraka
 The tenth heaven of the realm of form; also the name of the gods living there.
- g.25 Ānanda
 kun dga' bo
 ཀུན་དགའ་བོ།
 ānanda
 (1) A disciple of the Buddha. (2) A disciple of a former Buddha. (3) A disciple of a future Buddha. (4) A king in the past.

g.26 Anaṅgana

nyon mongs med

ཉོན་མོངས་མེད།

anaṅgana

The head of a guild who was Jyotiṣka in a former life.

g.27 Anāthapiṇḍada

mgon med zas sbyin

མགོན་མེད་བས་སྤྱིན།

anāthapiṇḍada

Definition from the 84000 Glossary of Terms:

A wealthy merchant in the town of Śrāvastī, famous for his generosity to the poor, who became a patron of the Buddha Śākyamuni. He bought Prince Jeta's Grove (Skt. *Jetavana*), to be the Buddha's first monastery, a place where the monks could stay during the monsoon. Although his Sanskrit name is Anāthapiṇḍada, he is better known in the West by the Pāli form of his name, Anāthapiṇḍika. Both mean "the one who gives food to the destitute."

g.28 Anavatapta

ma dros pa

མ་དྲོས་པ།

anavatapta

A lake that is considered the source of four great rivers, including the Ganges, in Buddhist cosmology.

g.29 Aṅga

ang ga

ཨང་ག།

aṅga

A country.

g.30 Aṅgadikā

dpung rgyan ldan

དཔུང་རྒྱལ་ལྷན།

aṅgadikā

A village or town.

- g.31 Aṅgaratha
shing rta'i yan lag
 ཤིང་རྟའི་ཡན་ལག
aṅgaratha
 A buddha in the past.
- g.32 Aṅgiras
nyi ma'i rigs
 ཉིམ་འི་རིགས།
aṅgiras
 A ṛṣi in the past.
- g.33 Aniruddha
ma 'gags
 མ་འགགས།
aniruddha
 (1) A disciple of the Buddha. (2) A buddha in the past.
- g.34 Apalāla
sog ma med
 སོག་མ་མེད།
apalāla
 Lit. "Without a Straw." A nāga king, who was the brahmin Agnidatta in a former life.
- g.35 Āpannaka
nyams pa
 ཉམས་པ།
āpannaka
 A yakṣa in the country of Bhraṣṭolā.
- g.36 Aparājita
gzhan gyis mi thul ba
 གཙན་གྱིས་མི་ཐུལ་བ།
aparājita
 A buddha in the past.

- g.37 Apramāṇābha
tshad med 'od
ཚད་མེད་འོད།
apramāṇābha
The fifth heaven of the realm of form; also the name of the gods living there.
- g.38 Apramāṇaśubha
tshad med dge
ཚད་མེད་དགེ།
apramāṇaśubha
The eighth heaven of the realm of form; also the name of the gods living there.
- g.39 Apriya
mi dga' ba
མི་དགའ་བ།
apriya
A yakṣa.
- g.40 apūpa
snum khur
སྤུམ་ཁུར།
apūpa
A pastry made of flour. Also rendered in this translation as “pastry.”
- g.41 Araṇemi
rtsibs kyi mu khyud
རྩིབས་ཀྱི་མུ་ཁྱུད།
araṇemi
A teacher who was the Buddha in a former life.
- g.42 arhantī
dgra bcom ma
དགེ་བཙུག་མ།
arhantī

A female arhat, one who has achieved the fourth and final level of attainment on the śrāvaka path and attained liberation with the cessation of all afflictive emotions.

g.43 arhat
dgra bcom pa
དགའ་བཙུག་པ།
arhat

One who has achieved the fourth and final level of attainment on the śrāvaka path and attained liberation with the cessation of all afflictive emotions.

g.44 Ariṣṭa
yid 'ong
ཡིད་འོང།
ariṣṭa

A lay brother living in Nādikā.

g.45 Arthadarśin
don gzigs pa
དོན་གཟིགས་པ།
arthadarśin

A buddha in the past.

g.46 Arthavargīya Sūtras
don gyi tshoms kyi mdo dag
དོན་གྱི་ཚོམས་ཀྱི་མདོ་དག།
arthavargīya sūtras

A lost verse text possibly included in the Kṣudrakapiṭaka of the Mūla-sarvāstivādin.

g.47 Ascetic Practitioner
dka' thub mdzad

དཀ་འཕུབ་མཛད།

—

A buddha in the past.

g.48 ash

thal ba

ཐལ་བ།

kṣāra

Five kinds of ash made from five kinds of plants, which are used as medicines.

g.49 *Āśīviṣā*

sbrul can

སྤྱུ་ཅན།

āśīviṣā

A river.

g.50 *Aśmaka*

rdo mangs

རྫོ་མངས།

aśmaka

A country.

g.51 *Aśoka*

mya ngan med

མྱ་ངན་མེད།

aśoka

An uncle of King Mahāpraṇāda.

g.52 assign the rewards of the offerings to the name

ming nas brjod de yon bsngo ba · ming nas smos te yon bsngo ba

མིང་ནས་བརྗོད་དེ་ཡོན་བསྟོ་བ། . མིང་ནས་སྟོས་ཏེ་ཡོན་བསྟོ་བ།

nāmnā dakṣiṇām ādīśati

An act of recitation of particular verses performed by a monastic when he or she receives offerings from others. This act is considered to transfer the merit produced by the donor to deities, causing those deities to protect and confer benefits on the person whose name is pronounced in the recitation.

g.53 *Aṣṭaka*

brgyad pa

བརྒྱད་པ།

aṣṭaka

A ṛṣi in the past.

g.54 astringent

bska ba

བསྐྱ་བ།

kaṣāya

Five kinds of astringent material produced from five kinds of plants and used as medicines.

g.55 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.56 Aśvaka

'gro mgyogs

འགྲོ་མགྲོགས།

aśvaka

A nāga. See also [n.441](#).

g.57 Aśvakarṇa

rta rna

རྟ་རྩ།

aśvakarṇa

One of the seven golden mountains.

g.58 Atapa

mi gdung ba

མི་གདུང་བ།

atapa

The second of the “pure abodes;” also the name of the gods living there.

g.59 Aṭaṭa

so thams thams

སོ་ཐམས་ཐམས།

aṭaṭa

One of the eight cold hells.

g.60 Ātreya

rgyun shes kyi bu

རྒྱལ་ཤེས་ཀྱི་བུ།

ātreya

(1) The physician of King Prasenajit. (2) The name of Prince Kuśa disguised as a physician.

g.61 Aṭṭeśvara

’gro ba’i dbang phyug

འགྲོ་བའི་དབང་ཕྱུག

aṭṭeśvara

A garuḍa.

g.62 Atyuccagāmin

mthor ’phags pa

མཐོར་འཕགས་པ།

atyuccagāmin

A buddha in the past.

g.63 Auspicious

bkra shis ldan

བརྒྱ་ཤིས་ལྷན།

—

An elephant.

g.64 Avanti

srung byed

སྤང་བྱེད།

avanti

A country.

g.65 Anevāṇa

mi g.yo ba

མི་གཡོ་བ།

avevāṇa

A mountain. See also [n.746](#).

g.66 Awakened Power

sangs rgyas stobs

སངས་རྒྱས་སྟོབས།

—

A yakṣa in Heaped Up. See also [n.410](#).

g.67 Ayodhyā

tshugs dka' · tshugs par dka'

ཚུགས་དཀར། · ཚུགས་པར་དཀར།

ayodhyā

The city of Southern Pañcāla.

g.68 Bahuputra shrine

bu mangs mchod rten

བུ་མངས་མཆོད་རྟེན།

bahuputracaitya

A shrine near Vaiśālī.

g.69 Bakkula

bak+ku la

བཀྲ་ལ།

bakkula

A disciple of the Buddha.

g.70 Bālāha

sprin gyi shugs can

སྤྲིན་གྱི་ཤུགས་ཅན།

bālāha

A horse king who was the Buddha in a former life.

g.71 Bamboo Grove

'od ma'i tshal

འོད་མའི་ཚལ།

veṇuvana

A grove near Rājagṛha in Magadha.

g.72 Bandhumat

bshes ldan

བཤེས་ལྷན།

bandhumat

A king of Bandhumatī in the past.

g.73 Bandhumatī

gnyen ldan

གཉེན་ལྷན།

bandhumatī

(1) A city. (2) A river.

g.74 Bath

khrus

ཁུས།

—

A village.

g.75 Beautiful

mdzes ldan

མངོས་ལྷན།

—

A woman in Sunrise, sister of Sunny. See also [n.319](#).

g.76 Being Crushed

bsdus gzhom

བསྐྱུས་གཞོམ།

saṃghāta

One of the eight hot hells.

- g.77 Beluva
yangs pa'i 'od ma
 ཡངས་པའི་འོད་མ།
beluva
 A village.
- g.78 Best Army
sde mchog
 སྡེ་མཚོག
 —
 A king.
- g.79 Bhaddālin
legs ldan
 ལེགས་ལྡན།
bhaddālin
 A monk.
- g.80 Bhadrā
bzang mo
 བཟང་མོ།
bhadrā
 (1) The wife of an elephant king that was the Buddha in a former life. (2) A courtesan.
- g.81 Bhadra
bzang po
 བཟང་པོ།
bhadra
 A lay brother living in Nādikā.
- g.82 Bhadrakanyā
bu mo bzang mo
 ཐུ་མོ་བཟང་མོ།
bhadrakanyā
 A woman who was Mahāmaudgalyāyana's mother in her previous life and was reborn in Marīcika World. See also [n.106](#).

g.83 Bhadram̐kara

bzang byed

བཟང་བྱེད།

bhadram̐kara

A city.

g.84 Bhadrāśva

rta bzangs

རྟ་བཟང་ས།

bhadrāśva

A city or village.

g.85 Bhadrīka

bzang ldan

བཟང་ལྷན།

bhadrīka

A disciple of the Buddha.

g.86 Bhāgīratha

skal ldan shing rta

སྐལ་ལྷན་ཤིང་རྟ།

bhāgīratha

Another name for Mahābhāgīratha, a buddha in the past.

g.87 Bhāgīrathī

skal ldan shing rta

སྐལ་ལྷན་ཤིང་རྟ།

bhāgīrathī

“Fortunate Chariot,” an epithet of the Ganges.

g.88 Bharadvāja

bha ra dwa dza

བླ་ར་དྭ་ཇ།

bharadvāja

(1) A ṛṣi in the past. (2) A disciple of the Buddha Vipāśyin.

g.89 Bhāradvāja

bha ra dwa dza

ཐ་ར་དྭ་ཇ།

bhāradvāja

A buddha in the past.

g.90 Bhārgava

ngan spong

ངན་སྤྲོང་།

bhārgava

A ṛṣi.

g.91 Bhaṭa

dpa' bo

དཔ་འ་བོ།

bhaṭa

One of the two brothers in Mathurā who are predicted by the Buddha to build a monastery in the future.

g.92 Bhava

'byor pa

འབྱོར་པ།

bhava

A householder and the father of Pūrṇa from Sūrpāraka.

g.93 Bhavadeva

srid pa'i lha

སྤིང་པ་འི་ལྷ།

bhavadeva

The king of Nandivardhana.

g.94 Bhavanandin

'byor dga'

འབྱོར་དག་འ།

bhavanandin

A son of Bhava and half brother of Pūrṇa from Sūrpāraka.

g.95 Bhavatrāta

'byor skyob

འབྱོར་སྒྲོབ།

bhavatrāta

A son of Bhava and half brother of Pūrṇa from Sūrpāraka.

g.96 Bhavila

'byor len

འབྱོར་ལེན།

bhavila

A son of Bhava and half brother of Pūrṇa from Sūrpāraka.

g.97 Bhraṣṭolā

yul gnyid 'grogs

ཡུལ་གཉིད་འགྲོགས།

bhraṣṭolā

A country.

g.98 Bhṛgu

ngan spong

ངན་སྒྲོང་།

bhṛgu

A ṛṣi in the past.

g.99 bhūta

'byung po

འབྱུང་པོ།

bhūta

Definition from the 84000 Glossary of Terms:

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

g.100 bisakṣīla

pad ma'i rtsa ba'i 'o ma

པད་མའི་རྩ་བའི་འོ་མ།

bisakṣīla

The juice of lotus roots.

g.101 Black Cord

thig nag

ཐིག་ནག་

kālasūtra

One of the eight hot hells.

g.102 Blisters

chu bur can

ཚུབུར་ཅན།

arbuda

One of the eight cold hells.

g.103 Brahmā

tshangs pa

ཚངས་པ།

brahman

(1) A buddha in the past. (2) A god.

g.104 Brahmā World

tshangs pa'i 'jig rten

ཚངས་པའི་འཇིག་རྟེན།

brahmaloka

The heaven of Brahmā, a god who rules the Sahā World.

g.105 Brahmadatta

tshangs sbyin

ཚངས་སྤྱིན།

brahmadatta

(1) A king of Kāśi in the past. (2) A buddha in the past. (3) One of the seven kings mentioned in the story of Govinda.

g.106 Brāhmaṇakapphiṇa

bram ze ka pi na

བྱམ་ཟེ་ཀ་པི་ན།

brāhmaṇakapphiṇa

A disciple of the Buddha.

g.107 Brahmapurohita

tshangs pa'i mdun na 'don

ཚངས་པའི་མདུན་ན་འདོན།

brahmapurohita

A class of gods who inhabit the second heaven of the realm of form.

g.108 Brahmasabhā

tshangs pa 'du ba

ཚངས་པ་འདུ་བ།

brahmasabhā

A pond.

g.109 Brahmāvatī

tshangs ldan ma

ཚངས་ལྷན་མ།

brahmāvatī

(1) The wife of Brahmāyus. (2) The wife of King Brahmadatta.

g.110 Brahmāvatī

tshangs ldan ma

ཚངས་ལྷན་མ།

brahmāvatī

A pond.

g.111 Brahmāyus

tshangs pa'i tshe

ཚངས་པའི་ཚེ།

brahmāyus

(1) The chief priest of King Śaṅkha. (2) A buddha in the past.

g.112 brahmin (caste)

bram ze'i rigs

བྱ་མ་ཟེ་རི་གས།

brāhmaṇa

One of the four castes, that of the highly respected priestly caste of classical Indian society.

g.113 Brahmin Mahāgovinda

bram ze chen po gnag lhas skyes

བྱ་མ་ཟེ་ཆེན་པོ་གནག་ལྷ་ས་སྤྱི་ས།

brāhmaṇa mahāgovinda

A brahmin who was the Buddha in a former life.

g.114 Brahmin Village

bram ze'i grong

བྱ་མ་ཟེ་རི་གོང་།

—

A village in Kosala.

g.115 breakfast

g.yar tshus · zhal tshus

གཡར་ཚུས། · ཞལ་ཚུས།

purobhaktikā

Simple food to be eaten before the main meal. See also [n.1088](#).

g.116 Brhaddyuti

yangs pa'i 'od

ཡངས་པའི་འོད།

brhaddyuti

A potter who was the Buddha in a former life.

g.117 Brhatphala

'bras bu che

འབྲས་བུ་ཆེ།

brhatphala

A class of gods who inhabit one of the levels in the highest heaven of the realm of form.

g.118 Brhāvati

yangs pa

ཡངས་པ།

brhāvati

A city.

g.119 buddha without the marks

sangs rgyas kyi mtshan med pa

སངས་རྒྱས་ཀྱི་མཚན་མེད་པ།

alakṣaṇako buddhaḥ

A buddha who does not possess the thirty-two marks and eighty minor marks.

g.120 Burst Blisters

chu bur rdol ba

ཆུ་བུར་རྡོལ་བ།

nirarbuda

One of the eight cold hells.

g.121 butter oil

mar dkar · zhun mar

མར་དཀར། · ལྷན་མར།

sarpis

A kind of dairy product made from fermented milk.

g.122 Campā

tsam pa

ཅམ་པ།

campā

A country.

g.123 Cāmpeya

tsam pa skyes

ཅམ་པ་སྐྱེས།

cāmpeya

A nāga who was the Buddha in a former life.

- g.124 Cañcā
rtswa mi
 རྩ་མི།
cañcā
 A female mendicant who falsely accuses the Buddha.
- g.125 caṇḍāla
gdol pa
 གདོལ་པ།
caṇḍāla
 One of the lower social classes that are outside, and beneath, the four castes.
- g.126 Caṇḍālī
gtum byed
 གཏུམ་བྱེད།
caṇḍālī
 A yakṣiṇī. See also [n.438](#).
- g.127 Candana
tsan dan · tsan dan ldan
 ཅན་དན། · ཅན་དན་ལྷན།
candana
 A buddha in the past.
- g.128 Candra
zla ba
 ལྷ་བ།
candra
 A buddha in the past.
- g.129 cāṇūra
stobs mchog
 ལྷོབས་མཆོག།
cāṇūra
 A kind of person who possesses superhuman strength.
- g.130 Cāru

mdzes pa

མངོས་པ།

cāru

A lay brother living in Nādikā.

g.131 caste

rigs

རིགས།

varṇa

The four social classes of traditional Hindu society: brahmin, kṣatriya, vaiśya, and śūdra.

g.132 Chandaka

'dun pa

འདུན་པ།

chandaka

The Bodhisattva's charioteer.

g.133 Citrā

sna tshogs

སྐྱ་ཚོགས།

citrā

A river.

g.134 city of Pāṭaliputra

dmār bu can gyi grong khyer

དམར་བུ་ཅན་གྱི་གྲོང་ཁྱེར།

pāṭaliputram nagaram

A city on the Ganges that became the capital of Magadha after Rājagṛha.

g.135 Clear Light

'od gsal

འོད་གསལ།

—

A heaven.

g.136 collyrium

mig sman

མིག་སྒྲིན།

añjana

A kind of medicine applied around the eyes.

g.137 “Come, monk” formula

dge slong tshur shog ces bya ba

དགེ་སློང་ཚུར་ཤོག་ཅེས་བྱ་བ།

ehibhikṣukā

A formula for ordination that consists of the words, “Come, monk.” This is one of the ways of ordaining a man as monk and is said to have been used by the Buddha until he established the rules of the standard ordination ceremony.

g.138 Conqueror

’joms byed

འཛོམས་བྱེད།

—

A brahmin who is the Buddha in a former life.

g.139 Conqueror of Defilements

nyon mongs ’joms

ཉོན་མོངས་འཛོམས།

—

A self-awakened one.

g.140 continent of Jambu

’dzam bu’i gling

འཛམ་བུ་འི་གླིང་།

jambudvīpa

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *Szygium*, particularly *Szygium jambos* and *Szygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named,

one (in the *Abhidharmakośa*) is that a jambu tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the Vajrāsana at its center and is the only continent upon which buddhas attain awakening.

g.141 Cūḍapanthaka

lam phran bstan

ལམ་ཕྱན་བསྟན།

cūḍapanthaka

A disciple of the Buddha.

g.142 Cūḍeśvara

gtsug gi dbang phyug

གཙུག་གི་དབང་ཕྱུག

cūḍeśvara

A garuḍa.

g.143 Daṇḍin

dbyug gu can

དབྱུག་གུ་ཅན།

daṇḍin

A brahmin.

g.144 Dantapura

mche ba'i khyim

མཆེབ་འི་ཁྱིམ།

dantapura

A city.

g.145 Dārukarṇin

shing gi rna rgyan can · shing gi rna cha can

ཤིང་གི་རྩ་རྒྱན་ཅན། · ཤིང་གི་རྩ་ཆ་ཅན།

dārukarṇin

Another name of Bhavila, a half brother of Pūrṇa from Sūrpāraka.

g.146 Deer Park

ri dags kyi nags

འི་དགས་ཀྱི་ནགས།

mṛgadāva

A park near Vārāṇasī where the Buddha gave the first sermon.

g.147 Delight

dga' ba

དགའ་བ།

—

A city.

g.148 Dependent origination

rten cing 'brel par 'byung ba · rten cing 'brel bar 'byung ba

རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བ། · རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ།

pratītyasamutpāda

The relative nature of phenomena, which arises in dependence on causes and conditions. Together with the four truths of the noble ones, this was the first teaching given by the Buddha.

g.149 Devadatta

lha sbyin

ལྷ་སྤྱིན།

devadatta

A disciple of the Buddha.

g.150 Devadr̥śa

lhas bltas

ལྷས་བལྟས།

devadr̥śa

A city ruled by King Suprabuddha.

g.151 Dhana

nor can

ནོར་ཅན།

dhana

Another name of King North Pañcāla.

g.152 Dhanapālaka

nor skyong

ནོར་སྐྱོང་།

dhanapālaka

An elephant who was sent to kill the Buddha.

g.153 Dhanasaṃmata

nor ldan

ནོར་ལྡན་།

dhanasaṃmata

A king at the time of the Buddha Ratnaśikhin.

g.154 Dhanika

nor can

ནོར་ཅན་།

dhanika

A householder.

g.155 Dhānyapura

'bras kyi grong khyer

འབྲས་ཀྱི་གྲོང་ཁྱེར་།

dhānyapura

A city.

g.156 Dharma

chos can

ཆོས་ཅན་།

dharma

One half of a two-headed bird, the half that was the Buddha in a former life.

g.157 Dharma Power

chos stobs

ཆོས་སྟོབས་།

—

A yakṣa in Retuka.

g.158 Dharmākara

d+harmA ka ra

ཞུ་ཀ་ར།

dharmākara

One of the translators of the Tibetan Vinayavastu of the Mūlasarvāstivāda Vinaya.

g.159 Dhṛtarāṣṭra

yul 'khor skyong

ཡུལ་འཁོར་སྐྱོང་།

dhṛtarāṣṭra

(1) The name common to two of the seven kings mentioned in the story of Govinda. (2) A buddha in the past. (3) One of the Four Great Kings. (4) A haṃsa.

g.160 dhyāna

bsam gtan

བསམ་གཏན།

dhyāna

A kind of meditation, often enumerated in terms of increasingly more subtle states of concentration.

g.161 Dīpaṃkara

mar me mdzad

མར་མེ་མཛད།

dīpaṃkara

A buddha in the past.

g.162 Diśāṃpati

phyogs bdag

ཕྱགས་བདག

diśāṃpati

A king in the past.

g.163 Diśikā

sdo phod ma

སྡོ་ཕོད་མ།

diśikā

A female slave of King Ikṣuvāku.

g.164 Divaukasa

lha gnas

ལྷ་གནས།

divaukasa

A yakṣa, attendant of King Māndhātṛ.

g.165 Dravya

nor

ནོར།

dravya

Another name for Dravya Mallaputra, a disciple of the Buddha.

g.166 Dravya Mallaputra

gyad bu nor

གྱད་བུ་ནོར།

dravya mallaputra

A disciple of the Buddha.

g.167 droṇa

bre

བྲེ།

droṇa

A measure of volume.

g.168 Druma

ljon pa

ལྷོན་པ།

druma

A kinnara king.

g.169 Durāgata

nyes 'ongs pa

ཉེས་འོངས་པ།

durāgata

The name of Svāgata, a disciple of the Buddha, before he meets the Buddha.

g.170 Durmukha

bzhin ngan

བཞིན་ངན།

dur mukha

A ṛṣi.

g.171 Earth

sa

ས།

—

One of the seven kings mentioned in the story of Govinda.

g.172 Earth-Protector

sa 'tsho

ས་འཛོ།

—

A yakṣa. See also [n.439](#).

g.173 eightfold abstinence

yan lag brgyad dang ldan pa'i bsnyen gnas

ཡན་ལག་བརྒྱད་དང་ལྷན་པའི་བསྟེན་གནས།

—

Abstinence from killing, stealing, sexual intercourse, lying, drinking, adorning oneself with garlands and perfume and lying in a large bed, enjoying dance and music, and eating after noon.

g.174 eightfold path of the noble ones

'phags pa'i lam yan lag brgyad pa

འཕགས་པའི་ལམ་ཡན་ལག་བརྒྱད་པ།

āryāṣṭāṅgo mārgaḥ

Part of the thirty-seven aspects of awakening.

g.175 Ekadhāraka

rgyud gcig pa

རྒྱུད་གཅིག་པ།

ekadhāraka

A mountain.

g.176 element

*kham*s

ཁམས།

dhātu

One way of describing experience and the world in terms of eighteen elements (eye and form, ear and sound, nose and smell, tongue and taste, body and physical objects, and mind and mental phenomena, to which the six consciousnesses are added). Also refers here to the four elements of earth, water, fire, and wind.

g.177 Elephant Power

glang chen stobs

གླང་ཆེན་སྟོབས།

—

A yakṣa. See also [n.395](#).

g.178 fat

tshil

ཚིལ།

vasā

Fat of five kinds of animals, which is used as a medicine.

g.179 Fisherman

nya pa

ཉལ།

—

A merchant who was Dravya Mallaputra in a former life.

g.180 five faculties

dbang po lnga

དབང་པོ་ལྔ།

pañcendriyāṇi

Part of the thirty-seven aspects of awakening. In other contexts the term may refer to the five sense “faculties” corresponding to the five physical senses.

g.181 five powers

stobs lnga

ཕྱི་བས་ལྔ།

pañca balāni

Part of the thirty-seven aspects of awakening.

g.182 form realm

gzugs kyi kham

གཟུགས་ཀྱི་ཁམས།

rūpadhātu

The second of the three realms where living beings transmigrate.

g.183 formless realm

gzugs med pa'i kham

གཟུགས་མེད་པའི་ཁམས།

ārūpyadhātu

The third and highest of the three realms where living beings transmigrate.

g.184 four applications of mindfulness

dran pa nye bar gzhag pa bzhi pa

བློ་པ་ཉེ་བར་གཞག་པ་བཞི་པ།

catvāri smṛtyupasthānāni

The meditative application of awareness to the body, perception, mind, and dharma; part of the thirty-seven aspects of awakening.

g.185 four bases of magical power

rdzu 'phrul gyi rkang pa bzhi

རྩུ་འཕྲུལ་གྱི་རྒྱུ་པ་བཞི།

catvāra ṛddhipādāḥ

Part of the thirty-seven aspects of awakening.

g.186 Four Great Kings

rgyal po chen po bzhi

རྒྱལ་པོ་ཆེན་པོ་བཞི།

catvāro mahārājāḥ

Divine guardians of the four directions, namely, Dhṛtarāṣṭra, Virūḍhaka, Virūpākṣa, and Vaiśravaṇa. Also referred to as the Four Protectors of the World.

g.187 four kinds of human success

mi'i 'byor pa rnam bzhi · mi rnams kyi 'byor pa rnam pa bzhi

མིའི་འབྱོར་པ་རྣམ་བཞི། . མི་རྣམས་ཀྱི་འབྱོར་པ་རྣམ་པ་བཞི།

catasro mānuṣika ṛddhayaḥ

Long life, beauty, health, and being loved.

g.188 Four Protectors of the World

'jig rten skyong ba bzhi

འཇིག་རྟེན་སྐྱོང་བ་བཞི།

catvāraḥ lokapālāḥ

Four deities guarding the four quarters, namely, Dhṛtarāṣṭra in the east, Virūḍhaka in the south, Virūpākṣa in the west, and Vaiśravaṇa in the north. Also referred to as the Four Great Kings.

g.189 four pure abodes

tshangs pa'i gnas pa bzhi

ཚེངས་པའི་གནས་པ་བཞི།

catvāro brahmavihārāḥ

Immeasurable love, compassion, joy, and equanimity.

g.190 four right relinquishments

yang dag par spong ba bzhi

ཡང་དག་པར་སྤོང་བ་བཞི།

catvāri samyakprahāṇāni

Part of the thirty-seven aspects of awakening.

g.191 four truths of the noble ones

'phags pa'i bden pa bzhi

འཕགས་པའི་བདེན་པ་བཞི།

caturāryasatya

The Buddha's first teaching, which explains suffering, the origin of suffering, the cessation of suffering, and the path to the cessation of suffering.

g.192 four types of self-confidence

mi 'jigs pa bzhi

མི་འཇིགས་པ་བཞི།

catvāri vaiśāradyāni

The Buddha's four kinds of self-confidence in preaching the Dharma.

g.193 Free from the Cycle

'khor bral

འཁོར་བྲལ།

—

The wife of the brahmin Agnidatta.

g.194 fruit of stream-entry

rgyun du zhugs pa'i 'bras bu

རྒྱུད་དུ་ཐུགས་པའི་འབྲས་བུ།

srotāpattiphala

The first of the four spiritual achievements, which is considered to be entering “the stream” of the noble ones that flows inexorably toward awakening.

g.195 Gāndhāra

sa 'dzin

ས་འཛིན།

gāndhāra

A country.

g.196 gandharva

dri za

དྷི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.197 Gaṅgāpāla

gang gA skyong

གང་ག་སྒྱུང་།

gaṅgāpāla

A rich man who was Upālin in a former life.

g.198 Ganges

chu bo gang gA

ཆུ་བོ་གང་ག།

gaṅgā

Definition from the 84000 Glossary of Terms:

The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī, and meets the sea at the Bay of Bengal, in Bangladesh. In the sūtras, however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a common metaphor for infinitely large numbers.

According to Buddhist cosmology, as explained in the *Abhidharmakośa*, it is one of the four rivers that flow from Lake Anavatapta and cross the southern continent of Jambudvīpa—the known human world or more specifically the Indian subcontinent.

g.199 Gardabha

bong bu

བོང་བུ།

gardabha

A yakṣa. See also [8.67](#) and [n.474](#).

g.200 garuḍa

nam mkha' lding

ནམ་མཁའ་འྲིང་།

garuḍa

Definition from the 84000 Glossary of Terms:

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies

of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.201 Gautama

gau ta ma

གོ་ཏ་མ།

gautama

(1) Family name of the Buddha Śākyamuni. (2) A nāga king.

g.202 Gayā-Kāśyapa

ga yA 'od srung

ག་ཡཱ་འོད་སྤྱང་།

gayā-kāśyapa

A disciple of the Buddha.

g.203 Gayāśīrṣa

ga yA mgo

ག་ཡཱ་སྐོ།

gayāśīrṣa

A mountain.

g.204 Giri

ri bo

རི་བོ།

giri

A nāga king.

g.205 Godānīya

ba lang spyod

བ་ལང་སྤྱོད།

godānīya

A continent in the west.

g.206 (gods) attendant on Brahmā

tshangs ris

ཚངས་རིས།

brahmakāyika

A class of gods who inhabit the first heaven of the realm of form.

g.207 (gods) attendant on the Four Great Kings

rgyal chen bzhi'i ris

ཀླུ་ལ་ཆེན་བཞིའི་རིས།

cāturmahārājika

A class of gods who inhabit the lowest among the six heavens of the desire realm, the dwelling place of the Four Great Kings.

g.208 Gopālaka

ba lang skyong

བ་ལང་སྟོང་།

gopālaka

A nāga.

g.209 Gośālaka

gnag lhas can

གནག་ལྷ་ས་ཅན།

gośālaka

A country.

g.210 gośīrṣacandana

tsan dan sa mchog

ཅན་དན་ས་མཆོག་

gośīrṣacandana

A kind of sandalwood.

g.211 Govinda

gnag lhas skyes

གནག་ལྷ་ས་སྟེས།

govinda

A brahmin.

g.212 Ṛdhrakūṭa

bya rgod kyi phung po

བྱ་རྟོག་གྱི་ཕུང་པོ།

gṛdhrakūṭa

Definition from the 84000 Glossary of Terms:

The Gṛdhrakūṭa, literally Vulture Peak, was a hill located in the kingdom of Magadha, in the vicinity of the ancient city of Rājagṛha (modern-day Rajgir, in the state of Bihar, India), where the Buddha bestowed many sūtras, especially the Great Vehicle teachings, such as the Prajñāpāramitā sūtras. It continues to be a sacred pilgrimage site for Buddhists to this day.

g.213 Great Cup

phor chen

ཕོར་ཆེན།

—

A yakṣa.

g.214 Great Lotus

pad ma ltar gas pa chen po

པད་མ་ལྷ་ར་གས་པ་ཆེན་པོ།

mahāpadma

One of the eight cold hells.

g.215 Great Scream

ngu 'bod chen po

ངུ་འབོད་ཆེན་པོ།

mahāaurava

One of the eight hot hells.

g.216 Group of Six monks

drug sde'i dge slong dag

དུག་སྡེ་འདི་དག་སྟོང་དག།

ṣaḍvargikā bhikṣavaḥ

Six ill-behaved monks whose conduct often causes the Buddha's establishment of new rules: Nanda, Upananda, Punarvasu, Chanda, Aśvaka, and Udāyin.

g.217 Grown Rice

'bras 'phel dag

འབྲས་འཕེལ་དག།

—

A city.

g.218 guḍa

bu ram

བུ་རམ།

guḍa

Thickened sugarcane juice, which is the same as phāṇita.

g.219 guḍakhādanika

bca' ba bu ram

བཅའ་བ་བུ་རམ།

guḍakhādanika

A type of solid sugar.

g.220 guḍakhādanīya

bca' ba bu ram

བཅའ་བ་བུ་རམ།

guḍakhādanīya

A type of solid sugar.

g.221 Guṃjika

sgra sgrogs

སྒ་སྒོགས།

guṃjika

(1) A yakṣa in Kashmir; see also n.396. (2) A ṛṣi.

g.222 Guṃjika

sgra sgrogs

སྒ་སྒོགས།

guṃjikāvasatha

Refers to ṛṣi Guṃjika's abode, a place near Nādikā, a village in the country of Vṛji.

g.223 Gupta

sba pa

སྐུཔ།

gupta

A perfumer, the father of Upagupta.

g.224 Hahava

kyi hud zer ba

ཀྱི་ཁུ་ཟེར་བ།

hahava

One of the eight cold hells.

g.225 Hail

ser ba

ཤེར་བ།

—

The daughter of the brahmin Agnidatta.

g.226 haṃsa

ngang pa

ངང་པ།

haṃsa

A kind of bird, which is identified with the swan or goose.

g.227 Hari

—

—

hari

An epithet of Viṣṇu.

g.228 Hasanī

dgod pa

དགོད་པ།

hasanī

A river.

g.229 hasta

khru

ཁྱ།

hasta

A measure of length from the elbow to the tip of the middle finger.

- g.230 Hastināpura
glang po'i khyim gyi grong khyer · glang po che'i grong rdal
 གླང་པོའི་ཁྱིམ་གྱི་གྲོང་ཁྱེར། ་ གླང་པོ་ཆེའི་གྲོང་རྒྱལ།
hastināpura
 A city.
- g.231 Hastiniyaṃsa
glang po che'i thal gong
 གླང་པོ་ཆེའི་ཐལ་གོང་།
hastiniyaṃsa
 A son of King Ikṣuvāku.
- g.232 Hastipāla
glang po skyong
 གླང་པོ་སྤྱོད་།
hastipāla
 A teacher.
- g.233 Having a Shaved Head and Water Jar
mgo reg dang ril ba spyi blugs can
 མགོ་རེག་དང་རིལ་བ་སྤྱི་བླུགས་ཅན།
 —
 A ṛṣi. See also n.417
- g.234 Heaped Up
spungs pa can
 སྤྱུངས་པ་ཅན།
 —
 A city or village.
- g.235 Heat
tsha ba
 རྩ་བ།
tāpana
 One of the eight hot hells.
- g.236 Heaven of Pure Abode

gnas gtsang ma

གནས་གཙང་མ།

śuddhāvāsa

The name given to the five highest levels of existence within the form realm.

g.237 hemorrhoids

gzhang 'brum

གཙང་འབྲུམ།

—

g.238 Hetu

rgyu can

རྒྱུ་ཅན།

hetu

A disciple of the Buddha.

g.239 Himalaya

gangs can · gangs kyi ri bo

གངས་ཅན། · གངས་ཀྱི་རི་བོ།

himavat

The Himalayas.

g.240 Hiteṣin

phan par bzhed mdzad pa

ཕན་པར་བཞེད་མཛད་པ།

hiteṣin

A buddha in the past.

g.241 Huhuva

a chu zer ba · a cu zer ba

ཨ་ཚུ་ཟེར་བ། · ཨ་ཅུ་ཟེར་བ།

huhuva

One of the eight cold hells.

g.242 Hluḍa

hu lu du

ཧུ་ལུ་དུ།

huluḍa

A nāga.

g.243 hungry ghost

yi dags

ཡི་དགས།

preta

A class of beings who are particularly known to suffer from hunger and thirst and the inability to acquire sustenance.

g.244 Icchānaṅgalā

'dod pa mthun pa

འདོད་པ་མཐུན་པ།

icchānaṅgalā

A village.

g.245 Icchānaṅgalā Forest

'dod pa mthun pa'i nags khrod

འདོད་པ་མཐུན་པའི་ནགས་ཁོད།

icchānaṅgalam vanaṣaṇḍam

A forest near the village Icchānaṅgalā.

g.246 Ikṣuvāku

bu ram shing skyes

བུ་རམ་ཤིང་སྒྲེས།

ikṣuvāku

A king who was an ancestor of the Śākyaans.

g.247 Incessant

mṅar med pa

མནར་མེད་པ།

avīci

One of the eight hot hells.

g.248 Indra

dbang po

དབང་པོ།

indra

(1) A god, also known as “Śakra.” (2) A brahmin. (3) A buddha in the past.

g.249 Indradamana

dbang po 'dul ba

དབང་པོ་འདུལ་བ།

indradamana

A buddha in the past.

g.250 Indradhvaja

dbang po'i rgyal mtshan

དབང་པོའི་རྒྱལ་མཚན།

indradhvaja

A buddha in the past.

g.251 Indus

sin du

སིན་དུ།

sindhu

A river.

g.252 Intense Heat

rab tsha ba

རབ་ཚ་བ།

pratāpana

One of the eight hot hells.

g.253 Īṣādhāra

gshol mda' 'dzin

གཤོལ་མདའ་འཛིན།

īṣādhāra

One of the seven golden mountains.

g.254 Īśāna

dbang bdag

དབང་བདག།

īśāna

An epithet of Śiva.

g.255 Jājvalin

rab 'ba'

རབ་འབའ།

jājvalin

A brahmin who was the Buddha in a former life.

g.256 Jālinī

dra ba can

དྲ་བ་ཅན།

jālinī

The daughter of Prince Viśvantara.

g.257 Jalūkā

srin bu pad pa

སྤྱན་བུ་པད་པ།

jalūkā

A forest.

g.258 Jamadagni

me 'bar

མེ་འབར།

jamadagni

A ṛṣi in the past.

g.259 Jambū River

'dzam bu'i chu bo

འཛམ་བུ་འི་ཆུ་བོ།

jambū

A river.

g.260 Jaṅghā

byin pa can

བྱིན་པ་ཅན།

jaṅghā

A short form of Jaṅghākāśyapa, a disciple of the Buddha.

g.261 Jaṅghākāśyapa
 'od srung byin pa can
 འོད་སྤྱང་བྱིན་པ་ཅན།
 jaṅghākāśyapa
 A disciple of the Buddha.

g.262 Janmacitra
 skye ba sna tshogs pa
 སྤྱི་བ་སྣ་ཚོགས་པ།
 janmacitra
 A nāga.

g.263 jātaka
 skyes rabs
 སྤྱིས་རབས།
 jātaka
 A story of one of the Buddha' s former lives.

g.264 Jetavana
 rgyal bu rgyal byed kyi tshal
 རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ།
 jetavana
 Definition from the 84000 Glossary of Terms:
 A park in Śrāvastī, the capital of the ancient kingdom of Kośala in northern
 India. It was owned by Prince Jeta, and the wealthy merchant
 Anāthapiṇḍada, wishing to offer it to the Buddha, bought it from him by
 covering the entire property with gold coins. It was to become the place
 where the monks could be housed during the monsoon season, thus
 creating the first Buddhist monastery. It is therefore the setting for many of
 the Buddha's discourses.

g.265 Jitāri
 dgra thul
 དག་ཐུ།
 jitāri
 A buddha in the past.

g.266 Jīvaka

'tsho byed

འཚོ་བྱེད།

jṭvaka

The physician of King Bimbisāra.

g.267 Jujjuka

ngan to re

རྒྱ་ཉེ་རེ།

jujjuka

A brahmin. See also n.809.

g.268 Jyotis

skar 'od

སྐར་འོད།

jyotis · jyotiṣprabha

A buddha in the past.

g.269 Jyotiṣka

me skyes

མེ་སྐྱེས།

jyotiṣka

A disciple of the Buddha.

g.270 Jyotiṣpāla

me gso

མེ་གསོ།

jyotiṣpāla

A brahmin youth who was the Buddha in a former life and later named Mahāgovinda.

g.271 Kacaṅgalā

ka tsang ga la

ཀ་ཙང་ག་ལ།

kacaṅgalā

A woman who was the Buddha's mother in a former life.

g.272 Kaḍaṅgara

lhag par brtson

ལྷག་པར་བརྩོན།

kaḍaṅgara

A lay brother living in Nādikā.

g.273 Kaineya

ke na'i bu

ཀེ་ནའི་བུ།

kaineya

A ṛṣi.

g.274 Kakutsunda

'khor ba 'jig pa

འཁོར་བ་འཇིག་པ།

kakutsunda

A buddha in the past.

g.275 Kāla

nag po

ནག་པོ།

kāla

Another name of Kāla Mṛgāraputra, a disciple of the Buddha.

g.276 Kāla

nag po

ནག་པོ།

kāla

A city.

g.277 Kāla Mṛgāraputra

ri dags 'dzin gyi bu nag po · ri dags 'dzin bu nag po

རི་དགས་འཛིན་གྱི་བུ་ནག་པོ། . རི་དགས་འཛིན་བུ་ནག་པོ།

kāla mṛgāraputra

A disciple of the Buddha.

g.278 Kalandakanivāpa

ka lan da ka gnas pa

ཀ་ལན་དྭ་ཀ་གནས་པ།

kalandakanivāpa

Definition from the 84000 Glossary of Terms:

A place where the Buddha often resided, within the Bamboo Park (Veṇuvana) outside Rājagṛha that had been donated to him. The name is said to have arisen when, one day, King Bimbisāra fell asleep after a romantic liaison in the Bamboo Park. While the king rested, his consort wandered off. A snake (the reincarnation of the park's previous owner, who still resented the king's acquisition of the park) approached with malign intentions. Through the king's tremendous merit, a gathering of *kalandaka*—crows or other birds according to Tibetan renderings, but some Sanskrit and Pali sources suggest flying squirrels—miraculously appeared and began squawking. Their clamor alerted the king's consort to the danger, who rushed back and hacked the snake to pieces, thereby saving the king's life. King Bimbisāra then named the spot Kalandakanivāpa ("Kalandakas' Feeding Ground"), sometimes (though not in the *Vinayavastu*) given as Kalandakanivāpa ("Kalandakas' Abode") in their honor. The story is told in the *Saṅghabhedavastu* (Toh 1, ch.17, Degé Kangyur vol.4, folio 77.b et seq.).

g.279 Kālīṅga

ka ling ka

ཀ་ལིང་ཀ།

kālīṅga

A country.

g.280 Kalmāṣadamya

khra bo 'dul

ཁ་བོ་འདུལ།

kalmāṣadamya

A village.

g.281 Kāmarūpin

'dod dgur sgyur ba'i gzugs can

འདོད་དགུར་སྐུར་བའི་གཟུགས་ཅན།

kāmarūpin

A mountain.

g.282 Kāmeśvara

'dod pa'i dbang phyug

འདོད་པའི་དབང་ཕྱུག

kāmeśvara

An epithet of a Hindu god, Kubera.

g.283 Kanakamuni

gser thub

གསེར་བུབ།

kanakamuni

A buddha in the past.

g.284 Kaniṣka

ka nis ka

ཀ་ནིས་ཀ

kaniṣka

A king of the Kushan empire in the second century CE.

g.285 Kaṇṭakasthala Forest

gnas tsher ma can gyi nags

གནས་ཚེར་མ་ཅན་གྱི་ནགས།

kaṇṭakasthalamṛgadāva

A forest in Sunrise in Kosala. See also [n.318](#)

g.286 Kanthā

yul gan tha

ཡུལ་གན་ཐ།

kanthā

A country in the northern region.

g.287 Kanthaka

bsngags ldan

བསྐྱགས་ལྷན།

kanthaka

A horse of the Bodhisattva.

g.288 Kanthaka's Return

bsngags ldan slar btang ba

བསྐྱགས་ལྷན་སྐར་བཏང་བ།

—

A shrine built to commemorate the Buddha's going forth.

g.289 Kāṇvāyana

mig mi 'dzums kyi bu · mig 'dzums kyi bu

མིག་མི་འཇུམས་ཀྱི་བུ། ་ མིག་འཇུམས་ཀྱི་བུ།

kāṇvāyana

The descendants of the ṛṣi Kaṇva.

g.290 kaparda

'gron bu

འགོན་བུ།

kaparda

A shell used as a coin.

g.291 Kapila

ser skya

ཤེར་སྐྱེ།

kapila

A ṛṣi.

g.292 Kapilavastu

ser skye'i gnas · ser skya'i gnas · ser skya'i gzhi

ཤེར་སྐྱེའི་གནས། ་ ཤེར་སྐྱེའི་གནས། ་ ཤེར་སྐྱེའི་གཞི།

kapilavastu

The city of the Śākyaṃs.

g.293 Karakarṇī

lag rna

ལག་རྒྱ།

karakarṇī

A son of King Ikṣuvāku.

g.294 Karkaṭaka

brtan pa

བརྟན་པ།

karkaṭaka

A lay brother living in Nādikā.

g.295 Kārṣaka

zhing pa

ཞིང་པ།

kārṣaka

A village.

g.296 kārṣāpaṇa

kAr ShA pa Na

ཀར་ཤ་པ་ན།

kārṣāpaṇa

A coin.

g.297 Kāśi

ka shi

ཀ་ཤི།

kāśi

A country or a city named the same.

g.298 Kaśmīra

kha che

ཁ་ཆེ།

kaśmīra

A country.

g.299 Kāśyapa

'drob skyong gi bu · 'od srung

འདྲོབ་སྐྱོང་གི་བུ། འོད་སྤྱུང་།

kāśyapa

(1) A ṛṣi in the past (*'drob skyong gi bu*). (2) A ṛṣi (*'od srung*). (3) A buddha in the past (*'od srung*). (4) Another name of Mahākāśyapa (*'od srung*).

g.300 Kātyarṣabha

brtson pa'i khyu mchog

བརྩོན་པའི་ཁྱུ་མཆོག་།

kātyarṣabha

A lay brother living in Nādikā.

g.301 Kaunḍinya

kauN+Di n+ya

ཀོ་ཇི་ཅུ།

kaunḍinya

(1) A buddha in the past. (2) A disciple of the Buddha. (3) The name of a brahmin family.

g.302 Kauravya

kau rab bya · byed ldan

ཀོ་རབ་བྱ། · བྱེད་ལྡན།

kauravya

(1) The king of the country of Kuru. (2) A king in the past.

g.303 Kauśika

kau shi ka

ཀོ་ཤི་ཀ།

kauśika

An epithet of Śakra.

g.304 Ketu

tog

ཏོག།

ketu

A buddha in the past.

g.305 Khadiraka

seng ldeng can

སེང་ལྷེང་ཅན།

khadiraka

One of the seven golden mountains.

g.306 khaṇḍa

hwags

ཁྲ་ས།

khaṇḍa

A kind of sugar.

g.307 Kharjūrikā

'bra go can

འབྲ་གོ་ཅན།

kharjūrikā

A village.

g.308 Kimpila

kim pi la

ཀིམ་པི་ལ།

kimpila

A disciple of the Buddha.

g.309 Kimpilā

kim pi la

ཀིམ་པི་ལ།

kimpilā

(1) A village. (2) A forest near the village of Kimpilā.

g.310 kinnara

mi ma yin pa · mi'am ci

མི་མ་ཡིན་པ། · མི་འམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

In this text:

See also [n.728](#).

g.311 kinnarī

mi'am ci mo

མི་འམ་ཅི་མོ།

kinnarī

A class of semidivine beings, whose male counterpart is the kinnara. They resemble humans to the degree that their very name—which means “Is that a man?”—suggests some confusion as to their divine status.

g.312 **Kolita**

pang nas skyes

པང་ནས་སྟེས།

kolita

Another name of Mahāmaudgalyāyana.

g.313 **Koṇaka**

mtshams can

མཚམས་ཅན།

koṇaka

A village.

g.314 **Kosala**

ko sa la

ཀོ་ས་ལ།

kosala

A country that the Buddha frequently visited.

g.315 **Koṭīviṃśa**

bye ba nyi shu pa

བྱེ་བ་ཉི་ཤུ་པ།

koṭīviṃśa

A disciple of the Buddha.

g.316 **Krakucchanda**

log par dad sel

ལོག་པར་དད་སེལ།

krakucchanda

A buddha in the past.

g.317 **Krauñcāna**

krung krung sgra can

ཁྱུང་ཁྱུང་སྒྲ་ཅན།

krauñcāna

A village or town. See also [n.564](#).

g.318 Kṛkin

kr-i kl

ཀྲི་ཀྲི།

kṛkin

A king who is the father of the Buddha in a former life.

g.319 Kṛṣṇa

nag po

ནག་པོ།

kṛṣṇa

(1) A nāga king. (2) The son of Prince Viśvantara.

g.320 kṣatriya

rgyal rigs

རྒྱལ་རིགས།

kṣatriya

Definition from the 84000 Glossary of Terms:

The ruling caste in the traditional four-caste hierarchy of India, associated with warriors, the aristocracy, and kings.

g.321 Kṣemaṃkara

bde mdzad · bzod pa mdzad · legs mdzad

བདེ་མཛད། · བཟོད་པ་མཛད། · ལེགས་མཛད།

kṣemaṃkara

A buddha in the past. Note that there appear to be three distinct buddhas with the name Kṣemaṃkara as is listed at [9.1506](#). See also [n.908](#).

g.322 Kubera

lus ngan

ལུས་ངན།

kubera

A god.

g.323 Kūjaka Jalapatha

lam chu sgra can

ལམ་ཚུ་སྒྲ་ཅན།

kūjaka jalapatha

A mountain.

g.324 Kukkuṭapādaka

ri bya gag rkang

རི་བྱ་གག་རྒྱང་།

kukkuṭapādaka

A mountain.

g.325 kulmāṣa

zan dron

ཟན་རྩོན།

kulmāṣa

Sour gruel.

g.326 Kumāravardhana

yul gzhon nu bskyed pa

ཡུལ་གཞོན་ནུ་བསྐྱེད་པ།

kumāravardhana

A country. See also [n.563](#).

g.327 kumbhāṇḍa

grul bum

གྲུལ་བུམ།

kumbhāṇḍa

A kind of demon. The name uses a play on the word *āṇḍa*, which means egg but is a euphemism for testicle. Thus, they are often depicted as having testicles as big as pots (from *kumba*, or “pot”).

g.328 Kuṇḍopadāna

yul chu mig can

ཡུལ་ཚུ་མིག་ཅན།

kuṇḍopadāna

A country.

g.329 Kuntī

mdung can

མདུང་ཅན།

kuntī

A yakṣiṇī.

g.330 Kuntī

mdung can

མདུང་ཅན།

kuntī

A city.

g.331 Kuru

sgra ngan · sgra mi snyan

སྒང་ན། · སྒང་མི་སྐྱུ་ན།

kuru

(1) A country (*sgra ngan*). (2) A continent in the north (*sgra mi snyan*).

g.332 Kuśa

ku sha

ཀུ་ཤ།

kuśa

A prince who was the Buddha in a former life.

g.333 Kuśāvati

rtswa can

ལྷ་ཅན།

kuśāvati

A city.

g.334 Kuśinagarī

ku sha'i grong khyer

ཀུ་ཤ་འི་གྲོང་ཁྱེར།

kuśinagarī

The city where the Buddha entered parinirvāṇa.

g.335 Kūṭāgāraśālā

khang pa brtsegs pa'i gnas

ཁང་པ་བརྟེན་པའི་གནས།

kūṭāgāraśālā

A hall near Vaiśālī where the Buddha frequently stayed.

g.336 Kuṭi

spyil bu can

སྤྱི་བུ་ཅན།

kuṭi

A village.

g.337 Lavaṇabhadrika

mdzes bzang

མཛེས་བཟང་།

lavaṇabhadrika

A disciple of the Buddha.

g.338 lesser defilements

nye ba'i nyon mongs pa · nye bar nyon mongs pa

ཉེ་བའི་ཉོན་མོངས་པ། · ཉེ་བར་ཉོན་མོངས་པ།

upakleśa

Minor defilements of mind that arise in the wake of the six primary defilements.

g.339 Licchavi

lits+tsha bI

ལིཙྰ་བླ།

licchavi

A tribe or clan based in Vaiśālī.

g.340 Lightning

glog

གློག་

—

The wife of the son of the brahmin Agnidatta.

g.341 Like a Noose

zhags pa lta bu

ཞགས་པ་ལྟ་བུ།

—

A snake.

g.342 Likhita

bris pa

འཛིན་པ།

likhita

A ṛṣi.

g.343 lineage of Kuṣāṇa

ku sha na'i rigs

ཀུ་ཤ་ན་འི་རིགས།

—

The royal family of the Kushan dynasty.

g.344 Lion Village

seng ge can gyi grong

སེང་གེ་ཅན་གྱི་གྲོང་།

—

A village. See also [n.338](#).

g.345 Lokāyata

'jig rten rgyang 'phen

འཇིག་རྟེན་རྒྱུང་འཕེན།

lokāyata

Followers of a materialistic school of philosophy.

g.346 Lotus

pad ma ltar gas pa

པད་མ་ལྟར་གས་པ།

padma

One of the eight cold hells.

g.347 Lucky

bkra shis ldan

བཀྲ་ཤིས་ལྷན།

—

A Brahmin in Kosala, father of Saṃjaya.

g.348 Lumbinī

lum bi ni

ལུམ་བི་ནི།

lumbinī

The garden where the Buddha was born.

g.349 Madhuvāsiṣṭha

gnas 'jog sbrang rtsi can

གནས་འཛག་སྤང་རྩི་ཅན།

madhuvāsiṣṭha

A disciple of the Buddha.

g.350 Madhyandina

nyi ma'i gung

ཉི་མའི་གུང་།

madhyandina

A monk who is predicted by the Buddha to appear in the future.

g.351 Mādrī

rgyags sbyin ma

རྒྱགས་སྤྱིན་མ།

mādrī

The wife of Prince Viśvantara.

g.352 Magadha

ma ga dhA

མ་ག་ཏྲ།

magadha

Definition from the 84000 Glossary of Terms:

An ancient Indian kingdom that lay to the south of the Ganges River in what today is the state of Bihar. Magadha was the largest of the sixteen “great states” (*mahājanapada*) that flourished between the sixth and third centuries BCE in northern India. During the life of the Buddha Śākyamuni, it was ruled by King Bimbisāra and later by Bimbisāra's son, Ajātaśatru. Its capital was initially Rājagṛha (modern-day Rajgir) but was later moved to Pāṭaliputra

(modern-day Patna). Over the centuries, with the expansion of the Magadha's might, it became the capital of the vast Mauryan empire and seat of the great King Aśoka.

This region is home to many of the most important Buddhist sites, including Bodh Gayā, where the Buddha attained awakening; Vulture Peak (*Gṛdhra-kūṭa*), where the Buddha bestowed many well-known Mahāyāna sūtras; and the Buddhist university of Nālandā that flourished between the fifth and twelfth centuries CE, among many others.

g.353 Mahābhāgīratha

shing rta skal ldan chen po

ཤིང་རྟ་སྐལ་ལྷན་ཆེན་པོ།

mahābhāgīratha

A buddha in the past.

g.354 Mahābrahmā

tshangs chen

ཚངས་ཆེན།

mahābrahmā

The deity who rules the Brahmā World.

g.355 Mahābrahman

tshangs pa chen po

ཚངས་པ་ཆེན་པོ།

mahābrahman

A class of gods who inhabit the third heaven of the realm of form.

g.356 Mahādeva

lha chen po

ལྷ་ཆེན་པོ།

mahādeva

A wheel-turning king who was the Buddha in a former life. It is also the name of his eldest son and the other eighty-four thousand eldest sons in his line of succession.

g.357 Mahākāśyapa

'od srung chen po

འོད་སྤྱང་ཆེན་པོ།

mahākāśyapa

A disciple of the Buddha.

g.358 Mahāmaudgalyāyana

maud gal gyi bu chen po

མོད་གལ་གྱི་བུ་ཆེན་པོ།

mahāmaudgalyāyana

A disciple of the Buddha. He is also referred to as “Maudgalyāyana” and “Kolita.”

g.359 Mahāmāyā

sgyu 'phrul chen mo

སྐུ་འཕྲུལ་ཆེན་མོ།

mahāmāyā

(1) The Buddha's mother. (2) The mother of a future Buddha whose name is also Śākyamuni.

g.360 Mahāprajāpatī

skye dgu'i bdag mo chen mo

སྐྱེ་དགུ་འི་བདག་མོ་ཆེན་མོ།

mahāprajāpatī

The Buddha's aunt and stepmother, who became the first nun.

g.361 Mahāpraṇāda

sgra chen

སྒྲ་ཆེན།

mahāpraṇāda

A king in the past.

g.362 Mahāśakuni

la nye can chen po

ལ་ཉེ་ཅན་ཆེན་པོ།

mahāśakuni

Another name of Śakuna.

g.363 Mahāsammata

mang pos bkur ba

མང་པོས་བཀུར་བ།

mahāsammata

The first king of the world.

g.364 Mahāsenā

sde chen

ཕྱི་ཆེན།

mahāsenā

(1) A householder and lay follower of the Buddha. (2) A householder in a former life of a person with the same name.

g.365 Mahāsenā

sde chen ma

ཕྱི་ཆེན་མ།

mahāsenā

(1) The wife of the householder Mahāsenā and lay follower of the Buddha.
(2) The wife of a householder in a former life of a person with the same name.

g.366 Mahāsudarśana

legs mthong chen po

ལེགས་མཐོང་ཆེན་པོ།

mahāsudarśana

A wheel-turning king who was the Buddha in a former life.

g.367 Mahāśvāsa

dbugs cher 'byin

དབུགས་ཆེར་འབྱིན།

mahāśvāsa

A nāga.

g.368 Mahauṣadha

sman chen

སྐྲན་ཆེན།

mahauṣadha

A minister who was the Buddha in a former life.

g.369 Mahendra

dbang chen

དབང་ཆེན།

mahendra

A buddha in the past.

g.370 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

maheśvara

A yakṣa.

g.371 Mahī

chen po

ཆེན་པོ།

mahī

A river.

g.372 Mahiṣmatī

ma he ldan

མ་ཉེ་ལྷན།

mahiṣmatī

A city.

g.373 Maitreya

byams pa

བྱམས་པ།

maitreya

(1) A buddha in the future. (2) A disciple of the Buddha.

g.374 makara

chu srin

ཚུ་སྲིན།

makara

An aquatic monster.

g.375 mālādhāra

phreng thogs

ཐེང་ཐོགས།

mālādhāra

“Garland-Holder,” a class of divine beings who live on Mount Sumeru.

g.376 Malla

gyad

ཐུ།

malla

A country.

g.377 Mallaputra

gyad kyi bu

ཐུ་ཁྱི་བུ།

mallaputra

Another name for Dravya Mallaputra, a disciple of the Buddha.

g.378 Mallas

gyad

ཐུ།

malla

A tribe or clan.

g.379 Mandākinī

dal gyis 'bab

དལ་གྱིས་འབབ།

mandākinī

A lotus pond where the nāga king Supraṭiṣṭhita lives.

g.380 Mandākinī Lotus Pond

rdzing bu dal gyis 'bab

རྩིང་བུ་དལ་གྱིས་འབབ།

mandākinī puṣkariṇī

A lotus pond where the nāga king Supraṭiṣṭhita lives.

g.381 Māndhātṛ

nga las nu

ང་ལས་ལྷ།

māndhātṛ

A wheel-turning king who was the Buddha in a former life.

g.382 Maṇivatī

nor bu can

མོན་བུ་ཅན།

maṇivatī

A village or town.

g.383 Manoharā

yid 'phrog ma

ཡིད་འཕྲོག་མ།

manoharā

A kinnarī.

g.384 Māra

bdud

བདུད།

māra

Definition from the 84000 Glossary of Terms:

Māra, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha’s activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārthavāha; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one’s life interrupted; (iii) the

māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.385 Māra the Evil One

bdud sdig can

བདུད་སྡིག་ཅན།

māra pāpīyas

A demon. See also “Māra.”

g.386 Marīcika World

’jig rten gyi kham s ’od zer can

འཇིག་རྟེན་གྱི་ཁམས་འོད་ཟེར་ཅན།

marīcikaḥ lokadhātuh

A world where Mahāmaudgalyāyana’s mother was reborn.

g.387 Marīcin

’od zer can

འོད་ཟེར་ཅན།

marīcin

A buddha in the past.

g.388 Markaṭa Pond

spre’u rdzing

སྤྲེལ་ཁྲིང་།

markaṭahrada

A pond.

g.389 Maskarī Gośālīputra

kun du rgyu gnag lhas kyi bu

ཀུན་དུ་རྒྱུ་གནག་ལྷས་ཀྱི་བུ།

maskarī gośālīputra

One of the six teachers at the time of the Buddha.

g.390 Mātali

ma la gdus

མ་ལ་གདུས།

mātali

The charioteer of Indra (Śakra).

g.391 **mātaṅga**

gdol pa

གདོལ་པ།

mātaṅga

One of the lower social classes that are outside, and beneath, the four castes.

g.392 **Mathurā**

ma thu la · bcom brlag

མ་ཐུ་ལ། · བཅོམ་བརྒྱལ།

mathurā

A town.

g.393 **Maudgalyāyana**

maud gal gyi bu

མོད་གལ་གྱི་བུ།

maudgalyāyana

(1) A disciple of the Buddha Śākyamuni. (2) A disciple of a buddha in the past. (3) A disciple of a buddha in the future.

g.394 **meditation**

ting nge 'dzin

ཏིང་ངེ་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Drañor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyutpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

In this text:

Also rendered in this translation as “samādhi.”

g.395 Middle Village

dbus kyi grong

དབུས་ཀྱི་གོང་།

—

A village.

g.396 midland region

yul dbus

ཡུལ་དབུས།

madhyadeśa

The central part of the continent of Jambu.

g.397 Miṇḍhaka

lug

ལུག།

miṇḍhaka

A householder.

g.398 Mithilā

mi thi la

མི་ཐི་ལ།

mithilā

A city in Videha.

g.399 monk in charge of construction

dge slong lag gi blas

དགེ་སློང་ལག་གི་བླས།

navakarmikabhikṣu

One of the monastic administrative titles.

g.400 monk responsible for monastic property

dge skos

དགེ་སྐོས།

upadhivārika

One of the monastic administrative titles. See also [n.103](#)

g.401 Mount Cakravāḍa

khor yug

ཁོར་ཡུག

cakravāḍa

In Buddhist cosmology, this is commonly described as the outer ring of mountains at the edge of the flat disk that is the world, with Mount Sumeru in the center.

g.402 Mount Gandhamādana

ri spos kyi ngad ldang

རི་སྤོས་ཀྱི་ངག་ལྷང་།

gandhamādana parvata

A mountain.

g.403 Mount Kailāsa

gangs ri

གངས་རི།

kailāsa

g.404 Mount Meru

lhun po

ལུན་པོ།

meru

See Mount Sumeru.

g.405 Mount Musalaka

gtun ri

གཏུན་རི།

musalakah parvataḥ

A mountain.

g.406 Mount Sumeru

ri rab

རི་རབ།

sumeru

Definition from the 84000 Glossary of Terms:

According to ancient Buddhist cosmology, this is the great mountain forming the axis of the universe. At its summit is Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great ocean where the four principal island continents lie: in the south, Jambudvīpa (our world); in the west, Godānīya; in the north, Uttarakuru; and in the east, Pūrvavideha. Above it are the abodes of the desire realm gods. It is variously referred to as Meru, Mount Meru, Sumeru, and Mount Sumeru.

g.407 Mount Triśaṅku

ri bo rtse gsum

རི་བོ་རྩེ་གསུམ།

triśaṅkuḥ parvataḥ

A mountain.

g.408 Mount Uśīra

u shi ra'i ri

ཡུ་ཤི་རའི་རི།

uśīragiri

A mountain in the northern region.

g.409 Mount Utkīlaka

phur pa'i rtse · phur pa'i dbyibs

ཕུར་པའི་རྩེ། ཕུར་པའི་དབྱིབས།

utkīlaka

(1) A mountain. (2) Another mountain mentioned in the story of Prince Sudhana, which is listed along with the mountain of the same name (differentiated in Tib. as *phur pa'i dbyibs*).

g.410 Mount Vindhya

'bigs byed

འབིགས་བྱེད།

vindhya

A range of mountains located to the north of the Narmada River.

g.411 Mountain

ri bo can · ri bo

རི་བོ་ཅན། . རི་བོ།

—

(1) The son of the brahmin Agnidatta (*ri bo can*). (2) The son of the nāga Apalāla (*ri bo*).

g.412 Mṛgāra

ri dags

རི་དགས།

mṛgāra

A lay follower of the Buddha.

g.413 Mṛgāramātā

ri dags 'dzin gyi ma

རི་དགས་འཛིན་གྱི་མ།

mṛgāramātā

Another name for Viśākhā Mṛgāramātā, a lay follower of the Buddha.

g.414 Mṛgāraputra

ri dags bu . ri dags 'dzin bu

རི་དགས་བུ། . རི་དགས་འཛིན་བུ།

mṛgāraputra

Another name of Kāla Mṛgāraputra, a disciple of the Buddha.

g.415 Mṛṇāla

pad ma'i rtsa lag

པད་མའི་རྩ་ལག

mṛṇāla

A rogue who was the Buddha in a former life.

g.416 Mūkapaṅgu

lkugs 'phye

ལུགས་འཕྱེ།

mūkapaṅgu

(1) Another name of Prince Water Born. (2) A non-Buddhist ascetic teacher.

g.417 muni

thub pa

མུན་པ།

muni

An ancient title given to ascetics, monks, hermits, and saints, namely, those who have attained the realization of truth through their own contemplation and not by divine revelation. Here also used as a specific epithet of the Buddha Śākyamuni.

g.418 Munigāthā

thub pa'i tshigs su bcad pa

མུན་པའི་ཚིགས་སུ་བཅད་པ།

munigāthā

A lost verse text possibly included in the Kṣudrakapiṭaka of the Mūla-sarvāstivādins.

g.419 Mūrdhnāta

spyi bo skyes

སྤྱི་བོ་སྤྱེས།

mūrdhnāta

Another name for Māndhātṛ, a wheel-turning king who was the Buddha in a former life. See also [n.571](#).

g.420 Naḍadaryā

sbubs can

སྤྱབས་ཅན།

naḍadaryā

A yakṣiṇī. See also [n.444](#).

g.421 Naḍera

sbu bu can

སྤུ་བུ་ཅན།

naḍera

A place near Vairambhya in Śūrasena.

g.422 Nadī-Kāśyapa

chu klung 'od srung

ཆུ་ཁྲུང་འོད་སྤྲུང་།

nadī-kāśyapa

A disciple of the Buddha.

g.423 Nāḍikā

sbu bu can

སྟུ་བུ་ཅན།

nāḍikā

A yakṣiṇī. See also [n.444](#).

g.424 Nādikā

sgra can

སྟོ་ཅན།

nādikā

A village.

g.425 nāga

klu

ལྷ།

nāga

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.426 Nagarabindu

thigs pa can

ཐིགས་པ་ཅན།

nagarabindu

A city in Kosala.

g.427 nagna

tshan po che

ཚན་པོ་ཅེ།

nagna

A kind of person who possesses superhuman strength.

g.428 Nairañjanā

nai rany+dza na

ནི་རུ་མ་ན་པ།

nairañjanā

A river.

g.429 Naitarī

yul dbang ldan

ཡུལ་དབང་ལྡན།

naitarī

A country.

g.430 Nālandā

na lan da

ན་ལ་ན་ད།

nālandā

A village in Magadha.

g.431 Nanda

dga' bo

དགའ་བོ།

nanda

(1) A disciple of the Buddha. (2) A herdsman. (3) A nāga king.

g.432 Nandana Grove

dga' ba'i tshal

དགའ་བའི་ཚལ།

nandanavana

A forest of Indra.

g.433 Nandika

dga' yod

དགའ་ཡོད།

nandika

A disciple of the Buddha.

g.434 Nandika Kapphiṇa

dga' yod gnas brtan ka pi na

དགའ་ཡོད་གནས་བརྟན་ཀ་པི་ན།

—

A disciple of the Buddha. The Tibetan instance of *dga' yod gnas brtan ka pi na*, which would render the name “Nandika Kapphiṇa,” is read in the Sanskrit source as *brāhmaṇakapphiṇas sthaviṛaḥ*, “the elder Brāhmaṇakapphiṇa.” This figure seems to be identical to Brāhmaṇakapphiṇa.

g.435 Nandīpāla

dga' skyong

དགའ་སྟོང་།

nandīpāla

A potter.

g.436 Nandivardhana

dga' 'phel

དགའ་འཕེལ།

nandivardhana

A country or town.

g.437 nandyāvarta

g.yung drung 'khyil pa

གཡུང་རྩུང་འཁྱིལ་པ།

nandyāvarta

An auspicious symbol, which is also called *triratna* or *nandipada*.

g.438 Naṅgā

nang ga

ནང་ག།

naṅgā

A river.

g.439 Nārāyaṇa

sred med kyi bu

སྣེད་མེད་ཀྱི་བུ།

nārāyaṇa

Major deity in the pantheon of the classical Indian religious traditions, he is famous for his strength.

g.440 Narendra

mi dbang

མི་དབང་།

narendra

A buddha in the past.

g.441 Naṭa

gar mkhan

གར་མཁན།

naṭa

One of the two brothers in Mathurā who were predicted by the Buddha to build a monastery in the future.

g.442 Naṭabhaṭika

gar mkhan dpa' bo

གར་མཁན་དཔའ་བོ།

naṭabhaṭika

A monastery in Mathurā predicted by the Buddha to be built a hundred years after his nirvāṇa.

g.443 never-returner

mi 'ong ba

མི་འོང་བ།

anāgāmin

A person who has attained the third of the four stages of spiritual achievement and is considered to be free from future rebirth in the realm of desire.

g.444 New Village

grong gsar

གྲོང་གསར།

—

A village. See also [n.339](#).

g.445 Nikaṭa

nye ba

ཉེབ།

nikāṭa

A lay brother living in Nādikā.

g.446 Nīlabhūti

sngor gyur

སྤྲ་བྱུར།

nīlabhūti

A brahmin.

g.447 Nimi

mu khyud

མུ་ཁྱུད།

nimi

A wheel-turning king who is a descendant of Mahādeva and a former life of the Buddha.

g.448 Nimindhara

mu khyud 'dzin

མུ་ཁྱུད་འཛིན།

nimindhara

One of the seven golden mountains.

g.449 Nirgrantha Jñātiputra

gcer bu pa gnyen gyi bu

གཅེར་བུ་པ་གཉེན་གྱི་བུ།

nirgrantha jñātiputra

One of the six teachers at the time of the Buddha.

g.450 Nirmāṇarati

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarati

A class of gods in the fifth of the six heavens in the desire realm.

g.451 North Pañcāla

byang phyogs kyi lnga len pa

བྱ་ཕྱོགས་ཀྱི་ལྔ་ལོན་པ།

uttarapañcāla

One of the two kings of the country of Pañcāla.

g.452 Nūpuraka

rkang rgyan ldan

ཀར་རྒྱལ་ལྡན།

nūpuraka

A son of King Ikṣuvāku.

g.453 Nyagrodha

n+ya gro d+ha

ཉ་གྲོ་ན།

nyagrodha

A brahmin.

g.454 Nyagrodhikā

n+ya gro d+ha

ཉ་གྲོ་ན།

nyagrodhikā

A village.

g.455 once-returner

lan gcig phyir 'ong ba

ལན་གཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmin

A person who has attained the second of the four stages of spiritual achievement and is considered to be reborn in the realm of desire only one more time.

g.456 Otaḷā

o ta la

ཨ་ཏ་ལ།

otalā

A village.

g.457 Otalā Forest

o ta la'i nags

ཨོ་ཏ་ལ་འི་ནགས།

—

A forest near Otalā.

g.458 Otalāyana

o ta la'i bu

ཨོ་ཏ་ལ་འི་བུ།

otalāyana

A brahmin.

g.459 outer robe

snam sbyar

སྐྱམ་སྦྱར།

saṅghāṭī

One of the three robes of a Buddhist monastic, which is worn on occasions such as almsbegging and the community's formal meeting.

g.460 Padmottara

pad ma dam pa

པད་མ་དམ་པ།

padmottara

A buddha in the past.

g.461 Paiṅgika

ser skya'i bu

ཤེར་སྐྱའི་བུ།

paiṅgika

A young brahmin.

g.462 Palgyi Lhünpo

dpal gyi lhun po

དཔལ་གྱི་ལྷུན་པོ།

—

A member of the Tibetan translation group of the Vinayavastu of the Mūlasarvāstivāda Vinaya.

g.463 Pālitakūṭa

brtsegs skyong

བཅེགས་སྐྱོང་།

pālitakūṭa

A village. See also [n.436](#)

g.464 Paltsek

dpal brtsegs

དཔལ་བཅེགས།

—

Definition from the 84000 Glossary of Terms:

Paltsek (eighth to early ninth century), from the village of Kawa north of Lhasa, was one of Tibet's preeminent translators. He was one of the first seven Tibetans to be ordained by Śāntarakṣita and is counted as one of Guru Rinpoche's twenty-five close disciples. In a famous verse by Ngok Lotsawa Loden Sherab, Kawa Paltsek is named along with Chokro Lui Gyaltsen and Zhang (or Nanam) Yeshé Dé as part of a group of translators whose skills were surpassed only by Vairotsana.

He translated works from a wide variety of genres, including sūtra, śāstra, vinaya, and tantra, and was an author himself. Paltsek was also one of the most important editors of the early period, one of nine translators installed by Trisong Detsen (r. 755–797/800) to supervise the translation of the Tripiṭaka and help catalog translated works for the first two of three imperial catalogs, the Denkarma (*ldan kar ma*) and the Samye Chimpuma (*bsam yas mchims phu ma*). In the colophons of his works, he is often known as Paltsek Rakṣita (*rak+Shi ta*).

In this text:

One of the proofreaders of the Tibetan translation of the Vinayavastu of the Mūlasarvāstivāda Vinaya.

g.465 Pañcāla

lnga len

ལྷ་ལེན།

pañcāla

A country.

g.466 Pāñcika

lnga len · lngas rtsen

ཕུ་ལེན། ་ཕུ་ས་ཅེན།

pāñcika

A general of yakṣas.

g.467 Panthaka

lam phran

ལམ་ཕྱན།

panthaka

Another name for Cūḍapanthaka, a disciple of the Buddha.

g.468 Pāpā

sdig can

སྡིག་ཅན།

pāpā

A city.

g.469 Paranirmitavaśavartin

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱེད།

paranirmitavaśavartin

A class of gods who inhabit the highest of the six heavens of the desire realm. The inhabitants enjoy objects created by others, then dispose of them themselves.

g.470 Parāρθadārśin

don dam gzigs pa

དོན་དམ་ག་ཟེགས་པ།

parāρθadārśin

A buddha in the past.

g.471 Parasol

gdugs lta bu

གདུགས་ལྟ་བུ།

chatra

A mango grove.

g.472 Pārāyaṇa

pha rol 'gro byed

ཕ་རོལ་འགོ་བྱེད།

pārāyaṇa

A lost verse text, which was possibly a Mūlasarvāstivādin counterpart of the Pārāyanavagga of the Suttanipāta in the Pāli canon and included in the Kṣudrakapiṭaka of the Mūlasarvāstivādins.

g.473 Parittābha

'od chung

འོད་ཅུང་།

parittābha

The fourth heaven of the realm of form; also the name of the gods living there.

g.474 Parittaśubha

dge chung

དགེ་ཅུང་།

parittaśubha

A class of gods who inhabit the seventh heaven of the realm of form.

g.475 Pāriyātraka

yongs 'du sa brtol

ཡོངས་འདུ་ས་བརྟོལ།

pāriyātraka

Name of a forest of kovidāra trees possessed by the Thirty-Three Gods.

g.476 Park of Anāthapiṇḍada

mgon med zas sbyin gyi kun dga' ra ba

མགོན་མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་ར་བ།

anāthapiṇḍadasya ārāmaḥ

A park in the Jetavana where the householder Anāthapiṇḍada built a monastery for the Buddha and his disciples.

g.477 pastry

snum khur

སྦྱུལ་ཁུར།

apūpa

The term is also rendered in this translation as “apūpa.”

g.478 Pāṭalaka Shrine

dmar bu can gyi mchod rten

དམར་བུ་ཅན་གྱི་མཆོད་རྟེན།

pāṭalakam caityam

A shrine in Pāṭali Village.

g.479 Pāṭali

dmar bu can

དམར་བུ་ཅན།

pāṭali

A village which eventually became Pāṭaliputra, the capital of Magadha.

g.480 Pataṅgā

phye ma lab

ཕྱེ་མ་ལབ།

pataṅgā

A river.

g.481 Pauṣkarasāri

pad ma'i snying po

པད་མའི་སྙིང་པོ།

pauṣkarasāri

A brahmin.

g.482 perfume chamber

dri gtsang khang

དྷི་གཙང་ཁང་།

gandhakuṭī

The special private dwelling of the Buddha.

g.483 Phalaka

spang leb can

སྤང་ལེབ་ཅན།

phalaka

A hunter.

- g.484 **phāṇita**
bu ram gyi dbu ba
 ཐུ་རམ་གྱི་དབུ་བ།
phāṇita
 Thickened sugarcane juice.
- g.485 **Pilinda**
pi lin da
 ཐི་ལིན་ད།
pilinda
 A short form of “Pilindavatsa,” a monk.
- g.486 **Pilindavatsa**
pi lin da'i bu
 ཐི་ལིན་དའི་བུ།
pilindavatsa
 A monk. Also referred to as “Pilinda.”
- g.487 **Piṇḍavamśa**
smyug sbams
 སྐྱུག་སྤམས།
piṇḍavamśa
 A wheel-turning king in the past.
- g.488 **Piṇḍola**
bsod snyoms
 བསོད་སྙོམས།
piṇḍola
 Another name of Piṇḍolabharadvāja, a disciple of the Buddha.
- g.489 **Piṇḍolabharadvāja**
bha ra dwa dza bsod snyoms len
 བླ་ར་དྭ་ཇ་བསོད་སྙོམས་ལེན།
piṇḍolabharadvāja
 A disciple of the Buddha.
- g.490 **Pīṭha**

khri'u brtsegs

ཁི་འུ་བརྟེ་གས།

pīṭha

A mendicant who is converted by the Buddha. See also [n.344](#).

g.491 place for what is allowable

rung ba'i gnas

རུང་བའི་གནས།

kalpikaśālā

For an explanation of this term, see [10.2–10.22](#). See also Yamagiwa 2001.

g.492 poṣadha

gso sbyong

གསོ་སྦྱང་།

poṣadha

A meeting of the community of monks held twice a month to recite the vinaya rules and confirm that the community is properly functioning in accordance with them.

g.493 Potana

skem byed

སྐེམ་བྱེད།

potana

A city.

g.494 Powerful

nus pa can

ནུས་པ་ཅན།

—

A country.

g.495 Prabhadrīkā

rab tu bzang ldan

རབ་བྱ་བཟང་ལྷན།

prabhadrīkā

A river. See also [n.362](#).

g.496 Prabhākara

'od byed

འོད་བྱེད།

prabhākara

A disciple of the Buddha.

g.497 Prabhāsa

'od ldan

འོད་ལྡན།

prabhāsa

A king who was the Buddha in a former life.

g.498 Prabodhana

sad mdzad

སད་མཛད།

prabodhana

A buddha in the past.

g.499 Prajāpati

skye dgu'i bdag po

སྐྱེ་དགུ་འི་བདག་པོ།

prajāpati

A god.

g.500 Pramokṣa

rab grol

རབ་གྲོལ།

pramokṣa

A mountain.

g.501 Praṇāda

sgra snyan dbyangs · rab sgrogs

སྐྱ་སྟན་དབྱངས། · རབ་སྒོགས།

praṇāda

(1) A buddha in the past (*sgra snyan dbyangs*). (2) A king who was Mahāpraṇāda's father (*rab sgrogs*).

g.502 Prasenajit

gsal rgyal

གསལ་རྒྱལ།

prasenajit

The king of Kosala.

g.503 praskandin

rab gnon

རབ་གནོན།

praskandin

A kind of person who possesses superhuman strength.

g.504 prastha

bre'u chung

བྲེ་ཅུང་།

prastha

A measure of volume.

g.505 prātimokṣa

so sor thar pa

སོ་སོ་ཐར་པ།

prātimokṣa

The collection of monastic rules, which is supposed to be recited at the formal meeting of monastics every fortnight.

g.506 Pratyekabrahman

tshangs pa so so

ཚངས་པ་སོ་སོ།

pratyekabrahman

An independent Brahman.

g.507 Prāvārika

dgag dbye can

དགག་དབྱེ་ཅན།

prāvārika

A mango forest.

g.508 primary defilements

nyon mongs pa

ཉོན་མོངས་པ།

kleśa

The afflictions that hold one back from awakening, often listed as desire (*rāga*), anger (*pratigha*), pride (*māna*), ignorance (*avidyā*), wrong views (*kudṛṣṭi*), and indecision (*vicikitsā*).

g.509 pukkasa

kla klo

ཁ་ལོ།

pukkasa

One of the lower social classes that are outside, and beneath, the four castes.

g.510 Punarvasuka

nab so

ནབ་སོ།

punarvasuka

A nāga. See also [n.442](#).

g.511 Puṇyaprasava

bsod nams skyes

བསོད་ནམས་སྐྱེས།

pun̄yaprasava

One of the levels in the highest heaven of the realm of form; also the name of the gods living there.

g.512 Purāṇa

rnying pa

ལྷིང་པ།

purāṇa

A lay follower of the Buddha.

g.513 Pūraṇa Kāśyapa

'od srung rdzogs byed

འོད་སྤྱང་རྫོགས་བྱེད།

pūraṇa kāśyapa

One of the six teachers at the time of the Buddha.

g.514 Pūrṇa

gang po · gang ba · rdzogs ldan

གང་པོ་ · གང་བ། · རྫོགས་ལྷན།

pūrṇa

(1) A disciple of the Buddha from Sūrpāraka (*gang po*). (2) A disciple of the Buddha from Kuṇḍopadhāna (*gang po*). (3) A haṃsa (*gang ba*). (4) A buddha in the past (*rdzogs ldan*).

g.515 Pūrṇamanoratha

gang po re skong

གང་པོ་རེ་སྐོང།

pūrṇamanoratha

A buddha in the past.

g.516 Pūrṇamukha

bzhin rgyas

བཞིན་རྒྱལ།

pūrṇamukha

(1) The parrot of Āmrapālī. (2) A haṃsa who was the Buddha in a former life.

g.517 Rāhula

sgra can zin

སྒ་ཅན་ཟིན།

rāhula

The son of the Buddha. Also referred to as “Rāhulabhadrā.”

g.518 Rāhulabhadrā

sgra can zin bzang po

སྒ་ཅན་ཟིན་བཟང་པོ།

rāhulabhadrā

(1) Another name of Rāhula. (2) The son of a future Buddha whose name is Śākyamuni.

g.519 Rājagṛha

rgyal po'i khab

རྒྱལ་པོ་རི་ཁག།

rājagṛha

Definition from the 84000 Glossary of Terms:

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭapārvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.520 Rājyavardhana

rgyal srid 'phel

རྒྱལ་སྲིད་འཕེལ།

rājyavardhana

An elephant. See also [n.776](#).

g.521 Rājyavardhana

rgyal srid 'phel ba

རྒྱལ་སྲིད་འཕེལ་བ།

rājyavardhana

A city.

g.522 rākṣasa

srin po

སྲིན་པོ།

rākṣasa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.523 rākṣasī

srin mo

སྲིན་མོ།

rākṣasī

A female rākṣasa, a class of flesh-eating demons.

g.524 Rāṣṭrapāla

yul 'khor skyong

ཡུལ་འཁོར་སྤྱོད་།

rāṣṭrapāla

A disciple of the Buddha.

g.525 Ratnacūḍa

rin chen gtsug tor can

རིན་ཆེན་གཙུག་ཏྲར་ཅན།

ratnacūḍa

A buddha in the past.

g.526 Ratnaśaila

rin chen ri bo

རིན་ཆེན་རི་བོ།

ratnaśaila

A buddha in the past.

g.527 Ratnaśikhin

rin chen gtsug tor · rin chen gtsug tor can

རིན་ཆེན་གཙུག་ཏྲར། · རིན་ཆེན་གཙུག་ཏྲར་ཅན།

ratnaśikhin

A buddha in the past.

g.528 Reed Merchant

'dam bu'i tshong pa

འདམ་བུ་རི་ཚོང་པ།

—

(1) A wandering mendicant. (2) A mendicant living in Nālandā.

g.529 Reṇu

rdul phran

རྩལ་ཕྱན།

reṇu

One of the seven kings mentioned in the story of Govinda.

g.530 resin

trang chu

ཐར་ཚུ།

jatu

Five kinds of resin that are used as medicines.

g.531 Retuka

re tu ka

རེ་རུ་ཀ།

—

A village or town. See also [n.414](#).

g.532 Revata

nam gru

ནམ་གུ།

revata

A disciple of the Buddha.

g.533 Revata the Doubter

nam gru som nyi can

ནམ་གུ་སོམ་ཉི་ཅན།

kāṅkṣārevata

An nickname of Revata, a disciple of the Buddha.

g.534 Reviving

yang sos

ཡང་སོས།

saṃjīva

One of the eight hot hells.

g.535 Roca

'od ldan

འོད་ལྡན།

roca

An uncle of Ānanda.

g.536 Rohiṇī

snar ma

སྒྲ་མ།

rohiṇī

The wife of the Moon.

g.537 Rohitaka

ro hi ta ka

རོ་ཧི་ཏ་ཀ།

rohitaka

A village or town.

g.538 Roruka

ma rungs pa

མ་རུངས་པ།

roruka

A city.

g.539 Ṛṣi Gargā Pond

drang srong gar ga'i rdzing

དར་སྟོང་གར་གའི་རྫིང་།

gargā puṣkariṇī

A pond in Campā

g.540 rṣi Guṃjika's abode

drang srong sgra sgrogs kyi gnas

དར་སྟོང་སྒྲ་སྒོགས་ཀྱི་གནས།

guṃjikāvasatha

A place near Nādikā, a village in the country of Vṛji.

g.541 Ṛṣidatta

drang srong sbyin

དར་སྟོང་སྤྱིན།

ṛṣidatta

A lay follower of the Buddha.

g.542 **Ṛṣivadana**

drang strong smra ba

རྩོམ་སྤྲོ་བ།

ṛṣivadana

A park near Vārāṇasī where the Buddha gave the first sermon.

g.543 **Rudanī**

ngud mo

རུད་མོ།

rudanī

A river.

g.544 **rule of training**

bslab pa'i gzhi

བསྐྱེད་པའི་གཞི།

sikṣāpada

The prātimokṣa rules for monks and nuns, ten rules for novices, six rules for female probationers, and five rules for laypeople.

g.545 **Śacī**

bde sogs

བདེ་སོགས།

śacī

The wife of Indra.

g.546 **sadāmatta**

rtaḡ tu myos

རྟ་ཏུ་མྱོས།

sadāmatta

“Always Excited,” a class of divine beings who live on Mount Sumeru.

g.547 **Śādvalā**

gsing ma

གསིང་མ།

śādvalā

A village or town.

g.548 saffron

ngur smrig

ཅུར་སྒྲིག་

kāṣāya

g.549 Sahā World

mi mjed

མི་མཇེད།

sahāloka

This universe of ours, or the trichiliocosm (but sometimes referring to just this world system of four continents). It means “endurance,” as beings there have to endure suffering.

g.550 Saikata

bye ma skyes

བྱེ་མ་སྒྲིལ།

saikata

A monk.

g.551 Śaila

ri bo

རི་བོ།

śaila

(1) A ṛṣi. (2) A ṛṣi who is a nephew of Kaineya.

g.552 Śailagāthā

ri gnas pa'i tshigs su bcad pa

རི་གྲས་པའི་ཚིགས་སུ་བཅད་པ།

śailagāthā

A verse text possibly included in the Kṣudrakapiṭaka of the Mūla-sarvāstivādins and preserved in the *Bhaiṣajyavastu* of the Mūlasarvāstivāda Vinaya.

g.553 Śaivala

dpal skyed

དཔལ་སྒྲིལ།

śaivāla

A disciple of the Buddha.

g.554 Sāketā

gnas bcas

གནས་བཅས།

sāketā

A country mentioned in the story of the physician Ātreya and the story of King Māndhātṛ.

g.555 Śakra

brgya byin

བརྟུ་བྱིན།

śakra

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśā*).

Alternatively known as Indra, the deity that is called “lord of the gods” dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.556 Śakuna

la nye can

ལ་ཉེ་བན།

śakuna

A king in the past. Also referred to as “Mahāśakuni.”

g.557 Śākya

shAkya

ཤ་ཨ་ཀྱ།

śākya

Definition from the 84000 Glossary of Terms:

Name of the ancient tribe in which the Buddha was born as a prince; their kingdom was based to the east of Kośala, in the foothills near the present-day border of India and Nepal, with Kapilavastu as its capital.

g.558 Śākyamuni

shAkya thub pa

ཤཱཀྱ་ཐུབ་པ།

śākyamuni

(1) The present Buddha. (2) A buddha in the past. (3) A buddha in the future.

g.559 Sālā

sa la

ས་ལ།

sālā

A village.

g.560 Sālabalā

sa la stobs

ས་ལ་སྟོབས།

sālabalā

A village. See also [n.567](#).

g.561 Sālibalā

sa la'i stobs

ས་ལ་འི་སྟོབས།

sālibalā

A village.

g.562 śālmali trees

shal ma li

ཤལ་མ་ལི།

śālmali

Bombax heptaphyllum or *Salmalia malabarica* (a lofty and thorny tree).

g.563 samādhi

ting nge 'dzin

ཏིང་ངེ་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyutpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of *samādhi* that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

In this text:

Also rendered in this translation as “meditation.”

g.564 *samāpatti*

snyoms par 'jug pa

སྒྲོམས་པར་འཇུག་པ།

samāpatti

A kind of meditative concentration.

g.565 *Samdhāna*

'dum byed

འདུམ་བྱེད།

saṃdhāna

A householder who was the Buddha in a former life.

g.566 *Śamitāri*

dgra zhi mdzad pa

དག་ཞི་མཛད་པ།

śamitāri

A buddha in the past.

g.567 *Samjaya*

yang dag rgyal ba

ཡང་དག་རྒྱལ་བ།

saṃjaya

A young Brahmin, son of Lucky.

g.568 *Samjayī Vairatīputra*

smra 'dod kyi bu mo'i bu yang dag rgyal ba can

སྐྱེ་འདོད་ཀྱི་བུ་མོ་འི་བུ་ཡང་དག་རྒྱལ་བ་ཅན།

saṃjayī vairatṭīputra

One of the six teachers at the time of the Buddha.

g.569 Sāṃkāśya

gsal ba

གསལ་བ།

sāṃkāśya

A city where the Buddha descended from the heaven of the Thirty-Three gods.

g.570 saṃsāra's ever-revolving five cycles

'khor ba'i 'khor lo cha lnga pa g.yo ba dang mi g.yo ba

འཁོར་བའི་འཁོར་ལོ་ཆ་ལྔ་པ་གཡོ་བ་དང་མི་གཡོ་བ།

—

The five realms of gods, humans, animals, spirits, and hell-denizens. “Ever-revolving” is an adjective applied to saṃsāra with its constant fluctuations.

g.571 Saṃyuktāgama

yang dag par ldan pa'i lung

ཡང་དག་པར་ལྡན་པའི་ལུང་།

saṃyuktāgama

The Connected Discourses, one of the four divisions of the Sūtrapīṭaka.

g.572 Śaṅkara

—

—

śaṅkara

An epithet of Śiva.

g.573 Śaṅkha

dung

རྩེ།

śaṅkha

(1) A king in the future. (2) A ṛṣi.

g.574 Saptaparṇa

lo ma bdun pa

ལོ་མ་བདུན་པ།

saptaparna

A village.

g.575 Śara

mda' can

མད་ཅན།

śara

A yakṣa.

g.576 Sāraka

sran can

སྣ་ཅན།

sāraka

A hunter.

g.577 Sarayū

sar yu

སར་ཡུ།

sarayū

A river.

g.578 Śāriputra

shA ri'i bu

ཤ་རི་བུ།

śāriputra

(1) A disciple of the Buddha. (2) A disciple of a buddha in the past. (3) A disciple of a Buddha in the future.

g.579 śarkarā

sha kha ra

ཤ་ཁ་ར།

śarkarā

Candied sugar.

g.580 Sarpadāsa

—

—

sarpadāsa

A disciple of the Buddha. Note that this name rendered as *sprul khol* in the Degé Kangyur.

g.581 Sarvābhibhū

thams cad zil gnon

ཐམས་ཅད་ཟེལ་གཞོན།

sarvābhibhū

A buddha in the past.

g.582 Sarvajñādeva

sarba dz+nyA de ba

སང་རྫོ་དེ་བ།

sarvajñādeva

Definition from the 84000 Glossary of Terms:

According to traditional accounts, the Kashmiri preceptor Sarvajñādeva was among the “one hundred” paṇḍitas invited by Trisong Detsen (r. 755–797/800) to assist with the translation of the Buddhist scriptures into Tibetan. Sarvajñādeva assisted in the translation of more than twenty-three works, including numerous sūtras and the first translations of Śāntideva’s *Bodhicaryāvatāra* and Nāgārjuna’s *Suhṛllekha*. Much of this work was likely carried out in the first years of the ninth century and may have continued into the reign of Ralpachen (*ral pa can*), who ascended the throne in 815 and died in 838 or 841 CE.

In this text:

One of the translators of the Tibetan Vinayavastu of the Mūlasarvāstivāda Vinaya.

g.583 Sarvaṃdada

thams cad gtong

ཐམས་ཅད་གཏོང་།

sarvaṃdada

A name given to Viśvantara, a prince who was the Buddha in a former life. See also [n.775](#).

g.584 Sarvārthasiddha

don kun sgrub pa

དོན་ཀུན་སྒྲུབ་པ།

sarvārthasiddha

A buddha in the past.

g.585 Śastrabhū

ral gris 'tsho

རལ་གྲིས་འཚོ།

śastrabhū

One of the seven kings mentioned in the story of Govinda.

g.586 Satyadrś

bden pa mthong ba

བདེན་པ་མཐོང་བ།

satyadrś

A lost verse text possibly included in the Kṣudrakapiṭaka of the Mūla-sarvāstivādin.

g.587 Sauvīra

stang zil can

སྟང་ཟིལ་ཅན།

sauvīra

A country.

g.588 sauvīraka

skyur khu

སྐུ་ཁུ།

sauvīraka

Sour gruel.

g.589 scabies

g.yan pa'i nad

གཡན་པའི་ནད།

kacchūroga

Any cutaneous disease.

g.590 Scream

ngu 'bod

ངུ་འབོད།

maurava

One of the eight hot hells.

g.591 self-awakened one

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha

Definition from the 84000 Glossary of Terms:

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khaḍgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.592 Sena

sde can

སྡེ་ཅན།

sena

A minister, brother of Susena.

g.593 sense sphere

skye mched

སྐྱེ་མཆེད།

āyatana

One way of describing experience and the world in terms of twelve sense spheres (eye and form, ear and sound, nose and odor, tongue and taste, body and touch, mind and mental objects).

g.594 Separating

dgar ba

དགར་བ།

—

A nāga.

g.595 seven limbs of awakening

byang chub kyi yan lag bdun

བྱང་ཆུབ་ཀྱི་ཡན་ལག་བདུན།

sapta bodhyaṅgāni

Part of the thirty-seven aspects of awakening.

g.596 seven treasures

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

sapta ratnāni

Seven kinds of treasures of a wheel-turning king, which are the precious chakra, elephant, horse, jewel, woman, householder, and minister.

g.597 Śibi

shi bi

ཤི་བི།

śibi

A king who is the Buddha in a former life.

g.598 Sikatin

bye ma can

བྱེ་མ་ཅན།

sikatin

A village.

g.599 Śikhin

gtsug tor can

གཙུག་ཏོར་ཅན།

śikhin

A name common to thirty buddhas in the past. See also [n.912](#).

g.600 Siṃha

seng ge

སེང་གེ།

siṃha

(1) A buddha in the past. (2) A general.

g.601 Sītā

si ta

སི་ཏ།

sītā

A river.

g.602 Śiva

zhi ba

ཞི་བ།

śiva

Major deity in the pantheon of the classical Indian religious traditions.

g.603 six perfections

pha rol tu phyin pa drug

པ་རོལ་ཏུ་ཕྱིན་པ་རྒྱལ།

ṣaṭ pāramitāḥ

The practice of the bodhisattva, which consists of giving, morality, patience, effort, concentration, and wisdom.

g.604 Śobhita

mdzes ldan

མངོས་ལྷན།

śobhita

A disciple of the Buddha.

g.605 South Pañcāla

lho phyogs kyi lnga len pa

ལྷོ་ཕྱོགས་ཀྱི་ལྔ་ལེན་པ།

dakṣiṇapañcāla

One of the two kings of the country of Pañcāla.

g.606 śramaṇa

dge sbyong

དགེ་སྦྱོང་།

śramaṇa

A term used broadly to denote a spiritual practitioner.

g.607 Śrāvastī

mnyan yod

མཉན་ཡོད།

śrāvastī

Definition from the 84000 Glossary of Terms:

During the life of the Buddha, Śrāvastī was the capital city of the powerful kingdom of Kośala, ruled by King Prasenajit, who became a follower and patron of the Buddha. It was also the hometown of Anāthapiṇḍada, the wealthy patron who first invited the Buddha there, and then offered him a park known as Jetavana, Prince Jeta's Grove, which became one of the first Buddhist monasteries. The Buddha is said to have spent about twenty-five rainy seasons with his disciples in Śrāvastī, thus it is named as the setting of numerous events and teachings. It is located in present-day Uttar Pradesh in northern India.

g.608 Śreṇya Bimbisāra

bzo sbyangs gzugs can snying po

བཅོ་སྐྱདས་གཟུགས་ཅན་སྡིང་པོ།

śreṇya bimbisāra

Definition from the 84000 Glossary of Terms:

The king of Magadha and a great patron of the Buddha. His birth coincided with the Buddha's, and his father, King Mahāpadma, named him "Essence of Gold" after mistakenly attributing the brilliant light that marked the Buddha's birth to the birth of his son by Queen Bimbī ("Goldie"). Accounts of Bimbisāra's youth and life can be found in *The Chapter on Going Forth* (Toh 1-1, *Pravrajyāvastu*).

King Śreṇya Bimbisāra first met with the Buddha early on, when the latter was the wandering mendicant known as Gautama. Impressed by his conduct, Bimbisāra offered to take Gautama into his court, but Gautama refused, and Bimbisāra wished him success in his quest for awakening and asked him to visit his palace after he had achieved his goal. One account of this episode can be found in the sixteenth chapter of *The Play in Full* (Toh 95, *Lalitavistara*). There are other accounts where the two meet earlier on in childhood; several episodes can be found, for example, in *The Hundred Deeds* (Toh 340, *Karmaśataka*).

Later, after the Buddha's awakening, Bimbisāra became one of his most famous patrons and donated to the saṅgha the Bamboo Grove, Veṇuvana, at the outskirts of the capital of Magadha, Rājagṛha, where he built residences for the monks. Bimbisāra was imprisoned and killed by his own son, the prince Ajātaśatru, who, influenced by Devadatta, sought to usurp his father's throne.

g.609 Śreṣṭhin

gtso bo

གཙོ་བོ།

śreṣṭhin

A buddha in the past.

g.610 Śrīsaṃbhava

dpal 'byung

དཔལ་འབྱུང་།

śrīsaṃbhava

A buddha in the past.

g.611 Śroṇāparāntaka

gro bzhin skyes gnas pa'i yul gyi mtha' · gro bzhin skyes gnas pa'i mtha'

གྲོ་བཞིན་སྐྱེས་གནས་པའི་ཡུལ་གྱི་མཐའ། · གྲོ་བཞིན་སྐྱེས་གནས་པའི་མཐའ།

śroṇāparāntaka

A country.

g.612 Śrughnā

yul srug na

ཡུལ་སྤྱག་ན།

śrughnā

A country.

g.613 Stavakarṇin

rgya skegs kyi rna rgyan can

རྒྱ་སྐྱེགས་ཀྱི་རྣ་རྒྱན་ཅན།

stavakarṇin

Another name of Bhavatrāta, a half brother of Pūrṇa from Sūrpāraka.

g.614 Stavārha

bstod 'os

བསྐྱོད་འོས།

stavārha

A self-awakened one in the future.

g.615 Sthālisugandha

snod dri zhim

སྒྲོ་བྱི་ཞིས།

sthālisugandha

The name of Prince Kuśa disguised as a cook.

g.616 Sthavira

gnas brtan

གནས་བརྟན།

sthavira

A disciple of the Buddha.

g.617 Sthaviragāthā

gnas brtan pa'i tshigs su bcad pa

གནས་བརྟན་པའི་ཚིགས་སུ་བཅད་པ།

sthaviragāthā

A lost verse text possibly included in the Kṣudrakapiṭaka of the Mūla-sarvāstivādin.

g.618 Sthavirīgāthā

gnas brtan ma'i tshigs su bcad pa

གནས་བརྟན་མའི་ཚིགས་སུ་བཅད་པ།

sthavirīgāthā

A lost verse text possibly included in the Kṣudrakapiṭaka of the Mūla-sarvāstivādin.

g.619 Sthūlakoṣṭhaka

bang mdzod stug po can

བང་མཛོད་སྐྱུག་པོ་ཅན།

sthūlakoṣṭhaka

A village in the country of Kuru.

g.620 Sthūlakoṣṭhaka Forest

bang mdzod stug po can gyi tshal

བང་མཛོད་སྟུག་པོ་ཅན་གྱི་ཚལ།

—

A forest near Sthūlakoṣṭhaka, a village in the country of Kuru.

g.621 sthūlātyaya offense

ltung ba sbom po

ལྷུང་བ་སྦྱོམ་པོ།

sthūlātyaya

The third gravest type of offense for a monk or nun, which requires confession in the presence of another monk or nun. Attempting one of the two gravest offenses, pārajika and saṅghāvaśeṣa, constitutes this category. For instance, if a monk attempts to kill a person and does not succeed, his offense is categorised as sthūlātyaya.

g.622 stream-enterer

rgyun du zhugs pa

རྒྱལ་དུ་ཞུགས་པ།

srotāpanna

A person who has attained the first of the four stages of spiritual achievement.

g.623 Subhadra

shin tu bzang

ཤིན་ཏུ་བཟང་།

subhadra

A lay brother living in Nādikā.

g.624 Śubhakṛtsna

dge rgyas

དགེ་རྒྱལ།

śubhakṛtsna

A class of gods who inhabit the ninth heaven of the realm of form.

g.625 Sudarśana

shin du mthong ba · shin tu mthong ba

ཤིན་དུ་མཐོང་བ། ་ཤིན་དུ་མཐོང་བ།

sudarśana

A class of gods who inhabit the fourth of the “pure abodes.”

g.626 Sudarśana

blta na sdug

བཏུན་སྤུག

sudarśana

A buddha in the past.

g.627 Sudarśana

blta na sdug

བཏུན་སྤུག

sudarśana

(1) One of the seven golden mountains. (2) The city of the Thirty-Three Gods.

g.628 Sudatta

rab sbyin

རབ་སྤྱིན།

sudatta

Another name of Anāthapiṇḍada.

g.629 Śuddhodana

zas gtsang

ཟས་གཙང་།

śuddhodana

(1) A king, the Buddha’s father. (2) The father of a future buddha named Śākyamuni.

g.630 Sudhana

nor bzangs

ནོར་བཟངས།

sudhana

A prince and a king who were the Buddha in former lives.

g.631 Sudharmā

chos bzang

ཚུམ་བཟང་།

sudharmā

The meeting hall of the Thirty-Three Gods.

g.632 śūdra

dmangs rigs

དམངས་རིགས།

śūdra

One of the four castes, that of commoners or servants.

g.633 Sudṛśa

gya nom snang ba

གྲ་ལོམ་སྒྲུང་བ།

sudṛśa

A class of gods who inhabit the third of the “pure abodes.”

g.634 sugata

bde bar gshegs pa

བདེ་བར་གསེགས་པ།

sugata

Definition from the 84000 Glossary of Terms:

One of the standard epithets of the buddhas. A recurrent explanation offers three different meanings for *su-* that are meant to show the special qualities of “accomplishment of one’s own purpose” (*svārthasampad*) for a complete buddha. Thus, the Sugata is “well” gone, as in the expression *su-rūpa* (“having a good form”); he is gone “in a way that he shall not come back,” as in the expression *su-naṣṭa-jvara* (“a fever that has utterly gone”); he has gone “without any remainder” as in the expression *su-pūrṇa-ghaṭa* (“a pot that is completely full”). According to Buddhaghosa, the term means that the way the Buddha went (Skt. *gata*) is good (Skt. *su*) and where he went (Skt. *gata*) is good (Skt. *su*).

In this text:

Here it is used as an epithet for the Buddha Śākyamuni.

g.635 Sujāta

legs 'khrungs

ལེགས་འཁྱུངས།

suajāta

A buddha in the past.

g.636 Sumāgadhā

ma ga dhA bzang mo

མ་ག་རྩ་བཟང་མོ།

sumāgadhā

A pond. See also [n.345](#).

g.637 Sumanas

sna ma'i me tog

སྐྱ་མའི་མེ་ཏོག།

sumanas

(1) A disciple of the Buddha. (2) A buddha in the past.

g.638 Sundara

rab mdzes

རབ་མཛེས།

sundara

A nāga king.

g.639 Sundarikā

mdzes ma

མཛེས་མ།

sundarikā

A female mendicant who falsely accuses the Buddha.

g.640 Sunetra

spyān mdzes

སྤྱལ་མཛེས།

sunetra

(1) A buddha in the past. (2) A non-Buddhist teacher, an ascetic.

g.641 Sunny

nyi ldan

ཉི་ལྷན།

—

A woman in Sunrise, sister of Beautiful. See also [n.319](#).

g.642 Sunrise

'char ka

འཆར་ཀ

—

A village or town in Kosala. See also [n.317](#).

g.643 supernormal knowledge

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā

The six modes of supernormal cognition or ability, namely, clairvoyance, clairaudience, knowledge of the minds of others, remembrance of past lives, the ability to perform miracles, and the knowledge of the destruction of all mental defilements. The first five are considered mundane or worldly and can be attained to some extent by non-Buddhist yogis as well as Buddhist arhats and bodhisattvas. The sixth is considered to be supramundane and can be attained only by Buddhist yogis.

g.644 Suprabuddha

shin tu blo gsa

ཤིན་ཏུ་བློ་གསལ།

suprabuddha

A king and the Buddha's maternal grandfather (according to Sbhv).

g.645 Suprañihita

shin tu legs smon

ཤིན་ཏུ་ལེགས་སློན།

suprañihita

A future self-awakened one.

g.646 Supratiṣṭhita

rab brtan · shin tu rab gnas

རབ་བརྟན། · ཤིན་ཏུ་རབ་གནས།

—

(1) A nāga king (*rab brtan*). (2) The king of banyan trees (*shin tu rab gnas*).

g.647 Śūrasena

dpa' sde

དཔ་སྡེ།

śūrasena

A country.

g.648 Sūrpāraka

slo ma lta bu

སྤྲ་མ་ལུ་བུ།

sūrpāraka

A city.

g.649 Suruci

legs smon

ལེགས་སྤོན།

suruci

A self-awakened one.

g.650 Susena

sde bzangs

སྡེ་བཟངས།

susena

A minister, brother of Sena.

g.651 Sūtra of the Parable of Pole Climbing

shing 'dzeg gi shing lta bu'i mdo

ཤིང་འཛིག་གི་ཤིང་ལྷ་བུའི་མདོ།

—

A sūtra in the section of the path in the Saṃyuktāgama, which corresponds to SĀc 619, SN 47.19, etc.

g.652 Sūtra of the Parable of the Axe

ste'u lta bu'i mdo

སྡེ་ལྷ་བུའི་མདོ།

—

A sūtra in the section of the aggregates in the Saṃyuktāgama, which corresponds to SĀc 263, SN 22.101, etc.

- g.653 **Suvādin**
legs gsung · gsung snyan
 ལེགས་གསུང་། ་ གསུང་སྟེན།
suvādin
 A buddha in the past.
- g.654 **Suvarṇaprastha**
gser gyi bre
 གསེར་གྱི་བྲེ།
suvarṇaprastha
 A village or town.
- g.655 **Suvarṇāvabhāsa**
gser du snang ba
 གསེར་དུ་སྟང་བ།
suvarṇāvabhāsa
 A peacock who was the Buddha in a former life.
- g.656 **Svāgata**
legs 'ongs
 ལེགས་འོངས།
svāgata
 A disciple of the Buddha.
- g.657 **Śvapāka**
khyi 'tshed
 ཁྱི་འཛེད།
śvapāka
 An outcaste tribe.
- g.658 **Śvāsa**
dbugs 'byin
 དབུགས་འབྱིན།
śvāsa
 A nāga.
- g.659 **Svāti**

sa ga

ས་ག

svāti

A disciple of the Buddha.

g.660 Śyāma

ljang gu

ལྷང་གུ

śyāma

A brahmin youth who was the Buddha in a former life.

g.661 take formal possession of

byin gyis rlob pa

བྱིན་གྱིས་རྫོབ་པ།

adhiṣṭhā-

The formal act of making something one's own through pronouncement before another monastic.

g.662 Tamasā Forest

ta ma sa'i tshal

ཏ་མ་སའི་ཚལ།

tamasāvana

A forest in Mount Uśīra.

g.663 Tamonuda

mun 'joms pa · mun sel

མུན་འཇོམས་པ། · མུན་སེལ།

tamonuda

A buddha in the past.

g.664 Tapanī

gdungs

གདུངས།

tapanī

A river.

g.665 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གསེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

g.666 ten powers

stobs bcu

སྟོབས་བརྒྱ།

daśa balāni

Ten kinds of a buddha’s cognitive power.

g.667 the nāga of Campā

yul tsam pa’i klu

ཡུལ་ཙམ་པའི་ཀླ།

cāmpeyo nāgaḥ

A nāga.

g.668 thirty-seven aspects of awakening

byang chub kyi phyogs sum bcu rtsa bdun gyi chos

བྱང་ཆུབ་ཀྱི་ཕྱོགས་སུམ་བརྒྱ་ཙ་བདུན་གྱི་ཆོས།

saptatrimśadbodhipakṣadharmāḥ

Thirty-seven kinds of practices to be accomplished by those who seek awakening.

g.669 Thirty-Three

sum bcu rtsa gsum

སྤྱུ་བ་རྩུ་ཅུ་གསུམ།

trāyastriṃśa

The heaven of the desire realm just above the heaven of the Four Great Kings atop Sumeru.

g.670 Thirty-Three Gods

sum cu rtsa gsum pa'i lha rnam

སྤྱུ་རྩུ་ཅུ་གསུམ་པའི་ལྷ་རྣམས།

devās trayastriṃśāḥ

A class of gods who inhabit the heaven of the desire realm just above the heaven of the Four Great Kings atop Sumeru.

g.671 those undergoing training

slob pa

སྦོལ་པ།

śaikṣa

Those who belong to any of the first to seventh of the eight stages of spiritual achievement, the eighth being that of an arhat, who needs no further training.

g.672 three bases

gnas gsum

གནས་གསུམ།

trīṇi sthānāni

Body, speech, and mind.

g.673 three unshared applications of mindfulness

ma 'dres pa gsum dang dran pa nye bar gzhaḡ pa

མ་འདྲེས་པ་གསུམ་དང་བློ་པ་ཉེ་བར་གཞག་པ།

trīṇi āveṇikāni smṛtyupasthānāni

Mental attitudes peculiar to the Buddha, which are being neither pleased nor displeased whether an audience is responsive, unresponsive, or a mixture of both.

g.674 threefold knowledge

rig pa gsum

རིག་པ་གསུམ།

tisro vidyāḥ

Three supernormal knowledges: the knowledge of divine sight, the knowledge of former lives, and the knowledge of the extinction of impurity.

g.675 Timisikā

'gran zla ma

འགྲན་ལྷ་མ།

timisikā

A yakṣiṇī.

g.676 Tiṣya

skar rgyal · rgyal

སྐར་རྒྱལ། · རྒྱལ།

tiṣya

A buddha in the past. See also [n.915](#).

g.677 Tomara

mda' bo che

མད་བོ་ཆེ།

tomara

A brahmin who was the chief priest of Vaiśālī.

g.678 Toyikā

chu mangs

ཆུ་མངས།

toyikā

The place where the Buddha showed the skeleton of the Buddha Kāśyapa to monks.

g.679 Trapukarṇin

zha nye'i rna rgyan can

ཇ་ཉེ་འི་རྣ་རྒྱན་ཅན།

trapukarṇin

Another name of Bhavanandin, a half brother of Pūrṇa from Sūrpāraka.

g.680 Triśaṅku

phur bu gsum pa

ཐུར་བྱ་གསུམ་པ།

triśaṅku

A king who was the Buddha in a former life.

g.681 Tuṣita

dga' ldan

དགའ་ལྷན།

tuṣita

A class of gods in the desire realm among whom the Bodhisattva is supposed to be born in his penultimate life, before that in which he attains full awakening.

g.682 Udāna

ched du brjod pa

ཆེད་དུ་བརྗོད་པ།

udāna

A verse text possibly included in the lost Kṣudrakapiṭaka of the Mūla-sarvāstivādins.

g.683 Ulkā mukha

skar mda'i gdong

སྐར་མདའི་གདོང་།

ulkāmukha

A son of King Ikṣuvāku.

g.684 Upacāru

nye mdzes

ཉེ་མཛེས།

upacāru

A lay brother living in Nādikā.

g.685 Upagupta

nye sbas

ཉེ་སྐུས།

upagupta

A monk who was predicted by the Buddha to appear in the future.

- g.686 Upālin
nye ba 'khor
ཉེབ་འཁོར།
upālin
A disciple of the Buddha.
- g.687 Upananda
nye dga' bo
ཉེདག་འབོ།
upananda
A nāga king.
- g.688 Upāriṣṭa
nye bar yid 'ong
ཉེབར་ཡིད་འོང།
upāriṣṭa
A lay brother living in Nādikā.
- g.689 Upasena
nye sde
ཉེསྡེ།
upasena
A disciple of the Buddha.
- g.690 Upatiṣya
nye rgyal
ཉེརྒྱལ།
upatiṣya
Another name of Śāriputra.
- g.691 Upendra
nye dbang po
ཉེདབང་པོ།
upendra
The younger brother of Indra.
- g.692 Upoṣadha

gso sbyong 'phags

གསོ་སྤྱོད་འཕགས།

upoṣadha

A king, the father of King Māndhātṛ.

g.693 Urumuṇḍa

ri bo rtse mthon

རི་བོ་རྩེ་མཐོན།

urumuṇḍa

A mountain.

g.694 Uruvilvā

lteng rgyas

ལྷོང་རྒྱལ།

uruvilvā

A river on the banks of which the Buddha engaged in ascetic practice before his awakening.

g.695 Uruvilvā-Kāśyapa

lteng rgyas 'od srung

ལྷོང་རྒྱལ་འོད་སྤྱང་།

uruvilvā-kāśyapa

A disciple of the Buddha.

g.696 Utkatā

shas che ba

ཤས་ཆེ་བ།

utkatā

A village.

g.697 Uttara

dam pa · bla ma

དམ་པ། · ལྷ་མ།

uttara

(1) A buddha in the past (*dam pa*). (2) A young brahmin who was the Buddha in a former life (*bla ma*).

- g.698 **Vāgīśa**
ngag dbang
 འག་དབང་།
vāgīśa
 A disciple of the Buddha.
- g.699 **Vaibhiḍiṅgī**
bai bhi Ting gi
 བེ་བྱི་ཁིང་གི།
vaibhiḍiṅgī
 A town.
- g.700 **Vaidehī**
lus 'phags ma
 ལུས་འཕགས་མ།
vaidehī
 The wife of King Bimbisāra and mother of Ajātaśatru.
- g.701 **Vairambhya**
yul dgra mtha' · dgra mtha'
 ཡུལ་དག་མཐའ། · དག་མཐའ།
vairambhya
 A country.
- g.702 **Vairatṭasiṃha**
smra 'dod kyi seng ge
 སྐྱ་འདོད་ཀྱི་སེང་གེ།
vairatṭasiṃha
 A brahmin.
- g.703 **Vaiśālī**
yangs pa can
 ཡངས་པ་ཅན།
vaiśālī
 The city of the Licchavis.
- g.704 **Vaiśravaṇa**

rnam thos kyi bu

རྣམ་ཐོས་ཀྱི་བུ།

vaiśravaṇa

One of the Four Great Kings and god of wealth.

g.705 vaiśya

rje'u rigs

རྩེ་ལུ་རིགས།

vaiśya

One of the four castes, that of merchants.

g.706 Vajraka

rdo rje can

རྡོ་རྗེ་ཅན།

vajraka

A mountain.

g.707 Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi

Definition from the 84000 Glossary of Terms:

Vajrapāṇi means “Wielder of the Vajra.” In the Pali canon, he appears as a yakṣa guardian in the retinue of the Buddha. In the Mahāyāna scriptures he is a bodhisattva and one of the “eight close sons of the Buddha.” In the tantras, he is also regarded as an important Buddhist deity and instrumental in the transmission of tantric scriptures.

g.708 Vakkalin

shing gos can

ཤིང་གོས་ཅན།

vakkalin

A ṛṣi who became the Buddha’s disciple. See also [n.100](#).

g.709 Vakṣu

pa k+Shu

པ་ཀྲ།

vakṣu

A river.

g.710 Valaya

gdu bu can

གདུ་བུ་ཅན།

valaya

A village or town. See also [n.335](#).

g.711 Valguka

grog mkhar

གྲོག་མཁར།

valguka

A nāga king.

g.712 Vāmadeva

g.yon phyogs lha

གཡོན་ཕྱོགས་ལྷ།

vāmadeva

A ṛṣi in the past.

g.713 Vāmaka

g.yon phyogs

གཡོན་ཕྱོགས།

vāmaka

A ṛṣi in the past.

g.714 Vana

nags ldan

ནགས་ལྡན།

vana

A yakṣa.

g.715 Vārāṇasī

bA rA Na sI

བ་ར་ན་སྐ།

vārāṇasī

Definition from the 84000 Glossary of Terms:

Also known as Benares, one of the oldest cities of northeast India on the banks of the Ganges, in modern-day Uttar Pradesh. It was once the capital of the ancient kingdom of Kāśī, and in the Buddha's time it had been absorbed into the kingdom of Kośala. It was an important religious center, as well as a major city, even during the time of the Buddha. The name may derive from being where the Varuna and Assi rivers flow into the Ganges. It was on the outskirts of Vārāṇasī that the Buddha first taught the Dharma, in the location known as Deer Park (*Mṛgadāva*). For numerous episodes set in Vārāṇasī, including its kings, see *The Hundred Deeds*, Toh 340.

g.716 Varśākāra

dbyar byed

འཕྲ་སྐྱེད།

varśākāra

The chief minister of Magadha.

g.717 Varuṇa

chu lha

ཚུ་ལྷ།

varuṇa

A god.

g.718 Vāsava

gos sbyin · nor lha

གོས་སྤྱིན། · རྣ་ལྷ།

vāsava

(1) A king at the time of the Buddha Ratnaśikhin (*gos sbyin*). (2) A god (*nor lha*).

g.719 Vasiṣṭha

gnas 'jog

གནས་འཇོག།

vasiṣṭha

(1) A ṛṣi in the past. (2) The brother of Bharadvāja, a disciple of the Buddha Vipasyin. (3) The family name of an old ascetic.

g.720 Vāsiṣṭha

gnas 'jog

གནས་འཛིག

vāsiṣṭha

A buddha in the past.

g.721 Vāsiṣṭha

gnas 'jog

གནས་འཛིག

vāsiṣṭha

The word *Vāsiṣṭha*, lit. “the descendant of Vasiṣṭha (an ancient ṛṣi),” is used “in polite address to anyone without regard to ancestry” (BHSD q.v.).

g.722 Velāma

dus dpog

དུས་དཔོག

velāma

(1) A brahmin living in the country of King Piṇḍavaṃśa. (2) A brahmin who is the Buddha in a past life.

g.723 Vemacitra

thags zangs ris

ཐགས་ཟངས་རིས།

vemacitra

The king of asuras.

g.724 Veṇu

'od ma can

འོད་མ་ཅན།

veṇu

A village.

g.725 Veṇuyaṣṭikā

'od ma'i dbyug pa can

འོད་མའི་དབྱུག་པ་ཅན།

veṇuyaṣṭikā

The residence of a king.

g.726 Verses of the Ṛṣi

gtsug lag khang gi tshigs su bcad pa

གཙུག་ལག་ཁང་གི་ཚིགས་སུ་བཅད་པ།

ārṣā gāthā

A series of verses that were supposed to prevent dangers.

g.727 Vetranadī

'od ma can gyi klung

འོད་མ་ཅན་གྱི་ཀླུང་།

vetranadī

A river.

g.728 vidālapada

pho sum gang

ཕོ་སུམ་གང་།

vidālapada

A measure of weight.

g.729 Videha

lus 'phags

ལུས་འཕགས།

videha

(1) A country. (2) The continent in the east.

g.730 Vidyākaraprabha

bid+yA ka ra pra b+ha

བིདྲ་ཀ་ར་པ་མ།

vidyākaraprabha

One of the translators and proofreaders of the Tibetan Vinayavastu of the Mūlasarvāstivāda Vinaya from India.

g.731 Vimāla

dri med

དྲི་མེད།

vimala

A buddha in the past.

g.732 Vinataka

rnam par 'dud

རྣམ་པར་འདུད།

vinataka

One of the seven golden mountains.

g.733 Vipāśyin

rnam par gzigs · rnam gzigs

རྣམ་པར་གཟིགས། · རྣམ་གཟིགས།

vipāśyin

A buddha in the past.

g.734 Virūḍhaka

'phags skyes po · lus 'phags po

འཕགས་སྐྱེས་པོ། · ལུས་འཕགས་པོ།

virūḍhaka

(1) A general, son of King Prasenajit. (2) One of the Four Great Kings. The Tib. *lus 'phags po* is probably erroneous; see [n.321](#) and [n.329](#).

g.735 Virūpākṣa

mig mi bzang

མིག་མི་བཟང་།

virūpākṣa

One of the Four Great Kings.

g.736 Viśākhā

sa ga

ས་ག

viśākhā

The chief consort of King Śaṅkha.

g.737 Viśākhā Mṛgāramātā

ri dags 'dzin gyi ma sa ga

རི་དགས་འདྲིན་གྱི་མ་ས་ག

viśākhā mṛgāramātā

A lay follower of the Buddha.

g.738 Viṣṇu

khyab 'jug

ཐུབ་འདུག

viṣṇu

A god.

g.739 Viśvabhū

thams cad skyob

ཐམས་ཅད་སྐྱོབ།

viśvabhū

A buddha in the past.

g.740 Viśvabhuj

sna tshogs za

སྣ་ཚོགས་ཟ།

viśvabhuj

One of the seven kings mentioned in the story of Govinda.

g.741 Viśvakarman

las thams cad pa

ལས་ཐམས་ཅད་པ།

viśvakarman

A god.

g.742 Viśvāmitra

thams cad kyi bshes gnyen · sna tshogs bshes

ཐམས་ཅད་ཀྱི་བཤེས་གཉེན། · སྣ་ཚོགས་བཤེས།

viśvāmitra

(1) A king in the past (*thams cad kyi bshes gnyen*). (2) A ṛṣi in the past (*sna tshogs bshes*).

g.743 Viśvantara

thams cad sgrol

ཐམས་ཅད་སྐྱོལ།

viśvantara

A prince who was the Buddha in a former life.

g.744 Viśvapuri

thams cad ces bya ba'i grong rdal

ཐམས་ཅད་ཅེས་བྱ་བའི་གྲོང་རྫལ།

viśvapuri

The city of King Viśvāmitra.

g.745 Vṛji

spong byed

ཕྱོད་ཅེད།

vṛji

A country.

g.746 Vuṭaka

spong byed

ཕྱོད་ཅེད།

vuṭaka

A name assumed by Prince Kuśa, the Buddha in a former life.

g.747 Water Born

chu skyes

ཐུ་སྐྱེས།

—

A prince who was the Buddha in a former life. See also [n.869](#).

g.748 Water Jar

ril ba spyi blugs

རིལ་བ་སྤྱི་བླུགས།

—

The name of a sitting place built for the Buddha in the northern region.

g.749 Water Lily

ut+pala ltar gas pa

ུཊ་པལ་ལྟར་གས་པ།

utpala

One of the eight cold hells.

g.750 Wearing a Black Costume

nag po'i cha byad 'chang

ནག་པོའི་ཆུད་འཆང་།

—

An elephant.

g.751 wheel-turning king

'khor los sgyur ba'i rgyal po

འཁོར་ལོས་སྐུར་བའི་རྒྱལ་པོ།

cakravartin

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*vartana*) across the earth, bringing all lands and kingdoms under his power. The *cakravartin* conquers his territory without causing harm, and his activity causes beings to enter the path of wholesome actions. According to Vasubandhu's *Abhidharmakośa*, just as with the buddhas, only one *cakravartin* appears in a world system at any given time. They are likewise endowed with the thirty-two major marks of a great being (*mahāpuruṣalakṣaṇa*), but a *cakravartin*'s marks are outshined by those of a buddha. They possess seven precious objects: the wheel, the elephant, the horse, the wish-fulfilling gem, the queen, the general, and the minister. An illustrative passage about the *cakravartin* and his possessions can be found in *The Play in Full* (Toh 95), 3.3–3.13.

Vasubandhu lists four types of *cakravartins*: (1) the *cakravartin* with a golden wheel (*suvarṇacakravartin*) rules over four continents and is invited by lesser kings to be their ruler; (2) the *cakravartin* with a silver wheel (*rūpyacakravartin*) rules over three continents and his opponents submit to him as he approaches; (3) the *cakravartin* with a copper wheel (*tāmracakravartin*) rules over two continents and his opponents submit themselves after preparing for battle; and (4) the *cakravartin* with an iron wheel (*ayaścakravartin*) rules over one continent and his opponents submit themselves after brandishing weapons.

g.752 wheel-turning king of power

stobs kyi 'khor los sgyur ba'i rgyal po

སྐོབ་སྐྱི་འཁོར་ལོས་སྐུར་བའི་རྒྱལ་པོ།

balacakravartin

A kind of inferior wheel-turning king.

g.753 Where There Is a City

grong khyer can

གོང་ཁྱེར་ཅན།

—

A city. See also [n.341](#).

g.754 Where There Is a Well

khron pa can

ཁྲོན་པ་ཅན།

—

A village.

g.755 Where There Is Cotton

shing bal gyi 'da' ba can

ཤིང་བལ་གྱི་འདའ་བ་ཅན།

—

A village.

g.756 Where There Is Ground

sa can

ས་ཅན།

—

A village. See also [n.337](#).

g.757 wind illness

rlung nad

རླུང་ནད།

vāyavābādhika

A disease caused by an imbalance of wind as one of the humors of the body.

g.758 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the jurisdiction of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.759 yakṣiṇī

gnod sbyin mo

གནད་སྤྱིན་མོ།

yakṣiṇī

Female yakṣas, a class of semidivine beings that haunt or protect natural places and cities. They can be malevolent or benevolent, and are known for bestowing wealth and worldly boons.

g.760 Yāma

'thab bral

འཕགས་བྲལ།

yāma

A class of gods who inhabit the third of the six heavens of the desire realm, characterized by freedom from difficulty.

g.761 Yama

gshin rje

གཤིན་རྗེ།

yama

The god of death.

g.762 Yamunā

ya mu na

ཡ་མུ་ན།

yamunā

A river.

g.763 Yaśas

grags pa

གྲགས་པ།

yaśas

(1) A disciple of the Buddha who was a son of a wealthy householder. (2) A disciple of the Buddha whose right hand was impaired. (3) A lay brother living in Nādikā.

g.764 Yaśodatta

grags byin

གྲགས་བྱིན།

yaśodatta

A lay brother living in Nādikā.

g.765 Yaśottara

grags mchog

གྲགས་མཆོག།

yaśottara

(1) A buddha in the past. (2) A lay brother living in Nādikā.

g.766 Yavana

yul nas can

ཡུལ་ནས་ཅན།

yavanaviṣaya

A country of Greeks.

g.767 Yijing

—

—

—

A seventh-century Chinese Buddhist monk, who studied in Nālandā monastery in India and translated many texts including the Mūlasarvāstivāda Vinaya.

g.768 yojana

dpag tshad

དཔག་ཚད།

yojana

An Indian measure of distance equal to 16,000 cubits, or about 4.5 miles (7.4 km), or approximately 4000 fathoms (Rangjung Yeshe Dictionary).

g.769 Yugandhara

gnya' shing 'dzin

གཉམ་ཤིང་འཛིན།

yugandhara

One of the seven golden mountains.