

[URUVILVĀTO R̥ṢIPATANAM̐ GAMANAM̐]
[THE JOURNEY FROM URUVILVĀ TO R̥ṢIPATANA]

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TEXT AS EDITED BY EMILE SENART (1897)
TRANSLATION BY ĀNANDAJOTI BHIKKHU (MAY 2009)

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INTRODUCTION

The translation that follows is from a section of the Mahāvastu (Great Story) dealing with the period after Lord Buddha left the area where he had attained Awakening until he arrives at the place where he will give his first official teachings. I made the translation while working on a part of the Mahākhandhakam of the Vinaya, which describes the whole period from just after the Awakening up and till the conversion of Sāriputta and Mahāmoggallāna.

The section provides interest in the variations it provides on the one hand, and the extra information it gives about this journey on the other. As regards the variations they are numerous and complex. In this version of events the Buddha first thinks of teaching Udraka Rāmaputra, not Ārāḍa Kālāma as in the Pāḷi; the interview with the grumbling brāhmaṇa is placed on the journey, whereas in the Pāḷi it is said to have happened while still in the vicinity of Uruvilvā; the meeting with the Abstainer Upaka is more elaborated here.

As to the additions they are many, but none so very significant: including the preparation of the road by the Pure Land gods; a description of the journey; the meeting with the Dragon-King Sudarśana; many more incidental meetings that are mentioned along the way; and the problem with crossing the Ganges on the final part of the journey. Perhaps one significant thing is that all the days seem to have been accounted for and we can tell from the text that the Buddha spent at least one week on the journey and who entertained him during that time is mentioned in the story.

The text itself is written in a very imperfect Sanskritised Prākṛt which, even in this short extract, is very unstable in regards to its form, indeed the Sanskritisation seems to be almost haphazard as some examples will show: the text first writes *tasmād-aham Upaka Jino*, which shows the Prākṛtic ending to the noun, whereas just two lines below we find: *tasmād-aham Upaka Jinaḥ*, which has the Sanskritised ending.

The application of the sandhi rules is equally haphazard, writing *yāvac-ca Bodhi yāvac-ca Vārāṇasī* one time (semi-Sanskritised); *yāvac-ca Bodhir-yāvac-ca Vārāṇasī* on another occasion (properly Sanskritised); and then *yāva ca Bodhir-yāva ca Vārāṇasī* on another (not Sanskritised). Similarly the text has no problem reading *gāthāye 'dhyabhāṣe* with the loss of the vowel according to sandhi rules one time; and then *gāthāye adhyabhāṣe* elsewhere.

These differences and variations make for interest both for the casual reader and for the scholar, and what the work stands in need of is a thorough examination of its historical and linguistic materials which would further deepen our understanding of the earliest tradition.

Ānandajoti Bhikkhu
May 2009

[URUVILVĀTO ṚṢIPATANAM̐ GAMANAM̐]¹

[THE JOURNEY FROM URUVILVA TO ṚṢIPATANA]

[1. DECIDING WHO TO TEACH]²

... atha khalu Bhagavām ... etad-abhūṣi:

... then this occurred ... to the Gracious One:

“Yaṁ nūnāham-Āryam-anuttaram̐ Dharmacakram̐ pravartayeyam̐?

“Now what if I were to set rolling the unsurpassed and Noble Dharma-Wheel?

Ko nu khalu me pratibalo prathamam̐ Dharmaṁ deśitam̐ ājānituṁ,

Who would be able to understand my first Dharma-teaching,

na ca me vihimsaye yam-idam̐ Dharmadeśanāye?

and would not become annoyed at this Dharma-teaching?

Atha khalu Bhagavato etad-abhūṣi:

Then this occurred to the Gracious One:

“Udrako Rāmaputro śuddho alparaḥ aparokṣajātīyo,

“Udraka Rāmaputra³ is pure, having little dust, an open-minded person,⁴

so ca dūragato atikrāntagato,

he has gone far (along the path), has gone a long way,

naivasamjñānāsamjñāyatanasahavratāye Dharmaṁ deśayati,

he preaches the Dharma concerning the duty of (attaining) the sphere of neither-perception-nor-non-perception,

¹ This title is given by the present editor based on the contents.

² Cf. the Pāḷi version of this story (Mahākhandhaka I.6). These subdivisions have been added by the present editor to help outline the story.

³ The Pāḷi version of his name is Uddaka Rāmaputta; in the Pāḷi texts he is thought of secondly, after Ālāma Kālāma who is mentioned below.

⁴ It is not clear whether *aparokṣajātīyo* is a mistake in the transmission of the text for *alparajaskajātīyo*, which occurs in the section about Ārāḍa Kālāma below, but something similar also occurs in Lalitavistara. If it is correct then I think we have to take it as Edgerton suggests in BHSD (s.v.), perhaps it means that he would be open to accepting the new teaching, the fact that here it says that the Buddha was looking for someone who would *not become annoyed* would support this interpretation.

adya saptāhaṃ kālagato Udrako Rāmaputro, mahāhānir-Udrako Rāmaputro.

(but) Udraka Rāmaputra died⁵ seven days ago, Udraka Rāmaputra (has suffered) a great loss.⁶

Katamo pi khalv-anyo pi satvo śuddho alparaḥo aparokṣajātīyo,

Now what other being is pure, having little dust, an open-minded person,

yo me pratibalo prathamam̐ Dharmaṃ deśitam-ājānitum̐,

who would be able to understand my first Dharma-teaching,

na ca me viheṭheyā yam-idaṃ Dharmaśravaṇāya?

and would not become annoyed at hearing this Dharma?

Ārāḍo Kālāmo śuddho alparaḥo alparajaskajātīyo,

Ārāḍa Kālāma is pure, having little dust, with little dust on his eyes,

yo me pratibalo prathamam̐ Dharmaṃ deśitam-ājānitum̐,

he would be able to understand my first Dharma-teaching,

na ca me viheṭhaye yam-idaṃ Dharmaśravaṇāya,

and would not become annoyed at hearing this Dharma-teaching,

mahāhānir-Ārāḍasya adya, try-ahaṃ kālagato Ārāḍo Kālāmo.

(but) for Ārāḍa there is great loss, (for) Ārāḍa Kālāma died three days ago.

Katamo punar-anyo pi satvo śuddho alparajaskajātīyo,

Now what other being is pure, with little dust on his eyes,

yo me pratibalo prathamam̐ Dharmaṃ deśitam-ājānitum̐,

who would be able to understand my first Dharma-teaching,

na ca me viheṭhaye yam-idaṃ Dharmaśravaṇāya?"

and would not become annoyed at hearing this Dharma-teaching?"

Atha khalu Bhagavato etad-abhūṣi:

Then this occurred to the Gracious One:

“Pañcakā bhadravargiyā śuddhā alparajā alparajaskajātīyās-

“The good group-of-five⁷ are pure, having little dust, with little dust on their eyes,

te me pratibalā prathamam̐ Dharmaṃ deśitam̐ ājānitum̐,

they would be able to understand my first Dharma-teaching,

na ca me viheṭhayenuḥ yam-idaṃ Dharmaśravaṇāya,

they would not become annoyed with me at hearing this Dharma-teaching,

⁵ Lit: *gone to (or fulfilled his) time*; the Pāli equivalent of this term is *kālakataṃ*, *made time*.

⁶ I take it to mean that he has suffered a great loss because he was unable to hear a Teaching he would so greatly have benefited from, cf. the section about Ārāḍa below.

⁷ Called *bhikkhū*, *monks*, in the Pāli, but prematurely as they are not ordained in the Śāsana yet.

pūrvam-eva duṣkaram carantasya anubam̐dhensuḥ.

they followed me during my life of austerity.

Te ca Vārāṇasyām viharanti R̥ṣipatane Mṛgadāve.

They are now living near Vārāṇasī, in the Deer Park at R̥ṣipatana.

Yaṁ nūnāhaṁ Vārāṇasīm gatvā, Vārāṇasyām R̥ṣipatane Mṛgadāve,

Now what if I, having gone to Vārāṇasī, to the Deer Park at R̥ṣipatana, near Vārāṇasī,

pañcānām bhadravargiyānām prathamam̐ Dharmam̐ deśayeyam̐?

were to preach the first Dharma-teaching to the good group-of-five?

[2. PREPARING THE ROAD]

Atha khalu sambahulā maheśākhyā Śuddhāvāsakāyikā devā,

Then a great many very powerful gods from the Hosts in the Pure Lands,⁸

yena Bhagavāns-tenopasaṁkramitvā,

after approaching the Gracious One,

Bhagavataḥ pādau śirasā vanditvā, ekānte asthānsuḥ.

and worshipping the Gracious One's feet with their heads, stood at one side.

Ekāntas-thitās-te Bhagavantam-etaḍ-uvāca:

While standing on one side they said this to the Gracious One:

“Yaṁ Bhagavato antevāsinām abhijñātam̐ pariññātam̐

“The Gracious One's pupils understand and know very well

pratibalāś-ca punar-vayam̐ Bhagavato vividhāni vicitrāṇi ṛddhiprātihāryāṇi kartum̐,

that for the Gracious One we are able to do various and diverse miracles,

yena Bhagavān-mārgeṇa Bodhito

° and along the path the Gracious One will go from the Bodhi (Tree)

Vārāṇasyām gamiṣyati R̥ṣipatanam̐ Mṛgadāvam̐,

to the Deer Park at R̥ṣipatana, near Vārāṇasī,

anuttaram̐ Dharmacakram̐ pravartayitum̐,

to set rolling the unsurpassed Dharma-Wheel,

tato vayam̐ Bhagavato

° we will attend on the Gracious One

yāvac-ca Bodhi yāvac-ca Vārāṇasī mārgam̐ pratijāgarīṣyāmaḥ,

along the path from the Bodhi (Tree) to Vārāṇasī,

samam̐ asamaviṣamam̐ pāṇitalajātam̐,

(making it) even, level like the palm of a hand,

⁸ The five Pure Lands are the highest of the worlds in the Form Worlds (*Rūpaloka*).

vitatavitānaṁ citradūṣyaparikṣiptaṁ osaktapaṭṭadāmakalāpaṁ,

covered with a canopy, surrounded with beautiful cloth, bound round with bunches of silken cloth,

siktasammṛṣṭaṁ dhūpitadhūpanaṁ,

sprinkled and swept, perfumed with incense,

muktapuṣpāvākīrṇaṁ suvarṇavālikāsaṁstṛtaṁ,

bestrewn with flowers, covered with beautifully coloured sand,

divyamuktācūrṇasaṁstṛtaṁ divyasphaṭikacūrṇasaṁstṛtaṁ,

covered with divine powdered pearls, covered with divine powdered crystal,

divyamusāragalvacūrṇasaṁstṛtaṁ divyalohitikācūrṇasaṁstṛtaṁ.

covered with divine powdered coral, covered with divine powdered rubies.

Tatra ca vayaṁ Bhagavaṁ mārgē yāvac-ca Bodhir-yāvac-ca Vārāṇasī

There, Gracious One, along the path from the Bodhi (Tree) to Vārāṇasī

divyā tālapaṁktiyo abhinirminiṣyāmaḥ,

we will create divine rows of palm trees,

[acchā samā saikatā]⁹ sukhopanītā citrāṇi darśanīyāni,

[transparent, even, sandy,] pleasant, beautiful, good-looking,

saptānāṁ varṇānāṁ:¹⁰ suvarṇasya rūpyasya muktāyā,

(made of) seven forms: of gold, silver, pearl,

vaiḍūryasya sphaṭikasya musāgalvasya lohitikāyā.

beryl, crystal, coral, and of ruby.

Tatra ca vayaṁ Bhagavaṁ mārgē vāmadakṣiṇato

There, Gracious One, along the path, on the left and the right

divyāyo nadīyo abhinirminiṣyāmaḥ acchā samā saikatā sukhopanītā,

we will create divine streams, transparent, even, sandy, pleasant,

suvarṇavālukāsaṁstṛtā utpalapadmakumudapuṇḍarīkanalinī-

covered with beautifully coloured sand, with a pond (full) of water-lilies, lotuses, white lotuses,

saugandhika-āmrajabukalakucapanasanārikela-

° and shaded completely with sweet smelling mangoes, rose-apples, bread-fruit, jack-fruit, coconuts,

pālevatakabhavyadāḍimavṛddhikapracchannā.

ebony, star-fruit, and pomegranite.

⁹ We need to exclude these words which have been inserted by mistake. Jones would exclude the following word also, but it seems appropriate enough so I leave it in the text.

¹⁰ Called *seven treasures* (*saptānāṁ ratnānāṁ*) just below.

Tatra ca vayan̄m Bhagavan-m̄arge yāva ca Bodhir-yāva ca Vārāṇasī

There, Gracious One, along the path between the Bodhi (Tree) and Vārāṇasī

divyāni cchattrāṇi abhinirminivā, divyāni dhvajāni abhinirminiṣyāmaḥ,
after creating divine sunshades, we will create divine banners,

divyāni kūṭāgārāṇi abhinirminiṣyāmaḥ citrāṇi darśanīyāni,
we will create divine peaked halls, beautiful, good-looking,

saptānām ratnānām: suvarṇasya rūpyasya muktāyā,
(made of) the seven treasures: of gold, silver, pearl,

vaiḍūryasya sphaṭikasya musāgalvasya lohitikāyā.
beryl, crystal, coral, and of ruby.

Bhagavato gacchantasya gamiṣyanti tiṣṭhantasya tiṣṭhanti,
When the Gracious One goes they will go, when he stops they will stop,

purato ca Varṣavalāhakā devaputrā divyāni puṣpāṇi prākiriṣyanti,
and the Rain Cloud gods will scatter divine flowers,

mandam̄ mandam̄ ca devā prasārayiṣyanti.
and slowly slowly the gods will advance.

[3. THE ENTOURAGE SETS OFF]

Bhagavati Bodhito Vārāṇasīm-R̥ṣipatanam̄ Mṛgadāvam̄ prasthite

On the Gracious One's journey from the Bodhi (Tree) to the Deer Park at R̥ṣipatana, near Vārāṇasī

anuttaram̄ Dharmacakraṁ pravartayitum̄ Śuddhāvāsehi devehi mārgo pratijāgrto,
to set rolling the unsurpassed Dharma-Wheel the path had been prepared by the Pure Land gods,

mahatīm̄ catur-aṅginīsenām-abhinirminiṣvā
and after creating a great four-fold army

mahāntam̄ hastikāyam̄ mahāntam-aśvakāyam̄ rathakāyam̄ pattikāyam̄,
(consisting of) a great body of elephants, a great body of horses, a body of chariots, and a body of foot-soldiers,

Bhagavantam̄ Vārāṇasīm̄ gacchantam̄ puras-karensuḥ.
they placed the Gracious One in front as he was going to Vārāṇasī.

Yāvat-Suvarṇānām-adhipatayo Suvarṇarājāno,
Many of the lords of the Suvarṇas¹¹ and Kings of the Suvarṇas,

aṇḍajā vā jarāyujā vā aupapādukā vā saṁsvedajā vā,
whether born of eggs, born from a womb, born of moisture, or (born) spontaneously,¹²

¹¹ Pāli: *Supaṇṇa*.

¹² The *Suvarṇas* are a type of supernatural bird and the *Nāgas*, who are mentioned below, are a

te mahāntam catur-aṅginīsenām ṛddhīye abhinirmiṇitvā
after creating with their psychic power a great four-fold army

Bhagavantam gacchantam puras-karensuḥ;
placed the Gracious One in front as he was going;

yāva Nāgānām Nāgādhipatayo Nāgarājāno,
many of the lords of the Nāgas and Kings of the Nāgas,

aṇḍajā vā jarāyujā vā saṁsvedajā vā aupapādukā vā,
whether born of eggs, born from a womb, born of moisture, or (born) spontaneously,

te mahatīm catur-aṅginīsenām-ṛddhīye abhinirmiṇitvā
after creating with their psychic power a great four-fold army

Bhagavantam Vārāṇasīm gacchantam puras-karensuḥ;
placed the Gracious One in front as he was going to Vārāṇasī;

catur-mahārājikā devā Trayastriṁsā Yāmās-Tuṣitā Nirmāṇarati,
(also) the gods called the Four Great Kings, the Trayastriṁsa, Yāma, Tuṣita, Nirmāṇarati,

Paranirmitavaśavarti Brahmakāyikā devā,
Paranirmitavaśavarti, and Brahmakāyikā gods,

mahāntam catur-aṅginīsenām-ṛddhīye abhinirmiṇitvā,
after creating with their psychic power a great four-fold army,

Bhagavantam Kāśīm gacchantam puras-karensuḥ.
placed the Gracious One in front as he was going to Kāśī.¹³

[4. THE DRAGON-KING]

Atha khalu Bhagavām mahatīye pariṣāye,
Then the Gracious One, surrounded and placed at the front of a great assembly,

anekaśatāye anekasahasrāye anekāśatasahasrāye puras-kṛto parivārito,
with countless hundreds, countless thousands, countless hundreds of thousands,

Uruvilvāto Gayām gacchati, Gayāto Aparagayām gacchati.
went from Uruvilvā to Gayā, and from Gayā to Aparagayā.

Aparagayāyām Sudarśano nāma Nāgarājā
At Aparagayā the Dragon-King called Sudarśana

tena Bhagavām Aparagayāyām vāsena bhaktena ca nimantrito,
invited the Gracious One to dwell and eat with him at Aparagayā,

type of supernatural snake, presumably that is why they may have the different types of birth that are mentioned here.

¹³ Kāśī is the State of which Vārāṇasī was the capital.

tahiṃ Bhagavāṃ, Sudarśanasya Nāgarājño bhavane vasitvā,
and the Gracious One, after dwelling in the domicile of the Dragon-King Sudarśana,

kṛtāhāro Vaśālāṃ gacchati.
ate and went on to Vaśālā.

[5. THE GRUMBLING BRĀHMAṆA]¹⁴

Vaśālāyāṃ nadī nāma brāhmaṇaḥ huhuṃkajātiko vuccati,
At the river Vaśālā there was a brāhmaṇa said to be a grumbler by nature,

so Bhagavantam gacchantam apasavyīkaroti ca “huhun”-ti ca karoti.
and as the Gracious One was going he showed disrespect and uttered “huhun”.

Bhagavāṃ etasmiṃ vastusmiṃ etasmiṃ nidāne etasmiṃ prakaraṇe
The Gracious One, with that as the basis, as the cause, as the reason,

tāye velāye imam udānam-udānaye:
on that occasion uttered this exalted utterance:¹⁵

---,|---|---
“Yo brāhmaṇo bāhitapāpadharmo,
“That brāhmaṇa who has barred wickedness,

---,|---|---
Nihuhūṃko niṣkaṣāyo yatātmā,
Not grumbling, free from blemish, self-restrained,

---,|---|---
Kṣīṇāśravo antimadehadhārī,
With pollutants destroyed, bearing his last body,

---[-|---]-|---|---
Dharmaṇa so brahmaṇo¹⁶ brahmavādāṃ vadeya.”
Righteously that brāhmaṇa might speak a word about the Brahman.”

¹⁴ Cf. the Pāḷi version of this story (Mahākhandhaka I.2).

¹⁵ The verse recorded in the Pāḷi differs in the 3rd line and adds a fifth: *That brāhmaṇa who has barred wickedness, Not grumbling, free from blemish, self-restrained, With perfect understanding, (and) the spiritual life accomplished, Righteously he might speak a word about the Brahman, For him there is no arrogance anywhere in the world.*

¹⁶ *So brāhmaṇo* is intrusive to the metre, the words are missing in the Pāḷi.

[6. THE ABSTAINER UPAKA]¹⁷

Vaśālāyām-anyatamo¹⁸ gr̥hapatih̐ Bhagavantam̐ vāsenā ca bhaktena ca nimantreti
At Vaśālā a certain householder invited the Gracious One to dwell and eat with him

tahim̐ Bhagavām̐ vusto kṛtabhaktakṛtyo,
and when the Gracious One had dwelt and eaten in that place,

Vaśālāto Cundadvīlam̐ nāma adhiṣṭhānam̐ gacchati.
from Vaśālā he made an approach to Cundadvīlā.

Adrākṣīt Upako Ājīvako Bhagavantam̐ dūrato yevāgacchantam̐,
The Abstainer Upaka saw the Gracious One coming from afar,

dr̥ṣṭvā ca punar-yena Bhagavāms-tenopasaṁkramitvā
and again after seeing the Gracious One, approaching

Bhagavatā sārddham̐ saṁmodanīyām̐ kathām̐ saṁmodayitvā
° and exchanging polite talk with the Gracious One

sārāyaṇīyām̐ kathām̐ vyatisārayitvā, ekānte sthād-ekāntas-thitaḥ
and courteous greetings, he stood at one side, and while stood on one side

Upako Ājīvako Bhagavantam-etaḍ-uvācat:
Upaka the Abstainer said this to the Gracious One:

“Pariśuddho Bhagavato Gautamasya cchavivarṇo pariśuddho paryavadāto,
“Purified is the Gracious Gautama’s skin, purified and bright,

viprasannam̐ ca mukhavarṇam̐,
and his face is clear,

sayyathāpi nāma tālasya pakvasya saṁprati vṛntacyutasya
just as when a palm nut has fallen from the stalk

bandhanāśrayo pariśuddho bhavati paryavadāto sapītanirbhāso ca,
the stalk it hung from is purified, bright and golden,

evam-eva Bhagavato Gautamasya cchavivarṇo pariśuddho paryavadāto
just so the Gracious Gautama’s skin is purified and bright,

viprasanno ca mukhavarṇo:
and his face is clear:

adya Bhagavatā Gautamenāmṛtam̐ adhigatam̐ amṛtagāmī ca Mārgo.”
today the Deathless has been attained by the Gracious Gautama, and the Path that leads to the Deathless.”

¹⁷ Cf. the Pāḷi version of this story (Mahākhandhaka I.7).

¹⁸ I presume this is a mistake for *anyataro* and translate accordingly.

Evam-ukte Bhagavān-Upakam̐ Ājīvakaṁ etad-uvāca:

After that was said, the Gracious One said this to the Abstainer Upaka:

“Amṛtaṁ me Upaka adhigataṁ amṛtagāmī ca mārgo.”

“The Deathless has been attained by me, and the Path that leads to the Deathless.”

Evam-ukte Upako Bhagavantam-etad-uvāca:

After that was said, Upaka said this to the Gracious One:

“Kahiṁ vo bho Gautama brahmacaryam-uṣyate?”

“Under whom, dear Gautama, do you live the spiritual life?”

Evam-ukte Bhagavān-Upakam̐ Ājīvakaṁ gāthāye adhyabhāṣe:

After that was said, the Gracious One addressed the Abstainer Upaka with verses:

---|---|---|--- Triṣṭhubh
“Sarvābhibhū sarvavido ’ham asmi,
“All-Conquering, All-Wise am I,

---|---|---|---
Sarvehi dharmehi anopalipto,
Undefined in regard to all things,

----|---|---|---
Sarvajño ’haṁ tṛṣṇākṣaye vimukto,
Having given up everything, liberated through the destruction of craving,

---|---|---|---
Ahaṁ abhijñāya kim-uddiśeyam?”
I have deep knowledge, who should I point to (as Teacher)?”

Evam-ukta¹⁹ Upako Ājīvako Bhagavantam-etad-uvāca:

After that was said, the Abstainer Upaka said this to the Gracious One:

“Anācāryo Bhagavāṁ Gautamo prajānāsi?”

“Is the Gracious Gautama claiming to be without a Teacher?”

Atha khalu Bhagavān-Upakam̐ Ājīvakaṁ gāthāye adhyabhāṣe:

Then the Gracious One addressed the Abstainer Upaka with verses:

-----|---|---|---
“Na me Ācāryo asti, kaścit-sadṛśo me na vidyate,²⁰
“There is no Teacher for me, no one whosoever like me is found,

¹⁹ Elsewhere always written *evam-ukte*.

²⁰ We should no doubt exclude *kaścit* and read *Ācariyo* (as in the Pāṭi) to correct the metre; it may be that *kaścit* has been inserted in an attempt to repair the metre once the svarabhakti vowel was left out owing to Sanskritisation.

---|,---||---|--- mavipulā

Eko 'smi loke Saṃbuddho, prāpto Saṃbodhim-uttamām.²¹

I am the One Sambuddha in the world, who has attained supreme Awakening.”

Evam-ukte Upako Ājīvako Bhagavantam-etad-uvāca:

After that was said, the Abstainer Upaka said this to the Gracious One:

“Arhann-iti Bhagavām Gautamo prajānāsi?”

“Is the Gracious Gautama claiming to be a Worthy One?”

Atha khalu Bhagavān-Upakam̐ Ājīvakam̐ gāthāye adhyabhāṣe

Then the Gracious One addressed the Abstainer Upaka with verses:

---|,---||---|--- pathyā

“Aham̐ hi arahā loke, aham̐ loke anuttaraḥ,

“I am Worthy in the world, I am unsurpassed in the world,

---|,---||---|--- mavipulā

Sadevakasmiṃ lokasmiṃ sadṛśo me na vidyate.”

There is no person the same as me found in the world with its gods.”

Evam-ukte Upako Ājīvako Bhagavantam-etad-uvāca:

After that was said, the Abstainer Upaka said this to the Gracious One:

“Jino ti Bhagavām Gautamo prajānāsi?”

“Is the Gracious Gautama claiming to be a Victor?”

Atha khalu Bhagavān-Upakam̐ Ājīvakam̐ gāthāye 'dhyabhāṣe:

Then the Gracious One addressed the Abstainer Upaka with verses:

---|,---||---|--- pathyā

“Jinā hi mādr̥śā bhonti ye prāptā āśravakṣayam̐.

“There are surely Victors like me, who have attained the destruction of the pollutants.

---|,---||---|---

Jitā me pāpakā dharmā, tasmād-aham̐ Upaka Jino.²²

I have been victorious over all wicked things, therefore, Upaka, I am a Victor.

---|,---||---|--- pathyā

Pauṇḍarīkam̐ yathā varṇam̐ anope na pralipyate,

Just as a white lotus' beauty is not defiled by the mud,

---|,---||---|---

Evaṃ loke na lipyāmi, tasmād-aham̐ Upaka Jinaḥ.

Even so I am not defiled in the world, therefore Upaka I am a Victor.

²¹ This line is somewhat different to the corresponding Pāli line.

²² We should no doubt read *tasmāham̐ Upakā Jino* to correct the metre as in the Pāli, or something very similar. Similarly below. Note that what is written here as *Jino*, is written in the same sentence below as *Jinaḥ*, showing clearly the very imperfect Sanskritisation of the text.

᳚---|᳚---||---|᳚᳚ pathyā

Abhijñeyam abhijñātam sadvaktavyam ca bhāṣyati,

What was to be known deeply has been known deeply, and what is to be well-spoken is spoken,

᳚---|᳚---||---᳚᳚᳚᳚

Prahātavyam prahīnam me, tasmād-aham Upaka Jino.”

What was to be abandoned has been abandoned by me, therefore, Upaka, I am a Victor.”

Evam-ukte Upako Ājīvako Bhagavantam-etad-uvāca:

After that was said, the Abstainer Upaka said this to the Gracious One:

“Kahiṁ Bhagavāṁ Gautamo gamiṣyasi?”

“Where will the Gracious Gautama go?”

Atha khalu Bhagavāṁ Upakaṁ Ājīvakaṁ gāthāye ’dhyabhāṣaye:

Then the Gracious One addressed the Abstainer Upaka with verses:

---|᳚---||---᳚᳚᳚᳚

“Vārāṇasīm gamiṣyāmi, āhaniṣyam Amṛtadundubhiṁ,

“I will go to Vārāṇasī, I will beat the drum of the Deathless,

᳚---|᳚᳚---||---᳚᳚᳚ pathyā

Dharmacakraṁ pravartayiṣyam loke aprativartiyam.

I will set rolling the Dharma-Wheel that cannot be rolled back in the world.

---᳚᳚᳚᳚||᳚---᳚᳚᳚ navipulā

Yo me dharma adhigato virāgopasamo śivo,

That thing attained by me is passionless, tranquil and auspicious,

᳚᳚᳚᳚᳚᳚||᳚᳚᳚᳚᳚᳚

Tam-aham pravartayiṣyāmi hitāya sarvāprāṇinām,

I will set it rolling for the benefit of all living beings,

---|᳚,---||᳚---᳚᳚᳚ mavipulā

Ye cābhyatītā Sambuddhā, ye ca Buddhā anāgatā,

Those who were Sambuddhas in the past, and those who (will be) Buddhas in the future,

---᳚᳚᳚᳚,---||᳚---᳚᳚᳚ mavipulā

Ye caitarahiṁ Sambuddhā bahūnām śokanāśakā,

Those who are Sambuddhas now, who are destroyers of many griefs,

---|᳚---||---|᳚᳚ pathyā

Dharmaṁ deśenti satvānām Buddhānām eṣā²³ dharmatā.”

They teach the Dharma to (all) beings, this is the nature of the Buddhas.”

Devatā antarīkṣe gāthām bhāṣanti:

The gods in the firmament spoke this verse:

²³ We need to read *eṣa* to correct the metre.

--o-|-oo|-o-o- Jagatī

“Yo evarūpaṁ naradamyasārathim̐,

°“Having seen him who is such a guide for those people who need taming,

--o-|-oo|-o-o- Triṣṭubh

Dr̥ṣṭvā Mahars̥im̐ parivārayeya.²⁴

They should gather round the Great Seer.

--o-|-oo|-o-o- Jagatī

Hastehi pādehi ca so mahāśirim̐

One should worship (such) great good fortune

o-o-|-oo|-o-o- Triṣṭubh

Praṇāmaye eṣa atīvamātram̐.”

With (open) hands and feet.”

[7. MEETINGS ALONG THE WAY]

Cundadvīlāyām Cundo nāma Yakṣo

At Cundadvīlā the Yakṣa Cunda

tena Bhagavām̐ svake bhavane vāsenā ca bhaktena ca nimantrito.

invited the Gracious One to dwell and eat at his domicile.

Bhagavām̐ Cundasya Yakṣasya bhavane ekarātroṣito kṛtabhaktakṛtyo

The Gracious One, after he had dwelt and eaten at the Yakṣa Cunda’s domicile for one night

Sārathipure Lohitavastukaṁ gacchati.

went to Lohitavastu near Sārathipura.

Lohitavastuke Kamaṇḍaluko nāma Nāgarājo

At Lohitavastu the Dragon-King Kamaṇḍaluka

tena Bhagavām̐ svake bhavane vāsenā ca bhaktena ca nimantrito.

invited the Gracious One to dwell and eat at his domicile.

Tatrāpi Bhagavām̐ ekarātroṣito kṛtabhaktakṛtyo

The Gracious One, after he had dwelt and eaten there for one night

Lohitakāto Gandhapuram̐ gacchati.

went from Lohitaka to Gandhapura.

Gandhapure Kandho nāma Yakṣo prativasati

At Gandhapura dwelt the Yakṣa Kandha

tena Bhagavām̐ svake ca bhavane vāsenā ca bhaktena ca nimantrito.

and he invited the Gracious One to dwell and eat at his domicile.

²⁴ Text reads: *Mahars̥im̐ parivarjayeya*, one should avoid the Great Seer, which makes no sense in the context. I follow Edgerton’s suggestion (BHSD, s.v. *parivarjayati*) in the amendment.

Tatrāpi Bhagavān-ekarātroṣito kṛtabhaktakṛtyo

The Gracious One, after he had dwelt and eaten there for one night

Sārathipuram̄ gacchati.

went (back to) Sārathipura.

Sārathipure Bhagavām̄ anyatareṇa gṛhapatinā vāsena ca bhaktena ca nimantrito.

At Sārathipura another householder invited the Gracious One to dwell and eat at his domicile.

Tatrāpi Bhagavām̄ ekarātroṣito kṛtabhaktakṛtyo

The Gracious One, after he had dwelt and eaten there for one night

Sārathipurāto Gaṅgātīram-anuprāpto.

from Sārathipura arrived at the bank of the Ganges.

[8. THE BOATMAN]

Nāviko dāni āha: “Dehi tarapaṇyaṁ,”

Now the boatman said: “Give the fare for crossing,”

Bhagavān-āha: “Kuto mama samaleṣṭukāmcānasya,

the Gracious One said: “How can I, when money is the same (to me) as a clod of earth,

vyapagatajātarūparajatasya tarapaṇyaṁ?”

and I am without gold and silver, (give) the fare for crossing?”

Nāviko āha: “Yadi me desi tarapaṇyantarihasi,

The boatman said: “If you give me the fare for crossing you will cross,

atha na dadāsi na tarihasīti.”

but if you don’t give you won’t cross.”

Bhagavān-āha:

The Gracious One said:

-----|o-----||-o-o|o-o- pathyā

“No haṁso Narmadātīre nāvikaṁ paripṛcchati,

“The goose does not beg the boatman to cross the Narmadā,

o-o-|o-----||-----|o-o- pathyā

Svakena bāhuvīryeṇa haṁso tarati Narmadām̄.”

The goose crosses the Narmadā with his own great energy.”

o-o-|o-----||-o-|o-o-

Iti vaditvāna Sambuddho haṁsarājevā prakrame,

Having said this the Sambuddha, like the Goose King, crossed over,

-----|-,-----||-o-|o-o- mavipulā

Gaṅgāyā tīre asthāsi oghatīrṇo Mahāmuni.

Having crossed the ocean the great Sage stood on the (other) bank of the Ganges.²⁵

²⁵ This incident was apparently the occasion for King Bimbisāra making an allowance

Bhagavā dāni Gaṅgām-uttīrṇo Vārāṇasīm-anuprāptaḥ Saṁkhamedhīyaṁ asthāsi,
Having crossed the Ganges the Gracious One arrived at Vārāṇasī and stopped at Saṁkhamedī,

Bhagavām kālām āgameti Vārāṇasyām piṇḍāya caritum.
and when the right time had come the Gracious One went into Vārāṇasī for alms.

○○○-|-,,○○|-○--- Triṣṭubh
Na hi²⁶ vikāle viharanti Buddhā,
The Buddhas do not sojourn at the wrong time,

--○-|-○,○|-○---
Kāle tu piṇḍāya carantī grāme;
They go to the village for alms at the right time;

○-○-|-○,○|-○---
Vikālacārīhi vasanti saṁgā,
Attachments are found in those who go at the wrong time,

--○-|-,,○○|-○---
Tasmād-vikāle na caranti Buddhā.
Therefore the Buddhas do not go at the wrong time.

Ṛṣipatane pañcakā bhadravargiyā viharanti:
The good group-of-five were living at Ṛṣipatana:

Ājñāta-kaunḍinyo Aśvakī Bhadrako Vāṣpo Mahānāmo...
Ājñāta-Kaunḍinya, Aśvakī, Bhadraka, Vāṣpa, Mahānāma²⁷...

throughout the Kingdom of Magadhā that ascetics need not give the fare for crossing a river but were to be taken for free.

²⁶ We need to read *hī* to correct the metre.

²⁷ In the Pāli texts they are named as: *Aññā(ta) Koṇḍañña, Assajī, Bhaddaka, Vappa and Mahānāma*. Kaunḍinya actually acquired the name Ājñāta-Kaunḍinya only later, after attaining the Vision-of-the-Dharma.